

RIVERS OF LIFE

OR,

SOURCES AND STREAMS OF THE FAITHS OF MAN
IN ALL LANDS;

SHOWING THE

EVOLUTION OF FAITHS

FROM THE RUDEST SYMBOLISMS TO THE LATEST SPIRITUAL
DEVELOPMENTS

BY

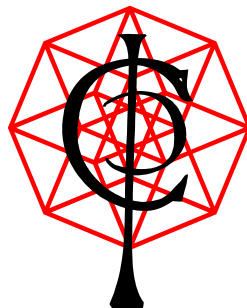
MAJOR-GENERAL J. G. R. FORLONG

F.R.G.S. F.R.S.E. M.A.I. A.I.C.E. F.R.H.S.

F.R.A.SOCY., &c., &c.

*WITH MAPS, ILLUSTRATIONS,
AND SEPARATE CHART OF FAITH STREAMS*

VOL. I.



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The Appendices (Chart, maps, table)
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ABBREVIATIONS

None but those used in all works. English is used in preference to Latin or other languages, so that B.C. and A.C. stand for “Before” and “After” Christ, and C.B.C. is “Century B.C.”

IN PREPARATION—

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P R E F A C E

IT being now several years since the first part of these volumes was written, the author craves the pardon of those who put their names down for copies in response to a prospectus of 1876 which he issued on his intended return to duty in the East. The work then contemplated was by no means as large or serious an undertaking as the present, and it fell more easily from the author's hand as the everyday thoughts and observations of Indian life on the living faiths around him. But on retirement from Her Majesty's service in 1877, it seemed advisable to halt, and read up further matter for which hitherto there had neither been opportunity in the way of ancient literature, nor time, from the exigencies of heavy executive and administrative work. He had long been anxious to take up more thoroughly and systematically the earliest developments of Western faiths as founded on and closely interlaced with, all the oldest as well as modern religions of Central and Eastern Asia. Indeed, the striking parallelisms had always been an engrossing study especially during every visit to Europe, and had led up gradually to the formation of divers synchronous charts of all Religions or Faith-ideas, and to various Synoptical tables, such as that contained in Appendix IV. of Vol. II, besides having entailed a good deal of correspondence in Indian Journals. The writer fortunately has had not only leisure to study most of what has been written regarding the ancient ruins, shrines or places sacred in the religious and legendary histories of Egypt, Western Asia and Europe, but had personally inspected these from the upper Nile to over most part of Syria; portions of Asia Minor, Turkey, Greece, Italy, Spain, and particularly the Keltic remains of the West; while of the East and its faith, especially India and its surroundings, he felt able to speak with the authority and confidence which is begotten by living among the people, talking several of their languages, and closely studying their faiths, rites and customs during the third part of a century. It has been urged upon the author that even at the risk of being thought obtrusive he should here inform his readers of these and some other little matters of personal history, necessary for them to understand the circumstances which have directed his studies and given him a certain confidence in pursuing them. From these it will be seen that he has enjoyed as favourable opportunities of

acquiring a practical knowledge of all the faiths of India and its circumjacent nationalities as of the sects in his own country.

It is now nearly forty years since the author began to study the religions and languages of India, and he was led to do so in days when the latter was not compulsory, from a fervent belief in his own faith, and a sincere desire to save "the lost." He approached the vast subject—how vast will be seen in page 290 of Vol. II.—with all the usual zeal and no doubt dogmatism, which generally distinguishes those who are not only entirely ignorant of the old religions they so valiantly attempt to overthrow, but who know very little even about the foundations of the one they seek to propagate. Long years of careful study and many well fought encounters with the able adversaries of current creeds, had however, the usual effect when one *determines* to know and accept all truth, come from whatever book, shrine or priest it may. He found it impossible to walk like so many of his good comrades, with neither eyes nor ears for the ancient faiths around him, and truly there is nothing gained by shutting out facts, truths or comparisons however uncomfortable. Better far to know the real foundations of every story, doctrine and rite—the root from whence sprang every emblem, God or divine idea, than to believe implicitly the ancient writings of more or less interested persons.

The first scenes of the author's study on entering the Army had been Madras, Central India, the Dekan, and then the high and holy places of the Western Ghâts of the Bombay Presidency¹ from whence above 2000 years ago had issued Budhists and Jains, pushing before them Aryan, and vastly ancient Turanian Nature worshipers. Afterwards he was called to civil duties on and around the Mysore Highlands, where he gazed with amazement on the remains perchance of the "River drift" or "Cave man" and on Druid-like shrines, surpassing far those of his native land.

A somewhat roving and extensive Engineering charge followed, which afforded ample opportunity for becoming intimately acquainted with all Southern India, and which necessitated a systematic study of its languages. A close acquaintance was thus attained with the Aryan, Drâvidian, and especially with the ruder non-Aryan population, their shrines, deities, symbolisms, rites, traditions and legends. But it is not easy to search out many of the more ancient of these, and to collect or fathom, when found, the dim pre-historic faith-legends of the non-Aryan and Dravidian of the jungles. Many of the most sacred shrines, and revered but shrineless spots, lie far from the busy haunts of Aryan life, on high and all but inaccessible mountains or

¹ The reader will better understand the following if he will keep before him the Map of India at end of Vol. II.

cliffs, beside secret caves or in vales where, by a dark pool, sacred tree or holy well, there is often only found a solitary pious man, but one mayhap full of the tales and traditions of a faith which, in his opinion, is passing or has passed away. He who rests but for a day or two at such Indian shrines, and knows merely Brâhmanas and Purânas, or even Vedas, will hear only of those higher gods. Siva will be the peaked mountain or dark stream, and Vishnu or Lakshmi the ovicular cliff or mound or deep gorge; but these places had gods and rites and symbolisms before the earliest deities of any literature were known, and to such points the careful student must address himself if he would learn the *roots* of faiths, and from whom Purânîk or Vedîk gods sprang. This requires some experience, much study and time, and the writer looks back with much pleasure to the many enjoyable holidays he often spent, encamped beside strange shrines or sacred groves, even when he could not get within them, for many have laws forbidding “the unclean” to approach. By selecting, however, a suitable time, and showing a respectful and real interest in the faith and its god-ideas, and having a practical acquaintance with its literature and the vernacular languages, one can often acquire much substantial knowledge, as well as hints of an important kind, such as no writings on Eastern faiths impart. Priests and devotees also readily return visits, and thus many evenings of friendly talk can be arranged, when all the past and present faiths of the land can be freely discussed. In these matters there is often an unspoken meaning, born of true sympathy, which can only spring from such friendly intercourse, when this is continued long enough and whilst priests and people are engaged in the daily round of their religious rites and duties. And this knowledge will be all the more complete if we know the people administratively and socially. It will utterly fail if a breath of proselytizing feeling is thought to exist, or even if we cannot show that we fully appreciate the pious yearnings of the worshipers. If we can do this, and what earnest thoughtful man cannot so sympathize with the longings of his fellows as they pass through their various stages of civilization? then we can read as it were between the lines, and find a clue to many divine ideas, symbolisms, rites and words which no writings have yet made clear; but the problems must be read backwards as described at page 409, and from the living Religions—well and practically grasped—we must try to get at the original inceptions and radical emblems now separated from us by a vast mental chasm.

Faiths are linked together by symbolisms and a nomenclature which has proved all but indestructible as this work will abundantly show, and these the more religions and advanced thinkers seized from the rudest nature worshipers and used as pious

devices to render apparent to the multitude, what they longed to discern of the unseen and the limitless. So early Christians put crosses on the ancient stones, and built their churches on sites endeared to Pagans by the worship of ages, just as Hindus had before acted in regard to Budhists, and they to Vedantists, and so on for untold time. The hallowed associations connected with old names and emblems, rites and fête days, were always esteemed by reformers as the best means of furthering their schemes—usually the best interests of their fellows. It was found that the revered name and symbol best comforted the miserable, gave strength to the ignorant and aided greatly him who was striving to associate himself with the divine; and this we call "Religion."

Before leaving Southern India, the writer had many opportunities of seeing and studying the faiths and shrines of all the Eastern coast of India from Tamulian Madras to the northern limits of that ancient Āndhra nation now and for a millenium known only as the Telagū, Telingāna or country of the Tri-Lingas. And no region is more interesting, whether we consider the intense energy of the people so long manifested in colonization, or their very ancient lineage and for northern possessions. It was Āndhras in their ancient Turano-Kusite or Mero-opian stage, who stemmed the advancement of Sanskrit-Aryans at the northern fortress of Kāl-linga; for this (our Kalinjar) long looked down watchfully upon the new Aryan possessions—once probably theirs, in the valley of the Jamūna or Jumna, which river was also more anciently known as the Kāl-linga—a significant name which the reader has yet to become familiar with.¹ The Āndhras would then as now truly merit the Vedik designation² of "Followers of *Sisna-Deva*," the Priapian or Lingam God, for they claimed his Triune sway from three great shrines embracing the whole breadth and half the length of all India. When they lost control of these shrines they substituted others, and in lieu of Northern and much of Southern India expended their surplus energies in colonizing trans-oceanic countries. It was they and theirs who founded the old *Talain Taling* or *Tra-ling* Kingdom of Barma, and who principally pressed their Indian civilization, arts, faiths and symbolisms on Barma, Siam and Kambodia, and, by the help of their Tamil brethren, on all the Indian Archipelago. To trace their age and probable deeds we must dig even below those wondrous old temples buried in the primeval forests of Siam, Kambodia, Java, Bâli, &c.,³ and learn how they but followed here in the footsteps of those far

¹ Cf. Wilson's *Vishnu Purâna*, Hall's ed., iv. 203. Pliny's *Nat. Hist.*, vi. 22, and our vol. II 472-480.

² *Rig Veda*, vii. 25, 5; x. 99, 3, on which see Dr. Muir's *Sans. Texts*.

³ Cf. vol. i. pp. 113-117, and other parts.

more ancient Turano-Bâli or Bâal worshippers, who had also left their South Indian and Ceylonese homes—by no means their cradle—to bear in mythologic times a wondrous civilization into Celebes and Sunda groups, nay onwards into Oceana and the Amerikas.

War, followed by civil duties, called the writer to this Eastern side of the Indian Ocean, where, during nearly seven years, he had ample opportunity of practically acquainting himself with the purest Budhism that anywhere exists nationally. Here also he had to study his first Turanian language, the character of which was, however, found to be in close approximation to that with which he had been so familiar in Telingâna. All trans-Indian languages have here borrowed, though the Lingam worshipers had long ago been driven away except from the seaports—hateful no doubt from their social and comparatively recent caste pretensions—yet lower Barma still markedly showed their ancient influence.

The faith of the great Prophet of Budha—Gayâ had long been one, the practices of which the writer had anxiously desired to study for it crosses the student's path in all research concerning Hinduism or the Neo-Brahmanism which it had developed, as well as that earlier Hermaik and then Vedik Brahmanism from which it had sprung as a reforming and conquering faith. It seemed a vain hope to thoroughly master Budhism without a personal acquaintance with it as a living faith and here—throughout Barma, Siam and their coasts—it was working under numerous and much respected leaders; perhaps the least worldly of priesthoods, with a fervor and purity far beyond that manifested by the vastly more numerous Budhists of China and Japan. The Barmese had indeed looked upon Ceylon as a sort of Myamu, Eden or Paradise, where was concentrated all that they held lovely and pure in faith—“a divine gem,” as they said, “in a wicked world;” but being long an appanage of idolatrous India and then of “white *Kalas* who neither fear gods nor devils” it had then (thirty years ago) fallen from its lofty pedestal and the high priests of the Irawady were learning to themselves and seek for no aid from India beyond an occasional relic of their Master.

From the straits of Malâka to the northern capital of the Barmese Monarch, and from the forest-clad shores of Arakân and the hills where dwell the wild dark Khyens, to over many of the mountains of the red Karen and of the little known Shân tribes, all of whom are practically Nature and Nat or Fetish worshipers, the writer sought a knowledge of present and past faiths. Almost every shrine and sacred mountain spot within or near our own borders was visited, and priests and people freely dwelt amongst as in their Khymmga and Ziyâts, where the most friendly intercourse

could be long continued, and all the faiths and legends, past and present, freely discussed.

A year and more was then spent in Eastern Bengal where, as Superintending Engineer of a wide circle, extending all round Calcutta and even east to Dâka, throngnout the Sunderbans and downwards towards Orîsa—long a sacred land of Budhists, and now not less so of Hindus—the writer had a prolific field for all religious and archeological studies.

From Calcutta. he was moved into Northern and Eastern Bengal, where during a year or two he was able to visit most of the wild hilly retreats of the Sontâllis. Munda, Kols, etc.—strange and ever-interesting “non-Aryan aborigines,” whom Aryan and Drâvidian have alike pushed aside into almost impregnable fastnesses. Much will be found in the present and future volumes regarding these old persistent nature worshipers, as well as the inhabitants of the Tibetan highlands, to the borders of which, at Dârjêling, some 8000 feet high, the author’s charge extended. But nothing could exceed in interest the whole Gangetic valley around his headquarters. The Provinces of Bihâr and Bânâres were the nucleus of the great Magadhâ Empire, where 300 years B.C. Megasthenes the Greek wrote what enables us to check the misty chronology of ancient Indian history. Here the archeologist can study the half-mythical stories of the great cities of Kânōj, Kâsi, etc., on his west and to the eastward seek for Gour and other capitals of early Bengal amid the swamps and jnngles of the Ganges. But to the student of Religions all around is classic ground, and a land on which one-third of the human race still look with affectionate reverence. In the north, by the little lake of Kapila Vasta, not far from Ayodhya, the holy Capital of Râma and Sêta, “the Great Teacher” was born, and from there he fled as a solitary pious man to give his great lessons to half of Asia. Here too is the sacred mound and steps of Vaisâli, where he had often preached and spent thoughtful days with his favourite disciple Ananda; and beyond it, to the far north, may be seen the Devisthân—suitable name for another great *stupa*—where by Kosianagara he rested from his labors and embraced Nirvana.

Near the southern water-sheds of the great river lie the sacred hills of Rājagriha, and the forests where, under an ever holy Bodh tree, the pious ascetik had so long pondered over all the miseries and unsatisfactoriness of life. Here for seven years he had thought only of past faiths and his own salvation, but from here also he had roused himself above selfish aims and determined to be “up and doing,” and dedicate the rest of his life to advance the happiness and best interests of humanity. It was

from this retreat that he passed into the busy life of the world in Bānāres; but his disciples then forsook him and fled. At Nalanda he planted his first woodland colleges, from which issued teachers who changed the whole face of Indian life, and swept away an effete faith which had become an oppressive scourge to all ranks and conditions except the pampered priestly castes. Here too lay the early scenes of that mongrel Buddhism which has in India outlived Sakya Muni's in the Jainas of Gujerat and Malwa. But older far than all these may be seen the ancient sites of the: aboriginal Nature Worshipers, as at Deogarh, Parsu-Rāma's mountain, and at no doubt many another, sacred to more primitive divine-ideas than this Hindu Avatâr and Jaina saint, aye, even more ancient than Vedic gods, if one had only the necessary knowledge and leisure for such researches.

From these provinces the author was transferred. to the north-west—"Agra and Central India," as the vast and wild districts are called which stretch from the fertile plains of the Jamūna over all the lands watered by its great tributaries the Chambul, Sind, etc., which rise amidst the Aravalis and the Vindhya's. Here indeed he who desires to study the most ancient histories, mythologies and faiths, has a wide and intensely interesting field before him, which would require a volume to give any clear conception of. To the north, on the Jamuna or mythic Kal-linga, lie all the scenes of the youthful Krishna's life, including those of his amorous follies, which fanciful solo-phalick worshipers have woven around him as their Apollo. Further north are the fields where in mature life he warred with gods and Titans and all those Herakleidæ of ancient India as depicted and immortalized in the great epik of the Mahābhārata. Everywhere also the old Nature faiths are vigorous, though on the Jamna usually hidden under a thin disguise of Hinduism; but it has no such covering southwards amidst the wilds of Central India and Bundelkand. There we find Druid-like shrines of all kinds; ancient peoples Worshiping stones and divers other objects symbolical of nature's fertile agencies, and keeping high festivals similar to the Phallophoria of Egypt and of Greece.

After some four years spent in developing Public Works throughout these provinces, the writer was transferred on similar duty to Rājputāna, where the seat of the Government is on the sacred and beautiful mountain of Abu, the ancient Arabudha. Here Brahman and Budhist had often striven for mastery, and from thence had many of their Reformers gone forth to redeem India; but now Abu is only the timeous resort of pious Hindus and Jainas and, at certain seasons, of pilgrims who come to worship at its exquisitely carved and famous Jaina temples or at very

sacred shrines and wild rocky spots where Aryan and non-Aryan, Hindu and aborigine, alike agree that Mahā-Deva still manifests himself to the devout believer. In spite of Jain and Vishnuite, Siva is “The Lord” of this “Holy mountain,” and here it was, say some, that he appeared in his earliest androgynous form as the Ardhanâr-Îsvara or half-man and half-woman.¹

In Rajputana, that is from near Agra and Delhi to the borders of the Bombay Presidency, from the dreary sandy dunes of the West to over all the rugged defiles and plains in and about the Arvalis in the East, the writer found new fields of ever increasing interest. Throughout the desert oases were shrines like the Amonium in the Libyan desert, and everywhere a plethora of vastly ancient and holy places untouched by modern civilization, where the most primitive Nature worship absorbed the whole life and thoughts of numerous and widely different races. Here, indeed, the intelligent inquirer could often see the rude base on which many of the elaborate rites, symbolisms and even doctrines of faiths rest; for here were the numerous early growths all in active and serious operation. Beside the naked rites and strong faith of the uncultured non-Aryan stood the refined and gentle worship of all sects of Jainism, as well as old and neo-Brāhmanism, down to that recent and voluptuous form of Hinduism—the degenerate child of Krishnaism—which yet arrogantly professes to follow the teaching of the pious and pure minded Vallabhā-Chārya. Here one could constantly observe the outward, and occasionally much of the inward life of some impure dens—the shrines of certain leading Gosains or “Mahā Rājas” as these great sensualists are popularly called, and realize by comparison the innocent simplicity of the ancient faiths of the rudest worshipers of Fertility.

From Western India the writer was transferred to Lucknow where, as Chief Engineer of Oudh—that ancient classic land of Ayodhya—he had great facilities for a further detailed study of the earliest Aryan faiths; for in this part of India lie most of the scenes so beautifully depicted in the stirring religious epics of the Rāmāyana and Mahābhārata. Ayodhya has been called “the cradle alike of Hindus, Buddhists and Jains.” though it has never forsaken its old love—Nature worship; nay, this seems to have even spread among the dense masses who throng this “garden of India” to the extent of nearly 500 per square mile. Yet Ayodhya was Rāma’s capital when Greeks were fighting in the Troika, or say 3000 years ago, and has ever since been esteemed the “Gate of Heaven and centre of the Earth.” By its waters—“the Holy Sarju” sprung from “the tears of love shed by The Supreme” upon its beloved children—

¹ Cf. Indexes and Pl. xiv. Vol. II. p. 374.

did Rāma, great Vishnu's seventh incarnated form, pass his youth and later days, for, on reaching manhood, he had to forsake the city "built on the chariot wheel" of his God, according to the harsh command of his father—the reigning solar monarch. When he died, though entreated to return, Rāma refused, in order that he might fulfil that father's vow; but after a great war in which the solar arms and faith were carried to the most southern extremities of India, he revisited Ayodhya, and there ruled, beloved by all men till in a ripe age he descended into the waters of the Sarju, and was received up into heaven amid the acclamations of celestial hosts and the tears of his people. By that spot where the waters were cleft apart, is a thrice holy shrine and sweet shady grove, where the writer sat and listened to the oft-told tales of the Rāmāyana, and the many virtues of one confessedly esteemed by all sects as one of the purest, most just and gentle of prophets. Some 600 years probably after that event, a higher class of mind and a greater incarnation of "The Supreme"—Budha the ninth—began to preach his gospel of loving kindness and honest work, in the adjoining capital of Srāvasti, and there were founded monasteries which sent forth light and learning, and cast out many corruptions which had taken place in Rāma's faith.

These volumes will have greatly to do with all the aforesaid matters. Mythologies especially require much sifting, for they abound in history as well as allegory, though not usually very obscure to one familiar with the country, its people and literature. Rāma with his ploughshare, losing and winning back the immaculate Sêta, "the field furrow" or fields of India, is not very dark, but we must read further, for Indian poets were fond of two meanings to one tale, and here there is also a religious history and an esoteric and exoteric god. The Eastern student ought not, however, to experience those difficulties which seem to so perplex the too practical European. When he enters upon the study of Eastern religions, and the modes, poetical and mythological, by which the Indian teaches faith and history. Knowing his adopted land well, the Eastern does not require recondite volumes to explain "Dionysiac Myths" or "Solar theories" as the old faiths are now called in the West. He sees these pervading the tales and epics of East and West alike, just as Yahvism or Yahu-ism pervades the Scriptures of Jews or Yahus—that ever familiar and expressive faith-term by which alone Asia knows the "Yahudean" race. He sees that Hektors, Priams and their fields of fame are at once mythical and religious, that though not true history they have yet an historical base, and further, that such sacred epics are virtually to the mass of the people

what Vedas and Brâhmanas are to the ecclesiastics. Epiks soon assume their true dimensions when we study them in presence of the people and the living faiths which have grown out of them. He, of course, who has been cheated into believing too much, is prone to rush into the opposite extreme, and this is unfortunately true of some European. acholars whose school-day-dreamland of Troy and its heroes has been too rudely dissipated by maturer knowledge. They are then apt to surpass their forner state of complete credulity by averring that there is not in all these old writings even a residuum of truth, while the converse might almost be stated; for there are always elements of genuine history in all the narrativea of those startling epochs of a race which have thus called forth the true poet or even fanatical teacher.

It has thus been rightly urged that a national myth has always a natural cause and is not a mere invention; that many myths are history not yet developed and, when ponderous, have some great facts at their base. It was at least by such means that ancient men taught their fellows, and we must therefore no more despair of finding and elucidating some true points of history im Indian epiks and other sacred writings than in Western ones, nor any more dream of casting them aside than we would the lists of Manetho or the cosmogonies of Hebrews and Kaldeans with all their gods and heroes of fabulous age and deeds.

Let us be grateful for the quasi histories of Jaktan or Cahtan, Abram, Jacob, Moses. Samson and Solomon, as well as of Pallas, Heraklês, Arjuna and Krishna, though we may not at once discover in these legendary accounts any very reliable history. Nay, let us go further, and admit as portion of the necessary study of man, all his various ethereal beings or Sky-gods, for theso too were thought to dwell in a manner among men, though, as a rule, they are kept very distinctly apart from terrestrial humanity. There is no escaping such more or less spintual verities as Anu, Hea and Bel, Osiris, Ra and Horus; Brahm, Vishnu and Siva; the Alê-im, Yahuê and Adonis, Zeus and all his hosts; nor yet the feminine and neuter forms of these rulers of the heavens and the earth.

Let it be our aim then to get below or behind these well defined but not really primary potentialities, and to grasp the more radical forms and philological roots which, whether of spiritual or material signifcance, are continually emerging from buried palaces, slumbering libraries, tombs and tumuli. We hear them in echoes, more or less strong, and often strangely symbolized as Ba, B'ra, Ra; Zî. Ti, Chi, Dzi, and Jê; Ā, Yâ. Ān, Āb, Ad, Os, Us, Az, As, Ath, Es, Ish; Ār, Er, Ir, Il. El, Al and Alläs of mascu-

line, feminine, and neuter repute. Some are fully recognised gods, and all are or were “spirits” or spiritual, with such meanings as “Ghost,” “Life,” “Being,” “Breath,” &c., and often of a very humid and unsavory kind, especially when materialized, which they frequently become, as in *Asu-a*, the “Breather,” “Life Giver or Patriarch,” of fiery, solar or phallic form..

Before the “*I am*,” They were, and it is, indeed, a long passage in the history of man to advance from *As* to *As-mi* (Skt. “I am”), from this “Breather or Giver of Life,” in such simple concepts as the El or Alê-im Gods of Gen. i., to “I am that I am.” Here was an abstract conception of the *ego* and of “being,” in lieu of a simple El-god or the *As*, *Ash*, *Ath*, *Asu*, *Ashr*, &c., or those simple fiery creative ideas, which every race of the old world, but especially in Asia, held to signify “The Quickener of Nature’s fertile energies.”¹ *Asu*, the “Divine Breath,” *Asur* and *Asha*, existed long prior to *Āsurias*; and *Asha*, said the Baktrian Ashites or Fire worshipers, is that by which the world grows and can alone live—a veritable *Es* or *Îs*, as of *Es-ars* and *Îs-varas*—a *Logos* which oft assumes decidedly carnal attributes.

Many scholars thus begin to see that the roots, however now pronounced or written, on which philology has built such goodly structures, must be more stringently analyzed. They have been up to this time for the most part generally accepted, not sufficiently and radically investigated. This has now to be done, and especially from religious and emblematic points of view, where they run as so many names do on religious lines, and touch on radical symbols and attributes of man’s earliest gods. Strict etymological foundations may, even in many most important cases, be not available, for roots referring to divinities necessarily run back to periods before languages had classified, that is, had philologically developed—before the parent tongues which we may call Turanian had thrown off the Shemitic and Aryan, a comparatively modern matter.

Much new light—not quite unforeseen in the East—has been dawning, promising to connect these original concepts with the favorite emblems of primeval man and the rude scratchings of many lands, including what has been termed the gross literary forms used in the ancient classics of China,² and some Egyptian and Hamathite hieroglyphs. None who have made old faiths, archaic Alphabets or syllabaries, a study, will be surprised at this. As with us a letter or word is only the sign of an idea, so rude man represented his greatest or divine ideas in letters like to his favourite and best known emblems.

It is undoubtedly difficult to analyze or trace the cause of the root in Aryan,

¹ Cf. Vol. II. under *Ruach*, *Vul* or *Iva* and *Maruts*, as at pp. 58, 66, 88, 575, and elsewhere.

² Cf. Vol. II. p. 533, and *Lon. Athen.*, 2d and 9th Sept., on *Yih-King*.

Shemitik, or other tongues, but not more so than to get at the base of faiths and legends. We must begin by ransacking all such historical or quasi-historical reminiscences as can be gleaned regarding those vastly old races, which for lack of a better name may be termed Turona-Aithiopes, Cushites, Meru-opes, &c. These, upon leaving the High-Asian cradle become known to us from many sources as Eruthræ, Akads, Āds, Khems, Hamatha, Chams or Hamites, Kheta or Kutus, Kuths or Cushites, &c.; and for one hundred years back, divers archeologists, historians and philologists, have told us to look mid-Asian-ways for such races, if we would know the sources of language, art and civilization, as well as of worship and its symbolisms in those early Religions spoken of by some of us too arrogantly as “Folk-lore,” “Theories,” or “Systems.” To the development of these questions much of this work is necessarily devoted, and at page 548 Vol. II. will be found, roughly but typographically tabulated the races, tribes or communities which have to be more especially considered.

It is not in historic times nor near to the days of Vedas or any Bibles that spinning, weaving, building and mining, nay, nor writing, sprang up, and especially engraving of consonantal words,¹ for old as this last art is, it is clearly prior to the times when religion, especially symbolic faiths, arose, and when men chanted hymns and prayers to well defined deities—hymns which had been handed down from parent to child, or priest to neophyte for doubtless thousands of years before being crystalized on stone or papyri.

We are too prone like ancient Aryans—Greeks and Sankritists—to adopt their egotism with their literature, ever thinking that what we know most of, reveals or at least dwarfs all things else, whereas we are still only at the threshold of real knowledge in regard to very ancient languages, and Europe has to unlearn much in regard to faiths. We have too often divorced that which the Gods have joined together, and like the old Aryan, resented the fact that the fair Gāngā whom he married in Vedic days had long been the wife of him he opprobriously termed a Daitya, thus ignoring the great Cush-Dwipa civilization² which he had stepped into as the Shemites had done in the case of the Cush or Kuthite Akad, and the Greek in that of Ionians and Dorians.

In all these matters we want more elbow room, and greater elasticity in our rules

¹ Vowels or breathing sounds the Eastern did not trouble himself with in early days, but he looked upon a broad *ā* and *ū*, &c. as consonants, and noticed these.

² The Arts, especially building, long preceded Aryans alike in India and the West. See Vol. II. p. 467, &c., and an able article in the *Edinburgh Review* of October 1882.

and lines of inquiry, and. full sympathy with those philologists who speak of language having “forty distinct mothers,” and given to “plurality rather than unity.” Although we are not here concerned with philology *per se*, yet the histories of religions and mythologies *during the written ages*, must necessarily be sought for in the leading words in which deities, rites and doctrines, found expression. The further back we can trace a word, rite and emblem, the more the primitive idea will appear, and if we fail to trace it far enough, we may perchance come upon an age which had forgotten the primary significations, but which had retained the. emblems and rites more or less altered, under epithets more or less misleading. The Priest, too, ever crosses the path of the enquirer by veiling his “mysteries” in strange names and forms to screen them from public gaze; while fonetik growth and decay have all to be battled with.

There are, however, certain tolerably recognized facts which the Philologist who fights the battle of the Roots must bear in mind; as for instance that Sanskrit and its Indo-congeners were, so far as present evidence goes, unwritten languages till about the fourth century B.C., so that philological research (not so much ours as to the Roots of faiths or God-ideas) has at once to encounter all the difficulties of working amongst an utterly illiterate people, whose pronunciation of words and roots would be as varied as their provinces, races, tribes and even families. Further, such feeble light as the Aryan might here possibly give us, is all but extinguished by the roots descending to us orally for some fourteen hundred or more years, and then, say our most able scholars. beoming embodied in a foreign character belonging to a totally different class of langunges—one of early Phenician or Kutho-Kaldian parentage. This would indeed appear to lie at the base of all the characters used in every Indo-Aryan and non-Aryan Indian tongue. If this be so, and we know that Greeks and Latins as well as Shemites got their characters from Egyptians and Phenicians—those old *Bennus* or Beni-Anaks—it is much as if Italian had first been written in Hebrew, and then gradually appeared to us in Greek—the correct ancient pronunciation of which, by the way, we. are atill doubtful of. Even the strange radical character of the Indo-Aryan languages might however have been some sort of base on which to investigate our “Roots;” but it too has gone! The parent is seen. only in a few scattered. letters of existing Indian alphabets, say some leading Indian scholars, following on the lines of Professor Dowson and othen.¹ Nevertheless, we may be sure that the parental blood has had the usual effect, and that a pre-Shemitik or Turano-Kuthite element has here

¹ See an *Art. Ind. Antiq.*, August 1882, by the late lamented Dr. Burnell.

been imported, just as was the case in Kaldia, when the conquering Shemites of the 16th and 17th centuries displaced Turano-Akads, Sumira, &c., whom Diadorus Siculus and others rightly inform us were the ancient civilizers of Kaldians.

Thus then, the literature, faith and civilization of Turans formed. the foundation on which not only Southern Kaldians but Armenian "Khaldis," Assyrians and even Baktrian Aryan—sisters of Sanskritists—reared their diverse structures, which makes our present matter of Aryan roots all the more obscure. We can indeed decipher the Kaldian letters as written probably 3000 years B.C., but, like the Egypto-Turanian hieroglyphics which go back about twice as far, we are doubtful how to pronounce them, even when the meaning is clear. So that if we have Aryan roots without writing, we have Shemitic and Turanian ones without any certain sound!

It becomes us therefore to be very guarded in classifying any roots as purely of this or that tongue, and doubly so when we are doubtful as to what class an ancient race belonged. The Egyptian of Grecian days may possibly have been Shemitic like the later Sabaeans of Yemen and Babylonia, but who can, with any certainty, classify the tongue of the builders of the Pyramids, and therefore of those earliest radical signs and sounds in which the first worshiper embodied his crude religious ideas or divine names!¹ This would be to draw too tightly those clearly laid down lines or laws of philology which we all acknowledge as undoubtedly putting sharply apart the whole structure of Aryan and Shemitic language in their *well defined formative and written* ages, or in the times immediately preceding these.

In this work where the search is after ancient ideas—the Roots of Faiths—we are not so hampered. Philology is only one of many aids towards the unravelling of a much tangled mass. The arguments and conclusions which these researches point to have usually a sufficient base, when the same attributes are seen in the most primitive deities and their radical terms or signs, and though appearing amidst widely separate peoples, as in the Aryan Dionysos, the Hebrew Yahuê Nisi, and Assyrian Dian Nisi; in the Akadian Zi or "Spirit," his Sky God Zi-Anu and the Tî and Thi-an of the far east, and Zeus of the far west. These similar potentialities are facts sufficient for our present purposes, whatever may be the ability of the philologist, building on modern writing ages, to reconcile the lettered changes; not these alone nor yet sound, but attributes, is what the searcher after faiths has largely, but by no

¹ Cf. Vol. II. p. 396, and note, that Professor Tiele declines in his late *History of Egyptian Religions* to call Egyptians Shemites, following in this respect very many others.

means altogether, to do with. Spellings and present articulations are too modern for those remote and all but dead "First Causes."¹ Etymology is not likely to help us in recognizing Heraklês in Bala-Râma or Samson; Apollo or Ab-Elo in Krishna, or a Baal in Elohê, Aluê or Yahuê, although these last interchanged during early Hebrew thought and even in our Bible translations. We therefore proceed on other and divers lines.

It will be shown that Turanian races ruled for untold ages in and around the acknowledged cradle of mankind as well as over most of our planet, starting civilisations, mythologies, faiths and arts, before the national classification of languages, so that from the central home. would radiate the radical base of most things which we find at the dawn of histories. This base, geographical and other, is not a point easily approached, and we must not therefore attempt to throw our philological bonds over it, and deny that the prominent and ever present ancient nouns or terms by which those dwellers in high Asian Edens or Merus named their Gods, rites, fêtes or divine ideas, could by any possibility slip into our Aryan or Shemitik speech.

Gods and divine ideas would evolve *pari passu* with the growth of the human mind. and this would be very mature and well defined not only before language differentiated, but when roots were real words—the symbols of things he saw and felt. This would be a period very distant from that in which abstract ideas were expressed and inflectional and agglutinating languages arose. The Gods and religious ideas had to travel, and the deities did so if not in *propria persona*, at least in *proprio simulacro* and over vast continents, carrying with them their rites, fêtes and attributes, and the embodiment of these last, in the architecture of arks and temples.² Only very gradually did these change to suit the climate and civilization of the worshipers, and still more slowly would names take inflectional and other forms owing to fonetik growth or decay.

No one who has for years freely spoken the tongues of the different classes, with Aryan, Turan, Shemite and Drâvid (as the writer has done, sometimes for weeks together never hearing English spoken), but knowa how closely interlaced all deities and divine ideas are with their names and attributes, and how this is specially the case amongst illiterate speakers when these are thrown indifferently together in friendly discussion. We dispute none of the fundamental laws of language as hitherto ascertained, but find on entering such fresh fields of enquiry that new laws are disclosed

¹ Largely treated of in Chap. ix., Vol. II, as at pages 463-470, &c.

² This is illustrated at pages 357-8, Vol. I, and elsewhere.

which are as yet obscure to us, but which nevertheless all point very clearly to a remote parent tongue before our present classification was possible. It is on this account that we constantly see writers fretting under some present philological restrictions or passing them silently by as the author of "The Great Dionysiak Myth" seems frequently to do, especially when he gives us an Asyro-Shemitik base in *Dian Nisi* of the tablets for the Aryan Dionysos.

The more prominent and characteristic names of the gods then have travelled like the gods themselves, where verb, all ordinary nouns and other such general furniture of languages could not move. In this and other respects the author has endeavoured to be clear, but the main arguments of his Work—extending over a long period—might be considerably strengthened by facts which have recently come to light since some early parts of it were in print. On this account the reader has been troubled with a lengthy Preface, and inasmuch as the volumes treat to a considerable extent of pre-historic matter, it is hoped that he will give due weight to the cumulative force of the circumstantial evidence advanced, in support of the conclusions which are drawn. It will not do to skim over, or merely dip into this work or its indexes in order to ascertain its views on any particular subjects or words; whoever does so, is likely to form opinions which a distant context or remote explanation may probably prove erroneous. The author has been unable to provide against such superficial reading, because once having taken the trouble to establish certain opinions he has been compelled merely to assume them in other parts of the work.

It is not given to man to know his own genesis. He cannot sit down before authentic histories to gather up the requisite facts, nor is he likely to find true history in the regions of Religions and Theologies. We must therefore cast about widely, grasping at all sciences, including Philology and its congeners. A good practical knowledge however of similar living faiths, in all their vagaries, esoterik and exoterik, is an excellent test of the value of these; without this our philology can be nothing more than the outcome of atudious theories devoid, or or insufficiently based upon facts.

The philological principles of this work will probably be considered. by some to be heresies as great, though not greater perhaps than the genral views enunciated; but minorities must wait, though perhaps in this case not so very long, before they become majorities, and by that time probably another minority will have arisen, and so truth go forward conquering and to conquer.

The author has never had any other object in view than the advancement of

truth, and his studiously gathered facts bearing on his subjects from all the books, rites or faiths he has ever come across. Of course we all strive to stand by the traditions of our fathers, any other course being disturbing in many ways, and oftentimes stormy. The Searcher after truth cannot however determine his own lines; he may not trifle with her, but must follow where she leads, regardless of consequences. The writer has walked on through the usual phases of faiths, but is equally ready to retrace his steps whenever his positions are shown to be untenable, and it has ever been his practice to seek out opponents and invite discussion. Hitherto he has seen no cause to recede from conclusions formed nearly twenty years ago as to the roots of Faiths, and all the friends who have carefully considered the whole general subject during the long time they have watched it passing from embryo to maturity have agreed with him, except perhaps in such details as priority of the faith lines and arrangements, which now that all appear clearly in print, it is easy to see would have simplified many points, especially to the unsophisticated and purely European reader. The author can only plead the vastness of the subject and the inability of one person to do it justice in an ordinary life time. The volumes here published are, indeed only moiety of those in manuscript, and the prefixed list of books consulted, the more important of which have been carefully read and often extensively annotated, will show under what influences the present work has been matured.¹ The two volumes do not even reach the "*Written Faiths of Man*," and all tribal and national Religions (from those which are only to be found on tombs, tablets and papyri, to the latest Bible of the race) had to be carefully investigated and the results generalized, before these two volumes and chart could be properly constructed, and mature conclusions formed about the general bases on which all Faiths rest.

The next volume—nearly ready in regard to its matter—is a compendious Polyglot Glossary or Dictionary of Religious terms and ideas, with the names of the gods, divine heros, rites and fêtes of all Faiths. It embraces alphabetically almost every subject which the student of Religions and Mythologies usually seeks to know the foundation of; and will support and elucidate much which may, from a brief allusion in the body of the work, appear dark to the general reader. The author found, as all students must do, that it is necessary for accuracy of thought to write a distinct article upon each subject before treating of it in the body of the work, and especially so

¹ The "Chapters to follow" will be seen on a prefixed page, also a list of some 800 volumes as those principally laid under contribution, not counting Works of mere Reference and all good earnest periodical literature, which has always been carefully noted.

before generalizing thereon. And this has been done, the Glossary being thus carried on *pari passu* with the studies of each faith. It has been, however, thought advisable to put forth these two volumes and chart at once, so that abler writers, and those who have devoted themselves to special faiths or special aspects of these, may have here a key which seems sadly wanted by European writers who have not been able to study Eastern faiths in Eastern words and temples. There are indeed sufficient difficulties in the way of so large a subject even when we have the key, and no one is more conscious of this than the author, who, irrespective of the training, time and diligence required, has had to encounter many obstacles which stopped or straitened his labors for long periods.

The reader will perhaps notice a little repetition, but this is generally due to an endeavor to press arguments home under divers phases and from different sources, and because, as Mr. Herbert Spencer reminds us, "it is only by varied iteration that alien conceptions can be forced upon reluctant minds;" and, alas! not even then, thinks Professor Max Müller. He says the older he grows "the more he feels convinced that nothing vexes people so much and hardens them in their unbelief and in their dogged resistance to reforms, as undeniable facts and unanswerable arguments." "Repeat" he continues, "the same thing over and over again, undismayed by indifference, ridicule and contempt, and all the other weapons which the lazy world knows so well how to employ against those who venture to disturb its peace."¹ And having done all! what then? Can neither facts nor arguments convince? "No" says the Professor "Reforms are carried by *time!* and what generally prevails in the end are not logical deductions but some haphazard and frequently irrational movements."

Let us hope, however, that these remarks only apply to "the lazy world," none of whom, it is to be feared, will take up these volumes, but in this case as Erasmus wrote, "bark at us all the more furiously." The world is seeking some stable equilibrium amidst a seething sea of mental unrest, but this is unobtainable till we have a sound vessel and clear sailing chart. It is in vain we attempt to sail this ocean in the old coasters of a by-gone age, or try to shut out from eye and ear the ever surging billows which now everywhere with noisy clamor seek to engulf the old craft. The teachers we have hitherto trusted did their best, and perhaps honestly, but they knew not the literature, faiths and sciences with which we are now familiar, and imagined in their ignorance that all save their own little world was full of evil men and things. They knew no "Sacred Books of the East" or West, yet boldly adventured upon the

¹ *Selected Essays*, I. 253, Ed. 1881.

histories of all peoples and all Faiths! and hence Religious history is grossly inaccurate, and for the most part avowedly biased in favor of the writer's own little land and faith, though the latter was probably a mere geographical accident. This was of course much truer a dozen years ago when the author first felt the necessity of writing upon the roots of the oldest living faiths. Professor Max. Müller in 1868 doubted whether the time had then come for a scientific consideration of Religions. and indeed, until lately the requisite knowledge has not existed for writing Religious history, since it is necessary to know many Faiths accurately and practically before we can even know our own aright, that is, the sources and developments of its doctrines, practices and symbolisms. These have known no beginning however deeply the religious archeologist has dug, and will know no finality. They are the eternal offspring of heaven and earth, though mostly of the earth, earthy.¹

The Religious historian is even more heavily weighted than the philologist for he can write a tolerable analysis of our English tongue if he knows four or five Aryan languages. The writer upon faiths however, or even one Aryan religion, should not only have an accurate and detailed knowledge of all the faiths of Aryans, Turans, Drâvidians, and Shemites, but must unlearn much of that one-sided teaching of his youth, though it clings to the heart with many fond memories of the past. He must search everywhere for the good and true, no less than for evil things, in the written and unwritten, in the theories as well as the practices of every faith, and mete out deserved praise or blame with impartial haad. Much that many sects hold sacred but would gladly hide from the keen cold eye of Reason and from all critical unbelievers, must be dragged into the light of day and fearlessly exposed, and every doctrine and truth be argued out to its legitimate conclusions—a task often difficult, painful or disturbing.

If this however be an author's position, it is not less the proper attitude of every honest truth-seeking reader; he too must put aside for the time national and religious bias, and school himself to view all calmly and dispassionately, bearing as he best can the rude thrusts of such an educating process.

It is said that after forty, all persons resist new convictions. If so the writer's difficulties are here considerable; but there are fortunately many exceptions to this rule as we see in the case of good Bishop Beveridge,² who argued with himself, that "there never was any religion so diabolical, but was preferred before all other religions by them

¹ Such matters will be found treated of in Vol. I., pp. 322, 409, &c., and Vol. II. p. 507. &c.

² *Private Thoughts on Religion*. P. I., Art. 2.

that profess it," and that seeing "how natural it is for all to have an over-bearing opinion and esteem for that particular religion. they are born and brought up in," he resolves "to be more jealous and suspicious" of his own "in order that he may make diligent and impartial enquiry into all," He "will look upon himself," he continues, "as one not at all interested in any particular religion"—a noble faith and trust in the power of truth, and the only attitude the reader and writer of this work can profitably assume. Let us free ourselves from that common and *real infidelity* which fears and distrusts truth, nay, which even calls its honest pursuit "a dangerous and evil thing." Religion is not like Politics, a system of compromise. We should rather dread belonging to any church, because this necessarily confines our views and makes us content with the modicum of truth it may have grasped. It is certain at least to find us partisans when any doctrine or rite held sacred by our sect is attacked. To have breadth of view in religious matters, one must take a neutral standpoint, and be a patient waiter upon truth, welcoming rather than repelling new ideas and all enquirers and reformers. The study of other faiths must ever tend to purify our own, and lead us to treat with deference and respect all the pious and earnest thoughts which have helped men to realize in some degree the great Ideal of power, goodness and truth.

It is not enough to know well and write incisively upon religions. We must sympathize with the highest and holiest feelings they inculcate, and no less with the uncultured thought of him who bows before a mystic stone or bedizened altar, than with those who in lowliness of mind torture their bodies and souls to find favor in the sight of their God; with men to whom the world is as nothing; who thrust aside with loathing its pomps and vanities, beauties and joys, and even proclaim all excellence of mind and heart to be but filthy rags in comparison with that holy ecstacy they experience in their believed communion with the Supreme. Let us not forget that now as in ancient times, there are millions who still feel that though flesh and heart faint and fail, He is the strength of their heart and continual joy; that there are tens of thousands of revered and solitary ones, who in filth and nakedness, sit within lone mountain caves or temple cells, striving in death-like silence to still every earthly emotion that they may perchance hear but one word or sound from Him whom they call the Father of Spirits. Most of us can fully sympathize with that cultured piety which, though it rejects all that Europe holds sacred, can yet express itself in hymns like that sung by Firdusi eight hundred and fifty years ago: "The height and the depth of the whole world have their centre in Thee, O my God! I do not know Thee

who thou art, but I know that thou art what thou alone canst be.” These words like many other devout ones of poet and pietest will not bear scientific analysis, but in our childhood we seek not for hard facts like the man of science; mystic sayings and burning words sufficed to make the infant race fall down and worship.

In addition, however, to a free spirit. it is hoped the reader will have sufficient diligence to read these volumes through and at least suspend his judgment until he has done so. The task is heavy, but the subject is entrancing, and to inspire the reader with the spirit it deserves, Professor Max Müller’s stirring words in relation to the Vedas¹ (which is but a small branch of our subject) may be quoted with advantage.

“[These matters are important] not only to the student of oriental languages, but to every student of history, religion, or philosophy; to every man who has once felt the charm of tracing that mighty stream of human thought on which we ourselves are floating onwards, back to its distant mountain-sources; to every one who has a heart for whatever has once filled the hearts of millions of human beings with their noblest hopes, and fears, and aspirations;—to every student of mankind in the fullest sense of that full and weighty word. Whoever claims that noble title must not forget, whether he examines the highest achievements of mankind in our own age, or the miserable failures of former ages, what man is, and in whose image and after whose likeness man was made. Whether listening to the shrieks of the Shaman sorcerers of Tatar, or to the odes of Pindar, or to the sacred songs of Paul Gerhard: whether looking at the pagodas of China, or the Parthenon of Athens, or the cathedral of Cologne: whether reading the sacred books of the Buddhists, of the Jews, or of those who worship God in spirit and in truth, we ought to be able to say, like the Emperor Maximilian, ‘*Homo sum, humani nihil a me alienum puto,*’ or, translating his words somewhat freely, ‘I am a man, nothing pertaining to man I deem foreign to myself.’ Yes, we must learn to read in the history of the whole human race something of our own history; and as in looking back on the story of our own life, we all dwell with a peculiar delight on the earliest chapters of our childhood, and try to find there the key to many of the riddles of our later life, it is but natural that the historian, too, should ponder with most intense interest over few relics have been preserved to him of the childhood of the human race.”

The more we study each faith, its adherents, and the circumstances of their lives, the more we see the good the faith has wrought, and how hard it would have been to have done without it; for however foolish and contradictory in its theories, and even cruel or immoral in its practices, the rudest faith has yet satisfied that void and longing in the emotional part of uncultured men, and in doing so, comforted, strengthened, and elevated the race, and not until another void takes place can a new faith, however so much better, supplant the old one, and then only very gradually. If we have to sorrow over the undoubtedly dire effects which many Religions have produced—and every superstition brings untold evils in its train—we have also much for which we can be thankful. If Faiths have in their bigotry for ever destroyed the literary toil of

¹ *Chips* I. 3, ed. 1868.

millions, and too often given us only ephemeral theologies in exchange, yet even Vedas proclaim to us that architecture sprang at their command, and science came forth to do their bidding. Geodesy and geometry arose from the pious necessities of temples and altar decorations; and rites and sacrifices—disdaining the twistings and turnings of “medicine men” and astrologers—called forth astronomers, and mapped the heavens. If Religion strangled a too aggressive Hypatia, and hindered or corrupted all literature and science for a time, burning and scattering its treasure, she was still the great nursing mother of much that was holy, pure and good; if she hid away in turbulent times the white tooth of a Budha, a black stone emblem of a god or crude records of her deities, a bit of “the true Cross” or other relics of her saints or nobler sons, she also preserved Bibles, Vedas and Tripitakas, epiks and histories, and all that she justly esteemed precious to her own life in mythologies and theologies. Like Kronos and Agni she doubtless sought to devour the children she had cherished, but only when in their might they threatened to drive her from the throne to which they had exalted her. Let us however gratefully remember her as the energetic nurse of a beneficent offspring.

It is not for us then to seek to blot out the past, nor yet to rashly destroy any of the faiths of earth. These are mostly the emotional expressions of the heart, and not very amenable to reason nor indeed to any direct attack. They can never be rudely or abruptly disturbed with real and durable advantage. The change must be gentle and educational, as by the opening up of new channels of thought suitable to the age and civilization of each people, group or person, for knowledge is that which is built up slowly and severely on facts, not on dreams or *a priori* assumptions of what was or should be here or hereafter. True knowledge can only be attained by the painstaking process of education, and until this is well advanced among men, and on a scientific basis, the poet, emotionalist, ritualist or salvationist, must still control the multitude.

In this work the facts or events of faiths have been inductively massed together, digested and classified so as to arrive at what the Platonist called his Universals, and with a certain result best seen in the Chart by the flow of the streams of ideas or faith lines which, though diverging, are rarely lost in the historic advance of civilizations noted in the side columns. But there may also be observed from this synchronizing of the histories of faiths, a remarkable tidal wave of intensity, which seems to acutely affect the race physically and mentally, with considerable regularity every six hundred or six hundred and fifty years, reminding us of the Sothik and other cycles

but especially of the mystical Phoenix or Solar Eras of Egypt and the East. The ebb and flow of this tide is shown on the Chart by light broad bands embracing a width of one hundred years. From this it will be soon that we are now in the midst of one which has witnessed the denationalizing of Buddhism in the far East after a reign of some eighteen hundred years, and which threatens Christianity in the same way after a duration of less than a thousand years in Central and Northern Europe.

It is hoped that the classification and arrangement here made of old beliefs, ideas and symbols, will enable the religious student to enter with more assurance upon new fields of research without being any longer pulled up or having lamely to halt at the threshold of temples, unable to assign their right place to the gods and myths which continually cross his path.

The Chart has, it is believed, been made suitable for general use in all schools where classics are taught. It is neither orthodox nor heterodox, but as far as possible simply historical, though showing most of the usually accepted legends and legendary characters referred to in our ordinary histories.

Unfortunately it has proved impossible to similarly write these volumes. They are for the student and searcher after the Roots of Faiths, and may perhaps be thought in certain parts to come, as it were, under the category of medical works, treating of the radical diseases of early and many existing religions. They deal necessarily with those ideas and figures which the rude man first too grossly symbolized and worshiped; for he prayed like us all for those objects he had most at heart; and these are still not far from the real worship of the world. He besought "the Great Father," "Creator" and "Fertilizer" to bestow upon him and his, all worldly prosperity. which with the ancient, meant simply fertility in his house and fields, flocks and herds.

All the sacred writings of mankind, and more especially the Christian Bible, abound with matter quite unfit for the general reader, and such is often needlessly prurient and immodest having no direct relation to worship or religion, with which alone the present volumes are concerned. Here are only to be found *bona fide* worships, not indecencies in lives or histories, but the *fervid religion* of earnest and pious men and women. Nevertheless unavoidable allusions have frequently to be made to sensuous but popular God-ideas which every student of religions must well consider. As a very learned author lately wrote,¹ "We have been obliged to go back to an epoch in which idealism was still in the cradle, while physical life was in

¹ *The Zoology of Mythology*. By Angelo de Gubernatis, Professor of Sanskrit, etc., in the University of Florence.

all its plenitude of vigor, when images were taken in preference for the things of a more sensible nature, and which made a deeper and more abiding impression.”

It is still necessary to tell the world some of these truths, and to remind it that Religion at its base is the product of imagination working on early man's wants and fears, and that it is in no sense supernatural nor the result of any preconceived and deliberate thought or desire to work out a system of morals. It arose in each case from what appeared to be the pressing needs of the day or season on the man or his tribe. The codification and expansion of Faiths would then be merely the slow outcome of the cogitation and teachings of reflective minds, working usually with a refining tendency on the aforesaid primitive Nature-worship, and in elucidation of its ideas, symbolisms and legends. Early rude worshipers could not grasp abstractions nor follow sermons even if they had been preached, and certainly not recondite discourses on what the West designates “Solar and other theories.” These were the outcome of a far later, purifying and spiritualizing period of man's life, and were not such as the multitude could readily understand. This accounts for the common remark that “it is astonishing how little the actual conduct of a people is affected by their so-called national faith; that ancient Greece and Rome will bear comparison with the present, and that Bānāres has as large a percentage of good men and woman as London.”

A word now as to Orthography. When the first proofs of parts of this work were struck off in India, several years ago, the spelling of foreign words was in a transition stage, and the popular English system was adopted. *Varuna* was *Varoona*, because the *u* and *a* are used indifferently in English, and here deviation seemed unnecessary as the reader could thus correctly pronounce such words as *Vishnu* and *Rudra*. Diacritical mark and diphthongs were avoided, but as the work progressed and began to deal with a great variety of tongues, it became necessary to adopt some such system as that now authoritatively laid down by the Government of India; and these changes were radical in regard to all words not too firmly fixed in the popular mind, voice and eye, and where the pronunciation was sufficiently correct.

Of course it is impossible to accommodate thirty-eight distinct English sounds to our twenty-six letters; how much more so, some fifty sounds, if one would rightly pronounce the words dealt with in such a polyglotal work as this. At the same time, spelling reformers were everywhere making their voices heard, and Oxford may be said to have theoretically sided with them in 1876, when Professor Max Müller wrote his celebrated article in the April *Fortnightly*, declaring against the supposed sacredness

or etymological use of our present hap-hazard system. The *Philological Society of London* and many abroad have definitely committed themselves to lines of improvement, and more action would have followed but for the too radical changes which the more earnest spelling reformers advocated. Moderate men desired that we should advance only a little quicker and more regularly than in the past, for it appears that the progress has been such that the 1st Chapter of Genesis, as written one hundred years ago, has one hundred and twenty mistakes according to the present orthography. It seemed sufficient that sound and simplicity should lead to a general shortening of words, as by avoidance of double letters and all or most unsounded ones; also that when moderately correct sound could be assured, the spelling should revert to the most ancient language in which the word or root appeared. Thus, that in Europe we should pass over the Latin *c, s, &c.*, where they had substituted these for the Greek κ , σ , &c., and refuse a soft *ch* for a κ or χ . and a *ck* where *k* was sufficient. At the same time it was felt imperative above all things that no changes should be made in a work of this sufficiently difficult kind which would draw off the reader's attention from the subject in hand, or even distract his eye or ear; whilst as one ever a warm advocate of spelling reform, the author felt bound to aid, however slightly, in what he hopes will yet be one of the greatest revolutions of the next generation—a gradual but general reformation of all the orthographies of Europe. He has no desire, however, to bury his own hooks and all the literature of the past which a too radical change in the forms of letters would infallibly do, were the rising generation to be exclusively or generally instructed in a system of fonetiks, or were our words even altered to the orthography of a Chaucer.

We can best aid substantial reform by quickening natural laws as in encouraging fonetik growth and decay where these simplify orthography, and by writing all infrequent words according to the accepted principles of the moderate reformers. Of course our Brahman friend is horrified when he hears or reads of *Maina* a month, for his *Mahîna*, and would even prefer another *h* or *n*, but India now practically refuses to recognize the three syllables and calls their use pedantry.

In work a very slight endeavour has latterly been made to move in the direction of the *London Philological Code* of "General Principles," but with too little effect owing largely to the persistency of friendly reviewers and our printers who have not only often ruthlessly swept out the improved spelling, but seemed to rebel against the different modes in which we on principle often spell the same names of gods and heros; the object being to accustom the enquirer into old faiths to recognize the same

person under diverse orthographies. On this principle also, so that the unsophisticated be not confused, a Vaishnava is here usually called a Vishnu-ite, and Saivaism, Sivaism and the followers of Solar *Shams*, *Sh-m* or *Shem*, *Shemites*, and not Semites.

A volume might be written on the use and abuse of aspirates, which it is agreed are “one thing in Sanskrit, another in Greek, a third in Latin, and a fourth in Teutonic.” The *h* is a necessity or fashionable addition in some districts but is scorned in others. We tread gently upon *Herbs*, *Hostlers*, and *Honorables*, and in searching after roots do well to look indifferently on *t* and *th*, *p* and *ph*, *k* and *kh*, *g* and *gh*, *d* and *dh*, *j* and *dj*, &c., &c. These sounds and many others, require special and cautious handling, for what one locality favors, another denounces, and the literate and illiterate are here usually at war. If we would find out roots, words and mythological matters, we must probe most deeply on the side of age and custom, and call present meanings and etymology severely in question. The learned, be they Rabis or grammarians, intentionally or otherwise harden and alter old forms to suit euphony or their own laws and ideas, and lose sight of or take little account of the old fashioned rustic notions, fears and symbolisms which the words anciently embodied. They scorn the indifference of the illiterate as to quantity and long and short vowels, and lay the greatest possible stress upon these, even when working in dead languages, the original sound of which they confess to have more or less lost. Throughout Asia, as in England and Scotland, we find people only separated from each other by a stream or mountain range, who would call the English *where* and *dare*, *whâr* and *dâr*, just as the Turk makes the Persian and Arabik *Ādit* into *Adēēt*, *ā* into *ou*, and freely doubles consonants. So Dravids do not respect the Sanskrit *ā* and freely alter the severe rules of its northern grammarians to their own ideas of euphony or propriety

There is nothing gained by continuing, like Irish Kelts, to write *adh* and pronounce it *oo*, or as Scotch Kelts do *av* or *agh*, and why should we follow them in writing *ao* when they say they mean *ai* or *ee*? We are tired of such “a blessing” as *beannughadh*, although told to roll all the last syllables into *oo*, and have no time to manufacture syllabaries or rolls of letters for every drawl which shepherds and country folk all over the world address to one another. Let us rather educate them than deform spelling, and prevent them rolling their words about by giving them and all old races a correct and sufficient character and orthography for properly pronounced words. Among the immense educational benefits which missionaries have conferred upon the world, perhaps the most conspicuous and lasting have been their efforts in this direction.

They have often bestowed on rude old tribes not only a character but a literature

which has improved and educated them, and all the more because they have only given them sufficient symbols for proper pronunciations, teaching them, as English schoolmasters do our own youths, not to call “coming” “Kōōmen,” “own” “ā-w-n” or sing out their words as the uneducated do on the hill sides.

For some years back scholars have very properly spelt Greek names as Greeks spelt them, but we have not yet gone far enough, as in rejecting the Latin *y*—our *i*, *ě*, *ai* or *wai*, where the Greek put his *υ* or *upsilon*, which no doubt at times came near to the *y* of Latin days. The *u* is, however, too much connected with important mythological matters and is too much like a consonant in ancient tongues to be so set aside. Thus we almost lose sight of the ancient Phœnician Fire-god of Western Asia—*Pur*, *Pru* or *Phru*, in his ever sacred *Puratheia* or *Pry-taneum*, that *Agastān* or holy hearth of every Eastern race. Even a *Presbyter* or *Presbyteros* is clearer than a *Presbyter*, and *Skuths* and *Kushites* than *Scyths*, *Cuthites* or *Cythites*.

With Easterns, the real vowels were originally mere breathings, which they did not trouble themselves much about. When these therefore appear in diacritical, Masoretik or other pointings, as in Hebrew, Arabik, Persian, &c., it has been thought best to avoid them, for, as Sir William Drummond wrote, “they are impertinent impositions” by which scribes and pedants of comparatively modern times have tried to force upon us their own local or favourite pronunciation. Nothing has done more to prevent the public seeing the old idea, particularly when instead of these mere markings Western Aryans slipped in *bona fide* letters when transcribing the words into Aryan languages.

Of course vowel markings promoted uniformity of pronunciation, and are specially favored by Westerns when learning Eastern tongues, and *vice versa*, but it has been questioned whether languages like religions would not have got on better without tying down the young to Creeds and Articles—grammars and lexicons. Here at least both must be somewhat in abeyance whilst more ancient matters are being investigated.

Parkhurst and learned Jews have wisely excluded the Hebrew pointings and given us general rules for guidance, which, however, no Eastern scholars require, knowing that where *vowels or symbols exist in a language, as for a, e, i, o, u, &c., he has no right to interpose such sounds* but only a breathing *ā* or *ě*. Especially must this be the rule where the object is to find the earliest pronunciations at or before the great writing era of the sixth and seventh centuries B.C. Any other rule leads to all

the confusion and diverse spellings we notice in so many words, as in Elohim for A l ê i m, Jehovah for Y h u ê, Mecca for *M ă k ă*, *Muhommed*, &c., for *M h m d*, until Arabik has become one of the most distracting of languages. The evil is far reaching, for it veils or protects, as indeed was often intended, various old deities from invidious comparisons.

Elohim seems to cut off all possible connection with Allah, Ilios, &c., and by doubling the *d* in *Budha*, for the sage of *Buda Gayâ*, we get still further from the old Nature God of India, the *Bud* or *Bod*.¹ The Aryan had already elevated him by an *h* when his attributes rose to be ethereal in the Mercury of the heavens, and another *d* has been deemed necessary in the West, when he became "Wisdom," moral and spiritual. Yet we must here remember that the base lies in Toth the Pillar-God, who also became "Wisdom and Learning."

It is, of course, necessary in instituting comparisons between words in different languages, and especially in different classes of tongues, to seek for the very oldest forms and sounds, and know how to reach them, that is, to remember the laws—so familiar to every speaker of different Eastern tongues—which govern all ordinary interchange. For instance, the Chinaman has difficulties with a *B* and *dh*, and calls *Budh* or *Badh*, *Foh* or *Fo*, and *Di* or *De(us)*, *Ti* or *Thi*; the Indian prefaces a vowel to our English word *stew*, calling it *êstû*, the Bărmăn makes the *s*, into *t* or *th*, and dislikes *r*'s, saying *Bymă*, *Iydwădt* and *Yakain*, where the Bengali says *Barma*, *Irawâdy* and *Arakan*, and the half-caste (dropping the initial in the latter) is usually content with *Rakain*.

All these matters have been carefully considered, and it is hoped, borne in mind throughout these volumes though like more important subjects seldom referred to, because the reader's attention could not profitably be distracted from points requiring his undivided consideration. In so large a work, extending over several years, and written as well as printed amid many interruptions, there must of course be many imperfections. The author is conscious not only of unequal writing (a matter of little moment where he has made his meaning clear), but of not having supported his arguments as strongly as might have been. In arrangement also he would wish to have broken up the long chapters into sections and subsections, but the marginal headings, tables, &c., will, it is hoped, in this respect, render some assistance to the reader.

In conclusion the author offers his grateful thanks to the many European and

¹ See *Bud* in our Indexes, and Vol. II. p. 409. This and like subjects will be fully treated of in the Glossary.

Indian gentlemen who have so frequently given him important aid, and always entered most fully into the spirit of the work. Without his Indian friends he never could have proceeded, at least with such confidence, through several of his chapters, especially those treating of the non-Aryan and early Aryan races, much of which yet remains to be published. He looks back with pleasure to many morning and evening hours spent with all classes from Mahā Rājas to princes, nobles and commoners, learned Pandits in every department of literature (and in India this means religion also) to obscure Brahmans and illiterate pietists, who nevertheless knew half their sacred books by heart. With all, the Chart even in its early crude forms, was a never-failing source of interest and discussion, which sent them back, they said (though this was *sotto voce*) to their scholars and books with extended views of the whole scope of religions, and a determination to study other faiths so that they might know their own aright. The author trusts that this also will be the spirit in which the West will receive these volumes.

He has not been authorized to mention any of his friends by name, although under deep obligations to several, not only in correction of proofs and preparation of index, but also for help in many obscure translations, and for a host of illustrations. He is especially indebted to English friends, many of whom, and among them some of the kindest and most interested, have passed away to that silent shore where at least for them have been for ever solved the great problems of Life.

EDINBURGH, *December* 1882.

RIVERS OF LIFE:

OR,

THE SOURCES AND STREAMS OF THE FAITHS OF MAN IN ALL LANDS



CHAPTER I.

IN introducing to the public the accompanying chart of the Religions of the world, I do so simply with a desire to help those who have not yet studied these subjects, or who may not have had such good opportunities as have fallen to my lot of seeing the Faiths and Rituals I purpose depicting, in full practical development and progress.

Neither the chart nor what I write is for the instruction of the learned in ancient Faiths and languages; from them I look for correction and further light than I have yet attained to; but imperfect as all knowledge here is, it would vastly tend to progress and enlightenment, if we all wrote and published what facts we know; or as Max Müller puts it, throw abroad the chips from our various workshops.

If the matters of Man's early and present Faiths are difficult, they are of all-enthralling interest; and for my own part, all the leisure moments of a busy life have been more or less devoted for the last thirty years to studying them and cognate subjects; or, perhaps, I should rather say, to watching and noting down the valuable freight, which ever sweeps, in a strong, full, and deep current, past all who study the literature of their time. Sometimes we see this stream of religious and literary thought calm, but oftener far, troubled, if not tempestuous; sometimes the floating craft is the compact and fully garnished vessel of the man of calm reason and high intellectual culture, but oftener do we note upon the stream, the crank and leaky barque of the bigot, the zealot, or the religious enthusiast. The earnest student must fish in many waters, and in all he may catch something. I am still a searcher for pebbles on the shores of the streams of Faiths, and moments snatched, few and often far between, from an anxious professional life, are not favourable to a subject like mine; the threads are delicate as they are numerous, and as it were mere lines of thought, which here and there only attain to a rich maturity; but which, in every age and clime, will be found twining out and in with each other in endless maze. As a rule the whole tangled web of a Faith springs from a grand spiritual idea of a devout Leader, which, worked upon by various minds, commonly bursts out later into a practical

violence which would have shamed and horrified Him whose name his followers have perhaps adopted; whilst in their precepts, dogmas, and rituals, they differ as much from the spiritual worship which that Leader taught and practiced, as frozen seas from torrid zones, as the delicate tracery of a Phidias from the formless stones bedaubed with red which all the ancient tribes around me worship; and which is yet but a feature of that same Faith which the artistic Greek threw into the stones of Athens, and which is also precisely that Faith which, as Ruskin puts it, reared “the stones of Venice,”—which shines out no less in the obelisks of Egypt than in the columns, poles, and hangings, which beautify the Piazza-di-san-Marco, and which we can everywhere still trace throughout the world. It is then for the student of these things, who is aided by the vast light which literature and philosophy are everywhere casting on his path, to as keenly collect, as to severely sift, the ends and beginnings of the flossy mass, divided and sub-divided as he will find these lines of thought to be, whether by the subtle brains of ancient philosophies, devotees, and fanatics, or by the old poets and painters of nature and art, who always follow these, and who work up the stiff, cold, coarse outlines into glowing tints and lovely images.

As an instance of how closely we must watch for the traces of man’s Faiths in his doings and sayings, I may note, that Mr. Fergusson, the great writer on architecture, and the author and compiler of that beautiful volume on “Tree and Serpent Worship,” says that, keen observer though he was of ancient architecture, he had seen many of the beautiful temples and sculpturings he depicts, for a dozen of years past (I quote from memory), and never observed the serpent or a trace of serpent-worship, although now that his attention has been called to it he finds it everywhere, twining in and out, and over-shadowing with up-reared hood, the oldest ideas of man on stone and rock.

The more we study Faiths the more shall we perceive the very close union of their essences and origins. Thus a great tree first springs up and stands apart, beautiful and noble by itself. The beasts of Earth and birds of Heaven come to it for nourishment and shelter, but they bring with them the corruptions of many nations, and the lovely branches of the tree get coated and encrusted with many parasites, some good and lovely as itself, but many also poisoning and corrupting. The substance of the great Tree is eaten into, and its mighty branches are disfigured and weighed down,—all this it can bear; but at last a delicate, tiny, gentle creeper calls to it from the ground for support, and taking it up fondly, the tree nestles it in its mighty arms and feeds it with its own life, soon, alas, to find that it is to be repaid by the grasp of death in the mighty and overtightening embrace of the many-folded destroyer. So sinks the great Parent Faith into the Earth from which it sprang, and in its place rises the tangled and mazy mass which we find all old Faiths to be.

Originally, then, all faiths are but the idea of a great man, or men great in *faith* if not in intellect, and not at all necessarily so in culture; men to whom ideas are

realities, and who are willing to die for those ideas. It is their enthusiasm of Faith which converts the multitude and leads to triumphs and power; and then up come the creepers from grovelling in dirt and every worldliness, men of ambition, and of older Faiths, who see the influence and power which the strong enthusiast has raised, and for the sake of these they gradually twine themselves about the goodly tree, killing off all branches (sectaries, &c.) which, as power is gained, no longer serve their mundane aims and purposes; and thus making the whole a mere engine of their own or of their State with codes and articles, the Faith becomes in their hands the tangled mass I have sought to picture.

I had better here state, once for all, that in a subject such as mine, where I have to substantiate certain positions taken up, I cannot pretend not to plagiarise; that is to say, I must borrow views, facts, and materials in support of my own, and of my chronology, from the storehouses of the learned of all classes, which I have been able to meet with; nay, worse, I shall often not be able to name, and so to kindly acknowledge the writers from whom I quote; for I find in going over my note-books, containing many years of detached studies, that I can only guess at many of my sources of information. I beg, therefore, the kind consideration of those from whom I borrow, or whose writings I err in quoting or understanding; I am here only anxious to enlighten the ordinary reading public, perhaps I should say of the male sex, for to our sisters, the origin of Faiths and of the various rites they continually see around them, must long remain mysterious, except perhaps to that advanced, strong-minded and ever-increasing phalanx, who dare to enter upon all those themes which form the broad domain of social science.¹ This work, then, is for men, and indeed only for that class of my brothers who venture on strong food, and have permitted themselves to look beyond the swaddling bands of youth. My readers must be persons capable of standing some amount of mental and psychological incising, which is absolutely necessary if we are to go to the roots of the hopes and fears and faiths of man. For he was an animal from the beginning, and but here and there, in these later times, has risen to be a spiritual animal. No maudlin sentiment of false delicacy must in this case keep us from calling a spade a spade. The knife of the dissecting surgeon must cut down, *deeply* and *firmly*, and expose the bone and its ailment, and then only can we hope to eradicate the fell disease. Those who cannot read medical works of science, and who would open this with prurient eye, should not read it, for the subject and occasion is grave in the extreme, and some must blame the physician for being bold and clear in speech. If he be correct in his facts, he is bound to tell us these, and the conclusions they point to, and we must not find fault with him for opening up the festering wound, which was none of his making. This Chart then, is to try and place before ordinary reading men the facts of Faiths which learning and scientific criticism have established on good and firm ground, and to bring such up to the present time. I wish to address people who would not dream of opening a work on the Vedas and Tripitaka; who never heard of nor wish to hear of a

¹ [This was written ca. 1880. The most charitable explanation of Forlong's remarks is that he was aware of the general level of education of the female population at the time; more likely in this instance he simply shared the general social prejudices of his class and era. — T.S.]

Bernouf or a Saint Hilaire, nay, who think the exquisite and intensely interesting lectures of Max Müller extremely heavy, and for many reasons to be avoided. Before such persons I wish also to try and put plainly and in a brief and compact manner, so much and no more of the writings, history, and nature of all Religions, as we at present have data for, and are agreed concerning. In doing this, I do not mean to say that there are not differences of opinions, but merely that science and research have established or are establishing what I shall here treat of and have depicted in this Chart. Even if I be not right in all I urge, I shall have forwarded a very important matter, by pointing out and illustrating many analogies in rites, customs, language, and ideas, which others who have here so oft stumbled at the very threshold, may be better able to follow up than I am; for the tangled skein has never yet, that I have observed, given fully forth its ends to those who in Europe have sought to unravel it, and who, if but once they picked up the ends, could abundantly have led the way. Knowledge, says some one, is in the abstract but the reminiscence or recovery of ideas, and I hope to point out in this volume many a forgotten form and idea.

Writing as I do from the cradles of our race, where religious fanaticism and intolerance still flourish in all their strongest archaic rudeness, I may unwittingly be doing what others have long ago done better than I; it is necessary therefore that I here state, that I have never come across an attempt like this, to show in a plain, historical, and I hope popular way, the origin and streams of man's Faiths as they poured down from the great fountain-head, as the ancient Aryan would tell us, from "The Great Father,"—the Brahm, the AUM, the Ormazd of the east, or as the Jewish Genesis puts it, from the Elohim, or Ruach Elohim, upon the fertile but till then uncultivated soul of his creatures.

I am the more induced to try, though at great risk of error, to render fixed at least within some definite, though it may be wide limits, those rising, ebbing, flowing, strong but sometimes ephemeral thoughts of ancient men regarding their Creator, because we meet on every side, even amongst well educated and tolerably well read persons, the most astonishing ignorance as to the very existence of the great religious Leaders of our race, nay, even total ignorance of the very names of the great, and with some allowance, of the grandest Faiths of man.

Max Müller opens one of his excellent Lectures (Chips, I. 182) with Paul's text, "Prove all things; hold fast that which is good,"¹ and asks what number of theologians or laymen have ever taken it to heart. "How many candidates for holy orders," he says, "could give a straightforward answer if asked to enumerate the principal religions of the world, or to state the names of their founders and the titles of the works which are still considered by millions of human beings as the sacred authorities for their religious beliefs?" To study such works would be considered mere waste of time! Let us hope that matters are mending since this was written, in 1867 or thereabouts. There is no doubt that these subjects remain far too much stored in the granaries of

¹ [I Thessalonians v. 22]

the learned, and many who could not only speak but write regarding them, will not, too often, probably, from the intolerant element in our own little stream of Faith, which looks upon enquiries into the devout thoughts of others as a pulling down of its own cherished groves and altars, and the bringing towards and equality all the nations of the earth. Should it be so?

Can the pious heart not find,
In each new Faith of Human kind,
Some grace that wins, some ties that bind?
For God sees Faith in all.

Lecky is justly strong on this deadness which men feel in the cause of truth. He allows that "Hypocrites, who from interested motives profess opinions which they do not really believe, are probably rarer than is usually supposed," but adds, "it would be difficult to over-estimate the number of those whose genuine convictions are due to the unresisted bias of their interests. By the term interests, I mean not only individual well-being, but also all those mental luxuries, all those grooves or channels of thought, which it is easy and pleasing to follow, and painful and difficult to abandon. Such are the love of ease, the love of certainty, the love of system, the bias of the passions, the associations of the imagination, as well as the counter influence of social position, domestic happiness, professional interest, party-feeling or ambition. In most men the love of truth is so languid, and their reluctance to encounter mental prejudices is so great, that they yield their judgements without an effort to the current, withdraw their minds from all opinions or arguments opposed to their own, and thus speedily convince themselves of the truth of what they wish to believe." He, then, who would write as I am about to do, must expect to incur obloquy and every manner of reproach, and to here applied to himself every usual orthodox opprobrious name; for it is not in Europe, and certainly not amongst Saxon races, that man may yet speak the truth and not suffer for it. Thanks to education, which priests have too commonly tried to thwart, the fate of a Sokrates is not now the European award of him who follows truth, yet Europe has still got a Golgotha for those who expose her fallacies, more especially those of her faiths; and the lover of truth must, even in the midst of the civilisation of this century, take up his cross to follow her.

Come what may, however, let our motto be to "cease to profess what we have ceased to believe. Let there be perfect veracity above all things, more especially in matters of religion. It is not a question of courtesies which deceive no one. To profess what is not believed, is immoral. Immorality and untruth can never lead to morality and virtue; all language which conveys untruth either in substance or in appearance, should be amended to that words can be understood in their recognised meanings without equivocal explanations, or affirmatives. Let historic facts have their true explanations."¹ Yes! if men would but act thus! then, would all the religious

¹ *Westminster Review*, January 1875.

world be at peace, just as the real world of science is, however much its philosophers sift and pull to pieces each other's theories until thoroughly verified by facts.—No virulence or contention, however, startles the votaries of that shrine, save when with jaundiced eyes there steps into the arena some one who longs to hold to his dear old pious myths, as of God's sudden creation of the world "out of nothing in six days," and his destruction of all in forty! This is to weave a link of straw in a chain of iron, and to grumble because the iron links and their mechanists, cannot see its value.—To know the truth, we must, owing to the past faultiness of our education and circumstances, begin, as Descartes said he found himself compelled to do, by unknowing and questioning everything. Yet are there havens for anchorage. "*Truth*," says G. M. Lewes, in his *History of Philosophy* (I. xxxi.), "is the correspondence between the order of ideas and the order of phenomena, so that the one is a reflection of the other—the movement of Thought following the movement of Things." Thus, from the order of our ideas regarding a falling body, and the order of its phenomena which we constantly observe, we obtain a Law of Truth.

The man of business and even the man of ordinary lore will still exclaim that my subject is abstruse, and of no practical interest, just as not many years ago he said the same of the poor chemist manipulating in his laboratory with a magnet and some acids, from which, however, has sprung the girdle which now all but encircles the earth. Why yet should not *one faith* in the *one great* Father of all men and nations "fill the earth"?¹

To bring about this we have only got to look and speak of Him alone, and to put aside our own little national gods, *Fetishes* and *idiosyncrasies*, and not condemn or contemn each other in those things of which we are still so ignorant.—On the one broad basis of the eternal Brahm and of his two eternal moral laws, "to love Him, and to love our neighbour," known long ere inscribed in Christian writ, all men and all nations are theoretically agreed, and it but remains that we educate and persuade each other to love Him and all His creatures. "*A Belief*," especially such as theologians mean by this word, is not ours to control.² It follows laws as fixed as those which govern the world of matter, and as it is not in our power to *will* a belief, far less to *will* a true belief, so no *just* God can punish us for that regarding which we are irresponsible. We can be, however, nay are, held justly responsible for the diligence and care we exercise or fail to exercise in arriving at the truth, reasons, and causes of our beliefs; we are responsible for accepting them simply because of the locality or circumstances of our birth, or because "we feel they are true," or because we *like* the leaders or followers of the Belief. He only then sins, and that heinously, who refuses to use

¹ Colenso truly says:—Let us "receive devoutly" not only the revelations of the past, but also welcome joyfully the revelations of the

present day, "each good and perfect gift coming down from the Father of Light."

² See "*Reign of Law in Mind as in Matter*," by Charles Bray.—Scott's Series, 1874.

all the powers of intellect and reason he is gifted with, or can acquire, to investigate, not once, but always, and every thing against as for “the Faith which is within him.” The late lamented Professor Augustus De Morgan wrote, “Belief is a *state*, not an *act*, of the mind;” “ ‘I shall believe’ has no existence,” he says, “except in a grammar.”

All Beliefs then must change with every additional light or fact which literature and learning bring before them. Circumstances may be their parents, but education, learning, and travel are their fond preceptors. Beliefs may be silent, but move on they must, as night gives place to dawn, which again will gladly yield to solar light and heat. We must remember that progress is always blasphemy in the eyes of those who don’t like to progress, and the churches have long inscribed on their banners the motto which was applied to the laws of the Medes and Persians—“they change not, neither do they learn.”

We all know, however, of another motto, “the blasphemy of one age is the orthodoxy of the next,” and that Christ, though called a blasphemer, was by no means the first so called. He has been followed by thousands, down to Luther and Voysey—but I am digressing.

I cannot for a moment admit what the unread world may say of my subject—that it is somewhat fanciful, its dates, localities, and decipherings loose and indefinite. To the wide, well read and writing world, I confidently appeal, for it is from them I borrow, and on them I build. I shall also, however, have a class of readers who call themselves religious, and they will probably say the theme is atheistic, for many think, like Israel of old, that disbelief in *their* God is a disbelief in *any* God! Some readers also do not like to know that other faiths are the Parents of their own. History and facts, however, cannot be gainsayed. The “Eternal Father,” called by whatever name, has moved on steadily and progressively, ever manifesting Himself according to man’s abilities to understand Him, and *He is in all Faiths*. Müller says, “as we study, we begin to see what ought never to have been doubted, that there is no religion without God,” or even as the necessarily one-sided Saint Augustine expressed it, “there is no false religion (as if all faiths had not some false elements), which does not contain some elements of truth.”

We now however know, that our Heavenly Father has ever manifested Himself to his children in every clime and age in that precise way which He intended, and knew to be then best for them, because such as their infant minds or intellectual culture enabled them to comprehend. He knew, and so now do we, that no poor untutored follower of an Abraham or a Zoroaster, sprung from amongst the lands of Sun and Fire, of Grove and Serpent worship, and calling his Gods (for the plural is generally used in those days of man’s infancy) Elo, Elohim, Brahm, Vishnoo, Ormazd, or Indra, could have understood the one pure and spiritual Father, whom we now adore, and whom we can demonstrate to be an immutable and unchanging Power, whence sprang not only this globe, but others, far beyond the blue “Firmament” of Genesis, which divided the little Jewish heaven from their little earth, and which, child-like,

they fancied, as do the Polynesians of the present day, was a leaky covering, "dividing the waters from the waters." What could the glazed eye of infancy see of a "Herschel's starry depths," and so comprehend, if even indeed desire to know, of a God ruling those mighty systems, which travel their millions of miles an hour, far out into spaces illimitable; and ever move by mysterious force, as with mathematical precision. God understands his children best, and ever gives milk to babes and meat to strong men, and so it is now and ever will be. "As thy civilisation or culture is, so shall thy gods be," seems written on man's horoscope.

"All things," says a powerful writer, "are the product of their conditions, and all conditions have a right to exist, therefore the products have a right to exist also; and the Maker of the conditions cannot in justice refuse to be satisfied with the products of conditions which he has permitted."¹ The poor soil and the arid sky are as much a part of the universal order, as the rich garden, soft rain, and warm sunshine. It is just that the one should yield a crop which the other would despise. It would be unjust that both should yield alike.²

Look for a moment at the heavens of different faiths. The good Theodore Parker somewhere states, that if the Buffalo imagined a heaven, it would be a rice wet meadow, covered with luxuriant grasses, in which roamed a large fat buffalo-God; and Max Müller tells us that the Greenlander believes that when a man dies his soul travels to Torngarsuk, the land where reigns perpetual summer, all sunshine and no night; where there are good waters and birds, fish, seals and reindeer without end, that are to be caught without trouble, or are even found conveniently cooking alive in a huge kettle! The Greenlander's soul's journey is however difficult—it slides, says Müller, five days down a precipice stained with the blood of those who went before. It is especially grievous for the poor soul when the journey must be made in winter or tempest, for it may then suffer what they call "the other death," when it perishes utterly and nothing is left; so that reaching this heaven is, after all, only a chance, and like the predestination doctrine of the Christian faith, is a matter foreordained by great Jove or Odin, and so beyond the creature's power to control!

The New Hollander's heaven is an abode of two good divinities, a delightful place with plenty of game and food; no excess of heat or cold, rain or droughty, no malignant spirits nor sickness, no death, but plenty of "rioting, singing, and dancing for evermore!" Like Christians, the Australian believes in "an evil spirit dwelling in the nethermost region," though he declines to tell us what sort of place this is, or where: His Satan, however, has, like that at his Antipodes, horns and a tale!

All religions begin with offerings and sacrifices to some great spirit—this in Europe became Mercury, or Bode, or Wode, and to him the Teuton and Gaul, or Celt, offered human victims, had open or uncovered temples, consecrated groves, worshipped oaks and the ash, and performed auspicial rites.

¹ "Cantab," Scott's Series.

² "The Pilgrim and the Shrine."

“Thus,” says an unknown but clever writer, “does religion vary in its development, as the following table, which represents pretty correctly the progress in religion from the lowest to the highest degree of a religious civilisation, abundantly proves.”¹

GRADE OF CIVILISATION.	NATURE OF RELIGION.	HOW IT IS EXHIBITED.	EXAMPLES.
Barbarous	If any, it is Fetish.	The Deification of nature, worship of stones, sticks, rams' heads, &c.	West coast of Africa, &c.
Tripartite or semi-barbarous.	Worship of a spirit with idols.	Ditto, with human sacrifices.	West coast of Africa, Mexico, &c.
Unipartite barbarous	Ditto.	Worship of birds, snakes, and beasts, and of images, half man and half east, &c.	Ancient religions of Mesopotamia, of Egypt and Asia, except Confucians.
Civilised but not scientific, with idol worship.	Idol worship.	Representation of the Deity in the form of man, that is Anthropomorphic religion.	The ancient pagan religions of Greece and Rome. The Mariolatry of Papal Christianity.
Civilised but not scientific, without idol worship.	Fire Worship. Miraculous Monotheism and Trinitarian Christianity.	Anthropomorphic religion; that is, imputing to God human passions.	Parsees, Jews, Mahomedans and Christians.
Civilised and scientific.	No idols.	Belief in an invisible, infinite, self-existing Deity, perfect in goodness, wisdom, and power, without any passion save love, and without any image or competitor.	The scientific Theologies of the nineteenth century.

This writer then goes on to show that, though religions may have different creeds and ceremonies, they have all certain *common fundamental principles*,² such as:—

¹ “Scrutator,” Trübner, 1867.

² Since this was written, I observe that a Roman Catholic, the Canon of St. Genevieve, of Paris, has published a book, “La Catholicisme avant Jesus Christ,” in which the author, “M. l’Abbé P. J. Jállabert, means to prove that the beliefs and traditions common to Pagans, Jews, and Christians draw their origin from what he calls primitive revelation. According to him the same symbols are found by all nations; their worship is identical

in all its essential parts; the traditions conveyed in the Sibylline verses, Hermes Trismegistus, and Zoroaster, include the general expectation of a Redeemer, and show the fundamental unity of dogmatic and moral belief in Asia and Europe.” If the writer means by this word “Redeemer,” a Prophet—Imām—or King, or Messiah, such as the Jews looked for, and which we trace in Boodha, Confucius, Laotsee, Christ, and Mahomed, then he is undoubtedly right, and the fact of the Catholic

SACRIFICES.—In the most barbarous ages everywhere human, *vide* Egypt, and Abraham. The sons of Saul given by David “to the Lord” to appease a famine! See also the story of Jephtha’s daughter, &c.

MASSACRES.—The Mahomedan Sheeas, by the Mahomedan Soonites. The Christian Protestants, by the Christian Romanists, and similarly in every land and age.

PILGRIMAGES.—Alike by Brahman, Boodhists, Jews, Christians, and Mahomedans.

MIRACLES AND IDOLS.—In every religion, save that of the great Chinese philosopher Confucius. With worship in their presence, as the bull-calf of Egypt and of the East, the gorgeous tree, the symbol of creative power, the living energy in Sun and Fire, Isis, Horus, the Virgin and Child, and symbolic cross.

BIBLES AND SACRED BOOKS.—Lastly, all religions have Bibles, before whose words, nay, even in many cases before whose names, not only the voice but the head and the knee of man are bent, and even this would be a small thing, were it not that intellect and reason, God’s highest gifts to man, which alone raise him above the rest of his animal creation, are bent, crippled, nay, broken, and *ordered* to be subservient to the foolish diets, words, and ideas, often found in these books called Bibles, and this for no other reason than *because there written*; thus do nations turn such books into fetishes. It is forgotten or ignored, that though placed there by good and holy, though in our day what would be called ignorant men; who when their spirit was fixed with holy thoughts, wrote—“Thus saith the Lord;” yet *we* know, for our reason and conscience, if not historians tell us, that the words and dogmas we are told to bow before, have been too often written by conquerors and tyrants and bad men, who thus desired to justify their unjust acts.

Who can tell what misery, blood and money a single text¹ in one of those so-called revealed bibles has cost mankind, simply because men thought each text a direct command from God? It is vain to argue or reason with the poor Biblicist, for those who most implicitly follow, are always those who have taken no pains to enquire into or to verify the book and its pretensions. “To doubt is to be damned,” is the Bibliolater’s cry, and it is urged that the more foolish and unreasonable the doctrine, the more certainly has it come from God, “expressly to try our faith!”

Past results and expediency, as well as reason, common sense and morality, have no place in the head or heart of a thorough Bibliolater. An editor of an Indian daily

Church producing such a book (I judge it only by its title and the publisher’s circular note), testifies to the power which a true knowledge of

all other religions as well as our own will yet exercise even on Catholic priests.

¹ Mahomedans will not paint, nor will many engrave or photograph, on account of a single text.

paper lately ventured to write judiciously about missionaries being permitted to annoy Hindoos and Mahomedans, by preaching at their doors against their Faiths; and a missionary in the true spirit of a Bibliolater retorts—"You and I are never likely to come to any agreement as to the utility of street preaching. We practice in obedience to a command which *is quite regardless of all rules of human expediency*, and if it could be demonstrated that we never by this means made one convert, our perverse body would still cling to their authority, and act on it(!); men believing in a Bible do not ordinarily look to results to confirm their belief, but live and die 'faithful unto the end!' we do not value the example of our lives (the editor had said they were good) except as means to an end." This then is the "unreasonable service" of the Christian bigot, and what are its results? After a residence of nearly a third of a century in India, and Barma, and a close and intimate acquaintance with Christian missionaries of all sects, I can only state that I have never yet seen a converted man, *i.e.* one who has been *reasoned* over to Christianity from his own faith. I have seen many who for a time and an object, or owing to certain circumstances have adopted Christianity, but *no independent reasonable man*: As a rule the Christian "converts" are those reared from childhood in the Faith, or old and weakly men and women, who have lost their relatives from one cause or another, and desire to make friends of "the Mammon of unrighteousness;" or, the converts are wild, ignorant, superstitious Sontáls or other barbarous tribes, ready to adopt anything which respectable-looking people urge upon them.

I read in the "Bombay Statesman" Newspaper of June 1872, in the letter of a *pious* correspondent, most probably a missionary, who is not satisfied with the progress of that large society "for the propagation of the Gospel in foreign parts," that the society has existed "for nearly twelve years in western India, and it has not been able to my knowledge to prepare a single efficient agent from the heathen community its purse is always full, its staff of European workers is not of a mean order, and yet there is not a single convert from heathenism whom they can call their own." Now if for its paid and permanent officers, where it proffers a permanent provision with house and salary, this large missionary body have been unable in Bombay, Poona, &c., with their English speaking communities, to draw a single convert in twelve years, where and when are we to expect converts? The fact is that Christianity, like all faiths resting on miracles and bare assertion that "its truths are direct and miraculous revelations from God," has nothing to recommend itself to man's *reasoning* faculties! For safety's sake it must avoid reasoners and all who are sceptical, and all wise Christians do so. I speak as one who for years preached publicly and privately to natives, until I came to see the weakness and unsoundness of my then foundations. Educated natives, no longer fearing Government influence, are now openly opposing missionaries when preaching publicly, and in Bombay, October 1873, this matter attracted much attention. Opposition preachers were set up, and notices cast widely abroad against the

missionaries and Christianity. One placard was headed, "Leave these fanatics . . . they cannot answer a simple question seriously put in to them connection with what they say; they senselessly abuse you and your faiths without having studied them at all; they are hirelings, working against truth and common sense and against the dictates of conscience for a paltry piece of earthly bread. . . . You know well, and it is a patent fact, that their harangues cannot stand discussion. Do not waste time with impostors; serve the God of the Universe heartily; He alone will save all who so serve Him." This phase will yet much intensify. Christianity will have to try and stand and defend herself which she is ill able to do dialectically and historically. At present she says take me on *trust*, or, as its advocates and those of Mahomedanism and Boodhism say, "by Faith,"—yea, the blindest and most unreasoning faith. None can prove their three prophets to be Gods or even to be miraculously sent from God, nor their Bibles inspired revelations nor even historically correct: No; this and all such statements must be accepted *blindly*, and then of course any other gulp is easy, and the unreasoning convert can speak glibly and freely of "the peace and joy of believing," and the misery of those "hard-hearted unbelievers" whom his new God in his mercy, has foreordained from all eternity "to everlasting misery with the devil and his angels in the fire which will never be quenched." He can set forth all the beautiful traits in Boodha's as in Christ's and Mahomed's life and character, and point to the many good biblical morals which no one denies, but which are perfectly useless so far as the establishment of the faiths go. Let me here quote from Professor Huxley what he has experienced in his scientific researches as to the way in which Priests justify their unjust acts:—"Everywhere have they broken the spirit of wisdom and tried to stop human progress by quotations from their Bibles or books of their saints—In this nineteenth century, as at the dawn of modern physical science, the cosmogony of the semi-barbarous Hebrew is the incubus of the philosopher, and the opprobrium of the orthodox. Who shall number the patient and earnest seekers after truth, from the days of Galileo until now, whose lives have been embittered and their good name blasted, by the mistaken zeal of bibliolaters? Who shall count the host of weaker men whose sense of truth has been destroyed in the effort to harmonize impossibilities; whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the strong party? It is true that if philosophers have suffered, their cause has been amply avenged.—Extinguished theologies lie about the cradle of every science, as the strangled snakes beside that of Hercules; and history records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed if not annihilated, scotched if not slain. But orthodoxy learns not, neither can it forget, and though at present bewildered and afraid to move, it is as willing as ever to insist, that the first Chapter of Genesis contained the beginning and the end of sound science, and to visit with such petty thunder-

bolts, as its half-paralysed hands can hurl, those who refuse to degrade nature to the level of primitive Judaism.”¹ “Religion,” he also elsewhere writes, “arising like all other knowledge out of the action and interaction of man’s mind, has taken the intellectual coverings of Fetishism, Polytheism, of Theism or Atheism, of Superstition or Rationalism; and if the religion of the present differs from that of the past, it is because the theology of the present has become more scientific than that of the past, not because it has renounced idols of Woods and idols of Stone, but begins to see the necessity of breaking in pieces the idols built up of *books* and traditions and fine spun ecclesiastical cobwebs, and of cherishing the noblest and most human of man’s emotions, by worship ‘for the most part of the silent sort’ at the altar of the *unknown and unknowable*. . . . If a man asks me, what the politics of the inhabitants of the moon are, and I reply that I know not, that neither I nor any one else have any means of knowing, and that under these circumstances I decline to trouble myself about the subject at all, I do not think he has any right to call me a sceptic.”² Again, “what are among the moral convictions most fondly held by barbarous and semi-barbarous people? They are the convictions that authority is the soundest basis of belief; that merit attaches to a readiness to believe, that the doubting disposition is a bad one, and scepticism a sin, and there are many excellent persons who still hold by these principles;” “Yet we have no reason to believe that it is the improvement of our faith, nor that of our morals which keeps the plague from our city; but it is the improvement of our natural knowledge. We have learned that pestilences will only take up their abode among those who have prepared unswept and ungarnished residences for them. Their cities must have narrow, unwatered streets full of accumulated garbage, their houses must be ill-drained, ill-ventilated; their subjects must be ill-lighted, ill-washed, ill-fed, ill-clothed; the London of 1665 was such a city; the cities of the east, where plague has an enduring dwelling, are such cities; we in later times have learned somewhat of nature, and partly obey her. Because of this partial improvement of our natural knowledge, and of that fractional obedience, we have no plague; but because that knowledge is very imperfect, and that obedience yet incomplete, typhus is our companion and cholera our visitor.” Former generations, and indeed many among us still say, it is the hand of God, let us humble ourselves before his awful judgements, let us have days for prayer and fasting; all this is ignorance and superstition which we are getting ashamed of. But to return to Bibliolatry or the worship of sacred books and prophets.

In my Chart I have denoted this vast phase of faith by a blue band. It will be seen in every stream, commencing with reverence for the Vedas. The books are shut to the people till the days of printing, when I show *one* open Bible. I will here give the dates of these sacred books in the order of the Chart, that is, chronologically, according to the best writers of the present day.

¹ [T.H. Huxley “The Origin of Species” (a review of Darwin’s book; 1860). — T.S.]

² [Huxley, “On the Advisableness of Improving Natural Knowledge” (1866; reprinted in vol I of Huxley’s collected essays). The two quotations following are from the same essay. — T.S.]

APPROXIMATE AGE OF RELIGIONS AND BIBLES.

BRAHMANS—the Vedas,	B.C. 1500 to 2400	JEWS and CHRISTIANS—Old Testament,	TIME OF CHRIST
ZOROASTRIANS—Zenda Vesta or Vesta-Zend,	1600	JEWS—Mishna (Rab. Jordan's)	A.C. 190
JEWS, parts of Talmud and some Psalms.	800 to 1100	CHRISTIANS—New Test.—Origen's collection,	250
Do. first 14 books Old Testament,	650	Do. Jerome's Vulgate,	400
LAOTSEES or TAOISTS—Taoteekeng.	560	JEWS—Gemara—"Babylonian."	437
BOODHISTS—Tripitaka,	543	Do.—Talmud proper.—"Jerusalem,"	470
CONFUCIANS—Lykeng,	470	MAHOMEDANS—The Koran	630
JAINS—The Sootras	450	SEEKS—The Granth,	1500
JEWS and CHRISTIANS—Part of Old Testament, the LXX.	250-130	CHRISTIANS—Printed Bible,	1516

Of these books I shall have much to say hereafter, but here I must allude to them briefly to bring out clearly what follows. They all contain much that is true and good and lovely. They picture, as in a mirror, the whole growth of our race, more especially when we look closer into the families of man; some are poetic and cultivated, others though noble in parts, are yet elsewhere coarse and grovelling,—all are growths with many features in common.

The "All Father" God stands prominent throughout, as far back as history yet permits us to trace Him.—He becomes somewhat hid by other gods, and especially in all nations by a Trinity of which we have the essence in Vedic days, or about 2200 years B.C., and later by prophets or great men, of whom Zoroaster leads the way in 1600 B.C., and the long list, which many in Hindoostan, Arabia, England and America hope will yet be longer, rests for the present with Mahomed, the Seek Gooroo, and similar leaders.

Through all Faiths these mighty men, the leaders of thought in their age and country, run the same course; first hated and despised, then revered and beloved, they are finally worshipped as Divine, if not by the learned men of Earth, at least by the ignorant masses.

Every Faith is full of incongruities, inconsistencies and anomalies, and to say otherwise, is to say it is unnatural. The Church of England say in one of her "articles of Faith," that the true God is "without body, parts or passion," but in another, for infringing which she has just turned out one of her most devout clergymen, that "we are to worship Christ as God," for does not a writer in the New Testament say that He is "one with the Father" (though he does not mean what the Article here does), created all things, and will return to judge all the nations of the earth. Yet he had parts and passions, and grew in body, mind, and learning; he ascended, says the New Testament, into heaven with his body of flesh and bone, clothed in man's apparel, and the Christian is told that "this same Jesus shall so come in like manner."

The writer in Dr. Smith's *Bible Dictionary* shows us under the head "Septuagint," that in the 3d century B.C. the Jews had become somewhat ashamed of their personal

Jehovah, and that, accordingly, in the translation of the Hebrew text into the Greek (as Christians now have it), “the strong expressions of the Hebrew are softened down, where human parts are ascribed to God.” It would have been as well if Moses’ remarks in Exodus, chapter xxxiii., and elsewhere, had been blotted out or still more softened down. The Jewish faith is a commercial one, and Christians have adopted the same views of rewards and punishments, though their Heaven and Hell are quite foreign to ancient as also to modern Israelites. Both, as a mass, are far behind the great Pythagoras, who more than 500 years B.C., said that “virtue consisted in seeking truth and doing good,” the very same thing that advanced thinkers of this day say is the essence of all religion. Tersely put, true religion now seems to be, “Do good, and be good, and seek diligently after Truth.”

The “Old Testament Law” (“Decalogue”) the Jews believe was written by the finger of their God JHVH or Yhavh (second god, their first being Elohim) on stones, on the top of a mountain. Moses, says the writer of Exodus, vi. 3, *first* knew God as Jhavh, though elsewhere we may observe that Abram also uses this name. The Hebrews described Jhavh as a god who commonly travelled about and talked with their great leaders; they say he had part, “Moses seeing him face to face,” and arguing, and occasionally peevishly finding fault with him; early Greek s called JHVH, ΙΑΩ.

This god appeared to Abraham and others, who however sometimes called him Elohim, El-Elohe-Israel, Adoni, and Adonai-Jhavh (Adonai being the third person in the Phœnician Trinity.—Love, or Creation, the offspring of Belus and Uranus) as in Genesis xv. 2; at other times El Shadai, and El-Elohe, as when he sits in the tent door and eats, and makes the great covenant (Genesis xvii. 2) on which Jews, as also Christians, so much build. He is clearly a man-God. He argues with men, and is often turned from his purposes by their arguments and entreaties, and can even be vanquished by “chariots of iron,” for though he went with Judah and commanded the expulsion of the inhabitants of the valley, yet the chariots of iron prevented his will and purpose from being carried out.

The God of the Zendavesta, Ormazd, delivered that Bible to Zoroaster also “on the top of a mountain;” so in the later Jewish tale, we may perhaps see the origin of what the Jews committed to writing (be it remembered), only in the seventh century B.C., if so early, more probably in the later days of Ezra and Nehemiah. There is no just comparison between the grand Ormazd and the Jewish Elohim and Jhavh; Ormazd is ever the Great, the Eternal, the Almighty one, as is the Hindoo Brahm (*not* Brahma) and later, according to many writings concerning him, is not far from our spiritual conception of God.

The Zoroastrians or Parsis see little in common between their Ormazd, and the burning, jealous, and angry anthropomorphic Jewish God. They point to his causelessly “loving Jacob and hating Esau;” to his being a “God of battles” and “of wars,” of whom the Jews write a sacred book called “The battles of the Lord.”

They say justly that he authorized the most horrible massacres and immoralities, which indeed also characterise most of the tales and lives and characters of so many of the various early rulers and writers, whom the Hebrews call “men of God.”

The Koran has also its tale as to its origin. A “pencil of light” wrote its sacred words, and the angel Gabriel, whom Hepworth Dixon shows us is almost a fourth person in the Grecian church calendar of their Deities (Father, Son, and Holy Ghost, Gabriel, Virgin, and last, but not least, the powerful Satan-God), revealed God’s (Ala’s) writing to Mahomed; Al is of course El or AR or RA, the Sun.

The Bible as a whole, says Protestant Christendom, was written by the Holy Ghost, one of the three persons of the Christian Trinity; he only used the pens of various men, and made known to them past and present events, which it was impossible for them otherwise to know. History forms, however, a large portion of the Jewish and Christian Scriptures, and the relations of event sin these do not tally with other histories, or with each other; and the researches of modern criticism, never before scientifically applied to what have been ever held up as “sacred writings,” have shown discrepancies, omissions, and insertions, which have led learned and pious writers on the subject to decide against the facts, and to declare the writings unhistorical, as the authors are uncertain, and in many cases quite unknown.

The volume called the Christian Bible was for ages a series of disconnected manuscripts, transcribed, added to and curtailed, again and again, from 630 B.C. to the days of printing 1516 A.C., or say for 220 years, and this was no doubt done by interested and often not perfectly reliable transcribers. Criticism has now shown that the first portion of the Old Testament only came to light, and that in a very curious and suspicious manner, in the days of Jeremiah, see Robertson, a strong writer on this subject—“the Finding of the Book,” in one of Mr. Scott’s very excellent series. The establishment of the documents as “the law of the Lord” was done through a noted high priest, Hilkiyah, against whom the prophets wrote somewhat. Hilkiyah was, however, evidently determined to establish priestly rule *and church revenues*; for Solomon’s temple, then and for seventy years before, dedicated to Phallic, Sun, and Fire worship, required all the hierarchical paraphernalia, as tithes, offering, vestments, and sacrifices, which that “book of the law” would give to Hilkiyah, if he could but get it accepted as the “law of the Lord.” This, the writing called “Chronicles” accordingly states, and on the authority of some woman called “Huldah the prophetess,” never heard of before or since, Hilkiyah’s book became sacred and his church rich. Many of the Old Testament books contain the writings of generally good men, who denounce the vices of their times, and of their own people in particular, and foretell, in flowery language, what they thought of the rise and fall of the men and nations with which they were acquainted.

The Old Testament, as Christians have it, is, according to Jewish writers, imperfect,

but after some weeding out it was bound up as it is, along with various floating manuscripts, telling of Christ, his life, and sayings, in the fourth century A.C., and called "The Christian Bible."

The Brahmanical Bible, the Vedas or "Books of Truth," are said to be written by God in the person of Brahma, the form in which Brahm executes his purposes of creation and providence. Unlike the Christian Bible, the Vedas do not command proselytism, nor allude to all being damned who do not know and acknowledge it, its gods, dogmas, and ceremonies. There is but one great and Almighty God, Brahm, or AUM, or OM, in the Hindoo faith, whose name is rarely, and then only very reverently whispered, as among the Jews. He is male and female, and the female energy, Maiya, Queen of Heaven, is more heard of than the Almighty. This is probably true of all faiths to the present day. I read in the *Home News* of January 1873, that Dr. Fraser, Bishop of Manchester, rebuked one of his clergy, but very mildly, for carrying a banner, on which was emblazoned the name of "the Queen of Heaven;" he remarked, that "though he was glad to see a revival of reverence, devotion, and piety, it must not be forgotten that there was a limit beyond which they must not go in imitating the practice of the thirteenth century."

In Hindooism, BRAHM manifests himself early in a Trinity.

As a *Creator*, in BRAHMA.

As *Religion and Truth*, in VISHNOO.

As *Matter or Passion*, in Roodra, afterwards called SIVA, who was no doubt Rood or Ra, the Sun or Fertiliser.

There are consorts or wives of these energies of God, having distinct names, though never creating in connection with the male energy. They are often called the Arks or abodes of the male deities.

After them in heavenly order follow Devas—archangel and angels—too often worshipped by the ignorant; even Christians churches invoke Gabriel. They are a long list, emanating from Dyaus, Indra, Sun, Fire, &c. These deities take a deep interest, and are ever interfering in the affairs of men; not from them, however, does man spring, nor, though with female energies, does aught spring. The New Testament writer, borrowing no doubt from the Eastern tale, correctly says of them, "they neither marry nor are given in marriage, but are as the angels of God in heaven."

The Zendavesta and Tripitaka, I may here briefly say, inculcate a good life and a reasonable belief in the One Holy, Eternal and Almighty Spirit, though parts of the latter, relating to metaphysics, speak of Nihilism, which is, however, at utter variance with the life and doctrines of both its priests and people, as I can attest, after seven years' residence and close observation in a land of the purest Boodhism in the world; I look upon such as a serious blot on any faith, though it does not, I think, lead to immoral or careless living, as some Christians fancy. The Old Testament Jews

had no heaven or hell such as later ages describe, and but such faint glimmering of a future life as their Eastern neighbours seem to have given them.

I must enlarge here a little on Boodhism. In a book lately published by Mr. H. Alabaster, Interpreter to Her Majesty's Consulate General in Siam, *Boodhism illustrated by a Modern Boodhist*, he says, "It is a moot point whether the religion does teach Atheism and Annihilation, for it is doubtful what these words mean." He would not venture to apply such terms to Boodhists, as Atheists, &c., for they are terms of reproach, and involve infinite considerations which we are little able to comprehend. So far as his experience goes, he says, "Boodhists do not deny the existence of a God," but many reverently abstain from defining that which it is impossible to comprehend. "Southern Siamese Boodhism," he adds, "does not recognise any personal eternal God, acting interestedly in the world, and it regards as the highest aim of man, a peace resulting from the utter absence of all that we understand to be connected with existence." "Judged, however," says a *Westminster Reviewer*, "by the maxim, 'by their fruits shall ye know them,' Boodhist has a good standpoint. Boodhism and Christianity have many similarities and contrasts, as miraculous gestation and birth, temptation of the destined Deliverer by the fiend, ascension into heaven, and generally speaking, self-devotion for the sake of the redemption of the human race, are features of resemblance in the portraiture of the two Saviours. Above all, the purport of the precepts of the two religions appear to be essentially the same. Bible religions, as expounded even by their intelligent disciples, fail to grasp the principle that virtue is its own reward. Boodha is not the 'Saviour' or Deliverer which Christians hold Christ to be; his saving or delivering consists in his showing mankind the path they are to follow, each one for his own deliverance. . . . but by now means in his (Boodha) becoming a substitute or sacrificial propitiation on behalf of others. The whole sacrificial theory of the reconciliation of the Divine Being to sinful man by means of a bloody offering on his behalf, is utterly and thoroughly repugnant to the Boodhist. There is no common ground of reason whereby such a doctrine could be made acceptable to him; and," concludes the reviewer, "it is an inevitable fact, from Mr. Alabaster's work, that it is perfectly futile ever to expect conversions from Boodhism to Christianity by means of reason and conviction." I can go farther, and add as my experience all over Barma, that the result in regard to Boodhism is precisely the same as I have stated in the case of Hindooism. I have closely watched the working of all missions to Boodhists, and have never seen a single lasting conversion to Christianity *as the result of reason and conviction*, but a good number by what the *Westminster* seems here to term "the artificial and social methods." Old men or women, and boys and girls are persuaded to join the Christian missions, when knowing nothing of their own faiths and incapable of reasoning; and middle-aged persons I have occasionally seen join from interested motives, and remain so long as these lasted, often for life, because their relatives cannot take them back into religious or social fellow-

ship. Now these facts are true to reason; for no missionary attempts to convince by *proofs* of Bible historical authenticity, or he is no true follower of Christ and the apostles, but rather by declamation, invective and excitement of the feelings, through our passions and fears, such as a Knox knew well how to manipulate. There is no calmly sitting down to compare history with history, passage with passage, “fact” (so called) with “fact,” and so to *substantiate* the Bible, and then similarly to pull down the Vedas and Avestas. This is not even the way in which a clergyman addresses ourselves, else would he fast swell the already rapidly increasing band of “seriously religious sceptics.” No, the “gospels were not intended by their writers,” says a learned and orthodox author quoted by the *Westminster*, to be “books of evidence, to convince persons who did not believe, but to supply records of events, to edify and establish in the faith those who did.” Throwing thus the gospels aside as evidence, what has the poor Christian preacher got to rely upon but excitement of the feelings? which should, and, as I have said, does, act only on the old, and those weakly in intellect, or peculiarly and not over-much educated. There is no doubt that Sir P. Perring¹ is right, and that the gospels are rather records of an existing belief which swallowed down anything concerning its object, than records of facts on which a belief was grounded; for, says this same reviewer elsewhere, “The *historical* truth of the (Christian) Creed is not as yet proved to the satisfaction of the modern inquirer,” and in consequence, when a *real historical foundation* is not obtained for *any facts*, on which any dogmas or opinions are based, such must fall to pieces either bit by bit in slow disintegration until the whole structure totters to fall (this, provided the pullers down be mild and reasonable philosophers and scholars), or, it will come down with crashes before the assaults of an ignorant rabble.

Boodhism differs from all early Religions, in being the first missionary faith on earth; and as every true and good man desires to impart to others what he knows is good and true, and so to do his fellow-men good, and as he also recognises as brothers the whole family of man, which Boodhism does, it is a better faith than any of its predecessors, and falls little short of its successors. Even at the present day, when 2500 years old, it stands in numbers at the head of all the faiths of earth. Max Müller tells us that the numbers belong at present to each faith are, taking the world as one hundred, thus:—

Boodhists,	31.2	[36½]	per cent. ²
Christians,	30.7	[26½]	But this is a wide word, embracing many who deny the Godhead of Christ, and Bible Inspiration.
Mahomedans,	15.7	[16]	
Brahmens,	13.4	[12]	
Heathens,	8.7	[6¼]	This means Fetish worshippers without a book-faith, not without a god.
Jews	0.3	[¾]	
Zoroastrians.	0.01		

¹ *Churches and their Creeds*. 1871. By the Rev. Sir P. Perring. Bart. Cambridge.

² [Figures in square brackets and smaller type from vol. I errata, sourced to “The Censuses for 1881.” Forlong also there refers the reader to Vol. II. p. 590. — T.S.]

With this short comparative sketch of what I call the Biblical faiths of man, I must now ask my readers to look a little closely into the details of my Chart. It is arranged, it will be seen, in chronological order, every inch in length denoting one hundred years, except at the top, where, to save space and long blanks, I give only the years in which the learned can yet see their way to placing *any* fact or even myth, for myths may be treated as *undeveloped* history. On the left of the coloured bands of Faiths, I have tried to keep the principal characters and events of history more especially of religious history, and on the right of the streams I have noted the Bibles and principal Poems, Hymns, theologies, and dogmas, and also the languages in which these appear.

Among the streams will be seen in prominent red letters the gods and goddesses, *Avatars* or Incarnations of gods, the long list of Trinities in which the Almighty One is shrouded, and the great prophets and mighty men who at various times led their fellow-men. Theirs were the mighty thoughts which stirred mankind to the grandest depths and heights of learning, of happiness and of misery, to turmoil, war and bloodshed for untold times. I have called the Chart, as will be remarked, a student's Chart, for we all are, or should be, learners, ever hoping to know more, and only sure of one thing, that we are always open to correction, and never standing still; nor must we ever refuse to receive light, come from wheresoever it may—from ancient Ind or Iran, from the banks of the Jordan or the Nile.

As a motto at the head, I borrow from Max Müller—"The real history of man is the history of religion," which word religion I consider means, and therefore here add, "his attempts to know, to serve, and to love, his God."

The following is the principal upon which the Chart is coloured. A distinctive colour is given to each of man's first faiths, thus:—

To the Tree— <i>Green.</i>	To Fire— <i>Carmine.</i>
To Phallic— <i>Yellow.</i>	To Sun— <i>Pink.</i>
To Serpent— <i>Grey.</i>	To Ancestral— <i>Sepia.</i> ¹

These colours are maintained throughout, and bring us down safely from chaos or unknown times to the Kándás Vedic era, when we first begin to hear of reverence to, and devotion for, if not worship of, books, first of the Vedas, then shortly after of the Zend-Avesta,—the Bible of the great Zoroaster,—and again, but after a long interval, of the sacred "Law of the Lord," which the Jews say they received from their Jhavh on a mountain of the desert. This is then followed by quite a new phase of man's beliefs, viz. the worship of the writers of those books, who are called Prophets or "Men of God," as Zoroaster the "son of Ormazd," Moses the "servant of Jhavh," Jesus the "Son of the Father," &c., with sacred books in all cases written by prophets or "holy" and "inspired" men, but said to be written by God. I have, therefore, to denote this seventh worship, which is done by a band of blue. Still, however, we

¹ [These have been conformed to the colour key printed on the chart (an erratum for this page reads: "For chart colours as engraved, see chart heading on right.") In the colour scans I was working from the Serpent stream looked more orange than grey; I rendered it grey when re-setting the chart. Names of deities in the chart are printed in black, not red. — T.S.]

require another colour, for with the rise of the Rig Veda sprang up, though crude and dimly, the noblest and purest worship of man—Theism, or the worship of one God, our spiritual Father, without parts, passions, or competitors. It is, therefore, necessary to bring in here an eighth colour, which I do by a band of red. For reasons to be hereafter given, I do not show here *Fetish* and Animal worship, as these more or less prevail throughout all the streams of Faith, and are not distinct streams, with temples and sacred books of their own; but of this I shall have more to say hereafter, especially when speaking of Skandinavian Faiths.

I must now say something as to the rise of these streams of Faith. As facts are at present known to the learned, we might put them any distance back into the blanks of Chaos or Kronos, for the figures seen in my Chart as years before 2800 B.C., or even much later, might, in regard to Faiths, be put down as doubtful blanks, and blanks in general history also, which it would seem we can never fill up, at all events until geology, at present a comparative science, resolves itself into an exact one. A remarkable work, entitled *Pre-Historic Nations*, by J. D. Baldwin, A.M., London, 1869, amasses an enormous amount of evidence to show the vast antiquity of civilisation generally, and to demonstrate the existence of a cultivated race in Hindoostan long before the conquest of that peninsula by the Aryan race. He adduces, says Inman (and in this I fully agree with the learned Doctor), good reasons for believing that the Linga and Yoni worship in India, the veneration of the people for Siva, and the use of Cavern Excavation for religious purposes, preceded both Brahmanism and Boodhism, and was the form of worship found among the Dasyoos and other aborigines of India. This is now well established, and I will confirm it further when speaking of these races. This author clearly demonstrates that a very ancient civilisation existed at a period which the majority of authors describe as one of utter barbarism, in fact that, go where you will, you will find the remains of a once powerful people.

But, beyond this Aryan flight, history and facts are almost silent, and are dim even here; yet the world did not commence then, nor are scientific men, especially philologists, resting here; they are busy now tracing back the Aryans to their earlier homes in upper Asia and Europe, and in searching out the early tongues and faiths of the aborigines of all lands. For the present, however, we must rest content with the dim ages and dark shadowy forms of men and races which existed before those days; and in my Chart I then show all the six streams of colour strongly tending easterly to form the great Hindoo body of faiths, and westerly to Asia Minor and Egypt. Let us leave science and philosophy still to strive alone here, and avoid trying to cramp their cautious, critical, and ever wisely sceptical spirit, concerning ancient as well as modern priests, their tales, and theologies. Where God has not yet granted us light let us wait, though not sit idle; nor yet let us concoct our own crude stories of a genesis “of the heavens and earth,” because we have no light or revelation; for there are many more earths than ours, and He is the one unknown and all-creating Almighty power.

Darwin, then, for our present purpose may range at will, speculating as to what we were some 3000 years B.C.; and the English Dr Hales, writing in 1700 A.C., may assure us that 3500 B.C. was Kronos' birth; his co-religionist, Archbishop Usher, writing a hundred years earlier, with fool-hardiness even for a priest, though all Biblicists here follow him, asserts that "the world was created on Sunday, October 23d, 4004 B.C., and Adam and Eve on Friday the 28th May,"—some say that the time in each case was four o'clock in the afternoon! and he adds, like the unknown old Hebrew writer, "Adam and Eve were in the image or likeness of God," but of what God? The ancient Hebrew, which the Jews were unable to decipher in Nehemiah's days, or fifth century B.C. (so far as we know of that Hebrew, for, as before said, it had only "cuneiform signs," and no vowels), says in the Jewish Genesis, *Elohim* (gods plural, and male and female¹) "created the heaven and the earth," at some unknown time, called here "the beginning." Now philologists all tell us that El was the sun-god, and my studies place his name as prominent about 3500 B.C. El- and HIM,² our early monosyllables, form a natural plural; and as we read on we find El and "Him," the plural gods, called Elohim, which is the androgynous or bi-sexual male and female god, so commonly adored then in Egypt as in India, and undoubtedly then worshipped in Syria by Israelites as well as Canaanites, of which further. Keeping at present to Genesis, we can gather the proof of the double god; for the "Gods" say in the 2^d verse that the Logos (translated the Spirit, or as the more full and learned literature of India says, "his creative spirit"), the "spouse," "the dove," &c. "moved on the face of the waters," which last word should be noted, for Salacia is the goddess of water or lustfulness; and in much that follows, it will be seen that waters and seas are the signs of Isis, Astarte, Mylita, Maiya, Juno, Venus, Ceres,³ Eve, Frea, Friga, and many another name, denoting the original female creating source. It is the fertilising stream which God as Brahm move upon: as Mahadeva, in his creative capacity, he shrouds Maya or Sophia the spirit of wisdom.

Genesis, i. 26, is still more explicit; there God speaks to his Spirit (for she or it must be there, as he would not speak to himself), "Let us make man in our image, after our likeness," and accordingly "male and female created he them;" therefore Elohim was either androgynous, or this Spirit was the heavenly goddess, who by "him" created all things. In proof of the bi-sexual gods of ancient peoples, and of the constant identity of one god with another in Vedic days during the reign of Brahmanism in the east, and of Greek and Latin supremacy in Europe, I will here quote from the beautiful and very ancient poem, "De Mundo,"—

" Jove first exists, whose thunders roll above,
 Jove first, Jove midmost, all proceeds from Jove;
 Female is Jove, Immortal Jove is male;
 Jove the broad Earth, the heavens irradiate pale;

¹ [*i.e.* it is a feminine stem (ALH) with a masculine plural ending (IM). — T.S.]

² Dr Inman, and see my glossary *Elohim* and *God*. The title used in Genesis is אֱלֹהִים, or πνεῦμα θεοῦ.

³ This C may be G, but not K, the root being Ge, the earth: She was Ge-Meter. [The identification of Demeter with Gé the Earth goddess was widespread in antiquity but not universal; the *Homeric Hymn to Demeter* for example distinguishes them, making Gé complicit in the abduction of Persephone. — T.S.]

Jove is the boundless Sprit, Jove the Fire.
 That warms the world with feeling and desire.
 The Seas Jove, the Sun, the lunar ball,
 Jove king supreme, the sovereign source of all.
 All power is his, to Him all glory give,
 For his vast form embraces all that live.”¹

To return to the world’s age, and to the impossibility of our getting any religious historical glimmering, beyond the days when the mighty Sanskrit-speaking race swept in a torrent from the west and north into India, I may note here what some authorities say on this subject. The Chinese say that their race is several hundreds of thousands of years old.

Some astrological records of ancient Kaldea say, . . .	474,300	years
Plato, writing 350 years B.C., says (and puts this down as the date of Zoroaster’s birth) “before his time,” . . .	9,000	„
The Septuagint (Greek translation) of the Old Testament, executed in third century B.C., says, before that translation.	5,872	„
The Jewish Talmud says it took place before its time . . .	5,344	„
Josephus writing about the time of Christ says, . . .	4,658	„

and so on guessed the men of old; but what says modern philosophy? which, without implicitly believing or denying we should, as reasonable men, respectfully listen to. Surely the science and research, and earnest love of truth which characterises the philosophy of our times, should be received with much more deference and respect than the old tales, loose and often garbled quotations from old writings, which have come down to us, often we know not from whom, or whence, or from what times—the philosopher only asks us to pause and reflect on his sayings, not to frame a dogma and utter an anathema against those who cannot agree with him.

Professor Agassiz estimates the age of the human skeletons in the coral reef of Florida at 10,000 years, and adds that 135,000 years are needed for the formation of the post-tertiary southern half of that peninsula. Another writers says that the Falls of Niagara have been cut back at least six miles since the Champlain Epoch, for the lake deposits formed by the old extension of Lake Ontario, and containing similar shells to those now lying near the entrance of the lake, are found both at Goat Island and on either side of the gorge near the whirlpool. Six miles then at least of the gorge have been excavated since the formation of these deposits. Dana says, “Taking the rate at one foot a year, the six miles will have required over 34,000 years; if at one inch a year, which is eight feet and one-third in a century, 380,000 years.” The former was Sir Charles Lyell’s estimate, which, if considered too great, is probably outdone in the other extreme of one inch a year; if, however, we take the mean of these two estimations, namely six inches a year, the time would then be 68,000 years since the probably close of the Champlain Epoch. The human skeleton beneath the fourth cypress forest of New Orleans must, it is said, have been buried there 50,000 years

¹ [From an Orphic fragment quoted by Aristotle and Proclus, printed in Cory, *Ancient Fragments*; possibly Forlong’s own verse-rendering, perhaps influenced by Thomas Taylor’s in his *Orphic Hymns*. — T.S.]

ago; works of Egyptian art have been dug from soils which must have been submerged 30,000 years ago; and bricks are found sixty feet deep under layers which it would require 14,000 years to cover; yet, says Mr Lesley, in his *Origins of Man*, these are “mere modern matters in comparison with the diluvisms of Abberville, and this again can bear no comparison in antiquity with the least of the true tertiary strata. My own belief is but the reflection of the growing sentiment of the whole geological world, a conviction strengthening every day, as you may with little trouble see for yourselves by glancing through the magazines of current scientific literature, *that our race has been upon the earth for hundreds of thousands of years.*” Sir Charles Lyell estimates the accumulations of mud and sand at the foot of the celebrated statue of Rameses (the middle of whose reign Lepsius moderately calculates was about 1361 B.C.) at 14,000 years, allowing 3½ inches for a century.

The pottery under the second cypress forest of New Orleans, Mississippi, is estimated at 28,000 years, and the human bones under the fourth are calculated by Dr. Bennet Dowler¹ to have been there for 37,000 years, or a little more than that given by another writer. There are ten distinct cypress forests, overgrown by aquatic plants, and now covered with live oaks, and for the replacement of them Dr. Dowler says we must allow 158,400 years. My Chart gives similar calculations

Look now at the celebrated *Kent cavern*, and, to try and aid the eye and memory, I give in their recurring order the various deposits with their remains. The very greatest labour and thought of all the savants of Europe, representing every diversity of opinion and theology, have been here brought to bear, and the results in years are still subversive of all orthodox ideas, for if we exceed 4,000 B.C., and *therefore Biblical genealogies*, we may put the Jewish story aside altogether.

SURFACE OF CAVE

I. BLACK-MOULD, from one inch to one foot thick.	{ Roman and pre-Roman remains, pottery, bronzes, and bones, but no extinct animals.
II. STALAGMITE FLOOR (depth 12 feet), with the years 1615 and 1618 scratched on it.	{ Flint tools, bones of extinct mammals split for marrow and gnawed by hyenas—a human jawbone at base.
A black band here occurs, which, though three feet thick, cannot be considered a geological stratum; it is only some 100 square feet; in it has been found some of above articles, with a needle, pin, and harpoon.	
III. CAVE EARTH (depth 4 feet).	{ As above, and bones of extinct animals.
IV. 2d STALAGMITE FLOOR (depth 16 feet) very thin layers and highly crystalline	{ Cave bear bones, but none of the later animals, as hyena, &c.
V. FLOOR OF BRECHIA, hard rock—like Concrete, very brown.	{ Cave bear bones, but of no later animals, 3 feet deep, flint flakes, near teeth of cave bear showing human workmanship.
VI. 3d STALAGMITE FLOOR—Granular.	{ No foreign objects yet found here.

¹ *Types of Mankind.*

The water which formed these stalagmite floors was, of course, drippings with lime in solution. The lamina is extremely thin, and though a portion of the stalagmite was removed from under the dripping twenty-two years ago, yet not a vestige of fresh laminae can be traced, but over the figures 1618 and 1615, well under the drip, a thin flake of less than 1-20th of an inch is apparent, which gives us the period necessary for this upper coat,—720,00 years. By another calculation this goes as high as 900,000 years. Taken by itself we might incline to reject such calculations, but when so much else points to the extreme age of the earth, geologists are justified in here showing us what these floors really mean. What stopped the drip for so many thousands of years and again renewed it? Had not a new, perhaps polar temperature, passed over this portion of the globe at that period? If so, then at the present rate of progression, Mr. T. Lumisden Strange, whose excellent paper on the “Earth’s age”¹ I received when writing the above, tells us that two and a fourth millions of years would be required between the formation of the first floor and beginning of the formation of the second stalagmite base. Mr. Strange also gives us several calculations of man’s astronomical efforts, which go back to the time when the second cypress forest of New Orleans was probably being submerged. We have two very ancient zodiacs; one at Esne on the Nile, above Dendera (where are two somewhat modern ones), and one in India. Sir Wm. Drummond goes minutely into that of Esne, and calculates from its vernal equinox being between Gemini and Taurus, and therefore giving a retrogression of 3 signs or 1 deg. 20 min. from their present places, that the age of this zodiac when he wrote in 1811 was 6450 years, and therefore in 1873 its age would be 6512 years.

Dupuis thinks that Virgo is the zenith of the Indian zodiac, and that its age it therefore nearly 1000 years more, or 7430 years; but by assuming the vernal equinox between Libra and Virgo, the Egyptian zodiacs would date back to 14,955 years, and the Indian one with Capricorn in zenith to 13,083 years. The only other alternation would involve putting the Indian zodiac back to 22,576, and the Egyptian one to 30,100 years, so far as the signs of the zodiac are concerned. The precession of the equinoxes and real astronomical zodiac seems to have come to Europe through Hipparchus, who flourished 150 B.C. The Chinese had discovered the zodiac and various astronomical cycles in the time of their great emperor Hwangti, who flourished 2640 B.C., and a glance down my Chart will show that hosts of busy minds were bent on these subjects all the way down to Hipparchus’ days.

In regard to the theory of men springing from one stock, its advocates should note that Egypt gives us, in the year 3060 B.C., or thereabouts, pictures of Asiatics and negroes, and that a very ample time indeed must be allowed for the conversion of the white man to the negro, or *vice versa*. I must here, however, very briefly call attention to another great class of facts, which every year is bringing more forcibly before us. The great Creator of the Universe does nothing but for some wise purpose, and

¹ In Thomas Scott’s Series, vol. viii, and Strange’s *Development of Creation*, &c.

works always on fixed plans. What means it, then, if ordinary theologies be true, that a cycle of the zodiac requires 25,810 years?—that is, this enormous time to complete one of its revolutions?—that a cycle of oscillation of the angle of the ecliptic requires, says La Place and Herschel, 20,250 years for completion?—that the cycle of eccentricity of the little orb we inhabit round its central, or rather non-central sun, requires for its completion possibly half a million of years, or accurately 515,610 years?—that a polar cycle or the precession of the ecliptic, from equator to pole, which alone explains our palms and mammoths under present eternal snows, may take 2,700,000 years to complete: that though light travel at the rate of 186,000 miles per second, there are stars whose light must have left them 6000 years before it reached us; that the time required for the orbits of comets, whose supposed erratic approach our astronomers will tell us to within *a fraction of a second* of time, varies from about 14,000 years to nearly 123,000 years?—and lastly, what means this, that we, revolving in our own orbit at the rate of 68,000 miles per hour, or 600 millions of miles in one year, are also swung along towards some mysterious point in illimitable space at the awful speed of 150,000,000 of miles per annum? These are figures which we can calculate and write down, but which the mind of man is quite incapable of grasping. We and ours, aye our paltry planet, with its 8000 miles diameter, sink here into utter insignificance, and so surely do all its theologies, which have ever hitherto spoken of the phenomena of the mighty framer of these mysterious worlds and their ways.

Without wandering away from our own little crust, we can, by some study, read off millions of years from its latest fossils to its lifeless ages, by marking those of frozen and tropical zones, and calculating the possible times which each growth required for its rise and fall. From the glacial epoch, at the close of the tertiary period, to the fossils of the carboniferous epoch, now buried in an arctic zone, requires, we are told, nine ecliptic rotations, or 24,300,000 years, and Sir Charles Lyell says 240 millions of years are required for the Cambrian formations. We would like to know what ages he would assign for the upheaval of the great Indian continent or lower Himalayas, which in the Miocene formations of the Sivalik ranges lying at their base, have disclosed to us huge extinct animals, amongst which is a strange four horned deer (the *Siratherium*) and a tortoise some eighteen feet long and seven feet high, with others, as giraffes and the ostrich, denoting vast plains instead of the rugged mountains which now cover all these parts. When were these lofty mountains a sea-bed which nourished the nummulites, testaces, and other salt water creatures, now forming their earths and lime rocks, and how long did it take to cover such lofty up-heavals with their now so prolific vegetable and animal life? Sir Charles would no doubt answer us, as he long since did similar questions, that “we require, when speaking of geological epochs, ‘to get the poverty out of our bones’ before we can take into consideration the eons of time that are required during which primeval people and language existed, and since which dispersion and segregation have been going on.”

With this explanation as to the early days of my Chart, when the gods moved on the waters of life, we shall resume the passage down our Streams of Faith.

Mr Lesley would place Ancestral worship as man's first faith, just as others would place Serpent before Phallic, and others again, strong in Kaldean history, claim the first place for Sun, and the classic scholars of Latin literature say the name of Fire; my own travels and studies in eastern lands have however convinced me, that the order in which I here place these four early symbolic objects of man's adoration is in the order in which they mostly flourish, though the idea of the second is in the first, and abundantly in all that follow.—1st, Tree; 2nd, Phallic; 3rd, Serpent; 4th, Fire; 5th, Sun; 6th, Ancestral; being the adoration and worship of Ancestors, their tombs and writings: a faith deeply impregnated with all other streams, and with the worship of a representative man, as Amen, Herakles, Brahma, Abram, &c.

To the above, some writers would add worship of Fetishes and Spirits (Demonology) and *Animal worship*, which is said to have flourished in Egypt 3100 years B.C.; but although I admit a sort of worship in all nations of particular birds and animals, yet this is rather confined to the various sects of the main Faiths, and may be here understood to be carried along with, and included in, one or other of these six great streams, just as that of Apis is included in my second stream.

Thus the ancient monkey, our gorilla, is the most intelligent, and called the most powerful of intelligent animals. He has disappeared from India, although his name has attached itself to the great Hanoomān monkey of our denser forests of the East. He was an attendant upon Rām, the 7th Avatār or incarnation of Vishnoo, of sub-Vedic times. He lent all his power to Rām, and is represented as bringing back to him his heavenly spouse, here as elsewhere, the female power of God, Maya or Mary, called in the poems of the Mantra era, "Sita," a "field furrow," or seed vessel, female or Sakti, the names given by Hindoos to each consort of the gods, or to God manifested as Logos, Yoni, Juno, &c. In admiration of Hanoomān's aid and devotion to Rām, he was venerated and then adored, and is at this time an object of worship by some Hindoo sects which are seen embraced in my sub-Vedic stream; just as I do not show separately in the Christian stream those who adore and kiss the toe of Peter, Christ's powerful though not always faithful or very truthful attendant and exponent, so I do not show monkey worship as a Faith. Some followers of Hanoomān worship, when they come into power, are seen to revive the animal symbol of their sect, as in western India, when wealthy nobles, in the days of Siwajee, A.C. 1650, gave great grants of land to be devoted to the maintenance of monkeys: there we find them daily fed at the gates of these villages; all the revenues left after maintaining the estates are devoted to this purpose. This monkey deity is the son of Maroot (see Vedic Devas), the god of storms and wind, and of Anjooni, a woman of the mountain, probably some real person.

Rām himself is only a great deified chief, whose true parentage is hid far back in

the myths of time: many great Hindoo chiefs claim descent from him, notably so one of the greatest in this land from which I at present write, the Maha Rana of Oodepore. For the benefit of students of Professor Darwin, I may here state that all the races of Europe are said by the Hindoos to be the descendents of Hanoomān, who is very commonly called after his father's clan, Marooti. He asked a favour of Sita when restoring her to the arms of Rām, and added that "he would beget a very powerful race of men who would eventually conquer most of the world;" thus, says the Hindoo, have we lost in the east the powerful race of monkeys who fought for the gods, and *there*, says the African explorer, stand the few remnants of that race in the Gorilla of Africa; but the Hindoo knows not that he is still there, and says the European is his offspring, and like him of old, more powerful than all men.

Everywhere we find beasts and birds the helpers or opponents of gods as also men; from the eternal snows of the north to the south pole it is the same tale. The story of the ravens who assisted the Hebrew prophet, the "man of God," who could call upon God and all the winds of heaven (the Maroots) to assist him, is but a similar tale to this man of god, Rām, who claimed supernatural aid from the monkeys of ancient India. The eagle of the banners of Persia and Europe is the chariot of Vishnoo (Garooda), "the great God of Gods," and is represented in the sacred bird of Jupiter and in the outspread eagle of Christian churches as the fitting carrier of "the book of life." It is as a charm and as a battle cry that it appeared at the head of every Roman legion, and became the symbol of so many other nations and potentates: in all this we find relics of a sort of bird worship, similar to that of the stork and vulture veneration of Egypt.

The peacock on the banners of so many Asiatic kings and princes is generally a symbol of a past or present faith in the Sun. Barmese mythology exhibits it with a Hare, symbolising the moon; both adore the canopies of great Boodha's temples, although the wise and severe ascetic thought he had blotted out this old cultus. On the Phallic pole beside his temples sits Brahma's vehicle the goose, on which Vishnoo winged his flight to awaken the drowsy Creator.

The sceptre of the Pharaohs had for handle the head of Athor, the bird of love, or Egyptian Venus, resembling the eastern Hoopoo: all other sceptres of our days, and the shields of all earth's nobles hand down to us the Totem adoration of our ancestors: still does the ancient banner of one of the most powerful of our Indian princes, Sindia, display the Cobra de Capello, or holy hooded snake, and over all the walls of his holy places, and the sculptured rocks of his fortresses, have I traced this great old symbol of this wide faith. The serpent sometimes shares a sculpture with the fertile fish and sun as the fecundating Ba-al god, although these two more abound along Sindia's western frontier, amidst the Chiefs of Rajpootana. Even the iconoclastic ruler of Oud, ancient Ayoodya, could not, however he abhorred the Serpent, shake off Maya's

symbolic fish, whilst the whole Mahomedan world still, month by month, watches for respectfully, and salutes with reverence, Isis' new crescent moon, as she first appears as the horns of the cow: nay, they place it boldly on that proud banner which rules so many millions of people from the pillars of Hercules to the sea of Okotsk. This reminds us also of the great people who here flank the Asiatic continent, and whom I shall show further on are not yet ashamed, in their most progressive form of the present day, to denote the old faiths of serpent, tree, and shield, as well as of the sun god, from which springs her very name Japan (Ja or Je, Sun) upon the new coin of the Empire. All, whether the Sun-god, "Sun of Righteousness," Dagon, Isis, the symbolic flaming candle or humble fire-vessel, on the altars of the devout, the Fleur-de-lys, modern or ancient crosses, all and every one of these, tell alike the same story in the eyes of the pious archeologist, seeking for the *roots* of man's faiths.

Totem and fetish worship is indeed a most important portion of the study of all who seek for these roots and straying branches; yet I cannot look upon Totemism as a stream of faith, though *Scrutator* properly puts it first as "man's nature of religion, in his purely barbarous state." We do however find nearly one quarter of the world yet deifying, or at least reverencing, "sticks and stones, Ram horns and charms," and I therefore feel inclined to exhibit this fetishism and demonology by a deep wash, forming a ground colour with my streams of faith. It might then be fined off in colour as the streams become broad and well-defined, but it should in this case be continued to the present time. It is equally Fetishism which adores relics such as the tooth of Boodha, and bits of the cross of Christ, as that which bows at the sound of his name and venerates holy books; many sects bow low in opening their Bibles and surely it is making fetishes of these books, when men and woman bend the knee and head to these, or touch them with the forehead as Hindoos, Mahomedans, and others do, and call upon their God to enable them to receive as direct from Him everything they may there hear or read, no matter how perverse or shocking to intellect and moral sense.

We see a strong phase of Fetish worship in the little charms of Urim and Thumim; in the Eduth (a lingam) or "the Testament;" and in the Ark of present synagogues; and we know now that this Urim and Thumim were only parts of the paraphernalia used in the arts of divination and sorcery, although the origin I believe to be strictly Egyptian and Phallic. The root *Thum* we learn is the Hebrew and Arabic for *Thmei*, the Egyptian for "Truth," corresponding to (θέμις) Themis, the Greek for Justice. The Alexandrian translators of the LXX give us as the Greek translation (Δέλωσις) Delosis, manifestation, and (Ἀλήθεια), Aletheia, Truth, and the Alexandrian Jew Philo tells us that the sacred breastplate of the Hebrews contained images of the two virtues or powers. (See Francis Newman's *Hebrew Monarchy*, p. 34.) I therefore see Maiya in "Truth," and the reason why the mirror was her symbol, and thus why "Truth" become the "manifestation" of the generative or great creative power in the Thumim or Delosis. The ideas were enigmatically shown in

the two Ds, Delosis and Delta, as usually put in ancient days, Δ ∇ , or \star . See Inman for details (I. 187) of these two forms. The Jewish ark itself was only a larger charm, fetish, or talisman, which brought good or bad luck prosperity or death and destruction, to those who possessed it, nay, to those who even touched it. In all ages and faiths, we have such fetishism starting up and running side by side with, but not I consider forming a distinct stream of, one of man's faiths.

It is with reluctance that I have even allowed into the stream of Faiths the worship of Ancestors, as it is found in every Faith, and near its very source. As naturally as the child loves and the man often adores his parents, so have nations adored their ancestors, their tombs, and writings. As however we clearly follow up this ancestral adoration, we find it go through all the usually phases of a Faith, viz. it attaches miracles to its object, raises the parent into an idol, causes sacrifices and even massacres and wars for the land or places where he lived, or which were loved by him; and makes pilgrimages to his shrines, as the East and West exhibit daily. Travellers on the Euphrates still find hundreds of Jews going to the Tomb of Ezra in ancient Kaldea. Ancestral worship usually frames a Bible out of the revered ancestor's sayings or writings, as the Hebrew has in the case of Moses, and the Mahomedan of those of his "Peers." It is, then, because I find all these in Ancestral worship that I include it is a stream of Faith, else would I class it as a sect or phase of a Faith, or a partial heresy, and liken it to animal and fetish worship.

Bible or Book Fetishism, I am compelled to show as a prominent part of every stream of Faith, from the days of the Vedas and Zendavesta to the present hour. I shall also hereafter have much to say of reverence for, if not partial adoration of animals, and fetishes, and of Demonology; meantime, I think what I have to say will come better after I have devoted a little time to each of my six early and direct sources of man's Faiths.



Fig 1.—THE FICUS INDICA or BANYAN, with Idols sketched from Nature.

CHAPTER II.

TREE WORSHIP

THERE is no doubt in my mind that the first breathings of the human souls were manifested naturally, not I think on a desert hill-side, the trackless ocean, or amid the dark monsters and creeping things in caves and caverns, but under the sweet shade and shelter of one of nature's most lovely objects—the Sacred Tree or Grove; especially do we here in the East understand how loved its refreshing shades are; when escaping from the furious rage of another but a later god, the weary pilgrim, labourer, or traveller throws himself down for rest to body, eye, and soul, amidst the cool green darkness of the grove.

Are not sacred groves, the grand old gnarled oak, the wide-spreading beech of Europe, the holy elm of Korásán, or far grander Banian of India, the theme of much of present and of ancient poetry and history? The grove is call the “retreat beloved by gods and men,”—on the tree also hangs the, to us, mere refreshing “fruit of the gods,” but in the times I am speaking of, there hung the principal part of the food on which the infant race depended, for they knew nought of the stored laid up in soils and seas for a higher stage of their growth.

The tree was “a thing of knowledge, and of good and evil,” and later, in “the loved god Homa” of Vedic times, long ere Jewish fathers could have recorded Jewish myths, was perhaps as often the source of evil as of good; though doubtless as Homa's fumes ascended into the human brain, it was thought by the infant race to be not only the *tree of knowledge* but of *life*. As the great Spirit-God Homa, God under various names, created many of the might gods seen in the early stages of my Stream, so from the loves of Bacchus and of Jupiter sprang many mighty ones in the later ages of Grecian faith and poetry. From the most ancient times, as Æneas tells us, “the

most delightful green retreats and blessed abodes in groves," were what the gods loved, and "the first bright sight he saw" when coming "from the nether world."

What place, indeed, especially in intertropical lands, could be more grateful to the man bent on pious thought than the secluded woodland retreat, or the dark recesses of a forest, or of some ancient grove, hallowed by many pious memories of the past, in connection with Fathers whom he and his now worshipped as gods, or at least revered as demi-gods? What so favourable to the devotional spirit, and so inspiring to prayer and praise, as whispering winds on the rustling leaves of half-idolised old moss-grown monarchs of the woods, sweetened perchance by the soft cadence of that dear murmuring brook, whose winding stream recalls so many sad as well as joyful reminiscences, and all quickened into a "dream-land" by the melodious songs of the woodland choristers, as these rise ever and again into wild pathos, or sink into a sweetness grateful to the thoughtful soul? Alas! for poor emotional man *if the spirit be bold and brave*, and the soul fired beyond the guidance of reason; for the pietist has then too often madly sprung forth and declared that he has been in the presence of his God. In all ages there have been men who have felt this in more fulness than I can describe it, and have rushed forth to the world from their retreats, be they the groves of Bood-gaya or the wildernesses of Western Asia, determined to declare what they have deluded themselves into believing—that God has spoken to them. In his excellent little book on Symbolism, under the head *Sacred Trees*, Mr. Barlow has expressed what I have long felt. He says, "the most *generally received symbol of life* is a tree—as also the most appropriate. . . . There might be an innate appreciation of the beautiful and grand in this impression, conjoined with the conception of a more sublime truth, and *the first principles of a natural theology*, but in most instances it would appear rather to have been the result of an ancient and primitive *symbolical* worship, *at one time universally prevalent*." (The italics are mine.) As men came to recognise in themselves two natures—the physical and the spiritual, the life of the body and life of the soul—"so these came to be represented either by two trees, as sometimes found, or in reference to universal life, by one tree only." (Barlow, p. 85.) Some thousands of years before even the age *imputed* to Genesis, there were sculptures on the Zodiac of Dendera—Egypt—two sacred trees, the Western and Eastern; the first was *truth and religion*—the sacred palm surmounted by the ostrich feather—the latter, the *vital or generative forces of nature*, beyond which Egypt *thought* she had risen, therein surpassing her Eastern parent; at least so I feel inclined to class them chronologically. "Besides the monumental evidence furnished," says Barlow, "of a sacred tree, a Tree of Life, there is an historical and traditional evidence of the same thing found in the early literature of various nations, in their customs and popular useages." All grand, extraordinary, beautiful, or highly useful trees, have in every land at some time been associated with the noble, wonderful, lovely, and beneficent ideas, which man has attributed to his God or to nature.

We can recognise the early worship of trees in the reverence of thought which attaches to the two in the centre of man's first small world, or garden of fruits and shade. All unhistorical though the tales may be, there is a deep poetry underlying the story of the sacred garden. We naturally picture it as a "grove," for man was not yet a cultivator of the ground; amidst the deep shades of Eden, we are told, walked the great Elohim, with the man and woman—naked—as created by Him through his Logos, *Ruach*, Spirit or Spouse, but yet "without the knowledge," which "the sacred tree of knowledge" was soon to impart. Here, as in all Eastern faiths, this last is accomplished under the instigation of the serpent—*symbol of male virility*. The Hebrew writer makes him address himself to the Virgin Mother of man, called Eva, Yuna, or Yoni; but other Eastern legends perhaps more correctly put it, as *the serpent in man*, tempting him to forget his Creator and all that he had been taught of purity and holiness. We must remember that the very names, Adam and Eve, or A-dām and A-dāma, are *purely terms denoting gender*, and to this hour, one at least is so retained by the Mohamedan races around me, who know no other name for the symbol of Siva and Mahādeva, in the temples of India, but "*the A-dām*," for ancient words denoted purposes.¹

These gender-ic names, if I may coin a useful word, pass through every faith, as with

JEWS.	HINDOOS.	ASYRIANS.
Adam.	Mahādeva.	Asher, the "red digger."
Eve.	Pārvati.	Beltes, "the field."

These are details, however, for which I must refer the inquiring reader to special books like Dr Inman's valuable volumes, "Ancient Faith embodied in Ancient Names."² From it, by his kind permission, I here give what is called "the Temptation," with the tree and serpent, and dogs of passion, all in lustrous symbolism, as we shall hereafter more fully understand. The idea is the Eastern one, and the original is by Colonel Coombe, from a cave in South India. It reverses the Jewish idea of

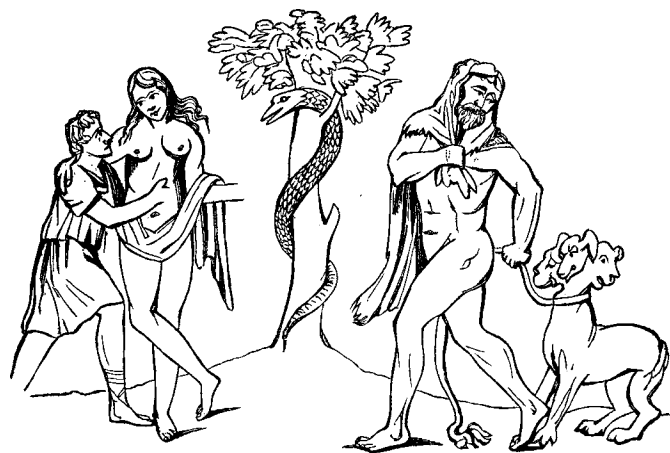


Fig. 2—THE TEMPTATION, AS UNDERSTOOD IN THE EAST

¹ As Penates and such words from pen-penetro, a penetrator. The representative gods are called *Penates*. We have also the Hinostāni word, Chināl, an harlot, from China—perforata, root, ched (a cave). See also the Vedic name for the wife of the gods, Sita—symbol, a field furrow;

her sister in the Ramayan is Urmila, "the waving seed field," and their father's banner is a plough.

² Trübner, London, second edition, 1872.

³ [Forlong mis-sources the figure, which *inter alia* refers to the legend of Herakles; Inman (*Symbolism*, p. 55 ed. 1874) thinks it is of Greek origin. — T.S.]

the temptation, but is in my experience the one most generally accepted in the East.

The numerous tales of holy trees, groves, and gardens repeated everywhere and in every possible form, fortify me in my belief, that Tree worship was *first* known, and after it came Lingam or Phallic, with, of course, its female form A-dāma. The Serpent being *Passion*, and symbolic of the second faith, followed, we may say, almost simultaneously; thus we find the sacred garden-groves of all Edens first mentioned, then the instructor, the serpent, and latterly creative powers in Adām and Adāma, or in Asher and Ashera, which last female worship the Old Testament translators call the "Grove." We are told it was always set up with Asher, Baal, &c., under "every green tree," by ancient Israel, and up to a few hundred years before Christ, and not seldom even after Christ. Many writers who are thought to be authorities have not given this question of priority all the attention it deserves, and place Serpent worship, I think wrongly, as the first of man's faiths.

All Eastern literature teems with the stories told of and under the sacred fig-tree, *Ficus Religiosa*, Gooler, or *Ficus Indica*. Under its holy shade, gods, goddesses, men, and animals disport themselves, and talk with each other on sacred and profane themes. From it, as from many another holy tree, ascended gods and holy men to Heaven, and it and many others are to be yet the crades of coming Avatārs. To the present hour we find thousands of barren women still worshipping and giving offerings



Fig. 3—THE FIGUS LEAF AND FRUIT

throughout the year to this Peepāl, or male fig-tree of India, to obtain offspring; nor is the female tree—the *Ficus Indica*—neglected; at stated periods this Bār, or *true Bānian*, must be also worshipped with offerings by all who wish such boons. Under this sacred tree did the pious *Sākyamooni* become a *Boodh*, or enlightened one; and it is from the rubbing together of the wood of trees, notably of the three Banian figs—Peepal, Bār. and Gooler (*Ficus Syca-*

mores), *the favourite woods for Phallic images*, that holy fire is drawn from Heaven, and before all these species do women crave their desires from God.

On the fifth day after a young Hindoo's birth, the female members of the family assemble in the mother's room at night, and there are brought three branches of different trees, chosen very much according to locality. The three probably represent the Triune; one is the plum-tree, and the others, generally any species with elongated leaves.

At the feast of the Dāsera which follows the rains, and is looked upon as an auspicious time for any expedition, the worshippers, accompanied by a Priest, go in procession to the foot of the Apta tree, which is on that day called "gold." It is then consecrated by the Priest, after which all take branches and distribute to their friends.

Others besides Jews have seen divers reasons why the Ficus is said to have been used to cover the nakedness of the early race. The Symbolic trefoil or

fleur de lys with its seed springing from its stems, is still used as a Phallic ornament, and the leaf, especially of the Bo, is very like the old form of ϕ Ph: It has a long attenuated point, and is ever quivering on the stillest days.

The tree has many peculiarities, not only in its leaves and mode of leafing, but in its fruit and modes of multiplying, which could not fail to make of it a very holy and important character, in the pious, poetical, and imaginative mind of the East. Among others the fruit or seed hangs direct from its limbs, yet it is commonly said to be germinated by seed from heaven; birds carry off the seed and deposit it on all high places, and in the trunks of other trees; these this Ficus splits asunder and entwines itself all around, descending by the parent trunk as well as aerially, by dropping suckers until it reaches *Mother-Earth*, by which time it has most likely killed the parent tree, which has up to that point nourished it. Thus the Ficus tribe is often hollow in the centre, and if the hollow exist near the base, it is always a very holy spot where will usually be found a Lingam or Yoni stone, or both, or a temple of *Mahā-Deva* or Siva—the Great God of Creation.

Not only throughout India, but in all the Polynesian Islands, the Ficus Indicus and the Ficus Sycamores are most holy, and a “*basket of Figs*” was one of the most sacred objects in the procession of *Bacchus*, whose symbol was always made of the wood of the Ficus. Its boughs and leaves were an important accompaniment of the procession of the god in Egypt, and the whole genus Ficus was most holy to him. The fruit was looked upon as the virgin uterus, in contradistinction to “*the deity of Damascus*,” or Pomegranate, or gravid uterus. The fig and stem was the Sistrum of the temples, the harp of the gods, and the fig was as exhilarating as the vine, and to “sit under one’s fig and vine” was the greatest of joys. We must remember the purpose for which not only Jews but many Easterns, long before the story of Eden was heard of, or at least penned, wore the trefoil leaves. This leaf is always a triad, and the fruit a monad, and Jews who held it sacred above all Western Asiatics, called the fruit תאנא *taanah*, or *connection*, the root of which is still more forcible—for the mystical Arba is here (See *Ancient Faiths*, II. 462.) Hebrews usually say that it was a fig. and not, as generally thought, an apple or citron, that Eve coveted and “fell by,” a fact which if substantiated would make the fall a natural sequence in the eye of those holding the above signification of the fruit.

I will now briefly state some details in regard to the celebrated Bo tree or Ficus Religiosa of Ceylon: It is the *Peepal*, and has long, fleshy, heart-shaped leaves on a slender stalk. That of Ceylon is attached to the ruined shrines known as the Brazen Monastery, and is one of the holiest vestiges of the past in the eyes of every Buddhist. Though now amidst ruins and wild forests, and though having stood thus in solitary desolation for some 1500 years, yet there it still grows, and is worshipped and deeply revered by more millions of our race than any other god, prophet, or idol, which the world has ever seen, could have or at least has commanded. Let us realize the fact,

that there it has stood for over 2200 years, the oldest and best worshipped idol of man, and after all, what is it? Only a beautiful tree; yet in its sweet shade, says tradition, were matured by the good young Prophet, those high principles, generous and pious resolves, which overthrew all the great faiths of India in the short space of a generation or two, and indeed of all the East in a very few centuries, and which have stamped more or less on every succeeding faith the highest ideas of an exalted virtue and self-abnegation, of good works, and noble-mindedness.

This wonderful Idol has furnished shoots to half Asia, and every shoot is trained as much as possible like the parent and like it also enclosed and tended. Men watch and listen for signs and sounds from this holy tree just as the Priests of Dodona did beneath their rustling oaks, and as many peoples even of these somewhat sceptical days still do, beneath the pulpits of their Popc, Priest, or other oracle.

The worship of this Tree was as complete in all its parts as even the organised theocracies of our day. Where the Roman Catholic Bishop put a cross (tree of Life) before his signature, the High Priests of Ceylon affixed the image of one of the trefoil leaves, and that sign constituted every document or other object on which it was affixed at once holy,¹ set apart or consecrated, and so "royal" like our "broad arrow." It has been customary to attribute the worship of this, and indeed from it of all trees to Gotama Boodha, and to say that this celebrated tree sprang from the parent branch which the Prophet carried under at Gaya, and that "it planted itself in a golden vase;" that it is "always green, never growing; and never decaying; none of which traditions we care to dispute, yet this I must *in toto* dissent from, that it is the parent of Tree Worship. On the contrary I hold that its birth and worship is but a thing of yesterday in comparison with the adoration of Trees. Tree worship was, I think, very old and all over the world, long before Gotama Boodha's day; sixth century B.C., and I cannot think that in this isle of lovely trees, the "Eden of the Eastern Wave," and of every kind of spirit, and demon, and elemental worship, that the Bo tree was anything more than the worship of a tree which the holy ascetics of Boodha Gaya, as persons

¹ I very much incline to think that this word *holy* comes from a physical base in connection with passion. The virgin is the one specially set apart, or the *Holy One*, and *ἅγιος* is that which is holy or chaste as Diana, or goddess Ana (Dia-ana) to whom the *Agnus-castus* is sacred, because it does not permit of the "*bite of the serpent*." The *Agnus-castus* is also a *fish*, that is a *nun*, and *woman* generally, as well as "*a chaste tree*." The word requires probing down to the root, as to Ag, fire in Sanskrit and its analogues; love, goodness, and compassion are all the *most holy of passions*, whether in male or female. Thus we have the *Serpent god of love*, *Agatho Daimon*, *ἄγαθοδαίμων*, whom Easterns occasionally call the demon or

fierce god of love. We have the female in Latin as *Bona-dea*; and elsewhere *Agatha Belus* &c. In Hebrew we have the important word *Kadesh*, *קֹדֶשׁ*, to which Inamn gives full attention at II. 168, and as a not uncommon Indian word, *Kadeem*, that which is *sacred* as from custom, also "revered." The result appears to be virginity and sacred or *hot-fire*. *Sanskrit* quite bears out all Dr. Inman says as to *Kadesh*, and shows in *Katāksha* and its roots *Kati* and *As*, from whence *Asher*, more than I can here mention. Fürst's Heb. Dict. shows us that the *Kadesh* might be a temple-male as well as female, also that *Kadesh* means a *place or seat of holiness and a well or font*. The original meaning of *Holy Ghost* was thus only *Hot air or Breath*.

who ever loved dark woods and lonely places, sent to this island because an object which they were certain would be there gladly accepted.

It is a matter of history, that the three Boodhas who preceded Sākya Mooni knew Ceylon and by separate names;¹ and also that all had, like Gotama, specific sacred trees; his being known as the Bo of Bood Gaya, long before the days of Asoka, or the third century B.C. The *Mahāvānso* says that the Ceylon Ficus was a slip from it received about the middle of the third century B.C. and planted in the centre of the then great and royal city of Ano-rāda-poorā, a curious name, the ancient signification of which we would like to know; Anoo is an elephant in Tamil, and Barman Boodhists worship the white elephant. In the eyes of all the millions who, as I have said, have here worshipped for twenty-two centuries, the tree represents their great prophet, and is the type of a faith which they consider is "ever young," for like the serpent of Apollo, the Banian ever "renews its youth." Colonel Forbes Leslie, in his *Early Races of Scotland* gives us a beautiful drawing of it as spreading in wild and graceful profusion over raised and prettily built terraces, and not looking by any means an old tree. The local traditions are that Dharma-Soka, king of India, sent the original slip to the King of Ceylon by the hand of the priest Sangha Mita in 307 B.C.

Sakya is said to have reposed under the parent tree on his becoming Boodha after his long sojourn and fast in the wilderness for forty-nine days. He had then mastered all deadly sins and every fear, having overcome death and entered upon the joys of perfect quiet and peace; then it was he saw his way to enter upon the duties of his mission.

Boodhists often have a sacred shrub in a pot to represent this tree, or to remind them of it, at least so they say, but the fact I believe to be, just as in the case of the Hindoos with their sacred *Toolsi* and some other shrubs, that the potted shrub or tree is an emblem of the old and first worship of man, of which many traditions have departed and the very memory of them passed away.

Colonel F. Leslie tells us in a note at foot of page 174, vol. I, of *Early Races*. that Vance describes a sculpture of a tree in a flower-pot, as dug out of the ruins of *Hagar-Kim* in Malta, which is considered "an emblem of Phenician worship, such as that *still practised in Sardinia*, where the vase and the plant of corn growing in it represent a part of the worship of Hermes, in ancient times called the garden of Adonis;"² for which we are referred to *Forrester's Sardinia*, p. 334. This is exactly what might be expected. Adonis is the Sun of fertility, the god of Love; Hermes is the pillar or Lingam god, and the *stems* of all trees represent him, and are very commonly called the *Lāt* or pole, or sacred Toth of Boodhism; from *Lāt* we still have the common words *Lātti*, a walking stick, and *Lakree*, any stick or piece of wood. The

¹ It was called *Oja*, *Warad*, and *Mada*, in the times of the three Boodhas Kakoosanda, Konagama, and Kasyapa respectively.

² [Cf. Frazer, *Adonis Attis Osiris*, I. 236-259. — T.S.]

“garden” signifies merely “a place of pleasure” or of love, so that I cannot accord to either Gotama Boodha, or even the previous Boodhas, the origin of this very old Phallo-tree cult. We have many traces of it in and about the cradle of the Aryan races not confined to the Bo or Ficus Religiosa, though in most cases Boodhism has so very early appropriated all such trees and shrines, that it is difficult to separate the faiths. Cunningham, in his *Ancient Geography of India*, p. 79, tells us of a celebrated Ficus (Peepāl) which Sang-Yang the Chinese pilgrim of 500 A.C., there calls the *Bodi* tree. He says it was always held in the highest veneration, if not worshipped. Kanishka, the great king of North West India, built here his magnificent Stoop, and, report says, planted it about 30 B.C.; but another tradition says that Sakya Mooni sat under it and predicted the rise of this great king to propagate Boodhism. The Emperor Baber in 1505 A.C. says he “immediately rode out to see this stupendous tree of Begram” which is one and a half miles to the south-east of Peshawar. The Stoop of Kanishka beside it, is described by two different pilgrims as 400 feet high, and a quarter of a mile in circumference, and as adorned with all sorts of precious things. The tree is said to be 1500 years old, and the Stoop to have been a celebrated place of pilgrimage for a century or two later. Boodha, it is said, prayed and meditated for seven weeks under four different kinds of trees before starting on his mission, which I fancy rather refers to his seven years of meditation and prayer; it is a somewhat mythical and rather too solar-looking a number to be accepted as a fact.

At Alahabad—ancient Prayāga—there exists the celebrated “undying Banian tree,” or *Akshaybat*, which to this hour is an object of worship, as it probably was in Asoka’s day—235 B.C.—when he there erected his stone pillar. Was he, the Boodhist-King, then, still pandering to tree and phallic worships? Further on I shall have occasion to show how this Prayaga tree “renews its youth” according to the manner of priests. A very holy Brahmanical temple is built facing the tree which the Chinese Priest Hweng Tsang (7th century A.C.) says “was surrounded by human bones, the remains of pilgrims who had sacrificed their lives before the temple, a practice which had been observed from time immemorial. The tree was said to be the abode of a man-eating demon.” This tree is now situated under ground, apparently at one side of a pillared court where the temple must have stood. A flight of steps leads down to the tree; the court was probably open to the sky, but is now closed over head to secure darkness and mystery, priestly favourites. In Akbar’s time the historian Abdool Khādir says that from this “*tree of Prāg*” people cast themselves into the river. Now this undoubtedly tells us that the temple was Siva’s, for he loves human sacrifice. The fruitful tree faced the Phallic emblem as we so constantly see to this hour.

To aid my readers in following me in these Eastern details, I here give a Sivaic (Hindoo) temple, with all the usual accessories, as *Linga-in-Yoni*, below and above ground, Pole and Serpent Streamers, Well, and Holy Tree, and Devotees. The Prayāg Pillar was possibly there long before Asoka’s day, indeed he may have

engraved his mandates thereon, as was his wont, and placed it in the middle of his capital.

The cosmical Genesis of Boodhism confirms what I hope to establish in the course of this work—that the Tree and Serpent are the oldest of symbolic faiths, and as these embrace my second, we have thus the three first streams.

The Ficus, say Hindoos and Boodhists and all Easterns, is more peculiarly sacred when entwining the palm, and hence they are constantly sown together; when thus embracing they say *Kālpa* is

developed, for the Ficus is here the female energy, and the embrace causes the revolutions of Time, and the whole is “the Tree of Life.” I have heard very modest young Boodhist priests explain this extraordinary marriage and dilate on the importance of *Kālpa*. in a way I shall not attempt here.

Far back in mythic ages, says Boodhism, sprang up the *Kālpa Raksha*, which produced all that early man, then immortal, required; even sun, moon, and the five planets succeeded this Kalpa, which we may translate with Colonel Forbes Leslie as “an immensely extended period of time;” whilst *Raksha*, (or, as some spell it, without corresponding advantage to the philologist, and great perplexity to the reader who desires to remember what he reads, *Wruksha*), “the tree producing all things desirable,” a highly *Kal-Ionic* meaning, of which more hereafter. This *Kālpa Raksha* exists, says the Cosmogony, “at the foundations of the world, beside the great original *Nāgas*”—those expanding Cobras di Capellos “possessing human intellects.” It appears that with this “tree of knowledge,” which “produced all things,” man, as usual in such cases, “waxed wicked,” when all things were for the fourth time pronounced by the Creator a failure, and as the Greeks said, “Zeus made Pandora,” which the poet Burns expresses in a similarly brief way. It appears that then great varieties of plant sprang up, when men “eat of them, became mortal, and found themselves in darkness,” and discovered that they were male and female, and that they were “liable to mental passions, such as envy, covetousness, and ambition, and in addition to corporeal passionsm” which is as discreet a way of putting before us strong subjects as possible; it is added, “the race which now inhabits the earth became subject to all the evils that afflict humanity;” and “after their



Fig 4.—A SIVAİK TEMPLE, SACRED WELL, AND TREE AND SERPENT POLE

fall all was darkness," that so common manner of ending an occult or difficult subject.

To show the worship of Tree, Serpent, and Sun, and therefore also of Phallic forms of faith, I give here, enlarged from Mr Fergusson's drawings, part of the sculptures of the fine Boodhist ruin known as the *Amravati Tope*, as seen in R. Asiatic Society's vol. III. It is only given as *distinct* as the state of the stone



Fig. 5—TREE AND FIRE WORSHIP—AMRAVATI
BOODHIST TOPE

seems to authorise, but enlarged to shew what it is thought to be, and no doubt is intended to be, *to the uninitiated*, a tree; *the initiated*, however, were supposed, I believe, to see more than this, viz., the fertilization of this Ark—a floating sort of vessel—for Creation is here evidently the object of worship; and the artists have most successfully laboured to show the Tree idea or the conjunction of *Ge and Ouranos*.

In the original, the *Sun*, "chakra or wheel (superfluous words I think), are overhead, and over the Sun the Dagoba-like shrine, and serpent-crowned altar which I here give as Fig. 6, from another part of the same holy shrine. In this second sculpture we see on the right and left the solar disk and tree, with altars to themselves outside, but on either side of the main altar, on which sits wreathed passion as upreared snakes. To show that there is no mistake in the idea of this fable, I give a drawing of another portion of the sculpturings of the



Fig. 6—DAGOBA, WITH THREE EMBLEMS



Fig. 7—NAGAS WORSHIPPING SERPENT AND CIST.

same holy Tope, also from Fergusson, where we see the ubiquitous Trisool, and ark or cist, with Queens of Passion rearing proudly their wreaths of hooded anakes, whilst others, as usual, fan the flames. The ark is unusually quiet in this case; no snakes coiling in and out, as in the Phenician coins, but the Toth or Mercury is rendered like the Ashtaroth a flaming column, of which we have many examples.

It has been remarked by British archeologists that they do not find trees or tree worship in company with the stone circles usually known as "Druid" in Great Britain, but here we have it very clearly in India; for adjoining the great shrine of Amravati is a stone circle on an adjoining mound; of this Mr Fergusson gives us a plan, beside the account and illustrations from. which I borrow the previous figures. In Armorika (Bretany), the tree occurs with the harp and horse-shoe of IONic proclivities, and with the concentric circle, which is either IONic or Solar. Amidst "the sculptured stones of Scotland the tree appears twice, in both cases raised on a terrace, and in one the tree has a serpent on each side," so that this stands for the stones which in Phenicia are on each side of the tree; my plate IV. gives some samples of similar ideas.

There is a striking resemblance betwixt the Carthaginian and Keltic trees, as I here give these from "Early Races" (Pl. vi., I. 47), as well as those sculpturings we see on Asyrian monuments; as every nation. worshipped trees, this was to be expected, so the Kelts had a *tree-god*, similar to the Scottish *Duwkeli*, or "hidden god," whom the Irish, Welsh, and Cornish call "him of the groves or thickets," or shades—sha-des—or Ades, or the West. The above trees are most peculiar in their bud formations. These are all triads of very decidedly Phallic forms, reminding us of the acorn-bearing trees of Phenician caves and sculpturings, as well as of many Asyrian "trees of life," of which numerous examples will be hereafter adduced. Were they alone we might

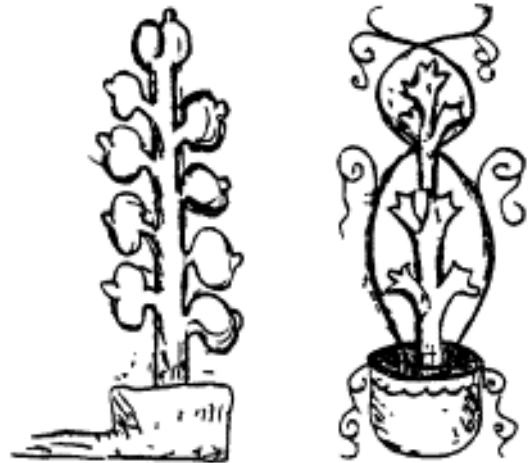


Fig. 8.—KELTIK AND CARTHAGENIAN TREE IDEAS[

hesitate to draw any conclusions from their structure, but they swell a long list, all pointing to the same ideas. It is curious to find that the Gaelic and Cingalese for a *grove* are nearly identical in sound. Of the spelling I am ignorant. The Gaelic *Koile* is the Cingalese *Kelai* and the Cornish *Keli*. The Gaelic *Keli-duw* becomes in Ceylon *Aboodho-Deyio*; and *Keli*¹ or *Gele* is a youth and guide among Kelts, whilst this Cingalese *Kelai* is "the god of secrecy and patron of thieves" and a close connection to, if not *Aboodho-Deyio* himself. Col F. Leslie, author of "Eleven Years in Ceylon," tells us "that all whom he questioned there were afraid to even name this god otherwise than the unknown one" (Early Races, I, 179). Now *Hermes* was a guide, and the god of numerous little and many great evils and thefts, and he was also the *stem or standard of the groves*.

The vine, sacred to *Bacchus*, another god whom we may call *Jove* under the

¹ In Sanskrit, *Keli* is "amorous sport."—(Benfey).

influence of the spirituous god, is but an old Aryan story of the great god Homa, enriched by the sculptures of a Phidias or the glowing pen of Olympic poetry.

Homa or Soma is *Oushādes*, Heb. עץ קדש *etz kadesh*, holy tree, or king of trees, shrub, and vegetables, and also of medicines, for all the vegetable kingdom is said to be medicinal. The plant containing the nectar of the gods is called after him Soma or *Somaval*: it is said not to be a vine, but a creeper or runner which some say is now lost to man. It is represented as always the first thing used at all sacrifices. Fire was at once rendered sacred by a few drops of Soma being thrown on it, and the priest, after doing this, divided the balance amongst his fellows "to quicken their memories" in repeating their Vedic hymns (see Haug on this subject). The juice of the Soma is constantly mentioned with reference to giving great gifts of memory and intelligence; and spirituality, or spirit may be derived from this *vinous* foundation of the god Homa. Jollity is *heavenly*, and inspiration is from *on high*; and its reverse is the dull dead level of ordinary mortals, requiring for its reception reason or common sense and other mundane qualities. The Zoroastrians looked upon their Homa rite with the same solemnity as the Hindoo on his Soma sacrifices; and it is probably the Homa, and not the Vine, which European writers on Assyrian remains tell us is there everywhere shown in company with holy palms and firs. Layard says that "the Zoroastrian Homa, or sacred tree, was preserved by the Persians almost as represented on the Assyrian monuments until the Arab invasion." (*Nin.* II., 472, *note*). The plant, or its product, was called the mystical body of God, the living water or food of eternal life, when duly consecrated and administered according to Zoroastrian rites; thus we observe the probable origin of the celebrations of Jewish "holy" or paschal suppers, and other Eucharistic rites. There is some confusion betwixt the Ficus and Homa, as I have read of its juice, and even the *wood* of the Homa, fulfilling many of the offices usually said to belong to the Ficus alone; but the fact is, from both trees or fruits, an exhilarating and delightful beverage was made, much relished by gods and priests, who, like our medieval abbots, had their quiet convivialities, and relished good cheer.

I may here note that though both flesh and spirits are denied to all Brahmans, yet, as with the Jewish Levites, the remnants of those used in sacrifices to the gods might be taken; and as the priest directs the proper oblation, so he can get whatever he desires in this way; especially do the worshippers of Bhavani exceed in the use of flesh and spirits.

M. Reynaud thinks that Hom was, among the Aryans of Bactria, a great god who preceded Ormazd, just as *El* or *Elohim* preceded *Jhavh*, "Ego dominus qui apparui Abraham, Isaac et Jacob, in Deo Omnipotente; et nomen meum Adonai non indicavi eis" (Ex. vi. 3). Thus Homa was, about 5000 years ago, the *Word*, the *Tree* and the *Water of Life, the Mystical Body of God*,—to partake of it was a "sacrament," and if rightly, it was the veritable food of eternal life, just as the bread and wine of

Europe is today. See, in confirmation of this, the conclusions of Barlow in his "Symbolism." Borlase sees much similarity between the Magi and our Druids, and Strabo did the same; both carried in their hands during the celebration of their rites a bunch of plants, that of the Magi was of course the *Hom*, called Barsom; Assyrian and Persepolis sculptures substantiate this. The *Hom* looks very like the mistletoe, and the learned Dr Stukely thinks that this parnaite is meant as being on the tree mentioned in Isaiah vi. 13. It is generally agreed that *the Tiel tree* of the translators should be rendered an *oak*, or a species of holy lime which has purple "flowers, like those of the vine, growing in bunches, with a fruit of ruddy purple, the size of a juniper berry."¹ It will be noticed that it is winter time with this tree, and the Doctor says we should translate the passage, "As an oak, whose plant is alive upon it," which, says Isaiah, "shall be eaten," so that here we have the same idea in regard to the *All heal*, or mistletoe, as in the case of the *Homa*. No doubt from the *Homa*, or sacred wine, arose the practices of consecrating or offering an oblation to a god, a tree, a ship; pouring wine over holy stones and hills, pledging oaths in drinking and over a bottle, a bowl, or a glass of wine. Madame Genlis says that in her day the *Maypole*, the Summer *Holly-tree* of our children, but formerly of very manly men, was commonly sprinkled with wine, and the same idea which so abundantly decorates it with triangles or *seva*, *arks* or *teeba*, is still seen in the rags and potsherds which rustics throw to solitary and mystic-looking trees.

Canute, in the eleventh century, was induced to forbid Tree worship, but the councils of the churches may be seen inveighing against it down to the fifteenth century. "As late as the latter part of the eighteenth century it existed in Livonia, and traces of it may still be found in the British isles" (Barlow, p. 118).

Fergusson, in his beautiful work on "Tree and Serpent Worship," puts the Tree as the first of faiths, although not very clearly so. He says that "long before the Theban gods existed, Tree and Serpent faiths flourished. The Methidy tree was brought into the later religion, to shade with holy reverence the tomb of Osiris; the Sycamore was holy to Netpe and the Persea to Athor, whilst the Tamarisk played an important part in all the rites and ceremonies of Osiris and Isis; and all who are orthodox will acknowledge that Abram seemed to consider that he could not worship his Jove till he had planted his grove and digged a well (Gen. xxi. 33). His Oak or "Terebinth" on the plains of Mamre, was commonly worshipped till the *fourth century* A.C., and it is revered by Jews to the present hour. Jacob did nought without erecting his pillars nor could Adonijah, the rebellious son of David's old age, make war without sacrificing by the stone of Zoheleth (1 Kings i. 9). When speaking of the caves of Western India (Arch. II. 33), Fergusson writes to the effect that long ere Boodha or his saints were represented by images and adored, long ere the caves and temples of that faith had sanctuaries for holy relics, *the first actual symbol-worship he*

¹ Marginal reading of Isaiah vi. 13.—*Bagster's Comprehensive Bible*.

can trace, is that of the *Bo tree*. which he describes as upon a bas-relief in a cave called the Jodea-Gopa (Katak, Bengal), "proving," he says, "how early that worship was introduced, and how pre-eminent it was among Boodhists of those days," and I would add before Vedic days. In comparison with it, the faith of the princeling ascetic of Oud was young. and could not, any more than its predecessors, clear or purify itself of the old loves of mankind. Not only did the holy tree find an early place in Boodha's pure faith, if indeed he ever entirely cast it off, but almost every temple and cave showed also its (the Tree's) allied Phallic faith; see Fergusson's own drawings, which very distinctly embrace Tree, Fire, Phallic, and Serpent worship. The latter must of course follow Phallic worship, even as the shadow can only follow the substance.

Within certain limits the further a Faith is removed from the time of a Founder's era, the stronger is often the rush back to old paths. One has only got to glance through the beautiful pictures of temples and caves in Fergusson's volumes, to see this truth in Boodhism. Everywhere will be observed the long cist or vagina, with its "holy of holies," the womb or mundane Egg of eternity,—and likewise, ever standing at the entrance, of these "Houses of God," the Phallic pillar or pillars. It is *the old story*, whether we turn to Solomon's temple, 1000 B.C., where some writers seem to have missed the pillars of which I shall presently speak, or to the Karli Boodhist temples which gaze down upon us as we sweep on the Iron-way up the Western Ghata from Bombay to Poona, and which date from about the Christian era. Fergusson is here a safe and unbiassed writer, and let us pause for a moment to see how he describes this holy shrine. The subject is not strictly *Arboreal*, yet it leads to *Sylvan*. decoration without which architects could not get on, and neither archeologists.

The *Kārli temple as a Boodhist shrine*, is supposed, by those who ought to know, to have been elaborated as we now have it, in the first century C.E. Fergusson in his *Architecture*, vol. I. 24, says:—"The building resembles to a very great extent an early Christian church in its arrangements, consisting of a Nave (navis, boat, or ark of life), and side aisles, terminating in an apse or semi-dome, round which the aisle is carried; its arrangements and dimensions are very similar to those of the choir of Norwich cathedral."

Now listen to its Phallic decorations, which, were they not so very costly to engrave, and to be found in many special works on the subject, I should very much like to give, and remark upon in some detail; for *pillars, elephants*, males and females are here very serious matters and always full of meaning. "The aisle pillars have a tall base octagonal shaft and richly ornamented capital, on which kneel two elephants, each bearing two figures, generally a man and woman but sometimes two females," all strictly Phallic representations of Power and Creation!

"Under the semi-dome of the apse and early where the altar stands in Christian churches, is placed the shrine," in this instance "*a plain dome slightly stilted on a*

circular drum.” As my readers advance they will find many similar examples of “*plain domes,*” and “*circular drums,*” and, even now, will doubtless be reminded of curious articles of the kind in Vesta’s shrine on Tiber’s banks, which I shall hereafter enlarge upon.

Fergusson says that “the great window which lights all this temple is arched in the form of a horse shoe” which is the Isian head-dress, and Maiya’s holy sign, and after which the Roman church adopts one of Mary’s favourite head dresses. I give here the Solo-phallic idea from Dr Inman; he calls it the “*crown of Venus Urania.*” Of the Phallic pillars in front, placed precisely as Solomon placed his Jakin and Roaz (1 Kings vii.), Fergusson says only one now exists at Karli, but he thinks that a small temple has replaced the other. He calls the column “a lion pillar, shaft plain with a capital carrying four lions,” it representing Power and cat-like salaciousness. The general plan is unmistakably Phallic.



Fig. 9.
CROWN OF MARY OR MAYA.

These pillars are a prominent feature of Boodhist sacr.d buildings, and are called under the name of *Topes*, which also signifies. towers and tumuli, and is a corruption of the Sanskrit word, *Stoopa* meaning mounds, heaps, karns, or kairns. When the pillar is of a single stone it is called a *Lat*. It is common to find the pillar with the beautiful honey-suckle ornament of the Asyrian, which, says Fergusson, the Greeks borrowed from them with the Ionic order. This Ornament is very suggestive, see Fergusson’s drawing of it (I. p. 7-2), he says the “oldest monument hitherto discovered in India, is a group of these monoliths set up by Asoka (the Constantine of Boodhism) in the middle of third cencury B.C. They were all alike in form, and all have the same inscription, being four short edicts containing the creed and principal doctrines of Boodbism.” They all had the honey-suckle ornament which he calls “the earliest known monument of Boodhist art.” There was also the Head and Reel ornament so familiar to us from Persian-Greek Architecture, and they are otherwise so similar to those at Persepolis as to leave no doubt of their common origin. It is almost certain that these pillars of Asoka stood originally in. front of some sacred buildings which have perished.

Cunningham in his “*Bilsa Topes*” tells us, that all the pillars were set up about the year 236 B.C., and the rock inscriptions cut 250 B.C., of which the oldest are at *Dānti* in Kutak, at *Gernār* in Goojarat, and at Kapoordigiri near Peshawar. The pillars are polished, always forty-five feet high, and are generally surmounted by a lion, symbolizing power and salaciousness, and thus making the pillar in eastern eyes strictly Phallic. The Chinese pilgrim Fabian, writing 400 A.C. says that Asoka erected snch a lion pillar behind the “Boodhist Chapel” which he built at Samkiem, and as Egyptian fleets used to anchor in hia great sea-port; *Barygāsa*, which we call *Braroch* or Broach, we easily perceive where Europe, and especially Venetian

sailors borrowed their lion pillars. We know that the great Tope of Sanchi had one or two such monuments in front of each of its gate-ways.

As time rolled on, the pillar ornament became still more prominent, and the pillars much more numerous. Fergusson gives a pretty picture (vol. I. 42) of the *Thuparamya tope in Ceylon*, which one writer states “has 184 handsome monoliths twenty-six feet in height round the *centre holy mound*.”

Evidently, mound, pillars, domes, drums, lions, elephants, dagobas or sacred arks; with relics, were all of the utmost importance in this faith, which in the sixth century B.C. had determined to reform India. It vigorously, purely, and successfully set about to do this; but not so easily was our first faith to be here wiped out, and more than it was firmly located in this “Eden of the eastern wave,” before Boodha’s day. Ceylon was not only *par excellence* the land of tree worshippers, but possibly even then of all our earlier streams. We know from many sources that the Cingalese specially believed in spirits good and bad of the woods, and of *particular trees*, as the Barmese and most races do to this day, reverencing, fearing, and making offering to these Spirits or Nats. Fergusson says that “Serpent and Devil worship harmoniously blended,” but this was rather an after falling away from the Faith of the great Ascetic, for Boodhism ever tried to abolish not only Serpent but Ancestral worships, substituting Sepulchral Tumuli as depositaries for saintly relics, and elevating as the faith degenerated, the sanctity if not worship of groves of trees, amidst the deepest and most beautiful of which Boodhists love to pass their days “on holy thoughts intent.”

It has been said that the great impetus which Boodhism gave to Relic worship was owing to the careful distribution of Godama’s remains. This was no doubt a politic movement on the part of the new missionaries, and one which all after-proselytisers adopted, for man is naturally a worshipper of relics, hair, clothes, crosses, pictures, book, images, and such like. Eight great cities had this Prophet’s most valued remains distributed to them, and went mad with excitement over them, just as Europe would do to this hour, if any good authority could show to it a bit of a robe or shoe, &c., which Christ or Mary, or even an apostle wore. The most celebrated relic of Godama is his Tooth which, till within the last few years the British government guarded as the Palladium of Sovereignty over the Island of Ceylon.

It is of importance to note, in regard to the original purity of Boodha’s faith, that Mr. Fergusson, as an architect, affirms that “on no Boodhist architecture of Asoka’s days can he discover either Tree or Serpent worship, nor even the worship of Boodh himself.” In the Prophet’s teachings he sees the very highest purity, morals, and goodness such as had never before been heard of, and which has never been surpassed though mixed with many errors—three comparatively venial, one of which is that “asceticism was the path to salvation.” This primal purity has been common to most faiths, and so also humility to Prophets, although never as severely so as in the case of Godama-Boodha. I cannot find that any prophets said they were gods, or

“one with the Father,” except in the same sense as that they were one with their brethren, and desired that they, the brethren, also might be one with God. To return to our immediate subject.

Some trees, as we have shown, were, it was thought, productive of passion or offspring; and we read of others, as the *Lugos*, called by the Romans *Vitex agnus castus*, a sort of willow shrub, inimical to this. Under it the female devotees at the Athenian festival of “Thesmophoria” slept, when “desirous to avoid the bite of the serpent”—thus showing clearly the true meaning of serpent-worship in the mystic language of that period.

The *Bael tree*, as a representative of the triad and monad, is always offered at



Fig. 10.—THE BAEL

Lingam worship, after washing the lingam with water and anointing it with sandal-wood. The god is supposed to specially like all white flowers and cooling embrocations, which last sandal-wood is held to be; and he is very commonly to be found under an umbrageous Bael, more especially if there be no fine Ficus near; failing both, the poor god is often reduced to the stump of a tree; and if that is also scarce, his votaries raise to him a kam

or kairn of stones, with one prominent one in the centre, and plant a pomegranate, bit of toolsi, &c., near; and if water is available, a little garden of flowers, of which marygolts are a favorite. My readers must not fancy that this worship is indecent, or even productive of licentiousness. It is conducted by men, women, and children of modest mien, and pure and spotless lives, though at certain seasons, as in all faiths and lands, the passions are roused and the people proceed to excesses,¹ yet Sivaism is peculiarly free from this with reference to others, not excluding Eastern Christianity. Vishnooism, which we may call the worship of “the left hand,” or female energies, is perhaps the greatest sinner in this respect; Sivaism is for the most part *harshly ascetic*, as regards its office-bearers and orthodox followers; yet *all faiths give way at certain solar periods*, and all Hindoo sects are as bad as Romans at the spring “hilaria or carnival,” the more so if Ceres or Kybele is propitious, and more *apparently so*, in countries where writings have not yet supplanted pictures. Amongst all the rudest tribes of India, and even throughout Rajpootana, and with the strict Jain sects, who abhor Lingam worship, these still show their parent root by devoting some fifteen days annually, after the harvests are gathered in, to the most gross form of Lingam worship, in which a complete naked image of man, called “Elajee” is built of clay and decorated with wreaths of flowers &c., and placed in prominent situations. In most parts of Rajpootna, this male image exists at every city and village gate, but is not rendered conspicuously indecent until the holy or harvest enjoyment; and low and degrading as these are,

¹ See the naked festival of the Israelites when they got their golden calf, and of modern *Shakers*, &c.

reminding us of our purely animal frame, yet no Hindoo practices of harvest times (in all countries the principal marrying season) are so gross, as I have seen practised at the harvest homes or midnight harvest revelries of our own country.

As I have said, Hindooism looks upon Siva worship from a *purely spiritual stand-point*, and this anthropomorphising of the god is peculiarly hateful to all good holders of the Vedic creed. Oriental scholars will remember how strongly Sir William Jones writes in support of what I here say:—"Sivaik rites or services do not seem in the eyes of the people in any way immodest or connected with the passions;" in fact, "the congregations" take no more notice of what is said and goes on in their "churches" than those of Europe do when the indecent parts of the Bible are read out, or the purposes of marriage proclaimed to large adult assemblies, who one might think could dispense with the information as much as the Sivaite with some of his pictures and ceremonies.

Of Shrub or Flower worship, the most important in the East and South has been that of the Lily species. The lily of October—the saffron—was very sacred to the *Karnean, or horned Apollo*—that is, the sun—for horns usually stand for *rays of glory*, as in the case of the horned Moses of our poets, artists, and ecclesiastics, who make him like an Apis of Egypt, because of the text which says "his face shone" when he came down from the mountain. All lilies have more or less to do with the female or fecundating energies, and so even in Europe we have many stories of the crocus species, because it is said "of their irradiating light, having peculiar-looking bells, three-headed and crested capillaments, three cells, and reddish seeds, &c. The Jews placed such flowers on the vestments of their priests; see Josephus, here very full; 2 Chron. iv. 5; Ex. xxv. 31; and some parts of Canticles and elsewhere. I shall hereafter enlarge on this feature of faiths. A study of fire worship and *Apollo-Ionic* rites is absolutely necessary to the understanding of these matters, as well as

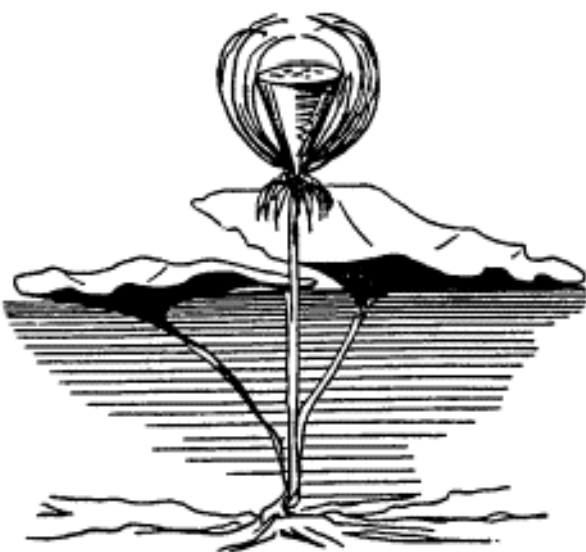


Fig 11.—SINGLE LOTUS

the mysteries of candlestick, lavers, &c.—not to mention that of the never-dying fires, of all nations, and of Lev. vi. 13, and elsewhere; but I must pass on to the queen of flowers, the sacred Lotus and loved Kamal—god of love and fertility. The Lotus is the seat of most deities, but notably so of the creator Brahma, who, thus enthroned, is called the *Kamāl-a-yoni*, or the great androgynous god. The Lotus is the womb of all creation. It is said to originate from the great fertiliser, water, alone; and dropping its great leaves on this fertiliser as on a bed, it springs upwards with a

slender, elegant stalk, and spreads forth in a lovely flower. Even the grave and mighty

Vishnoo delights in the lotus, which is one of the four emblems he holds in his fourfold arms. It is Venus' sacred flower.

The flower is shaped like a boat, is a representation of divinity, and is shown as springing from the navel of the great god resting on his "milky sea." It always signifies fecundation. Inman, under the head *Nabhi*, navel, says, "The germ is 'Meroo' (the highest pinnacle of the earth), the petals and filaments are the mountains which encircle Meroo, a type of the Yoni," and Sanskrit for *mons veneris*. Amongst fourteen kinds of food and flowers which must be presented to "Ananta" (Sanskrit, eternity), the lotus is the only *indispensable one* as he (Ananta) is then worshipped in the form of a mighty serpent with seven heads. For the force of the restriction, see Glossary under this head.



Fig 12

Hindoo and other writers often tell us that the lotus originated the idea of the triangle, which is "the first of perfect figures, for two linea are an imperfection;" and the lotus also gives us a *circle on a triangle* which is full of cells and seed, and so is more perfect still. Siva is, as Orientalists know, "*the god of the triangle;*" and hence, in his palace in *Kailāsa*, we are told the most precious object on "his table of nine precious stones is the padma (lotus), carrying in its bosom. the triangle, as origin and source of all things;" and that from "this triangle issues the lingam, the eternal god who makes in it his eternal dwelling;" which, however, is not quite correct on the part of M. Guigniant, whom Mr Barlow quotes (p. 11). The lotus is an inverted triangle, and is therefore the female sign; the pyramid, or triangle on base, is Siva, or the, Ray of Light, the sun-god. I cannot see what Some authors urge as to pyramid, or pura-mid, or fire-tower, being a combined lingam and yoni, unless, as often represented, it has a circle or dot in it. The ordinary idea of its being a. ray of Sol's fire piercing the earth seems the more likely one, for Asiatics are very strong on the subject of the sun being a *Darter* with piercing rays.

Another reason why the lotus is in all lands so sacred is its androgynous or hermaphrodite character, a feature imperative in the case of all the great gods of man, though this is not very clear if we dive deeply below the surface, either in the case of the Jewish Elohim or the lotus; however, "Holy Writ" says that this lily is produced without the aid of male pollen, and a truce at present to that "dry hard light" which always spoils the stories of our childhood. Brahma., the creator, whilst sitting on the lotus, as all great gods do, desired, says the "Hindoo Inspired Word," to create the universe, and for this purpose, became androgynous, or a *Breathing-spirit (Ruach?)*—prakriti or nature; when creation at once commenced and progressed, much as we have it in the genesis of most faiths. The details of this mystic plant have much exercised all

Asiatic and Egyptian minds. In its circular stamina it shows two equilateral triangles placed across each other, which Sanskritists call the *shristi-chakra*, also sixteen petals called the *shoodāsa*; and this, it is held is a Revelation from the deity as to the proper age for the representative woman or prakriti, in the Sakti ceremonies. These triangles, with apex upwards and downwards, are *the chapel* or magic diagram which the pious are told to ponder over, for it has many significations and possesses numerous spells; and hence we see it venerated in all early ages, and still as an important article of Freemasonry. The *spells* go by the name of the *devi-chakrams*, or goddesses of circles, no doubt having a solar signification. This will be made clearer when I treat of Hindooism. The *Padma* and *Kāmālata* or Granter-of-desire, or “*Consummator-of-our-wishes*,” are all terms applied to the lotus. It is the symbol of Venus or Lakshmi, or of her incarnation—Kriahna’s wife, Rādha, who is commonly a nude Venus or Sakti. It is also called “love’s creeper,” the throne and ark of the gods, and the *water-born* one. One author writes, that from far Tibet to Ceylon, and over every Eastern land and islet, the holy Padma is only a little less sacred than the Queen of Heaven—Juno (IOni) herself. It is as mysterious as the Yoni—is, like it, the flower of concealment, of night and of silence and that mysteriousness of generation and reproduction; it is described as a sort of incomprehensible dualism which veils the



Fig 13.—THE LOTUS OR NELUMBIUM SPECIOSUM—ACRED BEAN OF EGYPT AND JAPAN

Almighty One and his mysteries from our finite minds. Linnæus tells us it is the *Nelumbo*, but R. Payne Knight is clearer when he writes to this effect. The flowers of

the lotus contain a seed vessel shaped like an inverted cone or bell which are very holy symbols with all peoples, and representative male and female. This inverted bell is punctuated on the top with little cavities or cells, in which the seeds grow as in a matrix, fed by the parent plant till they arrive at such a site as to break open “the ark-boat of life.” They then emerge and float away, taking root wherever they find ground, and throwing down long tentacles or tendrills in quest of it. This idea is expressed by Brahma in his address to the angels as given in the *Linga-poorān*, beginning: “When I sprang into existence, I beheld the mighty Narāyana *reposing on the abyss of waters;*” which reminds us of the Jewish Elohim-god who it is said generated all things by “brooding o’er the deep.” Of their *Jhavh*, also, it is said, “He sitteth on the flood,” and is “enthroned on the. deluge” (ps. xxix. 10).

The drawings and holy books of China and Japan are full of such groups of the sacred. plant—the *Nelumbium Speciosum*, as I here give, although it has been usual there to call it “the Holy Bean of Egypt and Japan.” This group is the same plant as the single stem shown in figure No. 10. I wish my readers to thoroughly know the Lotus, and to endeavour to understand its symbolism, for regarding it much will occur in this work, and does occur in all ancient faiths.

Among plants denoting fertility, we must not overlook the “*Tappuach*,” or Apple of Proverbs and Canticles, which is now commonly held to be the *Citron*, an elongated fruit, which, with the Palm tree, is borne in procession by all Jews at “the Feast of Tabernacles,” or their harvest festival—fitting symbols indeed, of Phallic lore..

In connection with Jacob and his idol-worshipping wife Rachel whose “idols” by the bye were “*Lingams*” according to the original, we have a very curious story in Gen. xxx. regarding *Mandrakes* or *Dudai* (“*baskets*,” or fertilizing love “apples”), which Kitto and others tell us are the fruit of a plant called the *Atropa Mandragora*,¹ of which I give here a. drawing. Its root, we are told, is generally forked, and closely resembles the lower part of a man; its fruit is about the size of an apple, very ruddy, of an agreeable odour, and is still often eaten, as exhilarating to the spirits and provocative to venery.² Any plant or animal whose colour or appearances, and sometimes even whose hair resembled that of any part of the human body, was in olden times considered to be useful in affections of those parts, like the *Orchis Masculula*, which resembles the scrotum or dudai and is probably the basket we see the priest always presenting in Phallic temples. Fig. 15 is a drawing of the *Orchis Masculula* idea,



THE ATROPA MANDRAGORA—Fig 14.

¹ [Now *Mandragora officianarum*.]

² Kitto and Smith’s Bible Dictionary.

in section. "Love apples" are a well-known offering to Venus; and we see a loving couple presenting these to the goddess in a picture on the walls of Pompeii. A



ORCHIS MASCULA-IDEA—Fig 15.

temple was dedicated to "apples," and Love was "comforted with" them says Solomon in chapter ii. 5 of his Song. Canticles chapter viii. 5 is still stronger. Properly translated, it reads: "I awakened you under the apple tree, when your mother lost her innocence." I hesitate to mention this matter, but such "inspiration" must be put down. In Smith's Dictionary we are told that the Mandrake is intoxicating, of a very fetid odour; and that its

apples are always ripe after harvest is over—when it would appear the two sister-wives of the patriarch had their highly indelicate quarrel.

It has always been the custom amongst rude races to imagine that likes cured or induced likes. No doubt, where they observed such effects, these must have arisen from the sympathy of the organs on the brain by sight or feeling; still it is difficult to imagine how looking at a serpent on a pole could cure a serpent's bite, or how the Emerod images could have cured this disease in the Philistines. My own opinion is that these tales of the desert wanderers, and what they relate of their enemies the Philistines and Bet-shemites, are a form of pictorial writing, depicting Phallic beliefs which could not be put more broadly. The serpent and pole we know; the emerods have, it is believed, been purposely made obscure; but we can see that they are "protruberances" of or on "the secret parts," and that the injury was caused by the Ark—the female symbol. So has the word "*Feet*" been used as a euphemism in Isa. vii 20, and elsewhere. The Athenians, we may remember, had to offer Phalli for neglecting the Phallic god Bacchus; and for a male to look into an Ark, there was but one punishment, and that masculine.

It was not only plants which produced mysterious procreative propensities on the females of man and beast; for we are told of the genital organs of many creatures doing this, especially when in any respect peculiar; nay, a creature in close resemblance to a man merely in the face, has, we are assured—and this is believed by thousands—often produced fertility. The Turtle, Beaver, and Otter have always been allied to these occult powers; and Herodotus, in IV. 109, speaks of others. The Skythians used the Beaver for all diseases connected with the womb; and a friend of mine had to give up a Turtle, *nolens volens*, which he caught in the holy river Sārjoo, off the ruins of ancient Ayoodia, to the Hindoo ladies of the place, who at once took out the genitals, which are in this creature of an extraordinary size, fried them to ashes, and then ground them to powder for aphrodisical and other supposed properties in connection with generation and gestation. But to return to holy trees and shrubs.

I believe that in many cases we can discern in the prevalence of worship or veneration, for the same tree or plant in different, and sometimes quite hostile faiths,

where no distinct evidence is forthcoming as to how the veneration first arose, a proof that the hostile faiths have drawn their inspiration from the same source—that is, from an older faith. This is, I think, the case with the veneration of the Bo tree, Toolai, and a dozen others.

All Indians, Hindoos, and Boodhists carefully plant and tend the sweet-scented Basil, or Black *Ocymum Sanctum*, which both call *Toolsi*: this Sivaites particularly honour, saying that Krishna, the Indian Apollo, turned his sky-nymph into it, as the Grecian god turned his into a laurel. The Toolsi is specially worshipped by women after bathing, and more particularly at the full moon of Kartika, if the bathing be in the Ganges. In 1873, this festival fell on the 4th of November, which nearly corresponds to the “*Holy Well Day*” of Christians, and the “*Neptunalia*” of Ancient Romans, see my tables of Festivals in chapter on Solar Faiths. All black, or blue-black shrubs and animals are sacred to the Indian Apollo, whose name signifies blackness, and whose lingam is always black, as Siva’s is white, and the Etruscan’s red. Siva’s faith may have thus come from the north, but Krishna’s is thoroughly indigenous to the Indian continent. These colours are very important towards the tracing of emigrant races and faiths; and Dr Inman properly devotes much attention to the subject, see his Vol. II., 265, and elsewhere. Krishna’s first great war was with a mighty serpent—*Kalya* (suspiciously *Kalaik* or *Sivaik*)—that is, with a faith which this serpent represented; from this cause he was changed to Krishna, or the Dark One. We are told that the great Lingam which the Roman Emperor and his court worshipped in the third century of Christianity was black; and if so, we may be pretty certain that it came from the Solo-phallic worshippers of India—Krishnaites. The symbol was called *Helio-ga-belus*, which may be a shortening of the words Helio-agatha-belus, or the Stone of the Sun and Love, as we have the same idea in the *Agatha Demon*, or Lingam God of Egypt. The Roman Emperor married his “Black Stone” to the Moon Goddess of Carthage, Astarte, and of course both were Phenician or Syrian. Krishna is a great favourite with Vishnootes, because he is the Sun or fertilizer, so that in Siva or Krishna we have a sort of light and dark sect—an Osiris and Nox. I fancy Krishna was a sort of heretic like Abram, as when the patriarch forsook Ur, or the Fire Worship of Kaldia, and came into Syria apparently desiring to worship only trees, wells, and his Phallic God, El, Elohim. or Al-Shadai, the Tsur, or Rock; and sun stone, or Pillar.

It has been urged that certain shrubs become sacred to certain deities, because the name of the shrub is similar to some other sacred object: as the *Phalares*, to Venus, because of the similarity to a *Phallus*; the *Kisos*, or Ivy, to Bacchus, because of *Kittos*; and *Myrrh* to *Mary* or *Miriam*; but we are scarcely yet sufficiently informed on ancient rites and myths to decide this positively. Such words as have their roots in Phal, Pal, or Pul, and in Ma, Mee, Mwe, &c., have yet to be much investigated. Undoubtedly they all point generally to the male and female energies.

We have still abundance of worship of trees and shrubs all over the world, especially in India, and more especially among the aboriginal races. In a paper by Mr Dawant, B.C.S., in the *Indian Antiquary* of November 1872, upon the Koch and Palias tribes of Dinajpore, Bengal—who, it appears, are descended from a virgin mother overshadowed by Siva—he says, that at all their holiest ceremonies they always turn reverently to the rising Sun-God, as Christians do to their Eastern or altar window. At marriages they plant four plantain trees, on which to erect their bridal house roof, and have as their choicest gifts Mango branches and water. As soon as a mother is purified, she takes her babe, places it on a winnowing fan, and presents it to the Toolai shrub. She places it before this, and then reverently salutes the “holy basil” herself. A well is then rendered sacred by having a Mango branch placed in it, and the child is carried towards it by women, who proceed to draw the holy water, and pour it forth, “invoking the god to whom it is offered;” which god Mr D. does not name, but who I doubt not is the Divine Mother, whose symbol water is; it may be poured forth to the procreating Father God, personified in the Sun, regarding which see details under Aboriginal Tribes; here we probably see the origin of Baptism.

Mango branches are a prominent feature in all ceremonies. The Mango is the “apple tree” of India, which Man in Indian tale tempted Eve with.

The leaves of the Margosa tree are thought by Brahmans to drive away devils, and are always placed over the pyre of Sanyāsis, or men under a vow of affliction; salt is generally also placed with the leaves. It is said that salt was also used upon corpses in England: it is still used in parts of the Highlands of Scotland, and at Roman Catholic baptisms, as an exorciser.

The stories of Keltic and Skandinavian peoples are full of the worship and reverence of trees, shrubs, and parasites. Many of the Highlanders of Scotland to the present time plant the Mountain Ash, or Rowan tree, near their dwellings and fields, to keep away devils. If heath and flowers be added to Rowan wands, the most important services may be anticipated, and especially if all be thrice carried round fires kindled at *Bel-tine*, or the May solar festival.¹

The Rowan, or Mountain Ash, will be always found near holy places and *circles* or *klāchans*. It was absolutely necessary that on Beltane, or May-Day, all sheep and lambs should pass through a hoop of the Rowan tree, and that on all occasions Scotch shepherds be careful to drive their flocks to the hills with a Rowan wand. In all our isles, where malign influences are feared, it was necessary to put one of these over our doorposts (the *Delta*, *Iona*, or *Yoni*). No churchyard should be without the tree; and pious persons were in the habit of wearing a cross of Rowan, or Mountain Ash, on a certain day of every year.

The Ash proper is the Skandinavian “*Tree of Life*,” the “greatest, the best, the inscrutable,” “*the life of all things*”—the “*ygdrasil*.” It has a triple root one of

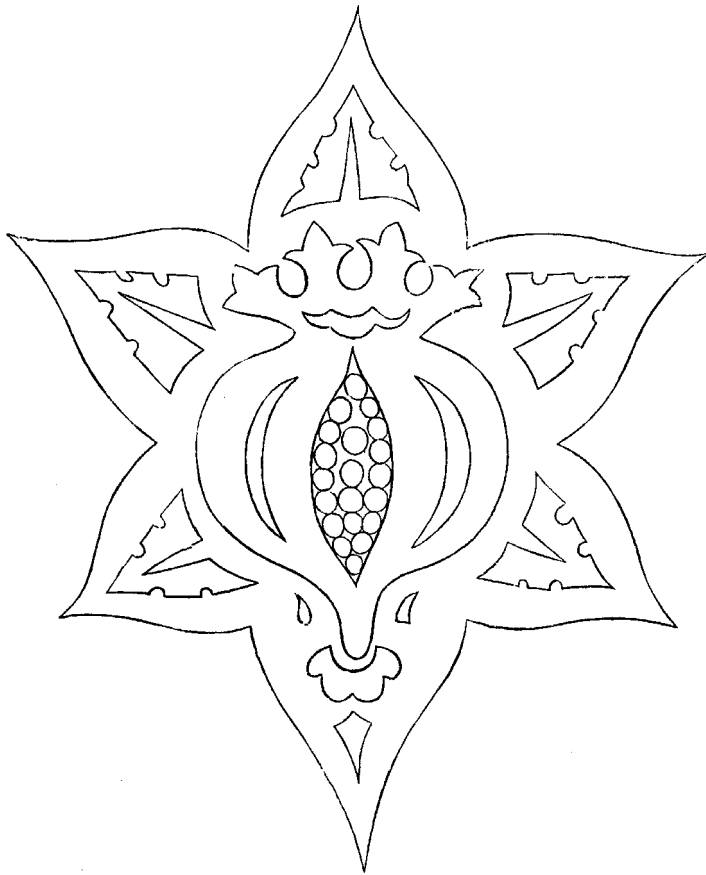
¹ Col. Forbes Leslie’s “Early Races,” i. 101.

which enters the cloudy *nifl-heim*; the 2d, *Esir*; and the 3d, the “abode of the giants.” The Fates, or *Norns*, sit at its base near the “fount of *Undar*,” and there relate the awful things, past, present, and to come, and enact the laws, and establish the religions of mankind. The mighty tree dwells not on the highest summits of earth, but its going forth is over all the heavens, and its branches un to the ends of the world, and its sweet moisture gladdens and revivifies all living things. It is “an inscrutable power,”—male and female,—a sort of Logos or Wisdom, and therefore a Parvati, Isis and Diana, and yet a “*trinity in unity*.” Its fall was looked upon as something very serious, and to cut it down was death. When such language is used, we require to be reminded that the most sober philosophers acquiesced generally in all this. Even Pliny wrote, about the time of Christ, that “trees are the temples of the gods; we delight to worship the same god in the silent groves as we do in our stately temples. The fairest trees are consecrated to certain gods;”—and not the trees only, but any parts of them which seemed to amplify or symbolise certain natural features of our frame.

If the Kelt or Skand attached peculiar powers to, and saw certain occult matters in, many of his trees and shrubs, the South did the same. Many fruits, such as the apricot, quince, almond, pomegranate, &c., &c., represented great females or great female attributes, as I have pointed out in the case of this last fruit, the fig, and the lotus. The Pomegranate has long been revered alike by Pagans, Jews, and Christians; its fruit was embroidered on the Ephod, and carved all over Solomon’s Temple; Bacchus metamorphosed the girl who died from love of him into a pomegranate tree. It is everywhere a prominent Church ornament; and Empress Ann of Austria used the fruit, doubtless very ignorant of its Phallic meaning, her device, writing underneath, “My worth is not in my crown.”

Dr. Inman gives me this illustration (fig 16), of the fruit as it appears *with bells*, on ecclesiastical ornaments; taking it from “Pugin’s Glossary” (Lond. 1868), and sees in it the shield of David, double triangle, and *Vesica piscis* (Yoni), a favourite form for church windows, Pagan and Christian. The name would doubtless repay careful investigation, for the Rimmon (רִמּוֹן) was the great goddess of the most sacred temple in Damascus, and all roots like *Ri*, *Re*, *Ra*, &c., are connected with the Sun, Heat, Fertility, and such like; *Ra* is the San, and *Ri* “she who sees,” and therefore, “the eye,” as at page 72, in my figure for Ishtār. *Ram* in Sanskrit is “coition,” and “delight” in respect to the act, and *Ra* is the root of all words like *Rameses*, *Rama*, &c.—(See Benfey’s Sanskrit Dict.) *Rama* is “beautiful,” “delightful,” and I am told “the diligent one,” a name very often applied to the Fertilizer and Sol. In old Pali the symbol for R was a simple stroke or pillar |,—the Egyptian *Toth*. In Phenician and Old Hebrew, R is a circle or oval with a pillar, and almost the same in Greek, Etruscan, and Umbrian; in Oscan and Samnite, the triangle of similar signification seems the favourite form.—(*Ancient Faiths*, ii. 546). In Assyrian *Ra* is any god, such as *Il*, *Ilu*, *El*, or *Al*, *Alla*, &c., the root

signification being the Light, *Sun-God*; or he of the *Rock* or *Stone*, צור *Tsur*, (allied in this faith to אור *Ur. light*) *the Rock*, “who begot us,” and whose work is perfect” (see Deut. xxxii 4-18, &c., and



THE POMEGRANATE AS AN ECCLESIASTIAL OBJECT.—Fig. 16.

(see Deut. xxxii 4-18, &c., and Appendix V. to *Dr Oort's Worship of Baalim*, annotated by Bishop Colenso). The Egyptian Mahādeva is called Amon Ra, or the hot or heated Sun, and our Indian word *Ra-Ja* means the Illuminated and Illuminator and Ruler, hence Ra, Rex, Re-gina, &c. Jah, according to Fürst's Heb. Lex., is an *increaser*, so that here; as is so common with Easterns, the meaning is repeated, probably to strengthen what is meant, as in El-Elohe, &c. Every Hindoo temple has the pomegranate or Rimmon tree planted within, if not around the sacred precincts, and in company, if possible, with the ficus, almond, custard, and apricot; and the priests of this faith never place such objects, nor put a scratch upon the stones of their sacred buildings without

strong and well considered reasons. There is but little chance or hap-hazard in a line of Hindoo sculpture or painting, and whether we look at the face or prominent ornament of a god or the number of beads or curves of his footstool, we must invariably bear this fact in mind. Volumes have been written on the volutes and convolutes of the pediment of the most ordinary Mahādeva, though erected as an every-day matter of course, in the moat rustic village retreat; and how much more so, on temples to which multitudes of men, well versed in all these mysteries of their faith, annually resort!

All nations, and perhaps Aryans in particular, have considered tree planting a sacred duty; and we still see the noble amongst us fond of planting a tree to their memory, or to mark great events. Thus Abram planted his “grove” at Beersheba. to commemorate his “covenant” or agreement; and every Eastern to the present hour loves to do the Same. These grand old trees became centres of life and of great traditions, and the very character of their foliage had meanings attached to it. Vienna seems to hve been built round its sacred tree. Abram seems to have chosen *Mamre* because of its grand oak or pine (Gen. xii. 6, and xiv. 13), for the word usually rendered “*Plain*,” is *Terebinth*, which Bagsters “*Comprehensive Bible*” tells us was

an oak or “turpentine tree,” possibly of “stupendous height and bulk.” The pine usually denotes a great living male, as does the cyprus a dead male, and the rounded elm and sycamore a matron or maid. German agriculturists usually signalize a marriage by planting a walnut tree (all nut trees are holy in these matters), and give a name or motto to every tree they plant. This nation solemnly planted a lime tree over the grave of their poet Schiller, and revolutionary France commemorated that era, so far as revolutionary people can, by planting “trees of liberty,” which remind us of a name sacred at once to liberty, books, and Bacchus. Strange, but true, that the word “book” or bok is derived from the name of this god, which I have seen spelt in Keltic Myths, “Bakas.” The Latin word *liber*, which signifies a book, whence our word library or collection of books, was also one of the names of this god Bacchus. From *liber* is also derived our word “liberty,” signifying in its higher sense, the freedom which knowledge confers,—the freedom which was given to slaves and the general liberty or license, which was allowed at the festival or orgies of Bacchus, and when the youth became a man. Taken in connection with the other meaning that the name *liber* bears, we may see the origin of the custom formerly observed in this country of conferring liberty, or securing freedom or exemption from punishment to the learned, under the title “benefit of the clergy.” But *liber* signifies also the bark or inner rind of a tree, on which books were originally written. It is owing to this connection of a tree with a book, that we speak of the *leaves of a book*, as we do of the *leaves of a tree*, and the similarity is preserved in the Latin when we speak of the *folios* of a book and of the foliage of a tree. Again, the word “edition,” used with reference to books, derived, says M. Littré in his great French work, from the Sanskrit, to eat,¹ allies the idea of books with the fruit of trees; thus the tree of knowledge becomes the “book of wisdom;” and we have a “tree of life” so we have also the conception of a “book of life,” and the tree spoken of in the Revelations, whose leaves were to be “the healing of the nations,” is simply a symbol of the “Book of Life.”

All Deities had representative trees or plants, of which we may note the following:

Jupiter	was the Oak, Pine, Palm, Ash, Poplar, and such like.	Diana	was the Orange Flower ³ (the maid) and Agnus Castus, which prevented “serpent bits.”
Venus	„ Rose, Myrtle, ² Poppy, Anemone, &c.	Vesta	„ White Violet.
Ceres	„ Poppy, Pomegranate, Wheat, and all Corn.	Alcestis	„ Daisy.
Minerva	„ Olive, Mulberry, &c.	Crocus	„ Saffron Flower.
Proserpine	„ Pomegranate.	All the Muses	„ Wild Thyme.
Cupid	„ Periwinkle, &c.	Pomona	by Fruit and Gardens.
Artemis	„ Souternwood or Artemisia.	Sylnanus	„ Forests.
Adonis	„ Adonium, Anomone, &c.	Vertumnus	„ Hay.
Helen	„ Helenium, &c.	Apollo	„ The Laurel.
Kybele or Cybele	„ PineApple—“Cybele Pomum.”	Hercules	„ The Poplar.
		Pan	„ The Alder.

¹ In Latin *ēdo* is *I give out*, but *ēdo* is *I eat*.

² Because its leaves resemble the Vesica Piscis.

³ This bridal flower is highly phallic in its details, having long white or Sivaik cones and open flowers.

All the goddesses loved that which was sacred to the “superior” gods, thus Cybele loved the pine, and Diana the poplar; all goddess also at times are, or assume to be water, for this has divers significations which I dare not fully enter upon. Neither Al, El, Al-shaddai, Yahve, or Jove could create without this. Occasionally *Atmosphere* seems to fill the place of *Salacia*, as in the case of Juno (IO_{na} or IO), but usually “The Thunderer” acts by rain and storms, as the Jupiter Pluvius of Greece, and as did Indra, the first of Vedic gods, long ere Jove was heard of.

In Skandinavia the Hazel tree represents Tor, the Vulcan of the North, who creates or fashions with his hammer, and hazel nuts still represent lovers, and are thrown to Vulcan or Ool-Kan in pairs, at Scottish festivals. Bohemians say that “wherever hazel abounds there will illegitimate children abound,” and Scotland certainly excels in both. Hazel groves were favourite spots with our forefathers for their temples, and hazel rods were diviners of mysteries, and still work miraculous cures, it is said, but only in school-rooms. In Bavaria the *baton of office* must be of hazel. Should a snake breathe upon a hazel rod, the rod at once turns into a stone of blueish colour, which, if then thrown into water, will cure any animal of snake bite—a true priestly allegory, when we remember that water is the feminine energy and Siva, the bluish snake god, the *Neel Kanta*. The Bohemians tell us that Herodias’ daughter who sought to please Herod, in the ancient story, hovers between heaven and earth till all the world sleeps, and then descends upon oak and hazels till cock-crow, when she disappears; also that “wherever there are nutsm there are wasps, and the women are fruitful;” so that Herodias and these trees evidently meant in Bohemia, more than mere matters arboreal. Bohemians could not have looked upon this story from the same point of view as Jews and Englishmen.

Much very emotional poetry is everywhere mixed up with such innocent-looking things as “our modest crimson-tipped daisy,” “forget-me-nots,” the homely flax, the ferns which were of old plucked at a certain season for their seeds, the sweet “lily of the valley,” which represents the Virgin Mother, her by whose aid we can ascend, says the Roman Catholic, to “a heaven of bliss,” for is not its flower called “the ladder of heaven.” Curiously, all Maries have had the lily or fertile iris as their symbol, whether it is that called the Lotus, Nelumbium, our garden Liliun Candidum, or the Gallic Fleur-delis, of moot masculine section. The Rose, ever a lady and our national favourite, where others have preferred a male symbol, has thousands of tales of love and passion told regarding it, which I cannot here dwell upon, or I should have to wade through the mythologies of every nation on earth. The most precious gift from the Pope is a golden rose, and it is only given to Sovereigns. Dante calls “The Virgin Queen of Heaven the Rose, or word divine, which in her became incarnated.” It is a favourite emblem of nations. Persians hold annually a great feast in its honour; their sacred writings say that when Abram was cast into a fire by his persecutors, God made the flames a bed of roses for him. Cupid bestowed a rose on the god of Silence and secret counsellings were marked by suspended roses.

In Scottish clan symbols we see veneration for special trees, as the Cameron's Oak, and the Macgregor's Pine. &c. The Scotch and Irish, who fear what they call *Water kelpies*, or spirits of ocean, lake, or stream, particularly value as a protection from these the *Elder* or *Bour* tree, which is, it appears, valuable also for some other matters, of which I cannot at present remember the details.

Mahomedans attach much importance to the *Lote* or *Tooba*, which seems to be looked upon as a "tree of life." Mahomed, in the 53d chapter of the Koran, says that he saw Gabriel standing by the *Lote* tree, which is in the seventh heaven, and at the right hand of the Eternal One. It is everlasting beatitude, and Moore says of it (*Art Journal* of March 1873),

"My feast is now of the Toba tree.
Whose scent is the breath of eternity."

THE PINE.

The Pine, as particularly sacred to Zeus, was beloved by Virgins. Chloe, in the pastorals of Longus, is adorned with a *Pinea Corona* as an emblem of Virginité, which Daphne takes from her, and puts on her own head. So in Virgil we read, "Pronuba nec Castos accendit Pinus odores;" Ovid calls the Pine *pura Arbor*.¹ Diana or maids mix its chaplets with the mastic, as a tree of all others most fruitful, but not with the myrtle, which, as sacred to Venus, may not appear in a *professed* virgin's wreath. The pine appears to have been the most sacred tree in Assyria, for all over her palaces Mr Layard shows us what he calls the "*corner stone and sacred tree*," and the corner stone is usually considered the principal stone of a building; hence the *Principle* in each religion is called its principal or corner stone, and the fruit of this most sacred tree is the commonest and best gift to the gods. This is probably why we find this tree everywhere, and why Assyrian priests are usually shown as presenting a pine cone to their gods and altars. The seed cone seems, however, to be at times the cone of Indian corn, but M. Layard thinks that the pine or cypress cone is most used in the '*Cult de Venus*.' The Thyrsus of Bacchus, we may remember, has a fir cone, and the Bacchic Pole is usually held to be of pine, as very inflammable and odoriferous—it is remarkably like the insignia of Buddhism and of most other faiths, as the *Tri-Sool* or three Thorns of Siva the tridents of Neptune and other deities. The Pine was called the Kybelr or "Cybele Pomum" because sacred to Rhea and daughter.

THE PALM.

No class of trees yields more to man than the Palm, and none has therefore been more prized and sculptured. Nineveh shows the Palm surrounded by "winged deities or ministers holding the pine cone—symbol of life, which there takes the place of the *Crux Ansata*." Greeks and Etruscans copied Assyrians or Egyptians or Phenicians, and Christian Jews, and Latins copied these. Christians and Jews say that their righteous ones will "flourish as the Palm-tree" and that "by the pure water

¹Fasti. 2, 25-8.

of the River of Life there will grow the tree of Life, which yieldeth her fruit every month, for the Palm was held to be Solar in respect to marking every month, by putting forth a new shoot, and at the Winter Solstice *fêtes*, it was shown with twelve shoots.

At the Jewish Feast of Tabernacles, which is in consequence of the Autumnal Equinox and harvest, Jews are ordered to hang boughs of trees laden with fruit—as oranges and lemons, round the borders of their tents or booths, not over them; also boughs of barren trees, and when the worshippers go to the synagogue, they are told to carry in their right hand one palm branch, three myrtle, and two willows, all tied up together; and in the left hand a citron branch with fruit on it; the palms and citrons are severely Phallic and are here indispensable. These they make to touch each other, and wave to the east, then south, then west and north: this was termed Hosana. On the seventh day of the Feast of Tabernacles, all save the willow bough must be laid aside. Of course the same fetes would be observed at Pentecost, in the end of Yiar—the second month, as in Niasan the first month, for this last was merely the end, as the other was the beginning of the harvest, which lasted over the fifty days as Pentecost implies. Plutarch says that the Jews also carried about javelins wrapped round with Ivy—*θύρσος*—as at the worship of Bacchus, usually shouting “*Hoz-anoth.*” Great libations of wine and water from the Shiloah river, were then brought and poured over the altar of the temple. Of the shouting we shall have much to say hereafter; Germany, ever fond of its old Tree-worship, is said to have introduced this into the Jewish synagogues of Germany, but this I doubt. Buxtorf says that there are two very sacred sticks attached to ‘*the book of the Law*’ called “*the Wood of Life;*” and after the reading is over all press forward to touch, with but the tips of two fingers, these two “Sacred sticks,” with which they then touch their eyes; for this touch cures sore eyes and bad vision, and “is of singular service to all women labouring with child.” These matters recall to memory sundry rites in Sivaik lore which this is not the place to dwell on.

Many early Christian writers, as well as the Koran, tell us that the weary persecuted Virgin mother-to-be of “the Almighty God of all worlds,” sat down faint and perishing *under the root of a withered Palm-tree*, without head or verdure, and in the wintry season, where at the command of the foetal child, she shook the tree (a difficult task for the strongest man in the case of a “*withered Palm,*” and unnecessary, one would think, in this case) when down fell ripe dates in abundance, for Gabriel “re-vived the dry trunk, and it shot forth green leaves and a head laden with ripe fruit.” (Koran, i. 63, ii. 130). The so-called spurious gospels have many similar tales, and those of the canonical writings have wonders no less strange in their, “incarnation,” &c.

The Palm of Delos (“*Palladis Arbore Palmæ*”) was sacred to the second person of the Trinity, and all the Jewish temple was adorned alternately with cherubim and Palms; Christian writers make Christ be ushered in to the sacred Akropolis with

branches of Palm-trees. *Toth* wrote upon Palm leaves, as we still do all over Asia and thus in a measure, like his obelisk symbols, the straight Palm stem, and leaf, because also linked with all the learning and civilisation of the country. *Toth* and the Pillar were synonymous with learning.

It is not known whether the mythic Phenix gave the name to the Palm or the tree to the bird, but the bird is often seen on the tree with a glory, symbolizing “Resurrection to eternal life;” for the Phenix, was a beautiful bird which ever as the cycle swept round, came and died upon the altar of the sun; but from its ashes a worm was developed, which in its season, became again a beautiful bird and so was astronomy taught in the language of pictures and allegory.

The four evangelists are shown in “an evangelium” in the library of the British Museum as all looking up to the Palm-tree,¹ and hence no doubt did Christians similarly try to instruct their illiterate masses, and so put a cross and Alpha and Omega on it. These Palms have curiously enough got two *incisions* on their stems such as we in the East would call IONIS; it is a *Chué*, חוה; an Eve; and an Assyrian Goddess. On the top of the tree is a cross having suspended from its two arms the Greek Alpha and Omega, as I show in figure 16 of the Eastern Christian Palm.

There is a strange resemblance betwixt some of the Skandinavian Tau, or Tor trees,² and the Egyptian Phenix-dactylifera; for on the two arms were commonly suspended all the fruits of the seasons—a sort of “Christmas-tree” idea. The *incisions* above-mentioned, as on the stems of Palms, were almost invariably made on all holy *Ficus-Sycamores*, for without them, says Barlow, “the inhabitants believed the trees could not bear fruit. . . . On the upper part also of the tree was a bust of Netpe,” who, in the tree of life, “is surrounded by a triple row of leaves somewhat of an oval form, and suggestive of the glory around . . . the Virgin Mary.” Thus *Netpe* markedly personified the principle “of maternal nourishment” (Bar. p. 66). Dr Lepsius says, “from the upper part of the stem proceeded two arms, one of which presents to the kneeling figure of a deceased person a tray of fruits; the other pours from a vase a stream of water, which the deceased receives in his hand and thus conveys to his mouth. . . . Beneath the tree are two herons feeding from triangles”—a very suggestive apparatus. Dr L. thinks that this *Stele* is anterior to the 15th century B.C.; and mark, that this tree, which first fed the living is now feeding the dead, and *was then*, and is *now a cross*; and this symbol with its streams of “living water” became Christian, and the symbol of a dead Saviour.

Mr Barlow states that from the “equi-lateral triangle, the Lingam and Yoni, and the Crux Ansata, is derived the Tau and the cross—the present received symbol of eternal life and, one of the most ancient;”³ so that if “sexual or universal life” as he calls it, is the root of this religious life; it is a sad fact, but there is no use in disguis-

¹ Barlow’s Symbolism, p. 73.

² The Hindostany for a *Palm* is still *Tār*.

³ Essays on Symbolism. Lond. 1866. H. C. Barlow, F.G.S. Preface vi.

ing facts, especially when put before us by a “learned, critical, historical, and philosophical writer;” it is but “kicking against the pricks,” as the old saying of “the Pagans” put it, long before the age of Paul of Tarsus.

The TAU so common in the times ascribed to Abram, whether as the looped Lingam-in-Yoni, or the plain Bacchic Cross, of my Pl. v. 5, was, said Jews, that which checked the march of the angel of death—it was in fact a sign *everywhere*, of salvation or health (Ezek. ix. 4). The Greek said it was life, and that the Θ was death, nox, or immature life, or the silence of darkness; but we are forgetting our Palms.



Fig. 17—PALM TREE, WITH CROSS

At Najran in Yemen, Arabia, Sir William Ousley describes the most perfect tree worship as still existing close to the city. The tree is a Palm or *Sacred date*, which it appears has its regular priests, festivals, rites, and services, as punctiliously as have any of the prophets or deities of earth. He writes on the authority of a MS. of the 9th century after Christ, and adds this note from a writer on Indian and Japanesc symbols of divinity; “Arboris truncum in cujus summitate sedet supremus Creator Deus. Aliud quiddam esset observatione dignum: sed *ego truncum arboris* meditor, &c. At sive Japonenses, sive Indos, sive Tibetanos adeas, ubique tibi occurret, *virentis arboris* religio, ob symbola forsan creationis, et conservationis rerum recepta, atque retenta;”¹ a passage which shows us clearly the Lingam signification

of “the trunk” as this will hereafter be abundantly more clear. It is the high bare stem of the palm which added to the great usefulness of the tree, made it so sacred. It was the first offspring of Mother Ge, says the *Odyssey* (lib. VI.), and against it did fair Latona rest at the moment she gave birth to Apollo—hence the Christian gospel tale. The Koreish tribe, from which the Arabian prophet sprang, were from earliest known times Worshippers of the Palm tree, and here as in other lands, had it been succeeded by the Lingam and latterly by solar and ancestral worship. The Arabs used to hang on the Palm not only garments or pieces of garments, but arms or portions of their warrior gear, thereby showing that they saw in the Palm, virility—a Heralkes or Mercury. They must long have heard from across the water—Sea of Soof, of Toth—the *pillar god*—or the obelisk; and they saw in this *natural* pillar and fruit, the same idea as in Toth and Osris. Another Arabian god, sometimes called. goddess, was named *Asa*, usually written *Uzzah*, and she or he was worshipped under the form of a tree called

¹ Georg. Alphab. Tibetan., p. 142, quoted from Barlow, p. 108. Translation—“The trunk of a tree whereon sits Deus, the supreme Creator. Some other object might be worthy of observation; but I fix my attention on the *trunk*

of the tree. Moreover, whether you go to the Japanese, or to the Tibetan, everywhere will meet you *green tree worship* (which has been) transmitted and preserved as symbolic perhaps of the creation and preservation of the world.

Samurch. Her sanctuary was denominated a *Boss*, but beyond this I cannot learn any particulars of him or, I suspect, rather *her*; the *Boss* is an umbo, see fig. 81.

The Palm has always borne a most important part in all the faiths of the world down to the present hour and even amongst our European centres of civilisation. In the Eleusinian mysteries, as we may see in the Hamiltonian collection of Greek vases in the British museum, the woman who is a candidate for what we in India would call the office of a *Sakti*, or one who desired to dedicate herself to God or to the worshippers at the temple of her God, is seen brought forward naked to a sacred font in which her right hand is placed. She has been washed apparently there, or as we would say baptised, and now the priest raises his *Palm* branch, symbol of the power over her of the *Maha-deva*, and pray, declaring her pure or *Kadash* קדש and dedicated to him, and able now to assist in the mysteries of Bacchus. It is clear that the Palm has here the same signification as the Rod of the Egyptian priest, and hence of the Jewish and Tibetan or Shaman Sorcerer, all of which will be shown presently to be merely the representatives of Ashur, the Obelisk or "pillar god" or *Toth*, and of his Greek idea, Mercury, with his Kaduceus or serpent rod. The Palm is a necessary accompaniment in all Phallic and Solar festivals, and the tree must have a prominent place on all temple sites, as well as in temple ornamentation. It was with branches of Palm that Jews went forth to meet their Messiah, which by-the-by is an old word for the *Sun-Stone* as "the Anointed One." Women shared the name of a Palm, perhaps from its grace and beauty as *Tamar* (Heb. Palm), the wife of Judah (Gen xxxviii. 6), and the fair sister of the erring Absalom and others. The Palm is also one of the ensigns which the glorified spirits in heaven go about with in their hands (Rev. vii. 9). There is great justice in the laudation which all eastems bestow upon this tree; every part, almost every atom of it, is of the greatest use to man—from its juice he makes spirits, wine, sugar, and a kind of honey, and drugs of all kinds; fruits are meat and drink, the shells form vessels, dyes, paper, cloth, mats, &c. &c., and so also is the wood and foliage applied to a score of purposes. We have seen that the Jews gave the Palm a distinguished place at their festivals, so also in architecture. The tree and its

lotus top says Kitto (Pic. Bible. II. Chro. III.) took the place of the Egyptian column on Solomon's famous phalli, the *Jakin* and *Boaz*. Dr Inman gives me this very clear drawing of the meaning of of the palm tree *As-sheer*." I shall have to speak hereafter of the meaning of the arrow-head which is shown as piercing its centre. The figure is from a Babylonian gem, figured by Lajard, and tells us how clearly the Assyrian understood Phallic lore, and this symbolism; for here we see man and animals gazing and frolicking round "the tree of



Fig. 18—THE MYSTIC PALM WITH ALL ORGANS AND PASSION

of

Life." We have also here symbols of the Yoni and Isis, as well as of the fleur de Lis and spotted goat or faun, regarding which much interesting matter will be found at pages 356-7 and 532-3 of Dr Inman's first volume of *Ancient Faiths*. He tells us here also of the usual confusing sexual facts, that "the palm tree Sarah is (also) an emblem of the celestial goddess," and that the male Tamaz becomes Tamar the palm—See Vol. II., p., p. 449. I show in figure 4 of a most interesting plate, No. IV., the Palm tree associated with the Phallus, around which is coiled the serpent, and on the other side of which stands the upright konch veneris; all the coins here seen are borrowed by me from Dr Inman, and by him from various sources; I shall have often to refer to the plate in this work. Of course religious iconography is a very difficult and somewhat confusing subject; vines, pines, cones, heads of Indian corn, branches of dates, and even cocoanuts, all come tumbling across our path in a most bewildering manner, still the *general result* which the races strove to depict admits of no doubt whatever in the eyes of any one who has studied eastern religions amongst, and in a free and kindly way, with its priests. We may hesitate to say with Barlow that Apollo drawn by Griffins is "properly the symbol of Christ" (p. 76), though very much to strengthen this will appear by-and-by; but we need not hesitate in declaring that the Crux Ansata followed the pine cone and the Palm, and led to the Christian cross, and all these quaint guises in which we find Christ, even to that of the *Argha-Nat* or Lord of the Vase, which we often see him placed in! It would seem indeed as if from Bacchus' thyrsus and vine, men took to calling Christ their vine and themselves the branches (Bar. 77). The true cross they said was "a slip cut from 'the tree of Life,' which by the favour of the angel who guarded it, Seth was privileged to take and plant in the world" (M. Didron); this Seth was a far more important person than even Genesis makes him out, as we shall see in sketching Egyptian and Jewish Faiths. Of course he *planted* all the world in Hebrew estimation, for he was their Adam, and Moses is often called his prototype. Let us now speak of the Oaks of the Druids, and Oracle of Dodoma, which sent forth its decrees on its leaves.

THE OAK.

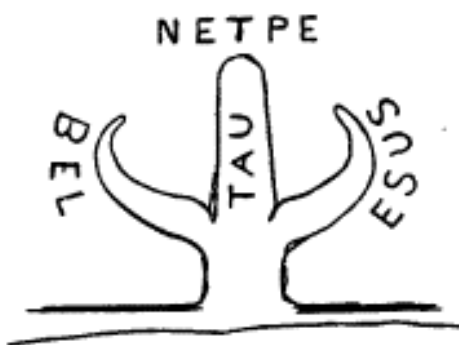


Fig. 19—TREE IDEA, SKANDINAVIAN

The Oak was Israel's ancient "tree of the Covenant;" the word actually means this, but at present I wish to draw attention to the Skandinavian idea of the tree which we see, in this illustration. It was in this form that the Druids cut their cross out of the live tree, and called it their Thao, or Tau, Tor or Thor, the *Thunderer*, or Fashioner, in fact Jupiter Tonans, though with these northems, Odin and Balder more became them than Mars or Apollo. I do

not know if their symbolism reached to a Crux Ansata, but this Tau was no doubt that holy sign of life which rendered, or aided in rendering, the Egyptian Scarabeus so sacred, and what the Jewish Seer alluded to as "stamped upon the foreheads of the faithful." The Samaritan cross which they stamped on their coins was No. 1. but the Norseman preferred. No. 2—the circle and four stout arms. of equal size and weight, and called it Tor's hammer. It is somewhat like No. 3, which the Greek Christians early adopted, though this is more decidedly phallic, and shows clearly the meaning so much insisted on by some writers as to all meeting in the centre. The later Greeks do not seem to have thought of these *early* crosses, as having any connection with their new faith—the Christian, and it is now generally acknowledged that they had a solar origin. So far as I know, the cutting of a *live* tree into a T—tau or Deity, is unique on the part of the Druids. Borlase in his Cornwall thus describes the operation. "The Druids all consenting. pitched on the most beautiful Oak tree, cut off its side branches, and then joined two of them to the highest part of the trunk, so that they extended themselves on either side like the arms of a man" (p. 108); the whole of this they called "Thau or God, that on the right Hesus, that on the left Belenus, and he the middle, Tharanis," which we may grant our valiant author of the *History of Thorn Worship*, meant the thorn, or upright divider.¹

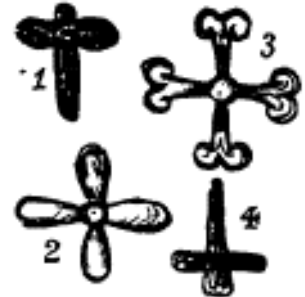


Fig. 20—TOR'S HAMMER AND ANCIENT CROSSES

Maximus Lyrius tells us that amongst the Kelti, a tall Oak was considered not only an *idol*, but the very image of Jupiter. Pliny, in his *Natural History*, says that there were worshippers of the Oak throughout France, whom the Greeks called Drus. He calls them *French Magi* and *Dryade*, that is priests of the Oaks, and sorcerers. The Oak was esteemed by Greeks and Romans the *arbor Jovi sacra*, the tree devoted to God, and so was it amongst the Hebrews, who called it *El-on*, as much as to say the Tree of God.² Turner shows that Deukalion, the Greek Noah, "preached or prophesied *by or under* an Oak or tree, not after, but before the Flood," as Abraham did under the Oaks of Mamre. Both Noah and Deukalion were instructed by a *IOne* or Dove—the latter, I should say, for all evidence is converging to prove to us, that Deu-kal-ion was Siva or *Deva-Kala*, or incarnation of this Lingam God. Deu-kal-ion and his were the beloved of God—Dod-Donai, or Do Adonai; and the Greeks, as is here well shown, had "*corrupted the traditions of the East.*" They called Dodona *μία τῶν Ωκιανίδων*, a sea-nymph, or goddess who had come to them by the sea or way of the Sea. Sphanheim derives Dodona from (דודא יונה) *Duda Iona* or *Amabiles Columba*, which is, I suspect, *Kali*, or the *Yoni*, and hence the myths about Arks, Jonahs, Ionaha, and Doves; in the mythology of "the ark and the Ionah," *Holwell and Bryant's Mythology* says, that there is a continual reference to the Moon: The Ark

¹ London: Nisbet & Co., 1872.

² Dodd's translation of Callimachus' Hymn to Delos. Note, p. 126.

was Luna, Laris, Bœotus, Naus, Men, and the mother of all beings. *Meno Taurus* and *Tauris Lunaris* signified the same, and both were the Deus Arkitis; hence the deity, *Meen* and *Manes*, which later became *Magnes*, and was so applied to great people. Noah was called the *Deus Lunus*, because the Moon, or Lunette, was his Ark, as it was that of all gods.

Deborah the prophetess preferred dwelling under a Palm-tree, and Rebeka's nurse, Deborah, was buried under an Oak; first a Beth-el, or altar, probably a Lingam stone, such as Jacob was partial to anointing (Gen. xxxv. 8, 14), being erected, and of course under the Oak. On this occasion it was denominated a "place of weeping." All connected with these holy trees was deeply venerated, so much so as to have left their impress even immortally in language, as in (Sancta) Quercus, ἄλλος, and *lucus*, which still recall to us ideas of something sacred, just as our Bible "Testimony" and Testament does this, quite irrespective of the strange origin of such words. Every grand and noble tree was a god-like object; and the abode of deities, and where they might always be asked to make their presence manifest. No ancient races would start at being told that sprites or fairies had been seen dancing under a fine or quaint-looking tree, or that the voice of Jove had spoken to anyone from amidst its branches. Xerxes, at the head of his army on his way to Sardis, paused respectfully before a huge Plane tree, and offered golden ornaments to the deity, and left a guard to protect it; and an earlier, and perhaps as great a king as he, may be seen on a bas-relief of Koyoonjik (Nineveh), stopping in his chariot and devoutly saluting a tall Palm tree (Barlow, 99). Nor have Persians yet forgotten such ways, although for eleven centuries they have been strict Islāmees; it is still common in Persia to see grave men addressing *Darakti-fāsels*, or sacred trees, and many of these are still said, as in the days of Moses, to show fires gleaming in their midst. Jeremiah, in ii. 20, alludes to the tree adoration of his people, and Mr. Bruce tells us that the Abyssinians worshipped the Wanzu tree "avowedly as God." "In Arabia, Africa, India, China and Japan," says Barlow, the same stories *still* reach us, and still the deity sits "on the summit of the trunk, sufficiently near for the attendant spirits below to transmit to him readily (*he* used in Egypt to be generally *she*, the goddess Netpe) the prayers offered up by the faithful. We see the same idea in this deity on the Lingam stump, as we do in the Pythoness sitting on the serpent-column over Delphi's thermal fountain; and Mr Fergusson tells us he sees the same on the panels of the gateway of the Sanchi-tope. He considers also that it is only Tree Worship he sees in the altar with angels depicted by me in fig. No. 5; but I see a good deal more than this. Captain Wilford, in 10th vol "Asiatic Researches" says that the tree of life and knowledge is a Manicheian cross on a Calvary, and as such it is called the "Divine tree" or "tree of the gods." If it is a trunk without branches (which is a simple lingam), it is said to be "the seat of the Supreme One"—Mahā Deva. When two arms are added, it becomes "the Tri-moorti," or Brahma, Vishnoo, and Siva, who are then said to be seated there; regarding which, says M. Guiniaut, in his *Religions de l'Antiquité*, p. 147: "Quand

se furent formés les quatorze mondes, avec l'axe qui le traverse et au-dessous le mont Calaya, alors parut sur le sommet de ce dernier le *triangle*, Yoni, et dans l'Yoni la Lingam, ou *Siva Lingam*. Ce Lingam (*arbre de vie*) avait trois écorces: la première et la plus extérieure était *Bramhma*, elle du milieu *Vishnou*, la troisième et la plus tendre *Siva*; et, quand les trois dieux se furent détachés, il ne resta plus *dans le triangle* que la tige nue, désormais sous la garde de *Siva*."

"Wisdom," says the Jewish Proverb, "is a tree of life to them that lay hold on her," and the serpent is often this symbol of wisdom, as Sophia is in the Greek Church. The Kelt had his *Tri-Sool*, or the *three-thorned One*, or *Trimoorti*, or *Bel* in his *Tharamis*, which the Skandinavian denoted by Odin, Balder, and Tor. Theramis was Tor or Jove or Indra. Esus was Mars, the irresistible torrent, which some say is derived from the Roman *Eas*; or *Es*. Belenus, Balder, or Bel is the good and the beneficent, who shines on all alike; but Odin is the Jewish "God of Battles,"—a Tor, who, as Jeremiah says, was "a hammer that breaketh the rock in pieces" (xxiii. 29); he is "the mighty One," the "bruiser," the *very Oak himself*; "the Covenant God"—Pillar or Terebinth-stem, *before* whom (Gen. xvii. 1-3; xviii I) this God swore and the Patriarch agreed; thus in connection with an Oak (Gen. xii. 6, 7) Jews and Christians received their glad promise from Jhavh-Elohim, and on Mahādeva the two patriarchs executed their most solemn oaths (Gen. xxiv. 2, 3; xlvii. 29), and beside him the pious Josiah had to stand still making his new covenant (2 Kings xxiii. 1-3). His very name is an oath and "a strong one" (אלהים)¹ and a "testimony" as that for which the Ark was built, viz., an *Eduth* (Ex. xxv. 16, 21), which I shall have occasion hereafter to dwell upon. No place is so holy, no shrine or grove so sacred as Deru's sanctum, said Sklavonians and Kelts, and so also thought Jacob, Joshua, and great Jhavh himself.² (See Gen. xxxv. 4; Joshua xxiv. 26; and Judges vi. 11-21.)

"In Palestine," says Barlow, to whom I am indebted for reminding me of some of the above, "the Oak is the semblance of a divine covenant, and its shadow indicated the religious appropriation of any stone monument erected beneath it; it was symbolical of the Divine presence."³ Many a decree or covenant besides those of the Jewish Patriarchs have been ratified and sealed throughout Europe "*sub Quercibus*," or "*sub annousa Quercus*." Not only was the *Quercus*, and so the *Quercetum* or grove of Oaks, the "*Sancta Quercus*," but the "Holy Oak" of pre-Christian times became the gospel *tree* of Christian days, as I hope to make clear in the course of this work.

It was the Drusus or Oak that sheltered Zeus on Mount Lyæus, and there, in consequence, was erected its univereal female accompaniment—a holy well or a fountain, and afterwards a temple. The oak was the patron, nay teacher of hospitality, for its shade was as sacred as the medieval church *navis*, which indeed took its place. The wisest men, no less than the ignorant masses, saw in it a god; Jews, Pagans, and Christians, nay the enlightened Sokrates, all swore their most solemn oaths under

¹ Heb. *Alah*; Arabic *Alat* = Phallus. ² The Vulgate prefers to read here "God." ³ "Symbolism," p. 36

this monarch of the woods, and the martial Roman coveted a wreath of it as the highest of all rewards. In these respects it was even more to the West, than the *Ficus*, et hoc genus omne was to the East; like these species, its wood alone must call down fire from heaven, and gladden in the yule (Suiel or Seul) log of Christmas-tide even Christian fires, as well as annually renew with fire direct from Ba-al, on *Bel-tine* day; the sacred flame on every public and private hearth, and this from the temples of Meroe on the Nile, to the furthest icy forests and mountains of the Sklavonian. The Tree was called “the Healer of the Nations” to gaze down its “elfish looking holes,” or torture oneself on its quaint gnarled stem, was sure to bring about some happy result, if not an immediate and direct answer from Jove, Tor, or Toth. The tree-god was more peculiarly efficacious as a *Healer* at Yule-tide, just as all sects still hold their sacraments and prayers to be, at their great festivals, more specially beneficial; if a ruptured person was stripped naked and passed three times betwixt two slips of oak at Yule-tide, he was almost immediately healed, and the god latterly conceded the same privilege to similar good deeds on “Good Friday,” and naturally so, as this is the most hallowed day of the Vernal Equinox.

The passing naked through Odin’s arms reminds us of many strange rites, and has an evident connection with Phallic lore. Osiris allowed no clothed ones to approach, and carry him in his Isinian car, as will be made abundantly clear hereafter. The superstition of passing through natural or even artificial, clefts in trees and rocks, or, failing them, caves and holes, has scarcely yet left the most civilized parts of Europe, and is firmly maintained throughout the rest of the world, and in India takes the thoroughly literal aspect of the question, viz., of being really “born again”—the person to be so regenerated being actually passed through the mouth. and organ of a properly constructed cow—if the sinner be very rich, of a gold or silver cow, which is then broken up and divided among the purifying priests. A wooden or lithic perforation, that is an Ioni, is, for ordinary men, however, a sufficient “baptism of grace,” and in these islands, the holy Ash or Ygdrasil, is the proper tree to regenerate one. Major Moore describes his gardener in Suffolk as splitting a young Ash longitudinally (the Oak is its equivalent) and passing a naked child through it three times, “always head foremost, for Rickets and Rupture.” The tree is bound up again, and if it heals, all goes well with the child.¹ The operation is called “*drawing*” in Suffolk, and in 1834 seems to have gone beyond the spiritual, and passed into the sphere of a medical luxury—a sort of Turkish-bath, though called *Regeneration* but a few years previously. In England the Ash is for *drawing*, preferred to the Oak; it should be split for about five feet, as closely as possible *East and West*, and in the Spring or fertilizing season of the year, before vegetation has set in, and *just as the sun is rising*; the child must then be stripped quite naked, and, say some, passed *feet*, and not *head foremost* through the tree three times; it should then be carefully turned round, as the Kelts say, *Deasil-ways*—that is

¹ “Oriental Frags.” 505, author of “Hindoo Pantheon.”

with the sun, after which the cleft of the tree must be bound up carefully. Here we see the Tree as a *thing of life* and forming the very *IONi-ish*, door of life, and in the presence of Siva or the Sun, without whom regeneration of old, or giving of new life, is known by all to be impossible.

I attach a good deal of significance to the following remarks of the author of the *Hindoo Pantheon*, for rude races I have always found to be very keen observers of such peculiarities. He says, "a longitudinal wound in the bark of a tree will primarily assume the Sivaik form—the erect, obeliscal—like the tree itself, symbolic of the Linga; expanded for a mysterious purpose—and it is curious what a number of mysterious purposes seem to have occurred to prurient eyes—it is IONic. Duplicated, when healed, and healed, we find it still of like allusion." All the forms which this learned Orientalist alludes to, are *spells*, and highly mystical, and are worn on the foreheads of *millions* as charms; just as Europe puts a cross or Tau—equally Phallic, on her churches, tombs, and all sacred things. Now the Cross or Tau was the ancient *clavis* or key, by which it was said trees were propagated, especially the holy Ash and Sycamore; the cutting or graft was in fact a *clavis*, and in Christian times our ancestors transferred their love for Tau or Thor to the *church door key*, for this was the "portal of bliss," the "*gate of heaven*;" their church key and Bible (of this they knew little) became fetish charms, which together could unfold matters, especially matrimonial. The key was in this case laid in the fetish volume and certain words were then repeated, as to the wish of the searchers, and the verse on or over which it was found, was the god's answer; witches much feared this fetish, and no wonder, for they poor ill-used wretches, were weighed against the church Bible! The "thread-needle fetes," elsewhere mentioned in Cornwall, are of the same significance as passing through tree or rock clefts, indeed passing through the Killarney tree cleft is called "threading the needle" and as Cicerones there tell one, are specially fertilizing and "saving of pains your honor, to your lady, if in a certain way." Oxford exhibits the same phase in her "*groaning cheeses*," the cut of which in a circular or oval form, must be kept ready at a birth to pass the new-born babe through; afterwards, like wedding cakes, it is cut up and given to maidens to sleep upon, "to excite pleasant and expressive dreams."

The Dodona of history was not *purely* grove or tree worship; that faith had, I think much faded before these days; a close scrutiny of all the most ancient records I can get regarding this celebrated oracle, seems to place the matter, to be brief, somewhat thus: The Peliades, of whom much will be hereafter said, were, says Pausanias, "the most ancient prophetesses of Dodona in Ka-onia. (query Kal-IONia?) even antecedent to the celebrated Phemonoe;"¹ their first oracle was *Zeuth-Zeus*, the Lingam god, who stands through mythology variously as Prometheus, Noah, or Deukalion—Deva Kala or Devi Kali, for sexes are here of no account, Jupiter being frequently styled the mother of

¹ Holwell's Myth. Dic., *Dodona*.

the gods,¹ here. meaning merely the Parental source, or the Peliadian idea of the cause of generation, see volume cited, under numerous articles, as to *Zeuth*. The worship here, that is, at Dodonn, was evidently IOnish or Dove-ish²—a name the Greeks appear to have punned much upon. saying however that it came from Theba or Thebes, *the Ark*. Thebais of Egypt was founded by Koothites, variously styled *El-o-pians*, *Pier-ians*, and *Kad-mians*, regarding whom we shall speak a good deal etymologically and otherwise further on. The worship at Dodona appears to me, from my experience in the study of Eastern Sivaik shrines, to have gone through such changes as: first, a sacred tree, no doubt an oak; then a Lingam under the oak; then a sacred grove whose leaves rustled and whose priests interpreted; then a fountain whose murmuring improved on these; then tinkling cymbals on the oak; then the Lingam pillars on which the brazen kettles hung and the boys played; then Fire and statuary gods, ending in Jove. The grove was undoubtedly man's first temple, and became a sanctuary, asylum, or place of refuge, and as time passed on, temples came to be built in the sacred groves. There is no doubt but that where the holy Al-Ka-aba³ of Meka stood was *but a grove and a well*, and round all the "holy circles" of England, and Klachans or Kirks (circles) of Scotland, stood, say my best authorities, "sacred woods," and the same holds good wherever I have been able to investigate the origin of a shrine. Let me repeat, for the matter is most important,—First and prominently comes the tree; then the grove and well; then the little column or Phallus; then the altar of unhewn stone, and an Ark or adytum, then poles, gongs, or bells, streamers or serpents, &c. The early gods liked not walls, said Pliny very truly, and that the Jews well knew this we see in Gen. xii. 6, 7; xiii. 18, and elsewhere, though our translators too freely use the word "*altar*" or מִזְבֵּחַ, instead of tree.

We have in the story of the origin of the great temple of Ephesus another case like that of Dodona, but showing the worship of the elm or beech, or both as the substitute for the Sancta Quercus. Callimachua, in his beautiful hymn to Diana, is thought to ascribe the origin of the shrine of Ephesus to the *Beech* tree, whilst Dionysius thinks that the first holy tree there, was the *Elm*. Both these trees were much revered by the Amazon who fervently worshipped Diana, to whom they were sacred. Callimachus wrote,—

"Beneath a Beech the war affecting race
Of Amazons to Thee a statue raised,
Where Ephesus' proud towers o'erlook the main

And it appears that the beginning of this celebrated oracle was the placing here of a little statue of the goddess in the niche of an *Elm*; some say it was a figure in ebony made by one *Kanitia*, but others more orthodox declare that it fell down from *Jove*—and why not? All good and great things, nay all earth's great ones came direct from heaven, and so also do all the Bibles of the human race.

¹ Holwell's Myth. Dic., *Jupiter*.

² The priestesses of Dodona were called by Greeks *Peliades*, and by Latins *Columba*.

³ At *Kabi*, "the Front," "Place of Plenty," the "Pudendum viri vel fœminæ."

The Jewish temple had, it is said, an enclosure planted with a Palm, Cedar, and Olive, as the mosque which stands on its site now has. We know that the fruitful olive was Maiya's or Asherah's or Mylita's symbol, as the cedar and the palm are Mahadeva's and Asher's. The last act of Joshua's life—1427 B.C., says English orthodoxy—and be it remembered he was the great circumciser¹ of all the tribes, was, "to set up a great stone under an oak that was by the Sactuary of the Jhavh at Shechem (Jos. xxi. 26) as a



Fig. 21—AN ORTHODOX MOSQUE, WITH FICUS, PALM, AND CEDAR

witness," lest the tribes should afterwards deny their Elohim; under this oak with its sacred pillar stone—which stone could hear and no doubt speak—was Abimelech crowned king of Israel 228 years later (Jud. ix. 6). In Smith's Bible Dictionary we read that "this veneration throughout Old Testament history of particular trees was amongst the heathen extended to a regular worship of them." Surely by this it is not meant that these Jewish tribes were other than heathens; but I doubt the applicability of this word to any peoples. Eusebius writes that the tree under which God sat and talked with Abram, and arranged the great Covenant on the plains of Mamre, was worshipped down to the days of Constantine, but that "he cut it down to build a temple to St George!"

As the early Indian and Israelite worshipped under what they each thought most beautiful and good—so do the pious of our own day; and so we in India find Asher and Asherah, Baal and the Grove, and the sacred fire-ark-altar, set up under lovely and sacred trees; it was in later times that man built temples with domes and minarets, and herein still symbolized his old faiths; and so do we still enshrine all we hold sacred, in altars and cathedrals with spires and towers pointing to heaven and marked by that symbolic cross which carries us back to the origin of Faiths in many lands. If it was not the "Asyrian Grove"—(Asherah) or Asher, I believe we see the Jewish idea of "grove" worship to the present hour all over India in the worship of *Mâmojee*; numerous grotesque but very symbolical figures so commonly seen seated under a holy banyan tree in the outskirts of many villages, which are worshipped monthly throughout the year by all classes. The picture at the head of this chapter is meant to represent this worship. The usual figure is an elephant with a curiously shaped horse's head; it is always hollow, with a large orifice behind. The elephant represents power, and the

¹ A religious rite ordered by the tribal god.

horse's head intelligence, as also



Fig. 22—MAMOJEE

the Sun-god Baal or Asher. It is more phallic than Hippo-like, but my sketch both here and in No. 1 is from nature: Clearly the large hollow inside denotes the mighty womb of Maiya, Mama, or Mâmojee, that is *mother-jee*, the affix signifying respect, "great," or "universal."

The "grove" of our Old Testament translators was *pure Phallic worship*, approaching to the *Sakti*, or Left-hand sect, whilst the worship of Baal, or Asher, was the Sivaite form of the faith: I hope I shall not offend my Vishnoo-ite friends, if I say that the "grove" sects of Syria seem to have come nearer to their phase of the faith than to the Sivaites; we may grant that both worshipped "*the Tree of Life*" for it is male and female. I give here a precise sculpture of the Assyrian and Jewish *Grove* from Dr. Inman, I. 161, where full particulars as to the sistrum-looking object and its thirteen flowers will be found. The Israelites, as all old nations did, worshipped the "grove" and lingam separately or together "under every green tree," and our English version, as before said, translates the Hebrew, Asherah, wrongly into "the grove." Smith's *Biblical Dictionary* says, that *Ashtoreth* is the proper name of the Phenician goddess called by the Greeks *Astarte*, whilst her worship, or name of her symbol or image, was *Asherah*. The general notion, says the learned writer, here symbolised alike by Jews and Gentiles, is that of productive powers, as Asher or Baal symbolised generative power; Asherah

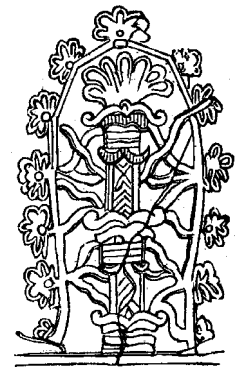


Fig. 23
THE GROVE OR ASHERAH

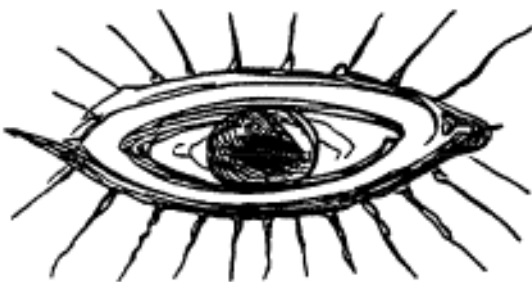


Fig. 24—ISH-TAR OR STAR OF LOVE

was the Assyrian *Ishtar* or *Star of love*, very often represented thus, as an eye, so that we are left in no doubt as to the purity of the faith of this "holy Jewish people."

The male "tree of life" is quite differently delineated to this "burning bush"—the symbol of the ark goddess, and is probably most clearly represented in this next Assyrian sculpture, where the man with knife and cone in hand is seen approaching the "door of life," embattled, to denote "*dominion*," as Isis is very usually shown; the seeding tree stands in the midst of the picture, and beside it the Bull, or Power with "Passion" as the serpent round his neck; more will appear on this subject in my chapter on the Faiths of Kaldia and Asyria.

The tree and serpent, says Fergusson, are symbolised in every religious system

which the world has known, not excepting the Hebrew and Christian; the two together are typical of the reproductive powers of vegetable and animal life. It is uncertain whether the Jewish "tree of life" was borrowed from an Egyptian or Kaldean source, but the meaning was in both cases the same, and we know that the Assyrian tree was a life-giving divinity, and Moses, or the writer of Genesis has represented very much the same in his coiled serpent and love-apple or citrons of the "tree of life."

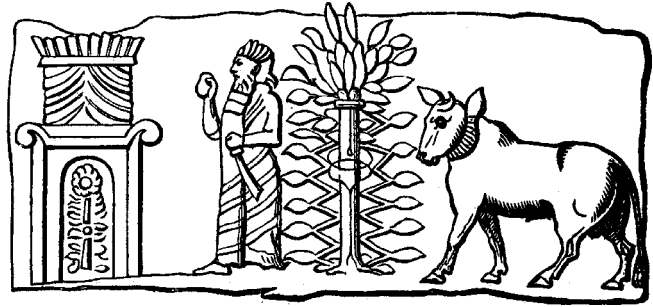


Fig. 25—THE ASSYRIAN TREE OF LIFE AND ARK

Let us now try and probe this phallo-tree worship to its root; for very many years it was to me inexplicable, and I made it a constant source of inquiry among all races in India. At the time of the earliest tree worship, I look upon it that man was but a little removed from the state of the animals amongst which he roamed, and, like them, was wild and homeless. Though the soul was here with its germ which was yet to teach the heart to aspire to the spiritual and beautiful; nevertheless above all, were within man, at this infantine period of his growth, chiefly those potent sensual passions which caused him to feel the law of his continuance, and the preservation of his species, as the one great and controlling object of his life. He was thus in entire unison and sympathy with every animal, nay, every animate object of creation, which seemed to partake of or to symbolise that which his own sensual nature most dwelt upon; and the more dwelt on, the more impetuous and imaginative would his nature become, especially when not hindered here by those higher cerebral developments which refine, and in a manner curtail the brutal. As we study rude peoples we can see that in a thousand forms they observe generating nature where our higher cultivation sees only natural phenomenon. It is quite evident that in the shrouded circular covering of the tree, with its abundant fruits and flowers, and its earth piercing stem, ancient wild races saw distinctly portrayed what we can scarcely imagine, and hesitate to announce even when the facts force themselves upon us, exclaiming, "this is too far-fetched;" yet long and intimate acquaintance with men of every Indian sect, has assured me of the truth of such matter as I have already, and desire further here to treat of.

I have in figure 19 given "the Skandinavian idea" of the tree, and I now give that which after much study, I have come to the conclusion, is the *Asiatic idea*—viz., that it is the Toth or Pillar, in the Earth. or Isis. We must not expect to find a clear and logical sequence in things mythical, any more than in our ecclesiastical or theological "mys-



Fig. 26—THE TREE IDEA--ASIA

teries”—we see how the most learned Christians fight about *transubstantiation* and *consubstantiation*, and openly aver that neither their words nor arguments are to be taken according to the reasonable and grammatical meaning which the outside and unregenerate world affixes to these; they assert that “*the real presence*” is in the bread and wine, and yet is not, and that no one knows how or when it got there; in fact there is a considerable muddle, which yet we are to receive, and try and swallow with what faith “the Lord only can grant to us;” and so it is with Hindoo mysteries, as the orthodox have often told me, when hard pressed to dry and logical conclusions. Some say that the tree pierces the skies, of which Juno (IOni) is the representative, and that hence its flowers and fruits, which it culls from the rich abundance of the heavens; others, that the dews which nightly suffuse its leaves and branches are the “overshadowings” of great *Dius* or *Indra* who thus becomes the Greek Ouranos, and the earth the *Ge* or female energy; this is, I think, the real Asiatic idea, for the Greeks learned their lore in Asia and they are never tired of their *Ge* and Ouranos idea, and this is the most usual Indian notion by those few priests who know anything of the subject. Perhaps a compromise is possible by saying that the Pillar or Stem is Jove, whilst *Ge* and Juno is mundane matter and moisture, acting and reacting on the fruit-yielding mass; anyhow the whole is “a thing of beauty,” and was for long long ages a veritable god. The Cross Idea probably followed at a very remote interval the Phallic and Serpent symbolism, but rapidly on the Cross, came semi-spiritual notions, which crystallised themselves eventually, and then concreted with other matter into such forms or names as the Kaldian “*Memra*,” the Greek “*Logos*”—the “*Divine Wisdom*” or “*Word*,” which existed, it was averred “from the beginning with the Father.” This *wisdom* was heard no less amidst the thunderings on desert mountains and the oaks of Dodona than “among the branches of the Tree of Life in the Paradise of Osiris.” for Egyptians held, that from her seat on her sylvan throne, Netpe, “*the goddess of divine life*,” there proclaimed the will of Heaven. It was she of Saïs and she of “a thousand lights” who sat there, and it is her lights which Jews and Christians have carried down to the present day and set up in their altar candlesticks; and it is her “tree of lights” and good gifts which they still symbolise in Christmas-trees at the winter solstice: True, we here have it from Germany, but it originally came from the Nile or from the furthest east, where it is now, though in a somewhat different way, vigorously maintained.

The identity of the Tree and Cross is often to be observed in Christian literature—sometimes the terms are interchangeable. Thus in the tenth chapter of the Acts of the Apostles, Peter, speaking of Jesus, says, “whom they slew and hanged on a tree.” The tree of knowledge represents the life of the soul or spiritual life. The “tree of life,” or he who gives life and supplies food, which is the true old meaning of the word *Lord*, represents the physical life, or the life of the body. It is said that in Egypt the Pyramid has the same mythological meaning as the tree, but I rather think

we ought to look at the two as forming the sacred double triangle of Phallic meaning, which signifies Fire and Water, of which I will speak by and by.

The Cross, of course, my learned readers all know, is a pre-Christian symbol. It was not employed as a symbol in Christian worship till 300 A.C., nor till 600 A.C. was the crucifix, or "cross of the crucifixion" employed. The cross after 300 A.C. began to be looked upon as an exorciser, possessing great efficacy against all sorts of devils and evil spirits, and had thus again become the charm which the old Pagan faith attached to it. *It was still the tree symbol in another form*, though after 600 A.C. it merged into "the Cross of Calvary." To the present time the cross retains its old significance. On Good Friday, Christians regard it as the symbol of death, whilst on Easter, or resurrection day, it becomes the emblem of eternal life, therein inheriting all the pleasing associations that belonged to its Pagan prototype. Easter, of course, is the well-known Solar and favorite Phenician festival of Astarte or Ashtaroth, the Female Energy, and to Sol we owe all such festivals, and moot of the rites and symbolism they develop.

The writer of *Genesis* probably drew his idea of the two trees—that of *Life* and that of *Knowledge*—from Egyptian and Zoroastrian story, for criticism now assigns a comparatively late date to the penning of the first Pentateuchal book. After *Genesis* no further notice is taken in the Bible of the "*Tree of Knowledge*," but that of *Life*, or the *Tree which gives life* seems several times alluded to, especially in *Apocalypse ii 7*. The Lingam, or pillar, is the Eastern name for "the Tree which gives Life," but when this Tree became covered with the inscriptions of all the wisdom of past ages as in Egypt, then Toth—"the Pillar" came to be called the *Tree of Knowledge*, for it imparted life to the body secular and spiritual. Mr Barlow writes thus:—¹ "Rosellini, in his great work on Egypt, has a scene in Paradise taken from a tomb at Thebes, in which several generations of an Egyptian family, which flourished under the eighteenth dynasty, up to the age of Rameses III., or from *sixteenth to thirteenth century B.C.* (this is now thrown farther back) are represented partaking of this immortal nourishment—the fruit of '*the Tree of Life*.' . . . The head of this family was named Poer (here clearly a worshipper of Peor the Phallus). . . . Each is receiving from the Tree of Life, or rather from the divine influence residing in the Tree . . . a stream of the *life-giving water*, and at the same time an *offering of its fruit*. . . . *The tree is the Ficus Sycamorus*, the sycamore tree of the Bible, and it stands on a sort of aquarium, symbolical of the sacred *Nile*, the life-supporting agent in the land of Egypt . . . the lotus is seen on its banks, and a heron, the symbol of the first transformation of the soul in the Paradise of Osiris stands on each side." Now Osiris is the sun² and the Lingam, and Osiris is the Nile, and so here we have our "Asyrian tree of life," and our fig-tree, so sacred to Siva, and so worshipped by women in India,

¹ Barlow's "Symbolism," pp. 59, 60.

² [The identification of Osiris with the Sun is a questionable product of the solar syncretism of late antiquity and the nineteenth century. He more likely started out as a vegetation deity or deified king. — T.S.]

and which so sorely tempted poor Eve to her “fall.” Under it did the Egyptian receive his baptism of “life-giving water,” poured upon him by Netpe, she who sits amidst the branches, with trays of fruit, and vases of the water of life, and it is the flow of these waters says Mr. Barlow, that our early Norman Christian temples show as falling in parallel zig-zag lines over doors and fonts, figurative of the initiatory sacrament of the Church, its gate or door, the *janua ecclesiæ*. This baptismal rite was no new thing to the Egyptian, as numerous sculptures show, but occasionally the “water of life” is represented by “*cruces ansatæ, joined together in a zig-zag manner*” (p. 61), as if this water was like that mentioned in John iv, 13, 14, different from all ordinary water, because drawn from “a well of water springing up into everlasting life.”

Now the first Egyptian Tree of Life was, says Barlow. quoting his authorities, the sacred Date-Palm, or *Phenix-dactylifera*, of which Dr Lepsius shows us so much worship 1600 years ago, and of which “the Spouse of the Church” says, “I will go and take hold of the boughs thereof” (Canticles vii. 8), possibly being unaware of the meaning of the Skandinavian tree. The second sacred tree of Egypt, the writer thinks, was the Ficus, and we need not dispute the chronological order, but any how, *the cross* was the grand idea, as Tree worship faded; and we possibly see a good picture of the transition in that celebrated one which Barlow so well describes as in the Apsis of St John (Ion) Lateran at Rome—a fitting place, reminding us of the holy name Iona or Columba, which so prominently figures here. Mr Barlow says that the holy tree is there fenced off from all mankind, on the sacred mount of the four holy streams—the gospels of living waters. At the entrance of the enclosure an angel with drawn sword bars the way; “behind him, in the centre of the enclosure, is, a palm tree and on it is perched a *Phenix* with a glory of rays. On one side of the tree stands a venerable old man, on the other side a younger one—

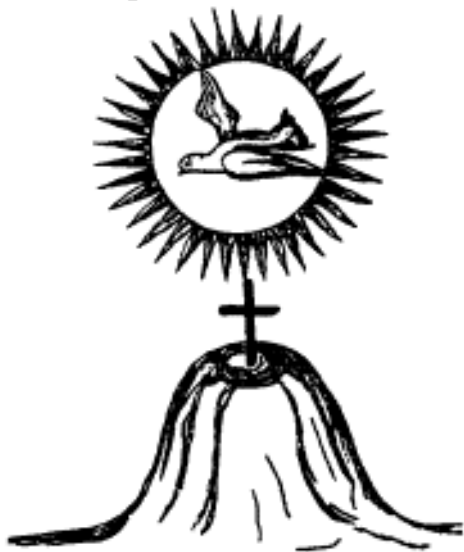


Fig. 27—TREE AND SOLAR IDEA AS DEVELOPED AT ROME

each has a glory; these figures are intended for the Father and the Son, and the palm-tree between them is ‘the Tree of Life in the midst of the Garden.’ *On the top of the mound and planted in the fountain of water from whence the four streams gush forth (understood to be nations), is a lofty, articulated, and gemmed cross, bathed in beams of light from the radiant body of a dove—the Holy Ghost—hovering over it*” (Barlow, p. 72). Let us here try to get a very distinct idea as to what we have arrived at, for the change of faith is now clear and sharp, and meant to be so,—a drawn sword bars the old way, that towards the tree, and behold the new one! I have

but drawn from the words of the describer of the picture, what appears from a

thousand other illustrations, and not only from this one, in the celebrated temple to IOna, the new banner, which the young faith has selected. I too have stood and studied this remarkable picture, and wondered if its circumambient Jordan would ever increase its bounds to embrace all the family of man, and wash away the Phallic mound, and release the dove from its ark; for we have here indeed a. very Phallic-looking picture, which if we but twined a serpent on that tree in the fountain, we might suspect had originated in Benares or Kashmere.

The Palm and Ficus have, it is true, gone, but only so in their natural forms; the *substance*, or "real presence," is all here. Here also is the Caput-Oline or Olympus, with a fountain of water, from which flow the waters of the life of mankind, and in this has been placed the old, old cross and the fount seems to suit it, *as the ring of the Egyptian Crux-Ansata*; but there is no place now for the sweet goddess who settled amidst the branches of the old Tree of Life. So she has disappeared, but by no means altogether; for she has left her symbol, the mystic Dove, illuminating it from above. There does not here seem much for the old and new faiths to quarrel about, and certainly not for the adherents of each to hate and loathe one another; not to say to slaughter each other for, by thousands and tens of thousands, and for long centuries. A wise umpire might, one would think, from a mere glance at the leading features of each, have reconciled them; but it is not so with faiths; a shred of an old vestment is quite sufficient to draw the sword, and to light the fires of a hundred Smithfields. And surely a descent from Osiris to the Palm tree, then to the Ficus Sycamora, an ignoring of Netpe, though the substitution be the IOni, then the quarrel as to whom the Cross belonged, a denial of fair Netpe's baptism and office as *the Lady*, or "bread distributor," now claimed for the virgin mother of Bethlehem, though both words signify the same, was enough to arouse the ire of even saints. Whether it should have been so or not, it was so; and the new God, and new Virgin, and Cross, were boldly declared as having no connection by idea or otherwise with the old; yet wise philoosophers, in secret nooks (for they were too discreet to speak their minds) no doubt smiled and thought otherwise. They had learned that though faiths may be held by their votaries to have started at times with a *tabula rasa*, yet none ever remain so; for God moves not, so far as historians and critics have been able to investigate, by new creations, or by fits and starts. He ever weaves the new threads of progressive ideas into the old ones, for the bottles are too fragile to bear an entirely new wine. The discreet old philoosophers probably said among themselves, "This Virgin and Prophet of Nazareth, whether historical or mythical must have sprung from the old, old virgins and prophets, and in times the ideas will again entwine themselves about our old ones, altering, and mayhap improving on them, but never, as time progresses, able to ignore them."

Netpe, the Holy Spirit of the Egyptian Tree of Life, was female, as was Jehovah, but after ages changed her sex, from casual circumstances noticed elsewhere. "She was,"

says Rosellini, “a form of the Egyptian Rhea, the sister and wife of Sev (Siva) or Saturn. . . . Her hieroglyphic name is the ‘Abyss of Heaven.’ ” (Barlow, p. 63). Of course, for “Heaven” here is Siva, and the consort of all gods is called in Sanskrit an “Abyss,” “Cave,” and such like, which I would rather not illustrate, equivalent to the Syrian Chiun, Kiun, or Kevan. Osiris was the Son of Time (Kronus of later days), who was *Sev* of Egyptian cosmogony, and his mother was *Netpe*, the vault of heaven; and thus in a sense *Netpe* was Mary, for Osiris was “he alone of all the Egyptian gods who was born and died on earth; his birthplace was Mount Sinai, called by the Egyptians *Nysa*, hence his Greek name Dio-nysius—“the same,” says Mr. Sharpe, “as the Hebrew ‘*Jehovah Nissi*,’ which Moses gave to the Almighty when he set up an altar to Him at the foot of the holy mountain (Ex. xvii. 15). Philæ, or the holy island, is the more accredited place of his burial,” for islands are always holy to Siva. Osiris came to earth for the benefit of mankind, was put to death and rose again to judge the quick and the dead, “which,” says Barlow, “was the great mystery.” All were to appear before him, to give an account of every deed done in the body, an amount of labor (for all is to be *recorded* we are told), clerical and argumentative, of the *audi alteram partem* kind, which entered not into the minds of these poor writers to conceive of. I may mention that all great plains, and even continents, have very feminine names, thus Isis or Isha (woman) is often applied to the plains of the Nile and other fertile pastures, and so we have *Berti-Koonti* as a name of India.

The Hebrew prophet Ezekiel shows, in xxxi. 3, 6, 9, that he and his tribes understood trees to stand for great nations and great men, and Eden for a garden of gods or of god-like men, or for the rich land ruled over by great and powerful nations. “Asyria was a cedar in Lebanon with fair branches, the cedars *in the garden of God* could not hide him, the fir-trees were not like his boughs, and the chestnut-trees were not like his branches; *nor any tree in the garden of God* was like unto him in his beauty. I have made him fair by the multitude of his branches; so that all *the trees of Eden* that were in the garden of God envied him.” Thus then neither the “*Tree of Life*,” or “*Tree of Knowledge*,” which the angel was get to guard, was like unto what man had developed into. Isaiah says that the blessed are to have “beauty for ashes, the oil of joy for mourning, the garment of praise for the skirt of heaviness, that they may be called *trees of righteousness*, the planting of the Jhavh.” (lxi. 3): another, of numberless sayings, which we may glean from all the sacred writings of earth, to show how glorious a thing a tree was ever looked upon by men in their early infancy. If Nebukadnezer likened himself to the central tree of the whole earth, whose height reached unto heaven, which was fair to look upon, and whose fruits and protection all the birds and beasts of earth sought, but which was, he foresaw, reduced to a mere Lingam—a stump sunk into the tender grass of the earth, and bound with brass and iron;—so did Cbriat ask that his followers should look upon Him as the vine-tree, and themselves as the branches; and so has Europe, like more ancient

peoples, connected the ideas of the Cross and the Tree. The poor, who could not get a metal representation or image—(query, Lingam?) to worship, usually, even in Isaiah's days, got "a tree that will not rot," and prepared from it "a graven image that could not be moved" (xl. 20). Mr Barlow, who notices this, says, that "most nations, if not all, would *appear at some time or other to have had a sacred tree, and from the worship of sacred trees to have proceeded to the adoration of idols formed from their wood*. This was the opinion of Winckemann and Caylus; it was also held by Pausanias" ("Symbolism," p. 97). Now this is a very clear and powerful support to my views, and to the order in which I place the Tree and the early roots of faiths. See also what were the *first* "idols formed from their wood;" why *Phalli*, all over Asia and Egypt. The Ficus wood was absolutely necessary for this purpose, and for the production of *sacred fire* (that is, *generative fire*), far down in the annals of Rome's religious history. Dr Stukely called Abraham "the first Druid," in reference to his Oak groves, at Beersheba; and although the one had in point of time and locality possibly no direct contact with the other, yet our progressiveness will be often found to exhibit itself in the same forms and features, merely varied according to our climate and other circumstances; and nothing travels faster, or takes a stronger grip, than the rites and wonderful stories of a faith. However purely a new prophet or new idea may arise, yet so firm is the old grip, that the listening ear is pulled by the old heart and hand, and so long and stoutly, that finally a compromise has always to be made before the words of the ear be allowed to take the place in the old heart of the man or the nation. Now all nations seem to have adopted a "*Tree of Life*," and generally "in the midst of a garden." "It is sometimes a symbol, sometimes an idol; but *there it is*, in Europe, in Asia, and in Africa, *a perpetual testimony to the fitness of the original idea, and a confirmation of its truth*. . . . The Divinity-Homa of the Zendavesta, is identical with the Divinity-Soma of the Vedas;"¹ and both Soma and Homa still live in the fertile and religious minds of millions.

In Europe the worship of Trees is said to have taken a firmer hold than that of the second and third of my streams; but then we must remember that it is much more difficult to trace these last than the first; and that the search of all three has only lately been begun in a *proper way*.

All mythical ladies are serpents, if not indeed. all women! and. Horace assures us that "you (Europa) are the wife of Jove, and a division of the world shall bear your name" (Odes n:vi.i); and she is even. called "the great or chief serpent" in a manner which must have pleased the Reverend Dr. Stukely. Serpent-mounds indeed abound; and it may be granted that *Abury*, is *Europe* transposed, and that this remarkable shrine gives cause for very much that has been written concerning it in regard to its circle, its wavy avenues, columns, and conical hill in front, of which more anon.

Fetes or festivals give us, in their rites, accessories, and recurrences, so many

¹ Barlow, "Symbolism," 114, 5.

important aids towards understanding faiths, that I have searched, though, I am sorry to say, without any great results, to get some details of Tree fetes. This stream is, however, evidently hid away beyond our grasp, for although we have many fetes in groves, yet they are all connected. with phallic, serpent, or solar worship, and beyond prayers and meditations in the shades of the tree god, I have had little aid from this source. In Asam we have a fete called the Jaintia, because held on the first day of the Jaintia year, which seems to bear a closer connection. to the old tree faith, though with a dash of phallic and solar in it, than most. It takes place at the midsummer solstice, or about the new moon of July, when rival villages meet in the midst of a stream, and contend for the possession of *long straight trees* which they have previously barked, and tied tufts of feathers to the ends of. The youths and maids here try to excel in skill and grace; they dance and sing, and vociferate loudly, like the Bacchantes of old, whilst all endeavour to show who can break up *the largest and strongest poles*. Scenic effect is given by a great display of figures of elephants, giants, animals, and hobgoblins; but the prominent feature of the whole is this large boat with its Sivaik-looking shrine, made of bamboo and blue cloth (Siva's favourite colour), and rising like a mast from the centre. In this pagoda, gorgeous with gold and silver tinsel and bright colours, is enshrined some sacred figure, regarding which I cannot get any reliable information. The boat is accompanied by a huge bird intended for a peacock, in whose body is concealed the upper part of a man, his legs acting for the bird's. There is a procession of giants and giantesses, also huge figures of bamboo covered with white cloth; the leader. who



Fig. 28—BOAT AND IDOL

is a man. has a crown, and eleven supplementary heads growing out of his shoulders—evidently a solar idea.

The locale is where a stream is *divided by a village*, and just above a fall, and where the ground becomes highish and open, but where the stream narrows—all of which is very Sivaik in character. The peacock is par excellence the bird of Sol, and even among early Christians divided their affections with the dove; some held that his flesh was incorruptible. The force of much of the above will only become clear to readers, who have not studied these subjects, as they advance further through these volumes.

THE MISLETOE.

This parasite, wherever found, was most sacred, but that which came to perfection on the oak at Yuletide was surpassingly so; our Teuton, Saxon, and Gallic forefathers

were enthusiastic about it, but fear was very much mixed up with their reverence; they called their priests and assembled all their neighbouring clans-folk, and with a golden sickle the high-Druid or “man of God” cut the precious shrub, and dropped it without defilement of hand into a pure white cloak. Then two pure white bulls (Siva’s representatives) were if possible procured, and sacrificed, and all partook of a solemn banquet—so wrote Pliny. The mistletoe was the dread means by which Odin’s wise son Balder or Apollo was killed; it baffled the wisdom of fair Friga, who had exacted from all creation an oath never to injure her child Balder, but she overlooked this little floweret, and Loki discovered it, and contrived to have it fired towards Balder. The great god was thus killed, and carried away to Ades or the far west, there to live with the *Nefl-heim* and great ones of the earth in *Sheol*, a serious and suggestive word, regarding which we shall have much to say hereafter. Now, what means this quaint story? It is like most such—a Solar picture. All creation loved Balder or Apollo, but creation is fitful, and the mistletoe marks the approach of winter, and its flowering that period when man begins to rejoice, be he Pagan or Christian, for it marks the birth of “the Sun of Righteousness,” as Europe still calls him, though with another meaning. Likes cure likes—serpent bites must have serpent poles; those who neglected Dionysus must offer to him his gross images; and so the Kelts here offer their white bulls to him whose emblem this animal is.

Christian priests forbade the mistletoe to enter their churches; but yet it not only got in, but found a place over the altars, and was held to betoken goodwill to all mankind. It is posted in the four quarters of all cities, and bedecks every good Christian mansion from Christmas to “twelfth day,” or Candlemas eve, and with some till the 2d of February, “the purification of our Lady.” The season has many Phallic significations. The mistletoe wreath marks in one sense Venus temple, for any girl may be kissed if caught under its sprays, a practice though modified which recalls to us that horrid one mentioned by Herodotus, where all women were for once at least the property of the man who sought them in Mylita’s temple. In England farmers used to decorate or give a sprig of mistletoe to the first cow which calved in the new year, for “she has first fulfilled Venus’ purpose; but the plant is one of world-wide fame. Masagetæ Skythians, and moat ancient Persians called it “the Healer,” or “Salvator,” and Virgil calls it a branch of gold, whilst Charon was dumb in presence of such an augur of coming bliss; it was “the expectancy of all nations—longo post tempore visum,” as betokening Sol’s return to earth.

LAUREL.

The Laurel, or Bay, has ever been the victor’s crown, the wreath of Mars, as well as of our “Poet-Laureate,” and of most great ones whom their fellows wish to honour. It was sacred to Apollo, whose first temple on the female Delphic chasm was built, we are told, of the branches of the Bay. The Laurel could preserve the wearer against

thunder and lightning, which has a double meaning in regard to the gods these powers represent. Virgil's motto, *Mais* gave birth to a Laurel, and from Virgil's ashes sprang another, which still grows over his tomb. The Bay signifies the revivification of life, for the Sun, when the Bay is bright and green, is then breaking through the portals of his wintry tomb, and the Laurel, like him, revives from its own roots when thought to be dead; at least, so it was said. Whoever chewed its leaves could prophesy, and Greece called a class of diviners *Daphnephagi*, for did not loved *Daphne*—the daughter of *Perseus*—of whose suggestive name I shall have much. to say hereafter, fly from *Apollo's* embraces, and calling on her parent stream to save her, the River answered her plaint, and turned her into a laurel, as we see in that exquisite marble group now in Rome.

Apollo, as the vernal Sun, is ushered in wreathed in the Laurel, and his birth like that of all, gods and men, is from a Cave, or "garden," said our nurses. This description of his re-entrance to glory, in *Dodd's Callimachus*,¹ is very beautiful, and gives us much concerning trees, and also, probably, the origin of the idea of Christ visiting *Hades*, or rather *Ades*, or the West, and knocking at "the brazen gates," of which the Gospel of *Nicodemus* (so called *Apocryphal*, but scarcely more so than other canonical ones) gives us full details.

"See how the *laurel's* hallowed branches wave,
Hark, sounds tumultuous shake the trembling Cave !
Far, ye profane, be off! with beauteous feet
Bright *Phebus* comes, and thunders at the gate;
See the glad sign the *Delian palm* hath given;
Sudden it bends; and hovering in the heav'n,
Soft sings the Swan with melody divine;
Burst ope, ye bars, ye gates, your heads decline;
Decline your heads, ye sacred doors, expand:
He comes, the God of Light, the God's at hand!"

The Swan is, as most classical readers are aware, a sign of coming day—brightness, or whiteness, often also of snow, as some say; because, as it melts away, nature begins to live, and the poet here seems to mean this in saying, "it sings," or awakens melody in the groves. As this poem belongs to the third century B.C., the pious author seems to have been at one with *Isaiah*, when he speaks of "the beautiful feet of him who brings the good tidings" (lii. 7); with *Malachi*, where he says, "Unto you shall the Sun of Righteousness arise with healing in his wings" (iv. 2), and with the writer of *Ps. xix.*, who says the sun cometh "as a bridegroom out of his chamber, and rejoiceth as a strong man to run a race." None of these writers had the faintest conception of the meaning which the Christian Churches put on such passages; and all had alike the same conception of "the Sun," "the Lord of Hosts," of Palms, Caves, and the portals which "the Thunderer" was to open at his vernal appearing, on a lost or winter-stricken earth.

¹W. Dodd's Trans., Lond. 1755.

HOLLY.

We have still very prominent stories, and no little reverence throughout Europe for the Holly, or *Holy-tree* of our very ancient priests, as well as for the Box, the white and coloured Hawthorn or May, for the Sloe or Black Thorn. and for Ivy. The Holly was ever the prominent token of joy and good-will, sent from friend to friend during our still well known winter saturnalia, or that festive season we now call Christmas. It typified the Sun, Osiris. or life, preserved in spite of Typhon or the wintry desolation; and Holly was like the Sun, male and female; the prickly Holly being male, and the non-prickly female. He who plucked the leaves of the female, and slept, upon them, got reliable dreams, provided he maintained strict silence till dawn. Whichever kind of Holly first entered a house at Christmas, determined whether the husband or wife should dominate that year. The Holy could protect the wearer from lightning and from poison. It decked the house of the awaking Sun-god, and now decks that of those who call him the "Sun of Righteousness." The maiden who seeks to see her future husband pins the Holly to her night-dress over her heart, and goes to sleep with three pails of water in her room; and if further prophesying is desired, the leaves of the female Holly must, on Venus' night, Friday, be tied up in a handkerchief of *three corners* (a very IONIC symbol), and be slept upon, and perfect silence observed till the next Saturn's-day morn; all of which tales point to the old, old story of both Solar and Phallic proclivities.

THE IVY

Was always sacred to Bacchus and to wild revelry; and, like the Holly and Laurel, should be used with its berries. The bride and bridegroom in Greece used to get Ivy wreaths given them, possibly to signify the way in which they should cling to one another, and so increase and pass on. The "Bush" which used to adorn tavern doors was Ivy, and with it was associated Maiya's sacred "bird of night," the owl.

THE BOX

Is one of the four woods which form the Phallic and now Christian Cross, the other woods being the Cedar, Pine, and Cypress—all sufficiently suggestive. Northern England and far south Turkey alike bring the box to the tombs of their loved ones. Of vernal trees peculiarly holy, we hear of the *flowering White Thorn*, and Elm, both of which. must be plucked and worn in May, and are together called "*May*." In olden days persons then found without these. about them, ran some risk of being drowned, and in most parts of Europe were certain. to be well ducked. Some think Christ's thomy crown was made of "*May*" and that it brings bad luck; others say the *Black Thorn*, or Krishnite, which is the enemy of the white or Sivaik, formed the crown. Poor little Jewish boys are severely maltreated in Austria on May Day with the *Black Thorn*.

The English "May pole," decked with coloured rags, tinsel, and serpentine streamers, and "the merry morrice dancers," of whom I shall speak by-and-by, with the mysterious and now nearly defunct personage "Jack in the Green," are all but the worn-out remnants of Tree, Phallic, and Serpent worship. These faiths, history tells us, were prevalent both in France and England until forbidden in the middle ages by the ecclesiastical councils in France, and by Laws of Canute—1020 A.C. in England; but they are by no means yet extinct.

From an article in *Fraser* of November 1871, by M. D. C., describing his pilgrimage to the Ammer in Bavaria on St John's Day, and the theatrical performances called *Passion-Spiel* at Ober-Ammer-gau, I gather various traces of the old faiths of Tree, Phallic, and Isis worship; and we see how deftly Christianity has welded itself on to these, without too rudely breaking down the dear old ties of an ignorant but very human and affectionate people. M. D. C. finds, he says, strange drawings over the Tyrolese churches and house doors—figures of women, circles, and inscriptions much less suggestive of Christian subjects, than of those *Charms* and *Runes* which Maunhardt shows to have been placed on the gables of German houses. before the introduction of Christianity as a protection from demons.

There is no mistake as to our old Tree and Serpent faiths. Each hamlet, says



Fig. 29—MAYPOLE COVERED WITH RELIGIOUS EMBLEMS

this writer, has its *Maienbaum*—a long pole 100 feet or more in height (this is surely exaggerated) with alternate blue and white stripes coiling round it, and mark the details of what rests upon this Tyrolese-phallic pole; to make it clearer I give a drawing from this and other narrators' descriptions. The May-pole is intersected by seven, or sometimes nine bars, beginning at about ten feet from the ground, and running to the top, which is adorned with streamers. On these bars are various emblematic figures. The one at Murau had on lower limb, a small tree and a nail with circular nob; on next, a small houses, a horse shoe and wheel on one side; a hammer crossed by a pair of pincers on the other—(as I here for clearness separately depict, for without drawings we lose the force of these occult symbols)—a broom, perhaps Ceres, as a sheaf of corn; below this was seen the *Lingam*, with Maya's symbols, the cup and cock or the bird of desire sacred to her. Elsewhere we see a heart, fire, pyramid, and inverted pyramid, anchor and water as in Egypt and a circle pierced by a

and wheel on one side; a hammer crossed by a pair of pincers on the other—(as I here for clearness separately depict, for without drawings we lose the force of these occult symbols)—a broom, perhaps Ceres, as a sheaf of corn; below this was seen the *Lingam*, with Maya's symbols, the cup and cock or the bird of desire sacred to her. Elsewhere we see a heart, fire, pyramid, and inverted pyramid, anchor and water as in Egypt and a circle pierced by a



Fig. 28—TOR AND PINCEES

line, &c. On upper bar we observe a ladder, cross, milk jug, and bee hive, &c. Can any Phallic tale be more complete? "We must," says the writer,"be here content with our general knowledge that the Maienbaum was a Pagan object, and that its decorations were originally symbols of the gods and goddesses." Christian significance is given to all these; for as the priest could not efface the old faiths, he told his credulous herd that this hammer is that which nailed Christ to the cross, that the tree is the conventional olive of church pictures, and that the cross, the cock, the cup, and sacred heart are all connected with "the Passion of Christ." The broom represents witches, and the horse shoe the corona or Mary's head-dress; it is also Maiya's sign. and is there as a charm to hold witches at bay like the Ephod of old.. The whole may, I fancy, be taken as one great "tree of life." On May Day, says M. D. C., "it is festooned with green branches, for the Bavarian peasants keep up in many ways the ancient reverence for sacred trees." When a house is finished, it is consecrated by having a birch sapling stuck into the roof, and in a thousand tales the poor and ignorant are still taught to fear trees. One story says that before a large fir tree, King Ludwig's horse fell three times forward on its knees, and here he built a celebrated church, taking care that the fir tree should be in its very centre; read for church, ark or boat, and the signification and old faith is still clearer. "The. most interesting feature of the Passion Play to me," says M. D. C., "was that nine young *birch trees*, reaching from floor to ceiling, had been set along the walls inside, at intervals of ten to fifteen feet." That the sacred tree of ancient Germany, and even of ancient Greece, which has so long been held as a charm against witches, against lightning and other evils, should be here overshadowing Christian worshippers, was curious enough. "The enclosure was also surrounded by birch trees regularly planted. Like our remote ancestors who worshipped Odin, we sat amidst the sacred grove."

"There are some remote corners of these mountains, it is said, where one who has a fever still goes to a *birch tree*, and shakes it, with the words, '*Birch*, a fever plagues me, God grant it pass from me to thee.' " If this be so, then we have genuine worship of trees this very century in the centre of civilised Europe as truly as we find Christ and Mary worship.

"When one is snbjeet to cramp," says M. D. C. "he takes a broom made of birch-switches into his bed."

The Ammergau play is traced back far into Pagan times. It appears to have been always the custom to represent here the deeds of the gods and heroes of the people theatrically, and hence we see the old signs of the tree, the upright pole streaming with serpents, and all the symbols of fecundity still on the living scenes of this canvas. The Christian priest used as his own what he could not remove, or he was perhaps himself too ignorant or bigoted towards the old faiths to wish to see them entirely effaced. "It is probable," says this writer, "that the sacred birches, which

surround these scenes of Christian story, once witnessed the drama of the life and death of Balder, or that later still, the branches of palm which the children strew in the path of Christ as he enters Jerusalem, were once cast before the chariot of the Sun-god, to symbolise the feesh foliage with which his warm beams invested the earth. Such dramas were, in every ancient religion, the only Bible of the poor." Need we then wonder at the corruptions which follow every introduction of a new faith, and that we find faiths twine in and out of one another in endless maze; that the feats and virtues and wise sayings of a Boodha, crystallize round a Krishna, and again encrust the life of a Christ? On the curtain of the open theatre where M. D. C. witnessed the *Passion Spiel* was "pictured Jerusalem, with the sacred olive responding to our sacred birches. Over the front of the stage was a fresco representing three beautiful female figures." One was a mother with a babe, another held a book and a chalice, the third was in a green robe with luminous yellow fringe, a fillet around her golden hair, and a rose in her hand. It was as easy, says, this spectator, to recognize in this third figure as in the first, the ancient *Maternal Goddess of Germany*—her Maiya, whom, however, she called her *Madonna*. It was she who had replaced her Bertha, the shining one, the *Frau Rose*; sometimes she was dressed in green to denote the earth, and in gold to denote the warm sun-shine. The figure in the centre recalled the traditional vesture and look of Freyja, goddess of love, but here she appeared "with book and chalice, as the genius of Christianity, uniting the tender and earthly womanhood embodied in Bertha, with the more spiritual idea; typified in the Madonna. The figures were seated on clouds, and surrounded by stars."

"With the birch-trees waving around," continues M. D. C., "and these old symbols of once great religions before me, I felt thrilled by an impression of having reached a spot where the pre-historic religion could be traced, visibly blending with Christianity, and the blending was not violent. When the curtain rose, the same maternal principle which gave birth to Bertha with her rose, was exalted in Mary, and the bird of the myth hovered over one who fed mankind with life-blood freely rendered from his own breast"—the writer alluding here to the fabled pelican, which fed its young with its own blood, and which was carved and painted in the groinings of the roof. The old myth was perhaps more kind and paternal than that of an angry Father, requiring the violent death of an innocent son to satisfy wrath or even offended justice.

This age has, it appears, abolished the devil from this drama. "Its aim is to bring before the listener, in one scope of thought, the career of man and his redemption, these being symbolised in two trees, that of the forbidden fruit and the tree of the Cross;" for tradition says the Cross is made out of the wood of this tree of Eden. It is Mary and her joys and sorrows, not Christ, who excites the feelings and pious emotions of the audience, says M. D. C. She enters first crowned and adorned, singing the Song of Solomon, and bewailing the absence of the Bridegroom. She then

appears as the lowly peasant mother kneeling at the feet of her son, as he parts from her “to go into Bethany.” This touch of human feeling moistened every eye, the spectators were as the weeping daughters of Jerusalem standing with bowed heads around the kneeling mother. “We felt then,” says M. D. C., “that the play was not for us: it was acted by peasants for peasants; I found also in their tears and radiant faces, that they were getting from their love of the Holy Mother all that conception of a Divine tenderness throned in this universe, which a Channing sought, in dwelling on the fatherly relation of God to man.” M. D. C. “doubts if Protestantism has sufficiently pondered the fact that the religions which have signally reached and conquered the hearts of the poor, have been those which have apotheosized the feminine element. The human heart must pass from the adoration of Isis, Minerva., Ceres, Bertha, and Mary, but the *love* principle has not perished with the forms which represented this or that phase of its evolution—and the great faith which in the future shall unite all hearts, must reveal in all fulness, that divine love, with which the Bavarian peasant has invested the Heavenly Woman whom he adores, far more than the majestic Jehovah, or even the official and princely Christ. The Play draws the heart to Mary rather than to Christ. He is the Imperial Being with no touch of humanity but the fleshly form. His voice has the monotony of a clock, ticking through its hour. The air of the High Priest attends him, even when he washes his disciples’ feet, and with a tone of superiority says ‘If I, your Lord and Master, have washed your feet,’ &c. Sympathy for him in his persecutions and sufferings is even chilled by sustaining angels stepping forth to help him, and voices from heaven encouraging him. At no time did Jesus cause so much feeling as poor Judas, when he approached the tree to hang himself. The air of Omniscience is offensive in anyone bearing the human form.” I have dwelt at greater length on this religious festival, and in this place, than it seems to merit, but I desire to show not only the old faiths, but that strong feeling of the human breast towards the worship of Maiya, or the Celestial Mother, whose earliest home we find in Vedic races.

I may note here that this writer, M. D. C., afterwards describes witnessing “a St. John’s fire,” this last surviving symbol of Loki—god of all earthly fires; as his name Loki or Leucch indicate—but who has passed to feed nether flames, leaving the supernatural torch to the prophet of the wilderness.

This reminds us of the important “*burning bush*” of Exodus iii. 2—which, by the bye, Josephus tells us was holy before the flame appeared in it. He says, “because of its holy character” it became the vehicle of the burning, fiery, or jealous God of the Jews.

Fergusson says that the “Ashera,” or grove worship of the Hebrews, was also *Tree Worship*—to which, of course, I demur, as a mixing up of *distinct* faiths, though faiths held by the same people, to which I cannot quite find a parallel in our present religions. No doubt Hebrews saw in the Tree the most beautiful and most ancient temple under which man found it easiest to lift up his thoughts to God.

It then became naturally the spot under which his images of Baal, Asher, and Ashera (Bible, *grove*) were placed, for we read that at first the people placed these “*under every green tree,*” and, afterwards in the holiest parts of their temples; yet this was no *actual Tree worship*, but I think an after-development of that faith. The sacred groves of Dodona, we now know, were fast falling into disuse when the various writers of the Old Testament were penning the traditionary story regarding the creation of this world and of their ancestors. Fergusson says truly that “both Trees and Serpents were worshipped in Judea;” but I think I am right in showing that these faiths had *certain dominant eras*, precisely as certain doctrines and dogmas have had in all churches. Tree Worship was on the decline in Syria in the 7th century B.C., though, according to Jeremiah, it was common in 600 B.C.

Fergusson says that he cannot discover any Tree worship in Syria after Christ; I find it among Mahomedans up to the present time, and Serpent Worship down to the 7th century A.C. Indeed., this last was only swept away by that great purifier of Idol Worship—Mahomedanism.

The Mahomedan, as already stated, no less than the Christian, will be found down to the present hour bowing constantly before his sacred trees—*Dārakt-i-Fazl*. The *Arbre Sec*, or *Dārakt-i-Kooshk*—“the dry tree,” is a very holy object, and said by Chardin to be a thousand years old: it still attracts the crowds of Ispahān into the suburbs of that capital. Another, in a garden of Shirās, is hung with amulets, rags, and tapers, the offerings of the pious, whilst precisely the same will be found going on in far-off China. In Shansi there is an inscription urging the holy to prayer before a sacred tree, saying, “If you pray you will certainly be heard.” (See on this, and the *Arbre Sec*, Yule’s Marco Polo, Vol I., chap. xxii.) Alexander, says the legend, ascended a lofty hill by 2500 steps to a temple of the Sun, to see for himself “the Tree of the Sun” (the male), and that “of the Moon” (the female), and they prophesied his fortunes and his death. Firdusi described in the “Shah-Namah,” Alexander’s interview with this “speaking tree.” Marco Polo came upon the *Arbre Sol* of the Persians, or *Arbre Sec* of Christians, in the high plains N. E. of Persia, and Colonel Yule states that it was a very large *Chinar*, or Oriental plane-tree. The natives occasionally seem to have clothed the male “Chinar” with male, and the female, or Lunar one, with female skins of wild beasts. “The trees of the Sun and Moon are represented on several extant ancient medals; e.g. on two struck at Perga in Pamphylia in the time of Auxelius. Eastern story tells us of two vast cypress trees, sacred among the Magians, which grew in Korasam; one in Kashmeer near Turshiz, and the other at Farmad near Tuz; these are said to have risen from shoots that Zoroaster brought from Paradise.” A Kalif is said to have sacrilegiously cut down one in the ninth century A.C., which was fourteen and a half centuries old, and about fifty feet in girth. Of course, the hewer-down came to an untimely end, for the Palm and the Cypress are dwellers in the Magian Paradise.

Abraham's "Oak of Mamre" was known and long revered by the Saracens as the "*Dirpe*," and by the heathen as "*Kuroo Threck*," or *the dry tree*. They say that it existed from the beginning of the world, and used to be green and bear leaves till Christ died, when it and all trees then existing dried up: that a great Prophet will yet arise in the West who will miraculously cause this tree to bud and blossom, and Saracens and Jews to embrace Christianity; of course we have such oracular sayings denied elsewhere. A certain Friar Anselmo gravely tells us in 1509, that "Abram's oak of Hebron was then a tree of dense and verdant foliage. and has been so ever since Abram's days, *i.e.* for 3500 years; that the Saracens hold it in great veneration and offer prayers to it, and adorn it with scraps of writing and cloths;" another Friar, however, writes in 1283, that it dried up, but that a representative has sprung up from its base. Now, though such is not after the manner of Oaks yet it is very much after the way of Priests, not to let profitable shrines extinguish themselves.

I lately read in an "Indian Daily," that some priests were specially admitted by the British sentry over the Alahabad Fort gate one early murky morning, carrying a large green Banian (*ficus religiosa*) bough, and that shortly after, it was announced to the faithful that the sacred underground tree of Pra-Yag's most ancient shrine had revived, and was waiting to be worshipped. It is said that the dry trunk of Abram's oak existed up to the end of the seventh century A.C., under the roof of the church which Constantine caused to be built over it. The sacred Mahommedan. city of Tabreez had also its holy tree built over; so that both the "peoples of the book" vied in offering adoration to man's first faith, down to the fourteenth and fifteenth century A.C. One set of stories tell us that a certain holy tree was the staff or pole of Mahomed, and another that of Adam. Adam is said to have "got his staff on Saturday at twilight," after God had completed creation and was going to rest; this was just after telling Adam to "be fruitful;" he handed it down to Enoch, and hence to all. the patriarchs, but others say he gave it to Seth, and that "it was a branch of the Tree of Life," *i.e.* of the tree which gives life or generates. It was doubtless the "budding rod" of Aaron, and later no doubt became our Glastonbury *Thorn*, which British Christian legend says was *the staff of Joseph of Arimathea!* In the centre of the city of Vienna still exists the sacred tree, to which the now mighty city owes its site, if not its very existence. It is said of the Viennese that whether about to travel or in trouble, they still go to record a vow, or offer a prayer, or bit of tinsel to the mysterious shrine.

Burton and others tell us of Tree veneration all over Africa. It is death, there. to injure holy tree, but nails may be driven in and votive offerings hung thereon.

The beautiful elm tree of Korasan is proverbially a barren tree,¹ which seems to militate against the idea of its being the Decian Oak of Ceres, which the Serpent Deity Eretheus cut down (Ovid's *Met.* VIII 760.) Ceres' representative daughter Proserpine was called after her, Deois, and was seduced, says Ovid, by Jupiter in the form

¹ Schiltberger, quoted by Yule.

of a speckled serpent. (Ovid's *Met.* VI. 114.) Deo was Ceres, and we have in *The* or *De* the root from whence comes *Delphos*, our female oracle of the Kastalian spring, in which was erected the Serpent oracle, but whose Guardian was ever a woman. Ovid mentions the tree of Pallas in connection with a palm as causing Latona to bring forth twins (*Met.* VI. 335), which I am induced to think merely means the Lingam, or "tree of life," in connection with the Palm, as a very fruitful and upright tree; we may read ρ for τ .

I will here condense what Fergusson tells us in his beautiful book on "Tree and Serpent Worship," regarding the worship of "*the Tree of Life.*" Adam, says a poet, had three seeds put into his mouth (very allegorical poetry indeed), and they produced a cedar, a cypress, and a pine, all trees sacred in phallic lore: these three united and formed one tree, which then possessed the power of multiplying itself. Solomon (gravely say these pious writers) cut it down to support his house, but to this it disdained to confine its powers, so he cast it into the brook Kedron, in which the Queen of Sheba discovered it, owing to its many virtues; these she was no doubt a competent judge of, having come to Solomon to learn of his wisdom, and having gone back, say the Abyssinians, to give to them a race of stalwart Solomons.¹ This Queen it appears buried the tree of life in the pool of Bethesda, and here the very christian Empress Helena "recognised it owing to its miraculous powers." She, we know, was then divorced from her husband; but after her return with this "tree of life" (the fourth century A.C.) owing to a new and dominant faith, it turned into "the true cross," and the pious Empress was restored to her husband. The history is here, as elsewhere, rather disconnected, like all religious tales, but we learn that one Chosroes took the true cross into Persia, and one Heraclius brought it back, when it appears to have got cut up into the numerous fragments, which pious Christian kings, priest, and laities, fought and wrangled over for many centuries. It evidently had then great powers of multiplying itself, though it does not seem to have exercised these from Adam to the time of the first Christian Empress; we find the "pious king" Philip Augustus building a Sainte Chapelle over one of its fragments—a temple, to use Fergusson's words. "probably among the moot beautiful ever erected to Tree worship."

Fergusson thinks Tree worship the most common in Asyrian history; and adds, that although the Serpent was the Father oracle, yet Aryans, as a rule, destroyed. Serpents and Serpent-worshipping races. In Greece he sees abundance of both Tree and Serpent Faiths, though both became less prominent as Grecian civilization advanced. How could such stand amidst the Abundance of learning and plain good moral sense, which was starting up in the fifth century B.C., and daily increasing in vigor, till it probably gave birth to Christianity?

¹ Early Arabian tales of Islam tell us that the Queen of Sheba worshipped the Sun, and that Solomon was an Islamite! and married her after her conversion. (See Mrs. Godfrey Clerk's "His. Tales of Early Kalifas.")

Pausanias, in 133 A.C., tells us that serpents were then worshipped in the sacred groves of Epidaurus; and in the Erechtheum at Athens, says Fergusson, “we still find a temple dedicated to Tree and Serpent worship,” for, “it was to the serpent Erechthonius that Minerva handed over her sacred olive..” The tree under which Agamemnon sacrificed, was mounted by a serpent, whom Zeus turned into a stone (query Linga?); for the trunk became stone, and every particle of it sacred, like the “true Cross.”

In the Epirus grove of the Dodona Jove, the Virgins had to go naked and present food to the serpent; if it received it, then was prosperity for the year insured. This tree and serpent shrine flourished 600 B.C., and was then a voice which no kings or nations could set aside, and down even to the time of Constantine it was a holy place, and *a power in the land*. These tree and serpent shrines abounded everywhere. Thus, about fifteen miles out of Rome, Fergusson tells us, was a deep cave where virgins went to prove their chaatity; if the god accepted their offerings, all people knew them to be pure, and also that they would be fertile. The Serpent here was in a dark and sacred grove adjoining a temple of Argiva, the Argonian Juno.

In travelling about amongst aboriginal tribes, I have often been struck with the position of a holy tree curiously marked with a serpent or quaint creeper on its trunk, or on a stone leaning against it, and with two great stones on either side just peering above the turf, and from which the aborigines do their best to keep unbelievers, although these are commonly used by themselves for sacrificial and other apparently festal purposes. Writings regarding Petrea Ambrosia, or the stones of the gods, and Syrian carirns and sculptures such as are seen in my plates IV. and V., pages 98 and 102. awoke me to study the cause and frequent recurrence of these two earth-bound stones, and the result of careful and prolonged inquiry assured me that where the testes are not thought to be here symbolised, then these side stone are looked upon as half-hidden lingams, and therefore very specially sacred. Every reader of these subjects knows what an important part “*Earth-fast stones*” play in the faith of the earliest races, and of our own fathers, as Colonel Forbes Leslie’s “*Early Races*” makes very clear. The stem with the serpent twisted round it is a common form of *Maha-Deva*, and so also is the

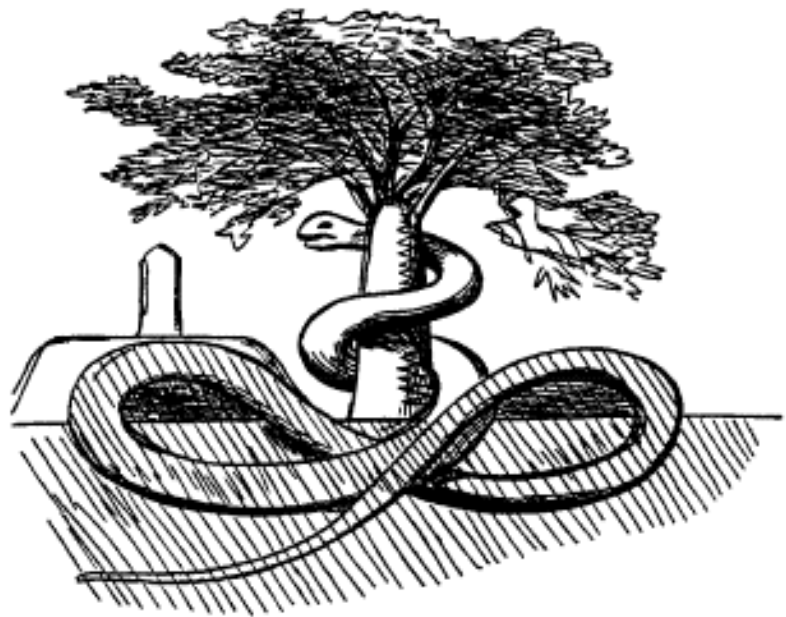


Fig. 31—A COMMON SNAKE AND LINGAM TREE OF ABORIGINAL TRIBES

notion of his supporting the world; and hence that the peering out *earth-fast rocks* are his folds and thus appearing show the foundations of his power and prolificness. My sketch shows what is also usual under these trees—viz., the ordinary Linga on a platform. The common Syrian coins in the Plates are clearly meant to convey the same idea, and, in addition, that of Pandora's Box, or Woman. Ossian seems to have been cognisant of the occult lore of half-hidden stones, for in *Hermes Britannicus*, p. 70, we read from Ossian:—

“A tale of the times of old, the deeds of the days of other years,
 The murmur of thy streams, oh Lora,
 Brings back the memory of the past;
 Dost thou not *behold a rock with its head of heath?*
 There the flower of the mountain grows, the thistle is there alone,
Two stones, half sunk in the ground, show their heads of moss;
 The deer of the mountain avoids the place,
 For he beholds the grey ghost that guards it,
 For the *mighty lie in the narrow place of the Rock.*”

And “the mighty one,” “our Rock,” is a very common Old Testament phrase.

CHAPTER III.

SERPENT AND PHALLIC WORSHIP.

THE second great deity, and to us in this civilised and wholly changed state of existence, strange and ever horrible deity, is one still most prominent—the *anguis in herba* or mysterious “stranger in the grass,” who overcame with honied words the fabled mother of us all, and who, to the astonished gaze of the primitive race, overcame by god-like power, man, as well as the strongest beast of the field. That as a mere reptile he was “subtler,” as the story says, than every other creature, has not since appeared, but his subtle mode of approach, his daring and upright dash, was pictured as god-like, and in nearly all Eastern countries he is still not only feared but worshipped as “the God of our Fathers” and the symbol of desire and creative energy.

He is the special Phallic symbol which veils the actual God, and therefore do we find him the constant early attendant upon Priapus or the Lingam, which I regard as *the second religion of the world*. I take the liberty for many reasons of not devoting a specific chapter to Phallic faiths. I have tried on several occasions to do so, but find that I shall be quite as able, and more agreeably, to treat of these, if I can veil, like the priests and priestesses of its many mysteries, some of its grossest parts; it enters also so closely into union with *all faiths, to the present hour*, that it is impossible to keep it out of any chapter.

On a bed of serpents, in a milky sea, Bramanic story tells us, sits the mighty Vishnoo or Narāyen and his spouse Lakshmee. The Hindoo calls Him, Vishnoo, so seated, “The Mighty,” the “Infinite One,” “The Abode of Life.” He it is who manifests Himself from time to time as man, in the richly woven tales of Vedic Avatārs.¹ He is the preserver of the gods, Dēvās, and of men on the earth. He is “God in eternity,” the many coils of the snake representing Infiniteness and Eternity, especially so, as represented by Egyptians, with tail in mouth; or by Boodhists, as two fish, male and female, kissing each other under the *fleur de lis*, as seen in fig. 6 of my plate V.

The Poorāās call the snake four thousand hooded and four armed—“the bed, on which Chaos rested before creation, and must again rest after creation,” and identify the serpent with the great Narāyen, sometimes calling it his Incarnation. There is no mythology or ancient sculpture in which the serpent does not bear a part.

¹ In Sanskrit, *Avatāra*, signifies “Descent of a deity from heaven.”

Egypt, nay Mexico in the Far West, vied with China. and Japan in the Far East, and



Fig. 32—SUN OF THEBES

from unknown ages, to do him honour. They called him the Spirit of the Sun—the holy Osiris—OB or AB, the FATHER OF ALL, and surrounded him with winged glories, and to him, say the Chinese to the present hour, do their mighty dead go.¹ He was as sacred

as fue and water, in almost every nation, when we first hear of it; save with Zoroastrians, the teachers of the Jewish cosmogony, and they called him in their early writings the first creation of their Satan, Ahriman, but this was, I suspect, a heresy from an older faith which loved him. The wildest as well as most civilised nations alike revere this symbolic reptile: the Dahomeys of this day have a grand palace for their holy serpent, as Egypt had for Apis, which is a later god than Op-is, the serpent deity; he who kills a snake in Dahomey can only be purified through fire and water.

The universality of Serpent Worship has long been acknowledged by the learned, though rarely of late in Europe has the real cause or symbolism been understood. It is called Ophiolatry, or Ophiolatreaia, and thereupon put aside as quite understood, but “a mere superstition,” not even so good as Mary-olatry, and nothing to compare to Bibli-olatry, or Christ-olatry, &c. I suspect we might count upon our fingers the number even of learned men who in Europe see through the real meaning of the Serpent. Even the Bible story so familiar to all Europe regarding woman bruising its bead, and it her “heel,” or rather *Akab* אקב, which Dr Donaldson tells us “is the pudenda muliebria,” is a matter which is quite dark to Europe though when repeated to an intelligent Sivaite makes him merely smile. It is fraught with meaning and truth, and, properly viewed, is history. It is not all Asiatics who comprehend the Serpent; the far back writer of mythic Sankoniathon failed to do so, or else he satirized mankind, for he makes Sankoninthon speak as if both he and the Egyptian Obelisk-God-King, Toth or Tauthus, did not see the significance of their faith. In Cory’s *Ancient Fragments*, it is said that Sankoniathon attributed to Toth the first adoration of the Serpent, and taught this to the Egyptians, “because the Serpent is the most inspirited of all reptiles, and of a fiery nature, swift, moving without hand, assumes a variety of forms, and darts with swiftness, is long-lived, renews its youth, and enlarges its size and strength.” Yet the writer knew, and so do we know, that mankind do not woxahip strange creatures, *per se*, but only as bringing before them god-like attributes or features, mysterious and divine. It is not as the insignificant though death-dealing little reptile, that man has worshipped him, as we shall see before I have rehearsed even the little I know of his ways and of this faith; this would never have crowned him the *Basileus* of so many great nations and made so many monarchs,

¹ The official edict of this year, announcing the death of their late young king, says “he has gone to the great Dragon.”

noblest and priests proud to wear his up-reared form on their brows or frontlets. Let us glance somewhat generally at him.

Archeological research, until within the last two generations, showed him as a sort of sporadic superstition, though often divine, yet ever closely associated with trees and fetishes, and only revered and occasionally worshipped in the lowest strata of civilization; for it overlooked that "as our civilization so shall our gods be;" and that sensual and warring people, love "a god of battles," him who accepts their barbarous sacrifices and neglects not their passions. The Serpent was Siva in an his creature energies and being so, loved human and bloody sacrifices, though he can dwell with races who have passed into a higher stage than this. In Greece as well as in India, he survived human sacrifices, though it is probable he would demand and have these again in the East, were the British power withdrawn from India. In Egypt, we see the Serpent under a multitude of symbols and connected with nearly all the animal kingdom, and often disguised as an animal or bird, as the hawk for vivacity and wisdom, the bull for power, &c. In Asyria he is often Nishrok, the "eagle-headed-one," as in India he is sometimes Vishnoo, the "eagle-borne one." We meet him, says Fergusson, everywhere "in the wilderness of Sinai, the groves of Epidaurus, and in Samothracian huts." Yet it is incorrectly held that he sprang from the land of the lower Euphrates and is peculiar to the Turanian rather than to the Aryan or Shemitic races. My own investigations oblige me to confess that he is a bold man who can fix the place of his birth and death. Lucan in Phars. lib. ix. 727, says :—"Vos quoque qui cunctis innoxia numina terris Serpitis aurato nitidi fulgore Dracones."¹ Rome says she got him from the outlying parts of Italy, and Fergusson, following Herodotus and others, shows us his habitation nearly everywhere. We know that he was accepted into the bosom of the Christian Church amongst comparatively learned Nicolaitans and Gnostics, and even when not worshipped, was held by all Christians as of vast importance in Gentile faiths. Christ confessed his "wisdom," which he must have learned from the traditional story connected with the Eden myth, for of the reptile's actual wisdom we know nothing; yet many of Christ's followers treasured Serpents, and called themselves Ophites, and the reptile, their Saviour's representation if not more. Was not the Serpent "the healer of the nations" of Israel from the days of Moses to Hezekiah; occupying the most prominent spot in their holy places for 700 years and probably much longer. Wandering Arabs or Edumean outcasts from Egypt were, however, but an insignificant part of the mighty crowds which followed Python, or Ops, and called him incarnate power and wisdom; he was the power of the Lawgiver's *Rod, Banner, or Caduceus*, for this is a true Phallic emblem, and one which in the case of Israel "the Jhvh" became incarnate in, by turning it into that "holy thing," which Moses was desired in his troubles to hold up in his hand, and to rear up on a pole for the salvation of the

¹ *Trans.*—You also Serpents which creep gleaming in golden splendour, hamless deities in all lands.

tribes. Then and there also was said of this deity what we still hear said of him in India that “if he stings or even kills, he is also the healer of all evils.”

His was the first faith of man which produced broadly announced Incarnations, for those of my second Stream of Faith were veiled in bodily gods and came naturally. Hundreds north and south, east and west, have worshipped Serpent incarnations, and thousands have claimed him as their father, and vowed that they have been overshadowed by him; and in true historic times—the second century A.C., Lucian, the Syrian Greek, asserts that he was born of a Serpent. The emperor Augustus, a century previous, said the same of his god-like origin, and the great and pious Scipio Africanus, who daily worshipped the gods in the Capitol before beginning the duties of the day, tells us that, in the third century B.C., his young life was nursed by a Serpent. See also the good and learned Emperor Hadrian, in the second century A.C., sending away to the furthest East for a Serpent to place in the temple of Jupiter Olympus at Athens. Philip of Macedon believed that his wife Olympia (fitting name) conceived Alexander the Great by a Serpent, which, says the historian, “was found in her bed!” She, if not her husband, believed she was to produce an incarnate god, which had probably something to do with their “initiating” themselves, and becoming adepts in the Samothracian mysteries. Olympia traversed all the wilds of Mount Hemus a Bacchante, having attendants garlanded with Serpents and ivy, and holding Thyrsi, and was evidently a poor hysterical fanatic, who would readily give out that she had a child from the Lord.

In the Jewish Genesis, written, some fancy, about 1000 B.C., but which, as will be seen by-and-by, was, as we have it, only old legends furbished up by Ezra in the 5th C.B.C., or even later, the Serpent is pictured as the *real preserver of the human race*, for it is acknowledged that he was the giver of wisdom to our early parents, and taught Eve, a form of himself, that she was naked, and the purposes of woman. Now, it is as this imparter of sexual wisdom, that Easterns and Westerns, not excepting early Christians, worshipped the symbolic reptile. The wisdom of Egypt and Kaldia bowed before him, and the learned Esculapius, because the greatest benefactor of his time, was likened to him; and a rod and serpents exhibit his fame down even to our day. All nations have sought him in their troubles, and imperial Rome meekly craved that he would come, though but for a day, and stay her pestilence. The sacrifices made to him were numerous and great, but the most favoured and that which high and low could best yield him and his votaries, seemed to be the cock, the announcer of his prototype the sun, and for other reasons appropriate. I show here the popular Hygia, the virgin goddess of health, and usually called the daughter of Esculapius, feeding from a cup—her own emblem, the loved god encircling the Phallic pole; the consequence of such love and care stands by her side, proclaiming the emblematic deity to be in ancient days, as well as now, *the great creator*, as well as the SOTER KOSMOU, and *Health-giver of nations* names of Siva, and the Sun, bestowed by all who consider population the great strength and

salvation of a nation. This picture held to represent health, and the healthy actions of nature, is abundantly varied in classic statuary and pictures. In the Napoleonic Museum of the Louvre used to be a group, of which the centre was an upright column, on which stood a *man with raised staff*—that self-same idea which caused the Edumean tribes to say when they warred to the death with the Amalekites, that their leader must stand with raised rod, as the symbol of an imperishable people. Round the Louvre staff was a coiled serpent, and at the base the Buddhist wheel of life, or probably the Sun. Respectfully adoring this symbol of life, there stood on one side a winged female figure, who with one hand was presenting her cup to the Serpent, who lovingly reaches down its head towards her; in the other hand was a flambeau. On the opposite side stood a warrior touching the snake in a quaint manner, as if urging it on to do something.



Fig. 33—HYGIA, OR "CURE FOR ALL"

A Serpent twisted round the stem of a tree—in which case it is "the Tree of Life," or "Live-giving Tree"—is very common. In the adjoining Plate IV. he is seen in Fig. 11, as on the stem between symbolic rocks, with the Ark, the feminine emblem below; and in Fig. 10 he is twisted round what is usually termed "the Yule Log"—that is, the Sun, *Huil* or *Seul* stone, a name for the Lingam; whilst the date-palm symbol of Adām, stands on the one side, and a common form of the konch shell, or Adāmā, on the other. Figure 3 of the plate is another sort of pictorial pun, which I have elsewhere alluded to, where man himself forms the Phallic Cross, and the Serpents the other emblems of this lore.

There are several highly significant forms in my Plates IV. and V., showing how mankind loved to represent their Serpent king, and we might fill dozens of sheets with such drawings. In Fig. 1, Plate V., he is seen on an Esculapius rod, of which the meaning is made more unmistakable than usual by its issuing from a vaginal sheath, such as that of the Crozier of Cashel which is seen further on. I give here a drawing of what is called a Tyrean cistopharos coin, in which we observe two upreared serpents fighting or kissing over what is usually called a quiver sheath, in which are other serpentinish objects. This "quiver" is only so in Solomon's sense of *quivers*, for it is precisely what we see beside Apollo as he stands in Fig. 44, page 127, "passing through the door of life," and is in my opinion the ark, argo or womb of nature, *but here the nest of the Serpents*, for they are male and female. The one on the left is a large male, and still more clearly indicated as the male



Fig. 34—TYRIAN COIN

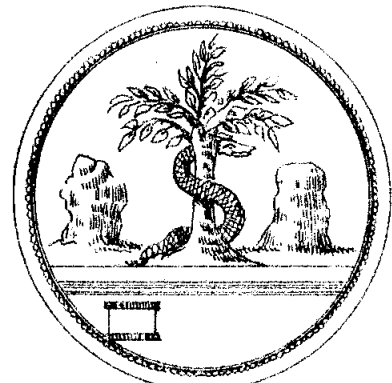
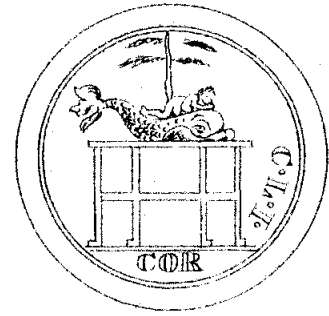
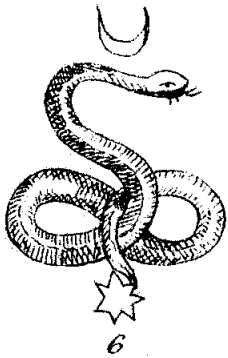
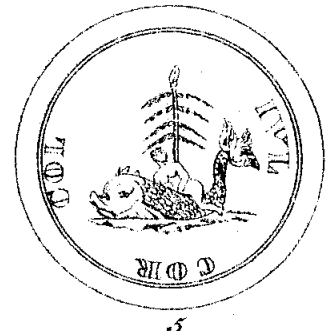
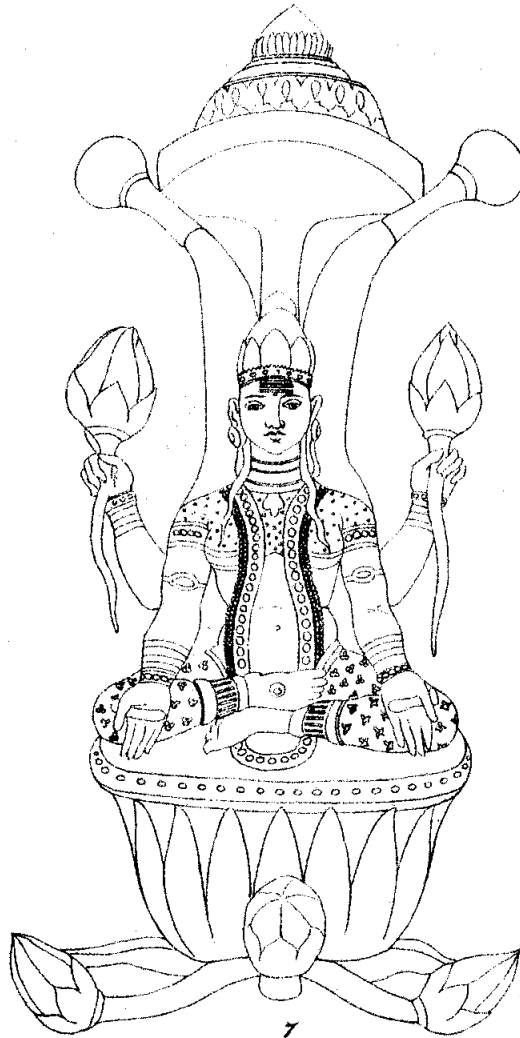
element, by having his Egyptian type, the *Apis* (Op-is), behind him—a position quite similar to that of the Sivaik Nanda in front of the Yoni. On the reverse of the coin is generally the well-known *Cista Mystica*, half open, and from which a Serpent is seen issuing; and around which are Bacchic-looking objects, grapes, vine-leaves formed like Phalli, &c.; this will be seen further on.

The cist is often shown below the other figures, as in the coin, Fig. 11, Plate IV.; sometimes it is the ark or the altar, now *altar-table* with Christians, but still the ark with our Jewish friends; the shank shell, or *koncha veneris*, represents it with our Indian brethren, as this is seen in coins 1 and 10 of this same plate. This altar feature is very varied, and always *very holy* even to the touch; that is equally a holy altar or ark on which the holy fire is burning, and from the base of which spring two Serpents, and that conical-like cist believed to represent the Paphian Venus, whose symbol was ovate, such as is seen in Fig. 3, Plate V., which is taken from one of Lajard's drawings of a bronze coin of Vespasian struck in Cyprus: Here two lighted candles (highly Phallic symbols) are seen burning by the sides of this altar of Love, and passion is springing from the two altar-pillars and wreathing over the altar itself, which here serves to cover the scene supposed to be enacted below, as in the case of a remarkable Pompeian painting which follows.

In Fig. 4, Plate IV., we have a great gem originally also from *Lajard's Recherches sur le Culte de Venus*, which embraces more ideas than most. "It is a *white* agate stone shaped like a cone (therefore Sivaic), and this cutting is on the lower face," so that the shape of the whole is either a Lingam or the Paphian cone. The central rudder-like column is highly mystic, and may represent either the general idea of all great gods being bi-sexual, or, as Dr. Inman thinks, "the Androgyne deity, as Balaam, Ashtaroth, Elohim, Jupiter Genitor, or the bearded Venus Mylitta;"¹ for on the right we have a bare female face, and on the left a bearded face, an inverted triangle, and radiating solar corona connecting the two heads. Female symbols preponderate on the right; even the Serpent on that side seems to be denoted as feminine, having a large round head and very prominent eye, and Isis' crescent moon over-head and cup below, and a six-rayed star in the centre; whilst on the left we have a bearded man, the usual pointed serpent-head, and this in the solar aureol, which is generally a male sign; but on the other hand, we have a *Yoni* here; below is shown a cup over a phallic-shaped vase, such as is still the favourite form for all oil and water vessels in Sivaic temples; over the whole are three stars. The grand embodied idea is no doubt passion, or creation. The Caduceus idea of Fig. 11, Plate V., is again given as usually worn by men of authority in Fig. 9, Plate IV., or else it is here to denote that this Serpent on the right is the male, a fact often thus emphasized in Phallic lore.

It is only, I think, the shores of the Mediterranean, about India and the banks of

¹ *Ancient Faiths embodied in Ancient Names*, I. this bold and earnest writer for all the figures in Descriptive Plates, xiii. I am greatly indebted to Plates IV. and V., and very much else.



the Tigris, Euphrates, and Nile, that have yielded to us these Serpent coins and seals, though it is agreed on all hands that "Serpent worshippers swarmed up the great rivers of Europe" also: In the dark Teuton forests, the Tree and the Grove sufficed the rude fierce tribes, but even here we read of plenty of Serpent worship on high hill tops, in caves and watery caverns; it is probably only our want of records and remains which prevents our tracing more fully this third great faith of man through all our European states; for Ophiolatry is abundantly clear amidst Skands and Kelts, as we shall by-and-by see.

Fergusson says that in Sarmatia the worship of both tree and serpent was common, but the Samlagitæ considered the serpent to be *the* God. In Lithuania the veneration for the serpent was extreme. Prague offered sacrifices and oblations to numerous and much revered serpents, and Livonia sacrificed the most beautiful captives of her wars to her serpent gods, and this down to "the middle ages." Olaus Magnus writes, that the Poles worshipped Fire, Serpents, and Trees *in deep woods*, even in 1386 A.C. when, the prince and his brethren, having been won over to Christianity, the truculent herd followed.

The ease with which real Serpent Worshippers embrace Christianity, and all faiths dealing, like it, with mysteries and miracles, is seen in the Christian success amidst the Serpent and Devil worshipping lower classes of Dravidian India; a striking contrast to its utter want of success amidst the Aryans of Upper India, or any cultivated races in India or elsewhere; to this much attention will be hereafter given.

Tree, Serpent, and Fire worship existed in Norway and Wermalandia down to 1555, and in Esthonia and Finland, *down to the limits of this century*, so far as veneration for some of the characteristics of these old faiths go. In the *Ammergau* Passion-play of a few years ago, I have shown the symbols of the old faiths very unmistakably played out before great potentates of Europe. Fergusson gives us some of the *Te Deum* which was offered as praise and prayer to Trees, but which litany is now transferred to the Virgin and Christ—rarely to God.

The great route, he says, by which these old faiths passed back and forward, is a line connecting the north border of the Caspian Sea with the mouth of the Vistula in the Baltic, but I give, by red pencillings across my plate II.—"The World according to Strabo," the more detailed general lines by which all the great faiths and heroes of pre-historic days travelled.

Woden, as the Serpent, may have come from the sunny south, and been perhaps of Boodhist offspring, but as a *Serpent Deity*, we must relegate him to a still mightier past. Perhaps we had a sunny north, with its own Woden, of which Boodha. was the southern type: Hercules met the Serpent maiden Ekidna, and from her sprang the Skythian hordes with their early hero Eponymoa. Here also we must not forget our Northern Furies, the Amazones, whose institutions and myths are so closely mixed up with Serpent faiths. From the supposed cradles of our Caucasian race, the slopes

and vales of the mountain range which divides the Caspian, the Euxine, and Sea of Asoph, these women-warriors passed along the southern shores of the Euxine, and occupied the ancient land and important province of Asia Minor, known as Pontus. From the bold promontory of Sinope to the rugged shores of Iberia, from the Taurus ranges of Capadocia in the south to the Amisus Sinus in the north, many a town long bore witness to their name and prowess. Later Greece probably drew from them the myths of her "Furies," with their garlands and crowns of serpents, their flaming torch, serpent-streamer, and phallic javeline, in throwing which the Amazones were so famous, and cut off, says legend, the right breast in childhood to be adepts in it. This extraordinary race, who reversed the laws of nature, took for their battle cry, fury, vengeance, and blood, and combined with the strength and vigour of the male sex, the worst features of depraved womanhood. The myth is rather a tangled mass, but in their conquest by Hercules (manly vigour) and Bellerophon, we probably see the violence of woman's passion for offspring satiated by the Hercules and blessed by fertility in Bellerophon the Sun God.

In ancient Teutonic mythic story, the Hercules who destroys the Dragon race is Sigurd or Siegfried, which tells us of early serpent worshipping races, everywhere giving place to others. Owing to the very early settlement of Zoroastrianism in the countries we now call Persia, it is not easy to show here the prevalence of serpent worship, and still less, the older faith in holy trees. No doubt the Ahriman or Fiend whom Ormazd overthrew was the serpent; he was the Rāwana of Ceylon and the Loki of Skandinavia.

Media and Arabia, which I take to be Ethiopia, were the obstinate seats of serpent worship; and sculpturings, as well as ancient writings assure us, that Afghanistan was until the ascendancy of Mohamemedism, almost wholly devoted to serpent worship. Possibly the Median Court was somewhat cleared of its proclivities towards *pure* Ophiolatry by the sixth century B.C., or at all events before Cyrus' time, but our knowledge is far too scanty to say this of the mass of the people. That there was some great move of the serpent loving races in the sixth century B.C. we know from the vast wave which, under the name of Tāk-shooks, swept down from Media, Aria, and Bactria, &c., through the mountain passes of India—"a teeming hive of Skythia," says Marshman in his "History of India," across the Indus and down upon the plains of India. Another swarm is then also said to "have moved on the north of Europe," so we can understand that some clearing out was about this sixth century B.C. being effected in Asia Minor and eastward as far as Kabol. Fergusson thinks we have "the last material trace of serpent worship in Persia in a bas relief at Nakshi Rostem, near Persepolis," the capital of what is known as Hollow-Persis—south and far east of Babylon; the very name "Nak," suggests that the city belonged to serpent worship. The relief shows the first Sasinian king seated on a horse, which is trampling under foot Ardeva the last of the hated Parthian or serpent kings, who, like the famous

Zohak, has a wreath of two serpents round his head. The great Ormazd is seen crowning the new dynasty of Fire-worshippers, which probably then—226 A.C. was after long centuries of war and bloodshed, established in these wilds of ancient Karmania.

The Greeks knew all ancient Persia for several centuries before Christ, and we have abundant notices by them of serpent, Phallic, and Zoroastrian faiths as there existing. In the well known ancient name, called differently Zohak Or Azhi-dahatka, (the destructive serpent of Zend literature, who was conquered by the Zoroastrian hero Thrætona) or short, *Ajdahak*—pronounced by the Persian Dehak (ten evils), the Arabian Dechak, or “the laugher,” or Azdehak, he with a. shoulder disease (thought to be serpents which destroy men, we can see much that points to a more ancient faith than even archaic Magianism. Müller says, that “possibly Dehak was an ancestor of that Median dynasty which came to an end in Astyages” the reptuted grandfather of Cyrus, and if so, then the serpent dynasty probably fell when Boodha was rising in India and Lao-tsee in China. Burnouf makes it clear that Thrætona was the Firidoon of Firdusi’s *Shah-nāme*, and that Firidoon slew Zohak a King of Persia—“the biting serpent,” and this accords with what the Avesta says of Thrætona slaying the serpent Azhi-dahaka. *The demon who opposes the gods of the Zend-Avesta is always Ahi, the serpent*, and the particular reigning King of the serpent worshippers has here only his own name appended to Ahi or Azh: Zohak, say most writers, came from Arabia or Ethiopia of ancient days, or even further S.W. as from the serpent lands of Africa where the Faith ever flourished, nor has yet ceased to do so; he was called Bivarsp, “because always accompanied by a bodyguard of 10,000 men,” and was said to have been descended from Tazi or Taj and to have been the son of a herdsman. He conquered all central Asia, and fixed his own residence at Babel, and his dynaaty lasted 1000 years, so that if we plaee Thrætona or Firidoon, as I do in my Chart, about the time of Christ, then Zohak’s convulsion in western Asia corresponds with a similar great convulsion which was being effected by Rāma from Oud through all central and southern India, also with the foundation of the Hindoo capital of Indraprestha, and the consolidation of the little Jewish kingdom under David. We see in Zohak’s faith the usual accompaniment of all Phallic faiths; every day, say Mahomedan writers, two young men had to be sacrificed to satisfy the two snakes, and these were fed upon their brains. The Zendavesta speaks of Zohak having three snakes, meaning possibly his head as the Solar Python between two snakes. All Naga women in the east are repreanted as with one snake between their shoulders, and men with three, five, or seven. The throne of Kābol long after Firidoon, was filled by a descendant of Zohak’s, and a descendant of the Zoroastrian married Koodabeh, the lovely daughter of this serpent dynasty, and from the union sprang Roostum, about whom cling the most thrilling romances of the east. This Kābol dynasty only gave way apparently to Boodhism so eaily grafted on Serpent worship. In Kashmere we have this last worship everywhere, and the records

of the country point to its beautiful lake and mountain fastnesses as the earliest historic seam which we have of the faith. Hweng Sang—travelling in the first half of the 7th century A.C., tells us of serpent temples and Nāga chiefs all over Kashmeer, as well as the country which we now call Afgānistān. He says that fifty years after the Nirvāna, (493 A.C.,) a Buddhist converted the Kashmeer Nāga king, who quitted “his tank” or lake (for serpents live in water), built 500 Monasteries, and invited sages and saints to come and dwell in them (II. 180); nevertheless the good, priest was not well satisfied with the then reigning king, for he says he frequented the temples of the Kashmeeres and despised Buddhism; so we see that although this faith had prevailed for 1000 years over almost the whole of India, yet it was still despised by this small remote dependency, notwithstanding that its princes had been converted to Buddhism, and that the people knew that vast empires had bent before the princely Ascetic’s faith. This is a point to be remembered in regard to other countries around us; thus although the sword of a Clovis or a Charlemagne commanded Europe a thousand years ago, to bow before the cross of the holy Nazarene, yet, as I have elsewhere shown, even some of this great Emperor’s converts were at that very time likening him to the serpent, and nearly 1000 years after he had passed away, there are people, nay tribes, even in Europe, who, if they do not revere it, fear it as a mystic animal, and will on no considerations injure it.

There is a curious connection between this water-loving reptile and rain and the weather generally, which always crops up in Aryan story, as well as among aboriginal tribes. The Aryan India, ascribed to Ahi—the Vedic Serpent God, power over the weather, and the *Jains* following Brahmans tell us that their 23d Tirtakāra¹—Parasvā, who died about 777 B.C., was protected from the severest rains by a hooded make when engaged in earnest prayer and meditation. The place where this good man sat became a great town under the appropriate name of Chatra, or the umbrella or hood. Now, of course, serpent hoods however grand and perfectly put together, could afford no protection from rain, so, we must look for symbolism in all such tales as well as in the creature itself.

It is strange how even the most learned of Europe, who have not studied the faith in India, fail here, as well as in Fire and Sun faiths, to grasp the abstract symbolism. A first class *Review*, put into my hands just as this was going to press says, that “the chief object of the worship of the Ancients” was a serpent, not a curved symbol, but the living beast, *not as typifying anything beyond itself*, but as actually divine!! implying that the Wise men of all these times, and nations, aye, and millions of present worshippers, were not only very ignorant, but children, playing with dolls! So it is thought that stones or “Betyls” (Baituli) were mere stones, and fire mere fire!! Their symbolism as procreative mediums never seems to have occurred to this writer, although the procreative passion is as strong perhaps, and far more

¹ Usually called “Incarnations; lit. Pure-doer.”

violent in its working now than formerly. This reviewer, who is a type of a large number of people, says: "Arnobius, a Christian convert of the 4th century, relates that in Africa where he resided, he never before his conversion saw a stone upon which oil had been poured without paying it homage."¹ Why? Not surely if it did "not typify something beyond itself." Arnobius would have answered very differently: This writer can only fancy that these stones were held to be "Aerolites" or at least to have come down from heaven in some mysterious manner, for in no other way can he account for the otherwise unaccountable fact, that "stones smeared with oil and called Betyls were amongst the earliest objects of devotion," that Jacob made his pillow-stone into such a Betyl, and that even according to Acts xix. 3, 5 "the world-famed temple of Diana at Ephesus commemorated one of these meteoric stones," and he adds "the black stone of Meka is such another." On what authority however either this last or the Diana image is a meteoric stone I know not. The Greek writer in calling it a Dio-Petes *διο-πετής*, seems only to have meant that it had come from God in the same manner as most holy gods and images and even Bibles are said to have come, and this is very commonly said of Lingam stones.

It is here, perhaps, necessary to inform my readers that all conical or erect stones, and all quaint or rude masses of Rock usually denote the male sex, unless ovate or *well-rounded* when they are feminine: Thus, great virility is intended by the rocks seen in figures 1 and 11 of plate IV., and so also in most places where we see a Hercules or Apollo leaning against a rock, more especially if a serpent is seen entwined or crawling near to this. It should not be, but I fear it is, necessary to explain to mere English readers of the Old Testament, that the *Stone or Rock—Tsur—צור—* was *the real old God of all Arabs, Jews, and Phenicians*, and this would be clear to Christians were the Jewish writings translated according to the first ideas of the people, and *Rock* used, as it ought to be, instead of "God," "Theos," "Lord," &c. being written, where *Tsur* occurs. In Appendix V. to *Dr Oort's Worship of Baalim in Israel, translated, with Notes, by Bishop Colenso*, we are given no less than twenty-one instances in a few lines, of addresses to, or adoration of "the Rock," whose "work is perfect," Deut. xxxii. 4, "which begat thee and thou neglectest" (18), of "the Rock in whom they trusted," of "Jehovah, my Rock," "my Elohim, my Rock," &c. &c.,² all of which have been gilded or slurred over by the translators, just as these were softened down, as Dr. Smith's Bible Dictionary informs us under the head LXX, where ever bodily parts and passions were ascribed to "the Jhavah."

This is the case in all nations, Bibles, and Faiths: *Names have ever been true to one God*, else could not humanity have advanced. *Tsurs*, which at first were no

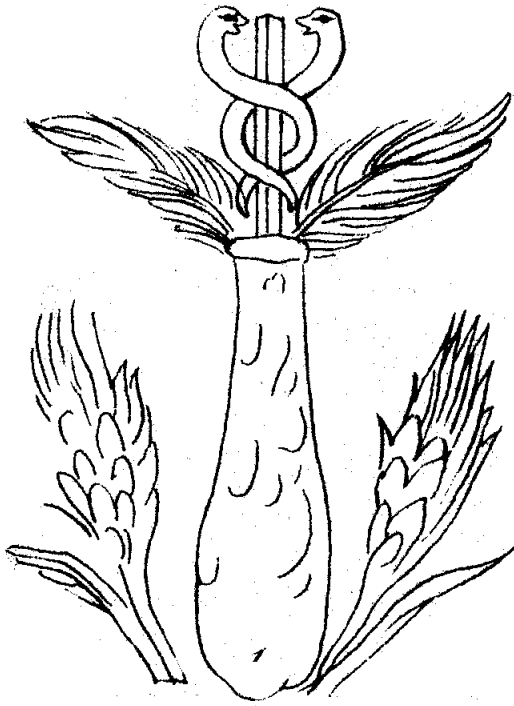
¹ *Adversus Gentes* I. 39.

² A few texts as to Rock Gods:—Deut. xxxii. 1xxviii. 35; xxii. 15; Is. xxvi. 4; xxx. 29; xlv. 4, 18, 30, 31, to 37; 1 Sam. ii. 2; 2 Sam. xxii. 8; Hab. i. 12; in all of which *the Rock* is the name of Israel's deity, and as we shall see by and by, the *Unhewn Rock*.

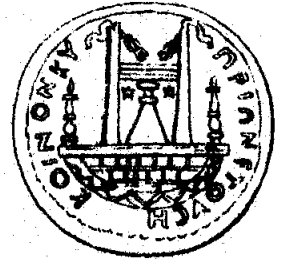
doubt unhewn stones (Lingams), gave way to Altars made of earth without steps, then altars on which “no tool has been waved,” then graven or fashioned stones or *Betyls*, or, as the Greeks said, *Baituli* or superior Lingams; then to *built* altars, with and without steps, then to covered ones, as Arks, with Betyls or Eduths (Exod. xvi. 34) inside of them, and hence called *Beth-Els*; then to glorious “*Rays of Light*,” or Obelisks within and without these; and lastly, to shorten a long story, came Cathedrals, with grand spires, pillars, and domes, representing all the above ideas, and a great many more which it could not enter into the mind of Elohist or Jhavhist to conceive of; and so it was with Tree, Lingam and Serpent Faith, as I trust to yet make clear.

Kaldia has always been called the cradle and greatest stronghold of Ophiolatry (although I am unable to acquiesce in this opinion), yet, even in the time of Herodotus, we gather from his complete silence regarding Serpent Worship, that Python had then—5th century B.C., evidently paled before advancing civilisation, principally, no doubt, owing to the culture of Astronomy, before which stronger ideas than the Draconian have gone down. Of course, however, ophiolatry had not disappeared, for we know from Diodorus, that in his day (1st century B.C.), in the temple of Belus, Rhea sat on a *golden throne* with two lions at her knees, and near her two silver serpents, whilst the great image of Juno had in its right hand the head of a serpent. A careful observer may note here some serious elements of destruction, from which the gorgeous shrines around us now are not altogether free, in fact, are waging an unequal war. Better for the serpent that he had been near that altar on “which no tool had waved,” for the lions, the gold and the silver marked rising Sol and Luna, and the trappings denoted an advancing and new faith, as fatal to ophiolatry as the art and culture which enshrine the ritualist follies of England, are to her old faith; for who smiles so much at these, as the cultivated minds who dress out the pageant, the engraver, the architect, and all their staff; they are men devoted to science and historic art, and in ninety-nine cases out of a hundred are, of all men, those who have ceased to worship among these figments of the past.

In reformed Kaldia then, *Bel* became the chief deity, though, as the learned knew, but they only, his name sprang from the older faith, *Ob-el*, the *Serpent God*. By and by he got such names as *Sar*, *Sir*, and *Lord*, or the Bread-maker, or Bread-giver, which carries back the memory to the still older faith of Maha-Deva or Toth, him before whom the Jewish leader placed the pot of manna in thankfulness for the bread which had been rained from heaven. It was not unnatural to confuse the organ of fertility with the Source—the Sun, and thia is what occurs in changiug *Ob-el* to *Bel* or *Sar*, and then combining them into *Bel-i-ar* and *Beli-al*, whom Bryant and others call the *Light God*. It matters not for our present pwyose if *Beliar* be from *Bel*, and *Aur*, and both from golden *Ob-el* or from the Hebrew אור *Aur*, light; enough that a light waa here fatal to *OB*, and that it was daily waxing



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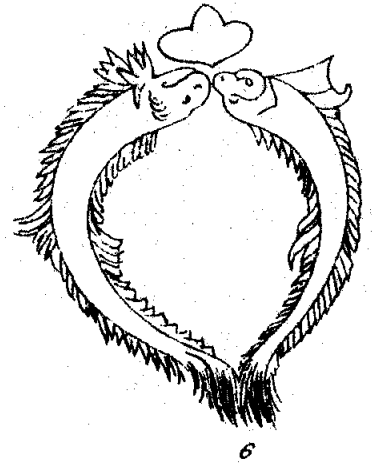
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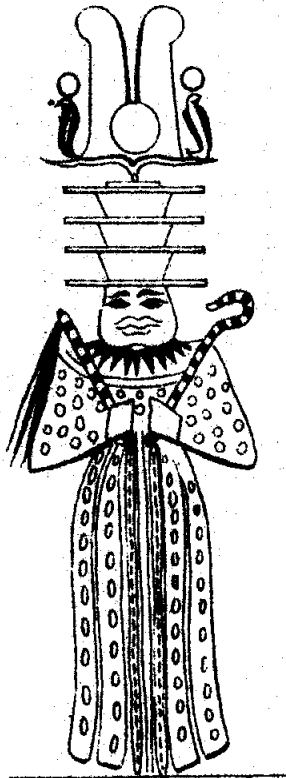
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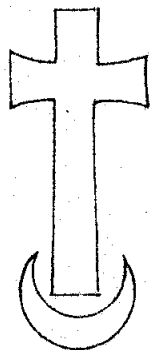
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brighter, as in AR, Al, Lāl, , Laul,¹ and under many anther name, and in every land from India to Armorika.

If Kaldiac Astronomy was fatal to ophiolatry, no less was the more advanced solar worship of Egypt and the general culture of art and literature to every form of superstition in Greece and Rome. Had these nations but educated the masses with a hundredth part of the learning of the writers whose works have come down to us, every old faith, fable, and superstition would have been blotted out, and even Christianity would have been impossible to man; but it was not so, and we may be content to think that it would not have been good that it should be so. By tracing these faiths in a general way through all the nations of the earth, which I trust to do in this chapter, we shall see not only the rise of the Serpent to its zenith power, but its gradual decline, and make clear a great number of points which will be stepping-stones to very important after-results. I will here, therefore, merely continue as I have begun, to throw together such facts or salient observations as will help to develop Ophite history.

In the early Orphic hymns, Kronos—Time, the first of all things, was a Serpent, and from Time sprang Kaos (Chaos), Ether, and dark Erebus, the Mundane Egg in the cloud, which produced Phanes, whom the Greeks called Pan, the Koptics, Phenix or Light, and the English or Kelts, Fanny. In Greek, the serpent child was Eretheus,² the prodnce of Fire, or Voolkan upon *Ge* or *Attica*, for its soil was their world, and Attica was the representative daughter of Kekrops, the representative king. The Koptics said, the serpent was the generator of all things, and they viewed him as a sort of Logos or attendant on the creator from the foundation of the world, and had very many and solemn festivals in his honour at the same solar periods as Christians celebrate theirs. They say he walked forth from a tomb or cave as winter began to break up, and Eggs, Palms, and Phallic-looking objects were then offered to him as to Venus in the North., and Astarte in Southern Europe and Asia Minor; his spring festival was called Eostre or Easter.

It is very remarkable to find all over Africa, even at this hour, the same Trinity of gods as flourished, we know from records, some forty centuries ago, and how much longer, we know not; Kaldia, Asyria, and the temple of Eretheus, on the Akropolia of Athens, honoured and sacrificed to *Zeus* (the Sun, Hercules, or Phallic idea), the *Serpent* and *Ocean*; and all Africa still does so to the Tree-Stem or Pole, the Serpent, and the sea or Water; and this Trinity is one God, and yet serves to divide all gods into three classes, of which these are types. Whida and Dahomey are parrticularly clear on these matters, and our increasing knowledge of other parts of Africa is but showing the developments of the same faith, though as these are in the lowest stage of such Trinities, they are interminably mixed up with charms and fetishes. The earthly serpent, says Western Africa, represents, "*Supreme bliss*," "is the Supreme god," and

¹ The Serpent was once called Lāl or Laul, and Hu and Hui, in Armorika and with Kelts.

² Ereke or Arek, the Ark. Sanskrit Arka, "the Sun" and Tudor or Torthy, the "Striker" or "Stinger."

“source of all goodness and prosperity,” and is called *Dangbue*. As the *oiled stone*, it was he whom the Christian convert Arnobius confessed he never passed without bowing to, in the fourth century A.C. The ocean is always inferior to *Dangbue*, and the Tree also very generally so, but the want of knowledge of real Phallie faiths on the part of many writers on Africa, precludes us from as yet being able to judge correctly of the degrees, or even properties, of African gods. I glean the following from *Skertchley on Dahomey*, as to deities there observed by him.

LEGBA is the *Dahomey Priapus*, and special patron of all who desire large families.

ZOO is the God of Fire, reminding us of Zoe, Life.

DEMEN—He who presides over chastity, if not thought a god, then a demon.

AKWASH—He who presides over childbirth.

GEWEJEH—He or she who presides over hunting (Diana)?

AJARAMA—The tutelary god of foreigners, symbolised by a *white-washed stump* under a shed, apparently a *Sivaic or white Lingam*, no doubt called foreign, because Ashar came from Assyria, and Esir from the still older Ethiopians. Is it possible that this is the solar Arjoona of the Indian classics?

HOHO—He who presides over twins.

AFA is the name of the dual God of Wisdom, to whom as to the Jewish God, must be offered a pigeon or fowl.

AIZAN is the god who presides over roads, and travellers, and bad characters, and can be seen on all roads as a *heap of clay surmounted by a round pot*, containing kanki, palm oil, and such like.”

So that we have *Legba*, the pure and simple Phallus; *Ajar-ama*, “the whitened stump, so well known to us in India amidst rude aboriginal tribes; and *Ai-zan*, the Hermes or Harmonia, marking the ways of life, and symbolized by a mound and “round pot,” and considering that this is the univocal form of tattooing shown “on every female’s stomach,”—Mr. S. says, “a series of arches,” the meaning is clearly the omphi. Mr Skertchley says that *Afa*, our African Androgynous Minerva “is very much respected by mothers,” and has certain days “sacred to mothers,” when she or he is specially consulted on their special subjects, as well as on all matters “relating to marrying, building a house, sowing corn,” and such like. He of the “stump” seems an Androgyne god, as Ashar and Parvati, for *Ama* is her name, and our Eastern generic one for a mother, whilst *Ajar* is evidently the widely-known Ashar. We are told that *Dansi*, the snake, has a thousand wives, married and single, and that prayers must be offered continually to him, which if they please the god, he will answer through his priestesses, for *he prefers women to men*, just as the Python of Delphi did. In Africa, as in India, young females are dedicated from their birth to the temple, or, perhaps I should say to “the service of the gods,” and by this dedication, says *Skertchley*, both mother and child are considered highly honoured, so that the priests here as in Syria¹ and elsewhere, have managed well for the gods and themselves, but still better in the following case. They teach that all women “*touched*” by the African serpent are “*possessed*,” “bereft of reason,” are unsafe for ordinary persons and “liable to extraordinary hysteria.” They therefore attach at once, and for as long as they like, all who have been so

¹ Jehovah exacted thirty-two females for himself out of the captives of Media.—NUM. xxxi. 40.

“touched by the god,” and these are then initiated into “the mysteries” of the Chnreh and taught how to devote themselves to the god and his ministering servants, and may be seen continually dancing and singing around these, as we see in the case of certain temple-women in India. The Deity is said to “mark them with blue” which is Siva’s special colour, and is the mark which Augustus received, says Suetonius, in the temple of Apollo. Siva is the *Neel-a-kanta* or *blue-throated one*, the cause, idea, and details of which I may not here enter upon.

Everything in Africa that goes wrong in the sexual way is ascribed, says Mr. Skertchley, to forgetfulness of *Legba*, and the childless especially are “under his ban.” For him all youths are circumcised on coming of age, so that Legba is Jehovah. Most tribes are tattooed with religious hieroglyphics, consisting of “tortoises, lizards, stars, and concentric circles.” The male children of the great are distinguished by “a great gash across the forehead from which the skin is drawn up in a ridge,” reminding us of the IOni figures which the Sakties and some left-handed sects in India place upon their foreheads; and here also we may be quite certain that the mark is a *religious symbol*. The heavenly serpent of Africa is represented by the rainbow which, curiously enough, is another sign of the Jewish and Christian God, and signifies that man shall not again be effaced from the earth, which all ancients were taught could not be, so long as they remembers Python. Burton calls the Tree the second great god of Africa, and says that he is represented chiefly in the great Cotton Tree, which has a straight white stem, and an enormous spreading root, beginning to branch out some feet above ground; also in the Loco, or Poison Tree, which again represents Siva, who is a poisoning god, as I elsewhere show. The Ocean, or third god, is *Hu*, and his priest *Huno* is one of the highest officials. The same offerings are made to the African Hu, as are on the Indian coast, viz., cloth, rice, oil, &c., with the addition of a human being who is taken out occasionally and thrown to the sharks. In Africa all the gods still insist on human sacrifice. I have nothing before me as to Ophiolatry in the most southern parts of Africa, but everywhere we hear of respect, if not worship offered to serpents, though some writers aver it is only because the African fancies his ancestors are in them, We know of the strong belief all these races have in immortality, and probably of a continued state of transmigration.

It is easy to see in all these wild and barbarous peoples the genesis of Phallic faiths, for though the “missing link” may not have been found by our Darwins and Huxleys, common discernment shows us how little many millions of Africa are removed from this monarch of the woods., which I here show climbing up, stick in hand. into his sylvan home to protect his offspring. If not like him *anatomically*, our early man was most certainly, like him, a mere child of sensual passions, whose supreme bliss and misery we can easily gauge, if we will but try to carry our mind’s eye back through the dark vistas of time and so realise the feeble and comparatively helpless condition of our own infant race in its primordial stage. In those early

days, all that is noblest in our nature lay dormant, and the creature, a mere animal, and not much removed from him of our illustration, roamed naked through primeval



Fig. 35—THE GORILLA

forests, with no food save fruits and roots, no shelter from storms and cold, save rocks and caves, and a prey to all those fierce animals which geology proves then traversed all earth, terrible in size, number, and ferocity. We may reasonably conceive that the progenitors of man were dwarfed in body, as well as in mind, very inferior beings to the highly nurtured civilised men of these days. We find that as a rule all the aboriginal races of India, and I believe throughout the world, are still diminutive, generally very dark and of feeble appearance, though often wiry and enduring.

This is the true idea of early man as accepted by all ancients, except where priestly or tribal pride led them to say they were “descended from the gods,” and were once pure as their father El, or the solar orb. One set of very ancient and learned men said that “before Prometheus mankind lived like monkeys, naked, needy

and bestial, in woods and caves and trunks of trees, scarcely sustaining themselves on herbage, acorns, and other fruits, fed upon by wild beasts,” and altogether an unprotected piteous race. “Prometheus, the son of Iapetus and Themis—*Foresight* and *Justice*, some say *Desire* (a common name for the serpent), and *Destiny*, sought out Pallas, the Goddess of Wisdom, Mechanism, and Invention, and by her aid ascended to heaven, held his reed to the chariot of the sun and so brought down fire, which raised all humanity; the bowels of the earth and trees of the forest, and treasures of all kinds were then made available, and animals were killed or trained for man’s service. Wisdom grew, for man learned arts and modes of instructing himself and others; thus fire, heat, or friction produced all things.” So life was thought in this higher stage to be produced by the sun, and so it became a god, and ever and again men sought it, and believed they received it from divine light, as well as actual Incarnations of the Elohim, and thus it is men have continued to light their fires annually from Sol—ay, *even till the other day in our own island*, on Beltine or May-day, when the summer sun appears.

In these early, and if, without being accused of Darwinism, on which this is not

the place to enter, I may call them monkeyish days, we may imagine that in numbers only, could the young wild race hope to win their way amidst all the terrors of nature, by land and sea, the fierce strife of the elements seeming to them that of demons, who took no thought of man, but to destroy. Storms and droughts, scorching heats, and frozen zones, all seemed to defy their efforts to obtain a footing on the new globe—new at least to them, one of Nature's last and greatest progenies. After a time, in the solitude of their groves, they seem to have felt with trembling spirit that they were in the presence of an invisible power, for whom their language had no name, and regarding whom they feared even to whisper. Is it to be wondered at, then, that such rude animal men cared most for Nature's creative energies, gazing now with astonishment, now with awe and reverence amounting to worship, at all her astounding developments; has our wonder ceased even in this nineteenth century? Is it not true that even scientific research the most acute and ingenious, aided by the microscope, has left us in such occult matters only to wonder more? The wild man symbolised the one organ, and then the other; and although he had not yet called his female deities by the after familiar names of Mithra or Mylita, Maiya, Isis, or Eva; nor the male by Brahma, Siva, El, Ashar, Baal, and Thamus; yet we see clearly his infant thoughts, and that, lost on the severe seas of life, he bethought him of the Ark, the Boat, the fertile sea, and in later ages gave to these the female epithets which still cling to them. In the old myth of Noah's ark, unhistorical and impossible as we now see the painfully minute story to be, we can yet easily read its suggestive poetry as the tale has come down to us; and the histories of other nations being unfolded, we can see that it is but a travesty, by rude and illiterate tribes, of the higher thoughts of the older and cultivated nations around them, who thus symbolised by an ark on the waters the preservation and recreation of all life. Maya was she of the ark-boat, and Isis—the womb of all animated nature, no less than of the plains of the Nile, in whose productive bosom the seed must be buried to rise again to fresh life; Egypt and others had spoken of god-men and great ancestors entering an ark, and so passing safely over great floods and troubles; and so, repeated the Jews, did theirs also. Their Elohim himself implanted in a veritable box, hermetically sealed apparently, all the germs of animal life, and destroyed all beyond it! and, say the ignorant narrators, floated it into regions over the summits of the highest mountain, that is of eternal ice, where no such animals could breathe for an hour, nor any waters exist, except in the intensest state of congealment; so do the ignorant stumble and fall when leaving the regions of simple verity; the Jew misunderstood an ancient poetic figure for a veritable fact.

In this figure 36 from "Ancient Faiths"¹ we see clearly the whole idea; the Rainbow as El's sign "overshadows" the Ark—the sign of Ishtar; and the Holy Ghost, Ruach or Breath, which is the fecundating principle or medium, hovers betwixt Bow and Ark. The Jewish writings say that Elohe's Spirit built this navis, and placed in it the Noh—**נֹחַ**, and all life, and afterwards closed its one small window, and then rained upon it for

¹ [Taken by Inman from Bryant's *A New System, or an Analysis of Ancient Mythology*. — T.S.]

forty days the fertilising waters of heaven. It contained, we are told, all the elements of Elohim's creative power, and in due time, about nine months and three days from the

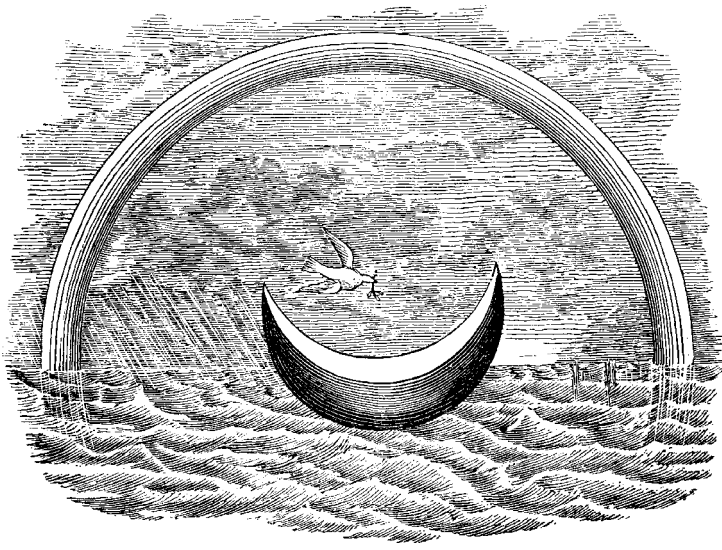


Fig. 36—SEA, ARK, AND DELUGE

ceasing of the rains, "Noah removed the covering of the ark," and then came forth the pent-up energies of Maiya; her symbol the dove, with the mystic olive sacred to her, marshalled the way, and pointed to Nature's first birth—the mountain peaks. We see many resemblances here to Vedic tales. The top of mighty Himālaya, called Hima-chāl, is "the first born," and represents a race of gods, from whom sprang Pārvati, great Siva's spouse, but of this more

hereafter, for we must return to the probable growth of religion among our primeval races. They began to see in life, and all nature, a God, a Force, a Spirit; or, I should rather say, some nameless thing which, no language of those early days, if indeed of present, can describe. They gave to the outward creative organs those devotional thoughts, time, and praise, which belonged to the Creator; they figured the living spirit in the cold bodily forms of stone and tree, and so worshipped it. As we read in early Jewish writings, their tribes, like all other early races, bowed before Ashar and Ashera, as others had long before that period worshipped Belus and Uranus, Orus and Isis, Mahadeva, Siva, Sakti, and Pārvati. Jupiter and Yuno or Juno, or rather the first ideas of these, must have arisen in days long subsequent to this. All such steps in civilisation are very slow indeed, and here they had to penetrate the hearts of millions who could neither read nor write, nor yet follow the reader or the preacher; so centuries would fleet past over such rude infantile populations, acting no more on the inert pulpy mass, than years or even months now do; and if this were so after they began to realise the ideas of a Bel and Ouranos, how much slower, *before* that far back stage was won? Their first symbolisation seems clearly to have been the simple *Line*, pillar, or a stroke, as their male god; and a cup or circle as their female; and lo! the dual and mystic IO which early became a trinity, and has stood before the world from that unknown time to this: In this mystic male and female we have the first great androgynous god. Still the idea was felt to be imperfect, and creation still impossible; for Passion, that holy or "Heated Spirit" or "Breath," was wanting in the simple IUO, and this felt want was, I think, the origin of various representative forms, on which I will not here say more, than that the serpent

became the favourite, and was termed the "Irritator," the "Passionate One," Fire, Heat, &c. To their male idea they erected stones, pillars, cones, staffs, or banners, crosses, &c., and called these the *Fire-God, Brightness, and Light*, and in course of time the "Sun-stone," or Sun pillar;—to the other god. was dedicated the rounded vessel, bowl, ark, and all ovate stones, and these were termed goddesses, and held to be seen in all the fertile powers of nature, and more especially in the fertile earth, prolific fish, and in all water.

Let us now trace this third god in Asia and eastward. The histories. of the tribes in the mountainous portions of northern India abound with stories, denoting long and devoted serpent worship. Hweng Sang tells us of a Boodhist missionary, and descendant of Boodha's, marrying the princess royal of a serpent country north of Peshāwar; he won over the father-in-law, but killed him, and smote down the worshippers who are pictured as excrescences which he could only remove when the queen slept. The first result was blindness, meaning no doubt that, although power smote down the nation's faith, yet it could not make it adopt the new one. The same author tells us of the still much revered spring well and sacred tree at the Husan Abdāl, near Taxila, which shows us how closely connected Boodhism and serpent faiths were with trees. A Boodhist priest—Bikshoo, was it is said, here turned into a snake and thrown into this well or "lake," or perhaps a well in a lake, which is common, because he killed the holy Elapa tree. This Bikshoo was always appealed to in the Pilgrim's day by the people, when they wished a change in the weather (another instance of the climatic properties attributed to the serpent); they then called up the dragon by snapping their finger, just as snake charmers do to the present day.

It appears that immediately after the third Boodhist Council, 253 B.C., missionaries went forth to all the serpent-worshipping principalities in the Himalāyas, including Kashmeer, and all eastward to Kandahār, possibly the Gandhāra of the Mahā-Vāsno. And although we have flourishing accounts of the numbers added to the faith. yet we have seen what the Chinese Pilgrims, in the seventh century A.C., thought of the worship of him-of-Kashmeer, and this a thousand years nearly after the days of the great Boodhist missionary-king Asoka. Strabo tells us, that in Alexander's time, the Kashmeer king prided himself on two extraordinarily large snakes, and another writer says that the king of Taxila, whose rule extended almost to Delhi, showed Alexander an enormous serpent which he nourished and worshipped as the symbol of the god Dionysus; which Greek remark may perhaps assure the sceptic, that there is no mistake here as to the meaning of the serpent as a symbol, for Dionysus' symbol was the Phallus. In Akbār's time—last half of the sixteenth century—a census of the faiths of Kashmeer showed temples to Siva 45, to Vishnoo 64, to Brahma 3, to Doorga 22 (Siva's snaky consort), but to the serpent, pure and simple, 700 *shrines*, which does not say much for Hindoo or Boodhist propagandism for the previous twenty-two centuries! The sanctuary of a serpent temple is usually void. In Kashmeer, says Fergusson, "the architecture of the valley, with very few exceptions, shows that

all the ancient temples were for serpent worship. The temples stand in square courts, capable of being flooded, and are crossed by light bridges of atone. Almost all can be flooded, and many can only now be reached by wading; the architecture is of the simplest description, generally very small, and somewhat like this. It seems as if the



Fig. 37—SERPENT HOUSE OR TEMPLE.

early race had simply tried to build a plain box or home for their symbolic god to live in, secure from the enemies which his present fleshy tenement exposed him to. He was a real *living* god, and required to be left very much to his own devices, and until they got another symbol, architects must have been sorely puzzled by his aqueous, or rather sub- and super-teraqueous ways.

Under the head Boodhism, and the supposed great serpent temple of Kambodia, I have stated that I believe its architecture to be the offspring of a later faith, grafting itself on serpent-worshipping races, who, I think, must have been the builders of the magnificent shrine which Fergusson, following Dr. Bastian and Mr. Thomson, calls *Nak-non-vat*, a name which seems to denote its serpent origin.¹ Look at the character of the ornamentations: We are told that every angle of every roof is adorned with a grim seven-headed serpent having a magnificent crest; every cornice, entablature; every balustrade and every ridge has continuous rows of seven-headed snakes, yet there is no image in the sanctuary, no worship on the walls, but every court contains a tank for water. Nevertheless, seeing that no *such* shrine has, so far as I know, been erected in the East to this faith, I must think that Boodhists planned and carried out all, save perhaps the serpent ornaments and tanks, which, when they were expelled in turn, the aborigines completed in their own way; but we must all speak, like Fergusson, very diffidently regarding this fine temple-palace. It was visited in 1860 by the French naturalist, M. Henrie Monhot, and later by Mr J. Thomson, to whom we owe some splendid photos of it. He took a month to travel from Bangkok to the Kambodian frontier, and found what is believed to be the ancient capital of Kambodia, enveloped in a dense forest. The site is called Angkor, and is situated on the lake Touli or Tali—Indian for a lake, near its head. “The principal ruins embrace a circle of fifty miles in diameter” around lake Tali, and are mostly in *Siam-Kambodia*—not in that part which was made independent under the French treaty with Siam of 1863: “Within this fifty-mile circle there are larger walled cities, and temples more curious and extensive than those of Central America.” Fergusson says, that nothing, since the Assyrian discoveries, has been more startling in architecture, than these cities: So here we have a great capital-city, with palaces, temples, and cathedrals or *basilicas* devoted to our third faith. There are writings on the ruins, in characters resembling Pali or Sanakrit, which

¹ Sanskrit Nāga-nātha-Vaut = “Having a Serpent protector.”

have yet to be read. Dr Bastian calls a city here *Iutha para pari*, or *Nakon-Thom*,¹ and. says it was founded in 957 A.C., which, it would appear is a date twice given of the accession of its founder-king *Pathuma suri vong* of tenth century, who one tradition states was a *stranger who revered trees*. It is believed that the cities were ruined and deserted during the war with Siam, which began in 1351, and ended by the subjugation of Kambodia in 1374; and Fergusson thinks that this was Boodhism finally driving out serpent worship. I believe that Boodhiam permeated all these parts during its reign in India, as I show in my historical sketch of the violent propagandism of the energetic Magadoo empire; of course the faith would not be so pure a Boodhism, as Siam would be able to give to Kambodia in the fifteenth century A.C. I have shown, in the case of Kashmeer and adjacent states, that the king was only nominally a Boodhist, even in Hweng Tsang's time, and that eight centuries after him, Akbar's census showed that Hindooism was to serpent worship something like 1 to 7, and Boodhism "nowhere."

The early legends of Kambodia presnt two striking features. First, a HOLY TREE, which the kingly race, who came to this serpent oountry, reposed under, or *descended from heaven by*; secondly, that this tree-loving race are captivated by the dragon princess of the land. *It is the serpent king, however, who builds the city of Nakon-Thom* for his daughter and her stranger husband, which may or may not mean the serpent palaces or temples.

The husband was no doubt of some superior race, or he could not have gained access to the king and won his daughter. As such, he would *guide* the builders, though he *could not constrain them* to neglect their Dragons on their grandest national building; and so we find to this day in China the Boodhist temples are most profusely adorned with Dragons and hideous monsters, yet none would say that these Chinese temples are serpent shrines. In reality "the Serpent is there," say Boodhists, "to frighten sceptics," as some British pietiests try to do by preaching of devils, hell, and its horrors.

One legend says that. the stranger of Kambodia was a banished prince called Phra-thon, and that in time, he won over the people of the city which his father-in-law built for him—so much so, that his subjects complained of his, their king's, presence, and finally got rid of the king by placing an image of four faces (which is Brahma) over the city gates. This RAJA NAGA, or *Serpent-King-Father*, was a *Sabbatarian*, or Sabean, and a very pious one; he every seventh day went forth from his palace, and, ascending a lofty mountain, "poured forth his soul in ardent devotion."—(*Fergusson* quoting Colonel Low.) The four-faced god was evidently to him a horror—so much so, that at last he yielded up his kingdom. One legend says that Indra, or Hindooism, finding himself lonely in this Serpent land, married the Dragon's daughter, and had a son, Ketumālia, who was father of the founder of the city, *Pathuma-Suri-Vong*. The

¹ *Naga Tumb* in Sanskrit signifies "The Invisible Serpent."

result of this seems to be that either Hindooism or Boodhism. though both very corrupt, thus founded a city here. The wonderful character of the temple's structure points to Grecian or Roman models; the architecture, says Fergusson, is a sort of Roman Doric, the ornaments (*bassi-relevi*) are borrowed from the Ramāyana. and Mahābhārata, and fade into Hindoo myths. The people are Indian, and the aborigines are an abject race. Dr. Bastian says that local tradition "makes their ancestors come from MYAN-ROM, or ROMA-VISEI, not far from TAX-CASILA, which Fergusson thinks may be TAXILA, the first Aryan capital of Northern India, and about which Alexander and his hosts long hung. Taxila, as already shown, was a Nāga capital for ages; and Fergusson, quoting Wilford, says that the ancient people of Taxila came from a country called Kamboja; their capital was Indra-prastha (Inthapata-poori) and Siam became their Ayoodhia or Ayoodhya, or Oud. Kashmeer Hindoo-Naga temples, were of Grecian Doric; and here in far East Kambodia, we see the later Roman Doric. The rectangular walled enclosure of *Nakon-Vat* is 3240 feet by 3300 feet, and beyond this is a "moat" said to be 690 feet wide. so that we have here a temple covering about a mile of ground. The western moat is crossed by a causeway having pillars all along the sides, and it leads up to a gateway with a façade of 600 feet, and five stories high. Neither Kaldian nor Babylon, with their rude sun-dried materials, can compare with this.

The second causeway is 1110 feet long, leading straight up to the temple platform; of which the outer enclosure is 1950 feet by 1710 feet; and within this are two other enclosures, one 15 and the other 20 feet higher. Each face has three portals with double open verandas or peri-styles, each 10 feet wide. The pillars of these peri-styles have elegant capitals, but no base. There are 400 to 500 pillars in the outer enclosure alone, and the walls of this colonnade are sculptured from top to bottom for some 2000 feet in length. The men and animals here represented are probably 20,000. On the pilasters there are numerous female, but no male statues. The pillars are correctly proportioned with architrave, and frieze, and cornice—the *ornament here is most cases being the SEVEN-HEADED Serpent*. A colossal statue of a lion lies close half buried in sand, so that our artists must have seen these in Cingalese temples in Western India, as no lions have, so far as we know, ever existed in these parts. The stone blocks are enormous and exquisitely fitted and carved, and come from mountains some forty miles distant. Older temples are said to be all around, so we have much yet to learn from this sacred spot. Many battle-pieces on the walls are, as I have said believed to be from the Mahābhārata, which possibly reached these parts in its present form in the 4th and 5th centuries A.C., but may have done so in an older form a thousand years sooner.

In some places a sage, supposed to be Boodha, is *seen adorning the Serpent*, so we may be sure the workmen were Serpent-worshippers. There are war-chariots, such as the Epic speaks of and the pillar ornaments like those of Rome. Now, turning to my Chart, and remembering that Fetish-worship was the *first* worship, and to a great extent is still the real faith of the great mass of the ignorant, especially about

these parts; that after it came Tree, Phallic, Serpent-worship, &c., we may, I think, say that this great building marks a transition of faith as from Serpent to Brahmanism or to Boodhism, or perhaps Boodhism conquered for a time by Serpent-worshippers. Thus we find in the:

3d	Century B.C.		Boodhist missionaries in China.
2d and 3d	„	„	Chinese armies to Oxua—Yoonan annexed.
2d	„	„	{ Bactrain kingdom overthrown by Skythians, and Naga races trying for domination.
			{ China-Dragon-worshippers, try to reach India from the south, but fail.
1st	„	„	China embracing Boodhism.
2d	„	A.C.	(166.) Marcus Aurelius sends embassy to China.
3d	„	„	(227.) Rome sends embassy to Cochin-China, and to all these parts.
4 th	„	„	{ (386.) Boodhagosa establishing Boodhism in Ceylon and Barma.
			{ „ Amravati and Afgan Topes built.
5 th	„	„	{ Tatars, Turanians, and Skythians becoming Boodhists, but Brahmanism re-asserting itself in India.
			{ Chinese vessels numerous in all eastern parts, and to the Persian Gulf.

Thus our Boodhist-Chinese missionaries of the 3d century B.C. most probably preached their faith then in Kambodia, and five or six centuries later, Roman or Greek artists, aided the Boodhists to build these shrines or monasteries, which a reaction to the old faiths caused to be adorned with Serpent symbols. In China, Boodhism closely allied itself with the ancient Serpent faith, and I incline, therefore, to think that *Nakon-vat* was a *Boodhist-serpent* temple.

We saw that the pious Kambodian Raja-Naga, worshipped his “deity on high places;” as did Israel his “Grove” and Baal; and we find “high places”—the summit of lofty or curiously shaped hills—the abode of Chinese temples to Dragons, as well as to the philosophers Confucius and Boodha, and to Christ and Mohamed, just as these were chosen for the worship of Lingam, Serpent, Fire and Sun. A Jesuit father, quoted by Fergusson, writes that “the Chinese delight in mountains and high places, because there lives the Dragon, the father of happiness (for no childless man, says the barbarian, is happy), on whom their good fortune depends. To this Dragon they erect temples shaded with groves.”

The Rev. S. Beal, a Chinese scholar, unearths from the imperial collection of Boodhist standard works printed under the auspices of *Keen-Lung* in 1783 A.C., a writing which he supposes to be an address of Boodha “in the great *Cloud Circle-Hall* of the Naga Rajah, in which Boodha. told the Dragons (*i.e.* the worshippers of Serpents) how to pray for rain.” In a plate in this book we have a Snake-temple, which in its arrangement very closely resembles the Jewish tabernacle. The shrine is like a tent standing in a rectangular enclosure. There is an altar with four lighted candles; seven tables of cakes, and seven of fruits and seven lamps, and on the four aides four woodcuts representing the deities, of which Fergusson gives one (T. and S. page 53) very much to the purpose, and sbowing in unmistakable langunge that a greater and older even

than Boodha is here. This is unmistakably, Maiya, Queen of Heaven, surrounded by Serpents. the symbols of fiery seraphs of passion, as Moses is said to have called the biting Serpents of the desert; her sea teems with seraphic life, and two Serpent-princesses, with Serpent-wreaths like her own, though smaller; stand by adoring this

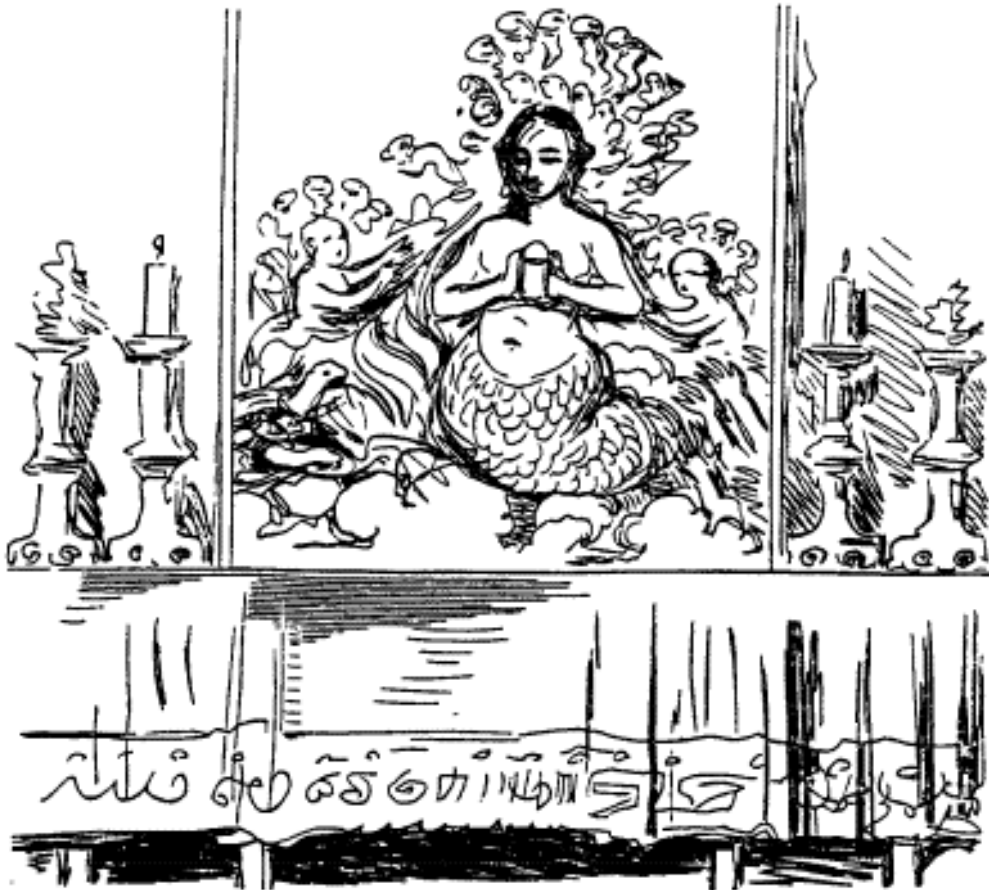


Fig. 38—CHINESE MAIYA IN A SEA OF SERPENTS

queen-mother of all mankind. Mark, however, the prominent feature of the picture; she herself is engrossed in worship; and apparently between her two uplifted hands is a cone, column, or Lingam. The Fecundatrix herself has the body of a fish from the waist downwards, and from the sea of fecundity in which she sits rises on one side the too symbolic TORTOISE, and on the other SIVA'S HANDS, both in evident adoration. Fergusson thinks that this picture is only of the 13th century B.C., and adds in regard to the Chinese pictures in this work—which are shown as having three, five seven, and nine Serpent-hoods, that in India, from the 3d to the 13th century A.C., it was usual to have three, five, and seven, but never till the 13th century A.C. to have a Serpent terminus to the human body. The pictures or sculptures of such may, indeed, be of only the 13th century A.C., but the original idea. must go very *far* back into *pre-historic* times, say to 4000 B.C. at least, when woman, fish, and Serpent, were continually associated together, and indeed are identical as they still often are so. I am not prepared to dispute the correctness of the number of hoods to

form a wreath, as this like the folds of the Serpent, the stars, or yoni dots on Indra's robe (Pl. v., 5), or a priest's garment seem to have followed certain knowledge of the times and the mandates of leaders in religion, astronomy and art. As a rule, they are purely of solar significance, but in regard to the terminus in a Serpent body, my own studies do not admit of my acquiescing in any post-Christian era. The fish and serpent terminus was, in many lands, a favourite idea, and drawings and sculptures of such abound, and if not to be found in India in the centuries named, this could only arise from a temporary feeling on the part of the people or their rulers, of which we have numerous instances in all faiths. Thus at *Sanchi*, in the 1st Century A.C., it is thought that Buddhism had purged itself both of Tree and Serpent Faiths, at least, nearly so; yet Mr. Fergusson shows us that at Amravati, in the 4th Century A.C., the pendulum had swung back again; for here we find not only the Dagoba, or Womb with its Pandora's box of relics, but our *oldest* friend, the Holy Tree, the Chakra or Wheel or Sun of Life and Eternity; and once again the persistent Nāga, but this time as Buddha's co-equal, just as the Nicolaitans said he was Christ's, some seven centuries after Jesus is supposed to have lived; for in the case of Sanchi and Buddha, seven centuries had here also intervened since the pious man had died, and become deified. Fergusson calls the Sanchi remains "*the Buddhist Illustrated Bible of the Hinayana period*," and considers it to be 500 years prior to the writing of any Buddhist book which we possess. This opinion, I suspect, is now very much modified. The Amravati ruin is the pictorial illustration of the Mahāyāna, three centuries after its promulgation.

On the great bas-relief cut in the well-known Rock, crowned with seven Pagodas, at Maha-Vilepoor, South of Madras, we have Siva embracing a Serpent Queen, who is human from the waist, and this too is placed by Fergusson, as belonging to the 13th Century A.C., although we are assured on all hands that Hindooism here succeeded Ophiolatry. No doubt Sankar-Achārya did ask his countrymen to go back to Lingam Worship, pure and simple, and so we may say to rise above its symbol the Serpent, in the 8th Century A.C., just as Mahomed then also asked Jews and Christians to adopt the undivided worship of the real "*All-Father*;" but this practice of peoples does not, in any way detract from the statement that pure Phallic Worship was the second if not the first of man's faiths, and that the Serpent terminus in question, if not as yet, found by us as sculptured before the 13th Century A.C., did then occur in such places, only in resuscitation of what long ages before had been well known to mankind. Although Sivaism may not be clear to us in the unwritten pre-vedic ages, and dimly so only, in the Vedic Roodra, yet I have no doubt the masses were then and long ere that, bowing down to their genital gods, far more fervently than they are even now doing.

I may mention the following as an instance of how little we observe the practice and dogmas of the faiths which surround us, unless our attention, nay studies, are directed thereto, and it happened the very evening of the day on which I wrote the

foregoing, and was such a scene as I had not noticed for some dozen or more years back. I witnessed the roads crowded with earnest, pious souls who, with fatigued., and in many cases lacerated bodies, were gradually nearing one of Maha Deva's shrines, by measuring every inch of the weary way, from their far distant homes, by the length of their bodies stretched on the dry, scorching, and dusty way. Affectionate relatives or friends were kindly washing the devoted pilgrims. some of whom seemed half dead with fatigue and excitement of mind and body, whilst 'pious stranger' were also cheering them on their way, and pouring water into their parched mouths as they rolled along in the dust and heat. When coming across the devotees we were taking our usual evening drive in the European portion of one of the largest cities in Hindoostan, and some of the company, though ten years in the East, gazed in astonishment at the road-side scene, as what they had never before witnessed! So apt are the daily occurrences of even, as in this case, the *most fervid faith*, to escape those who live in its midst, ay, and have carefully thought of all around them all that time.

Fergusson seems to think that Lingam Worship may be new, because he does not find it so early and as distinctly as Serpent Worship; but he should remember what he himself says of this great faith of China (T. and S., 52)—"If this be so, that the Serpent is the Chinaman's great god of happiness," why has not everybody seen it and told us of it? Yes, why? Things strike different people differently, and some walk about with eyes and ears closed. If we read only the works of our great writers or philosophers, whether Plato or Aristotle, Demosthenes or Cicero, we would scarcely evolve the *gross faiths* which we now know to have existed in their midst. Do we indeed realise those in our midst in England or even in London! When we read the treasures which have been poured into our laps from all the mighty minds that have blessed the world during the last two hundred years, ending in the *Revelations* of our still living philosophers, can we imagine that the great mass of our thoughtful ones, and many thousands of leamed men, still look upon such rude Syrian Sheks as Abrarn and Moses as demi-gods, not to say such weak and immoral characters as a Jacob, Samuel, David, and Solomon? ay, and who woship as gods, a Jewish matron and her babe, and consider as special supernatural acts of the great and immutable ruler of the universe, all those writings, miracles, prodigies, and myths which have come down to us unverified by a particle of extraneous evidence that would bear a moment's cross-questioning or sifting in any court of law in our land. There are times when we *must speak out*, and I here only speak, though slightly, yet seriously and solemnly, of those characters and tales which Europe holds sacred, as Europeans speak, and as I shall by-and-by also mention the sacred characters and writings of all other nations; with what measure we mete, let it be meted to us again.

Brahmanism, no doubt, at times disliked the Serpent, and drove it, *as a veritable Snake*, though *never as a symbol*, out from the midst of her more civilised parts towards the northern. mountains, or, at least to the ophite cradle of Taxila, and to its

Dravidian strongholds in the south: Brahmanism did not, as a *cultivated* faith, favour more than the *symbolism*, although even near its headquarter shrines, were to be found by those who sought, the actual living reptile; yet ignorant fanatics abundantly kept and regularly worshipped the god, both real and symbolically. Numerous stories reach us of how the King of Manipoor used to worship a great *Raj-naga*, called *Pak-ang-ba*,¹ from whom he considered he was directly descended. This Snake had Priestesses to attend upon it, who daily sat in the temple watching its every move, and ministering carefully to its wants. In Central India, near Sambalpore, there are races who say they worship a great snake, which "has received in a cave ever since the world began." It reverses the Sabbatarian doctrine and sleeps six days, and on the seventh comes forth from its house; and for a very good reason too; as it is then regaled on a whole goat, when, after a plunge into a canal, cut for its recreations around its dwelling, it retires to its weekley slumbers. A Mr Mott saw this monster in 1766, and says "it was some 2 feet in diameter;"² and Major Kitto confirms this when he saw it seventy years later, in 1836; this officer says he has no doubt that many such exist, and could be found if we set about properly to look for them.

Especially has the Serpent had a most enduring and happy lot in that gem of the ocean—Ceylon; he is there still, no scotched faith, although many a faith and sect has swept tumultuously over this isle's impenetrable woods and mountain fastnesses. It is 2100 years since Boodhism claimed the island as her own special paradise, and this it has been ever since, if not so always in the eyes of its immediate rulers, yet always so in those of distant Boodhists; these, for at least 1800 years, have ever looked upon the island with filial love and reverence; yet, to this hour, the Serpent is, with the great mass of the lower claas, an object of much more real adoration than Boodha himself.

Many Eastern potentates have claimed direct descent from the Serpent, and curiously enough he seems more in favour with the Vishnoo sects than Sivaites, and is more abundantly sculptured on Vishnoova shrines than on the other, though he has nothing in common with the softer emotions of love which Vishnoovas affect above that of their brethren. As devoted to the feminine energy, and often putting aside the Lingam with abhorrence, of course the Vishnooite can plead that the Serpent more particularly belongs to him, because to Luna, Isis, Eva, or the Yoni; and indeed mankind will be generally on his side; in this respect, rather than on that of the professedly severe and ascetic Sivaite. Wherever we look we find this symbol of Passion, the moat loved, or at all events, the most prominent object in the. wodd of old faiths. I believe he ought to be shown in broader and more intense colours in this chart, but I have endeavoured in these points to rather understate the facts and never anywhere to press doubtful evidence.

¹ *Tak*, *Pak*, hence *Hag*, &c., are all terms applied to the Serpent from China to Armorika and Scotland.

² More probably "circumference."

The Vishnoovas undoubtedly show a greater attention to the decorations, or if I may say so, the amenities of the faith, and make more of the Tree element and of all the softer emotions than Sivaites. Fig trees, Toolsi and floral decoration are more prominent with them, but their festivals display a more sexual element, although there is not much to choose between them and other religions during the chief solar phases; or the festivals corresponding to our Christmas and Easter. Several great Serpent dynasties of ancient India called themselves Serpents or Nāgas. Their “holy scriptures” say they were a race of demi-gods who lived in the realms below, and who at will assumed man’s form and came on earth, but always retained the serpent’s tail. Nagas are to be distinguished from the Sārpas or true snake, who according to the Poorānas never act or speak as men, and are never worshipped by Brahmans. The Sārpas is not therefore our early Eden demi-god—the instructor of youthful Eve.

All coiling roots and fantastic shrubs represent the serpent and are recognised as such all over India. In Bengal we find at the present day the fantastically growing *Euphorbia Antiquorum* regularly worshipped, as the representative of the Serpent God. The sacred thread worn alike by Hindoo and Zoroastrian, is the symbol of that old faith; the Brahman twines it round his body and occasionally around the neck of the sacred bull, the Lingam, and its altar. The serpent dances with Pentecostal tongue of fire, in and about the Argha, or that “boat of Life” in which the Argha-Nāt (Esh-wāra) stands. (See Fig. 42) With the orthodox, the serpent thread should reach down to its closely allied faith, although this Ophite thread idea is now no more known to Hindoos than the origin of arks, altars, candles, spires, and our Church fleur-de-lis is to Jews and Christians. I give here an ordinary Maha Deva or Lingam-in-Yoni stone,

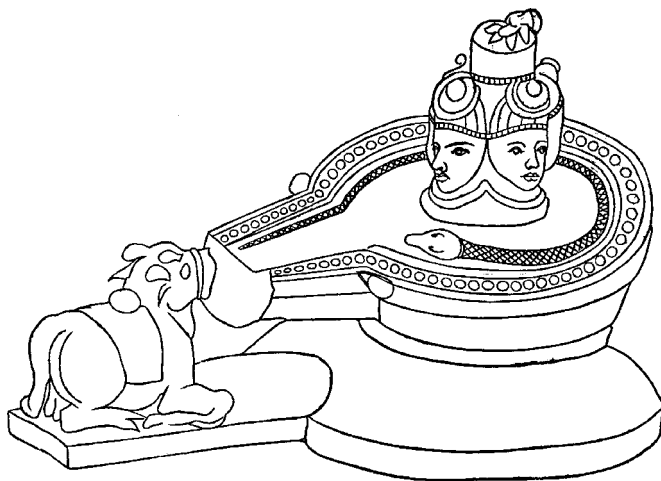


Fig. 39—MAHA DEVA OR STRI-LINGA, WITH NANDA OR BULL

as we meet with every day in Indian temples, but which I take, by Dr Inman’s kindness, from his 2d vol. at p. 220. Here the symbolic God lies resting in the fiery circle of Eternity, and I suspect also is the band which we see round “the column of Life,” or Lingam; and that it is the Pythic head which reaches up and kisses the Lotus or Fertility on the crown. I have often so seen the Maha Deva (Lingam) adorned. The heads embrace the whole world of man as Truth or Religion, Matter

and Passion. Taurus or the Bull (here called Nanda) kneeling at the entrance of the door of life is intensified passion, power, and fertility, just as are Aries and Taurus, the young Ram, and the Bull of the vernal Equinox. I beg my readers will remember here,

what Orientalists have so often said in regard. to the *full* significance of every *line* or *even dot* in these great national religious figures. Here every line and curve and dot has a name and a distinct meaning, all of which are recorded in countless holy writings, and not the least is the kneeling attitude of the Nanda., a position not common to bulls, and which for a long time I could not discover and cannot here speak of.

In the drawing of "the Assyrian Tree of Life," page 73, Fig. 25, which some 4000 years ago was sculptured on Assyria's buried palaces, we have the same idea. The Assyrian Ark is shut, and the Bull stands erect with the reptile encircling his neck, as we occasionally still see in India. A veritable "budding rod" or tree of the High Priest, separates him from the door of the fire ark; which he is seen approaching with fruit and knife. All these sculpturings, however, betoken a, time far in advance of that which aboriginal tribes have even now attained to, or to which Romans reached till about the third century B.C., for statuary was slow in appearing in Europe. The: more usual Eastern Maha Deva takes the form of a simple "conical stone on a mound of earth," such as we see the African calls his *Legba*; or the "whitened tree stump" which he denominates *Ajar-ama*, and quaintly considers a fit representative of the white foreigner. The ordinary Maha Deva of Northern India is, however, this very simple but complete arrangement in which we see what was, I suspect, the first Delphic Tripod supporting a vase of water over the Linga-in-Yoni. Such may be counted by scores, in a day's march over Northern India, and especially at ghats or river ferries, or crossings of any streams, or roads; for are they not Hermes? The vessel of water is pierced at foot, and into the little holes straws are thrust so as to direct a constant trickle of water on to the symbol. It is a pious act to constantly renew this water from the most holy springs, or better from the Ganges. It is not necessary to have a carved Argha and polished Maha Deva; the poor can equally please the Creator by clearing a little spot under any holy tree, or if none holy enough exist, by planting a slip from a holy one; or if this even is not possible, by merely setting up a stone of almost any unhewn shape, describing a circle around it, and then cleaning and keeping tidy all about it; for the great Creator loves as much the widow's mite as the magnificent shrine and priestly rites which the rich establish in his name.



Fig. 40.

RURAL LINGAM AND VASE.

Probably no religion is more persistent than all forms of Phallic faith in again and again repeating every hidden meaning in its symbolism. This is so by design, in order to impress them thoroughly on the mind of the most illiterate. Thus the aid of the architect, the sculptor, and the painter, are all brought to bear on the eye and feeling. Hindoo temples, therefore, as a whole, as well as in every part, must depict the Deity in all his forms or ideas, and this is variously accomplished, sometimes in ornamentation, wild, extravagant, and profuse; and elsewhere only conspicuous by its

absence. Generally, however, the features or ideas of the cult are fully and generally depicted, and without as well as within; for the vessels of the inner sanctuary—the lights, the lavers, the spoons, &c. &c., must all be constructed with a view to the symbolism, as well as the gilt spires, poles; and trappings of the outer tabernacle. In many temples the actual public emblem of the Deity is only an emblem of an emblem; the real “God” being secreted deep away down in the foundations of the vast structure, in a crypt or cave (see p. 39, Fig. 4) where only the most devoted of *initiated worshippers* may occasionally see him. His presence there is to signify that he is the centre strong foundations of the world, and its navel also, as was Delphi. All faiths have more or less acted thus: Priests in constructing their shrines, whether temple, cathedral, or mosk, have aimed also at elaborating the ideas of their god or gods, and their sacred books and lore; thus most Christians insist on a church which is cruciform. in plan, a spire ., “reaching into the heavens,” a navis or Ark, and a risen or dying Saviour in the eastern window; so the Moslem must have his vast dome or globe borrowed from the older solar fable, and with Luna's crescent over all, and Minarets or Phallic-looking candlesticks, such as the Christian puts on his altar: Of course, both deny the symbolism which we impute to them.

I give here a simple little Maha Deva which embraces in itself many of these features I am endeavouring to describe. It is a drawing of a copperplate which I discovered very many years ago deep under grounds when engaged in an engineering operation in southern India: The natives were so enthusiastic about it, saying that it was so ineffably holy by reason of its long interment in mother earth, and assembled



Fig. 41.—SIVA AS GOD OF FIRE—AGNI.

in such numbers from all the neighbouring country, that I was compelled, in face of the multitudes, and in case of an assault upon my small camp of workmen, to give it up; and I heard a few years afterwards, that a fine temple had been built for this object and others which we had disinterred. The Brahmans informed me that the object I here illustrate, was a very peculiar Lingam, “in whole as well as in part,” and in much else besides, and that there should have been an *Argha* as I here show by dotted lines; but although we searched diligently for this, we never discovered it. We found, however, many other images which had led the priests to consider, that it had been

in a temple dedicated to Siva, under the form of the god Agni who is here entering “the door of Life” holding two writhing Cobras, whose heads like Agni's, are emitting sparks of fire; so that here we have an Apollo with his bow and arrows passing the portal of creation, an exactly similar idea to that which the artistic Greek gives us in my illustration, Fig. 44, p. 127. The porch itself irradiates Fire as we see in the Asyrian

Arks and Jewish "Groves," whilst by the large-headed snakes on each side of the god, I suspect we are to understand a *double entendre*, always so common in Hindooism. As Passion, Heat, Fire, Air, and Water are held to irritate into action the energies of animal and vegetable life, so the serpent was anciently made to figure universally as this irritator or irritant; and, says Kercher, to represent in Egypt these, *Element* themselves. Thus the *Earth* or *Soil* because animated by the igneous power of Oph was shown by a *two-horned snake lying prostrate*; *Water* is shown as an undulating snake; *Air*, an erect hissing snake; *Zeuta* or *Toth*, being *Fire*, was shown by the Asp standing on his tail with a globe on his head, as we see in many Egyptian figures, of which more hereafter. Toth was also Passion, as "*Aurei Simplicis Ignis*"—the reptile bisecting the circle, as in Theta, and this was *the bisector's sign*, (*Toth's*), the symbol of life and death, which Eusebius called the "*character Mundi*;" it was "*the vis ignea emblem* and allotted particularly to Cneph, the Agatho-demon, and Egyptian Demi-urge." (Deane. p. 129).

Thus we must remember always that we see in Pytho the "Heated Air" (Holy Spirit) though often also the unholy, and so we find him far more diligently worshipped and loved by women than men, and feted generally on separate days, so that the sexes may think the faith out by themselves. At the Benares Serpent Festival, the first day is thronged by women, and the second by men; and on a floor adjoining the god's well, is Maha Deva's symbol in stone, with a Serpent as Passion crawling over it. The idea and form are common, and such as we meet with daily in and about most villages: This Fig. 42, is a Maha Deva which I sketched one morning in a perfectly new Sivaik temple adjoining a large missionary establishment which had been teaching and preaching on the spot for one or more generations. Here we see the Snake as supporter of the world—Creator and Creatrix, but especially of the Argha or Yoni, within which play several other Serpents as wreathing tongues of fire. All this may seem coarse to us in these days of education and refinement, but ancient peoples knew not of any such fancies—what was natural was considered presentable—nor were the promptings of nature to be always hidden. In this mankind were also too like monkeys, and even inferior to some animals, inasmuch as the wisest amongst them often hide sexual matters from the broad light of day, and from the gaze of their fellows: Many exhibit shame and modesty when discovered, yet I am sorry to say there are races in the East, if



Fig. 42.—A LINGA-IN-YONI.

not communities or persons not in the East, who have not always so acted. “*Honour and Virtue*” have indeed been properly raised into qualities which we have been taught to



Fig. 43.—HONOUR AND VIRTUE.

aspire to, however powerfully our passions may assert themselves; and temples have been raised and coins struck in commemoration of these high qualities: Here is one which will be found in our ordinary school books, and which we learn from Smith’s classical Dictionary was struck by Rome in the days of *Galba*—1st C.A.C. and of which the best we can say is, that Egypt had many figures of a similar character. If this was *then* the perfection of “Virtue and Honour,” it staggers our belief of the possibility of refined feeling in an age which could stamp such a coin of the empire. If schoolmasters were better instructed they would

not give to our youths any representations of the female cornucopia and male baton.

From India and Kambodia we naturally look across to the immense island of Soomatra, long thought to be inhabited by cannibals, and of course expect to find in it a Nakon (-vat) as in the adjoining continent, and as a matter of fact we do find the same idea, for we find a Serpent God called *Naga Padhoa*,¹ which supports the world, and who is therefore another *Soter Kosmou* and, curiously enough, with horns like Isis, Apollo and Moses. Horns reveal to us, as a rule, a mixed solar faith, telling us that the Serpent is here Apollyon, or one touched by solar fires: *Naga Padhoa* is therefore not our very early Ob or Aub, but *O-Bel*, but I cannot say that this idea is confirmed when we go further into the matter. Oaths generally show us the objects most revered by a people, and here I can only find phallic objects in use. The most holy oath with the Balab of Soomatra is taken on the figure of a man made of wood or stone, which, as the people are able to carve this into something less indecent than a Lingam, shows us that they have risen a stage or two higher than a Jaecob or Laban, which is not saying too much for them, or that their faith has passed beyond the Pytho-phallic.

I would like much to step across to that grand continent still further south, and tell what its people know of an these matters; but records fail me here, as I fear they fail most. We have however heard, that it is the belief of the Australian Bushman, that the *Serpent* created, and ever continues to *excite all the world*. The class of Europeans who have hitherto devoted attention to the Bushman, has apparently never been able to fathom, and some say has never been able even to see, the awful rites and ceremonies with which his snaky majesty is there worshipped. I can imagine these rites from what I have seen of many equally wild aborigines, for we have still some in India who fly on the approach of the European, and can only be persuaded to accept a gaudy kerchief or other gewgaw by our laying it down on the rood and retiring. Still travelling East, we find the Fijian owning as his principal deity the great Serpent-Digei. He is

¹ In Sansk., *Naga-pataya* = “The surrounding Serpent.”

“soft in the head and upper portion”—the savage quaintly says, but below “hard like a petrified stone,” and, like all civilised Greek, Indian, or Egyptian Serpents, he lives in a cave on Mount *Nava-ta*, a suspicious sound like unto *navis*, *nabhi* or *argha*.

Let us now return to better known lands. In many Grecian and Egyptian stories I have always felt a confusion in the relative positions of our Eastern idea of the Serpent as Passion, and the Egyptian one of the dog Cerberus, which is frequently painted as the three-headed dog of Passion. It was the dog of the Egyptian tombs, and held to be the guardian of their loved dead; but it appears from Ovid’s “*Met.*” vii. (Bohn’s Ed., Riley’s Trans., p. 246), that this was the positive and special duty of the guardian Serpent, which Cerberus, says Ovid, robbed of his birthright, or place at the cave’s mouth. Now the Yoni was the cave’s mouth which the Serpent especially guarded (see figs. 39, 42) and this also was the Nanda’s, and a Herculean position; and the dog of three heads is shown as this strong man’s companion, and Herakles is said by some to be *Heera Kala* (Siva); so the myth is deep, and looks very phallic, and as if the dead had also the signification of a new life. Du Riley’s commentator says that the Serpent guarded the cavern of *Tenarus* in Laconia, one of the avenues to the kingdom of Fire or Pluto, through a temple of Neptune, from which issued nauseous vapours. He was “a devourer of flesh” and of poisoned herbs (again Sivaik), which grow about Thessaly. Women used these herbs, and became witches, and could call down the moon to earth, whom at night they invoked with their enchantments: all this is clear, and sufficiently suggestive! None before this, however, says Pausanias, ever called this guardian Serpent a dog.

Dr. Smith’s classical dictionary gives under the head “*Peleus*,” a very graphic phallic sculpturing, showing what the Greeks understood in delineations of serpents and dogs. Thetis is there seen overburdened with serpents which are biting her too ardent lover Peleus and upon whom a dog also springs from under her garments; but we must remember what kind of creature poor Thetis is here painted, with her dog and serpent. Cupid is seen gaily following up the lovers, and the result is the birth of the mighty Achilles! Eris, the goddess of strife was, we are told, the one deity who gladdened not this marriage rite with her presence; yet the offspring had strife enough in his day.

Python is destroyed by Apollo, who then becomes the oracle, yet the Virgin remains the deliverer of that oracle, ever sitting on or under the *Drako*’s tripod; *Drako* being the Greek word used for a large serpent in distinction, to Python, applied to a small one. Kadmus is said “to have slain the *Drako* which devoured his men,” as passion still does our people, at all events our armies; but from the dragon’s teeth, says the old myth, arose abler Warriors. The trinitarian idea descended from the Phallic to the Serpent faith. Thus we see the Trinity in Unity in the triple Serpent of Constantinople, and so also in the three-headed Serpent of Agamemnon’s shield. Babylon seems to have been content with two serpents, though Sir H. Rawlinson puts *Hea*, as “the head of the Trinity;” and we know from the writing *Bel and the Dragon*

(which Protestant Christians—but they only—call apocryphal, though it is not clear why it is so any more than the other Jewish sacred writings), how enraged the people were at the destruction of their deity. Fergusson says, “in the Serpents of Metele we see the Serpents of Babylon;” and Diodoros states that in Belus’ temple, Rhea is accompanied by two enormous Serpents, and that she—Queen of Heaven—stands leaning with her right hand on a Serpent’s head, a very graphic and important confirmation of the faith and its true signification. India says, Bali-Rahoo, the Dragon causes Eclipses.

All Western Asiatics were from the earliest ages known as peculiarly and sincerely devoted to serpent worship. The most ancient Greeks nick-named all who went to the coasts of Asia Minor as “Serpents,” their own faith at that time being more purely Phallic: Thus classic tale gravely asserts that poor Kadmus and his wife were metamorphosed into serpents as soon as they touched IO’s land; and Mr. Riley, with reference to this strange miracle, says in his notes to Ovid’s “Met.” iv. 603, that Kadmos became a serpent on reaching Illyria, because all Phenicians were anciently called *Akivi*, which signifies serpent. We may remember that the Hebrew word חוּה, *chavah*, is a serpent, also Eve (Gen. iii. 20); חוּה *Havah* and *Hauah*, is to breathe, also burn with passion; חוּה, *chucha*, is a thorn or piercing object; חוּה, *chavach*, a cleft or fissure; and as ה and ח are interchangeable, we have *Havah* for Eve or Eva, the Yoni, or Mystic Mother, of which we have abundant sculptures and drawings in all countries evidencing the direct worship of this Evic-serpent. See a well known sample of this in Layard’s “Nineveh and Babylon,” p. 156, which I give further on; he copies it from an Egyptian seal. The worshipper is Bacchus, though called “the silent deity” Harpokrates, sitting on the lotus as fertility; that Harpokrates is Bacchus, I will hereafter show. The words used for male and female in Gen. i 27 are only a little more gross than the Adam and Eve of the Hebrews, being זָכָר, *Zakar*, and נִקְבָּה, *Nikeba*: The signification of *desire* in Gen. iii. 16 is the serpent as emblem of desire; see “Ancient Faiths,” i. 497.

The Pythie god is by no means yet dead in Western Asia, nor even in Asia Minor, although the faith suffered an undoubted and severe blow from the education and enlightenment which the philosophers of Greece and Rome brought in. and especially the latter, whose Pro-consuls were sources of light through which her stoicism and learning, were brought home to the very doors of all her most distant provinces. Christianity was for a time a damper to this progress, for she believed in a coming millennium, and in all the miracles and superstitions of the day; at least ninety-nine Christians in every hundred did so, where these did not set at nought her own. The first Christian churches—says Fergusson, quoting M. Pindar—Ephesus, Smyrna, &c., were notorious for their old serpent worship, and this he states in support of his theory, that Turanian races are generally serpent worshippers, and therefore more susceptible of Christianity than Aryans, which is equivalent to saying that Christianity is mostly suitable for the lower stages of our growth.

A small brochure by the Earl of Carnarvon shows us, that neither the serpent nor his usually accompanying deity—Fire, is yet dead in these old seats of empire; both, he states, are considered necessary to give light and beauty, and were thought to inspire awe and veneration for the holy dead. The Earl visited in 1860 the very holy shrine of *Shek-Adi Ayezide* of Mesopotamia, about 25 miles from Mosul on the spurs of the Nestorian Mountains, overlooking the plains of Nineveh, and speaks thus of his approach to it through wooded gorges:—"Its most marked features were conical spires, fashioned in the form of a wavy and pointed flame. marking the old fire worship which is more truly, if not more openly professed amongst the Yezidis, than any other nation west of mount Elbruz," the holy Hermon of the Caucasians. He found the serpent "prominently sculptured *on the side posts of the inner sanctuary,*" for it is the commonest emblem of these parts, not only internally but externally, and on all churches, monasteries, and convents; so much so, that taken in connection with the October Saturnalia, and the water ducts and water appliances to all these shrines, we are thus assured. that they have always been more or less serpent temples: Perhaps on this account the old Shek selected this Pytho-Fire shrine as his final resting-place. The lamps and all the appurtenances, says the Earl, were too sacred to be defiled by an unbeliever's touch, and the fire was never permitted to go out in the adytum, or holy of holies.

Let us now glance briefly at some of the most highly esteemed specimens of Grecian art, and remove if possible some of the gloss and pretty painting with which the poet and artist have draped their figures; for, as I have long ago urged, they have but worked up the cold harsh outlines and ideas into lovely forms and enchanting pictures, which we, going to the root of matters, must try to dissipate. Given a Christ-like idea, it is easy to enshroud the babe in swaddling bands and lay him romantically in a manger and bring the star and wise men from the East to do homage at the shrine; to kill all the babes in Judea, and stir up the anxious, nervous minds, of conquerors and conquered, and bring statesmen and monarchs to the foot of a cross; but we must be here real, and neither accept Boodha of the grove of *Lubina*, Christ of Bethlehem, nor the Prophet of the Desert; without sifting all.

As man learned to sculpture freely. the representation of male and female took the most beautiful forms of man and woman, and when Poetry and Music became arts, common and appreciated, the two were personified by the sexes; Music became Woman and Love; and Apollo and others played upon such lyres to enraptured nature; and it is here, as with the lyre, that he is shown to us as passing through the Door of Life. He is in the state which Solomon calls blessed, because his quiver is shown full of arrows, and his bow is ever with him, or he is supposed. to be holding his bow after shooting forth his arrow. At other times he is found sculp-



Fig. 44.—APOLLO WITH LYRE.

tured as a Hercules or representation of manly vigour, in which his uprightness is meant to be a special characteristic. The pillar or column on which he sometimes



Fig. 45.—THE PYTHIAN APOLLO.

leans is Phallic, and especially so when the serpent is entwined round it as here. Sometimes the whole figure is Phallic, and in this case is usually ornamented with bunches of grapes and clinging ivy, as emblems of Dionysus, whose symbol is the Phallus, and whose attendants are Bacchantes wreathed in ivy. At other times Apollo stands as here usually sculptured, the symbol of manly power and vigour, and with his quiver full of arrows, from which one has just issued. Mark here that the Lingam column around which the Serpent twines, is the highly emblematic tree stem, and that in this case he is known as the Pythian-Apollo, *Darter*, or Sun, for the *Oak Stem* is Jove or Jehovah. I should perhaps state that it is very often only by studying this support or accompniment to a god, that we can discern the full meaning and characteristics of the god-idea and tale, thus pictorially meant to be told us. If not told in the accompniments, we can generally discern it in

the garments and ornaments of the figure itself, but when this is nude, we learn that the painters or sculptors meant us to fall back on the surroundings, and so we discover (as Erasmo Pistolessi tells us in his beautiful work on “The Antiquities of Herculaneum and Pompeii”) in the case of Bacchus, first, from his Nebride, tiger’s or lion’s or ram’s skin, and, secondly and thirdly, from his side column entwined with the vine and serpent (love or passion), *the three characteristic symbols* of the worship of Bacchus.” So, in the case of the clothed Minerva, we understand the meaning she represents by observing wreaths of serpents around her neck and bosom and a gorgon’s or child’s head in the centre of the breast, and we natumly exclaim: “Passion and the bewilderment of disordered pnsion, and love for offspring,” more especially if she stands with a globe, or child, or both in hand. Now in the case of this last Apollo the side column is often much higher than here, and the snake larger and more prominent, and shown as looking upward with head erect, and reaching nearly to the Apollo’s chest, and folded about his arm; the column is also

often shaped snake-like in graceful curves, and surmounted with a bunch of grapes or seed. See a figure in the valuable German drawings entitled *Denkmaler der Alten Kunst*, by C. O. Müller. The fellow to this Apollo would be the beautiful *Venus de Medici*, who leans (see figure 224 of same work) against her representative, the fish, here a dolphin, on and about which young cupids are seen riding and gambolling. The same idea, but softer and more matronly, is portrayed in the Ephesian Artemis, with arms open, displaying her multitude of full breasts, whilst clothed in an armour of passion, see figure further on.

The *Bilder Atlas* (Leipzig 1860) is full of fine illustrations showing similar and other strange ideas of Phallo-Solar Faiths. The Dolphin may be often often heading the phallic pole, as in plate viii., where stands beside it a representative man as Neptune, who holds the fish by the tail, probably to restrain its energies.

One sculpture (fig. 15) shows Man flying over the earth, bearing aloft the *Concha Veneris*, and a figure representing Woman is seen pouring from her vase all that earth counts blessings. Elsewhere we see Satyrs kneeling before a woman, and filling the vase she holds out in her hand—the meaning being the same. Seeing I have already had so often to mention the Concha or Shank of the East, I think I had better pause to give my European readers a sketch of this most important symbol, for we shall never get on well unless we thoroughly comprehend these objects; and the details to which Orientalists attach so much importance.

I give here from among the ornaments of the highest deities, and from the most learned of bygone Orientalists, at least in these details, the Concha, as seen in the hands of Vishnoo and his consort. (Plate vi. of Moore's *Hindoo Pantheon*). The god holds the larger shell in one hand, and in the other, opposite to it (not shewn here), the great orb of day. In Moore's picture, also, Vishnoo is seen to be standing in the very symbolic arched doorway, like Apollo in my fig. 44, and adorned with a gorgeous head-dress of serpents, whilst overhead is a Baldakeno of hooded snakes; the down left hand is reversed, betokening that he here holds virginity on this side as well as his goddess, whilst the down right hand is turned boldly to the front. The reader will not fail to mark the prominence of the diamond form in the centre of the god's hand, which, when open, is always the symbol of the Creator, Siva, and that the finger points markedly to the centre of the diamond. See also that the shell emblem is oval, and winded like the Osirian hat, and has a conical or phallic top, such as most women in Egypt have on their heads when engaged in worship, or fully dressed.—See *Wilkinson's Anc. Egyp.* I., 318. Of course the god has four hands in Moore's illustration, as all solar deities have.



Fig. 46.—SHELLS.

The smaller shell is in the goddess's hand., for she presides over the wombs of all females as the mother of all mothers. It is possible that the Osirian head-dress sprang from this very old Eastern Shell-idea, for this shell was the *first Priestly Bell*, or

music of the gods; it can frighten away all evil demons and sceptics, and therefore was an article very early and very persistently used as well for sacerdotal garments as church oration; and from it combined with other causes, did all bell-like plants or flowers, and fruits, as pomegranates &c., become the favourites of ecclesiastics.

The Concha or Shank is still the Hindoo Church bell, though gongs and trumpets are likewise used; it is however, still the principal bell with the strictly orthodox, and at some very solemn rites is as indispensable as the Christian Church bell, of which it is the prototype. What good Christian's marriage or death would be complete without the church bell? The Shank is more especially blown when the Sivaik priest goes through his genuflexions before the Lingam and anoints it, which corresponds to the act of the Catholic priest elevating the symbolic wafer—"the victim"—emblem of the "God of Bethlehem." Then, too, in addition to the blasts of the Shank, which uniquely correspond to the Jewish trumpetings, the inner small bell of the Sivaik temple boldly clangs, as does the altar bell of the Roman Catholic meekly tinkle; only the ideas in these rites have changed, not so the customs and forms, for with the ignorant masses these are not so easily moved. The emblem in the left hand is also the common mark, or *Nishān*, which we almost always see on the foreheads of every goddeas of the Hindoo Pantheon, as a glance at Moore's plates shews; it is, in fact, the orifice of the shell.

The Concha is not the same shape in all countries, and is represented in Southern Europe by the *Buccina*, called in Greece the *Bukani*, which was there also blown at great *fêtes*. The Greek word is *κόγγη* Kongke. I give in figure 47, a Greek drawing of the ordinary



Fig. 47.—THE PHALLIC GOD AND SHANK

Indian shaped Bukana, where we see the unmistakable phallic figure of a Deity blowing through the shell, which English schoolboys are ignorantly taught to call "a Triton sounding his buccina." Smith's Dictionary of Antiquities unwittingly but appropriately shews the Bukani under the head of *Navis*, for it is Maya's boat, and the Concha her emblem; yet a male in connection with it is far too *prononcé* an ornament even for our school-books, and the editor has given this figure as the outer gold stamp of his most valuable and popular "*Dictionary of Antiquities*"! The shell is also seen among my other figures, and always in Indian pictures beside the other sexual energies. The Triton, or man in this position, is a sort of pictorial pun for the phallus; and he carries with him his rudder, or consort, for the rudder as well as the stern of every vessel usually denotes woman as the great carrier, and hence ships as carriers have the feminine affix. Unintentionally the learned gentleman who writes the article "*Navis*" in Smith's *Dict. of Antiquities*, gives us two very rudder like and feminine cuts below the phallic Buccina. Of the one he says the rudder, "helm or tiller is *crossed by a cornucopia*;" and in regard to the other, that "Venus leans with her left arm on the rudder to indicate her origin from the sea." This is not of course correct; according to oriental phallic lore

the winged arrow is the male, and carries a *flear de lis* head with, I suspect, the heel wings of that “old thief” Mercury, so that the piercing of the rudder is highly emblematic. I give the two gems seen in the Dictionary article for facility of references, also a rudder and shield, regarding which I must say a few words more.

In the celebrated Irish *Tāra brooch*, which Mr. Waring gives us in plate 92 of his handsome volume,¹ the serpent is the cross-pin of the feminine emblem, as the arrow here is of the rudder, yet we should have fancied that the Irish brooch-maker would, for the *circular* parts of his work, have preferred the serpent from its curling coiling propensities, and had the javelin or spear—equally symbolical—for the pin of the jewel;

yet it is not so, shewing us that for this crown jewel, the Irish people preferred Python male to Python female. We see what importance the sensual monarch of the Jews attached to shields by his making no less than three hundred, and of pure gold, and hanging them up in his amatory palace of Lebanon (1 Kings x. 17); of which the value, we are gravely asked to believe, was something like a quarter million sterling.

David captured similar “shields of gold” on the servants of a king of Arabia-Deserta (2 Sam. viii.), and also dedicated them, like Great Cesar, to his gods. Such shields we find were either sacred to the sun, as Turner and others tell well us the shield of Pallas was, or to the Genetrix, and may be classed with the Roman ancilia, keys, rudders, and such sexual simulacra. The serpent was the steersman who guided the arks or boats of this faith, see Fig. 73, page 191, and Pallas-Athena, Ceres, and other Saktis often had such emblems as these. Feathers or wings attached to gods or goddesses, I have elsewhere shewn, had always some sexual signification, and this feathering of the rudder; so precisely like that attached to the Phallic cap of the gods, is suspicious. Ceres had usually a cross at the head of her shaft, which completes the symbolism; the shields had serpents and such like, with a centre boss. Jehovah, who was once a female. god, called himself the shield of Abram on the occasion of his asking for offspring (Gen. xv. 1). The Romans preserved with great religious care and reverence twelve. ancilia in the temple of Mars on the hill of Pallas, for which there were regular priests, called the *Salii Palatini*. In connection with them also were sacred cups—*Patera*, *Patella* or *Patina*, which in Sivaik temples are called *Arghas*; these appear also in Grecian rites, and in the sacramental chalice of Christianity. The *arghas* are occasionally used for incense, and the distinction between them and the cups and the censer of the Christian churches is very fine. All have been in use from unknown times, for as Dryden says,—

“The *Salii* sing and cense their altars round
With Sabine smoke.”



Fig. 48.—RUDDER, SHIELD, &c.

¹ *Monuments and Ornaments, &c.*, by J. B. Waring. J. Day & Co., London, 1878.

The goddess of the Concha or vase is shewn in a very striking way in Plate vii. fig. 20, of the *Bilder Atlas*, as rising vigorously out of the ocean, riding the vernal bull; it has a fish's tail, in the folds of which children are gambolling, whilst winged cherubim are urging the hull upwards in his fiery path, in a way which reminds us of that whipping of the altar of Apollo by impetuous creation.; the riding deity here representing woman. Elsewhere may be seen the same goddess riding a fiery horse, which has a fish's tail but no legs; it carries with it a picture of all animate creation, shewing us that the worship is intensely solo-phallic, and that these phases of faith must never be entirely separated if we would understand aright the ideas of the Greeks and Romans, even up to the last century or so.

Where could we find a fitter queen of these faiths than she, Sophia, Wisdom and



Fig. 49.—PALLAS-ATHENA, OR WISDOM AND POWER

Power, portrayed in that magnificent statue of the Akropolis, the Athena-Parthenon, Athena, Minerva, Pallas-Athena, or Athena-Polias? for all of which grand titles my eastern friends would be inclined to substitute *Sri-linga-Jee*, *Adāma*, or *Yeva*, according as they were expressing themselves from a Hindoo or Mahomedan point of view. She was no doubt Palla or Phalla the great father, and Athena the great mother, an androgynous deity, such as Zeus and Wisdom always were. Pallas Athena commonly bore the shaft of Zeus, the trident of Neptune, or the Tri-Sool of India—the three-thorned “Enlivener” of Gē in one hand, a globe in the other, on which a new world arises, and so on *ad infinitum*.

The wild and impetuous paaiaions of the goddess are usually indicated by writhing snakes over her head and breasts, and issuing from her garments at foot, here only partially shown. Sometimes she seems to rise above passion and trample it under foot, as we observe in an illustration of the *Denkmaler der Alten Kunst* collection; whilst elsewhere she is the patroness of passion, herself unmoved, but moving all creation, as in the *Bilder Atlas* (Leipsic, 1860), where she leans against her representation the shield (not the rudder here), at the foot of which is coiled a serpent looking up to her, and a winged lioness with very full breasts, as if imploring her to exercise her potent energies.

In Latona's story we have a similar idea; and in this sculpture of her, where we see a serpent tempting a coy or backward woman, we have a sort of pictorial pun in the upright column which she and her young ones are made to form between two rocks or cliffs—always male symbols.



Fig. 50.—LATONA.

This drawing is one of a class common on vases. Latona, the mother of Apollo and Artemis, and Queen of Delos, is here flying from the serpent—Jupiter, with some amount of dear, but neither in anger nor altogether willingly, whilst her children seek to cling to the pursuer. The idea, I fancy, is both phallic and solar as connected with Zeus; the very name of the goddess, *λήθη*¹—Latin, *lateo*, seems to tell us of hidden powers of fecundity, which Zeus the Sun developed; so that the flight, if from the gods, represents the seasons, similar to the diurnal idea of Daphne or Aurora.

Our Serpent-god plays a similar part with Hercules and the Hesperides, in that “garden of apples”—a fruit which signifies more than I dare here explain (see *Anct. Faiths.—Apples*). Hera got the apples from mother Gē, and when they had served her purpose, entrusted them to the Hesperides, daughters of Night, or of Atlas and Hesperia, or Zeus and Themis, a very imprudent act, which was scarcely to be expected from such a discreet and well-informed person as Juno; but the story is Phallo-Solar. The Hesperides were those who dwelt far away beyond the Borean wind, or—as this was afterwards localized, in Hyperborean lands, then thought to be beyond mother Gē’s domains. Juno, after fertilising her own lands, is in this tale represented as then giving these maids the means of fertilizing their sterile grounds, so that in all this wonderful tale of searching out and capturing apples, or fruit hidden away by Hesperides, and guarded by a great serpent, we no doubt (although I suspect a very gross Phallic tale is the root of the myth) are now merely asked to see the idea of the sun searching out and bringing to life latent fertility, as in the tale of Latona and Delos, which was also a very barren though sunny place, like what Hyperborea was believe to be.

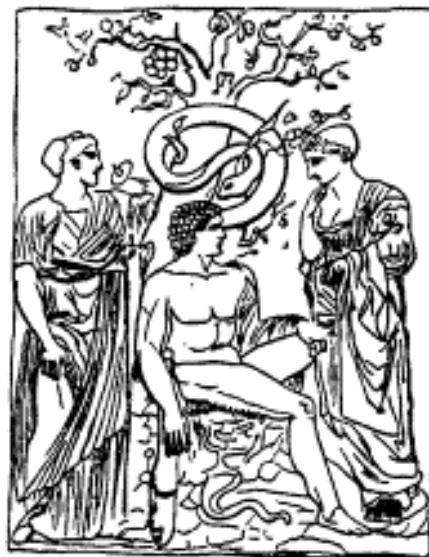


Fig. 51.—MAN, WOMAN, TREE AND SERPENT.



Fig. 52.—THE PHALLIC MARS, CAMPUS MARTIUS.

We must bear in mind, that as Apollo or the Sun is Python, so the Pillar, Mudhir, or Sun-Stone, as they called it in ancient Ireland is also the Toth, the Solar Serpent of obelisk, which last—“Grimm’s laws” notwithstanding, if such must be—I hold to be resolvable into *Ab* or *Ob* and *Palos*. or *Ob-belos*, the Serpent shaft or sun, which Bryant and Holwell support me in saying. In historic ages the worship of the Pillar and Phallus was general at all Solar phases, and whether in Asia Minor or on the Campus Martius of Rome—around that fine monument, but very coarse idea of Mars—we see why the annual games of the people, Delphic, or Pythic, were so held, and in presence of such gods. Before this Mars, the youth of Rome were annually assembled

¹ [*sic*, s.b. *Λητώ*, *Lēto*. *Λήθη*, *Lēthē*, was something else entirely – see LSJ, s.v. — T.S.]

to contend in tournaments and manly exercises for the maidens whom they loved, and the exploits of the gods were held up as examples to all. My illustration is from one of a group in the Museum Pio Clementinum, and represents, I believe, not only the great Phallic god of war, but the sun of the vernal Equinox, who has to resuscitate the injured powers of nature, and is therefore the personification of manly vigor, and the favourite of Venus. The pyramid is the *Fire-tower*, and hence is shewn the small but everlasting flame proceeding from it, as all obelisks should shew this—otherwise they are devoid of half their meaning.

Rome, from the days of her mythic Romulus of Etruscan origin, to that of her emasculation under false Christian ideas, was a firm and consistent adherent of all forms of Phallic faiths, which she boldly depicted aloft on her standards. Let us glance at the most prominent.

In the first here we have first a *bona fide* *Serpent pole*, such as Moses is held to have

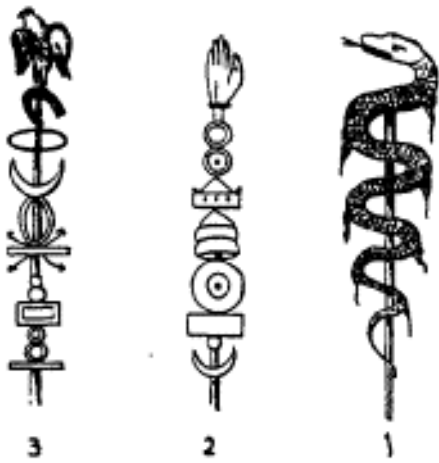


Fig. 53.—ROMAN STANDARDS.

set up, and his tribe worshipped for some seven hundred years; then one surmounted by Siva's special "Emblem of Almighty power"—*the open hand*, along with Solar, Lunar, and Arkite ideas sacred to that faith; and thirdly, we have one headed by an Eagle, who is Vishnoo or the Sun, *ubiquity and power, religion and truth*; and below it, various very Ionic-looking emblems as ovals, circles, goads or thorns, &c. It was natural that the followers of such "Banners" should revere all the legends of Phallic and Solar lore, and that their greatest leader (Cesar) should send to the great GENETRIX of his capitol, on the occasion of his greatest conquests, her emblematic shields embossed with

pearls—highly symbolic jewels, and in-wrought by Alban maids with the finest of British gold. This subject of Banners is extensive, and capable of almost indefinite expansion, because all ancient peoples often proclaimed their faith to the minutest details on such Banners or Poles as they bore before them in procession or armed array, and it is difficult within my allotted space to do it full justice. The Roman standards had also the cross and circle of Venus, see Fig. 99 IX, p. 228, which Constantine, the so-called Christian Emperor, to please the Christians whose faith the coarse and ignorant Pagan (for he only became a Christian in name) saw to be in the ascendant, modified, by removing it from the top of the spear to the side, which really only changed the Kaldian symbol into the staff and crook of Osiris, and into that ever highly Phallic letter—the Greek R. As Pindar had said that Venus brought her sign down from Olympus *with her sacred bird crucified upon it*, so the Christians (probably the often untruthful Eusebius) thought it advisable to say they too got their cross from their heavens, or had seen it in that portion of atmosphere which was over Constantinople for a fraction of a second in the year 311 A.C. Plato and Justin Martyr

only knew of a Greek “*Khi* or *Khiasm*,” which in Eusebius’ day was called of *Khiasmos*. So he gives *Rho* as his emperor’s monogram of “*Khristos*,” explaining *χιαδ̄ μενου του Ρ̄ κατὰ τὸ μεσαίτατοι*, “the letter *Rho* passing exactly through themiddle of the letter *Khi*.”¹ This sign was then also, like that of Phallic crosses, called “*the cross of salvation*,” or *of life*.²

The Romans are believed to have got their first standard,—a phallus or pole— with a spear transversely to it, from the Samothracians, Dacians, and such people; that



Fig. 54.—BARMESE PAGODAS, RANGOON ON PLATEAU OF SHOOE DAGON

is, from the Ugric Etruscans of Asiatic extraction. This transverse object was usually put in motion by strings as “a wagtail” at all festivals, as at the Phallophoria, Thesmophoria, &c., just as I have seen this done very frequently in India. When the Linga is in agitation, all the beholders pray to it, the ceremony thus corresponding to the raising of the Hostia, or supposed “sacrifice of the victim.” The Boodhists also keep up a similar waving in the pulling of the serpentine streamers on their temple poles, which may only be done by young virgins and lads; the sacred Henza or Goose, and Phallic portion of the pole is thus made to bow and quiver, when all the people fall on their knees and worship. I give here a sketch of these poles and ornaments, taken by me above a dozen years ago, as they then existed around the base of the great *Shooe Dagony* Pagoda of Rangoon. A corner of the base of this great and holy shrine is seen adjoining the figures of the demons who sit here to warn of sceptics, the great enemies of priests. Wisdom and complacency also sit there urging good men to follow their ways and to try and pass quietly and tranquilly through life. There are tables for offerings before the figures, and indeed all about the platform of the great temple, which plateau

¹ Life of Const. I. 30.

² Eccles. Hist. Euseb., III. 20.

the British Government have now made into a fortified citadel, and to a great extent cleared. These tables are for voluntary offerings towards the support of the temple, its priests and schools, which last are, or were, very extensive and very excellent; for Boodha, like Confucius, was a warm supporter of education such as is not known to Western prophets, nor until a oontury or so, to Christiall churches, except in the way of teaching matters connected with their own interests. “Wisdom and learning” with churches, signified only that which proved their own faith and doctrines to be correct—all else was but folly and ignorance, nay worse, wickedness. The various buildings seen in this illustration are covered with leaf-gold from base to summit. There are open sheds about for prayer and shelter, in some of which are sacred bells, the requisite of every faith, and the symbolism of which I have elsewhere tried to make clear. All Boodhist countries have shewn us much Drakonic sculpturing and pictures, and I see here also the Serpent at his old ways; it is he who moves these “Henzas” who moved Brahma, the creator. The Henza was sent to him for this purpose by Vishnoo, and is therefore his Incarnation, though Boodhists will dissent. The word Dragon has come down to our own day in many ways, and I suspect even in the corrupted word *Dragoman* or *Spokesman*, for the Drako was the special *Speaker*, the *Word*, and the *Oracle*; so Targem, תרגם “to explain,” תורגמן Turgeman “a translator,” and our Indian Tarjama “a translation,” seem to have originally sprung from Draka or Trako. To ophiolatry we also owe the name of the body-guards of our sovereign—Dragoons; a word which, though coming to us from Gaul, was borrowed from Imperial Rome, whose choicest troops were those fighting under the Dragon’s standard carried by select men—*Draconarii*; the standard was quite “*au naturel*,”—a *bonâ fide* serpent on a pole. From the very earliest pre-historic times all the people of the Roman Campania were *Pitāns*, as we would say in India, and *Pitanatæ* or *Ophitæ* here; and their earliest kings had on their standard this genuine figure of a Serpent.

The Hebrew who carried the same God called him also פתן Peten, so that this term we may say ruled from Italy to India. Hesychius says that the Greeks called their infantry brigades *πιτάνάται*, *Pitanatia*. Even in the days of Marcus Aurelius every cohort of the Roman army had the actual image of a serpent on a standard, and therefore every legion had ten serpents. And these also were real and not pictures, painted, worked, or woven into cloth; and we may therefore be sure that neither would the “*Jehovah Nissi*” nor “the Lord my Banner” be a flag or picture, but a real pole of standard, bearing the symbol of the tribe, that is *a club, baton, or pillar*, for they had not risen above our second faith until they got their serpent-pole, and, therefore, up to that time would have a genuine baton, or *Lingam*. It would be easy to give abundant instances of serpent or dragon standards as still existing. Our own kings, the Danes, Livonians, and Normans had all along fought under, and worshipped such standards. We hear of Skythians in desolating hordes sweeping from frozen to torrid ocean and back and forward through every land, and always under their sacred dragon insignia; their cradle, we may say, was a serpent—

the great loved river, OBI, which was held through untold ages by hardy fathers and irrepressible children, rejoicing in the name of *Ostiakes*, and worshipping real serpents and serpent images.

As all peoples have been more or less led and nurtured under Pythic standards, so have they, their demi-gods, kings, and chiefs, called themselves after serpent names. In our own island, not only does Draig in the old languages mean dragon, but “*a fiery serpent* and THE SUPREME GOD;” the capitals and italics are not mine, but those of the pious and orthodox clergyman, J. Bathurst Deane, in his volume on *Serpent Worship*. Though the Roman power seems to have overthrown all ancient English standards, yet the dragon remained the rallying sign and war-cry of the Welsh and Anglo-Saxons for long centuries; and in 1195, Richard Cœur-de-Lion bore the dragon-standard as the representative of northern Christianity¹ when warring with the iconoclastic Mahomed, who similarly sinned, but on the female side, with fair Astarte, the pretty Pythoness; he bore her emblem, the crescent Luna, as do all the armies of Islam to this hour. A hundred years after our Richard, the dragon-standard of England under Henry III. became a terror in the land; that king proclaimed that when unfurled against his enemies, it meant “no quarter,” giving out then as his motto, “the dragon knows not how to spare.” The “standard waa planted in *the front of the king’s pavillion, to the right of the other ensigns, and was kept unfurled day and night.*”

Three hundred years after this, or in 1500, we find the wise and good king, Henry VII., he who united the rival houses of York and Lancaster, introducing the dragon into the royal arms of England, where it remained till the union with Scotland, when the nondescript animal, with one horn in front—a sort of travesty on Siva and Jove, who had a central eye in the forehead, took Draco’s place.² The same high and heavenly reason is given for the introduction of the dragon into the imperial arms of Britain, as we have in the case of the cross of Constantine. The heir-apparent of the British throne beheld a “fiery meteor, in the form of a dragon, illumine the heavens with portentous glare,” which. “astrologers unanimously expounded” as meaning that he who saw this would one day rule, which he did on the death of his brother Aurelius, when he at once fabricated two dragons in gold, one of which he placed in Winchester Cathedral, and the other he carried before him as the standard of England. Our heir-apparent is, it has been said, still bound to use this standard or insignia when transacting official formalities in connection with his “Kymri.”³ Nor were the Christian churches here free from their old sin of inconsistency: they did in Rome as Romans did. *Du Fresne*, quoted by the reverend writer of *Serpent Worship*, says that “in the ecclesiastical processions of the Church of Rome an effigy of a dragon is wont to be carried,” with *holy and everlasting fire in his mouth*. “On Palm Sunday there are

¹ *Serpent Worship*, p. 256. The Bible of 1579 has a scaly Dragon on dexterside of the Royal Arms.

² I suspect the horn is the Serpent—drawn straight—as he would appear in a front elevation.

³ *Serpent Worship*, Deane, 268-70, quoting authorities. The *Winged Red Dragon* represents Wales.

two processions in which the standard and the dragon precede. Holy water and a censer without fire, a cross and dragon on a pole, are borne in procession. One of the boys carries a lighted candle in a lantern that fire may be at hand in case the light which is in the dragon's mouth should be extinguished." Truly does the Rev. J. B. Deane



Fig. 55.—CHIEF OBJECTS OF PALM-DAY PROCESSIONS, ROME.

add "The whole ceremony may be considered as a lively representation of an ophite procession as it advanced through the sinuous paralleleiths of *Karnak*" (p. 238). So that no wonder the illiterate races were deceived into thinking that there was no harm in calling themselves Christians, for all their dear old faiths are here—fire, arks, poles, and fire in an

ark. My readers will see from this illustration of the above description, that nothing is wanting in the Sivaite procession; there is a Phallic pole and Phallic cross, two cists or female emblems, *one of water* and *one of fire*, and then the male within the ark vessel. We Europeans are very apt to read the details of such matters without ever realising the significance which my Sivaite friends would readily apprehend; and I require, therefore, to be lavish in illustration, though at a cost I should have wished to restrain. Note, that one of the feminine emblems here is Fire, though the Church probably dare not now put the god in his place; another is Salacia or Water, that is *Fire-Water*. All seems uncommonly like the Jewish Phallic Faith of the days of Moses—the Fiery Serpent on the Phallus—the pot of manna, the feminine casket of incense which the "*Jav Nissi*" delighted in, the *Tau* or holy symbol with which he had peculiarly marked all his males, and the symbol of himself as the ever-burning fire in the ark of his own choice.

It is difficult to guess the land and age to which we should assign the origin of Serpent-Standards or "Banners." These waved triumphantly over the whole world of man, from the remotest pre-historic times to the dark ages of Christianity, and only then, in our own little continent, did they begin to fall into disuse. Ethiopia or the Phenician tribes of most ancient Arabia (even in the widest sense in which Mr. Baldwin¹ would ask us to accord the sway of this people), all the eastern and western empires, Skythians and Bactrians of every hue and kind, most ancient Teutons, Saci, and Saxons, the most primitive and most modern of the hordes of China and all insular peoples in every corner of the earth—the Nomads of the Ural and Central Asian steppes, and wandering tribes of Jews and other Arabs of Arabian deserts—all and each boldly claimed and proudly bore aloft their BASILEUS as a king and god, or demi-god, and meekly bowed before him as the symbol of health and generative power. I shall by-and-by shew that this Greek term Basileus is no empty

¹Baldwin's Pre-historic Nations.

one in regard to him, who in all these lands was a king, and whose figure on banner shield, helmet, or forehead, denoted royalty or the bluest of “*blue blood*.” Blue was his colour, and perhaps we owe to Phallic royalty this very term of purity in lineage; for Siv’a name was *Neel-Kanta*, or the blue-throated one, as well as Esh-Wāra, the Lord of Love and King of the Gods; for in *Esh*, we have *Es*, Hesus, or Esus, near relatives of Ash and Ashur, Eshar and Ish-tar, where *Ur*, may be *Light*, and *Ar*, the Sun.

The Emperor Aurelian mentions capturing from Zenobia the *Persici Dracones*¹ who were allies of the Persians of those days; and Eusebius says that Persians “all worshipped *First principles* under the form of Serpents, having dedicated to them temples in which they performed sacrifices, and held festivals and orgies, esteeming them THE GREATEST OF GODS and the *governers of the universe*.”² The “*first principles*” were typified by two upreared Serpents on each side of an egg, as in my Fig. 34, and Plate IV., 3 and 9, which afterwards became spiritualised into “good and evil striving for mastery” over the world—which spiritualisation, however, seems rather too advanced for the primitive artists. It is more likely that the symbolism in figure 34 was the very natural one of the male and female guarding their joint result, and that any “contention” over the egg is no more than that we so commonly see in nature of the mother’s anxiety for her young, and doubt on her part as to the male’s doings in regard to them; for males are not always to be trusted in rearing their offspring.

Mithras is often seen with a human body, a lion’s head, and round him a large coiled snake, and with such inscriptions as “*Deo Invicto Mithri, secundinus dat;*” his usual sign is a youthful countenance with “*Invictus*” written below; he is *Azon*, or *the god Zon* with the zone or belt; and from his winged forms, no doubt, the Hebrew seer Malachi got his idea of “the Sun of Righteousness.” The Greeks, although calling the Serpent Daimon or Demon, yet for the sake of brevity in writing, says Seldon, they made the hieroglyphic I give on page 228, Fig. 99, VI. 2, and of which VI. 3-4, and VIII. 1, are but variants, thereby shewing that they considered the Serpent as the *active* power of the Sun, the male in that ring through which man is usually seen appearing. Curiously enough, as the reverend writer of *Serpent Worship*—who reminds me of some of the above—says, this is almost exactly the plan of the Abury remains; and if Britons will still persist in cutting out huge men and animals on the turf of their hill-sides, there is nothing strange that in ancient days they would have *indelibly*, as they thought, marked out with sacred upright stones, which no ancient peoples would on any consideration remove, this sacred Solo-Serpent-sign of *Δάμων*. The Serpent coil, in most old Assyrio-Kaldic and Persian figures, runs through the circle, as in the two figures, 99 IV. 3-4, in the first of which we see our heir-apparent’s symbol or its origin. Wings or feathers denote, as elsewhere shown, virile power and ubiquity; also swiftness.

In the days of universal Serpent-worship, *Ops*, who is also *Rhea*, was by Greeks called *Op-Is*, and by the Egyptians *Apis*—always a very Ophitish name, and one

¹ Deane, 47, quoting *Vopiscus Hist. Aug. Script.*, 218.

² *Præp. Evang.* I. 42.

conferred on many gods, as well as goddesses. Even *Ool-Kan*, “the Lord of Fire” (Vulcan) was, says Cicero, called Ops, and the offspring of Ops and Terra; Diana and Vesta shared this proud name with Rhea, Cybele, and Juno. As, from a literary point of view he was “*Passion*,” emblematically the Serpent really represented nearly every god and goddess; and in nearly every land, from the sacred cone of Japan in the East, to the oceanic base of the Andes in the West, he was the *king of hills* as well as *king of men*. In the eyes of the ancients, his sacred figure made every object on which it was traced, whether a temple, wall, pillar, or rude stone, at once most holy; and the starry sphere, as well as earthly ball, seemed full of him; he was all wisdom, and opened the eyes of the blind as well as the dark gates of futurity; nay, he inspired men to unfold the darkness of the past, and to reveal the cosmogony which the gods had veiled; he healed the sick, comforted the afflicted, gave joy and offspring to those who long for such, and prosperity and power to nations. These may rise and fall, nay, all be submerged in a universal cataclysm, and buried under the waters of the ocean for many months; yet he—Pytho—rises to shine out again as powerfully as ever in the so-called new world. He was more powerful than Jehovah, or Jhavh, or Jahve-Elohim, for he it was who at once spoilt, say Jews and Christians, all the “very good” that was said to have been created and who therefore forced Jehovah to wipe out his great creation after he had done his best to improve it for over two thousand years. The new creation, at once and universally, again acknowledged Pytho’s sway, and has, and ever must hold empire unbounded and invulnerable, against all assaults, save those directed by scientific and rational mental culture.

All persons, especially ascetics and those who for private reasons eschewed carnal desires, shunned the Serpent, calling it Woman, and a burning fire, whose very touch all were to beware of, so that we find our god female as well as male. In the Greek mythic tale of creation, Pandora was woman, on whom the gods had lavished all the treasures of their beneficence, mental, moral, and personal, and whom Jove sent to corrupt man—the new creation of Prometheus, so that Pandora is here the Serpent. But so was Zeus, as well as the Sun, Fire, and Water, for all these terms and attributes are applied to him at times by the Greeks and the Assyrians. The Serpent, or Fire, was the first god of the Trinity of Nineveh—great Hea-Hiya or Hoa—without whom there could be no creation or life, and whose godhead embraced also the female element water. Hea, as the Serpent, was the “Ruler of the Abyss,” the חַיָּה *chavach*, cleft or cave, and “King of the Rivers,”¹ well as the Eve of the Jewish Genesis.

“*The enmity*” between this Eve and the Serpent (Nakash) is not comprehended by Christians; for, as Dr. Donaldson and other Hebraists have pointed out, the translation here is incorrect, or at least the meaning of her—woman—“*bruising the Serpent’s head*,” and it “*bruising her AKAB*,” is obscured; and necessarily so, as it is too gross to put before the ordinary reading public. Dr. Donaldson further assures us, as the

¹ *Ancient Faiths*, I. 86.

result of very extensive learning, that we may lay it down as a rule, *the Serpent always has a Phallic signification*—a remark very gratifying to me, as it exactly accords with my own experience founded simply upon *close observation* in Eastern lands, and conclusions drawn by myself, unaided by books or teachers, from thousands of stories and conversations with Eastern priests and peoples. *Jacob*, or IAKAB, is a very important word, regarding which I beg the reader will consult Dr. Inman's learned work (*Ancient Faiths*), especially about page 602 of his first volume. The quarrel between the mythic brothers—so important here to those who build on this feeble foundation the genealogy of their Christ—seems to have been merely what we in India so well understand, a quarrel between the Lingaites and Yonites, “the right and left hands”—the gods and Titans or Devas and Dāsya. Iakab יַעֲקֹב, Yakab, or Jacob, was, we know, a persistent worshipper of *pillars, erect stiles, מצבה* or *sun-stones*, which Rebekah was also; and no more devoted followers of Lingam-worship exist in India than women. Jacob¹ is a female name, and hence the change to Israel—a male name, that the people might be shewn not to be descended from a woman.

Of course all my readers—except Revelationists who have not been accustomed to exercise independent thought and investigation on writings they hold to be “*revealed*”—are aware, that the Hebrew tales of Yakob and Esau are myths, although we may freely acknowledge them to be most valuable myths, *which teem with history of a kind*, if we can only divide the wheat from the chaff. So also in the story of the creation in Genesis we have a very valuable myth, though a purely Phallic tale, such as my Indian brethren, and perhaps they only, can thoroughly comprehend. And here I would pause for a moment to state distinctly, that I am not one who would in any way seek to detract from the great value of myth.; for besides their own intrinsic worth, these stories also exhibit to us many phases of ancient life and thought. I would never venture, therefore, to condemn them, far less to call them forgeries and false. Myths I consider but history which we have not yet been able to read; and especially would I beg my readers never to understand me when I discard as untrue or unhistorical any tale, biblical or other, as implying that it is false and unworthy of consideration; on the contrary, I hold that we cannot too earnestly and patiently ponder over every ancient tale., legend, or myth, which all have some foundation and instructive lesson.

Mr Pococke states truly, that “the great myths of antiquity are not feelings embodied to relieve the mind; still less are they concrete images, fictions and inventions. Whenever an important mythos has existed, an important fact has been its basis. Great principles do not arise from identities; a national myth cannot be generated without a national cause, and a national cause implies *agency not invention*;

¹ See Origin of Legends about Abram, Isaac, and Jacob; by A. Bernstein, an important paper of Mr. Thomas Scott's Series.

but a theory based upon the evidence of *feeling* is as mythological as a myth itself.”¹ Grote says on this subject, that “the curtain which he, writing purely as an historian, depicts, is all the picture he has to show, but nevertheless the true picture is there, if we but contrive to lift the curtain.” Zeuses and Ios, Europas and Hellens, Titans, Toths, and gods *are all history* in process of incubation: we must unravel the skein and see the real actors, their acts, principles, and faiths.

This being so, it is necessary to proceed very cautiously if not suspiciously with all myths, and especially to watch over changes, however slight, in the names of gods, temples, mountains, and rivers, as these usually denote changes of ideas if not of faiths. This has been entirely lost sight of by Christians till quite lately, and nowhere is this care more necessary than in dealing with Hebrew writings, and especially with such roots or words as El, Ja, Elohe, Yahve, *Yachave*, Adonai, Shadai; and AR, AD, AL, OB, AB, ABA., or ABADDON, he whom the Christo-Jewish writer of Rev. ix. 11 and xx., mentions as the then hated, though long-loved *Apollyon*; *Abaddon*, thus spoken of, marks a change from Python to a purer Solar worship, at least on the part of the writer. Clement of Alexandria² tells us, that the great symbol of Bacchic orgies, “is the consecrated serpent,” and that when the Bacchanals have butchered their victims and feasted, like the Jews, on raw flesh,³ they crown themselves with snakes, and rush about shrieking “*Eve, Eva, Hevia, Havvale*—the female serpent.” Hevia is equivalent to Zoē, life, from, Greek “to live;” thus what is called “the fall,” ascribed to Eva, or Hevia the female, and Adam the male, becomes in reality the acts connected with germination, conception and procreation, and the destruction of virginity—regarding which the Jews had very unhallowed ideas. Everything sexual was held by the pious as irreligious, and indulgence was “listening to the voice of the charmer.” Adam “fell” from listening to Eve, and she from the serpent tempting her—details which merely assure us, that we have procreative acts signified in all stories regarding Hawa (in Hindostani, *Wind, Lust, Air—Juno*) and Chavah or Eve, or as the Arabs called it Hayyat, life or “creation.” “Eating forbidden fruit was simply a figurative mode of expressing the performance of the act necessary for the perpetuation of the human race, an act which in its origin was thought to be the source of all evil.”⁴ In the myth of Pandora the gods are represented as enraged at the creative act of Prometheus; and so even yet, as in all past times, a large and influential class of religionists have preached against the legitimate and healthy acts of marital intercourse, as tending to lower and defile the spiritual nature of both man and woman. In all such ideas it would seem as if the Zoroastrians had been the leaders, at least in Western Asia,

The Aryan writers of the Zoroastrian faith undoubtedly held that the procreative

¹ India in Greece.

² “Ante-Nicene Library,” iv. p. 27.

³ Ex. xxxii., which describes a veritable Saturnalia; also *Anc. Faiths*, I., 565.

⁴ “Anthropological Journal, July 1870, p. 102. Hawá is also Eve in Hindostani.

act, was a “fall,” or grievous if not mortal sin. The *Bound-de-hesch* saya (9th Yakna v. 27), that Meschi A, and Meschi Ane, that is A and Ane, were seduced by Ahriman in the form of a serpent, although the wise writers possibly only meant that A or Ar, the Sun, caused warmth which produced fertility, and did not mean their allegory to be crystallized into a hard and fast story, as the illiterate dwellers in Syria did, and after them Europe. All Asiatics looked on Sun and Serpent as at times almost interchangeable terms, but it remained for Jews and Christians to show the Sun, or Jhavh, as the worse Deity of the two, the bestower of curses and of death, and of a blessing—*labour*, though he gave it also to us as a curse. The Serpent remained in the memory and affections of most early people as wisdom, life, goodness, and the source of knowledge and science, under various names, such as Toth, Hermes, Themis, the Kneph or Sophia of Egyptians and Gnostics, and Set, Shet, or Shem of the Jews. Even the Mexican tells us that he, the Serpent, is the Sun, *Tonakatl-Koatl*, who ever accompanied their “first woman”—the woman “of our flesh;” their “primitive mother they said was *Kihua-Kohuatl*, which signifies a serpent.”¹ So that the serpent here was represented as both Adam and Adāma; and their Eden, as in the Jewish story, was “a garden of love” or “pleasure.” Truly, writes Mr Stanisland Wake, Vice-President of the Anthropological Society of London, “*the fundamental basis of Christianity is more purely Phallic than that of any other religion now existing, and its emotional nature . . . shows how intimately it was related to the older faiths which had a Phallic basis.*”² The italics are mine.

Quite in keeping with the Jewish idea of man and woman becoming debased on “knowing” each other, or “their nakedness,” is that habit—still prevalent in many lands—of self-mutilation “for the kingdom of heaven’s sake” (Matt. xix. 12); a doctrine which Christianity has probably carried to a more injurious extent than any other faith. Asiatics have rather yielded to the vice as a provision for life, equivalent to a caste or profession, or because they were in youth dedicated to a goddess as the Dea Syria or Phrygian Kubele, than for conscience or religion’s sake. Fathers of the Church, as Origen, Valentine, and a host of followers, set the fell example which in time emasculated and enervated the power of the great eastern and western empires, until the once invincible legions of Rome were no longer a terror to any nation—a matter which I will hereafter consider when speaking of the degrading asceticism introduced by Christianity. Thousands more than we can number, *women as well as men* it appears, and fervid Christians, still follow out this frenzy! In the Russian *Skoptsi* sect (from *Skopet* to castrate) we are told that many hundreds thus annually butcher themselves, and all for that wretched text which not one of the poor souls, nor indeed anyone else, knows who wrote or when. These Christian fanatics teach that

¹ “Serpent Symbol in America,” by E. G. Squier, M.A., as quoted in “Anthropological Journal,” July 1870.

² “Anthropological Journal,” July 1870, p. 226.

“the millennium will be when all are mutilated!” a doctrine somewhat similar to that of the ascetic Sivaite, who stands on a leg or an arm, or in one position till he dies, and preaches that heaven or Meroo will be attained by all, when every bodily feeling is thus destroyed. It appears that notwithstanding the severity of the initiatory ceremony, and the rigour with which the Russian Government tries to put down the Skoptsi, yet scores of converts are “added daily to the faith,” an astonishing fact in the records of religions. Such a sect as we may suppose, despise parents, whom they even call fornicators, as well as the saints of the Christian calendar and the civil power; they have initiatory ceremonies to teach this, say Drs. Kopernicky and Dennis writing on them.¹ The Skoptsi “*Sacrifice*,” is made at secret nocturnal meetings, amidst songs and great dancing, which is often carried on till they drop from exhaustion. The act is called the sign and *seal of God*, which marks, they say, the “Lord’s people,” as in Rev. vi. The emperor, Peter the Third, as a eunuch, and a sort of mythical “queen of heaven” called Akoulina, are worshipped by this sect, and by the Shaloputa, a variant of them. We may, perhaps, look upon these poor people as exhibiting that rebellion which, at times, springs up in our hearts when we find any acts or worship carried to excess. As surely as we have seen an abundant crop of Atheism spring up to check the superstitions of the dark ages, or indeed, of our own (and even Atheism has many good aspects, and is probably a proof of the love of the race for a purer faith); so in the Skoptsi, and Ascetics of Egypt, Assyria, India, Greece, and, no doubt, Mexico, do we but see that revulsion of feeling from a too voluptuous worship of Khem, Vool, Sivà, Priapus, or the Mexican generator, Triazolenti. That which is good in itself, and which the Polynesians called their “great sacrifice.”—the sight of which horrified even the sailors of Cook—is like all the emotional part of our nature, correct in itself, but most dangerous in excess and ever prone to take the bit in its mouth and run away with poor weak man and woman, plunging them into every folly and extravagance. Yet listen to what Mr Wake says, “*the Phallic is the only foundation on which an emotional religion can be based*,” which is, I fear, a stern but humbling truth. It is Phallic faith which taught us to love and honour our father and mother, to revere the rising orbs of day, and the seasons with their varied properties and fruits, and to enhance, as a fête or even sacrament, every social feature of our lives, as birth, puberty, marriage, conception, &c.; it glories in all manly manifestations of “*the great father*,” and every womanly office of “*the great mother*,” and it is undoubtedly the foundation of every past and present faith.

It was Ahriman or Satan, said Zoroastrians ages before Jews, who introduced the serpent to make man fall, which he did in the lovely garden of Ahura-mazda, where the poisonous monster was known as Angromainyus—“father of lies,” deceit, and every evil passion. Ahriman, says *Lajard*, was an old serpent, with two feet, a species of reptile we often see in Egyptian paintings, especially in the region of

¹ “Anthrop. Socy’s Journ., July 1870, p. cxxvi.

Sheol, or what our ordinary Egyptologists call “*scenes of the dead of judgement*,” see my chapter on Egypt. The snake *Bai* (very like Hai or Hea of Assyria) was one who guarded the portals of the dead, for the serpent is “*all the circle of Eternity in opening as well as closing life*. He is also the *Ruach* or “creating-breath” of Genesis, and Siva the king of serpents and father of the winds.

The serpent or satan, in his own person, may be held to represent the “male and female,” or sword and sheath (*zachar and nekebah*) of Genesis, under passion’s rule. The word *Pithon*, “the inflated On,” is compounded of פתח *Pathah* and *On* he who *expands*,¹ “cleaves asunder,” “decides,” &c. In the two Sanskrit words “Ananda,” the god of desire, and “Ananta” the serpent with tail in mouth representing eternity, and in Mary’s emblem “the vesica piscis,”² we see the full force of the reptile-emblem. It is by Ananta or Sesa that Vishnoo created all things. His vehicle was the thousand-headed serpent resting upon the waters of life or generation, which will be fully explained in my chapter on Hindoo Faiths.



Fig. 56.
VIRGIN AND CHILD
IN YONI.

Ananta, the serpent is said to do the necessary, though menial work of creation, from over-zealous performance of which, he caused or created wickedness, incurring Vishnoo’s anger. Some poems even represent him as an enemy to Vishnoo or true religion, which must only be understood in the same sense as the Delphic quarrels of Apollo and the Python. No Vishnooite procession or great ceremony is complete without the serpent, just as no great shrine of the Solar “God of Religion and Truth” is perfect which is not abundantly adorned with the Naga. At one of Vishnoo’s holiest shrines in Southern India—the temple of Tripaty in Tanjore—on the first day of the procession Vishnoo comes forth, *first* on a great gilt *Tree*; on the third he is borne aloft resting on a *gilt serpent*; on the fourth he appears resplendent as the *Sun*, and, doubtless, significant of *Fire* also; and on the fifth he is seen going to visit *Maiya*, or the abode of mirrors, illusion, and fertility. When he returns in state he is seen *again resting on the golden serpent*, and we know how serpents overshadow him in the greatest drama of creation.

Krishna, the eighth Avatār of Vishnoo, is a man devoured by the serpent who is there as a demon. Vishnoo in kindness, however, restores him as his incarnation, to life, and enables him (Krishna) to overcome the serpent. “Eternity” is represented as dancing upon this serpent’s “tongue of fire,” which reminds us of the Pentecostal narrative. I shew him as *Eternity* in Fig. 12, and with tongue of fire in Fig. 55, as lately, if not still carried in some Roman Catholic processions.

The story of Krishna’s war with the great Nāga runs briefly thus:--When a fair youth, called Bāsoo-deva, he was playing with a ball on the banks of the holy Jamna at Bachban, near Basai, which, like all rivers, is represented as a fruitful woman. Some say that, to refresh himself, he plunged into a deep pool; but others that

¹ See Inman’s *Anc. Faiths*, I. 70, and II. 497. ² The Vesica signifies a bladder, or purse.

his ball fell into the sacred stream then infested by the Nāgac—called here Kāliya or “black one”—who, afraid of the eagle, the great god’s vehicle, had fled from the regions assigned him by Vishnoo, and troubled and even rendered poisonous the holy river. The youth’s ball, and his plunge into the troubled water to recover it, awoke the Naga who enveloped him in his coils, and seized him with his poisonous fangs. We are then told that his foster parents Nanda and Jasooda, and his brother Baliram, found him in the coils still and motionless, *but smiling and in no pain*; and it is said the Naga’s attack poisoned Bāsoo-deva’s blood, rendering him what he was then, and for ever after represented and called, Krishna, or the Black One. In this fight we may perhaps consider parabled, *with other matter*, the Aryan war with the dark Nāga Dynasties of the aborigines. Krishna, says the tale, jumped and danced on the head of the snake, and would have killed him; but on the presention of his (the Nāga’s) wives, who represented their lost condition if deprived of their lord, he merely put him under subjection, making him leave the sacred river, and go to the Island of Rāwana, where he assured him that the eagle of Vishnoo would no longer molest him. Of course my readers will see the parable which runs through all this, as well, I believe, as glimpses at the early history and faiths of ancient India. The story runs on to say, somewhat parallel to that of Genesis, that God set his mark upon this Cain, so that no one might molest him. Though punished, the serpent of Eden as well as that of Hindoo story was let go free; surely a good God should have destroyed the demon.

In Numbers xxi. 6, we find that the Lord sent fiery serpents or seraphim (corresponding to scorpions in Deut. viii. 15), which, with the assurance in Isaiah vi. that “to Thee cherubim and seraphim continually do cry,” informs us that these creatures lived in close companionship with the Jewish Jhavh, just as the serpent did with Jupiter, Amon, and Osiris, and still does with Siva.

I know it is quite unnecessary to take so much pains to establish in the eyes of well-read men, a distinct, universal, and long-enduring Serpent faith; but I have met with such ignorance and unbelief on the part of many who profess to have looked into such matters, that I write this chapter to heap proof upon proof.

Europe seems to have satisfied itself that ophiolatry was a sort of rude Paganism which probably sprang up in the days of those—to all ordinary readers—most incomprehensible people, known as Koothites or Kyklop, &c.; who also dealt in cists or boxes, which ignorant, sceptical men presumed to call “arks,” as if such boxes had some connection with that ineffable divine mystery and poetic abstraction “*the Ark of (or for) the Testimony*”—a box, which with the Jews was used for keeping *two stones*, an “Eduth” or Testimony (which I shall shew to be a lingam), a baton or rod, and sundry other articles used by Diviners but which with most peoples was commonly used as a crib or coop for their sacred serpents. I will therefore here try to clear up this idea of ancient peoples, and especially Jews, speaking clearly, though I fear very unpleasantly in the opinion of many who call us “blind leaders of the blind.”

None of us can use another's eyes, but let us see that we all diligently use our own. My readers will now no doubt grant, at least in regard to all arks, except their own Mosaic one, that speaking broadly, arks, shells, buccinæ, trumpets, cornucopias, eggs, sistrums, and such-like. all signify the feminine principle or *fecundatrix generally*; and in particular, such deities as Isis of Egypt. the Multimammia, or Diana of Ephesus, the Maya, of the East, and Mary of the West, Rhea, Ceres, Kubele, &c.

An ark indeed is nothing by itself, just as a woman was esteemed incomplete or nought without her husband; and important and venerated as the ark was in all ancient faiths, it was chiefly so as "the dwelling, place of a god"—the place of creation or generation—mundane and mortal anciently, but spiritual and immortal said the peoples of these days—the Archaic Sakti "Grove" or female energy, though always merely so even then, in a sort of spiritual sense, such as Parvati is to Siva, and Lakshmi to Vishnoo. Creation there was indeed, but not brought about or manifested in any mundane way; nevertheless the ark without the god, and the god without the ark was imperfect in all respects, as a city without a king, or a church without a bishop.

When correcting the above—written several years ago—for the press, I observed, in confirmation of it, that the Rome correspondent of the London *Times*, of 8th April 1875, says the Roman Catholic Church still keeps up this idea in *fact* and *in deed*. As the ancient Temple or Dagoba was the womb or feminine principle of the god Siva or Bod and others, so the new Cardinal Archbishop Manning "was after his elevation," says the *Times*, "conducted to his church," which is here entitled in its relation to him, "bride" or "spouse," he calling it "SPONSA MEA!" The Cardinal is called "the bridegroom," and *the actual building* (the shrine of St Gregory) HIS SPOUSE, and *not* "the Spiritual Church, which is called Christ."¹ The *Times* correspondent writes thus of this "*Sacerdos Magnus*," as he is termed, going to meet "*his spouse the Church*." He stood reverently at the door, "when holy water was presented to him, and clouds of incense spread around him, to symbolize that in as much as *before the bridegroom enters the bride chamber*, he washes and is perfumed, so the Cardinal, having been espoused *with the putting on of a ring* to the Church of his TITLE, holy water and incense are offered to him, . . . when the choir burst forth with the antiphon—*Ecce SACERDOS MAGNUS*." We are thus assured, as far as this is possible, that the *Phallic idea*, and a *Phallic faith*, lies at the base of this creed; and we are reminded of *Apis* of the Nile wtering his palace for his "works of sacrifice and mercy"—terms applied to the duties of "the great generator," or *Great Creator*. The ancients all taught that their great one, Manoo, man, or Noh, נח, was in the great ark which floats "in the midst of the waters," and that the whole was "a mystery" incomprehensible to the uninitiated, or "unregenerate mind."

He who is lord of the Christian ark, is the Lord of all nations which the *Great Sacerdos*, or Pope, claims to be. He is, or was. till very lately, a temporal as well as spiritual head of kings and nations, so no wonder that the holder of the "rod," baton,

¹ [Qy. "Bride of Christ"; cf. the orthodox glosses on the Song of Solomon. — T.S.]

or “banner,” who occupies the place also of Moses to lead his flocks through “this wilderness,” *is always examined* as to his Phallic completeness before being confirmed in the Pontificate. This, we read in the *Life of Leo X., by Roscoe*, is required in the case of Popes just as *the Laws of Moses* required that all who came to worship their very Phallic Jahveh should first prove their completeness as men. From this we may conclude that eunuchs or incompetent men were “children of the Devil,” or at least not of this phallic god—a fact which the writer of Matthew xix. 12, and the Fathers, Origen and Valentine, and a host of other Saints who acted on the text, must have overlooked. Wm. Roscoe, the historian, thus writes: “On the 11th of August 1492, after *Roderigo* (Borgia) had assumed the name of *Alexander VI.*, and made his entrance as Supreme Pontiff into the Church of St. Peter.” After the procession and pageants had all been gone through, Alexander was taken aside to undergo “the final test of his qualifications, which in his particular instance might have been dispensed with.” The historian, of course, alludes to his numerous progeny, which, like those of “the holy people”—the types of the Christian Church, were, as we know, occasionally due to incestuous excesses. Roscoe gives a foot-note to explain matters more succinctly and authoritatively, to which I add a few words.¹

A man or a living serpent in an ark was called its “life” *zoē* or *hoe*, “joy” and “peace” and “repose,”—that on which we can rely. One of the Targums calls the serpent *which tempted Adam*—it does not speak of Eve being tempted, the *Hui* or *Huia*, so that we get the idea of the man in the ark, or chief of an ark, being a *manoo*, *mens*, or *menes*, the *mnr* of Phenicians and *Minerva* of the Greek; also *Nous*, *mind*, and *wisdom*, and hence, no doubt, Sir Wm. Jones arrived at the conclusion that, “Noah was the Indian Menu” allied to the Minos of Crete, the wise son of IAO and IO, as. Noah was of Jahveh. Eratosthenes tells us that “Mines the *Thebanite*,” that is *Mines of the Ark*, means “by interpretation *Dio-nius*,” who in this very feminine kingdom “was succeeded by Hermagenes” or him begotten by Hermes,² that is, Maha-Deva, king of serpents. Noh is indeed the leader” or “preceder,” as Higgins reasonably supposes. Moses makes him the *Husband of Gē* or *Terra* (Gen. ix. 0, אִישׁ הָאָדָמָה, *Ish ha-adamah*), which makes him Saturn. Where the moon was masculine, Noh seems to have been connected with this very snaky luminary, but it is usually said to be his ark; and curiously enough, “Osiris entered into the moon,” and impregnated her on the 17th of the month Athyr, *the day on which the Jews say that Noah entered the ark.*²

Let us now consider the object, and probable *origin of the article* which the Hebrews had inside their ark. They had no Serpent in it, though they had two stones and Aaron’s

¹ “NOTE 5.—Finalemento, essendo fornite le solite solemnità in *Sancta Sanctorum* a domesticamente *toccatogli i testiculo*, e data la benedictione, ritornò al palagio. *Corio, Storio di Milano VII.*, 980” It is said we will find the origin of this custom in *Shepherd’s Life of Poggi Bracciolini*, 149. *Toccatogli* appears to signify “the Toucher,” “Tip Staff,” or Baton (Dav. and Petronj’s Italian Dic.)

² Higgins’ *Anacalypsis*, I. 235.

³ Do., p. 526.

rod, which was at one time a Serpent. They carried about with this ark, the real and *bonâ fide* form of a Serpent on a pole,¹ which is a highly Phallic object, and which in India signifies Serpent and Lingam. The first God—Elohim, who preceded the God Jhavh or Yachveh of Phenicia, and whom the Greeks properly called ΙΑΩ (IAO), was clearly the Eduth who was sometimes put *into*, and sometimes on the top of his ark—the latter, of course, being the proper place when the people halted, as I shew in Fig. 76, page 194, where I put it between the pot of manna and the sprig of almond tree. This Eduth, we see from the Bible narration, was not made by the hands of artificers, like all arks and temples. Only after a long and very careful study of this and all similar faiths have I arrived at my conclusion as to the Eduth of Ex. xvi. 34; and so important is it, and so perplexing, perhaps, to those who have long looked upon the Jews and their faith as something highly monotheistic, and surpassingly better than the faiths of all other people, that I must here try and make clear the grounds on which I have come to this conclusion, for it is one which can scarcely be heard of by Christians without horror—viz., that the Jews had a Phallus or Phallic symbol in their “Ark of the Testimony,” or ark of the Eduth, עֲדוּת, a word which I hold *tries to veil the real object*.

This view is, I confess, not well supported by Hebraists or by the leamed; indeed, I do not know that it has ever presented itself to any one but that Father in this occult research—Dr Inman—whom I am sorry to say I have never met; and he has not given any one much encouragement here, though he has thrown out many clues towards the solution of the problem in his article *Ark*, Vol. I. of *Ancient Faiths*.

It is not likely that any Hebraists, especially of orthodox habits of mind, could here assist us, for the whole subject is quite foreign to those who have never studied this class of Oriental faiths, especially out of Europe. The Hebraist, like the judge on the bench, must follow his recordst and not *make* words or laws, but interpret these; so we must here look to men who practically know Sivaik faiths, and cannot be deceived by a blind in a word or words, but can gather up the meaning by analysing the old ideas, and who know by abundant experience that priests often veil, in language which defies philological research, what afterwards turn out to be degrading ideas of their god. It is here quite clear to us that if this Eduth was a lingam or “grove,” it would be very obnoxious; and I have already stated in my *Introductory Chapter*, pages 14 and 15, that the most orthodox Christians have acknowledged, that the tribes were ashamed of their personal God in the third century B.C., when all their writings and oral sayings began to be collected.

In the translations of that period, we are assured that they softened down the strong expressions where human parts were ascribed to God;² so we may be quite certain that in this word eduth עֲדוּת, or gehduth, we have an emasculated or mutilated word such as good Hebraists tell we have in the word translated as “emerods” in

¹ As it existed in Hezekiah’s days, I conclude it always accompanied the Ark.² Art. *Sept.*, S. Bible Dict.

1 Sam. v. 9; see page 5, before. Scholars say, that all they can make out of the Hebrew word *emerods*, is the signification of a “protuberance;” and hence, owing to the addition in the text of “secret parts,” they say *emerods* may be “bubos” which is, I suspect, only half the meaning, for we know the penalty which is said to have followed in the case of all other peoples who looked into arks or neglected their Phallic deity. There is, then, a length in Sivaik lore at which it says to philology, and even to the most learned analysts of its language, *through mere book learning*, “Thus far shalt thou go and no farther;” and I believe pure Hebraists have reached that stage in the investigation of this word *eduth*. The ark, I must repeat, was built for it, not it for the ark, see Exodus xxv. 16, and elsewhere. Of course it came direct from God, as do all *Palla-Diums* and *Lingams*; which is the universal fiction of priests, just as in the case of books, and moral and other laws, &c., with which they wish to indoctrinate us. This riddle of the *eduth*, or “*geduth*,” which had an altar and offerings long ere an ark or “testimony” (law or covenant) existed, can then be approached by paths apart from philology; and well it is so, else we would oft remain dark indeed, especially in India, were we to await—in Sivaik lore, the investigations of even this powerful arm of flesh; and this I have had abundant experience of in studying as I have done, and in some original tongues, the occult nomenclature, rites, and customs of *Lingam-worship*. My poverty in Hebrew has been somewhat compensated for by having a tolerable smattering of several Oriental languages in, which I learned how dense is that veil which modern as well as ancient priests throw around their gods and rites—a veil intended not only to defy all philological approach to their mysteries, but to hide these from ninety-nine hundredths of their followers as well as from their scholarly co-religionists. No one can read of religious matters in even *ordinary* Tamil or Telogoo, not to say in the *high-flown* and orthodox writings of Eastern priests and mystics, without meeting the impenetrable curtain with which they so easily hide all from the vulgar gaze. To do this is pious; so let us approach the subject of the *Eduth* on grounds which I think are much more sure than. even those of philology.

All Africa, Arabia, Syria, and Phenicia—indeed all Asia, aye, all the world—bowed to stones, as these volumes will, I think, abundantly shew, if others more able have not already done so; and why should not poor Jews bow to stones? Why should not these poor quarriers and brickmakers of Lower Egypt and Idumea, who had this time been expelled. from Egypt, as the most reliable writers assure us, for dirt and diseases connected with uncleanness? They *anointed* them, and rejoiced in calling their deliverers, such as Cyrus, and the great and long-expected one, “the MESSIAH,” which is a name of *Maha-deva* as the especially and *continually* “ANOINTED ONE.” They were slaves, and the lowest of the low, in that land which tolerates more filthiness than most. Of course the gods or idols of such a race, if any at all, would be of a still lower type than those deities which are common to similar labourers in Asia; that is, gods represented by round or conical stones (female or male

symbols), stuck upon a little altar of mud under any tree or shade near to their works; it would be decorated by the women with rags from their coloured garments and smeared with any oils or pigments which they could get hold of, red or yellow being preferred. We know that such humble Sivaik altars abounded and were adored from time immemorial all over Africa; as indeed they are still. Christian converts stated, as cited in page 106, that they worshipped such up to their conversion.¹

It is in vain to ask for light on the subject from Jews or even European-Jewish students; they, like Christians, are, I have found, for the most part quite ignorant of the ancient symbols and gods of their faith; the first idea of the ark and its mysteries has as completely passed away from the Jews of Britain, and even of Asia Minor, as have the Serpent and Solar faiths; which were once those of our ancestors, faded from our ken. We must go to the so-called general history of the facts, or *acts* of a faith, and study what other peoples did to know what Jews did, what was then and now going on under the same circumstances on similar altars; doing this, and taking for the present their own statements, as facts, and the occurrences *in their order of time*, what do we find?

Exodus xii. 37, 38—A “*mixed multitude*” of Jews, Egyptians, and hybrids, numbering, they shew, some 3,000,000, left Egypt by Rameses and Succoth in the month of Abib, or the vernal equinox, “Eostre.” xiii. 18-21.—Their god Elohim led them a round-about way from fear of the Philistines frightening them back again,² and guided them by smoke in the day time, and by fire at night. Ex. xvi.—The tribes had in one and a-half month reached the wilderness of Sin, between Elim and Sinai. Their gods Elohim and Jhavh, or “*Jhavh their Elohim*,” have all along been spoken of by them, though this is, I think, an interpolation; but *no altar, tent, tabernacle, or ark is spoken of in this chapter, nor up to this date in the Bible do we know of the tribes having such*, when we suddenly hear (verse 33) Moses say to Aaron, “TAKE A POT OF MANNA AND LAY IT UP BEFORE THE JHAVAH;” and verse 34, “AS THE JHAVH COMMANDED MOSES, SO AARON LAID IT UP BEFORE THE TESTIMONY,” or EDUTH! What then, was this Eduth which stands for Jhavh? for no “law” or “testimony,” not even fixed place in which to lay such, then existed! Clearly this was their Beth-el or “Rock” which we find in so many instances is the principle god of the Old Testament; see some details of this in page 103. Exodus xvii.—In this chapter we come to the FIRST ALTAR OF THE TRIBES, and it was evidently not built in the manner which their deity liked, for he *afterwards* gives out from Sinai, which they do not reach till the xix. chapter, or after three months marching, the way in which his altars are to be erected (xx. 24-26) viz., of mud, or unhewn stone without a step, in case

¹ Arnobius, of the 4th century A.C., wrote thus, see *Ar. Adversus Gentes*, trans. by Bryon and Campbell, T. & T. Clark, Edin.:—“I worshipped images produced from the furnace, gods made on anvils and by hammers, the bones of elephants, paintings, *wreaths on aged trees*: whenever I espied an anointed stone, or one bedaubed with olive oil, as if some person resided in it, I worshipped it, I addressed myself to it, and begged blessings from a senseless stock.” ² “600,000 fighting-men” need not have feared.

the god sees “their nakedness,” shewing us that this deity was a smalling lingam emblem, which, if a person stood beside, or on a level with, dressed only in the long loose robes of Arabia, and not much of these in the summer season, he would probably expose “his nakedness,” to the god. Illustrations follow shewing the kind of altar and deity, and the probable order of advancement of such Phallic architecture.

It is not seen from the 15th verse of Exodus xvii. what kind of altar this “*Jahweh-Nissi*” had, but in all probability it was a hastily-thrown-together karn of stones with the Nissi or standard stuck in the centre, a still common enough deity among all rude Eastern people, and especially so from Cape Koomari to the table-lands of high Asia. Hooker, in his *Himalayan Journals*, also shew us these among the glacier torrents of the Upper Himalaya, and every picture of Tibetan and Tatarian rites and cult gives these equally clearly. It is one we may meet with two or three times in any morning’s march among most of the hill aborigines of India, and so also, say travellers, all over Central Asia, Mongolia, China, and Japan. I may quote, in confirmation of this assertion, the following from a paper read before the Royal Geographical Society in February 1874 by Dr Bushell, physician to Her Britannic Majesty’s Legation, Pekin,¹ in which we have the result of a most interesting itinernry he made outside the Great Wall of China in September and October 1874. On visiting, he writes, the lake of “Ichinor, some three miles in circumference,” he came upon “TENGRİ OBO, *one of the most sacred hills at which the Mongols worship.*” It was only “a smooth grassy elevation raised a few hundred feet above the general level of the plateau,” but sloping up from the south edge of the lake, *a situation Phallically correct.* The Doctor continues—“It is crowned by a karn of stones heaped up AROUND A CENTRAL POLE, and hung about with strips of silk and cotton—a relic of ancient nature worship,” of which I give many an example, notably so from the Arablian deserts, but which is equally applicable to this Mongolian one. In one illustration, the god is a tree, because trees are generally to be found suitably situated; but where they are not so found, then Phallic-worshippers merely place the stem of a tree, or, which is the same thing, a pole, rod, or standard, all emphasizing the part of the tree which they more especially desire to symbolise. It appears that this Mongolian karn and pole had an *ark* like the Sinaitic one; not the grand and impossible ark which is described to us by some after interpolator of the 25th and following chapters of Exodus, but a mere box or “*ark of wood,*” which Deut. x. 1 says Moses was to make, as it were, on the spur of the moment, in order to carry more carefully the two new stones which the Deity said he would re-engrave for him. Dr Bushell writes: “*On one side of the kairn a wretched wooden box was placed enclosing a porcelain image of Boodha,*” and one no doubt as symbolic of the great prophet as the obelisk is of the creator Osiris or Jove, and the Eduth or rod was of Yahveh or Yachveh. “It was odd to observe,” says the Doctor, “our priests’ look of unutterable horror when one of us

¹ See Jour. Royal Geo. Soc., Vol. XLIV, for 1874, pp. 78, 79.

unwittingly offended, by climbing to the top of the karn to get a better view of the country; he afterwards made not a few propitiatory *kotows*." It would, no doubt; have fared much worse with him who ventured to climb on to that "JAHVEH-NISSI" upon the slopes of holy Sinai, than it did with Kora and his company, or poor Uzzah who tried to steady the toppling-over "ark of the testimony."

We would like very much to know the meaning of the Mongolian name of *Tengri-Obo*. The latter part is very serpent-like, and occurs among a race of determined Serpent or Dragon-worshippers. Dr Bushell says, at page 84, that "OBO is a kairn covered with ragged streamers of silk and cotton tied to sticks," so that it may signify "a Serpent-shrine." *Tengri* may be related to *Tenar*, *Tenaris*, the thundering Jove of Kelts and Romans, &c., or more likely, he is the great founder of Japan, "TENSIO-Dai-Sin, or TENSIO the god of light whose temple was called NAIKOO,"¹ which I take it is in Sanskrit *Naga*, and in various idioms *Nak*, *Nakoo*, *Nagoo*, &c. *Tensio* has a cavern near his temple, where he is at times hid, "when no sun or stars appear." He is the "fount of day," his priests are called *Kanusi* and they occasionally exhibit *Tensio* as a great deity sitting on a cow, which may make him *Osiris* and *Siva*; anyhow, in TENSIO we have the Sun, for "Japan is the kingdom of CHAMIS, whom we hold to be the same as SCIN, the origin of all things"—the words of a Japanese emperor to the Portugese viceroy in 1585.² The result is thus the same in Mongolia, Japan, and Ireland, viz., that the erect object, whether wood or stone, is the Sun-stone. the *Akro-polis*, or *Jahveh-nissi*, or god, the pole of fertility, which connects the Sun and Phallus. The *Polus* or *Nissi* on an altar, mount, or karn of stones etc., is a polis on an *Akro*, or *Akro-polis*, which in time came to mean a place or city around which tribes congregated and built. We must take our stand here, even should students of modern Greek object to *πολις* being *πολος*, Latin *polus*, a pole, for all Eastern travel shows us that the shrine of a god, who at first is always the obelisk, or "standard," or "creating one," is the centre of all old cities—just as fine old trees became sacred centres, this from *Mamre* to *Vienna*!

In this case. the wandering Edumeans had, by means they believed of their Phallic god, gained victory over the great *Am-el*, *Ham-el*, or Sun-worshipping tribes, under the shadow of Dio Nissi's Mount Sinai, and this by holding up the wonder-working "rod of God" or *Elohim* (Exod. xvii 9), for he was a deity of *Thyrsi*, *Kaducei*, and such emblems, and would be appropriately called the *Jahveh-nissi*, or "Lord of the standard." The victory was obtained not by the skill, numbers, or bravery of Israel, but *only* by Moses standing erect, or sitting on a stone on the top of a hill, holding up this baton with both hands, which he did, till so tired that *Aaron* and *Hur* put him down on a stone and "stayed up his hands" till sun down. One is thus led to connect the scene with solo-phallic lore, and with men who used to stand on the Phallic

¹ Holwell's *Myth. Dic.*, 108.

² Do., 109, and Bryant, iii. p. 553.

pillars of Syria, see fig. 16 of Dr Inman's plate v., vol. ii, and this other which he gives us at page 491 of the same volume, exemplifying the Phallic pillar,



Fig. 57.
MOSES, EXODUS xvii. 9-11.

on an altar, or a mount of sacrifice, but which may mean something more; I give many figures of the Phallic Thyrsus and Serpents. The two supports of the man Moses on this occasion are suggestive. Hur, הור, says Inman, is the moon as a male god, and was a deity in Babylon and Phenicia (i. 96, 596); whilst Aaron, אהרן, or Ahur אהר, is held to be the *air*, later *Aer*, and Greek Ouranos, probably *light or brightness* and *heat*, with the root אור, or *aur*, or *Ur*. Hebraists tell us that אר is "one of power" or *strength, who extends, is firm like a tree or mast*, etc. (see Inman, i. 277). *Aer* was one of the second Assyrian triad, in conjunction with the sun and moon (p. 176), and *the sky*, or air, whether *Jupiter tonans* or *pluvius*, is the connection between god and his children—between the sun and his earthly ark; and this link between Jhavh and his people Israel, was here *the high priest A-aron*. If the A at the commencement is held to be prosthetic, and the two last letters merely *formative*, as we have many instances of (*I-esh-wāra* and *Par-vati* are in point), then we have *Hur*, as an *Omphi* or mouthpiece of the deity, precisely similar to Hermes, who had a blossoming club, which gave life and dealt forth death; who originated worship and sacrifices, and taught eloquence—all points, in which Aaron excelled, see Ex. IV. 14-16 and onwards, and Dr. Inman, under *Art. Aaron*. It is mere trifling with Israel's God to tell us, that we over-reach ourselves in likening a man on a hill top with a rod, and two men supporting him, to a Phallic triad, for these here are clearly no mere men, and this no mere rod. The figure, and then the group, swayed warring thousands and determined victory, which neither skill nor numbers had any effect over; so it is our duty to try and see what God is here, and how he manifests himself. Immediately after the victory, the god is brought down from the hill, and we may conclude that "his rod" Nissi, or a pole emblematical of "*the rod of Elohim*," which had given the tribes the victory, was erected on this altar, which thus takes the place of the erect man Moses seen on the right hand of the figure. This *Nissi*, which I take to be merely an enlarged edition of the Rod, as the outer columns of temples or the obelisks of Egypt were of the rods of the priests of Egypt, was then their *god of victory*, and the Jews say they had only one god, which none dare make light of, nor would wish to do so, for he gave victory on the very easiest of terms; he had but to be erected, to discomfort Israel's foes "from generation to generation;" his rod budded as did that of Bacchus, see Figs 5 and 9, Pl. V., turned into a serpent, cleft asunder rocks and seas, and was therefore in all respects a veritable *Soter kosmou*, so that no wonder the tribes kept the God's symbol carefully shut up in their "holy of holies."

These two figures seem to embrace the same, or a very close similarity of

ideas; the man Moses on the mound, is a veritable Beth-el, or oracle of the god, and so is this Phallus on the altar which is reduplicated here by a man upon

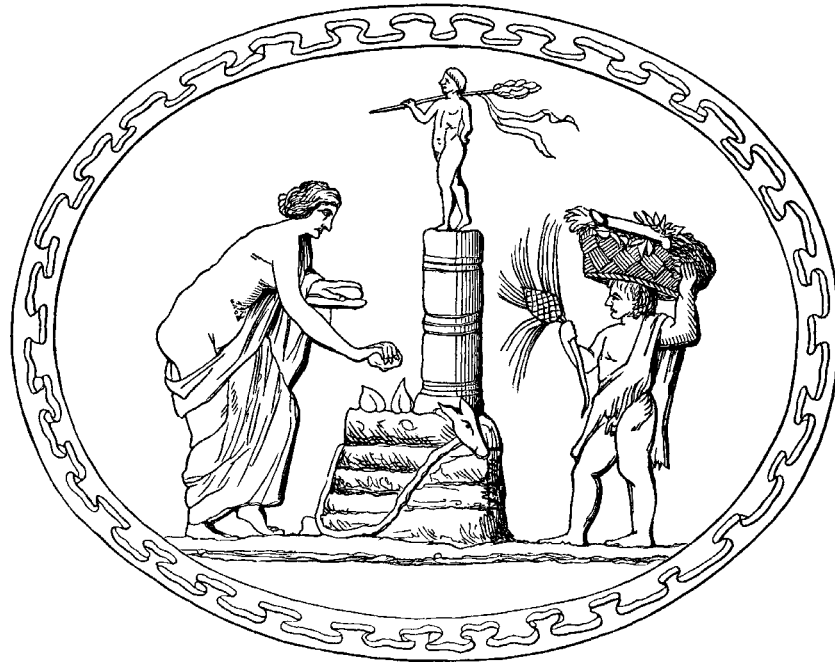


Fig. 58.—WORSHIP OF BACCHUS.

it again, who holds a budding rod with serpent streamers. Regarding this last, Dr. Inman writes thus,—“In this we notice the peculiar shape of the altar, the triple pillar arising from it, the ass’s head and the fictile offerings,¹ the lad offering a pine cone surrounded by leaves, and carrying on his head a basket in which two phalli are distinctly to be recognized. The deity to whom the sacrifice is offered is Bacchus, as figured by the people of Lampsacus. On his shoulder he bears a thyrsus, a wand or Virga, terminating in a pine-cone, and having two ribbons dangling from it; . . . the thyrsus represents the Linga, and the pine cone its appendages” (pp. 491-5, vol. ii. *Anc. Faiths*). Dr. Smith’s *Dict. of Antiquities* tells us, that this “thyrsus of Bacchus is called a spear enveloped in vine leaves, whose point was thought to excite to madness; . . . very frequently a white fillet was tied to the pole just below the head.” The vine leaves, conically arranged, often take the place of the pine cone, all having the same meaning. This figure 58, is copy of an ancient gem depicted by Maffei (*Gemme Antiche figurati*, tome iii. pl. 40). The pillar is divided by fillets precisely like that of the supreme Polynesian god *Terao*, of which I give a drawing further on, and I cannot help thinking that the twining scroll, running about the altar, is the serpent, which, if so, makes the picture as complete and perfect an illustration of the worship of generative power as any I have come across.

In regard. to the supporters—Aaron and Hur, of Fig. 57, and the whole group, I need only say that I have seen many similar, from furthest West in Mexico to the furthest

¹ See Faber’s *Pag. Idol.* III. 130 as to the head of the Ass, and offerings.

east. It is, I think, a sample of one of those strange features of early religions such as visitors to our Indian collections in museums must have often seen, where a group of devotees or fanatics form themselves into the shape of a god and his vehicle, as Vishnoo riding the Eagle; the Sun-god, his chariot and horses; Kama, her love-bird, &c. The great figure is often built up on a basement of four men or women, who form the legs; and by extending their arms, support other upright figures, or else reclining men or women, who again carry others, and so build up the body, head, &c.¹ In this case we have the *clear fact*, that in the eyes of all Israel the three men on the mount over the field of battle, engaged in supporting “the Rod of God,” *actually represented their Elohim or Jahveh Elohim himself*, and well indeed did they call him a “God of Battles.” He was a veritable *Jupiter Victor*, bound by covenant to give them victory over all their enemies; and a generator who was “to increase them from generation to generation;” and one especially required therefore at this time. The feud with the Amaleks had become one of extermination, and the leader had assigned as the reason for raising an altar to Jehovah, or rather *Jahveh-nissi*, that “*a hand, the standard of Jah will have war with Amalek from generation to generation*” (verse 16); so that the god of greatest generative capacity was he whom such a people joyfully looked to for victory, and Siva is the god of the hand. Figs. 57 and 76 give this *Almighty rod*, and its equivalent emblem—the Eduth, before which stood the pot of manna as the true god-idea of the tribes at this period of their history, and it seems absurd to credit them with any higher one. It was his holy hill, Nisiah or Sinai, that they were warring to approach to, for he, Siva, is “a mountain god,” and on its slopes did they as it were become men, and receive his *Testimony* or two Stones, and an Ark, his Sakti, for she was also the “mountain goddess,” great Parnāsi or Parvati. Here it was then that THE SECOND ALTAR of the tribes was erected, but not for some time after the first altar to Jhaveh Nissi in Rephidim or Sinai, had been reached, and for an unknown period been their residence; here we learn from xxiv. 4,



Fig. 59.—LOCH STENNES AND HARRAY, ORKNEY.

that they erected their SECOND ALTAR, which was a gilgal or stone circle, evidently like the stone circles of *klachans* of Keltic lands—a group of twelve monoliths under the great Phallic, and I believe, triple cone of Sinai. See Col.

Forbes Leslie’s “Early Races,” for many similar altars, and this one, Fig. 65, which I give as the cone and stone circle of *Loch Stennes and Harray, Orkney*; the reader will find it fuller in that writer’s frontispiece to vol ii., E. R.

In speaking of the *first and second altars of the tribes* which it is customary to consider here erected in the last decade of the fifteenth century B.C. but which modern orthodoxy grants as more probably in the thirteenth century B.C., I have not counted the altars of the patriarchs (1900 B.C.), said to have been dead more than 400

¹ Two very good samples of such a *god-like group, forming one deity*, may be seen in the Indian Museum.

years before the Sinaitic wanderings (1490 B.C.), because during all this time the tribes had existed in Egypt only as poor oppressed slaves, knocked about from public work to public work, and we are therefore justified in assuming that whilst in Egypt, they had always been in an utterly disorganised state, and perfectly illiterate—more so than any band of African slaves in the West Indies and America, in the worst times of such slavery. This being so, these Jewish slaves could not have carried forward the ideas of their ancestors, nor avoided adopting the most superstitious beliefs and rites of the lowest and most depraved classes in Egypt, even had they cared to remember the Betyls of Jacob, and the little Lingam idols of Rachel. Up to the days of David these Edumeans were poor and uncivilized beyond that of almost any tribe we now know of, save a few small ones here and there, who still wander about with no weapons save bows and arrows, stones, slings, and sticks. Up to the days of Saul (1090 B.C.), “there was no king in Israel, and every man did that which was right in his own eyes,” and (as the keen but very fair investigator of the Hebrew history, Mr. T. Lumisden Strange, here adds) “it was anarchy socially, politically, and, as the position of this sentence occurring in the midst of Micah’s idolatrous ways shows, *also in religious practices*. . . . There was no safety in the highways, and travellers resorted to by-paths; the villages were deserted, and the people, surrounded by hostile races, unarmed.”¹ For Deborah, the valiant prophetess, twits them asking if a spear or shield can be found among 40,000 in Israel? (Jud. v. 8). One great hero had distinguished himself before Deborah’s day by slaughtering “600 Philistines,” but it was with “an ox-goad,” and another killed 1000, sometime after the days of this Joan of Arc, but he also had only the “jawbone of an ass;” and the mighty David had to start on his war with giants with nought but a sling and a stone, and was glad, says Mr. Strange, to arm himself with the giant’s sword. Even up to the beginning of the tenth century B.C., “there was no smith found throughout all the land of Israel; and the tribes had even to go down to the Philistines to *sharpen* every man” his agricultural instruments! the Philistines only permitting them to have “*files!*” and in the day of battle none save Saul, and Jonathan his son, had either sword or spear! (1 Sam. xiii. 19 to end.) It is clear that the tribe occupied, *and only on sufferance*, the high and wilder parts of Syria, and “did stink” in the eyes of, or were “held in abomination (xiii. 4) by the Philistine” kings and princes who ruled the country; they were troublesome, and made raids, but when attacked in earnest, “they hid themselves in caves, and in thickets, and in rocks, and in high places, and in pits!” (verse 6).

The idea of such a tribe building an ark, or even tabernacle, &c., such as is described in Exodus xxv. and onwards, in the deserts of Sinai, about 1500 B.C., is therefore preposterous; and we do not require Bishops of the Church to tell us that these chapters here are all interpolations, nor yet Hebraists to explain that the Eduth and Jahveh-Nissi of such a tribe, is philologically incomprehensible. Common sense, if allowed to range freely over the histories of all similar people, assures us in a

¹ *Legends of Old Testament, Hebrews*, pp. 144, 5: Trübner, London, 1874.

manner which no hidden words or language can gainsay or impose upon, that these poor wanderers worshipped in the crudest and grossest manner the organs of procreation, symbolised by poles, rods, arks, "groves" and such like. Nevertheless, let us turn to other parts of the Bible to see the after-signification of *Nissi*—the banner or standard. This word occurs twice amongst other very relevant matter in Solomon's love song. In ii. 3-4, the "love-sick" one says, "as the apple tree amongst other trees, so is her beloved one among sons;" that she is in raptures sitting under his shadow, and that when he takes her to "a house of wine," in his *Banner* or *Nissi* over her is love." I need not repeat the rest, here so gross. In the 6th chapter this "banner" is described as fierce in love. In Isaiah lix. 19, we learn that "the Jhvh's" spirit is a *Standard* against the enemy, as was the Rod of Moses; and in Is. xi. 10, that a *root* of Jesse: is to stand for an Ensign among the people; so that we have here the Toth, obelisk, or Sun-stone, and that *Standard* or *Banner*, as with *Serpent*, *Hand*, or *Eagle* on summit, (Fig. 53, page 134), such as we know the Roman legions followed and bowed down to. We know also that the Jews seem to have retained their Serpent and Pole more continuously than their ark, which is natural; as it was no money value nor use except for worship, and was an object too universally revered to be injured by any of their many conquerors and masters. It is reasonable to expect that the tribes had sacred poles and pillars, for every civilized people had these, which the wide-travelling merchant princes of Venice imported into Europe, planting them all about and over that fine old Venetian shrine, appropriately dedicated to that unknown writer—MARK, but well-known *Lion*, a brave and salacious old emblematic deity whom wise Priests purloined from Sol's world-wide faith.

It has been said, and not unreasonably, that we are not to assume that the serpent pole was a great unwieldy flag-staff, but rather a Kaduceus, which priests held up as an exorciser, as later priests hold up a cross, with or without a man on it. From the important part which I have shown tree shoots or stems to have played in Phallic faiths, especially in Africa and Asia, and what we know of Phœnician Venuses and wooden idols among many peoples, the expression of Isaiah as to "*the Root of Jesse*" standing for an ensign has a real significance. My plates VI. to VIII. give abundant examples of such "*root*" and "*stump*" and tree gods. Mr J. T. Wood also, to whom we are so much indebted for his searching out "Diana of the Ephesians," spoke thus in a late lecture of this "*root*" deity. "The Goddess Diana was first represented as a *simple tree stump*, and afterwards as a motherly fostering goddess of earth, vegetation, animals, and men, of which many figures are given; all Asia Minor abounded with these rough and shapeless ideas of this deity, whom the Greeks called Artemis." She was old when Herakles founded Ephesus in 1250; although flourishing still when it was one of the Ionian confederacy, under Androcles in 1044 B.C. In the third century A.C., this famous temple was entirely subverted. If, then, the temple of Diana had only "*a simple tree stump*," we have not a shadow of excuse for

saying that the Jews had anything so good, especially if they desire to antedate their *Jehovah Nissi* to 1490! All armies used a *bonâ fide* standard to support *bonâ fide* images, as serpents etc., and so, no doubt, did Jews who would not be likely to understand woven or painted symbols, but be ambitious to carry, like all nations, a *real rod* or baton, like that of Mercury or Hermes. As in the case of all standards also, this would be revered and worshipped like a god by the soldiers as well as generals who led "the armies of the Lord." The Syrian and all Arab tribe were inveterate mountain-worshippers, as will be made very clear as we proceed; and that Sinai, as a great conical, dark, frowning and, perhaps, fiery mountain should be "THE MOUNT OF GOD," was quite agreeable to the views of all sects in the Jewish camp. So we see, that as soon as the wanderers came near to Sinai, all understood that Elohim or Jahveh was there; for it is related, *as a mere matter of course* (Exod. xix. 3), that immediately Moses approached the hill, the Yahveh "called unto him out of the mountain," and "Moses went up unto Elohim." Then follows one of those strange eastern tales, in which we are told of mighty trumpeting, the rage of the deity, and a host of puerilities, such as we so often read of in temple-tales in India. The people are warned again and again that Jhavh or El is a violent god, constantly apt to "*break forth*" in ungovernable rage; that whatsoever creature even touches the mountain with his hand shall die; that the cloud and the fire, lightnings and thunders, and loud trumpeting, are his manifestations, that the people are to sanctify themselves in Phallic fashion by not going near their wives, &c.; all of which, however, comes to nothing, and the next chapter opens, with, it is justly suspected, an interpolation of the so-called "Ten Commandments" or rather, "ten word," regarding which, see Bishop Colenso's excellent Lecture viii, on *The Pent. and Moabite Stone*.

Chapter xx. ends with the tribes being instructed not to make gods of silver or gold, and how to make altars; verse 22 being apparently the beginning of the celebrated "Covenant" or "Law of the Lord," which ends in the xxiii. chapter, and which Bishop Colenso thinks may be eleven hundred words, and as such, have been engraved on the four sides of two stones of about 3 × 2 feet; but this is not my idea of the stones of ancient gods.

Thus, not till the tribes had been for some time at Sinai, did they *know anything of their after altars, sacrifices on them, tents, tabernacles, arks, or laws or writings*; so we crave to know what our Eduth of xvi. 34 was, which, when Moses built the ark of xxv. 16, he was to put into it,—"*that Eduth which I shall give thee*," not what you can obtain, or make for yourself, like an ark, altar, or temple, but a real PALL-DIUM, and evidently like all such, believed to be the gift of Jove. I should here notice that after the tribes got their victorious rod, and worshipped Dio-nissi, and had shown their capacity for war, they are recognised as an independent desert tribe; and Moses is visited by his father-in-law, Jethro, "a priest of Midian," who now graciously brings to him his wife and two sons out of Egypt, and forthwith begins to instruct this "man of God" how to manage and judge the people of God. All this Moses strictly attends to, and.

gets on better after his lesson. Jethro and Moses, that is Egyptians, Midianites, and Jews were, we see by this story, clearly serving one God, whom both indifferently call their Elohim, or *Aleim* and *Jhavh*. Jethro found no fault with “*the Jhavh, my Banner,*” and he and Moses parted great friends.

All Hebraists are now agreed that the name of the Jewish God had precisely the same signification as that of the gods of other nations around them, notably of the Phenicians, viz.; “He who makes life,” or “generates into life.” *Yachveh* is more frequently used, says Bishop Colenso, than *Yahveh*, but this is a difference due only to pronunciation. The favourite God of the masses was *Ba-al*, which signifies “erection upward;” whilst *Peor*, its adjunct, has also the meaning of “open” or “spread,” so that *Baal-Peor* is nothing more or less than the simple Sri-Linga or Linga-in-Argha. Let me repeat, then, that the idea is preposterous that these tribes were more monotheistic than their neighbours. Baal and the “Grove,” or Astarte, were, we see, their dominant gods, together with Eduths, stones, arks, and ephods; and seeing that this faith in such Phallic emblems, though slightly spiritua-fued in the minds of their prophets and sages, continued down to long past the days of Mahomed, when we know that they still worshipped El, or Elohim, Baal, and the Grove or Ark, and revered the *unhewn* rock or cap of Mount Moriah, which Moslems have placed a temple over, and all Phallic mountains like Sinai, Horeb, Nebo, Peor, and Hermon; that their faith was exhibited in setting up holy stones and circumambulating them on all great occasions; in revering, if not worshipping ancestors who worshipped Betyls or Matsebas, whose greatest and wisest monarch erected temples to Molok and Chemosh on sacred mounts;” that they universally circumcised and considered no uncircumcised or sexually imperfect person fit to enter their Phallic shrine or appear before the god; who, when they had not an ark to place in their second temple, placed, like their countrymen of Meka, a stone in it;¹ when we are told that their El, or Il, or Al, or Jah—the common Phallic or Solo-Phallic god of all the peoples of these parts, minutely described to them how to erect Phallic pillars and sacrificial altars, and all the paraphernalia of a Sivaik temple, in “lavers, basins, candlesticks,” and such utensils, scents, perfumes, and unguents for the deity, also strange Seraphim and Cherubim figures; looking, I repeat, at all this, and how imperfect aay ark or Argha would be without its Pallas, or Argha-nat, a Caput-oline without its Palatine, woman without man; can we hesitate to pronounce that *Eduth* to have been a Lingam, which Moses and Aaron both called their *Elohim* or *Yahveh*? We see at once that these words were synonymous though it is possible that the *Eduth* was meant only as the god’s symbol; and that just as we might ask in India—pointing to a Sivaik shrine; “what is that?” and the Brahman would reply, “Maha-Deva” (*the great god*), so possibly it (verse 34 of xvi.) may mean “The *Eduth*—the *Jhavh*’s symbol,” but this strengthened and not weakens my argument. Look again at that which is presented to the *Eduth*—manna or bread, the only bread they have, and to the god of *Beth-lehem* (*the*

¹ The Rev. J. Wilson’s Arch. Dict. Art. *Sanctum S.*

place of Bread) here again, Siva for his emblem is always seen overwhelmed with bread and rice, and all the food of the season. Look at the occasion of the manna-offering; the leader gets puzzled for want of bread in the desert, as he well may with some three millions, or more likely three thousand mouths to fill, and quite enough too, if we were to credit the tale at all; so the manna miracle is invented from a probably substratum of fact. Manna, as food, is an absurdity; but we have the well known produce of the desert oak or ash—*Fraxinus*; see *Bagster's Comprehensive Bible*, marginal notes. An *omer* of this was precious, and in this quantity, at the spring season, not difficult to get; it was a specially fit tribute to be “laid up” before any Phallic Jah, as it was the pollen of the tree of Jove and of Life, and in this sense the tribe lived spiritually on such “spiritual manna” as the god supplied, or was supplied with. Manna, my readers may perhaps know, is a mild purgative, and does not keep following and falling upon wandering Arabians all over the deserts, just as they require it; on which accounts, of course, Biblicists are compelled to call it miraculous, and to say that it was “angels’ food” which fed the tribes; but discarding the substance as one never eaten by either angels or these Edumeans, nor peculiar to only six days in the week, I incline to think that from the juice of the flowering ash (*Fraxinus*) or Oriental oak, as *a very holy tree*, they manufactured for religious purposes, a small quantity, as an “Omer,” and “laid this up before the Eduth” as the moot suitable offering to this deity. The comments of even the most orthodox men lead me to this possible solution of the manna myth.

The Jhavh or Yahveh was in many other respects very completely represented in this Eduth as a Maha-Deva; he had all his offerings of cakes, spices, &c., as in Exodus xxx. 36, and elsewhere, quite according to present Sivaik practice, and he had also cruel and bloody sacrifices as Jhavh latterly, and Elohim formerly. Such Deities were represented by Er, Har, or a Stone, Rock, or Conical Mountain, and were not only generative power (*J. Genitor*), but wisdom. (Higgins’ *Anac.*, i. 645.) Jupiter was not only “the God of the Covenant, or *Fæderis*, but men swore their most solemn oaths upon *Jupiter Lapis*, having to take the *Lapis* in their hand,¹ as the patriarch’s servant did.

Jahvh or Jove was also *J. Feretrius*, “the smiter of his enemies,” and “the giver of peace;” but the ambassadors or suppliants had to swear on the holy stone of the Temple (Tooke, 20). He was the lord or husband of Olympus, the “God of the holy hill of Zion,” the “God of Bethlehem,” *J. Pistor*—“the bread-giver,” and Zeus of Mount Hymettus; because the author of all life, *J. Pluvius*, and *Dies-piter*, or “father of our days”—the *Divûm Pater atque hominum Rex*; and Lucetius, God of Light (*Lux*). The Augurs called him *Jupiter Tonans*; and *Fulgens*, and hung a bell upon his statues, and we know what this means, as ancient sculpturcs show us curious objects as bell-suspenders; the Greeks pronounced him the Saviour of men and *Jupiter conversator orbis*.

¹ Tooke’s *Pan.*, 21, quoting Cicero and others.

The Rev. T. Wilson in his Archeological Dict., *art.* "Sanctum," tells us that "the Ark of the Covenant, which was the greatest ornament of the first temple, was wanting in the second, but a *stone of three inches* thick, it is said, supplied its place, which they (the Jews) further assert is still in being in the Mahomedan mosk, called the *Temple of the Stone*, which is erected where the Temple of Jerusalem stood." My figures Nos. 64, 93, pages 181 and 218, make this matter clear, and show that the lingam of "three inches thick," if it ever existed on the ovate mass of stone which covers the present rock and cave, must have been so during the reign of Lingamites, and that these therefore were dominant over Yonites when the second temple was built. It of course is always admissible in Sivaik lore to substitute the Eduth, "covenant," or "testimony" which dwelt inside the ark, for the ark itself. I cannot help thinking that this lingam of "three inches thick" is the one precisely of this size, which has been built into the corner of the Al-Kaba of Meka, regarding which see a drawing in my chapter ix. p. 436, Vol. II; for Moslems conquered and long held Jerusalem, and would very likely purloin this relic. The Rev. Mr. Wilson calls the "holy of holies, the most holy place and the oracle." . . . The roof, contrary to the Eastern custom, was not flat, but sloping,¹ and covered all over with golden spikes. . . . The length of the Sanctum Sanctorum was twenty cubits. Its situation was towards the west, and its entrance towards the east." It was a sort of crypt such, as mythology usually connects with the idea of Ceres, and would present some such appearance as I give in illustration No. 93, page 218, Fig. III. Seeing, then, that *the natural rock*, and *a stone three inches broad*, was a great treasure of this late period, is it wonderful that the poor wanderers put stones into their itinerating ark-box?

Newman, in his "Hebrew Monarchy," rightly says that the Jews were "not Monotheistic in the sense of denying the existence of other gods, but that their creed rather degraded them to devils;"² but it is scarcely possible thus to generalise, for the Jewish writers who have become celebrated amongst us were no doubt thought dangerous and unorthodox men by the mass of the people, just as our "Essayists and Reviewers," Stanleys and Colensos, are held to be. The greater number of men and women detest thought and uncertainty, and usually love churches ritualistic and ornate—though some think it evangelical to be Puritan and rude; and so it was with Jews; they for a long time, opposed a grand temple, preferring simple Bctyls, Ba-als, and "Groves," and erecting them all over their land "on high places," on the banks of all rivers, the bases of all mountains, and in the centre of open spots, as at Gilgal or Jericho; where their judges, and favourite seers circumambulated these stones or circles of stones, and prayed for the people before such emblematical gods. The tribes had not many feelings in common when they came to be writers and told us what they thought of each other;—as a rule they bitterly reviled each other's gods and temples. Moriah, that is Meroo or Miriam, the female element, scorned and detested Gerizim, the male

¹ On this account I show a low sloping roof to the Sanctum in my Fig. 39.

² P. 22.

energy; Judeans called the Samaritan temples where calves or bulls were holy, in a word of Greek derivation, פִּלְטָאנוֹם—πέλεθος ναός, *the dung-hill temple*, and שִׁקָר Shikar (instead of Shechem), *a lie*. The Samaritans in return called the Temple of Jerusalem *the house of dung* בֵּית־קִלְקֵלֶתָא, and since its destruction בֵּית־טַבָּחָא, Ædes Plagæ. *the house of calamity*.¹

The tribes were quite proud, perhaps are so still, of having carried about idol arks during all their so-called forty years of wandering in the desert. Amos and others tell us that *Moloch* (Siva, Fire, or Passion), and *Kiun* (the star or sign of woman) were inside of these. Hosea speaks in chap. iii. ver. 4, with regret that Israel is deprived of king, sacrifice, and lingam, stone, or pole, or Matsebah (“Image”), and Ephods and Teraphim. The *Kiun*² or *Chiun* was an emblem of Astarte or Ish-tar, and is no doubt the root or origin of our word queen or *quean*, which is in Greek γυνή; O. Sax., *quan, quena*; Icel. *qvinna, kona, gwen*; O. Ger., *quina*, and Irish, *coinne*. There are amongst us similar feminine terms not yet dead, which these words recall. Calves or bulls and serpents were natural manifestations of this Jewish faith and so also quarrels us to whether the Lingaites or Arkites (right- or left- hand sects) should prevail. As I have said, numerous nations possessed arks, and prominently Hindoos, Egyptians, Phenicians, Greeks, and Tibetans, down to Romans; and so also we have much made of Rods, Spears, Batons, Kaducei and such Phallic emblems of the pillar, tree, stone, or obelisk. Dionysus, like to Moses, but in a higher sense, for he was a *god-man* and God of an Ark, was the possessor of a wonder-working Rod and very wonderful emblems or insignia. His great emblem, both in Thebes and Troy, was an *Agalma*, Ἀγάλμα, or “*image*,” “*statue*,” “*anything that delights*,” it was also a “*shrine*,” a “*res auro ornata*,” and *bonâ-fide simulacrum* of the God. The initial letter of these words, and of the Greek alphabet, seems also to be here full of meaning as regards this god. A, or alpha, signifies a male, that is Phallus, or “*fellow*”, as A-koites, a bed-fellow; whilst A-gapo is to love or embrace; *Agapē* is love and *gala* “*something rare or precious*,” and in medicine the milky juice of a plant; whilst *gameo* is to marry; the husband is *gametis*, and the wife *gamete* which, straws though they may be, show how the wind blows.

We gather, further, from that excellent publication by Mr Thomas Scott, “*The Physician on the Pentateuch*,” that the usual article in heathen arks or coffers was τοῦ Διονύσου Ἰδούιον, the pudendum, male or female; for one or both are commonly represented in these shrines, just as they are in present Sivaik ones. This learned Physician, whom I have not the pleasure of knowing, and whose work I had not read till after most of this article was written, says, “Is not the Greek Ἰδούιον the Hebrew Eduth?” He also draws attention to the fact of Joshua’s “*great stone*” which he “*set up as a witness under an oak*,” being an *actual god* who “*heard all*” that was said to him (Josh. xxiv. 26, 27), and of Joshua’s spear taking the precise place of Moses’ Phallic

¹ “Letters on Mythology,” Lon., 1748, p. 136, said to have been written by the Archdeacon of Durham.

² In Sansk., *Kun* signifies to cherish or support,” and hence Woman or Womb.

rod which of course *godly* spears do, as those of Siva and Bacchus. This stone is distinctly called a *witness*, Latin, *Testis*, so we see that even *Jewish translators* of their sacred scriptures, have here granted what I urge; for they call the *Eduth* before which the manna-vase was placed by the same English word *testimony*. The spear in the hands of all gods and great mythic leaders signified the obelisk or Phallic god; and Joshua, in holding up his spear as at the destruction of Ai (viii. 26) and elsewhere, is shewn as perfectly understanding and following up the Yahveh-Nissi worship, instituted by Moses after the destruction of the Amalekites. Both chiefs and people were evidently severe and relentless in human sacrifices to their Phallo-solar god, which is a proof that he was Siva. This is manifest in the but slightly disguised story of poor Achan (Josh. vii.) and all his sons and daughters, who clearly became *cherem* or “devoted,” because of the first repulse of the tribes before Ai.

From Joshua’s dying speech (xxiv. 14), it seems very clear that when the book bearing his name was written, the writers, of probably about the time of Manasseh—650 B.C. as we gather from such learned theologians as Bishop Colenso and Dr Davidson, did not acknowledge all the previous gods of Israel, calling them with but little respect “those (gods) which your fathers served on the other side the river,” although the people are made by those writers to say, that it is Jhavh. who brought them out of Egypt. If the writer did not mean that his tribe had changed their god, then we may charitably suppose that they now intended to serve Jhavh spiritually, and no longer in his mere Betyl or creative symbol.

Most learned men, not blinded by preconceived views indoctrinated into them in childhood, are now of opinion that Edomites, Moabites, and the mongrel and later Canaanites and Jews were practically one people, of the Solar or Shemitic family, with always very similar social laws and customs, and therefore the same religion—that is Solar, or Shams,¹ or Shemish faiths—after they rose above the grosser Phallic ones of *Betulia*, and Baal-Peor and his arks. It was then they began to call their El or Elohim, Jhavh, Yehveh, or Yachveh, and *Zabaoth* or Tsabaoth, and became pretty tolerably pure Sabeans. Long after this, however, the mass stuck to their Matzebahs, Steli, Asheras or “Groves,” and to Kiun or Kewan of their earlier days. The Star, Molok, Serpent, and Shaft, had gradually, but very gradually only, to give way to great ’IAΩ as the Greeks very properly called the later JHAVH. Not, however, till the sixth, or even fifth century B.C., did the Jews form any clear perception of the unity and omnipresence of Jhavh, or of his being the only God, and there being “none else beside him;” for though Isaiah, and Jeremiah, the probable Deuteronomist, and one or two others use thia language, yet the dates of these writings are now thrown back by the best scholars to about the time of the Captivity, or a hundred years later, of which I will speak elsewhere. The tribes were more benefitted by contact with wiser and

¹ In Sansk, *Ksham* is to “endure” or “be able,” attributes of The Sun.

more civilised races, than by any gods they took up with, and in this respect have been like us all. The clever writer of "*The Pentateuch*,"¹ truly says, "The Religious Idea, under whatever shape it has been formulated, even to the latest and noblest Christianity, has only been humane and beneficent as men have been enlightened and truly civilised." As our education progresses, by travel—reading out of, and beyond our own small grooves, and by mixing and arguing with all classes of our fellows, of all other nations and religions, so do we gradually see the errors in which we have been brought up, and far other reasons, for not bowing down to Matzebahs and Asheras, than those which are said to have actuated these little Jewish tribes, as they advanced in civilisation. He who will not read save in his own line of thought, and will not travel, or if travelling, sees all only through his own national spectacles, and so with a jaundiced eye, *must remain ignorant*; argument and evidence are no use with such a person, but a "*new man*,"—the regeneration of the whole creature by education, out of himself.

I will now advance other arguments to prove, that the god of the Jewish ark was a Phallus or sexual symbol, by what I termed "a bye-path," though perhaps not very correctly; I mean by accepting the word "testimony," which is given to us by the LXX. translators in the third century B.C. for the Hebrew *Eduth*. These translators must have had not only great learning, but great experience of all ancient Jewish faiths before their eyes, such as we can now only approach to, by a close study of such faiths where still living—that is in Eastern Asia; also, the translators must have well and long considered this term "testimony" as here applied; so I address myself to unravelling the ideas which induced them to put the "testimony" into an ark *when no "laws," "commandments" or "ordinances" yet existed among the wandering tribes*. In doing this, I must crave pardon for speaking very freely, and using language which ought perhaps to be veiled in a foreign tongue, but which, after all, does not make matters more decent. I speak to men, as I said in my opening chapter, and we must spare no one's feelings or modesty in our endeavours to find out the REAL GOD OF THE JEWS, the GOD OF "THE ARK OF THE TESTIMONY," but surely not of EUROPE.

El or Yahveh and the ark-box, was the old Egyptian idea of the *Light*, and *Enlightener*, of Osiris and Isis, Toth and Nox, the Pyramid and the Box; and there is no doubt that from Toth and Akad Zi we gradually came to The-oth, then The-os, Zeus, and Deus. Toth was "*all knowledge*," an obelisk of light in every temple, in which was engraved all the wisdom, faith, and hopes of the people; and hence this came to be called Hermes, "personified wisdom, but also El or Helios, whose rays enlighten the dark Box—earth or ark, the womb on which El acts.

The Jewish ark carried within it for long dark ages, two stones, which we are asked to believe were only put there because there was engraven on them "all wisdom" concerning the social questions of our hearths and homes, for which the goddess of the ark—Sophia—has been ever held famous. This is too much to ask from any one. It

¹ Scott's series, "Pentateuch in contrast with the Science and Moral Sense of our Age," Part V. p. 412.

is more likely that the stones were first put there for their own sakes, just as the obelisk was in Egypt, as representing a distinct Phallic phase—viz.. the worship of virile power such as we still see in India when the devotee of Siva's shrine reverently touches the testes of the Nanda or Bull, the god's representative, which the "testimony" was in the Jewish shrine) as he enters upon his worship. As the Jews advanced in knowledge, and we may add modesty, they apparently took advantage of the presence of the stones, as did the Egyptian of his obelisk, to write thereon their laws and learning, social and other; and told their children that this was the original purpose of the stones. Mayhap the tale about the destroying of the first two stones, which would be round, as we see these usually are, and not adapted for writing on, was related to after generations as a blind. It was quite natural, as I have shewn, that the ark should be the abode of a virile emblem of some sort; and therefore, *had the two stones not been mentioned after we had heard of an Eduth* which represented Jahveh or Elohim, we might with great reason have concluded that "*the Eduth*" of Exod. xvi. 34, was the Testis, because the old translators, considered "*testimony*" a fit word by which to lead us to understand what an *Eduth* meant; but the after-mention, and so far on as the end of the 31st chapter, precludes this idea I think, although I speak with great diffidence, for it is a noticeable fact, that *the first two stones were the gift of Elohim*—a regular Palladium obtained direct from Jove—and not made nor graven by man (see Verse 16), and therefore precisely what a Phallic worshipper requires in the case of a Sri-Linga. The throwing away of these god-made stones, and breaking them in pieces, seems to mark a change of faith from the Lingaite to the Yonite; and so also the violent grinding to pieces of the calf, or rather golden cone or bull. Great importance was attached by all Shemites to stones as emblems of virility; even to the present time, as with the Jewish patriarchs, oaths have been exacted on them, and hence no doubt arose the Latin term *testis*, meaning a *witness*. So in India, no more solemn oath could be exacted from a Sivaite, or probably any Hindoo, than by making him swear with hand on the testis of the temple Nanda; nor could son or servant in the eyes of all Easterns, give a more enduring oath or pledge, than by acting as those of Abram's and Jacob's did. As the leader of the tribe was furnished by the god of the tribe with two stones, so does the Pope present to the bishops of the church two very symbolic loaves of bread, one gilt with gold (Anu?), and the other silvered (Hea?) with the arms of the officiating prelate and the bishop engraved on them, and two tapers. Picart at ii. 132, gives us a drawing, shewing the kneeling recipient carrying a too emblematic flambeau, and the attendant with the two citron-shaped loaves. The oath which the new bishop takes is to be faithful to *Petrus*, *alias* the Tsur or Rock when he is then married to the church with a ring, and kisses his new love; on which, day, like a bridegroom, he takes precedence of all others. The bishop's paatorial staff is bleaaded by the *Petrus* and anointed with oil; it corresponds with Moses' rod, the Lituus. of the Augurs, and the Kaduceus of Mercury, but it is more Phallic in form than most of these.

There is nothing new or strange in our finding stones in arks, caves, or cavers, but, on the contrary, it would be strange not to find them in such places. Most of the kistvaens or karns and tumuli of our islands, have yielded white stones, and usually in pairs; see an account of some of the last opened, as given by the writer of the excellent article in *Good Words* of March 1872, where is described to us so ably the Earthen Serpent of Loch Nell. The same holds good of existing caves in India, where we usually find either pyramidal or ovate stones in secret niches or ledges, if not in the most prominent place of the cave, or shrine. I give here a drawing of a not uncommon Eastern holy cave. In the Loch Etive karns, opened by Dr. Angus Smith, writes Miss Gordon Cumming, "the white stones were arranged in pairs, on a ledge of rock projecting above the urns, a single stone being placed at each end of this double row; another single white pebble was found inside one of the urns." . . . "A considerable number of similar pebbles of white quartz have recently been discovered in various old British tombs, more especially in those tumuli lately examined by Mr. Phené on the principal Isle of Cumbrae. Others have been found within the Sacred Circle on the Isle of Man; a circle which, from time immemorial, has been held in such reverence, that to this day the parliament of the island is there convened." Thus we have in *Kal-Ionia* urns or arks and dark adyta, with stones just as in Indian shrines of this day. Further, we are told that near Inverury at the village of Achnagoul, or "Place of the Stranger," there was lately "a great oviform kairn opened, measuring 120 by 30 feet, and running north and south;" and, says the writer previously quoted, "in one of the principle chambers, there was discovered a conical stone of white quartz, which undoubtedly had some connection with these mysterious rites, being identical with that discovered by Mr. Phené at Letcombe Castle, Berks., while a third has been found at Maiden Castle, near Weymouth; each in connection with human remains. Precisely similar pillars of white quartz were found in the excavations at Nineveh, and are now to be seen in the British Museum. In the neighbourhood of this great chambered tumulus were found various *incised stones*, bearing the 'cup and ring' mark, precisely like those near Lochgilphead." The "incised stones" convey, no doubt, such meaning as the learned author of the *Hindoo Pantheon* alludes to in the case of incised trees; see page 69. We observe that these kind of stones are always kept in dark adyta or arks, just as serpents are kept, whether in Benares, Phrygia, or Syria, and the whole world has known of such arks, serpents, and stones; so we need not be at all surprised at finding stones in the Jewish Ark, but on the contrary, we should *expect* to find them; and therefore as soon as we hear of the "ark of shittim wood," as a *bonâ fide* ark, and not a mere description of how an ark &c. is to be made (such as we see in the plainly interpo-



Fig. 60.—A SACRED CAVE.

lated chapters from Exodus xxv. onwards, but rather in the simple *order for a box*, given in Deut. x. 1), as soon I say as we hear of such an ark, we also have the stones described as the articles for which it was made, or *vice versa*, for precedence would be given according to whether the writer was an Arkite or Lingaite.

It is becoming to write with diffidence, as I desire in all I have here said to be understood to do; but it would be equally unbecoming, nay unmanly, to refrain from putting these important points of the God and sacred records of Jews and Christians before my countrymen, as I believe any intelligent Brahman, acquainted with the lore of his own, and the Jewish people, could do. He would assuredly see all these tales concerning sacred stones, Eduths, and arks as I have tried to depict them. It is unreasonable to suppose that a small rude tribe should at its first birth in the deserts of Arabia, be able to cut and grave stones—not an easy task—with many hundreds of words, not to say write volumes of parchment or dried leather, laying down on these intricate laws, rites, and ceremonies, which mostly concern only settled peoples living in towns and cities; especially as the very writers of Exodus did not even pretend to say they did prepare or engrave any stones whatsoever, but on the contrary, allege that they never did so, but that they got them in some mysterious and incomprehensible way on the summit of a lofty mountain—ever held sacred, and inhabited by a fierce and fearful Deity or Demon. They candidly confess also, that long years after the scenes of Sinai, there was not so much as a smith in all their settled territories in the lands they had seized and appropriated; that they had even to seek aid from the rulers of the plains and meads of this land to sharpen their few rude agricultural implements; and though capable of raids—armed, no doubt, with stones, and slings, and bludgeons, or with bows and arrows, pointed probably with hard wood, bones, or natural flints; that yet, when attacked, they had to “hide themselves away in holes and caves, pits, and inaccessible hills;” that their very deity could not help them, even when all were in full armed array, against a single tribe of “a valley, who had “chariots of iron;” seemg all this, it is unreasonable, I think. to suppose that such a rude untutored tribe had any capability of extensively gravng stone tablets, or writing long, intricate, and advanced laws on religious rites and ceremonies, as well as on minute social and political subjects; and able to build or frame arks and tabernacles such as are described in the latter parts of Exodus; nor is it to be supposed that they had or could comprehend any such spiritual, immutable, and Almighty Father as Christians desire we should understand. On the contrary, all the early Jewish writings—divested here and there of most evident inrerpolations of a far later period of their history, when Hebrews had long served as slaves and labourers amongst the great peoples around them, recall to our minds many tribes in the East who now live as they did, disorganised, brutal, and superstitious, and dependent for every sign or symptom of culture, for every gravng tool or war implement among them, on their raids upon their neighbours or on their goodwill and kindness.

Let us now go into some details of the word "Testimony," for this is perhaps not yet put so forcibly as it might be. I mean the word as it occurs in Exodus xvi. 34, before any laws or even altars were known. or Sinai, its God and thunder heard of.

This is a most important word, both in its roots and derivations, so let us recur to our text and remember, that the Jewish ark is nothing by itself, but only as "*the ark of the testimony*" (Ex. xxx. 26), that is as the Eduth's dwelling-place or abode, which was ever and again rendered still more holy by fire from heaven and the voice of the God speaking *on* it, "between the cherubim," which again represented creation, that is the winds of heaven in the four wings which each cherub had—two upper and two lower, and in the four heads or four seasons. These were, it has been often demonstrated, the zodiacal signs, viz., aquarius, a bacchus-looking head, the vernal lamb or ram, the solstitial bull; and thirdly the hawk or eagle-headed one, as swiftness, wisdom, and omnipresence soaring over all, and to which, therefore, no particular place is assigned; see Ezek. i. 10. This the learned Calmet, not understanding, mourns over (*Dict. of Bible Frag.* p. 123); but of this more hereafter. I give here one drawing of these Jewish idols, and others will be found further on. From the most elementary dictionaries we gather food for



Fig. 61.—CHERUBIM OF JEWISH ARK FROM CALMET

grave reflection in regard to "*the testimony.*" *Testum*, in Latin, is an earthen vessel, and *testudo* is a tortoise; that *old, old idea* "which sustains the world," he who goes about with a covering, to and from that "urn" or "ostrakon." (*ὄστρακον*). He not only has a carapace, which the ancient world loved to mark as a sort of labyrinth leading to the holy mysteries, but that symbol peculiar to all male organs—the posthe. Our lexicons further tell us that the *testudo* was a *lyre or lute*, as that on which Apollo played, mixing up, as usual, music and love; it is also "an encysted tumour, resembling a tortoise in shape." *Testula* was the voting tablet of the Athenians, and Cicero aptly says, in regard to invoking a *testis* or witness, "*dii patrici ac penates, testor, me defendere,*" thus bringing the two deities curiously into conjunction. To die *testate* was to die a completed man, as *intestate* meant one who died not having completed a good citizen's duties. *Tester*, English, and *testa*, Latin, is a covering or canopy over a pulpit, tomb,

or other upright thing, and is now applied to the covering over a bed. The cetacean, or whale order in zoology is called *testicond*, from *condere* to hide; so the botanical order of some tubers and orchids is called testiculate from the prominence of ovate members; such as I show in page 51 in speaking of Rachel's mandrakes. *Testudo* was also the name given by the Roman to the shield which protected their warriors, so that even here it seems to convey the idea of virility and manliness, qualities which can alone save a people from extinction, and these are held to be gifts from Jove, which none can produce or acquire by their own aid. As Jove gave the eduth or testimony, so did he give the sacred palladium or first stones; and everywhere we see him busying himself with the social and domestic matters of his children; "the increase of their families and flocks, circumcision, and such-like sexual matters. He was specially a God of oaths and covenants, and very remarkable ones—of which a few words.

Abraham told his most faithful servant to "swear by the Lord, the God of heaven and earth, by putting his hand *"in sectione circumcisionis meae,"* according to the received orthodox translation of Gen. xxiv. 2; see the margin of Bagster's *Comprehensive Bible*. The same reverend writers tell us that the Israelites as soon as they got quit of Gideon the Ephod-ite, or Yonite, went back to this great "Lord of the covenant," called in Judg. viii, 33 *Baal Berith*; the margin of this same Bible tells us to here read "*Jupitur fæderis, or Mercury*"—*fædus* being "a treaty" or "agreement," which is the orthodox "testimony;" and also something "ugly" and "disgusting."¹ *Jupiter fæderis* was the Roman deity who presided over all treaties or compacts, and of course was a Lingam-god, just as Hermes and Brahma were. The Jewish covenanter bled in and for his "covenant-God,"—the God of the "Testimony," and so the Christian is said to be sealed by the *sanguis novi testamenti*, for it was the *testamentum circumcisionis* which sealed the Jew to his Eduth-deity of Exod. xvi. 34.

The *testament*, says the severely orthodox Calmetr "is commonly taken in Scripture for *covenant*." Yes, *very commonly*, for the later writers who have given to us our present Bible speak of it as "the law of God," by which we may understand that as the race got a literature, they drove out their eduth and put in the *liber*, though



Fig. 62.—LIBRA OR THE SCALES

this I think was so slow a process with all people, that these words, *Liber* and *Libra*, the waterpoise, the scales and plummet, the zodiac or solar dwelling-place, and the licentious Bacchus, have all got inexplicably mixed up, though in every phase very distinctly partaking of an aphrodisiacal character. I give here *Libra*, and his two zodiacal signs as we find him commonly represented, by merely copying from the new Supplement of our popular Webster's *English Dictionary*. We should notice that the signs of *Ares* or *Mars* correspond with *Libra*, and are not, I think, in character much different. In the root of the word *librarium* we have the meaning *Themis, justice, the upright one, or right-doer, and Hermes*; and also, as I before said, all the roots

¹ [*fædus* -a -um (1/2 decl. adj.) is "foul, filthy, &c"; *fædus* -eris (3 decl. neut. noun) "agreement, treaty, compact." The former probably relates rather to *fætor* -oris, a foul smell. — T.S.]

connecting *liber* with a book. Ceres' daughter, *Proserpine*, was the holder of the "Balance" in the old zodiacs, and Romans called her *Libera*; he, *the Balance*, being *Libra*; so that the idea of this Season which Leo or Sol opened with his fires, was the conjunction of the young maid with *Libra*. There are more signs in the zodiac than "the Balance," which have a very different meaning from what is popularly supposed. As the pious and orthodox author of *Idolomania* says, "I would rather not explain what the Gemini mean," and so he might have said of the two fish and *Virgo*, or mother Ceres, for they were identical. Egypt shewed this mother to be as bad as her daughter, inasmuch as, instead of her daughter's "Balance," the elderly lady carried in her hand *the blue lotus*, emblem of celestial love, which is frequently seen on the back of *Leo*, and is there addressed, as Mr. Maurice tells us,—

" Child of the sun! Why droops thy withering head,
While high in *Leo* flames thy radiant sire?"

Blue is *Siva's* colour, and *Leo in flames* is *Siva*, or the *Lingam*, as *Agni*, god of passion. To Ceres, say some, as the first goddess of ceremonies (*Cereris-monita?*), we owe the beginning of all religious rites.¹ Let us remember, also, that *Libra* was not in the old faith always separate from *Virgo*; as in the case of Christianity, here one disciple proved false; the *Scorpion* merged in *Virgo*, and the claws, "bruisers," or "crushers" became the sign of *Libra* (see Baldwin's *Pre-Historic Nations*, p. 118, and many other works); and the *Serpent*, we may remember, is called in Gen. iii 15, he who is to "bruise" Eve on the "*Akab*," mistranslated heel. Higgins shews us in his *Anacalypsis*, that the words *liber*, free (from "the solar φρη of Egypt"), and *lier*, a book, are indissolubly connected. Bookish-men, or men of *Bac*, *Boc*, or *Bacchus*, were free from all the laws which controlled others as to place or war, and this has continued down to our time in what is known as "benefit of clergy."

From the Sun came *Apollo*, who was worshipped, like *Iakos*, with great shouts and merriment, for *Iako* signifies in Greek "to make So great noise;" inasmuch as he is *IO-Bakoth* and *IO-Triumphe*, the god of triumph; whoever approached to his processions or to join in his fêtes, did so with such exclamations as "Hosanna to the highest," or "Save, oh save us, thou great Sun god!" This the Jews thoroughly understood, and hence their "feast of trumpets," with such shouts as above.

Let us, then, clearly understand that the sign of "the Scales" was by no means "the Balance," which Europe has generally accepted; nor was it a mere book or *liber*, but something more vitally connected with the *Liber-pater*. If "justice" be meant as his sign, it is that which is meted out by the *Sun* of Righteousness (δικαιοσύνη), the fertilizer, the *Toth* or *Pillar-god* of justice—*Hermes*, the base of all learning and civilization, who was also the tree-stem on which the people always wrote in Europe as well as Asia, just as the Egyptian did on his *Toth* or pillar. Teutons also danced and shouted round their *Boko* (*bocco*) or holy beech, as others did round

¹ [Poss. a ref. to the *Homeric Hymn to Demeter*. See Frazer, *Spirits of the Corn &c.* — T.S.]

their *Iakos*. It was the bark of the beech and the birch which contained all the wisdom of ancient Europe; and what in modern Latin is called *liber*, the Skands and Kelts called *Bed* or *Bec*,—and the Sanskrit Aryans their *Ved*, or what enlightens them. The Irish called their letters by the names of trees. Only the youth who had come of age could have or use this *liber* or liberty, and the god was therefore called the Liber-Pater of all who had just come of age, and joyous were the fêtes with which he welcomed his children. Latterly his Bacchanalia became so gross, that the good sense of the Roman people put these down; this happened in 185 B.C., but the *Liberalia* continued under considerable restrictions, though not severe enough, for we find St. Augustin describing the licentiousness of the festival, as in his day (400 A.C.) something very bad indeed. But this seems inherent to the season of the vernal equinox, when animal life in all lands responds, perhaps too demonstratively to please our civilization and sense of what is proper.

Wherever people were unable to engrave on stone, they scratched or cut, especially on their most holy trees, all that they desired to express to those following after them, or to show off their feelings or learning; and this spirit may have induced the Jews, as time wore on, to so engrave the stones which had at first only found a place in their arks, as the bull and serpent still finds a place at present in temples representing the energies of creation. One may often witness strange inscriptions on prominent or holy tree-stems, when travelling through the wilds of aboriginal or very rude tribes, as well in Barma as in India.

I always expected to find that the *Libra* or *Balance*, and its accessories—



Fig. 63.—THE BALANCE, OR STATERA
OF THE CAPITOL

which we are told were kept so reverently in the temple of Saturn at Rome—had a Phallic meaning; and this we see is the case in this beautiful design of “a steelyard” or *statera*, which J. Y. gives us in Smith’s Classical Dictionary under the head *Trutina*, a word signifying both *Libra* and a *balance* or “weighing-yard.” The last word reminds us that before it came to signify a specific measure, it signified a *baton* or *rod* (as that of Moses or Hermes, &c.), and was pronounced in Old Saxon, *gerd* or

gyrd; in Dutch, *gard*; C. Gothic, *gazd* or *goad*—that is “a thorn stick” or “enlivener;” in Icel. it is a *gaddr*, a “club,” and closely related to *gardr*; Gothic, *gards* and “garden” a private place or yard around a house, accessible only to the family; Heb. *Gan*, as in *Gan-Eden*. From the term *Trutina* we can get only the idea of “a great pair of weights, one good in judgement,” &c., but from its equivalent in Hebrew, פלם, we get back to the old idea of the “divider,” “tearer,” or “cutter asunder, that which breaks through, as lightning does the clouds” (Furst); also “Making

firm,” and “establishing,” which is the hidden meaning of Boaz, the left-hand pillar of Solomon's temple. The Libra then, as seen in the museum of the Capitol, conspicuously bears out my surmises, written long ere I saw this, viz., that the Liber-god, is Libra and his real support a *Tree and Serpent*. Note that the *Cock* or equipoise here is a Minerva with pyramid or the cone of fire on head, as we observe all Egyptian women have; though difficult to show in this small scale, she has in her breast a babe, or gorgon as it is usually called, denoting passion. The spare weights here seen lying at foot suggest a Lingam origin, and so does the astronomical hieroglyph which we have in Fig. 62 for this Zodiacal sign; the horizontal surface below the Omphi-looking handle of the scale stands, I fancy, for water, and therefore woman. The serpent coiling round the tree stem—ever the Phallus, and especially when reaching away outwards, suspending the balance of life and Justice is sufficiently clear. We must also remember that all pendulous objects have not only formed subject for joke and banter amongst mankind in moot nations, in all times, but that the pendulum, as in the bell, &c., is known as the Phallus, and so also Tassels in architecture and otherwise.¹ The results which *such investigations yield are too important to skim lightly over.*

Even taking the ordinarily understood Bible term for Covenant, as *Testamentum* Greek *Diatheke*, Διαθήκη, and looking only to orthodox authors like Calmet, we learn that in no part of the Old Testament does the word occur in this sense as a “will” or “testament.” But *Diatheke* is in Hebrew *Berith* ברית and referring to Fürst we are told that it only *metaphorically signifies a covenant*, as in Gen. xxi. 27, “from the custom of going between parts” of that which is cut for sacrificial purposes, as spoken of in Jeremiah xxxiv. 18. It is “*the sign or media*,” continues Fürst, so that we see it becomes in reality *the symbol of their god*, by which those people, as well as their deity, made oaths, as in Acts vii. 8, where it is said, God made a covenant (*dedit illi Testamentum circumcisionis*), hence Fürst actually says the SIGN of the Covenant of Circumcision is *Berith*, which sign is a sacrificial circle such as envelopes the Lingam! If we investigate the accessories of the covenants also, which were called *Beriths*, we see still more the full force of the symbolism, as in this, very tale in Gen. xxi., which Fürst quotes; there we find every Sivaik rite, a grove, or tree, and well, and offerings of sheep and oxes, &c. We also see how frequently all who had covenants to make, had to go to the

¹ In Higgins' *Anac.* we learn that Tally, Tolly (Tassel) is a common Phallic term among boys in the North of England, which does not seem so far removed from the Hebrew *Al-Tuld*, or *Al-Talad*, and the common Greek *Phales* or *P'ale*. In Hebrew and *Irish* we have nearly the same word for Pudendum, פִּיתָה Phuth, and Phuddh. Is not the same meant in *Basar* or *Miplei basar* of the Hebrew? See Job xli. 14 (מַפְלִיבֶשֶׁר) for the *Basar*, which was “the word made flesh,” was the same that was circumcised. These names are of great consequence in fathoming the cults we are

engaged on, and we must not remain blinded by ignorance through a false modesty; let us know exactly what mankind have revered or worshipped, and let us remember that *κύνθος* (*Kunthos*), generally written *Cynthus*, is the *membrum feminarum*. This was the name of *Latona's mountain* in Deal or Delos, from whence Apollo came. *Kunthos* is therefore called *his Isle*, and this word agrees with similar Indian words meaning the same. *Kunti* is the mother of the Pandoos, wife of the Sun, &c.; *Kunda* is a sacred cave or well; *Kooa* or *Kua* is a well.

Covenant or Pillar-God. See the ratification of the Covenant as related in 2 Kings xxiii. 3, where even the righteous reformer Josiah, who, it is said, removed all Phallic, Sun, and Serpent images from the temple, stands by the pillar to swear to “the Jhavh,” who was therefore a Pillar-God or Jupiter-Lapis.

Thus “the Testimony” *is simply a sign or symbol*, and so then was the Eduth. Moreover, it was the same symbol as that which dominated all over these Shemitic lands. Phenicians also called their god Elohim; and the Bow with them was also his sign, as being a heavenly arc, and connected with water.

If Abraham made the sign of his God in circumcision, so did Jacob and Laban, in raising to him “*a head of witness*,” or a stone in a karn or heap. This God, as the pious Father Calmet points out (Fragmemnts, cxxix.), is he who “makes all naked and open,” or *γυμνὰ τετραχηλοσμίνα*, “like to Agamemnon’s sword.” “Words which,” adds the orthodox old writer, “*are sacrificial ones!*” Need we say more to prove the kind of deity the Jews honoured and symbolized in their Eduth, and his pot of manna, and in Jahveh-Nissi? Further on in their history we find this deity delighting in savage butchery; in hecatombs of cattle which bled before him, and whose blood and fat he was supposed to “lick up” daily, nay, hourly. His altars were mere shambles, and he himself was constantly anointed with unguents so holy, that none save Aaron and his sons were to presume to use them; nay, not even the ingredients of these ointments under penalty of death. (Ex. xxx. 32, to end), and this also in the case of his perfumes or incense, which Moses and others ever offered before him in a manner which is disgustingly familiar to all of us who have so constantly witnessed the operations in the shrines of India. The priests, the king, and the deity are all thus anointed in many lands, and indeed with such words as Israelites and cognate tribes used, viz. “God anoint thee with the oil of gladness above thy fellows.” Moore, in his *Oriental Fragments* (page 133 et seq.), gives us some amusing notes on the coronation of our last King William and Queen Adelaide, quoting the facts from the *London Times*. It appears that both their majesties were anointed from “*la Sainte Ampoule*,” which vessel was in the form of an eagle with outspread wings (Jove), through whose mouth (Pi or Phy) the *oleo santo* flowed into a spoon—(query, Argba), “curiously ornamented.” Three swords and three *wedges* of gold were carried before their majesties, so that truly, as Moore says, “Lingams were offered by the king “to the gods, priests, or people; and rings with ruby stones were selected and bestowed, and the king kissed the priests, and then his nobles—regarding all of which *The Times* indignantly says: “Why this fuss with palls and ingots, spurs and swords, and oil for anointing (greasing) their sacred majesties, and whipping on and off of mantles?” The reply is simple. The old faith is in the old rites and rulers require to be careful in standing upon old rules, faiths, and ceremonies, else old laws might declare the whole illegal, and it might be difficult to get new laws passed, authorising kinds and coronations. On this occasion the prayers, it is said, were those used at Queen

Judith's coronation in 856 A.C., and the ampulla was after the pattern of the one used in anointing Clovis, the first Christian King of France, regarding which Dr Middleton writes (*Mis. Works*, i. 361, quoted by Moore): "This vial is said to have been brought from heaven by a dove (IONa?) for the baptismal unction of Clovis, . . . and dropped into the hands of Saint Remigius, then Bishop of Rheims, about the end of the fifth century, where it has ever since been preserved. Its descent is said to be confirmed by this miracle, viz., that as soon as the coronation is over, the oil in the vial begins to waste and vanish, but is constantly renewed of itself for the service of each coronation." Mark that this oil-vase or ampulla is, like the Eduth and the first holy stones, and all holy books and Palladiums, received direct from Jove, and, like Apollo, this oil or holy water is also "ever young" and never failing; it is fecundative energy. In regard to "the palls and whipping on and off of mantles," which *The Times* indignantly relates, we see the remnant of a very old faith. As Moore says, "the Pallium was an old and most mystical thing, an essential part of a Bishop, sent or given by the Pope with much ceremony and cost, both at episcopal consecration and translation. The Bishops could not wear the same *Pallium* at two Sees, and it was buried with him." The monk's cowl was his *pall*, and Assyrian kings were *Pals* or *Ashers*, but regarding this more will appear further on; for Ps, not to say Pals, are suspicious subjects, and these strange customs were not idly instituted.

Whilst sending this to press, I observed in the London *Athenæum* of 12th Sept. 1874 some notes on the labours of the *Palestine Ordinance Surveyors*, which speak of the old faiths of Syria and Moab, regarding which I wish here to make a few remarks. Nob is called, in the Old Testament, the city of the priests, and is constantly mentioned in connection with Ramoth (Er-Ram), Anathoth, Gibeon, or *El-Jib*. Isaiah says the Assyrian army will rest at Nob, and "shake his hand against the mount of the daughter of Zion" (x. 32), showing the popular idea that the rounded mound of Zion was an Omphi, whilst the holy "Nob or Neb," a lofty white peak, was only holy as a Lingam. It was "a great altar to see to" (Jos. xxii. 10), that is a lofty "Ed" (verse 34), or "a witness, testis or testimony," that is, Eduth: it was a "stone" or "great stone," specifically stated *not* to be an altar for burnt offerings or sacrifices. No doubt an *Ed* was Neb El, or the God of the conical hill, but the Hebrew might by נב mean merely "a high place," such as the "high places of Gibeon," where Solomon sacrificed in a tabernacle—"still," say the Palestine Ordinance Surveyors, "existing there," which is not in the least wonderful, as the date at which tribes with arks have here worshipped, is by no means so very ancient. These faiths only perished nationally on the rise of Islamism, and the symbolisms and customs of Solo-Phallic Worship, have no more departed from Western Asia than these have from Eastern. The explorers say that the *Ed* on the Peak or *Neb* (this is the Danish; in Saxon and Dutch, *Nebbe*) is still an immense monument of fine masonry. The Arabs call the mountain 'Ayd, which is the Hebrew Ed. Can it be related to our Ed-uth?

The "Tabernacle" was supposed to have remained in Nob and Gibeon (a hill), on two occasions, and the surveyors now tell us that a platform suitable for it adjoins the *Nob* or *Ed*, "which seems to have been made for it." All the same, we have no authority for saying that the Jewish tribes then had a "tabernacle" nor anything probably, save the small box of Deut. x. 1. *Mount Neb or Nebo* was apparently *Mount Peor* or *Priapus*; or else these two holy cones, because so closely adjoining each other, were called indifferently *NEB* or *PEOR*. The explorers seem to be of this opinion. Some persons allege that *Nob* is from *OB*, the serpent, or *sun-hill*, which would also embrace the term *Pi-or*. Later intelligence from the American Exploration Society tells us that one of the names of *Jabel Neba or Nebo*, is *Siaghah*, which Professor Paine reads *Pisgah*; the explorers fixing on this high peak principally because it gives most of the view which *Moses* was said to have seen from it, viz, from *Dan* to *Negeb*.¹ What is of more consequence, and likely to give a truer result as to the ancient faith of these parts is the fact which the explorers tell us, of all the hills having abundant cromlechs or hermi. On the southern portion of this *Nebo* is, they write, a truncated cone of small stones, 130 feet in diameter and 25 feet high. Cromlechs about, have broad, flat stones, but "not a sign of hewing or preparation beyond the rough straightening of edges can be found about the stones, nor any trace of letters." The ruins of a large temple were found on the summits of *Jabel Siaghah*, or, as Professor Paine says, *Beth-Peor*, our *Ob* or *Nob*. In Hebrew, *Ob*, *Ab*, *Aub*, *Oub*, *Oph*, *Op*, *Eph*, *Ev* are all from the root אב *Ab*, or אוב *Aub*, which signifies *inflare*, and is therefore applied to the inflating and irritated or irritating one. In the *LXX.*, says the Rev. Mr. Deane, in his *Worship of the Serpent*, p. 81, אוב is rendered "one who speaks from his belly, which is the Greek notion of inflation or a familiar spirit;" the italics are those of the reverend writer, and require to comment, being much nearer the mark than much else that the orthodox gentleman states in his nevertheless most excellent volume. We see the force of the italicised words when we remember, that in the rites of *Mithras* as well as "the mysteries of *Sebazius*, a serpent was thrown into the bosom of the initiated, and taken out at the lower end of his garments," as Mr. Deane relates, attaching much importance to the fact (p. 49); "initiation," we should remember, is our "confirmation," or "coming of age," when the sacred serpent-thread of the Hindoo should be able to reach from bosom to "thigh." *Aub* is also the "familiar spirit," for dealing with which a Jew was to be put to death, according to Lev. xx. 27 and Deut. xviii. 11; and as we know what an important part of *Ophiolatry* this divinining by Serpents was, the Serpent being a "fascinator" and "persuader," so we see in the condemnation by these books, which date from the sixth or seventh century B.C., the probable decline of our third faith among Jews at this period. The Rev. J. B. Deane, in writing of *serpent-worship* makes this clearer when he assures us that the reading of the *LXX.* here should be, that

¹ *Siaghah* or *Pisgah* is 2300 feet high, and near it is *Muskar*, 2600 feet, and *Nebs*, 2700 feet. *Pisgah* may be *Phasgah*, *Phogor*, or *Phegor*, i.e., *Priapus*; in Irish *Ferragh*.

whoever "is an *Ob*," or "priest of *Ob*," or "consulter of the priests of *Ob*," should be put to death (p. 84). She whom we usually call the witch of Endor, he says, was really "a priestess" of the old faith of the country and tribes, or of *Ob*; *Ab* or *Pethen*. Sankoniathon tells us that "the son of *Thabion* was the first hierophant of Phenicia," and *son* may stand for *priest*; whilst the name may be analyzed, says Mr Deane, into Th = God, Ab = Serpent, and Ion = Sun, making the whole the serpent-solar-god. In *Ab* we have the *Aba*-father, and in Ion, no doubt Jah. As we investigate the faith of the early Syrian tribes, whom the Jewish writings mention as in the land before them, we find Sankoniathon's remarks regarding them true; and here also the Rev. Mr. Deane aids us, requiring us again and again to recur to the root $\text{O}\phi$, and those Words which gave to the Greek $\text{'O}\phi\iota\varsigma$.

The learned and orthodox Gale, in his Court of the Gentiles,¹ identifies Kadmus and Hivites, and tells us that from Belus sprang Phenix or $\chi\iota\acute{\alpha}$, the father of Kadmus, which signifies, he says, in the Phenician tongue, "*oriental*" (I. 38) as does Hivite a "serpent, in the Syrian," ס״נ . He agrees with Bochart, that the Hivites lived on Mount Hermon, and were also "called Kadmites *i.e.* orientals, Gen. xv. 19." Kadmus married, we know, *Harmonia* or *Hermione*, that is "both were turned into serpents;" and in Josh. xi. 19, we are told the Jews thoroughly fraternized with Hivites, and therefore also with their brethren the *Gibeonites* and *Shechemites*, or those holders of the sacred Mounts of Gerizim and Ebal, the southern extremity of that very holy range which culminates in the cone of high Hermon, some eighteen miles E.S.E. of Sidon. From Judg. iii. 3, as well as Bochart and Gale, we are to conclude that all Hivites and Kadmonites, therefore "Canaanites" were Hermonites, and therefore worshippers of Serpents and holy Conical Mountain; that is, were true followers of our first four, and latterly of our fifth and sixth streams of faiths.

The complete fraternisation of the Jews with Hivites, Canaanites, Hittites, Amorites, and such true Phallic and solar worshipping races is very clear from Judges iii. and onwards, although little *divertissements* are introduced, showing how the good writer winces under what he is nevertheless compelled to acknowledge. No dagger of the assassin Ehud, nor voice of the songstress Deborah could charm a whole people out of all the ways, thoughts, and hopes of their lives; for reformations are matters of centuries; not to say make them disown their wives and families, for we read that the Israelites married and intermarried with all the peoples "from Mount Baal-Hermon unto the entering in of Hamoth" (Ham or Amonsland), and "*served their gods*," that is became Ophites = Hivites = Evites = Ephites, from root *Eph* or *Ev* variant of אֵפ Aub, and evidently sincere Serpent and Mount-worshippers in this pre-eminently serpent-loving land. We know also that they lept up their faith till Hezekiah, some 700 years after, destroyed the god's symbol, and abusively called it a *Nehushtan* or "a piece of brass" (2 Kings xviii. 4), an act which evidently hastened the fall and

¹ Printed by Hall, Oxon, 1669, in two parts.

misfortunes of the tribes, as I will further on more fully show. Very shortly after this the nation fell, never again to rise into a kingdom if they ever before gained this rank. It seems most probable that some insults to the dominant faiths of all the great nations of Western Asia, by this obscure little hill tribe may have tended to their destruction, for great kings, whatever they may personally think, do not like to have firebrands cast into their midst, which most religious questions or reformatations are.

Let us look for a moment at the important phase of Ophiolatry, "*Divination by Serpents.*" We read that Helenus and Cassandra by means of serpents were able to see into the future; the serpent, it is said, "cleansed the passages of their senses by their tongues;" and, adds the "scholiast on Euripid. . . . serpents approaching licked their ears and made them so sharp of hearing that they alone among all men could understand the councils of the gods and became very excellent prophets."¹ The narrator of the gospel tale of Christ giving sight to the blind, seems to have borrowed the process from the example of the serpents who cured the blind Plutus; for Aristophanes says, they licked his eyelids and his sight became at once "more than humanly acute."² The *Paracæ (sic)*, says Philostratus, ate serpents' flesh and thus understood the languages of the brute creation; by eating the heart and liver "they understood their thoughts." It is the erect serpent-rod of Mercury which conducts mankind to hell: Ceres went thither drawn by serpents; and the reptile's bite sent Eurydike to hell. Was not Cerberus the watch-dog of that very hot plate almost a serpent? He had "dragon's tail, and a skin studded with serpents' heads" says Apollodorus; and looking from "the fathomless abyss up to the realms of eternal light," what do we see? Still a serpent! For yonder is Rhea or Ops the serpent, deceiving her Lord by giving him a Stone (*Betulus*) to devour, called the "*Ab-ad-ir* or SERPENT DOMINUS SOL," instead of his offspring: in which tale we possibly see the origin of the gospel saying in regard to the Stone, the bread, and the serpent.³ This *Abadir Stone* was indeed a serpent and sun-stone, for it was a Lingam, and it "assumed a CONICAL figure,"⁴ so that Saturn took to consuming his own strength, which is the ease with the midsummer sun, when all the crops, as in the tropics, have been by that time reaped; when the sun may indeed be said to consume himself on bare fields, and pastures, and desolate, and almost leafless forests, having nought but hard, parched soils, and naked rocks and stones, from off which his fierce heats have eaten away all verdure.

In all lands and faiths the serpent is he who gives knowledge. In Eden as well as in the Punjab it is shown that *nāgas* or *Tak Shaks* bring in learning; it is a very doubtful matter if we can say as much for the pious prophets of mankind. Boodha and Confucius, as philosophers, are exceptions, and must rank before Thales, Pythagoras,

¹ Buchart, quoted by Deane, 336.

² Spanheim, 212.

³ The bishop or head of the Christian Church of Abyssinia is styled *Ab-un*, which I suspect derived from a serpent; it looks very like *AB* or *OB-ON* the *Serpent-Sun*.

⁴ Serpent Worship, 340.

and other wise ones of earth; but pure *pietists* like Rama, Sakya, Christ, and Mahomed, rather brought in turmoil, bloodshed, and misery, than joy, peace, and learning; nor was the misery assuaged until scared-away philoophy and science returned, to damp the irritable and inflammatory matter which had been aroused; and it seems as if all dogmas founded on superstitions, or the marvellous and incomprehensible, and carrying strong cursings or anathemas against all who oppose them or introduce learning at variance with them, must have this retarding and injurious effect upon us. If so, it becomes our duty to repress all superstitions and “mysteries;” assured, that when these disappear, turmoil, misery, and crime will also fly away.

Colonel Tod writes¹ that the serpent of Boodha possessed all science and pure religion, which Krishna as an Eagle had to fly far and, wide to obtain from Boodha. Christians say that Mahomed flung the world back many centuries, especially in Asia; but Mahomedans rightly repel this as a slander.

Let me here make a few remarks upon that good, because necessary feature in the Jews—common to us all, viz., the continual changing of their ideas of God as they advanced in intelligence. Jews for ages clung to the stone which they said their patriarch Jacob set up, and which they removed to Jerusalem. The houses of their gods were Beth-els (literally *houses of El*), and all over Syria, and indeed Asia Minor, Sivaik Shrines were known as Betuli, that is Lingams, or Maha-Devas. According to Lewis and the learned Bochart, the Phenicians were the first worshippers and anointers of Betyls. During this rage for Lingam-Worship, the southern tribes oondemned Yonism, or as they called it Dove-worship, by their kinsmen the Samaritans on Mount Gerizim. Maimonides disliked the worship of Ba-al-Peor, which he said (but I think ignorantly) “consisted of exhibitions of the Yoni to him,” for I find that the worship was that common in the east. St. Jerome said “it (Peor) was principally worshipped by women.”—“Colentibus maxime foemimis Baal Phegor ob obsceni magnitudinem quem nos prinpum possumus appellare.”²

We have lost much of the true worship of the Jewish tribes, from the various destructions of their records; but above all from that weeding out of gross, dcgrading, and objective features of their early worship; which necessitated the obscuring, if not blotting out, not only every term or sentence which allowed the “image” of a God—a feature forbidden in their faith. about perhaps the time of David, though little attended to till the fifth century B.C., but also the obscuring of everything too anthropomorphic for the advanced ideas of the third century, when their “shreds and scraps of leather”-literature, began to be gathered together, and took a form which seemed to consolidate the people and make them a nation.

I long since came to the opinion, to which every student of Asiatic faiths must come, and which I am glad to say Bishop Colenso has now thoroughly established as correct that the worship of the Jews was precisely that of the people amongst whom they

¹ Rajasthan, I. 537.

² Sellon’s “Hindoo Annotations,” p. 37.

dwelt, and that the only God they knew of in Arabia, or until they got into Canaan, Was El-Elohe or Elohim, after which they adopted the God *Yachveh* of the Phenicians calling him *Yahveh*, *Jahveh*. or *Jhavh* or *Yahuê*, which perhaps was the reason their Arabian brethren called them Jews. This change did not, however, apparently take place for many centuries after the era which we are asked to accept as that of the mythical Moses (1490 B.C.). It is most probable that the tribes of Il, that is, "*Is-Ra-El*," remained true to El and Arkite, or the more gross forms of Phallic faith, until the period of full contact with the great Solar-worshipping nations on their east, viz., the eighth century B.C., as the period treated of in 2 Kings xvii. There we are told that the King of Assyria sent men, no doubt priests, from the strongholds of Sun-worship, *Ham-ath*, *Kootha*, and *Sepharvaim*, all words which taken in syllables or together signify the sun. A priest of *El* or of *Beth-el* went up to try and stop the defection, but it was of no use, see verse 29th and onward, for they feared not the Lord, who had "named Jacob, *Is-ra-el* or a son of El. Of course the change had *begun* long before then, but this was probably the final flicker of the *national* worship of El.

Dr Inman gives this subject much learned criticism in chapter x. of Vol I. *Ancient Faiths*, and here I mean only to point the young reader's attention to it, for I do not write here for the learned, but only the ordinary orthodox public. Any cursory reader will observe that in Samuel's time there was a very apparent change in nomenclature: Terminations ending in El are less frequent, giving place to Al, Ar, Ah, Jah and Ja; whilst Shams and Shemish or Esh—denoting a solar deity, then constantly appear. This may be shown in juxtaposition thus:

Micha-El (who is like God).	<i>Araka-El</i> (The Marshal of God).	<i>Ram-i-El</i> (Son of God)
Uri-El (Fire of God).	<i>Gabri-El</i> (Strength of God).	<i>Abdi-El</i> (Servant of God).
Bethu-El.	<i>Bebb-Shemesh</i> .	<i>Beth-iah</i> .
Hann-iel.	<i>Haum-bal</i> .	<i>Jo-hannah</i> .
<i>El-Shemesh</i> (The Sun is El).	<i>Ir-Shemesh</i> (City of the Sun).	<i>En-Shemish</i> (Fountain of S.).
<i>Azri-El</i> .	<i>El-eazar</i> .	<i>Andru-bal</i> .
	<i>Esh-Baal</i> .	<i>Baal-jah</i> .
<i>Azar-iah</i> .	<i>Jo-ezar</i> .	
<i>Obad-iah</i> .	<i>Abad-iah</i> .	<i>Ab-deus</i> (Tyrian).

These names have visibly gravitated towards the Greek ΙΑΩ, (which the Hebrews preferred pronouncing *IAOU*); he who was *Hades* in winter, *Apollo* and *Zeus* in early summer, *Helios* in the heats, and "loved ΙΑΩ or *AD-IONA* or *Adonis*" in harvest. This subject will be found well worked up in Bishop Colenso's excellent Lecture IV. on the Pentateuch; see also the nomenclature: as developed in Judges ii, iii and vi. All the above words if analysed would lead to very important results which I cannot, however here dwell upon. Most of my readers probably know that *ADONIA* אֲדֹנָי usually translated "Jehovah" or Lord is *the Phenician* GOD OF LOVE, and in Hebrew signifies "a pillar," that is *Toth* or the Jewish *Seth*; see Leigh's Hebrew Lexicon. But

I must not anticipate all my chapter on Judean Faiths; I only wish to establish the facts of the so-called Israelites being like all the tribes and nations of ancient times, and indeed more than three-fourths of all on earth even at the present time, addicted to the practice of Phallic or of highly *senusal* solar faiths. The Jews are indeed one of the very last western peoples who had a temple built over an *unhewn natural* rock or "Parvati" as we in India would call this. I give here an outline sketch of the shrine over the holy rock, which Mr. W. Simpson, the well-known artist, has kindly sketched for me. I neglected to do this, or even consider the subject, when I visited Jerusalem now many years ago, being unaware then of the ancient faith it portrayed, and its extreme importance.

From this sketch which shows all in relative proportions, it is difficult to realise the effect of a great, rough, ugly and unhewn rock, rising up in the midst of a beautiful temple; so will my readers try to imagine for themselves the

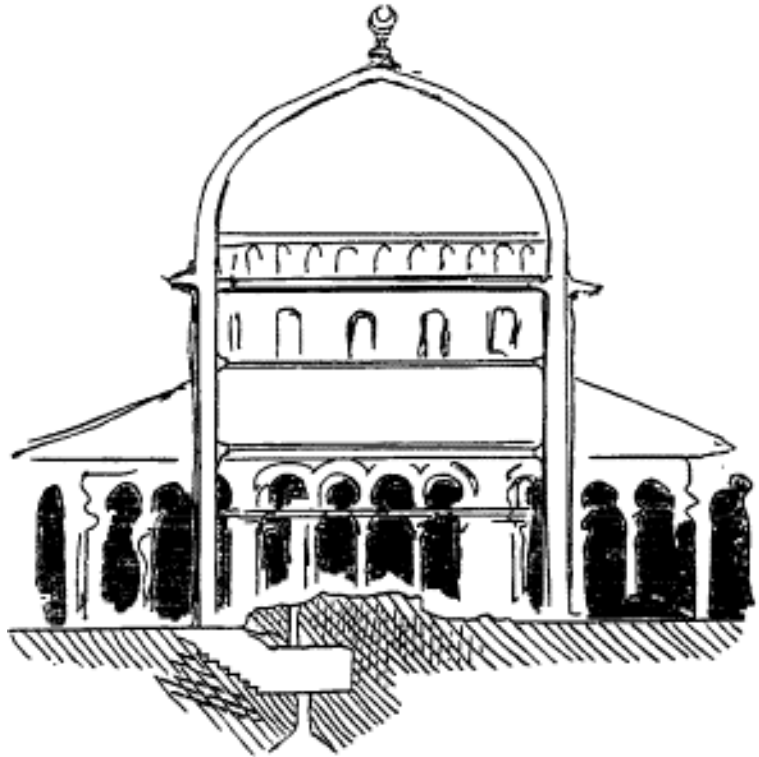


Fig. 64.—THE SO-CALLED MOSK OF OMAR, OVER THE SACRED ROCK AND CAVE, JERUSALEM.

effect of seeing such a primeval production several feet high, with a well and dark cave below it, in the very centre of St. Peter's or St. Paul's; or still better, exaggerate the idea, and suppose it a score of feet high and they will then perhaps appreciate more clearly and forcibly the *real faith* meant to be portrayed, and here still asserting its intense endurance and obstinacy. It is of course the same faith as that; which for many long centuries has prevailed all over the parent land of the Syrian tribes, and which still sits in the Mekan Shrine; but the male or right hand phase, the Siva is there, and the Sivi here; for the place of the ark was, say some, over the top of the sacred rock of the temple, now still covered by a noble dome.

Both Jews and Mahomedans thought their own shrine the centre or "navel of the earth;" and for a long time Mahomed could not make up his mind which to select, the Argha or Akros of Hierosolma, or "the black stone" of Abraham in the Al-kaba; he abhorred the idolatry of the land of Syria however, and this with his native Arabian love for the free desert of his youth determined him to choose the latter. We see in this holy Jewish shrine one of the oldest features of the Phallic Faith—viz., that of the Cave and holy covered well, which no one may see into; and it is

believed that pure water exists here, though the highest point of the hilly range. The mass above the well—the Yoni or womb, is of course the Umbo or Ὀμφίς, the oracle or Pi of Am or Ham—the sun or heat; and the whole, “the Omphalos of the earth.” Plutarch in his *Is. et Osir.* 42, tells us that Omphia was an Egyptian deity *Eugergetis* Ἐυεργέτις, or Benefactress; and we know that anciently all such spots were called *Har-Al-Ompi*, which Greeks called for brevity *Al-Ompi*, or Ὀλυμπος; Delphi was such a place, and called *Omphi-El*, or *umbilicus* of the world. Temples built on such spots were often called *Prutaneia* or *Puratheia*, and had a tumulus or high altar for fire rites, for Siva or the Sun is nothing separated from Agni

I wish my readers very clearly to understand what we have here on this Jerusalem Omphi—Moriah, or Meroo, now surmounted by what Europeans call the Mpsk of Omar. The proper name for this fine building is *Kabet-Es-Sakra*, usually translated *the Dome of the Rock*, but which appears to me to have meant originally the *Kaber* or *Tomb of the rock*, or cave, or rocky abyss; for this cave is, I think, here the principal and most revered object, but the people seeing only a *Kabet* or *dome* instead of a tomb or cave, would cease to call it a *Kaber*. Under or below the cave floor we have a “*well of spirits*” called locally *Bir-Aruan*, the entrance of which is shut and forbidden to all unbelievers. It is thus the ancient Ark or Iona. I extract the following details from the handbooks of 1872, given to visitors of Mr Wm. Simpson’s beautiful paintings of “*Underground Jerusalem*” in the Pall Mall Gallery.

The Sacred Cave under the Sakrah.—“It is thought that this cave extended under the rock beyond its present dimensions. The wall on the north sounds hollow when struck, which confirms this idea. There are four stations. The one at the foot of the stair is that of David. It is a Gothic niche of marble. The Place of Abraham is the square hole in the right. The Place of Solomon is a fragment of marble on the left, and that of Elias, also called St. George, is the largest structure on the right. *The Hole in the Sacred Rock has a light suspended through it.* The circular plate in the floor is the hole leading down to the *Bir Aruan*, or “*Well of Spirits*,” a second cave beneath. The slanting pillar across the stair was put to preserve the rock (which was supposed to hang in the air) from falling, and causing accidents. This cave, according to Mr. Fergusson’s theory of the topography of Jerusalem, is the real Holy Sepulchre; the splendid building above, called the Mosk of Omar, being, according to this theory, the church built by Constantine.

The Sakrah, or Sacred Rock.—“The so-called Mosk of Omar is called the *Kubbet-es-Sakrah*, or *Dome of the Rock*, because it is built over this holy stone, supposed to have been the threshing-floor of Araunah the Jebusite, and hence the traditional site of the Temple. According to some theories, *the ark was placed on this rock*; according to others, it was the site of the great altar. The Sakrah was described by Saphronius, the Patriarch of Jerusalem, to Omar, as ‘the rock on which God spake to Jacob; which Jacob called the Gate of Heaven; the Israelites, the site of the Holy of Holies, which is on the middle of the earth, and was the holy place of Israel, and is held by them in such veneration that, wherever they are, they turn their faces towards it when they pray.’ ‘The Franks (Christians) had built an oratory and altar over the Sakrah itself, and filled it with images and idols;’ these Saladin removed, and restored it to its original condition as a mosk. The Christians are also said to have cut off portions of the Sakrah, and sold them in Sicily and Constantinople for their weight in gold.’ In the present day the traditions respecting this wonderful rock are principally Mahomedan. *Moslems believe that it is ‘the centre of the world, and on the Day of Resurrection the angel Israfael will stand upon it to blow the last trumpet.* It is also eighteen miles nearer heaven than any other place in the world: and beneath it, *is the source of every drop of sweet water that flows on the face of the earth, that is of all female energies.* It is supposed to be suspended miraculously between heaven and earth. *They believe that it came from*

heaven, and that it will return again on the last day. According to the story, it is the scene of the Prophet's night journey from the Holy City, his footprint, whence he started, being a shrine in the western side. It also bears the mark of the angel Gabriel's hand, who had to lay hold of the rock, or it would have ascended with the Prophet, and the end of all things must then have come. The traditions connected with the sacred rock are far too many to relate. . . . The north end has been all cut down; so has the west; and although the first impression of any one looking at it is, that it is just like any rough rock on the top of a hill, a more careful inspection indicates that a tool has been used upon it in many places. It is about 60 by 50 feet in extent, and is surrounded by a circle of four piers and twelve pillars, which support the dome above. The impression produced by this rough rock, canopied by silk of many hues, and covered by one of the grandest of ancient temples, built of the finest marbles and mosaics, is difficult to describe; for it is exceptional among temples. The real rock, rude as it seems to the eye, is more awe-inspiring, under such circumstances, than the finest picture or sculpture which art ever produced. The sacred cave is under the south-east corner."

At the north end of the rock, there is a place scooped out as if for some rite, and a cavity in front of it, which, it is said, was for sacrifice by those who assert that the rock was the altar of the temple. Christians used this rock as an altar, and some of the tool marks upon it are held to have occurred during their domination. Cave and Fire rites are not yet extirpated from Jerusalem, nor indeed, from any nation of earth. Christians still rush for sacred fire to the holy cave at the birth of Sol, and men and women strive, in secret nooks, to pass naked through such holy fire as will appear further on; see also Inman's *Symbolism*, 2d Ed. 1874, p. 112. Nor has Mount or Omphi-Worship (that is Venus' Mount, or the *Mons veneris*), or at least intense veneration almost amounting to worship, disappeared among Jews and Syrians. Mounts Moriah, Zion, and Calvary are as sacred to thousands, as Mount Meroo is to hundreds of thousands. Wherever we find a dome or skull (Calvaria) shaped hill (and of course a Lingam one also), whether in Asia or Africa, we are certain to hear that it is revered if not actually worshipped; and not only so, but that all objects like this skull and cone are so too; moreover, as many as possible will be made like to these, as cakes for the gods, or even for use in temples, &c., on which a few words.

The Rev. J. Bathurst Deane tells us that "honey cakes, with raised lumps upon them like navels, were carried by noble virgins in their hands in golden baskets," and that such formed "a very important part of the procession," and rites, and ceremonies of Bacchus,—that in these baskets "were also Sesamum, small pyramids, wool, grains of salt, and a SERPENT." (*Serpent Worship*, p. 188). "The people followed" these maids with these occult insignia "crowned with serpents, carrying them in their hands, brandishing them over their heads, and shouting with great vehemence *εὐία, εὐία*, *Euia*, which, being roughly aspirated, says Clemens Alexandrinus, will denote a female serpent." Some thought the words meant "Eve, Eve," as connected with the serpent, but the Rev. Mr Deane says there is no doubt it simply meant *Ephia* or *Epis*, Or *Ob*, *Obia*, &c., meaning the Great Serpent Deity. The shape of the cakes was, in plan and setion, like the priestly hats and shields, page 185, Fig. 68, 69, and these are continued by the Roman Church in the symbolic hats of all orders below the rank of

bishop. Hats or head-dresses have also always formed a conspicuous emblem of faiths, from the Phallic cone on the Tibetan Lama—worshipping Boodhist though he be (see that strange Phallus which Huc gives us at page 92 of his 2d vol, figure further on) to those of Western Asia, Europe, and Africa, which I give in Figs 66 and 105, iv. 5, and elsewhere. The Rev. Mr. Deane correctly says, that the cones were intended as representations of the *sun's rays*, and are sometimes seen in the hands of priests kneeling before the sacred serpent, . . . the supplicating minister of the god offers a pyramid in his left hand, while the right is held up in adoration; on his head is the deadly asp." Now, what is this worship but the requests of this "man of god" that he would make these emblems of the people fruitful, and so bless the nation with abundance of offspring,



Fig. 65.—EGYPTIAN KING AT WORSHIP

the only blessings early races appreciated. I give here an illustration from Mr Sharpe's *Egyptian Mythology*, page 61, of such an offering being made by a king or priest "to the dreaded Kabiri." Mr Sharpe considers this supplicant to be a King of Sais, and states that similar drawings abound of Thebaic Kings making these "offerings to Amon-Ra," that is to the Heated or Passionate Sun of Fertility. The learned gentleman is not however acquainted, I think, with Asiatic or Egyptian Phallic lore, for he calls the Phalli here "Cones of baked clay!" I should fancy they are just such Lingam-like sweet-bread as we still see in Indian Sivaik Temples. I think the double-headed bovine deity is Isis, or Osiris and Isis, that is, Sun and Moon in conjunction, and that the two cons represent male virility as well as the Lingam, all such emblems being made, if possible, with a double signification. They correspond to the two atones on coins as seen in Plates IV. 2; VI. 2; XIII. 1, and elsewhere. We can imagine the afflicted Philistines, Bethshemites, and Attic Greeks, who offended against the Arkite and Bacchite energies, making just such offerings as this royal Ophite is here doing.

"The sacred cakes of honey and flour were marked," says the Rev. Mr. Deane, "with the *Omphalos*, and were offerings made at the shrine of the Sacred Serpent;" and we know, as a matter of correct history, that the live serpent kept in the Akropolis of Athens, and the serpent of Meteie; were fed on these eakes (Deane 189); so also the dragon of the Hesperides, and the serpents in the cave of Trophonius. This *Omphalos* cake, the Rev. writer explains, "is a boss, upon which is inscribed a spiral line" similar to that which is seen on rude stones in Ireland, and which, as Quintus Curtius says, is also found on the rude stone at the temple of Jupiter Amon in Africa; it is simply the prepuce in a slightly disguised form, and I say this after having seen hundreds of these quite undisguised. It appears that a spiral is also made to envelope the mystic baskets of the Bacchic orgies, "and that such an *Omphalos* with spiral, or, in this case, I fancy, a zodiacal zone round it, was kept at Delphi (Strabo,

and Deanc), because, says Pausanias, this was the middle of the earth. The Peloponnesians had a similar Omphalos at Phlius in Akaia, but I fancy this was not so clearly a boss, so that perhaps the object was a Sri-Linga; see *Bryant*, II. 109, who very correctly derives Omphalos from Om-phi-e1, the mouth. or oracle of the Sun. (An. I. 307). I suspect that the peculiar broad-brimmed hat of Italian priests, with boss in centre, denotes a Yonite instead of the old Phallic Worship with which the ancient hats of the Flamens were in accordance. Hats, Helmets, Crowns, and Tiaras were all highly significant objects as will appear from various matters hereafter to be treated of; here I desire merely to call attention to the, and give this drawing to let my readers bear this feature in mind. Kings, Chiefs, and Priests do not wear such symbols all these without thought and meaning, and in the first line the symbols are clearly meant to denote upholders of Lingaite faiths, and those in the other two columns, Solar, and phallo-Solar cult. The spear, or Quiris (after which the Quirinal hill is named) with its wrapper, was the oldest symbol of the purest Nature-worshippers. The boss upon a shield was an Omphalos and a highly venerated part; and added much to the high value all the ancients set upon their shields. Warriors specially revered and held sacred rites in connection with their shields, as sailors did in the case of their rudders; indeed, both classes here and there still do in the East. I have already given at page 131, drawings of rudders and a shield adorned by serpents, such as may be abundantly found in classical atlases and dictionaries; and pointed out that the great Cesar's first gift, after his conquests in Britain, to his favourite—the Venus Genitrix of Rome, was a shield embossed with British pearls, a highly significant ornament, which a Cesar and a Solomon could appreciate, the latter having made, we are told, three hundred shields of gold. which we see from 2 Chron. ix. 16, were for religious and not war-like purposes. Dr Inman gives these drawings of what he conceives, not without reason, to have been their shape. No. 70 was the very peculiar Argha and Yoni-like form of the shield of the pious Templars, all of whose relics teem with Phallo-Solar ideas.



Fig. 66.—THE SYMBOLISM OF HATS, CROWNS, HELMETS, &C.

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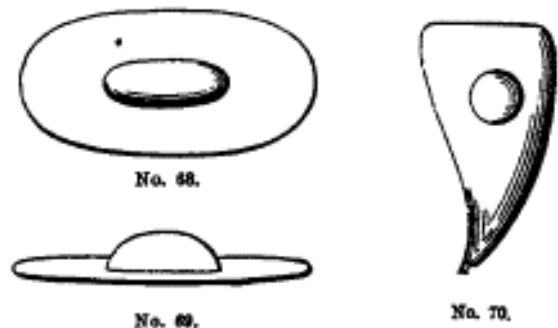


Fig. 67.—SACRED SHIELDS, HATS, CAKES, OR BUNS

The orthodox Hislop, in his "Two Babylons," tells us that the "bouns," buns, or bread offered to the gods from the most ancient times, were similar to our "hot-cross buns

of Good Friday, that . . . the buns known by that identical name were used in the worship of the Queen of Heaven, the Goddess Easter (Ishtar or Astarti) as early as the days of Kekrops, the founder of Athens, 1600 years B.C. . . . the dyed eggs of Pasch or Easter Sunday figured also in the Kaldean rites just as they do now.”

Captain Wilford in “Asiatic Researches,” VIII. p. 365, says that when the people of Syracuse were sacrificing to goddesses, they offered cakes called *Mulloi*, shaped like the female organ; and Dulare tells us that the male organ was similarly symbolised in pyramidal cakes at Easter by the pious Christian of Saintonge, near Rochelle, and handed about from house to house; that even in his day the festival of Palm Sunday was called *Le Fête des Pinnes*, showing that this fête was held to be on account of both organs, although, of course, principally because the day was sacred to the Palm, the ancient tree-Phallus. The procession was one of women and children carrying *Pinnes* at the end of thin palm-branches (highly Bacchic), which, it appears, were then taken home and carefully preserved all the year. This is exactly as still practised in India with household Lingams, and reminds us of the Sacred Fire, and Lares, and Penates, which were all renewed or reinstated annually. *Clermont in Auvergne* preferred the female organ, but in Lower Limousin and Brives the cakes were Phalli. We may believe that the Jewish cakes and show-bread were also emblematic, somewhat as I show in the table of “show-bread,” Fig. 76, p. 194. The Omphic Navel, Neb, or Nabis נב idea figures conspicuously in Vishnoo’s grandest Avatar. From it all creation issues as he rests with his consort on the serpent Sesha—

the Ark of Life on the “sea of milk;”—Vishnoo is here as in most instances, the Sun; and the Nabi is here the Umbilicus or Olympus of the gods, from which the whole world proceeds. It is different from Siva’s Argha, which, when shown separate from him, is, as in these two figures, a sort of Patera, corresponding to the Hebrew cups: and bowls—mistranslated “spoons” in Exodus xxv. 29.¹ The real word is כפה *Kapoth*, meaning cups for holding the oils and unguents sprinkled over all Lingam-gods, and which we can still see in Indian Sivaik Temples. Of course, all such vessels, like everything else here, from the foundation-stone and

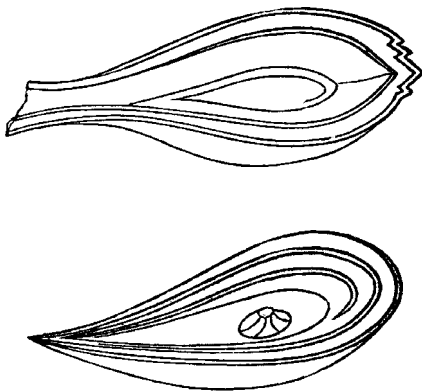


Fig. 71.—THE BOAT-ARGHA OR YONI.

Lingam—buried under ground, to the Tri-sool on the high summit of a Sivaik temple, and again on the high side-pole where there is also a fire-cup and serpent-streamer, are all, and every, made *strictly symbolic*. Every line and figure is so, as well as the colour and even the quality of the material if practicable.

We must here return a little to the Syrian, Arkite, and other Phallic worship, and to Jews, as those regarding whom we probably have most details. I think it is established that the Ark was at first merely a simple box, made up in a hurried manner at

¹ [*i.e.* in the King James vn. NIV has “plates and dishes.” — T.S.]

Rephidim, to contain the two *later* stones, which the leader is said to have taken up to the Jhavh" to be engraved by him, and also probably to contain the previously worshipped or revered articles—viz., the Eduth, or first testimony of Exodus xvi. 34; the pot of manna; rod, or Baton; the sprig of almond tree, and other articles of divination. Bishop Colenso makes it abundantly clear¹ that we had no grand ark and paraphernalia, as alluded to in the closing chapters of Exodus by some interpolating, though no doubt pious and zealous adherent of a later faith; all this is foreign to the ideas and knowledge of the first Elohist writer.²

The Bishop truly says, "There is no record of the construction" of any such article as Jews and Christians commonly believe in! The original story, he considers, is a very clear and simple one, if we try to see it as given to us by Elohist writers. Thus, when Moses required two more stones to replace the first heavenly ones, "the Jhavh said to me, 'Hew these two tablets of stone like the first, and come up unto me into the mountain, and *make thee an ark of wood.*' " This was probably to prevent a second fracture. Moses replied, "So I made an ark of shittim wood." Then we are unceremoniously told in Num. x. 33 that they took up this ark-box and departed from the mount, with no doubt the Eduth and the two stones in it. At this time it may be inferred that neither Moses nor others knew of any representative of the terrible nature-God of Sinai, gave the two stones, the Eduth, and his outside representation—the "man of God's" rod, baton, or Nissi. I look upon it that the Jewish Eduth represented the temple obelisk, Moses' rod, the magic rod of Egyptian priests, and the Nissi, Bet-el, Betulus or Standard—usually of stone, which this people erected and worshipped all over their land as soon as they settled down.

Adam seems to have been the first God-like idea, and was naturally symbolised in the Lingam. The word still means a Lingam, more especially with Shemites and Mahomedans; whilst Seth or Set became to Jews, as their own special progenitor, their Adām or Linga, which Greeks called Betuli. Noh or Noah then took the place of Seth, and Abraham and Moses followed Noah. All these received in their lifetime intense reverence, and posthumous worship. Adam and Abraham are still spoken of as the intimate "friends of God," and only mentioned by all Shemites with that reverence with which Christians allude to Christ. As statuary was impossible in these ages, I have said it was only a natural necessity that a lingam or column should represent a male, and a cavity, ark, dome, or oval-shaped object, a female progenitor; so that all worship of these parents at once became arkite or lingaite and therefore exhibited itself in worship of these forms. Numerous old writers assure us of the worship of Adam, Seth, Noah, and others, by which we must understand the worship of pillars or Matsebas (Bible "*Images*"), as the only possible representations of these great old fathers, remembering that whatever may have been the meaning of pillars and arks (Adam and Eve, Abraham and Sarah) in

¹ "Lec. on Pent. and Moabite Stone:" Lon., 1873. Chap. xviii.

² P. 236. Ex. xxiv.; Deut x.

the minds of the first settlers-up of them, the mass of the people soon came to lose the original idea, seeing in them only the emblems of generation and gestation. The Jews, say several old writers, adored Noah under the emblema of a man, ark and serpent, thus adding the necessary concomitants, *heat, fire or passion*. There was, says tradition, also a curious early worship of blood—the blood of Abel, which is still the worship of men of the Moody and Sankey class. The Jews continually spoke of *the blood* of righteous Abel. It took the place on many occasions of the “Stone of Swearing”—Jhavh Fœderis; all good *Sethians* swore on it, just as they also did on the *thigh*, as we see in the learned *Gregorie’s Notes on Scripture*, page 119 *et seq.*, quoting the erudite “Master Selden and others.” Here also we get the prayer which Sethians used to “offer daily before the body of Adam,” which as the volume is now rare, I will give some details concerning; but will my readers kindly remember in reading it—that which the writers forget, that the word “Adām” signifies lingam. It appears from both the *Sabid Aben Batric* and the *Arabic Caterna* that there existed the following “short litany, said to have been conceived by Noah;” and that these Sethites used to say their prayers daily in the Ark *before the body of Adam*, and “in the name of the *blood*” of Abel so that he was the early Christ. This is given to us by tradition quite as good as any on which churches rely.

PRAYER OF NOAH.

“O Lord, excellent art thou in thy truth, and there is nothing great in comparison of thee. Look upon us with the eye of mercy and compassion. Deliver us from this deluge of waters, and set our feet in a large room. By the sorrows of Adam, thy first-made man; by the blood of *Abel* thy holy one; by the righteousness of SETH, in whom thou art well-pleased; number us not amongst those who have transgressed thy statutes, but take us into thy merciful care; for thou art our *Deliverer*, and thine is the praise for all the works of thy hand for evermore. And the sons of NOAH said *Amen, Lord.*”

The learned and pious Gregorie then goes on to account for the body of Adam being above ground in this year of the flood, said to have been 2348 B.C.; for even allowing to him the mythical age of 930 years, still he had by that time been dead 7¼ centuries.¹ It appears, however, that well-established traditional story affirms that the great ancestor’s “dead body should be kept above ground, till a fullness of time should come to commit it to the middle of the earth by a priest of the most high God.”² Now “the priest who was to officiate at the funeral, they say, was Melchise-

¹ According to Usher:—

Creation	4004
Adam’s life	930
—	—
Adam’s death	3074
Flood	2348
—	—
	726

² We require to accustom ourselves to Scriptural inaccuracies. Thus, if the figures in Gen. v. 37 are correct, poor Methusaleh was swimming about outside the Ark all the time it was afloat, and wandering about in dismal salt water swamps for some 1½ months more, as any careful calculator may observe from Gen. iv. 27 and vii. 11. By our calculations, the period of his watery wanderings was 17 years.

dec; and that he buried the body at Salem, which might very well be the middle of the habitable world.” (Gregorie, p. 121). Further, *Bagster’s Comprehensive Bible* tells us, in the note to Gen. xiv. 18, that noble Jews and Samaritans held *Melchisedec* to be *Shem*, which Calmet elaborately supports, whilst our annotator informs us that “Salem was most probably Jerusalem”! Gregorie, quoting Hebrew tradition, says “this body of Adam was embalmed and transmitted from father to son by a reverend and religious way of conveyance, till, at last it was delivered by Lamech into the hands of Noah, who, being well advised of that fashion of the old world, which was to worship God toward a certain place, and considering with himself that this could not be toward the right, which was the east, under the inconstancy and inconvenience of a ship, pointed out the middle of the Ark for the place of prayer.” Here, quoting the ancient *Caten. Arab.*, c. 25, fols. 56 b.—he says, “So soon as ever the day began to break, Noah stood up towards the body of Adam (lingam-pillar), and before the Lord—he and his sons, Sem, Ham, and Japheth, and Noah prayed;”—so that here we have one of the most perfect pictures possible of a Phallic church—the men all bowing down in the centre of the *Argha* before the lingam-god—the *Argha-Nat*—great Siva—the mast of the Ark-boat. Need we ask what the two stones of later days were, or how arranged, or what this *Tebah*, and its type the ארון *Aron*, or Ark meant?¹ Was it not the abiding-place of the God, the “bread-giver,” El, Elohe, IO, or he, the great Egyptian forefather Yoosef, who reposed, “being personified,” like this Adam in an ark—Aran, see Heb. of Gen. 1. 26. The subject of fig. 28, p. 80. is this Ark idea, and still floats on Indian rivers. The keeping of the Adamite lingam, till it could be fixed deep into “the centre-navel of the earth,” is a thoroughly Eastern and Sivaik idea.

The *Ceylonese*—Hindoos and Boodhists (see what is said under the head *Meroo*) say that their Nebo or Peor, the holy mount Adām, also sinks right into the centre of the earth, and so say all those who make continual pilgrimages to, and bow before this great high central mountain. Ignorant pilgrims fancy it is called after the first Moslem or Jewish Parent—nay Jewish god, and for the most part worship it purely as a lingam and call it Siva, of which more in its place. The Delphi triple-serpent column, was also buried “in the centre of the earth,” and the Maha-Deva of Central India is said to be situated “in the centre of the earth,” and so on. The meaning of Gē and her centre is, in all the stories, very poorly veiled. As connected with the Jewish love of Stone or Rock-worship, and confirmatory of what I have advanced as to their having early taken to holy stones, and got their first two from heaven, I may mention that we have numerous traditions, as well as historic evidence of both Stone and Rock-reverence, if not worship, by them, down to even this century. Gregorie, at p. 118, commenting upon Deut. xxii. 3, tells us of a very holy stone, which could not be the rock or tomb over which the “Mosk of Omar” now stands. He speaks on the authority of the Talmud—the *Gemara in Baba Metzia*, saying, “In Hierusalem there

¹ *Tebah* is the word used for *Noah’s Ark*, and *Aron* for the Ark-box. ² Note in *Bagster’s Com. Bible*.

was a stone of the Strays; he that had lost or found anything was to repair thither; he that had found was to stand there to produce it, he that had lost, to tell the signs and marks; the Jew is bound to restore for the satisfying of the name of the Lord” (Tser or Hamor), so that it is here plain that we have a stone acting the part of *Jupiter Fæderis*, a “righteous Lord,” and *Presence*, before which all are bound to act truthfully and honestly. It was probably a remnant of a Lingam or Pillar, such as the good and pious King Josiah “stood beside” and made his compact (2 Kings xxiii. 3), as I am of opinion the present fragment of the “black stone” in the the wall of Al-Ka-aba of Meka is,—see my illustration under “Arabian faiths.”

The Jewish temple idea to the present moment is still that of a fetish or magical idol which no unbeliever can understand or should be permitted to behold. Up to the time when the Rabbim were expelled their city, they insisted on the constant and miraculous interpositions and even sayings of their Jhavh. Thus “flesh they said could not corrupt on his altar, and any woman smelling the offerings could not miscarry; rain could not put out the everlasting fire, nor the wind hinder the smoke from rising towards heaven as of old like a pillar.” This is a purely Sivaik idea; it was Siva’s mode of proving himself to Vishnoo. All Jerusalem is so holy (on account of “this rock, my Elohim,” 2 Sam. xxii. 3—Ps. xviii. 2), that nothing that has happened to it from the time of Solomon is capable of profaning it and so on, see Calmet, *Art. Jerusalem*. Can anything be more superstitious? Not Benares, nor any place or people I know of in the East, seems to have a more degraded idea of the Almighty Spirit which we call God, than the utterers and believers of such nonsense. No respectable Hindoo of ordinary education would so talk or think.

In regard to the shape which the Eduth may have taken, I have shown in Fig. 76 the ordinary lingam as standing on the top of the ark—“the mercy seat” as we



Fig. 72.—AN EGYPTIAN ARK.

have it translated, which is, however, rather too grand a phrase, and not at all so appropriate as the proper translation, which signifies ‘the place of sacrifice,’ or the place for making offerings, or ‘the propitiatory place’—the *ἱλαστήριον* of the LXX, in fact, the *Argha*. The step adjoining this is where we see worshippers come and deposit their rice, flowers, &c., I am half inclined to think, however, that the Eduth of Moses was feminine, as he seemed to prefer the Arkite symbolism to that of the Bull or Aaronic Calf or Cone; and if so, this Egyptian ark—an ordinary one, such as we see in Kitto’s Pictorial Bible at

Exodus xxv. and in many other books—might possibly be what Moses would adopt. Whether male or female, of course when travelling it was shut up inside the ark,

together with all the other articles of the cult, as the phallic rod, almond sprig, two stones, &c. Nor would the Eduth on all occasions be shown to the public, for we read that it was usually behind a veil, see Ex. xxvii. 21 and elsewhere.

The vase in Fig. 72 represents female nature—Isis or Ishtar, which priests are here seen carrying, for all people to adore. Its cover is Osiris or Asher, the Ram of the vernal year; at the door sits Apis or Siva's representative, the Nanda. or Bull, or it may be the tiger of similar salacious signification; on this chest we see also all the symbols of creation and fertility; the head bending over the baskets or corn-sheaf-looking objects being, I believe, the Lotus, though it is customary to call them feathers, &c. Of course wandering Arabs—encamped, about 1500 B.C., under the shadow of Mount Sinai, and led by a Midianite Shekh, even though he might be learned in some Egyptian matters, were not likely to have had anything so perfect as the subject of this illustration, not to say these wonderfully developed. ideas we read in Exodus xxv. and onwards. Being, however, brickmakers, and possibly artizans in Egypt for many years (not 400 or 430 but "four generations" or some 120 years, we may grant that they saw the imagery of the Egyptian faith, and would try to make the best Adām or Adāma their circumstances admitted of. Moses, we know, gave very special orders regarding a pot or vase of manna being laid up before the Eduth (probably in imitation of this Egyptian vase) so perhaps he in this way favoured both sects (the Lingam and Yonites) of the tribes for a vase with bread in it is a *veritable* God of bread—*Beth-lehem* or Ephrata, a vase being a real "house"—Lady or "Distributor of Bread" thus we have our Lord the Eduth and our Lady, the Eduth—Siva and Sivi.



Fig. 73.—THE ARK OF PHILE WITH ENLARGED SYMBOL—MAN AND WOMAN.

I give here another well-known Egyptian ark, that usually called "*the Ark of Phile,*" in which we see two figures, representing in the language of Egyptian hieroglyph-

phics, simply *Man*; both are seated in cups and surrounded by “cherubim and seraphim,” winged deities representing the Sun and therefore fertility; the upper one has a lingam overhead; the whole shrine is encircled by a band proceeding from two lotuses. The steersman of the sacred boat is *Passion*, or the Serpent, and on stem and stern sits the Solar Virgin, while a phallo-serpent deity worships in front, and over all is extended the beneficent wings of “the Sun of Righteousness;” out of whose orb spring two upreared serpents. On one side of the Ark of Phile, I have shown for clearness the real figure of the inner deity, as he sits in his cup or argha, the personation of Siva, the Argha-Nat; it is so minute inside his ark as otherwise likely to escape notice. Mark the phallic-fire which precedes the Boat of Life.

All these figures of men are shown as sitting with knees doubled up in a very peculiar position, thoroughly Asiatic, but thoroughly symbolic, and not without precedent in regard to double-entendres and banter, of which this faith is most prolific. I have therefore shown on the left hand of the ark, the two hieroglyphs for man and woman (M. and W.) which makes my surmise still more probable, the woman being shown as so very different from the man, the knees down, and holding the holy cross, the symbol of life and the faith. In some drawings the symbols spring from the centre of the figures. Now Asiatics, male and female, are not so diverse in sitting. In fact women are to be seen more commonly than men sitting in the position here assigned to man only, I can see no reason, on the ground of the ordinary attitudes of the sexes, for this extraordinary and marked difference in this single respect. In the hieroglyphic man also, we are invited to see other Phallic ideas—the *Tau T*, ancient cross, and *Crux Ansata*; thus the arms are spread out as far as is generally practicable, so that the head, which is always the Sun, forms the yoni or circular handle-idea of the *C. Ansata*. An ark with any images, but especially with such as we see here and in the previous illustration, is a most complete and potent symbol; it was once the commonest in all faiths, for it is the boat by which all creation sails into life. In Egypt it was the *Tebah* תבה, the same name as this people gave to their capital, and which the wise LXX translators gave to Noah’s ark, as already noted. The widely different purpose of the Sinaitic ark made them call it an *Aron* ארון, which I believe may mean merely a Sun or Phallus-box—Ar and On tending towards this signification. Even if we hold to Parkhurst’s first meaning of ארון, the river or flood, we have a name of Siva, the *On* or *Sun of the flood* or female energy, and this was Jah’s box, who was the *Sun our righteousness*. All the Arabs probably called such Arks by this name, and they usually had articles in them very like, *if not quite an Αἰδαῖον*.¹ We read that the “Egyptians placed the truncated symbol of the generative or productive principle immanent in nature” on the lid-cover with cherubim wings so that these arks or boxes—most important articles with nomads—really formed the pedestal for the *Aidoion*, or Lingam, as well as a safe place for its conveyance when on tour. All these tribes dealt largely in necromancy and divination of all kinds, and these chests had therefore

¹ [*Grk.*, neuter substantive from *αἰδαῖος* -α -ον, “revered, respected, venerable.” See LSJ, s.v. — T.S.]

to carry the divining rods, wands, almost springs, “stocks” and staffs, Teraphims and Seraphim, Urim and Thumim,¹ and Ephods, and, in short, all the paraphernalia of wild superstitious races, who were just emerging from the grossest fetish-worship.

Mr Rawlinson in his 3d Vol. of “Ancient Monarchies” (p. 130 *et seq.*) shows us that the rods of Aaron and Moses had their exact counterparts in those of Egypt, in the magic-working willow-wand of the Skyths, and in the Tamarisk rods of the Magi and present Tatars. *Hosea* tells us of the stocks and staffs of Jhaveh’s “holy people,” and *Ezekiel* of “the branch” which they put to their nose (viii. 17). Joshua was chosen “according to the judgement” of such articles as were contained in the holy chest, and this was called coming “before Jehovah.”

Samuel and Saul greatly revered conical hills and stone circles, and Saul was careful to seek his Deity near to stones, the conical Carmel, or gilgals. David was more partial to the Ephod or Sakti emblem, as arks and such like; see 1 Sam. xxiii. and xxx. Stone circles like these, however, which Dr. Inman gives from India and Ireland² under the word *Beth-gader* or “*Enclosed Temple*, or circle of stones, so familiar to us all over the world, were the undoubted holy shrines of all these tribes down to a very modern date.

The severely orthodox and pious annotators of “Bagster’s *Comprehensive Bible*,” confess that the grand ark, tabernacle, and tent, so magnificently described in various chapters from xxv. to end of Exodus, had an exact counterpart in the Phenecian temples to Herakles, which is as we should expect; the rude highlanders would, of course, copy as they best could, the structures of the lowland and more advanced commercial seaboard people. Bagster’s marginal reading against Ex. xl, is that the Phenecian temple to Herakles at Cadiz (Gedes) was a complete imitation of the Jewish temple and its services. Plan, structure, rites, and customs were all here just as the wandering Edumeans had afterwards heard and no doubt copied; the contrary is the orthodox inversion of history, and oversight of the fact that no such tabernacle or ark of gold, &c., was constructed as related in Exodus, but possibly a simple ark-box as the Deuteronomist tells us in x. 1 to 5, and as Bishop Colenso thoroughly establishes in his lecture No. XVII on “Pentateuch and Moabite stone.”



Fig. 74.—TWIZEL MOOR, IRELAND

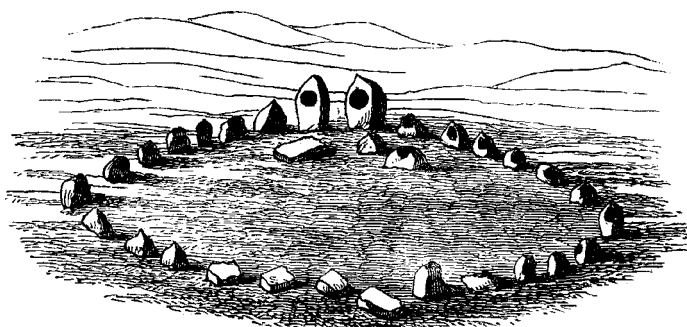


Fig 75—DEKAN—W. INDIA.

¹ Ur or Or is light, and in Sanskrit Tumas is darkness, but see page 29 *ante*.

² [Inman (*Symbolism* p. 60, ed. 1874) states that the circle in fig. 74 is in Yorkshire, England. — T.S.]

We must remember that besides all the Phallic lore, and divination or fortune-telling apparatus of the Jewish tribes, their “holy place” had also a most brutal shamble or altar, where cattle and sheep were daily killed and hacked to pieces, and roasted; at

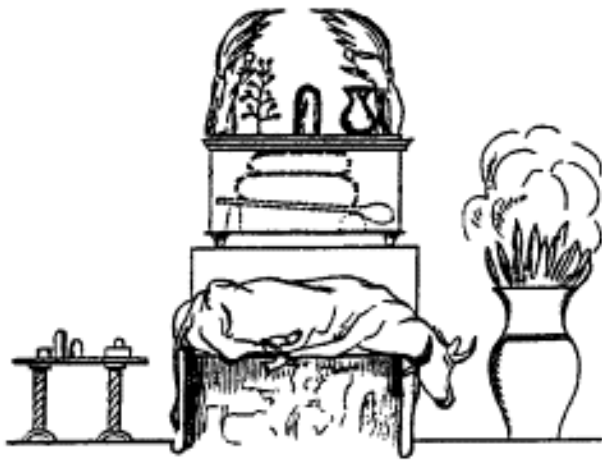


Fig 76—THE JEWISH ARK, ALTAR, SHOWBREAD, AND INCENSE

there it was that Jehovah was to give the children of Israel to know that he was their God through all their generations, and ever dwelt in their midst—a matter which seems to have been overlooked for some thousands of years.

In order to help my readers fully to realise: the whole horrid scene, I give here a sketch of its principal features; the ark and cherubim forms our Eduth, manna, almond-sprig, and poor bleeding ox, whose flesh and fat is soon to rise “as a sweet savor,” and bum and crackle on and around the bloody shamble. Without drawings and full details, I fear Christians will fail, as for many long years I did, to realise the barbarous scenes which this people daily gloated over. It requires colour and an artist to do “the holy place” justice.

Yet this people were not worse than others in the early times we are speaking of, but neither were they better. I doubt not but that where this bullock lies, many “a first-born” had been *cherim*, or devoted to their fierce deity. And I fear we must say that such was not unknown down to the fourth or third century B.C., as other parts of this work will establish. In their worship, rites, and paraphernalia, then, the Jewish people were only like their great neighbours the Phenicians, though undoubtedly a little less advanced, partaking more of the Arabian, Hivite, and Perizite tribes. In those days all peoples believed in divination by cups, rods, serpents, hands, fire, smoke, stars, &c., also in the sanctity of particular spots, as rocks, hill-tops such as Hermon, Mount Zion., and Moriah or Meroo, which two last were the Jewish Pal-a-tine and Caput-oline. Their early Judo-Egyptian. patriarch of the shrine of ON, called the “Increaser” or “Supplier” (Ioseph), who gave them bread. in their extremity, is described as prominently leading the way in divination arts. He began in his youth by foretelling dreams, and is described as owing all his wealth and position, and as saving the lives of all his tribe, *and therefore enabling their deity to keep his covenant with Abram,*

least one bullock and lamb every morning, and a lamb in the evening. This was the ordinary prescribed. ration of the deity, together with a lighter repast to flavour the same, as twelve flour-cakes, olive-oil, salt and spice. To regale his sense of smell, which is often particularly dwelt on as most pleasing to him, delighting as he did in burning fat and blood, there stood near by an “altar of incense,” which Aaron was ordered to burn when he dressed the lamps, and at even when he lighted them, for

solely through divination or the so-called interpretation of dreams. The cup or Egyptian vase—that same Ismian idea which we see on the Ark in page 190, Fig. 72, and very often in the sky over Christ—the rising “Son” (Sun), and surrounded by the Thorny or Tri-sool god (page 202), was, said Joseph’s servants who pursued the brothers (Gen. xliv.), “My Lord’s divining *cup*.” All Shemites divine by cups, and later legend says, that this cup which the ancient Persians called *Jami Jamsheed*, or the *cup of Jamsheed* (a phallic term), was found afterwards filled with the elixir of immortality, when digging to lay the foundations of Persepolis; the margin of *Bagster’s Comprehensive Bible*, from which I take the above, adds, that the Mahommedan patriarchs practise divination by cups. Most of us have heard, of the *Poculum Boni Demonis* of the Bacchanalian orgies, which was contained in the Bacchic Ark or Basket, just as a similarly holy and highly ornamented cup is kept adjoining, or on the Christian altar. The Bacchic cup was passed round to the votaries and called “the cup of the good demon,” and was adorned on rim and cover with *serpents* and the Bacchic head, or, as used to be thought, Medusa’s head, because it was encircled with serpents. This cup is held to have been dedicated to the *Tria Numina*, one of whom was *Agatho-daimon*. It was one of those mysteries, *σύμβολον μέγα καὶ μυστήριον*, which all ancient peoples kept in their holy of holies or sacred ark, and for which, says the Rev. J. Bathurst Deane, “Every nation upon earth had some holy receptacle” (p. 193), and made as symbolic as possible of their meaning, viz., of the dread mysteries of creation and gestation. Did not the wise Minerva hide the great Erektionius, fourth king of Athens, in an ark, and warn Kekrops never to open the box? And where could he have found a more appropriate place for such a man-god? for we are told “*his extremities (?) were all serpents.*” The Greek tales remind us of similar and probably much older ones, which we may safely say came from the east; Greeks taught Romans, and Romans and Greeks taught Europe and later Christians, and so Europe learned to cling fondly to such fables, and to arkite, phallic and solar mysteries.

That there should be no mistake as to Joseph *divining by serpents*, the two orthodox *savants*, Faber and Deane, accurately consider the literal meaning of the Old Testament words “*divining*” and “*divination*,” and show us that נחש *Nachash*, is properly translated as οἰωνός and really signifies divination by serpents. Mr Faber adds, “Gen. xliv. 15, *implies the worship of Nachash*,” and “therefore,” justly says the Rev. J. B. Deane (p. 153), “I argue that the serpent was an object of veneration in Egypt before the Exodus,” meaning the fifteenth century, when the reverend gentleman imagined that some three millions or more of Jews came out of Goshen. Such divination, which we may call *Ophiomancy* was a very important matter in early days. Hebrews, Arabs, and Greeks, alike denoted this by a word signifying serpents, as *Nachash*, *Alilat*, and οἰωνίζεσθαι from οἰωνός a snake; this shows us that the Arab goddess *Alilat* was of Serpent root. We may remember the case of the serpent which climbed a tree and ate up the sparrows, and was turned into a stone before the confederate chiefs of Troy at

Aulis, in Beotia, under the divination of “Calchas” (Kal-ka?) a priest of the ophite god or Apollo.¹ Serpents often changed to stones, and occasionally to vases.

We have a recorded case in *Milner’s Church History*, of Christians turning a golden serpent into a vase which abo seems to connect the worship of serpents and vases or arks, with the far older *Tree-faith*. It appears from this ecclesiastical history (III. 113) that a Cbristian bishop, Benevento, found the Lombardians in 688 worshipping a tree on which was a golden serpent and a wild beast’s skin, which thus completely identified the cult with the Asiatic Maha-Deva and Hercules. The pious bishop at once cut down the tree and melted the serpent into a *sacramental chalice*, by no means, however, thus effacing the old faiths or ideas; for serpents, cups, horns, vases, arks, and chalices, *especially sacrificial ones*, have on eastern altars *precisely the same religious signification*; and however angry the Lombardians may have been in the first instance, they had reason here for being content in seeing their serpent in the cup under a cross, and at an eastern window. An ark or sacred boat or cist, is still

maintained in the Roman Church under the name of the Pyx, in which they say is the body of the Saviour. Arka, in Sanskrit, signifies “a ray of light,” and it is also one of the names of Osiris the sun-god. Argheia was the name of the celestial mother Juno (IONa) and of many great persons. Juno was the wife of Argos the builder of Argos, a capital of great serpent-worshippers. I give in Fig. 77, adjoining, the ordinary *Pyx case*, which it will be seen is highly emblematic, and would equally suit, in section, the summit of a Christian church spire, or in plan, the usual Christian altar; see the orthodox church plan, further on. As a spire, it is a very good approach to the obelisk which is “the ray of light,” as this phallic cross is in mythology, and which the little burning torch at the summit of all obelisks (see Fig. 52, page 133) is held to symbolise. In the upper centre of this figure I also show the other Roman-Catholic vessel, *the Monstrance*, as this is found depicted in our popular



Fig 77—PYX, MONSTRANCE, ETC.

Webster’s English Dictionary. In this decidedly Phallic-looking article, is the symbolic “Body of THE LORD” kept; and by “*phallic* article” throughout this work, my readers are requested not to understand me as only speaking of a male object.

Thus then we have even here in our own century and in the centre of all civilisation, the old faiths repeated. True, the symbol of “the Lord” is not now a lingam, as in all Jewish and ancient arks, because it is now the “Sun of Righteousness;” neither *Flesh, Basar, בשר* only *Dough*, though *this also is, we are told “the GOSPEL”* or “good

¹ Deane, quoting others, 228.

tidings” מַבְשֵׁר (Isa. xl. 9; 2 Sam. xviii. 26), “which was made *Basar*,” *Flesh* or *Phallus*, for us;” for the σάρξ *sarx*, or *flesh*, of John i. 14, is in the Bible, the Greek equivalent for the word anciently used for the Phallus; so we very plainly see that in the times when the Old and New Testaments were translated there was but a very hazy distinction between “the Logos,” Phallus, *Flesh*, “Gospel” and “Sun of Righteousness,” or the words *Basar*, זָכָר *Zakar*, *Mebaser*, and such like.¹ Strange that educated men cannot even now free themselves from such gross *fleshly* fetishes, embracing the low s.ni.mal ideas of phalluses crosses, arks or wombs; &c. Looking back over only the last two thousand years, we see the painful fact, that we have not even in Europe, freed ourselves at the rate of *one little fetish in three hundred years*. Thus Spencer, in his *L. Heb.* p. 145, names seven fetishes as the usual accompaniments of every ark. His words are, “there were laid up usually in arks, Indian *Wheat Pyramids*, pieces of *dressed wool, cakes or wafers*, made of oil and honey, for use in sacrifice (our Roman Catholic) fetish, and *studded with bosses like navels*), a serpent, Persian *apples*, and a *Thyrus*;” so that here we have seven fetishes, the Eduth or Phallus, manna as the wheat bread, cakes or wafers for “*Showbread*;” Apples, very fit representatives of the first god-given stones (see Inman’s *Ancient Faiths*), and pyramids and bosses or little lingams and omphi. This result of the orthodox and learned Spencer’s investigations as to the use and contents of arks ought surely to convince the most bigoted, and also show them why altars, with bread and wine, a Pyx and Monstrance, a Lord, a Cross, with candles and fleurs-de-lis, have come down to us. Mr C. W. King in his *History of Gnosticism*, tells us that in Egypt’s most sacred ark—that of Isis—“*was carried the distinctive marks of both sexes, the Lingam and Yoni of the modern Hindoos*,” whilst Spencer shows us that the lingam was that of the Sun, saying (*De Leg. Heb.* 45): “In this mystic ark was only deposited the privy member of Bacchus,” for looking on which quite as severe punishment was awarded, as that which befel him for gazing on his patriarchal “stock” (*Gen.* ix. 22); but I am digressing from the modern Christian Ark, the Catholic Monstrance, Or Protestant Altar.

These carry metaphorically “the body and blood of the Lord,” and are undoubted remnants of the gross superstitions of far back ages; Ark, Altar, and Pyx are of course the same in the eyes of the pious searcher out of the roots of faiths. The symbolism is

¹ From *Parkhurst* and *Fürst* we learn that מַבְשֵׁר appears from the word *Basar* begin used in *Gen.* *Basar* is that which *spreads itself out, swells out, as* xvii. 11; *Exodus* xxviii. 42; *Ezek.* xvi. 26, *Flesh, &c, is carnal, utters sounds, gives good* (that xxiii 20. “*The fleshy object* might be that of intelligence), and hence is used for the *Phallus* men, beasts, birds, fishes, or reptiles (*Parkhurst*), and *gospel*, but this last rather as the sing. masc. and the New Testament translators considered part מַבְשֵׁר *mebaser*, as in 2 Sam. xviii. 26, and in therefore that the Greek equivalent to be used for the form מַבְשֵׁרֶת *mebasereth*, in Isa. xl. 9, where it מַבְשֵׁר in John i. 14 was σάρξ. The work *Zakar* זָכָר signifies a *messenger of good tidings*; we are just- then, is that used for a male object, lified therefore in saying that the new LOGOS has taken rally “*sword*,” “*pin*,” or “*piercer*,” see *Gen.* i. the place of *the old god* מַבְשֵׁר, *who was cir-* 27, but *Zakar* has also the idea of *Sun* and *Fire cumcised*, and is “*the secret parts*,” as very clearly (*Ancient Faiths*, i. 303).

indeed boldly, yet *quite safely*, I mean safe from discovery, set before Europe, for no one European in ten thousand understands it, and I include almost every one of the innocent leaders of the worship. Of course Hindoos of ordinary education would very soon see through it all.

The Lord here is of course the Lord of Hosts, or “Sun of Righteousness,” and here as usual the symbolism is reduplicated. He is, we observe, in the IOni, or this Yoni-shaped Monstrance, but he is also the Sun or “Wafer,” or Cross *in Luna*, here shown in crescent form beneath. Unmistakeable *fleurs-de-lis* complete the side garniture of this very quaint shrine, whilst over all is a Linga-in-Yoni. Below the Pyx I show the Hindoo idea of the same, Siva being here also the Solar orb over the Delta of Life. The fish or mitre ideas are shown on each side of the monstrance, and the ordinary Gothic and very IOni like window which usually adorns such shrines, is given on the right of the Pyx. The “cornucopia” or “horn of plenty,” also so common, with the sacred trifoil leaf, Rose and Thistle, are here given as very much in keeping and abounding in most of the ecclesiastical sculpturings and architecture of these islands.

All such Pyx and Hostie-carrying vessels, then, are Arks; and arks and boats were synonymous terms in Phallic lore. Lucian describes a procession of Isis in which the chief Priests carry a brilliant boat-shaped lamp of gold “from an aperture in the middle” of which a great flame rises; another “bore a palm tree;” another “carried a golden vessel like a Mamma from which he poured milk on the ground,” a very speaking symbol, and always denoting Arkite and Ceres-worship. Notice also *the lamp with flame passing through it*, for we shall see that lamps are still important in Roman Catholic processions. “Another,” says Lucian “carried a chest containing the secret utensils of this stupendous mystery;” yet elsewhere he; adds that “the insignia of the Mighty God were exposed to full view,” which corresponds to what Aristophanes writes—“O Xanthias, you must hold the Phallus erect behind the basket (Ark) bearer, and I following will sing the Phallic hymn” (Inman’s *Ancient Faiths* I. 288); so that probably Lucian’s ark with centre fire-pillar, as representing boat and mast, must be here considered as exhibiting all the necessary insignia. It is explained by those trying to account for such an indecent faith that this symbol was exhibited by “a grateful people,” because it replaced by a model what had been lost of their great god, for Isis recovered all save one part of her lord; more regarding this will appear further on.

The Jews had similar processions and exhibitions as Amos regrets (v. 26) in the matter of *Molok* and *Kiun*, which last signifies simply the Sakti of a god. The accompaniments of the Jewish ark, whether the real one of Deut. x. 1, or fanciful one of Exodus, were even more symbolic than the vessels and paraphernalia of the Catholic altar which takes its place. Arks and altars require lamps, candles, and huge candlesticks, poles, and banners; and in times of old, serpents; and both must be “ever in the presence of their Lord,” which the east window represents, as we do not now see him face to face as the ancient Stonehenge worshipper did. No priest of ark or altar would have ever

presumed to put the ark or altar away from “the Lord’s presence”—the orient window, any more than he would presume to separate husband and wife; and so inseparable are these—the ark and her Lord, that as the faith advanced in literature and to a somewhat purer phase, we find that the presence of the ark is held to be the presence of the Lord himself, and its oracle may be trusted to be his, just as we often accept the wife or her sayings for those of her husband. Nevertheless, we observe in several IOnik shrines of Syria and Mesopotamia, as that of Juno at Emesa and elsewhere, that none presumed to sit on Sol’s throne; *it is ever vacant*, none daring even to put an image in that almighty one’s vacant chair, be it one of his female energies or of himself as great Serapis or Siva, for *Sar-Apis*, or Soorya (Sun) and Apis—the rider of the Bull, is a true name for him.

The pious and orthodox but honest Kitto tells us, though regretfully of course, in his *Pictorial Bible*, (I. 240) that biblical scholars started with pain when the “eminently learned Spencer, in his great work *De Legibus Hebræorum*” followed by many others, showed that the poor wandering Edumeans had only badly copied the great faiths around them. Kitto says justly that Christians “appear to be utterly unconscious of the new sources of evidence which have been opened within the present century, and by which the state of the question as to the religion, rites and ark, &c., of the Jews and those of their neighbours, *have been entirely altered from one of argument to one of fact;*” so that it is now clear¹ “beyond all further dispute, that very important similarities do exist, and *which can be denied by no one, without betraying great ignorance of plain matters of fact.*” This is pretty well for a very orthodox D.D. of the English Church to admit, and highly orthodox churchmen to publish, but it is honest so far as it goes, which is not of course nearly far enough; still it is a great step for churchmen to face “*facts,*” and if they would only do this towards all faiths, and leave the *results* in the hands of God, we should soon agree with each other.

With reference to those quaint little figures of man and woman in my illustration, No. 73, p. 191, I wish to draw attention to what I consider is their reappearance in the rays of the Egyptian Sun—a very natural place for them, as well as for *Cruces Ansatae*, especially during the time of Linga and yoni-worship, which we have in this Fig. 78 from Mr. Samuel Sharpe’s very excellent book on Egyptian Mythology. Here the Sun, upheld by serpents on each side, is shedding hand-like rays which appear to me the ark deity of my Fig. 73 reversed; and here we have man and woman engaged in worshipping the procreative symbols, or as we say in India “at Lingapooja”—*the Supreme Sacrifice* of Creation, in the immediate and active presence of the Sun, for the serpent and hand denote the



Fig 78—THEBAN WORSHIP OF AMON-RA.

¹ Kitto’s Pic. Bible, I., Ex. xxv.

activity of Siva's nature, which the Lotuses crowd upwards to receive. The sacred vase (woman) is here also being presented to the Lingam and to the holder of the *Crux Ansata*. The ray of the Sun is the Darter, Enlivener, Spiritualiser, or Life-Giver and so are hands, as well as all goads, thorns, or horns, whether those of Isis, Dionysus, or Moses. Horus as "the vault of heaven" is often seen stretching forth his hands to



Fig 79—WORSHIP OF ISIS AND ADON-RA.

quicken all life and the ends of Isis' horns were also often shaped with hands if her energies were meant to be considered in activity. In this other illustration from Mr. Sharpe's volume we see, I believe, a king worshipping Isis or the Yoni, as the sealed and embattled tower, with orbs of eternal vision over it, and the Sun shedding forth his hand-like rays from which *Cruces Ansatae* are issuing to fly over the ark and its worshipper; man, is here asking to be blessed with all the good that he desires—no doubt progeny.¹ Mr Sharpe holds this to be a King Adon-Ra-Bakan worshipping the Sun, but it is as clearly *Yoni* worship, as the last figure is Lingam; the woman being there the vase-holder, the figure abounds with lotuses presented to a manly quiescent person, whom Mr. Sharpe

takes to be a Theban king worshipping Amon-Ra. He evidently sits before his symbol—the Lingam, on the tall palm-like stem, to receive the adoration of women, as Krishna Maha Rajas still do at the shrines of the eastern Apollo.

It of course took time, probably a vast period of time, for the grand arks of Egypt and Solomon to develop from the little "chest" or *Aron*, which wanderers like those of Sinai constructed for their gods and divining tools, and how much longer to grow into little dark adyta, and then buildings worthy of the name of temples; for I conceive there is no doubt, that as from the Nomad's hut we have risen to palatial domiciles, so ecclesiastically, from the grove we rose to arks or itinerating sanctuaries, then to fixed abodes or natural caverns, and so on, by little and little, till our gorgeous cathedrals are the outcome of the cultivated religious idea. The Greek borrowed his faith and learning, if not his very blood, from his great predecessors of whom we yet know so little—the Phenicians; and we first hear of Greeks bowing down in the presence of sacred groves, and then claiming reverence for their sacred stories regarding the Beotian boat or Argos, and afterwards busying themselves about arks and Argonats, with which the people's whole early history is so intimately mixed up; Beotia means "the country of the Boat." Arkites have in all nations contributed a very important part to the world's history, and amongst them Jews may indeed be proud to appear, not only in ancient days, but at present, and to class their faith with the modified Arkite ones which Europe has for the moot part adopted. Her "*Queen of heaven*," and mother of her god, is the "*Immaculate sailing Venus*,"

¹ [This is drivel: the figure depicts the solar-monotheist worship of Aten as the sun-disk. — T.S.]

or Kubele—"MARIA DE NAVICELLA," she of yon crescent-shaped boat of Venus, whom we may see in the British Museum as hung, and very properly so, on "THE TREE OF LIFE"¹ or "Life-giving Tree," a common positions for Bells, and metaphorically for Venuses.

I must then ask my readers to dismiss altogether from their minds the later idea that Egyptian, Jewish or Greek arks or boats were for *books*, codes of laws, or "Testimonies," as we now understand thig last word, and to see in Arks only sanctuaries for *quite natural elements*, or the *elements required* for that faith which we now veil under the cognomen of "*Nature-Worship.*" As Jews advanced in knowledge and enlightenment, they of course saw that the idea of their early Eduth or Gheduth (so pronounced if the *Oin* is Ghain), was a very crude and lowering one, which falsified the name they later sought to acquire, of having all along been good monotheists; and so a real "Testimony," or Law of their Jhavh was no doubt placed in their ark, but not, I think, prior to the days of Josiah, when Helkiah (whose son was probably the Deuteronomist Jeremiah) suddenly pronounced they "had found a book." There is certainly not a shadow of proof that such a "testimony" was known until the tribes were tolerably settled in Canaan, as Bishop Colenso makes indubitably clear, and as I shall enlarge on under Jewish faiths. It is very unlikely, also, that David would have danced naked before any literary production, but it has always been the custom at certain solar periods to do this before the Linga-in-Yoni, or an ark with a "*Jahveh Nissi,*" Dionysus, or Osiris in it. I here give such an ark, well known as the shrine of Amon or Osiris, in which the Adāma, Maat, or Deity, is shown more presentable than I suspect the original authorises. It is often

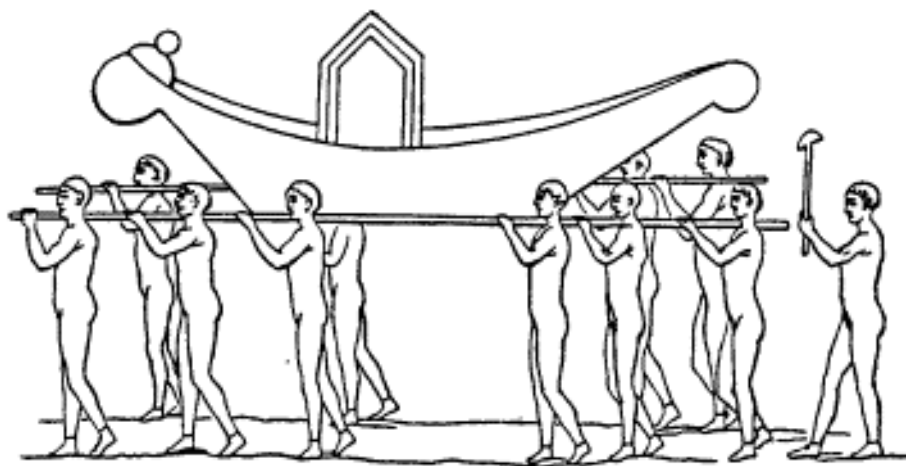


Fig 80—THE ISINIAN CAR OR SHRINE OF AMON.

called the Isinian Car; or Omphē, and the Ark of the Sun, Passion, or Fertility. At all great solar phases or fetes, this ark boat itinerated the towns and villages of Egypt, when love and matrimony were more especially the themes of the people. It was always carried on the shoulders of Nudes, and to touch it, not to say look into it, would not only have caused some awful affliction to the offender, as in the case of the Emerods,

¹ See details note p. 9. *Idolomania.*

² The symbol is rear in the Glans, see Figs. 87, 88 following.

and the offending Bethshemites (I Sam. vi.) but been undoubtedly visited with death, as in the case of Uzzah (2 Sam. vi.)

We have the same Arkite ideas in the cradles of all gods. Moses, in his basket



Fig 81—APHRODITE.

floating on the waters (Salacia) is such an idea, and so is this lovely Aphrodite in her shell, with Love or Cupid—the only privileged individual—peering into it. This is the ancient and original, though disowned, *Maria de Navicella*, in the holy *naus*, and a very feminine and salacious idea it is which has been repeated again and again in all the religions of man. In Christianity we generally have it as a male idea, as in Fig. 82,

where Horus lies in a cradle (emblem of the Yoni) and is called the “*Hostie Sainte*,” or *Jesus the Sun of Righteousness*. Notice that he springs from the Cross or *Tree of Life*, and holds, to his breast,



Fig 82—CHRIST IN CRADLE.

another cross *on a solar disc*, as does Minerva the Gorgon figure of the Child or *Passion*, which denotes eternity or continuity, and as the Chinese Queen of Heaven holds the Lingam (see fig. 38, p. 116), which is too gross, however, for Europe, though the meaning is the same in both cases, and equally clear to the initiated. If the Chinese *Maya* or *Mary*, rests upon a veritable tempestuous sea of passion, so does *Horus' Cross*, and Minerva's Gorgon—fit name for our oft-disordered minds and breasts, the seat of those *natural* emotions, which the mind or soul has such trouble in controlling. The Virgin mother seems here at no pains to restrain hers; for see, she presents to the rising Horus or Phallic Cross-in-Yoni, just as we daily see Indian maids and mothers do, her whole heart—*Ain* or *Ait*, that burning seat of heat and love in the estimation of all faiths and peoples; and mark that she has carefully entwined around it *the thorny irritator*, ac-

knowledging in it a symbol of divinity, and rejoicing in the bleeding heart as symbol of her love-God, who pierces and thrills her with varied emotions: in all nations, but especially in Southern Europe and India, have women treasured such symbols and devices as thorns, hearts, fascinae, &c. In India, the *Ankoos*, or goad and guider of the elephant, is one of many favourites: it is a spear-headed shaft, with a crook or crozier springing from the base of the spear. Gen. Cunningham, in his *Archeological Survey Report of India for 1873-74*, tells us that “*the Ankoos is the favourite ornament*”¹ on the elaborate sculptures of even the *Boodhist ladies*, at the

¹ See Proc. As. Soc. Beng. May 1874. Bharahut is nine miles S.E. of Satna Railway Station.

latest discovered shrine—*Bharahut*; that it “*is placed at intervals in the long necklaces of the ladies.*” Lingams, Ankooses, and such like, are to be found on the arms or necks of most gently brought-up Hindoo children, and we see it on the state collar of the Assyrian kings. The Ankoos, like the Serpent, sometimes denotes a Basileus, as well as the faith of the wearer, just as does the priapic cap or helmet of Mars, and Mitre of Dionysus and ancient Bishops. We must not here overlook the Queen of Heaven in the Sky, from whence our baby-boy really sprang, though through an earthly maid. She is here the Cup or Chalice pouring down riches on her child, as Ceres often does upon the thirsty earth. At times she is the *Chalice d’Amertume*, and like the heart, surrounded by her Lord—the king or crown of thorns; but the Aureole of refulgent light proceeding from Apollo’s cradle is here dimming all around it, and the Cup and its own nimbus is sinking into mere lunar glory, of which it is the almost universally accepted symbol. It is surpassingly strange that the designers of this beautiful picture, of which my woodcut merely pretends to give the prominent outlines, were in all probability entirely ignorant of the old, old truths which are here portrayed; for the picture, even as we may pick it up in any Roman Catholic book-shop, is one of great beauty, and when worked up in color with artistic skill—as it has been a thousand times, and will no doubt ever continue to be—is artistically, mythologically, and as many of our brethren would add, religiously grand. It is an idea the Churches are never tired of elaborating, and probably never will be. But a word more regarding holy or sacramental cups, chalices, bowls, or vases, and from the learned and orthodox Christian writer of *Idolomania* rather than myself. At pages 39, 40 he says: “Whatever has the property of receiving, containing, and producing (the *adhara sakti*, or literally the *Mouth-power* of the Sanskrit) is symbolical throughout Asia (aye the world) of the female nature hence cups, chalices, vases, helmets, and *hollow things in general*, are found with interpreting devices, upon coins. In the *Doorgapooja* (worship of the earth-goddess), the sacred chalice is marked with triangles, and a cup or vase is held in the hand of the *Trimoorti* or three-faced, but one God—the Hindoo Trinity. When the priest of Mithra converted the *Haum* into the material substance of the invisible God (that is, consecrated ‘the elements’), he held the consecrated chalice in his hand, and assured the people that whoever should eat of it, would receive new life, because he would then be eating the god of life. . . . Much the same takes place in the Hindoo rites of *Agni*—*God of Fire*, in his form of *Jivani* or *Lord of Life*. In this case the *Soma* is the subject of the priestly conjuration,” so that Protestants must appreciate at its due worth the mysterious cup, which I fear they fancy may be *any cup*, and their bread be any bread. The Romish Church knows better, and its southern and eastern leaders probably better also, the baselessness of that fiction which fancies the bread is merely to typify that supper which the poor Gallileans are thought to have partaken of for the last time, ere the Sanhedrim pronounced their doom. At page 196 we have seen that the *Monstrance*, in which the holy bread is kept is a solar circle of white in

the crescent moon; and here I give a larger view of the same, as generally presented to “the faithful.” There is no mistaking the solar origin of this myth, for here is clearly Horus springing from his grassy bed, in the vernal year, surrounded with “ten thousand



Fig 83—VERNAL HORUS.

angels,” and therefore he was held up to the anxious and wistful eyes of his children, whose very life depends upon his now dominant sway; so the Roman Catholic priest raises it aloft before the Mystic Cross, and against the soft, rich, light of that *orient* window, and proclaims it “L’Hostie de Noël—the emblem of eternal life,” when down sink the adoring multitude on their knees, and tinkle go the little bells to add to the adoration, and scare a way all evil from the hallowed symbol. Before this superstition we have long seen, and will long continue to see persons of the greatest intellectual capacity sink down humbled, incapable, and abashed; but do not let us on this account follow the multitude, nor those men, though of varied genius and great powers, whom we occasionally, nay often, find in all faiths meekly kneeling with hierophants and their docile herds.

There is no appearance in these fetes of *L’Hostie*, of any forgetfulness or disrespect of Sol. Although a Jewish child—the real and Eternal Father is the ostensible worship, yet we see the Sun in every corner of the fretted roofs and pictured walls, and we notice that *only* on Sol’s holy days this symbol—the Solar wafer—“the *bread* of life” is raised aloft towards “*the Bread-Giver*,” and worshipped by multitudes crying, “Give us this day our daily bread.” Those who know well the rites and ceremonies of the present and ancient Catholic Church, will be better able than I to point out how near these come to the ancient ones which she now ignores throughout Europe and Asia.

The Church name for the wafer shows exactly how and why the idea of *Redemption* and *Atonement* arose, for a *Hostia* is the *Victima* or *ἱερίον*, the smoke of whose burning gave such pleasure to all ancient gods.¹ We are told that the Jewish *Jhavh* delighted in the smell of burning fat and blood; but I must not anticipate my chapter on Solar faiths, and I trust my readers will forgive this digression, seeing how difficult it is to keep apart the first five potent roots of the faiths of man; especially is it difficult to avoid bringing in Sun or Serpent as the energetic agents of what would otherwise be passionless and emotionless nature.

As most closely connected, though not identical, with Arks, Cradles, the Pyx and Monstrance, I must here add a few words to make the “Door of Life” into these Sanctuaries—viz., the IOni or Yoni—quite clear. The cradle with the baby-boy, the

¹ Greek and Roman Antiquities, art. *Sacrificium*.

lozenge-shaped window with its tinted lights, in which the Virgin and Child stand, is to be seen pictured as an object of the intensest adoration in every Catholic Church, *Salon*, and *Gallery* throughout the world, and not seldom in the sacred place of *all Faiths*. The Earth, as *Ge* or *Terra*, as Egyptian *Cymbium* and Sanskrit *Boomi*, is the great primitive Yoni or Argha into which the Sun shines, and so fertilises; in it is the "Lord-Linga" his emblem, and hence, whether "in Yoni" or not, called the Sun-stone. Many a day have I stood at early dawn at the door of my tent pitched in a sacred grove, and gazed at the little groups of females stealthily emerging from the adjoining half-sleeping village, each with a little garland or bunch of sweet flowers, and perhaps costly oil, wending their way to that temple in the grove or garden of the God and Goddess of creation, and when none were thought to see, accompanying their earnest prayer for *Pooli-Palam* (child-fruit) with a respectful abrasion of a certain part of their person on *Linga-jee*, and a little application of the drippings which are ever trickling from the orifice of that Argha.

The Sanskrit word Yoni is rendered in Greek *χάριος σάβυτρος* and *μυχός* which curiously enough are masculine nouns; whilst the Latin words *Virga* and *Mentula*, signifying the Phallus, are feminine. It is note-worthy that *Virga* also means a "scourge" or "whip" which urges to duty, and many Phallic deities are therefore shown with whips.

I here give the well-known gem discovered by Layard amidst the ruins of Nineveh, which is held to be Harpokrates—a form of Dionysus—sitting on a Lotus, adoring the too mundane organ of creation. This same "silent god" is really Bacchus, in no inactive capacity, and Cupid often sits thus with finger on or before the mouth, when most bent on wickedness.



Fig 84—WORSHIP OF YONI.

The Yoni is *everywhere the sign of health*, and the driver away of all evil, as the Churches of Spain and Ireland still depict this object. At Servats in Spain, "a rude image of a woman shamelessly exhibiting herself stands over one side of a door, with an equally conspicuous man on the other, and the same has been found in Mexico, Peru, and North America. Baubo cured the intense grief of Cerees by exposing herself in a strange fashion to the distressed goddess;" see p. 66. of Inman's *Symbolism*, quoting Arnobius *Op. Cit.*, from which I quote the above, almost word for word. The exhibition was a Yoni denuded as is customary in this faith, the sight of which consoled Ceres and enabled her to take food. Arabia and Africa still commonly put the emblems of mares and cows over their doors as charms, and in France as late as the 16th century such Yonis were used. Europe now contents herself with horse-shoes, and the Barmese Boodhists with a lozenge, which by a strange hallucination or oversight, the British Government in annexing Barma selected as the form of their official seal; and hence all British mandates and state papers now go, and have done so for nearly a quarter of a century, as well to foreign Potentates as to our own subjects, under this free and easy "health-giving charm." As I have used it myself in Government offices

in Barma for many years, I can testify to the fact of our Boodhist officials thoroughly understanding it, having observed many a smile and jocosse remark passing as the young office-hands daily stamped the various documents with "the charm" before passing them out in the evening.

Siva is in India called the *holder* or owner of the *Bhāga*, which is one of the names of the *Yoni* or Bag; hence he is *Bhagha-van*, or *Bhagha-vari*, and his consort is *Bhaga-vani* or shortly, *Bhavani*. In the Mahomedan "Dahistan," a Persian work of the 17th century,¹ a man, who understood well the lore of those very practical Phallic-worshippers—the Saktis, says that the high altars of the Mosks, are Bhagas or Yonis (he might have said the same of Christian altars) and the minarets Lingas—here too, he might have added, corresponding to our altar candles. This observant Sakti here accounts for what has often puzzled me in Synagogues, Mosks, and Masjeeds (places of prayer), viz., the *ovicular bulge*, always given to the back wall, just opposite the raised pulpit.



Fig 86—A BOODHIST SEER IN SHOE OF ASS

Nor is Boodhism free from phallic forms and ideas. In this figure 85, which Dr. Inman gives us² from the *Jour. R. As. Socy.*, xviii, 394, taken from the monastery of Gopach in Nepal, we see a Boodhiswata in the same *charmed symbol*, the mare's shoe, or it may be a cow's or donkey's, all or any being sufficient to ward off the evil eye, as well in the further Himalayas as in our own "Green Isle."

This figure 87, also from Layard and Inman, is a companion one to Layard's gem from Nineveh, my No. 84, in which we see the Linga and Yoni on the same altar with the reduplication of a Yoni and palm-tree, and the Sun and Moon above. The barred Sistrum explains to us the origin and meaning of "the ladder to heaven" which so long puzzled us all, and which is made doubly clear in this figure 86, from the same author, to whom we are all so much indebted. Over this "ladder" is a seven-rayed star, emblem of virile power, and a very peculiar hand at the junction of the two.

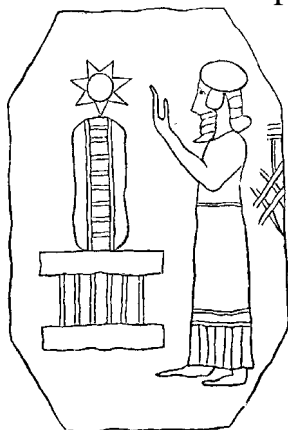


Fig 86—WORSHIP OF VIRGO INTACTA AND SUN.

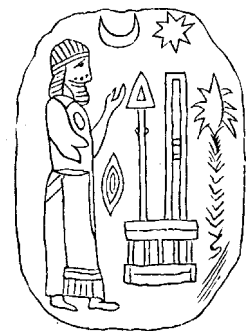


Fig 87—WORSHIP OF LINGAM AND YONI.

Any generating part of either sex is often, as I have before urged, used to signify *all* the parts and even both sexes; and so any characteristic part, especially of a symbolic animal, often stands for the whole *Arbil*; and I think Dr. Inman may be right in what he states at page

¹ Translated by D. Shea for *Or. Trans. Fund*, 3 vols, Allan & Co., London. ² *Symbolism*, p. 78. [ed. 1874]

100 of his volume in *Symbolism*, as to the figures—somewhat like squares within squares, into which the Tortoise's shell is divided, often standing in hieroglyph for the whole Tortoise-idea; and in the same way a portion of the curly fleece of a Ram, standing for the whole of that rampagious animal, on which, says Pausanias, "Venus is as often seen standing, as on a Tortoise." We are now commonly told that "*the Golden Fleece*" was held to be an euphemism for that which over-shadowed the "Grove," and for that in which the "Tree" Was buried—the Lanugo; and so Mr. Newton in the Appendix assures us that the glans of the Phallus stands for the whole, and its shape—so different from that of the column—is the reason of our constantly having the cone, triangle or pyramid as the representation of Priapus. The curious squares on the back of the Tortoise may be the cause why labyrinths have been so common about holy places, and why we still see in the East at doors of temples and houses such quaint-looking labyrinthic figures. They possibly had to do with coils of the Serpent; surely they were not meant to pourtray those social tanglements which sexual matters usually evolve. We see the Tortoise over a closed ark covered with rectangles on the glans of that wondrous phallus which Mr. Newton so clearly explains to us at page 125 of Dr. Imnan's *Symbolism*, and

also very cogent reasons for calling a phallus a "*Sun-Pillar* or stone;" for here it is crowned with Suns, whilst all round the glans are Arks with solar-like summits, Serpents, an excited Cock, &c. I give here Dr. Imnan's drawing of the glans of another Phallus, on which we also observe that Suns surround the apex, whilst "beneath (says Mr. Newton) is the horse-show like head-dress of Isis, and two altars marked with the tortoise-emblem in front. Over both rises the erect serpent, and upon one, the arrow-headed cunifform ciper or dart, both male symbols." The Phallus which appears in the British Museum opposite to this, is a valuable contribution

to the study of the subject, and will well repay scrutiny. Its "Column of Life" is formed in all its length—two and a half feet—by a majestic man armed with a bow and two arrows, whose dress is elaborately studded with Yonis and Assyrian "Trees of Life." A prominent St. Andrew's Cross is shown over his chest, into the centre of which point two Phalli in conjunction with two ovals. Rampant winged lions are seen adoring another *Sri-Linga* on his phallic head-dress, and his triangular arrow-heads are clearly



Fig 88—GLANS OF ASYRIAN PHALLUS—BRIT. MUS.

more in keeping with that of a Krishna or Solomon than a Toxophilite. The arrows, which are in pairs, remind us that all Temple pillars used to be so too, as also stones inside arks (like that of Israel), caves or niches; and, that the ancients held that one side of us produced male, and the other female, and inasmuch as one sex could be of no use in nature, so neither was one column or stone considered a perfected structure.

In "Montfauçon"¹ we have a very true idea of a Phallus, and, from the best of all authorities, "*du tempe de Minerve d'Athene.*" It is an obeliscal column with the glans very distinct, from which, instead of the usual flame, issues a child, which all Egyptologists well know was a common symbolism in Egypt. On the very rounded head, a half-nude female rests her hand and blandly smiles; whilst another, in a dancing attitude, stands on the other side. In the same volume, plate cxx., we also get a rather uncommon Phallus, which was the arms or symbol of the Greek town of Prusa or Brusa, situated on the north side of Mount Olympus, and which may be Kieros of Solar proclivities. It is a nude female with dishevelled hair and raised arms, standing by the side of a conical mountain, which embraces her whole figure: at her foot crouches "a marine monster," and the whole may, as Montfauçon suspects, be Andromeda, but none the less Siva and Pārvati.

It has been commonly supposed that Phallic faiths are young in Europe in comparison with Asia, but we have lately found, in a bone cave near Venice, a Phallus of baked clay, together with a bone needle under a bed of Stalagmite ten feet thick;² and we have yet to find out whether this is 5000 or 50,000 years old.

The Israelitish Yoni was of stone or wood, and that which Gideon cut down was so large, that it is said he was able to offer a bullock as a burnt sacrifice from the wood of it. I can recall to mind somewhat similar huge and highly sexual wooden figures often standing by themselves in groves and sometimes desert places in India, which I regret to say I have negligently neither sketched nor inquired into the history of. We may observe from the Vulgate and LXX translations of 2 Chron. xv. 15, 16 and Jud. iii. 7, that Asherah, Astarte, and Astaroth are indifferently used as equivalenta for the "Grove." They all seem to be feminine Ba-als; *Oth* is the plural affix, so that אֲשֵׁרָה, Asherah or Ashtaroth in the plural, become Asherahath and Ashtoroth; *ah* or *h* being the feminine affix as in *Ish* or *Esh*, man, and *Isha* a woman. Asher, the male, becomes *Asherah*, the female organ. The Asherah was, as a rule, kept close to Baal, and in real *groves* or on "high places;" but in later days, Manasseh erected one in the temple of Jahveh, 2 Kings xxi. 7. The "Grove" was as popular as Baal, having four hunder priests, who all ate at the table of Queen Jezebel, daughter of *Eth-Ba-al*, King of Sidon. The Asherim are held to be emblems of Baal, or numerous emblems of Asher, אֲשֵׁר, whom the Phenicians called Osir, אֲשֵׁר, or Husband, Lord, Osiris, or Phallus. He was "the prosperous," "firm," and "happy one," over whom the Pompeians wrote: "*Hic habitat felicitas.*" Mr. Newton is of opinion that

¹ Tom. III., Part 1, plate i.

² Inman's *Anc. Pagan and Mod. Christ. Symbolism*, 2d. Ed. 1874, p. 117. Appen. by Mr. Newton.

these *Asharim*, or male symbols, are conventionally represented in the numerous budding branches which gods and great men are seen to carry, as in Figures 5 and 9 of my plate IV. In Fig. 5, we have a Bacchus, from Hislop's "Babylons," drinking out of a vase, with a head ornament of crosses, and a dress of three fleur-de-lis-looking dots; and in Fig. 9 we have a priest or chief of Nineveh carrying, besides his *Arbor Vitæ*, the spotted antelope, which very probably signifies Diana—at all events woman. These branches or Asherim of "the Tree of Life," are commonly "figures on the houses of newly-married couples among the Jews in Morocco" (Symbolism, p. 3); so we see where the New Testament writers probably borrowed their idea of the "Tree of Life"—"the vine and branches," which was, they said, the new Logos.

The ancient Jews had small Lares and Penates, or Yonis and Lingams, just as all the world had, and as Hindoos and millions not Hindoos still have. We have two instances of such in the "idols" of of Rebecca and the queen-mother Maachah (1 Kings xv. 13), although these "idols" are not called Asherim and Asherahothsl that of the Queen is called a Miphletzeth, מפלצת, or in the language of the Vulgate, a "*Simulacrum Priapi*." It is impossible not to see the worldly wisdom and learning of that great church which refused, and still practically refuses to give this invaluable book—the Jewish-Christian Bible—to the people. Protestants in their ignorance "rushed in where angels feared to tread," and the result is already very clear. Before this century is over these writings will be pulled to pieces, and churches and their figments scattered much further and wider. It is scarce two hundred years since persons, not clerical, began to study the New Testament in the Greek, and scarce a generation since independent minds have really set to work to master the Hebrew, and travel therein out of the old orthodox paths of clerical translators. Another generation or two—with all the additional floods of light which have burnt upon this one, and matured, dissected, and worked up with the sound data which now comes to us from tablets, rocks, and monuments, which our fathers could not read and never dreamt of—and we shall have such a revolution in faiths. and we must hope this time such a wise and peaceful revolution, as the world has never yet witnessed. All churches and nations can scarcely hope for a *perfectly peaceful* change; but where the paths of education have not been blocked up by an interested priesthood, and the masses been allowed to learn and think for themselves, we may hope that when the ripening of the upper middle classes takes place, the higher, upper, and lower strata will have been sufficiently grounded in ordinary learning to follow their teachers with understanding, and to see that physical restraint cannot curb the mind.

I have not yet said all that is necessary on Jewish Phallo-Solar cult; for I would wish to trace this up to the palmy days when Jews are held to have had a very grand and wonderful temple, sacred rites, and a pure faith; so my readers must here bear with me a little longer. As we all know a great deal about Jews, or think we do, what I say of them will be better understood, though I fear less appreciated and

myself better abused (this matters little if we speak the truth and expose error), than if I waded through similar details of other tribes or nations, though greater mentally and religiously beyond all comparison than the Jewish tribes ever were or could become. Though Jews very early, often, and for many centuries lost their ark, it does not appear they then lost their Serpent and Pole, or Standard, Rod, Banner, or *Nissi*, nor possibly the Vase of Manna or Bread; at least their traditions constantly speak of the miraculous powers of the Manna and of Moses' Rod, which I fancy took the place of the Adam or Seth, before which Noh and his family prayed in their Argos, and which is, no doubt, connected with all the "Matsoobas," "Pillars," and "Great Stones" of Jacob, Joshua, Adonijah, and even the pious Josiah. None of these idols, and no prophets or teacher supplanted Baal, Baalim, Molok, Kiun, or the Grove, nay, nor the Ephod, for destroying which the valiant Gideon so nearly sacrificed his life; and but for his father Joash, he would have undoubtedly suffered, with all his friends, "the wrath of the whole people." Let us look at this revolution and attempted reformation somewhat successfully made by Gideon.

This was a clear attempt by the Yonites to upset the worship of Baal or the Sun-Stone—an assault by the *left*-hand on the *right*-hand sects. Gideon was an Ephod worshipper, and the later writer of the events—not liking Gideon's Ephod which was made of the ornaments of Israelites and Midianites (Jud. viii. 22, 27), and hung up in his sacred town or place, Ophrah—says that it was "a snare unto Gideon," for all Israel went "a whoring after it;" which of course Gideonites would not agree to. Gideon himself was a poor farmer threshing out wheat, who, the writer says, saw "the Lord" (Jud. vi. 14) sitting "under an oak in Ophrah," for whom he at once prepared some soup, kid and cakes; but as it would not exactly do to tell all the world that Jhahv ate these (the person is indifferently called "Lord" and "angel of the Lord," though clearly believed to be the same God who gave the tribes victory), the everlasting "Rock," Fire, and ubiquitous *Rod* is introduced, which demolishes the meat and soup, when the charmed farmer builds an altar on the top of the rock and calls it *Jahveh Shalom* or his "*Lord God of Peace*," a name of Siva. This God then directs him to forthwith demolish the antagonistic altar and Grove of Baal, which he clandestinely accomplishes at night. He then likewise beats down the "*Fire-Tower*" (viii. 17)—of Penuel or Peniel, which we shall see further on is the tower of Phan. After this, Gideon's faith is said to prevail for the time-honoured number of forty years; but "*as soon as Gideon was dead, the children of Israel turned again and went a whoring after Baalim, and made Baal-Berith their God*," which the margin too delicately describes (v. 33) as "*Jupiter Fæderis, or Mercury*," who "*presides over Covenants*," that is "THE LORD OF THE TESTIMONY," or Maha Deva. Now, what was this *Ephod-God* of Gideon, but the highly feminine symbolism which Churches, but especially the Romish, still adopt. This Ephod had in great prominence two golden Shields, or breasts with jewelled centres, and a breast-plate with twelve stones or ova of divers

colors, such as still adorn most altars, and which here marked the parentage of the tribes, who all worshipped the Stone or Rock, *Tsur*. This breast-plate was called *Shiryon* or *Sirion*, a name also applied to Mount Hermon (Deut. iii. 9), which must have, therefore, been looked upon by those Arkites as an *Omphe*, though by most Syrians as a phallus; or perhaps the idea is the same as that of the *Stole* in which the Calvary or Calvaria is the head—Hermes or Sun, and the whole mass the sexual and probably dual energies. Dr. Inman gives us this as the female stole or nun's dress, remarking upon the strangeness of her who is called a *fish (nun)* having a dress like a *navis (Anc. Faiths, I., 165)*. The Ephod of the High Priest was finished off with a sacred zone (virgin belt?) which the writer of Ex. xxxix. always calls a "*curious girdle.*" The robe had a hole in the centre for the head, and all round the hem *real* bells of pure gold, alternating with pomegranates, the bells being given to tinkle like the Sistrums of Isis and of most churches, and so to denote the movements of the "Man of God."



Fig 89—NUN WITH STOLE.

The Ephod had all the thaumaturgic powers of the Rod of Moses, and enabled the Priest wearing it to speak with God (1 Sam. ii. 7, 8). We see that it is a female vestment from Samuel wearing it when a child (1 Sam. ii. 18), and by David putting it on when going before the Ark—a female deity (2 Sam. vi., 14). It was an accompaniment to all "houses" of Elohim, as when Micah "had a house of God, (he) made an Ephod and Teraphim" (Jud. xvii. 5), which are usually held to be Penates or Lingams; and if so, Micah worshipped both organs. Thus then we see that the warring of the Right and Left-hand factions among Jews or Syrians went on from the very earliest times, just as is still the case all over the world. In India, Sivaites, Vishnootes, and sects within these, still quarrel, and if Government did not interfere, would often kill one another; and so it is with Christolaters and Mariolaters and sects within these, as it was with "gods and Titans." The dwellers on Mounts Moriah and Zion, Ebal, and Gerizim, were never at peace, and we can trace their continual warrings in the 7th and 8th Centuries to the philosophic sects claiming Boodha and Confucius. It was clearly this great eastern wave of thought which roused two such leaders that stirred, a generation or two later, the little Jewish folds in their Syrian wilds. Thus a war arose against ephods, serpents, and idolatry of most kinds in the reign of Hezekiah, or about 700 B.C. He is said to have been a good man, and to have done all that was "right in the sight of the Lord according to all that his father David had done" (2 Kings xviii). Before him there had been many good men, yet the brazen serpent that Moses had made was still a God in that land, aye, in the temple itself, and had been most carefully preserved according to Usher, over 800 years of grievous wars and troubles. It was then (720 B.C.), we are told adored and

worshipped together with statues or figures, evidently phallic, and with Asheroths or “the Groves” of earlier and later days. These symbols, we are told, Hezekiah broke and destroyed, but no purifications of one or two temples and certainly not the destruction of symbols, can change the faith of a whole people, until the mind is educated out of these. Hezekiah’s iconoclasm lasted only twenty-eight years, and then his son, Manasseh, King of Judah, went back to the old worship in 698. “He did that which was evil in the sight of the Lord, after the abominations of the heathen, he built up again the high place which Hezekiah, his father, had destroyed” (2 Kings xxi). He reared up altars for Baal, the phallic sun-god, and made a “grove” or asherah, as did Ahab, King of Israel, and “worshipped all the host of heaven.” Nay, he *built* these altars, and “set up the grove” even in Solomon’s holy temple, the two court-yards of which he consecrated to Tsabeaniam, or the worship of the host of heaven. He worshipped fire, and “made his son pass through the fire” ordeal, yet he maintained his kingdom in peace, according to the writer of “Kings,” during a long reign of fifty-five years, and the hosts of Senakerib, King of Assyria, whom the weak Hezekiah had bought off (the narrative says the Lord destroyed 185,000 soldiers miraculously in one night!) never returned in his day; he slept with his fathers and was buried in his own garden, his son Amon succeeding him in 643 B.C. The later writer of Chronicles, although always anxious to paint highly, probably says truly that Manasseh was for a time in Assyrian captivity, but on this point the writer of “Kings” is silent. King Amon and his people were likewise sun, fire, and phallic-worshippers. The unknown, yet said to be inspired historian tells us that he (Amon) walked in all the ways that his father walked, and served the idols that his father served, and worshipped them (2 Kings xxi). He forsook the worship of the Jhahv, and only reigned two or three years when he was assassinated by his servants, 641 B.C., according to the dates given by Archbishop Usher in the margin of our Bibles. Amon’s son, Josiah, seems to have continued the same worship up to the year 624 B.C., or for seventeen years, when, owing to the rise of a noted high priest Hilkiyah, the persecutions of the old faith began: for the ripples of the Eastern wave had now reached Asia Minor.

It was not, however, on account of Manasseh’s faith that King Amon was assassinated, and that the good King Azariah was smitten with leprosy and lived and died in a cell; nor yet that Manasseh had a long and peaceful reign. God does not so work out his purposes, though there those who would still try and persuade us to this effect; for Josiah succeeded his father when a child of eight years old, and no change took place in the worship of the people, or in the gods and altars of Solomon’s “holy temple” till 624 B.C., by which time the old faiths of sun, fire, and Phallic worship had flourished for seventy-four years (698 to 624 B.C.), or during the whole lifetime of the then living race. No doubt Moses may be called the principal founder of this Faith, for he dearly cherished his fire-ark with its overshadowing serpent Wings, and its box of charms and witchcraft properties, although he much disliked

“Egypt’s Golden Calf,” or rather Golden *Cone*. We may say *generally* that these tribes preferred worship of the female energies, or of the Grove or אֲשֵׁרָה (Ex. xxxiv. 13), just as the Italian, Spaniard, and Gaul, and among ourselves, the Irish do.

The latter, until the other day, exhibited this Asherah over some of the porches of their churches, too grossly to be here shown. I give this very complete illustration of Grove-worship from the sculptures in the British Museum. Here we see the Priest pointing with “phallic hand,” in form as the Pope still adopts, to the Asherah



Fig 90—ASYRIAN WORSHIP OF FERTILITY—THE GROVE AND SUN-GOD

situated under “the great God, who passes through the circle,” and carries the bow and arrow. All objects are here; the four gods or Arba-Al ארבע־אל whereof see details which Dr Inman veils in Latin, “Anc. Faiths,” I. 89.

This was indeed such a worship as Solomon would love, and accordingly we have full details, in 1 Kings xi. and 2 Kings xxiii. and elsewhere, of his “Mount of Corruption,” where was Chemosh, Milkom, Sun and Fire and the worship of all the generative energies of nature. Is it to be wondered at, that with such a “God of the circumcision,” and one so devoted to all the procreative energies of “his holy people Israel,” who accepted none but those who satisfied the sexual purposes of creation, that this people should prefer Solomon and similar kings, and dislike their one or two “Prophets” or seers who condemned such a faith? No one can study their history, liberated from *the blind* which our Christian up-bringing and associations cast over us, without seeing that Jews were probably the grossest worshippers among all those Ophi-Phallo-Solar devotees who then covered every land and sea, from the sources of the Nile and Euphrates to all over the Mediterranean coasts and isles. These impure faiths seem to have been very strictly maintained by Jews up to Hezekiah’s days, and by none more so than by dissolute Solomon and his cruel, lascivious, bandit-father, the brazen-faced adulterer and murderer, who broke his freely volunteered oath, and sacrificed six innocent sons of his king “to his Jhavh.” Jewish tribes were swept out of Syria long before these old faiths. Let us skim lightly over some of the details from Solomon to the dispersion and slavery. This king devoted his energies and some little wealth, as I have said, to rearing Phallic, or Solo-Phallic and Fire shrines over all the high places around him, and especially in front of Jerusalem, and on and around the Mount of Olives. His favourite deities were Ashers and Asharoths, but chiefly woman, as Asherah or Ishtar—that Phallic eye of p. 72. He was ever true to Kāma or Eros, and to Chemosh the glowing burning god of love, whom Aryans called Tsoorya, and after whom probably all Syria was called, though said to be from Tyre which worshipped Tsoorya.

The Kāma and Fire Gods whom Solomon adored were those of the Hindoo Sakti (pronounced Shakti) sect, viz. “Cupid or the attractive power;” which draws the votary to “the *Prakriti*—the female embodiment, or *Agni-mandalam*, the place of fire.” Solomon’s “*Holy Spirit*” was also that of the Saktis, viz. “*Koolna*, or spirit of enjoyment,” and his whole “song” is as nearly as possible like that of some of the Hindoo *Tantras*. “*Agni-mandalam*” is a euphemism for the *muliebre pudendum*; see details in *Anthro. Soc. Jour.*, 1865-66, vol. ii. 269. The fuel of the Sakti’s fire, says this gross faith, “is collision; because fire is produced by friction, and the Lord-Linga is the great high priest,” and not only David and Solomon, but other Jewish kings were their own high priests.

In Milkom, no doubt, Solomon worshipped a dual and androgyne god whom the seers called, though in far later and wiser days, “the abomination of the children of Amon.” The temples of this androgyne god were principally on the sacred Mount, and no doubt if we could get at some of the architectural details, we should find that, though architecture is called “frozen music,” it was with this very licentious people no frozen mythology. The builders of the shrines of the Tyrian Hercules were those whom this prince got in Hiram and his staff; and, seeing Phallic and Sun-gods enshrined on all the mounts of “the holy city,” Hiram would not forget, in constructing Solomon’s temple, all the idolatrous forms of his own and Egyptian lands, of which the best and purest ideas would be those connected with Solar worship, as he may have seen this on the Sun-temples of Tentyra, viz. the winged globe with serpents, the early Pythian-Apollo idea, and such like.

It is clear from 1 Kings vi. 32, 35, and vii. 13, 21 and elsewhere, that many of Hiram’s ornamentations were highly emblematic, and we may be quite sure that none of these were permitted on the shrine, without grave thought as to their full signification and symbolic character. On each side of the entrance, under the great phallic spire, which below formed the portico, see fig. 93, p. 218, were placed two handsome phallic columns over fifty feet high, capped with Isis’ and Paravati’s emblems, lotuses encircled with pomegranates—the fruit shown to be specially worshipped at Damascus. It was a representation of the Queen of Heaven and of the gravid uterus, and the symbol of a happy and fruitful wedded life: with Hebrews the *Rimmon* “personified *Natura Naturans*, or the fertilising principle of nature;” it was “the blooming *Venus Urania*,” and in *Hedad-Rimmon* and many another town, the Sun was shown as its accompaniment, because the Sun was its fertiliser. On the robes of the Jewish high priest it was everywhere prominent, and was there united with bells, that very *speaking* oracle of every shrine, as well of ancient Mylita as of modern Mary. In all Mary’s and many Protestant shrines it was and is a conspicuous and important ornament, and in mythic story the pomegranate persuaded Persephone “the seed-vessel” to rejoin her husband Pluto in the realms below, an allusion doubtless to its significant symbolism—the gravid uterus, which was also the name of *mother-*

Terra; for classic story says that the 'Poià, Rhoia, or pomegranate was the express emblem of the *Earth* under her different appellations of Demeter, Kubele, Ceres, Rhea, &c." (Clas. Manual 203, Iliad ix. 585,); but Rhea is *Ops*, and "Ops, Opis, Opus and Opici were all terms related to," if not actually meaning the sacred serpent (Bryant v. 308). The Agathodemon which Egypt shows us as crowned with a Lotus, just as Siva stands at *Som-nât*, crowned with Luna the crescent moon. Now this Agatho-demon was, says the same learned investigator, "called *Noe*;" but Deukalion, that is Deva Kali, "was called *Opus*, by which is meant Deucalion Serpens,"¹ so that here we see the whole signification is either mother Eve as the Yoni, the Serpent, or we see an androgyne god, embracing Kala and Kali, or Noe and Terra; but this subject has unduly enticed us away from Solomon's shrine.

The Phallic columns were, it is written, profusely bedecked with "pomegranates and lilies" or lotuses, and other emblems, and hung about with wreaths of chains which always denote serpents. Thus we are not surprised to learn that these columns were called, that on the right JAKIN or "*he that shall establish*," and that on the left BOAZ, or "*in it is strength*." Such poles and hangings with similar ornatation abound beside most Eastern shrines, and the Venetian merchants, following their Asiatic culture, placed somewhat similar columns on and around their beautiful *St. Mark*.

A glance through the illustrations of even these volumes will, I think, convince my readers that the architects of Solomon, and the artisans of Tyre only did but follow, although no doubt at a great distance, the cult and architecture of the richer and superior shrines of the nations about them. We must however bear in mind here that we have not a *single historical record*, on papyrus, leather, or tablet, of either Solomon or his temple; none of the great travellers of antiquity say a syllable regarding, either, and Herodotus who specially travelled over all these countries on purpose to study the cult of the peoples, never gives us a hint even as to the existence of Jews, their religion or temples. From Lucian and others we know that Syrian temples, and notably, that to the great *Dea Syria*, had two huge Phallic column in the vestibule, so that *Jakin* and *Boaz* in Solomon's shrine were strictly in keeping. The constant recurrence of two stones, whenever stones are required, marks a strange but consistent idiosyncrasy of all Phallic-worshipping races.

Beside these pillars in Solomon's portico, there were also placed here the sun god Belus, and his chariots, and with him, at the entrance, the symbolic "*Great Sea*," that holy symbol of *Samoodra*, which all nations worship from the shores of Japan and Bombay to the banks of the Neva; and those on *Samoodra's shores*, *in propriâ personâ*.

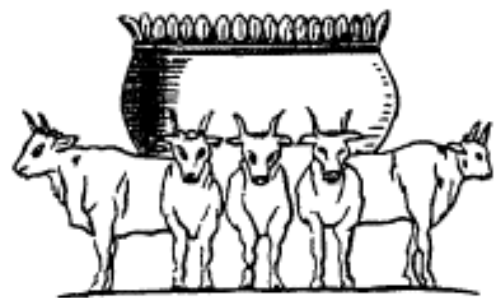


Fig 91—SOLOMON'S MOLTEN SEA—MAYA OR FERTILITY

¹ Homer, (Liddell and Scott) uses *Drakon* and *Ophis* indifferently; see further, Inman's *Symbolism*, xxxviii.

This Molten Sea, Fig. 90. was, we are assured, most correctly constructed. As it represented woman, so all the females of Jerusalem brought forth their most representative emblem—the *Mirror*—which as Maya the Sanskrit Aryan calls *Illusion*, a word I believe really meaning that by which man may reproduce or reflect himself. Anyhow, the mirror is a most suitable and universal emblem of Maya over all Asia; in this, Fig. 91, I show it in the form it is constantly found in the palaces and temples of the Nile. The head ornament or burden of the woman is here a *Cone*, similar to that which Egyptian women are usually shown with; for if Siva carries Luna, and the Agathodemon a



Fig 92—EGYPTIAN MIRROR AND
WOMAN

lotus, then woman must so honour the Cone; and I believe the first occasion on which they likewise came freely forward and poured their golden trinkets into Aaron's lap, was for the construction of such a golden *Cone*, and not a *Calf* as the LXX. translators tell us. As the Jewesses of the desert well knew their own religion and the object of their affections, so I think did those of Jerusalem know the cult they were enriching, and the sexual proclivities of their king and his very Sivaik shrine. They knew well that the large "bowl" for which they were giving those ornaments—so precious to a woman's heart—was no mere bowl for water; just as, I believe, their ancient mothers knew that it was no mere calf that Aaron made, and before which they bowed down. The word עֵבֶל, used in Exodus xxxii. as "Calf," signifies, we are told by Parkhurst, something "Round" or "Orbicular," as a

"round ornament;" even a "round ring," "car," or "corn-wain," &c. He particularly warns us that, as translated "Calf," we are merely to consider this "Emblematic," and because such, "both to believers and unbelievers and heathen, was a representative of FIRE." "The golden calves of Aaron and Jeroboam were," continues this very orthodox Hebraist, "set up as secondary representatives of the First Person (as we speak) of the ever blessed Trinity, whose primary emblem was FIRE. . . . Both Aaron and Jeroboam meant their respective CALVES FOR EMBLEMS OF JEHOVAH and each called his respective calf ALEIM," who is the Lord and God of the Old Testament; so that the conclusion arrived at is, that *Fire* and *Apis* or *Aphis* were true emblems of Jehovah. In fact, we may say that *this Jah was Fire and Apis*; and we need not dispute, therefore, as to whether "the gold ear-rings" of the Aaronic tribes were made into a "Calf," or, as I think, into an "orbicular" object, or "mass," "embryo" or "fætus;" or into a cone which is usually called "the breaker through," a true meaning of עֵבֶל (Fürst), and a very proper emblem for *Jah*, whose name, says the same great Hebraist, signifies "The Increaser" Mr. Parkhurst was probably not aware that the Hindoo called this seat of "Fire," the *Agni-Mandalam*!

I will now enter into the details of the construction of Solomon's and the second temple, which, as a young engineer, I, a great many years ago, tried to construct from the bible, together with such other traditional writings as have come down to us. The results were startling, and to my then sealed eyes, awakening. Like all edifices more or less connected with *Tsabean* or Sun-Worship, the aspect of Solomon's temple was strictly correct in regard to His Solar Majesty. The recent researches in Palestine show (see an *Edin. Review* of 1873) that "the sunrise-line through temple and altar, and through the central western gate of the mountain, and the great east gate of the sanctuary, bisects the enclosure of the Haram north and south; while the meridian line, determining the face of the platform, bisects the southern wall of the sanctuary."¹ Yet this writer, though mentioning also that "the orientation of this temple" caused it to be thus placed obliquely to the other necessary enclosure walls, also that "Greek and Coelo-Syrian temples" were so built as of prime necessity to face the rising Sun-God, that all Palmyra's gorgeous temples were similarly placed, and that even Stonehenge has a great stone which, seen from the centre of the circle, declares the point of sunrise in the fertile summer solstice; yet, in spite of all these proofs of the faith of these ancient worshippers, this writer, like many others, sees nothing in Solomon's Pagan Temple, but the pure and spiritual worship of Jehovah which this century is almost alone in grasping. Strange, indeed, are the vicissitudes of faiths. Titus Cesar levelled the "Holy Temple" of Jehovah in the year 70 A.C.—the second of the Emperor Vespasian; and Hadrian drew a ploughshare over the consecrated ground, as a sign of perpetual interdiction (see Gibbon, III. 161). A few years more saw a temple to Venus on the spot where it is supposed the death and resurrection of Christ took place; and there this latter stood for nearly three hundred years, until the zeal of Constantine pulled it down, and reared in its stead a Christian shrine, to which mankind made pilgrimages as to the former. Half a century later and what do we see? The wise and philosophic emperor Julian issuing orders for the rebuilding of the Jewish temple, *to counteract the mummeries which disgraced the Christian shrine*, and which had filled Jerusalem with every species of debauchery and vice.

"What avails it," says Newman, in his *Hebrew Monarchy* (page 131) "that Solomon warned young men against foreign harlotry, when the royal preacher himself established far more hateful and disgusting impurities," and Christians apparently still followed that fell example. We see from various sources (1 Kings xiv. 24; xv. 12-13; xxii 46; 2 Kings xxiii 7, and elsewhere) how rampant here were the worst features of Phallic Faith. Solomon's favourite, Queen Maacha, "made a Phallus

¹ See Drawings over leaf.

- I. Ground Plan of Temple.
- II. A *Block Plan*, in which the east and west line is shown dotted.
- III. A *Longitudinal Section*, giving the Great Tower and One Pillar, with Serpent hangings, and the Sanctuary with the

Lingam-Stone of the second temple in lieu of the lost Ark.

- IV. A *Transverse Section* of Tower and Phalli.
- V. A *Landscape View* as the Temple would appear on Mount Moriah when *first constructed*, without its after surroundings.

(English, idol) for Ashera,” and her grand-children—no doubt like her—reigned over Juda for about twenty years after Rehoboam, when one of them, Asa, is represented, probably by a too tolerant priestly scribe, as putting away his grand-mother, although “he removed not the high places;” and the fact is now clear to us that Solomon’s faith, and the *practices* in Syrian Temples continued until education and civilisation drove them away, about the fourth century A.C.

We read in Gibbon (Vol. III., page 81) that Constantine found throughout Syria “every form of prostitution” in full force in Venus’ temples, or others devoted to the worship of the female energies. The emperor at least did good in suppressing this, though he frequently converted the worshippers into “Christian flocks” by holding open their jaws and forcing “the body of Christ” down their throats—a more merciful mode than was pursued by kings, queens, and priests who followed him, during ten long centuries.

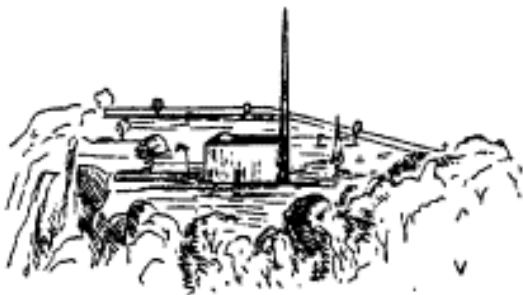
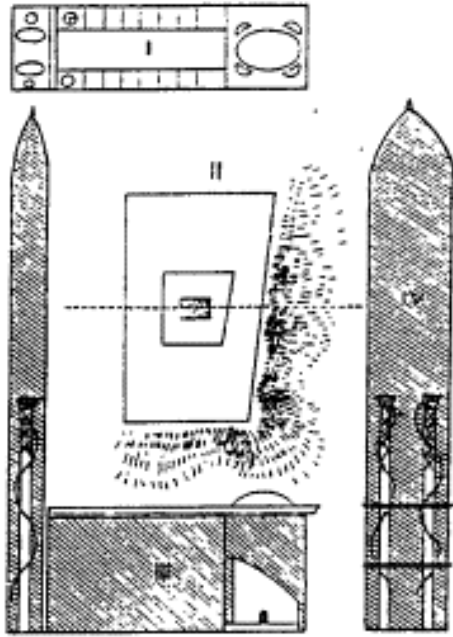


Fig 93—SOLOMON’S TEMPLE.

The temple was only 120 feet long, 40 broad, and 60 high, in two stories; while the porch was a large tower, 40 feet long, 20 broad, and 240 high! It may have been gilt like the Boodhist temples in Barma. The “Holy of Holies” was cut off with “golden chains” from the rest of the inner temple, and was 40 feet long; shrouded and bedecked with two hooded Serpents, called Cherubim, and with chain and garlands—Serpent symbols. The carvings on the walls were what we should expect, viz: symbolic palm trees, open flowers, and cherubim, &c. I cannot discover what the portico tower was built of, but as an engineer, I should have been very chary of building a “porch” rising, as it did, to 240 feet in

Solomon’s Temple appears to be a very poor imitation of the grand Egyptian temple near Edfou, 20 miles south of Thebes, at Apollinopolis, probably to the great Apollo; see the drawing given by Gwelt in his *Encyclopaedia of Architecture*. This Edfou temple was 450 feet long, and 140 broad, or upwards of 14 times the size of the Hebrew shrine. Taking the “Sacred Cubit” of Sir Isaac Newton, which is 24.754 inches, and omitting decimals, and placing the chambers inside, as usual throughout the East, we find that Solomon’s Temple proper would only occupy one of the halls of the Egyptian temple, that it was a very humble and rude structure, and not at all in keeping with its great phallic portico. The temple was only 120 feet long, 40

height, from a base of only 40×20 . The writer of *Kings* wisely does not venture on a statement of the height; but that of *Chronicles* is here explicit, though he avoids any statement of the breadth of the base! According to the Arabic, Syrian and Alexandrian Bible, the Porch should be only 20 cubits high; but let us stand to the orthodox bible. The facts as related lead me to suppose that the temple was very like the hundreds we everywhere see in the East, except perhaps that its walls were a little higher than usual, and the phallic spire out of proportion. I give in this Fig. 93, the whole structure, drawn strictly to scale at 2 feet to the cubit. The ark-box, or temple—like an ark, with its phallic tower, is quite in accordance with all I have before asserted, as to every part, and the whole of a Sivaik shrine being like its holiest parts. The Jewish porch, 20 feet long, 40 broad, and 240 high, is but the obelisk which the Egyptian placed beside his temple; the Buddhist pillars which stood all around their Dagobas; the pillars of Hercules, which stood near the Phœnician temple; and the spire which stands beside the Christian Church. The little ark, 120 feet long, 60 broad, and 40 high, stands under the shadow of the great spire, and beside the real little ark within, we have the idea repeated by the presence of Jakin and Boaz. Even Isaiah says that Egypt shall in her extremity again return to the Pillar, and Altar, or Ark-God; that five of her cities will be seized by the speakers of “*the language of Canaan,*” and “swear to the Lord of Hosts” (the Sun-Yahveh), and put “*an altar to the Jhavh* in the midst of the land of Egypt, and *a pillar at the border thereof* to the Jhavh” (xix. 18-19); so that we see here again *the ark and its pillar*; for an *altar* was an ark with a “mercy seat,” or place of fire and sacrifice, and an ark was woman, and “the great sacrifice” was the conjunction of the male and female—Sun and Moon. Amongst old peoples the conception and liberation of new life was “the great sacrifice” which it is still called among many Phallic-worshippers to the present hour.

To try and make clear to my readers the *ideas* which guided the builders of Solomon’s Temple, I give here a small bird’s-eye view of Mount Moriah—its circumambient walls and cliffs, divested of all accessories in the way of the buildings, priestly and other, which thronged its precincts even before Solomon is supposed to have finished it, showing merely the Sacred trees, Palms, Olives, and Cypresses, which were, and still are there so sacred. It is, we see, but the ark-box and tall stem, such as Tyrian coins show us, as the Tree-stem, or an upright man with feminine emblem adjoining; see Figs. 1, 3, and 11, plate IV. A careful study of the figures and details, which we find principally in *Kings* and *Chronicles*, aided by tradition, not altogether refusing even orthodox bible dictionaries, and allowing only to myself that amount of licence which the engineer and architect must have from his unprofessional and inexact client, I have found pretty ready to my hand matter enabling me to frame a “*specification,*” and to execute drawings as follows.

No. 1 is a *Ground Plan of Temple*. This has a total length of 120 feet, of which the Sanctum is 40 feet, and beyond this, but separate, is the Spire and Porth, 20 by 40 feet. The Molten Sea (2 Chron. iv. 10) and a staircase, appear to be on each site at

entrance, whilst in the Porch is placed Jakin and Boaz, the Chariot of the Sun, &c. I am unable to comprehend the details of windows, and doors, upper and lower storeys and partitions, owing to the imperfect and often contradictory terms given in Kings and Chronicles; but in the leading figures no architect can make a mistake. Such temples are especially common amongst the Phallic-worshippers of Southern India. A lofty entrance-porch usually adorns the front; on entering we find Phallic poles, with altars for sacrifice, &c.; and in the innermost recess the sanctuary or oracle of the Cultus.

No. II. is a *Block Plan of Site*, showing that the shrine is to be placed true east and west, so that the Ark or Altar may see the morning sun of the Midsummer Solstice rise over Mount Olivet, with a ray which bisects the inner and outer walls of the enclosure, which I take to be trapezoidal in form, owing to the course of the cliffs that bound the summit eastwardly.

No. III. is a *Longitudinal Section of Temple*. This gives detail of Spire and position of the Phalli, Jakin and Boaz, and determines their height as something between 50 and 60 feet, also the elevation, &c., of the Sanctum and Oracle. The Ark having been early lost, I place a plain *Maha-Deva* or *Stone*, which the Reverend T. Wilson tells us, was all that existed in the second Temple.¹

No. IV. is a *Front Section of Porch*.—This shows its appearance from the front with the relative heights of temple in two stories; but the chroniclers are here very defective: one making the Sanctum portion lower than the rest by 10 feet or so.

As to the scale, it has been common to assume the cubit as from 22 to 23 inches, but after much consideration which I was once compelled to give to this in a lengthened controversy—which the late Sir James Simpson engaged in at the Royal Society of Edinburgh—to the measures used by the ancient Egyptians, and which, as regarded arithmetical details, I had to conduct; the cubit of Sir Isaac Newton was the one most generally approved, and I have therefore taken 2 feet as Solomon's cubit. Of course, whatever size is taken, the proportions here shown will be the same, unless the bible text is corrupt.

In chapters xvi. to xxii. of 2 Kings, we have an attempt, and no bad one, to describe the grandest developments of Phallo-Solar Faiths; and from the general history of these tribes might gather substance for as complete and impressive a description of details as we could get in Egypt or Asia Minor. At the entrance of Solomon's temple, we are told, stood the mighty Baal, represented by chariots with horses yoked; whilst ever around him, and in the courts sacred then to all Heaven's other orbs, were his Priests, called Chemorim, burning incense to the Sun, Moon, and twelve Zodiac Constellations. There also sat the temple-women weaving "hangings," which symbolised serpents, for the "grove" or Asherah, and who had dedicated their lives as well as their bodies to the sacred fanes; and, alas! there also sat the most debased of men, who had likewise for the gods consecrated their bodies to defilement. At the gate of this "holy city of David and Solomon," where lived Joshua the Governor, were the "high places" to phallic-worship, as Hindostan so well knows

¹ See his Archeological Dicty., *art. Sanctum*.

these, at the entering in of all her cities. Though Jeremiah was scourging with angry wail and prophetic curses, and though Isaiah had long done the same and prayed to his people to spiritualise their faith, yet no phallic, solar or fire-rite was here omitted. In "the valley" "of the sons of Hinnom," the drums of Tophim were ever sounding, to drown from the ears of loving but fanatical parents the wails and shrieks of their offspring, consigned by ruthless and bloody priests into the red hot stomach of the great brass god Molek; or else clasped by his horrid arms to his burning frame, in which blazed a fire as fierce as that which Christians are taught to believe exists, by a loving Father's command, through all eternity for us in Hell.

Yet these great old Faiths, not carried as by these smaller tribes of the earth into the barbarities of Hinnom, were not the dwarfed conceptions of rude people, but marked the ascendancy of mighty nations, and the bold, grand thoughts of strong men, manly and full of fire and vigour. We can read this very clearly in the great empire of the Assyrians and Egyptians, in the Olympic ages of Greece, and down to their conquest by the Romans; also in the brave, robust rule of Rome, whether Imperial or Republican, as well as in the softer, more fitful, but not effeminate kingdoms of the Aryan conquerors of the far East. These were faiths which men fought for and died to propagate, and loved as dearly as devout Christian Evangelicals and the Mahommedan zealots of our own days do theirs. For countless ages did men and women on this account "make swift to shed blood," and freely permit their own to be spilt like water. Nearly all Jewish history shows, that Egypt and the countries to her north and east never disturbed her, unless she was trying to upset these old Faiths. Hezekiah, king of Judah, began burning altars and groves in 726 B.C., when there came up against him in 713 B.C., or as soon as the heresy seemed to have taken root, Senakerib king of Assyria, whom he had twice to buy off. It took, says 2 Chronicles xxx. 10, a long time to get the people back to a semi-spiritual faith in Jehovah, and in their revered ancestors; for we read here that the people "laughed to scorn" Hezekiah's writings and fulminations, "and mocked" at his messengers.

Again, in 610 B.C., we read that Josiah, the "good king," had revived the reformation of his great-grand-father Hezekiah, which Manasseh and Amon his father and grand-father, had dropped for 74 years; when, as soon as the "holy temple" was prepared, up comes Neko, king of Egypt (2 Chron. xxxv. 20). Josiah was killed, and the good Jeremiah appears as one of his mourners. Jerusalem after this received her kings from, and paid tribute to Egypt, worshipping its orthodox gods till Syria was retaken by Babylon in 599 B.C. In 588 B.C. was completed the captivity of these little tribes when a change of Eastern Empire gave them a respite; for on Cyrus finding himself strong in 536 B.C., he granted them permission to return to their country, and Nehemiah 100 years later succeeded in rebuilding the walls of Jerusalem; so that the people were once more at liberty to select their own faiths. But we must remember that this and other captivities changed any originally pure Jewish blood which they previously claimed, and show us the stern fact that the tribes were votaries of almost pure Sun, fire, and phallic faiths, *according to their own records up to at least 440 B.C.*; and that the only purer aspiration

they showed up to this date, was a tendency to worship their own ancestors or “*Peers*,” and to indulge occasionally in some spiritual songs and prayers to Jehovah, Adonis, and Aleim. Let this suffice for the present as to the faiths prevalent on the hills and in the valleys of Syria and Phenicia, up to the brighter days of the brave Maccabees.

The French have hitherto always been foremost in Europe in understanding the early faiths of the world. A small volume by various writers—printed by *Nichols—Lond.*, 1785, called “*A Comparative View of the Ancient Monuments of India*”—thus boldly opens its preface:—“Those who have penetrated into the abstrusenesses (*sic*) of Indian mythology, find that in these temples was practised a worship similar to that practised by all the several nations of the world, in their earliest as well as their most enlightened periods. It was paid to the Phallus by the Asiatics, to Priapus by the Egyptians, Greeks, and Romans, to Baal-Peor by the Canaanites and idolatrous Jews. The figure is seen on the fascia which runs round the circus of Nismes, and over the portal of the Cathedral of Toulouse, and several churches of Bordeaux. . . . M. D’Ancarville has written two large quarto volumes to prove it (Phallic-Worship) to be the most ancient idea of the deity.” So one hundred years ago we see these old writers calling male and female, the bull and cow, *Liber* and *Libra*. Bacchus is pointed out as the “*mitre-bearer*,” and in his processions he is shown as “*the carrier of a Bason and a Bell*,” the Womb and Sri-linga. He carries a veil as *night*, and a serpent, and “*sword as the enlivener*.” These French writers seem mostly agreed that Bacchus was Brahma, whose Indian visit, Bailly says, took place in 3605 B.C., when it is thought “*Brahma or Bacchus became mythological*.” His death and deification, the French savants fix at 3553 B.C. calling him “*Darma-devé Chiven, or Mahodys*,” meaning “*The Gracious One*” or “*Prince of Peace*,” *i.e.*, Siva or Maha-deva. In *Elephanta* they describe to us a distinct specimen of the Indian *Ardha-Nara*, though not so clearly depicted as that in my plate XIV., taken from “*Anc. Faiths*,” vol. II. The Elephanti-androgyne, says M. D’Ancarville, holds a shield and something like a sheaf of corn in the two left hands, and a serpent and elephant trunk like Ganesha in the upper right; the deity “*rests his hands on a Priapus*,” represented by a bull, and leans mostly on the lower right arm. These early explorers had also discovered in Indian shrines the symbolism of “*great seas*,” like that which Solomon made. Anquetil de Perron mentioned them one hundred and twenty years ago, and also found fault with the Popish Portuguese, for adapting many of the Indian holy places in caves, rocks, temples, sculptures, pictures and all, to the religion of the Virgin and her Son. Montfauçon also was fully alive to the symbolism of shields, Indian and Asiatic, for in Tom. IV., 1., pl. xxii., he exhibits a very feminine one, such as Solomon would have delighted in, calling it “*un bouclier extraordinaire à plusieurs bosses qui ressemblent à des mamelles*.”

In most ancient languages, probably in all, the name for the serpent also signifies *Life*, and the roots of these words generally also signify the male and female organs, and sometimes these conjoined. In low French the words for Phallus and Life have

the same sound, though, as is sometimes the case, the spelling and gender differ; but this is not of material importance, as Jove, Jehovah, Sun, and Moon have all been male and female by turns. In Hebrew, Baal is masculine, but in the Greek translation he is feminine both in the Old and New Testament. It would seem that the Kaduceus of Mercury—that Rod of life, is due to the fact of the ancients having observed that serpents conjoin in this double circular but erect form, as in Eskulapius' rod. Mr Newton records his belief of this at p. 117 of his Appendix to Dr. Inman's *Symbolism*. It appears, as stated by Dr. C.E. Balfour, in Fergusson's *Tree and Serpent-Worship*, that when at Ahmednagar in 1841, he saw two living snakes drop into his garden off the thatch of his bungalow in a perfectly clear moonlight night:—"They were (he says) cobras, and stood erect as in the form of the Eskulapian rod, and no one could have seen them without at once recognising that they were in congress." It is a most fortunate thing, say Easterns, to see this, and if a cloth be then thrown over them, it becomes a form of Lakshmi, and of the highest procreative energy.

In time we shall probably come at the origin of many other ancient hieroglyphs, forms, rites, and customs. The mysterie of Eleusis have long puzzled all, yet they too, are now pretty well known to the *initiated*. The serpent, we have learned, can always take Maha-Deva's or Siva's place, especially *in an Ark*; and a serpent in an ark, as already dwelt upon, is a perfect object of worship, which neither is separately, except on the well-known *religious* axiom that "a part represents the whole." This coin, from Mr. Sharpe's *Egyptian Mythology*, is held to reveal the long insoluble secret of Eleusis. Here we have the ark or cist which the virgins used to carry, at certain solar phases, to and from the Temple of Ceres, and on which, not to say *into* which, none dare look; it was a more dangerous fetish even than that Jewish ark proved to poor Uzzah. The garland of hearts or fig leaves around this maidenly burden—itsself an omphē—is expressive enough. It is, however, very easy to lose the clue of this occult faith, and learning and cultivation, instead of helping us, do, until our minds are most thoroughly awakened and taught, often drive us still further from the meaning of its signs and rites. Thus, the philosophies of the later Greeks followed by the stoicism of Rome, and intense piety and spirituality of the schools of the great Marcus Aurelius, followed by that of the good, earnest, and cultivated men of the Christian communities enshrouded nearly the whole of Phallic lore in a gloom which scientific research is only now beginning to dissipate.



Fig 94—SERPENT IN ARK
ENCIRCLED BY HEARTS OR
PHALLI AND FRUIT.

A sister coin to my Fig. 94 will be seen in Smith's "Class. Dict." at p. 753, as belonging to *Tralles* in Ionia where on the reverse side the aerpent is seen entering the cist, and on the obverse two serpents in a state of passion surrounding the cist; the male is shown as with a beard, and a bunch of corn tied up in fleur-de-lis fashion. It would make this work too costly, else it would be easy to illustrate it to

any extent in support of my arguments. I may, however, here give a few specimens as samples of the faith of the isles and coasts of the Mediterranean, such as numismatists will at once recognise.

In coin No. I. we have clearly the worship of the Yoni, whose guardian is shown



Fig 95—COINS OF GREECE AND ASIA MINOR.
WORSHIP OF FERTILITY—ALL ORGANS EXHIBITED.

above as the mystic IAO. At the base we observe that the flower has budded, and a rampagious lion guards the way. No. II. is the so-called "Medusa's head," a symbol of disordered Passion, her hair entwined with snakes. No. III. is a Phallus or Janus, as very often formed from two or three manly heads. No. IV. is the whole *Arbil*—the "Trinity in unity," and fruit the result. No v. is the same in another form; for here the Palm-tree is man, and the Concha Veneris, woman, standing on either side of the mundane egg, around which is coiled

the serpent as Passion. No VI. is a very curious old coin; we require to have read a great deal regarding mystic hands, corn-sheaves, flaming torches, &c., &c., before we can fully appreciate it. It also represents all organs, and signifies *The Bread-Giver*. The testes are here seen precisely as in many old stones, of which we see some in Plates



Fig 96—GAULIC SERPENT GODDESS.

IV., VI., and VII.; mark especially that of Kerloaz, Plate IX., 11, for the same races who produced this stone, give us, say Montfauçon and the Rev. Mr. Maurice in his *Indian Antiquities*, this *Gaulic Serpent Goddess*—my Fig. 96.

We could scarcely anywhere get a figure which gives us more completely the idea of the serpent and woman than this: I have not seen it surpassed by any Asiatic drawing or sculpture. It reminds us of the severe symbolism of the Hindoo sacred thread: the serpents embrace the thighs, cross at the parts and kiss the bosoms. The picture is made a little more decent than the Rev. Mr. Maurice gives it in the prominent frontispiece to his fifth volume. I cannot get any information as to the age and exact *locale* of this Serpent-Goddess, but no doubt Gauls

constructed it long before the days of Clovis, and worshipped it more or less for several centuries after the time of Charlemagne; for we shall see by-and-bye, that even in spite of the long domination of Christianity, and the considerable enlightenment of the people of Europe and her isles, which, until very lately, proved highly

iconoclastic in regard to the monuments and memories of her more ancient faiths, we have still discovered abundant evidence, of all her people having, from the most distant ages, been sincerely devoted to Phallic and Pytho-Solar Faiths; that is, to all the first five streams of my Chart.

From the veritable organs depicted as they best could, ancient peoples gradually rose to Statuary, and their steps in Art are still very patent to us. First come huge, ungainly lumps of clay or wood; then these in stone—the men very upright, the females very rotund—both with great sexual development. The Greek often gives us only a head on a column, with the sexual sign on the latter to shew us who is meant; the Egyptian and others, as they got decent, left us such as this—a man, no doubt a king from the horns or rays, with arms lopped off, and who as such would be considered a procreative Trinity. Mr. C.W. King states that this cross¹ “was discovered cut upon the stones of the Adytum of the Serapeum,” and is “the Egyptian Tau, that ancient symbol of the generative power, and therefore transferred into the Bacchic Mysteries. Such a cross is found on the wall of a house in Pompeii, in juxtaposition with the Phallus,” and as both symbols embody the same idea, figures like this are called Hermetes, a word which in Kaldi actually means the hooded snake—a symbol of the Phallus. The words Hermon and Hermione are, it is asserted, derived from Herm and Yoni, the actual names of the organs.



Fig 97—
EGYPTIAN TAU

A naked man on a wheel of four spokes, or a Phallus in the quadrangular tetrakt of Pythagoras, which was a wheel within a circle, was a very holy subject in ancient days. “Ixion rests upon his wheel,” says Pope, and Pindar calls it “a winged wheel,” which Indian mythology explains. Pindar says that Venus brought down *her bird* fastened to a wheel of four spokes from Olympus, and such a wheel was one of the symbols requisite at the Suovetaurilia. It was “*the Wheel and Cross of Salvation.*” See a pamphlet by *Investigator Abhorrens*,² where a number of strong facts are thrown together by some learned and pious Christian, who is very indignant at all the crosses, Croziers, and phallic insignia of his faith, calling their use the “restoring of *Phallo-proskunesis.*” Montfauçon shews us the Phallus fastened to the Cross Wheel, so that I fancy Venus’ so-called *bird*, also to be seen upon the wheel as well as phallus, is a mere euphemism for the real article, such as is customary in nurseries. All this shews us why Hermi were invariably placed at cross-roads, why we have the Priapic and cruciform Osiris, the cruciform Venus of Nineveh, and doubtless why Christ was also said to have suffered on a cross, when we know that it was a tree, pale, or *stauros*, and not a cross. His sacrifice on a *pale* would, in archaic times, have constituted a sacrifice to Siva or the Phallus. A word as to Venus’ bird. Pindar uses here the name “*iunx*, that is *iungs*, which, divested of its grammatical signs, is *iugg*, and the root is *iug*. It is therefore etymologically the same word as our *wag-tail*, the Anglo-Saxon *wag-tægl*; German, *bach-steltze*; and Low Dutch, *qwik-staert*,” and continues *Idolomania*, as if we did not

¹ *Gnostics and their Remains*, p. 214.

² “*Idolomania*,” Lon. 1858, pub. E. Wilson, Royal Exchange.

all know who this bird of agitation or restlessness (from *agito* or *vibro*) was, we are told that “the derivation is from the Sanskrit *Yoni*, and belongs to conjectural etymology, suggested by the ancient use of the wag-tail in love-potions and incantations” (p. 33). My readers will find in Coleman’s *Hindoo Mythology* a drawing of this *wag-tail* or bird of Venus, understood to be Venus herself, sitting on the summit of her Meroo or Olympus. The great Orientalist does not enlighten us with any remarks upon this well-known mythic story, as it is clearly one not suited for the general public. He merely lets us understand that such a Linga-in-Yoni, with a merry little bird, is



Fig 98—SRI LINGA BIRD

a common article in temples as an ornament for box covers, &c. This I can certify to, having seen several such ornamented Lingams: the bird is here half cockatoo, half wag-tail. I have no doubt that this is the Oriental idea of the grosser Egyptian one, where we see a child, very coarsely portrayed, signifying the continuity of nature. The Romans called the wag-tail *Frutilla*, from *Frutis*, one of the names of Venus, and *Fruti*, the Fruitful

One. It was also *Motacilla*, from which we have in Christianity the “*Holy Virgin of Moticelli*.” *Fruti* is a prolific word: thus in Gothic we have *Bruth*, a new-married woman, and in Anglo-Saxon *Bryd*, a maid, our bride. In the Greek we have *Ploutó* as a woman’s name, from *Ploutus*, wealth; *Plutus* king the god of wealth and husband of *Di-ana-Trivia* or *triformis*, sometimes called the *Priapic Rose*: so in Sanskrit we have *Vrit*, “to bestow gifts,” and *Bhāga*, the *sack*, or bag of gifts or of abundance; she is “the mountainous one” as *Bhāga-vati*,¹ or *Par-vati*, or “*Lady of the Sack*,” whom the ancient Florentines called “*Madonna del Sacco*,” now changed into *Dea Immacolata*, and occasionally called simply *St. Bride* or *Bridgetta*. In some Hindoo works *Bhāga* and *Yoni* are interchangeable, probably from the writers not understanding the anatomy of woman. As regards the holy mother *Moticelli*, we have in her the root of *matter*, or that which produces. *Mot* is mother in Phenician, and *Mouth* in Egyptian is a name of *Isis*, the “mother of God,” and yet a virgin. *Mat*, *mot*, *met*, and *mut*, are roots of *mat-ra*—in Sanskrit the invisible element *mat-eria*, which we in English render *matter*, and of which the Greek poet *Linus* says:

“*Hules aiskron dotsiran hapanton.*”

”*Matter is the giver of all shameful things.*”²

The Torso-like crosses, Fig. 97, were abundantly found on coins, especially at the demolition of *Serapis*, and in a simpler form among the ruins of *Nineveh*. They turned up in great numbers at the general destruction of so-called “Pagan” buildings, by that shocking heathen, *Theodosius*. Mr R. Payne Knight and Mr. King are very clear on this point, and these crosses are of more importance than may at first sight appear, for all the Christian Antiquaries of those early days agreed that “*they signified future life*,” precisely what the Christian says of his cross.

Porphyry alluding to crosses asked in 280 A.C., “why theologians give passions to

¹ The English word *Pagoda* is said to come from *Bhāga-vati*.

² “*Idolomania*,” p. 34.

the gods, erect Phalli and use shameful language" (Epist. ad. Aneb.), to which the Christian Iamblicus in 336 replies, "became Phalli and crosses are signs of a productive energy, and provocative to a continuation of the world"¹ (De Mysteriis I. ii). It was the good emperor Julian who prohibited all indecencies. In his note, p. 2, "Idolomania" says: "In this opinion Iamblichus is sustained in coins of Egina and other places, on which the phallus is represented within a quadrangular *Tetrakt of Pythagoras*; from the intersecting point or centre of which proceeds another beam, at an angle of 45° in the manner of a ladder; this well explains the meaning of a ladder," such as that my readers will observe on the Amergau Maypole, page 84, and in feminine form at p. 206. Fig. 86.

Ladders appear to have been used in connection both with ancient stauri and crosses, and were possibly for the first part of the ascent of such Phalli, although I suspect the words "ascent of the Phallus," which we so often hear of, had also another meaning, as Passion or something rampant. "Phallobates" is used by Lucian (Dea Syr. 29) to express the action of *Cruci ascendere*, possibly merely "to go up or upon a phallus" as priests had to ascend Phalli. At Hieropolis one had to go up and remain for seven days on the top of a phallus, and there pray for the welfare of Syria. The "raised up priests" (could the Gospel writer have alluded to this, or merely prayer, in saying that Christ must be raised up) were called *Engutheoi* or "men near to God." Simeon *Stylites* whom the Roman Church has canonised, was such a "Simeon on the pillar," and he appeared on the Kalendar of Arras, 826. Many attempts were made up to the 12th century to restore this pillar-worship, and the indignant author of "Idolomania" from whom I quote, says that our High-Church people are still trying "to restore *Phallo-proskunesis*, or the adoration of the cross and its correlative rites" (p. 26). Architecture early adopted pillars with men, lions, elephants, bulls, eagles, &c., on their summits: either alone and upright, or crouching and supporting roofs, entablatures, &c.; these might signify the same thing; viz., passion or fertility, as the support of the house or universe of God, and of this world and all that pertains thereto. Such pillars divide and support the houses also of the Sun in the ancient Zodiacs, and can be seen on many old sculpturings and on coins. "Idolomania" says: "On a silver tri-drachm of the Isle of Lesbos in M. D'Ennery's cabinet . . . is a man embracing a woman, and on the reverse the phallus or cross in relief within the tetrakt or square of Pythagoras," which shows us clearly what "holy ceremony" or "sacrifice," these symbols signified. The unity of the sexes is symbolised in Hindooism by two equilateral triangles, which are said to represent the *ineffable* and *self-existent one*, the *Swayambhoova* from whom emanate all the gods and goddesses of earth, past, present, and to come.

It was from seeing the prevalence of this cruciform phallic-worship, that the emperor Theodosius, between 378 and 395, issued a decree prohibiting the sign of the cross being sculptured or painted on the pavements of churches. *Tertullian* the African had,

¹ *Idolomania, or The Legalised Cross not the Instrument of Crucifixion*, by "Investigator Abhorrens," is a very useful tract, which I recommend my readers to peruse. [Reading *De Myst.* and the "Letter to Anebo" as a whole, it is clear that neither writer is talking about Christianity: both Porphyry and Iamblichos were concerned with purifying classical pagan polytheism through the Platonic philosophy; Iamblichos further seeks to philosophically justify Theurgic ritual. — T.S.]

about 200 A.C. complained that the devil customarily made a sign on the foreheads of the worshippers of the Persian god Mithra, who was at this time one of the deities of the Romans. He accused Christians of adoring the cross, and before him Justin Martyr said that Christians made the sign of the Greek Khi, X or χ (that which may be seen on the large Phalli in the British Museum mentioned at page 207) on all occasions and upon all sorts of things, *to denote the first power of God* (Apol. II. i). In those days the *Khi* was written like the Algebraic plus +, as we see it on the *Sigeian stone* of 500 B.C. given to us by the Rev. Dr Bosworth; and it was this *Kiasmos* that is seen common to all lands and from the most ancient days, as in the symbol for Venus situated below her circle, but also in that of all other planets and many constellations. I give here in Fig. 99 the planetary symbols, and many of the sacred sectarian and other hieroglyphs to which ancient men have attached much significance. Several of the emblems have been already dwelt upon, and the others I will hereafter refer to.



Fig 99.—PLANETARY AND SECTARIAN SYMBOLS.

The term cross was never applied to the Cross of Christ, till about the 2d century or days of Justin Martyr, 110 A.C., who however always used the term *Stauros*. It is believed that owing to some early French version of the gospels using *Croix*, and hence *Crucifix*, for *Stauros*, our English translators used *Crux* as applicable to anything in the shape of the Greek χ , + or X—*Kiasm*; but a very ancient meaning of *crux*, common I believe before the Christian era was *sorrow*, *grief*, *repentance*, and the Romans never understood by *Crux* a straight line or a beam with a transverse upon it. *Suidas* tells us that the *Stauros* was a straight piece of wood fixed in the ground, and signifies *stability* and *strength*, terms always applicable to Maha-Deva. The Roman *Furca* was like a Y or Upsilon Υ , which is the Druidic *phallic-tree*, and this is what Scaliger thinks Christ was crucified upon, as Jews never used crosses for punishments. Had this however been the case, the gospel-writers would, it is thought, have called such *dikranon* or *phourke*, and not *Stauros*. But is matter little; *both are highly*

phallic, more especially with a dead man hung thereon, for this was then a true sacrifice to Maha-Deva. A stauros was used for fastening down men, who were to be flayed or disembowelled, whilst the *Crux* up to 65 A.C., was only known as an instrument of torture to thrust through the body of one on the stauros. (*Idol.*, Note p. 5).

The pious and much shocked writer of "Idolomania" justly adds on this subject of Phallic faiths and emblems, that "he who would avert the destruction of purity in morals and holiness in religion, must not be prudish in language" (p. 13); but still he gives us some good matter, though behind a shield. If the Greeks had many hundreds of years B.C. "their *Hermetes* and *Termini*" to mark their fields and boundaries, roads and sacred places; so, he says had Asia, which claimed the dying saviour of Man on a cross, such "a religious symbol thousands of years it is probably before the crucifixion on Calvary."

The Egyptian "*emblems of life*," or phalli, used to be very abundant in the British Museum; they had once evidently been used as religious ornaments, and were in the form of a cross or four phalli meeting in a centre, which centre, if a circle, was variously called "the wheel of life," the sun, &c. Constantine, to please the Christians, abolished *staurosis* or stake-punishment, and Theodosius prohibited the carving of the symbol where it would be exposed to profanation (Hume, H. E. App., I. 8); which shows us all knew that Christ was put upon the genuine and simple symbol, and not on the *Crux* which is the *Phallus complex*. The question has this interest, that it proves Christians have no claim to the very phallic symbol which some have sought to monopolise as altogether their own.

The sculptures of ancient Bamian—that door between lofty cliffs whence our high "Asian Fathers" are believed to have passed down into Assyria, Iran, Egypt, and Greece—have a huge erect man and woman on their vertical faces, whilst on their summit and adjoining eminences we see single Lingam-pillars and upright stones, as in the case of the upright Amon, Jupiter-Stator, Apollo, or Siva. All ancient processions carried somewhat indifferently a male figure, or some solar sign, and in almost all the rites of old faiths we see the serpent or Pythic Apollo. We have seen him in my Plate IV. 10, winding round the Skandinavian "*Yule*," *Seul*, *Sun-log* or *lingam*—prominent at Christmas, a time which much requires the enlivening God, and who is accordingly then hailed with such epithets as *Invictus Sol*; whilst the 25th of December is called "*Natalis Invicti Solis*," for the serpent then lashes him into vigor, as Vishnoo's *Hansa* roused the wearied Brahma.

The Irish took early and more kindly than the British to serpents and crosses, but they at once and for many centuries continued to entwine the serpent-god around the cross. On and about all ancient Irish crosses, relics, and sculptures the serpent is most conspicuous, which is curious when we are assured that there is not, or was not till lately, a serpent on the island. Had the people under these circumstances been only looking about for a serpentine form, one would imagine that, like some French districts, they would have symbolised the eel; and their not doing so assures us that their ophiolatry was a distinct faith brought from abroad. It is also evident that the horror

with which some Irishmen as well as Scotchmen regard Eel-eating, has its root in serpent worship, just as Europe cannot be persuaded to eat the Hippos-symbol of a later faith, by which Indian story tells us a creation arose. One radical objection to the eel would be that it had not the power of expanding itself and standing up erect, which the sacred serpent has.

Serpent and Fish extremities have been given to many gods, goddesses, and great men and women to denote the properties of these creatures, or their Kingly or Queenly origin; and this quite apart from those mermaidish ideas which may have arisen from the ancients believing that man has a much closer connection, with the lower creation than even Darwinists would grant, or from great men coming to a land by the sea. I give



Fig 100—MAHOMEDAN FISH-NYMPH, LUCKNOW.

here such a figure, obtained from a very extraordinary source—the lofty gates of the Mahomedan king's garden at Lucknow. Those who know this faith will be amazed to see such come from the palace of so virulent and iconoclastic a race, and especially so where ruling over idolatrous Indians (as the conquerors called the Hindoos), and where Islāmis long considered it their special mission to efface and destroy not only “every graven image, but every painting or sculpture of man or beast.” There is also less excuse for breaking the commandment here than in any place on earth, for the crescent was ruling in the most holy land of Ayoodya (Oud), where Vishnoo's finest incarnations first appeared and longest tarried, and here, if anywhere, Moslems should have been circumspect; but the knee which still ever bends in monthly adoration and prayer before Isis' Virgin Moon, need not scruple to do the same to this—one of her most archaic symbols. The artist of the Luck-

now figures, no doubt a Hindoo, has, it may be said, been allowed too much of his own “heathen” way, and taken such liberties with the Islāmi fish as to thoroughly betray its Aryan root and significance beyond what the Mahomedan lord could, or doubtless would have permitted, had he not been too callous, or ignorant, or both; for not only have we here a fish, but, oh, horror! a woman's bust, and that vile reptile's tail—symbol of a faith which Moslems have freely shed their blood to efface, on a hundred battle-fields, and for hundreds of years. So persistent, however, are these old faiths, that they stand not only asserted on these palaces of “this people of the book,” but the fish is even here the Royal seal and signet of the kingdom of Oud! thus evincing its imperishability. The idea is clearly *ophitish*,

as well as piscine, and well the Mahomedan knows that in a hundred favorite tales his young crescent moon is a serpent; so that Islāmi, though this twining fish-Queen here be, we really see in her only a continuation of that old old faith which. 40 centuries ago flourished on the Ganges, Euphrates, and the Nile. Dr Inman shows us the fish in the frontispiece of his *Anc. Faiths.*, as on the head of Isis, of which I here give a side view, from page 68 of his volume on *Pagan and Christian Symbolism*. This Mahomedan Fish-Queen may be called the female Dagon, he of piscine extremities who was a king, and is probably seen in this other figure, supported by two fish gods, which I also get from Dr. Inman's *Anct. Faiths* II. 398, and he from a Cornelian cylinder of the Ousley collection. The central god-man in Fig. 102 is clearly Oanes or Bel, worshipped or attended by two gods of Fecundity, on whom the Creator or great Sun-god, also with fish-like tail,



Fig 101—ISIS AND BABE.



Fig 102—OANNES, THE BABYLONIAN DEMIGOD OR DEMON.

is clearly intended to be gazing down benignly. This picture reminds us of the scene enacted on the summit of the hill of Rephidim, which I have likened to Sun and Moon upholding the procreative energies of Jhavh—symbolised by a Rod or Standard, and afterwards worshipped below the hill as a “*Nissi*” on an Altar or Ark. The Greeks incorporate *Jah* or *Y’ho* and Oannes in the sacred name John, or *Ioannes*.

Some countries preferred portraying this fish-idea under the form of a lovely woman, supported or befriended by Dolphins; but this required a good deal more labour and art, than merely giving one figure with fish extremities; this last also enabled the cognate or homogeneous idea of the woman and Serpent to be depicted in a facile manner, by merely twisting about the long snake-like extremities, as in the Lucknow fish. Egypt showed her “good goddesses,” says Mr S. Sharpe, in this ophite form, Fig. 103, where we see one represented by the Royal Asp with circular, and therefore solar head—which here forms her bust; whilst two Cones or Columns—which it has always been customary to call feathers, crown her Royal head.



Fig 103.
WOMAN AS THE
SNAKE GODDESS.

The Serpent may be generally seen encircling the neck of him with the three eyes and the crescent on his forehead—the symbolic trident in one hand and the hour glass

in the other, great Siva, when “*he is a very austere god, and wholly mystical and spiritual,*” says H. H. Wilson. No revelries or midnight orgies must disgrace his shrines such as phallic-worship presented at times in Egypt, Asia Minor and Southern Europe, or as still obtains among Vishnootes and worshippers of nature’s female energies. The serpent is a constant accompaniment to the rites of worship known as that of the Lares and Penates, as we see graphically depicted in this drawing, which I find in Gwilt’s *Encyclopedia of Architecture*, page 123. He takes it from a painting of

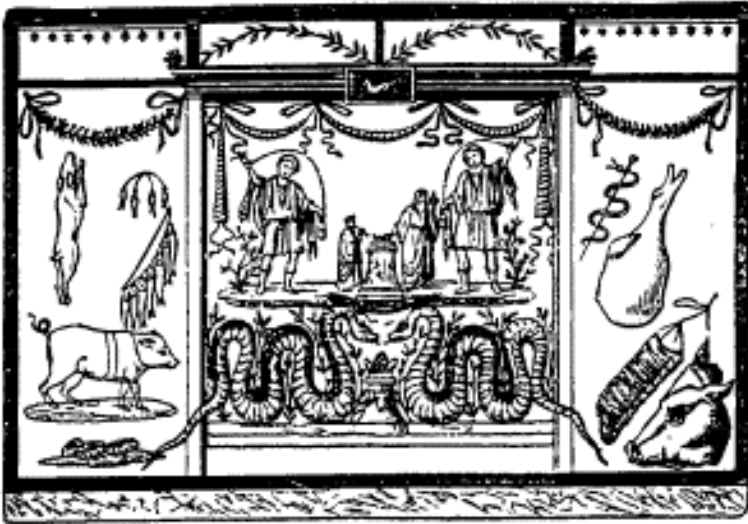


Fig 104.—PAINTING EXHIBITING PHALLO-SERPENT AND FIRE WORSHIP AT POMPEII.

a kitchen in Pompeii, exhibiting what he calls, “the worship of the Lares, under whose care and protection provisions and cooking utensils were placed.” Of course all matters connected with food are intimately connected with religion in the East, and in this very comprehensive plate we see the worship not only of Lingam and Yoni, Penates and Lares, but of Fire; the latter being uppermost and combined with the Phallus in the Lingam-shaped fire-altar, where persons are seen standing around, watching and tending the sacred fire. In the lower storey, the Lingam appears as it usually does in every holy Sivaite temple; in this instance excited by two huge snakes. The head of the Lingam is a fir cone or head of Indian corn, with a leaf on each side. This picture is an instance of what I have already stated; viz., that the most sacred Lingam is always far away down below the ground-level or temple-base, to which the Priests will seldom allow the unbeliever access, see Fig. 4, page 39. That the Pompeian drawing also represents the worship of the female energy we see from the lower altar-figure, where Isis’ symbol—the cow’s head—appears on the bell-shaped vessel, here no altar; the pine cone within the vessel, and two leaves on each side form a complete Linga-in-Yoni, but too gross, and therefore hid away from ordinary gaze. A word as to Bells, for these are as necessary in Siva’s temples as in Christian churches.

No Lingo.m-worship can be conducted without the bell, and the bell idea is as forcibly portrayed in this Pompeian household-shrine as in the early Irish bells; in union the Lingam and bell give forth life and sound, as Siva’s priests have confessed to me. Bell-ornamentation is very conspicuous on sacred buildings, where it is usually said to represent the mammæ, and denote fertility; it is always connected with the Phallus, and very commonly decorates Phalli, as is that of St. Fillans in Scotland, and as we observe in the case of many bronzes and pictures, obtained from Pompeii and Herculaneum, and old Roman buildings.

I allude to those well known ones seen on the Roman ruins of Nimes, too gross to depict. In the *Art Journal* of February 1873, a writer—unacquainted with phallic lore—tells us that the ordinary ornamentations of holy Bells, is the cross in various curious forms, fleurs-de-lis, pomegranates, lions rampant, eagles, and dragons; that the usual crosses are Tor's hammer, and such as I show in Fig. 20, page 65, the Pattee, the triple cross, and common Hindoo *Fylfot*, all seen on page 228. He tells us that this last word¹ is composed of two words, *Su* and *Aste*, signifying "Well it is," or *Amen*, which therefore corresponds to the Hindoo AUM, the ineffable Creator; he says the Fleur-de-lis when in a circle, as in this Fig. 105,—a common form for Church windows, signifies "The Trinity in Eternity," which greatly amused some of my Sivaite friends, when I explained to them this roundabout mode of expressing the great *Arbil*. I found Hindoos quite cognisant of an old form of bell, which left the top of the dome open, and also of the meaning of bells in temples and in ecclesiastical architecture, and of all the various other symbols in this Fig. 105,

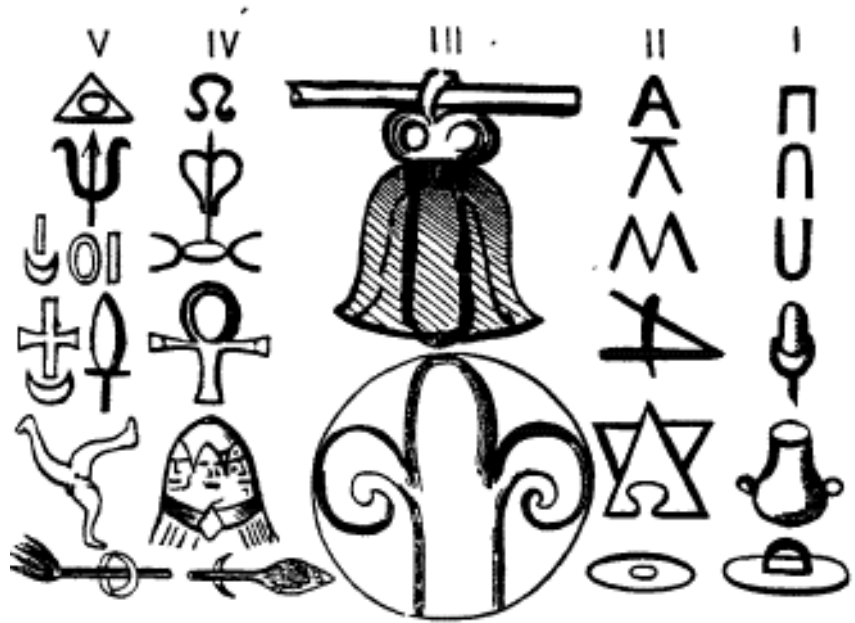


Fig 105.—SACRED HIEROGLYPHS—MALE AND FEMALE EMBLEMS.

which I shall have occasion hereafter to refer to.

In this other highly graphic picture, No. 106, of Isis and Horus fringed with bells, forming the IOni figure, which Inman gives in *Anc. Faiths*, I. 53, we see the great appropriateness of the bell as a symbol. The gem is from a copper vase found at Cairo, and shows us Isis as the nursing mother, forming *together* with her boy a "Column of Life," inside what we may call "the Assyrian Tree or Door of Life" or the Jewish "Grove" The bell-flowers around them are held to be "the Ciborium or Egyptian bean, and to represent both a bell and a teat;" whilst the matured bean was thought very like the male organ. No Egyptian priest would look upon the legume. We know how much Aaron and Jews valued bells, see Exodus xxviii. 34, and Isaiah refers to virgins wearing bells at the base of their garments (iii. 16-18) as also does the Koran. Dr Inman explains very satisfactorily why marrying a virgin



Fig 106.—ISIS AND HORUS.

¹ [i.e., 'svastika,' which figure is also known as a 'Fylfot cross' — T.S.]

was “bearing away the bell;” she was a “fountain sealed” (Canticles iv. 12), “a closed garden,” the *virgo intacta*, not at all the *Shidah* שרה, *Lady* or *Spouse*, whom we have in this figure; for, says Inman, שדי *shaddai* is a “field,” “my mother” or “female;” *El-shadai* “the all powerful one;” but *Shad* שד is the *breast* or *pap*, and *shadah* שדה, that which pours out; so we see clearly the Abraham’s God—EL-SHADAH was simply *the male* SHEDDER, or *Jupiter Pluvius*; and that the Ephesians correctly represented the same idea in their *Shadah* or *Di-Ana*, which I here give from the same

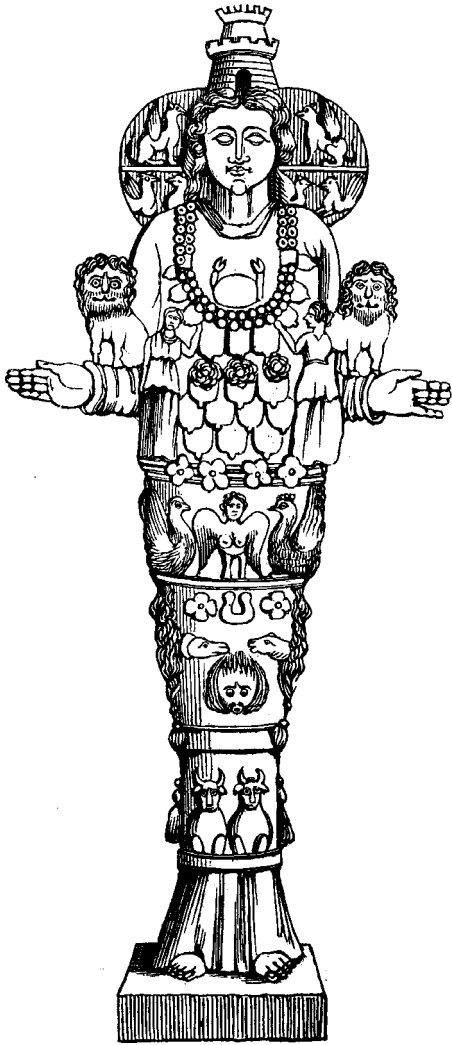


Fig 107.—SHADAH OR DIANA OF EPHEBUS.

clear-sighted author, who also calls her the *Ishtar* of Mesopotamia and the *Bhāvani* of India. Her embattled crown and doorway denote universal motherhood; her open hands and outspread arms supporting salacious lions, the bounties she is willing to grant to all; whilst winged figures, kissing-birds, serpents, and roses, complete a picture which was well fitted to make the ancient world cry out; “Great is *Diana* of the Ephesians!”

The early Christian sect of *Ophites* evidently desired to harmonise Christianity and the old mythologies, for we find them also calling the *Serpent* the *Agatho-demon*, “the *Love-God*” or demon of love. In Egypt it symbolised *Kneph*, in Greece *Apollo*; and, through *Kekrops*, was the father of the ancient races of Attica, and the symbol sacred to *Athena*—the virgin-goddess and “*Protectress* of the state.”

Some tales of *Apollo* represent him as killing the mighty *Python*, but this is only when the narrators are alluding to the scorpion as *Typhon*, just as the mythology of India represents their *Apollo* (*Krishna*) killing the great snake in the *Yamooona*. Bryant tells us correctly that *Apollo* and the *Python* were the same, and that the hill where both were worshipped as one god was called *Tor-ophis*, or shortly *Tripas*—the *Sun-Serpent* or serpent-hill. The etymology of the word shows in

what light the *Serpent* or *Sun-God* was regarded: *Ops* is power and dominion; *Opulens* is wealthy; *Opus* is work; *Optics* is from *Optomai*, “I see,” hence the *Serpent* is *Power*, *Wisdom*, *Light*, and therefore a fit type of creation and generative power. The *Priestesses* of the *Delphic Tripas* especially sang their god’s praise on the seventh or *Sol’s* day, and thus united the two faiths.

If the ancient Romans called the entrance to his dwelling-place *Vestibulum*, so has the Christian adopted what architects call *Vesica* as the favourite window for the house

of his God. Properly this form of opening is only applicable to the Deity or Virgin Mary, and is as seen in my Fig. 105. III-2, or in the more IOnish form as on p. 145. The Indian, Egyptian, and Asyrian prefer the Lotus-bell, as well when in flower as in seed, closed, and in section, and showing the seed vessels; this for all sacred architecture. The Asyrians pourtrayed the same on their jewellery and pottery, and the Egyptians on their mummy-paper. India and Egypt seem in their symbolism to have seized on precisely the same ideas; thus in both countries we have all the well-known hieroglyphs which I give in Figs. 99 and 105, and to all of these distinct names and ideas seem to have been attached. Thus, turning to Fig. 105, we may say generally, that in col. 1 we have female or dual attributes as water and fire; in col. 2, male, or male and female in conjunction; and in cols. 4 and 5, most of the ordinary conjunctions which Egypt called "*creative energy*"—the three in one. In time the chief and most significant of these seem to have been thrown together into this well-known and highly analytical figure of *perfected creation*, which gives the idea of man, his origin and qualities. It will be found in many works, but I give this from the last edition of *Symbolism* where it is said to be "very common on ancient Hindoo momuments in China." I have often seen it in India. Elsewhere we are told that

A —is the EARTH or foundation on which all build.

Wa—WATER, as in an egg, or as condensed fire and ether.

Ra—FIRE, or the elements in motion.

Ka—AIR, or wind—Juno or IOni; a condensed element.

Cha—ETHER, or Heaven, the cosmical *Former*.

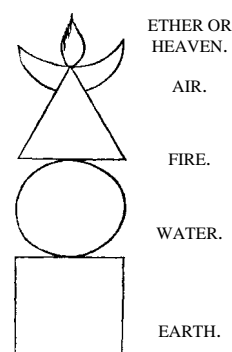


Fig 108.

As it was difficult to show the *All-pervading Ether*, Egypt for this purpose surrounded her figure with a powder of stars, which on Indra's garments, we are told, were Yonis. So this figure gradually developed, becoming in time a very concrete man, standing on two legs instead of on a box-like base—the crescent *Air* stretched out as his arms, and the refulgent flame as his head. Greek and Roman lore tell us that man's head represents Apollo or the sun, some maintain as being rounds, but clearly because it is *Fire* or the light which lightens all, and raises us above our otherwise merely animal state. From such symbolism no doubt came alphabets, so that in the ancient hieroglyphs we actually see the roots of written language; which very difficult, complex, and learned subject this is not the place to dwell upon. Yet I must ask the general reader's attention to some well-known facts as to the meanings which all letters had; or perhaps I should say, the sensuous objects or *signs* we call letters; represented in the eyes of those who from the hieroglyphic passed into the hieratic and thence to the enchorial stage; for these symbols—our letters—strongly mark or point to the leading religious symbols and ideas which prevailed among their learned ones, who were, of course, always hierarchs. If we take up an ancient Canaanitic alphabet, we find that a

distinct and mostly sensuous meaning is attached to every letter, and that, in the most ancient forms of these, this rule is still more fully and clearly dominant, thus:

A. Aleph, is the Bull, symbol of generation.	M. Mem, is Water as in ripples.
B. Beth, is the House, or Home.	N. Nun, is a Fish, and Woman.
G. Gimmel, is a Yoke.	O. Oin is the Eye, and Sun.
D. Daleth, is the Door of Life—Woman.	P. Phe is the Mouth, Oracle or Male.
E. Hé, is a Window.	Q. or K. Koph, is the Ear.
L. Lamed, is a Stimulus, generally female.	T. Tau is the <i>Mark</i> , and Future Life.

The ancient Hebrew Aleph was apparently a shaft or pole with serpent, and rather more pronouncedly so than the present **⚡**; the Tau or **⚓** was a *sloping* Tor's hammer, like that seen in my Fig. 19, page 65. This was called in the Canaanitic language by the phallic name of “the mark,” that is the mark of sex—in Hindostani, the *Nishān*, a common word for the pudendum of any creature. The first and last letters of alphabets are the priestly favourites, and then to these the following are very important: B, D, I, K, M, O, P, T, and U, or V. Our European priests still adorn their churches and altars—the arks of old, with flags displaying in prominent red figures (red is the holy phallic colour) such symbols as the circle with cross, or the Greek R—the shepherd's crozier. At marriages and confirmations, which last correspond to the period of puberty, when the male assumed the Toga Virilis—a great occasion with all old peoples, the Christian priest usually suspends banners from poles or crosses, &c., each banner having a bright red Λ and Ω (Alpha and Omega) such as we saw the Ancients hang from their sacred Palm trees, Fig. 16, page 62. This picture-literature proclaims to the initiated and learned, that now, especially at a marriage, is the end of childhood and beginning of new life; the ignorant of course remain ignorant still, and only think the whole scenes and ceremonies, very “pretty and impressive!” To the initiated, the Omega is “the eye,” or womb, or *vesica piscis*, according to the occasion on which used; and the conjunction of the Alpha with the Omega is therefore rather-indecently distinct. In Europe we are almost too far removed from the times and ideas which originated such marriage and “confirmation” signs, to judge the originators, but some parts of our “Prayer Books” and Bibles, which we will not on any account yield up, are as gross as is to be found in the most ancient faiths.

We had not very long ago a Royal confirmation ceremony on the occasion of our Queen's eldest grandson coming of age, and from my notes regarding this, taken at the time in the daily newspapers, I observe that “the walks were decorated with alternate A's and Ω 's, and the double triangle (see Fig. 105, II. 5), the emblem it was stated, of the Trinity; and this figure was repeated, worked in Ivy and Oak, around the altar and its elaborately illumined niche.” Now clearly “the Trinity” here was the *Solo-Phallic one*, for Oaks and Ivy, and male and female signs, are all his, and could not be imputed to the later “Aba Father,” Paraklete or Logos. The church has here clearly forgotten herself and stepped down from the $\sigma\acute{\alpha}\rho\acute{\xi}$; of John i. 14, to its ancient equivalent the *Basar* of Gen. xvii. 11; even the colour, *green everywhere*, assures us that the

creating God of ancient days is here symbolised. In the Oak and Ivy we recognise Tor and Friga, or Osiris and *Kan-Osiris*—the tree of Osiris, and all the energies of fertility; and observe that they are scattered abundantly on and about the altar, or ark—her symbol. The meaning was clearly that which the Greek held when he spoke of Herm-athena, or Mercury and Minerva in conjunction, representing the perfection of heaven and earth. A youth was here separating himself from the chains of childhood and joining the ranks of the *Liber-Pater*—and it was impossible not to see in his fete and the Tree and Banner-symbolism, and Serpent-like garlands scattered everywhere, a mild imitation of the *Liberalia* ideas of ancient Rome; we wanted only the “love-sick ones” with their Thyrsus, diShevelled hair, spears, and serpents.

We may remember that the assumption of the *Toga Virilis* had to take place when *Virgo* had attained her prime, and *Sol* was rising into Spring power, and conjoining with *Luna*. Then the bonds of liberty were relaxed, and a *saturnalia* proclaimed; for with “*the Scales*” had come desires that nature asked freedom in the exercise of. I am not aware if the churches of Europe also observe such solar periods for their Confirmation ceremonies, but under the head of *Bulla* and *Toga Virilis* we find noteworthy details of Roman customs, and similar ceremonies prevail in the East.

The *Bulla*, in general a much more primitive article than our classical dictionary writers seem to imagine, and not hung from the neck, but at the foot of the abdomen, might, at the spring-solstice fetes, under due regulations, and with many significant and not very occult rites, be laid aside, as also the *Prætexta*, and be then formally presented and consecrated to the *Lares*, or female energy, as that from whence man and woman came forth to life. I here give the usual form of an Eastern *Bulla*; it is a heart, that is the *Ait*, or *Ain*, or seat or “fount of passion,” as the Egyptians called it. Smith’s Dictionary shows one having the band adorned with *fleurs-de-lis*, which I should think very



Fig 109.—THE BULLA.

probable; but I have never ventured to so closely scrutinise them, only seeing them when worn on the parts by children. Strange that Europe should now worship this form of heart, yet a *Bulla* signified “a bubble floating upon water,” and hence is the emblem of fertility and Salacia. Bacchus embraces the signification of water as the *medium of life and spirit*, and Bacchus or *Liber* is very much connected with this matter. With the Greeks he was not only *Akkos* or *Iakkos* (our *Jack in the box*), but was the Sun-God *Aka*, a Bull; and *A*, their first letter, represented him, as well as *Oin* and *Oinos*, wine, which points suspiciously to *Aidoion*, the pudendum. In Latin Bacchus was *Bon*, *Bonus*, and *Jeios* but invoked usually as *Ie* (’*Iη*), from which we have *Ieous* *Jeous*, *Jesus*, &c. The cry was usually held to be *Heva*, or *Eva*, for the aspiration is unnecessary. In Sanskrit *Iva* is *Viswajeni*, or *Prakriti*, the universal mother. She has been represented by the astronomical hieroglyph used for *Venus*; for the Sanskrit *I*, when detached, is a

phallus with a ring, as we see this in the hands of Isis, there it means the *Phania*, and the mundane egg. The Romans mistook, it has been said, the word *Evan* for a woman, and wrote it *Euan*, a name of Bacchus, which as he was the Serpent-god, is very like an intentional mistake. We are told a curious story about a “Bulla” of the days of Theodosius—fourth century A.C., which seems to speak of the *vis inertia* with which the old opposed the new faith. One Marcellus, a so-called Christian, bequeathed an *Abrasax* or sacred amulet to his children, which is *said to be the original of the papal seal of lead*, called THE BULL, as well as of the magical *Agnus Dei* with cross, see Cardinal Baronius on Idolatry, p. 41. Marcellus directed it to be made as follows, and applied to the stomach in case of pains. On a jasper was to be engraved a serpent with seven rays, which was to be enclosed in a golden Bulla shaped like a heart, a globe, or an egg, and having the sexual parts engraved on it, probably as I show in the last figure. Such articles were often used, especially by the Gnostics—the Ritualists of those days, else this Christian would not have ordered this one in his will; possibly the deities he thus decreed posthumous honour to were his favourites in life, and to appease them he so honoured them in his death. I am certain that if at the present moment such a relic were disinterred in the East, and said to have belonged to a god, millions could be frantically excited, and a great “religious revival” take place! And although we may smile at the idea, the East could very well retort on the West, by asking if it would not also be so in Europe, were such a remarkable object found, and said to have been worn by Jesus or Mary. Of course they at one time did wear Bullæ during boyhood and girlhood as all decent children do, more especially in the hot season, when clothes are dispensed with. In regard to the alphabetic signs, the Hebrew sloping shaft and serpent, or the more common male symbol, the ploughshare, or “Adām” of the East (see Fig. 105. II. 4), and the other alphas of the Syrian dialects, I should perhaps state that in Egypt and many of these lands the Lingam Bovis, rather than Lingam Hominis, was affected by the people. The Delta Δ was usually the *door*, and some particularised it as “the third stage of life.” Dunbar’s *Greek Dictionary* says that in Aristoph. *Lyc.* 151, it is the *muliebre pudendum*; whilst Delphus, $\Delta\text{E}\Lambda\Phi\Upsilon\Sigma$, or Belphus, $\beta\epsilon\lambda\phi\upsilon\varsigma$, is “the womb.” Elsewhere we read that “the house of the first stage” became to the ancients “the door of the third stage;” for Pallas’ creation was held to end with the ceremonies of the Om-phallos, regarding which the Talmud has a great deal of curious and confirmatory matter.

Moore, in his *Hindoo Pantheon and Oriental Fragments*, directed our attention forty years ago to the great importance of all words, nay, to every letter and symbol used in ancient religions. At page 299 of the latter volume, he writes: “In thinking over $\Delta\text{I}\text{O}\Sigma$, DIVUS, $\Theta\epsilon\omicron\varsigma$, Deus, Devi, &c., I suspect that a scholar might discover mysteries in the form of Θ and θ as well as in the Φ and Ψ and Ω among the wildernesses of Hindoo fable. The θ is the conjunction of two cones or Linga; separately, an emblem of Siva, the deity of death; joined, it is the hieroglyph of his consort O,

the IOni. With the Greeks the θ is seen singly, where a sense of death is meant to be indicated—the initial of *θανος*” (*sic*). In regard to letters and mystic signs and sculptures he remarks: “We may be assured that not one Egyptian or Hindoo hieroglyphic, or sectarian mark or symbol, be it ever so complicated or monstrous, was without its meaning or allusion, historical, mythological, or religious, in some bearing or other. Not even a line or a dot, simple or compound, straight or wavy, was meaningless. The *position* was also of import. . . . The meanings, if dead in Egypt, live in India.” The learned writer then goes on to speak of the Alpha being the plow and ever the representative of man, as Persephone—the seed-vessel—is of her who resides annually several months in “Hades.”

The *Edinburgh Review* of July 1873, insists upon the great mystic importance of all Hebrew, and I think, if I remember aright, of all ancient alphabetic signs. The writer says that the Jewish sect of the Misraim “ascribe a divine origin and hidden teaching to the form of the square Kaldi character—a doctrine which points back to a period when the phonetic value of the hieroglyphics had not superseded all earlier ideographic significance. Thus the opening left between the stem of the Koph ק and its curved part is said to intimate that the door of divine mercy was never closed to the penitent”—that is, to the good man, or him who had a right to enter in.

If we would understand early rude man aright, we must not spiritualise their words or proverbs too much; and painful though it be to say so, I must insist that when rude races thus spoke of “the door,” they commonly meant the Phallic one, and phallic matters also when using the terms “testimony,” and what our translators call the “heel,” the “loin,” the “grove,” the “flesh,” which we call the Basar בשר, Logos, Gospel, &c. Most of us are far too simple and ignorant in regard to these points, and although I fain would not have been here the instrument of enlightening my fellows, yet the follies, false doctrines, rites, and great ecclesiastical figments which I have seen, as well in Asia and Africa, as Europe, built upon the grossest, most irrational, and impure language and practices, though of course in general unwittingly so, has forced me to come forward and add my humble protest to that of the many learned ones which may now be found, if men would but search and read, and not confine their attention to one little book, and their own little isle and sect.

We cannot too narrowly, faithfully and sceptically watch words, symbols, rites, topography, and all else, when we study faiths or approach “Holy places,” or even ordinary shrines, old churches and temples; that is, if we would not be led away by mere feeling, poetry, and specious appearances, or by the romance of Nature and Art. All priests try to veil their mysteries from the gaze of the vulgar, and especially detest calm and dispassionate inquiry; as the light becomes strong, they draw down the blinds and dim the sanctuary; so Rome latterly hid away her Vesta—the Yoni, or Linga-in-Yoni, or Adytum of *Agni-Mandalam*—which her priests, when asked, said, was “Holy Fire,” Swahia, etc. It is easy to attach pleasant names to that which

has ever borne ancient and pleasant memories, and so the Phallic Deities were continued into cultured ages and respected by cultivated minds, which would have abhorred the faith had the truth been fully permitted to dawn upon them. To the Fire-God were given misleading names and functions; in Spring he was *Amorus*, and disguised, though faintly so, as a Ram holding a Spear; in Autumn, as the full-bearing Ceres, and elsewhere as Fire sitting on the great Lotus-ball.

The Paters and Maters of Rome asked not, and were very ignorant as to the meaning or origin of their faith. On week days and festivals they went through their accustomed routine of ceremonies and adoration in connection with the Lares and Penates—social and public, daily adored the family male and female figures which stood in the vestibulum, and did all that their pastors and masters told them, with as much pious care and gross ignorance as is done now all around us before the public and private fetishes of Europe, be they books, crosses, altars, or eucharistic emblems. Nothing, said the priests of ancient Athens and Rome, and of ancient, nay modern London, could go wrong, if all persons but observed the rites, doctrines, and fetes, etc., of their faith, and so says all Europe. The Hindoo is less ignorant here than most peoples; he knows well what the vestibulum and its Deity represents, for if he breaks his caste-rules he has to be regenerated practically by passing through a door of gold or silver, and often through a symbolic orifice, and visit and fee certain holy shrines. He used to pass through an artificial cow, and curious perforated rocks and clefts, as Coleman describes to us in his *Hindoo Mythology* (p. 175), but civilization has now mostly confined the penalty to rupees and some social ostracism.

I have said that the human head was looked upon in Egypt and by ancient peoples as the divine part of man—the Solar orb or “Light of the body,” that which passes through the orifice of the Crux-ansata, Catholic *Albe* and *Chasuble*, and which this Faith marks on the summit with the sacred solar Circle, Corona, or *Tonsure*. This last is no insignificant or unimportant mark, and its investiture is the first ceremony which denotes this entire dedication of the neophyte to the service of his God and his Church; it is one known to many faiths, besides that ruled by him who sits where Saturn’s high priest reigned. Egypt preferred the Serpent on head to the Tonsure, and so her devoted ones are seen with it on the forehead, where Jahveh’s “chosen people” placed the phallic T-*tau*. The serpent on head denoted Holiness, Wisdom, and Power, as it does when placed on gods and great ones of the East still; but the Hindoo and Zoroastrian very early adopted a symbolic thread instead. of the ophite deity, and the throwing of this over the head is also a very sacred rite, which consecrates the man-child to his God; this I should perhaps have earlier described, and will do so now.

The adoption of the Poita or sacred thread, called also the *Zenar* and from the most ancient pre-historic times by these two great Bactro-Aryan families, points to a period when both had the same faith, and that faith the Serpent. The Investiture is the Confirmation or second birth of the Hindoo boy; until which he cannot, of course, be

married. After the worship of the heavenly stone—the Sāligrāma, the youth or child takes a branch of the Vilwa tree in his right hand, and a mystic cloth-bag in the left, when a Poita is formed of three fibres of the Sooroo tree (for the first cord must always be made of the *genuine living fibres* of an orthodox tree), and this is hung to the boy's left shoulder; he then raises the Vilwa branch over his right shoulder, and so stands for some time, a complete figure of the old faiths in Tree and Serpent, until the Priest offers up various prayers and incantations to Soorya, Savitri or Sot, the Eternal God. The Sooroo-Poita is then removed as not durable enough, and the permanent thread is put over the neck. It also is formed of three threads, each 96 cubits or 48 yards long, folded and twisted together until only so long that, when thrown over the left shoulder, it extends half-way down the right thigh, or a little less; for the object appears to be to unite the Caput, Sol, or Seat of intellect with that of Passion, and so form a perfect man.

Syrians, as well as all other nations, connected the Serpent with Fire. Thus the Jews had their fire altars, on which the holy flame must be *πῦρ ἄσβεστος*, ever burning and “never go out” (Lev. vi. 13); and they carried about a serpent on a pole as their *healer*. So also the writer of “the Acts of the Apostles” speaks of the Christian *Holy Ghost* as having *Serpent-like* “*cloven tongues of fire,*” which the margin of Orthodox Bibles very properly connects with Isaiah's Seraphim, vi. 6. It was the “wavy tongues of fire” which struck life and animation into that young faith, and converted its runaway disciples into fanatical followers (I am supposing that they are historical persons), just as Holy Ghosts or fiery Serpents have done in all creeds.

Both Python and Pythoness were severe Deities, requiring enormous, costly and cruel sacrifices, which however neither men nor women have ever shrunk from: crowds in every land and in all times have waded through blood, and tried to excel each other in giving all that each held most precious to their Deities, but especially to Sol and Siva. If the pious Origen, the priests of Kubele, and tens of thousands of others in the western world have made themselves eunuchs, aye, and far worse, “for the kingdom of heaven's sake” (Matt. xix.), so have millions in the East dedicated health and wealth, and yielded to every degradation of soul and mind and body for years and years; and finally cast themselves, like the Edomites, from the tops of lofty rocks. Lucian writes that crowds did this at the festivals of the Syrian goddess Hea,¹ near the Euphrates, first singing, dancing, and rejoicing, and then before the final leap crowning themselves with garlands. Mothers used then to put their children “into sacks at home” and fling them from the giddy heights of the temple, whilst others beat and vociferated at them all the way to the precipice, and finally drove them over these deadly cliffs. These were days of strong faith and unbounded belief in miracles and sacred writings, and therefore show us clearly what “strong faith” leads to.

Phenicia sacrificed her fairest children when war, pestilence, or famine urged her;

¹ No doubt Haiya or Hiya, a male and female god, and third in the Trinity of Assyrian gods.

and especially so to Saturn—the European Siva. In Byblos, Love or Adonis required the immolation of boys, just as Siva and Doorga demanded before the British ruled in India. The founding of a colony or city required a vast hecatomb of children, which, as population is the life of a land, was simply an offering of faith to the god of production; and so Abram, who longed for posterity, showed his faith in proposing to sacrifice his first son. The Carthaginians were celebrated for their fire-offerings. Hamilcar sacrificed human beings from dawn to sunset at the siege of Syracuse, and when king Agathocles appeared before their city to besiege it, 200 boys of the best families were offered to the flames. There Kronus stood like the Jewish Molok with extended red hot hands, on which when the victims were laid, they rolled into the fire-belly of the God. Darius Hydaspes, and after him the Greeks and Romans, in vain tried to stop these sacrifices, which continued until the consulate of Tiberius. Mahomedanism stopped human sacrifice to the Sacred Stone of the Al-Kaba, it being at one time common for black-vested priests to offer every seventh day a youth, virgin, or suckling, who were said to be married to the god by fire. Omar, in conquering Egypt, stopped human sacrifices to the Nile; Lykurgus put a stop to the sacrifice of men to Artemis; and Kekrops put this partially down in Attica. Themistocles sacrificed three Persian prisoners to Dionysus before going to battle. In Sicily and Rhodes, a brazen bull consumed the victims in his red-hot body. At Cesar's triumph, Mars had two human victims; and Octavius sacrificed 300 to 400 for his Victory Over Antony. Sextus Pompeius—first century B.C.—cast men into the sea as offerings to Neptune. Eusebius complained, in the fourth century A.C., that a man was sacrificed annually to Jupiter Latiaris. The Druids of Central Europe and Britain, in Cesar's time, sacrificed slaves and criminals, smearing with the blood their statues and sacred trees; and the Jews, for long centuries, used steadily to give up their first-born¹ to their fierce and "jealous Jahveh." The Germans, says Tacitus, offered to Woden—their phallic Mercury and chief god—sacrifices of prisoners. The Lithuanians bought and offered men "without blemish" to their Serpent gods; and Skandinavians broke the backs of their human victims over their sacrificial stones or Lingams. The Swedish King On immolated nine sons to prolong his own life; but the Swedes sacrificed two kings to get good harvests! A Gothic mother offered up her son to Odin for a successful brew of beer, by which she desired to win the heart of her husband, King Alfrekr.

All the ancient races of America, North and South, offered up human victims to their Sun-gods, showing how close the connection between Siva and the Sun was, even after Solar-worship became comparatively pure. The sacrifices of the Azteks to their Sun-god Tohil are described as something awful. The Rev. S. Baring Gould, from whom I glean most of the above, says that "at the dedication of a single Mexican temple 70,000 men were slaughtered," and that yearly 4000 to 5000 victims were immolated between 1486 and 1521, making a pile of 136,000 skulls where the present

¹ See, for ample proof of this, Colenso "On the Pentateuch and Moab Stone."

Mexican Cathedral stands. Sometimes 20,000, he says, were butchered in a day!—which we must doubt, seeing how long it would take to do this, and to arrange, not to say dispose of the bodies in any way.

This same author says that “the idea involved in communion with God is the reception of something from Him,” and that this used to assume, in ancient days, the gross form of sexual intercourse. Thus, on the summit of Belus’ temple was a chamber, with only a bed and table; and a Theban temple, says Herodotus, had the same, and to this bed every night went the proudest lady of the land; so also at Patara in Lukia. Strabo says the noblest ladies went to the tombs of the concubines of Jupiter Amon. In our days Mr. Prince bestowed the favours of the god before all his community in an English Agapemone; and Cook’s sailors say that this was also one of the *sacrificial* ceremonies which they were called upon to witness. The gods could also be found by what was called incubation. Women seeking them were locked into the temples, lay down and slept, and were visited by dreams. It was not uncommon apparently for men and women to make use of these customs to obtain children or illicit intercourse. I have frequently heard of the guiltiness of both husbands and wives at similar religious rites and fêtes, where priests have an opportunity of seeing frail, and offspring-loving ones alone. Josephus tells us (Ant. XVIII., iii. 4) that Decius Mundus passed himself off as the god Anubis in a temple of Isis, and so had intercourse with a noble matron, Paulina, who imagined she thus received the embraces of the god; and although Paulina may have been deceived, yet my Eastern experience of many church or temple rites assures me that the priests are not alone to blame for arranging ceremonies where childless women, with imbecile or no husbands, can get opportunities which do not exist for them at home. I have seen the *touters*, or beaters-up for a pilgrimage to Junganāt and Hārdwār, enter quiet villages and be all very warmly received by buxom girls, childless wives, and disconsolate widows, especially at times when their male relatives were in the fields; and I am certain that pilgrimages are no more to be got up miraculously, or from what we call purely spiritual and religious motives, than are European churches and so-called *Revivals*. Junganāt has a regular staff who beat up Northern India, just as gangs acting for Moody and Sankey beat up Liverpool and London. I think that priests and women understand each other better than men in regard to all the emotional parts of faiths, as Revivals, sacraments and such like.

The Rev. S. Baring Gould informs us, that after the grosser ideas of human sacrifice, and of sexual or such divine bodily blessings or favours, the religious world passed into another phase, viz., that of “eating and drinking consecrated food and wine,” or other fluids, sometimes blood, or a mixture of which blood formed an ingredient, as in the shocking Sivo-Sakti rites. This pious clergyman actually says that the “eating of the body and blood of Christ” is the last development of these grosser forms; and that the ancient priest also taught that whosoever shall in faith eat and

drink this consecrated meat and drink, shall become partakers of the Divine nature. Any one who wishes to see how Christians got many of the ideas and ceremonies of their Eucharist, and why Paul said you cannot be the partakers of the Lord's tables, and of the tables of devils, should read this very Christian author at page 405, and thereabouts.¹ I will hereafter show their Mithraic origin.

Severe and horrible, however, as sacrifice becomes in several Phallic phases of faith, we must yet remember that we are indebted to Phallic faith and Phallic lore for nearly all that adorns ancient works of art and all that enriches poetry and classic literature. It first worshipped the beauties, peculiarities, and grotesque forms of nature, in all animal and bird life, and was the first to appreciate what is loveliest on earth and grand in heaven. In regard to animals, we see many which continued to be esteemed by Christians for several centuries after Christ; if Diana or Phebe was set aside as a name, not so her Antelope, nor the Dove, Iona, and Fish. These all abound upon the Christian tombs; the "Ever-Virgin" sheltered and loved all animals, and with the weakness of her sex preferred the society of hunters, of whom Phebus was chief. It has been said that the Antelope w'as liked by early Christians, because Pliny, the naturalist, wrote that it "had powers to draw forth serpents out of their holes by its breath, and then trampled them to death." I fear we must relegate this very much further back, and to Phallic lore, as the antelope is a peculiarly violent and nauseous animal when in heat. We probably better see the Virgia-Diana idea in that old old Assyrian sculpture, which I give as figure 9 in my Plate V., where the great king of the "Tree of Life" carries his little virgin about with him, and the spots denote woman. The maid of Rome was the Artemis of Greece and the Bubastes of Lower Egypt; but before them all she was the great *Dia-Ana*, or goddess Ana or Anat, of which I will speak much in treating of Assyrian and: Kaldian Faiths. We shall not be far wrong in closely connecting this goddess with the Queen of Heaven—Maya, to whom "the bird of the tombs and night" belonged. The owl was also sacred, we know, to Athena or Minerva, or as creation to her as Pallas-Athene, which I consider means Pallas and Athene, or a Sri-linga, that is all organs, or Perfected Nature.

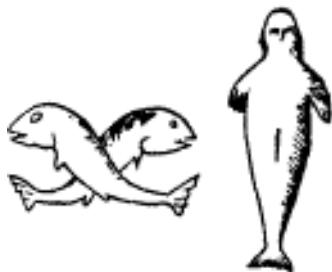


Fig 110.—FISH AND WOMAN IDEA,
ASYRIAN AND CHRISTIAN.

Christians were very particular to the fish, but, indeed, may be said to have carried on freely, *all* the ancient ideas, as which faith has not after its first attempt at purification? On Christian tombs especially do fish abound, commonly crossed as in this figure 110, which reminds us that crossed serpents denote their act of intercourse, and in this symbolism the fish would be very natural and usual, because denoting new life in death. Dorceto, the half-fish and half-woman of the temple of the Dea Syria at Hira, was, says Lucian, the perfection of woman; she was the mystic Oanes, Athor, and Venus, whom Egyptians have handed down to us embalmed.

¹ "Origin of Religious Beliefs," by the Rev. S. Baring Gould.

So the fathers of the Church have called their flocks *Pisciculi* and their high-priest a *Fisherman*; and have given to all cardinals and bishops the fish-head of Dagon, whose very phallic "*Full-dress*" I here give. This fine old symbolic God of Babylon, Assyria, and Phoenicia here boldly holds up his mystic rod which *Yahveh* entrusted Moses with, and below is the irrepres- sible bag. The mitre on the priest's head is equivalent in Hindoo mythology to Siva holding the crescent, for the fish's mouth is the Os-Yoni, as the rod or baton is the Linga. Senakerib's great deity, Nishrok, is always seen with this mystic bag in one hand and a cone in the other, the cone being, no doubt, a model of that great Linga which was erected in the Plain of Dura (Dan. iii. 1), whose height was 90 feet, and breadth 9 feet. Nishrok was a winged man, with a



Fig 111.—ASYRO- PERSIAN FISH GOD..

vulture's head, so that here again we have Siva as at Sonmat, in Western India, carry- ing the crescent on his head; for the vulture, says Mr. Sharpe in his "*Egyptian Mythology*" (page 32), is "*Mo or Th-mo,*" the great mother of the Horae, Astrea or Dike, and of the Moerae said Greeks. Here she is *Th-mei, Justice or Truth*, and in after times, Great Themis, daughter of Uranus and Ge; and she accompanies *Ouro, the Sacred Asp and King of the Gods*. From these two ideas and deities, the Jews



Fig 112.—THEMIS AND SOLAR PYTHON.

undoubtedly borrowed their Orim or Ourim and Thummim or Th'-mim, as this learned Egyptologist assures us. He thinks that the Vulture and Royal Asp as thus seen together in these curiously chequered cups or boats, which remind us of Indra's IONish dress, are only a variety of Horus Ra and Themei, which he also shows us here in the same page engaged in prayer before the Lingam or Obelisk within an ark or temple. Horus, he tells us, is he with the Solar Orb on head, and Themei, the figure with "feather" and Crux Ansata. I cannot say that I think Mr. Sharpe is right however, for the attitude and the feather are, so far as I know, generally masculine, although the Crux Ansata in this position is often feminine. The worship is clearly Sivaik.

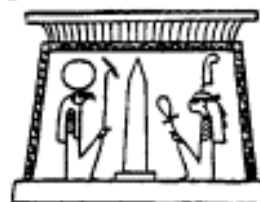


Fig 113.—TIME AND TRUTH WORSHIP SIVA

I wish here to impress on my readers the fact—and I will do so in the words of one who is evidently a person of considerable erudition—that *wings, feathers, and such like articles attached to the animal creation, are highly phallic accessories, denoting power, ubiquity in creation, and such like*. The writer of *Idolomania*, at page 41 of his pamphlet states: "The winged serpent is but a repetition of the phallus and yoni without the circle. The winged bulls of Nineveh in whose ruins the cross has been found, the winged Ormazd of Persia and winged animals in general, together with the numismatic thunderbolt with wings, and winged gods, are all symbolical of the male sakti or energy;" and so also winged Cupids, Mercuries, and most winged gods. Idolomania, I think, would have been more correct if he merely said symbolical of *procre-*

ative energies male and female, for the womb is always winged; see the Concha Veneris in the hands of Siva and Sica, page 129, where the imaginative Hindoo seems to have anticipated anatomy by discovering what some describe as the “butterfly wings” of the womb. But to return to Pisci-olatry.

The fish is univlersally worshipped in all lands as the most fecundative of all creatures; and where most valued, the superstitious have offered it in sacrifice to their gods refusing to eat or injure it. Many a time have I travelled through a poor and barren country where it was all mankind could do to live, and seen rivers and lakes teeming with fine fish which I dared not touch, or only so by stealth as night came on, much to the annoyance of my followers and myself, and the detriment of the people; for so do priests lay upon us burdens grievous to be borne in the name of their gods, making the poor cry out “is religion a blessing?” We find Phenicians, Kelts, and Syrians specially mentioned as holding the fish in the greateat reverence, and at different periods of their history not eating it. The hill tribes towards the sources of the Indus have the same ideas. The Phenicians picture Dagon and Dorketo, the gods of *Gaza* and *As-Kal-on*, as Fish-gods, or perhaps we should say a fish-god and goddess, for we know they were also Astartian Deities. *Kuthera* and *Kupros* (*Cyprus*), as shrines of Aphrodite, vied in the worship of this fruitful Kubele, and Syria held her great northern shrine of Hierapolis most holy to Venus as the *Fish-goddess*; *Cadis*, *Ko-des*, or *Gadir-Gades*, had Herakles on one side of her coins and a fish or Lunette on the other; whilst Syracuse, or rather Soora-koos, and Soosa alike held their finny multitude sacred to Fertility. In these days we can imagine what a privation and curse these faiths here were to the poor, and indeed to humanity. The fish was sacred to Christ, and is common on Christian Catacombs, yet so confused were men regarding faiths, that Dean Stanley tells us he then found, not only the fish, but Pan and Orpheus, with epitaphs to the gods of the grave. (E. Races II. 429). The reader should note how *Ko* and *Soorya*—solar terms, occur in the above names; the roots *Ko*, *Go*, *Ga*, *Do*, *Da*, *De*, point to the same source.

In my Plate V., Fig. 4, I have given the Boodhist piscine mode of representing the Sanskrit-Aryan idea of *Ananta* or *Eternity*, where the serpent, see p. 49, appears with tail in mouth. The two fish are curved upwards, apparently kissing, or at least holding up their heads to the Phallic symbols. The same idea of eternity or perpetuity of species, is probably meant by the kissing of the Tortiose and fish-looking Lizard behind the right *heel* (note this strange and constantly recurring word), of the large statue of Mercury or Hermes (the Lingam-god) given by *Montfauçon* as Plate XXXVI. of the supplement to his *Antiquities*; where the tortoise is seen stretching forth his head out of his posthe, towards the large and curiously shaped head of a creature whose serpentine tail we see in rear. In my Plates IV. and V. will be seen European and Western coins of men riding dolphins under trees and on arks, which are more indecent than Easterns would permit in their public records. The Western Sun-god is seldom so coarsely pourtrayed as the Eastern, thus the latter shows a man passing through an oval in the form

of a phallic cross, and pointing with a "phallic hand" see Plate IV., Fig. 2, and elsewhere.

The Dolphin as a most peculiarly sacred fish, was called Philanthropist by the Ancients, and said to delight in music. It saved the great bard Arion when he threw himself into the Mediterranean on his way to Corinth, which event is said to have happened in the seventh century B.C., or about the time the story of Jonah arose. The Greeks placed the Dolphins in their zodiac. Burckhardt says in his travels in Nubia (p. 470) that no one is permitted to throw a lance at, or injure a dolphin in the Red Sea; and the same rule is enforced among most of the Greek islands. As we closely study the illustrations of sacred fish, and the language used in regard to them and their ways, we gradually begin to see the coarseness of the symbolism, and why all this extraordinary pisci-cult.

This mermaid, Fig. 115, from Galway in Ireland, for which I am indebted to Mr. Marcus Keane, exhibits what one would fancy the water here *might* have been allowed to cover; but, instead of this, great and even unnatural prominence is given to the organ within the water; which assures us that it, and not her liber or book, is what pisci-cult mostly relates to; and this is confirmed as we study Kaldian and Assyrian



Fig 114.—VISHNOO IN THE FISH-AVATAR

pisci-olatry, where we find the woman merges into a kind of seal, and is held up to us belly foremost, like this Irish mermaid. I give this in the figure on page 244, where it will be observed that we have a woman's head but arms *à la torso*, as in the case of our Greek and Serapium *Tau*, page 225, Fig. 97.

The Indian idea does not seem to have embraced this feature of the sexual parts, at least so far as I have yet been able to observe, but to be merely connected with the known great fertility of the fish, and its dwelling in water—the source of all fertility. India, however, early notices its vaginal form, and shows us therefore man and animals issuing from its mouth. This is well exemplified in my large figure of Vishnoo's *Māch*, or fish-Avatār, and in this modified small Fig. 114 of the same, which Mr. Marcus Keane gives me. The evident idea here is, that all creation issues from a fishy sheath, to the astonishment and adoration of the somewhat watery-looking world; and as it issues, becomes gradually armed, with "the weapons necessary towards the continuance of all animal life."



Fig 115.—MERMAID, CLONFERRY



Fig 116.—PISCO-PHALLIC WORSHIP, COUNTY MEATH, IRELAND.

Mr. Keane further gives us this very remarkable sculpture, Fig. 116, from the cross of Kells, County Meath, which is clearly the worship of the fish and phallus combined; or of a fish, as a phallus, a not uncommon idea. Taken in connection with the Iberian mermaid, Fig. 115, there is no mistaking what this upright fish was intended for.

Neptune, the male Sea-god of Rome, was identical with Poseidon of Greece, and his temple and festivals were in the Campus Martius. Poseidon was a brother of Jupiter and Pluto, and a mighty representative god-man of the waters, and of what the Sea symbolised; his was the teeming womb of fertility, and therefore woman. His hosts are dolphins and innumerable sea-nymphs and monsters. His chariots are yoked with horses, which he is said to have created and taught men to manage. His symbol is the phallic trident, or rather the Tri-sool, or “giver of life” of Siva, which can cleave rocks, produce water; and shake Heaven and Earth. The Nephthys of Egypt was the goddess of the coasts of the Red Sea and the wife of the wicked Serpent deity Typhon. The Dolphin as a highly emblematic fish often stands for Neptune himself, although it probably first rose in importance from a mere punning on the words Delphis *δέλφίς*, a Dolphin, and *δέλφους* Delphus, the womb; and occasionally the Pudenda as already shown. Delphax *δέλφαξ* was also a young pig which was occasionally offered to Juno; Delphi was goddess Earth’s symbolism chasm, and Delphinus was her Apollo, and from Dolphin springs the name Delphin or Dauphin, the eldest son of the King of France.

The male Palm or Cedar is shown rather indecently in Figs. 5 and. 8 of my Plate IV. as springing from a dolphin and man; in one case in the water, and the other in an ark or altar. In Fig. 4, Plate V., Neptune or Siva stands in god-like form, with his symbolic Tri-sool in hand, thrust down upon the world, and in the other hand, a young dolphin; one foot rests upon the Ark-boat of life. Elsewhere we see a man standing on a dolphin and playing with fertility as a woman and child; or he leans upon a rock which denotes the male deity—EL who is TSUR; but I must pass on, and will here ask attention to some gleanings from Phallo-Serpent sculpturings among existing and very civilized races with whom I found it an ever active and prosperous faith.

Most persons who could afford it have customarily marked their faith as indelibly as possible on any great works erected by them, and on their tombs. On the tomb of Epaminondas was a serpent (Bryant, II. 465), to denote that he was an Ophite or Theban; and in a circle or Yoni on the “Adamantine shield” of the Theban Herakles, were, says Hesiod, two dragons suspended with high uplifted heads. My Indian sketch-book can give many similar pictures. I take this one copies from a small sarcophagus-looking building on the artificial weir and embankment of the magnificent reservoir of Kan-krouli in the Odepore state of Rajpootana. It is one of a very common description, and probably denotes the faith and death of a soldier who fell near here; or who had something to do with the construction of this large and important public work. In many cases such figures signify more than this; the man on the horse being the Sun, and the lance the phallus, with which the ancient Roman crossed the standard of their legions; whilst the two great dilated cobras denoted the continuity of fertile force. This is especially the case if we find these emblems about doors to Sivaik shrines, and on temple walls, and similar places. I copied this one from amidst a profusion of phallo-serpent objects, and close to one of the holiest shrines in India, where dwells one of those saintly

Gosains of Krishna—the Indian Apollo, known popularly by the name of a *Maha-Raja*. His filthy town, palace, and temple lies just below the weir, surrounded by richly irrigated lands, and is well known far and wide. None may invade his little empire. That soil is as holy and more revered by far than the spot still left to the old Priest (young to this Gosain's race) on Tiber's banks; and respected as much by his king in Odepore, as by the paramount British power.



Fig 117.—TOMBSTONE OF AN OPHITE, OR SIVAİK CHIEF, ODEPORE, RAJPOOTANA.

From a huge block, adjacent to this warrior figure, which forms also part of the enormous masonry works of this Royal Reservoir, I got also the triple serpent, Fig. 118, p. 251. All are cobras with upreared hoods, of which the centre one is expanded and with five heads,—always a god-like canopy. The side Serpents remind us of the God supporting Maha-deva and Argha, Fig. 42, p. 123. Not far off, and on an adjacent *earth-fast rock*, on one of the island-like cliffs, which here lend support to, and probably gave the idea of damming up the gently-sloping plain, we have an abundance of sculptures, such as these given in Fig. No. 120, corroborating in the strongest manner the phallic faith of the land. Here we see the full formed features; the fleur-de-lis as Europe calls it, on the right, is supporting Isis—the cup or crescent moon, or Parvati; and in case there should be any mistake as to the meaning, the Triune God is also given on the right hand

corner. I suspect these shields are Ionish, as well for the upreared fiery corona of Serpent heads. These sculptures were on a very old part of the dam of the Reservoir; I mean may have been of any age prior to this century, for we are here talking of quite new Sivaik workmanship; I should say they were not probably more than 200 years old at the very outside. On the most modern part of the fine marble weir, where it is of noble proportions in both height and width—a regiment could without much difficulty encamp on it, I found a beautiful white marble figure of Maya, the Fecundatrix, as Fertility, which however I neglected to sketch, because so common to the Indian eye. It was here evidently ready for erection and dedication as a central object, and clearly so because the lake formed a centre of fertility, both natural and religious, in a very barren land. Vermillion and gold-leaf, judiciously applied, brought out the proportions of the figure in fine relief, which somewhat made up for the want of touches which the Greek knew so well to apply. This Fig. 119 is only that of the ordinary Maya on Tiger; the one I allude to had four arms, holding all the usual creative symbols; as the lotus, disk, sword, and serpent, and was seated on the tiger, emblem of salaciousness, and crowned with Serpents, as in the most ancient sculptures of India, such as we see on and about Amravati, and all such sculptures are young, in comparison with the Serpent idea.

I have not here in any way particularly selected this Hindoo marble and ordinary masonry work, or its ornamentations. It is a fine piece of useful engineering, and is well known all over Rajpootana. I merely mention it as furnishing very fair samples of the active, existing faith of the people, which we may ordinarily sketch almost everywhere, in marching over India. I will now cursorily notice the leading features of various sculpturings to be found on the ornamental marble portions of the newest parts of the weir; but I must skip over some too obscene for description, though possibly not meant to be so, nor more so than the descriptions of Jupiter in quest of some goddess, his obtaining her person, metamorphosed as a horse; Danae's shower of gold; the Rape of the Sabines, &c. Many parts of the indelicate sculpturings are due no doubt to the artist's own weaknesses. Along the running mouldings of the cornices, the most prominent objects here are Geese—Brahma's vehicle, or, as the Boodhist calls him, the Henza (Hāns or Hānsa), in which form Vishnoo appeared to Brahma to remind him of his creative duties, for the god had "*rested*" as creating gods may not do. Tigers were less abundant than usual, but one, fully sculptured, stood in front of the usual little Lingam shrine, partly excavated out of the solid rock of the hill-side, on which one end of the massive weir rested; of course the tiger-faced "Mahā-Deva"—a conical stone buried in the dark crypt. Tigers were also to be seen on the various Kiosk sort of sculptures built into the lake, down to which five flights of marble steps and platforms conducted one. Mixed up with a due proportion of elephants, gods, or heroes, riding crocodiles, there were also men, and women with bodies of birds from the waist downwards. Vishnoo, but oftener Siva, was there surrounded by angels, and women and children sat under trees, besides winged lions, with men's heads. The Sun

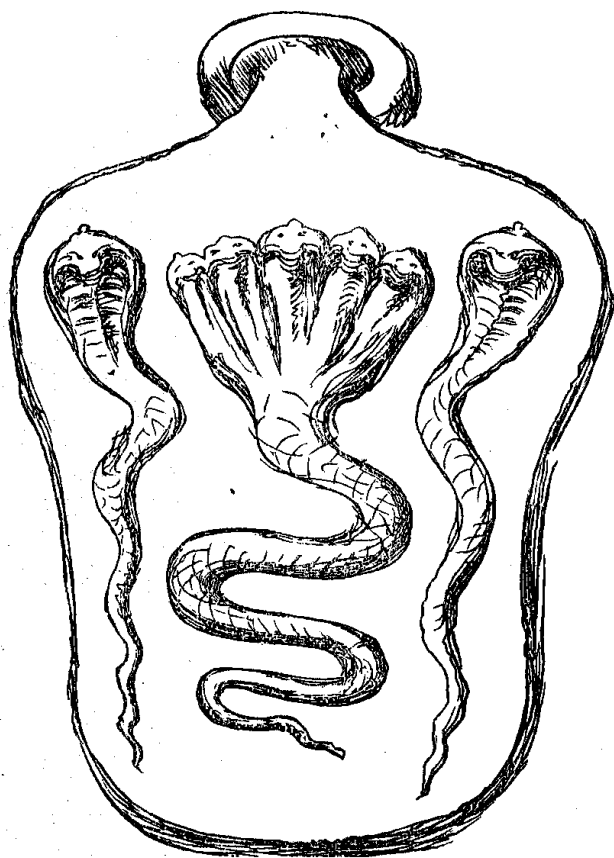


Fig. 118.



Fig. 119.

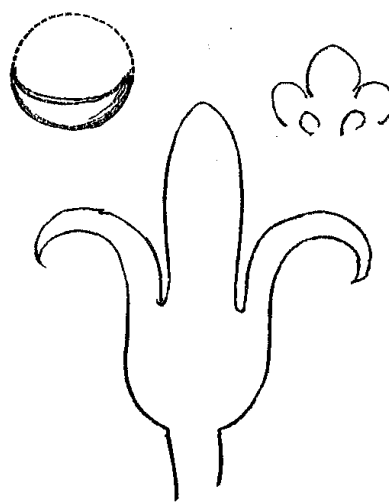
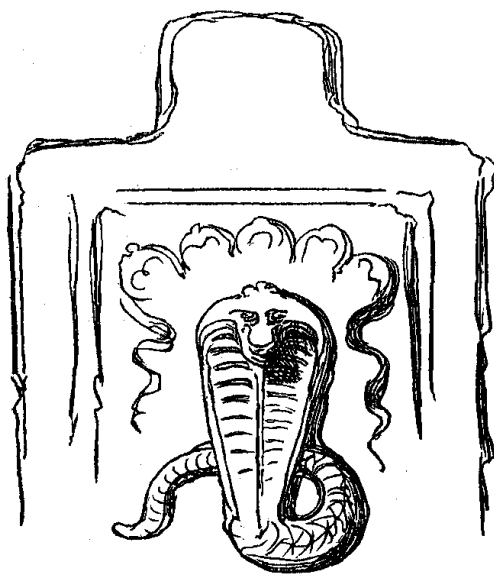


Fig. 120.

Was to be seen in a chariot drawn by horses, and there were winged figures in an ark-boat, having the sacred Henza-head on its prow, whilst in another ark-boat sat representative man and woman, whom Christians might call Noah and his wife; but as the man had occasionally three heads with the trident symbol, or a cist or box, I fear we must confess to the *Argha-Nāt* in his Argha or Ark. To return to ancient days.

The Serpent is inexplicably mixed up with crosses, crosiers, augurs' rods, or "the crook'd Lituus," which had its origin in the older crooks we find on the Nile (where it springs from the hat of many gods, kings, and priests), the Euphrate, and the Tigris.

The Lituus or Crosier is but a variant of the Rod of Moses, which he borrowed from Egyptian priests, and of the sceptre, staff, or baton of gods or great men; and in



Fig 121.—LITUUS, CROZIERS,
AND INDIAN ANGKOOS.

one of its very oldest forms with the double circular bend, as in I. and V. of this Fig. 121, where a clear circle is formed, we see the Phallic *triune* symbolised. No. I. here is the most ancient Etruscan Lituus (*Smith's Greek and Roman Antiquities*), whilst No. III. is the ordinary Roman one, and No. V. that of early Christianity: but the Lituus was also framed into a sacerdotal trumpet (*ἱερατικὴν σάλπιγγα*) and so employed by Romulus when he pro-

claimed the title of his city, and continued to be used as the trumpet for cavalry—the *Drakones* or Serpent-bearers (Dragoons), in contradistinction to the *Tuba* of the Infantry. Now Siva, Python, Jove, and all male and female Oracles were the instruments through which the Divine power was proclaimed to men, and hence the lituus very naturally was formed into a trumpet, and especially so by the Phallic-worshipper of *Hera-kles*—the mythic patriarch, Romulus. India considered the *Ankus* or *Ang-koos*, Fig. 121, II., with the *Sool* or javeline head, one large crook, and one small one, its equivalent symbol, which Hindoo and even Boodhist women, as already shown, wore as a lingam; but India has also crooks and crosiers, for without a crosier no Tibetan Lama would attempt to perform any important office, say Huc and others. Hislop, in his *Two Babylons*, gives us proof positive as to the connection between the Mitre of Roman Episcopal Prelates and the Augurian Lituus, saying that one of the Popes of the middle ages is described as "*Mitrá lituoque decorus.*" He also derives the augur's lituus or crosier from those great phallic-worshippers, the Etruscans, who he thinks got it from the Asyrians. A very improper, ecclesiastical looking procession, said to be only of about the times of the Protestant Reformation (and if so, showing how sadly this was wanted) may be seen in the secret chamber of the British Museum: it is the procession of a very gross phallus, not unlike the skeleton form of the crozier-trumpet No. IV. above.

In forming such prominent and important articles, of course some sort of decency was always observed, except at extraordinary festivities, connected with great Solar periods of fertility; when great grossness in form was always thought

admissible, and thus we are assured that we are not mistaken as to the symbolism which the milder forms portrayed. Plutarch writes that Osiris had a crosier with an eye above; and Hurd tells us that the hooked stick or form was a great fetish with Africans, and hung over their doors, and we know already what sort of feminine objects were there; no doubt this hook was their sexual complement. Most Japanese Gods have a regular "Shepherd's crook" in their hands, and, of course, wherever the God is represented as a "Shepherd of his sheep," he will be usually given the shepherd's staff—that wherewith he catches up into his arms the young and feeble, and guides the leaders; and as all faiths ever and again blend with one another, so we may expect to see the serpent forming the curve and the Phallus, or a phallic emblem, the staff, just as may be observed in this celebrated Crosier of Cashel, which I here give, Fig. 122. It was found in a Sarcophagus called the "*Font of the Cashel Temple*"—a coffin showing elaborate serpent sculpturings, and believed to be "the coffin of the great Cormak." The Serpent is here springing out of a sheath which we can confidently call the vagina, as we see a fish on it looking downwards as we now hold the staff, with open mouth and yoni spots. The entrance of the Sheath, Cave or Cavern, is also formed like a Polyps or Anemone, which is a well-known favourite with the votaries of IONISM, and not seldom alluded to in the poetry of Sivaism. Note also that the end of the Sheath is adorned, like most arghas, with a wreathing Serpent denoting Passion; whilst humanity stands upon its coiled head, and on that of a biting dragon who clings to, or seizes the Staff of the hero.

The old Crosses of Ireland are also usually living with Serpents. Mr. Marcus Keane says that "no figure is more conspicuous on Irish sculpture, or more frequently met with than the Serpent"¹ yet no living Serpents are to be found in Ireland! though "there is scarcely a cross or handsome piece of Irish ornamental work which has not got its serpent or dragon." From him

¹ *Towers and Temples of Anc. Ireland.* Dublin, Hodgson, p. 156-8.



Fig 122.—THE CROZIER OF CASHEL. SERPENT EMERGES FROM FISHY SHEATH.

I get this Kilkenny Cross, where we see serpents wreathing everywhere, and eating up each other in the cross, the centre of which is the Sun, as emblematical of fertility. If we had the old original top we should no doubt find it was a lingam, or the favourite female “*charm*,” instead of of, as here, evidently altered by christianity, when it succeeded the older faiths, into a covered recess for a Madona and Child.



Fig 123.—SERPENT CROSS OF KILLAMERY,
CO. KILKENNY.

Col. Forbes Leslie in his *Early Races of Scotland* gives the same, or greater prominence to the Serpent in that Island. We see the deity all over his Scotch sculpturings, and he writes that, “in whatever quarter of the globe portraiture, sculpture, history or tradition has preserved to us a knowledge of the ancient rites of heathen nations (! ?), the Serpent seldom, if ever, fails to appear as an object connected with religion.” (II. 409) Indians, when in sickness and trouble, still use the holy reptile as Israelites are said to have done in the desert. Babylonians placed “two exceeding great serpents, formed of silver,” on the summit of that famous tower of Babel. (Dio. Sic. II. 9.) The Citadel of Athens was founded on, and defended by a great Serpent (Herodotus, VIII. 41); and the Athenians called their king by the name of Basileus, of which more elsewhere. With Egyptians as well as Hindoos, aye, and with ascetic Boodhists, the hooded canopy must cover the Gods, or what is holy; and the Typhon Snake of the Nile, and the Rahoo of Ceylon, must attack Osiris, Soorya or Mithra; whose enemy the Irans said was *Ashi*, and Cingalese *Ahi*. His Excellency Brugsch Bey, in his address regarding the Jewish Exodus at the Oriental Congress of 1874, said that “the Serpent of Brass called, *Kereh*, or the polished, was regarded as the living

symbol of God,” that is, of Mahā-Deva, or the Lingam-Jhavh: it was “the living or life-giving God, which the town of Pithom in Egypt worshipped.” Belzoni’s Theban tomb shows us that the Serpent was there propitiated with human sacrifices, and the British Museum abundantly proves that he was worshipped with most obscene rites in almost every corner of the world. Virgil pictures to us Eneas making offering “to the holy thing” as it

glided from the tumulus of Ankises, a characteristic which seems to have always greatly added to its sanctity; I meant that of gliding through *clefts* or crevices, for then often it “casts off its slough,” which was always held by our forefathers as a very precious relic; “if wound round a woman in labour it would insure her speedy delivery,” says Col. Forbes Leslie in his *Early Races*. Serpent eggs were also very important gems in these islands; they were called *Glaine-nan-Druidhe*, or Druid glass, and the pious Saint Columba sent one to Brudeus, king of the Picts. Any water poured on these eggs “had wonderful life-giving powers,” that is *produced life*. I show two probably imitations of them called beads in Plate, No. IX.

In Boodha’s Isle, Ceylon, no one will kill a *Cobra di Capello*, and temples to these are still numerous for islands are his favourite abodes. “The island of Nainstivoë, near the coast of Ceylon has a small temple sacred to Naga-Tambiran, the Serpent God,” where numbers of Cobras are daily fed by Pandarms (*Early Races*, II. 411). Rahoo, already mentioned, is the Ceylon Boodhist planet, called the “Serpent and Fish,” of which Upham gives us this drawing. He is both male and female, and therefore immortal; and is “one of the houses in which the Sun dwells;” that is, a sign of the Zodiac. Upham makes him more like a camel-leopard than a serpent, but not having any original. before me, I copy him. We have an abundant literature telling us of Rahoo; he is the holder of fertility or the fish in one hand, and apparently of a young snake in the other, which takes the place of one of his breasts; or else he has only one very prominent breast. A dog as passion rests precisely where the tortoise and serpent are seen kissing in Montfauçon’s great Hermes, and at that suspicious place which the Serpent is “to bruise” the עֵבֶב, *Akab*, euphemized as *Heel*. His dress is kilted up and chequered exactly as in the case of the Goddess Kandoo, or the Moon, another house of the Sun, of which more in its place.



Fig 124.—BOODHIST CONSTELLATION, RAHOO. SERPENT AND FISH.

Thus, then, we find the serpent everywhere, for Passion or Heat is as necessary the objects on which it acts, which are nothing when bereft of it. The Lingam Stone is nothing if it is not the Sun-Stone or Serpent-Stone, nor are Moons or Astartes of any consequence save when influenced by this motor. Col. Forbes Leslie sees Nagas in the ascending Nodes, in Elephants and other astronomical figures. Indra is tame, except as *Naga-Indra*, or shortly, *Nagendra*, and so is Zeus and Juno, sky and air. The Kelt saw a Naga in the thunderbolt, which he called *Beir*, and explained to be *Tein-Adhair*, or Ethereal Fire; for *Beither*, he said, was a *dragon or serpent*, as well as Lightning (*Early Races*. II., 415). But let us now look at him in his mountain home near the southern extremities of Europe, to which, as the seat of one of the greatest of Pythic oracles, we must devote some special attention.

As usual we must carefully study the *topography* of the Shrine, for it is always this, and not signs or miracles, from or by the gods, which first attract wise priests. Fitting scenic effect is necessary towards the success of every drama we

intend to place before the public, more especially if we wish to inspire an enduring reverence, awe and worship, with tragic interludes. This stupendous, dark, and frowning mountain, with its strangem weird, rocky cleft and holy water, was enough to establish any shrine; but when, as here, the spring in the gaping cleft; was not only thermal but sulphureous, then, indeed, was it “nature’s own door,” the “holy of holies;” which the Greek esteemed this Pythic fount. It had, however, many other symbolic and awe-inspiring features, as the two great East and West masses, which hung imaginatively over it like huge bosses, cheeks, or bosoms. Asiatics, or indeed any careful observers of faiths and their sanctuaries in, the East, can generally tell at a glance, from the topographical features of a hill or holy place, to which god the shrine belongs. I have never experienced any difficulty in doing this long before I reached the shrine, and even in cases where I knew nothing of the cult of the temple I was being led to see. The formation of the rocks, a favourable bend of the rivulet or river, the disposition and shape of the hills, will generally proclaim to him who studies the faiths of men in whose “awful presence” he stands. Thus I at once saw Siva or Apollo on approaching Delphi, and Palas between the Sabine and Etruscan Mounts, where Tiber bends his, or rather *her* stream; for he was sacred, no doubt, to yonder Albulan nymph of sulphureous breath, who dwells in that pretty retreat at Tivoli, regarding which much will be said in its place.

When visiting Delphi, now many years ago, I was not so conversant with my subject, and especially hazy in regard to Solar Shrines, of which we have but few living specimens now in the East, and none purely Solar; so that on approaching the “resplendent cliffs” with their caves and monastic buildings, I was at a loss as to the deity until I saw the cleft and Kastalian fount. Still there were no poles with the usual serpent streamers, though the cleft and *well* soon made me feel whose presence had been here supreme. The gods were, however, suffering grievously from neglect and loneliness; no bell, nor chaunt, nor even a shed, welcomed the weary pilgrim; no well-trod, sweet, shady nook was here where he could sit and worship his god, as we are so well accustomed to meet with in the East.

How had the mighty fallen! Yet not by reason of the faith now dominant in Europe, but before the marshalled hosts of advancing intelligence, which the Academic groves of Greece, and the suburban villas of Rome so freely gave forth. Though Asia and Africa, nay, all earth, once owned the sway of the faith which had ruled here; yes, and in a manner which neither they nor any great nations of men ever will again so absolutely own; though poet and pietist for thousands of years had never wearied of singing and hymning the glories of the deities of the triple or, perhaps, we may say quadruple faith¹ of Delphi—and none did this more than the people of the coasts of this central sea, and the sweet isles of Greece—yea, in due time, Delphi’s end too had come; and as all earth-born things must die, it too passed away as a

¹ All the five streams of Faiths were here, though the first *Tree* is almost undiscoverable.

wearily dream before the advancing tide of human knowledge and exact science. Tennyson never wrote more truly than when he thus described the ephemeral nature of all "Religions," although every race, nay, every earnest pietiest, oft declares of his own, that "it will never pass away," no, "not a jot or tittle!" whilst it is changing all around him, if he had but eyes to see and ears to hear."

"Our little systems have their day
They have their day and cease to be;
They are but broken lights of Thee,
And thou, O Lord, art more than they."

In vain does "the Blind Bard of Delos" and thousands of others down to our own day now try to bewitch us into madness whose feet are stayed on Reason, and whose anchor is not only "common sense," but keen and sceptical science; we listen and oft admire, but smile when asked to join in the worship which he sincerely and often beautifully offers to his deity. Seldom did the Delos Bard do so more rapturously than when looking, we may imagine, from the lofty precipices of Parnassus over the holy dwellings of Krisa, down far away into its lovely bay, or, as with eyes over Delos, Samos, Lemnos, and Sacred Syrus, he cried with exuberance of pious joy:

"With thee each rock, each headland brow
Of lofty mountain rang,
While Rivers in their seaward flow,
And toppling cliffs, with waves below,
And creeks thy praises sang."¹

But we must leave the Poet and the past for a time, and here relate all the prominent *facts* concerning this—one of the most important of the Sun and Serpent-shrines of earth.

That which we now call Delphi was the oracle of the Python and then of Apollo; it flourished long before the days of the Hellenes, or of the tales and myths, for we have not yet any correct histories, of the early tribes who worshipped here. Trophonius, the *Basileus*, and his brother, *Aga-Menes*, or "Man of Love," built, says mythic tale, this shrine for King Hyreus; query *Hur* or *Sol*?² but this hereafter, when we investigate the kingly name of Attica and the origin of the Basilica of Romans, and of the great modern Faith, whose priest rules from the seven hills, of which the foremost still is that of Pallas. Delphus, Delphua, Delphoi, Delphis, &c. have all a feminine signification, perhaps as connected with Δ, Delta, the "door of life," womb, or the Delta, as the most fertile part of a land. The Delta of Egypt was a synonym for Isis, but the roots D-el or Del, D or De, Di, Diu., Dev, Div, T, Teu, Zeu, To, So, Go, &c., have never yet been properly investigated by competent men; Bryant and Faber had not sufficient knowledge of Phallic faith and Eastern lore; and their mistakes are, in the light of our present knowledge, often very quaint. D added to a word, as to *Oanes*—which

¹ Hymn to Apollo, xxii. 4, quoted by Pococke, I. in G. 303.

² It was adorned with Serpents.

Faber thinks is the origin of Dagon, gives this Kaldian male god a female form, and so in the case of Ana or Anu, as roots of Diana; but it oftener gives merely the androgyne form which all great Deæ had. Dag, we know, has the signification of *fruition*; and hence, perhaps, a fish; whist On, Om, or ॐ is “power,” as in Am-on. I suspect *D-elphi* unites all the male, female, serpent, and oracle or mouth-piece ideas. Jove, we are told, created Pandora to ruin his lieutenant’s *manly* creation; and we thus see in woman—the traditional tempter, the possible reason why such words as Delos, Delestra, Deleasma, &c., are all connected with “a bait or enticement,” and probably why Deltas or Delta is also a “book or tablet” on which a man may write, an analogous meaning to the woman’s mirror-symbol, in which man may *mirror* himself.

Although I have personally most carefully inspected the Pythian shrine, I will here try to describe it in the words of others rather than my own.

At the foot of mount Parnassus is situated the small hut populous town of Kālamata, and here let us spell all names with a K, rather than with that very deceiving C, and it will make more clear the close connection of early Greek story and geography, with India and its Kāla, and Kāli—Siva, and Sivi or Parvati. This last lady is one whom, I have no doubt whatever, we have; here found in Greece; and I am not the first discoverer by a long way. Moore suspected her here forty years ago, and I can assist his idea, by adding that Parvati, who also is Bāvāni or Bāmāni, is, by Jains, called *Parsva*, the wife of Parsavā-Nāt, their great serpent *Tetankār* or Incarnation. The birth-place of Parsvā was near Vernāsi, the old and sacred name of Kasi or Benares; so that the early eastern wanderers to the Krissaeus Sinus, which Poccoke, no doubt correctly, shows us was Krishna’s Bay (for Delphi is his, as Apollo’s shrine), would very naturally call their great hill, full of gaseous clefts and caverns, and of womanly contour, Parsva’s own Vernasi or Pernasi.

I wish my reader would take the trouble, as geographical illustration is very coastly, to here consult a good map of the province of Phokis, from the Bay of Krissa up to the holy shrine, amidst the boisterous waters of the sacred Pleistus. and over the great Parnassus to Opus of Lokris on the Eubean Sea. All about here is “holy soil” and especially so easterly, over by that once so important capital city, Orkomenos and its fertile plains; these rise gently out of the far-famed *Kopais Lacus*, fed here by the troubled Kephissus, which drains off all the Eastern waters of Parnassus and Mount Kerphis. To the searcher after faiths there is far more than mere classic story mixed up with all that we have read regarding the vast basin we here see spread out, and which stretching away down south and east to the great ranges of yonder “Mountain of the Sun,” and the spurs which shut out the Theban plain, thus embraces nearly all the once strongly pulsating heart of Beotia—the land *par excellence* of all European lands, for myth and fable.

Parnassus shelters its most holy spot in a very warm angle, which it abruptly makes here by turning nearly due north and south from a direct east and west course.

No easterly winds can thus touch its shrine, but only warm southerly and western breezes, and this is here very necessary; for the oracle is at a considerable elevation and embosomed amid lofty precipices, where otherwise cold biting winds would have swept and eddied around and made the place such a home as ordinary priests would not care to dwell in; but nestled as here in the warm bosom of the great mountain, it is exactly the kind of spot I should have expected to find it. The chain, on leaving Delphi, dips, and passing away down south, rises again in grandeur to form Mount Kerphis, and nearly land-lock the glorious bay into which so many thousands of pious and anxious souls have sailed, and no doubt fallen on their faces before the great goal they saw there opening in front of them, as they rounded the prettily dented shores of Kerphis. The mountain chain, after Kerphis, again resumes its east and west course, and with another dip rises yet again into a glorious mountain, called Helikon after the great god of day, and then fades away into the fertile plains of this land of myth, feeding Kopais on its left, and the garden meads of Therpis, that brave city of the Muses, on its right, finally expending itself under the walls of immortal Thebes.

Strange how many names we have on and around Parnassus beginning, as Moore would say, with *Kal Ionic* or Krishn-Ionic sounds. We have the towns of Krissa and Kira, Mount Kirphis and Bay of Krissa on the south; whilst Keronia, Orkonion, and the "lake of the Kopais, Krishna's sweet-hearts," says Pococke, lie along this great mountain's eastern base. Of old, says Bryant (iii. 329), Parnassus was actually called Ark, or *Larnassus*, from Laren, which he holds to be an ark, and I hold to be still more in regard to female symbolism. The name, he thinks, may have been Larenasos, nesos, *νησος*, signifying of old not only an island, but a hill or promontory; in short a Parvati—that "mountain goddess," and ark of all mankind. The Akropolis of Thebes lying at the base of Helikon, was called Nesos, so that Par-nesos, or Lar-nesos, signified merely *a great female hill*, that is Ark-Omphe, or Caput-oline in contradistinction to Pala-tine. This assures us that most names compounded with Lar, Larina, or Laren, had a feminine signification, the same as Thebes or Argos. In the Akropolis of Argos, where was the ark which Danaus the Arkite was held to have established, we know that "the Laris or *Navis biprora* was worshipped," and watched over by women styled Danaidæ, or priestesses of the Argus. Men who were great Arkites were called by names compounded with Argos or Ark, as Arkisius or Arkasius—possibly *Arkas-Ionas*. Bryant connects all with water, deriving Lares from the sea, as where *Larinentis Alieus* is in *Hesychius* called a man of the sea (p. 332). So Larinæm signifies "fishing," and Lar and Larus a sea bird, of which more hereafter, for here we must continue our topography of the shrine nestled in the high-sheltered bosom of that great Omphe, where kings and the mighty ones of earth continued for long ages to go, and pray, and strive longingly to know the will of their God.

Delphi has a convent and ruins situated on a rising ground, screened by high

cliffs to the north. The fountain of Kastalia, that is Kāsi-Tāl, the “sacred” or “pre-eminent Lake,” is excavated in a rock of marble and still exist, though choked up with weeds and thorns. Behind it were the remains of an arched passage hollowed out in the rock: the cleft on the east aide of which was the fountain, widens at its mouth, and rises to a considerable height ending in two points; see Walpole’s *Turkey*,

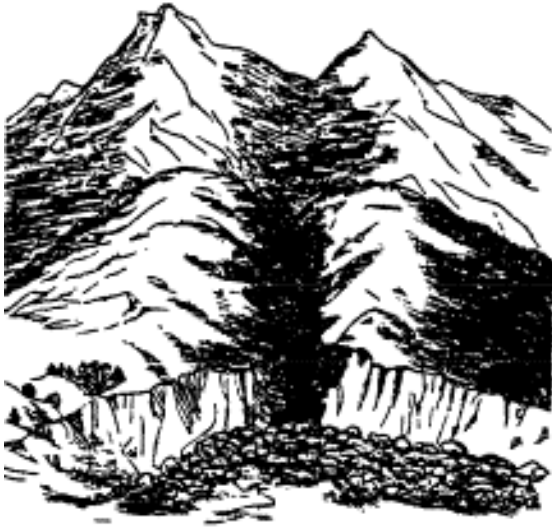


Fig 125.—THE PARNASSUS IDEA.

p. 31. I give here a *general* view of the natural features outside and around the shrine, embodying not so much of the artists view of hill and cleft, as the *idea* which seem to have seized the imaginative religious mind of the first founders and supports of this oracle. It is clearly akin to that wild worship of caves and clefts, of which Bryant gives us a plate—the first of his first volume, showing how fully impressed this deeply read author was with the fact, that man’s first worship was the cave or ark; nor is it yet dead: do we not see it in the holy “Cave of the Rock” at Jerusalem, the holy caverns of Bamian, Elephanta, Elora, and

a thousand such shrines, nay, also in the dark Adytum of the Al-Kaba, as well as the richly dimmed altars and crypts of Christian shrines? Pausanias assures us that the “Cavern in Phocis was particularly sacred to Aphrodite, and that here she always received divine honours.” The very “word *Caverna*, a cavern, was denominated originally *Ca-Ouran*, *Domus Celestis vel Domus Dei*, from the supposed sanctity of such places” (Bryant, i. 271). Parnassus. itself, this author adds, quoting numerous ancient writers, was rendered holy by this “mighty chasm in the hill, ὄντοκ χάσματος ἐν τῷ τόπῳ, and Apollo is said to have chosen it . . . on account of the effluvia which from thence proceeded.” Bryant, in his Plate I., gives us “Mons Argæus ex Numism. Tyanorum et Cæsariensum,” very quaint looking holes indeed, and which I do not think he sees the full significance of; these I give the reader in Plate XIII., v. VI. The Greeks knew the Delphic Cavern in their earliest advent, as *πυθῶ*, Pytho, which might signify merely the mouth of a god or goddess, or come from Pur-ain, the mouth of a fire fount. At this early period a very nauseous and intoxicating vapour used to issue from the cleft, and spread up the whole mountain gorge; but this has long since ceased.

The earlier Grecian story of the Shrine seems to be connected with a fire which is said, in 548 B.C., to have destroyed the very ancient temple which had been built by Princes “Trophonius and Agamedes, sons of king Erginus, who ruled over the Minyeen Empire,” from the adjoining capital of Orkomenos. The princes and their names are mythical, but full of religious ideas which I shall have to dwell upon hereafter; for Trophonius was apparently the first *Basileus*, a name very early given to the

head of a state; it was adopted as the official title of the Arkons of Athens in 1024 B.C., by Akatus the second Arkon,¹ who, however, but continued in this the title which used only to be applied to kings. Between 357 and 346 B.C. the Phokians used the rich treasures of Delphi to the great scandal of the pious world, but to the necessary protection of themselves against all the rest of Greece, they being merely the custodians of the world-wide shrine, for its treasures were not Phokian, nor the property of any particular province. After its destruction in 548. B.C., all states and even foreign kings and nations voluntarily subscribed to rebuild it, among whom was Amasis or Psametik II. of Egypt.

The general features of Parnassus, taking a bird's-eye view of it, from the front of the Shrine, is a huge block of mountain, slumbering behind two rising mounts—themselves of great height and grandeur; these falling towards the south are broken into a fearful chasm, which has torn down the base of the mountains and thus formed undulating and gently swelling terraces, now clothed for the most part with scraggy brushwood, amidst which various Pietists and Shrines have found a safe abiding-place. The general features of Delphi have been so abundantly described by abler writers, as well as by good artists, that I will not enter on any details beyond what pertains to the *Phallo-Pythic-Solar* features, such as I have not anywhere seen adequately dwelt upon.

Parnassus has two great east and west summits colled Tuthorea and Lukorea. "Immediately above Delphi the mountain forms a semi-circular range of lofty rocks at the foot of which the sacred town was built. These rocks were called *Phaidriades*, or '*the Resplendent*,' from their facing the south and thus receiving the full rays of the sun during the most brilliant part of the day. The sides of Parnassus are well wooded and its summit is covered with snow during the greater part of the year It has numerous caves, glens, and romantic ravines. . . . On Mount Lycorea was the Corycian Cave (*Kor-ak*, or Sun-Cave), from which the muses are sometimes called the Corycean nymphs. Just above Delphi was the far-famed Castalian spring which issued from between two cliffs called the Nauplia and Hyampolia Between Parnassus proper and Mount Cirphus (*Kirsus*?) was the valley of Peleistus (*Pal-i.s-theus*?), through which the sacred road ran from Delphi to Daulis and Stiria," says the writer in "Smith's Classical Dictionary." The names of the cliffs evidently signify N-omphe and H-omphe, Nin and Hea, or female and male. Nauplia was the port of Argos, and Hyampolis was a very ancient town of this province (Phokis), founded by the Hyantes, whom Kadmeans drove out of Beotia, and which therefore probably flourished here some eighteen centuries B.C. Pococke tells us that the Phokians were our Northern Indian Bojas, and the Beotians, our Baihootias. whose ancestors lived on the banks of the Behoot or Jailum; and without committing myself to the details of his or Moore's most interesting and erudite writings on the Indian origin of

¹ Philander in Smith's *Greek and Roman Antiquities*, articles "Basilica" and "Archon."

Greek and most Mediterranean Faiths, I may remark that the learned are slowly giving their assent to the necessity of seeking for the roots of these faiths in India, Bactria, and Iran.

The first discoverers of Delphi are naturally enough described to be shepherds, who, as well as their flocks, used here to be often seized with convulsions, owing to the fetid gases coming out of the chasm. It was then said, as in the case of poor demented ones all over the world, that all who had the premonitory symptoms could prophesy. Even in the palmy days of the Oracle, when the exhalations had greatly subsided—they have now almost entirely gone—the priestesses had to be careful and not sit too long on or near the Tripod. Instances are related of the priestess falling off this in convulsions, and even expiring on the spot, so mephitic were the gases. The torrent into which the waters of the sacred spring flowed was called *Pleistus*; whilst towards the source or on the watersheds around we note several Phallo-Solar and Indian names. Pausanias tells us, that here was a village of *Kal-amæ*—that is, of Mother Kāli, in which was a temple to the Syrian goddess *Kali-dia*, or we would pronounce it *Kāli-Deva*. The Pleistus very shortly joins the *Krisa*, which is then called *Kala-mata*, an Indian designation, containing the meaning of blackness and fierceness, or black-faced one, as Moore shows it is entitled to be called. The waters then fall into the beautiful gulf of *Krisa*, near the town of *Kirha*; all of which names justly entitle the locality to be called the Seat of *Krihna*, the black Apollo of India, and conqueror of the Serpent, which the Delphic Apollo was. Mr Walpole describes all the country as “dark and wild, broken in the extreme.” “If the founders of oracular imposture,” he says, “wished to select a spot whose wild and desolate seclusion would deter such an influx of visitors as might endanger a detection of its mechanism, they could not have chosen a happier situation. Parnassus is for the most part a savage moss, with scarcely any vegetation to relieve the rugged surface. The fountain of *Kastalia*, stripped of its fanciful embellishments, is a small spring issuing from the chasm which rends the cliff from its base to its summit.” “Here then,” truly adds the great writer of the *Hindoo Pantheon*, are all the elements of a site of Hindoo superstition. . . . A savage rugged-surfaced moss; a conical mount like Parnassus; and above all, a stream issuing, Ganges-like, from a cavernous chasm rending a cleft from base to summit.” It is possible that the *Tal* of *Kastalia* may be *Sal*, and convey the meaning of a salt or bitter spring; thus we have a lake, *Nyne-tal*, issuing to the plains of India through a sulphureous cleft; so that *Kastaly* may then mean a very sacred bitter lake or fount. All the bills around *Para-nasa* are sacred to the sun as *Kirphis* and *Helikon* (*Heli-konda* or Hill of the Sun), and *Para-Nasa* is sacred to *Bacchus*, says *Lucan*, quoted by *Moore*—

“Mons Phœbo, Bromioque sacer.”—Phar. v. 73.

Byron, writing “from *Kastri* (*Delphos* at the foot of *Parnassus*)—now called *Liakura*,” says: “The little village of *Kastri* stands partly on the site of *Delphi*. Along the path

of the mountain from Kryro are the remains of sepulchres, hewn in and from the rock. A little above Kaatri is a cave supposed to be the Pythian, of immense depth. On the other side of Kastro is a Greek monastery. Some way above is the cleft in the rock, with a range of caverns of difficult ascent and apparently leading to the Korycian cavern mentioned by Pausanias. From this part descend the fountain and the dews of Castalie (Kas-tali) . . . The Curtian (Kar-tian) lake, and the Ruminial fig-tree in the forum, having been touched by lightning, are held sacred, and the memory of the accident was preserved by a puteal or altar, resembling the mouth of a well, with a little chapel covering the cavity;" and as wells and their mouths mean woman, this chapel should, as Moore says, be dedicated to "Our Lady." Another traveller of the years 1809-10, who is perfectly innocent of my subject, describes the Delphic chasm as something very extraordinary.¹ "It is," he says, "an immense cleft rending the mountain from the clouds to our feet," for he was then standing near the little town of Kastro.

Parnassus to the north is now always called *Lugare*, and that part of it bears the very Hindoo name of Trikala, which is one of Siva's names, signifying him of the Trisus or Tri-Soola (three thorns) or Thyrsus. Parvati is called Tri-Kāli-devi-Koomari, or the triple-maid. A curious fact in connection with Parnassus, and one which would alone make it very holy in Sanskrit-Aryan eyes, is, that the shell called *shank*, or Concha Veneris, of course very diminutive—the Entrochi, are found all over it, and at its greatest elevation (*Dr. Clarke's Travels*, p. 207).

Christianity has never neglected this so-called "Pagan shrine" nor yet misunderstood it, if we may judge by the saint she has here located, for Mr. Hobhouse found "*in the rocky chasm dipped in the dews of Castaly*," but safe "*in a rocky niche*," a Christian shrine; and close by "*a hut called the Church of St. John*, H yea verily, of IOne, she who had once reigned here supreme; "whilst on a green plot a few yards below the basin, in a little grove of olive trees, stood the monastery of Panhagia or Holy Virgin," so that here we still have, and beside *her sacred fons in the cleft*, men who have consecrated their manhood to the old Mother and Queen of Heaven, just as if she of Syria had never been heard of! Doubtless they knew little of what civilized Europe calls Christianity, for I have often spent many days conversing with such men, and seen little difference between them and those similarly placed in the far East—fervid Christians though Greeks and Syrians are. Another traveller through Greece—Hughes—as quoted by Pococke, says that Strabo rightly describes Delphi as "a vast natural theatre," which he thinks "just even to the minutest details for the city was not only built upon a fine semi-circular sweep of the mountain, but suspended as it were upon regular gradations of terraces built in the Kyklopean style of masonry;" and, adds Pococke: "From his rock throne and his town, could the Indian god-hero—Krissa (Krishna)—see glittering like burnished gold in the setting sun the waters of the Krishnean Bay." Delbhai were the descendants

¹ J. C. Hobhouse's "Journey Through Albania," &c., 2 vols., Lon., 2d ed., p. 246-7.

of Arjoona, the third Pandava prince, “whose martial bands, under the name of Vaijayan (Aigaian) . . . settled. on, and gave a name to the .Egean Sea; on whose north was the gulf of Therma (Dherma) . . . another name for Arjoona. . . Delbhi or Arjoona was. the bosom friend of Krishna,” says Poccoke (I. in G. 291); but I must pass on and speak somewhat in detail of the very important *Naga-Poota*, or Boodha, of the Serpent race, which guarded the rocky cleft and dwelt in the fountain; and whose principal part was the golden-headed Tri-soola or Fleur-de-Iis, found whose shaft wound three serpents.

A triple serpent column, say all writers, was set up in the *Kas-talian* or holy spring, and a seat was there for the Pontifex Maxima; for a woman had to sit here, else the god spoke not. Now because some coins, sacrificial tripods, and many writings speak of these, and of “*the Tripod of Delphi*,” on or from which the priestess gave the responses of the Deity; it has, been concluded by European writers that these were one and the same, and hence they show, as Mr. Jas. Yates does in his article on *Tripods* in Smith’s *Greek and Roman Antiquities*, an. elaborate tripod with a basin, having circular supports over it to carry a seat, on which it was supposed the priestess sat. This may very probably have been part of the furniture of the Delphic temple, as temples require and usually contain many similar rude tables for the flowers and gifts of visitors, but a three-legged table is not my idea at all of the Pythic Tripod. All who know Indian Sivaik shrines will remember the common little rude tables which stand about in them; and no doubt these became in Delphi’s later days more elaborate and carried a sacrificial bowl or cup like our Church fonts; but these three-legged articles have no connection in my mind with the tripod of the god. *He himself is a tripod*, but he is also that on which we have seen the bird sitting; and his emblematic tripod is known as his *Tri-Soola*, a most potent and important article.

It is the trefoil-lingam with which he strikes the yielding “earth-co,” and which brings water from the rock; it may or may not have serpents twisted on or about it, like Mercury’s Kaduceus, or the rod of Eskulapius. The whole tri-lingam in the Hippodrome of Constantinople is formed of serpents; and the column is, as I here show in Fig. 126, situated in *a pit*. I give in Fig 127 an actual landscape of the Hippodrome as drawn by myself many years ago when at Constantinople; but here in Fig. 126, I wish to present my readers with the *three religious ideas* of the spot. Thus on the left we see the symbol of a pure phallic faith—that which preceded the Serpent; while on its right we see neither Serpent nor Phallic ideas forgotten in the Temple of this later “People of the Book;” for in the ever-recurring domes, or globular forms of mosks, we have the Omphe and Solar ideas; and in the minarets which correspond to the Jewish, Boodhist, and Christian candles, we have the still repeated idea of the Obelisk; in all, we have Ophis or Python, and Apollo, the Sun, Serpent, and Sun-stone, whether called Mahā-Deva, or Pārvati, of which Omphe more hereafter. The Tripods of Apollo and Bacchus, and that consecrated to the muses, were certainly not “tables” if I

have in any way studied sloar, phallic, and serpent cults aright, in the temples of the East, and the literature of Europe. Nor did Hercules, when fabled as having raped Apollo's Tripod, steal or rape a table; but rather are we to understand that he stole Passion from the Sun, or ran away with solar nymphs or the passive energies of creation.

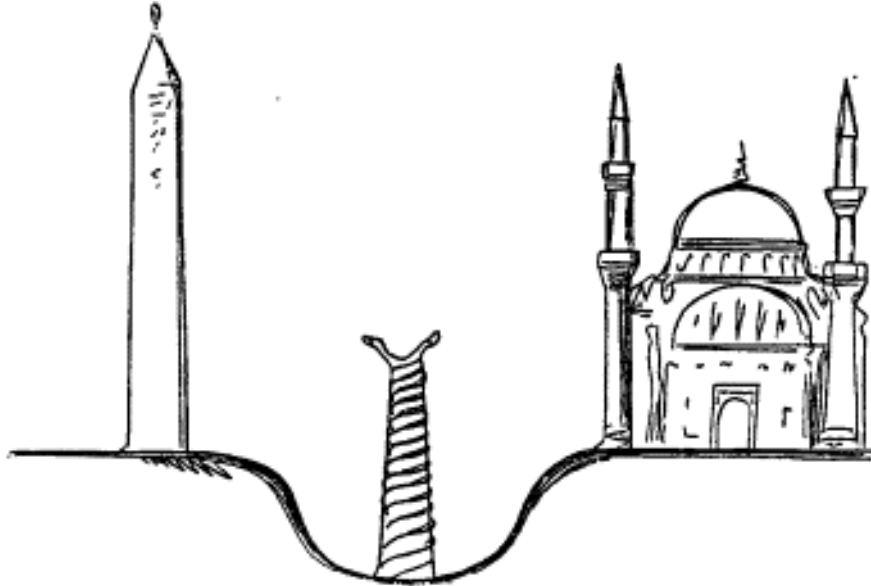


Fig 126.—SECTION OF SYMBOLS OF MOST MODERN AND MOST ANCIENT FAITHS, AS SEEN AT CONSTANTINOPLE.

In the story of the Rape we are told that Apollo recovered his tripod—that is the Sun regained his power, when he is pictured as a bright and joyous son of Song, with his lyre and Serpents—love and passion—ushering in the vernal year, and *this is exactly the Ter-ambus or Egyptian Omphé idea*. The base of the Tripod was, we are told, emblematical of the God; and as the Tripod was the Pytho-phallic cone or conicla column, so we may be quite sure that the base was the Argha or Yoni.

Pausanias tells us there was a more ancient tripod than the one Herodotus describes, but adds that it was earned off by the Tyrrhian Hercules, and restored by the son of Amphitryon, so mayhap this was it.¹ The word Am-phi-tryon bespeaks the triple sun-god. It is improbable that the golden portion of the tripod carried off by the Phokians was ever restored. The tripod was called the image of truth,² by which I would understand Light, or Ur, as the Urian Jove, which is true of the sun-column; but it might be also Themis and the Mirror, or Māya. To show how close was the intimacy between the Serpentine columns or Serpents and “emblematical bases,” Priestesses, Arghas, Vases, &c., we have a story related by the learned Montfauçon, that there was another Serpentine column, supposed to have belonged to Delphi, in which three brazen legs support a *Vase*, and round one of the legs is coiled a serpent; and Bulenger tells us that live serpents were kept in the adytum. I believe that we see the idea of the Priestess sitting on the tripod in that vase over the Mahu-Deva, in Fig. 40, page 121, for woman is the vase; and in Delphi, where the oracle spoke with power and far-seeing wisdom, doubtless a throne was erected over the emblem of Life and Salvation, of which

¹ Paus. x. 830—Herod. ix. 81.

² Montfauçon II. 86.

our rural Maha-Deva was and is the original. See also the vase-worship of Egypt in the Ark of Phile, which I give at page 190.

The Serpent-column—so felicitously placed in this oval pit—seems to be the highly Sivo-tri-pythic column, which we observe in *Smith's Dictionary of Antiquities*, as the tripod seen by Spon and Wheeler in 1675, and which they said was 14 to 15 feet high. I think they have mistaken or manufactured the third head; for when I visited the *Hippodrome* or *āt Meidān* of Constantinople in 1857, I did not see it, but my attention in those days was not so minute as since. I believe the heads were only perfect up to near the end of the seventh century A.C. One head is said to be carefully preserved in a Christian shrine, “the armoury of the Church of St. Jerome.” A writer in the *Dark Blue* of, I think, 1872, says that De Quincy carefully describes the column, calling it “the greatest talisman of Constantinople, having its original in the Mosaic serpent which healed the diseased if merely looked at.” “This consecrated talisman,” he says truly, “was venerated alike by Christian, Pagan, and Mahomedan;” and, writes the Rev. Mr. Deane,



Fig 127.—THE AT-MEIDAN OR HIPPODROME, CONSTANTINOPLE—SKETCH BY THE AUTHOR IN 1857.

“so superstitious are even the present Turks concerning it that they say: ‘Although, in consequence of the lower jaw of this brazen serpent having been struck off some serpents do come into the city, yet they do no harm to any one.’” (*Annals Tur.* 213). De Quincy says that the column was struck on the head by the last great iconoclast race, in the person of Mahomed II., on 29th May 1453, when he conquered Constantinople, then the glorious bulwark of Eastern Christianity. Even he, however, the mighty conqueror in his hour of triumph, feared attempting to crush the symbol of a mighty

and wide-spread faith, and only “scotched the snake.”—“The fanatical Sultan riding to his stirrups in blood, the conqueror of the last of the Cæsars—who had glorified his station, and sealed his destiny by martyrdom—advanced to the column round which the triple serpent soared spirally upwards, wielding that iron mace, his sole weapon and well-known sign in battle, struck it on the head, and shattered. one head only; crush it and destroy it he did not.” His people called it a symbol prefiguring the fortunes of Mahommedanism, saying that his good genius wisely prompted him not to entirely crush the serpent. This serpent-column was, it is said, the work of Greeks, chiefly Lacedemonians, after their victory over Mardonius at Plataia, and is said to have been made out of the spoils of the Persian army obtained on that golden-lettered day of two great victories—the 22d of September 479 B.C. “For centuries,” says a reviewer in *The Dark Blue*, “it stood close to the altar of the Delphic oracle, and was surmounted by a golden tripod.”

From my drawing of the broken column and its present locale in Constantinople, it will be seen that the constructors of the Hippodrome have in a very extraordinary manner, and I believe quite ignorantly, placed the serpent-column exactly in the same position and with the same accessories, as the most learned votaries of phallic-serpent faith would have demanded; for mark that it is still in in “the Abyss,” oval pit or Yoni; and, alongside of the “Column of Desire,” or the obelisk; and close to the Moslem Mosque and its candlestick columns, as if designed to expose also the roots of that faith, or, at least its architecture. Verily here stand represented Osiris and Isis, Apollo, Typhon, Ceres, Sun, and Fire; as well as every emotional, and also some of those spiritual ideas which can be abundantly gleaned from the various utterances of this once so celebrated oracle. Several authors, apparently following Herodotus IX. 8, say that this Serpent-Lingam, evidently *Tauri aut Arei sed non hominis*, carried a golden bowl, that is, was the Somnât Siva, with the crescent over the tripod, a not uncommon form of Tri-Sool to this day. But let us return to the spot whence the triple serpent came; for we have only described its surroundings; and not tried sufficiently to read the meaning of the old priests and their followers.

The site of the Python was the Navel or Omphalos of Ge or Terra; and we see it is also the reverse of this, “the caves of a great theatre, shut it, but cleft in the centre; from whence poured the water of the Kastalian spring,” that is waters from a *Holy* or *Heated* source—a fountain and spring, it was said, of immortal life; and one, too, which has given joy and consolation to thousands, aye millions, for some 1200 years.” The founders, we are told, were Lukoreans; that is, followers of Apollo, or Maha-Deva, and so we recognise our Sanskrit-Aryan friends, whom my chart shows, when Delphi rose to prominence, as spreading away west, full of such learning and poetry. “In the centre of the temple was a small opening in the ground, from which, from time to time, an intoxicating vapour arose; over this chasm stood the Priestess, called Pythia, whenever the oracle was to be consulted. The words which she uttered after exhaling the vapour, were believed to contain

revelations from Apollo,” or Pytho of earlier times. I see then, in this great mountain



Fig 128.—CERES AND APOLLO FERTILIZING THE EARTH.

and its ‘Abyss’ and thermal font, our old Queen Parnasi, or Varnasi, or Parvati. She is that great passive, sullen-looking mass hid away in the clouds, but who descends to earth in the two lower, full-crested Montes (see sketch on page 360), below which comes that huge Omphalos, ending in what has ever been called “*the Phaidriades, or Resplendent ones,*” in the secrets of which lay the sacred cleft of the Sun—the Korykian Cave. Is not this also the idea which the races of Greece have perpetuated in marble, as in this of Ceres, which I take from Montfauçon’s supplement to his *Antiquities*, page 76? Here she fertilises the earth, herself fertilised by the Sun; Love as young

Horus or Apollo carries a laurel branch by her side, whilst below is the inscription: “CERERI, MATRI MAXIMÆ, FRUGIFERÆ, QUINTIUS GEMALLUS. V. S. L. M.”

Juno appears in a very similar marble, pictured by Montfauçon at page 64, sitting on a Rock, possibly the *Tsur* or “*Rock*”-Jehovah of the Jews and Phenicians, with a bow and tipped with flowers, and the peacock at her foot, brooding over the creation thus symbolised. She is called “*Juno de Bresse*” and holds aloft in her right hand a human heart, the *Ait*, or *Ain*, or seat of Passion, as typifying that which she reigns over; she presses her bosoms with the other hand, and pours forth nourishment on all. Now, in these leading Mothers of Creation, I feel assured we see some of the ideas conceived and worshipped by the Greeks in this mountain and cleft. I believe they saw Ceres, the great Pythoness, as well as the Sun in that “*Resplendent One,*” who was undoubtedly the chief part of the worship at this Kastali font—*Ain-omphi*, or Nympheum. She is the Parnāsi, or Varnāsi in that Fons, Well, and Reservoir, as well as a Serpent facing great Sol, whose beaming southern rays at this particular spot the fertile and imaginative genius of the people thought from this source of bliss, permeated, and impregnated all their country. I must here try to make this clear, although it would take a volume to distinctly show all the phases of *Mountain-worship*, of which this is a part.

Orpheus and his disciples went yearly, we are told, to offer sacrifice on a high mountain. All Persians worshipped on the top of high hill; whilst “*some nations instead of an image worshipped the hill as a deity;*” see Bryant I. 293, quoting in the original *Maximus Tyrius Dissert.*, VIII. 79. “So worshipped all the people of Cappadocia and Pontus. Mithradates, when at war with the Romans, chose one of the highest mountains in his dominions, upon the top of which he reared an immense pile equal in size to the summit on which it stood; and no sacrifices, perhaps, ever equalled in magnificence that which was there offered. . . . The pile was raised by his vassal princes, and the offerings, besides those customary, were wine, honey, oil and every species of aromatics. The fire was perceived at a distance of nearly 1,000 stadia.”

In like manner Virgil makes his hero choose a similar situation for the Temple which he erected to Venus, and for the grove which he dedicated to the Manes of his father. India, China, and Japan do the same to this day. A great height was chosen because silent and lonely; and well adapted to lift the mind, like the body, above the affairs of the lower world; but the chief excellence, says Bryant (p. 295), “for which they (mountain-omphi), were frequented, was the OMPHE, ὀμφέ, interpreted *θεία κλήδων, vox divina*; being esteemed a particular revelation from heaven.” After investigating thus correctly, Bryant loses himself, for he adds: “I know not for what reason Hermæus in Plutarch (Isis et Osiris II. 368) called this Omphis by the name of an Egyptian deity; and interprets it *Εὐεργέτης, EURGETES—THE BENEFACTOR*, as in Luke xxii. 25.” It has long been clear to me that the god worshipped on the tops of hills, was THE LORD GOD OUR BENEFACTOR, but principally here I think “*the Benefactress*,” as the omphis was usually the large round top, as it were; of the place—the womb or navel. The word omphe “was sometimes expressed without the aspirate,” viz. OM-PE, also AM-BE, and “the oracle was styled AM-BON” (Hesych, quoted by Bryant). “It (the ompe) was the oracle of Ham the Sun, or Osiris, and likewise revered as the chief Deity by Kaldians and most nations in the East. He was Ham and Cham, and his oracles were styled both omphi and ompi, . . . and the mountains where they were delivered, were called *Har-Al-Ompi*; . . . by Greeks Ὀλυμπος Olympus, and the mountain ὄρος Ὀλυμπος,” the Oros here being the equivalent of the Hebrew Har הר. Bryant says that “the most celebrated Ompi of early historic times was Delphi, which was called the Omphi-El or Oracle of the Sun. The *Moon* was Olympias; *Lybia* was Olympia.” The EARTH itself, though covered with *Ompi*, was called *Olympia* by Plutarch, who speaks of “τῆς Γῆς Ὀλυμπίας ἱερόν in Theseus 27; by which is meant temple of the prophetic Earth” (Bryant I. 297). But the Greek looked, like all Easterns, upon Ompi as being the Omphalos or umbilicus—the navel of the Earth—that which linked the old and new life; the beginning of that life created by Pallas or Siva, which had till then lain hid in the womb. Delphi, and the hills of Maha-Deva all over the East, were navels or omphali. Sophocles called Delphi, *μεσόμφαλα Γῆς μαντεία* (O.R. 580) and so spoke all early writers. “Livy called it the *Umbilicus orbis terrarum*,” but Strabo spoke less strongly, and Varro declined to endorse the statement altogether, showing us that man was progressing. At the temple of Jupiter *Am-On*, one whose antiquity “was esteemed of the very highest, there was an Omphalos; and that deity was worshipped under the form of a navel” (Bryant I. 304). The supposed preceptor of Jupiter was called Olympus (Diodorus III. 206), and no doubt his wet nurse was Olympia. “An oracle was given to Pelias (of whose significant name more hereafter), in Thessaly. Whence did it proceed?” asks Bryant; and he answers—as if he meant more than he says, which I do not think he does, “from the *well-wooded Omphalos of his Mother Earth*; . . . in other words, from the stately grove of Hestia, where stood an oracular temple!” Now Hestia is the *Agni Mandalam* of Sanskrit Saktis; the female place of fire which indeed the pious and modest Bryant acknowledges, when he confesses “an

"Ομφαλος was Omph-El (Om-pi-El) the oracle of God, the seat of divine influence." The result then of the whole is, that we are told by the best modern as well as by nearly every ancient writer, that the Egyptian, Kaldian, and Greek "*Omphe*," or Om-pe signified a Mahadeva and Parvati, or the manifestation, seat, abode; and if female, the ark of a God, and therefore, the feminine organ or womb; if male, the oracle of the *Euergetes*, as of Jupiter, the Creator; and behold what our British Museum authorities define to us as the signification of this picture which I take from a vase in the Greek collection; "The Anointing of the Omphe!" This is the oldest, and not yet by any means the dead "*Messiah*," or "Anointed One" of the nations. It is woman, not man, who is here with lyre, vase, and patera—her proper symbols, pouring on wine and perfumed oils, as did Mithradates on his lofty hill top, which was but this Omphe-idea exaggerated.



Fig 129.—GREEK OMPHE-WORSHIP
FROM VASE IN BRITISH MUSEUM.

The statue of Memnon at Thebes, says Bryant, was called Patora—probably the name of the place. The "priests of the Ompi of Amon were called Petipharæ in Egyptian, but by Greeks Pateræ, from their carrying silver Pateræ¹" wherewith to anoint the God; and this name was continued at Delphi: as in Egyptian, however, Pator or Petor seems to have been the name either for "the place of the oracle," or for the interpreter of the words of the Deity, and to be so used in Gen. xli 8-13. It appears to me that the derivation of this word is rather to be found in Pator, Padre and Father, in accordance with that strong tendency man has ever shown to call his Priest—Father, leader and guide. So the Patera or vase-idea seems to have been a mistake as to the origin of the word, and a very natural one, when the Petipharæ came to be priestesses. This does not militate against the idea of *Peter being also a rock*, for the Rock, according to the Jewish writers, was claimed as the God-Father of that people. The Rabbim called Joseph *Pator*, because he interpreted omphi or oracular dreams; and to "go to you father for counsel" used to be to "go to the Maha-Deva, Rock or Father-God." So the place of the famous oracle of Apollo in Lukia was called Patara, as that in Akaia was Patra; and hence, adds Bryant justly, do we see in this the reason why *Pethor* or *Petor* was the place where Bala-am, the son of *Beor*, resided (Num. xxii. 5). Petra of Arabia was always a most celebrated place for the worship of Alilat (Ar-a-Rat), and is still known as *Rath-Al-dat*; Rath, Rat, or Rad being God,² and Alilat the most popular of Arabian deities, as Petra was of rocky hills, with Edomites, Moabites, Amonites, Ethiopians, Jews, and Syrians, all of whom at one time or another fervently worshipped, on and around this extraordinary mountain rock of the desert. Petra was the Mahā-Deva of Arabia—Phallic at first, and then Solo-phallic. Bryant gives us at I. 312, a plate

¹ Sansk.—*Pat*, to be powerful; *Pati*, a lord, a master, a husband; *Patrin*, a mountain, an arrow.

² Sansk.—*Rati*, the Goddess of Love, Pudendum.

showing the ark boats which formed the principal objects of the processions of this worship of the Petipharæ, the first of which is that seen in Fig. 80, p. 201; and adds that the god of this ark was variously styled Omphi, Alphi, Elphi, Orphi, Urphi; and he might have added the *Aleph* or A of all nations, for A standing by itself represented Bacchus, because it was the Phallus. All these words, adds this learned old writer, come from *El* and *Orus*, but he does not see that this justly commits the Jews and himself to the worship of a phallic God in Elohim! The fact is that the Ompi, when male, is the **A** or **▷** on its side as in the oldest Syriac language; that is, the *plough-share* (see my Fig. 105, II.-4., p. 233); which stir up *Sita* of India and *Persephone* of Greece, the yielding seed vessels of Mother Terra. When Ompi are female, then we have ovicular ones as in I.-2 or IV.-1 of this figure, or the globe of Venus on the masculine cross, X.-2, a variant of the *Crux Ansata* Fig. 99, page 228. The two sexes in conjunction are therefore, **▷O**, **IO**, or **IAO** = the dual androgyne, and greatest of Gods.

The Greeks were most partial to the name *Amphi*, as in Amphiaraus, “Amphilocus, the God of Light” (Plutarch), and therefore Uranian Jove, Amphion, the Oracle of Apollo, and “Amphictuoms, who wexe the prophetic personages attending at the temple of Delphi.” One of the names of Minerva was Amphira, “a compound,” says Bryant, “of Amphi-Ur, signifying divine wisdom,” the name of the oracle of Orus in Delos. Virgil calls the prophetic Sibyl *Amphrysia vates* (*Æen.* iv. 368); and in Phokia we find that the Ompi is connected with both Dionysus—the Sun and Serpent deity—and the actual mystic reptile, for Pausanias says that Amphikleia (Om-pi Kala?) of Phokia, which owned Dionysus as its guardian deity, was also called *Ophitea* (x. 884, see Bryant I. 316). The very ancient hymns and praises sung to Ham, or Am—the Sun, by the Homeridæ and Iamidæ (worshippers of *I-Am*), were called after him *Ad*, *Athyr*, and *Amphi*; which the Greeks expressed in *Dithyrambos* and *Thriambos*, Latinised into *Triumphus*. Ham, or the Sun, was in very early Greek days called *Iamus*, his priests *Iamidæ*, and his oracles *Iamphi* and *Iambi*, *i.e.* I-Ompi. The Egyptians called Ham *Tithrambo*; and Diodorus says that “one of the titles given to Dionysus was *Thriambus*” (v. 213), which we see clearly in *Tor-Ambus*, the tower, or pillar-oracle of Ham, *alias* the *Sun-Stone* or *Maha-Deva*. He was called “*the Shepherd Terambus*, rich in flocks and a great musician; and was known as a bird (that is, flier or swift mover), called *Cirambes* or *Cirambi*, the oracular (*sic*) of the Sun” (Hol. on Bryant, 422), for *Kir*, or *Kor* speaks through an Am-be. The Iamidæ, or priests of Ianus (Gaelic Hamesh, English James) served him before an altar where fire burned everlastingly, for he was ἄθρατος or the immortal one. The Greeks called Ham, Hermes, and his processions were accompanied by great shouting of *P’omphi*, and hence the words *πομπή*,¹ *Pompa*, and our *pomp*; but *Pompeia* continued for ages to mean simply oracles or symbols of the Phallo-Sun deity as the Fertiliser, whose emblem was the simple Pillar as the so-called “*Pompey’s Pillar*,” which has nothing to do with the great Triumvir, but very much with the *I-Am-Thriambos*. The shafts of these pillars, says Bryant (I. 325), are mostly a superstructure of a later date than the bases. All pillars were sacred to the

¹ [“conduct, escort, guidance; a solemn procession” (Liddell-Scott intermediate, *s.v.*) — T.S.]

phallic Hercules, that is, they were Phalli. "The Pillars of Hercules" were, says Strabo, at the noted passage of the Mediterranean; "one in Iberia called Kalpe" (Kali or Kal-pi, mouth of Kal or Kali) now called *Gibel-Tar* or Gibraltar, and the other Abyla or *Ab-el—Parens Sol. Ca-Alpe*, writes Bryant (I. 328) "signifies the house or cavern of the oracular god, for it was built near a cave" on the hill of Gibraltar. Mere "mounds of earth sacred to the sun, were called Col-on; and hence *Κολώνη* (Colona) was any sacred hill or foreland" and pillar on it; the pillars continued to be called columns, whether sacred or not.

The rudest and most ungainly-looking rock or stump, was sufficient to denote a Hercules or Pallas; and a lump, a Ceres, or Juno; so Hercules at Hyettus in Beotia was, says Pausanias, a mere rude stone, and "Tertullian gives a like description of Ceres and Pallas; "*Pallas Attica et Ceres Phrygia—quæ sine effigie rudi phallo, et informi specie prostant*" (Bryant I. 337); see my plates, Nos. IX. and X., for many such. The Vine, as sacred to Bacchus and Dionysus, was called *Ampel* or "Ἀμπελος, because the Sun and the two gods were called Baalim, ignorantly so, says Bryant, which I doubt. He agrees that "*Ampelus and Omphalus* were originally the same term, and that Ampelus at My-Kale (Maya-Kali?) in Ionia, was so denominated from its being a sacred place and abounding with waters." (Bryant I. 344.) Sacred fountains—or *Ain-Omphe*—the Greek contracted to *Νύμφα*, or Nympha; and more especially were all hot springs nymphs, as Pindar says *Θερμὰ Νυμφᾶ λουτρὰ* (Olymp. Ode. 12). "Thetis was styled Nympha merely because she was supposed to be water." Another name for hot springs was *Ain-Ades*, or "Fonts of the Sun," which the Greeks contracted to *Ναιάδες*, Naiades. In Babylonia, fire or bituminous founts or wells were called *Ain-Aptha*, and by Greeks *Naptha*—the matter coming from the font being *Apthas*, *Apha*, *Aptha*, *Pthas* or *Thas*, *Ptha*, *Tha*—Fire; so we get *Apha-Astus*, the god of fire, or *Heph-Astus*. In the same way we arrive at the fact that the Korykian nymphs were sun-nymphs. Now the place where dwelt the Numphs, that is *Ain-Omphe*, was called the *Νύμφαιον—Nymphæum*, which I will show in the "Palace of the Cesars," with its dominant phallic god, in the next chapter. *En passant*, our term Lunatic, say some writers, comes from the term *Al-Ompa*, shortened to *Lympha*, and not Luna; because mad persons, and those on the *Ompi*, were thought to be able to prophesy and divine, and hence called *Lymphati*; but enough, we have wandered perhaps too far.

Delphi was the most sacred *Omphe*, *Ompe*, *Nympha*, *Naias*, or Phallic oracle in the western world for at least 1500 years, and few great undertakings of any kind—public or private—were begun without consulting it. A few words as to the benefits which this wondrous shrine—the organ of one of the greatest faiths of man—may be held to have conferred upon the human race; for we may not contemn it more than any other. It has now sunk to rise no more, and we look upon it as a strange superstition; but shall we not also do this of present, aye, and of future faiths which must yet arise, although all may be better than those which preceded them?

The more intelligent and patriotic Delphians or Greeks *did* confer, by means of this superstition, many blessings upon mankind, and especially often stayed the violent and blood-red hand of war; and therefore humanity owes a debt of gratitude to Delphi for having seized upon our weakness for the miraculous in “Revelations and lying wonders,” to do us good. Of the moral and salutary effect of the Delphi Oracle, Mr Long, in his excellent article in Smith’s *Greek and Roman Antiquities*, says: “During its best period it gave its answers and advice to everyone who came with a pure heart and had no evil designs; if he had committed a crime the answer was refused till he had atoned for it, and he who consulted the god for bad purposes, was sure to accelerate his own ruin. No religious institution in all antiquity obtained such a paramount influence, not only in Greece, but in all countries around the Mediterranean, in all matters of importance, whether relating to religion or politics, to private or to public life, as the oracle of Delphi; when consulted on a subject of a religious nature, the answer was invariably of a kind calculated to protect and preserve religious institutions—nay, to command new ones to be established, *so that it was the preserver and promoter of religion throughout the ancient world.*” This is true and good testimony by an orthodox Christian writer to the religious spirit which has moved man even amid dark and loathsome objects, and which will yet lift him higher and higher. I have shown that Christianity never neglected ancient shrines, and that she placed in this Delphic chasm her IOna and Celibates, when the ΙΑΩ and all his retinues left, pursued by the light of literature and science, which is now driving this later new IOna and his stories into myth-land also.

Let me try to make clear in as few words as possible the fact, that Christianity was no more able to efface ophiolatry from its ranks than were the many faiths preceding and following it. It never tried very hard or continuously to do so, and could not, if it had; for all the ground on which the mystic-loving faith trod was alive with myths, miracles, and serpents. Ignorant Christians said ophiolatry invaded them from Persia, “brought in by weak and erring brethren;” but the men of Delphi, and those who had built up the Greek and Roman empires, were ophiolaters and no weak men, but *rather giants* to those who first dandled, and then adopted the new child; and we are not to suppose that their children were weak and erring brethren either. We may rather ascribe the introduction of ophiolatry into the Christian sects, as the movement of a very considerable and intellectual body, which rose into great importance in the second and third centuries, and which became prominent as a branch of the Nicolaitans and Gnostics. These affirmed (and truly, though they saw it not) that from the beginning, God, that is the *Creator*, had in ophite form manifested himself to the world, that “he himself was of Draconic form,” and was that Serpent of Paradise which had on that occasion imparted wisdom and knowledge to our first parents (were they far wrong?); so these Christians kept serpents in baskets, chests, or arks; and their eucharistic service consisted in opening an ark and enticing the Serpent to come out by bits of bread; which having done and folded himself about the bread, then he was a veritable Beth-El, and Beth-

lehem, and “the sacrifice was complete;” the pious might then kiss the Serpent, and the service was concluded by singing hymns to Almighty God¹ and praying for acceptance in and through the Serpent. Such was but the continuation of services which had been very old when these began. The Egyptian Gnostics struck a coin representing *OB* or the holy Basilisk with rays darting from his head in a grand glory; and round the outside, Cnuphis as Jesus Christ, or the new solar deity (Jablonski, quoted by Deane, p. 131). Bacchanals well understood the consecrated cup and hymns to the Agathodemon, and Demosthenes severely suffered for his eloquent denunciations against Eskines, for being the bearer of such Serpent and Bacchic mysteries.² Delphi strictly kept its Sabbaths, or seventh days, by similar hymns and mysteries to Python.³

Manes, the great Persian christian of the third century, revived the persecuted Christian ophiolaters, and taught that Christ was an incarnation of the great serpent which glided over the cradle of the Virgin Mary when she was asleep at the age of a year and a half. We are not left in the slightest doubt that a very large body of early Christians existed for some centuries in Asia, Africa, and Europe, who merely believed in Christ as a solar incarnation, similar to several who had for many centuries continued to spring from the Ganges, Western Asia, or the Nile. The Egyptian Christian sects, called generally by the wide term Gnostics, or “the wise ones,” said that the Almighty was *Abrasax* or *Abraxas*, which signifies, says Mr. Sharpe, in Egyptian, “hurt me not.” Its great value consisted in the fact that this word in Greek letters makes 365,



Fig 130.—SERAPIS
AS ABRAXAS.

or great Sol’s annual revolutionary time, so that *Abraxas* or *the early Christian God*, was Sol. The Persian Gnostics here copied their Asiatic co-religionists who honored the word *Mithras* or *Meithras* for the same reason. The Christians symbolised their God on amulets and gems (as this one from Sharpe’s *Egypt* shows) bearing the above names, or *IAO*, *Jehovah*, *Sabaoth*, *Adonai*, &c., and put along with him a Serpent “either by himself, or terminating in the legs of a god,” “with a cock’s head; the Leonine Serpent with a circle of rays was commonly

engraved upon them . . . : also a Serpent biting his own tail.” (Deane, 132). The Rev. J. B. Deane adds further at p. 157: “Nor did the worship of the Serpent in Egypt, any more than in Phenicia, fly before the face of advancing Christianity, to return. no more;” he might have added, “nor before the greater iconoclastic faith of *Islamism*;” for we learn that Bishop Pococke, when on the Nile at Raigh, was taken by the highly “religious sheik of the famous Serpent Heredy,” called after this pietist, to his serpent grotto, which was really “a mosk with a dome over it built against the side of a rock, like a sheik’s burial place.” In the rock was a cleft from which this holy reptile ever and again comes, and wanders about the Turkish tomb, held to be that of one Heredy; the Serpent is, they now say, Heredy’s soul but,

¹ Epiphanius [*Panarion (Adv. Hær.)*], lib. I., tom 3, p. 268. A stranger at the Christian sacrament might see in its bits of bread a similar idea—the enticing of the Spirit. [Epiphanius was a notorious scandal-monger and slanderer and should not be treated as a reliable source of information. — T.S.]

² “Demos.: de Coronâ.” 79.

³ Pindar, Bryant’s *Anal.* II., 147.

there are two other clefts and one or two Serpents, though the old Serpent has, the Shek told the Bishop, been there ever since the days of Mahomed. The custodians denied that sacrifice was made to it, but the Bishop writes that he “saw much blood and entrails of beasts lately killed before the door,” and the Shek confessed that they “brought sheep, lambs, and money, to buy oil for the lamps;” he said the serpent can “cure the diseases of all who go to it;” that “*when a number of women go there once a year, he passes by and looks at them, and twines around the neck of the most beautiful;*” the italics are the Bishop’s, and show that our old got has not lost the weaknesses of his younger days. “Some Christians really believe that it (the Serpent) works miracles”¹ says the Bishop of his fellow Christians, and says Mr. Deane, “the annual visit of the women is similar to the customs observed in Epirus and at Lanuvium,” except that the Bishop does not, if so, tell us of the necessity for the absence there of all garments. Serpent-worship of the old severe kind died out of southern Europe, Egypt, and Western Asia, about that period which led to the iconoclastic uprising, culminating in Mahomedanism; but for long after that we had a kind of Serpent-worship, which still even flickers among the inveterate, ophite-loving peoples, Christians though they have long been in name, on the banks of the Baltic, and in and about Poland. Let us now consider an important matter held, but erroneously so, to pertain to only the grosser Phallic faiths, viz., the prevalence of libidinous sculptures on temples to the gods, aye, and to good gods, and even to the Almighty himself, and where worahipped by really pious men, and this among all sects, Christians not excepted.²

All faiths have more or less shown to us their love of, or perhaps I should say their toleration of the indecent in sculptures, paintings, and mouldings, as well as in songs or hymns, prose and poetry. India and the East, as working commonly in imperishable stone, has perhaps handed down to us most of what we must designate as indecent. This has long puzzled pious Indians, and, where occurring on their temples or other holy places, has been variously but unsatisfactorily explained to us as placed there in fulfilment of vows, or as punishments for sins of a sexual nature committed by those who executed or paid for them. My own opinion is that they are simply connected with the old idea of the union of the sexes being a real and godly “sacrifice,” that which the Creator himself first mystically performed and sanctioned in all his children. Baboo Ragendralala Mitra, in his late excellent and learned work on the *Antiquities of Orissa*, speaks of the indecent sculptures of the Orissa temples, in a way which leads me to suppose he also sees a mystical sacrificial idea in the abundance of these there. He is one of the most learned of our now strong Hindoo Phalanx, and writes thus:—

“A vitiated taste aided by general prevalence of immorality might at first sight appear to be the most likely one; but I cannot believe that libidinousness, however depraved, would ever think of selecting fanes dedicated to the worship of God, as the most appropriate for its manifestation; for it is worthy of remark that they occur almost exclusively on temples and their attached porches, and never on enclosing walls, gateways, and other non-religious structures. ‘Our ideas of propriety,’ according to

¹ Poccoke, “Desc. of East,” vol. I.; Deane, p. 159.

² See illustrations, King’s *Gnostics*.

Voltaire, 'lead us to suppose that a ceremony' (like the worship of Priapus), 'which appears to us so infamous, could only be invented by licentiousness; but it is impossible to believe that depravity of manners would ever have led among any people to the establishment of religious ceremonies. It is probable, on the contrary, that this custom was first introduced in times of simplicity,—that the first thought was to honor the deity in the symbol of life which it has given us; such a ceremony may have excited licentiousness among youths, and have appeared ridiculous to men of education in more refined, more corrupt, and more enlightened times,' but it never has its origins in such feelings. Besides, vicious propensities have, in India, been everywhere and at all times most emphatically denounced, and there is no creed known in this country which does not condemn it as hateful. It is out of the question, therefore, to suppose that a general prevalence of vice would of itself, without the authority of priests and scriptures, suffice to lead to the defilement of holy temples."

This author confirms what I had written regarding Sivaik lore long before I saw his work on Orissa, viz., that India did not receive it with her far north Aryan immigrants. He says:—

"Exception might also be taken to Sivaism being reckoned as a Hindoo form of worship, the opinion among European Orientalists being in favour of its non-Aryan or Tamulian origin. The question is of great importance in connection with the history of the structures which form the subject of this essay.

"The *pro* and *contra* of the question may be argued with equal force. On the one hand apparently, the most incontrovertible arguments might be called from the Hindu Sutras, to prove the non-Aryan origin of Sivaism, often from works which are avowedly intended to glorify and promote that form of worship. While on the other, equally strong reasons might be adduced to show that it formed a part and parcel of the Brahminical orders from a very remote period in the history of man, and was one of the earliest objects of human faith even in the most ancient seats of civilization.

"The arguments in favour of the non-Aryan theory may be enumerated under the following eight heads:—

- 1st. Vedic denunciation of phallic worship.
- 2nd. Denunciation in the Smritis.
- 3rd. Numerical inferiority.
- 4th. Unholy character of the offerings to Siva.
- 5th. Prohibition to build temples of Siva within the limits of towns and villages.
- 6th. Anti-Vedic character of Siva's chief worshippers.
- 7th. The shape of Siva.
- 8th. The disreputable character of Siva."

He sees the same god in "Roodra the destroyer," in "Roodra the male principle of Nature," and in the later name of Siva, and shows that this faith was dominant alike among Shemitic and Turanian, and, he might have added, Aryan races. He says:—

"In the cults of the ancient Egyptians, Assyrians, and Babylonians, it was all pervading, and it seems to have passed from some of them to Europe, and found a footing among the early Aryan races of that continent. The myth of Rudra got currency among them some little time after, and its trace still exists in the names of various places, such as Rhodes, Rhodenachar, Rodenburg, Rodentheri, Rottenburg, Rottenfel, Rhode, Rolte, and Rathburg, in Germany; Rutland, Ruthwel, and Ruthin in England; Rot, Rotholet, and Rotnoe in Norway. The colossus of Rhodes was probably no other than a gigantic figure of that Rudra;"

which, however, assumes what I cannot grant, that Phallic cult sprang from Roodra. I hold that it is coëval with sexual desires in every land, and that owing to the early civilisation of India we only have here cognisance of it *earlier* than we have in other centres of pre-historic races. The learned Baboo is very sound in what he says as to

Ama or “*Uma* the great mother of the universe” being incarnate in the Queens or Wives of all gods, whether Lakshmi, Sarasvati, Isis, Juno or Venus, and in our later Mary. He says:—

“The mother of God of the Mariolaters is none other than she. The eight divine mothers of the Tantras are invariably represented each with a child in her lap, and are the exact counterparts of the ‘Virgin and Child’ of European art.” “In Indian philosophical works, the concrete mother *Uma* passes into the abstract *Máyá* or delusion, *i.e.* the mystery by which the Great Spirit evolves the universe from within himself. The usual character assigned to that Spirit being a negation of all human faculties, wants, and feelings, the mediation of *Maya* became necessary to extricate the philosophers from the cocoon which they had woven around themselves. This *Maya* then is the power which disturbs the calm repose of the Godhead, and excites him into action, and is, therefore, his energy or power (*Sakti*), or his consort *Prakriti*, or plastic nature. The Vedanta approves the term *Maya* as it suits best its non-dualistic dogma. The materialistic Sankhya prefers *Prakriti*, or plastic nature, as most consonant with its mode of exposition of the mystery of creation; and *Sakti* finds the greatest prominence in the Tantras as in accord with a purely anthropomorphic theory. The Puranas adopted these terms at option according to their particular leaning, some giving prominence to *Maya*, some to *Prakriti*, and some to *Sakti*. They all, however, accept the three words and synonymous. Thus, *Uma* is the same with *Maya*, *Sakti*, and *Prakriti* of the Hindus, and with ‘IO, Isis, Astarte, Ishtar, Mylitta, Sara, Maia, Mary, Meriam, Juno, Venus, Diana, Artemis, Aphrodite, Hera, Rhea, Cybele, Ceres, Eve, Frea, Frigga, &c., of other nations, everywhere representing the female principle in creation. She is equal to the Godhead, because creation cannot be accomplished without her, and she is greater than God, because she sets him into action. ‘Sakti gives strength to Siva; without her he could not stir a straw. She is, therefore, the cause of Siva.’ Again, ‘of the two objects which are eternal the greater is Sakti.’ Mysticism revelled in these ideas, and developed them into a variety of forms. By herself *Uma* is a maiden or mother; united with the Godhead, she produces the androgynous figure of *Ardha-Narisvara*, the left half of a female joined along the mesian line to the right half of a male figure.¹ Now, *Rudra* having been identified with the male principle, she necessarily becomes his wife, and as a symbol of the former is the *Lingam*, that of the latter is *Yoni*, which appears in art, as the crescent, the star, ‘the circle, the oval, the triangle, the door, the ark, the ship, the fish, the charm, the cave,’ various fruits, trees, and a host of other forms alike among the Hindus, the Egyptians, and the mystics of Europe. The union of these symbols with those of the male principle produces the innumerable cabalistic symbols, talismans, amulets, and mystical diagrams, which have deluded mankind for ages, and still occupy so prominent a place in the history of religion. The *Lingam* and *Yoni* united is the form in which *Siva* appears most frequently in India, and is best known in our temples. It should be noticed, however, that in the most ancient temples, the ‘upright’ or the emblem of the male principle is along met with. In the great temple of Benares, it occurs to the entire exclusion of the modern symbol of the *Lingam* and the *Yoni* united in one.”

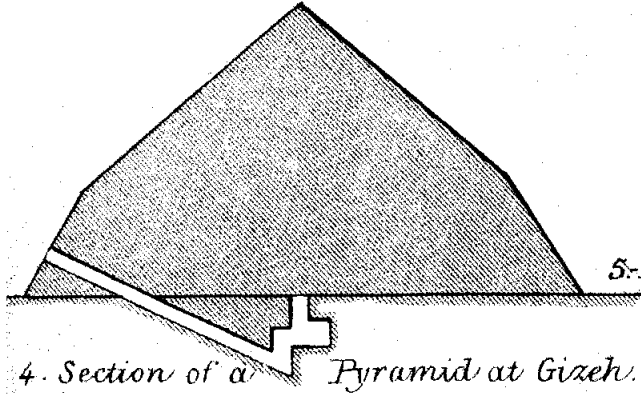
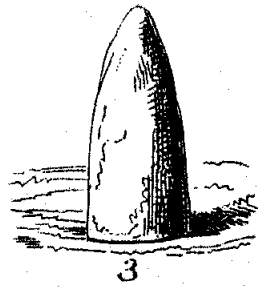
I will have occasion to speak of this separate devotion to emblems, when I sketch early Arabian faiths. The learned Baboo, one Of the Council of our Asiatic Society in Bengal, here anticipates almost exactly what I see I wrote some half-dozen years ago, before I saw my way from want of time to publish; and so it is with very much more that will be found in these volumes. If men, however, get *the truth* put clearly before them, let us be content; for very much which I worte several years ago has, I see, been both written and published within the last year or two; and though we cease to be original, it is highly satisfactory to know, that we must be correct, when such various minds arrive at the same conclusions from entirely different sourccs, and often when living in opposite. hemispheres.

¹ I give this as Fig. 1 in my Plate XIV.

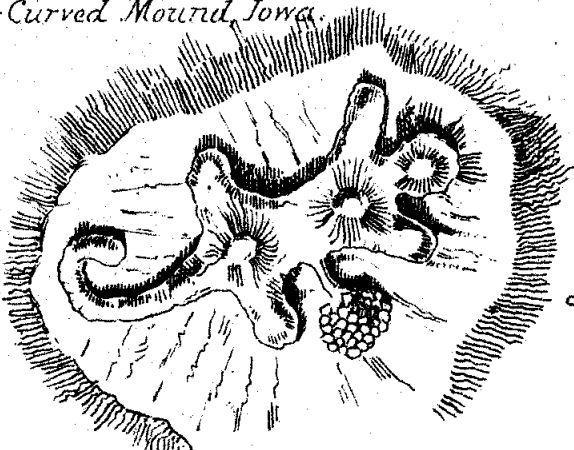
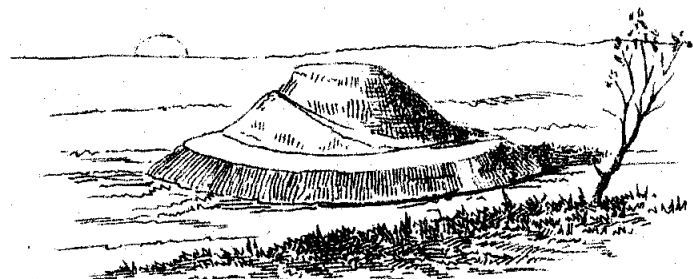
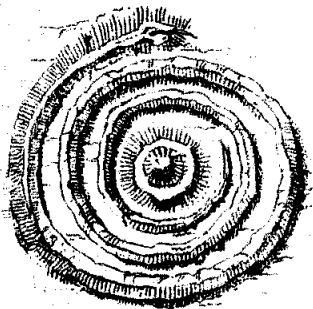
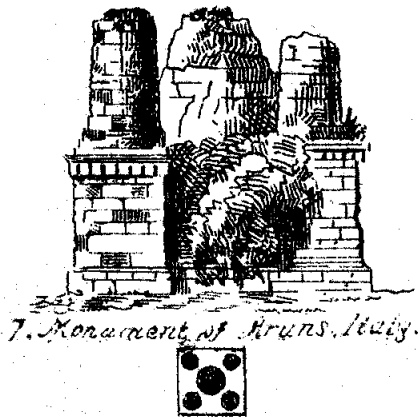
I must now say something regarding our ancient British shrines, although at the certain risk of incurring severe criticism. Nevertheless it seems a duty here to give my views for what they may be worth, and as I first approached the study with a very poor knowledge of the fierce wars which European writers have here waged, so, as being perhaps in this respect unbiassed, and with my own mind filled with facts culled amid Eastern faiths, my opinions may be worth contributing; anyhow, I will try that they may be brief, and being now very decided and clear to myself, they may well be so.

I began my study of British ruins about eight years ago (1866)—during a two-year furlough, attracted to it at first by my friend the late Sir James Simpson—President of the Society of Antiquaries, Edinburgh—at that time writing and debating much on these matters; and I came then to the same conclusion as I hold to-day; viz., that the ruins of Armorika, those of Stonehenge, Abury, and various others, known popularly as “Druid circles,” are, or originally were *Phallo-Pythic-Solar shrines*, or places where all the first five elemental faiths seen in this chart more or less flourished; the first (Tree) very little, and the last (Sun) very abundantly; and if so, then we see the cause why European writers so pugnaciously hold out, some for Sun, some for Fire; one that they are mere places for sacrifice or burial, or for assembly of rulers, clans, &c. whilst a few outlying writers hint that the large stones are Lingams, or mere groups of such stones as that of Kerloaz—the Newton stone, &c., see my Plate IX. Colonel Forbes Leslie, in his *Ancient Races of Scotland*, has *very nearly* told us the whole truth, his long residence and travels in Asia having enabled him almost to pierce the cloud, though he seems at first not to have fully appreciated the ever *very close* connection between Sun, Fire, Serpent, and Lingam faiths, which I believe he does now.

The European mind having once lost the old ideas of what these words meant, and from having still such objects as Sun, Fire, and Serpent before them, are always thinking of these visible objects, which I might almost say a true Sivaite never recognises *per se*; for in fire the true Phallic-worshipper sees no flame, and in the Sun no far-out resplendent orb as we know, standing apart, as it were, in space, and to which we all gravitate; he sees simply a source of fertility, without which the Serpent has no power or passion, and in whose absence the animal and vegetable world must cease to exist. The fire here, then, is not that which the real Sivaite sees or *cooks* by, but Hot or “*Holy Fire*,” or the “*Holy Spirit*,” or the fire of passion, which to a certain *small* extent, and in certain symbolic forms and *positions*, he recognises in flame, as when raised on a tower, coming out of an obelisk, or rising in a column or pillar over an ark, or smouldering in the secret adytum; for the first impresses him with the Arkite, the second with the Phallic and Arkite, and the third with the purely feminine idea; in all, he merely sees representative male and female energies which are excited and fructified by the Sun, Apollo, or the Sun-Serpent, as in his old coin, Fig. 131, where fertility fed by fire, feeds the shell. In a column be it



6. Altar from the Temple Krendi, Malta.



wood, stone, or fire, he sees the *Sun-stone*, such as the Mudros of Phenicia, the Miudir of Ireland, and obelisk of Egypt; and in the cist, shell, or Akros, the womb, Yoni, or sun-box; in all, the column or Palas, and its Caput-oline. In the Phallic-worshipper's mind that city alone is *complete* which has a Palas and Athene, or a Palatine and Capito-line; regarding all which words much will be said hereafter.

I give in this Plate VI. some of the ideas which these ancient races thus, I believe, embodied in stone and earth, separate and combined, in the form of animals as in this Alligator or Scorpion, of the mount in Ohio, No. 11; in the tall or cruciform man of Wisconsin, No. 1; the undoubted Serpent of Iowa, No. 9, or these two Kentucky Omphi, Figures 8 and 10; matured by a cultured people into that Omphe of Egypt, which the Greek called a Fire-tower or *Pur-amid* (Fig. 5), but which is after all only a Maha-Deva form. of tomb. In Figures 4, 7, and 12, I believe we see the remains of those who worshipped the *Yoni*, for no Sivaites would shape their graves as did the ancient inhabitants of Denmark in this quaint ship-form. In the so-called "altar" from the great ruins of *Krendi in Malta* we see the "Grove" of the Israelites, and "the *Tree of Life of Asyria*," a leafing Palm or Thorn rising from a Phallic foundation, which constitutes this a most remarkable sculpture of the early Trinity-in-unity as well as of the "grove," or *Agni-Mandalam*. In Figure 7 we have another and later idea in a shrine or tomb to "the holy Trinity," being that of *Aruns*, near Albano, in Italy. This is clearly after the plan of the Sardinian "*Nur-hage*" which sounds very like a "Serpent or Deity of Light," if *Nur*, may be *Ur*, and *Hag*, *Haig*, or *Nag*, a Serpent. This tomb is attributed to those great phallic and serpent-worshippers, the Etruscans, and appears to have been a common form; for Pliny and Varro describe the monument of Lars Porsenna near Clusium as very like this, and such buildings are usually classed under the head of *Etrurian Sepulchres*.¹ Figs. 3 and 5 are from that ver-
valuable old temple on the island of GOZA, adjoining Malta, where is a shrine, like to that of *Krendi*, which has already, and it is hoped may yet yield to us very valuable remains. These figures both represent the worship of the Phallus and Yoni, for Figure 3 stands beside an ark-like shrine adorned with serpentine sculpturings, and Fig. 5 is the Lingam before the Yoni, like the diamond in Siva's hand, holding the *Concha Veneris*, in Fig. 46, p. 129; or in that gem of Yoni-cult from Layard's "Nineveh," my Fig. 84, p. 205. The Coins, No. 2, are called Keltic or Gaulic, and are in the Roman Museum; they were found in the Adour, and are carefully described by M. Lamber, Société des Antiquaires de la Normandie, 1863, where they are

considered to be rude models of the ordinary Phenician coins such as this No. 131 of the Tyrian Herakles, or those of the *Ambrosia Petra* and similar ones which I give



Fig 131.—TYRIAN HERAKLES,
THE COLUMN OF FIRE, THE STONES
AND CONCHA-VENERIS.

¹ See Pl. XXI. and p. 19 of the late Mr. Waring's valuable volume, "*Monuments*," &c., published by Mr. J. Day, Strand, to whom I am indebted for the subjects of this, and some other plates.

elsewhere. The two stones in the cup ("Testimony" in the Ark?) were clearly thought sufficient by these rude Gaulic copyists, and the addition of a Jove as Oak or Hercules and symbolic shells, evidently thought superfluous luxuries. We get this coin, my No. 131, from the French coasts, and we must not be misled by classical scholars, who do not understand phallic lore, into the absurdities I have read in explanation of such *bona fide* Phenician and Solo-phallic gems. We see here very distinctly what the "two stones" mean; they are fed by the eternal fire of the Sun-god, and in turn feed "the yielding earth Cow," or feminine symbol; we can also here clearly understand what idea the huge Hera-Kālā, with his baton and animal fleece, is meant to convey. I give in figure I., No. XIII. a very suggestive Phenician coin, where an excited dog stands barking at the mouth of the shell, which is placed on its side and below the fruitful tree, in this instance placed more naturally between the stones; the tree is very erect, laden with fruit, and encircled by a serpent. A similar coin, fig. 10, Plate X., has a bull *with crescent on its side and between its horns*; whilst in the crescent is the solar orb, just as in the case of Apis. In front of this bull is a *Cone, carrying a Crescent*, and similar in all respects, therefore, to the idea of the Siva of Som-nāt, and the Osiris of Pl. XIII. fig. 13. But to resume the subject of enquiry, viz., why, if these ideas and objects formed at one time the faiths of all men and nations, and do so extensively still, why, I urge, should we not find them in these Islands, always so famous for the intensity of their religious fervour? Would it not be marvellous if Abury, Stonehenge, and such like places were not Solo-phallic?

Our Queen rules over, according to the latest census returns, some 100 millions of PURE PHALLIC-worshippers,¹ that is, above three times the population of these Islands, and if we say merely Phallo-Solar worshippers, then 200 millions who adore all my first five streams, mixing these only a little with Book and Ancestor-worship. Thus the Queen rules over, at least, seven Solo-phallic worshippers for every one of her Christian subjects. These figures show us how inconsiderable is our own small stream; and if we add the rest of Asia and Africa, and deduct those following with tolerable purity, Bhooda, Confucius, and a host of similarly good men, as well as the adherents of the Prophet of Arabia, we still can make pretty sure of far more than half² the population of the whole world (which, say, is 1,200 millions) as devoted to phallic faiths, or to my first five streams, viz., to *Elemental* religions, worshipping Fertility.

The above being so, I see no difficulty in acknowledging that stone circles were places of Sun-worship and sacrifice, and that avenues should lead up to them in a highly Drakonic form, and that all the figures should be marked out by Lingam-like

¹ BRITISH SUBJECTS									
Asia, -	-	-	-	171,000,000	² Asia -	-	-	-	650,000,000
Dependent States	-	-	-	50,000,000	Africa,	-	-	-	120,000,000
				231,000,000					770,000,000

[See corrected census, ii. 590 (note in vol. 1 errata)]

stones; that there should be an altar in the midst of the inner circle for the bloody sacrifices which must always accompany the rites of the Creator, be he symbolised as Sun or Lingam; that the high inner stone circle should be surrounded by another earthen one of far greater and softer dimensions, opening into an avenue or sistrum-mouth, facing the Giver of all fertile energy, or Sol in his rising vernal or mid-summer grandeur who thus takes the place of the Sivaik symbol of fertility—the Apis as in Fig. 39, p. 120, the Indian idea. I can quite see that the priests of this faith did, in Europe 2,000 years ago, what they did in Asia 2,000 years before that, viz., signify here a Linga-in-Argha—the stone circle, when viewed closely being the Argha, with usually a central stone within it, and when seen from a distance, the earthen circle the Argha, and the stone circle the Lingam. That these things are so is to me no matter of wonder; on the contrary, I should be filled with astonishment if I did not find all the symbolism, though more or less imperfect, in Europe as well as Asia, and in the shrines of all peoples prior to a few centuries after our era; indeed, I would not otherwise believe in their antiquity, and we know that the age of European stone-circles must be long prior to the date of the nominal conversion of our forefathers to Christianity. *Every part*, nay line, stone, and dot in this faith, as indeed in many other faiths, should, to be correct, represent, as I have already said, every other part, and the whole; which was what I observed in the Stonehenge monument as soon as I saw it. If we try to forget slight details, and generalise, as in this small sketch, perhaps its general purpose and idea will be clearer. Here is a veritable *Linga-in-Yoni*, with the rising Sun-God at the mouth, and tumuli, etc., in the neighbourhood. I found the Lingam in this case at the entrance, though no writer that I have come across seems to have noticed it. I could not observe,



Fig 132.—STONEHENGE AS A LINGA-IN-YONI.

what I expected to find, a lingam in the centre, so that I fancy the whole circle of stones was looked upon as the Lingam; otherwise the central Lingam must be one of these fallen stones lying near to what is called “the Altar;” I think, however, this sect preferred to show it in the *Os-Yoni*, as what is known as the “Pointer,” of which I give an enlarged drawing in chapter on Kyklops and Kelts, though decency forbids too accurate a sketch.¹ No doubt, as some archeologists write, this glorious spot for Solo-Phallic-worship was formerly a forest, and this older faith, embracing Grove or Tree-worship, gradually gave place to others. A great deal of detail will occur on these subjects in the chapter on Kelt, Kyklops, etc., so I beg my readers, if not accepting the above, to reserve their judgement until they read this work through.

A few words now on the subject of the principal shrine of Amorika, which has been handled by French writers—always in this cult hitherto in advance of us—much

¹ [Vol. ii. p. 233]

more ably than Englishmen have treated of British ruins. I shall presume that the facts and *topography, always here highly important*, are well known to my readers.

At Karnak and Malnak we observe long lines of upright stones, evidently arranged systematically and with care, winding around and near to sacred and somewhat remarkable conical mounds, and ending in decreasing size near a very remarkably-shaped Bay. All ages have looked upon the arrangement of these monoliths as imitating the coils of the great mythological snake, and some learned writers insist that the word Karnak is held to be derived from Karn or Cairn, a. heap of stones, that is a Hermes, and "AK," a serpent, in the same language. In Egyptian and Assyrian, AK is the Sun, and also Serpent. No wonder that, with such a grand monument, "these Pagans," as they were called, of the province of Armorika, did, so late as a few centuries ago, "incur the censure of the Church for worshipping upright stones." These modern Armorikans did not, however, thinks no reviewer, regard the stones themselves as possessed of divinity, but only as the sacred constituents of a grand emblematical structure, by which their Deity was typified, or which his worship had hallowed. This "Dracontium," as it is now commonly called, is half a mile distant from the village of Karnak, nine miles from Auray, in the department of Bretony. Its width towards the tail is 200 feet, and towards the head—the east, 350 feet, where the stones *average* 15 to 17 feet in height—above ground—and 30 to 40 feet in circumference. The tail rises out of a narrow part of a *Marine lake*, called by the modern but very suspicious name of *La Trinité*; and the head, running round the mound near the quaintly-shaped Bay of Quiberon, possibly *Oub-r-on*, there rests after a course of some eight miles. At two points it forms a *horse-shoe* or *bell*, and at every point it keeps in full view "a singular mound of great elevation which was once evidently conical; the upper part of it being artificial, and analogous to the remarkable hill of Silbury, which is similarly connected with the Dracontium of Avebury or Abury (perhaps Ab-Ur). This cone has been consecrated by the Christians to the *Archangel Michael*, to whom also is sacred every natural or artificial mound in Bretony;" showing us, if we did not know this otherwise, that *Michael* is Hermes, the Lingam, Sun-stone, or strength of the Sun—the *Mahe-Kāl* or Christian Maha-Deva. We do not hear much of this Michael till those converted to Christianity lost their Baituli, Beth-Els, or Lingam-Gods; but he came to light in the Apocalypse as "the destroyer of the Dragon," because that Dragon had. forgotten he was the servant, though motor and spiral adorning of the Cone, and not in these days, itself the king. In the apocryphal book called "*The Death of Moses*," "Michael and Samael" (usually called Satan) "contend," we are told, "for the body of Moses;" which "contenders" we may classify with Raphael, Uriel, Ariel, etc., who represent certain emanations from the active principle of nature, that is, are phallic deities (*Idol., note 9*). It is very important to remember this, and also that every people must have a Maha-Deva in one form or another. Mahomed selected Gabriel, to whom, along with Michael, Europe has shown

most partiality. Education and wide reading will in time clear us from our idols, which nothing else will ever do; therefore let us strive for educations, varied, wide, and deep.

The names *Kar-Nak* and *Lemae-Nak*, it is thought, point to the *Karn-Snake*, and the *Maen* or Stone-Snake, *Hak* or *Ak* being always a Snake or the Sun. In Morbihan are, it is said, the ruins of an ophite temple on the *Ile aux Moines*, or *Isle of Monks* (probably Druids, for no Christians would live near such a Pagan object) of which a lunar or campanulate area remains. The stone-avenues “terminated in an oblong tumulus of considerable dimensions, one end of which being opened exposed to view a very beautiful Kist-vaen. There was an obelisk at the head of the tumulus, and its name is *Pen-ab* or head of the Sacred Snake.”¹ Colonel Forbes Leslie is more than borne out by this reverend writer in what he seems to hold as to the long-continued solo-phallic-worship of Armorika, by which, of course, I include Serpent-Worship. Mr. Deane, after twice going over all these ruins in company with a veteran French explorer, thus writes at page 434 of his moot interesting volume on *Serpent-Worship*. “In Bretony . . . if we judge from some of the present superstitions of the peasantry, they were never *thoroughly* converted . . . in the vicinity of Karnak, which may be called the ‘Trakontis of Europe:’ the oracle of BELUS is to be found in the parish of BELS: the Serpent, the universal emblem of consecration, decorates the exterior of some of the oldest churches,” as is common over southern Europe and western Asia. The sacred Mount of Fire, near the avenues of the Dracontium, is a consecrated spot: the ancient dance of BA-AL, descriptive of the Ophite hierogram, is annually exhibited at the Carnival of Erdeven : while the peasant still turns his face in prayer to the *Kibla* of the Ophites—the Serpent’s head at *Kerzerho*—which bears accordingly the expressive name of “*the place of rhe Stones of prayer.*” The tail of the Serpent is shown as ending at *Kerlescant*, so that Ker is here evidently a sacred root.

Torques or *Lunettes*, or horse-shoes of pure gold have been found in great numbers in Bretony; “upwards of £1000 worth in 1832,” or perhaps we should read, “up to 1832.” The significance of the shrine has evidently, *as in all cases*, to do with the topography, and here, indeed, is a very remarkable land and water configuration; and these ancient untutored peoples were keen observers of natural forms. The very curious shape. of the land-locked bay, with its overlapping circular arms and promontories, suggests forms of the human frame well known to medical men: from the outside it lies quite concealed. The central mound overlooking the whole bay is about 200 feet high, and some writers, although not versed in phallic lore, have suggested that it is “the great mundane egg of creation, hatched, it was said, by the divine Serpent,” whose coils embrace it in the wavy avenues of monoliths forming the very holy symbols given on page 228, Fig. 99, vi.-2, 3, &c. This seems probable, for the serpent is constantly seen twisted not only round the “egg”—Ceres, but the Lingam;

¹ “Serpent Worship,” by the Rev. J. Bathurst Deane.

which latter is, I think, here represented in the cone of St. Michael, standing apart S.E. from the Serpent-streams. This mount, overlooking all the Maenak as well as Karnak groups, is about a quarter of a mile from Karnak; and I therefore think that in St. Michael we see the Maha-Deva, in which case that on the sea-shore becomes "*the mountain-born one*"—Parvati, who is ever wreathed in snakes. The lines of the shrines run nearly east and west, with a little northing; and as to size, they show a careful arrangement of the materials at the command of the old builders. The group of Maenak—perhaps the most complete of the three groups—covers a space of about three miles. The lines are distinct for eight miles, and have been traced even to twelve miles in length. This group has eleven rows forming ten avenues; there is a space of half a mile between the several groups, and the lines of stones; but the lines of one group point in the direction of the next, and indicate a continuity of design. Thus, the impression the whole gives me, and which I feel certain it would to every Hindoo who knew anything of his faith and its ancient ways, is that in the mound falling with snaky tresses into this land-locked sea—*Maya or Salacia*, we have the female Omphe, and with sufficient poetic and other accessories to satisfy the head, heart, and imagination of the most critical of Solo-phallic-worshippers. Nor is the reading of such matters difficult or uncertain. Once we know a people's faith, and understand *generally* its mode of development, the shrines are known at a glance; we no more hesitate as to the faith on seeing a Vishnooite, Sivaite, Boodhist, and Jain temple, than when we enter and observe for a little the service in an Episcopal, Presbyterian, Unitarian, or Baptist chapel, however closely together or widely apart these occur.

"The whole department of Morbihan," writes the Rev. Mr. Deance, "may be considered as the *terra sancta* of Bel. Fragments of serpent temples may be seen in many communes surrounding the great Dracontium of Karnak, like village churches about the cathedral of their diocese." Not that I agree with this writer or Dr. Stukely as to these old shrines being "*serpent temples;*" indeed, I cannot say I have ever seen or read of any shrine which I would call a serpent *temple*, unless it is that one which we still however, know too little about to dogmatise concerning, amidst the forests of the Kambodian Lake. The worship of a live reptile scarcely admits of a temple, for it requires food, water, shelter, and darkness, all of which it only has in our small Kashmeer shrines—mere crypts or cells in a swamp or lake, of which Fig. 37, p. 112, is an outline sketch. The serpent is but a *symbol* of the Faiths which my Chart places before, apart from, and after him; and of this symbolism I see a good deal in Bretony and in Britain, but no trace of any serpent *temples*, nor even shrines, nor yet serpent-worship *per se*. Everywhere there are altars, circles, and Lingams; and wherever we have these, we usually understand the presence of all the *Phallic phases* of faith, as Tree, Lingam, Sol, and Fire, *as well as and always* the Serpent *Symbolism*. I am, therefore, well content to accept from the hands of patient, learned, and critical investigators, their conclusions as to the wavy avenues repre-

senting serpents; the *Pen-ab*, or serpent head, resting on the Morbihan Island; and the *Pen-ak* of Abury, and the serpent-form on Loch Nell, and in America. I willingly accept such shrines as Abury, &c., as places alos of sacrifice, and with altars for offerings, and even bloody sacrifices; but these offerings would here, I believe, be to the Sun as Nature's Fertiliser, and rarely, if at all, to the Serpent; for the Lingam and Arga-like forms facing, or prominently placed in regard to the Sun, denote a phase of Faith which has passed beyond pure ophiolatry. Pure serpent-worshippers *kept their serpent ON HAY in an ark* Crypt, or secret corner of the domicile, just as they did that which he symbolised—the *Lares and Penates*; and there, indeed, they adored him *per se*, and quietly or secretly offered sacrificies, and too commonly human ones, to him; but in Karnak, and such like places, we have a considerable advance beyond the days of such a worship; and I only expect to see the serpent here, because he has always appeared in every stream of faith, aye, and down to the latest. None have existed altogether free from him; he is verily “the prince of the powers of the *air*” (Eph. ii. 2), for without him Juno (IO*ni*), Hera, Era, or Airei, are useless; *through air alone* can the fertiliser, Sol, act; so that the apostolic writer, doubtless, expressed far more than he was aware of. In his days the serpent was indeed the prince of the air, for he filled *all the air in the eyes or fancies* of nearly the whole world, save the few intellectual ones in and about the centres of civilisation.

These Gallic coast-tribes long traded and intermarried with the Phenicians. We have abundant evidence of their worshipping Astarte and Herakles, pillars, rings, egg-forms, and such like; and the church has mourned over their innumerable indecent ceremonies with pillars and stones which they continue, even up to the present century, as we shall see in our chapter on Kelts. They were a quaint people, who clearly loved the orientation of their shrines and also *Bel*, if not *Phal*, and had been preceded by that wondrous race of engineers and builders who have covered the world with gigantic public works, and who here, as in most places, were greatly their superiors as architects; we call these Kyklops and Phallic-worshipper, in contradistinction to the Kelts with whom the Sun principally dominated.

The building energies of the founders of Karnak and Maenak are seen by the fact, that all the immense monoliths there must have been transported from great distances over a sandy, inhospitable, and ever much-disturbed country; and in times when we do not seem to be justified in giving to the region any mechanical appliances beyond wedges, rollers of wood, and ropes of roots. I am informed that no stones, or even chips of such stones as compose these monoliths, are to be found in Armorika, certainly not over the vast undulating sandy expanse where miles and miles of huge monoliths once extended; so that men deficient in that faith which can “move mountains”—and not seldom does so in its Solo-Phallic developments—have ascribed the abundance of huge stones here to the action of moving glaciers. He would be a rash man who would here presume to dogmatise; but sensual faiths can, in all quarters of the world,

remove mountains of stone some few scores of miles, and think nothing of it; and even if these stones had been carried half across Europe, this is nothing to what Phallo-Solar faiths have elsewhere done. It is clear that for long centuries men and women worshipped here, and have only lately ceased on this coast to honour and revere large stones as emblematical of divinity. In such monuments as these we see the very earliest idea of the temple; when the tree was forsaken, or not easily obtained, the column took its place; and columns in time naturally came to be grouped together, probably first in serpentine, and then in circular or solar form, as at Abury. After a while the monoliths came to be capped by horizontals as at Stonehenge; and finally got capitals and handsome architraves, as at Palmyro. Lastly, spots would be grouped small enough to shelter the priests from the weather; until at last would be produced such temples as we find the ruins of over all the ancient world; but the Kyklops and ancient Indian races, did not favour such innovations till comparatively later times. They clearly considered what we call the “avenues” or mere approaches, whether in wavy Draconic form, straight or circular, *to be their shrine*; just as Christians consider that the outer lines of their cruciform church is almost equally holy with the altar; for the ancients speak of their “great stony Python” as “covering several acres.”¹ So that the Christian church with its *navis* and *transept* (see Plan, next chapter), and in the midst of its consecrated grounds, is but the reduced outline which these so-called approaches took in relation to the central altar; which both shrines have alike, and with certain strict relations to the rising “Sun of Righteousness.”

All who have attended great Eastern festivals or gatherings for sacrifice, pilgrimage, and worship, will also see the use and wisdom of having “the holy ground” or shrine so marked off; for the followers of ancient faiths come not for a two-hour service, but for a week or so, to sacrifice, fast, and feast; and to be instructed, and pray, and teach their little ones to do the same. Nor was the sacrificing, as now-a-days, mere offerings of rice, bread, oils, flowers, &c., but costly herds and flocks; or, at all events, from every family some cattle, goats, sheep, doves, &c. In the days when these “avenues” were erected, the worshippers came with their wives, children, tents, and abundant provender; and we know what a wonderful scene, and over what an enormous space such encampments extend, even in these degenerate days, whether at Hardwar on the Ganges, or on the plains around Poori or Jager-Nāt. It is necessary that all pilgrims or devotees should encamp on that which is marked out as holy ground, just as Christians must worship in consecrated buildings, where the priests could only visit them. These went about, no doubt, as they do still, visiting the family encampments to instruct, pray with, and receive the offerings of the faithful, precisely as we see still done in the small chapels of great Christian shrines; but not every one ventures into the “Holy of Holies.” The father of the family, and perhaps his eldest son would; but if poor and of humble origin, even they might well hesitate to go forward to the great central altar, to deliver their little

¹ [Footnote missing in the copy I was working from. — T.S.]

offerings, and make their obeisance amidst the great ones of the land. It is, of course, correct always to act thus; but in many instances the very poor never do so, unless very pious and of independent spirit. My enquiries amid such worshippers occasionally elicited the fact, that not one of a family had ever left their little encampment or its neighbourhood, nor got within some hundreds of yards of the central shrine, one reason perhaps being, lest the family should be robbed; and in Armorika of ancient days, this not only of goods, but of wife or children. It seems to me very probably then that the serpentine megalithic lines were meant to mark out by this holy symbol, and in this sacred form, the extent of the “*Holy-place*,” and that each family squatted with its tents or leafy booths, along the outer line of the stones, thus leaving a free passage for all to the central altar of Python or Apollo.

Ovid in *Met.* xi. 59, and xii. 23, speaks of serpents changed into Stone, and of Apollo petrifying the Lesbian Dragon into Stone, in that so famous field of Ophiolatry, Beotia; and in Sivaik parlance, a Serpent petrified into Stone means the *membrum erectum*, which is caused in most of the animal creation by the action of Apollo. Higgins mentions some curious punning propensities, and double meanings which the Kelts affected in solar names; thus *Emrys*, it appears, was an ancient Welsh-British name for *Stonehenge*, and for 365, and therefore for Abraxas—the Sun, as well as 365 days, and “Abury was held to have 365 stones.” Perhaps this was a mode of teaching astrology or astronomy to the ignorant, for, as already stated, this also denoted the Persian Mithras, Meilos, &c. See his symbol, page 27, *ante*.

The author of *Serpent Worship* heaps proof upon proof as to the enormous Serpents—miles in length and acres in area, which ancient people spoke of, but regarding “great earthen and stone-formed Pythons,” the curious should refer to the Rev. Mr. Deane’s volume. Mauretania had mighty Dragon temples, avenues, and “fields” of this faith, “over whose backs grass was most abundant.” Taxiles showed Alexander “a Serpent of 5 acres” in the Punjab. Strabo describes two somewhat similar Indian ones, and Posidonius saw one on the Plains of Macra, in Syria, such “that two persons on horseback, when they rode on opposite sides, could not see one another; each scale was as big as a shield, and a man could ride in at its mouth,” that is, I fancy, into the Kist-vaen—Penak, or mouth of the tumuli. The position of Macra under the shadows of Lebanon and Hermon, or Maha-Deva, that Hivte (Eva-ite) or Serpent-land, accounts for this grand Drako.

It was clearly long before the Roman invasion that the Kelts had driven the dying-out Kyklops into the fastnesses of Europe, which it is thought that they did on account of their being great Serpent-worshippers, not much given to Solar matters, but very much to Maha-Deva, and human sacrifices to him. This the very cautious author of “*Tree and Serpent Worship*” states at page 29, when he describes what I call *Kali-di-onic* (Kali-devi-IONic) propensities north of the Forth, such as depicting Serpents, Spears, and pine-headed rods, usually called “sceptres” on megalithic monuments.

These Kali-isms of India we would expect from persons adopting great Kali's name or that of soft Ionia's god: see the spear-head, which is one of the oldest Phallic forms, page 185, and figures in chapter on Kyklops and Kelts.

I give here a drawing of the celebrated Earthern serpent of Glen Feochan, shown as just emerging from dark mossy Loch Nell, near Oban; it lies at the only spot,

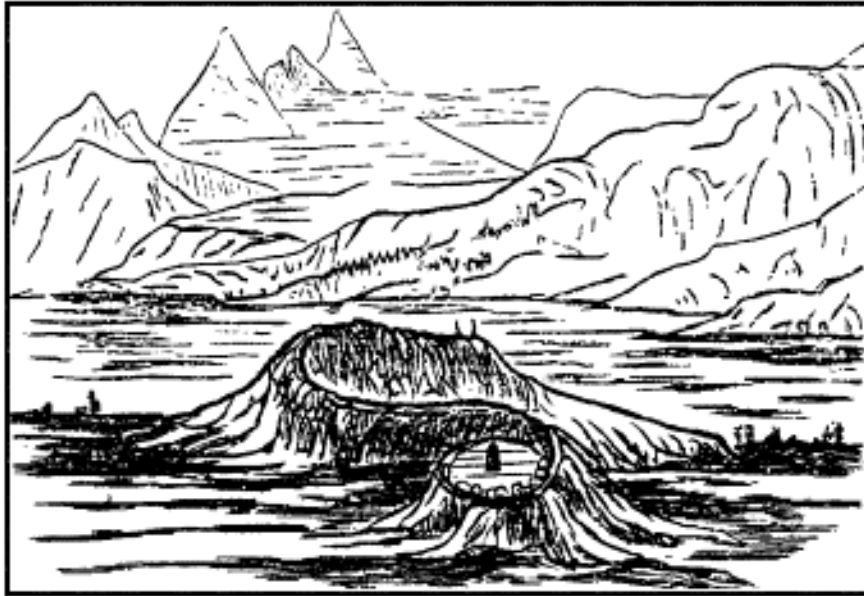


Fig 133.—SERPENT MOUND, LOCH NELL.

where a perfect view can be had of the triple cone of Ben Kruachan. Miss Gordon Cumming gives us an excellent description of the Serpent in *Good Words* for March 1872, which, with some notes of my own, will enable us to clearly understand this strange monument. Professor Blackie apostrophizes the deity in the following lines:

Why lies this mighty serpent here,
Let him who knoweth tell—
With its head to the land and its huge tail near
The shore of the fair Loch Nell?

Why lies it here?—not here alone,
But far to East and West
The wonder-working snake is known,
A mighty god confessed.

Where Ganga scoops his sacred bed,
And rolls his blissful flood,
Above Trimurti's threefold head
The serpent swells his hood.

And where the procreant might of Nile,
Impregn'd the seedful rood,
Enshrined with cat and crocodile
The holy serpent stood.

And when o'er Tiber's yellow foam
The hot sirocco blew,
And smote the languid sons of Rome
With fever's yellow hue,

Then forth from Æsculapius' shrine
The Pontiff's arm revealed,
In folded coils, the snake divine,
And all the sick were healed.

And wisest Greece the virtue knew
Of the bright and scaly twine,
When wingèd snakes the chariot drew
From Dame Demeter's shrine.

And Mænad maids, with festive sound,
Did keep the night awake
When with free feet they beat the ground,
And hymned the Bacchic snake.

And west, far west, beyond the seas,
 Beyond Tezcuco's lake,
 In lands where gold grows thick as peas,
 Was known this holy snake.

And here the mighty god was known
 In Europe's early morn,
 In view of Cruachan's triple cone,
 Before John Bull was born.

And worship knew on Celtic ground,
 With trumpets, drums, and bugles,
 Before a trace in Lorn was found
 Of Campbells or Macdougalls.

And here the serpent lies in pride
 His hoary tale to tell,
 And rears his mighty head beside
 The shore of fair Loch Nell.

Here then we evidently have an earth-formed snake some 300 feet long, and 17 to 20 feet high, emerging in the usual manner from dark water at the base, as it were of a triple cone—Scotland's Mount Hermon, just as we so frequently meet snakes and their shrines in the East. The whole neighbourhood of Loch Nell and Oban is quite classic ground in Scottish history. On this coast lie the chief scenes of Ossian's poems—here also was a strong-hold of Highland kings; and close by, in Dunstaffnage Castle, the celebrated stone on which they were crowned, and which England's king thought important enough to remove to Westminster. Here the warrior chief Fingal, who so valiantly held his own against Imperial Rome in the 3d century A.C.—and who carried his country's arms with credit into Ireland, the Orkneyes, and even Sweden—used to hold great court; for nature is here kind to those who cannot congregate in vast armies, and oppose disciplined troops in the plains. Precipitous mountains often rising far above 2000 feet, deep dark lakes with treacherous morasses on every side, and bleak, hard, stony, connecting valleys, where a hundred men could stem a thousand; and an iron-bound coast, all thronged by a strong, brave, and in attack a desperate people; constituted such a stronghold as neither foreign kings nor armies have ever cared to encounter.

Miss Gordon Cumming thus describes her visit to the Serpent:—

“A three miles' drive in a south-easterly direction brought us to the shores of Loch Nell, beyond which Ben Cruachen proudly rears her triple crest, standing in dark relief against the delicate white vapours which cling to her so lovingly, sometimes veiling, sometimes crowning, this stately queen, as they float around her with ceaseless motion. The carriage-road winds along the shore, and through broken 'hummocky' ground, sometimes clothed with grass, sometimes with heather or bracken; and, but for the presence of one of the few initiated, who had fortunately accompanied us, we should assuredly have passed close below the heathery mound which forms the serpent's tail (in fact, the road has been cut right across the tip of it) without ever suspecting that it differed from the surrounding moorland. In short, we should have been no wiser than our forefathers, who for centuries have passed and repassed along the same beaten track, whence only an occasional sportsman or shepherd has had occasion to diverge. It does seem strange, however, that not one of them, looking down from the higher ground to westward, should ever have called attention to so remarkable a form, and one, moreover, which rises so conspicuously from the flat grassy plain, which stretches for some distance on either side with scarcely an undulation, save two artificial circular mounds, in one of which lie two sets of large stones, placed as in a kistvaen. These circles are situated a short distance to the south or to the right of the serpent. *The head forms a circular cairn*, on which, at the time of Mr. Phené's first visit, there still remained *some trace of an altar*, which has since wholly disappeared, thanks to cattle and herd-boys.

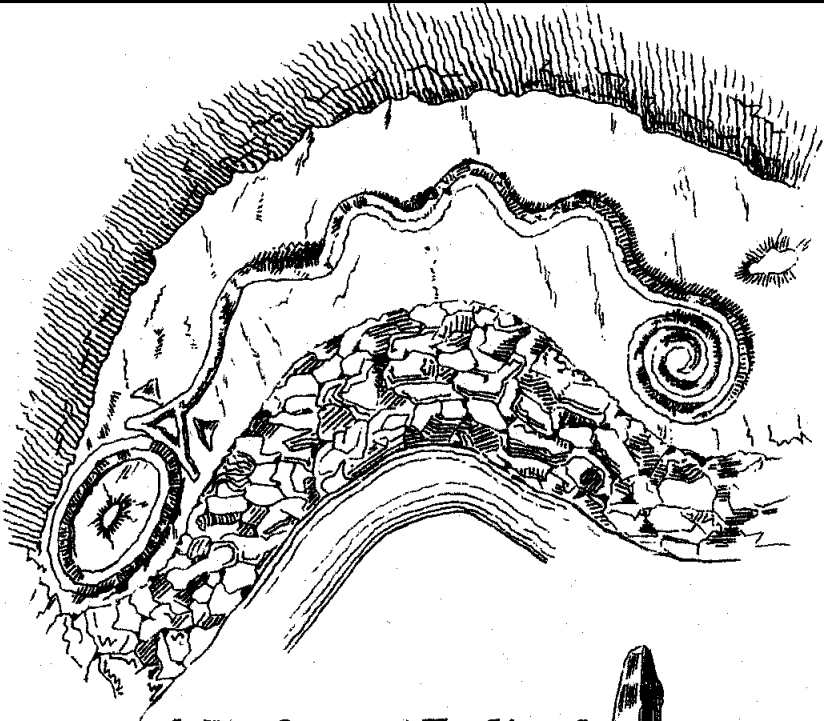
“This cairn was excavated on the 12th October 1871, and within it were found *three large stones*, forming a megalithic chamber, which contained burnt bones, charcoal, and *charred hazel nuts*.”

I have already, at page 167, drawn attention to the fact of all caves, crypts, and arks having sacred stones, and give in Fig. 60, the usual appearance of a sacred cave. The writer resumes:

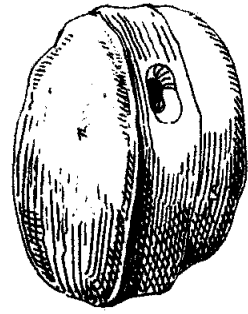
“A flint instrument was also found, beautifully and minutely serrated at the edge. On opening the cairn, Mr. Phené was at once convinced, from the position of the stones, that the place had already been ransacked (probably by treasure-seekers, as there is no tradition of any excavation for scientific purposes having ever been made here). On the removal of the peat-moss and heather from the ridge of the serpent’s back, it was found that the whole length of the spine was carefully constructed with regularly and symmetrically-placed stones, at such an angle as to throw off rain, an adjustment to which we doubtless owe the preservation, or, at least, the perfection of this remarkable relic. To those who know how slow is the growth of peat-moss, even in damp and undrained places, the depth to which it has here attained (though in a dry and thoroughly exposed situation, and raised from seventeen to twenty feet above the level of the surrounding moss), *tells of many a long century of silent undisturbed growth since the days when the serpent’s spine was the well-worn path daily trodden by reverent feet.* The spine is, in fact, a long narrow causeway, made of large stones, set like the vertebræ of some huge animal. They form a ridge sloping off in an angle at each side, which is continued downwards with an arrangement of smaller stones suggestive of ribs.

“The mound has been formed in such a position that the worshipper standing at the altar would naturally look eastward, directly along the whole length of the great reptile, and across the dark lake, to the triple peaks of Ben Cruachan. This position must have been carefully selected, as from no other point are the three peaks visible.”

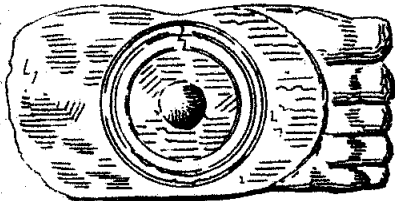
The italics are mine, as the writer was no doubt unconscious of the signification of stones, and I wish to show our clerical brethren, who are so particular as to the eastward direction of themselves and their altars, that so also were the Ophite clergy. Mr. Phené thought this Loch Nell Serpent-Mound much like that of the Egyptian Uræus. It remains for philologists, led on by students of faiths, to add to our stores by names and roots of names; Kelts and Scots called snakes *Snaigs*, from *Snaig* to creep, for which the Sanskrit is *Srip* or *Sri* and the Greek equivalent *Herpo*. In English, Nathair is said to have become Adder; but in Eskulapius’ day, or supposed day, the serpent became the Sar, Lord, and *Piantadh*, “the painful,” the “Lord of pain,” the Goad and Pricker, as well as “conqueror of pain” or “healer” of our woes. Most readers on archeological subjects will remember the great *Earth-formed* Serpent in Ohio, America, known principally by the name of “*Squier and Lapham’s*” who first brought it to notice. It is given in this Plate VII., Fig. 1, and in the previous plate was shown the Iowa Serpent-mound, also a remarkable one. The Ohio serpent is about 1000 feet long and 4 high, having, like the Loch Nell one, an altar on its head; it points to three rivers, and must, on this account alone, have been an object and place of the very highest sanctity; the junction or spot overlooking three streams being even more sacred than that which looks on to a hill of three cones, as does the serpent of Loch Nell. *Three rivers form a Tri-Moorti* of “awful and sublime import;” upon which Moore, author of the *Hindoo Pantheon*, justly dwells at some length. The long hill-crest on which the Ohio Serpent rests is about 150 feet wide, and 150 foot above the river, which here makes a re-entering angle, a situation much loved by Serpent and Phallic-worshipping races, as I will have to allude to in discussing the



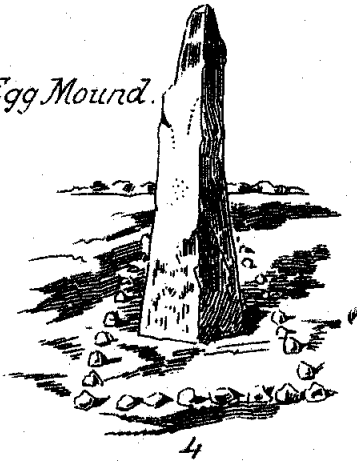
1. The Serpent & Egg Mound.
Ohio



2. Pebble from a Tumulus,
Kerlescant, Brittany.



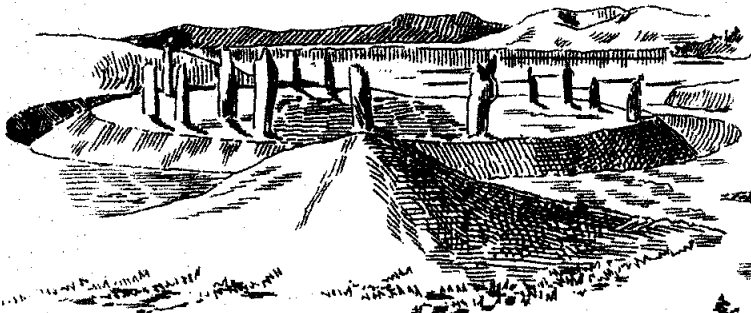
3. Baodtha's foot.
Amravati Tope, India.



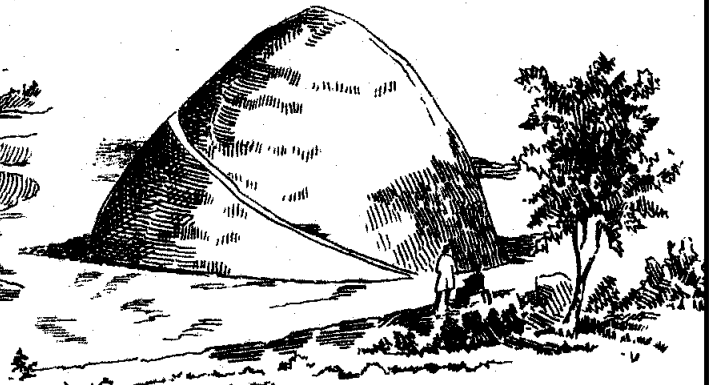
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5. Memorial Stone. Rezzonesse, Corsica.



6 Brogar Stone Circle. Orkney.



7. Tumulus of Tamiac Brittany.



8. Stone remains at Rollrich,
Oxfordshire.

topography of the “*Eternal City*,” selected and loved by Phallic-worshipped, and equally prized by Christians.

Iowa, Wisconsin, and Ohio seem to have been almost as devoted to these early faiths as Bretony, Sardinia, Corsica, and Britain. Figs. 7 and 2 of this plate belong to Bretony; the latter is a very pronounced Omphale, called “the Tumulus of Tumiak,” which probably means Tamas or Tam-Ak, for As = Ak, the Irish *agh* and the Sun; coming no doubt from the Sanskrit Ag or Agh, Fire. The *peculiar* pebble, from a barrow at Karles-cant in Bretony, Fig. 2, is a very common object among Armorican ruins, and seems clearly a valued symbol; it especially occurs in company with conical stones in kist-vaens, and all over the land, as will appear further on. Fig. 4 is an undoubted Linga-in-Yoni and apparently from Gothland, as far as I can understand Mr. Waring. Fig. 5 shows common sacred objects in Corsica and similar to what we find all over the world. Fig. 6 is the Brogar Stones of Orkney, but drawn forgetful of its two *sine-qua-nons*—situation at the junction of two lakes, and a great conical mound like Silbury. I give the small engraving, No. 59, page 156, to remedy this defect, but the figure in this plate is sufficiently suggestive, and more so when we look at it in the light of the remarkable monument, No. 8. in Oxfordshire. The view of No. 8 is taken from what is locally called “the chambered grave;” on the heights behind are tumuli much as we have all around Stonehenge; and Maha-Deva or a Lingam, overlooks the circle, which is 105 feet in diameter. Fig. 3 is a solar footprint, said to be Boodha’s on which I shall enlarge elsewhere, for the worship of the “Foot” is a curious phase of phallic faith. It is one of its euphemisms like the “heel” and the “feet” with hair, which Isaiah alludes to in vii. 20. “*The Pebble*,” Fig. 2 of this Plate VII. is no doubt connected with what the elegant writer in *Good Words* I have already quoted tells us, viz., that “the worship of the Serpent and Serpent-eggs by Druids (and, indeed, all peoples) is a matter of history. . . . We are told how they (Druids) were wont to place live serpents *as symbols* (of what?) at the foot of the altar during the time of sacrifice,” which is still an Eastern custom. Scotland, continues this writer, gives us “various legends in which a White Snake figures;” thus “a nest of seven serpents was discovered, containing six brown adders and a pure white one, which latter, if caught and boiled, confers the gift of omniscience on the first man who tastes of this serpent-brew (*broth*) and who thereafter becomes the wisest of doctors.” Whether this strange story is traceable to the worship of Esculapius or the Brazen Serpent, or to some tradition older still, it is remarkable that we should find it here at all. This identical story occurs also in German folk-lore. “In all old Gaelic legends great reverence was always due to the White Snake, which was described as the king of snakes. It is still believed by some of the old Highlanders to exist in the land, a faith which. is occasionally confirmed by the appearance of a silvery-grey specimen. In Ceylon a silver-white snake is sometimes found, which the natives likewise recognise as the king of the Cobras. The Armenians of Mount

Ararat have also a story of a great White Snake, and of a royal race of serpents to which all others do homage." In this White Snake we see the Sivaik Phallic-Worship which Krishna,"the black one," tried to put down. All the stones, phalli, and bulls of the latter are black, those of Siva being white; so in this regard for the white by these ancient northern peoples, we seem to see that they had not, up to such time, ever been much impressed. with the worship of the Black Stone of Emesa, which Heliogabalus strove to revive; but the Krishna. phase would seem, from various tales and legends—especially that which comes to us from Loch Awe, close to Loch Nell—to have reached the Scotch Kelts. We read that "one Fraoch fought and killed, after a fierce battle, a very terrible black water-snake, which dwelt in and about Loch Awe," this, "on account of a golden-haired lassie;" which I would translate "on account of the country of light-haired people," who had been turning towards *Krishnaism*, or to *Nox*, rather than Osiris. Not long ago we were told of the discovery, by Dr Angus Smith, of numerous white quartz-stones in various newly-opened Karns and megalithic Caverns, which were especially abundant in the neighbourhood of Loch Etive. We may remember that all good Sivaites were fond of these symbols about their houses, and even persons; and that the Greeks used to release one another from obligations by giving and receiving a white stone, which, says the same writer in *Good Words* already quoted, "is a custom probably alluded to in the book of Revelations, in the promise, 'To him that overcometh I will give a white stone, and in the stone a new name written.' " In the present instance, the white stones were found in Dr. Angus Smith's karns near Loch Etive, and apparently "in a great oviform karn, 120 feet long by 30 feet wide, and running north and south, which was opened up at the village of Ach-na-goul (Place of the Stranger), near Inverary." Mr Phené thinks he has established that there was here a place both for worship and sepulchre; and why not? Do we not still worship and bury in the same spots all over "barbarous Europe," as a Hindoo friend of mine often called it when he read of such customs?

The white circular or ovicular and conical stones in all these Keltic karns or barrows have been found on projecting ledges of rock, where such existed, and together or alternating with each other, as I show in the "Sacred Cave," page 167, Fig. 144. In India, where the people have generally been more civilised, earthen figures—baked or merely sun-dried, of all qualities and quaint shapes, but chiefly cones, eggs, vases, and little "Mamojee" objects have prevailed, such as I show under the Holy Banian Tree, Fig. 1, page 31. We may remember that Mr Hobhouse, in his "Grecian Travels," told us he found Christians had similarly placed their treasures, as figures of St John, IOn, or others, in the rocky niche "within the dewes of Kastaly"—that holy water of the Delphic cleft, where I believe they still are.

The result then seems established, that Phallic, Serpent, Fire, and Solar Worship pervaded every part of our islands as well as all other lands; as also Ancestral, with sacrifices, human and other, to Phallic, Serpent, and Solar gods and natural

objects; and further, that *only in this generation* has competent research been brought to bear upon the discovery of these grosser faiths in Europe, so that we may yet hope to see her religions as thoroughly unveiled and accounted for as those of Asia. With these remarks I must now pass on to the last section of this very long chapter.

At the risk of troubling my readers with what will, I fear, be occasionally a repetition of some of the foregoing, I must now go briefly into the crucial tests of the roots or radicals which appear to lie at the bottom of all words which dominate in the literature of Faiths, and what words do not? see Bryant's *Mythology—Radicals*. I can offer, I know, no new ideas here to the learned, nor to any who have studiously read Higgins, Bryant, Faber, many good French authors, and that severe smiter-down of old 'doxies, Dr Inman; yet I may perhaps enlighten those who have not, and reach some dark, though populous communities, where the above learned writings have not yet, and are not likely to generally circulate; anyhow I must add to the truths which have been spoken by many learned men, the testimony of one who has not so much picked up his knowledge from the classic stores of western nations, as from association with the principals and active promoters of living and energetic faiths, and observant personal intercourse with the swarming multitudes who frequent the temples of the East. Active duty in various onerous posts in the East have stood in the way of my obtaining much Western mythological erudition; but deeply interested during the best part of a lifetime in all the highest as well as mundane interests of my fellow-men, and ever striving to probe to the root their highest hopes and fears, as well as those deep doubts or murmurings which the thoughtful of all religions alike have, but moatly shrink to expose, I may perhaps be able to give wide testimony valuable of its kind.

After we have studied the outer developments of a faith, we seem in writing, speaking, and thinking of it, to be ever glibly repeating certain terms, phrases, or sentences, of which, if we are studious and earnest, it is our duty to investigate the history and roots. Thus we begin to ask, how arose, and what were the original meanings of "Holy Spirit," "Regeneration," or "New-Birth," "Salvation," "Redemption," "Baptism," "Kingdom of Heaven," "Son of Man," "Son of God;" "the Messiah or Anointed One," "the King of *Israel*," "The Rock," "the Pillar of Truth," "the Sun of Righteousness;" "Rock of Ages," "the Mountain of the Lord" (Jahveh or Adonai), "Zion," "Zeus," "Olympus," "the Living Stone," "the Stone of Witness," "the Sun-stone;" "the Tree of Life," or "Life-giving Tree," "the Vine," "the Branch," "the Corner Stone," "Heaven," "Hell," "the Abyss," &c.; then such leading names as Adam, Eve, IO, IOni, A-bram, Ab-Ra-Ham, *B' Ram*. A, Fire, Sar, Sarah, "Mar," "Mary," "Meria," "Water of Life," "Fertility," "Ophis," "Serpent," Python, Pal, Phal, Pan, Phan, Palas, Phallus, &c. &c.

All faiths deal in these terms, and most have certain objects representing them, but more or less veiled, according to the ideas and civilization of the times. The

oldest and most illiterate peoples—as those inhabiting the forests and hilly parts of earth, and with the least commercial and literary pursuits, have, we observe, the coarsest ideas and objects, and the most cultivated people the most refined; these last, if they retain the terms, spiritualise the subject or idea.

The first and most prevalent idea is a great Male God, who to create, first “wishes” and then becomes dual and “manifest in the flesh,” and in the following substantial features is familiar to every student of the second, third, fourth and fifth streams of faiths especially if he has dived into the subject in Asia; as Rocks, Stones, Great Stones, Pator, Petor, Petra, Peter, Petros, Obelisk, Pillar, Pole, Polis, Column, Tower, Toth or Hermes, El, and Il; Ra, Ram; and reversed, Ar, Mar (Mars); A, Ab, Al, Ak, Ka, O, Ob, or Op, Om, Pi, &c., &c., with many more similar. All these are, separate or combined, used to denote the Lingam, and often the Linga-in-Yoni, and Fire, Sun, and Serpent; or, to speak generally, the organs and powers of generation rather than gestation. All stones, columns, or pillars signify Sun-Stones, as the Helio-ga-balus of Syria and Rome, the Mudhir stone of the old Irish Kelts, &c.—but they are also *Fire-stones* or Fire-columns, for Phath, Hephestus and Vulcan are *fertilizing* Fire; they are also the Serpent as active Passion, that which “the Man of God” can at once render upright and potent.¹ The Hebrews gave the signification of *Creator* to an upright stone; *Ebenezer* means “a stone of strength” (1 Sam. iv. 1), and *Eben*, such a rock or stone as the Phallus God which Cyprus raised; and so we have (Gen. xxxvi. 23) *Ebal* or *Aibal*, or *Gaibal* and *Hebal*. Hor (Num. xx. 22) is *a mountain*; Harum (1 Chron. iv. 8) is *the high one*; *Horeb* (Ex. iii. 1), “*he that is high and firm*”; *Harim* (1 Chron. xxiv. 8) is “the consecrated one;” *Hirah* (Gen. xxxviii. 1) the noble one, from *Harah*, “he glows or burns” (Inman).

It was with stones that the patriarchs (as indeed moderns) performed circumcision, a rite which many persons now consider was sacrificial,² and in mitigation of the sacrifice of children when Sivaite faith began to yield to advancing intelligence—not that human sacrifice had ceased among Jews till probably after the time of Josiah, who tried to stop it in the valley of Hinom. This is clear even according to the tribal account; and as about this period most of their “history” is believed to have been manufactured, or *was being put together*, we feel well assured that they were then weeding out all barbarous and lowering tales of their race; and hence, perhaps, the origin of this story of the Hinom practices being then put down. My views here are amply borne out by the *Lectures* of the learned

¹ “The Serpent-Charmers in Africa are able to ton, who, in a paper on Dahomey—read before the render Serpents as rigid as a sick. They effect Anthro. Soc. in 1863-4 (Jour., p. 318), stated, I this by touching the head in a certain manner, think, more correctly, that it is performed “to pro- which causes a cataleptic stiffness. It appears to long the act of Venus.” He found it universal be a phenomenon of hypnotism.”—*Origin of Man-* with men, and common with women by the excision *kind*, p. 22, by M. A. Balliol.—London, 1872. of “what old authors called the *fons et staturigo*

² It may have a sacrificial and sanatory character *Veneris*.” I fear truth compels us to attach an in *some cases*, but my own enquiries lead me to Aphrodisiacal character to the mutilations of this agree with the great traveller, Captain R. F. Bur- highly sensual Jewish race.

Bishop of Natal, and “Physician on the Pentateuch,” one of Mr Scott’s series. A study of the names Hinom (Hemon in Sanskrit is Mercury, the Sun, or Sun-pillar) Hevites, Hittites, Perizites, Jebusites, and such aborigines, would no doubt elicit much. Bryant (ii. 199) told us more than seventy years ago that *Eva* is *Eph*, *Epha*, and *Opha*, in Greek Ὀφίς, Ophis; and that Evoe, Saboe, Hues, and Attes, Attes-Hues were all titles of Dionysus, who was peculiarly called Ὑγης and his priests Hyades and Hyantes. Abadir—the name of the stone which Saturn’s wife, *Ops*, substituted in lieu of one of the sons whom Saturn wished to devour—was called *Abader*, which is simply “*Ob-Adur*, or the Serpent-God Orus;” and here (I. 418) Bryant gives us that graphic coin of a tree encircled by a serpent between two conical stones which Python is kissing, whilst below is a dog pointing at a *Concha Veneris*. The principle picture in the plate is a nude man with a *feather springing from his middle*, a cone in his hand, and cobra on his forehead, kneeling before an upright serpent on a mass or rock, whilst underneath is the title “*Ophis Thermuthis sive Ob-Basiliscus Ægyptiacus cum sacerdote supplicante*,” showing us clearly that this Basileus had to be worshipped nudely, and also giving the meaning of *feathers* and *cones*. These are all seen in my Plate XIII.

The word *Pe-or* signifies to open, and knowing that Pi, P or B or Fi all signify the mouth, wedge, or Serpent, We see in Pi-or, the Sun, Darter or Goad, or that which opens; and hence Peor is usually now translated as “the opener of the hymen or womb,” but occasionally signifies the act of opening. The female principle of P, whether Phallus, Sun, or Serpent, seems in Egyptian and Phenician dialects to have been softened in sound by the letters V, E, and N, as in *Eve*, *Ev-a*, *Eph-a*, *Nep*, *Cneph*, and *Kan-Oph-is*, or Lord-Serpent, Lord of Fertility; and hence *Water*, which we call Kanopus. *Pi-tan*, *Pe-ten*, *Pi-ton*, or Python, are all one word which, like its Sanskrit equivalents, signifies “*speech*,” because a mouth-piece of the oracle, or “God the Speaker.” Hence probably we have *Phar-aoh* from *Pi-ora*, *Pi-Ra*, or *Pi-Ar*, the mouth-piece of the Sun; for the “voice of a king is the voice of a god,”—and kings and people generally call themselves after their gods and faiths. It is possible that we do not yet know enough of Egyptian vowels and the construction of words to determine this name, for as the people were great Fire as well as Sun-Worshippers, the word Pharaoh, which is reducible to *Par-AO*, may signify a follower of, or leader of those following *Pur*, or Fire-cults. It may be from *Pur* and *Rā*, Fire and Sun, which are also doubtless the roots of *Parthia*, a country great in Fire-worship, and which had four monarchs, called *Phra-Ortes*, in the third century B.C.¹ Media had a king *Phra-Ortes* in 656 B.C. The founder of the ancient city of *Pharae*, Pharaīātes, or Pharātes in Messenia, mentioned by Homer, was *Pharis* or *Paris*, the son of Hermes, that is Priapus, whom the Orphics identified with Dionysus Helios, &c.—the Attics with Konisalus, Orphanes, and Tykon, and the Italians with *Mutunus*, or the personification of fructifying energy.² No great stress or importance in this study of old faiths need, in general, be attached

¹ *Phra-bat* is the name of the impression of Boodha’s *foot*, and *Phra* here means Creator or Former.

² *Priapus*, Smith’s Clas. Dic.

to double letters, as double *l*'s, *m*'s, *s*'s, or *h*'s, nor to the *h* after consonants, nor the Greek softened and nspimted p, as ϕ instead of π . Scholiasts and copyists have here very much pleased themselves as the cockney does with his *h*'s. Hebraists writing Hebrew words in English constantly give double letters where the original has only a single one, which no doubt the Phenicians and Greeks, also did, they soften and aspirate *p*'s according to their fancy of the original; and especially so in words like Phallus, which scholars tell us has no original Greek connection. The Greeks were not only a very imaginative people but inveterate punsters, and seem to have been very free in this respect in regard to the very phallic symbol ϕ , which in early Hellenic days was much more significant of that charm hanging from the neck of Apis (Pl. XIII. 9) than Φ . This is the \bigcirc with the pillar through it, and in Fig. 99, IV., 1-4, we see the same idea as Egypt expressed probably some thousands of years before. All embrace the idea of the male triad, and also of the heart, the *Ait* or *Ain*, organ of heat or passion, and therefore of the Lingam and Yoni, over which, as elsewhere appears, it was and is the proper orthodox covering, till the Pallium and Toga Virilis of the male, and Stole of the female, took its place. The shape of such a heart was, however, rendered more pointed or Lingam-like than we at present usually see.

Now, in getting rid of the Greek ϕ . we arrive at the all-important conclusion, that Pallas is Phallus, Palestine Phallastine, and therefore that Pallas-Athene is the Lingam and Yoni Deity; which enables us to connect many names and ideas. Fortunately the Latins and Syrians did not adopt the Greek orthography, preferring the Egyptian mode of spelling the God's name, and calling their God, or his "mountain of light," by such namea as Pala-tine, Pe-on, or Pe-or. This last was the high mountain adjoining the holy Nebo, or conical hill, on which, says legend, the ark had a place built for it where it long remained, and to which the two solar-named men, Bal-ak and the priest Ba-al-am, went and sacrificed rams and bulls. The *Is-ra-els*, as we may imagine, freely worshipped this *Ba-al-Pe-or*, though the writer of the story (Num. xxii. and xxv.) says that Jhavh killed on this account 24,000 people with a plague; the "evil-doing" was their joining themselves to Midianitish women. David also gave the name of Ba-al-Pe-ra-zim to a place where his Jhavh gave him a victory (2 Sam. v. 20), and Isaiah calls probably the same place Mount Pe-ra-zim (xxviii. 21). We know now that Beth-el, Beth-Dagon, Beth-Ba-al, Beth-Peor and Beth-Shemesh (all the *h*'s may be dropped) had the same general signification, viz., the *Sun-God*, *God the Lingam*, or the Organ by which the Creator Acts. So Beor is but a variant of Peor, which Gesenius tells us was "*a Torch*," and Fürst "*a Shepherd*;" thus showing us why torches or candles are used, and why priest are called "Shepherds." Now in turning to *Genesis* xlix. 24, 25, we learn that *Israel's "Shepherd" is Israel's "Stone*," and further that there is no necessity here for inserting the word "God," the clear meaning being that "the mighty stone of Jacob," that is his Maha-deva, shall bestow "the blessings of the breasts and of the womb," and "of the heavens," and "of

the deep," that is of the sun and earth, or of Osiris "the heavens," and of Isis "the abyss;" all blessings which it was the special province of such a deity as this Stone, Rock, Tsur, Adon, or Ba-al, to provide. He it is "who begat thee," and "whose work is perfect" (Deut. xxxii.), and they must not neglect him if they would have abundance of offspring. The Rock Stone, Elohim, Jehovah, and Jah-Jehovah, are all the same with this ignorant tribe, for they proclaim that there is no rock in comparison with their Rock-God; "our Elohim," the "Rock of Ages," and "Jah-Jehovah" (see page 103, *ante*.)

It is of importance to notice the fact of Beor or Peor being a *torch*, as well as a high and conical hill. We are told it was "a torch or piece of burning pine-wood or other straight thing." I show it as commonly given in religious hieroglyphy, in Fig. 99, foot of columns IV. and V., page 228, in connection with a zone and crescent. The flaming pine-torch was the emblem of Kāma or Cupid, and a necessary accompaniment of all phallic gods and their processions. *Pe-on* was the God of Light and Pe-or held to be his abode. *Pe-on-ians* were an important Thracian nation, sometimes called Pi-orians or Pi-erians, and Great Sun, Lingam, Serpent, and Fire-worshippers. Bryant thinks that the Porus, whom Alexander fought in the Punjab, was so named from the worship of Pi-or.¹ *P'ur* was an Egyptian or Kaldian word, says Plato; and from the solar Pi, come all names such as Pior, "Piambo," and "Pionius the martyr;" Pi is freely changed into Pa, our contraction for father, and as in Pacomius, the "*Pamylia Sacra*," or rites of the Egyptian God Pamyles.

Pi-ades, afterwards Hades or Ades, was a title for the sun, and from this, in Pur or Pir, comes Pur-ain or *Pirene*, any fire-fount or *Ignis fons*, as that of "Virena" in Campania, showing how well the Latin knew the Fire or Vir that was meant, for "Vir," says Littleton, is "the Phallus." Had he not understood Fire as passion, he would of course have used quite a different word, or called this *Pir-ene*, as we do, merely a thermal spring. The Greek misled him, however, a little, just as he has done some of us, into softening the Egyptian P into F; and hence, though we see in our Latin dictionaries, Palas, a peg or pole, yet we have Phalæ, "high towers," Phallus "the article carried at the feast of Bacchus," and such like. Still the Latin seemed to look upon *Ph* when applied to phallic lore, as a mistake on the part of the Greek; and we therefore observe that the Latin never softens the P in *Pi-lum*, a pestle, nor in *Pila*, the mortar, and these are words of crucial significance as the *bread-makers*. The priestly hat used at the Saturnalia was the *Pileus*; and hats are very important ancient symbols, as I have already shown at page 185, and will yet have to enlarge on.

The sacred and symbolic pine was Pinus; Pinna was the same as Penna, and hence Penetro, Penetrabilis, Penetralia, the "*dii Penates*" (which should be distinguished from the "*dii Penetrales*," as the former only includes the Lingams, and the latter both Penates and Lares), Peniculus, Penis, Penu, and Penus, which last has also the meaning of Sar, Sir, Lord, Master, and Bread-Giver, or Preserver of Life, hence

¹ Indian writings call Porus, *Pûru* or *Pûrsha*, which signifies "the Soul" or "Mankind;" *Purishya* is an "epithet of Fire;" all such words come from *Pri*, "to be busy or active, to protect, to fill, to be able;" hence "*Vir*," the Phallus, as Littleton says.

Saviour or Redeemer. Ovid speaks of *Pi-tan* in Aeolis (Met. vii. 357), as we still speak of Patāns in India. The *Obi-ci* were the Pitanatæ who had Serpents in all temples, as our Indian Patans still have. The roots or earliest objects of man's faiths are in general the origin of all tribal and national names and rites.

It is important to notice here that the original name for the *Latian Jupiter* was *P'ur*, which shows why the Greek Ph or φ was used instead of P with an aspirate. Bryant and Holwell tell us that "in time P'ur was changed to *Puer*, the deity of Fire, whose priests were Pueri; and because many of them selected for that office were handsome youths *Puer* came at length to signify any young person. "History," the Rev. Wm. Holwell adds, "shows that it had no relation to Jupiter's childhood." "It was a proper name and retained, especially among the people of Præneste (Pi-ron-es) who had been addicted to the rites of fire." "They called their chief god *Pur*, and dealt particularly in divination by lots, termed of old Purim."¹ In *Gruter* there are inscriptions, "*Iovi Puero.*" Lucretius says that *Puer* was originally *Pur*.² This word P'uri of the ancient Latins, is held by Bryant and Holwell to come from the Kaldi אור *Ur* (p. 356). The Greeks therefore spoke of Prutanis, and every Prætor had a brazier of live coals carried before him to denote that he was a *P'ur-tor*. In Hebrew and Doric Greek, *Puer* is *Poir*, a youth or a maid (Littleton), and it may be that *Pu* in such words as *Pu-dendum*, *Præ-pu-tium*, &c., may come from this root, Fire or desire. P or פ has in Hebrew two sounds, being Pi sharp, and F as in Joseph. It is only interchangeable with ב and מ, Beth and Mem. In ancient Hebrew it was written פ. The following words are suggestive, and should be borne in mind by him who studies faiths.

פלוֹא *Palea* or *Pallu*—a distinguished one. בעל Bol, Bel, Bull, The Creator.

Phra (P'ra) the Sun of Egypt, so also Poti-phaera and Poti-phar in Koptic.

Parah (P'-ar-?)—a. prince, leader, one who causes to be fruitful.

Phegor-Peor—Priapus, as *Belphegor* the deflowerer—βεελφεγορ.

פלא *Pala*—He splits, or is distinguished. Sansk. Ma. Arabic Fal, Fale, col. Tale.

פלה *Palach*—He splits, ploughs, and cultivates. Organic root פ Pi to Create.

פאלל *Palal* or פלם *Palas* or Palsh פלש.—*He tears or breaks through*, words common to Pheneician, Syriac, and Ethiopic. פל Bal or Bal, the strong One.

פלך *Palak*—He is round or plump, probable origin of a coarse Saxon word.

In Greek we have *Pallo* or *Palo* to "shake" or "hurl" a missile; *Pallas* or *Minerva*, a sakti of a Phallus; and φαλής, Phales, the fig-tree, from which Phalli were made. The word Phallus, no doubt, survives in the *Pales* or *Palus* of Latin; German *Pfahl*; and *Pale* or *Pole*, as *May-pole*, in English: φαλλός Phallos, having no independent meaning in Greek, is thought to come from פלש above, that is from a Kaldi root. We have a word of similar import in I Kings xv., 13. viz., Miplet-zet, or Miplet-seth מפלצת the *Ashera*; or, as Bagsters bible-margin better describes it—"Simulacrum Priapi," which the queen mother Maakah made, and so persistently worshipped. An older language than Greek gives the same results, for Phal in Sanskrit signifies *to burst and*

¹ Virg. Æn. vii. 679, and Holwell 355; Cic. de Divinat. 1. 2.

² L. 41., v. 1020.

produce; hence Phalla, Bhala, or Bala, is a name of Siva as the strong producer, the *plougher* and *ploughshare*, which is also the *Nishān* or “mark” of man, such as Greeks used to put on Hermi when they feared the sex would otherwise not be clear. So the great kings and chiefs of the East used to affix the ploughshare to their mandates, in those days when it and the sword were better understood than the pen. I give in page 233 Fig. 105, II.-4, among a number of very common and significant hieroglyphs, the sign-manual of the ploughshare, and beg attention to other figures here as the old church bell and *fleur-de-lis* device, so common in church architecture; the crosses, crescents, and pillars over them; the so little disguised Greek *Alpha* and *Phi*; the phallic helmet with, as in India, the faces of a Triad of Gods on, as it were, the *glans*; the sun or orifice in the triangle; the double triangle with the reduplicated yoni-idea. in the *Omega*-like re-entrance; the vase; the full acorn, and plan and section of the orthodox Roman clerical hat, which is also that of the Bouns or sacred cales, see foot of cols. I. and II., and figures page 185 : all these are speakingly illustrative of the ancient faiths, and the proclivities of modern ones which adopt these symbols.

Bāla, as in Bāla-Rāma, is in these days generally translated as only *the “strong Lord,”* but *Bala-Rama* signifies the strong fertilizing sun; *Phool* is a variant of Bāl, and is a child, a flower or blossom. Pale-mon or Pale-on was Dionysus, and Herakles and Neptune; children were sacrificed to Palemon (Holwell, p. 319), which shows us that he was Siva or creative energy. Neptune as Poseidon was also P’oseidon or P’osiris, the sun. Let us look further at names connected with Pator, Pador, Fader or Phader, Petre, &c. Petah was an Amonian or solar term of honour, as in *Peti-phra*, and Pete-Sukus, the builder of the solar labyrinth. The priests of the oracle of Amon were perhaps the first who were called Pateræ, because, said after ages, they each carried a silver basin, which Bryant shows was a complete error (I. 307). The oracle had 80 Pateræ who supported the image and boat in which it was carried; “they only moved as the Divine inspiration led them,” which probably gave to the Jews the idea of leaving their ark to itself, or rather to the milch kine, as stated in 1 Sam. vi 8. The *Petipharæ* were also called Patertæ, Sacerdotes Apollinis, and the high priest got gradually called the Peter and Pator; the “most famous oracle of Apollo in Lukia was called Patara;” and the “Patra of Achaia had the same import,” continues the far-seeing Bryant, who only lately began to be understood, and whose value is still little known, for the ancient cultus is hidden even yet from Europe. Bryant here justly remarks: “I should imagine that the place where the false prophet resided was of the same nature,” which it was; for Pethor, Peor, or Pethora was indeed, as we now all so well know, a veritable Priapus (Num. xxii. 5). “Balam had by the king of Moab been appointed chief Petora” or high priest, and his rocky cone so sacred to the Venus of Arabia, was by Romans called Petra, though by the natives Rath-Alilat (Bryant I. 311). *Pe-teus* the father of the great Athenian king—Menestheus (god-man)

was the grandson of *Erek-theus*, the golden serpent and god-man, the son of Vulkan.¹ He was carried about in a chest representing Ceres. His name is very suggestive, signifying he who *tortures, splits, grinds*, or makes bread, if we may take the liberty of using the Greek K for χ ; which they were very free in doing, as well as in the case of π P, and ϕ Ph,—causing the unlearned, especially in Europe, to stumble grievously. The, ϕ I have elsewhere and pictorially shown, contains an evident *double entendre*. It was a common form of charm and amulet, and is so seen to hang from the neck of Apis; the bar or shaft when not vertical was a nail, spike, or thorn, and therefore the whole a. Linga-in-yoni; otherwise, the male triad, see my Plate XIII, where both amulets, as usually seen on the Apis, are given. The priest, or *Ra-phan*, Greek Ramphas, was called Pata, and so all priests are *Patas, Paders, or Padres*, words which go back to much beyond Latin days, to Pater as the father or *Generator*; Patria, the place of generation, or native country—a feminine form, as the former, usually before the days of statuary, figured as the penates or male form. Saturn was called by Romans their most ancient Pater, and his priests Patres; but thousands of years before Rome the ancient Amonian Petors used to dance round the Amonian Fire-Shrine, holding in their hands their holy *Petaurum* (Petor-Am, a kind of pole or phallic symbol), this in honour of the Sun,² which appears to have been the origin of “the *Pyrrhic-dance*,” wrongly fancied to have been named after Pyrrhus, the son of Achilles; for of course the word simply signifies a *Fire-dance*, or dance to or round a fire; which is still common in Asia; and elsewhere. Bryant says that this Egyptian dance was in honour of Hermes;” or Maha Deva, and “was called *Betarmus*, a compound of Bet-Armes, or Armon, more properly Hermes and Hermon; *Bet* among the Amonians denoting a temple,” as we know it was from the very earliest to the latest periods of Jewish story. Petra was in the most ancient times always a sacred object, but not necessarily a stone; it might be an omphē. “Thus Olympus near Pisa, though no rock but a huge mound or hill, was of old termed Petra, as relating to Oracular influence; hence Pindar. speaking of Iamus (from Ham, the Sun)—who was supposed to have been conducted by Apollo to Olympia—says that they both came to *Petra Elibatos* upon the lofty Kronian mount,” which Elibatos, Bryant explains, “signifies Eli-Bat or *Solis domus vel templum*, as well as the actual Deity there worshipped.” In this world we have the origin of our *Elizabeth*, for the house or temple of a god is always a woman or ark. The temple of Elis had a *Petra*. Pindar says the Delphic Pytho was a *πετραέσσα Petraessas*, and in the adjoining capital, Orkomenians all worshipped a Petra which fell from heaven;³ and so from Euripides we learn that the sacred cavern of the Akropolis of Athens “was called *Petræ Makræ, Petræ Kekropiæ*, which, by-the-by, reminds us of that most ancient of sacred things with all peoples, “the Abyss,” or cave, revered alike in this Akropolis, as by Jews on Mount Moriah. All goddesses like Ceres sit or rest upon a

¹ Clas. Man., p. 87.

² Bryant I. 386. This Petaurum is often mentioned by Roman writers, and appears to have been latterly used as a leaping pole, a suggestive article, especially when we remember what the Keltic *heavings* and *leavings* signified.

³ Pausanias quoted by Bryant, I. 36.

Petra; and the Jewish Jehovah rested on various Petras from Sinai to Zion. "In short," says the orthodox Bryant, "there is in the history of every Oracular temple some legend about a stone, some reference to the word Petra," and is it not so still? Does not Petros still rule from the seven hills, sitting the acknowledged head of a very phallic and feminine form of worship, and kissed and bent down to by the most civilized people of even our day? The Scholiast on Pindar identifies the Sun with Petra; because, says he, the Petra fell from the Sun as did the Lingams, or Petræ, which were shown at Ægospotamos, and at Abydus; and hence the legends about *Tantulus*, sitting under the fear of the Stone (Sun-Stone) falling on him, up to his chin in water and surrounded with fruits, yet perishing of hunger and thirst (B. 1. 366). The cause of identity of Sun and Petra is, of course, the fact of the Lingam being the organ of the Sun as regards his means of causing fertility; so Mithras, as the Sun, is called "the deity of the rock whose temple was a cavern; even the cavern is called at times Petra. At Milan an ancient inscription tells us of "a dedication" termed *Hercules in Petra*, and we know that Christians were forbidden "*ad Petras vota reddere.*" The tree-stem, being a Lingam, was a Petra, as also the Sun; and therefore Zeu's tree, the oak, was called *Sar-On*, or Sun-On. Neptune was called *Poseidon Petraios*; Jove, Zeus, Patro-us; Vesta was Patroa; and "gods were generally termed θεοὶ πατριος and πατρωοι," which in later days came to be called *Dii Patrii*, and erroneously thought to be only "the gods of one's own country." As Petra was the Sun, so was it, whether as a stone or deity, called occasionally by the name of *El-Aphas*, or *Sol Deus ignis*; and by the Amonians *El-Apha-Ba-al*, in which we see no doubt the origin of the name of the celebrated shrine of *Elephanta* near Bombay—a cave which has seen in it all the worships of man down to and including Christianity, report says; but where the Petra or Lingam has again, and long since resumed its sway. The Elephant form of the hill is untrue and absurd.

A town was usually called after its greatest god, as were the offerings after him to whom offered; hence offerings to Petra were named *Patrica*, which was natural; for offerings in *Bouns* or cakes of flour, oil and honey, &c., were formed into *symbols of the god-idea*, which we see were therefore always phallic or umbilical, this being the form Egyptians, Assyrians and Jews delighted in; see Jeremiah xl. 18-19, li. 19.¹ as well as *Baruch* v. 43, and Herodotus. Notice also that this worship and offerings are closely connected with *prostitution*, as we should term it; but which, by the principal body of devotees, was merely considered a sacrificial offering of their bodies to the deity represented by the sacred cakes, or as the Greeks said, *Pitura*. These offerings were made alike to Mithras as to Osiris, and to all gods from Meros to the mountain-wilds of Armenia; aye, to furthest Himalaya and over all the plains of earth.

I must again remind my readers that P and B, Phi and Bhi are interchangeable, and that *Pi* in general has the signification of an *oracle*, or *mouth*, and B of a *house or temple*; that *tine* is "a place," and in very ancient terms, "a holy place" or altar; and that *teus*, *seus*, or *theus*, are generally holy affixes, as for *god*, or god-like men; in regard to H, we may usually omit, or only aspirate the P, T, B, &c. so

¹ [There is no Jer. xl. 18, and li. 19 hardly seems relevant. Perhaps xlv. 19 was meant. — T.S.]

Phoibus, the Sun, becomes clearer to us if we spill it *Poibus* or *Pé-bus*; for we then see its apparent connection with *Pe-us*, the "all-seeing" Skythian god, usually called *Pa-Peus*, the all-seeing Father." *Phego-neus* was Jove presiding over his oaks and beeches. In *Pysikus*, the Greek *Physicus*, we have him who presides over all nature and her works, who at *Pisa* was called *Pi-seus* or *Pis-eus*, whence *Pistor*, the



Fig. 134.—THE BREAD MAKERS OF BARMA

baker (*Clas. Man.*, p. 14), "Bread-Maker or Winner," THE LORD, THE GOD of Beth-lehem, of which this is the practical personification in southern Barma; and much chaff and banter have I heard going on beside him, as the young women plied their daily avocation, and so kept up the life of the household. These labourers were truly "LADIES" or "*Bread-distributors*," as THE LORD signifies "the Bread-supplier." This grinding-column is the sacred palm-tree, from the centre of which a spindle projects; the grist is the result of the trituration caused by the hard rind-wood of the palm set in action by the young girls who insert a cross-piece and thus form this machine into a sacred *Tau* or "thing of life," nay a "*God of Life*:" for this *Dei Machina* is actually worshipped, especially in India, at stated seasons as a deity, when it is carefully furbished up, cleaned, and coloured. I have even seen it clothed, but these good Bar-

mese Boddhists do not go so far as this. The usual Indian form of the Beth-lehem is a regular *Linga-in-Yoni*, on which fits the upper feminine part; and as this is a most common form of a holy hill," it would almost seem as if rude early people had taken



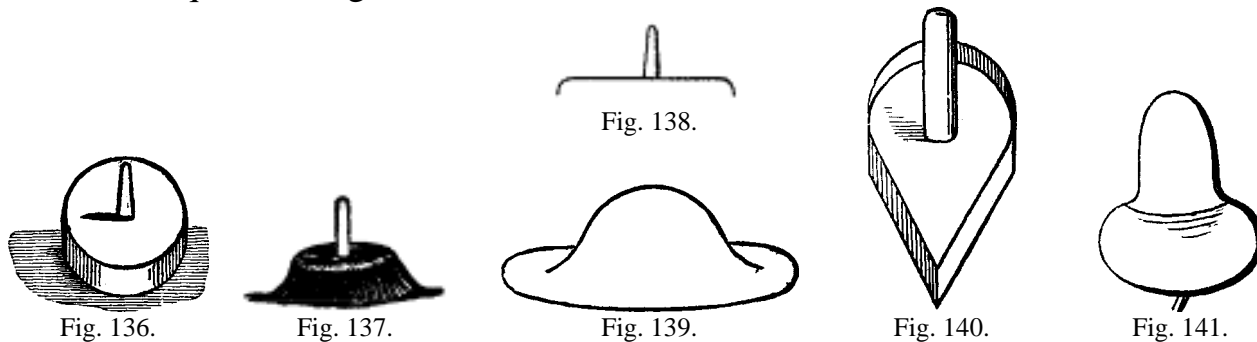
Fig. 135.—SACRED HILL OR TUMULUS AT KARNAK.

to all archeologists and be seen among my illustrations.

This following-up of the religious idea from the small sacred gem or church relic, to its exaggeration in large natural objects, as hills and rocks, is one universally adopted in ancient faith and not unusually in modern; so that we are justified by practice and theory in seeing a *Linga-in-Yoni* in Stonehenge; in the Tripod in the cleft or yoni of Parnassus; in the Petra of

the idea of their Mount Zions from it, and seen in the creative organs the double signification of *my Lord* and *my Lady*. Col. Forbes Leslie gives us, in his *Early Races*, this sketch of a very sacred mount at Karnak, in which we have a perfect similitude of "the Lord," "the Bread-maker," and many similar mounts will occur

Jupiter Amonium in the Libyan desert; as well as the mere Lingam in the lofty peaks of Maha Deva in Central India and elsewhere, and in this Karnak mound. Here there was very probably an argha or yoni, for we know that phallic and then Solo-phallic worshippers continually met at this place for sacrifice, &c., which “&c.” embraces many things such as most writers on these subjects very broadly hint at, *viz.* as to *contact*. Dr Inman tells us that a medical friend of his in India actually observed a small village emblem made use of to represent “the solemn sacrament” which Creation requires and gives us these not uncommon Hindoo forms of the emblem so



THE BREAD-GRINDER. GALGALS WITH MENIHIRS, TUMULI, OMPHI AND HAT-IDEA.

used. I cannot confirm the statement from my own observation, though I can well believe it, having seen very similar acts, and been frequently told of the advantages attributed to actual contact with the symbol. But to resume; for I must run through a few significant words which will help us better to understand the subject.

In *Ph-thas* and similar names of Memphis we have simply P. with *thas*, which became with the Greeks *theos*, and the whole the God P.; and as P has the meaning of Fire or “Mouth of Fire,” so *Py-thas* was Vulcan or *Ool-Kan*, the *Lord of Fire*. He had very phallic proclivities, wearing a conical hat and wielding a hammer called his “fashioner” or “Creator.”¹ One of his names was O-pas or Op-As, two names of Sun and Serpent joined to *pas*, which may signify Pasiphæ, the pacifier and mother of Amon. *Pam-phanes* is “the all-bright one” and *Pandamator*, “the all-subduing.” Homer and Statius call the Graces *Pasi-theæ*. Jupiter, like Krishna, had to overcome a Python, which we may spell and pronounce Pi-on, and thus was sung to him the famous *Pe-an*. A whole State, as mentioned at page 297, was called Pi-on-es which means the country (Ea, or Des) of Pi and On-worshippers; they were great allies of Priam, from whom or after whom we have Priapus with a fitting son *Paris*, the seducer. The king against whom Priam. made war (the latter was an Asiatic) has also a significant name in *A-ga-memnon*. The A of Apollo, we may note, changes his nature from *Poliris* “the grey” old god of the autumnal Equinox to the fertilizing God of Spring—the youthful lover which we see in this *Aga-memnon* the *man of Goodness or Love*, if we take his name from Greek, and of *Fire* if we derive it from Sanskrit. *Memnom* or *Manes*, who was called *Patora*, is the great King-God, whose statue when first gilded by the rays of the rising sun² emits *music* as if from

¹ *C. Man.* p. 64, Iliad.

² *C. Man.* p. 286.

a harp, and harps and music were the female principles on which the Gods acted. In this Memnon touched by the solar rays we recognise the so-called "Pointer" or Sun Gnomon-Stone, which is in the centre of the so-called "avenue" in the Stonehenge Druid circle, and over whose summit alone (see p. 281) the ray can reach the moat sacred part. The same idea of the Sun-darter and fertilizer seems to be faithfully portrayed in the picture of the "Rosary of the blessed Virgin," which was printed at Venice in 1542, says Dr Inman,¹ to whom I am indebted for this rare engraving. The ray in both

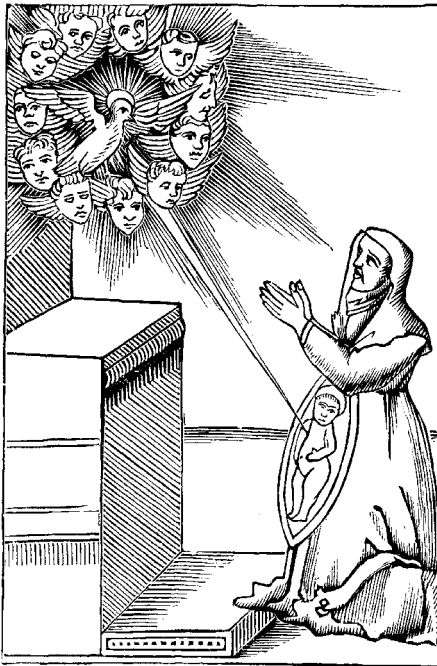


Fig. 142.—THE CONCEPTION, OR APOLLO FERTILISING TERRA.

cases is fertilizing the sacred shrine. Memnon is frequently shown as Horus being nursed by the Virgin who is then called Aurora; and his picture is then precisely the same as we usually see in the case of paintings or sculptures called "Madonna and Child" or Deva-ki (Mother-God) and Krishna. But to return to the prolific Ps.

Pola was a celebrated altar, in the Istrian town of Pola,² no doubt, like Jacob's *Beth-el* of Genesis xxxv.; "it represented *Rome*." *Potela* was the *Hymen* God of Sklavonians; *Polybia* was a name for Ceres of "Abundance," and it was *Pan* "the hunter" (Nimrob) who discovered her cave and so made the earth fertile. Pan or *P'An*, seems to be the mouthpiece or "fire of An." The Pan or Phan or the Orphics was "*the Sovereign Deity and Lord of Elements*" (Hol., 320), which his name *Pi-an* would entitle him to be called. *Phanes*

in the Orphic hymns is *Protogonus*, who is Nature or *προτογένεια*, the first born, *Δίκη* or Justice, and also *πεπρωμένη* or Fate, whose origin is given as follows. From Good or *Unity* sprang a DUAD, *Ether* and *Chaos*, of which *Ether* represents *Bounds*, and *Chaos Infinity*; and these uniting produced Intellectuality, which sprang as it were from an Egg generated by NIGHT, NOX, or *Darkness*, and this was the "MIGHTY FIRST-BEGOTTEN ONE" of *the ineffable Father, Goodness and Love*. Phanes is the first "*Sceptre-Bearer*" among the great gods. Orpheus calls him the "bull-roarer glorying in golden wings"³ and therefore he is Mithras; but Mithras *has been* also Ceres, who is at times the moon, the queen of generation. Porphyry (262) says: "Mithras as well as the Bull is the Demiurgus of the Universe, the Lord of Generation." Proklus makes out that *Phanes* is to the world of intelligence what *Thetis* is to the sensible world. *Thetis* is the mother of *Venus*, and *Protogonus*, the father of night, who is *Venus* in Orpheus. Phanes is clearly a form of solar worship which was in high favour at Kio (Chio), the capital of (Chios) Kios, which lies under the highest mountain of this considerable island. Phanes was a great king of this island in its mythic days, and a promontory—a sure Phallic sign—is called

¹ *Anc. Faiths*. I. 99-100.

² *Class. Man*, p. 371.

³ Hymn to Proto., 3. He is also *Bel*, see p. 298 *ante*.

Phaneus. In Kaldi, *Fan-leak* is a *kromlek*, or stone of adoration—the Phani lephanim or *sanctum sanctorum*. The pillar-worshipper, Jacob, called the place where he saw and “wrestled with God face to face” and hurt his “thigh,” Penuel or Phanu-el, פְּנִיאֵל. The word Panah פָּנָה is in Fürst to *shine*, to *lighten*, to *be prominent afar off*, from a root to *glow*; “hence the projecting pinnacle or turret of a house,” and a corner-stone or pillar; so that we here trace, by a very uncommon method, the idea of the Lingam being, even in most ancient Kaldia, the *sun-stone* and “*enlightener*,” the Boodha, Boda, or Goad. Hence the place of enlightenment—that is, of oracles in ancient times, and churches in ours—are Fanes, Latin *Fanum*. Ireland has still a Fan-Lobuis, or St. Lobus’ Church, near Cork. Phanes and Priapus are identical, according to the Orphic extracts which Cory gives us in his *Ancient Fragments*. He is “a dazzling fountain of splendour,” of whom, like the Jewish Jhahv or Elohim, it was said, long before Jews wrote to this effect that “none had seen this Protogonus save the sacred night” or womb. But we must pass on and say a few words more as to his spouse “Ceres, the seed-bearer,” a name given by Orphics also to the first father *Metis*.

Ceres, when discovered by Pan, was sitting upon a rock under a mount of olives, and respectably garmented as is not her wont; but it was winter when she always conceals her charms. I give this drawing of her emerging from the cave with a dove—*Ione*—in one hand, and the Dolphin (Salacia) in the other; while her equine head denotes her relation to Hippos, one of the Sun’s titles. I am obliged to Mr. Marcus Keane for the engraving which he takes from Bryant who calls the Sun *Hippos*, and *Hippos-On*, and tells us of many towns and places so named after him (II. 293~295). The *Pi-galians* put a statue of Demeter



Fig. 143.—CERES ISSUES FROM CAVE.

with a horse’s head on a niche in this Arkadian cave and there worshipped her; so that we had there the same faith as now exists in India in the worship of Mamojee, see pages 31, 72, Figures 1, and 22. The Egyptians called Ceres *Pharia*—that is, *Pi-Ar-ia*, or the sun-goddess *Pi*—under which form I show her in page 268, form Montfauçon. She was imaged under this title all over Egypt and Asia Minor, but commonly as a mere formless block of wood or stone (*C. Man.* on *Iliad* II., p. 113), a very common and well-considered Indian idea to the present moment, but one for which the people are very much laughed at and abused by ignorant foreigners, who do not comprehend the significance embodied in the idea of “formless matter”—that on which the creator had first to act. Ceres was the *Magna Dea*, the *Al-ma*, *Ar-ma*, or *A-ma* which corresponds to “universal mother” in Sanskrit. She was “the mother of all life;” and personified nourishment, love, and all the beautiful traits and virtues which these speak to us concerning. The ancient Kabiri called her Kabira or “mother of all;” and serpents and male symbols were sacred to her, and these are seen yoked to her car—the ark-boat of life. If as the Sun, she was called

Kora, heat, or heart; if Fire, Cnidos; she was the Mylita or Mulita and Demeter of Arabia and Babylon, and in Europe “our mother Europa.” She was Helos and Geris, or the Earth, Hestia in Greece, and Vesta in Rome; the Atys or Ko-Atus of Phrygia, that is, Hekate, and in Europe the very womanly Friga. When in a cave the Sarmatians called her *Nia*, and others *Nox* and *Nigra*, “the dark abyss,” “the winter solstice,” “the Womb of time,”—that where in the seed slumbers and is preserved; for she is often Selene and Sita, “the field-furrow” and “grain-receiver,” whose Lord is the plough, or Jehovah-Nissi, the “staff” or “banner,” and “comforter.” Everywhere she is Theba, Teba, or Boat of Life, man’s first Argos; and was claimed as a mother by that old race whose history we have yet to fathom, and whom we call after their demi-god *Pelasgus* of mythic nomenclature, concerning whom a few words.

The great Pelasgian race ruled in all “Asia Minor, the Grecian Peninsula, and the whole of Northern Greece” certainly more than 2000 B.C., says Baldwin;¹ and they, say Strabo quoting Ephorus, established the Oracles of Dodona,² so that their history ought to be a history of the ancient faiths. There seems no questioning that this people sprang from Aryanized races who came from the East, and it is granted also that the “Greeks were a family group of this people:” they were clearly a commixture of the great Ethiopic race, and “represented a mixture of several branches of the Aryan family,” and some extent, especially in the early period of their existence, “a mixture of the races who dwelt in the Phœnician cities of Asia Minor.” The Leleges were an important branch of this people, and seem,” says Hesiod, “to have been gathered from among all the nations of the earth.” “They were much disposed to wander,” says Strabo, “ready to remove from settlement to settlement, and to experience both great increase and sudden diminution of their number.”

Poseidon, who, like Dionysus and Hercules, had the appropriate name of Phale, or *Pale-On*—that is, Sun-phallus—was called the Father, and Larissa, or the *Yoni*, the mother of the Pelasgi; which is equivalent to the Jewish story that we are all descendants of Adam and Eve. The Pelasgi were undoubtedly the remains of a great race holding many provinces and states when Greeks came upon the scene, for we are told by the very best authorities that they ruled all Asia Minor, Hellas, and “the whole region of Etruria; nor do we know the ultimate to which they were extended.”³ Long before the days of Dorians and Ionians, probably before Leleges and Kaukones,⁴ they were a very numerous people, supposed to have been for a long time in a wandering state.⁵ Their chief capital was Larissa, and they clearly loved the *Yoni* form of faiths, though no doubt the Lingam-god was also worshipped all over their possessions. They were allies of Priam, and one of their great chiefs was called *Apis*, or the bull, whose female energy—*Apia*—was the cow, or earth. The *Apis* of the Pelasgians, we are told, conquered the Peloponnesus and called it *Apia*, that is “*their*

¹ “Prehistoric Nations,” p. 162. ² Strabo, vii.-vii., 10. ³ Plut. in Rom. 1; Strabo, v., 339.

⁴ The Kaukones are said by Homer to have aided the Trojans. They occupied N.W. Greece and Asia Minor. ⁵ Holwell “Myth. Dic.,” 323.

earth.” *Apis*, the Father or Bull, the Greeks. termed *Appa* and *Apphus*, and the ROMANS MADE *APIA* INTO *PATRIA*,¹ which marks a change in faith. The Memphic *Apis* was called at Heliopolis *Mnevis* or *Mneuis*, which are Egyptian terms for Father; and *Apa* or *Ap-ta*, which Greeks wrote *Aphæ*, *Aphæa*, and *Aphtha*, were “Amonian terms for fire and the god of fire,” and for Vulcan as well as for Diana.

The first ruler of Pelasgians of whom we know anything—and that is little, and only as connected with Greeks and Grecian possessions—was *Inakus*, who flourished about 1875 B.C., and is put down in “the 19th generation before the Trojan war.” He had a son, *Phroneus* (*Pur-on-theus?*), who was contemporary with the founder of *Sikyon*—say 1850 B.C. In “the 13th generation” we hear of this race firmly established in Thessaly, and in “the 9th generation” (say last half of the 15th century B.C.) that “*Danus* supplanted them.” The next generation gives us *Deukalion*, and the next *Kadmus*. The *Sikyons* were called the most ancient people of Greece, and “*Sikyon* now *Basilico* (a serpent name), the most ancient city and kingdom.” *Adrastus*, says *Homer*, was their first king; and he, says *Pausanias*, “was driven from the throne of *Argos*.” “*Sikyon* was particularly sacred to *Jupiter* and *Hercules*,”² by which we may understand, to Phallic and Sun-worship. But to resume our enquiries as to the Pelasgians.

Pegasus was the swiftness of fire, or Sun, or *Zeus*; he was *the horse on which Aurora rode*, and by which *Bellerophon*—the winter sun—was enabled to conquer the *Chimera*. It was *Pegaus*, we must remember, who awoke the *Muses*, daughters of *Pi-erus*, as they slept in darkness on *Mount Helikon*—solar picture similar to the first, and one very full of meaning. Now this *Pegasus* was one of Italy’s most ancient gods, whom we often see with the head of a horse and a human body with or without wings, that is, with or without virile power or continuous force. He was also often represented as a ship³ or with feminine power, and was therefore *Hippos* or the Sun in his female energies, as he is more especially noticed by *Kelts* in the Gaelic language. This makes *Pegasus*, in such a sense, *Ceres* or the *Argos*. Now Pelasgians are the first emigrant race of whom we know almost anything who settled in *Latium* or *Italy*, by which we may understand that probably *Petra* or *Lingam-loving* races were on the *Mons Pala-tine* before *Arkites*. The Greeks called the *Arkadians* *Pelasgi*, saying they were *Autochthone*, or indigenous, meaning by this merely a people whose past history they were unable to fathom; they describe them as great hunters and shepherds, loving music and worshipping *Pan* and *Artemis* in a very gross manner. The Romans knew them as a race adjoining *Argolis*, whose capital was *Argas*, often held to signify “a plain,” but only so in the same light as *Isis* is *the plain*, that is the milch cow of the *Nile* and the ark of life. The settlement of *Pelasgo-Aryans* in *Italy* signifies the pulling-down of *Etrusco-Turanian* rule; for, according to *Mr. Isaac Taylor* and many learned men., *Etruscans* were *Turadians* who had gathered together from the *Caucasian Alps* and *Ural mountains*—a *Ugrik* race; and were in full occupation of *Italy* when *Greeks* began to group themselves together

¹ Holwell, p. 38.

² “Class. Man.,” *Iliad* ii., p. 90

³ Bryant, I., 411, and Holwell, p. 322.

and force Pelasgians and others to “move on.” Rome was then an Etruscan city, and those were then there who had to teach her arts, religion, and a certain amount of culture, as eastern Aryans had taught Greeks. I have failed in spite of all that has been said and written regarding the wide difference between Aryan, Turanian, and even Shemitic races, to find any material divergence in their early religions; and it will puzzle the wisest to show me this in the worship of Aryan Benares, and Dravidian Tripati, or Konjeveram. The difference, I find, when carefully considered, is only in language and nomenclature of the same gods, though not much in this; for if the Shemite called his Lingam-God—Asher, the Sanskrit Aryan named him Esver, Eshver, or Esh-wāra—holder of the *Esh* or *Ash*; and the Ugriks, Turks, Finns, Etruscans, and such Turani-ans, Æsar¹ or *Es*, that is *Esh*; he whom the Teutons called *Æsir*; most ancient Ved-antists, *Asur* or *Asura*; Siberians, *Asa*; Mongols, *Es-an*, and Yenseian, and most ancient Ugriks, Ais, Eis, or Es, which in the language of India means sexual enjoyment.

The roots or words AM, LA, AL, AR, RA, EL, &c., are common to Egypt, Arabia, and Asia; and the *Lāt* or pole of India, whence we have gained so much knowledge is but the *Lar* of the Etruscan, by the light of which word Mr Taylor helps us to read much. Lars, he thinks, in the most ancient times had very masculine significations, but I fancy, like Sar the Sun, it was a dual god. Lars and Larissa are names which old geographers show to have been not uncommon over all the countries from Katch and Goojerat to the valleys of the Tigris, Euphrates, Nile, and Tiber. Thus Mr. Taylor claims for the Etruacan Tatars—while tarrying on their westward way from high Asia, on the upper lands of the Tigris—the founding of the city of Resen or Rhesœna; Etruscans called themselves *Rasennas*, and it is clear Ras had the signification of Lars, for this *Rasen* Xenophon calls *Larissa*, and so we see that the city these Rasens founded afterwards on the Tiber—known to Roman story as Vulturnum or Capua—was by Dionysius called Lariss.² It is clear that in the very earliest times a dual or feminine deity was here in the very spot where Lars or Lares and Penates were yet to be so famous; nay, that a Lars, Lares, or Larissa was ruling some 4000 years ago, and at the same period on the Tigris and the Tiber. *L*, says Mr. Taylor, quoting Kasem Bey’s “Turkish and Tatar Grammar,” “is the sign of the passive in Tatar languages,³ and we know that P or Pi always denotes activity, fertilisation, or irritation. In Lukian inscriptions, says Taylor, *La’da* means *wife* or *lady*, which with Etruscans was *Larthia*; the dead, quiescent spirits or Menes were called Lemures, Larvæ, and Lares, a fact we would expect, inasmuch as woman is the passive principle—Nox or Darkness. The Turks, who are also of Tatar origin, give us “*Li-umm* as signifying *maturity* or *maternal*;” *Larvæ* we know to be spirits of evil, and Lares, spirits of good ancestors, the Etruscan root Lar signifying great ones. It is clear that *La* is usually the feminine prefix, as P, Pa, or Sa is the male, as we see in Sar, Sun, and Pader, father, &c. Lars is still a personal name among Romans and Lapps,⁴ and as l and j or dj are interchangeable,

¹ See the Rev. Isaac Taylor’s *Etruscan Researches*, Lon., 1875.

² Do., p. 375

³ Do., p. 286.

⁴ Klemm, quoted by Taylor, p. 123.

we have Lar becoming Jeru and Tjar in Samojedic forms, and Tzar (Czar) as king in the Russian tongue. In Finnic, *Sjer* is “high” and *Suur* great, which in Hungarian becomes *Ur*, “a lord;” and wandering north we find Esthonians calling their God *Tar*, and the *Wogul*’s, their God and heaven *Tarom*, which no doubt accounts for that heavenly spot *Tara* in Ireland, and the Taras, stars, or heavenly tenants of all Europe and Asia, and also the Polynesian God Tarao, Keltic Tenarus, &c. *Pe-lides*, one of the names of Achilles (Ak-II or Sun-god), after his father Pe-leus who begot him on Mount Pelion, was a god of Larissa, and called like Jove the *Lari-seus*, which here signifies “the God of the Lares” or citadel of Argos—womb or Pudendum.¹ Larissa is one of the names of Minerva, she of the *Akro-polis*; who, as the mother of Pallas, was the Palla-Dium, with spear in right hand and frog, as water, in the left. A grosser form of Palla-dium than this, however, would be that prize which the Greeks set before themselves as worth all their trouble and losses in the Trojan War, and this they say they gained. Of course that Palla-dium was a *Maha-Deva*, or perhaps a *Linga-in-Yoni*. Its Mythic history is similar to what we find in India and elsewhere; it was said to have fallen from heaven close to the god *Ilus*, and was therefore called *Ilium*—he of the Sun, or “Sun-stone.” Herodian says it fell as *Pes-sinus* in Phrygia (Furgia?), which is less difficult to comprehend. The vestal virgins were alone allowed to guard the *Palla-dium*, whose sacred fire they had to re-light on the 1st March annually from Sol’s own rays by putting tinder into a concave mirror or highly-polished cup, or by the friction of two pieces of wood of the fig-tree, which, as before said, was appropriately called *Pala!* This mode of lighting is still customary in the East, being also the method which the Mexicans and many other far Westerns adopted; and my readers will remember this Fire was that of *Passion*, and in no sense whatever that of the kitchen. In all religious matters by Fire is meant this *Holy Fire*, kindled from heaven and sustained miraculously.

Pelops, who has left us his name in *Peloponnesus*, was a king of Pisa, who came from northern Phrygia—land of Purians, for he was a Pe-lo-peios, very incorrectly translated or paraphrased as a *Pa-phlagonian!* He was a favourite of the sea-god Poseidon, and his descendents were called *Pe-lo-pi-di*—and this old land gave to Troy and Greeks and Romans their Pala-Dium. The Palici were two Sicilian (twin) gods, children of Jupiter and Vulcan, believed to live in two sulphureous pools of water, and ever and again giving out flames and balls of fire. Their temple afted the part of the Patriarch’s place of covenant,² every oath and testimony being here, we are told, the most binding which could be made; and thus Stones, Hot-Springs, “Thighs,” and Pillars were all suitable places of “Testimony.”

Pala was the earliest name of the very ancient Phenician city of Tyre,³ *Tsur* or Surya the Sun, which points to his having been called *Pale* or the Lingam. Josephus

¹ “Class. Man.,” p. 41, *Illiad* i.

² Gen. xxiv. 2, and xlvii. 29.

³ Tz, Z and S and Ts, the Hebrew ז, became with Greeks T, and they called this city Tyre and TOR, a solar name and a fire-tower. The Phenicians called it So and Sur, others Zor and Tsur; so Soan or Zoan becomes Tsoan and Tsan and Tanis.

speaks of its King *Abi-bal*, which last may signify Father Ba-al. Hiram—who built Solomon's temple and many similar ones to Jupiter, Hercules, and Astarte¹—was said to be *Abi-bal's* son.

At *Paleste* in Epirus, the Furies were worshipped under the name of the Palestines; and as *Tine, Tyne, Tin, Tan, &c.* is usually acknowledged to be “*place*,” we hence see that hills and countries with this name denoted that they were famous for the worship of both the male and female organs. But it was often said to be more than this; for we find in Mr Taylor's *Etruscan Researches*, that he places TINA at the head of all “words denoting the powers of heaven.” At page 132 he says TINA is the Supreme Etruscan deity, the Aryan Zeus, and a personification of heaven; that in Hungarian IS-TEN is the spirit of heaven, and in Hunnic, Turkish, and Mongolian, TENG-ILI and TENG-RI are “heaven's place or heaven's MAN,” and we know that Tien in Chinese is the Sky or Sky-God. Phonetically, says Mr Taylor, THANA, the Kirghiz TANG, and the Tatar *Tan*—“Morning and Light,” is the Roman Diana, but the Rasennic TINA and THANA; so that the heavenly gods JANUS and JUNO spring from a Finnic substratum. I dispute these conclusions, however, and consider Tin, Tina, and Tine, merely affixes denoting place, which I deem to be proved in *Is-Ten*, the spirit of heaven, that is the Tin where Is, Il, Ri, &c. dwell. In turning to the list of “Powers of Heaven,” at page 153, this seems clear; all the terms, Ten, Tien, Tang, there admitting of the meaning “big,” “high” or “heavenly place,” or “place of light,” where some Is, LA, LU, LI, RI, &c., dwells. To resume our consideration of Pals or Fals and such like.

From Mr Taylor we learn, at page 330, that these terms enter very commonly into many languages. standing for or in connection with mountains and high places; and to his list we may add our *mountain name* PAR or Parah, as in the name of PARVATA, the Queen of hills, the great BAGAVATI or womb of all time.

Etruscan,	Falæ,	Mountains.
Ostiak,	Pel,	Mountian.
Do.	Pylna,	High.
Andi,	Pil,	Mountain.
Mokacha,	P'-anda,	Do.
Mordwin,	P'-ando,	Do.
Lapp,	Palwa,	Cloud

Our *Fanny* of course enters into this question, and meant more than it does now: “A *Fanum* originally was not a temple but a ‘*sacred place*’ and this word. was the common property,” says our Reverend author “of the Turanian races of Italy.” The annual assemblage of the tribes was held at a place called *Fanum Voltumnæ*; the Sabines meeting at *Fanum Lucinæ*, and the Volaci at *Fanum Artenæ*.² Now *Fanes*, *Hanes*, *Phanes*, or *Ph' Aanes* (all names of a deity), signified in Egypt “the great fountain of light”³ from which terms and and idea, the Greeks had φαίνω, φαναις, φανερός, &c. Ph-Hanes, of course is *Pi-An-es*, or the mouth-place (Es is a place or country) of An, who may be the

¹ “Class. Man.,” p. 391.

² “E. Res.,” p. 326.

³ Bryant i. 124. Holwell, p. 193.

early great god of Kaldia, Ana or Oanes, or the later San or Sun, whose female energy was Anat or Gool. *Fanum* comes from Ph'ain-on and this female font or *Ain* came in time to be applied to the lord of the Ark—Bacchus, by the addition of Ak-the Sun, for Myaians called Bacchus *Phi-An-ak*, which poets contracted to Phanak. My readers, I hope, are not forgetting that P, P', Pi, or Phi signifies a mouth-piece, so that *Phi-ain* is the mouth of a font, and *Phi-el*, *Phi-ala*, *Phile*, &c., are all names for the mouth-piece of any god, and therefore an oracle. Both Bryant and Holwell justly insist on this, instancing *P-ela*, a city of Palestine, as so named from its oracular fountain.

The Pelasgians, Pelishthe, or Philistines, were all the same people in the eyes of the Greeks as well as of the Jews; see 1 Sam. xxvii. 7, and elsewhere. The Greeks called the great portion of what we know as Syria, Tsuria, Phenicia, or Palestine; although the Phenicians called themselves *Kenaans*. Both Greeks and Jews called the original stock from which such races sprang, *Ethiopians*. By all they were regarded as a powerful, learned, travelled, and energetic people, unsurpassed in the knowledge of commerce and geography, and all that such world-wide information implies. In the eyes of the Greeks they were *παλαιστῆται*, *Palaistæ*, or great men of war; and hence, perhaps, their country was Pales-tine, and all valiant soldiers or wrestlers, *Palasistæ*, or what we in India call Pailwans, and whom the writers of David's history called *Pele-thites* or *Kere-thites*, only to be found, they say, in Pelishte or Philistina. Dr. Inman's investigations lead him to the conclusion that the Pelashti, strangers or emigrants of *Amos* ix. 7, were Pelasgi, who came from the north and peopled the coasts and islands of the Mediterranean long before the Trojan war, and who fought with Karians against Egypt about twelve centuries B.C. It of considerable importance in the study of Phallic and Solar faiths, to try and clearly understand the position, and, as far as possible, the ancient history of the Phenicians, as the earliest and best exponents of these faiths in the west; and therefore, as the leaders or fathers of all Pelethites, Pelishthe, Philistines, Palestines, &c. I must here dwell for a little on this princely people, in comparison with whom not only the Jews, but those who enslaved them from Moab in the east to Greeks in the west, were, said even Jewish writers (here unusually modest), in their own sight as grasshoppers; see Num. xiii. 33; Joel iii 3.

According to Jewish writers, Phenicians were descendants of the brothers "Canaan, Cush, Misraim and Phut," and of the ANAKIMS,—so famous for *strength and learning* and descended from Anak eldest son of ARBA of Hebron (Jos. xv, 13). The Jews did not distinguish them from Hamites. The Greeks called them *χηναι* and their land XHNA, "whence *χὰ*—Canaan" (Gale I. 19, 22). In regard to the Greek term *φοινικόν*, Phoinikon, or Phenic, some derive it from *Palms*; and others as Vassian, from *Red*, as where he says "*the Latins made Puniceus* (red like a Pomegrante), *and from Phoinix, Parnus*" (Gale I. 20); so that it is clear the word must have signified their god or great patriarch—a tall, red-palm-like one. The learned and severely

orthodox Gale, following Bochart, says the word is more likely to come from Beni-Anak, **בני ענן** sons of Anak, which shortened is Benak or Penak, for it was “*very usual with the Greeks to turn ב into φ*” (Gale I. 24)—a fact I beg the reader to bear in mind. Both derivations are in different senses correct, for AN, AR, or AL all signify the Sun; *An-Ait*, is “the fount of the Sun,” and Greece had deities called *Anaktes*, who were worshipped in temples called *Anaktoria*. The Kadmians were called *An-aktes*, and both Egypt and Babylon knew of Anakims. The Greeks had a festival to Castor and Pollux called correctly *An-akeia-Neko*. Naki, and *Negurs*, the names of kings and temples, are but abbreviations¹ of *Anakus* as *Necho of Egypt*, and hence perhaps the *Naki Roostum* shrine at Persepolis. *An-akium*, signifying a king and benefactor, is mentioned in the *Iliad* (iii.) as the name of a celebrated mountain in the Peloponnesus;² whilst in the *Odyssey* (xi.), we learn that “*Tri-nac-ria is Tor-Anac,*” or Anak-toria—“*the spot first inhabited by the Kyklopians a name by which many cities and countries in which the worship of the gods prevailed were distinguished.*”³ Of course, *Tor-Anak* is a tower of hill of the Sun, a Mount Zion. The Jews considered the sons of Anak the most noble and renowned; and where they say, as already mentioned, that “we were in our own sight as grasshoppers,” they also add, “and so we were in their sight.” From Gale, I. 21, we learn that Hebron was a Phœnician “fortress and strength for war, and Debir the seat of their learning—which was therefore called Kirjath Sepher—the city of books and Kirjath Sanna the city of learning, or the Law.” Bryant and Holwell state that Phœnik or “Phœnix was a mere honorary term compounded of Anac with the Egyptian prefix,” so that it meant a great man or king of men, an oracle or *mouth-piece*, *Phi or Pi*, of the Sun—that Koothites and Canaanites assumed it—that it signified red, scarlet, the great Palm with its huge radiating sun-like leaves, and stalwart upright form; which they said could bear without yielding a greater load than any other tree of equal girth and height, and which monthly put forth its seed. Thus the Myaians called Dionysus *Ph’anak*, and the Royal shepherd-race of Egypt, who were Koothites, were entitled Phœnices. It is clear then that Phœnicians *per se* were simply a noble religious *sect*, and not a nation. Isaiah called the Phœnicians the “honourable of the earth” (xxiii 8), whose fall, says Ezekiel, would make the earth tremble, but in those days they were only known as the Sarim **שירם** and **צורים** Tsurim, not Ashyrim or Asyrians, but a people of **צור** Tsur or Tsyr, or as we say Tyre. that wondrous *Ora Regia* in which we are even yet digging for the remains of this mighty race, as did Pythagoras, Plato, and Zeno, say Gale;⁴ for it was in the region of Tyre and Sidon that all Greek philosophers got their choicest notions of religion and the cosmogony of things. Bryant and Holwell are agreed that from two great chiefs, *Belus* and Phenix, sprung the two great races, *Belidæ* and Phœnices, and all those races going by such names, from Pesepolis to Britain. Granting that Phœnicia is

¹ Rev. W. Holwell’s and Bryant’s “Myth,” Art. *Anac*.

³ “Class. Man,” 320.

² “Class. Man,” 147, quoting *Iliad* iii.

⁴ Do., p. 28.

called after Phenix or Phoinix Φῶνιξ, because a country of Palms in Hebrew and Phenician; that תמר Tamar (a noun maculine) and Palmyra (the city of the Sun, 1 Kings ix. 18) was so named from the like abundant vegetation, still this does not yield to us the origin of the word, far less the root from which the palm received its name. Mr Newton tells us that “the central object in the Assyrian ‘grove’ is a male date-palm the well-known emblem of the Sun, Phallua and Life,”¹ that all its characteristics as “feather-like branches and *singularly wrinkled bark*, are readily recognised in the highly conventional forms of the religious emblem, even in the ornament of the king’s robe,” and in a most valuable picture which Dr Inman gives us of an Assyrian Phallus at page 124 of his small book. Fürst thinks that the worship at Baal-Tamar or Baal the Palm, was a Priapus column, in which opinion Dr Inman and Mr Newton concur; we may rest assured, I think, that the uprightness and fruitfulness of the palm was the cause why Phallic worshippers revered it. Sankoniathon, as quoted by Gale (I. 29), says that the Phenicians “*compassed the world by Saturne*” and *Astarte*: which we now see, means Solar and Lunar observations. Their first great westward expedition is said to have been by aid of the Tyrian Herakles to Tangiers, Malta, Gedes, etc. They erected two pillars to him near Tangiers. Appianus (2d century A.C.) and Diodorus said that Phenician rites and sacrifices still obtained at the temple and pillars of Hercules (Gale I. 32). It is held by this learned man and Bochart that the Phenicians gave the name שפנייה Spania to Spain, because it so abounded with conies or שפן, Spana; it was also *Iberia*, which in Phenician signifies Termini or Bounds, עברן, for they wished all people to consider this the *ultima Thule*; perhaps they at one time really thought it was the limit of the globe.

Their African capital they called Chadre Anak or seat of Anak, also Kartha-hadat כרתא-חדרה, or Carthage, which city, says Tertullian, annually sent tithes to the Tyrian Herakles. Dido restored, but did not build, the very ancient city. It was held to be “built after *Utika, Atika* or *Otika*, עתיקא, which signifies *the ancient city*,” though it is thought to have followed Gedes or Cadiz. Tangiers was Tingis or Tagar תגור, a place of negotiation. It was but a small remnant of the great XHNA then, that the Jews called Philistines, and “the dwellers in Canaan.” This great old race we may, with certainty, say, had some 3000 B.C. established their strong centre about Troy—Tyre and Sidon, and thrown off the Pelasgi to the north and west, and these Pe-lishtes, Pe-let’ites, Pelesites or Philistines to the south: we must remember that *s* and *t* are interchangeable letters, and that the *P* is only meant to be aspirated when the *h* is added—not to be made into an *f*. Xenophon and numerous writers tell us that *Kana-an* or *Kna-an* or *Kenaan* was the country of the P’iliates. These were undoubtedly a strong maritime as well as pastoral people in the days of Abram; and the Jews, according to their own account alone, were evidently nothing in comparison with them, until at least the days of David. Even then the unbiassed reader will see² that the Pilistes

¹ Dr. Inman’s *Symbolism*, Appendix p. 128.

² See Gen. xxi. xxvi. and Smith’s Bible Dic.

retained all the country they particularly cared for, and especially all the rich lowlands; they had ports and a navy, and waged war even with Rameses III. of Egypt. All contemporary history acknowledge that they were not only a very rich and warlike people, but excelled in the arts of peace. According to Justin, xviii. 3, they warred, in 1209 B.C., with the Sidonians—their brethren in the north.

Pheniceans, then, had been Armœans of “the very highest antiquity” and of that race which first came to be known generally under the name of Ethiopians, Kooths, or Kooshites; but whether sprung from *Koosha-Divepa*—now called Arabia, from the highlands of Media, or the plains of Mesopotamia, is not yet clear. One thing is certain; they were the progeny of those great builders of antiquity who have left to us “vast constructions which astonish and perplex beholders,”¹ and this in Egypt, Nubia, Phenicia, Arabia, Greece, Italy, and its islands, and all Western Europe, including the British Isles. It seems to have been they who, when springing from, or sojourning in a southern clime, sculptured Himyaritic hieroglyphs on all the rocks of Arabia, and shaped the precipices of Petra into architectural wonders; who encircled with walls of gigantic stones—still the amazement of all scientific builders—the sea-girt city of Ruad, the ancient *Arvad* of Genesis, whose history was ancient when our oldest bible story was young; and which was, with *Karne*, *Enhydra*, *Marathos*, or *Martu*, the centre of a civilization such as the world was long in attaining to after these cities sank. *Martu*, now *Mrith* or *Amrit*, is mentioned in the oldest inscriptions of most ancient Kaldi; and on its site city after city seems to have been founded. We have still here a vast temple called *El-ma-abed* (El-Maha-Ed?) cut out of the solid rock, 180 feet long and 156 wide; whilst another building near has ten rows of seats encircling an arena 738 by 100 feet which are mere trifles, however, in comparison with the works ascribed to this ancient race. In Rawlinson’s “Herodotus,” where he speaks of the “vast antiquity” of this people, he assures us they were the founders of most of the towns of Western Asia, and *its first inhabitants*;² which is perhaps a little too sweeping a remark to make in our yet imperfect knowledge of the earth. Of course neither Herodotus nor any other historian mentions Jews, nor their bible history. The earliest notice we get of this Syrian tribe is only about the ninth century B.C., in connection with their enslavement as one of the small tribes taken captive during the wars of Babylonians and Assyrians. In the disentanglement of history it has been often the fate of those to whom we owe most, to also most confuse us by the very importance we attach to their every word; and perhaps the two Rawlinsons have somewhat misled us into fancying that the Phenicians were always a Shemitic people. This idea Mr Baldwin, in his *Prehistoric Nations*, disputes and now that we are set in the right track, the idea that they were Shemites or Arabs is clearly absurd; but I will not here enter into this question.

As regards the religion of the Phenecians, Smith’s *Orthodox Dictionary of the Bible*, in Art. *Phen.* correctly says: “Their religion was a personification of the forces

¹ Baldwin’s “Prehis. Nations,” 142.

² *Loc. cit.* IV. 245.

of nature which, in its more philosophical shadowing forth of the supreme powers, may be said to have represented the male and female principles of production;" that is to say, the worship of the sun, planets, and fire, with sacrifices human and other, such as we see pretty clearly laid down by Jewish writers for their own illiterate race, when living in the Arabian desert and the Syrian High-lands. *Abel*, and then *Set* or *Seth*, and *Shem*, *Sham*, or *Shama* in later days, were their patriarchal gods. The name *Shem* or *Shams* evidently marks a change of faith from phallic to the higher idea of Tsabeanism, which I think, however, only dawned on the masses about the time of David, more probably about the time of Boodha, when we know that all these countries were set into a state of great commotion by that eastern wave of thought which swept from the plains of the Ganges to furthest west and east. The Vedantists were scattered far and wide, and Zoroastrians, Babylonians, Egyptians, Amites, Ethiopians, and Arabians, were then violently roused and began writing and sculpturing on rocks, tablets, temples, and obelisks, &c., over all the world of man. It was a return of that wave which had moved races in the 30th century, created Vedas about the 24th, sent these abroad in the 18th, turned pious and deep thinkers half-mad in the 12th, and culminated in Boodha, Confucius, Pythagoras, Thales, and others about 600 years later. These various seasons of ferment are denoted in my Chart by broad transverse red bands.¹

What has been called *Arvad Civilization*, looks to me suspiciously like Ar-Vedists, or Vedantists, worshipping Ar, or Al, the Sun; and *Enhydra* and *Mar-tu* may be Indra and Mard, or Marduk; but enough here of these interesting races and subjects. In what I have said I only wish to impress upon my readers, that the farther back we trace ancient man, so much the more clearly do we see that his faiths are those of my earliest streams, in their grossest material forms, and always I believe in the order in which I place these. From nations let us now return to names, and in these continue for a little our researches in that inexhaustible mine, the P's.

We have not yet given sufficient attention to that most important old garment, the *Palla*. It was in the earliest times connected with the arrival of puberty, and marked the youthful followers of the Phallic God, whose names denote his offices, and the ideas formed in regard to him, viz., Eleutherius, *the Liberator*; Colonates, *the Toth or Pillar-God*; Hebōn, *the ever-young*; Iacchus, *the noisy and intoxicated one*; Ignigena, *the fire-born one*; Inverecundus, *the shameless one*; Phelon, *the fruitful one*; Rectus, *the upright one*; Oreus, *the mountain one* (the favorite name of Siva); Taurokephalus, *the bull-headed*, and Liber-Pater, *the father of liberty and joy*.

History tells us that on the removal of the *Bulla* or "golden bubble"—the *aurea bulla*, Boss, or Heart, which covered the seat of passion, and which was only removed in nature's great season of passion—the spring solstice—and then solemnly dedicated to the Lares, the young male not only received the Toga Virilis, but had then thrown over him, as when the Pope creates a cardinal, that much envied mantle—the Pallium; after which he could join the phallic processions of his country. If we look further back,

¹ [They looked grey in the colour scans I was working from, and have been re-set grey. — T.S.]

however, into the history of this garment, we find that it used to be worn by woman—matrons, not maids—probably to mark that they were under the care of a male or Phale,¹ that is an. Adām; or else that they were serving a phallic God, as we know is the wont of priests in the matter of dress. Afterwards the Pallium became common to both sexes, and this was at one time the case with the Toga. Eventually the peculiar feminine dress was the *Stole*, which, reversing matters, priests and Neophytes adopted when worshipping a male God, as we still see done all over Europe; though, by-the-bye, it is difficult to name the sex of the first and third persons of the European Trinity—Jehovah as well as the Holy Ghost having at one time been feminine.

The characteristic dress or covering of a God or God-like man or of any very holy object, is a wide and sacred subject, and merits considerable investigation. In very rude ages the Ikon, *Εἰκὼν* or picture, was to the multitude. the “very God” himself, as in the traditional Veronika: any covering which has been thrown over Siva or Pārvati, especially in their creative capacity, or when thrown over any holy, nay, valued animals engaged in “the great sacrifice”, or holy act of creation, was highly valued for many reasons and purposes; especially so in the case of Serpents, the pro-creative act of which is a very strange phenomenon and one very rarely witnessed. This fact as to the garment is stated by Dr C. E. Balfour of Madras, who also gives us detailed evidence regarding his seeing two holy reptiles *in coitu* on a moonlight night in his garden in India, when, he says, they formed the exact and upright shape of the rod of Eskulapius; the particulars are given in Fergusson’s “Tree and Serpent Worship.” A pallium which had covered such a “sacrifice” would be valued all over the east, and this is only a feature of that insane idea which has always made some foolish men and women, if not multitudes, rush to touch an altar-cloth or priestly garment, as we see down to the present hour when the red cloak of the cardinal sweeps through cathedral or cloister, and which was done, it is affirmed, in the case of Jesus of Nazareth, by the poor sick Gadarenes. See how Mahomedans still annually scramble and fight over a shred of the old Pallium—*Kisweh* or covering of the Al-Ka-aba of Meka., when that is annually removed at the Spring solstice, and a fresh one put on. Most of my readers are aware that the presentation and procession of the *Kisweh*, in its magnificent gilded Ark or *Mahmal*, and shrouded in a beautiful and costly canopy, is one of the great festivals of Arabia, Egypt, and Syria. Even Mahomed wrote that the Pilgrim who touched it, and he for whom this pilgrim prayed, would be pardoned; and so says “the occasional correspondent” of the *London Times*, in the issue of 19th May 1875, writing from Damascus. The crowds on such occasions grow mad, and struggle and fight but to touch the prize, whilst an incessant cry resounds along the whole route of the procession, “Pray for me, O pilgrim, pray for me.” It would also seem as if in ancient times this procession was led by nudes like that of Osiris, for to the present hour, the immediate suite of the *Mahmal* are “a body of very holy men stripped to the waist,

¹ See p. 173, *ante*.

² “*Clas. Man.*,” Lon. 1827, p. 386; *Æn. I.*, 385; *Hor.* 36, 1.

wearing no head-dress, their hair long and matted, and perpetually rolling their heads from side to side," all which is a very accurate description of the proceedings of Sivaik votaries in some of their rites, and pointa to the dap when *Hobal*, whose image Mahomed broke and turned out of the *Al Kaba* was Ab-Al (*Abel* of ancient Syrians), that is Father El or the Lingam. The Imāms of Persia did anciently, and do still honour all learned and inspired men by presenting them with a Pallium.

I give here from Dr Inman the *Albe* worn by the Roman priest at Mass; and the *Chasuble* or very IOnish robe which he wears as a male; both are painfully significant, and remind us of all those old tales as to the worship of Venus. which coarse and illiterate ages delighted in. The ancient Pallium which Roman priest wore some four centuries ago was this plain *crux ansata*, but in that now adopted, we lose the cross bar. In this full-blown "Confessor," taken from the Venice *Missale Romanum* of 1509, we see *the perfect Phallic man*, whose "royal part"—the head, with its tonsure as representing the Sun—has passed through the circle or handle of the crux, for the head of the Lingam is very commonly that of a man.¹ With this priest is the key and book and all passports to eternity; he is the oracle; nay, to millions of ignorant ones the very God

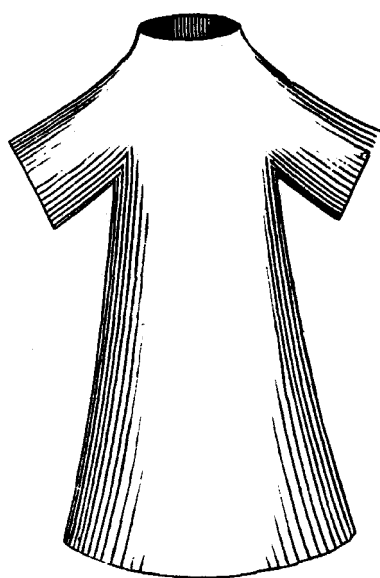


Fig. 144.—ROMAN ALBE

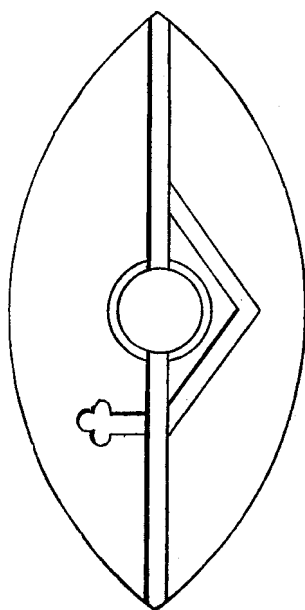


Fig. 145.—CHASUBLE

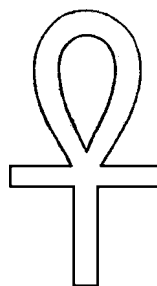


Fig. 146.—ANCIENT PALLIUM



Fig 147.—PRIEST IN ANCIENT PALLIUM

himself; and it is this idea which makes some of our English Ritualists teach that all should, in adoration of the sacerdotal office, stand up when their priest enters. and more especially when. going towards the Sanctuary or Ark of life! Teachers and taught are alike ignorant in almost all cases of the old signification of what they do and say; and do not. therefore, see how necessary it is to put these old ideas and practices down; so I must not be understood as blaming any individuals, hierophants, neophytes, or the thoughtless, gay, but still often, in their way, earnest and pious souls who throng our priestly

¹ See the highly coloured "*Hindoo Pantheon*" by E. A. Rodriguez. Madras 1841-45.

corteges: I merely explain and expostulate regarding what, if they only knew it, they themselves would esteem most odious.

In Sanskrit we have *Pal* or *Pala*, protection, and in colloquial Hindustani, *Palna*, to nourish; hence *the nourisher*, protector, or Parent. In the Pallium we have the symbol of spiritual or ghostly protection, as when the Pope presents to the Bishop his sacred pallium, and of old when we threw a pall over a corpse. So also the Palladium gave protection to the city which possessed it; and to this hour the *Maha-Deva* of every Indian city casts a strong and impervious shield around it, such as no monarch would presume to ignore, as none durst slight the god's temple. Colonel Forbes Leslie speaks thus truly in regard to the *Pales* and *Palilia* of Kelts and ancient Italians:¹ "We may also remember the Keltic element in the earliest Italian population, and that *Pales* appears to have been a deity of the race previous to the foundations of the city and the origin of the Roman name." Yea, truly, for Italy had Northern and Eastern nations abundantly poured into her.

In Italy, flag-staffs, especially when carrying serpent pennants, are still called Pali; and in heraldry *Pall* is a cross, and a *Pale* or *Pal*, "one of the eight honourable *Ordinaries*, representing a stake placed upright."² A *Pale* or Palisade is an upright stake, or the holy *stauros* on which sacrifices to the Lingam were affixed, and on which Christ was crucified. The Pall bestowed by the Pope "should be made of the wool of those two lambs, which, being on St. Agne's Day (21st January) offered up on the high altar, are, after the hallowing of them, committed to the sub-deacons of that church and kept by them in a particularly appointed pasturage. The whol garment is not made of that wool, but only that list of plait of it which falls down before and behind, and encompasses the neck about,"³ which is clearly the same idea as that which only gives a woollen fringe to the rods and base of the Phallic eaps of the priests of the Roman Republic and earlier empires.⁴ English Monarchs have a similar sort of coronation robe also called Palla, and the cloth of a Christian altar (ark?) is so named.

Let us look for a moment at the great demi-god known as Pallas, for he, like the Elm, was often female, and very serpentish. Pallas, as a female, is representative Virgin-Light, pure and unmixed. As a male energy, he has horses to his car, exactly as had the Sun and Apollo, to denote strength, and a fiery, swift nature. These "vehicles" of the gods denote a great deal; thus the oldest form of the Sun, which is Saturn in Europe, is *Passion*, and *Desire*, and he is then drawn by *serpents*. The later idea was less animal, and more intellectual; so Pallas or Saturn had horses yoked in his car; Jupiter has eagles; Venus doves—*Peleiaiai*, *IONim* or *IONis*; Mercury cocks; and Luna stags, denoting swiftness and timidity. Pallas enters into a trinity with Apollo and Herakles, and these formed a~ trinity of *Light-Gods* who led in the great array of the Titan. war. Here we are to understand that

APOLLO is solar light *in general*;
HERAKLES, solar light *in special glory and strength*;
PALLAS, *virgin-solar light*.

¹ "Early Races," Note to I. 133. ² Bailey's Eng. Dic. ³ Ibid. ⁴ See p. 185, fig. 66, II.

Siva was Light and the Sun, and his representative colour is blue. Pallas-Minerva loved the celestial azure blue and the blue of the *olive*, which was her special gift; her eyes were azure, and her hair the solar rays, just as the beard of manhood is held to represent the rays of the more powerful Sun. Pallas is Wisdom, representing outwardly that inward life of the mind which made her “mother of the Arts” and of all that thoughtfulness and watchfulness which characterise the mother; and hence she is called *Sophia*. The goddess Pallas, says Pindar, writing early in the fifth century B.C., “*sitteth at the right hand of the Father*, and receives his commands to be carried to the other gods. She is greater than angels,” and has the same place in heaven as Apollo, and even a higher lineage.

“No mother bare this goddess, but the head of Sovereign Jove;

The nod of Pallas is the stamp of Fate.”¹

Aristides says of her, “She is venerable in the sight of her father, and *made partaker of all, things with him*. She is the power of Jove,” the virtue of the Sun, the shining ether which surrounds the Earth, and is cleft by the Sun, and hence called Pallas, from פלל, *that which separates or divides*. This idea is carried into the working of the mind, and hence the separator of mental processes is called the *knowing or wise one*. Thus the translators of the LXX. call “*the wonderful*” (by whom many understand Christ) in Isa. ix. 6, the פלל (Pala); hence we have ΑΘΗΝΗ, *wisdom*, which may come from the Hebrew אלה, *athe*, darting-fire, or light. It is also sometimes connected with תנין, *Thenen*, a serpent, dragon, &c., because light was supposed to dart like a serpent; and therefore neither Athena nor Pallas are almost ever seen without a serpent, and the reptile is as invariably around her Egis, as it is in or around the Argha or Yoni. Orpheus calls her Ἀιολόμορφις Δάκαομαορ, or *multiform dragoness or serpent*—

“Jove’s cuirass blazes on her ample breast,
And o’er her shoulders hangs his horrid shield;
Dire, black, tremendous! round the margin roll’d—
A fringe of serpents hissing guards the gold;”²

which is an exact description of serpents in the Argha or Yoni of India of present and all past days, as many of my illustrations will show. We must not forget the significance of Egises or shields, which I have already stated are, with rudders and ancilia, peculiarly feminine emblems; see page 131 and 185 *ante*.

It is very important to observe the root *Ar*. It may read *Am*, *Ad Al* and *El*, or simply *A*, when, however, it signifies the male; though masculines and feminines are difficult points to decide, in the embryo state of man and his faiths. But *Ar* or *Al* also stand in combination with other words for a city, which is a massing of people round their chief Deity, be this the *Akro*, Argos, Aran, *Teba*, or *Theba* of the ancients, or the *Sophia* of the West; the Peter or Petros of the East Christian Church, or the Maha-

¹ “Kallimakus’ Pallas,” Dodd’s Trans., p. 144.

² Ibid: p. 124.

Deva or mighty Lingam, some 30 feet in circumference, around which Benares clusters. Now, Ham, as Hebro-Christians call the father of the Egyptians, signifies *Heat*, and is written Am or Cham; he is the Sun, which has similar names as Shem, Sham, Shams, Shamus, and hard, as Kem, Kam, Kama, the Sanskrit-Aryan God of Love, form which comes Kamāla, the name of the sacred Lotus. *Ak* or *Ach*—this last a mode of spelling which has often kept us in the dark—enters abundantly into many words, and “was a term of honour among the Babylonians and the rest of the progeny of the *Chus*”¹—which last we may spell *Koos* or *Kooth*. “Ak-ad, says the Reverend Mr. Holwell, “was one of the oldest, and first cities in the world, and *Ak-ad*, and *Ak-on*, were names of the Deity, the Sun,” as also *Ak-ar*; and notice that not only these words, but all the parts of them, signify the sun. It seems to be a peculiarity of early races and weak minds to reiterate the chief word of a sentence, as every person who knows an Eastern tongue colloquially, will acknowledge; we possibly see the same in our nurse’s pet “Georgie-Porgy.” In the Old Testament this repetition constantly occurs as El-Elohe, El-beth-el, El-Is-ra-el, El-ja and Ja-el, &c. *Akai-menes* were worshippers of Ak or Aka, and Mene the moon, and Plato tells us we have the same signification in *Her-ak-lide*, though Hera or Hoor may here signify the race worshipping either Sun or Moon. If they came from India, they would be devotees of Vishnoo, as he is Hari, or the Sun, and “the God of Religion,” if from Kaldi, then of Hur, the Moon.

In all this be it remembered we have also the *Serpent*, for he is “an emblem of the Sun, Time, Kronos, and Eternity, and was esteemed the same as Osiris”² but it is as *Pi*, and therefore, *the sun in activity*, the upright and inflated one; so *Pi-on* is the Lingam, and usually the fertilizing sun of spring. *Pi* conveys in general the same signification as when *Kam* (love) enters into a compound word, as in *Kam-Orus*, a name of *Oph-El*, or *Ar-Kam-Orus*, the city or God.-*Kam-Orus*.³ *Op-El-tes* or *Op-El-des* signifies the *Des* or country of Ophites or Opelites, as *Op-El-tin* means the *place*, generally sacred place, and therefore altar or shrine, of an ophite; if with a Taphos, *τέμενος*, or sacred enclosure; then it was called a sacred mound or *Omphe*, and in this case usually had a feminine significance. Serpent-worshippers were also styled *Heliadæ*, *Auritæ* (solar terms), *Pitanatæ*, and *Drakonani*, for all gods or god-men connected with Sol became more or less connected with this universal Basileus. His Greek term *Python* or *Pi-on* came from Egypt, or is perhaps the Syrian פֶּתַח *Pethan*, *Asp* or *Basiliskos*; that *Basilisk* or “Serpent king,” so called from the crown or Lingam-like *triangle* on his head which *he inflates at pleasure*, and makes him a most fit representative of the hooded Eastern Cobra. Numerous are the fables concerning him; he or a congener is “the Cockatrice, sprung from a cock’s egg, brooded by a serpent”—strange co-mingling of such potent mythic creatures. As sprung from a male without a female, this gives him the leading characteristic of & god or god-man which all faiths cling to. Christ is the offspring of Jahveh and not of Joseph, nor yet even Mary,

¹ Holwell, p. 2; Gen. x. 10.

² “Clas. Man.” 337.; Odys. xiv.

³ Bryant I., 462; Holwell, 303.

in any real mundane sense; so the Cock is continually identified with the Sun, and also with cones, crests and such like.¹

In Matt. iv. 6, quoting Ps. xci 13, we see from the margin of the latter, that when this psalm was written, a heresy had sprung up or was looked forward to, for the writer hoped that the expected leader would “trample upon the Serpent (not lion) and. the Asp.” The quotation in Matt. iv. 6 is not, however, a happy one, for Christ there rejects the idea, and the Serpent we must remember, is also known as the “Fascinator” or “Persuader,” an office taken up warmly by Christ and the Christian Church. The Greek verb *πείθω* Peitho, Hebrew *פָּתָה*, used in Matt. iv. 1, means to seduce, tempt. or persuade, and all who do not listen to the voice of the Peithon or Python, were, no doubt, called in Greek as in these days, *Ἀπειθείς*, or *the unpersuaded*, that is, “the disobedient.” Christ was pictured as *פָּתָה* Pethah, that which draws aside, the veil, and is the door or key by which men can gain happiness; he that declareth, looseneth. unbindeth, or openeth “the way of life” and also that which comes forth as a sword.² The *פֶּתֶן* Pethen is the disturbing serpent, and the *מַפְתָּח*, the threshold of the door, or, I rather suspect, he who guards or stands at the threshold, which we have seen is a special duty of the Serpent. He is also the guardian of all highly valued treasures, of maidenly virtue, and “golden apples” in the “gardens of love.” It was the *Pet-on*,³ *Pi-on*, or Python on whom the *Petra-essa* (Priestess) sat guard, and declared “the way of life” and the commands of Jove in that Delphic chasm, as another Peter still does under his Baldakin and glorious dome on Tiber’s banks. That papal Baldakin is an ophite offspring or outcome of the ancient Serpent-hoods and canopies of eastern gods or deified men. Boodha had such a canopy of *Ahees* or holy serpents, and Zoroaster of *Azoonees*, from which our *Zona* or *Zone*,⁴ the serpent-girdle of the Sun, who shines on, and covers the heads of all gods with aureoles, if not canopies. Even here this Petra or Peton, the representation of Christ still retains the meaning of *the Persuader* or *Seducer*, which the Hebrew *Zonoth* (harlots) also means; such terms are applied much too frequently by Protestants towards the Pope. The priests of the Egyptian Venus, Neith, were called *Pa-ta-neit* and those who watched over the sacred treasures (among which were Shields or Ancilia, such as Solomon probably had) on the Palatine hill were called *Pala-tinæ*. The priests of Hercules were *Po-ti-tii*. In all these matters we come back to the Father and Mother idea, in the *Pater*, *Patres*, *Dii Patrii*, *Patriot*, *Patron*, &c., so that the result arrived at is important to the last degree, wearisome though I fear the reader has thought me. To get at a primitive Father, however, is drawing nigh to the root of matters, and we are now simply driven to this extremity,

¹ Cock is “the notch of an arrow; the upright style or gnomon of a dial; the swinging indicator of the Libra or Balance; a conical hay pile; that which fires a gun; a spout; and in *coqus*, *cocco*, and hence *concha*, a shell or small vessel” (a feminine form), see Webster’s Dic.

² The verb *פָּתָה* signifies “to ungird,” “unsheath,” or “open of itself as a vinebud.”

³ Petra is used for the Sun in Iliad II, see “Clas. Man.” p. 84.

⁴ Holwell’s “Myth. Dic.,” p. 64.

that we agree with the unknown writer of Jeremiah ii. 27, and are compelled to say “to a stock (*i.e.*, Pillar), Thou art my Pater (Petros or Father); to a stone, Thou hast brought me forth,” yes, not only created me naturally, but Thou, *Petros*, art the *Father* of ALL FAITHS; that which the infant race alone saw and still largely worship.

Though I may be wrong in some of my details—and etymology I well know to be a difficult science—yet I can only say that my *conclusions* are now held by many hundreds of most leamed man, who have come to them as slowly and as unwillingly as I have. He who knows the heart alone knows how much it was so with me; but light and truth *must* be followed at all risks and they bring with them a comfort quite unknown to him who will not be enlightened, but who determines, in spite of light as Paul said, or rather Æschylus in Agamemnon, “to kick against the goad,” a veritable goad or enlightener in this case. My conclusions are, as before said, not arrived at from Western teaching, nor originally based on Western lore, but thought out for myself as I studied, conversed, and conversed with the worshippers of living and active faiths; aye, faiths stronger and more active in shaping the lives and thoughts of millions than Europe can now exhibit, or probably ever will again; for the strong piercing light of keen, fearless and critical research is showing us that there are not only dark or dirty spots in the finest robes, but that there are also beauties which our darkness has hitherto prevented us from seeing; and though the true sceptical spirit is that “word of God which is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, a discerner of the thoughts and the intents of the heart” (Heb. iv. 12), yet some of the leading minds of Europe have now, along with this quickening “spirit,” imbibed a spirit of freedom, tolerance and forbearance, which suffers long and is kind to all the faiths and weaknesses of humanity; a spirit which vaunteth not itself, is not puffed up, nor easily provoked, thinketh no evil, rejoiceth in the truth, and seeth truth and falsehood in all faiths; a spirit which pervades the leaders and learned of Europe so much now, that they neither jump at visions nor uncompromisingly follow any formulæ or beliefs. I have long thought and felt that if the little an Herodotus and Lucian have told us of Phallic, Serpent, Fire, and Solar faiths in the midst of which they lived, was and is intensely interesting and strange to Europe, why should not we, the conquerors and governors of far vaster and freer multitudes than they ever beheld, tell to still ignorant Europe the mysteries enshrined in thousands or rather hundreds of thousands of holy places, on plain and hill-top, cavern and chasm; yes, tell of the still same fervid cults regarding which we know so very much better, as mixed up administratively, judicially and socially, with all the rights of these sacred spots? and even with the *rites* and interests of the shrines in their minutest details, as these come for arbitration before our courts in issues arising from revenue, criminal, priestly or hereditary rights; why, I say, have we not imparted to Europe what our ancient historians were only able to whet our appetites for?

CHAPTER IV.

FIRE-WORSHIP

I HAVE placed FIRE somewhat before the SUN, as it seems to have always had the firmest hold upon the wonderment and then the adoration of the infant mind. To the present moment it is an essential part of all Hindoo worship and ceremonies. From his cradle to his grave, when the Hindoo is folded in the god's embrace, the ancient races around me seek for it, use it, offer sacrifices to it, and adore it. Let us follow it briefly through a Hindoo life alone.

At the baptism or investiture of the thread, which takes the place of the Christian confirmation ceremony, but between the ages of seven and nine, Fire and Water are the great sanctifying elements, and are the *essentials*. The fire is kindled from the droppings of the sacred cow, then sprinkled over with holy water and blessed; and when so consecrated by the priest it is called "Holy Fire." Offerings are given to it consisting of grain, ghee, or melted butter, &c., by those desiring favours, and especially in this case by the parents of the child, whilst the priest continues reading passages from the Bible—Veda—or its inspired commentaries. The parents offer prayers to Agni (Fire) that all the past sins of their child may be forgiven, as having been done in ignorance; and they declare him of age, and to be able to "know to refuse the evil and choose the good"—the precise Hindoo words—and what Isaiah wrote in the seventh century B.C. of his child, meaning thereby the age when Ahaz, king of Judah, was to see in it a sign of what Jehovah would do for him. The sacred thread is then washed in holy water and held over the fire, after which the priest places it on the neck of the child and also bestows upon him ornaments of grass, when from that moment he becomes a Brahm-Achāri, or one sworn to practice the laws and behests of Brahm or Almighty God. A pious father will then say privately to his child, "Remember, my son, there is but one God, the sovereign Master and Principle of all things, and every Brahman is bound to worship him in secret"¹

The next ceremony in connection with the child takes place fourteen days after, when this strict dedication to priestly service is relaxed, and he again appears before

¹ Dubios, *Mouers des Indes*.

Agni and the priest; and, on the promise of his parents that they will take care of him, that he shall be married and lead a good life, the former vow is wiped out.

The third ceremony of the child's life is now marriage, which may take place at any time of the life of the boy after the *Moonje-bandhan*, or thread-ceremony, generally at about twelve or thirteen; the girl any time before arriving at puberty. Many forms and ceremonies are gone through at the marriage, but that before the god Agni is the last, and is *irrevocable*. The clothes of bride and bridegroom are then tied together, and they walk round the god throwing on him offerings of grain, &c., as before, but which now symbolise the sacrifice of all their virgin modesty to the deity, as the symbol of sexual fire. The last oath is then sworn by both addressing the Fire, and saying they will love and be faithful to one another.

A fourth ceremony takes place on the virgin attaining puberty, when Agni is again adored by prayer and sacrifice, until which cohabitation cannot take place.

In the last and closing drama, Agni, symbolising that life which has fled the mortal body, is now carried before the dead by the nearest relative; with "holy water" the corpse is washed and then laid reverently upon its mother earth until a stretcher is ready to receive it, when it is borne aloft on four men's shoulders in solemn procession, the Spirit-Fire marshalling the way, till it reaches that bourne where, after the spirit is consecrated by "the man of God," it enwraps the cold clay in its smoky shroud, and becomes one with it in another world, perhaps of spirit and of matter.

These are but a few instances of this ancient faith, for Fire enters into *every duty* of a Hindoo's life. Before partaking of his morning meal he utters incantations to Agni, and offers to him portions of that meal; and in like manner, before he wears a new cloth or garment, he must take some threads or parts of it and offer these to the same deity.

All peoples have ceremonies corresponding to those of Christian baptism and confirmation—that is, they dedicate or seal their infants to their gods, and on the arrival of puberty release them from their vows, or make them take upon themselves the vows or duties of a citizen, which word of old carried with it a sacred signification—a *civitas* signifying a religious no less than a political association, within the *urbs* or domicile of the groups. Greek infant-baptism was called *Amphidromia*, and took place on the seventh day of the infant's life. The medium was Fire and Water, and the dedication was more especially to Hestia or Vesta, the queen of hearths and homes. The nurse, accompanied by all the women of the house, bore the little one to the Sacred Fire on the family hearth, and there, after stripping it of every garment, in token that its body and soul were consecrated in uncovered purity, and in the most intimate relationship to its Protectress, they formed a procession and marched round Hestia's flame.

Like Israel of old, Rome of later days, and Zoroastrians of the present, good and devout Brahmans ever keep kindled in their houses the Sacred Fire, as a symbol of life and of God's Holy Spirit.

Many laws which Jehovah is said to have given to Moses, 1500 years B.C., are still strictly observed by the very pious in India;¹ the priest still changes his garments, as the Levites of old, on approaching the Spirit-Fire; and every morning lays his burnt-offerings, or rather we should read “offerings to be burnt,” on the sacred flame, saying that “it is a sweet savour to the Lord”—there the Hebrew Jehovah, but here the Hindoo Agni as represented the far-off BRAHM—he who is too awful and too holy to be thus constantly approached, nay named.

All through the old Hebrew writings we see that they and the surrounding nations were ardent worshippers of Fire. Abram and Moses sprang from the strongholds of that faith, and Moses—in imitation of the Egyptian cult in which it is said he was an apt scholar—bore aloft an ark which formed also a fire-altar, and on which burned the eternal fire which was never to be let out. It was to go on before the tribe as a pillar of Fire (a flame) by night, and of course only seen by day in smoke or a cloud. It was his Fire-God who spoke to Moses from the tree or bush,² and who thundered and smoked on the mountains of the desert. When Rome was rearing temples to the fame and worship of Fire, we find the prophets of Israel occasionally denouncing the wickedness of its worship by their own and the nations around them; nevertheless, even to Christ’s time, Molok always had his offerings of children.

All nations have at one time or another passed through violent stages of Pyrolatry, a word which reminds us that Fire and Phallic cult flourished around the Pyramids. Huet remarks that Fire-worship was very similar to the worship of Bacchus and Mithras; that it had equally gross orgies, and was always enthusiastically maintained alike by Kaldians, Phrygians, Lydians, Medes, Garamantes, Skythians, Sarmatians, and in Pontus, Cappadocia, and all ancient Ethiopia. In Lydia it existed in the worship of Jupiter-Amon or the Egyptian Siva, and every town in Greece had a *Pyr-tanon*. Hercules was worshipped in Gaul under this emblem, Vulcan in Etna, and Venus in Erikyna, or the Arkite abode; and in Ireland, England, Muscovy, Tatar, China, America, Mexico, and Peru, the same faith obtained. Jewish history especially abounds with records of Fire-worship, and assures us that probably in the tenth century B.C., Abram introduced it among Jews from Ur in Mesopotamia, a land where lighted altars and diverse feasts of Lights are still seen. Persia, or Media, has been called the cradle of the cult; but the assertion is too bold, although this region has certainly adhered most vigorously to Fire-worship, and is to this day still known as Azkorbigan, or “Fire-Country.” From a remote antiquity it was identified with Mithras and human sacrifices.

Fire continues to be used religiously in many lands where its worship has wholly disappeared, as that through or by which a covenant may be sealed, or vow pledged. In the east many a young maid plights her troth to her lover by lighting her taper from a candle, which he presents to her for that purpose. Sometimes this is openly

¹ Lev. vi. 8-13. ² A white pillar shaft for fire has been erected on the supposed spot.—Kitto, p. 173.

done before the eyes of the parents, as I have witnessed in Boodhist Barma, but it is also occasionally done secretly by the maiden holding the taper out of her window when she sees her lover's torch or light approaching at nightfall. If she does this, it is held to be as binding as our secret marriages, or the plighting of troth before a magistrate, and has been often upheld by the sword, though the lovers separated then and there, and never met again. In the language of India, Fire is still called *Aish* or *Esh*, as it was when Saul called his son *Esh-baal*—Lord of Fire (1 Chron. viii. 33). It still signifies desire or passion, so that *Esh-bal* may mean "child of my desires," or "of my heart," for we prefer to speak of this organ as the source of all such emotion.

The Heavenly god *Uranos* or *Varoona*, who was the supreme god of the early Vedic Age, and supplanted, or at least followed *Indra*, is often represented as *Agni*, or *Sivi*, and as such he is called *Prajāpati* or Fire, or the Creating Father.

In the Fire-ceremony of the *Vasta-Yaga*, or rite of consecration of all domiciles, temples, tanks, &c. (for with the religious Hindoo all these require consecration) *Prajāpati* is specially worshipped, but here note, figuring prominently with the ancient serpent god, and connecting us, perhaps, with far-back pre-Vedic ages; for these ceremonies are supposed to have been offerings of the ancient Aryans, to appease the aborigines or *Nagas*—the serpent dynasty, whom they warred with, and have at last mostly supplanted. Like Israel of old, however, and not a few of us still, these Aryans also took to the gods of the nations amongst which they dwelt; nay, objected not to mingle blood with faith, which will be made clear when I come to speak of central Indian aborigines. The *Vasta-Yaga* is held to be the oldest Aryan rite, and *Vasta* is considered an early Aryan deity. The ancient Aryans, after they settled down in India, and had begun to consider Northern India as their own, worshipped two gods of night; the *Asvins*, which they said appeared from midnight to dawn, and following them in the heavenly procession the *Ushas* or Dawn, a god of long red streaks; after these came *Agni*, who was called "the messenger of the gods," because sent to summon all the Gods, when *Soorya* or the Sun appears. Perhaps we may call the days of *Asvins* and *Ushas* times of *impersonal* faiths, and that of Serpents, Fire, and *Soorya*, personified faiths, both gods and abodes being real earthly objects.

It is customary to specify the Parsis as the great Fire-worshipping race of these times, but the truth is, that Parsis in this respect only exceed the other Indian tribes, as the Catholics of England exceed some of her ritualistic communities in ornate altars and candles. I have shown that no Hindoo rite is complete without fire, yet the Hindoo does not now, like the Parsi or Zoroastrian, keep holy fire ever burning in one sacred spot. The Parsi calls this hearth or recess the *Atash-bairam*, where the fire must be ever bright by day, and banked up with its own sacred ashes, and left to smoulder at night. Before covering it up, bits of sandal-wood are thrown upon it—I scarcely like to say *offered* to it, lest I displease my Parsi friends—but there is no doubt that if not *now* considered so by the enlightened Parais of India, it is so by the ignorant, and is a

remnant of offerings to the fire-god which most Parsis and Hindoos once openly gave. The Parsis repeat this sandal-wood offering on all joyful or sad occasions in their families. In cities, or where Parsis are numerous, besides the home altar of Fire, special Fire temples (also called *Atash-bairam*, coupled with the name of the person who built such) are erected, and two or more priests maintained to look after the fire and prayer services. If special prayers are required—the suppliant fees the priest, or *Naubet*. The community subscribe a fixed sum for each priest, who lives in the temple, and to whom fees are given for all special ceremonies, as births, deaths, &c.

When a Parsi dies, his relatives immediately place a light at the head of the corpse, which they remove to the ground-floor of the house. Priests are summoned, who first stand at the door of the house, offering prayers. Some bring in a dog, and lift it up once, twice, or even three times, to look upon the corpse, and then immediately remove it. Can this animal, which is thought to scare away or absorb all evil spirits or passions, have any connection with Cerberus, he of the tombs? The body is, if possible, borne to “the Towers of Silence” (as the enclosed place of the dead is called) on an iron bier, preceded by sacred fire in a brazen vessel, carefully prepared in the house, and the face of the dead is reverently uncovered outside the gate of the enclosure, so that all the mourners may take one last glance, after which all retire to a neighbouring house of prayer, or temporary shed erected for this purpose. The corpse-bearers then carry their burden inside the tower, where it is left to be destroyed by birds and the elements.

The Hindoo cremation ceremony has many features in common with the above, and is well described in the following account of the burning of the Hon. Nārāyēn Waso-deo, late a member of the Legislative Council of Bombay.¹

The body was in this case also at once removed to the ground-floor of the house, where all the mourners met to weep. It was then placed on a bamboo litter, covered with a rich shawl, and raised on the shoulders of the nearest male relatives, when the procession set out, preceded by “the sacred fire which had been kindled with due ceremonies at the house, and which was carried in front in a brazen vessel by the deceased’s son,” he whose special duty it is to continue the sacred flame of the family hearth. “When the procession reached Sonapore, the bier was placed on the ground, while the pyre was being constructed. Men with short crowbars made six holes in the earth, and in each of these was placed a rough piece of timber about four or five feet high. The posts, ranged two and two, were about a yard distant from each other. Three logs about 6 feet long each were placed on pieces of wood between each pair of uprights, so as to allow a free draught under the whole. A number of smaller logs were placed on these large ones, and were covered with sandal-wood, which made a sort of bed for the reception of the body. While this was being done, a number of torches of sandal-wood were being carefull ignited by the deceased’s son at the sacred fire

¹ “Times of India,” Bombay, 4th Aug. 1874.

which he had brought with him for this purpose. Prayers were said while the ignition was in progress. All being ready, the bier was brought to the side of the pyre, and the body was divested of all covering, except a cloth around the loins. It was then lifted on to the bier, which was by this time between three and four feet high. The upright posts confined the body on either side, and prevented the possibility of its rolling off. Small blocks of sandal-wood of various lengths—from six inches to two feet—were placed lightly on the body. The deceased's son then took a brazen vessel full of water, and carefully sprinkled a circle on the earth around the funeral pile. He next seized a brand from the sacred fire and applied it to some dried leaves or similar combustibles placed under the pyre. That did not set fire to the pile, however, and was not intended to be more than a compliance with the ceremonial; the brand was red, but not blazing, and a spark or two only fell from it. The relatives were then, as is usual in such cases, led away from the pyre by the friends around, so as to spare their feelings as much as possible. When they were taken a few yards off and their back turned to the pyre, large logs similar to those at the base were placed over the body, which now became completely concealed—all but the feet, which were left exposed either by accident or design. The friends applied matches to the sandal-wood brands, and, when they blazed up, set fire to the combustibles. Owing doubtless to the dampness of the ground, and occasional drops of rain, it was a matter of some difficulty to get the mass to burn. Cocoa-nut oil was thrown on the wood, and screens were held by men so as to regulate the draught, and after a long interval the pyre blazed up fiercely. In three hours only a handful of ashes remained."

Thus we see that in both Hindoo and Parsi rites, the ceremonies in connection with the sacred fire are nearly alike. Both are careful to kindle it in a similar manner, namely, by rubbing together two pieces of wood, or directly from the Sun. All Parsis wear the sacred thread of serpent and phallic extraction, and the investiture of this is a solemn and essential rite with both sects, showing their joint Aryan origin in high Asia, for the thread is of the very highest antiquity. The Parsi does not, however, wear his thread across the shoulder, and knows nothing of the all-but-forgotten origin of its required length. He wears it next to his skin, tied carefully round the waist, and used to tie it round his right arm, as is still the custom with some classes of Brahmans who have lost purity of caste by intermarriage with lower classes.

Zoroastrian lore, says Professor Haug, was known in ancient Persia as the doctrine of the Magi, a word commonly applied to the Priests of India, Persia and Babylonia; and it was they who came from the East to worship Christ if that story can be trusted. The first mention of them in the Old Testament is in Jeremiah, 630 B.C., when they were in Nebukadnezzar's retinue. The Rab-mag or chief of the Magi entered Jerusalem with him, 600 B.C., and at this time exercised great influence. Dr. Haug, however, considers the *true* Magi were foreigners, and says they must not be confounded with the indigenous Priests. These last, some writers suppose, were not

worshippers of idols, but this depends very much upon what we call an "Idol;" I do not think Idol-worship has anywhere ceased to the present day. Zoroastrians, Assyrians, Persians and Jews were *Sun*-worshippers all through the days of the Jewish prophets, or up to the 3d century B.C., and therefore; undoubtedly more or less Phallic in cultus. Ezekiel's god. was evidently a "burning fire-god." His "appearance was as Fire, amber, and burning, whose smoke went up between the cherubim or Solar figures" (see fig. 76, p. 194) which overshadowed that Ark-box on which sat, we are told, "Israel's God." From Ezekiel¹ and Jewish tradition, we gather, that *as a punishment*, this Jahveh was to desolate these phallo-solar and Fire altars, because, amongst other reasons, they there also worshipped animals, "every form of creeping thing, and abominable beast," as well as "pictures of idols" on walls, to which, like their brother Arabs following "the prophet," the natural instinct of this race was opposed. Yet it was not so at all times, for as the Southern Arabs had *Hobab* and *Alilat*, so had their Northern brethren *Belus* and *Ashera*, Jehovah-Nissi, Ark, Serpent, Rod, Ephod, &c., and if there were these holy objects and gods, so also statues, sculpturings and drawings of these would exist on sacred walls and rocks; we gather from Arabian history that such existed in Arabia till Mahomed destroyed them. The Arabic goddess *Alilat* is the Hebrew *Deleh* "the Moon." Her companion is *Orotal*, *Hel*, *Aor*, or *Ur*, "Light;" and *Ta-al* "exalted;" *Orotal* is therefore "the exalted Light" or the Sun,² and *Orotal* and *Alilat* correspond to *Bacchus* and *Urania*. *Asheras* or groves, and *Baals* were but the Jewish forms of the worship of *Adonis* and *Venus*, which continued all over Syria, and especially at *Byblus* and *Emesa*, down to long after the Christian era, see plate X. Fig. 8, where I give the famous temple of the Sun at *Emesa* with the celebrated *Lingam*, and over all, *Luna* or *Isis*. *Strabo* and others say that this *Adonis* was a handsome god who, slighting the wishes of *Venus*, was killed by a boar—clearly a solar myth, and so connected with *Vishnoo's* third or *Boar Avatār* sent to slay and destroy a mighty giant, or *Daitya*—a solar name. *Proserpine*, the *Juno Inferna*, restored *Adonis* to life, on condition of his living six months with *Venus*, which evidently has to do with the seed which lies dormant in the earth.

This temple at *Byblus* had women attached to it just as that of the Jews had, nor do we hear that the Israelites raised any voice against such officials or their practices, except once in the case of the sons of the High Priest *Eli*,³ who perhaps exceeded the customary grossness of the times. Most eastern temples, more especially those connected with solar cult, had, and for the most part still have, *Deva-dasis*—temple, or "God's women," the followers of *Mylita*, though generally not seated so confessedly nor so prominently as those whom *Herodotus* describes. They were doubtless the women with mirrors (*Exod.* xxxviii.) who wept for *Tamuz* the Sun-god..

No one can study the customs of all these temples and their officials without seeing that the deities were practically the same; the dancing, weeping, hair-cutting, joys

¹ Ezek. i. 8-10.

² Herod. iii. 8.

³ 1 Sam. ii. 22.

and revelries were all connected with sexual matters, or the worship of the Fertile Energies of nature. The mirror was Egyptian, and Mylita's special sign, and when "the mixed multitude—Jews, Egyptians, and Hybrids—fled from Pharoah"¹ they brought out with them all the insignia and memories of that great people's cult. Mirror have been found in abundance, especially about Theban temples, and are commonly like the one p. 216 *ante*, namely, with a round handle of wood, stone, or metal, on which is carved a female figure, a flower, column or rod, ornamented with the head of an Athor, the bird of love. They vary, but this female with a phallic head-ornament, is the most usual. The whole is significant of Mayā—*Illusion*, for the reason already given.

It was a later and far more advanced faith which took the Jews to the tops of their houses to worship the hosts of heaven,² that is Venus and her starry hosts, though they then also served Milkom, as it was an advance on Persian or Armenian faiths which led Zoroastrians, about 600 B.C., to seek to purify all things by fire, and manifest a hatred to every sort of image, beast or symbol, save Holy Fire. The leading Jews and Syrians then began to learn from this eastern source, that image-worship must be distasteful to the great Creating mind, and hence we see that from about this sixth century, preachers here and there raised their voices as the ripples of that great Indian wave—which the Kapila philosophy first set in motion, and Boodha carried into practice—passed into their midst. The leading disciples of Zoroaster had long before that—say at least 2,500 years ago—taught in many parts around Asia Minor, one personal God, a personal Devil or Dual Deity, and a Resurrection and Immortality, and had written regarding a lovely "Paradise, and a beautiful fenced-in garden" of Ahuramazda's, as well as of that Hell and Devil which the European grasp so persistently retains. On this, however, I must not dwell here, as it will all become more clear when we enter on the history of those great men, who, like Zarathustra,³ Boodha, Laotse, Confucius, Christ, and Mahomed, have left the mighty impress of their names on countless millions of our race. It is not in a day that the faith of any people can be effaced; it endures ages and has a continued and ever-renewed energy. A great leader may initiate a bold reform, and occasionally the old stream may seem obliterated for a time, but mankind in the mass present at the best a dead heavy load—a *vis inertiae*, which, though rolled aside, invariably swings at last partially back into the old groove, or forms a new one with the old and new materials.

Leaping or "walking through the fire" so frequently mentioned in Jewish writings in connection with Molek, is still quite common in the less civilized parts of India, being usually done in fulfilment of a vow for blessings desired, or believed to have been conferred by the deity upon the Nazarite or Vower. I have known of it being gone through for recovery from a severe illness, and for success in an expedition or project which the Nazarite had much at heart. Some say fire should be trod because Drupadi,

¹ Eben Ezra and Smith's Dic.

² Zeph. i. 5.

³ A Solar title of Zoroaster, signifying the golden-haired one.

the mythical wife of the Pāndoos, did this, after defilement through the touch of Kich-aka, and because Sita proved her purity by fire. Where the British Government can prevent this rite, flowers are thrown into the fire-pit, which seems as if the fire were looked upon as a female energy. Fire-treading is commonly accomplished by digging a deepish narrow pit, and filling it with firewood, and then, when the flames are scorching hot, leaping over it; usually the rite begins by first walking closely around the fire, slowly at first then faster and faster, with occasional leaps into and out of it in the wildest excitement. Mr Stokes, of the Madras Civil Service, thus describes the rite as it came officially to notice in April 1873. In a level place before the village deity, who was Drupadi Ama (Mother D.), a fire-pit in size 27 by 7½ feet, by 9 inches deep, was excavated east and west, and the goddess set up at the west end. Six Babool or Acacia trees (this being a fiercely burning wood) were cut and thrown in; thirteen persons trod this fire, and one died from the effects. They followed each other, some with tabors, others ringing a bell, and each, after passing through the fire, went into a pit filled with water, called "the milk pit." All merely wore a waist cloth, and had their bodies daubed over with sandal. The one who died, fell into the fire and had to be pulled out. The fire was lit at noon and "walking it," took place at two p.m., when it had become very bright and hot. The Poojore, or priest of the temple, said it was his duty to walk annually through the fire, and that he had done so for seven or eight years. It was the mother of the dead man who had vowed that if her son recovered from an attack of jaundice she would tread the fire; but the old woman being blind, her son fulfilled the vow. Some said that the dead man himself had vowed thus to the Goddess Drupadi: "Mother, if I recover, I shall tread on your fire." Death is rarely the result of this practice, but Mr Stokes adds that a few years ago, a mother and her infant died from the effects.

Fire-leaping or walking was practised till very lately in several remote parts of the British Isles, and still obtains in many parts of Russia and Skandinavia, always, of course, at the great Solar phases. In *The Englishwoman in Russia*, p. 223, a writer says that, "On mid-summer eve, a custom still (1855) exists in Russia among the lower classes that could only be derived from a very remote antiquity, and is perhaps a remnant of the worship of Baal. A party of peasant women and girls assemble in some retired unfrequented spot and light a large fire over which they leap in succession. If by chance one of the other sex should be found near the place, or should have seen them. in the act of performing the rite, it is at the imminent hazard of his life, for the women would not scruple to sacrifice him for his temerity." The writer was assured that such instances had often been known. Thus this "Fire-dance" is a very serious matter, and one which, under these circumstances, we can learn very little about: from its secret practice here by women it is clearly connected with Agni, the Procreator or Fertiliser. Our ancestors were inveterate fire-worshippers, especially at the four great solar festivals, as will be detailed in my chapter on Keltic Faiths. They thought

no cattle safe unless passed through the May-day and Midsummer Beltine fires, and no persons would suffer a fire within their parish, which had not been then kindled *afresh* from the Tin-Egin, or sacred fire produced by friction. The Irish called May, *Mi-na-Beal-tine*, in honour of the sun.

It was only in the reign of Henry III., or shortly after *Magna Charta*, that England began to abolish the ordeal by fire and water, and in the 8th century, we find Christian Arch-Priests publicly inveighing against the then existing "practice of passing children through the fire,"¹ and the wars of the new faith against the old, dearly-loved, and well-understood ones of Solo-phallic meaning, continued most vigorous until education began to spread. Colonel Forbes Leslie shows us that even the other day in Scotland, Christian baptism was not thought sufficient, instancing a case in which, on return from the church, the young Christian was duly "swayed three times gently over a flame. . . . In cases of private christening in Perthshire there was a custom of passing the child three times round the crook which was suspended over the centre of the fire," and this rite was considered by no means second to Christian baptism. Probably this crook conveyed the significant idea of the Kaduceus or Baton, such as that which the Vernal Queen holds, as she gently leads the *Agnus Dei* in his opening year; see my large figure at the beginning of the chapter on Sun Worship. The twists of the sacred crook have, among other occult matters as virile power, the signification of Ananta or Eternity, the returning of time, as it were, into itself. In Fig. 121, page 252, I give four crozier ideas, the oldest being No. 1, which the Etruscans used as a rod of office. No. 2 is the *Ankoos* or elephant goad and guide of India, and when used as an official instrument, is usually made of bright steel, inlaid with gold and silver. The hammer of Tor is the same idea; so is the phallic spear twisted round with flax, cotton, &c.;² and the *Distaff*, which was sacred to Pallas, and which was carried in the old bridal processions, and "was sculptured with the spindle in the Trojan Palla-dium."³ The Etrurian Kentaurians carried hammers and boughs of trees, and no doubt it was this very ancient race who taught Skands, Kelts, Gauls, and Romans⁴ to do this, and to revere the Kentaur and his insignia.

The Sabines were perhaps more nearly related to our ancestors than is generally thought; at least we may believe so from the Sabine and Gaelic languages having more affinity even than Welsh and Irish, and from other evidence which I will hereafter adduce.⁵ Dr Leatham, in his work on *Descriptive Ethnology*, says that "much of the blood of the Romans was Keltic, and so is much of the Latin language," and a study of the movements of ancient peoples will show how this is so.⁶ Like the Skyths, these old Sabines were devoted to all the worship of Sivaites, and particularly of Mars' symbol, the Quiris or Spear, after which we still call their greatest *fête* Quirinalia, and their Mount Zion, the Quirinal. The worship of the *Quiris* has not yet ceased in high Asia,

¹ Col. Forbes Leslie's *Early Races of Scotland*, I. 113.

³ Smith's *Greek and Roman Ants. Fusus*.

⁵ *Regal Rome*, by Prof. Newman, p. 49.

² See fig. 66. line ii. p. 185.

⁴ F.L.'s *Early Races*, II. 443.

⁶ Leatham, II. 38.

nor, I believe, in America. It was prominent on the summits of all the Skythian bonfire-piles and mounds at which these Aryan fathers worshipped, and is connected with most rites. We also see it on numerous sculturings, which have been unearthed from the ruins of the Skuti, or Kelts of Ireland and Scotland—much to the perplexity of local antiquaries. Huc, in his *Travels in Tartary*, gives us these Phalli as existing all over the immense extent of country he traversed, including Northern China, Mongolia, Tatory, and Tibet. Spears are, however, too valuable to be left sticking in “these *Obos*,” as he calls them,

and therefore “dried branches of trees” are substituted in very good imitation of spears. I give this group of *Obos* from Huc’s second volume, page 25, as apparently the landscape he saw when he arrived at a place more than usually sacred to “the spirit of the mountain.” He ignorantly labels the picture (O shade of the pious and spiritually-minded Sakya Mooni!) “Boodhist monuments!” Bones, charms, or amulets, are common about such spots. The Serpent, perhaps the *OB-o*, is represented by the streamers of the *Quiris*, which are “strips of cloth having inscribed on them verses in the Tibet and Mongol languages.” At the base of



Fig. 148.—“THE GREAT OBO” OR THE PHALLUS OF MONGOLIA AND TATARY, COMMON ALSO IN INDIA

“the great *Obo*”—that seen in the foreground, “is a large granite urn, in which the devotees burn incense and offer money, &c.” while going through “sundry ceremonies and genuflexions.” The good Christian confesses that the hills and tribes of “the holy people Israel” must have been very like to the hills and tribes of Mongolia. “These *Obos*,” he writes, “which occur so frequently throughout Tatory, and which are the objects of constant pilgrimages on the part of the Mongols, remind one of the *loca excelsa* denounced by the Jewish prophets:” too true indeed, from furthest east to west, and from north to south, the same faith and objects are found, as all that the animal man could understand in his uneducated childhood. No early age of purity in faith, when one god was the father of all ever existed save in the dream of comparatively modern priests. Ancient men were mere animals, whose descendants developed by education and travel only after a long unknown and unknowable time, into civilised and cultivated creatures.

I have lately and purposely used the old, well-known word “Christened” instead of “Baptised,” and must now remind my readers that *christening rites* used formerly to be connected with fire and *anointing* so closely, that but for caste, no Sivaite would object to our christening ceremonies. Thus we find that up to the close of the last century, a child, in order to be made a Christian (or a Sivaite), had to be anointed on the head with *Chrisms*, or an oil and balm, or some such unguents, after which a pure white cloth—in later days a cambric kerchief, called the “*The Chrisome*”—was put over the infant, who was then laid in a basket with some bread and cheese, fit offering to the God of *Beth-le-*

hem. The Chrisome cloth, or handkerchief, was then presented to the priest, or afterwards given to him by the mother, at her churching. Even in the case of a deth, the child had to be brought to the priest in a Chrisome, when it was buried, and called “a chrisome child.” This wrapper was evidently a sort of Pallium, with an important and sacred meaning. From a considerable time back up to the last century, people from Thanet and Essex to the Orkneys¹ used to retain all original Chrisomes as family heirlooms, substitutes, “not under the value of 4d. each” being given to the priests. In Devonshire the Chrisome was called a *Christening Pane*, possibly from the Latin *Pannus*, a cloth, or garment. The word Chrisome, like Christ, “the anointed,” comes from the Greek *χρισμα*, *Krisma*, and *Krio*, *χρισω*, “to anoint.” Thus we have *Krio*, a horn, or the Hebrew קֶרֶן, *Kern*, used in anointing kings and gods,² and *Chrismatory*, a vessel very like the Monstrance (page 196 *ante*) of Christian churches.

Christians now justly object to the term Christian, as meaning “anointed ones,” which was first applied to them “in reproach or contempt” by “the scurrilous jesters of Antioch;” see the orthodox Parkhurst³ on this word, *Christianos*, and *Μεσσιωας*. He adds that the disciples could not have given themselves such a name, “much less imposed it by divine authority.” All were clearly ashamed of it at first. Parkhurst considers that in Acts xi. 26, xxvi. 28, and 1 Peter iv., 14.-16—the only places where the term occurs in the Bible we find “*Believers suffering under this appellation*,” and further quotes “the ever-truthful Tacitus,” as writing that only “*the vulgar called them Christians*.”⁴ He says that *Christus*, “The Anointed” and “Messias,” Hebrew מְשִׁיחַ *Messiah*, have the same signification, but if Christians were better informed they would not say they spring from the same *root-idea*; nay, not even on the great authority of the unknown writer of John i. 41, and iv. 25. According to Fürst, *M s h* signifies “to anoint, appoint, and to expand,” and *M s i h* “the Anointes,” is the “Expanded,” “the consecrated,” “the *Progenitor*.” And so M-s-i-h seems connected with, *Mesites*, *Μισιτης*, “a Mediator,” also a term applied to Christ, and connected, Parkhurst thinks, with בנינו *B-n-i-noo* “between us,” which Fürst associates with *Posterity*. Parkhurst says that *Mesites*, Mediator, signifies in Greek, not only “umpire,” but “a witness,” Eduth or Testimony, as when Lucian writes of Pylades and Orestes, that they took their god for a *witness* (*Mesites*) of their mutual affection.⁵ *Mesites* comes from *Mesos* middle, which this Lexicographer connects with מצע or הצה giving us the: signification of “The Divider in the middle,” “the Presser,” that which cuts into an incision or cleft (*Fürst*). In a footnote, I give the actual meaning from Greek and Hebrew Lexicons,⁶ and beg close attention to this very important subject, for the old and ever anointed one is *Maha-Deva*.

¹ Morant on *Dunton Ch., Essex*; Lewis’ *His. of Thanet*; Brand’s *Pop. Ants.*; Brewer’s *Phrase and Fable, etc.*

² 1 Sam. xvi. 13; 1 Kings i. 39.

³ Greek Lexicon.

⁴ Tac., *Anal.*, xv. 44.

⁵ Parkhurst *Greek Lex.* 427.

⁶ *Mesites*, Greek, from *Mesos*, the Middle (Parkhurst, p. 427). A Mediator, Umpire, a God the Witness—the *Mesistes*, and in the sense of Exodus xvi. 34, the Eduth or “Testimony.”

Mesos “from הצה” H-j-h, to divide, to divide in midst—*Meros*.—See Greek and Hebrew Dic.

Messias. The Messiah מְשִׁיחַ M-s-ei-h from M-s-h

Thus, then, in the terms Messiah, Christ, and Mediator, we observe that Christianity only followed the universal law of all faiths, by adhering to the old names which people had revered or loved under quite different notions. We do the same in calling our God—who is really an abstract spiritual idea—the “All Father,” “Our Father,” “The Creator,” &c.; and although we do not connect with such words any mundane generative ideas, this was not the case formerly. Even to this day, five-sixths of mankind preserve the old idea in the father, mother, child, and nursing Madonnas, especially in Europe. The names which Christians gave to their new god-idea were but some of those “ninety-nine names” which Arabians tell us belong to God, and of course the apostles sprang from a northern tribe of Arabs. One of these names, *Ya-Fattah*, we have had lately very prominently before us as the motto or monogram of the Seyid of Zanzibar, which signifies, as correctly stated by the Times of 21st June 1875. “The Opener,” “The Conqueror,” or “He who openeth the way”—of Life. It was strange to those who could trace back the original idea from which the word came, to see it “emblazoned in golden Arabic characters backwards and forwards” over the vast assemblages who met to welcome this Moslem Ruler at the Sydenham palace; to see it traced in various devices over a choir of 2,500 performers, singing such anthems as “Glory to Thee, O God;” and then in the evening written high in mid air in letters of Fire (Siva’s special element), gorgeous with many colours, and applauded by a dense multitude, more numerous than many an ancient state that used to shout IAKO to their phallic Lord.

I have before alluded to the ploughshare as being the sign or monogram of most very ancient Indian rulers, because these stood before their tribes as “*Patri-Arks*” or great progenitors; so my readers will here see the full force of Al-Fattah, and such-like names of “the Creator.” The ploughshare was also designated “The Opener of the Way” for the seed, and the “Queen of heaven,” or “the King’s land,” was Sita, “the field furrow.” Only those who have studied the Shemitic races in Asia with the books and manuscript tales which they and most half-educated Asiatic Mahomedans and Jews delight in, can understand with what pleasure these illiterate men prattle over for hours together the grossest possible tales, replete with the most indecent language. I do not, of course, here allude to our educated fellow-subjects.

The Moslem’s most holy day is that sacred to Friga, or Venus Aphrodite in her most sexual character, and in every Islami household on that day Moslems eat a peculiar food, anciently held to be provocative of Passion. Friday is now specially devoted to

to anoint. No such word exists in Greek as Messiah or Messias, unless from Mesos “middle,” and then it would signify “The Divider” or “Dividing God,” equivalent to the Baal-Peor of the Hebrews.

Kristos or Christos is from Greek Krio, “to anoint.” Same as משיח according to the writer of John i. 41—iv. 25, who calls the

Messiah Kristos, a word then unknown to Greeks unless as “the Anointed One” from Krio to anoint, or Krio *the Horn* in which the oil was held, and which was a Phallic emblem. It is connected with χρῆ, Krē, “need” “necessity,” from which come Kremā, riches, wealth, and Krematiso “to utter oracles,” the special function of a Phallic Deity, or Omphē.

prayer, and is nearly in all respects equivalent to our Sunday or Sol's day. It is esteemed, however, as more especially the husband's and wife's day, and the latter must on that day herself light every household fire, for these are all sacred to Venus and the patriarchal god.

Skands, Norsemen, and Saxons all held Friday to be Venus' day, the latter calling it *Lang-Friday* owing to the length of its debasing ceremonies, and after the English goddess, Fryday or Friga. The Latins, in the time of Charlemagne, called Friday *Veneris dies adoratus*, and the French, *Vendredi Aorné* or *Aoré*. On this day, says Amalarius, the Pope and Canlinals crawl on all-fours along the aisles of St. Peter's to a cross, which they then glorify, embrace and kiss.¹ Now, considering what this "thing of life"—the cross—is, and seeing in this worship that even Bulls are held to kneel (*vide* Fig. 39, p. 120) and that in this attitude also, both Christians and Moslems look towards their kibra, kaba, ark, or altar, this papal ceremony of proceeding up the aisle on their knees is certainly one of some occult significance.

In Arabia, Friday is called *Jama* or *Jooma*, or "the day of conjunction," now understood to mean "day of assembling" or congregating for prayer; but the origin of the name is clearly due to another kind of "conjunction" which took place ere there were Mosks or other than Sri-Linga gods, and this will appear indubitable hereafter when the original meanfuga of words connected with the Kibra are investigated. *Jam* is Pluto and Death, that is Fire, Life, or Light, and Nox and Darkness. The "Candle of Pluto" is called "*Jam-diya*," which I take to be the Phallic god, the ordinary signification of the Candle or Flambeau used in religious rites. "*Juma*" is *Coitus*, and *Concubitus*, and *Jama*, "congelation," "connection," &c.;² hence the celebrated Iran mythic demi-god and king is called *Jam-Shid*, no doubt, after his Phallic God, Idea, or Faith. the names of kings. and heroes being usually so compounded. Note the Jewish names embracing such terms as El, Jah, Ash, Shadai, and other words meaning Sun, Fire, Phallus, &c. *Jam*, standing alone in the ancient name, is probably like the Ba-al of Baal-Peor, and the affix Shadâ is the Peor, Fascinator, Deceiver, or Mercury, so called according as his people liked or disliked him.

I have shown that an orthodox Mahomedan king adorned the gates of his palaces with the fish and woman-idea; and that all Moslems adopt Selene as their world-wide symbol, most reverently kneeling before her at her every birth, as the iconoclast race will do to none other than. Ala or his prophet, which *Ala*, varying in character according to the imagination of nations and of individuals during the various stages of their religious growth, yet originally was El, Il, Yahve, Brahma, Asher, and Zeus—neither more nor less than Siva, the Alat, or Linga of our rudest tribes.³ Every good Moslem shrine or tomb, usually combines a *Pur-tor*, in which lights should be continually burning, and every tomb of a male should have its upright head-stone (as we

¹ *Idolomania*, Lon., 1858, p. 28, and notes, where all authorities are given.

² See Arabic, Persian, and Hindostanee Dicts., as Shakespear's, Richardsons', &c. ³ *Alat* = Phallus.

still see all over Egypt), which is but a phallus disguised. I give here the common Islāmi tombstone and lamp-tower of India, as I sketched it near a great Hindoo city. The grave is that of a man; the shaft on the grave contains a niche for a lamp, and another for flowers or votive offerings. An old retainer of the family was permanently located in a hut on the spot, whose duty it was to light the holy fire at least every evening in one or more niches on the tomb and tower, and on Friday and gala days to light them all. His duty was also constantly to pray for the living and the dead, and not seldom have I heard such watchers pray to the dead.



Fig. 149.—MOSLEM TOMBSTONE AND LAMP TOWER.

I am pretty certain I have often seen an old lingam-stone on a Mahomedan grave, and have often heard of such—nay, of lingams in Boodhist buildings, which shows the greater age of the former. Mr. Home, B.C.S., tells us in the *Ben. As. Soc. Jour.*, I., ii. 73, that he found at Sayidpore-Birori—formerly a great Boodhist site—a lingam at the head of a Moslem grave, with a niche cut in it for a lamp. This lingam, he observed, had been cut out of a Boodhist column, which, in this instance, shows us that the Sivaite supplanted the Boodhist. The Pillar or Toth is the most persistent feature of the old faiths, and its presence marks the first return of Boodhism to the faiths which the pious Ascetic thought he had expurgated.



Fig. 150.—THE DELHI LAT.

The first Boodhist emperor—Asoka—although a most devoted follower of his prophet, and very different from his so-called Christian after-type Constantine, set up pillars everywhere. If no lingam-idea was meant by a pillar, it was a curious and somewhat unfortunate symbol to present to his subjects, more especially with the Lion on its summit, like the one at Alahabad, and this Lāt near Delhi, which, strangely enough, the Moslem has not only preserved carefully, but unwittingly built in front of it, with little apparent object, the most appropriate possible form, viz., an arched gateway, that very Delta or door

which many archeologists think Egyptians and some other early nations avoided, because symbolical of woman.

General Cunningham unearthed a Boodhist Lion pillar, over forty-four feet high at Bakra in Tirhoot, which we know to be ancient Vaisala, a place where the holy Boodha long tarried and taught. In “the winged Lion of St Mark,” which the far-travelled Venetians—no indifferent Phallo-Solar Worshippers—brought to Europe and placed by their holiest shrine, we see also the Christian tendency to fall back into the

old loved groove; but Southern Europe liked the feminine god-idea best, and therefore pillars did not prosper much in this soil; nevertheless the Obelisk—as the *Pur-tor*, or fire-tower—was always more or less welcome, and the Christians were always as ready to display, at least on their catacombs, what they termed the “Tree of Knowledge in the midst of the Garden,” or *Gan-Eden*, with the serpent coiled around it, as was the Boddhist to pourtray his sacred tree and dragon, and the Arabian Mahomedan his forms of the same. From being loved the serpent came to be hated, and poor *Woman*, as the exciter of passion, got conjoined in this hatred. Austere hermits and Saniyásis (men under a vow) pictured women as the demons with darts and stings, who tempted their passions in their state of violation of the laws of nature; her presence they taugt and felt was a burning fire, and her sacred touch contamination. Lecky tells us (II. 36) of a Christian man who shrank from touching his mother, and wrapped up his hands in cloths when required in an extremity to do so, exclaiming “*sic corpus mulieris ignis est*,” a remark which shows how closely Phallic worship is connected with Fire or Sun, and Serpent-worship. In Boodha’s case, the error was all the other way, and Python took his old place as the teacher of wisdom, for Boodha is never more the wise moralist, than when sitting under the *Boodha-deram*—tree of all knowledge, surrounded by the great *Langabeer*, or seven-headed Snake.

In the Christian Catacombs of Italy we find more than snakes and trees; indeed we have every symbol of the old faiths, although it is taugt that all these come from Bible story. On walls as well as tomb-stones, we find the Fish, Phenix, Anchor, Ship, Olive, and Palm, all of which are sacred to the God of Fertility, or the procreative energies. The Fish, we are told, was adopted by those Christians because of the alphabetic rebus—the Greek word I. K. Th. U. S. containing the initial letters of the words forming this title in Greek, “Jesus Christ, Son of God, Saviour;” but *Ikthus* was a holy name in Egypt and the East, long ere Greece had adopted her varied faiths, and ages before the good Nazarene had preached his holy gospel in the wilds of Judea. The Hebrew for Fish is דג, *Dg*, *Dag*, or *De-ag*, which some think may be connected with the Sanskrit, *De-Dev*, and *Ag* or *Ab*, and be allied to the solar *Ak*, and *Aqua*, water. *Dagon* was the fish-god (*Aleim*) of the Philestines, and spelling *Dag* backwards¹ as was so common and natural, seeing some peoples read from right to left, and others left to right, we get *Gad*, the good one, that is, God or Goddess of Day (see German *Tag*), as in Is. lxxv. 11, where, in connection with *Meni* the moon,² we read: “Ye are they that prepare a table for *Gad*, and that furnish the offering unto *Meni*;” which Bagster’s *Comprehensive Bible* admits to be stars or such objects. *Dag*, says Calmet, signifies *Preserver*, and so *Saviour*, which has many ancient connections with fish and water, as we see in the case of *Dagon*. St. Augustine said of Christ: “He is the great Fish

¹ It is and was considered pious to spell holy names both back and forward, and this was also done lately in honour of the Zanzibar ruler. See p. 335, *ante*.

² Diod. S.; Dr. Jamieson’s Dic., *Art. Moon*.

that lives in the midst of the waters;” so no wonder that Ἰχθύς, a fish, became a holy term, and applied to Christ’s representative, who in token wears a *Poitrine* as his higher officers wear what is called a Mitre or Turban like a fish’s mouth. Christ, being a Hebrew, of course received the title Ik-thus from his Greek followers, just as he got ΗΙΣ—the monogram of Bacchus—from those who forsook that God to follow Christianity. There is nothing sacred about such matters. Ich or Ik, or Ak, = Ab, at once Our Father and water; and in India the fish is the God of the water, and so we have *Dev-ab*, from which may have come Deg-an or Dagon. The Greek, of course, used *Thus* or theus, and so Ik-theus or God-Ik; at any rate Christians have made him a veritable god, and water its element—a very holy thing. The most ancient Keltic tongues seem to identify the two, for water in Gaelic is *Uisge*, the “water of life” being *Wisge* (whiskey), and a fish *Iasg*, or in old Irish *Iaka* or *Iacha*, which is an Eastern term for Jesus. If V or F—the digamma—is here admissible, then we arrive very near our own word Fish. Perhaps Vishnoo, *Viçnu* or *Fishnoo*, is responsible here, for he is the first god who rises out of the water, and from a Fish; and from his first incarnation to the last, he is always connected with both.

We have abundant proof that Fire was never neglected by ancient Christians, either on tomb or altar. In a letter from Rome, we find that in front of the Cubiculum, or square tomb of Cornelius the martyr, is a short pillar supporting an ever-burning lamp of oil; and when this custom of never-dying flame—alike common to all faiths—was revived in the 3d century A.C., we read that the Popes used to send to kings and queens a few drops of the oil from this lamp of the tomb of Cornelius.¹ Nor need we be astonished at this, seeing that Vesta’s shrine still flourished and received Papal attention, and that in every corner of the world Fire-faith existed. To this day none may neglect the rites of this faith in Syria—cradle of the God, as the poor Turkish Bey of Antioch and his son found to their cost, when, after the earthquake of April 3d, 1872, they and their officers, kindly, reverently, and wisely buried the Christian dead, but without the fire-symbols and bell-ringing (which they failed to understand), thereby greatly offending a powerful sect of Antioch, called the Dusars, who, still clearly worshipping Baal and Astaroth, rose upon the poor Turks and “smote them hip and thigh:”

“Burying these heathen in the pit
Which they themselves prepared;
And in the net which they had hid
Their own feet fast are snar’d.”

a so-called sacred verse, or very like one, of execrable rhythm as well as morals, which was long ago driven into my memory by Scotch schoolmasters, and called the 9th Psalm, or Song of that cruel King, David.

In the county of Kildare, Ireland, “everlasting fire” was preserved by “holy virgins—called *Igheaw Andagha*, or *daughters of fire*,”—down to the time of the Reformation. These were often the first ladies of the land, and never other than of gentle birth.

¹ See Cor.—II. Lon. News, 3-72.

No blessing can be asked or granted from the altar of any Catholic Church until the candles are lighted.¹ If a woman, when pregnant, desires to be blessed by the Christian Church, she is instructed to “wait on her knees at the door of the church with a lighted taper in her hand;” nor can any cross be blessed until three tapers are lighted by “the man of God,” and placed at its base. See Picart II. 117, where he gives some graphic plates of Christian Phallo-solar-fire rites.

Colonel Forbes Leslie, in his *Early Races*, remarks: “We are not dependent on inference, however rational, for a knowledge of the fact that fire was an object of adoration to our heathen ancestors, even so late as the 11th century; for in the laws of *Cnut*, fire appears as one of the objects, the worship of which is forbidden.” This diligent author has collected examples of fire-adoration from Cornwall to Perthshire, through Ireland and the Hebrides, and winds up with a statement, “that practice derived from fire-worship continued up to the present century, and that Beltane fires were numerous in Aberdeenshire (his own county) in 1864.”²

Not only, however, do we find fire and serpents thus late on the field of Northern Europe, but we have the Ionic horseshoe with which the serpent is so closely identified. The same author remarks that “superstition clung to this symbol so hallowed by antiquity, and even impressed it on the Christianity by which it was superseded; and this to such an extent, that the horseshoe was inserted in the pavement, or its figure sculptured on the entrance, to churches in Britain that were built 1000 years after the introduction of Christianity.” This Ionic symbol is found over all sorts of places, generally doors, throughout Europe. The “Quarterly” mentions “omnibus vans, and prison doors.” I have heard of a stalwart agriculturist in these Islands who exclaimed: “He is lucky who has found a good horseshoe, for its price is far above rubies.”

In *Godwin’s Civil and Ecclesiastical Rites*, under the head of *Feasts of the Expiation*, which we have reason to believe was at one time a period of human sacrifice, we have the great Winter-Christmas Saturnalia, or Juvenalia festival of Lights and Fires described, when not only the temples of Jews and Christians, but every house, had to be carefully lighted. Jews taught that the lights must be held in the left hand, and the holder must “walk between two commandments”³ which seems to denote the climatic or solar turn of the year. This old writer tells us that it was “woman’s peculiar province to light their lamps;” and that “there are certain prayers appropriated to this festival, and among the rest *one in praise of God, who hath ordained the lighting up of lamps upon Solemn Days.*” Here we see a close resemblance between the faith of the Jew and the Islāmi, whose wives are enjoined personally to see to the lighting of the household lamps on Venus’ Eve. Jerusalem, we know, acknowledges the God of Agni to the present hour by annually giving out that holy

¹ Picart II., p. 13.

² II., pp. 419-420.

³ “*Cer. and Relig. Customs of the World*, from the French,” Lon. 1741, a large and valuable work, but Author’s name suppressed.

Fire descends from heaven at a stated season into the dark Adyta of the Sacred Shrine; all old fires must be extinguished at this, the season¹ of Sol's renewed vigour, so when the Priest emerges from the adytum with the new fire in his hand (and Christian priests have often done this, if they do not do so still), crowds of every hue and creed rush towards him, light their tapers, and bear away the new fire to their homes.

The Hebrew term for fire is As or Ash, אש, which also signifies MAN, ADAM, A STEM, and the ESSENCE of a subject. We see the signification of such words as As, or Ash combined in the following, which should be borne in mind:

Asha, or Asher,	}	The Maha Deva of Western Asia, Priapus of Greece,		
Assir, Asar, or Aser,		and first great God of Kaldia and Asyria.		
Ashera, or "The Grove," or Ishtar or Astarte	}	Parvati, Lakshmi, Yoni or Sakti, &c.—the organ.		
Ash-ban, or Esh-ban,		The Son of Fire.
Ash-ba-al, or Ash-Bel	... ..	... ..	The Lord of Fire.
Ashi-El, or Asi-El,	... ..	... ..	The Creating El.
Ashah, Isha, Isa and Isis, אשה.	... ..	... ..	Woman, Eve, and Yoni.
Ishi and Ishi-Jah,	... ..	... ..	The Upright one—Jah.
Ishma-el, ... ..	... ..	... ..	El is high, or shines.
Ishtar (<i>cuniform</i>),	... ..	... ..	The Celestial Queen.
Ishua (Gen. xlvi. 17)	... ..	... ..	The Erect One.
Is-ra-el, ישראל	... ..	... ..	<i>Man of El</i> , or Saturnist.

Ra and El each signify Sun and fertilising heat, and *Is*, its fire, the whole giving the idea of a Sivaite, or one worshipping the fertile force of El.

Isui ישי (Gen. xlvi. 17) The Comforter—Victory.

Ishai, יש, (usually called Jesse), A Stem or Root, the Druid *Criewy*.

Tas, *Ta*, and *Ap-tas*, were all titles of Amon as Fire, and every place in the composition of whose name these words are found, has reference to procreative or fertilising fire. Thus, *Apitis* was the name of Amon's very ancient oracle in Thrace; *Aphaka* was the temple and oracle of Venus *Aphakitis* in Mount Libanus, and was "so denominated from fire;" Castor and Pollux were *Aphe-terioi*; Mars was amongst the Arkadians Arkites called *Aphæus*; Apollo was *Aphe-tor*, which Dorians properly translated *Fire-Tower*, a name of Siva as the *Lingam*, *fire-stone* or *Sun-stone*, and which Latins continued calling *Pur-tor*, from which we have *Prutaneum* or *Pry-taneum*, the shrine of Vesta, whose priests were *Aph-etæ*. *Prytanis* was the title of the Governor of Athens, as well as of the Curia of Rome, which gave birth to our Parish Official, still connected with religion.

That Fire and flame still form a not inconspicuous part in the devotions of British Christians may be seen from the statement of the Rev. C. Maurice Davies,² where in

¹ Newton's Appen. to Inman's *Symbolism*, p. 112, Ed. 1874.

² *Unorthodox London*, p. 386.

describing the present “*Tenebræ*” Service at the Pro-Cathedral, Kensington, he says: “Twelve lighted tapers are arranged on a stand, six on each side of a central one, also burning. These twelve tapers are one by one extinguished, while the choir chant appropriate psalms, and are supposed to represent the disciples who ‘all forsook him and fled.’ The central taper represents ‘The Light of the World’ himself, and finally this is extinguished, typifying the darkness of His Passion.”

At the *Easter* or Spring festival, the Romish churches in Britain have numerous fire and phallic ceremonies, not excepting, says this same author, the *kindling of “NEW FIRE”* from flint and steel, which he saw performed on *Holy Saturday*, and with which fire all the lamps of the church were lighted (p. 412). Thus we need not wonder at the hold speech made by Bishop Strossmayerl which so startled unread Europe a few years ago. This Bishop asserted before all the great Ecumenical Council of seven hundred Prelates assembled at the Vatican, that one reason he saw against decreeing infallibility to Popes was, that Marcellinus, who was Pope from 296 to 303 A.C., “was neither more nor less than an idolater, having entered into the temple of Vesta, and offered incense to the goddess.” Now, what was this Temple of Vesta? In its rites and surroundings, its duties social and political, it was one with the temples still existing in Asia, devoted to Phallic and Fire-worship combined, or perhaps I should say a temple to Phallic worship only, but the cult in the dawn of brighter faiths was somewhat hid away by the priests in the darkest recesses of their temples and not well-known by many of the worshippers and scarcely at all by European writers even of the middle ages. Any student of Delphic lore and of Eastern travel, however, will recognise at once in Delphi’s oracle and Vesta’s temple, “The old Faith” and its priestess worshippers, although the writer in Smith’s *Dictionary of Antiquities* does not appear to do so. He describes Vesta’s as merely a Fire-temple, and says that there were six Vestales or Virgin Priestesses to watch the eternal Fire which blazed everlastingly on the altar of the goddess. On the Pope has descended the name of their superior as “Pontifex Maximus.” If by any negligence or misfortune the Fire went out the Pon-



Fig. 151.—TEMPLE OF VESTA, AND THE IDEA, WITH FIRE AND SERPENT ALTAR, ALSO AN ORDINARY LINGA-IN-ARGHA, AND THE RING OF A PIOUS SIVAITE.

tifex Maximus stripped and scourged the erring vestal virgin, for had not she—a woman—permitted the procreative energy of the god to forsake mankind? Procreative man and woman stood represented in the innermost adytum of that temple, where none were permitted to enter save the

virgins, for in it all agreed in believing there was something of awful sanctity. “Some said in it were the sacred relics which formed (and no doubt truly) the fatal *Pignus Imperii*—the pledge granted by fate for the permanency

of Roman sway;”¹ for this mighty Empire as much depended on the prolific power of her sons and daughters, as did the first weak tribes of our race on Earth’s primordial wilds. All that could be seen in this dark and secret Adytum was “a small earthen jar closely sealed, while another, exactly similar in form *but empty*, stood by its side,” as I depict in this *section* of the temple, which all Indian travellers will readily recognise. The empty jar is now commonly represented in India by the cup of Yoni-form in which the Lingam is placed. I have added a serpent as a common ornament around the altar, though often hid in sculptured tracery, and I have also given, as No. 2, the Indian Cup and Lingam idea in the poorly veiled form of the East. This is repeated in a very remarkable ring (No. 3), given in Higgins’ *Anacalypsis*, and which, wheresoever it came from, is such an one as the orthodox Sivaite would very highly cherish. The Serpent—as Passion—is here shown kissing “Maha-deva” and is also a perfectly formed male Triad, whilst below is the Bell and fleur-de-lis with the latter nearly hid in the former, the whole forming a grand *triple entendre*, which the followers of this cult so much delight in.

The learned Professor who writes the article in the *Antiquities* says:—“That some people supposed that the holy adytum of the Virgin’s temple contained the ‘*palladium*’—others the ‘*Samothracian gods*’—carried by Dardanus to Troy, and transported from thence to Italy by Eneas,” and in this they were no doubt right. Classical Dictionaries tell us that the *Palladium* was any image of “Pallus Athena,” the androgyne divinity, sometimes represented male as Pallas or Phallus, sometimes as Athena his daughter, and as Minerva the wise mother. She is often *simply called after the male god Pallas*,² and was the daughter of Zeus and Metia Melita, or Maya, the “spirit-spouse” of the Hebrew Genesis. In her “is blended power and wisdom; she gives to him who worships her, strength and prosperity,” and generally stands represented as a woman and a warrior, with the symbolic spear in one hand, and oval shield or infant standing on the globe and holding the circle of life in the other.³ To her were sacred the owl—bird of night—the serpent, the cock, and the olive; and all the ancient world abounds with her temples and altars. It was at this temple of Vesta then, that Pope Marcellinus worshipped in the third century (so we are told by a devout Bishop of his own church); and if he did so, how much more, and how much beyond his day did the thousands of ignorant Christians—his revering disciples—worship? We know for certain that these temples were held sacred in the Roman world up to at least 500 A.C., and history tells us that “Sacred Fire” existed here long before Rome was built, or her children heard of.

I have stood musing beside this ancient Fane on Tiber’s banks, and not without sorrow have I thought of the barbarous Goths and Vandals, who, springing from the “Grove” they worshipped amidst the black forests of Eastern and Central Europe, swept

¹ Smith’s *Classical Dictionary* and *Antiquities*.

² *Ibid.* *Classical*.

³ See p. 132, *ante*.

away so much of ancient lore. It was they, as far as we can at present see, who effaced *public* Phallic Worship from our European Continent; for history, before which we must all bow, not only does not give that honour to the Christian Church, but shows that the mitred head—the great representative of Christ on earth—bowed humbly and devoutly before these Fanes, bearing patiently, for the sake of Rome's old Faith. the calumny and martyrdom which such a falling away from the Christianity he professed must have entailed upon him.

The new religion wished not that Fire should be banished from the altars of Europe; and no Atila with Gothic hordes from its central forests, or Alaric with his Vandals from Spain and Africa, could completely efface this ancient worship. Christianity herself received it in fondest embrace, and no altar to the holy iconoclastic Jesus (for about 1500 years after he had preached his pure and simple faith, embodied in the two good old commandments to love God and our neighbours) could be reared, until the sacred fire shone on the Virgin mother and Holy Son; nor could any ceremony be sacred without it or its symbols; nay, to the present hour, does not every chapel consecrated to the rich Christian dead show on the altar or grave the sacred ever-burning spirit of this God? Even Protestant Europe, which tried to banish it from her altars, has been long seeking to win it back again, while the whole Church of England is at this day in convulsions, threatening her utter dismemberment, because of that party who seek (and hitherto with considerable success) to see the old God once more on their holy places. I of course allude to altar candles, which graphically represent column, obelisk, and fire, all of which seem to have been symbols of man's Faith before Vedas or Zendavestas were heard of, and which promise to outlive even these.

Nor indeed are we yet entirely free from the elder brother of this Faith. The sacred Navis, Nave, Boat, or Ark, is still the prescribed form of the Roman Catholic, English, and Continental Protestant Churches; all these and the worshippers must still turn to the old male Sun-god, to Chammah or Shemesh, Samson, El, and Jah, of old Kaldaic days, the powerful, fruitful Creator of all things, called Baal, Shaddai, Mithra, and a thousand other names.

Even in this land from which (1871) I write, and which is so full of the older faiths, rites and ceremonies, we find Protestantism still trying to compete with them in the use of their old symbolism. An Indian journal, of September 1871, thus recounts to us with congratulatory fervour the celebration of a marriage in the "Church of the *Holy Trinity*" at Sonapore, Bengal, which in the decorations of the Shrine and the priestly and other performances that took place, reminds us of many of the ancient ideas and symbols. We are told that the "Church was highly decorated, the *Sanctuary* had banners, shields, and flowers. The altar was vested in white silk with *superfrontals* of red velvet; it had crowns, crosses, and fleurs-de-lis in gold relief. The choristers, robed in cassock and surplices, each with a bouquet in hand, marched

slowly up the aisle singing “The voice that breather o’er Eden,” which voice we know to have been the female “Spirit” or *Ruach* of Genesis, from which sprang all nature. The clergyman wore a stole fringed with gold embroidery, and after the highly emblematic ceremony of May’s ring, an *offertory bag* of white silk was presented and placed by this priest on the altar (Venus’ Ark), which reminds us of that mysterious bag which the worshippers of Ishtar presented some four thousand years ago, as seen on this old Assyrian sculpture.

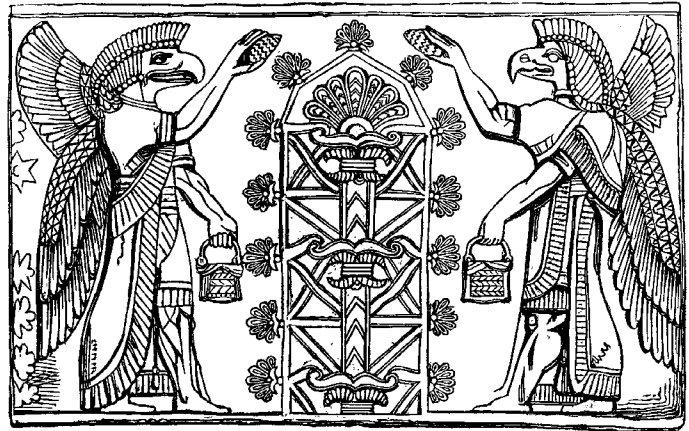


Fig. 152.—ASYRIAN GODS WORSHIPPING THE TREE OF LIFE—YONI.

The Christian altar would then present such an appearance as in this fig. 152; and it too, like its ancient prototype, was consecrated to

love and Venus, prayers being offered at it to the Gods of Fertility, very much as used to be, and still is done at the altars of the old faiths. Over the ark was, of course, the Cross, that symool *par excellence* sacred as of old to Life and Death; whilst

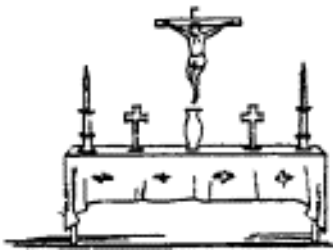


Fig. 153.—CHRISTIAN CHURCH ALTAR.

on the ark or altar-table (I here speak of the two synonymously, because the table, about whose “*Easting*” so much is made has taken the place of urns and arks) stood tall candles, lighted I presume, for otherwise these have but half their significance—in fact represent an emasculated faith; whilst in the centre of all was the mystic chalice as emblem of the fruitful mother, and not of the wine-cup only. This is the cup which hangs in the heavens and nourishes the solar babe

in the cradle, as does also the mother watching by it—the scene depicted in figure 82, p. 202—a very beautiful and favourite Romish picture.

In many respects the Christian Church recalls to mind the oldest faiths. Like the inner Delphic chasm-chapel, it has a Font and Ark in an Altar, or as the English clergy prefer to call it, a “HOLY TABLE,” where the Eucharistic sacrifice—if not sacrificial rites—take place; and in a columnal sort of edifice called the PULPIT—of most ominous derivation, if we seek for this in Hebrew¹—we have a type of the great Om-phalos or Lingam Column which stood in front of the Abyss at Delphi,² and from which at times, if not always, the oracle spoke. My own impression, from watching the proceedings at Eastern Sivaik shrines like that of Delphi, is, that for the mass of the people, at all events, the oracle always spake from the outer Lingam column, and of course as prompted by the God of the Altar; and this is the case in Christian shrines also. The

¹ פִּיל, *Pul*, a vigorous one = Phallus; פִּת, *Pit*, a cave or pit = Pudenda.

² Leslie’s *Origin of Man*. Appen., 363.


Pul-pit Mr. Leslie likens to a shaft carrying the “Ark-like box from which the preacher prophesies,” and adds, “the name is convertibly identical with Pyramid and Pediment (see figs. 156, 157, futher on), carrying an URN or ARN——of the Covenant.”¹ This writer would derive *Altar* from *Al-Tor*, of which more hereafter; meanwhile, note how this Christian temple (Fig. 154), with altar in front like all solar shrines, strictly points to Kemoosh the Rising Sun-god, and how very phallo-solar it is in its skeleton *Cruci-form*, as well as in many details.² It is, however, when draped out on particularly festive or sad occasions that we most clearly see its connection with the past, and the full force of the strictly emblematic ornate hangings and sculptures then put forth, and that we understand the full meaning of the “Testament” or *Eduth* God being present in his “Holy of Holies.” The Royal Banners with their Alphas and Omegas then wave from the columnal aisles, or drop from the fretted roof emblazoned with Flowers, Dove, IOnis, and all Solar imagery, not omitted the Vine of which “we are all branches,” and which carries back our memories to that old god who was worshipped long before the days of “Jehovah.”



Fig. 154.—
CHRISTIAN
CHURCH IDEA

If the sacred Shields, which one of the moat sensual of monarchs hung up so abundantly in his amatory palace of Lebanon, and which all solo-phallic faiths were and are partial to, do not often occur in Christian Churches, yet all rich shrines have great Bosses of rare and precious stones, giving where possible a *play of many colours*, and so very gacred to *Maya as Illusion*. This great boss or oval shield is generally seen over or very near the “Holy of Holies”; but instead of it will often be observed a more oval object with a Virgin and Child, such as Boodhism (in spite of Boodha) has occasionally adopted, and even depicted upon its most sacred Dagobas, a fit place too, seeing that this name signifies the womb. I show one in PI. xiv. 7, and there is a beautiful picture of the same IOnic adoration in the centre room of the National Gallery, London, the worshipper being an aged Roman Catholic.

My sketch (No. 153) of the altar of the Holy Trinity, I should explain, is merely taken from the descriptions given to the public through the Press, but the plan and *aspect* of the Christian Church in figure 154 are strictly correct, as those who construct churches and chapels well know.

In the Fleurs-de-lis, crosses, and female vestments of Priests and attendant youths in Roman Catholic and Ritualistic Churches, we see the truth of all that Inman says under the head of “Vestments,” and the disregard of that Mosaic order, that a “woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment.”³ This very order shows that it was required in those days (is not so now?) for it was usual for women to worship Mars in male attire, and for men to worship Venus in female garments; and the word “stole” is simply Latin for a “matron’s gown.” The

¹ Leslie’s *Origin of Man*, 227.

² See Dr. Inman’s *Anc. Faiths*, I., Chap. xi.

³ Deut xxii. 5.

origin of the custom should be searched out in *Anc. Faiths*. It is still common for men to dress in women's garments during the carnival season in Italy.

It has been already stated that our difficulty in believing all we see and hear in Solar, Fire, and Phallic faiths, is the extreme grossness of *idea*, if not of symbolism; but we must try and remove ourselves far back into the earliest times, when the race lived untaught, herded with their cattle, and had as their sole object in life the multiplication of these and of themselves. What cared Greece and Rome for modesty if the nation increased? Look at all the naked dances extending down into Christian times, and the laws of the Greek Sage Lykurgus, 900 B.C., when trying to rear a nation out of his small Spartan tribe. The greatest attention was given to breeding strong, lusty, fighting men, and healthy mothers. One law decreed that all children with any kind of defect were to be thrown into a pool at the foot of Mount Taygetus; another, that in order to strengthen young women, and give them less inconvenience in child-bearing, they were to wrestle together perfectly nude, singing certain amatory songs in order to inflame the men. Their dress was also required to be such as would leave their limbs free and unconfined, a provision which still obtains in Barma and Siam. Pielus in Euripides (*Andromake*) says that Spartan ladies could have no modesty, as they also ran and wrestled with the young men; and to this he attributes the immoralities of Helena. Thus we see that Phallic ideas lay at the bottom not only of all social but also religious organisation.

If God made man in his own image, no less so has man always made his god. All theology is based on the assumption that man is God *in petto*, and that God is man *in extenso*,¹ and hence men arrived at their idea of an "Incarnate God." Though the Jew had his *El* or *Lingam*, and later his *Jahveh*, as a Creator and dual God, yet he borrowed these from more ancient peoples, as well as the waters on which *El* "moved"—that "female principle" by which Christians and many other sects initiate each other into their mysteries. "The primitive doctrine," says the author of *The Keys*, "that God creted man in his own image, male and female, and consequently that the divine nature comprised the two sexes within itself, fulfils all the conditions requisite to constitute a Catholic theological dogma, inasmuch as it may be truly affirmed of it, that it has been held *semper, ubique, et ab omnibus*, being universal as the phenomenon to which it owes its existence." This author then goes on to show how "Unitarianism blunders alike in regard to the Trinity and the Duality; for, affecting to see in God a *Father*, it denies him the possibility of having either spouse or offspring." A great, lone, god, whether Spirit or Person, could have no love, and hence in the infancy of man, as well as of the child, the Father was held to be *Power* and *Intelligence*, but not love, till the Phallic creed started, by affirming a great male, a great female, and their resultants. "More rational than such a creed (Christian Unitarianism) was the primitive worship of Sex, as represented by the male and female prin-

¹ "The Keys of the Creeds." Trübner, 1875, p. 17; by some believed to be by a Roman Catholic Priest.

principles in nature, in no gross sense, gross as its practice may have become, or as it would appear of the notions of modern conventionalism. For no religion is founded upon intuitional depravity. Searching back for the origin of life, men stopped at the earliest point to which they could trace it, and exalted the reproductive organs into symbols of the Creator."¹ Were they not so? Surely the organs of Creation or Procreation are the symbols or means by which the Procreator manifests himself, or makes his incomprehensible acts known to us by the result. This author, though clearly showing how man came to see *Duality* as soon as he had projected one Being on his Canvass, yet fails to show how he evolved a Trinity; and I do not think the origin of this can be explained, except from the Phallic stand-point.

To Solo-phallic ideas we owe all the worship which early men have so lavishly bestowed on mountains, caves, wells, and symbolic natural forms, as in Trees, Fish, and Shells—especially the Concha Veneris of very sexual shape, which was the first of Church Bells—those symbols so essential in all forms of Solo-phallic worship, and regarding which a few words.

Bells, it is said, when first used merely for sound, were only pieces of metal, usually flat, as we still see in the common Eastern gong; but when used for religious purposes, the bell would of course, like every other article of the shrine, have a symbolic shape; and so we are assured that amongst IOni-worshippers the Bell was named from *Pel-vis*,² a basin, or that long, open, and suggestive bony structure at the lower extremity of the body enclosing the genital organs, and connecting these with the spine and caput of the human body. With Jews the Basin was the Laver of the Jewish temple, perhaps also "the Sea," and stood near the altar; it had a "foot"³ which was carefully anointed with the sacred oil. Solomon. constructed five Lavens for the north and five for the south side of the temple court, but the writers are contradictory as to their dimensions;⁴ they were made from the Mirrors of the Temple women. Of Bells proper we only hear mention twice in the Bible; once when used on the margin of the High Priest's Ephod,⁵ for tinkling purposes, as women still wear little tinkling bells on their ankles, and as Romans used the Tintinnabula, and again in the very doubtful rendering of Zech. xiv. 20.

Rome had gongs in her Ancilia, of which I shall yet have a good deal to say; but long before even these, we read of "brass kettles" used—like the tinkling Sistrum of Egypt—to give sweet sounds amidst the rustling of the Dodonian oaks, and which were latterly hung on pillars in the sacred grove. The Egis of the Iliad—when worn or rather carried occasionally by Jupiter, Minerva, and Apollo—was not the goat-skin breast-plate of the early Minerva (implying productive power, and adorned with all suitable symbolism), but a brazen instrument "used to excite courage, or inspire fear," fringed like the priestly Jewish robe with golden tassels or knobs, which by

¹ *Keys*, Letter IV.

² Sir H. Seplman; Brand's *Ants.*, Lon. 1810, p. 12. In Keltic lands from *Cloch* a stone or well.

³ Lev. viii. 11.

⁴ Smith's *Bible Dict.*

⁵ Exod. xxviii. 33.

shaking and tinkling produced the required effects. Stripped, however, of its poetry and splendour, "the Egis was probably nothing more than a symbolical instrument, signifying originally the motion of the elements, like the sistrum of Isis, the cymbals of Kubele, the bells of Bacchus, etc.; hence Jupiter is said to have overcome the Titans with his Egis, as Isis drove away Typhon with her sistrum."¹

Jews and others welcome in the new moon, and Christians dispel storms by ringing bells. They toll solemnly at deaths, merrily at marriages, and softly tinkle when the *Host* or sacrificial victim is raised. The Bell is indispensable to various ecclesiastical rites. Bede translates *Campana* or *Bellun* by "*Cluggan*," a Keltic word derived from the Obeliskal Stone, the form which the Keltic bell, according to Mr. Keane, seems at first to have taken. With Frenchmen in America it was the *Cloche*, and then the clock of Bede, who of course did not know of our clocks, but only of bells which were used to strike the hour, measured by candle-burning or sand-falling. Large Church Bells were only introduced about 400 A.C. by Paulinus, Bishop of Nola in Campania, whence the *Campana* of impure Latinity.² The first French and Italian bells were all called by feminine names, and Rome's first was that which she gave to IOne—or John of the Lateran. The ringing of bells has been held all over the world to have great effect in suppressing storms and demons. Indians have often assured me that by ringing bells in passing through dangerous jungles, they scared away tigers, fiends, and robbers, scorning my idea as to the seemingly more reasonable explanation. So Kelts used to ring bells to frighten hares from their path, these being held to be evil spirits, particularly hags and witches. Woe betide any poor old crone whom they met after passing a hare, she being almost certain to be drowned or hung. Bells were of all shapes, many having an opening at the top like those Layard found in Nineveh,³ and that on page 233 *ante*, through which the tongue or oracle passed and spoke, in a manner which clearly had much authority with our highly imaginative but very animal fore-fathers. The Hebrews affected the Trumpet more than the bell, but all Easterns and Westerns preferred the clanking *Klachan*.⁴ No member of any tribe would dare to neglect ringing the bell on the top of Samanala, or Adām's Peak, in Ceylon, as soon as he reached it. "The bells of St. Ninian, St. Patrick, St. Columba, St. Ternari, and many others were not only preserved as venerated monuments, but were believed to possess miraculous powers inherent in themselves as well as derived from their former possessors. . . . Superstition for once favoured truth, and men were more afraid of swearing falsely on the bell of a Saint than on the Gospels of the Evangelists."⁵

Bells, or their prototypes, Shells, Sistrums, Gongs, Cymbals, etc., have for three thousand years been depicted by many people in various sexual forms. Some have come down

¹ See Barker's reprint of R. Payne Knight's *Symbolic Language*, p. 55. London, 1836.

² Brand's *Ants.*, II., p. 214. Ellis, 1849. ³ Layard's *Nin. and Bab.*, abridged ed. 1875, p. 58.

⁴ *Clach* is a Stone in Gaelic; *clachkin*, or *clach-chin*, a "head" or prominent stone; *clachan* a Church. In Irish this is slightly altered, "a stone" being *cloch*, and a cone or pyramid *clogad*.

⁵ *Early Races of Scot.*, II., 505.

to us attached to Phalli, or Phallic-looking objects,—bells, though not the clappers, being always feminine; on which account Christianity commonly dedicated bells to the Hermaic demi-gods—Gabriel and St. Michael. I have some drawings of Bells too indecent for the public eye; and travellers and antiquaries will remember a very improper one in Christian Kolumbia—St. Fillans, which was very highly venerated up to the end of the last century, and which is decorated, as already stated, with Phalli;¹ also many very gross sculptures on the old Roman ruins of Nismes, see drawings opposite to pages 85 and 92 of *Antiquities*.² The ancient Egyptians, like modern Turks, forbad the use of bells, as indecent *female* symbols, but Mr. Payne Knight³ thinks that Priapus may be the same as βριαππος—“the clamorous one,” B and P being interchangeable; epithets of similar meaning were continually applied both to Jupiter and Bacchus; hence Priapic figures have bells as *clamorous* female attributes attached to them. Hindoos, Greeks and Italians have continually worn bells, especially in the worship of Bacchic and Solar gods. Small bell-like amulets are constantly met with in connection with Phalli, Lunulæ, &c., see those in Plate XII. 2 and 3, found among very ancient European ruins. There is no mistaking the idea from which sprang such “a charm” as No. 2. Bells did not become generally connected with Christian worship till about 600, but about one hundred years after this, they were indispensable, and were regularly baptized and named after great persons, mostly women and saints.

As associated with women, bells became intimately connected with wells, fountains and springs, especially warm or health-giving ones, because they were considered highly feminine objects, not only in Asia and Southern Europe, but all over our own Isles. The more gaseous and warm these were, the more they were sought out and worshipped by pilgrims of both sexes, of all classes and creeds, and this with fanatical perseverance from the earliest dawn of history. Christianity diligently and for many centuries continued the adoration and these pilgrimages; merely from time to time transforming the old “Pagan” names (as she contemptuously called all superstitions save her own) into words more suitable to her own stories, ideas and saints; she adopted the dates of the unalterable Pagan-Solar Kalendar. Of course there is no more superstition or absurdity in making a pilgrimage to a lovely grove or dell with its fountain and bell than to an old relic, bone, or tomb of a saint, and many would even now prefer the Pagan’s taste. So we find that the early Christian Church invested pilgrimages to wells with the highest ecclesiastical sanction. Such stagnation and ignorance, however, could not continue, and EDUCATION—that great impelling power which makes churches and faiths “move on”—began in the ninth and tenth centuries to smile at the churches and their wells, as she has been lately smiling at a great many other superstitions nearly as weak and foolish. Thus in the tenth and

¹ Bishop Forbes in *Proceedings of Soc. of Ants. for Scot.*, VIII., p. 265, and see p. 332 *ante*.

² M. Menard’s *Ants. of Nismes*, Edited and Illustrated by M. Perrot. Nismes, 1831. [See also Knight and Wright, *Discourse on the Worship of Priapus &c. &c. &c.*, plates XXV and XXVI.]

³ [*Discourse on the Worship of Priapus*, p. 97 (edn. of 1894).]

all through the eleventh centuries we find canons and other laws interdicting all *Fontinalia* as “Paganish.” Many revered wells, however, are to be found amongst us even still, so persistent is the old faith; and it is suspected there are members of “Christian congregations” in some secret nooks who would rise *en masse* if their holy well were insulted, or violence offered to the tree beside it, on which they and their have for so long hung up coloured rags and tinsel; for the “Beer-sheba and Mamre,” or well and tree idea of Abram, has not died out in Europe, and in Asia has abated by little of its old force and vigour. Rome was devotedly attached to her *Fontinalia* of the 13th of October, when the whole of the great city used to visit the well-nymphs, and strew their holy ground with bouquets and garlands. No shrine was more revered than that of the lovely temple-grotto of Egeria, though Christians tried to divert the popular affection to the Baptistrium of Constantine and others.

Egyptians and Koothites called the sacred well *Ain*, and as diligently worshipped it as Asiatics do Maya, and Roman Catholics Mary. The Irish word for well is spelt *Aine*, which also signifies “the Sea,” “the Moon,” and “Pleasure,” a sort of *Gan-eden*, or “place of pleasure;” so we have *Ain* with Kelts, meaning a great and sacred circle. *Bel-Ain*, say the Irish, is “the year,” or “great circle” of the Sun,¹ *Bel* being here still the Belus of Babylon. In Irish, *Ath* or *Aith* is a ford, which was, and is with all old races a holy place—one of refreshment though sometimes of danger, where temples are generally seen, or at all events figures of the Gods, male and female. *Aith*² is also a *Kiln*, that very important cooking or preparing place, from which the figures of all the old clay-formed gods came, no less than womblings or children,³ inasmuch as this word springs from the Gothic “*Kilthei*, the womb,”⁴ so that a kiln, womb, well, a sacred circle, the sea, &c., are all here closely connected religiously and socially, and bring out such ideas as woman, the bearer, and place of our birth and life. In Gaelic, *Ait* is something “joyous,” “gladsome” and “funny.” *Aite* is “a place,” apparently of “joy;”⁵ and *Athais* pronounced *A’esh*, is “leisure, rest, opportunity,” almost exactly what it is in India, though perhaps there more closely connected with sexual love, *A-aish*, or as commonly pronounced *A-ish* and *Ish*. In all these instances, which could be multiplied to any extent, we have the origin of present European ideas and furor in regard to the sacred font or heart, the *Ain* or *Ait* of Egypt; it is still the font or seat of passion, though perfectly incomprehensible when applied to one who subdued all such passion, and did not even show much “heartiness” to his mother and relatives; yet we see where the Roman Catholic Church got these notions, and the cause of her having always elevated them and spiritual emotions into matters “holy and mysterious.” The Amonians, as great Font and Well worshippers, have in this respect been the parents of Christianity; they, like their Jewish brothers, designated all holy places having water or gaseous emanations,

¹ M. Keane’s *Towers and Temples of Ireland*, p. 468.

² M’Alpine’s Gaelic Dic., pronounced *A-och*, is a kiln, and *Athach*, a giant.

³ Dr. Joyce’s *Irish Names*, third edition, p. 364. The Druid Circle was “*the Cell of the Cow*.”

⁴ Webster’s Eng. Dic., *Kiltho*, a child; Dan., *Kuld*.; Goth., *Keimen*, “to germinate.”

⁵ M’Alpin’s Gaelic Dic.

by names compounded of Ain, An or En—commonly spelt with diphthongs, and considered these to be feminine. John the Baptist used to baptize at such a place,¹ *En-On* or the “Fount of the Sun,” which was also the Fount of “Divine Wisdom,” from which may arise *Ath-en-a*, as representative woman, the *Aith-Ain*, “burning” or “heart-fount.”² At times we see these termed reversed, and a goddess constituted, called *An-Ait*, “whose temples occur in many places where the rites of fire were particularly observed.” Joshua, in xix. 38, mentions such a temple as Beth-Anath. *Ain-El-Sham*, and *Ain-Ades*, are fountains of the Sun, which became in Greek *Nai-ades*. Founts of fire were *Ain-apathas*, *Ain-eius* and *Ain-esius* (hence Eneas) and are derivations from Hanes the Egyptian God. *Ain-omphe*, or *Fontes Oraculi*, were prophetic fountain-gods, contracted, as already stated, into Nymphæ, or nymphs presiding over water. The Rev. Mr. Holwell on Bryant gives us the following among many names connected with fire and font-worship:—*Egina* was *Oen-opia*, and we have *Ain-eus* in Thrace. *Ham*, as the Sun, was *Ait*, and his land was therefore called by the Greeks *Aet-ia*, or *Ait-iopia*. The Nile as the source of Life, that is, of heat, was *Aet-os*. The heart was called HΘ (Eth) *Ionice*, which the Dorians with more propriety would have called *Ath.*,²—our word Heat, which in sacred matters is connected with the Spirit, Breath, or “Holy Spirit.” It is commonly asserted that, because the Vulture was part of the ensignia of Egypt, that land was often called *Ai-gypt*—the latter part of the word signifying Vulture or Eagle. Doubtless the Vulture is a bird which courts and can endure heat more than any other, but I am inclined to translate *Ai-goopt* generally as the “Vale or place of heat.” The Vulture or Eagle being common in Egypt, we may further understand that when Plutarch says “*Eagles*” settled at Delphi, Egyptians are meant, and *Gupt* or *Goopt* might well mean a “Voracious Maw,” or Vulture. Egypt was symbolized by a heart over burning coals, which shows the Christian “sacred heart” idea to be several thousand years old; indeed the Catholic heart, with the arrow through it, is the Phallic amulet of Apis, see Plate, No. XIII.-9. It represents the seat of passion in male and female, and is not an object to be laughed at, as so many Protestants do. *Ap-is*, or *OB* and *IS*, are at least six thousand years old, showing how tenacious the idea is.

I have said that Mountain-Worship accompanied that of Wells, for the latter are generally the spirits of the former, or places of the spirits. and the source of all fertility. The well is “the abyss” that living or life-giving water which all faiths have preached so much about. In the cleft of the spring lives the Mountain-God, though he manifests himself also in the grand upreared form of the mountain, and is then Siva or Parvati, the protector and sustainer of mankind. This will appear in various places throughout this work. The great mountain of Pergamos (which I have visited and studied the stories concerning), on which rested the capital of the Mysian kingdom, occurs to me as an instance of the cult of high, conical, weird-looking mountains. It is not very dissimilar, as this sketch will show, to the upper part of

¹ John iii. 23.² Bryant and Rev. W. Holwell.³ Bryant, I. 18—Holwell’s Dic., p. 14.

Parnassus seen from the south, having only two grand peaks, and a lofty terrace on which its children dwelt. It was so holy, that one of Alexander's successors here deposited enormous treasure, which formed the nucleus or gave life to what is called its Atalik dynasty, lasting till 133 B.C. Under the Ataliks, Pergamos, in the third century B.C., became "a city of temples," and of Phallo-Solar Faith, and so holy over all Western Asia, that it was even called *Pergameus Deus*. Eskulapius was known as its "Soter," the city was his dwelling-place, and the serpent, therefore, the prevalent god and sign. In the days of Marcus Antoninus,—



Fig. 155.—PERGAMOS, THE MOUNTAIN GOD.

2nd century A.C.—Zeus, Athene, Dionysus, and Eskulapius, were here all equally worshipped. It was a city very likely to seduce the followers of Paul and Peter into mixing up serpent and solar faith with their new and more spiritual cult, which accounts naturally for "the dweller in Patmos" calling it "Satan's sea" (Rev. ii. 12, *et seq.*), just as Protestants call by this name the good old Pope's throne on the Tiber. The Apocalyptic visionary saw clearly enough that these Pergamites would never embrace Christianity; he praises them, but adds that there are not only Nicolaitanes but actually Balaamites among the churches. And clearly this great city laughed at the new faith. It loved its holy mount, thinking no place and no faith so good or so ancient. Others it freely acknowledged, for every church had its own favourite ark or altar, and every altar a Mount Zeus, Zion, Moriah, or Meria; and from furthest east to west we can still name similar hills. Travellers in Tataria tell us much regarding such "mounts of prayer and sacrifice" prominent among which is Great Baikal, where all covenants and testimonies are signed, sealed, and delivered with solemn rites. These must take place on the very summit, just as Moses taught in the case of his God of Sinai, Hor, and Nebo, for such gods do not descend from their Kailās unless to destroy. The great deity of Baikal is a *Jupiter Fæderis*, who permits no departure from any oath made on his "holy hills;" the penalty of breaking the oath used to be death, which doubtless the priests carefully saw executed. Death was the penalty in the case of Moses, Aaron, and others, when they erred before their covenant-god of Sinai and Horeb. Tatar gods all dwell on hill-tops, for the most part high and pleasant ones, where the priests attend to solar, phallic, tree, and ophite rites. Hills are preferred, because, perhaps among other reasons, the priests are not so closely watched as on the plains, and height and distance *do* lend enchantment.

Laplanders used to sacrifice, if they do not do so still, to the vicegerent of Tor—

Starjunkare—at the base or summit of a mountain sacred to him, and to the stone his representative. This stone was reverently worshipped, and then besmeared with reindeer's blood; the male organ was tied to the right horn, and the left one, with the fat, was put on an adjoining stone.¹ Some of the orthodox bloody sacrifices are very like those prescribed for the fierce god of Sinai, and which he still insisted on at Zion and Moriah, though then surrounded by a small measure of civilisation.

The continent of India has an abundance of holy mountains, from the temple-capped hill in the plains, which I have so often been forbidden to ascend, to lofty *Badri-Nāt*, that softly-rounded Himalayan Omphe, perhaps the Kailas idea, which we see towering over our high military station of Raniket in the N.W. Provinces, and lying straight in front of the three-peaked Trisool of eternal whiteness, sacred to the Mountain-God. As no one can visit Siva, or live in the purity of his atmosphere (though this Trisool is only half the height² at which Noah and his wonderful companions are said to have existed for nine months), the throngs of poor soul-sick folk annually stream up to the accessible *Badri-Nāt*, and beseech him to accept them in their weakness and bless them. *Badri-Nāt* looks very like the craggy terrace from which Pergamos and its three peaks spring, or to the mass of that lower Mount Parnassus, in which the Delphic chasm is, if sketched from the Atik side instead of from the south, and high up, as I show it on page 260. That drawing is only to explain pictorially *the idea* of the shrine in the eyes of the first priestly founders, and as it would appear, if seen by an observer situated some distance over the south sea-coast.

The Persians, Herodotus says,³ were accustomed to bring sacrifices to Zeus on the summits of mountains, and called the whole celestial circle Zeus, which was in fact Siva, Serpent, and the Sun. "They bring sacrifices," says he, "to the sun, moon, earth, fire, water, clouds—these elements originally being the only objects of worship; but they accepted from the Assyrians and Arabs the worship of Aphrodite," or rather, as Professor Haug says; *Anahita*, known to the Arabs and Greeks as *Anaitis*, or the beneficent influence of water, by which is probably meant fertility.

Human sacrifices used to be constantly offered not only to mountains and rivers—that is, to Siva and Parvati—but to great or peculiar stones. The Dart in Devonshire, like many a German river, still demands its human victim, according to the popular rhyme:

“ River of Dart, river of Dart,
Every year thou claim'st a heart;”

“a survival, it may be, from times when such victims were actually offered to it.”⁴ Of the same character is the wild superstition attaching to a large flat stone on a common near Honiton, which makes it descend the hill every night and bathe in the stream below for the purpose of washing out the stains of human blood. Now Siva is usually

¹ *Ceremonies and Religious Customs of All Nations*. London, 1741. Pp. 427-8.

² This *Tri-Sool* or Three-peaked Hill of Siva is about 18,000 feet high.

³ [I., 131.] ⁴ Mr. R. J. King in *Frazer*, Dec. 1873.

represented by a large stone, a rock, or typical man, who delights in blood like his consorts—goddesses of Rivers and Hills; so these rock and river superstitions are clear indications that Phallic faiths prevailed throughout these Keltic and Teutonic lands, just as they did and still do in Asia.

Before here leaving the subject of Mountain and Arkite faiths, I must say a few words in regard to Ararat or Ala-a-lat. The *locale* of the mountain which Christians have uniformly accepted as their “Holy Ararat” is, I fear, founded upon as uncertain data as many other facts of this very *unhistorical* faith. The Pentateuch speaks only of “the mountains of Ararat,” which, as Kitto says in his Comments on Gen. viii. 4, may mean “one of the mountains of a country called Ararat.” Elsewhere¹ in the Old Testament this Ararat is called Armenia, and if we accept the double-peaked range known to Armenians as *Mount Macis*, and to Turks as *Aghur-Dagh*, the “*Great or Heavy Mountain*,” then the Hebrew may signify *one of these*, though the word “*Ararat*” still remains a mystery, which is very much increased by the fact that the Samaritan Pentateuch (that of all the ten northern tribes, who ought to have known best) does not speak of Armenia or Ararat at all. In Gen. viii. 4, the ark, it is said, rested on SAR-AN-DIP,² which is the ancient Indian, and still the Arabic or Shemitic name for Ceylon. *Dip*, Sanskrit *Dwipa*, signifies an island, and metaphorically an ark. *Sar-an* is, of course, *Sal-an* or *Cel-lan*. Poetically and piously, Ceylon is often called the *Ark of Life*, as my Chapter on Buddhism will allow. The general but hazy Western idea of ancient days seems to have been, that mankind sprang from a holy Eastern mountain or high place (which is not far from the truth, if we think of high Asia) *to the east of Mesopotamia*. Gen. xi. 2, states that Noah “travelled from the East,” till he reached Shinar or Babel (verse 9). The holy peak, therefore, of Deva-Vend (the God-Zend?) will not suit, and we durst not (even though these were days of wondrous miracles) suggest the *Adām* or *Lingam* peak of Ceylon, far less the fabulous and Sivaik Mount Meroo of Hindooism; and therefore there is no alternative, if revelationists will insist on some Eastern mountain, but to take the Arkite one of *Noorgil*, or *Kooner*, “a towering hill” opposite to the ever-sacred *Sufed-koh*, or “white mountain,” which rears its eternal snowcaps into the heavens, and is invoked by every wayfarer in the dangerous pass between Peshāwar and Kābol. Noorgil also is the mountain on which Afgans say the Ark rested;³ and they ought to know, being believers in most of the Pentateuchal tales, and some say, “the ten *lost* tribes,” which however, we have no *historical* data for asserting ever existed at all. In the two precisely similar verses of 2 Kings xix. 36, 37, and Isa. xxxvii. 38 (which seem to show a copyist or perhaps the same writer), the word Ararat is translated *Armenia*, but is probably merely signifies a “*high mountainous country*,” Al, Ur (Ar), or El meaning high

¹ 2 Kings xix. 36, 37; Isa. xxxvii. 38; Jer. li. 27; here it is Lesser Armenia.

² Leslie's *Origin of Man*, 222. ³ Burne's *Travels in Bokhara*, I., 117.

as well as god; and Rat, Rad, Rut, or Rud, being an early name for a mountain. In the days of the Persian Empire this mountain was called ALA-LAD or *Ala-Rud*, and by Assyrians *Ur-Ard* or *Ar-Arda*,¹ *Ur-urda* or *A-Rada*, in which case A, as is usual, stands merely for god or phallus, just as in the case of *A-dām*, perhaps *A-dāv*, the Maha-deva. The people who lived around the highlands of Mācis, Herodotus tells us, were in his day called *Ala-rodians*. UR, we know, was the first deity of Kaldia, as EL was of the Jews, and IL and AL of their neighbours. Bar, Hebrew for mountain, is also Kaldian, and therefore probably Abraham's God emphasised or aspirated. The ancient monarchies called most of their great conical peaks El or Al, as El-Wand or El-Wad, at whose base Media built her famous capital of Ek-batana, Ek or Ak being the Sun, and therefore the same as El. In like manner we have Al-tag or Ala-tag, and Nim-rud-tag, north of Lake Van, and further north again, the glorious culminating point of El-burz, El-brud, or El-rud, king of the Caucasus,² which rises in a god-like peak to a height of nearly 18,500 feet, but never seen uncovered by man, and overlooking northward all those wondrous lands from which sprang the ancient forefathers of Europe. At the southern base of this sacred mountain-god lay those Iberian races from which probably came the settlers in Spain and Ireland who succeeded decaying Basques and Koothites. The godly name of Elburz is again repeated in all the great range of what we call the Caspians, and here terminates again in a conical El-burz, whose more ancient name is the Sanskrit or Zoroastrian *Deva-Vend*, rising to nearly 20,000 feet above the sea,³ of which, nearly a third has remained in everlasting shroud. Here, too, the population have shown their old lineage and faith, for Islami though they now be, yet at the base of the holy hill is the city of the Shah and the treasury of all the land.

In the name *Deva-Vend* or *God-Vend* we are reminded of the Central Indian mountain and cognate races who christened it Maha-Deva, declaring it to be the centre of the world, as *Deva-Vend* is held to be.⁴ In the Turkish name for Ar-a-rat—Aghur-dag or Agri-dag, I incline to think, seeing it is a volcanic mountain, that Agri is Agni, fire; for El, Yahveh, and all Joves loved high, conical, burning mountains, whether in Sinaitic Arabia or far-off Japan. The Alalat which Christianity has fixed upon is a very fierce mountain. The whole surrounding district quaked in a terribly destructive way from June to September 1840; its upper cone then threw off “enormous masses of rock and ice 6000 feet at a bound, covering portions of the plains below with desolation.”⁵ Mr Leslie and his authorities state that the valley of the Araxes, which waters its base, is on an average 3000 feet above the sea; that the great ovate cone rises to a height of nearly 17,000

¹ Rawlinson's *Anc. Mon.*, IV. 34.

² This is not the *Range* of Elbrus, south of Caspian, of which I speak further on.

³ Rawlinson, *Anc. Mons.*, III. 3, says 18,000

feet is about the level of the highest peaks, but 19,000 to 20,000 is now usually accepted.

⁴ See *Smith's Bible Dict.*

⁵ Leslie's *Origin of Man*, 222, and Kitto's *Pic. Bible*, I.27.

feet,¹ and that the sharp pyramidal peak—which is 12,600 yards or nearly 7¼ miles distant from it in a straight line—is nearly 13,000 feet above sea-level. The two peaks are, therefore, nearly far enough apart to be called separate mountains. In

Kitto's Pic. Bible we have one of the truest sketches I have seen of the two mountains, and from it I have carefully drawn the small skeleton section seen in this fig.156. The characters of the two hills are very distinct, the one being clearly the

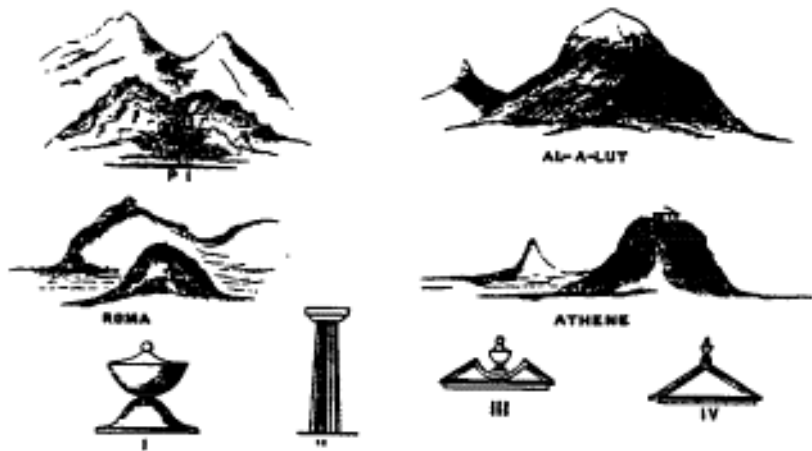


Fig. 156.—THE PHALLUS AND OMPHE, OR ARKITE IDEAS IN MOUNTAINS AND ARCHITECTURE..

Adām or Phallus, and the other the Adāma, womb, Umba, Amba, or Omphē or Creation; and between these two hills, not only many ancient races, but Jews and Christians—men well versed in Sivaik lore—believe the Ark of Life rested. The ideas seen in the mountains, more than any true history connected with them, is I think, the reason which made them, and others of like shape, so holy. The same cause led the cognate races to select Athens as their capital, and to build on and around the Palatine and Capit-o-line hills, the city known to us as ROMA, but the hills are now so mutilated, flattened, and built upon, as almost to obliterate the conical and ovate forms which first led to their selection. If the streets of lower Rome are raised as we know they have been, some 15 or 18 feet over the Rome of the Empire, then we may be certain that all the prominent points of her hills—which are formed of softish materials—have been cut down or rounded off, to more than twice this extent.² We have plenty of proof still left, that the particular conformation of the ground, as conveying to the phallo-solar worshippers ideas of their god or goddess, or of creation generally, led them first to locate themselves at the spot where the Tiber bent towards the Palatine. This will become clearer when we show what the faiths and predilections of the earliest settlers were, amongst whom I can trace no historical Romulus or Remus, though there is much meaning in these names.

The Greek Akro-polis and its adjoining conical hill, especially the latter, must also have been much more marked in early days, for on the Cone, which is soft (except in the centre) have stood at various periods Fire-Altars, Temples, Halls of Legislation and Justice, etc. I give above an outline of the most prominent features of Athens from the frontispiece of *Smith's Student's History of Greece*, and a sketch made by myself in 1857. The Greeks of course had an Ala-lat as well as their forefathers of Bactrian,

¹ *Anc. Mons.*, III.3.

² A correspondent from Rome (*Lon. Times*, Aug. 12th, 1875), says that an accumulation of 30 metres has been found over the Collina, near which erring

Vestal Virgins were immured alive, and that cuttings from the Quirinales and Viminal hills have all but filled up the Vallies.

Hindoo, and Pelagic race, which appears to have been *Apa-Mea* in Phrygia, that kingdom of Friga or Woman, the Kibotos or Ark. *Apa-Mea* was such a spot as Samaritans and Indians describe their *Al-a-lats*—viz., Ark-shaped, and surrounded by three rivers.

Alalat, said the Irish, means in Keltic the moon, *Liban* or *Luban*,¹ a very female and Arkite name. *Liban* is the Irish Lunar Mermaid, as she of Clonfert, County Galway, which I give elsewhere. All these peoples likewise laboured to throw their religious ideas into their Architecture, and I entirely agree with Leslie² in what he says as to the Doric Capital being the pillar and ark idea. Indeed I have long seen the same also in the Ionic and Corinthian columns and capitals. The pediment raised upon pillars carrying Urns, or the pediment as a pyramid carrying Arks, is quite the same idea as that seen at *Som-nat* where *Siva* carries on his head *Soma* the Moon, or where *Osiris* carries *Luna*, as seen in Plates X.-10, XIII.-13. Millions

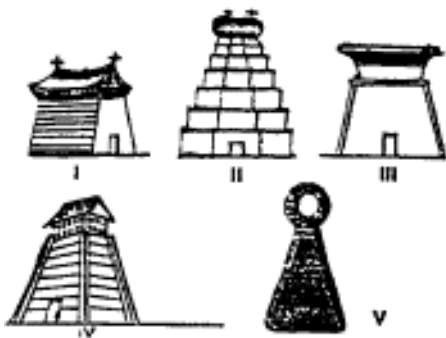


Fig. 157.—THE SHAFT AND ARK IDEA OF TEMPLES AND THE ANCIENT CRUX ANSATTA.

of men still perpetuate these ideas in their Temples, as this fig., taken principally from Mr. Leslie, shows. No architecture which did not embody the features of pillars carrying an Ark or a *Pallas-Athene* did apparently satisfy Greece, or convey the idea of Man and Woman.

But not in architecture alone were these ideas perpetuated. We have them abundantly in the furniture and garniture of our dwellings, for we love to perpetuate old forms, though the ideas are lost; nay, even in our gaming-table; for the very ancient symbols on cards, which have not in course of long ages materially changed, are unmistakably phallic. What else could have given us the dark spear-head and trefoil, which we call the “spade” and “club,”³ in connection with the mystic female symbols of the crimson diamond and heart?

The Egyptians, *Kyklops*, *Kooths*, and *Phenicians*, all had a very marked architectural symbolism. The *Koothites* called *Saturn Bar*, and the Egyptian symbolised him in stone, as an obelisk and pyramid, calling this last *BR-BR*, which the Greeks made *PR*, *PR*, or *Pur*, Fire; and the *Asyrians*, *Bar*; *Saturn* became *Nin*,⁴ their *Lingam God*—*Nin-rad* being a *Lingam* or conical hill, or hill with a *Nin* or *Ling*. *Bar*, in both Hebrew and Irish, is a Male or Son, and in the latter *Bar-en-Dee*, is “the Son of one God.” *Barindeus* is an Irish Saint, and *Ban* is white, the characteristic of the *Sivaik Ling*. *Ben-ar* is a woman, so that the sexual difference, the *Zakar* and *Nekeba*, consists of only an *R* and *N* or *M*; that is, *Ra* is the male, and *Ma* the female root or organ; and for *M* we may usually substitute *N* or *L*, as in *Sul*, the Sun; *Suir*, a Mermaid, etc. The Irish *De* or *Da*—God, and Latin *Deus*, are allied to *Deva*, and *Da-naus*—“the boat of God,”

¹ Bryant, III. 320-2; IV.28.

² *Origin of Man*, Chap. *Arkites*.

³ The club is of course the *Baton* or “Standard”; for the meaning of *Spade* see 33, *ante*.

⁴ *Anc. Mons.*, I. 166. *Nin* = *Dagon*, the Fish God, the Begetter, and God of Fertility.

and the famous Arkite. The Irish have Dia-Var, or Da-bar, “the Son of God,” which word *Da-bar* is in Hebrew “The Word,” and in Kaldi a Stinging Bee, pointing to “the enlivener,” god or goad, and hence we arrive at the Logos and Demiurgus. In Irish *De-Cle-an* is the god who begets,¹ or Maha-Deva, seemingly related to *Cloch*, Keltic for Stone, which the Jews say “begat them.”² De is from Δι “I place apart,” δαιω *I sever*, whence θε, θεος,³ the severer or Ba-al Peor. So Dea, a goddess, is θεά and allied to θύγατηρ a daughter, θήρ a deer, and θύρα A DOOR; hence the meaning of the man with the budding tree carrying the deer, and of Bacchus with “the Branch” carrying the cup, as seen in Plate V. 5, 9, where 5 is a very old Assyrian idea adorned with a diadem of crosses, which in the budding god shows us the phallic signification of the cross. His cup has the same meaning as Deer or Door.

That there is little difference in *e*, *o*, and *u* we see in *cluain*, compounded “probably of *cloth* and Ana,” the stone of Ana,⁴ and in *Cluan-ire*, signifying in Irish “a seducer,” one of the well-known names of Siva as the “Fascinum,” for which word we are referred to the Greek *Baskanos*, the “Fascinator,” where indeed we have merely B for F and K for C.⁵ For the Greek root *Bas*, the base or root of all things, we must look to *Baino*, “to walk, to mount,” and hence the mounting thing, is, THE FOOT as well as the Speaker or Oracle; for *Basko* is “to speak.” It is also the step, footstep, and *judgment-seat*—*Bema*, for which our Greek Lexicons refer us to *Baskaino*, *Basileus*, &c.

BASILIKON is “the royal palace of pillars,” in which judgment was delivered, and where the *Basileus* is at once a “sovereign,” the “golden-crested wren,” and the “hooded Serpent”—a Basilisk;⁶ so that we see our “golden-crested one” is at once the Sun-God, the Serpent, the Pillar of Jupiter Fœderis, or of the good Joshia, or mythical Jacob, and others;⁷ and also “the Foot, and hair of the Feet,” that mysterious euphemism which is too indecently translated in our Septuagint, 2 Kings xviii. 27 and Isa. xxxvi. 12. As Bagster here suggests, “The Water of their Feet” would have been better, though the old translators, writing as they did, clearly show us what the “Feet” here signified, and thus explain to us what is meant in Isa. vii. 20, Ezek. xvi. 25, Prov. v. 5, vi. 13: “Foot” and “Feet” then were words commonly used for “the secret parts,” regarding which see also Judg. iii. 24, 1 Sam. xxiv. 3. But “Feet” in the Old Testament commonly signifies the “Flesh,” Hebrew, *Basar*,⁸ of Ezek. xvi. 26, and why this is so we perceive by some additional light which comes to us from Egypt, where the Feet are connected with kneeling and payer—that kneeling which we see the Nanda or Bull guilty of before the Yoni (Fig. 39, p. 120), which Moslems call the Kibla or Ark-box, a word which in Arabic means “the place

¹ Keane’s *T. and T. of Ireland*, quoting various authorities, p. 471. *Cle-an* is “to beget,” etc.

² Jer. ii. 27.

³ Rev. F. Valpy’s *Latin Etymo. Dic.*

⁴ Keane, p. 468.

⁵ Keane says Feis is in Irish “carnal communi-

cation.” Fiadha is a “Lord,” no doubt like the *Eduth* of Exodus xiv. 34.

⁶ Giles and other Greek Lex.

⁷ Gen. xxii., xxviii., xxxi., li., Judg. ix. 6, 2 Sam. xviii. 17, 2 Kings xi. 4.

⁸ *Pala* in Sansk. is *Flesh*. Query Phallus? for *Pala* is “a male,” a son, a brother.

to which we turn to have our desires gratified." In Egypt, says Mr. Leslie,¹ (who is very innocent of my subject), prostration in prayer was called T-B—reduplicated into T-b, T-b, so that "prayer came to be called *Tb-Tb*, which was also the name for sandals or shoes, that is *the little ships in which we place our feet* when we make a journey or go on a voyage; the Egyptians call by nearly the same name—*Tb-t*—the Hippopotamus,² or river-beast sacred to their Arkite goddess, Isis." I had



Fig. 158.—THE ARKITE FOOT IDEA
AND ASIATIC SHOE.

worked out the same idea of "the little ships in which we place our feet," and even lithographed the accompanying Fig. 158, long before reading these remarks of Mr. Leslie, and was gratified and assured to find so learned an author had arrived at the same conclusions, whether before or after me matters not, but by quite a different road. My attention had been frequently called to the study from actual Foot-prints of the gods and incarnations of gods, long before I had read of, or at least paid attention to this feature in theological or learned works. It soon became evident to me that these ever-recurring "marks" of the gods were solar and phallic, perhaps from the guides (usually priests), when calling my attention to a holy Foot-print, using the word Nishān, which though strictly a "mark" is also the sexual mark. The foot of Boodha is usually solar, as seen in Plate VII. 3, but then all solar deities are phallic, and serpent ones, more or less disguised. I had observed also, that as no followers of any faith ever destroyed a Maha-deva, so none touched a Foot-print, but there may be exceptions in these days of enlightenment, when sacrilege is not so uncommon.

The unmistakable Boodhist talisman on the top of the Adām or Lingam peak of Ceylon and on the holy summit of Hindoo Mount Aboo or Ara-Boodha, have been alike safe whether Hindoos or Mabomedans ruled these mountains, and in every land men would fight and die for Foot-prints, as they would for other sacred symbols. Most people reverence only the foot-prints of their gods, but heroes also have had this honour paid them, and these have thus become connected with civil and political rites. Col. Forbes Leslie, in his "Early Races," says he has found foot-prints among all nations and faiths, and in ages prehistoric and modern, from the foot-print on Adām's Peak to that on Calais pier, where Louis XVIII landed in 1814! If on a high conical hill, the mark is trebly holy, and next to this in sacred order, those foot-prints found on Karns or Conical Mounds. That on Adām's Peak is called Sama-nala, which some Boodhists say was formed there by Godama, in the 6th century B.C.³ The Hindoos here, however, assert a prior claim and with more reason, as their early Brahma was a Hermes, and the name Sama-nala seems to signify the god of the Nal or hollow rod, who was a god of Cones, and "High places," which the good Sakya avoided, preferring deep sylvan shades, and places for meditation, to bleak, rocky summits. Moslems and Christians claim the Nishān as belonging

¹ *Origin of Man.*

² [Solar-Phallic, and of a Venereal nature? — T.S.]

³ I give a drawing of the mountain further on.

to their Adām, or representative man, and here they stand on the same firm ground as the Hindoo. The foot-print, says Col. Forbes Leslie, is 5½ ft. long, being only a slightly hollow part of the natural rock, and requires the keen eyes of faith to see in it any resemblance whatever to a foot-print. The rock itself is 7420 ft. above the sea, commanding one of the grandest views in the world, and exciting the emotions of all who visit it, especially after having had their feelings wrought up to the highest pitch by long previous toil and travel. It is visited by the votaries of all faiths, who prepare themselves beforehand by sacrifice and ablutions for this, the great event of their lives. They are in no state for criticism or doubt, and though the faint rude outline of the rock gives but little authority for the innumerable pictures they have everywhere seen of it, yet they no more think of questioning all that is told them, than does the pious Christian at the foot of cross or altar.



Fig. 159.—SACRED FEET IN AN ARGHA.

“Feet” very usually take the place given to the Lingam, in the middle of the Argha, as well in Hindoo as Boodhist countries. I give a small sketch taken from a very large stone in the British Museum where this Linga-in-Argha idea is clearly depicted; although the Argha is square, the Os-yoni is of the usual form, and it is impossible not to see that “feet” are here used as a mere euphemism for the Phallus. Herodotus¹ tells us of a sacred foot-print two cubits long, on a sacred rock, far away on the banks of the Skythian’s holy stream—Tyras, ascribing it to Herakles, which would be the Phallic or Solar God; if the latter, it would by others be called Boodha’s foot-print; but long before any of these laid claim it possibly belonged to a god of the ancient Skyths.

All the early dwellers on the shores of the Mediterranean knew of many sacred footprints, and I cannot help thinking from the shape and history of the Roman Ancilia, that these are referable to the same idea, being both in plan and section precisely the same as the Christian shoe of Mary, figure 158, and that of the Argo or hojy boat, ever the vessel of love and love-errands; the *Argha-Nāt* or “God of the Argha”—Siva, is the *mast*, and the whole reminds us irresistibly of this Christian hymn, which people, ignorant of their faith, thus cast abroad. amongst us.

“There comes a *galley* sailing,
With sacred cargo stored,
It bears God’s son, most loving,
The Lord’s eternal *Word*.

“That *galley* calmly floating—
Bears freight of precious cost;
Love is the breeze that wafts it,
Its *mast* the Holy Ghost.”

A friend who sends me this precious extract says that it is from the *St. Alban’s Psalter and People’s Hymnal*, and is a “palpable reproduction of the ancient faiths.” It is what we would expect *Solar* priests to issue in Benares, but not in High Holborn.

Christianity has adopted many old foot-prints, just as she did “Pagan Saints and Wells” and is still not ashamed of them, or rather all Christians are still not ashamed to

¹ [IV. 82]

visit and adore some. Jesus, like all prophets, left his followers some traces of his feet, and the wanderer on Mount Olivet will there see pious pilgrims ever fervently worshipping two foot-prints, which Jesus is said to have impressed before “he ascended up on high.” The Moslems show their reverence for similar vestigia in this neighbourhood, which Christians claim to be those of Christ on a stone at the extremity of the eastern aisle of the Mosk of Omar—that covering of the Mithraic Cave and phallic rock-mound, forming the natural summit of Mount Moriah. We do not assume too much in urging that time and research will yet prove Christianity to be here walking in Mithraic “foot-steps” as she has done so freely in her legends of the cave, or manger-cradle, and the death and resurrection of her “Sun of Righteousness,” as well as in all the rites, observances, and twelve attendants who followed him. through his earthly course.

France, though far removed from the scene of Christ’s labours and miracles, is determined not to lag behind, and tells her children to look at the south wall of the Church of Radigonde, Poitiers, where they will see a slab with two foot-prints said to be those of Jesus when he stood upon this stone and informed the martyred saint of the shrine, that she was soon to join him in heaven. The affections of Central Europe are divided between her Pagan and Christian foot-prints, though Germany seems to be a little coarse and secular in this respect; she used to hold up as sacred two immense foot-prints, a couple of hundred feet apart, on the rocks of Magdesprung—a village in the Hartz Moutains—which tradition ascribes to a leap made by a huge giantess from the clouds, for the purpose of saving one of her beautiful maidens from the violence of an ancient baron. Italy, scorning such ideas, hangs up to the adoration of the faithful, drawings of Mary’s “feet” inscribed with sacred lore, such as we see on Boodha’s foot-marks, and often very like the sacred “Shields” or Ancilia of old, and suspiciously like Yonis, or “the Gate of Life” and “blessed heart,” to all of which Mary is *literally likened*. If Boodha and Krishna crushed out the serpent for a time, so did Mary’s Son, she herself being called “the couch of the whole Trinity;” nay, “Music,” and “Holy Love,” “the *Madre del verbo eterno del Divino Amore*,” as Pope Gregory XVI. described her.¹ It is Mary’s foot which I give in fig. 158 copied, *minus* her lengthened praises, from that in the glazed frame which used to be suspended in 1840 near the altar of the Neapolitan Church of St Genaro de Poveri. On the ball of the foot we have an *oval* Sun with the old initials of “Mother,” “Water,” and “Matter”; and on the prow of her “little ship” I place the usual eye, ever so far-seeing and quick to detect evil or harm to herself and offspring, which early identified the Mother with Sophia, “Wisdom.”

The foot of Rome’s “Queen-mother and goddess” is seven inches long, “measured from her true shoe, preserved with the highest devotion in a Spanish monastery.” To kiss it three times and repeat so many prayer is of unspeakable value, extending even

¹ *Mariolatry*. Lon. W. E. Painter, 1841, pp. 62, 114.

beyond the grave, and easing the pains of purgatory. There are other shoes and feet of different sizes, the creation of which has often proved a very successful stroke of priestcraft, especially if brought to light in Mary's sacred month of May, when the Phallic Pole is erected. This Neapolitan foot-print would command veneration, nay, worship in Buddhist and Hindoo lands, the hieroglyphs being sufficiently like AUM the Creator, Water, and Mystery.

Mahomedanism boasts of many holy foot-prints, one of which—the *Altar-e-nabba*—said to belong to the Prophet himself—may be seen by the Nile traveller; but those at Meka are most revered, being supposed to have been made by Abraham when he was driven from the threshold of Ishmael's door by his termagant wife, though held by others to be the impress of Ishmael's foot when he left the house of his father-in-law, King of the Dhorhamides.¹ The stone is thought to have formed the threshold—always sacred, as leading to the Delta. Thus, then, “foot” is a euphemism for Lingam, and commonly occupies its place in the figures of the gods, as is specially visible in the case of Ganessa, the Horus of India..

My readers should know there are various words which in Europe denote an origin from this widely diversified Sanskrit word Lingam. It is strictly a sacred term for the Phallic God, but means “the Root,” “Sign,” “Mark,” or “Token” (of sex), and is therefore the same as the Persian Nishān, a word in common use in India as a “Mark,” “Banner,” Flag, or “Standard.” It is, in fact the Nissi or *Nish-i* of Exod. xvii 15. Lingam is not a word which any Eastern may lightly use.² It is only applied in an abstract sense to the god in his symbol of creative energy, which is ever held to be the most divine power in God and man. As the Tree was the first Lingam idea and sign, so the Latins seemed to see it in “Ligneus penis” and Lignum-wood, by some considered to be short for *Il-ignum* Oak-wood, the wood of Jove, and therefore of Fire. Indeed the words seem to be composed of *Il*, God, and *Ignis* Fire. *Lingula* or *Ligula* is “a little tongue,” promontory of land, musical instrument, or “the Speaker,” which is one of Maha-Deva's names as “the oracle of the gods.” He is also the Tier or Binder, from *Ligo*. The Phallus (like Lingam a sacred term) was “*Ligneus Penis*,” which last word Valpy derives from Πέος, as *plenus* from Πλέος, and connects it with the root *pen* in *pen-deo* (and *pen-et*) bringing us back to *Pen-ates*, *Pendulum*, and the “tassels” of our Northumbrian youth; see note, page 193, *ante*.

One of the causes, it is thought, why Maha-Deva is the god of Plenty and Riches, is that his Ling, Nish, or Nishan, was used as Termini and landmarks, and hence he presided over wealth in lands, in trade on roads, as well as over contracts and arrangements. When Laban said to Jacob, “Behold this Heap (Hermes), and behold this Pillar (Lingam), which I have cast betwixt me and thee; this heap be witness (Testis), and this Pillar (Lingam) be witness that I will not pass over this Heap to thee, and

¹ Weil's *Legends of Mahomed*, 36, 23, A. *Origin of Man*, p. 186.

² [Whereas Forlong uses it loosely and indiscriminately. — T.S.]

that thou shalt not pass over this Heap and this Pillar unto me, for harm";¹ a compact which was made in a similar manner, and with precisely similar significance, when Abraham told the head of his house to swear by putting his hand "*in sectione circumcisionis meæ.*"² So also when this Patriarch had become very wealthy, and wished to ratify an agreement with a neighbouring Prince, he placed or planted an *Esh-El* ("Grove") by a well (Beer), and made the compact, oath or "*Sheba,*" there; hence the well was called Beer-Sheba. The god Esh or El-Esh is the God of Love, or "Keeper of Ish," that is *Esh-wara* or Siva, who is often affectionately styled *Bāba-Adām*, or "Father-Adam." Fig. 4, page 39, is exactly such a place as Abraham and Abimelech probably met at, *minus* the temple.

That I have not carelessly likened the stories and rites of Christianity to those of Mithras will be made more clear as we go on; but meanwhile it seems advisable to here note from the ancient Gospels a few facts which the Churches have long received in regard to fire or solar effects, and fire-rites. Thus, like Mithras, Christ was born in a cave, in "the place of bread," and at sunset, when the cave "was all filled with lights, greater than the light of lamps and candles,"³ when the shepherds came towards the cave they "*made a fire,* and they were exceedingly rejoiced, and the heavenly host appeared to them praising and adoring the Supreme God (verse 19), the cave looking like a glorious temple." "They circumcised him in the cave" (ii. 1), and when the God appeared in the temple at Jerusalem, old Simeon saw him shining as a *pillar of light*" (ii. 6), that is as the Sun-Stone—Maha-Deva. His coming was, says this Gospel, in accordance with "the prophecy of Zoradascht"—a name of Zoroaster commonly written Zardasht. The wise men received from Mary one of the rising God's swaddling clothes, and when they returned to their own country "they produced" this cloth, and instituted a festival on account of it. "Having made a fire they worshipped it and casting the swaddling cloth in it, the fire took it and kept it, and when extinguished they took forth the swaddling cloth unhurt as much as if the fire had not touched it; then they began to kiss it and put it upon their heads and their eyes."⁴ This surprising little miracle (not more strange than that of Daniel in the lion's den, an apostle escaping from prison, Lazarus rising from the tomb, or five thousand persons being satiated with five loaves) shows us that Pallium-loving idea, which the followers of all faiths, including Hindoos and Christians, have always cherished.

The Prologue to "The Gospel of the Infancy" tells us on the authority of Peter Martyr, Bishop of Alexandria (3d century), that "the inhabitants constantly burn a lamp at Matarea about ten miles from Cairo (where Jesus is held to have rested), in remembrance of the; event." I could fill volume on the subject of the Fire and Solar faiths and mutual resemblances of Mithras and Christianity, but must now pass on to consider a very important phase—Fire-worship in Greece and Rome, which the

¹ Gen. xxxi. 45-53. Jacob called the "Heap" a "*Galeed,*" or "Circular heap," that is the Testis. The Pillar was a *Mispeh* or *Matsebah*.

² Gen. xxiv. 2. Bagster's *Com. Bible*, margin.

³ *The Apocryphal New Test.* Tenth Ed. Lon., Reeves & Turner. 1872. *Gospel of the Infancy*, I. 10.

⁴ *Ibid.*, III. 1-9.

earliest inhabitants of the former found in full vigour among Kyklopians and Kabiri, not to say Egyptians, long before the latter existed.

Vulcan, or Ool-Kan—Lord of Fire—was, says Cicero,¹ called by the Egyptians OBAS or Phthas, which we may spell *P'tas* or *P'tha*, the son of Celum, who is usually put down as the father of all; elsewhere called Ether, by Easterns *Rool*, and by Hebrews, *Ruach* or *Rooach*. Another Vulcan was called the Son of Nilus. Both are akin to the Sanskrit *Ulka*, Firebrand, Meteor, etc. *Ool-kan* is Divine—that is, *Generative Fire*, heat, or lust. Vulcan seems to have had dedicated to him the first temples reared by man in Europe, Africa, or Western Asia; but every Furnace was also sacred to him. If a vault, it was a Kiln, *Fornax*, or *Κάμνος*; and therefore these may be called his Arks. *Fornix* is an Arch, Vault, Brothel, and may come from *Por-ne*, *πορ-νυ*, a harlot; but as more in harmony with such words in other languages, I should connect it with *Foro*, “to perforate,” or *φορῶ*, to bear; see note, page 33. It is the root of Fornication, and explains to us why our Bible translators give us “*Tent*” and “*Belly*” in Num. xxv. 8, where the Hebrew is *קבה*, *Kobah*, “Vulva” rather than “Belly.” The Greek for *Kobah* is *Κάμνος*; which Herodotus² calls the female parts. *Kobah*, says Fürst, is anything hollow or arched, like the *Al-Kaba* of Meka, which, as elsewhere shown, signifies Ark or Vulva, Cup or Kab, *Al-Cova*, or *Al-cove*. The great characteristic of Vulcan was that he always carried a great hammer, “Fashioner,” or “Former,”—a very Kabalistic article—sacred to the Tor, Tower, or Phallus, which it covertly symbolised, just as did the hammer of the Skandinavian Tor, of which specimens are given at page 65. As no hammer is of use without the anvil this implement is also prominent in most tales concerning Vulcan. Etruscan deities carried hammers called *Ka-bars*, and Anvils known as *Orn-bars*, which Leslie says symbolised “the Ship,” or Mountain,³ and therefore Womb or Woman.

The festivals of Vulcan went by the general name of *Fornacalia*, but that of the 23d of August, being very special, was called *Vulcanalia*, and could bear comparison in its excesses with the old “Harvest Homes” of Europe, when the Sun is in Libra, and the harvest garnered. Until the rise of the Stoic school the wildest licence was permitted, and down to a very few centuries ago was still winked at. On the 23d of August all Rome used to assemble at the shrines of Vulcan, when one of the ceremonies was to throw fish—representing woman or fertility—into his fires. Truly he was the god of fornication, or that fire which attracted the sexes; and, says the mythological history of Rome, his rites took place between the two most sacred hills—Pala-tine and Capit-o-line—where the Sabine women were seized, and the two kings—Romulus and Tatius—afterwards appeared. Here they reared the temple fitly called *Comitium*, fire being the conjoiner, and woman the pacifier, and it was for women that the men fought.

I have laid some stress throughout this work on the topography of sacred towns

¹ *De. Nat. Deorum*, p. 220, *et passim*. KAN is a familiar kind of name of Krishna, the full name being *Kan-ya*.

² V. 92 (7); see Newton's Appen. to Dr. Inman's *Symbolism*, p. 127. [*Κάμνος*: (from *Καιω*, “burn, set on fire, kindle”), “an oven, furnace, kiln.” (Liddell & Scott intermediate).]

³ Leslie's *Origin of Man*, p. 338.

and holy shrines, and must here call attention to the details of the sacred mounts of Rome, especially the three foremost—the Pala-tine, situated between the Capit-o-linus and Aven-tinus, at the re-entering angle which the sacred stream here makes. The Pala-tine represented Romulus or the great Male Ancestor, and the Capit-o-line the Sabines, the reputed mothers of the race. Romulus was here the Pala-tiun or Pala-dium; his *Mount*

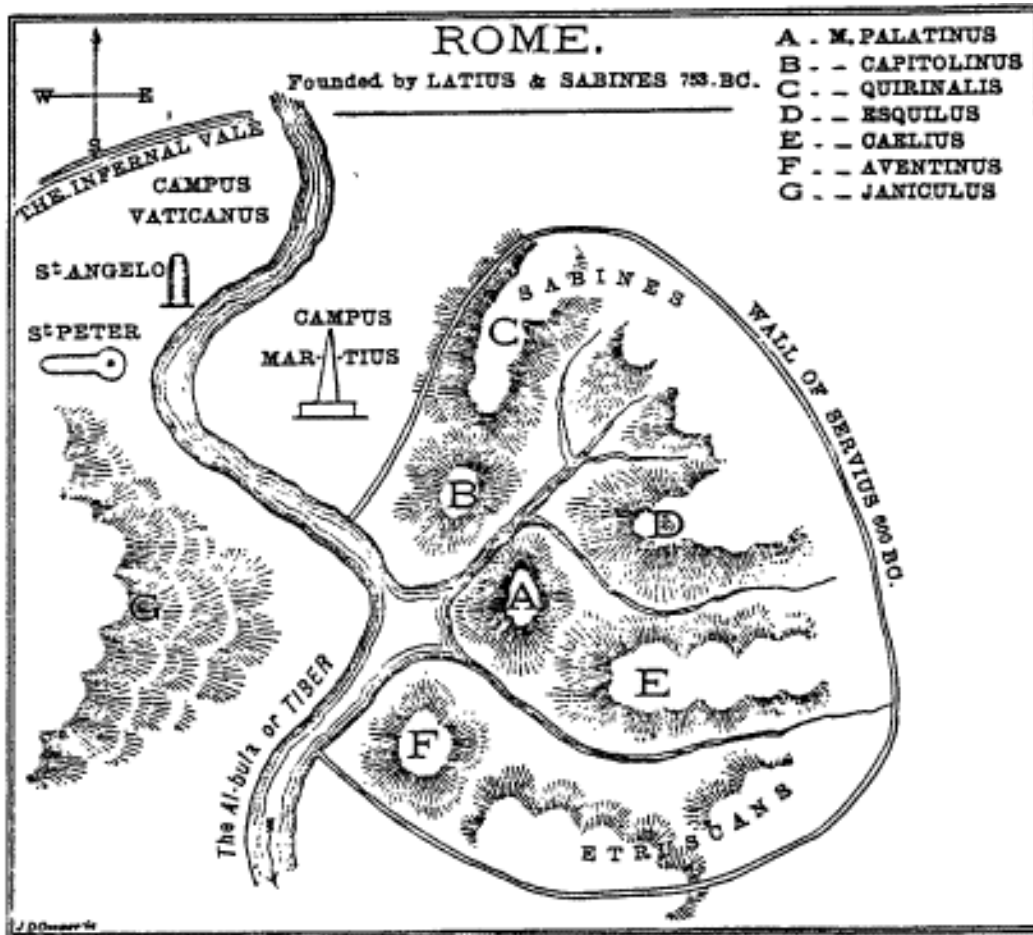


Fig. 160.—NATURAL TOPOGRAPHICAL FEATURES OF ANCIENT ROME.¹

was sacred from the earliest times, and long before his supposed day, to the god Pala or Pallas; whilst the Capitoline, on which rested the sacred “Sabine Ark,”² was the representation of the passive or female energies; and between the two was what the people significantly called “The Sacred Way,” where was a bridge (*Pons* which existed long before the great river itself was spanned. It led to the temple of Concord, called “the Seat of the Gods;” also a most expressive name for an Omphē, or Umbo-shaped summit. I have elsewhere explained that *tine* or *line* attaching to words like *Pala*, *Capit*, &c., signifies “place,” and being a holy place, therefore an altar or shrine. This hill was shaped like a skull (*Caput*), and naturally became the centre of the social and political world with a people so addicted to the worship of the female energy as the Romans ever were. It was the “head” only in this sense, and not in that which our

¹ In this plan for Latius read *Latins*, and for Esquilus, *Esquilianus*.

² Smith’s *G. and R. Ants*.

school-books would lead us to understand. A round ovate hill was naturally a female hill; and one more conical—as the Palatine—a male. So we see that, long before the days of Romulus, the latter was always sacred to Saturn or the Sun. Nature had clearly marked out this Latin site as one which Sivaïtes, or Phallo-Solar worshippers would most readily select because answering to the ideas of their faith; and it must recall to the mind of every Eastern traveller many similar ones prized by Lingam and Arkite worshippers. In Arabia's Sacred City—situated in the remarkable valley-gorge of Meka, with its covered approach, in front of which stands the Lingam-like hill of Arafat—we have another instance, which will be considered hereafter.

The ordinary school derivation of this word Pala-tine is not at all satisfactory, read in the light of the knowledge I have endeavoured to impart. *Pallā-tium* or *Pala-tium*, says Valpy,¹ quoting Scaliger, is from *φαλάγγιον* the highest hills, *φαλαί* being citadels and eminences. So *Fiall*, in Icelandic, and *Fell* in English is a mountain; Latin *Phala*, “a wooden castle” (Ligneus penis?).² The Etruscan Falantum was heaven; so was the Hindoo Mount Meroo, the supreme Phallus or seat of Siva, one of the highest of hills and having a conical eminence on it. But Pala-tium, continues Valpy, may come from *φαλὸς* “shining” or “magnificent,” which is one of Siva's names, and clearly also that of the Tyrian Herakles—the representative pillars of whose temple Herodotus so particularly describes as more resplendent even in the darkness than in the light. *Palladium*, thinks Valpy, was a figure of Minerva, *Παλλάδιον*. We are therefore in no doubt as to what the figure was, and hence the idea which led to the name of the celebrated hill. One meaning of *Palla* is “to vibrate.” Maha-deva is peculiarly called “the vibrator,” and in all Phallic processions this action is given to him with strings pulled by women, as we gather from Lucian's *Phallopria*, and other descriptions.³

This plan of what I conceive ancient Rome to have been, shows the hills and streams as I have personally traced them out (1857-8), often with difficulty, through dirty and confusing suburbs. My sketch is only a little more marked in its hills and vales than the Rome of to-day appears to be, but this every survyvor of an ancient and modern site will understand. I include in it the “Infernal Valley,” the Vatican, and St. Peter's—of significant plan and section—to help my readers in comparing this plan with existing ones. St. Angelo I hold to be on a very ancient site—its foundations being no doubt those of a Phallic fire-tower whose inmates of course also kept watch over the northern approaches to the young settlement. The *Campus Martius*, under some other name of course, existed as a trysting-place for the early colonists, as it had been of the autochthons; and here, we can imagine, the Fetish gods were first worshipped, then the “Lignean” phallic ones, succeeded by Fire and Solar deities, as those of later Rome, and even of Christian times.

Look now at the details of the Pala-tine. On this hill Romulus planted his sacred tree—the emblematic Fig, and hung thereon his *spolia opima*, and after-

¹ *Etymol. Lat. Dict.* 1828. Double or single letters here matter not.

² *Falaise*, in French, is a crag, or cliff, but may have once signified more than this.

³ [This is nowadays accomplished with battery-operated electric motors. — T.S.]

wards, like mythic Abram and the patriarch of Meka, dug his sacred well, and built a tank or reservoir, on which, up to Pliny's time, grew the beautiful Nymphaean flower Kamāla, and also the sacred Lotus—goddess of love and fertility. Do these characteristics not point to a Turnanian or Tuscan, as well as Aryan source—lands, where Tree and Serpent faiths had flourished, and which the later Latins also cherished, and more or less planted in their new home? From natural conformations then, in the first place, and afterwards as being the abode of these old faiths; did the Tiber site, I think, become so holy, and remain so through all its later history.

Here is a slightly detailed plan of the Palatine, showing some of the sacred buildings from Romulus to the Cesars. At the western angle the Roman founder appears

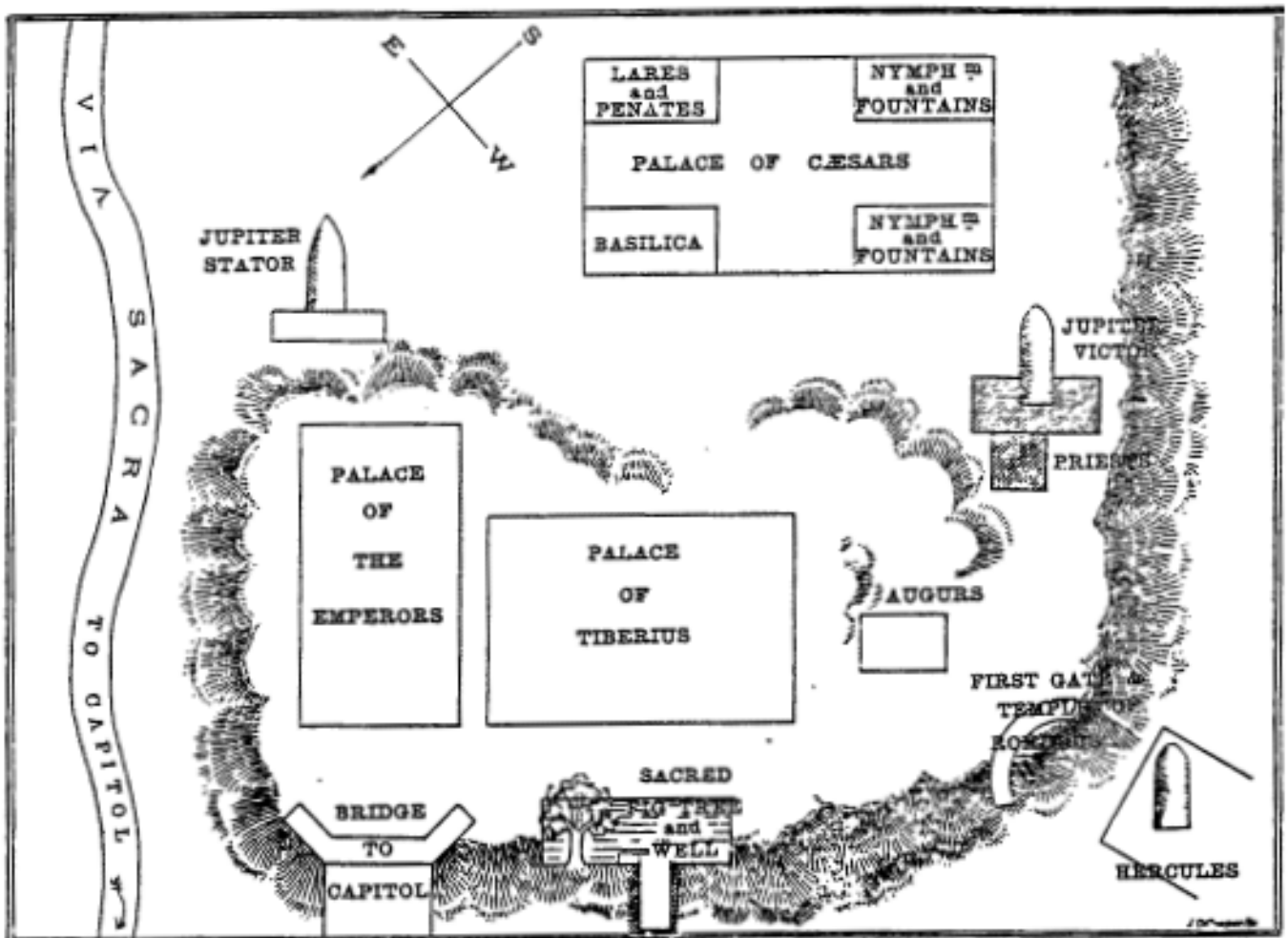


Fig. 161.—PLAN OF ANCIENT PALATINE—ROMULUS TO THE CESARS.

to have made his entry, or taken up his position on beginning his duties; and here he erected (as every Indian would do at this day) his Maha-deva or Phallic Hercules. Long after would come the famous Jupiter Stator, still an unveiled god, indecent by name and nature, who was placed on the slopes of the eastern summit, no doubt to command the first view of Sol, whom he symbolised. Later still came Jupiter Victor, also placed on the slope, but to the west, in view of the declining god of day,

and around this temple rose the first great college of priests and augurs who guarded the destinies of Rome, and guided the brave, stalwart, but superstitious races who, from this little mount, sent forth their legions to subdue the world and pave the way for the civilisation of Europe. The male mount is here the very centre of a valley or basin, which my Benares friends would doubtless prefer, and with some reason, to call an Argha, and so make Pala, the Argha-nat; for Pallas is here at the meeting of the waters which flow from two sacred female mounts—that of the Etruscans on the south, and of the Sabines on the north. The base of both these mountains was washed by the sacred Albula of old—the Tiber of these days.

If Romulus had his Nymphæum lily, the Cesars had their more substantial Nymphæa, which my plan of the huge pile known as the “Palace of the Cesars” shows as wholly occupying one side of the building. and which with the quadrangle of the Lares and Penates and intervening gardens, fountains, &c., left only one angle for the halls of Law and Justice—the Basilika, a name of serpent lineage. We can pretty well guess what were the ways and manners of the inhabitants of Imperial Nymphæa; nor are we left in much doubt as to their religious predilections, for we find as a frontispiece picture to that large and learned work on the Kabiri by the Rev. Mr. Faber, this exquisite production, obtained he says, from a Nymphæum in the Barbarini Palace at Rome. I get it by Dr Inman’s kindness from his last edition of that excellent volume on *Ancient Pagan and Modern Christian Symbolism*, and it recalls to mind hundreds of similar Maha-Devas familiar to Indians. The Yoni which was doubtless, as the author says, “for taking oaths on,” is not however common, although I have seen many such, and heard of this mode of swearing amongst some aboriginal tribes, being the same as swearing on “the thigh” customary with Jewish and other Arabs. This oval, the tree, and solitary pillar, have still their counterparts in the valley gorge of Meka and on the summit of Mount Moriah. Apertures, says Dr. Inman, were common in ancient sepulchral monuments, alike in Hindostan and in England, and one, ancient stone is still preserved as a relic in the precincts of an old church in modern Rome. This form of Phallus with bands is also the same as in the Symbol or *Tarao* or *Ta-Arao*, the great god of the Polynesians, see p. 444 and chapter on Aboriginal Races; his name is also familiar to us in the Tor and Tenarus of the north and the Tor, Taurus, or Tarus—that “Son of the water god”—of Southern Europe.

Ancient Rome diligently followed out its rôle as leader of the Phallo-Solar faiths of Europe. On the *Via Sacra*, which joined its two phallic mounts, were built all the chief public religious edifices, the dwelling of the Pontifex Maxims, the sacred college, and the ever-holy habitations of the Vestales; but the sacred Fire-temple had to be built on Mother Tiber’s banks, as Hindoos still build such on holy streams.

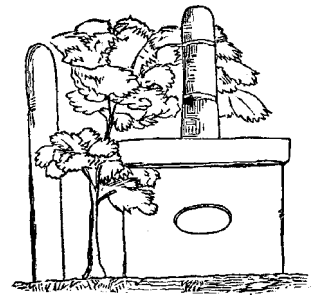


Fig. 162.—THE GOD AND WORSHIP OF THE ROMAN NYMPHEUM

Beyond the sacred limits of the Campus Vaticanus, all was darkness, barbarism, Hades, or Hell, which may be the reason why the name "*Infernal Value*," is seen here.

We may also notice another reason which would induce Phallic worshippers to choose this Romsn site. It is at the bend of a river which near here receives the waters of a sulphureous spring, called after the Sybil *Albunea*, to whom a grove and temple were sacred at *Tibur*, now *Tivoli*. The nymph no doubt gave the old name *Albula* to our present *Tiber*.

On the glorious plain under the soft Sabine hills, where all the youth and beauty of Rome came for exercise and sport, were placed such statues of the gods as were capable of being constructed from time to time. For man, manliness, power, and light, was erected the column or obelisk; and for womanliness, the circle, oval, dome, urn, or ark. All of these in time assumed fairer forms, which make us forget the original

idea and overlook the grossness in such combination of the ancient and modern as that here seen, around which all the athletic sports of the people were held, and not a few of their sacred rites performed. This god, who was the people personified, or father of the nation, was here supposed to be presiding in state over all that was good and noble in the sports and necessary exercises of his children.



Fig. 163.—MARS ON THE CAMPUS MARTIUS.

We may reasonably assume that there was erected on the opposite and adjoining bank of the sacred river, at the earliest period of Rome's history, some such great tower as that we call *St. Angelo*, there to guard and watch over the great plain, from which it was no unusual

thing in those days to seize the flower of a flock, as the story of the Sabines, mythical in some degree though it be, assures us of. The situation of *St. Angelo*, on the bank of a sacred river, and at the bend which it makes towards the city, shows that it was a *Torome*, Beacon, *Tor* or *Tar-ope-On*, sacred to the Sun and Fire, though also fulfilling the god-like part of watching over its children assembled here. The situation was strategically good, nay, absolutely required on military grounds for warning the Romans of the approach of any enemy who might try to steal around here by the base of the *Capitol* and *Quirinal*. It was also natural that in far later days the emasculated city should here build under the egis of this old *Tor* (then no inconsiderable fortification) that horse-shoe temple with obelisk in centre, and too symbolic avenue, which, if not copied from our ancient *Druid* shrines, was at least taken from the same idea. There sits the androgyne god, female in the *Dome*, *Argha*, and *Avenue*, but male in the *Petros* within and *Obelisk* without, and spiritually neither male nor female in the strange old "*Pontifex Maximus*," who sits thus a neutral as it were, clothed in womanly garments and a "fish skin," holding the keys of "the *Gates of Life*"—at once the representative of the *Queen of Heaven* and *Saviour of Men*.

On the Capitoline was a collection of objects mostly connected with the worship of Night or the Passive Principle, for besides the celebrated temple of Concord on its slopes, there were the shrines of Venus, "*Mentis* and *Veneris Erycinæ*," the Sicilian Aphrodite. On its summit was the "Asylum" or "Sanctuary," which represents our church altar or *navis*, where even the homicide or runaway slave found protection. Between it and the Palatine, adjoining the Comitium temple, was, we are told, a statue of Romulus; but as statues were not very possible things for Romans of the early days to which I am here alluding, we may reasonably conclude that the "statue" was a Lingam, or at least a rude obelisk. It is said the founder planted next to it (of course in a sort of aquarium) a sacred lotus, which Pliny says still existed in his day; so that representative man and woman were here pictured to the people in all their phases, and as Vulcan and Vesta stood also close by, well might the Romans call this "the central spot of the whole state,"¹ and build here the temple of Concord, of happy and significant meaning.

The name of the Latin Fire-God shows us that he came to Italy from the East or South. *Can* or *Kan*² is the Egyptian name for "Lord," "Master," "Bread-giver," and probably "Priest," as in *Kan-oph*, or *Kan-eph*, or *K'neph* the Serpent Lord, a name also given to Vulcan. *Ool* or *Vool* was the Assyrian God of Fire, which gives us *Vool-Kan*, though Bryant and Holwell³ seem to prefer *Baal-Cahen*, or *Belus Sanctus*, or *Princeps*, deeming him equivalent to *Orus* or *Osiris*; but I think if they had personally observed Phallic worshippers, they would have discriminated between the god and properties due to the seasons, or his *time* of fire or heat. Those they say, "who first appropriated the name of Vulcan had no notion of his being an artificer in brass or iron he was looked upon as the source of all divinity;" and in consequence, the inscription upon the portal of the temple at Heliopolis was "Ἡφαιστοῦ τῆς Θεῶν πατρὶ" a very true conclusion, and one which does away with the idea of *Tubal Cain* being Vulcan. The god is said to have fallen from heaven into the waters (female element), and by others to have been thrown by Jupiter from the top of a high tower, which may mean temporary dethronement of fire-worship by the more purely Lingam faith, such as now exists all over India, except among Mahomedans, Jains, and Parsee sects. Vulcan is said to have been the son of Jove and Juno, and to have been cast down and injured by his own mother, who suffered grievously in consequence of dismissing him—all of which is pregnant with meaning.

Vulcan had a son, *Kakus* (κακὸς), a robber celebrated for his cruelty, for fire devours and punishes all who touch it (Virg., *Æn.* VIII. 258). The Sivaik god, if "he makes alive," can also destroy, and is said to devour his children; which seems to have led too literal translators to conclude that his priests destroyed and even devoured men. *Kakus* was particularly addicted to halving cattle (by which mythology often means women) into his den, and devouring them.

¹ Smith's *Clas. Dict.* ² *Kan-ya* = Lord *Kan* or Krishna. ³ *Hol. Myth. Dict.*, pp. 297, 302, see Index.

Hephestus was said to have loved a nymph; *χαρις*, Karis, whose name spelt with a K shows better its connection with other words of Solo-Phallic and Fire Cults. This Karis was a Prutaneum in a temple, or perhaps, on a tower, but clearly understood to be female, as the name signified grace and elegance, and all Prutanes being sacred to Vulcan, this Karis was said to be his beloved one. But Karis was also a name for Charon or Kar-On, that celebrated temple of the Sun, Fire, or Hephestus, situated at a ferry near Memphis, on the river bank as fire-temples usually are; here the dead were paddled to be buried in the catacombs. Hence Hephestus and his myths got inexplicably mixed up with those of Kar-On, although it puzzles a reasonable mind to see why a poor ferryman, living near a great city, and earning an honest livelihood, albeit through somewhat ghastly employment, should be so very mythical a personage. It could only have been ignorant fancy, or that inveterate love of Paranomasia or punning, so strong in the Greeks, that changed Prutaneum into a nymph, Hephestus into the Sun, and converted Tor-Chares (“Temple of the Sun” among Easterns) into Trikaris, *τριχαρις*, the three Graces.

Vulcan is in many particulars like Vishnoo, who is also Hari—the sun. He is, however, oftener like Siva, being the exact counterpart of the latter under the form of Agni—fire, and like them he had no father, being the; offspring of Hera or Juno. As female fire, Athena also had but one parent, for priests have always contended for this supposed necessity of a great God or Goddess. Like the rising sun of spring, Vulcan was it weakly child and disliked by his mother, as the eager sower grumbles at the slow increasing warmth of the early year. Eaten up by Typhon, Nox, or the “dark seas,” Vulcan is fabled to have gone under the sea, but to have returned on “glowing Olympus,” where his shrine was and from which come all beautiful and marvellous things. He was a great favourite with the Kyklopians, and all Islanders; he made the armour of Achilles, the fatal necklace of Harmonia, and the fiery bulls of the king of Kolkis; but above all poets sing the praises of the fire-god for his wondrous power in the plastic art, that is, imparting life, colour, and solidity to the image of clay, no less than transforming the plastic youth or animal into a creature of boldness, love, and power, as the days of his hot fires approach. The Greek and Latin history of the God is much mixed up with the Kyklops and inhabitants of the Isle of Lemnos, on which it is said he fell when hurled by Jove from heaven. This island, says Apollonius Rhodius, was inhabited by Amazons when the Argornāt chiefs rested here on their celebrated search for the *Golden Fleece*. On landing the ladies received them well, and I may quote the poet to show how thoroughly these and all ancient peoples understood the meaning of *Vulcan* and *Venus*:

“The Queen of Love Thessalia’s chief inspires,
For Vulcan’s sake, with amorous desires;

That Lemnos, Vulcan's sacred isle, again
May flourish, peopled with the race of men.

To Venus' and to Vulcan's fane they throng
And crown the day with victims and with song."¹

Lemnos, like Eleusis, had dark and awful mysteries, which philosophers were too timid to tell us anything about, though Mnaseas, an historian, accidentally mentions four of the Lemnos deities, *Axieros*, *Axiokersos*, *Axiokersa*, and *Kadmilus*, who are held to be Ceres, Pluto, Proserpine, and Mercury. All were hid "amid the thickets of a gloomy wood to which there was no access but in the silence of night." The island, it is suspected, was only known at first as the abode of robbers, and Homer calls them *Sintians*; but from the Argonāts, by these Lemnian women, sprang, says the story, the *Minyæ*, who were in time ousted by the Pelasgians on these being expelled from Atika.

The heavenly palace of Vulcan is described as of brass bespangled with stars, like the throne and temples of all Solar and Solo-Fire gods, not excluding the Jahveh of the Jews; but Vulcan was thought to reside principally at the volcanic centres of the earth, and especially below burning mountains in such spots as Etna and Lipari. His so-called wives and children are of the greatest interest to us, as representing whole nations of Fire faiths, one of which we probably see in the Tubal Cain of Genesis, for, Dr Inman says, this name is that of the God Hebraized.² Vulcan loved waters, and we are told in Genesis that Tubal Cain married Nama, a fount of running water.³

All *Kyno-Kephali* or canine-headed creatures, and all monkeys, are either Vulcan's friends and protectors, or are aided and helped by him. He is "said to have been nourished by canine-headed beings," perhaps because this "tribe are more conspicuous for their constant solicitation and love than any other animals;"⁴ for which reason it is thought "the Phenicians adopted the Kyno-Kephalus as a sort of tutelary deity, placing one on the prows of their vessels." Isis, as representative female nature, has a following of Kyno-kephali, and at Hermopolis and Memphis has herself a canine head. In Africa there are dog-headed monkeys with hair upon the face, exactly like bearded men, and they used to be held in great reverence by the Egyptians, who engraved them on their monuments and mummy cases. They even embalmed some as mummies. The dog, says Ehrenberg, was an emblem of Toth or Hermes, which, from its salaciousness, we can well imagine, and he considers that even the *perruques* of Egyptian Gods are modelled from the hair of this creature, which is often represented writing with a reed. A likeness of the animal is seen on a temple of Phile, with "a balance" in hand, reminding us of the Jahveh of Amos, where the words "plumb line" mean the same as "balance." These dog-monkeys, called in Abyssinia "*Tota*," still exist, and the Museum of Geneva lately received a specimen of one. The common dog, lion, boar

¹ *The Argonāts [sic] of Apol. Rhodius*, by F. Fawkes, p. 49. Lon., 1780. ² *Anct. Faiths*, II., 122.

³ [Gen. IV. 22, which states that Naamah (נַעֲמָה) was Tubal-Cain's sister, not that he married her.]

⁴ *Anct. Faiths*, I, 418, quoting *Cult de Bac*, P. N. Roile, Paris, 1824.

and calves, are sacred to Vulcan, the last two being sacrificed to him. Venus or Love was wedded to him, but forsook him for Mars, the strong god of war, when he left her for Kabiro (hence probably the Kabiri,) Maya, and the Grace Aglaia, and held intercourse of a desultory kind everywhere, for he was the father of the two Argonāts, Pak-moniūs, Phil-oetus, &c. Once when banished from heaven, he lived for nine months with Thetis and Eurynome, the daughters of Oceanus, by which we are to understand that all peoples toyed with Fire, and at one time or another firmly embraced it as their faith.

The sun, when in Virgo—the autumnal or conceptive period, is particularly sacred to Vulcan, and this is the great marrying time among most nations. In Kaldia, this God's name was Al-orus, that is, Phallic Fire, and in Phenicia Dia-Mikius and Krysor, whom the Greeks termed Xrusos from *Chus-Or*, a name given by the poets to Apollo.¹ By Babylonians he was called Cuth, or Kooth, the father of those mighty builders spoken of as Ethiopians,² and thought to have first risen to eminence at Chusistan (Kooth-istan), or the lands on the east bank of the Tigris. Jewish writers heard of these people as sons of Ham or Am. The Koosean priests of Vulcan were called by the Greeks Krusei, or Kunes;³ Philo Biblius supposes Krusor to be Vulcan, whilst Bochart derives this from Xores-Ur, the artificer of fire.⁴

Hephestus, say Pausanias, first formed woman, by his hammer, as Prometheus, his type in many respects, first formed man. The statement is suggestive of the qualities of the sexes. The gods were jealous of, and angry with the one, but loved the creation of the other, and heaped innumerable gifts upon Pandōra, “the all-gifted.” Aphrodité gave her beauty, Hermes eloquence and cunning, Pallas wisdom, Apollo music, and Zeus despatched her to earth to tease man; but “*Fore-thought*” sealed up the box which “*After-thought*” could not resist the temptation of opening, and so man received from Fire all that humanity glories in, and often laments over. Some say womanly curiosity tempted Pandōra herself to open the box, when out flew all the contents before she was able to close it, Hope alone remaining.

One of the stories concerning Hephestus bespeaks a strong Eastern source, and shows that he was the Western Siva. In his struggle to possess Minerva, “Vulcan's nature fell from him upon the earth and produced Erik-theus”⁵ the Arkite, and also an Ophite race, which was a great distress to the gods, and led as in Siva's case, to a joint appeal to him from all “the court of heaven.” The colour of these gods is the same as that of Krishna and Mercury, and characteristic; Siva being “the blue-throated one”—Neela-Kanta, and Hephestus the “blue conical-headed one,”⁶ both full of meaning. Hephesuas had dogs attached to his shrine at Etna, “whose sense of smell was so exquisite that they could discern whether the persons who came thither were chaste and religious or wicked;” if the latter, they flew at them, tearing and driving them away; but if chaste, they met

¹ Holwell's *Myth. Dict.*, 113.

² Joseph. *Ant. Jud.*, I. 6, and *O. Test.*

³ *Hol. Myth. Dict.*, p. 122.

⁴ *Ibid.*, p. 442.

⁵ Tooke's *Panth.*, p. 157.

⁶ *Ibid.*, p. 162.

them as friends of their master, and fondled and followed them,¹ showing us that the God of Passion is not the promoted by the enemy of all unchaste or unnatural desires.

As Siva has one eye in the centre of his forehead, so had an early Jupiter, and so had all Vulcan's great friends and followers—the Kyklops—the children of Neptune and Amphitrite, here pictured as a muscular island race. Their eye was circular, in the centre of the forehead, and this was also the peculiarity of Vulcan's own son Polyphemus, a monster who resided in Sicily, and devoured several of the companions of Ulysses. The rest, however, managed to escape by blinding the demon, which is thus described:²—

“For gorged with flesh, and drunk with human vine,
While fast asleep the giant lay supine.

We pray, we cast the lots; and then surround
The monstrous body, stretched along the ground.
Each, as he could approach him, lends a hand
To bore his eye-ball with a flaming brand.
Beneath his frowning forehead lay his eye,
For only one did this vast frame supply.
But that a globe so large, his front is filled,
Like the Sun's disk, or like the Grecian shield.”

Besides his son Kakus, a “wicked monster,” Vulcan had a son Cæculus, or “he of small eyes,” who was the founder of Preneste, and regarding whom we have many tales of Fire, Love, and commonly of arks and Serpents, like those I have related. Now from these tales, and especially those connected with the Kyklops, and the horror with which the earliest Greek races held them, we can draw some conclusions pointing to days long previous to those usually called Vedic. The Vedas say little of Siva's life or ways³ yet these Kyklops—so feared and hated—were clearly Sivaites and long before 1500 B.C.; even at this time they were great Lingam and Yoni worshippers, as we gather from the mythologies of our Isles. They were then, as in the 24th century B.C., a race with some degree of literature and art. Sivaik tales of all kinds were clearly known to them when Greek story opens, as will as to all who had dealings with them; and it must have taken several centuries for these Indian tales to become so familiar to the Mediterranean Islanders.

Eriktheus was the father of European Ophites by a fitting mother called Ahee, the Sanskrit and Bactrian Serpent, whom Greeks called *Athis*. The young Eriktheus had to be concealed—like Bacchus, Moses, and other great ones—in a chest, for tyrannical Herods are always seeking out young prophem to destroy them. On this occasion some women ventured to look into the Ark, and were immediately “seized with madness,” although we are told that what they saw was only “something like a Serpent,” which we know the meaning of, seeing that it was an Ark, that would of course have an Eduth. This Arkite Deity dug serpent caves in the Akropolis; erected on its summit

¹ Tooke's *Panth.*, p. 156.

² *Ibid.*, p. 161, quoting Virg., En. 3.

³ The writers only know him as *Roodra*.

a temple to Athene Polias, then to himself, as king of a serpent race, a real "Basileus," and then to *Pandrosos* "the All-bedewing," or "Refreshing" daughter of Kekrops; a poetic term which points, I fear, to no very elevated qualities, but rather to the mire in which early races wallowed. "All-bedewing" takes us back to the original meaning of *Uxor*—wife, which I leave the Reverend Mr Valpy to explain in his own language below. Unvarnished, this Pan-drosus was clearly a *Pan-Uxor* or Courtesan, in terms of *Unxor*, *Ungo*, *Unguents*,¹ etc.

Let us now consider how it came that most early kings had the title Basileus, and why royal halls, and especially those of Justice or Legislation, thus got the name Basilika, which as seen in my plan of the Palace of the Cesars, p. 368, occupied the whole of the great quadrangle towards the centre of the Palatine. The word is clearly connected with the Basilisk or Python, and seems to have first attached itself in Greece to that mystic serpent demi-god Trophonius. Erythræ—the mother-city of that ancient Art-boat—Beotia, called all its aristocratic classes, from the earliest known times, Basilidæ;² and an adjoining city on Mount Helikon, known as "Stony Askra"—to which the poet Hesiod all his father went sometimes in the middle of the ninth century B.C.—called all those who administered justice to people, Basileis. In the year 752 B.C., the second or priestly Arkon of Atika was formally styled Basileus, when Medon the son of Kodrus became the first Arkon, so that we see here the priestly function is sharply defined. and that the term Basileus pertains to a ruler holding ecclesiastical power; for Athens then, and for many centuries after, declared that her Basileus was a Pontiff or High Priest, whose duty it was to offer all the principal state sacrifices, superintend all others, and look after everything connected with the religion of the people. The name Basileus takes us back to the very earliest dawn of Greek history, and to times and regions of strong phallo-serpent-worshipping people, who lived near the margin of those fertile plains which terminate in lake Kopais, when the laws and customs of Orkomenus, ruled over a considerable Northern kingdom. Basileus was apparently the name of Prince Trophonius, son of Erginus, "King of Orkomenus the capital of the Minyan Empire;" and it was Trophonius and his brother Agamedes who built the temple and treasury of Delphi for King Hyrieus. They are by some called the fathers of the architecture of these kingdoms, and could cunningly slip in and out of the treasury which they built at Delphi; but Agamedes was at last trapped, when his brother chopped off his head and disappeared into the earth. Both brothers were worshipped in the Grove of Lebadèa, called also the cave

¹ "*Uxor* from *Ungo*, *unxi*. From smearing with fat the posts of her husband's house on her first entrance." Pliny: "*Proxima adipis laus est, maximè suilli, apud antiquos etiam religiosi. Certè novæ nuptæ intrantest etiamnum solemne habent postes eo attingere.*" Donatus adds: "*Vel quod*

lotos maritos UNGERANT; and quotes Ennius: *Exin Tarquinium bona fœmina lavit et UNXIT.*" *Lat. Etymo. Dic.* I fear the old races who first used the word *Uxor* had none of the refined idea which can soften down this language.

² Rev. T.C. Barker's *Aryan Civil.*, p. 178.

of Agamedes, which had a Lingam “Column erected by the side of it.”¹ Those who consulted this oracle of Trophonius had to offer a ram to Agamedes. Now this must have been very early indeed, long before the great Theseus of the thirteenth century B.C. who “founded the first dynasty of Atika which ended in Kodrus” of about two hundred years later, or 1130 B.C.

The Greeks mention the Hyperborei or Kyklops, worshipping Apollo at Delos and Delphi, which would probably be after the days of Trophonius the architect, and also of his father, king Hyrieus, who is of no late growth, as we only know that he was the “son of Poseidon and Alkyone, and that he married one Klonia.” The meaning of all this seems to be, that this so-called *Basileus* was a Serpent-king, or leader of a race of serpent-worshippers, and being a great builder, then most probably a Kyklops, who lived and constructed this far-famed Serpent-cave, shrine, and treasury: and that the brother faith was Lingam-worship, the leader of which raised his column, and demanded a sacrifice of rams from those who came to consult the oracle.

This also became a leading faith, and the two, permeated all the states which afterwards formed the kingdom of Greece, and were fully and heartily adopted by the people, who accordingly called their first kings Basileus, and their priestly kings the same, ever afterwards. The places from whence the orders of the Basileus went forth, were of course Basilika,—that still well-known word. Trophonius apparently long kept serpents, and lived quietly, unostentatiously, and beloved by all around him, in a cave of the grove of Laba-dea in Phokis, with Hera-Kyna (Hera-Kuna), the goddess and discoverer of the cave. They there delivered oracles, and so gracious were they both, that they have been called Eskulapius and Hygia; but of course they became unearthly individuals after the death of Agamedes. I think we merely see in Hygia representative woman—Juno, Kuna, Cave, or woman—and in the Basileus, a Phallus, the Troph-on, or Tower of the Serpent and Sun. None, says Pausanias, could inquire from Trophonius until they had sacrificed to Apollo, Saturn, Jupiter, Juno, and Ceres, that is to *Op-El* Pi-Sol, or to Saturn as the lord of Ops; to Jupiter, who had transformed himself twice into a serpent in order to seduce Rhea (Ceres) and Proserpine, and to the other two goddesses who were so famous for their connection with serpents.²

The Trophonian oracle had the same effect as the African serpents in the fields at harvest time (see p. 106), and as many other oracles had. “No one ever came out of the cave *smiling*,”—and why? “*διὰ τῆς τῶν ὀφείων ἐκπληξιν—because of the STUPOR occasioned by the serpents.*”³ It was a property of all serpents to do this. Plutarch tells us of those of Bacchus causing singular stupor or stupidity, which in these materialistic days we should probably call “love sickness,” or stupidity resulting from love. The word Basileus has been reduced to the radicals Pi-il-eus, or the male sun-god, whom the Egyptians revered as Ileus at least three thousand years, and probably three times this, before we hear of the Basileus of Beotia.

¹ Smith's *Clas. Dict.*

² “On the side of the rock grotto of Trophonius men sculptured images of Trophonius and Herakuna

with serpent twined stoves.” *Ser. Myths, Egypt*, Cooper, p. 11.

³ *Bulenger de Orac. apud Gronou*, vii. 44, Deane, p. 220.

In Bas, Pas, or Fas (Fascinum), we have, as already shown, an older god than the serpent, he who is the “Foot” and “Base” of all things, and in the Basilisk—*Latin*, *Basiliscus*—we see that strange serpent of Egypt, said to be called a king of serpents, or *Basileus*, because “having a crown on its head of *triangular form which it can inflate at pleasure*, whose hissing drives away all other serpents, and whose *breath* and even *look* is fatal.” This *Basiliscus* was, I think, only deified because these, its characteristics, were held as peculiar to the creating God. Naturalists call it one of the *Iguanidæ* or lizards, and its triangular crown “a membraneous bag,” but there is some confusion in these matters; Mr. Cooper calls the Asp, the *Cerastes*—a deadly viper with two horns rising over a blunt flat head; it is the Greek *Aspis*, and denoted in Egypt “divine authority.” Rawlinson seems clear (*Anc. Mons.* iii. 153).

Woman was ever the serpent, long before Biblical days;¹ and thus the very ancient Tarentines or men of Tars or Towers, (who ruled all the southern “heel” of Italy long before it was *Magna Græcia*, and who held sway all over the great gulf of Tarentum and the mouth of the *Mare Superum*) called Venus Basilissa, or the Queen Basilea.² Their mountainous coasts they called after the Indo-Aryan ophite god of mountains—*Kala-bria* (Calabria), which shows they knew a good deal then about Kala or Siva, as did the early and later dwellers by the shrine of Pythic Apollo. Tarentum was originally built by Ia-py-gians and Cretans from Uria, and called after Tarus, a son of Poseidon, and therefore brother to king Hyrieus, who ordered the first *Basileus*—Trophonius—to construct Delphi. Ia-py-gians may be translated serpent-worshippers, or followers of Io and the Serpent. The Cretan islanders were famed for Serpent and Fire-worship, and Uria signifies both fire and moon, the last being also the Egyptian *Ureus* which they wrote *Arau*, “the sacred letters denoting a king.” Isis is called Ur, Pur, Pythius or Python, El or Ilion, (in Phenicia,) Rhea, Lykaon, Lykorea, Ope, Oph, Ophel, Ops, Oub, and Oupis,³ so that the origin and faith is unmistakable.

The Egyptian crowned Isis with a tiara of the very sacred Serpent *Ther-muthis*, and Diodorus tells us that the kings of Egypt wore “high bonnets terminating in a round ball, the whole surmounted by figures of Asps,”⁴ and if so, then the *Cerastes*, and not the *Ureus*—their substitute for the Cobra; but whichever it was, the king would naturally come to be called *Basileus*, these being symbols of the king of creation. On the mainland of Karia, adjoining the island of Crete, there was a ling-solo-serpent temple called shortly Tri-op-on, but which, from its tower, was really the Tor-ope-on,⁵ just as Triton is Tirit-On, the tower of the Sun, that is a Lingam. Tauro-polis, or Taur-op-olis, says Strabo, is the serpent-sun-tower,⁶ and so we have a twofold meaning in *Polis* or *Opolis*, viz. a cave, or arkite abode, around which early people clustered, and not a

¹ Dr. Birch writes: “All the feminine deities were either represented, or were venerated under the form of *Uraei*.” Cooper’s *Ser. Myths*, p. 74.

² *Iliad*, ii., *Clas. Man.*, p. 129.

³ *Clas. Man.*, 339-40. *Ody.* xiv. This is

APOPHIS or HOF, “the destroyer,” a Coluber Snake of great length.

⁴ Holwell, p. 304. *Diod.* 1. 3.

⁵ Hol. on Bryant, p. 414.

⁶ p. 412. Strabo, I. 16.

city only, as many writers have too hastily assumed. In the case of an Akra, Arka or Ar, we see mere names of Sol and an Ark, and in the case of a Polis or Opolis, we expect to find a place of Ophel or Op-el the sun-god, knowing that "Tar-oph-el was a temple sacred to the solo-serpent god Osiris," for Tauropolon, says Strabo. stands for Osiris, Mithras, and Apollo, as managers of bulls. The bull was worshipped in, under, or in connection with, Tors, Towers, or Ta-uri, as we see in the case of the Mino-Taurus of Crete, an after-type of the Apis of Mneusis in Egypt. In like manner the principle promontory of Sicily was called Tauro-Menium, which is only the Cretan name reversed, and signifies the bull-man or fertile man, for the figure had the body of a man and only the head of a bull, to denote probably the prominent zodiacal sign, when nature is most fertile.

In Macedonia we have *Tor-one* or sun-tower,¹ and the city of the great Roman family Tarquin, was so-called, says Lykophron,² from Tursenos. Ain, Aines, Inis, Agnes, Nees, and Nesos, were all Amonian terms for light and fire, and the ancients built mounds or towers on all promontories for this god. *Omphi-tirit* or *Amphitirite* was an *oracular* tower; and therefore the wife of the god of waters, whose son was Taras. The priests of these temples were notorious for violence and for molesting women. AN, the ancient name of Sicily, was *Tor-An-ak*, which would signify that she was devoted to the worship of Tors, and to the solar deity An-ak, both of which syllables signify the Sun, and in Kaldi would be translated the Sun-An or *An-at*, the wife of Anoo. Homer changes *Tor-Anak* into Trinakis and Trinakia, which finally became Trinakria; in the same way the Greeks made "Tor-chun—*turris sacra vel regia*—*Τραχη*,"³ which giVeg u..sthe Tarkon of Etrurin.

From what I have elsewhere said as to Ain being a font, heart, or seat of heat, my readers will understand that a Tar-Ain is not only a tower of light and fire, but of heat, and would probably have an Ain or sacred well beside it. *Tarne* was a fountain in Lydia, Tar-On meant the same in Mauritauia, and we call the pool into which water falls, Tarna in Keltic parts of these Islands. If it meant specially a Tor for fire, it was denominated by Greeks a *Pur-Tor*, or Prutar. We have towers called "*Tor-Is, Is-Tor, Ish-Tor, or Ishter*," which were not feminine, but forms of Ash-ter⁴ or Asher, the Assyrian Lingam-god. Thus, near Cicero's villa was a stream called Astura flowing from a hot spring where was an *As-ter* (*Ash-tor*?) or pillar, but with all due deference to Greeks and the learned men from whom I gather the facts, I think writers ignorant of the subject have here unwittingly fallen into error. Ish-tor may indeed be a Tor which was specially loved by the goddess, but I suspect, as her name comes from star or Tāra, tha.t we have no Tor named "Ish-tar," but one Ash-tar.

From the earliest accounts we have of Italy, the serpent was there connected with all that is royal and noble, and those of "blue blood" traced back their lineage to him;

¹ Holwell, p. 413.

² Quoted by do., v. 124-8.

³ Holwell, p. 414. Homer Od. λ.

⁴ Bryant i. 94-415, with whom the Rev. W. Holwell agrees.

while Rome acknowledged him in the persons of her kings, in all halls, and pageants, and Christians forgot him not in the names of some of their finest temples. In the centre of the *Sinus Tarentinus*, now the gulf of Taranto, stood the capital of Lucania—one of no less than sixteen cities, all of vast age, called after the serpent-god Herakles. Orpheus described Herakles as a lion and a serpent, but “sometimes as a serpent only.”¹ It is him we see twining around the mundane egg, and it is as Ophite that the Koothites were known to us long before their later names of Leleges and Pelasgi. Perseus was the serpent deity who took the Medusa’s head to the barren rock of Seriphus—Latin *Saxum Seriphium*, which Virgil calls *Serpentifera*. “What the Greeks rendered *Seriphos* was properly *Sar-iph* and *Sar-iphis*, the same as *Opihis*, which signified Petra-Serpents,”² in the sense that the Lingam-Stone is the *Sun-Petra*, or what some call a *petra-ambrosia*. This reminds us of what Higgins states as to a Lingam-stone being kept hid away in the Church of St. Peter at Rome, on which is engraved “Jove the Savior;”³ it can only be seen by those who have great interest with the priests, and whose silence can be relied on.

The Serpent, then, is represented in Peter, as well as IOn or John, in Time and Eternity, in Zeus, Vulcan, On and Ob-I-On. As the basilisk or royal serpent he was called Ob-el, from which comes Obelia; On-Ob is *Sol-Pytho*, and Onoba *regis solis Pythonis*.⁴ Can we then wonder that he was the king-god, and king of gods, in little Greece, when he was, and indeed still is so, over nearly all Africa, Asia, and Central America? and that being so, his title was taken by monarchs ruling over his faithful adherents, and that hundreds of festivals in his honour were established, of which Greece early claimed the Trophonia or Basileia? I could still heap page on page of proof, but enough seems to have been urged, if not to convince, at least to send the reader of other sources.

I have no doubt the Basilicæ of the Cesars had, over the imperial seat or throne, just such a canopy of hooded serpents, as all those of Boodha had, and which indeed nearly all sacred objects in the East still have, for the serpent guards all thrones as well as arks. Now if all this Fire and Phallo-Tor-worship existed in every little islet of Southern Europe, we may conclude it did so, in a greater or less degree, everywhere else; and although I must reserve much that may be said on this subject till we treat of the Kyklops and their successors the Kelts, yet as closely connected with fire, I must here draw attention to the northern features of this Mediterranean faith, and add my testimony to that of many former writers.

A century ago, General Vallency amassed a great body of facts and evidence regarding Fire, Tower, and Monolith-worship in the British Isles, more particularly in Ireland, and the conclusions he then came to have never in any material degree, I think, been shaken. The subject was, until recently, so entirely new and strange to

¹ Bryant and Hol., p. 305.

² Hol., *Myth. Dict.*, p. 305.

³ Higgins’ *Celtic Druids*, pp. 195-6.

⁴ Bryant, I. 263; Holwell, p. 298.

English writers, that we must not grumble if the Pioneers¹ in such archeological discoveries, groping somewhat in the dark, have given each other some very hard knocks, and left the reading world rather uncertain as to the results arrived at. Those who investigate the dawnings of faith, or the basis of a religious idea, are for the most part religious, reverential, and conscientious; so that we cannot wonder at such men being deterred, and the boldest wavering, when they began to realise fully the developments of a real sexual faith, for they saw that close investigation would sap the only foundation on which orthodoxy rested, and expose Hebrew story in a far more trenchant manner, than any mere Biblical criticism of the text could do. It was one thing to show that the

Irish Bel	was	Ba-al.
Oseir, or Osiris of Egypt	„	Siva.
Is-War, or Aish-Wara, and Dio-nusus	„	Deva-N'urha.
Herakles	„	Here-Kāla.

but quite another thing when, by their investigations, Abram and other “men after God’s own heart,” turned out to be only worshippers of Phalli, Obelisks, Arks, Wells, Fish, Serpents, Fire, and such like objects having a sexual meaning.

That Jacob and Rachel erected Monoliths and worshipped Lingams, just like “those old Pagan Irish,” was startling enough; but when it dawned on our investigators that the “God of Abraham, Isaac, and Jacob” was—whether as Elohim or Jehovah, El or Jahveh—only a God of fertility such as Siva and Jove, and commonly symbolised as a veritable Lingam or Eduth, in an ark, the whole subject seemed blasphemous to the pious-minded, and they shrank from it in disgust and despair. Failing to realise that a mighty soul had once animated the ghastly corpse stretched out before them, many investigators have lost heart and that feeling of sacredness which is apt to evaporate when the symbol of a dead faith only remain. Yet all the ideas connected with the sacred creative organs were in early times of a reverential and religious nature. Fire, as sexual Fire, was AGNI, the earliest of the Gods, the Herald of Heaven, the Breath, or Holy Spirit of Elohim. His acts were solemn sacrifices, held to be in honour of a Living God and Creator, which Roman Catholics still covertly though unwittingly continue by calling the preliminary service “the sacrament of marriage.”

Dr. George Petrie, who in 1845 still combatted, but without force, the Pre-Christian idea of Irish Towers, acknowledges signs of a very strong and all-prevailing Fire-Worship in Ireland.² This he sees in Bel or Bil-tene—“the goodly fire,” in which Bel, the sun in Ireland, as of old in Babylon; was the great purifier. The Druids, he says used to worship in presence of two fires, and make cattle pass between them to keep off evil. Even in Dublin we have still May-Fires, and those of St. John’s Eve; and an old manuscript of Trinity College tells us, that “Bel was the name of an idol at whoae festival (Bel-tine) a couple of the young of all cattle were exhibited as in his possession,” which I conclude

¹ As Dr. George Petris, the opponent of General Vallency; Dr O’Conner, the “*Bête Noir*” of Dr. Petris; Higgins; Keane; and, last, though not least, and with no uncertain results, Dr. Inman, whose vols. expose the foundations of many faiths.

² *Round Towers and Anct. Archit. of Ireland*, by George Petris, LL.D. Hodge and Smith, Dub., 1845.

means—fired by his rays. The name of this feast in Scotland was *Egin-Tin*, in which we can recognise Agin, Ag, or Agni—fire, and the Fire-god of all Asia. In the island of Skye—says Dr. Martin, quoted by Petrie, page 38—the *Tin-Egin* was a forced fire or fire of necessity which cured the plague, (the old Hebrew story, for Serpent and Fire are often synonymous) and murrain amongst cattle, &c. “All the fires in the parish were extinguished, and eighty-one married men (a multiple of the mystic number nine) being though the necessary number for effecting this design, took two great planks of wood, and nine of them were employed by turns, who, by their repeated efforts, rubbed one of the planks against the other, until the heat thereof produced fire, and from this forced fire each family is supplied with new fire.”

This is the true “Fire which falls from Heaven,” and it must still be so produced at the temples of all Fire-worshipping races, and at the hearths of the Guebre or Parsees, as it was in this remote isle of Skye. In the celebrated Irish “*Psalter of Tara*”—by Crawford, we observe that on every 31st October there was to be a similar kindling of fire at *Tlachtga*, and the extinguishing of all other fires. “The Priests and Augurs were then to be summoned and to consume the sacrifices offered to the gods.” This, says Comeford, was ordained in the year 79. c.¹ and the same king and “general assembly of Tara” directed that a similar festival should be held on the 1st of May at *Connaught*, “to offer sacrifices to the principal deity of the island under the name of *Beul*.” “A third annual festival was ordered to be observed at *Tailtean*, in *Ulster*, when the inhabitants of the kingdom were to bring their children, when of age, and treat with one another about their marriage.” A fourth meeting was to be at *Tara*, of which I have no details, but the nature of all the festivals were unmistakably phallosolar; all were at season when *Bel*’s fire is most Puissant, and all persons were then instructed to purify themselves, so that they might partake worthily of his new and saving grace. Only married men, we see, were wisely taught to produce the heavenly fire, whilst each at their proper season, of those who were marriageable, were to be brought to the God’s Sacrament. In my chapter on Arabian Faiths, I point out a similar ceremony at the same seasons, which was performed in a specially enclosed place adjoining the *Al-Kaba*, or the Lord’s Ark. Ireland seems, as far as we can gather from her remains, to have preferred *Tars* or *Tors*, from which, no doubt, we get the name *Tara*. The word, says Dr. Joyce,² comes from *Teamhair* or *Tawe*, “a simple word which has pretty much the same meaning as *grianam*,” from *Grian*, the Sun. It would appear that *Tea* or *Team* was a name for the wife of *Heremon*, that is *Hermon*, and that the *Teamhair* or *Tara* was simply her residence. I do not agree with some writers in thinking that all the ancient towers of our Islands were only for the conservation of Holy Fire, nor yet mere beacons or watch towers; they doubtless fulfilled these purposes to a limited extent, but I think they were as truly Phalli as the

¹ Petrie, p. 39. Tara is clearly so called as the place of the Lingam, Tor or Tar.

² *Origin and Hist. of Irish Names*, pp. 281-285. Dub. 1871.

obelisks of Egypt, on whose apex the holy fire was made so prominent. They were divine symbols like these, dedicated to Fertility, or the Fires of Bel. Around them all holy acts and ceremonies were performed, sacrifices and offerings made; and adjoining them, Christianity—the new faith—naturally raised her arks or temples.

They were called *clochs*, or “the Stones;” also *clog-ads*, which signifies in Irish cones or pyramids, as the helmet of that shape, given in Plate XII. 13, see note on p. 349. *Clog*, being “the head,” became also a bell, and bells were at first conical in form; so *clog-an* or *clog-cheann* is skull or *Kal*, a name of Siva as the head or glans, but here signifying, the noisy or “sounding one.” Such bells may have been male, but were, I think, generally deemed female; for woman is music, which in Irish is *Ceol* and *Cor*—that harp of a thousand strings by which alone creation is possible. These Kelts (and probably Kooths and Skots—Scotch) called their stone circles *clog-ads* and *cloch-ans*, which Kaldians and Hebrews called *Turs*, טור, and Greeks *Tursis*, τурсις; so that in the Hermes heap or mound, tower, circle, or Gilgal, we are thus made to see the same god or idea—the Ish or Esh—which is Fire, and which, as Siva is Esh-wār, or the holder of procreative fire. Gul or Gail is also the Keltic for stone, column, or pillar; and hence probably the reason why the worshippers of these objects were named Gaels. All Monoliths, in circles or groups, were Gals and Cugals, which General Vallency connects not only with Cul, tower (Persian Kulè), but with Keol or Ceol—music,¹ which, like “oracular utterances,” “quivering,” “vibrating,” &c., these gods were held to be much given to. La Brun describes a tower in Turkey called *Kiss-Kole*, or tower of virgins, . . . *Kiss* in Arabic and Persian being “holy, religious,” &c. In Irish *Cais-Cuile* or *Ceach-Cuile* signifies a virgin’s tower, or tower of anniversaries or proclamations, whilst *Cul-luan* signifies the return of the moon, another idea closely connected with the worship of Fertility.

Gal, a Monolith, and *Galls*, a group of these, are words which recall many memories. Gäll or Gallus is a cock and a swan, both emblems of the Sun and Jove. *Gala* in Greek is milk; hence Ga-lat-tos and the Latin Lac, Lac-tis. In Galilee, we have the idea of the “rolling sun,” or a “rolling country,” as we sometimes speak of one with continued mounds or Gals, גל, for this word, is “a heap, wave, or billow,”² as in Zechariah iv. 2, it is the cruise or “oil vessel, from its round form,” and therefore the christening vessel or Krio, from which comes Christ. Repeated as in G-l, G-l, Gilgal, we are to understand a “circular or rounded heap,” and in Galah, “that which is or makes naked,” is “smooth and polished,” and “uncovers the shame” (Fürst) terms commonly applied to Siva; hence, perhaps, those so-called “gala” days, when King David danced naked “before the Jahveh,” or the earlier ones, which are but covertly recounted to us, when Aaron made his “molten calf” or rather “cone,” or “heaped form,” and all the people, after a great feast, rose up to a naked dance, as they had seen was customary when they lived in the land of Egypt. That there is a bond of union apparently

¹ *Round Towers*, pp. 490-492. These Cs in Keltic are all Ks.

² Fürst and Dr. Inman.

between Gallus and Phallus, is often forced upon our notice, as in the figure given by Payne Knight,¹ where the body of a man has for its head the figure of a cock, of which the beak is the phallus, whilst on the pediment below is written: ΣΟΤΗΡ ΚΟΣΜΟΥ—“Saviour of the World,” a term applied to all gods, but especially those charged with creative functions. Minerva, who is also called Pallas, is very often shown with a cock sitting on her helmet, and her crest denotes her penchant for this salacious bird. The stone beside which Jacob slept (Genesis xxviii), and which he anointed with oils, was a Gil-gal, and he called it “the house of El,” “the gate of Heaven,” and a *Beth-El*, or “El’s Abode.” It was also “*Tsur* or *The Rock*,” still in Ireland one of the meanings of *Gall*; so we have in Gaelic *Caill* (pronounced Kaely) for the testis; *Cail* or *Kal*, energy and strength; in lowland Scotch, *Callan*, a hardy youth, and in English, *gallant*, one more than usually attractively to the sex. “In Ireland,” says Petrie (p. 19), “*Gallan* or *Dallān* is a word still used all over Munster to denote pillar-stones,” which are also called *Leagans*, *Coirthe*, *Cairthe* or *Carha*;² which *Liagān* is pronounced *Leegaun*, and applied more usually than *Gallan* “to a standing stone.” *Leac* or *Leeg* is a stone, as in *Krom-lech*, a *sloping Sun* stone, but being a sacred one, is of course a *Lingam*, which the word itself as closely as possible resembles. In the permissible change in Hebrew pronunciation from *Eduth* to *Geduth*, we seem to see the same as here from *Leag* to *Gala*. The prefix *an* or *am* is a diminutive, and thus *Leac-an* is “a little stone,” as *Ling-am* may be “a little pillar;” but both, whether in India or Ireland, are properly only applied to a standing stone. Perhaps from the more ancient Irish form *Liac* we see the Greek *Lithos*, Latin *Lapis*, and Welsh *Llech*, or *vice versa* as the Classic enthusiast will probably insist.

In the Septuagint we have *Gilgal* mentioned thrice as the name of important religious places. One was the capital of Canaan, and one that sacred town near Jericho where Samuel, it is said, continually circumambulated a circle of twelve stones. This place had with the Jews a strange phallic history, being called “the hill of foreskins.” The twelve stones no doubt meant the twelve houses of the Sun, for he of Rama or Sun-town appears to have been a strict phallo-solar worshipper, urging Israel to put away Astaroth and “the strange gods,”³ which shows that he preferred the *Lingam* to the *Yoni* sect. Thus also, when his people had won a battle at *Beth-Car*, he “took a stone, set it up, and called the name of it *Eben-ezer*,” that is a phallus or “the stone of help.” This act was precisely the same as that of Jacob, who, wishing solemnly to ratify his vow with Laban, raised and feasted on what he called a *Galeed*,⁴ or “heap of witnesses,” that is “testis” or “testimony.” It was this place—*Gil-gal*—which seems to have reminded the leader of the tribes that no circumcisions had taken place for forty years, though some five centuries before, the penalty for neglecting it over the eighth day of every infant’s life was solemnly decreed to be death!⁵ Moses clearly

¹ [*Worship of Priapus*; pl. II fig. 3. A current English slang use also comes to mind. — T.S.]

² Dr. Joyce’s *Irish Names*, 3d ed., pp. 331-2. M’Glashan & Gill, Dublin, 1871.

³ 1 Sam. vii. 3

⁴ Gen. xxxi. 45-8.

⁵ Gen. xvii. 14.

knew nothing of this law, and Zipporah, his wife, considered it unkind and cruel, and only submitted to it with resentment, because of the inquisitorial Jahveh who had been going about seeking to kill him, and had at last discovered him “in the Inn!”¹ Truly our commentators here remark, “this passage is obscure;” it is, however, as written, and being inspired, we may neither question nor distort the language, but take it for what it is worth.

The ancient Irish adopted the old Kaldian term for sacred, Fire, *Ur*, *Hyr*,² or *Hur*; also *Adur*, whence *Adair*, that tree of Jove and virile fire, the Oak, but without the divine affix *A*, for the Oak is *Dair* or *Daur*, Welsh *Dar*, Armorikan *Dero*, and Greek *Drus*. The sacred Oak was *OM*, which seems to be a pre-Sanskrit *AUM*, the most sacred term for the Creator, and but a variant of the Egyptian name for the sun. It is also clearly related to the sacred tree *Haum Magorum*, which fed the Persian holy fire. Notice also that the old Zoroastrian Fire-temple was called “*Aphrinagham*³ or house of prayer and praise,” and that in Ireland *Afrithgnam* signifies “to bless.” “The Chapel, Mass-house, or House of Prayer, is known to this day in Ireland by no other name than *Ti-Afrián*, i.e. the house of benediction.”⁴ The whole order of Irish priests used to be called *Mogh* or *Magh*, a term constantly compounded with Irish names, as in *Ard-Magh*, &c., where *Magh* is translated a “Plain,” but held to come from the same root as *Mag-nus*; the Magi therefore etymologically are merely “the great ones.” Both Dr. Hyde and General Vallency connect the Irish priests with the “*Rab-Mag*, or *Magorum Præfectus*.”⁵ In Ireland the “*Ignis Sacerdos*,” or priest who presided over fire ceremonies, was called *Hyr-bad*, *Urbad*, or *Ur-baidh*, though the whole order was known as *Magh*. Probably *Ut-yr*, *Ur-thur*, or *Arthur* comes from this source.

In Persia there was a sect who only worshipped on mountains; while another held all their religious meetings and would only perform rites in or by the side of a *Tor* or *Pillar*. No doubt these are our present “Right and Left-hand” sects—the *Solars* and *Lunars* of India, and the “gold and silver-handed ones” of Zoroastrianism; for *Zardosht* was “he of the golden hand, or the *Airgiod-lamh*.” His opponent was *Magh-nuadhat*, to whom the colony of Kaldian Magi gave a silver hand. As early worshippers of *Hur*, or *Luna*, these Kaldians preferred her silver disk (by whose light they pursued their great piscatorial avocations) to the fiery golden rays of the God of day, which drove them to seek shelter in woods and huts. An English antiquary of the last century—Mr. Beaufort—says that Fire-worship, with other Druidic superstitions, held its own in Ireland “for several centuries after the establishment of Christianity, the sacred or eternal fire being only abolished about the twelfth century.”

In the old Irish name for towers, *Tur-Aghan*, I conclude that we see the Eastern term for fire, *Agan*; but, like our own churches, these were for divers purposes, being the abodes of Sorcerers, Aubs, or Moghs—dealers in witchcraft and serpents, such as the

¹ Exod. iv. 24.

² Gen. Vallency's R. T.

³ Dr. Hyde, quoted by Vallency.

⁴ Vallency.

⁵ Hyde IV. p. 202, and elsewhere.

early Jewish leaders were, from Jacob and his streaked rods, to Joseph and his “divining cup,” and from Moses and Aaron with their wonder-working serpent-rods, to the victory-giving “Standard,” “Miss,” Nishān, or Lingam. Within these towers we learn there was, as in the case of the Sivaik temple given at p. 39, a “*Neimhedh*,” or “*holy sanctuary*,” in which stood to “*Fidh*,” which even Dr. Petrie¹ confesses was the “shaft” or “stem of a tree,” clearly a “*Ligneus penis*.”

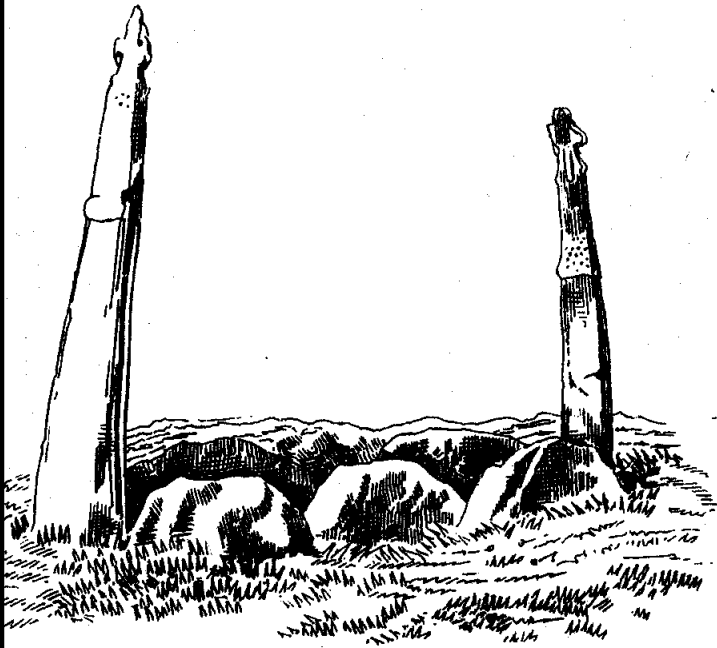
After most carefully considering the meaning of both these terms—which are constantly written as if one word, and therefore thought to be one article, and indeed as also a name of the towers (which is very natural, seeing they were built to shield these inner creative and hidden organs)—Dr Petrie comes to the conclusion, that *Fidh-neimhedh* signifies “trees of the sanctuary,” or “sacred trees”—a pretty good guess for one who clearly knew nothing of Sivaik lore, but which would certainly rouse the risible faculties of our Benares brethren. Dr O’Connor arrives at the conclusion that *Fidh* is “a witness,” “index,” “gnomon!” why did he not say a Nishān, Eduth, or Lingam?² Because he, too, was not so far advanced. in his subject as Mr. Marcus Keane, who clearly proclaims it to be the Keltic name for Lingam. As *Nemph* or *Neimh* is “the heavens” (Gaelic, *Nèamh*), then, says Mr. Keane, *Fidh nemph* is “the Lingam of the heavens,”³ which means, in fact, the sun-stone, *Muidhr* or *Mudros*. Thus the Irish Tor or Tara is, after all, proclaimed to be in whole, as in part, a god, or “tower-god” of the heavens, a veritable Sivaik shrine, containing at once its ark and Eduth, though the Irish Koothite buried, at least latterly, his god’s sanctuary in the base of his Tor, and. did not exhibit it above also, as seen in Fig. 4, p. 39.

The height of the spires of these *Phallo-Pur-Tors*, if I may coin a word, has nothing to do with their sanctity. Moore speaks of the towers of some Guebres or fire-worshippers as over 120 feet high, and we commonly meet with Sivaik spires ranging from 60 to 150 feet, but I have seen some of the holiest with spires not 30 feet over the cella or ark; and so it is with Lingams; one in Benares is said to be 30 feet in circumference, but another and equally sacred at Achalgar, on mount Aboo or Ara-boodham, is a mere pebble, with a silver button on its apex. The Sardinian towers, called *Nuraghs*, are cones, sometimes 60 feet high, and like the Irish, without lime or cement; they have three dark chambers, one above the other, and below all, have been found subterranean passages, sometimes leading to other *Nuraghs*. I give a drawing of the most common form of these interesting ruins, said. to be the “tomb of Aruns, Italy,” at fig. 7, Plate VI., but I think their tombs were very different; see one of these, Plate VIII., 3. Two Sardinian *Mudri*, male and female, of oval section, are shown in Plate X., 6 and adjoining is a good specimen of an Irish *Fidh-Neimh* tower in Clonmacknoise, which is very correctly situated over a bold headland, its sacred character being still noted by the graves of its faithful adherents strewn all around, and by a Christian cross, of suitable Phallic design, rising prominently beside it. The “Stone of Tarn” is seen below, as fig. 9, not-

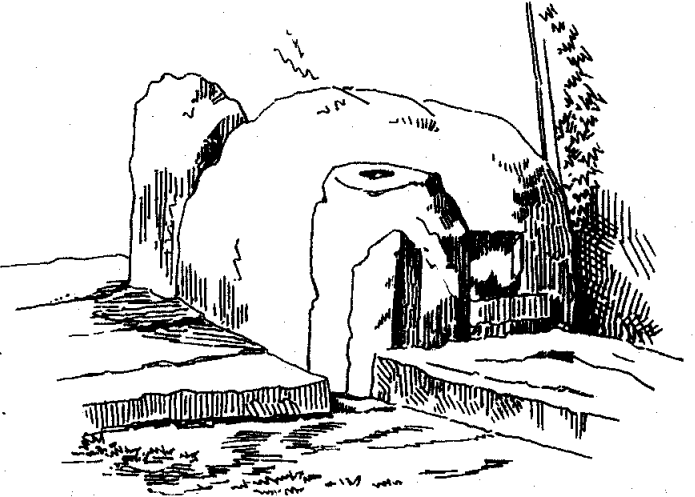
¹ *Op. cit.* p. 60 and onwards.

² [Possibly because he was writing in English. — T.S.]

³ *Towers and Temples of Ireland*, p. 296.



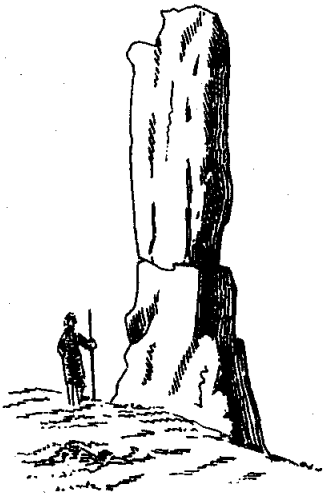
1. At Penrith, Cumberland.



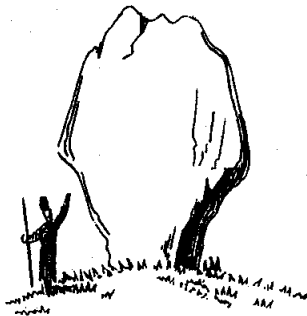
2. At Shechem, Judee.



3. A Tomb, Sardinia



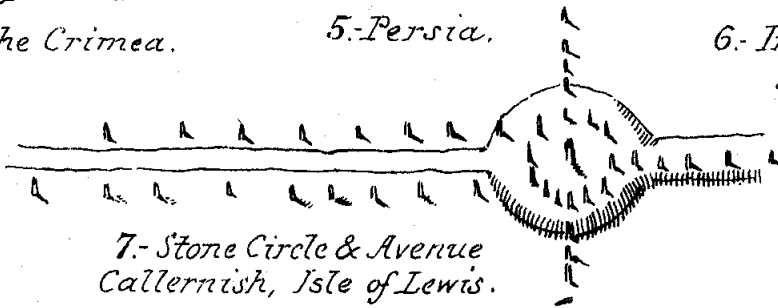
4. In the Crimea.



5. Persia.

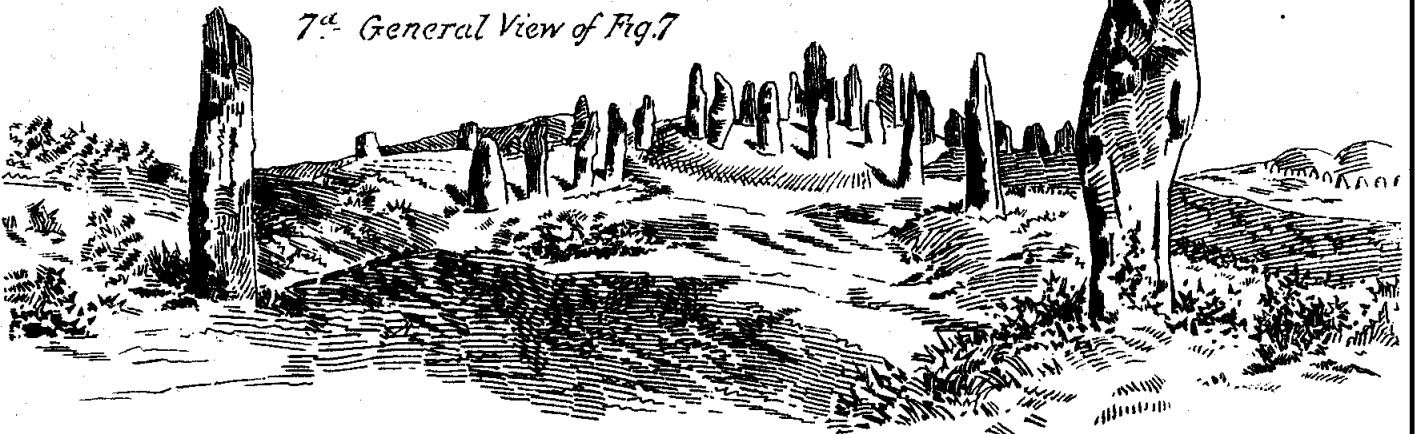


6. Incised stone ball, from Aberdeenshire.



7. Stone Circle & Avenue Callernish, Isle of Lewis.

7^a. General View of Fig. 7



ably resembling in the upper part or *glans* the *Helio-agatho-belus* of the temple of Venus at Emisa; Fig. 8 of this plate also shows the temple in Section and Elevations as given in *Waring's Monuments*.

The rudest Irish idol appears to have been the "*Crom-cruach*,"—"a great erect stone." Sometimes these were of *black wood*, plated with thin gold, chased in radial lines, denoting that they were "Sun-stones." The Ultonians had a favourite idol called *Kerman-Kelstach*, which had for its pedestal the golden stone of Clogher, like, says Moores the first Grecian Hermæ. The two Phenician columns to Fire and Wind had windows at the four cardinal points, and were sculptured with the zodiacal signs, a very common thing among sufficiently educated peoples. The first sculpturings we see on these among illiterate races, is that winding ascent to all Meroos, like those on the Tumuli of Kentucky and Bretany (Plates VI., 10; VII, 7), reminding us of a natural peculiarity of Lingams. The Skoti, or Kelts of Scotland, marked theirs with strange side lines and curves, solar and serpent hieroglyphs, as shown in Plates IX., 1, 3; XI., 4, 2, 11, and as in this Newton stone of Aberdeenshire, drawn from a large original sketch kindly sent me by Col. Forbes Leslie of Rothie-Norman. One race is supposed to have erected the stone simply as a Phallus; the succeeding one to have engraved or scratched its sides, and a third to have executed the large characters.

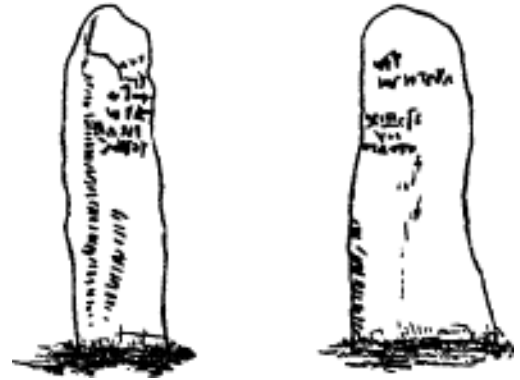


Fig. 164.—TWO VIEWS OF THE NEWTON STONE, ABERDEENSHIRE.

But I must now hasten on to make a few general observations upon the marked Phallo-Fire Worship of the Greeks and Romans, too commonly called "Fire and Ancestor-worship," it not being perceived that the ancestor came to be honoured and worshipped only as the *Generator*, and so also the Serpent, as his symbol.

The "Signs" or *Nishāns* of the generating parents, that is the Lares and Penates, were placed in the family niches close to the holy flame—that "hot air," "holy spirit," or "breath,"—the active force of the Hebrew B R A, and the Egyptian *P'ta*—the "engenderer of the heavens and earth,"¹ before which ignorant and superstitious races prayed and prostrated themselves, just as they do to-day before very similar symbols.

The Greeks and Romans watched over their fires as closely as do our Parsees or Zoroastrians. The males of the family had to see that the holy flame never went out, but in the absence of the head, and practically at all times, this sacred duty devolved on the matrons of the home. Every evening the sacred flame was carefully covered with ashes so that it might not go out by oversight, but quietly smoulder on; and in the early morning the ashes were removed, when it was brightened up and worshipped. In March or early spring it was allowed to die out; but not before the New-Year's

¹ Gen. i. 1, and *Mankind, their Origin and Destiny*, by M. A. Balloil, p. 530.

Fire had been kindled from Sol's rays and placed in the Sanctuary. No unclean object was allowed to come near Agni; none durst even warm themselves near him; nor could any blameworthy action take place in his presence. He was only approached for adoration or prayer; not as Fire, which he was not, but as *sexual flame*, or *Life*. Prayers were offered to him similar to those Christians use; and with most, he held just such a mediatorial office as Christ does. The Almighty was addressed through him, and he was asked for health, happiness, wisdom, and foresight; guidance in prosperity, and comfort in adversity, long life, offspring, and all manly and womanly qualifications. His followers were taught that it was the most heinous sin to approach him with unclean hearts or hands, and were encouraged to come to him at all times for repentance and sanctification.

Before leaving the house, prayer had to be made to the sacred fire; and on returning, the father must needs do so even before embracing his wife and children. Thus Agamemnon acted, we are told, on his return from Troy.¹ Sacrifices, libations, wine, oil, and victims were regularly offered to the Fire, and as the god brightened up under the oils, all exulted and fell down before him. They believed that he ate and drank, and with more reason than the Jew said this of his Jehovah and El-Shadai. Above all, it was necessary to offer food and wine to him; to ask a blessing before every meal, and return thanks when it was over, and these customs common to Essenes—Jesus observed in addressing IHOVAH before eating. From Ovid and Horace² we see it was thought pious and proper to sup in presence of the sacred flame, and to make oblations to it. There was no difference between Romans, Greeks, and Hindoos in these respects, except that Soma wine in India took the place of the grape of cooler lands. All alike besought Agni by fervent prayers for increase of flocks and families, for happy lives and serene old age, for wisdom and pardon from sin. We see the great antiquity of this faith in the well-known fact that even when the early Greeks were sacrificing to Zeus and Athene at Olympia, they always first invoked Agni, precisely as had been ordered in the Vedas some 2000 years B.C., and probably as he had been invoked many thousands of years before the art of writing was known. More will appear in my chapter on Greek and Roman Faiths as to the Lares and Penates of later Roman history, but let us here try to identify these "Gods of the Fire-place" and show their place in other faiths.

It seems extraordinary to Asiatics—as I have often found when conversing with them about Roman faiths, and what Europeans believe in regard to them—that this matter is still so misunderstood in Europe, where the worship of the Lares and Penates is usually held to be in some mysterious way the worship of the dead, and the ancestors of the household! No clear attempt has yet been made to my knowledge, to unravel this subject from the confusion in which it lies, and set forth in their true light those Gods here veiled, but with none of the cunning which disguises the Eduth or "Testimony."

¹ Rev. T. C. Barker's *Aryan Civil.*, p. 2.

² Hor. Sat. II. 6. 66; Ovid, Fast. II. 631; Petron. 60; Barker, 3.

The Rev. Mr Barker remarks that human souls rendered divine in death, were by the Greeks termed Demons or Heroes; by the Latins, Lares, Manes, and Genii; that *hero* properly means a dead man! and that the Manes, if benevolent, were called Lares, if ill-disposed, Larvæ; all of which information is nothing to the point, nothing new, but half the truth, and a long way from the real pith of the matter, which is briefly this: that Penates are Lingams or male organs; and Lares, Yonis, or female organs.

These symbols often doubtless represented ancestry, but rather grossly so before the days of statuary and painting, and were placed over the family hearth just as we still place there the pictures or forms of our dear dead ones. So in family niches near the sacred fire we see, as I have often done in secret nooks of Indian domiciles, small rudely formed figures in stone or baked clay, elongated when these were Penates and represented Males, but *ovate* when Lares, or the female dead of the tribe or family. I would not, however, call these "household gods," except in the same somewhat jocular sense that we call the treasures of art in our homes "our gods." It is quite correct, however, to call them the *Manes* or "Good Ones." Italy claimed a good Goddess as *Mana*, and called a god-less or cruel one—*Im-manis*.

As the cremated dead, and those whose bodies bleached on a foreign shore, had no tombstones, it was necessary, in order to have them in remembrance, to place some fitting symbol or relic of them near the god of the household—the sacred hearth. This was not Phallic Worship exactly, yet Lares and Penates are Phalli, and when not sufficiently demonstrated by general shape, it was usual to place the attributes of Priapus or Venus on the blocks;¹ and as the male and female organs, sun, fire, and fertility were objects of popular worship, these Phalli came to be adored with the other *Maha-devas* of the race. The Lares and Penates represented the *past* vital fire or energy of the tribe, as the patriarch, his stalwart sons and daughters did that of the *present* living fire on the sacred hearth; and it is this identity of fire with living man and woman, and with the Lares and Penates, that seems to stagger Europeans who have not fully grasped the significant symbolism of the faiths, especially when they read in *Servius* that "by hearth-fire, the ancients meant the gods, the Lares;" so *Virgil* calls Fire, Penates, and Penates, Fire, in an apparently very indifferent manner. Hector says to Eneas that he is about to commit to him the Trojan Penates, while it is but the fire of the hearth which he hands him.² We have another proof that the sacred Fire-god was the greatest ancestor, in the acknowledged custom of calling the Fire after the greatest Patriarch of the family. Englishmen as well as Easterns similarly speak as in the phrases, "scion of the house of the Sun," or of Orleans, Plantagenet, &c., and so we hear Orestes bid his sister "come and stand by the fire of Pelops" and Eneas says that he carries over the sea "the Lar of Asaracus."

As none but a blood relation could worship the Hearth-fire, or touch a tomb, so there was in this worship a certain amount of secrecy, which has perhaps led to our "secret

¹ This was also placed on Litui, the Caduceus, &c. ² Ser. in En. III. 134; Barker, II. & III.

prayers" in the family, or, as we say, "in private;" for "my God" was not "thy God;" so, "sacrificing at the hearth" meant "thou art indeed one of us," or "one who carest only for thine own family." The family hearth was concealed from the gaze even of visitors, the gods being called *θεοὶ μυχίοι*—"gods of the recess," or secret or occult gods, which I believe in more ancient days meant "deities of the secret parts." The Rev. T. C. Barker, to whom I am so much indebted, hesitatingly confesses that *there were certain "peculiar ideas about generation"* in all of this!—the ancients "believing that the re-productive power resided solely in the father, who could alone transmit the spark of life," which, of course, is the cause of the honour to and deification of Patriarchs and Fathers, and explains why the Patriarch was at one Prophet, Priest, and King, and why neither sons, daughters, brothers, nor sisters of the great Patriarch were of any account in his presence. "The eldest son," says Manoo, "is begotten to perform the duty," that is to rule, when the rather fails to "perform the necessary *Shrādas* and sacrifices, and carry on the family fire," that is to beget children, for "by children a man acquits his debt toward his ancestors and secures his own immortality." The extinction of the family, says the writer of the Bagava-gita, "is the ruin of religion." "If a man die without sons," says the Jewish Lawgiver, "let his brother marry the widow and procure him children;" and in accordance with this universal belief, Athens, following older peoples, declared that it was the duty of the chief magistrate to see that no family ever became extinct. Sparta and some other States deprived a bachelor of citizenship, whilst Rome, by legal enactments, commanded that every citizen should marry.

These, and all the states of the Mediterranean and Persia had, like India, baptismal forms connected with Fire. With the Greeks and Romans the baptismal ceremony took place between the ninth and twelfth days of birth and generally commenced by women seizing the infant and running round, or darting through the fire with it. So also at marriages, fire was the active and "covenant god." No account was taken of a bride's faith to marry was to embrace the husband's religions, to be to him *in filia loco*, and to break entirely with her own family; nay, marriage was for long entered into with a show of violence, as if to demonstrate the separation. It certainly reminds one of early times when men thus obtained their wives. The principal part of the marriage ceremony was to bring the bride before her husband's hearth; anoint her with holy water, and make her touch the sacred fire; after which she "broke bread," or ate a cake with him. Fire was also the God who witnessed the separation of husband and wife, which, if there were offspring, was a rare and difficult act; but if the couple were childless, divorce was an easy matter.

In the root of the term *Agnatus*—"Relation," I believe we see a word sprung originally from Sun or Fire, or both—probably from the Sanskrit *Agni*, though in Latin days said to be from *Ad*, and *Nasror*. We want to get at the root *Ad*, which is equivalent to *Ar*, *Ak*, *Al*, etc., and comes, I expect, from Sun and Fire. I speak of Vedic

days. Everything connected with blood used to be connected with Fire, hence *Agnatio* may have been *Relation by fire*, for the *Agnati* could only be those of the Fire or Father's side: no service by bond or free-man, however important, could in early days make an *Agnatus*, and none but he could partake of or touch the sacred Fire. The adopted one could only be *present* at the daily worship,¹ not partake of it, though he could share in all the feasts which followed worship; and I believe we see in some of the words given below, selected casually from ordinary dictionaries, the same *idea*, viz., that relationship signifies springing from the same fire.² Ag and Ar—the Sun, are generally convertible terms, and an Argo (Sanskrit Argha) was a Larissa or Lares, the *Agni-Mandalam*, or “place of fire,” of which came the Lemures, at whose *Lemuralia* in May the citizens solemnly marched with bulrush images of the Argei and dropped them into the Tiber. This being done in a month so sacred to fertility as May clearly signified the renewal of fertility, just as when all the old fires were extinguished and new ones lit from the Spring or Midsummer Sun. These Argei were said to represent the fires of every district in the city, and on the Ides of May, the Pontiffs headed by the Pontifex Maximus, and followed by Vestals, Pretors, and all citizens accompanied them to their bed in the sacred stream. The Argei, during most of the Republic and Empire, were thirty in number, and always made in the form of men³ (*είδολα ἀνδρικοελα*, *priscorum simulacra virorum*); which explanation, though it seems to puzzle the writer, is very clear to all who have seen Sivaik faiths in practical operation.

Thus, then, all relationship and descent of property had to do with the *generative fire of the Gens*, and so Plato and Demosthenes, and many old writers, assure us, that all who broke this bond ceased to be *Agnati*.⁴ Even now, if we discard the gods of our relatives, we shall find the full strength of the old rule, so far as the relatives of the present day can possibly apply it. The *Paterfamilias*, or even the *Curia*, headed by their curate, can still show the unbeliever in English rites, and idols, that the laws of the Medes and Persians have not changed in regard to the “Fire of the Hearth” and the “property of the Gens.” It requires not only strong independence of

¹ *Aryan Civil.*, p. 62.

² Agapé. . . . Love.	Trophonius, who lives in a cave with a column by its side, and to whom rams were offered.
Ager A field.	
Agnos. . . . A lamb.	
Agonius . . The God.	<i>Agreus</i> . . . A surname of Pan.
Agona . . . Libations to dead.	<i>Agrotēra</i> . . A surname of Artemis.
Agon A leader.	<i>Aremorika</i> or <i>Armorika</i> , land of this worship.
Age A warning word at sacrifices.	<i>Ares</i> God of War—The Sun.
Agenor . . Father of Kadmus and brother of Belus; descended from Argos.	<i>Arestor</i> . . . Father of Argus and guardian of IO.
<i>Agenora</i> . . The Goddess of Activity (a fit wife for the active God Agni), for whom Rome built a temple on Mount Aventine.	Argæus Mons.—A sacred snow-capped mountain.
<i>Aglibolus</i> . . The Shiner, a name of the Sun.	Arges The eldest son of the Kyklopians.
<i>Agamedes</i> . Prince of Orkomenus, and brother of	Argiva . . . A name of Juno and of Argos.
	Argos. . . . The boat and city whose citadel was Larissa.
	The Argei—Phalli of the great chiefs of the Capitoline.

³ Smith's *G. and R. Ants.*

⁴ *Ar. Civil.*, chap. xiv.

thought and character, but of income, to honestly avow heterodox opinions, even in these days. This is the case with men, and much more so with women, who, in departing from the beaten grooves of orthodoxy, are too often condemned by the opposite sex as unwomanly, and positively avoided by their own.

So particular was Athens as to family, or as we term it "blood," that if a man left but one daughter, his nearest male relation was the heir; and this relation, nearly allied as he would be to the daughter, yet was bound to wed her, and she, if already married, had to quit her husband; in the same, manner, if the heir already had a wife, he had to leave her and take the hand of his near relation. These were also the laws of the Twelve Tables¹ which were modified in Justinian's time. Whoever was emancipated from paternal worship lost all right to inherit, and he who was adopted by initiation into the family worship gained the same right. The rights of property were beyond the power of Wills, till Solon's law permitted this in the event of there being no children, but even then it was almost impossible to will away property. It was as the representative of *Agni* that the father was almost deified in the family. His will was supreme over all his descendants married or unmarried. He could even refuse to admit the new-born child into the tribe or *gens*, though its parentage was undisputed, and none could join the family cult till he gave permission;² all life and property were thus in a sense his, and the state had often to limit his power. He was high priest and king, nay deified as one of the *Dii Gentiles*, and was bound to legislate and teach all that was good and ennobling, chaste and pure; and the sacred hearth-fire was considered the very personification of these last attributes. None with impure hearts or hands were to presume to approach *Agni*, and therefore the Rev. Mr. Barker and M. Coulanges freely acknowledge that "*it was perhaps in the first instance from Fire-worship, that is from Maha Deva's faith, that the foregoing lesson in morality was derived.*"³ "Faith," and even sacrifice, was of no avail here; "the god repelled the evil-doer, nay thinker, *admitting no excuse as to intention, nor any distinction between voluntary or involuntary crime;*"⁴ all must stand or fall by deed, not words. In time the GENS or family was extended to a group of families, in Greek, PHRATRIA, and in Latin, CURIA; though the latter signifies *a band of sons*, and the former *of brothers*, and this necessitated a somewhat more public, general, and greater deity, with larger altar and fire than that of the private "Hearth." Hence also was required some special person to attend to this altar, so that we then hear of the *Phratriachos*, *Curio*, or *Magister Curiaë*, who presided not only over all the rites and sacrifices of the faith, but in time became the Moses and Aaron of the tribe, which was a union of Curiaë. This was the politico-religious phase of all Arabian tribes, of which Jews formed one when first known in story. The head of a tribe was called *Tribunus* or *Phylo-Basileus*. The terms *Quiris*, *Kurios* and *Curio*, (hence our office of *Curate*) are

¹ *Aryan Civil.*, pp. 39, 40.

² *Ibid.*, Chap. xii.

³ *Ibid.*, xiii.

⁴ Smith's *G. and R. Ants.*

very ancient. Professor Schmitz¹ tells us that of the “various etymologies of the word which have been proposed, none seems so plausible as that which connects it with the Sabine word QUIRIS or *Curis*, whence the surname *Juno Curitis* among the Sabines.” So that here is another instance of men holding sacred offices being called after the Phallic god and his symbol, for “*Romulus was the QUIRINUS*,” so called from the Quiris or Sabine Javelin, the very Phallic head of which is seen, as commonly represented in religious insignia, at page 185. The Sabines and their city were called after their Cult, *Cures*, and “when Romans began to coalesce,” they too were called from their faith *Quirites*, for Mars the great father of Romulus, was their Quiris to whom they cried: “*O Pater, O Genitor, O Sanguen Dis oriendum*,” and depicted with glittering armour and javelin in hand, a correctly figured Solar god. Romulus was held by many to have ascended alive into heaven from the Via Albina. “in a golden radiance,” (some such solar figure as the Jews associated with the ascension of their seer Elijah), and on this occasion all good and unsceptical Romans believed that a voice was heard in the heavens directing them to “set up altars and worship Mars under the name of Quirinius,”² at least so said a wise and religious senator, Juninus Proculus, who considered it a sacred duty to propagate pious myths; hence, the unwholesome crop which is everywhere presented to the historian.

The Quirinal hill had, however, even an older name than Mount Cures, and one, I suspect, connected with Agni, viz., *Agonius*, through that suitably named *Goddess of Activity*, *Agen-ora*, to whom the Romans built the temple of Remurius on Mount Aventine, a hill apparently more particularly devoted to the Yonite form of the faith, as we notice on it principally temples to the female Energies, as to Diana, the Bona Dea Juno, and Luna, though “Hercules the Victorious” was of course permitted beside such Queens. Remus (from which Remurius) was the *Abel* of this faith, and his murder by a brother probably marks the ascendancy of the Palatine or Lingamite sect over the Capitoline or Aventine Arkites. Rome refused to admit Aventines as citizens till eight hundred years after Romulus, and it was this patriarch who founded the *Curia Calabra*, that spot to which the Curia called³ the people together to offer sacrifice, and to declare the Calendar, although I suspect that the root of this word is rather to be sought for in Kali or Kala, that is Siva, whom the Quiris or Spear represented. *Calo*, wood, as shown in Littleton’s Latin Dictionary, is from the Greek *Kalon*, and connected with Kalo-phoros or Xulo-phoros, a servant who stands with a baton, club, or rod of office, which the *Curio* here did. Just as the commander of a force “strikes down” (*Calāre* in Italian means this) his standard in the centre of the ground where he halts or encamps, so he who leads Quirites, strikes his Quiris into the ground as his symbol, and as we see generals or leaders still set up their standards when they encamp. This worship, says Danet, came from Phenicia, Egypt, Phrygia, and Samothracia, to CRETE, where it appears we first hear of *Curetes*. The Court of the

¹ Smith’s *G. and R. Ants.*

² Danet, *Dict. of G. and R. Ants.*

³ Said to be from the Latin *Calare* to call together.—Danet and others.

Salii on Mount Palatine was called the *Curia Saliorum*, and that Phallic Fire was the god we see by the thoroughly accepted tale told by Tully, that though a general conflagration at one time reduced all on the hill to ashes, yet the fire injured none of “the Augural staff of Romulu.” Here a Daniel and all his company escaped unscathed. Livy states that the first *Curia* were called after some of the celebrated Sabine ladies, and this and the presence of ladies may be the cause why the great Eucharistic *Repasts of the Curia*, which continued down to the days of Augustus, were called *Agapæ* or “feasts of Love.”

Christianity has little if at all changed the form of ecclesiastical rule and government. The Curio (Kurios of Atika) was the Priest who had a *Cura Curia*, care of love¹ for the people and their sacrifices, and who had special charge of widows and orphans, particularly of those at whose birth and wedding rites he had officiated; these he protected even from their own kinsmen, duties which Curates still assume. The Curio performed all the rites and ceremonies as executives of the bishop—and all the Curios were under an Archbishop or Pope, called *Curia Maximus*. The Priests chose their bishop and took their selection to the Archbishop for confirmation, and the assembly of Bishops chose the Curia Maximus, although many civil rulers, like the German Chancellor, object to this now.

Every Curio had at first only one fire-altar, at which he and his family worshipped; then a *sacellum*, or sacred cell, to which the people came, single or in groups as they felt inclined; and lastly, a great hall, which came to be called the Curia, where all the *Curiales* assembled to discuss politics and finance, as well as religion; although, as “the place of the gods,” even when the Curia became the senate house, it always maintained a sort of religious character. The original niche, or *cella*, by the sacred hearth, became in time “the dwelling,” or *Naos*,² *par excellence*, and was even considered more holy than the Lares and Penates, nay, even than the fire for which it had been built, a feature very common in ancient faiths, as we see in the case of the Jewish Ark, which although constructed only for the “testimony” became the great object of worship from David’s day, till lost in the Persian captivity. So also the *Al-Kaba* of Meka, though only built for its “testimony,” has long been worshipped on its own account as “the ark of life.”

Another significant feature of the Phallic faiths of Greece and Rome, was the entire separation of every family from every other, by a line, fence, and neutral ground, which it was almost always death to pass. The angles were marked by Hermes or Termini, which, in shape and position, were also very characteristic. The Rev. Mr. Barker remarks, that the ceremony of erecting these Hermi “was intended to constitute the terminus a representative of the domestic worship,” *that is a Penates*, or Maha Deva. “After a hole had been dug, the Hermes was raised on the brink,

¹ In Italian *Calere* signifies “to love” as well as “to care for” one.

² *Naos*, said to be from *naio*, “to inhabit,” but more likely from *naus*, the ark-boat of life. I beg my readers to remember what I have already urged

as to this attempt to get at the *Roots of Faiths*, not merely the Roots of Greek and Latin words. *These are no sufficient roots, for terms connected with Faiths existing long ere these comparatively modern language were known.*

and crowned with garlands; then a victim was slaughtered in such a way that the blood ran into the hole; embers from the sacred fire were thrown in, perhaps with cakes and fruits, honey and wine; after which *the block of wood*, or stone, was fixed in the hole.” Now, mark that this, like all true Solar rites, had to be annually performed, and at fixed solar phases. All fires had to be lighted once a year, from Ireland and the Nile to the cradle lands of our race, and people had to perform “Rogation rounds” as the Lord Mayor of London, or his deputy, does to this hour, on the day when the “Lord of Hosts” ascended up on high.¹ So this “sacred act (the Termini rite) had to be renewed every year with libations and prayers,”² for the Terminus is the Tet, Set, or Hermaic god, and one, too, of a most enduring and immovable character, as I have often experienced in India when trying to remove a Maha-deva, in order to improve the communications of a town or district, or even construct an irrigation work. Openly and publicly it is scarcely possible to move a Lingam shrine, and hence the Roman legend, that much as Jupiter required and ought to have the first place in the Capitol, he could not displace the Hermes or Terminus, showing that he was second in age, and here in position, to this Lingam deity. In the native capitals of India, Odeypore, Jeypore, &c., I have seen all the efforts of British officers, political or other, entirely fail to induce a Hindoo Maharaja to allow even the most miserable little Lingam shrine to be removed; and so we may see in the very midst of the fine streets which the enlightened ruler of Jeypore has constructed, the most shocking little Lingam impediments to traffic. To move a Lingam was thought equivalent to effacing whole families, nay, to destroying the fertility of a people; for it is held to anger the god of procreation, which these little cones, or eggs stuck up in a platter of mud (the Argha) represented; and none—be they kings or peasants—dare here presume; there they must stay “to all eternity,” as the Rev. Mr. Barker and De Coulanges correctly inform us in regard to similar objects of Greek and Roman cult.

The Etruscan law thus cursed the person who touched a Terminus:—“His house shall disappear, his race be extinguished, his land produce no fruit,” &c.; and hence this immovable god became the safest possible landmark. I have often availed myself of a similar religious feeling, by marking lines of survey over rocks, or stones, or on trees, with *red* coloured lines or dots, red being Parvati’s sacred hue—fertility, and much as the cultivator feared to see a theodolite laid across his family soil, still he would never try to efface its red track, unless he was an “educated sceptic,” which our schools and chief cities have not been slow to produce, and which we thankfully welcome. Although the *gens*, or family aggregated into Curiaë or Phratrìa, and hence Patria, as persons of one country, still the religion of each *gens* and its patriarch remained the same. No one tribe could be mixed up with any other; even when the nation was formed by the massing of tribes, it was found conducive to good conduct

¹ “The Lord of Hosts” is of course the Sun, and his great Ascension day—the 14th May, nearly the period of “Rogation,” for all ancient fetes were moveable.

² *Aryan Civil*: p. 32.

and emulation, to retain the distinction both in times of war and peace, a kind of *esprit de corps* which we still keep up in a modified form, especially in our Highland and Welsh Regiments. Roman as well as Jewish law made each select its Tribune, and the Tribune represented the patriarchs of the people. Still no fire or altar-place was extinguished; all remained as in the days of family isolation; and no attempt to have only one altar—like Solomon, when he built a place for his Jahveh in Jerusalem, and denied to the Samaritans their own holy mounts—ever long succeeded. Rome found that though she had agglutinated many tribes into one city, yet that she dared not shake the social basis. The several districts had no objection to subscribe and form one fire temple, and each to contribute towards this public fire altar two Vestales; yet no tribune or patrician was foolish enough to require that there should be no sacrifice “except at Jerusalem.” The Eumolpidæ worshipped Demeter in Eleusis; the Kekropidre, Poseidon and Athene on the Akropolis, and Ares, their guardian deity on the Areopagus, and so on; and although in time a few gods and holy places fell off, and the great ones had still a larger gathering, yet the principle remained the same up to the latest days of both Greek and Roman dominion.¹ All Greece agreed to worship at the Prutaneum of Athene Polias, though never to set aside the local Prutanes. The same secrecy was kept up at the public hearth. No stranger dared appear before the public city-fire either in Greece or Rome, “indeed the *mere look* of a person foreign to the worship would profane a sacred act,² and disturb the auspices. The very name for stranger was *hostis*,³ or enemy to the gods. When the Roman Pontiff had to sacrifice out-of-doors, he veiled his face so that the chance sight of strangers might be thus atoned for to the gods, who were supposed to dislike foreigners so much, that the most laborious ceremonies were undertaken if any of these passed near, not to say handled any holy object. Every sacred fire had to be extinguished and re-lit if a stranger entered a temple; and so in India, every sacred place must be carefully purified if a foreigner (ruler and highly respected though he may be) pass too close to a Hindoo shrine. I have seen Government servants under me, and Sepoys, who meant no disrespect, throw away the whole of a day’s food, and dig up the little fire-places they had prepared before cooking and eating, because by accident or oversight, my shadow had passed over it; though sometimes, if there were no onlookers, this extreme measure was not carried out, partly out of regard for me.

The Rev. Mr Barker assures us⁴ that in the case of Roman and Greek rites, as at a sacrifice, “it was death for a stranger to enter the sacred place marked out by the priest for the assembly.” So the right of entering sacred places in India is a delicate matter, in regard to which most Englishmen are very careless and indifferent, considering it an insult that they cannot go where others tread, and enter shrines with the crowd of Hindoo worshippers. The expulsion is thought to carry with it an idea of unclean-

¹ *Aryan Civil.*, 77.

³ Macrob. i. 17. Virgil calls a strange face, *hostilis facies*.

² Ovid, *Fas.* ii., 16.

⁴ *Aryan Civil.*, 131.

ness, which is of course altogether a mistake. The Moslem has, to some extent, got over the repulsion of feeling at seeing an unbeliever look upon his mosk and the faithful at their prayers; but he does not like it, and still turns us away as Kāfirs or unbelievers from many tombs of his saints. These tombs—equivalent to the Roman's *Hearth*—still exist in great abundance, and are fervently worshipped by the great mass of the ignorant; whilst the better-educated, when challenged, say they only go to such places as to “a hallowed spot” for prayer. The custom is, as usual, far older than the people deem. These tombs of heroes are, in fact, those of Genii, and the remains of that service which was due to the “gods of the city”—those who watched over and protected their children, and who though dead, were still held to live and act for those who remained faithful to their *Soil* and *Gens*. Long ere Mahomed was heard of, the *Pythia* declared in an oracle to Solon:¹ “Honour the chiefs of the country—the dead, who dwell beneath the earth.”

Besides the deities of the hearth, there were great national gods like Janus, the phallic “opener and shutter;” Jupiter, such another;² the wise Minerva, queenly Juno, Pallas, &c.; but here also tribal, if not family exclusiveness, prevailed; some saying “My Pallas is not your Pallas, nor my other gods your gods.” One loved Paul and denied Apollos, yet they held to the unity of the god-head, though they loved and retained that separateness and excluiveness which the sexual system had taught them was absolutely necessary for purity, as well as for continuance in people. One Pallas fought for the Greeks at Troy, and another for the Trojans. Argus, Samos, Rome, and her long and bitter enemy—the Etruskan city of Veii—had all Junos, and some of them two, but none save an Argive could approach the Argean goddess, nor a Roman, her of Veii, until the city and tribes were captured, when, just as in the case of their women, they could be removed to the Roman's home or Harem, or the conqueror could occupy the tenement of the conquered. So we see that most ancient nations, though sometimes condemning or ignoring the gods of their neighbours, yet carried them off bodily like their women, and adopted them. Now this shows us that Pallas, Jupiters, and Minervas, were purely sexual features, *alias* Lingams and Yonis, each necessarily sacred to one nation, and not the common property of all; and so also was it in the case of the Fire or Energy of Pallas or Ioni. The same customs and ideas still obtain in Roman Catholic countries, where education has meagrely permeated the masses. “In Naples,” writes Mr. Barker, “every district has its Madonna, and the lazzarone who is devout enough before his own, will insult that of the next street; nay, two *facchini* have been known to fight with knives for the merits of their respective Madonnas,” just as Protestants have done about an attribute of Christ.

All early tribes carried one or more of their chief gods to battle with them, and latterly their symbols or insignia, as Christians do their crosses, eagles, &c. Yet the ancients, whether Greeks, Romans, or Jews, often freely acknowledged the greatness of

¹ Plutarch, *Solon*, 9.

² See Barker, quoting a multitude of authorities in his *Aryan Civil.*, 92.

the gods of their enemies, though they mostly considered their own greater. Macrobius gives us a prayer (iii. 9) used by the Romans to induce the opposing gods to leave the enemy: "O thou Mighty One who protectest this city, I worship and earnestly beseech thee to abandon it to come to Rome and me and mine and take us into thy keeping;" after which this pious enemy winds up by offering the god a bribe as Jacob did when he prayed to Elohim: "*If Elohim will go with me, in this way that I go, and will give me bread,*" &c. . . . "then shall the Jhahv be my Elohim, and this Lingam image which I have set up shall be (considered by me to be) Elohim's abode or symbol, and of all that thou shalt give me I will surely give the tenth to thee."¹ More potent means than prayers however were adopted by these ancient men to get possession of each other's gods. Love and solicitation, whether to gods or women, were good in their way, but stratagem and cunning were thought better, and freely adopted. Chivalry ruled that "all was fair in love and war," so the gods were fastened down with chains² in the innermost shrines, as the women were hid away and barred with bolts and fetters in the recesses of the household, fort, or sanctuary. Secrecy, as to the names, numbers, and abodes of the gods, early became imperative, and hence much of the too apparent darkness and misunderstandings in the writings of historians who have not seen phallic faiths in active operation.

Kitto, in his *Pictorial Bible*, labours heavily and ineffectually to explain such verses as I have quoted concerning Lingam pillars and the anointing of Stones. He writes in a distrustful and tremulous manner in regard to Gen. xxviii. 18: "The writer of this note on Lingams or Hermi, has himself often observed such Stones, usually seen in Persia on a conspicuous rock. Sometimes there are two, one upon the other." But, he adds, I was not "aware of their object until happening one day to overturn one that had been set upon another, a man hastened to replace it, at the same time informing me, that to displace such stones was an act unfortnuate for the person so displacing it, and unpleasant to others."³ This explanation, though not very enlightening to Europeans, nor to the person addressed, yet very decidedly confirms the statements I have already made regarding the immovability of the Lingam deity. The writer in Kitto here goes on to inform us that the stone such as I show in Fig. 93-III., page 218, as "*placed in the sanctuary of the second Temple*" was "*the stone which Jacob set up at Bethel.*" The Jews aver also, says this orthodox English clergyman (in confirmation of what I urge at page 162, on the authority of another clergyman), "*that the ark of the covenant rested upon it,*" and "that after the destruction of the temple, and the desolation of Judea, their fathers the Jews were accustomed to lament the calamities which had befallen them over the stone on which Jacob's head rested at Bethel;" which means, that they grieved, like good Sivaites, over the loss of the original Lingam of *Yokob*, for he, יַעֲקֹב, was a female demi-god, as elsewhere shown. It is a mere fancy of the Jews that they ever recovered their ark-box, either for the

¹ Gen. xxviii. 20-22.—A free and good translation.

³ See Kitto and Bagster's *Comprehensive Bible*, freely rendered.

² *Aryan Civil.*, 95.

⁴ The italics are mine.

second or Zerubbabel's temple of the 5th C. B.C., or for the second Herod's, of 21 B.C. No doubt, if they had, it would have been the receptacle of the Lingam, or been placed over it like Soma, the moon, upon the upright Siva in *Som-nat*. As few Eastern conquerors take away a mere tribal Lingam—national ones were constantly removed—we may believe that Yokob's *Matsebah* would remain, and descend to the next conquerors of this unfortunate city, of which there were several before the Mahomedans. These are indeed said to be the culprits, for though Islāmis, they had long lost their own "black-stone," and could only show fragments of it or of another, for the adoration of the faithful; we find exactly such a stone as the Jewish one is described to be, viz., 18 × 3 × 3 inches actually built into one corner of the Al-Kaba, as is detailed in my chapter on Arabian faiths. The writer in Kitto's Bible here adds: "The Mahomedans are persuaded. that their famous temple at Meka is built over the same stone."

Public sacrificial, eucharistic, and memorial repasts existed long before the days of either Rome or Greece. We are told by Aristotle,¹ that the very old Italian races—Etruscans, Oskans, or rather *Op-iki* (serpent-worshippers), who were driven out by Sabines and Ausonians—had, like the Greeks, religious feasts in presence of sacred fire, which began with prayers, libations, and hymns to the gods. The Spartan religious repast took place twice a month, as in the case of some of its after-types of the present day, but a eucharist or thanks-giving feast, was also adopted on great occasions, as when Orestes returned to Athens;² to these festivals every good citizen was expected to go. The Odyssey describes such a "Sacrament," as we call it, at Pylas, when five hundred citizens sat down at nine long tables,³ which however is nothing to the Christian Sacramental festival of the Vernal Equinox. Truly, history repeats itself, and in these festivals it does so in very many particulars. Thus the Catholic Churches very soon ceased to ask the laity to partake of their "sacrament," and so the Athenian Prutanes had acted some thousand years before; for, in the time of Demosthenes, we are told that these Prutanes ate the repasts before the gods and sacred fire, instead of the *Parasiti*, or chosen representatives of the people; although these last had for a long time back been expressly chosen by lot to partake of the repast in lieu of the people;⁴ the object of drawing lots for the Parasites was to know the voice of the gods, who only spoke through such a medium. At first, the very highest importance was attached to what, in the days of the philosophers, no wise men troubled their heads about, and this too was the fate of Christian polemics, as in the occult matters of Homo-ousia and Homoi-ousia, &c. It becomes us as thoughtful men to consider whether we are not now also fighting about Bible Inspiration and the godhood of men, or godly men, in a manner which after-ages will smile at.

All who attended the Greek "religious repasts" were invariably dressed with care and adorned with flowers, the Prutanes and all the priests being robed in white,

¹ Pol. iv. 9. 3, quoted by Barker in *Aryan Civil.*, 98.

² Athen. x. 49; Barker, 97.

³ Athen. iii. 5-9; 43-50; 339-341.

⁴ Plutarch and other writers quoted in *Aryan Civil.*

like many Hindoo and all English priests to the present hour. Barker thus describes the Greek Eucharistic Festival: "The whole feast was of a religious character. . . . Eneas finds Evander sacrificing amidst his people, who are all crowned with white flowers, and all seated at the same table singing a hymn to the god of the City. . . . The Senators feasted in the Capitol; the representatives of the Curiaë in the large hall of some temple; whilst, on great occasions, when all the people had to be entertained, tables were placed in the streets (Scotch covenanters placed theirs on the Moor), which at first the Pontiffs superintended, but afterwards certain priests called *Epulones*." Here, too, Christians have followed suit. The representatives of the Scotch Covenanters—the Presbyterians of our day, depute certain representative men whom they call Elders and Deacons "to wait on the tables."¹ The Persian got his Mithraic Eucharistic Festival from Zoroaster, who like his Indo-Aryan brother, used scrupulously to observe this. The Jewish Essenes, from whom Christ sprang, got both the "Passover" and "Supper" from the Mithraic faith. It was a most natural rite, seeing that the Sun was regarded as a personal deity, who at this season manifested himself with vast physical force. So men said they should solemnly eat and drink to his honour, praying and chanting sacred hymns of the same nature as:

"Into bread his heat is turned.
Into generous wine his light."

For his power, which as a personal god, would be flesh and blood, was then actually manifested in the abundance of grain and generous wine which his forces had poured forth upon earth. Here is the true origin of Transubstantiation and the *Real Presence*.

Verily, there is nothing radically new under the sun, if we only knew where to seek for its prototype! Long before this hallowed Vernal festival which I have described, it is said that most ancient Oskans—Ophiolaters though they were—used solemnly and religiously to feast and sing around their Prutanes, on the Akropolis of Athene, and we see the same rite again renewed here, as well as on the seven hills of the Eternal City. If Rome prayed and feasted at her Amburbalia or Amlbervalia when she besought the gods to preserve the walls of her city and the bounds of her territory, so did Jewish Priests purify themselves, their people, *gates and walls* (perambulating these last), praying and singing to their Jahveh with cymbals, psalteries, and harps, as they delight still to read of in Neh. xii., and Christians delight to imitate at consecrations.

As a Roman city was but an aggregation of families, so a Roman army on the move was but an image of the city. Sacred fire had to accompany the Greek, the Roman, and the Jewish camp. The Greeks, like most peoples possessing statues of their gods, carried these as well as diviners with them, whilst the Romans carried sacred fowls and augurs, and the Jews their Eduth-Ark, and all the paraphernalia of divination; and what so powerful as this Art? The Spartans stood calm

¹ Small coins like shillings are used throughout Scotland, called *Tokens*, which admit to the "Sacred Table," and some are stamped with *The Burning Tree* or *Bush*—the arms of the Kirk.

and prayerful on the battlefield of Platea, allowing the Persians to shoot them down rather than advance or even defend themselves, till their priests declared that the entrails of the fowls showed favourable signs. Truly, says the Rev. Mr Barker, every movement of these ancient men was controlled and regulated by their religion, and not an action or a habit was free from its influence;¹ true, this fervency—faithfulness unto the end, was *the result of fear and the hope of reward*, but what religion does not instil the first and promise the latter, in order to keep its multitudes in thrall?

“What will you give us in place of our faith and our book,” cry all timid ones when unable to combat history and common sense, and anxious to fall back again into their “sleepy hollow.” They have not yet seen that Fire, Sun, and other such objects gave, for thousands of generations, the same firm “faith and confidence,” which Europe now has in many insubstantial myths and false “history” if we may place two such words in conjunction. When all the world worshipped sexual symbolism, Sun, and Fire, these faiths inculcated honour to parents, kings, and “all in authority,” and Fire was the first teacher, among Greeks and Latins, of every social and political virtue;² it made and unmade Arkons and Kings according as they were true to their religion, and “lived by faith” as well as works; and on its downfall, he adds, arose all the disorganization of Southern Europe. Now had that faith been reasonable or founded on reason, had the people loved *loyalty*, or law-observance, rather than mere royalty or king-worship, the change of their faith would have caused no such unfortunate disorganization, for our abstract beliefs are of very little consequence in comparison with our deeds. One of the greatest signs of our times is the progress of a fair “general education,” which has not only made men better than their creeds, but even indifferent about dogmas and forms; yet this is not always apparent, for “bread-winners” are too often forced to be “respectably religious,” to attend “all ordinances,” and keep in favour with priests, pastors, and masters; hence much of the inconsistency of conduct so often seen, and by none more honestly deplored than by the offenders themselves. In politics men are in advance of this, having cast aside that grievous error of the ancient world which held that the laws of a Minos, Lykurgus, and Numa were dictated by “the gods,” as the old Etruskan declared this of his great Tages from the seven hills of Rome, before there was a Roman. Strange that such a superstition or belief should supplant or suppress the soul of reason, which had generated these very laws. The law-abiding spirit of those days was, as Plato expressed it, “Obey the laws, and you obey the Gods.” Sokrates died in order that the laws might be obeyed, and Sparta graved on the rock of Thermopylæ: “Traveller, go, say at Sparta, that we died here to obey her laws.” These ancients gave “no preamble, and alleged no reasons as to why a law should be obeyed,” such being with them quite unnecessary, as all agreed they were divine; and therefore “obedience became a principle of faith,” and all were expected to die willingly to uphold every tittle of

¹ *Aryan Civil.*, 106.

² *Aryan Civil.*, 4, 15, 18, 29, 32, 45 &c.

the law. The covenanter might commit rape or arson, but he was always willing to shed the last drop of his blood for his covenant, or for a text of his Fetish.

Let me conclude this chapter with the words of a great philosopher;—"Ancient creeds and time-honoured formulas are yielding as much to internal pressure, as to external assault. The expansion of knowledge is loosening the very earth, clutched by the roots of creeds and churches. Science is penetrating everywhere, and slowly penetrating men's conception of the world, and of man's destiny. Some considerable thinkers are therefore of opinion that religion has played its part in the evolution of humanity, whilst others—and I hold with these—believe that it has still a part to play, and will continue to regulate the evolution. To do so, however, it must express the highest thought of the time. It must not attempt to imprison the mind, nor force on our acceptance as explanations of the universe, dogmas which were originally the childish guesses at truth by barbarous tribes. It must no longer put forward principles which are unintelligible and incredible, nor make their unintelligibility a source of glory, and a belief in them a higher virtue than belief in demonstration. Instead of proclaiming the nothingness of this life, the worthlessness of human love, and the impotence of the human mind, it will proclaim the supreme importance of this life, the supreme value of human love, and the grandeur of the human intellect."¹

¹ *Problems of Life and Mind*, by G. H. Lewis, I.

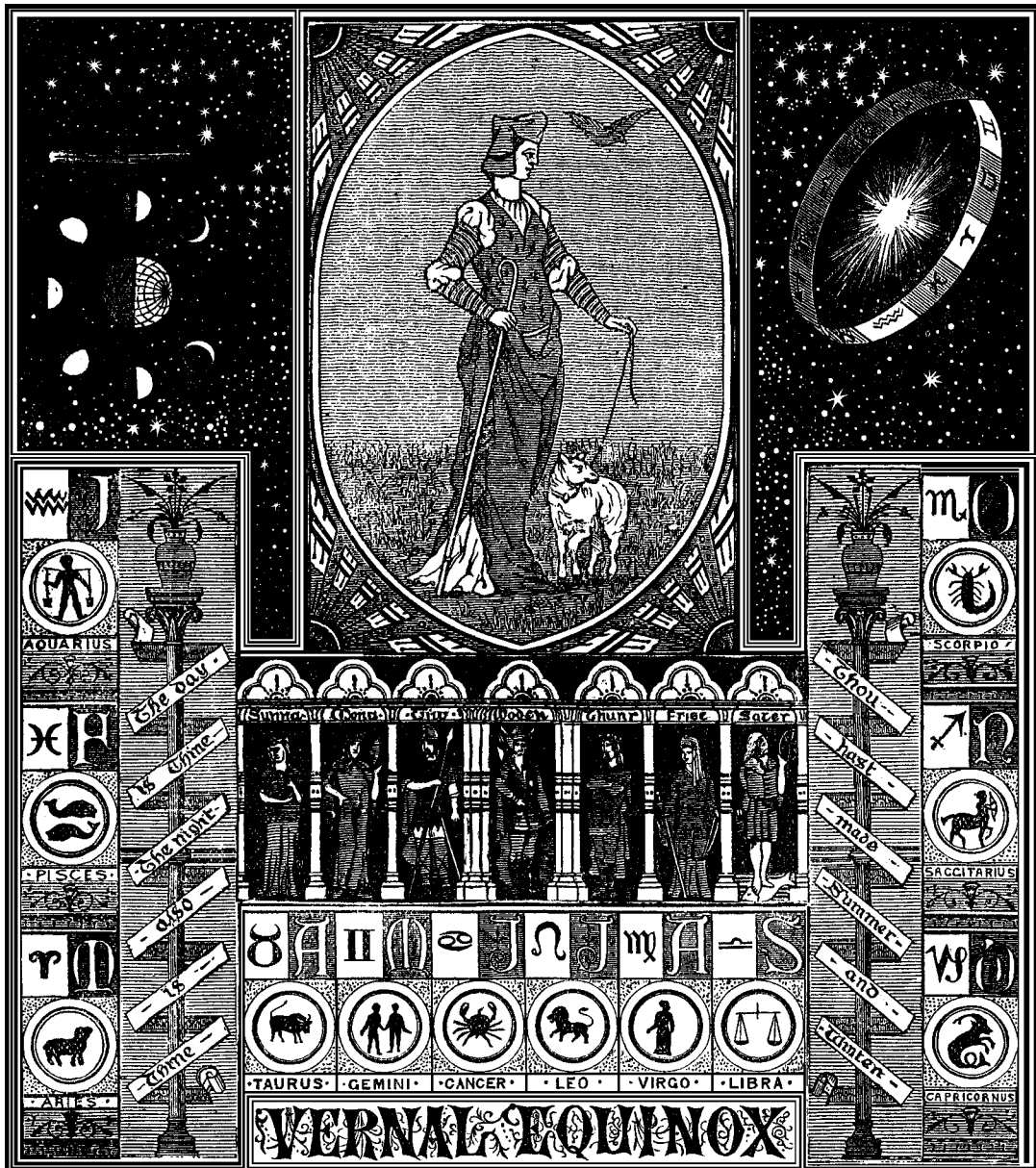


Fig. 163.

CHAPTER V. SUN WORSHIP.

LET us here imagine the great Solar Deity addressing the assembled Faiths of earth, and advancing his claims to be THE ANCIENT OF DAYS, and UNIVERSAL FATHER:—

I am the Light that lighteth every man that cometh into the world. I am the Sun of Righteousness who ever rise with healing in my wings. Behold my rays or wings proceeding as from a centre of fertility, which yonder ancient Egyptian, Kaldian, and Asyrian have pourtrayed on their cliffs, and dens, and

palaces. I have been Indra, and Dyus, Mitra, Mithras, and Adonis; the Ram of the Nile and the Ganges; the Al of Arabia, and the El of the Hebrews; whilst¹ others called by *Ormazd*, “The Light God,” and “The good principle.” For me did yonder strange untutored hands and minds erect columns and circle of stones in every corner of your planet; in deserts and “high places” overlooking the graves and homes of their ancestors, as well as near the busy marts of industry. In my genial up-rising I was proclaimed the *Agnus Dei*, “The Lamb of God,” the On or Am-on of Egypt, of Greece, and of Rome; because I then left Tartarus to triumph over the powers of Darkness, of Typhon, Ahriman, Scorpio or the Serpent, as ye variously named him. I am the mysterious and weakly child whose *Dies Natalis* ye still call “*Natalis Invicti*,” and have as with one voice placed on the eighth day before the Kalends of January, or on the twenty-fifth of your December. For me Sais, in far distant and dark days, lighted up her lamps, as ye still erect your Christmas trees and hang them round with treasures which ye all long at that season to receive from me. It was I who opened the womb of your virgins in all lands, whether of Sais or Isis; they of old Druid story—“The virgin *Paritura*,” or of Arabia, Mesopotamia, Bactria, or the hundred-named ones of far-off and fertile oriental imagery; yes, and also of her, your later idea, said to have sprung from Jordan’s banks.

It was me ye all pictured in your sweet Virgo, bringing corn in her hands in the spring time of the year, and whom ye called Atys, Themis, Maya, Mary, &c., and depicted as a loving young mother, nursing your yearlings. And still it was I, in fertility and mighty power, whom ye afterwards called Great El, Baal, Jove, Osiris, Ram, Jason, Jupiter, Hercules, Bacchus, and Dionysus. It was for me that the wise king—ancestor of your Christos—reared temples on the sacred mount of the Holy City of his Yahovah; and also for me that your ancient Christian fathers have to grieve fifteen hundred years after that event, and four hundred and twenty years after the birth of that babe in Bethlehem’s manger, that high festival was still celebrated to me, as Adonis or Mithras, in and around that sacred stable.²

Were they not my priests whom ye foolhardily pictured as coming to offer gifts you your new *Son* of Righteousness? Was the tale of a virgin conceiving a child new to them? Nay, was it not, thousands of years before, writ in my Magian Planispheres? Ay, and much of the tale which your unknown Christian writers tell of that boy. Christ, ye say, like me, was born on the 25th of

¹ [I reproduce this affectation of long ‘esses’ exactly as it appeared in the print edition. — T.S.]

² St. Jerome complained in the 5th century A.C. that “the worship of the new-born Sun, Adonis or Mithra,” was then celebrated in Bethlehem.

December, cradled in a cave¹—"manger," some of you oddly fete;² pursued by an angry king, as Typhon pursued me, but escaped through godly wisdom, and worked, as I did, many "mighty signs and wonders:" was "raised up," "buried, and descended into hell," and "rose again," like me, into Heaven, triumphant over winter. Women, ye say, wept for your Christos as for me—Tammuz of old, and for Osiris, and Bacchus. Yes, verily, thousands of priests have, ever since time began, chanted their solemn funeral dirges for my wintry entombing, and sung songs of triumph on my Easter uprising.³

Ye Christians have but followed my elder children of Media, Bactria, and Ind, in your sacraments, baptisms, eucharists, penances and strange consecrations, creeds and mysteries. My children have had in all ages to be admitted into my Church by water,⁴ and by various signs more severe than those ye now so mildly prescribe. For me, on my altars, whether on hill-tops, on battle-fields, or in secret dens of priests, has the world often been deluged with blood; for inasmuch as I create, so do I destroy; I am Roodra the fierce, and Siva the ascetic,⁵ and sacrifice and blood are dear to me. Nay, do I not still here many of you cry like my saints of old: "Without *Blood* there can be no remission of sin;"⁶ just as ye say when I am in Ares, and rising to power, bestowing fertility on your little planet: "it is the Lamb which taketh away the sins of the world."

Greece at this phase called by Jupiter-Amon, and clothed me with the skin of a Ram; but Persia called me a young Lamb, others Apollo, Kristna, and Christ,—"the High," "the Horned," and "the Anointed One." It is as a lamb your later sectaries love to represent me, whether as led for the sins of a people to the Jewish shambles, or zodiacally pictured wandering about the earth with twelve disciples, or as the Mighty Judge of your wild Apocalyptic visionary, standing on a mountain, conquerer of the dragon, and still surrounded by my twelve attendant signs.

I am "the Lamb," which, he says, "was slain," but also his "Lion of the house of IUDA," having horns and eyes which go "forth unto all the earth," the holder of that wondrous and mystic book, "sealed with the seven seals which no man can open." It is I alone who can do this, and prostrate before me, awaiting my commands, like "the four beasts and the four-and-twenty elders," "having

¹ Rev. G.S. Faber on *Origin of Pagan Idol*. III., 181.

² Some gospels ignore the "manger" and call it "a cave."—See that of "the Infancy."

³ Rev. G. S. Faber, III., pp. 311, 312.

⁴ Rev. G. S. Faber, III., p. 181.

⁵ Peor, "the Opener," (Moabite Siva) was also called by Phenicians "Adonis and Thammuz." *Clas. Man. on Odys.*, IV., p. 284.

⁶ [Hebrews IX, 22, slightly misquoted.]

every one of them harps and golden vials full of odours,"¹ which at my behest they are ready to pour down on an expectant universe.

Listen to the chants and praises of all the Christian world—"Worthy the Lamb that was slain to receive power, and riches, and wisdom;" "Salvation to our God which sitteth upon the throne." Only of late have ye substituted your dying man,² but still I hear you chant to me, "Worthy the Lamb that died," "*Agnus redemit oves*," or "*Victima Paschale*," and this at my *Hilaria*, as was done thousands of years before, with crosses, candles, torches, and every symbol of Fire-worship, with grave solemnity or with wild revelry, as befitted the age and constitution of my varied children. It was my fire that ever and again came down from Heaven to "light the world." Perseus, by my permission, lit the Magian shrine of old, and on me did the Roman Vestales wait in the vernal year to re-light all the sacred fires of that world-wide empire. But long ere that had the priests of most ancient Egypt touched my "blood-red rays," as I was painted over their vernal sacrifice of the three Lambs, and thus lighted their holy "Pile."

In later days I was that Egyptian Paschal Lamb, whose blood on their doors, said the wandering Edumeans, saved their race when the Fiery God passed over the land. It was me and mine they pictured in their strange, rambling, mystic tale of earth and Heaven's "creation." Mine were their six days of labour, and to me they owed a seventh of rest. My autumnal decline was the serpent which bit you, and caused you to clothe yourselves, and carefully to till the soil, lest ye died. All this, these poor Nomads borrowed from my far older and more learned followers, whose priests in later days came and blest that infant, "the Son given" in Bethlehem, my "house of bread," for I am "the Lord," and only "bread-maker." To that race and these Shemitic foundations do you indeed owe the growth which has sprung into this great Christian Tree, but from my lore and my children did you all get it, and at second and third hand, though I will not say without a substratum of fact.

Not only in Western Asia was I conceived in a Virgin's womb, but the moanings of the goddess Sais,³ as she brought me forth, I heard from earth's remotest bounds, and my child Boodh, and Somo-Kodon, of far-off Siam, and many another in China and her isles, have all claimed me as of a Virgin born; indeed, their best and greatest were from my "overshadowings" of virgin wombs. In the icy North I was fierce Odin with all his solar myths,

¹ *The Apocalypse* [scil. of John], V., 8.

² In 680, during the Pontificate of Agathon, the Sixth Council of Constantinople decreed that a man rather than a lamb should be shown at the foot of the cross.

³ [Qy. "goddess of Sais" (Neith). — T.S.]

and there to Hell they also sent me with weeping and wailing; and still, though by another name, do you on Good Fridays consign me metaphorically to my tomb¹ with solemn chant, and welcome me back again to life, after *three* days, as ye strangely make it out, with your Easter-morning songs of joy. That, *my morn*, is precisely three months from the Kaldend of January, and my true disciples call it the eighth before my Kalends of April. Always, from remotest times and among all great peoples, have been my holy jubilees, and your paskal fires and candles, and priestly robes of pure white, have then denoted my rising brightness. Does not a bishop of the Christian church of your most holy place still shut himself up in yon Eastern tomb of Christos, and issue from it on my Easter morn with lighted tapers, crying that heavenly fire has fallen, and lit my symbols; and do not crowds then rush to grasp and prolong these my celestial rays? So not far from that holy vault, though long, long centuries ere the wild, rude races of Northern Jordan had emerged from their gross Phallic faiths, did Trojan and Phrygian heroes, with their new-born lutes, picture me as Dionysus and Bacchus, the Phrygian Atys and his loved Kubele of the cup—female as well as male, as my votaries sprang from the sacred shades of Ida or Olympus—both mountains holy to me. Who so zealous in their three days of paskal worship to the young white lamb of Atys—my earliest symbol—as the men and maids of Phrygian soil? It was for me they bound that youth to the holy tree, with my saints at its base, and offered their sacrifices.² In after times yon philosopher king saw and tried to explain to rude Christian races the cause of their festival, and him men vilified,³ as they usually do stern speakers of unwelcome truths. My Easter approach, he openly said, was that of a “Lord our Saviour,” and should be celebrated with pomp and mystery; and though laughed to scorn, none the less was my festival continued.

Variouly, indeed, have men pictured me—now as male, again as female, and sometimes partaking of both. Nay, some make me the offspring of the serpent, not by lovely Ceres, but by her daughter, Great Proserpine—the Queen of Death and Hell. As your passions—morbid, wild, or chaste—distorted me, so did ye call me Maha Deva, Lingam, Yoni, Serpent, or Fire, and depict me of fierce, or of sweet and heavenly mien; at times Siva or Bacchus, the bull-riding god—a soft and effeminate Dionysus; elsewhere the ruler of wild Bacchantes, distracted with passions like unto yourselves, the bearer of strange mystic rods,

¹ Rev. G. S. Faber, III, 121-127.

² This has been already dwelt on.

³ The Emperor Julian, after cross-examining certain

Christian Fathers as to the reason why they celebrated their Easter, told them that the Sun was their Saviour.

carrying cabalistic streamers, and themselves garlanded with serpents—male and female Furies who ever held high revel, and presided over gross and unseemly orgies.

In my earliest form I was the “Grove,” Esh-el or Asherah, of that rude Shemitic tribe, which they “reared under ever green tree,” as well as Baal, on their “high places;” for as the Mudros or Hermon, all peoples placed me on high and conical hills, but I also loved valleys and sylvan retreats, and it was my oracle that whispered in the rustlings leavens of the oaks of Dodona, and proclaimed the will of Heaven in the cleft of the Delphic Spring, as well as from that other burning one, far out in the Lybian Desert.

I have been chaste young Diana, Artemis, and Io, as well as voluptuous Venus, Ishat, Lakshim, and Párvati, unyielding Juno, and fruitful Demeter; for I am THE GREAT GOD, the DEMIOURGOS, the DEINOS LOGOS, or CREATOR OF ALL LIFE, whose absence is death. As Mithras I was long ages ago called “the fond one,” the Greek Philos, and elsewhere “He of pleasure,” Rāma, Rāman, and Rameses; but many of my children were in my fading days faithless to me. Even yon El-Is-Ra-ites—so-called “highly religious Monotheists” of Syria, offered sacrifices at the fall of my year to Azazel, Typhon, or Ahrimān—my wintry enemy, when, in the opening of the dark Solstice, they saw him about to enshroud my glories in his cold, cloudy pall. Blasphemously did they say that Azazel was my equal, “casting one lot for me, the Jahveh, and the other for Azazel,” asking Azazel to bear away the sins of the people! In this they but followed the profounder cult of my great followers on the Nile, who, in this seventh month of Rome’s ecclesiastical year, and on the tenth day of the first month of the civil year, used ever to profanely assemble and sacrifice to great wintry Typhon, the cause of all my children’s misery.

Nor yet dare even the science and light of the nineteenth century, nor the King, Pope, and peoples sitting around yon once Imperial Capitol on Tiber’s banks, forget or contemn me; for mark, at the Carnival of my year, the surging crowds who still rush to me as Saturn preceding sweet Ceres, and all the fruits and flowers of earth. I am then led through the Flaminian gate, fresh from great Olympus, in my gorgeous chariot. See how Pretors and Licōtors, the great and the small from all Europe, hasten forth to meet me in this, the last week of my second month. Note with what hearty, pealing welcome, all nations, ranks, ages and sexes, then and there greet me; how gaily the Corso flaunts its banners, and how gilded vestments adorn each house and balcony, to give me a joyous welcome. For in all lands, and through all ages, to each individual soul, I have been

the outward expression of their inmost and holiest feelings; hence to *me* have men offered their best—the first fruit of the earth and of marriage; and afterwards, as ‘knowledge increased,’ prayers and praises, the highest devotional thoughts of their nature.

But enough, we now know the claims which the Solar Deity makes for himself and his adherents, and probably most persons who steadily read these volumes through, will acknowledge, that though there is here necessarily assertion, there is little hyperbole, much curious parallelism, and a great number of strong facts and ideas capable of being powerfully sustained, though here condensed into as small a compass as possible.

To get at the history of my first six streams, I have been obliged to write this work backwards as it were, taking the clearly known facts regarding peoples and nations, and sifting these minutely in order to reach my six early Roots. The task has therefore been heavy, and I am conscious of many shortcomings, for which, however, I ask no quarter. History and truth are too precious to permit of our tolerating untruth, and I have no doubt my errors will be ruthlessly exposed, and Truth—the object we all have in view, however imperfect our idea of such may be—furthered. I have endeavoured by careful deductions from the names of sacred places, deities and myths; from all prayers and hymns addressed to gods, demi-gods, and heroes; from all the symbolism we find in worship, rites, and insignia of worship; from all the books, priests, and learned men I have ever come across, to get at the *original roots* of faiths, as these were excogitated by untutored man. The result, however defective, is now placed before my fellows, simply as a contribution in aid of Truth. It seems a false idea of our cosmogony, and a debasing one of the Almighty, to imagine that He made man perfect in all moral purity, and then permitted him to become debased and vile, thus purposely marring His own beautiful work. Can it be reasonably imagined that the Omniscient created this world, and other far-off Solar systems, only for man—whether represented by a rude tribe of wandering Arabs, or by the great nations of antiquity? These have all passed away, leaving behind them only the faintest traces of their existence, and giving no sign or whisper whatever from that dread shore beyond the grave; whilst He, His works, and celestial systems, remain as of old, mute, constant, and incomprehensible.

Most of my readers will readily acknowledge that Sun-worship is but one of the phases or sects of the great family of Phallic Faiths. Sol is the fire of heaven which lighteth the generative fires of earth, the genial parent who reneweth in its season all nature, and giveth fertility to both animal and vegetal creation, and which therefore came to be worshipped as the giver of procreative power. In all countries advanced beyond the rudest fetishism, the Sun has been more or less identified with the Great Creator, and the creating organs—things the rudest people were deeply cognisant of before they could read the heavens, or grasp

Sabeanism. It was to Phallic objects, I think, they first gave the names Al, Ar, El, &c., afterwards applied to the Sun and planets, as we see in many ways when we press to their roots such terms as Rā, Rām, Deva, Am, Am-on, B-el-Peor, Jah, IAO, AUM, IO, IO*ni*, Pa, Ma, &c.

In every ancient nation we observe that men, especially heroes, incorporated these Phallic names with their own, calling themselves or being called, bulls, rams, boars, wolves, &c.—a strong proof of their animal propensities in primitive times. Yet it has been often urged upon me by learned men, that the Solar idea was the first faith of man, and that I erred in making it follow Tree and the more purely Phallic faiths. For a long time I wavered. In the course, however, of study and research, overwhelming evidence constantly cropped up that “*the phallic idea is at the foundation of the planetary cult of all the peoples of antiquity;*”¹ and very many years before I read this quotation I came to the conclusion, that it was Phallic faith and love of offspring that led man to look upwards to those orbs which marked to him the times of fertility and sterility, as it was also Phallic faiths which led to the worship of progenitors, and from them to ancestor cult. I long sought for evidence to enable me also to put Ancestor before Solar worship, but this is wanting; and I am convinced that every careful student of these matters, if he searches on through all faiths, will come to the same opinion as I have done.

Some fetish and phallic-worshipping races are still without Sabeanism, though reverencing and having a kind of cult regarding both Sun and Moon. As to the priority of Fire, this was the servant of Siva and of all creating gods, but came, of course, after the Serpent. We must not, however, press this matter of priority too far; nor, in regard to the first four or five faiths, seek to keep these too strictly apart, or confine them chronologically. This I mean to imply where I give an early break in the chart between the years 3500 and 4000 B.C., but here also, quite arbitrarily, and merely for convenience sake; I make no definite claims as to the time of the birth of these “Faith Roots,” merely wishing them to appear at the head and beginning of all things, and asserting that they run into streams, very much as I depict. I desire also to guard against the idea of these early streams being considered *Religions, as we now understand the term*. Language can poorly express these matters; and I am compelled to call rites in connection with symbols, “Faiths,” and the symbols themselves, “Roots of faiths;” and just as we call Christianity “the faith of the Cross,” so Ophiolatry is “the faith of the Serpent.” What we call *the perfected religious idea* is the result of a correct intellectual development; but, if measured by this standard, the faiths of all earthly fetishes, as well as prophets, would undoubtedly fall short; indeed, very few sects could bear so strong a light. Yet I wish it to be here remembered that I do not seek to lay down lines of such strict philosophical demarcation. I call that a Religion—whether a fetish or intellectual development—which sways vast masses of men, and leads them to look beyond the life that now is, to that which they hope will come hereafter, whether as

¹ *Anthrop. Journal*, Oct. 1870. Art. iv.

an eternal rest or sleep, absorption in the Divine Spirit from which they believe they emanated, or a personal existence in the presence of a personal God, when the singing of psalms to his glory is to be the chief occupation of “the redeemed.”

Most cosmogonies relate a phallic tale of two individuals—A. and E. meeting in “a garden of delight” (Gan-Eden), and there being seduced by a Serpent—Ar (Ar-i-man), Hos, Op, or Orus—to perform the generative act which it is taught led to sin and trouble, and this long before we hear of a spiritual God, or of Solar Deities; although I have explained, etymologically and otherwise, what subsequent relators of such tales seem to have meant. These Cosmogonies narrate a contest between man and nature, in which the former “fell,” and must ever fall; for the laws of Sol and his Seasons none can resist.

All Western Asiatics knew II, EI, Elu, or Elohim from the very earliest times, and therefore these appear as the first names in my phallic stream, both before and after the break. Elu I denote as the “Beth-el,” “Abode” or “Form of El,” that shape in which El manifests himself as creating new life, *i.e.* the Lingam; although this gross form always vanished from the eye and then the mind when men began to appreciate his various modes of manifestation. It was on Great El that Christ called at his crucifixion (and his ideas of the Almighty One had risen far beyond those of his nation), when he exclaimed, “*Eli, Eli, lama Sabakthani;*” by which the bystanders at once understood him to be invoking the aid of El or El-eas, and said: “Let us see whether Elias (not El-tas, as some read this, and connect it with Elijah) will come and help him.” This remark from the illiterate populace, who alone would be about the place of crucifixion, shows us that they still knew of Eli or El, אֱלֹהִים, although for many centuries back their ancient God El had been usually called Yahveh, Jahveh, Shadai, or Adonai.¹ In the book, written *it is said* by Hosea in the 8th. C. B.C., Jehovah said that when his people knew him better, they would no longer call him Ba-ali, אֱלֹהֵינוּ (phallic Baal), bnt Ishi, אִשִּׁי, which the margin correctly translates “My husband,” for we are told that Ishi or Ishua signifies “the upright one,” “Jah, who is salvation,”² and “My husband,” or in rural idiom, “My man.” The cuniform *Ish* signifies sometimes “An old man,” but Ir, Ira, Iru,³ &c., have all the meaning of “the hot” or ardent and watchful one, and a “tower.” The Ceylonese call their first planet *Irroo*, and all their planetary signs, as will be seen elsewhere, are more or less indecent emblems connected with the phallo-Sabeian god Bāli—the head of the Ceylon Solar faith, a very ancient and still tenacious cult.

Indra, the first Hindoo Sun-god—whose dress is covered with Yonis, like that of the Jewish cherubims, page 480—stood for the fertilizing Ram, and his name is not far not far removed from *Ira*, which in Sanskrit is water, and a common prefix for anything connected therewith. *Iravat* is the ocean; and hence probably *Iravati*, Iyawady, or

¹ There is no such word as *Elohim* in the Hebrew Bible, but only *Al-e-im* = “Gods Al;” and “*Eli*” or *Al-e*, is properly translated “My God” in Matt. xxvii. 46. The terminal *as* is probably Greek.

² Hosea ii. 16, Fürst and Inman on 1 Chron. ii. 31; Gen. xlvii. 17.

³ Inman’s *Anc. Faiths*, I. 698.

Iradwai, the great Barmes River; Irvat was the name of Indra's elephant, and is translated "Rain-bearer;" the river Rāve in the Panjāb is derived from the same source.

There are few solar names which are not deducible from the root meanings of Sun, viz., "Serpent," "God," "The One," "The Pillar or High One," "The Upright," or as we now mean by this, "The Just or Righteous One," the circle or Disk, IOni, &c., although these last are feminine. Look, for instance, at the solar titles:

Endymion	Hyperion	Perseus
= En-dem-ion	= Up-er-IOn	= P'-el-theus
= En-dev-IOn	= Op-el-IOn	= Pi-el-God
= The One God ION	= Serpent Sun ION	= Serpent Sun-God, or Oracular Sun.

Ion, pronounced Eon, *Iar* or *I-Ar*, are Keltic names for *God* and also *Sun*.¹

In this we must always bear in mind that few people of old cared to discriminate between the pronunciation of an *l*, *r*, and *t*; and that *a*, *e*, and even *u* and *o* were used as indifferently as we do in Sun and Son, the former indeed easily slipping into Sar or Sul. So De—the Sanskrit *Dev*—God, becomes *The*; and *One* was anciently *En*.

Had man worshipped nought less noble and elevating than the sun he would have done well; for he could adore nothing greater save the Supreme Creator of the sun. To the orb itself we owe the origin and embodiment of all those high ideal forms of God and his works, which the cultured intellect has wrought into a higher religion, but which did not in the Jewish mind of pre-Christian days rise much beyond such beautiful solar hymns, psalms, and prayers as we find interspersed through the Old Testament, and of which one example comes to mind in the "Elohim which came from Teman, and the Holy one from Mount Paran," as Habakkuk says, though he, too, called his Elohim "a mighty stone."²

As men are, so will their ideas of God be; each one, according to his cultivation and idiosyncrasies, projects on his mental canvas the highest ideal of the Illimitable of which he is capable,—a task which all good priests and churches endeavour to perform when they represent their gods and prophets as perfect, though the latter are too often glorified at the expense of all historical and scientific truth, and the god-idea too frequently degraded to accord with the stories of the prophet. A late powerful writer³ urges that the Roman Catholic Church, (apparently his) properly administered, should, not concern itself with the truth of the facts of Christ's life; nay, that it matters not very greatly to that Church whether Christ ever lived at all. It is the church's province, he says, simply to teach the highest goodness and perfection, and show forth to evil men an incarnate ideal of God. Paul and others, it is evident, did this, and so do all Christians who receive the so-called historical parts of the Bible "on faith." Early religionists never questioned or critically sifted the history and miracles of Christ or other prophets, but on the con-

¹ *I-ar* is also "God" in the Dravidian language of Southern India.

² Hab. iii., The Prayers to the Sun-God; and i. 12, "the mighty Rock."

³ *Keys of the Creeds*, Trübner, 1875.

trary rather avoided this, raising the prophet to what they conceived a most perfect and divine level, and therefore to a god-man—one able to mediate between men and a still more distant ideal god. This, says the author of “The Keys,” many early Christians saw in “the light of the world,” passing through his various stages—born of a virgin, underground, subject to many perils in infancy, to the malevolence of Typhon, the Serpent or Evil Spirit, and eventually dying through his agency, but not until he had saved creation from his wintry curse, and left it well stored and able to withstand fresh assaults.¹ “This Sun of Righteousness,” they averred, descended into Hell (Ades or the West), and rose to heaven, the arbiter of life and death, the conqueror of the grave. The Nicene Creed is thought by some to formulate the idea that Christ was an incarnation of the Sun, and this the author thinks was natural, seeing that “Constantine was an ardent Sun-worshipper,” and wished Christianity to be engrafted on Soar cult; whereas “Julian, more truthfully-minded, sought to re-establish Sun-worship in connection with Christianity,”² engrafting on the Sun-incarnation-idea, together with many spiritual truths those Neo-Platonic views of the *Logos* or “word made flesh,” which the Jewish Christians had learned. Solar worshippers, of course, had no objections to make to the so-called “Christian rites” of baptism, eucharistic repasts, and keeping holy the Sun’s day. Indeed Jews, and especially Solar Essenes, had long practised such Mithraic rites. The doctrines which Jesus is held to have taught as to poverty, chastity, &c., were all severely inculcated by many sects, but most markedly by the Essenes, who, as I have already stated, fully understood the meaning of the Sun’s relation to bread and wine, and all his functions in connection with each season.

Among ourselves we see that those ritualists, as they are styled, who take most literally in our present “eucharistic repasts” to the doctrine of the “sacrifices of blood,” the “eating of my body, which is flesh indeed, and drinking my blood,” are also those who are most strict in turning and bowing in their holiest prayers and rites to Sol’s window, and who most insist on the “eastern aspect” of their altar table. What they love is “*that* flesh which is pierced by the soldier’s spear.”³ They cry for “the real body,” “the real presence,” “the word and bread made flesh.” Alas! that they should use here our strange equivalent for *Basar*, and so take back our ideas to the still older faith.⁴ Thus the symbolism so long in use in the worship of the god of fertility, sexual though it was, became, with but half-reformed solar and spiritual idealists, their own; and in the course of a century or two they also readily adopted all the old tales of the good male and female deities, and of Typhon, the wicked Satan. Thus, also, the ancient “Pagan” demigods and heroes, after slight modifications, became the saints of the new faith. Mary—as mother, spouse, and virgin-daughter—most suitably formed the new female triad; and Father, Son, and Spirit the great male Triune. Satan, as Darkness, could have no companion, as there is nothing tangible or visible in darkness, so there was no distribution in the functions, nor

¹ See a Review of *The Key of Creeds*, by a writer in Thos. Scott’s Series, 1875.

² *The Keys of the Creeds*.

³ *Priest’s Prayer-Book for the Church of England*, 4th ed.

⁴ See note to p. 173, *ante*, also p. 197.

duality or trinity of persons, in Typhon. He stood alone and undivided, and in time became a real horned and hooped *dia-bolus*—a course idea, but one which proved most agreeable to the fancies of harsh and fierce northern races.

Men are now beginning to recognise in Solar faiths the key to the material side of all religions, though in all countries they cling to some ideal man, prophet or demigod, justly considering that from such good people our moral element can be best developed. The very advanced author of "The Keys" thinks truly that "the organs of sex," and the sun, are at the base of "every religious worship known to us, each alike catholic in their acceptance, their necessity, and their function." Not only does the Sun's course, he adds, at this day control "our secular and ecclesiastical calendars, times and festivals held in honour of Christ, but they coincide with the main circumstances narrated of his life, from his conception and birth to his ascension and reception into heaven."¹

This unknown author is clearly one of that fast-increasing band of pious and learned men, who see that the Jews only began to abandon their gross Syrian idiocies after their Eastern captivities, and then also "to collate their legends, and write what they are pleased to call History." True indeed; and confirmation of the fact is daily pouring in from most unwilling sources, such as Biblical Archeological Societies and Christian missionaries, viz., that the Jews learned moat of their faith and fables from the great peoples on their East. Especially did they there get their two cosmogonies, and that solar fable, mixed with truth, of a Serpent tempting a woman with the fruit of a tree—of course in the fading or autumnal equinox when only fruits exist, and all creation tries to save itself by shielding all the stores of nature from the fierce onslaughts of angry Typhon, when entering on his dreary winter.

The *Gan-Eden* fable was clearly an attempt by Zoroastrians to explain to outsiders the difficult philosophical problem of the origin of man, and of good and evil. Mithras, they said—and the Jews followed suit—is the good God; the Incarnation of God, who dwells in the beauteous orb of day; to which Christian Jews added that he was bom of a virgin in a cave which "he illumined."² Hence the reason why we have the Cave and the Light on the summit of Mount Moriah, and *had* over it "the Ark of the Eduth," and why there was a *Pur asbestos*, or ever-burning light, on every Jewish, Greek, and Roman altar; and should be, say some, in all churches and near all tombs, and why the Jewish Synagogue and Moslem Mosk can have no side windows, but only "Light from on High"; and why there is a caved recess behind the holy Eastern wall of both. Mithras long dwelt in cave; as also did his after-type, till visited and adored by Fire-worshippers, and circumcised;³ after which he emerged to enter on the field of his labours, appearing, said aged Simeon, as "a shining pillar of light," that symbol of Siva, and a metaphor universally applied to Solar deities. Mithras was pictures as going forth from

¹ *Keys of the Creeds*, p. 60.

² *Gospel of the Infancy*, II. 2, also III. i, where Zoroaster is acknowledged.

³ *Gospel of the Infancy*, II. 1.

⁴ do. do. II. 6.

his cave, the emblem of perfect purity, which birth by a virgin symbolised. He was the Lamb of God, because “he rose” or “was born in Aries—anciently known as the Lamb—when Virgo was on the horizon; and round him there arose his twelve constellations, which some called disciples, and the whole thus became a galaxy of glory, fit emblem of a kingly conqueror who was going forth to vanquish “the Prince of the powers of the Air”—those storms and darkness which had been called Typhon. Such was he in the Vernal equinox when, ascending to power, he threw open to his children the blessings they so longed for; and joyously did they greet him with vociferous shouting as the opener of the prison doors, the proclaimer of liberty to the captives, the binder of the broken-hearted, and the “Healer of the nations”—all offices which the Solar Seer, Isaiah, fully comprehended, as may be seen from his writings.

There is no doubt, I think, that the meaning intended to be conveyed by describing any great one as “Virgin-born,” is chiefly connected with purity from earthly taint, and a mere desire to honour them—rarely a real belief in such a physical impossibility. Thus, the story which fulsome flatterers told of Alexander, and even of Plato—of whom some said that “he sprang from Periktione overshadowed by Apollo,” who appeared afterwards to the husband, Ariston, and told him to “fear not,” for she was with child by him—I regard as a legend, such as over-zealous Christians might incorporate in their “Gospels,” but which some avoided, as the writer of “*John*” for example.

From Egypt, Alexandria, and Syria, Christians would readily pick up the tales of Osiris—the Sun-god and member of the Triune Godhead, coming upon earth through the instrumentality of a virgin. Being a manifestation of God, and revealer of truths till then unknown, Osiris was persecuted by a malevolent Spirit, even unto death; was buried and descended into Hades, from whence he rose again to judge the quick and the dead as the Supreme Judge; in which character we principally see him on monuments. The Osirian (precisely as the author of “the Keys” says of the Mithraic Faith), had all the various “Sacraments as of baptism, penance, the Eucharist, consecration, and others; the novices of both were subjected to a severely ascetic *regime*; chastity and virginity were accounted sacred; both faiths contained the doctrines of the Fall, the Incarnation, the Atonement, and the Resurrection.” All these Solar gods, including such as Bacchus, are said to have been born at midnight on the 25th of December, when Virgo is cut in two by the eastern horizon and when the days visibly increase in length; for the 21st of December is really the shortest day, and that on which Sol’s ancient disciples doubted or wavered in fear and trembling lest the *Kurios* (Lord or Sun) had not actually vanquished death or triumphed over Typhon. Then it is that the most outspoken doubters are told to thrust their finger into his side, to know if indeed “their Lord liveth.” And so the Christian Churches, true to the old faiths, dedicate the 21st of December to the doubting saint—Thomas or Tomas, who is none other, I think, than the Kuthic or Syrian Tamuz, so called after his Lord.

Many of the orthodox derive Tammuz from **תָּמַז** *Tem*, “to put away,” and **מֵז** *Mes*, “wrath,” that is, the Savior or Pacificator;¹ but Dr. A. Clarke thinks that he is “the hidden

¹ The derivation is probably from the almost obsolete word **תָּמַז**, “to be powerful,” thinks Fürst, p. 1477 f.

one,” residing in a cave, being a man who dies in the prime of live, and on the third day rises from his bed; when all rejoice with torches (symbolical of joy), and each watcher, whispering to the other “He lives! he lives!” goes out declaring the glad tidings.¹ This author, a very orthodox layman, says: “We have a similar significant rite annually celebrated in India, from time immemorial, in the Doorga-Pooja (Doorga-Worship), or Dasaerah. . . . When Doorga, the wife of Siva, born of *the breath of Brahman*, the *Logos*, is sent into the world to fight against a usurper—sin” (p. 15). This is not, however, at the Christmas season; see my tables further on.

Strange as this and other seeming coincidences of names may appear, yet they come upon us too often and too unmistakably not to impress us with the belief, that there is a connection between the faiths as well as the stories which they severally relate. Thus, there seems a Solar origin in the statement that *Heli* (contraction for *Helios*, a name of Siva), and Anna (name of the great goddess of Assyria and Phenicia) were respectively grandfather and grandmother of the Messiah or “the anointed one.” The incident in connection with Thomas was only known apparently to the Alexandrian writer of St. John’s gospel, and that as to Anna appears in various apocrypha.

All religions have given us stories of their Gods and Holy Ones travelling in pain and anxiety during the wintry months; those concerning the Krishna of the Jamoona, and the Christ of the Jordan, being much the same in this respect; for the wintry tyrants are then in full strength, seeking to destroy all babes of vernal promise, especially about the 28th of this anxious month of December. It is then that demi-gods are first pictured dimly looming on our horizons, and though amid the rejoicings of Angelic throngs, yet during the reign of violent and destructive earthly powers. The demi-gods escape; however, whether from river, cave, ark, or sequestered vale, growing in stature and favour with gods and men, until at last they thrust aside the powers of Typhon, and bring in deliverance and salvation. This is at the Vernal equinox when the days and nights are equal, and when are sung to them Peans of praise, “Hosannahs to the highest,” “Blessed is the Lamb that was slain for us,” etc. At this equinox, Sol is in Aries; and the four seasons and twenty-four hours may now rejoice in him, as that solar picture-painter, the Apocalyptic writer tells us; for so I would understand his metaphor of “four beasts and twenty-four elders.” In *Revelation* xii. we probably see the arrival on the horizon of the constellation Scorpio, as that which afflicts the earth for four or five months; and in the drawing after him of a third part of the stars of heaven, the troubles which the earth is to suffer during a third part of the year. At Easter, say all Solar faiths, “the Lord of Hosts,” having overcome the dangers and weaknesses of Youth, has risen to the full stature of manhood, and metaphorically rises victoriously from the tomb to march over a conquered world.

St. John, or St. ION the apostle, is shown as welcoming his Lord’s nativity on the 27th of December, and on the 24th of June or midsummer. The other St. ION² is made to declare, “he must increase, but I must decrease;” at least so says St. Augustine.

¹ *Evidence of Antiquity of Trinity*, by a Layman, p. 14. Hall & Co., Lon., 1863.

² *Ion* is in Keltic “the Sun,” and Christ called this John: *Lucern ardens et lucens*. Jo. v. 35.

This is the last day of the summer Solstice,¹ but the beginning of the period of great and increasing heat. Can it be on this account that the Faith dedicates the 29th of June to such ardent pietists as St. Peter and St Paul, who truly came as their Master predicted, not to give peace to earth, but the sword?

On the 15th of August, says the Christian Church, Mary ascended to heaven (the Assumption), and this is the day when the Zodiacal Constellation Virgo, called by the Greeks Astrea, left the European horizon; and when Virgo emerges from the Sun's rays on the 8th of September, that day is held sacred as the nativity of the "Queen of heaven." The writer of *The Keys* thinks that Pisces is a holy symbol, because the Sun's place at the vernal Equinox is now in this constellation, whereas it was formerly in Aries and in still more ancient days, in Taurus. This may be so, but I cannot follow him here into his solar derivation of the miracles, &c., because I do not credit ancient men with so much wit and wisdom as this involves. I am inclined to think they were more like animals than either philosophers or cunning myth-conjurors, and that we often exaggerate their knowledge of astronomy,

It may be as well to mention here for the benefit of non-scientific readers, or those who have forgotten their astronomy, a few facts concerning our Solar Deity, which must enhance his attributes, power, and god-like majesty, even in the cultivated minds of the present century. far above what was possible to the most ardent worshippers in ancient days. What, for instance does such a statement as the above of his passing through three signs of the Zodiac imply? No less a period than 6453 years; for his "Great Cycle," or the time required for him to pass through his whole twelve signs, is no less than 25,812 years, and therefore every change in his signs, as for instance that here mentioned, of his having moved from Aries to Pisces (that is shifted the time of the vernal Equinox from Aries to Pisces,—and we can demonstrate that more than this has taken place since the Egyptians reared their Zodiacs) involves a period of 2151 years,²—three of these require, therefore, 6453 years. Nor does THE CREATOR OF CYCLES ordain these only to be passed once! They have no doubt been passed hundreds of times, and will be hundreds more, when we shall have all returned to the dust from whence we sprang. The "Smaller Cycle" of the Sun, or that period of time required to bring back the days of the month to the same days of the week is 28 years.

Although we call the Sun a stationary body, it is not really so; and although practically it does not move in its relation to us, still it does so with great rotatory and onward velocity in the direction of the constellation Hercules, carrying the earth and all its other planets with it, as they in turn do their attendant moons, or satellites. The lesser bodies of the system describe the smaller orbits and the larger greater ones, and observe their cyclic periods and pursue their devious paths with mathematical exactness.

¹ *Keys of the Creeds*, p. 69.

² $\frac{25812}{12} = 2151.$

The mean motions of sun, moon, and planets were known four to five thousand years ago, yet only in 1570 A.C. did we begin to see that our earth was not the all-important centre of the universe, and a century later Sir Isaac Newton propounded the laws of gravity.

The antiquity of astronomical tables can be ascertained, independently of history, by positions given in these to the planets, and the observed corrections in the old calculations. Thus, very ancient Indian tables bring the tropical year within 1'-53" of our best ones; and Bailly, Playfair, and other astronomers say the date of these Indian tables must be - - - - - 3,163 B.C.

Egyptian and Kaldian astronomical records go back to - 2,800 ,,

Chinese to - - - - - 2,952 ,,

Persian to - - - - - 3,209 ,,

The Phenicians, who rose to be a great people in the 19th century B.C., sailed by the stars of the "Great and Little Bear," especially by the two "pointers" of the former which invariably denote the position of the North Pole Star.

The sun moves in what has, from most ancient times, been named "the Zodiac," or "*belt of living creatures*," but by whom this was first discovered, and when, is not clear. It will be seen in the right hand corner of the large picture heading this chapter, with its twelve signs or houses, of which we now call Aries the first. The breadth of this belt is 20°, and the sun's path through it is called the Ecliptic.

The star "Alkyone," in the constellation called the Pleiades, and in Hindoo astronomy the Kārtaka group, is supposed to be the attracting centre which controls the Sun's motion. The sun travels in his curved path at the rate of 150 millions of miles per annum. All stars similarly travel onwards, and as none seem to go alone, astronomers now divide the groups into "*Star Streams*."

Gravity, centrifugal and centripetal force, are the motors; but we do not yet know much about the conducting medium. We know of atmospheres about our own and some other planets, but these are the merest films compared with the intermediate spaces, even betwixt our own planets and sun. Our "little sytsem" is but one, and probably a small one, of the many systems occupying the immensity of space. The distances of some of these various orbs we may approximately express in numbers, but can hardly realize. Thus the space which separates one of our own planets, Neptune, from the sun, although 2826 millions of miles, is as nothing compared with the distance of some of the fixed stars; and what again is all this space to that which the sun has for countless ages been sweeping through with awful velocity? Our whole solar system, then, although embracing twice this radius of 2862 millions of miles, is but a dot in the map of the universe. The ablest have made little approach yet towards exploring the immeasurable spaces which separate us from what are called "the fixed stars," no matter at what part of our orbit they take their observations; and the diameter of this orbit is no inconsiderable space, being in fact 190,000,000 miles.

Professor Bessel, taking this base line (as surveyors term it), ascertained that a fixed star in the constellation called the Swan, gave as its paralax or displacement, an angle of less than one second, when most accurately recorded at the two extremities of the earth's orbit round the sun, that is, when measured from the earth in July and again in January. The Professor, therefore, calculates that this star must be 62,481,500,000,000¹ of miles distant from us, a space which even light, travelling as it does in eight minutes from the sun to the earth, would require ten years to traverse.²

The sun is 95,000,000 of miles from us, and 1,380,000 times our bulk, his diameter being 882,000 miles to our 8000. His is traversed by spots which are in a constant state of change, and enable us to verify his rotation on his own axis, which he accomplishes in $25\frac{1}{3}$ days. Some spots are 40,000 to 50,000 miles in diameter, and give forth a lumination, which, like his own, denotes the presence of hydrogen and gaseous compounds, charged with metals such as sodium, &c. The planet nearest the sun is Mercury, which is 37,000,000 miles from him. It is less than half our diameter, but travels far faster, no less than 110,000 miles per hour. The most distant planet³ is Neptune, from the surface of which the sun must appear a mere dot or star; he has one attendant moon like our earth.

The earth having to go 600 millions of miles in a year of 365 days, 5 hours, and 50 seconds, travels therefore 68,000 miles per hour, or 1000 times quicker than the fastest express railway train ever sped for an hour together. Its diameter is 7,926 miles; it has at present on its surface 149 million square miles of water, and 49 million square miles of land, but every cycle has witnessed enormous changes both in the disposition and quantity of land and water. Of the interior we know nothing beyond the depth of a few hundred feet; but so far as we have descended the thermometer shows an increase of temperature, and it is generally held that there is an enormous interior heat which, acting on water and gases, expands, probably where the crust is weakest, and the centrifugal force greatest, and forms volcanoes.

Jupiter is the largest planet, being 89,000 miles in diameter, and travelling at only about 1-5th of our speed, or 12,500 miles per hour, and this makes him take 60,126 days to get round the sun, which is therefore the length of his year. His volume is 1300 times ours, but his density is only about that of water. The velocity of his rotary motion is 28,000 miles per hour, whilst ours is not much over 1000. Jupiter has four moons or satellite. Clouds sometimes obscure parts of his surface.

Saturn, though immesely larger, is in some respects like our earth, though the naked eye sees in him only a pale, small, but steady light. Next to Jupiter he is by far the grandest planet; his bulk is 1000 times great than the earth, though his

¹ 62 trillions 481 billions 500 millions of miles. [Taking a billion as 10^9 as per American useage.]

² A railway train travelling 500 miles daily, would take 521 years to pass from the earth to the sun.

³ I allude here only to what astronomers call the "Principal Planets."

density is little over that of cork. His distance from the sun is 909 millions of miles, and we can never see him nearer than 800 millions of miles. His diameter is 76,000 miles, and he has an inner and outer ring of atmosphere—the one 30,000 miles distant from him, and the other 19,000. It is believed that his seasons and climate are very similar to our own, for there too must be tropical and polar zones with their varied produce.

Mars revolves outside of us, being 50 millions of miles further from the sun. He has a denser atmosphere around him than this earth, which probably may account for his reddish colour. On him we can distinguish masses of greenish blue, and occasionally brilliant white, which are doubtless seas and snow-clad mountains. His seasons are very similar to ours, but his speed is less (55,000 miles per hour), so that his year is nearly double ours, being 687 of his days.

Venus is nearly the same size as the earth, and travels nearer to the sun by 27 millions of miles. Her velocity is 80,000 miles per hour, but the length of her day is within a few minutes of ours. She has air and clouds, and is therefore, doubtless, a world somewhat like this, as these imply land and water. She shows us dark and light phases like the moon, and is sometimes only 26 millions of miles distant from us. Owing to the inclination of her axis to the ecliptic (75°), ours being only $23\frac{1}{2}^\circ$, Venus has two winters and two summers in her year of 225 of her days; whilst Jupiter, with his axis perpendicular to his orbit, has no change in seasons. There is perpetual summer at his equator, and everlasting winter at his poles.¹

But enough, I wish my readers to bear these *facts* in mind in weighing our own little works and ways, our little faiths and persistent dogmatism, and to consider the greatness of that Creator, Spirit, Ruler, Former, Force, Nature, or by whatever name we like to call Him—whether dual in matter and spirit, or both in one,—who has in some inscrutable way set all this stupendous machinery in motion; yes, and as perfect in its colossal and illimitable whole, as in its minutest details,—in the path of the sun through the wastes of space, as in the flash of the lightning along our wires, or in the structure of the insect's wing. But I am wrong in speaking of the “wastes” of space. We know nothing yet as to what fills the vast expanses, which, to our imperfect vision, seem but an utter blank. These are probably occupied by multitudes of bodies; for ever and again strange comets and meteors are observed, as we sweep along in our rotatory and onward path. Let my readers try fully to realise what all these motion really mean, and what the result of the sudden disarrangement, not to say stoppage, of any one of them in our own system would be. If, for instance, the motion of the earth were suspended for the veriest fraction of a second, the catastrophe would be of so stupendous a nature, that we could hardly conjecture its effect. What would be the result of the sudden stoppage of an express train rushing along at even 68 miles per hour to that of the planet we

¹ [In his statements over the last few pages, Forlong can of course be excused of being unaware of astronomical discoveries made since the 1870s. — T.S.]

are carried along on, whirling round us at the rate of 68,000 miles per hour, not to speak of the direct onward sweeping impetus of 1038 miles in the same period?

In regard to the climatic effect of the sun's heat upon us, Herschel wrote, that if he were shut off from us for only forty-eight hours, every drop of moisture in our atmosphere would be precipitated upon the earth in deluges of rain, snow, and ice, which though by no means sufficient to cover the tops of all the highest mountains, nor yet float Noah's ark over the top of his supposed Al-a-lat or Ararat (which is not two-thirds the height of the highest), would still envelope all life in a garment of death, for the temperature would fall, this Astronomer calculated, some 200° to 300° below zero. The quantity of ice and water, however, which would be precipitated, is not vague and immeasurable. We know exactly what amount of fluid our atmosphere is capable of sustaining, and that it only extends, and this in a very highly rarified state, to about forty-three or forty-four miles over us. This enables us to judge correctly of those wild old traditions which speak of water covering all the highest mountains of the world.

Every close observer of solar phenomena must have noticed, that all faiths have clearly fixed their days and seasons of fetes and festivals with reference to these. Sol brings about climatic changes which none may disregard, and most of which are times of joy and gladness, and therefore seasons of ecstasy and emotion, which become with most men periods of prayer and praise. There is no doubt whatever as to the truth, that all *quasi* great events in the annals of faiths are placed at periods of the kalendar fixed by solar phenomena, though it does not at all necessarily follow that these events did not take place, and had not at first certain periods of their own. The universal voice, however, of mankind—at heart and in the mass determined worshippers of Sol, has ever and again swept all those tide-marls known as the quasi history of man's gods or hereos, into what I may perhaps call Sol's great maelstroms, or the Spring, Summer, Autumn, and Winter festive seasons. These engulf all, and the ephemeral craft there adjust themselves as they best can. Let us now consider such somewhat minutely.

Religious festivals will be found to agree somewhat with our Gardener's Kalendars of floral and cereal nature; and these, I find from the one now before me,¹ divide the year horticulturally into six parts, in which we can easily recognise the cause of man's making them festal seasons:—

- | | | | | | | |
|---|---|---|---|----------------------------------|---|------------------------|
| 1. <i>Candlemas</i> , | - | - | - | 1st week of February, | - | That of early flowers. |
| 2. <i>Easter</i> , or <i>Old Ladytide</i> , | - | - | - | 1st week of April, | - | Opening Spring. |
| 3. <i>Solstitial Season</i> | - | - | - | 11th June, | - | Full Summer. |
| 4. <i>Fall of Summer</i> | - | - | - | 15th July, or about St. Swithin, | - | Crops ripened. |
| 5. <i>St. Michaelmas</i> , | - | - | - | About 29th September, | - | All crops gathered. |
| 6. <i>The Winter</i> , | - | - | - | Bruman, or middle of December, | - | Midwinter. |

These are not, however, sufficiently minute for all zones, though perhaps suitable

¹ *Pocket Encyclopdia*, "Natural Phenomena," Introduction, xii, by Foster, London, 1827. [This is perhaps an argument for the origin of these festivals in agricultural / vegetation cults rather than directly solar worship, although of course syncretism and improved observation of natural cycles will erode the distinction. Cf. the confusion over Osiris. — T.S.]

enough for the temperate one of England, so I will consider the year as divided into eight periods, as follows:—

- | | | | |
|------------------------|---|---|---|
| 1. The EARLY VERNAL, | - | - | From Candlemas to Shrovetide. |
| 2. The VERNAL, | - | - | End of March and beginning of April. |
| 3. The OPENING SUMMER, | - | - | Beginning of May. |
| 4. The MID SUMMER, | - | - | About 2d week of June. |
| 5. The EARLY AUTUMNAL, | - | - | Last week of August. |
| 6. The AUTUMNAL, | - | - | Last week of September. |
| 7. The EARLY WINTER, | - | - | First week of Novemeber. |
| 8. The WINTER, | - | - | Last week of December to middle of January. |

This may be graphically shown by *Curves of Intensity*, or periods of greatest *Festal Energy*, when JAH'S worshippers more especially "sing praises unto his name and extol him,"¹ not only when "riding high in the heavens," but when arising from his wintry entombment and bestowing gifts on men. In the following tables, these great periods are shown in red letters.

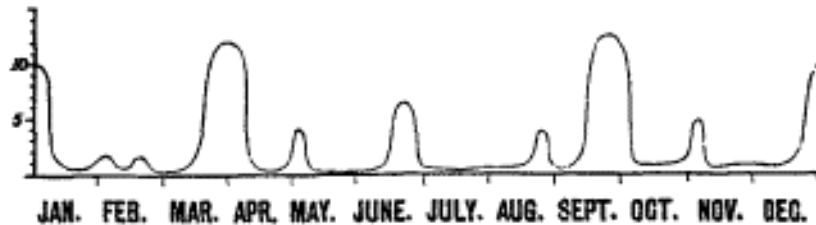


Fig 166.—CURVES SHOWING PERIODS OF INTENSITY OF SOLAR WORSHIP

This diagram, if studied in connection with the synchronous Table of Faiths which follows, will at once show us the climatic year, and enable my readers to judge for themselves as to the real cause of Festivals and Saints' days. Of course priests and partisans, from the days of Brahmanism to the latest mushroom sect, say these days or times are sacred from the occurrence of special incidents in the stories of their sect, but it is for us to consider whether this be so or not. As regards the climatic coincidences, we must expect to find many divergencies, according to the country we are considering, or the climate we are individually acquainted with. The eight annual divisions are also undoubtedly too Anglified, but then I am here more immediately addressing my countrymen; added to this, we have a very considerable oscillation due to most faiths adopting lunar or "moveable feasts," and to various parts of the world being subject to seasons of intense aridity and severe rains, when Ceres cannot in the first case unlock her stores, as in the Indian summer droughts, nor in the second refrain from opening them. This variation of season is caused by the motion of the sun through the ecliptic, which gives different countries the same season in different months, but it necessarily complicates all such classification as is here attempted; bearing all this in mind, however, as we look at these English months in the following table, and remembering that we must adjust them synchronously as we best can for all nations, and where dates are given, for each particular kalendar, we can yet arrive at clear and important results, which, though not new, enable

¹ Psalm lx.

us to arrange our knowledge scientifically, and in a way favourable to memory and classification with other matter. The Indian, we know, sows his wet crops, such as rice and the millets, later in our summer, reaping them towards the end of our autumn; and sows his wheat crops in our winter, reaping them at our vernal equinox. Now, remembering all this as we consider each nation's fetes *separately*, we cannot fail to see that whatever names in connection with "births," "deaths," or "ascensions," priests or pietists have given to these periods (and they are quite right in hallowing them), that yet all these seasons or so-called events, are mere glosses which the philosopher must cast aside when he investigates the root or origin of the festal period. He will find that then, indeed, he must give Almighty El, Al or Jah his due, and own his imperial sway.

These tables do not pretend to denote all the festivals even of the leading faiths, but only the most prominent ones, in order to satisfy the reader as to my statements that our religious fetes are nearly all of Solar origin, or have been adjusted, in the case of real events, to times of Solar phases. I am convinced that diligent enquirers, who take the trouble to work out these tables fully and accurately, will find great accumulation of evidence in substantiation of what I urge. The subject is one of intense interest and will bear vast elaboration, and merits special archeological investigations beyond the books and time at my disposal.

It is difficult for those who live in the great centres of civilisation—especially if in a temperate zone, surrounded with luxuries and means at hand to ward off any disastrous effects of Sol's heat or alternating seasons—to thoroughly realise with what vivid interest primitive peoples, in torrid and frozen zones, or on their borders, watched his various phases, which bring to them happiness, misery, and death; or sow the germs which ripen fatally, especially in the very young and aged. Most of us can now by care and forethought resist his fiercest noonday rays; by clothing, fire, and artificial light defy his wintry blasts, and cheer his days of gloom and long nights of darkness; and so we rejoice not with pristine man on the Sun's victory over fierce Typhon, nor thank Jahveh as of old for "redemption and salvation," which by diligence an science we have wrought out for ourselves. If unkind to us in one part of our planet, he cannot be so everywhere, and through ten thousand artificial channels, aided by an ever pulsating fluid, man can now call up the powers of nature at will from every land, to pour forth her treasures where she is richest, and she responds to us at once, obedient to the great commercial laws of supply and demand.

In the tables I show many fetes and their characteristics, though now obsolete, in order to elucidate the connection with the ancient Roman festivals, and this especially so in the case of the Christian communities. Owing, however, to the early reckoning which made Christ's birth occur in the September equinox, some confusion may at first sight appear; but every entry can be verified, though in several instances the ecclesiastical writers of "the middle ages," and "the ancient fathers," must be consulted.

English Months.	Phenicians, Kooths, Kelts, Skands	CHRISTIANS	
		Protestants	Greeks and Roman Catholics.
JANUARY	Druid Oak and Mistletoe Rites ... 8. Masks and Disguises, especially of Cows. 12th Day. Plough Monday. ... No Marriages lucky this month.	Feasting, Games, Masks, &c. ... Men dress in Women's clothes. 6. Epiphany, or 12th Day. Three kings. Great Russian Water Festival.	1. The Circumcision. Feast of Fools. 5. Kings created by Beans. ... Magi and Star. ... 7. Distaff or Woman's Day ... 13. St. Veronica. Virgin. 21. St. Agnes. Virgin Martyr. 25. St. Paul's Conversion.
FEBRUARY	... ... ... Phenecian Awakening of Sun. ... Sword-dancing. ... 17. Pastern's Eve. ... Ploughs and Boats dragged about to water, and Women yoked to them. Cocks killed. Games of Balls.	... 2. Candlemas. Birds pair. ... Sword-dancing. ... 14. St. Valentine. 17. Shrove Tuesday and Ash Wednesday. Fires Lighted in Evening. Lent.	1. St. Ignatius. Candlemas Eve. ... 2. Purification. ... Crows building. ... "Awakening of Sun." Games of Balls and Divination. 24. St. Matthias.
MARCH	Akadians begin Sacrifice of a Man. Astarte Fetes and Junction of Sun and Moon. ... Osiris comes out of Ark or Moon.	Daisies and Violets appears. 4th Sunday of Lent or Mid-Lent. 17th Sunday of Lent, or MOTHERING 21. VERNAL EQUINOX ... EASTER FETES from 21 st March to 26th April.	1. St. David. Leeks. 4. St. Ambrose. 12. Karling or PASSION Sunday, and CHRIST'S PUBLIC FUNERAL. 17. St. Patrick, ... Lady-Day. ... 25. ANNUNCIATION. CHRST CONCEIVED 29. Palm Worship. ...
APRIL	Sacrifices to Rhada. All kindle Fires. Dances round a pole, with a cake on it. Two White Bulls sacrificed. Men and Women bind each other together. ... Swallows arrive in Mid-Europe.	1. Fool's day. ... 3. GOOD FRIDAY ... 5. EASTER. ... Birds of Passage return ... 12. Low Sunday. 20. Cuckoos. 23. Scotch "Fasts" begin.	... ... Paske Eggs. ... 6. Old Ladytide. ... 9. St. Mary of Egypt. ... 23. St. George
MAY	1. Great Baltaine, or Fire and Pole Fetes, sacred to a virgin-goddess (Diana). ... Childermas Day. Fields and Bounds Worshipped. Marriages unlucky all May.	1. MAY DAY. St. Phillip and St. James. ... 6. ASCENSION DAY or HOLY THURSDAY ... 13. Old May Day. 14. Old Ascension Day. 24. Whitsunday. Ember. 29. Royal Oak Day.	... ... 3. Holy † Day. ... ROGATION or † Week.
JUNE	Great Druid and Masonic Fetes and Wakes.	11. St. Barnabas 15. Meadow Grass ripe. ... 21. MIDSUMMER ... 24. St. John Baptist 29. St. Peter and St. Paul.	... ... Vulgar Solstice. Hay Harvesting.

Hindoos, Buddhists, &c.	Jews and Mahomedans.	Greeks, Romans and Southern Europe.
<p>9. Pongei Festival to the Sun, cattle worshipped.</p> <p>12. Bavana blessed and rewards all children with gifts.</p> <p>24. Sarasvati, goddess of Arts—no letter may be written.</p> <p>26. Worship of Sun with Lotus.</p> <p>30. Sacred to Beema the Strong One.</p> <p>31. To the Preserver. Fasting and Alms.</p>	<p>6. The great Bairam</p> <p>12. Turks keep Old New Year.</p> <p>14. Sanhedrim.</p> <p>19. 1st of SABAT or Shebeth, 11th Month.</p> <p>21. A Fete-day.</p> <p>27. Fasts for Saints.</p>	<p>Saturnalia to 14th, sacred to Jupiter, Janus, Juno, Eskulapius. Lots for Kings.</p> <p>8. Janus' Special Day</p> <p>9. Agonalia.</p> <p>10. Mid Winter, Sigillaria.</p> <p>14. Saturnalia ends.</p> <p>24. Feast of Seed Time.</p> <p>31. Sacred to Dii Penates.</p>
<p>1. Sacrifices to Siva as the Destroyer.</p> <p>13. To Govindoo the Comforter.</p> <p>Water Fetes</p> <p>Dole-Jatra to Generation. Red Powder thrown.</p> <p>28. Sacred to Sun. Bathing.</p>	<p>2. Laylanot.</p> <p>10. Deliverance from Idols.</p> <p>11. A Fast</p> <p>13. 1st of ADAR or Ve-Adar, 12th Month, with Mahomedan's Era begins, 1874 = 1291.</p> <p>25. Fast. Death of Moses.</p> <p>26. Trumpets for Rain.</p>	<p>1. Sacred to Juno, Jupiter, Hercules, Diana, Lucaria (Pan). Bacchanalia.</p> <p>Beginning of Spring. Sun in Pisces.</p> <p>Quirinalia.</p> <p>Fornicalia.</p> <p>18. Fool Plough.</p> <p>21. Feralia. Goddess Muta.</p> <p>23. Terminalia.</p>
<p>To Lakshmi for Spring Blessings. Lent. Torturings in Sacrifice to Siva, all this month.</p> <p>21. To Doorga for Blessings.</p> <p>30. Wheel Torments. All Fasting.</p>	<p>1. Feast of Tyrinus.</p> <p>2. Fast. Esther.</p> <p>3-4. PURIM, or Lots.</p> <p>10. Lambs bought and ties to Bed-posts. Rain adored, and this week holy to it.</p> <p>18. Great Fetes.</p> <p>19. NISRI, NISAN, or pre-Kaldiac ABIB, 1st Month of Sacred Year, 1875 – A.M. 5636 of Jews.</p> <p>The Ear of Corn.</p> <p>A Fast for Sheep and Cattle.</p> <p>Priests' Courses Begin</p>	<p>1. Matronalia.</p> <p>2. Sacred to Juno Lucina. Ancilia.</p> <p>6. Vestaliana.</p> <p>7. Ve-Jupiter.</p> <p>13. Opening of Sea.</p> <p>17. Liberalia or Bacchanalia.</p> <p>19. Sacred to Minerva.</p> <p>21. First day of Century.</p> <p>25. Kubele's Hilaria.</p> <p>28. 3d. Megalesia.</p> <p>30. Janus and Concord.</p> <p>31. Moon—She-goats—Easter.</p>
<p>1. Hindoo Year begins.</p> <p>A Lunar Fast.</p> <p>20. Mangoes fit for Good.</p> <p>Purifications in Ganges.</p>	<p>2. PASSOVER, 14 NISAN, 7 days' Festival. Pentecost, or 50 days' Harvesting, begins on 3d. Unleavened Bread.</p> <p>4. Grain and Fruits.</p> <p>9. Last of Passover.</p> <p>14. Death of Joshua.</p> <p>17. 1st of YIAR. 2d Month. Beauty.</p> <p>27. Fast. Death of Eli.</p>	<p>1. Venus et Fortuna Virilis.</p> <p>4. Megalesia, 4 to 8 days</p> <p>6. Fortuna.</p> <p>7. Birth of Apollo and Diana. Cerealia. 8 days.</p> <p>12. Kubele's arrival at Rome.</p> <p>13. Jupiter Victor and Liberty.</p> <p>15. Offering of a Cow with Calf.</p> <p>19. Sun in Taurus.</p> <p>21. Palilia.</p> <p>22. Agonalia.</p> <p>25. Robigalia to save Corn.</p> <p>28. Floralia.</p> <p>30. Vesta Palatina.</p>
<p>Festival of Bavani, when men swing on MAY POLES, cut and burn themselves</p> <p>Fasts and Feasts. Goddess of Generation.</p> <p>13. Prayers for removal of Barrenness.</p> <p>27. To Dasera and Snake Gods.</p> <p>31. Jagernāt and Bathing.</p>	<p>2d Pasover.</p> <p>Harvest Offerings</p> <p>Cake of Sinai.</p> <p>17. 1st of SIVAN. 3d Month.</p> <p>22-23. Sebuot. Feast of PENTECOST. 50 days' Harvesting ends, lasting 7 weeks.</p> <p>28. Great Feast.</p> <p>30. Fast.</p>	<p>1. Lares Prestites.</p> <p>2. Do. Compitalia and Sacrifices to Lares, &c. This was 2d month of Alban, 3d of Romulus and 5th of Numa.</p> <p>11. Worship of Hermes or Terminalia.</p> <p>13. Lemuria (All Souls).</p> <p>15. Jupiter.</p> <p>21. Agonalia</p> <p>23. Vulcan.</p>
<p>17. Jagarnat Fetes</p> <p>18. The Earth's Rest. No Spade can be used.</p> <p>27. Rest. Rains expected.</p> <p>31. Bathing and Charity.</p>	<p>2. Fast.</p> <p>4. Fast.</p> <p>15. 1st of TAM, or TAMUZ, 4th Month.</p> <p>23. Fast. The Two "Tables" (stones) broken.</p>	<p>1. To Juno, &c.</p> <p>2. To Mars and Goddess Carna.</p> <p>6. Vesta.</p> <p>9. Vestaliana.</p> <p>10. Matralia.</p> <p>11. Harvest Fetes.</p> <p>15. Cleansing Temple of Vesta.</p> <p>20. Minerva.</p> <p>24. Fortuna. Summer Solstice.</p> <p>27. Jupiter Stator and Lar.</p> <p>30. Hercules and Muses.</p>

English Months.	Phenicians, Kooths, Kelts, Skands	CHRISTIANS	
		Protestants	Greeks and Roman Catholic Sects.
JULY	Great Games, Sword-dances, &c.	2. Dog Days begin. 6. Old Mid-summer.	Vistation of our Lady.
	Days of Bad Luck. Sacred to wanton characters, repressed in England by Henry VIII., 1536.	15. St. Swithin. Fairs and Wantonness.	22. St. Mary Magdalen. 25. St. James. 26. St. Anne, mother of Virgin. 29. Martha—St. Mary V.V.
AUGUST	Keltic Gule Fete.	1. Lammas Day—the Gule of August or Yule, or <i>Petri ad Vincula</i> . First Bread with the new Corn.	3. St. Stephen's reliques exhibited. 5. Dedication of St. Mary. 10. Nut Day.
	Wakes, Dancing, and much Licentiousness. Early Harvest Offerings. Great Gule or Fete Laplanders begin Great Sacrifices. Days of Bad Luck.	6. Transfiguration. Swallows leave. 24. St. Bartholemew.	15. Assumption of our Lady. 25. Decollation of St. John Baptist.
SEPTEMBER	...	Harvest Homes.	8. Nativity of our Lady.
	17. Athyr Osiris goes into Ark, or seed into ground. Cock sacrifices. The tutelar deity Vacina or Vacuna. Rest or Ease. Das of bad luck. Rush-bearing. Long phallic-looking figures carried about by Women.	...	Holy Rood or † Day. 18. Ember. 19. St. Janarius. 21. St. Matthew. 23. AUTUMNAL EQUINOX. 29. St. Michaelmas.
OCTOBER	Druidic Wakes, Dancing, Wrestling, Fighting, and much Obscenity.	Churches everywhere consecrated. Vigils, Wakes, and Village Dances in Churchyards, with Drinking and other excesses.	1. Feast of Rosary. 3. St. Dionysius Areopagite.
	Women try by Love Philtres to see their Fate. Days of Fear and Unluckiness. Times of Fear and Bad Luck. Apples used for divination.	6. St. Faith a Virgin Martyr. 22. Scotch Fasts. Hallow-Eve Fires and Revelry.	18. St. Luke. St. Simon and Jude.
NOVEMBER	Druid Fires extinguished and re-lighted on hills, and carried about for purifying purposes. Unlucky Days.	1. All Saints, Fire carried about; used to be Old Fools' Day, but this was changed to 1st April. 2. All Souls, great Cake-making and Bell-ringing. Wax Candles in great demand.	3. Holy Well Day. 11. Martinalia Wine Fetes. Vinalia of Ancients.
	Meetings—Fairs, and running after and killing Bulls. Days of Fear and Bad Luck. Some nude Ceremonies.	11. Martinmas Feast of Black Puddings and such like. Advent. 30. St. Andrew.	18. Dedication St. Peter and St. Paul. 21. Presentation of our Lady. 23. St. Clement's feast to Vulcan. 25. St. Catherine's Day—a Spinsters' Feast.
DECEMBER	Parents give Presents to their Children. Very Unlucky Days.	Boy Bishops. Ember.	6. St. Nicholas' Day. 8. CONCEPTION OF OUR LADY. BRUMAL season begins.
	Prognostications of Good or Evil diligently looked for. Druidic Oak Ceremonies. Joyous Gatherings, Bonfires, and much Dancing and Masquerading.	21. Shortest Day. 25. Christmas. Christ formerly said to be conceived. 27. St. John the Apostle. Ragmena. Mumming.	21. St. Thomas. Doubting Day. 24. Bells must ring all night. 26. St. Stephen. 28. Innocents' or Childermas Day. Men and Women change clothes.

Hindoos, Buddhists, &c.	Jews and Mahomedans.	Greeks, Romans and Southern Europe.
<p>27. Bathing and Alms-giving.</p> <p>31. Solemn Fast.</p>	<p>15. 1st of AB. Death of Aaron.</p> <p>23. Feast of AB.</p> <p>26. Do. Fearing to die in Desert.</p> <p>29. Tubeah.</p>	<p>Changing Houses.</p> <p>6. Apollo's Fetes for 8 days begin.</p> <p>7. Juno Caprotina (of the <i>Fig Tree</i>).</p> <p>8. <i>Vitulatio</i>.</p> <p>10. Etesian Winds.</p> <p>14. Fortuna feminina.</p> <p>15. Castor and Pollux.</p> <p>19. Lucaria, 4 days.</p> <p>23. Neptune.</p> <p>25. Furinalia (Feast of Robbers).</p>
<p>3. Worship of Lakshmi. Rice in the ear. Feasts to Ceres.</p> <p>13. Offerings of Grain to "the Unknown."</p> <p>... ..</p> <p>Feast to PARVATI with offerings of New Rice; SNAKES worshipped.</p> <p>Great DOORGA Fetes.</p>	<p>3. Feast for Lamps being extinguished.</p> <p>10-11 is 1st of ELUL, 1877.</p> <p>Penance and Mortification.</p> <p>Moses ascended Sinai and remained till 10 Tisri.</p> <p>New Moon.</p> <p>Great Feasting and Ablutions in preparation for the New Year.</p> <p>Vine-gathering.</p>	<p>1. Mars and Hope.</p> <p>8. Sol Indiges.</p> <p>10. Ops and Ceres.</p> <p>11. Hercules. Autumn begins.</p> <p>12. Lignapesia.</p> <p>13. Diana, Vertumnus, and Slaves.</p> <p>18. Conualia.</p> <p>19. Vinalia.</p> <p>23. Vulcanalia. 24. Moon.</p> <p>27. Vulturnalia.</p> <p>30. Ornaments of Ceres shown.</p>
<p>20. Harvest Rejoicings—Evil destroyed—Plenty given.</p> <p>Great bathings as sun enters Libra.</p> <p>23. DOORGA consigned to Ganges.</p> <p>26. Siva worshipped—Games with Nuts—Worship of Kali.</p> <p>... ..</p> <p>... ..</p>	<p>12-20. 1st of TISRI; 7th Sacred and 1st Civil Month—Great trumpet fete. In 1875=5637.</p> <p>14. Fast of Guedaliah.</p> <p>... ..</p> <p>19. Sin for Golden Cone or Calf.</p> <p>21. Nipur. Cocks and Hens sacrificed.</p> <p>22. Atonement or Expiation. Moses descends from Sinai—sea closed. All carry lights.</p> <p>26-7. TABERNACLES. Every Male to go to Jerusalem, and all carry lights.</p>	<p>1. Jupiter and Neptune. Games begin.</p> <p>3. Dionysica—8-day Games.</p> <p>6. Erebus, Ram and Black Sheep.</p> <p>13. Jupiter, <i>Nail</i> fixed by Pretor in Capital.</p> <p>15. Circensian Games.</p> <p>... ..</p> <p>Great Harvest Games</p> <p>24. Autumnal Equinox.</p> <p>Vesta, Saturn, and Manta, mother of the Lares.</p> <p>27. To Venus.</p> <p>30. Minerva.</p>
<p>Ras Jatra amours or Krishna, fetes of Fruits and Plenty.</p> <p>30. Kartik. All Temples consecrated.</p> <p>... ..</p>	<p>Day of Trumpet-Blowing—Yom Ternah.</p> <p>1. <i>Hosana Raba</i>, or Rosh Hosanna.</p> <p>4.-22. Tisri, end of Tabernacles.</p> <p>12. 1st or RAMADAN—Mahomedan.</p> <p>11-2. Is 1st of HES, <i>Bull</i> or <i>Marcheman</i>. 8th Sacred but 2d Civil Month.</p>	<p>5. Ornaments of Ceres shown.</p> <p>6. Manes.</p> <p>13. Fontinalia, to Jupiter Liberator.</p> <p>19. Armilustrum, a Fete like Yule-tide.</p> <p>... ..</p> <p>28. Lesser Mysteries begin.</p>
<p>New Rice Fetes.</p> <p>... ..</p>	<p>10. Is 1st of KIS or Kislen. 9th Sacred Month</p> <p>... ..</p>	<p>1. Jupiter's Banquet.</p> <p>3. Neptunalia.</p> <p>7. Show of Ornaments.</p> <p>... ..</p> <p>11. Vinalia with Bacchic rites.</p> <p>13. Lectisternia.</p> <p>16. End of Seed Time</p> <p>19. Kubele—Priests' Supper.</p> <p>21. Liberalia</p> <p>22. Pluto and Proserpine</p> <p>22. Brumalia, Shortest Day.</p>
<p>Lakshmi, Fetes to, for 2d Harvest.</p> <p>... ..</p> <p>Lakshmi Fetes</p> <p>Charity to all</p>	<p>4. Hanuca—Re-Dedication of Temple and sort of Feast of Lights.</p> <p>18. 1st TEBET, 10th Sacred Month, 4th Civil.</p> <p>... ..</p> <p>25. Darkness for three days on account of Septuagint Translation.</p> <p>28. Feast of Lights.</p>	<p>4. Minerva and Neptune.</p> <p>5. Faunalia.</p> <p>11. Halcyon Days for 14 days.</p> <p>14. Brumalia—Ambrosiana.</p> <p>17. Saturnalia.</p> <p>19. Ops—(Opaliana).</p> <p>21. Hercules and Venus.</p> <p>22. Lares fetes.</p> <p>Do., and Jupiter</p> <p>24. Juvenalia.</p> <p>25. Winter Solstice.</p> <p>27. Saturnalia to Phebus.</p> <p>Fetes connected with Light.</p>

To appreciate Sol's birth, his vernal coming, and the sadness of his autumnal going, we require to try and remove ourselves back to that early condition of our race, when clothes, and those the scantiest and most indifferent, were a luxury of the great; when the whole mass of the people lived in what we should call mere huts of grass, clay, or stone, the rude construction of which left the dwellers keenly alive to every wintry blast and shower. Winter to them, indeed, was a ruthless tyrant, who lopped off from every tribe its frail ones by thousands; nor have we yet managed to entirely avert his destructive influences of cold and darkness. At the fatal sign of the Dragon which appears on the October horizon, all nature collapses, and cold obtains the mastery over growth and heat, causing the churches to say their *Paternosters*; and when in November Sagittarius shoots his darts right to the heart of animal and vegetable earth, then men wail still more. November the old Skands called *Wind Monat*, and allowed none to venture seaward. All had then to bury themselves in their dens, live on salt meat and corn, and pray for living and dead saints. It was therefore with no hypocrisy or romance, that Jewish women met to weep for *Tamuz*, or that they watched the loved Adonis of their harvest joys day by day sinking lower, and growing colder and more dead. They saw fruits, flowers, crops, and all verdure droop with him; the heavens then lowered and scowled angrily on them, and poured forth day by day colder and more merciless rains, whilst seas and rivers roaring tempestuously added to their fears; and nature not even leaving them their leafy retreats, they crouched and hid themselves away in huts and caves, and holes, trying as best they could to withstand winter and his chilly blasts. Is it to be wondered at, then, that as Typhon took his departure, these early races welcomed with heart-felt joy the genial budding spring, and still more so the fruit-bearing summer; that they laughed and sang with nature as she advanced with warmth and smiles, and pregnant with all forms of life? Stilled then were the turbulent rivers and noisy ocean, serene the skies, and balmy the air; all the animal creation now responded gladly to the desire nature implanted in them "to multiply and replenish" the earth, and so repair the ravages of angry Typhon.

Let us now glance at the way in which our present kalendar—or measurement of time—has been arrived at. The Kalends were the times "called out" to illiterate people, and so named from the Greek *Kalein*. This proclamation took place on the first of a moon or month, but the custom of "calling out" ceased in Rome about 450 A.D., when Kalendars—then called *Fasti*, were posted up for general information, and the name kalendar became attached to such time-tables, because the word Kalend was seen at the top denoting the first of each month..

The year of Romulus, 753 B.C., began with the vernal equinox, called the first Kalend of March, and the sun was then supposed to run through his course in ten months of from thirty to thirty-one days, making 304 in all. July was called *Quintilis*; August, *Sextilis*, and the others had names like ours. This arrangement, of course, was found not to answer, and Numa Pompilius is credited with the cor

rection of the Roman year, which he made from the Greek kalendar, into 354, with occasionally 355 days. He added January with twenty-nine days, and February with twenty-eight, consecrating the latter to the Infernal gods, to whom all sacrifices, he said, must then be made. January, he declared, must be the first month of the year, and dethroned March. The priests, however, neglected many rules regarding his months, and wholly altered his periods of festivals. The greatest irregularities existed till Julius Cesar took the whole subject in hand, and by the advice of Sosigenes, a learned Alexandrian, the solar year of 365 days was determined on, with an intercalation of one day in every four years, to adjust the six hours or so extra. This day was given as a second sixth of the Kalends of March, and the year was called *Bi-sextile* or *Intercalary*; but Cesar, anxious to inconvenience all as little as possible, and not to forsake the beginning of the old Lunar year—at once started the *Julian* year, not on the day of the winter solstice, but on the day of *new moon following*, which chanced to be eight days after the solstice, so that the first of the Julian year, that is the 1st of January, has always remained the eight day after the solstiee of Capricorn. Marcus Antonius, it is said, in upholding the great Emperor's decrees (for his death occurred the year after his edict), ordered the month *Quintilis* to be called *Julius*, that being the month of his birth. Tradition says that the next month, *Sextilis*, was called after the Emperor Augustus.

The year of the Empire soon effaced all others; the Greeks gave up their Lunar year, and the Egyptians were obliged to establish their *Day of Toth*, as the first of their year, and prevent him wandering climatically through the seasons. The Jewish year was summarily disposed of, except in regard to religion, which the Empire rarely interfered with. Christians of course adopted the Imperial year as well as most of its fetes (as will be seen in my table), nor was it till the year 527 A.C. that they tried to change the era. One Dionysius, unfaithful to his evident Solar lineage, then started the era of Christ, which did not however become general till the fifteenth century, and no wonder; for only in the reign of Justinian, or the sixth century A.C., says Phillips,¹ did chronology begin to receive any just attention. and then all too late; for when earnest enquiries came to be made, it was found that no one could tell exactly when Christ really lived, how long, when he was born, crucified, &c. Some averred, and all were ready as usual to die for such trifles, that his crucifixion took place in the fifteenth year of Tiberius, others the sixteenth, and others the nineteenth. Many had stated that Christ preached publicly for only one year, others two, but Eusebius three and a half; and most then preferred following this dogmatic though not very scrupulous prelate.

It was only towards the end of the "middle ages" that the Church began to be conscious of the terrors of history and chronology, and to feel that all who dogmatise in regions beyond the hazy lines of moral teaching, ignoring facts and dates, stand on very insecure ground indeed. Teachers who had neglected their data for a thousand years, were not likely to find them then, still less so now; and thus the whole Chris-

¹ [The copy I am working from has a footnote citation here but no corresponding note. — T.S.]

tian Bible histories are being ruthlessly pulled to pieces, and great portions called by some bold investigators little more than "the baseless fabric of a vision," entitled to no more belief than what may be readily accorded to the stories of Krishna and the Indian Epics.

It will now be profitable to glance through the leading festivals of the year in their order, beginning with. January, which closes the Winter Solstice fetes that commenced with the birth of Mithras.

JANUARY.—The Kalends of January at Rome were particularly sacred to Janus and Juno, to whom all had then to make their vows and offer sacrifices. This Kalend, (called *Νεομηνια*, Neomenia, because held on the first new moon of January) was considered a most auspicious time on which to commence any new work or project. In India it is therefore sacred to *Ganesh*, the elephant-god, a deity equally phallic with Janus.¹ As the birth of the king of the year is the great opening event of the year, I must here include in my remarks his December, or Christmas festivals. The early Christians undoubtedly selected this Roman Saturnalia as an important period in the life of Christ, at first calling it the time of his conception, and later of his birth, this last best suiting the views and feelings of their Solo-Christian flocks. The Jews called the day of the Winter Solstice *The Fast of Tebet*. The previous time was one of darkness, and on the 28th began their "*Feast of Lights*." The Romans consecrated the 24th (the Juvenalia) to all *the vigour of nature*; and after the birth of Mithras, they at once began the worship of all the god-like Powers of Generation, for Rome then felt the leaden weight of winter heavy on her; and, to remove it, preyed to, and feted Saturn, Ops, Hercules, and Venus, as well as the Lares and Penates.

WINTER FETES.—From Bede we learn that "the Pagans of these isles began their year on the 8th of the Kalends of January, which is now our Christmas Day. The night before that (24 Dec. eve) was called by them the *Medre-Nak* or *Night of Mothers*, because of the ceremonies which were performed on that night."² It is then the days perceptibly lengthen. Both December and January were called *Guile* or *Yule*, on account of this being the time of the return of the sun, so that we may probably connect this word with *Iol, Ol, iul, ale, giul, chweol, wheel, wiel*, and such-like, all signifying a circle or round of time, for the day of Yule Log is mid-winter. Great ingenuity has been here brought to bear, and the result seems to be that "*wheel*" is meant. *Iul-ion* in Arabic means revolution of first day of the year.

The ceremonies of the season everywhere call to mind Tree, Fire, and Phallic lore. On Christmas Eve it was customary to light candles of an extraordinary size, lay a huge *Yule clog*, or Christmas block on the fire, and so usher in Christmas Morn, and turn the dark night into the long looked-for day. Probably at first this great Phallic Log, round which we so often see the Serpent entwined, was meant to betoken increasing heat and light. The Pagan Saxons kept twelve days very holy at this time, daily sacrificing to the Sun; and Christians kept to the same period, calling Christmas the birthday of "the god who is light," "the true

¹ See my Plate XV. 5, where he appears as a Phallus with the Serpent. ² Brand's *Ants.*, p. 156.

light which lighteth every man," &c. The ceremonies in connection with light were prosecuted more vigorously than ever up to Epiphany—the 6th of January,—when all churches were lit up at noon with huge candles and many-coloured lamps, which Jerome and other Fathers explained to mean “the manifestation of light” which guided the eastern Magi to the cradle or cave.

On Christmas eve all the city of Constantinople used to be lit up with tapers and torches until day; and so great was the illumination, says Gregory, that the occasion came to be called *Vigilia luminum*, or “Feast of Lights.” The Christians used besides “to send lights one to another,” as if the fetes of Sais had revived. Bakers then sent to their customers *Dows*, *Yuledows*, or babies made of paste; and chandlers sent quaint sorts of candles. *Dow*, it seems, comes from Dutch, *Deeg*, and *theotiscanthishen*, “to grow bigger”¹—a curious explanation, when we know the root of the whole matter. The gifts of the day to the “youth of both sexes who perambulate the towns and villages” signing carols are also curious, being principally pears, apples, and nuts. Their cry was “hag-man-é (ἁγια-μηνῆ?) holy month, a Merry-Christmas and Happy New Year.” The Yule Clog, it is thought,² “may be only the midsummer fire made within doors because of the cold weather.” The Solar signification is clearly the same, but I doubt if we may change this Christmas Feast of Lights to summer as the church did her feast of “All Saints.” The meaning of the winter fete is *returning* life, and that of the midsummer *perfected* light. Yet July may have some connection with Yule, for this is clearly called after the Sun, who is in fact the Phallus—“Suil Clog,” or Sun Stone. July was *Iulus*; and the 1st of August—once the first day of the Egyptian year, was called by ancient northerners *Gulle*, or *Gula* day. Every Yule log was required to be a bare stump, and was used not only for heating but for lighting purposes, taking the place on the sacred family altar which the churches afterwards fondly gave to large candles, those *sine-qua-nons* of most faiths. The first day of the Yule was the day our ancestors set up stones and danced round them, thus, especially adoring Virility. Only lately the good christian Scotch in the isle of North Ronaldshay used to set up a large stone—ten feet high and some four feet in diameter—in the middle of a plain, and there, on the first day of the year, the youth of both sexes went and danced round it, particularly during moonlight,³ with no other music than their own singing. This was but the continuation of the worship of the Oak-tree, which then gave forth its child the mistletoe; and with boughs of oak, “holme, ivy, bayes, and mistletoe,” did all then deck, not only their sacred altars, but garnish also the wells, pumps, and “the standards in the streets;” and much affliction did it cause many good people in London when—during a severe storm on the morning of Candlemas 1444—“there was uprooted a standard of tree” which had been set up in the midst of the pavement, “fast in the ground, and nailed

¹ Brand's *Ants.*, 163, *Annot.*

² Brand, *op. cit.*

³ Brand's *Pop. Ants.*, i. 19, Bohn's ed. Clearly

these Scotch had very diminutive ideas of their Lingam god compared with the Babylonians; see the article as described in Dan. iii. 1.

full of holme and ivie,”¹ and which had doubtless stood all through the Saturnalia, and been duly adored and danced round, by the then most intelligent people in this greatest centre of European civilisation. Verily our brethren in India are not far behind us!

As the year advanced up to “Twelfth Day,” the fetes assumed the form of masquerades, when men dressed themselves in cow-hides, and as old women, &c. Those dressed as cows were then well belaboured with sticks, as were women at the Lupercalia, and as Apollo used to be by those who urged him to energize them more with his rays. This was no doubt a service to induce the gods to fertilize the flocks. Such carols as have come down to us show how easily the people took up the new faith, because it was in unison with the old ideas. Brand gives us this Scotch hymn, which I make a little more clear than he does, so that the English reader may comprehend it:—

“ This day to you is born a Child.
Of Mary meek and Virgin mild.
.
.
.
My soul and life stand up and see,
Behold he lies in the *crib of a tree*.
What child is that so good and fair?
It is Christ—God’s Son and heir.”

Now, as we have no real historical foundation for the actual manger of *Beth-lehem*, and much history in connection with the *Bread-God* idea, and that of his *Beths*, *Tebas*, or *Arks*, in fact see clearly that the Tree was considered the Bait-ulos, Toth, or Pillar God; and that the term *Cradle of a Tree* would mean merely “the child of a tree;” this carol gives us not only a true idea of the former belief, but the reason why the people so readily accepted “*the Heir*.” They would be naturally willing to accept a new god, if he sprang from “the Tree of Life,” “the Divine Oak,” which they and theirs had worshipped for centuries. The Tree was Jove and Siva, and from Siva sprang Kārtaka, the Horus of India, and Horus was the “*heir*” of Osiris. So that neither this term, nor the belief that a child sprang from a virgin, clashed in the least degree with the past tales or ideas of our ancestors; and this Dean Milman acknowledges. Of course Kymri, Kelts, &c., had heard of the oft-told wonderful births of gods or demi-gods such as Osiris, Apollo, Eskulapius, Pythagoras Plato, Boodha, and many another Eastern prophet; for religious myths quickly penetrate all lands and would certainly reach the ears of our inquiring forefathers who, whether Kooths, Skyths, Kelts, or Skoti, were great travellers. Long before the era of the babe of Bethlehem, then, they would be likely to know all about the combat of the Virgin-born one with Typhon and the powers of darkness; his temporary defeat, victory, resurrection and ascension, surrounded by his twelve signs or followers. These were everywhere familiar tales, which, if as is thought Egypt originated, at least all Western Asia, and Europe had laboriously elaborated.

Not even the stories of the “over-shadowing of the Holy Ghost” (who, by-the-bye, in Syria, and in Christ’s day, was a female, and ill adapted to play the part assigned

¹ Stone’s *Survey of London*.

by Christian story), nor the tale of the moving star would cause any embarrassment to our early ancestors, nor yet to Shemites, for they, too, had long heard of very

THE REPRESENTATIVE OR UNIVERSAL MOTHER OF CREATION.



Fig. 167.—
ISHTAR, OR MARY OF ASYRIA, WITH THE HOLY CHILD



Fig. 168.—



Fig. 169.—
THE AMA, MAMA, OR EASTERN SOLAR VIRGIN

similar events, as, for instance, at the birth of Abram, when Nimrod was warned by a star that Terah would have a son, whose progeny would destroy his empire. In fact, the people of Europe were more familiar anciently than they are now with such stories of their own and other faiths; and above all with those of Egypt and the East, on whose shattered fragments it seems scarcely possible for even the most biassed Christian to avoid seeing that his faith is very largely founded. Sculpturings or scatchings and paintings are full of such matters, if we would only open our eyes to see and read. Thus, Asyria furnishes us with these first two rudely executed figures of the Universal Mother and Child, whilst the third is the chaste, cultivated idea of Indian civilisation, where we see the young foster-mother (Yasodā) nursing



Fig. 170.—WORSHIP OF DEVI AND KRISHNA, AT THE VERNAL EQUINOX

the babe Horus or Krishna. In Moor's *Indian Pantheon* we have the more detailed fig. 170 of the same worship of Maternity,¹ and in strictly Solar form, as it is commonly met with in the temples and sacred buildings of India. It remained for the Christian church to elaborate the idea in "the Lamb of God" being led forth by the Vernal Virgin, which I show at the beginning of this chapter.

The sending and receipt of presents among friends at the wintry birth, was considered a happy omen, or token of good things which the new-born child in his re-ascension was to pour forth upon earth, and therefore all rejoiced. The Rev. Dr. Jennings, in his *Jewish Antiquities*, says that "there is no good reason, but rather the contrary," for the "vulgar opinion" that Christ was born on the 25th December, this day, he says being only selected in the fourth century, when, of course, the time of Christ's conception was made the 25th of March or day of the Vernal Equinox. This learned doctor, and others whom he quotes, say that this arose from a calculation which was made in the fourth century, showing, no doubt, to the satisfaction of very credulous Christians, but none other, that John the Baptist's father was offering incense in the temple in the middle of September, and had finished the days of his ministration in the *end of that month*, when his child was conceived; which, therefore, necessarily threw back the conception of Christ to the end of March, so as to make him six months younger than his cousin John. This would place Christ's birth at the end of September, or close of our harvest which, as it did not suit the Solar ideas of any Christians whatever, was therefore eventually rejected.

The *Yuletide* fetes were noted for men disguising themselves as women and *vice versa*, showing their connection with the old *Sigillaria* of the *Saturnalia*, which, formerly observed on the 14th of January, "were afterwards continued to three, four, five, and some say seven days,"² and by the common people even until Candlemas day. Both were prohibited when their gross immoralities became apparent to better educated communities. The orthodox Brand writes: "Because the Romans had their Saturnalia in December, their Sigillaria in January, and the Lupercalia and Bacchanalia in February, so amongst Christians these three months are devoted to feastings and revellings of every kind."³ Canut's laws positively prohibited fasting from Christmas day to the octave of Epiphany." In Paris, says Trosler in his Chronology, the 1st of January was observed as *Mask Day* for two hundred and forty years, when all sorts of indecencies and obscene rites occurred. Highlanders at this season burnt Juniper before their cattle, and "on the first Monday of every quarter sprinkled them with wine," and practices very similar take place in India at the same solstice. It is on *twelfth day*—that on which the Magi (Eastern Princes) are held to have visited Christ, guided by the Star—that great visiting takes place amongst Christians. All on this day are esteemed equal, masters and servants calling on and even feasting with one another. A *king or stranger guest* is chosen by cutting a cake, and

¹ I am indebted to Dr. Inman for the drawings. ² Kenett's *Rom. Ants.* ³ *Ante*, p. 195.

whoever hits upon a *bean* placed in it, is the stranger or king. It is curious that the symbolic bean, the phallic pod of Egypt and Japan should be selected, for he has ever been king in the East who sits upon a Lotus, which is esteemed the *bean-bearer*, readers will remember that this vegetable is used before Lent, and in many occult matters. It was forbidden to bake a sacred cake in honour of the Virgin's "lying-in," as she was not rendered impure for forty days as other women are.

In spite of all the Christian lore which has interlarded and overlaid the festivities of the winter solstice we can still see clearly the origin of the festival, and all its rites and customs. I may quote the following from Mahaffy, cited in the "Life of Jesus," by Thomas Scott, a sound and learned writer: "There is indeed hardly a great and fruitful idea of the Jewish and Christian systems which has not its analogy in the Egyptian faith. The development of the one God into a Trinity; the incarnation of the mediating Deity in a virgin, and without a father; his conflict and momentary defeat by the powers of darkness; his partial victory, for the enemy is not destroyed; his resurrection and reign over an eternal kingdom with his justified saints; his distinction from, and yet identity with, the uncreated incomprehensible Father whose form is unknown, and who dwelleth not in temples made with hands. All these theological conceptions pervade the oldest religion in Egypt. So, too, the contrast and even the apparent inconsistencies between our moral and theological beliefs. The vacillating attribution of sin and guilt partly due to moral weakness, partly to the interference of evil spirits, and likewise of righteousness to moral worth, and again to the help of good Genii or angels; the immortality of the soul and its final judgment: the purgatorial fire, the tortures of the damned, all these things have met us in the Egyptian ritual and moral treatises. So, too, the purely human tide or morals, and the catalogue of virtues and vices are, by natural consequence, as like as are the theoretical systems. I recoil from opening this great subject now; it is enough to have lifted the veil and *shown the scene of many a future contest.*"¹ The italics are mine. I think I could without much effort name many another instance to support this "future contest," but contests are never good; we must educate rather than argue with men and women.

The *Vigil of St. Paul* long continued to be known as *Dies Egyptiacus*, which shows that "the apostle to the Gentiles"—there may have been one or five—²was thus sought to be connected with the parent root of all the traditions of the new faith.

In the most northern portions of Skandinavia all celtic nations as great Sun worshippers testify their joy at seeing the bright God return again, and the fete at "this season was their greatest solemnity in the year. They called it in many places, *Yole*, or *Yu-ul*, from the word *hiaul* or *houl*, which even to this day signifies the Sun in the languages of Bas Britagne and Cornwall."³

¹ Mahaffey, *Prolegomena to Ancient History*, quoted in that invaluable little book *The English Life of Jesus*, by Thos. Scott, Esq., of Upper Norwood, London, p. 41.

² His Epistles, says Mr. T. L. Strange—a strong writer—show that there must have been five if not more Pauls.

³ Mallet's *Northern Antiquities*, II. 68

FEBRUARY.

The chief festivals of February which here require notice are those connected with Candles, Fire, and Purification, and these festivals are really the conclusion of the winter Saturnalia, which lasted with Christians exactly the same number of days as with Romans, though owing to more southerly skies the latter began the fetes a little sooner than the 25th of December. Verily both would have done well to end their revelries and debaucheries with purification of some sort, for they were very gross. The Romans explained that the month of February was sacred to Mars the phallic god, but more so to *Venus* or *Februa* his wife, who forsook Hephestus the god of fertilising fire; so that these old Romans practised no deception on us. They had Fire, Crosses, and Candles, and disguised them not, but the new faith, whilst it kept these, and in some cases added thereto, tried to hide the old idea, though retaining that which many considered most necessary. the symbolism. Thus we are told that a good Pope, Sergius, seeing how determined his Solo-Christian flocks were in worshipping Fire and Candles, “thought to undo this foul use and custom, and turn it into God’s worship and our Lady’s, and gave commandment that all Christian people should come to church and offer up a candle, burning (*sic*), in the worship, which they did to this woman Februa, and so do worship to our Lady and to her Son our Lord Jesus Christ; so that now this feast is solemnly

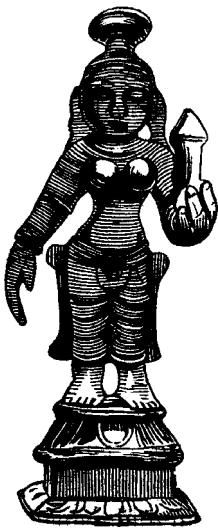


Fig 171.—A HINDOO DEVI
OFFERING A PHALLUS.

hallowed through all Christendom, and every Christian man and woman of covenable age is bound to come to church and offer up their candles;”¹ a very extraordinary order if put in plainer form. Offering candles looks very like the ancient offering of Phalli, such as India here depicts a goddess of very striking organization doing. At this period when high revels were thus being held with candles and other phallo-fire rites, all the bird and animal creation, be it remembered, were pairing, so the church instituted a St. Valentine’s fete having formally declared the “Purification of our Lady,” some forty days after her confinement; but as no defilement had ever taken place in her, we are doubtless here merely to understand that the season is declared by these thoughtful ecclesiastics as ripe for the operations which St. Valentine’s advent inaugurates. On the part of the young of both sexes, the priests then institute a Shrove-tide with its holy pancakes, confessions, games of balls, and cock-fightings; and direct all to abstain from flesh and fleshy lusts till the vernal equinox, for their flocks must now bethink them of certain consequences, so a day of serious thought is appointed and very appropriately named “*Mothering-Day*” or “*Mid Lent*,” when all remain as quiet as possible till “Lady day” and the Easter dissipations.

The mid February festivals used all to be connected with ploughs, rain and boats, or those means by which a successful harvest was alone attainable. All agricultural

¹ Brand, 224; and Bohn’s Ed., i. 43.

implements used to be then gaily decked out, to which women were yoked as “the bearers of the race.” Hindoos and Boodhists have about this time their great water fetes, and the former pray to Siva as Saviour of the world. Romans used to madden themselves at this Bacchanalia and Lupercalia; the priests of Pan brought forth two white goats (Siva’s emblems), and having sacrificed them, sprinkled the *elite* of their young men with the blood and some milk, and then cutting up part of the skins into thongs, wrapped the other parts over the youths and despatched them all about the city to whip the women in order to make them more fruitful.¹ The women eagerly came towards the youths, fully believing that whipping and even laceration facilitated or led to the more energetic performance of sexual duties, as when Apollo’s altar was circumambulated and he himself whipped by those who desired more energy in his early vernal rays, or when devotees whipped and cut themselves with the view of attaining greater spirituality, or leading (as was taught in later times) a more self-denying life—a meaning which the originators of the fetes would have utterly rejected. The early February fetes, which the Chriltian Church hands down as the “purification,” meant I suspect, with these old people, quite another thing, as the “whipping” fete immediately follows this.

We can scarcely exaggerate too much the important part which Light, Fire, and Candles have played in Christian worship. The Chnrch has had special prayers for all of these, especially for Candles, during nearly all her lifetimo, and with these has, ever since the fifth or sixth century, conjoined the Cross as the Emblem of Life. I may here quote a prayer in regard to candles for the benefit of those who are not in the way of seeing the worship of these:—“We implore Thee, by the invocation of Thy holy name, and by the intercession of the blessed Virgin, the mother of thy Son, whose feast we this day celebrate with the highest devotion, and by the intercession of all thy saints, that thou wouldst sanctify these candles to the good and profit of men. . . . O Lord Jesu, I beseech thee that thou wouldst bless this thy creature of *wax*, and grant it thy heavenly benediction *by the power of thy holy CROSS*, that as it was a gift to men by which the darkness might be driven away, so now it may be endowed with such virtue by the sign of the holy cross, that whithersoever it may be lighted and placed, the evil spirit may tremble,” &c.²

No onc will surely fail to see in this, a true Phallic and Fire-worship, especially when conjoined with the Phallic cross. If my readers make for themselves the real *rude* emblems here mentioned, they will better understand the undisguised symbolism of ancient Egypt and modern Europe. The art ornamentation of such articles in civilised times hides very much the old coarseness of the ideography.

Henry VIII. particularly excepted this day in condemning many Roman practices—such as those instituted by Pope Sergius of 684, who, as we have seen, directed all persons to carry candles at religious festivals, but especially at Candlemas. Henry’s ministers, Wolsey and Cranmer, declared that candles on that day signified “Christ

¹ Danet’s *Clas. Dict.*, “Luperci.” ² Brand’s *Ants.*, 221. *Hospin. de Test. Purific.*, 53—italics mine.

the Spiritual Light,” and this some Ritualists evidently still think, but see not that in such symbolism—esthetic though this ritual be—they mix up the religion of the ascetic and holy-minded Galilean with purely Phallic rites and worship.

Valentine’s tide—as one devoted to Husbandry, in both senses. of the word—should hold a high place in all fetes which mark the worship of Fertility; for Nature’s command is given at this time to all bird and animal life to seek out mates, and such “tides” are never passed over by priests. It would seem as if the Church had then boldly stepped forward, and under cover of one of her saint’s names, permitted, if not encouraged the youthful—who could not otherwise overcome natural modesty—to make overtures to the opposite sex by covert gifts, casting of lots, and *lettres cachées*, full of *double entendres*, which Saint Valentine, as postman, took care of, and so sanctified, or rather rendered decorous.

Shrove-tide is really “the awakening of the Sun;” hence the Roman Fornacalia, and all the ado with ploughs, games with balls, sword-dances, and cock-fighting. There was need, truly, for the new faith to proclaim that all must now begin “shriving, shrifting, and confessing” their numerous sins, and try to be friends; for at this time, too, it was taught that all were to forgive one another their faults. The physical man was to be cooled down by suitable diet. Oxford called the previous Saturday “*Fest. Ovorum*,” and on Shrove-Monday, only permitted eggs and slices of dried and salted meats called *Collops or Colabs*; on Tuesday pancakes might be eaten, but on Wednesday a long and severe Lenten fast began when penitents bewailed and confessed of sins, clothed in sackcloth and ashes; all carnival (flesh-eating) now ceased, and old and young besought the mercy of God upon their past sins. The real origin of all this was probably to recruit exhausted nature, it being found that dissipation cannot be continued long with impunity. We are told by Dean Stanley that Lent used only to be forty hours in duration, or from Friday to Saturday preceding Easter. It was then a *bona fide* fast, like the Moslem Ramadan. Later on, Lent was made into a partial fast of forty days, from some hazy connection which priests tried to make out that it bore to Christ’s supposed forty days in the wilderness. The old Romans began it after “Fool Ploughday,”—the 18th of February, and they too, dedicated a day towards the end of the month for the very necessary consideration of the consequences.

All the gods of seed-time had been too genially worshipped, so on the 21st of February the dead must now be fed in what was called the *Feralia*, but that day, too, must be sacred also to Priapic Mutunus, and the next day to the Hermi and Terminalia, when Hindoos throw about the sacred crimson fluid, and rejoice in their festival of the *Dole Jatra*. The Roman then seriously considered his probable paternal duties, and opened March by celebrating the Matronalia. It was at the seed-time festival that the Greeks and Romans most delighted in the cruel sport of cock-fighting. because the poor creatures were then most fierce. With the Greeks, says one writer, “cock-fighting became an institution, partly religious and partly political, and was conducted as a science in

which they revelled, saying Themistolces had taught them.” The Romans added quail-fighting to the cruel sport, which the Christians, neither individually nor as a body tried to put down; at all events till quite recent times. “Civilisation alone did away with the Shrove-Tuesday massacres.”¹ Even Christian schools in England used to be thrown open for the cruel sport, which was superintended by the masters, till Cromwell passed an act against this in March 1654.

THE VERNAL EQUINOX

On the 20th-21st of March the Sun is between Aries and Pisces.² Exactly one-half of the earth is illuminated, and therefore the days and nights are equal. All nature now rejoices in the final and complete victory over Typhon or wintry darkness; the king of glory now arises with full healing on his wings; and on Ladyday, —the 25th,—the Virgin conceives, which Venice and Rome thus coarsely depicts. Osiris, said the Egyptian, must then come out of his ark, and Phenicians declared that the sun had then conjoined with the moon, and therefore instituted many fetes to rejoice with Asarte in her conception. Hindoos at this time worship great Doorga, the passionate form of Parvati, the earth-goddess; and Romans begin their Hilaria, for Ceres is here too the real object of the worship.

It is she who must be gracious, and perform her important functions, and for a time mankind are in doubt and fear. As Osiris died and was buried, and as *Iona* was three days in the fish’s belly, so now is played off the “Passion-Spiel,” which is to represent those old ideas. *Iona* is the male of the Yoni or *IONi*—the Dove or Holy Ghost, and is therefore Siva, the Sun. On *IONi*’s or Friga’s day—*Veneris Dies*, the Sun of Righteousness is said to “raised up” or crucified, in order “to draw all men unto him,” and then to descend into Hades. On Easter morn all the Christian world used to do just as the so-called Pagan did, viz., rush out very early, “long before sun-rise,” to watch him descend, or “dance” as they called it;³ for then indeed “he comes with healing on his wings, making the earth to laugh and sing,” and rejoicing the heart of man as he gleams over the waving corn now awaiting his morning beams. “Let us watch very early in the morning,” says the pious Damascene, . . .



Fig 172.—THE CONCEPTION—VENICE, 1543

¹ Brand’s *Ants.*, p. 377

² [The reference is not to the constellations bearing those names but to the notional “tropical Zodiac,” which owing to the effects of precession is out of step with the stellar Zodiac. — T.S.]

³ Brand’s *Ants.*, p. 241. I suspect the *Saltatory*, Leaping, Dancing, or “Darting One,” comes from *Sal* or *Sol*, and hence *Salle*, a Dancing Place. Kelts called *Sol* “the heaving one.”

and let us see our Christ, the Sun of Righteousness, who is the life that riseth to all men.” “Come,” cried these Christians one to another, “see the place where the Lord lay;” and they greeted each other thus in the early morn: “The Lord is risen.” *Ans.* “The Lord is risen indeed.” Then all go forth from the city to meet him, arrayed in their best apparel, carrying royal palms and evergreens, and escort him to their homes singing jubilee songs of praise, as due to him who has burst the gates of darkness, and triumphed over the grave. In Jerusalem, even now, this is theatrically but poorly imitated by a bishop of the Church entering and emerging on this morn from the tomb with lighted tapers, from which all crave lights, as already mentioned. Apollo and *Dia-Ana*, said Rome, so rose on the 7th of the Julian April, and on the 10th, her great *Cerelia fetes* commence. It is clear that both faiths symbolise the same ideas, and aim at imitating the same climatic phenomena, though both would indignantly repudiate the imputation.

The palm “branch,” or Tree processions, are very ancient solar rites; but in the absence of palms our ancestors used willows. British youths used carefully to gather the flowers and buds of willows at this time, and go about with willow wreaths and wands, single and in bundles, reminding us of the Barsom rods of Asia. Pennant says that in the most northern parts of our islands he found persons at this season cutting *withes* of ivy or mistletoe, and “weaving them in to circles to preserve as a charm all through the year, in order to keep away and cure female disorders.”¹ Stow² writes: “In ancient times, the week before Easter, they had great shewes made for the fetching of a *twisted tree or withe* . . . into every man’s house of honour or worship.” What the “house of honour” may have been it is difficult to say; but “twisted trees” and “wands” are serpents and divining tools, and were so long before the days of the budding serpent-rods of mythic Patriarchs. The universal appearance of palms, buds, and rods at this season—all very significant symbols—shows us what a strong similarity of thought and action existed between ancient men of very different Faiths, and therefore points to one common source.

The Jewish Passover, or *Eostre*, is the 14th of their month Nisan or Abib, the first sacred month of their old year. Every family, or one or two in concert, selected on the 10th of Nisan a young lamb, which must be a male, without blemish, called the “paschal lamb; it was at once taken into the house, tied to the bed-posts, and there kept till sunset on the 14th, when it was sacrificed to Jahveh, its blood sprinkled on the door-posts and lintels, and its fat given to the priests. It was then roasted whole, but “not a bone of it broken.” Only males who had reached maturity, and were perfect in their parts, and who had been circumcised, could partake of this food, which was eaten in haste, while standing, with shoes on, staff in hand, and girded loins; what remained uneaten was buried next morning. All this is accounted for, as in connection with the exodus from Egypt; but even if we grant that an event such as described ever took place, this would

¹ Brand’s *Antiquities*, p. 331.

² *Survey of London*.

not explain many of the circumstances of this universally observed solar fete, and would necessitate the acceptance of all the impossible stories as to God murdering every first-born of man and beast where the door-posts were not sprinkled with blood, and all the miracles before and after this culminating event of the mythical "exodus." We know that all Shemites, and not Jews only, used to, and indeed still keep a festival of this kind at Easter, sacrificing a young male goat or sheep to the now matured sun; and we see some very significant symbolism in the supposed aphrodisical properties of this food, which only perfect males—no females, boys, or blemished men—were then to eat, girded in a manly manner, and with their baton, spear, or staff in hand. We would not credit the God of the Jews with being more partial to "men without blemish" than to women, girls, boys, and the maimed, the halt, and the blind, whom he in his wisdom has afflicted; nor yet to him who is circumcised over him who is not; nay, nor to a Jew over a Gentile, nor to the freeman over the bondman.

The exact time for sacrificing the lamb was of course most important, as minutes, nay, seconds in solar phases and with these pious astronomers, were then as now, matters of great moment. Some contended for the *vespera solis*, others for the *vespera luminis*, the object being to hit the true solar period "*inter duas vespervas*."¹ The practical result was that the lamb of the daily evening sacrifice was on the 14th Nisan, slain between 1 and 2 P.M., and offered between 2 and 3; and that one hour after, the Paskal lamb was slain, a conclusion which Godwyn thinks accords with Mark's Gospel. During all the Passover week—14th to 21st Nisan, *i.e.*, during this week's moon, Shemites fast, only eating unleavened bread, and most diligently—not without reason—cleansing their houses. They were very particularly enjoined to see that all their vessels and household stuffs were then most thoroughly looked into and cleaned; the whole house, "even to the mouse-holes" then underwent the same,² and especially had all leavened matter to be removed for the new leavener had now arisen, and prayers with curses were offered up against any portions which might have escaped observation. The law of their fierce Jahveh was, that whoever during all this festival tasted leavened bread, "that soul should be cut off," which Godwyn mollifies, by urging that this only meant the offender "should die without children;"³ which was still a pretty considerable punishment for eating a bit of bread!

The cleansing of the whole house to welcome the new monarch to his throne, signified that all looked forward to a new era of fertility, which is in strict accordance with what we see exhibited by all peoples in the re-lighting of their sacred fires, and the removal of the old with all its ashes "to beyond the camp." The lamb, said Solarites, had been slain and buried, and the new God—the "Lord of Hosts"—had arisen, worthy to receive all honour, power and dominion; and at this time in some such way, approached unto him Phenicians, Ethiopians, Kooths, Kelts, Greels, Romans, Persians,

¹ Godwyn's *C. and Eccles. Rites*, p. 105, *et seq.* Num. xxviii. 4. Those old writers spoke clearer than present priests. ² Exodus xii. 15. ³ *Op. cit.*, p. 110.

and every inhabitant of his attendant moon—our little earth. On the 14th Nisan, after the whole of “the old leaven” was removed from each Jewish household, every perfect male had to repair to Jahveh’s temple over the holy cave and well, and there make offerings of gratitude—money or other, according to his means; and to this part of the fete, women of course were gladly welcomed by an avaricious priesthood, provided they were “ceremonially clean;” even this last was not much insisted on, however, where they desired to “give of their abundance to the Lord.” After the offerings the feasting began with what we call “the Lord’s Supper,” where bread was broken, and “the cup of blessing” passed round, only varied in manner according to the ideosyncrasies of the partakers. The feast often ended in dissipation.

On the 16th Nisan the first sheaves of the early harvest were brought to the priests who then “waved” them before the Solar Jah—the giver—in thankful acknowledgment of his loving-kindness. During all this week the best males of the flock with wine in abundance were daily presented to him, and on the 7th day, or the 21st of Nisan—when Christians make much ado with eggs, and dedicate the day to Mary,¹ and when Hindoos have a solemn Fast (for their year, too, began at the Passover moon)—Jews celebrate their most sacred Sabbath of the year, and call it “the last day of the Passover,” “the double Sabbath.” At this Easter festival our northern ancestors used to sacrifice to Rheda, and men and women tied together, used to dance round a pole with a huge cake—not without significance—on the top of it; and up to quite modern times there was also continued in many English counties the strange custom of “Heaving,” which is clearly of very sexual import.² It is thus described:—On Easter Monday lads must heave wenches, and on Tuesday wenches must heave the lads. This is done by two lads seizing one wench and heaving her, and on Tuesday by two wenches seizing one lad and heaving him. They must exert themselves to the utmost, and heave as high as possible, and then all kiss each other. Heaving is believed to be lucky, keeps away misfortune, and is conducive to offspring. It clearly has to do with the leaping and dancing god, the Saltator of the season.

It is at this time that Indians rejoice round poles, whip and lacerate themselves, and gladly swing from a pole suspended by hooks passed through their muscles. Thus we see that this vernal fete everywhere signified—as the Jews said, though not as they meant—that there was once again relief from bondage, the Sun of Righteousness having again risen and saved his people from wintry Typhon. The *Mishna* strictly enjoins that every Israelite shall partake of wine out of a cup at the paska1 feast or supper, and ask a blessing, and sing the *Hallel* or praises. The patriarch of the family sat at the head of the board and asked the blessing. On the feast as well as on the wine cup, after which the unleavened bread, bitter herbs, and cup passed round.

The “little Passover,”³ or rejoicing of the later spring harvest is part of our May-

¹ See my Tables, page 425.

² [cf. T. Wright, “On the Worship of the Generative Powers” (p. 160-1, edn. 1894). — T.S.]

³ It is explained, that as some may have been “unclean” or “unworthy,” and so unable to attend the Great Passover, they might come to this one.

Day or *Bel-tine* fetes, which the Jews of these days try to account for as due to certain of their early ancestry being contaminated on the day of the great Passover. Of course my readers will see that the reason why the northern nations have no *harvest* rejoicings in the end of March or early April is because they have no harvest.

The writer in Smith's Bible Dictionary,¹ like all good and honest men, has recognised "the hopeless task of reconciling the difficulties" between the relation of the events of the crucifixion of Christ, as given in the Synoptics and in St. John. The latter—evidently written by an Alexandrian unfamiliar with Jewish dates and rites—makes the 13th, or day before the Passover, the day of crucifixion, and of course says nothing as to Christ eating the Paskal Supper, regarding which the others are so particular. The Jewish Gemara, according to Sanhedrim vi. 2, puts the whole crucifixion and burial stories aside, but maintains—possibly in deference to the so continually asserted Christian tale—that a malefactor was then stoned (according to the law of blasphemy) and afterwards hung. He was allowed, it says—forty days, a fair period to try and engage an advocate for his defence, but failing to get one up to the day of the feast, the law was then enacted on him.²

It was prescribed to the Jew that at the Paskal feast he should always have two unleavened *bouns*, buns, or cakes, some small fishes, a hard egg, and some meal. The Greek Christians still adhere to this rule, and in their churches deck out a bier with orange and citron buds, and jessamine, &c. Russians present eggs to anyone they meet on Easter Day, and men and women freely kiss each other at the same time, a custom which I conclude now only holds in very rural retreats. Eggs are indeed everywhere in demand, and it is evident that the Christian churches have recognised the season when the mundane egg of Egypt and the east was brought to maturity, though they told their flocks to call it the "*Ovum Paschale*," and to offer these in no insignificant manner, but laboriously adorned with gold and colours, especially gold, as representing all things Solar. These were to be "eaten in thankfulness on account of the resurrection of our Lord;"³ but they were everywhere to be shown in abundance, and offered upon the altars, either real or made of "Pasche," or Paste, elaborated at such cost as the offerers could afford. This season was also everywhere to be celebrated by divers sacred cakes, marked with such phallic insignia as the T, or cross, the circle, cup and ball of Astarte, &c.⁴ The subject is very important, and the Rev. Mr Hislop shows us that it was so recognised in the earliest periods of Babylonian history. Balls, and games of balls, had all a religious, because Solo-phallic significance. Brand and Bourne in their *Antiquities* express the greatest astonishment at the, to them, inexplicable fact, that only some sixty or seventy years before their day, "it was customary in some churches for the bishops and archbishops themselves *to play with the inferior clergy, even at hand-ball; and this even, as Durand witnesseth—even on Easter day itself*"

¹ Smith's *Concise Bible Dictionary*, Art. *Passover*.

² Smith's *Bible Dict.* notices this version of the death.

³ *Ritual of Pope Paul V.* for use in England, see Brand's *Ants.* p. 311.

⁴ Inman's *Anct. Faiths* under the head *Buns*.

(sic). To this Mr. Bourne adds (showing entire ignorance of the subject), "I suppose it will be readily granted that this custom of so playing was the origin of our present recreations and diversions on Easter holidays, and in particular of playing at *hand-ball for a tanzy cake*, which at this season is generally practiced!" Sometimes youths used to run races for the tanzy cake. Tanzy is thought to represent the bitter herbs which the Jews used to put on their Passover table. In London one Easter game consisted in a young man tilting at a shield hung over a stream from a boat which the current carried swiftly down; if he broke his lance against it fairly, without falling, he proved himself a gallant man. On Easter Tuesday, says Durand, wives beat their husbands, and on the following day husbands beat their wives; on one day the men take off the women's shoes which can only be redeemed by a present; on another the women take off the men's shoes. But we need not multiply instances to show that this Vernal equinox was for the promotion of sexual matters, and that these beatings—like the whippings of Apollo, developed the passions. Shields or *ancilia*, lances, youths in boats and such-like, are all symbols of this cult, and sacred cakes with crosses on them, games of balls especially in churches or arks, and by churchmen even of the highest dignity, at the holiest season, and in rudely pious days, are full of significance. The great cry at the ball games was "*Mea est Pila*," "I have got the ball," which means says Erasmus, "I have obtained the victory, or am master of my wishes," or of "the situation,"—the same as the Moslem signifies when he turns and kneels towards his Kibla or ark. Notice also that in the centre of all such sports stood a Pole or Standard marking Siva's reign, and more significantly adorned than in our days.

It was a custom in Franconia, in the middle of Lent, for youths to make an *image of straw* in the form of *death* (for Christianity made Europe adopt the dead form rather than the living)¹ and to suspend it on a pole and carry it about; all who saw it offered to the bearers a refreshment of milk, peas and dried pears, or drove it away as a presage of bad omen. The early Christian Greeks are said to have carried a dish of parboiled wheat on their heads at funerals, and to have deposited this on the dead body; and many English used to consider that on *mid-lent*, or Mothering Sunday, they were bound to attend at their mother church, and there make similar offerings on the high altar. These straw figures are very common in India; but there they represent a living god, and in harvest times are very indelicate. The God is often only an upreared figure like this Polynesian *Tarao* or *Ta-Aroa* which the public saw standing all throughout 1874 in the gallery of the Albert Hall, under the title given him by the missionaries, of "The Great God of the Polynesians," of which more in its place.



Fig 173.

THE POLYNESIAN GOD TA-AROA

Asyrians and Hebrews alike offered cakes or *Kunim*, כונים, which Suidas and others call *Nymphæ*,² to the Queen of Heaven; and certain holy

¹ [*i.e.* by ending human sacrifice in "scapegoat" rituals. See Frazer, *The Scapegoat*. —T.S.]

² *Anct. Faiths*, II. 395.

wells in Africa, say Inman, were named *Kunim*, where *Agapæ*, or feasts of love, were celebrated. Thus we see that buns, cakes, *kunim*, eggs, and such like, all meant the female principle, unless baked in some such form as this *Ta-Aroa*.

The Sunday preceding Palm Sunday, which I have shown in my tabular statement of national festivals as falling in 1874 on the 29th of March, is famous for Cares, Kars, Fairs, or Fairings, of grey peas or beans, steeped in water and fried with butter. In Germany Good Friday is called *Karr Freytag*, meaning Friday of penalty, when Passion-day rites were performed. I show it as the 12th of March, when Christ's funeral used to be publicly celebrated; for curiously enough this fete is not "moveable" like the others, but accords always with our 13th of the solar month. Beans were a *dole* which the Romans always gave at funerals. The repast for the dead, says Kennett, was commonly beans.¹ The ancient Romans, in their *three days' fête* of the 9th of May called *Lemuria*, always pacified the ghosts of the dead by throwing beans on the altar fire. In Germany, every man entering a village ale-house on the 9th of May had a *Karling groat* put before him which he was bound to spend; and the Church selected that day to begin her grief and rehearse to the people the stories of the vinegar, the gall, and the spear.

Erasmus tells us that "*Beans contain the souls of the dead, for which cause they are used in the Parentalia;*" and Plutarch says they are of much use in "*invoking the manes.*" I cannot help thinking that we should be able to connect this *Care Sunday*, when peas or beans are so valued, with the Sacred Bean of Egypt and Japan, which no priests dare touch, and which is looked upon as most holy, and worshipped as an object of fertility. It has some peculiarities which are significant.

The great facts of the Vernal Equinox which the rudest people could perceive, were, that the days and nights were equal, that the Sun had triumphed over winter, and that fertility was everywhere dominant over death. Some said that Sol and Selene had been in conjunction, fecundated, and fired all nature; but, however that might be, the facts of prolific nature were evident, and as young lambs were skipping about at this season, it is not strange that, in course of time, and before the Christian era, the Vernal God himself came to be called by the poetic name, *Agnus Dei*. It is difficult to say whether the idea was taken from a *real Lamb*, or from the god of celestial fire—*Agni*, whose dwelling all knew was then in Ares, or Aries, the fiery phallic chief of later times. It is not surprising that in after-days, when Christians had accepted as their God one of the sweetest characters their devotional feelings were capable of imagining, that they too called him "the Lamb of God," and pictured him thus as the outcome of Sol or Aries, carrying the four-rayed cross of the seasons, as only a god and no lamb could do. The pietists were shepherds and shepherdesses, keen students of nature, and prone to admire her in



Fig 174.—SOLAR LAMB AND CROSS IDEA

¹ *Roman Ants.*, p. 361.

what we esteem occult, secret, and gross mysteries; but they were animals like their flocks, neither astronomers nor spiritualists, and though given to seeing types and symbols, not addicted to spiritualising these.

In Ramsay's *Travels of Cyrus*, we are told that the vernal equinox fetes were thus celebrated in Syria, and this, be it remembered, five hundred years before Christ. "When Cyrus entered the temple, he found the people clad in mourning. In a cavern lay the image of a young man (the dying Saviour) on a bed of flowers and odoriferous herbs. Nine days were spent in fasting, prayers, and lamentations, after which the public sorrow ceased and was changed into gladness. Songs of joy succeeded weeping (for Tamuz), the whole assembly singing the hymn, 'Adonis is returned to life, Urania weeps no more,' he has re-ascended to heaven, he will soon return to earth, and banish hence all crimes and miseries for ever."¹ This *Adonis*, or the Summer Sun, was in Syria said to be killed by a boar, corresponding to the Typhon who killed Osiris. This is the autumnal idea, because then fruits and leaves fall, and all vegetation becomes corrupt, giving off gases poisonous to man and beast, and causing fevers and agues, especially in far back ages, when there were neither suitable homes nor clothing to mitigate such evils. This is the "death which then entered into the world," and so the fetes of that period pourtray the fears of the season, and the joys attendant on "Deliverance," and the Church teaches much at the autumn concerning "the Fall" of Adam and Eve.

As she borrows her Easter from the old *Eostre*, so she chose the old astrological periods for all her own so-called events, saying it was:

The feast of the VIRGIN -	-	when the Sun enters ARIES the Ram.
That of JOHN THE BAPTIST,	-	when he enters CANCER or the Crab.
That of MICHAEL,	-	when he enters LIBRA or the SCALES.
That of JESUS, -	-	when he enters CAPRICORN or the GOAT.

which four are our Cardinal points, viz.~ the Autumnal and Vernal Equinoxes, and Winter and Summer Solstices.²

The minor festivals or sacred days were fixed on favourite old astrological days.³ Thus the day on which the sun entered.

Aquarius,	was	St. Paul's Day.
Pisces	„	St. Matthew, the Angel with the Book.
Taurus	„	St. Mark, the angel with the Lion.
Leo	„	St. James.
Virgo	„	St. Bartholemew
Scorpio	„	St. Simon and Jude
Gemini	„	Corpus Christi, end of May.

Luke was represented as a Bull, Ox, or Cow; John as an Eagle—Old Jove's and Vishnoo's sign, on which the Church is so fond of placing her "Book of Life." The Apostles themselves must be twelve in number, and when one was lost another was appointed, as in the case of Virgo and Libra already noticed; but I do not desire here to cast any doubt upon the historical character of the apostles, nor yet their number,

¹ A foot-note tells us that these rites are detailed in S.S. Jerome, Cyril, Macrobius, &c.

² *Million of Facts.* Sir Rich. Phillips.

³ *Ibid.*, p. 38.

although this has been argued with great force, both pro and con. Twelve was undoubtedly a highly cabalistic number,¹ and it is probable that the intense tenaciousness of the old solar cult in the minds of the early Christians, in regard to the twelve Zodial signs, may have forced upon them the idea of the same number of apostles.

Plutarch says that Osiris, the seed, entered the Ark Selene or *Menoa*, on the 17th of *Athyr*, when the sun is in Scorpio, and this in order to avoid angry Typhon, whose coming was announced by the Etesian winds, and the Baptiser, who then bathes the land with the life-giving waters of the Nile. Of Osiris' entry into the ark in the month of *Phamenoth*, I will speak elsewhere, but I wish here to make my readers fully understand that these matters, whether of the Jewish or Christian Bible, were old stories long ere Jews wrote regarding either their Elohim of Samuel's days, or the Jahveh of Jeremiah's, or of those who chronicled their tales up to that time.

MAY.

The Jewish Passover fetes may be said to have in a measure extended into May, under the term Pentecost, which embraces the fifty days of harvesting, beginning on the 16th of Nisan, or the day of "the offering of the first sheaf"—the second day of the Passover, and the third of April 1874; but it is a lunar or moveable period.² Pentecost thus ends about the 24th of May, and is variously called "The Feast of Weeks," or of "First Fruits," *i.e.*, of early harvest. The great day of Pentecost is the 6th of Sivan, or say the 22d of May 1874. From the first barley *two loaves* were then made, "the offering of which was the distinguishing rite of the day of Pentecost." but numerous young rams, bullocks, &c., were then also offered. The Jews connect the day of Pentecost with their mythological history, just as they do all other fete days, and in this respect act similarly to all other peoples, and so Sol—the real cause—often, nay generally, gets lost in some local myth. It was on this day, they say, that Jahveh delivered to them the two stones, and thus made men, or a nation of them, for they confess that up to this time they were wanderers and outcasts. The two loaves very fitly symbolise the two stones, and give additional significance to the strictness at this period in regard to none but complete and unblemished males approaching the ark, or place of the Mountain-god..

The Romams begin May by the worship of the Lares and Penates, offer sacrifices during the Compitalia, and continue diligent services to Hermes during the Terminalia throughout this month, ending it by celebrating the arrival of Agni, the Holy Fire, Holy Spirit, or Ool-Kan. In early times they freely sacrificed children in the month of May to please the generative powers of nature, and make the coming season propitious; but in later years the oracle permitted fruits and the effigies of men and women to be offered instead. May, *it has been said*, was so called in honour of the the Roman Senate known as *Maiores* or *Majores*, as June was *said to be* in honour of the Juniores or lower senate. I incline, however, to eastern solar derivation, which con-

¹ [Yes, but so are all other positive integers up to 13 and most up to 100. — T.S.]

² Readers must remember that I can here only speak of a particular year; thus the 15th of *Nisan* was the 3d of April in 1874, but the 20th in 1875, and will be the 10th in 1876.

nects May with *Maya*, the mother of Hermes by Jove, for May was sacred to the ever-bright Apollo, the son of Jove by Leto. Except in the first week, it was thought to be an unlucky month for marriage; at least, so say Ovid and other ancients, and Christians, following these, proscribed all marriages from Rogation week to Trinity Sunday, or from say the 7th to the 31st. From the 1st to 3d of May is the Floralia, sacred to the goddess of Flowers and Love. It is still a charming fete in southern Europe; when all in Sylva's most lovely retreats, seek for Flora's favours, and revel once more in fields and vales, which wet and cold have for a long time previously prevented them enjoying. Our Keltic fathers, then too, lighted fires on every hill-top to dear Bel or the Sun,



Fig 175.—THE ANCIENT GERMAN GOD TUISKO OR TOTH.

calling the first, *Beltine-tide*, and up to but a short time ago, idle kings, courtiers, and corporations used then to go out and pluck "May" and other treasures of fair Flora.

The May-pole was once no trumpery matter, for it was the symbol of "the Lord of Life;" it was called "*the Column of May (Māya, or Mary)—the great Standard of Justice,*"¹ a term only applied to Toths or Jupiter-Stators, such as this Teuton TUISKO. Beside it, Dr. Moresin tells us, was a judge with bough, wand, or rod in hand, which came to be called a mace, and the holder a *Mayor*, as presiding over these rites and ceremonies. Our King's crown, also, he derives from the phallic

crown at the top of the May-pole, saying we should call the pole itself *Mai*—the French term, although we know May is the Queen of the day. This is no doubt correct, all peoples calling the male and female—man and wife, indifferently by the same name, just as Jews translate the *Eduth*, which they once worshipped,² before they had either an ark or testimony, but which word they still use for "Teatimony," and as the Irish called their Round Towers *Fied Nemads*, after the Lingam articles deposited in their most secret recesses. The May-pole, say the great antiquaries I have quoted, marked the boundary of the year, the confines of summer and winter, and around it contended *two troops of youths, one in winter and the other in spring costume*, the latter, of course, winning with their triumphal branches and May flowers. As the fires of love had to be renewed every midsummer by a ray from Sol himself, young men and maids had to see that their May-pole was so firmly set in its place, that it would stand there immovable and *upright throughout the whole year*. Some insisted that it should be "as high as the mast of a vessel of one hundred tons," and be worshipped with garlands and dancings round it by the youths of both sexes, every day throughout May. "It equally had its place, and was as important as the parish church, or the parish stocks; and if anywhere one was wanting, the people selected a suitable tree, fashioned it and brought it triumphantly, and erected it in the proper place,

¹ Dr. Moresin in Bourne's *Ants.*, Brand, p. 26.

² In Ex. xiv. 34.

there from year to year to remain.”¹ London was very famous for its May-poles; the parishioners of *St. Andrew's-under-Shaft* set up every May morning a shaft that was higher than the church steeple, and after the usual observances put it carefully away under the eaves of their homes—built so as to protect it. The Puritans cut this to pieces, as they did all other May-poles they could get hold of, showing thereby very distinctly their true appreciation of May-poles in matters of worship, *i.e.*, Lingam-worship; and their desire to suppress this old faith. Some May-poles embraced tree worship also, having as large a tree as possible in a vessel at the top of the pole. The Parliament of 1644 passed an act for the suppression of May-poles; and though the Restoration favoured their retention, yet increasing intelligence and that sceptical spirit the Churches are so afraid of, became too strong for such faiths or frolics.

We are not yet without remnants of the old “Nature-worship” amongst us. Mr. F. Buckland tells us, in *Land and Water*,² that on the 1st of May all the choristers of Magdalen College, Oxford, still meet on the summit of their tower, 150 feet high, and sing a Latin hymn as the sun rises; whist the fine peal of ten bells simultaneously welcomes the gracious Apollo. In former days high mass was held here, and the Rector of Slymbridge, in Gloucestershire it appears, has still to pay £10 yearly for the due performance of sundry pieces of choir music, at 5 A.M., on the top of this tower. This May music, Christian priests explain, is for the repose of the souls of kings and others, which of course is quite an after-thought. Early mass for Sol used also to be held in the College Chapel, but it is now explained, that owing to this having been forbidden at the Reformation, it has since been performed on the top of the tower! After the present hymn is sung by choristers—boys dressed in womanly raiment—the lads throw down eggs upon the crowd beneath and blow long, loud blasts to Sol through bright new tin horns—showing us that the Bacchic and Jewish trumpet fetes are not yet forgotten by Christians. Long before daybreak, the youths of both sexes used to rise and go to great distances to gather boughs and flowers, and reach home at sun-rise to deck all doors, windows, and loved spots. This May fete is said to be “the most ancient of all,” and to have ever been accompanied “with all manner of obscenity and lewdness.” This we can well imagine, for the goddess was notorious in this way, and long before man was able to appreciate ploughing and harvesting, he keenly felt the force of the winter and vernal equinoxes, and was ready to appreciate the joyous warmth of the May sun, and its energising power on himself as well as on fruit and flowers. The May fete of our “Pagan” ancestors used to occupy the last four days of April, and on May's day—the 1st—“*Jack in the Green*” and “the Merry Morris dancers,” made their appearance; a dissipated riotous set, ready for any excesses, and more emblematical of Bacchus and his crew, than of Apollo—the ever fresh and joyous god of the early summer. It is IAKO's name, too, that these roisterers vociferate, as with mirth and laughter they dance around the “green pillar

¹ Chambers' *Book of Days*, Art. “1st May.”

² See *London Times* of 3d May, 1875.

god." This term "green," as most of my readers know, stands for *griene* or *graine*, Keltic for the Sun; and these old races certainly succeeded in making this god and his Beth (the Bethel) a perfectly shaped Muidhir (Sunstone) or Lingam. The rural plays in connection with this *graine* god, and his Grainne or Venus¹ consist of the green pillar whirling and occasionally dancing about, whilst a Bacchante-like female, is ever attendant on it, and wildly dances round; her symbol is a *golden looking ladle* or *Argha* with which she smites any who come near her. IAK keeps whipping her with a rod or baton which he ever and again projects from his leafy shell; his crown is finished off exactly like that of our kings, and has golden tinsel all about it as befitteth a solar deity.



Fig 176.—JACK OR I-AKO IN THE BOX.

Mr. Marcus Keane tells us² that although the Kelts of Ireland rejected the phallic worship of their predecessors the Tuath-de-Danaans, they yet retained their names and customs. May day continued to be called *La-Baal-Thinna*, and was always connected with the worship of Baal as "*the green god*"—a very ancient term for Mercury, whose hue was green; and being so, we here see him in dress of suitable shape and colour, and with

his Caduceus in hand. "*Gad-el-glas* or the Green-god-Snake" was an important Irish deity, and the name seems to correspond with "the green god," or "Primeval Boodh," which Coleman treats of in his Indian Mythology, but which I take the liberty of calling *Primeval Goad*; I do not think there is any connection whatever between him and Boodha. Ireland abounds with names connected with *green* or *graine*, as *Balt-in-glas*, "Fire of the Green Baal;" *Tir-da-glas*, or as they now call this in Tipperary, *Terry glas*, "the tower of the Green God," &c., which, with other corroborative matter, makes Mr. Keane and others think that Ireland came to be called "*The green Island*" from this very prominent feature of its faith; and that dancings round May poles only took place after the people had been prohibited dancing round the real phalli of the country.³ I think, however, that dancing round poles was the oldest feature of this faith, and such as must have taken place long ere the race could erect towers or obelisks. Hindoos at this season have from time immemorial danced and swung round poles. They prepare themselves for May by purification in the Ganges, then adore Bavāni, and cut and lacerate themselves; and as mid month approaches, fast and fete in honour of her as "goddess of generation," offering up special prayers for the removal of barrenness. When Greeks and Romans sacrifice to Agni, Hindoos celebrate a Dassera; worship the Snake gods and Jagernāt, the *Al-Fatah*, ending the month with renewed ablutions. In like manner, Kooths, Phenicians, and Kelts seem to have loved dancing round poles in early and

¹ Marcus Keane says, Grainne is the Irish Venus.

² *Towers and Temples of Ireland*, p. 76

³ *Ibid.*, p. 42.

mid May, and to have observed such days as Childermas, and sacrificed to Hermi or Termini. Bourne tells us that in most ancient times (and he quotes from very good Latin writers), naked women used to dance at Flora's festival,¹ which is in entire accordance with the customs of Southern climes. Highland shepherds used to meet and hold "a rural sacrifice," says Mr. Pennant, when a spot was first hallowed by a square trench being dug, leaving a turf in the centre, where a fire was made, and a strong brew of spirits prepared, part of which was offered to the fire and ground; then each made a cake with nine knobs, and *turning solemnly to the Fire*, broke these off one by one, and flung it over his shoulder, saying, "Preserve my lambs; this to thee, O eagle, this to thee, O Fox." All then feasted, and whatever could not be eaten, was his away by two persons deputed for the purpose, and finished on the next Sunday.

May was called "the time of Bastards," whose arrival seems rather to have been looked for; certainly not frowned at. They were clearly the result of the autumnal fetes, of which Burns warned the revellers, in language which those acquainted with old Scotch can alone comprehend.² Highlanders are very much afraid of the early part of May, especially the 3d, which they call "Dismal-day;" on whatever day of the week it falls they bear this in mind throughout the year, and will on no account begin any work on it. On the 2d, fearing evil spirits and witches, Scotch farmers used to tie red thread upon their wives as well as their cows, saying these prevented miscarriages and preserved the milk. They then also placed boughs of the sacred mountain ash, and sprigs of honey-suckle over all cowhouses.³ At this time, all Christian Europe revelled in what came to be called a *Passion-Spiel*, but of which the Maypole with its Phallic insignia and trophies was always the centre. Christians throughout the month, but especially on the day after old May-day (when they asserted that "the Sun of Righteousness" had "ascended up on High" to give place to the new luminary—the effulgent Dove, who comes in young June to gladden, confirm, and strengthen all) went about madly through the land with phallic crosses and banners bearing most of the ancient devices, and imploring from the god's blessings on their "bounds" and crops. In some places, *Rogations* ceased on *Ascension Day*, because some said the god having ascended, his spirit had descended; but the worship of the Boundary Hermi continued as in "Pagan" Rome, up to the middle of May, when libations and garlands were showered upon the Lingams just as we see done this day in India.

In moat Eastern countries, groups of officials and priests may always be seen going round the fields and *Bounds* at this season, and I suspect the origin of *Ganging of Rogation* term is more mundane than Priests or Churches will admit. It is true, these have had prayers and a liturgy for blessing the crops and Hermi, and for inveighing against evil men and bad weather for some 1200 years; yet, on watching the

¹ Brand's *Antiquities*, p. 256.

² "There's mony a fun this day begun.
Will end in *Hoch-ma-gandi*."

³ Pennant's *Tour in Scotland*. Brand's *Antiquities*, p. 318.

leaders of *Gangs* going amongst the crops at this season in India, I have seen them smile and glance meaningly to one another as they passed promising fields, which made me remember that these were either the landlords, or the agents of shrines or chiefs, who were all to be “paid in kind,” and who here could, and undoubtedly did, estimate the acreage and weight of the produce of which they were all to get a regular percentage. This inspection could thus completely check any Ananiases or Saphiras who tried to keep back part of the produce, and if so, the prayers were a mere blind.

MIDSUMMER SOLSTICE—JUNE.

The heavens are now strong and resplendent with the Midsummer sun, and man is anxiously waiting, at least in all temperate zones, for the rich harvest fruit which he has so long laboured and prayed for. Fire is again his chosen God, and although he is taught to worship a spiritual Deity, Christian priests also tell him he may “go to the churche with candellys brennying;” which he did at this season, though “after he fell to lecherie and daunces, harping, glotony, and sinne.”¹

The 21st of June is Midsummer day, and though we are then really further from the sun than in spring, his rays now come down more vertically. Then days in Europe reach their greatest length, and the North Pole knows no night. All nature in the northern portion of the temperate zone is now genially warmed, but too much so for comfort in the southern parts, causing those who dwelt there of old to say: “The Dragons being incited to lust *volando per aërem frequenter in puteos et fontes spermatigabant.*”² Thus water and air are polluted, for these are now old; and the gifts of the new year, of which June was always the first month, must now alone be partaken of, especially on St. John’s Eve, about the 23d, and on the fete days of St. Peter and St. Paul.

At St. IOn’s fete, the Church permitted women to commit many extravagances. A young virgin, the firstborn of her parents, was then selected and taken down to the sea, decked as a bride; other women then filled a narrow-necked vessel with sea water (mark all the symbols, for so this faith speaks to us), into which each put some trinket or gift; when, after dancing and feasting, they made their June Queen draw out and distribute the various articles which were supposed to clearly indicate the future fate of each recipient. The Vase and Sea-Water are representative woman—Isis and Venus—who often used to reveal the destiny of their kind through the medium of a spotless maid.

On the 29th of June, men and even babes had to be passed through the fire. “On this night,” says Dr. Moresin, “did the Highlanders run about on the mountains and high grounds with lighted torches, like the Sicilian women of old, in seareh of Proserpine;” and Scotch farmers then used to go round their corn fields with blazing torches, as was the custom at the Cerealia. The ancient Roman Kalendar states among other matter

¹ Bishop Hall. Triumph of Pleasure. See Brand’s *Antiquities*, p. 301.

² Durant, quoted by Bourne. Brand, p. 272.

that fires are made on the 23d; "Boys dress in girls' clothes; waters are swam in during the night. Water is fetched in vessels and hung up for purposes of divination; fern is esteemed by the vulgar because of the seed; . . . girls gather thistles, and place a hundred crosses by the same;" for has not the thistle a cap like the lotus, and is it not a trefoil? These very symbolical sexual pursuits usher in the 24th of June, which, we must bear in mind, was anciently Midsummer day; and therefore these ceremonies had no connection with St. John or the other two somewhat unhistorical personages, whose fete-days follow his. At Midsummer, houses must be adorned with choicest garments and green birch; and oil lamps, if not fires made of old bones, must be burnt all night; for as Dr Hickee remarks, "a bonfire is a festive, or trimnphal fire; it is a Ba-al or *Boel-fyr*, and hence by legitimate change of letters *ban-fire*," or as we now term it a bonfire. People were then to cleanse themselves by leaping over these fires, running through them, swimming in water, &c., as before mentioned.

On the 24th of June, Midsummer night, or *Notte di San Giovanni*, as Italians call it. good Christians of all ranks and ages keep wakeful vigil from sun-set to sunrise around the ark of IOn, the Baptiser, and at the base of the fine obelisk in the centre of his Piazza—the St. John Lateran. Witches on this night are supposed to hold grand *conciliabulum* round *the nut-tree* of Benevento, whom the good people conciliate, putting brooms outside their doors, and carrying in their hands long garlic onions with root and flowering bulb—"a yard long" if they can get them. These very phallic-looking objects they hold by the onion-end, and go about shaking at each other the bulbous flowering extremity. The vegetable is considered provocative of venery. Snails, a special produce of this Eve, are sacred to Eliza-beth's child, and as marking Sol's power are eagerly collected and much eaten, especially by childless women, for whom, says Pliny, "they are a valuable remedy." Lovers seek out and give to each other bunches of pinks and lavender, which are thought to arouse dormant passions. The origin of the whole is clear, and no book-faith has any concern with the festival; a very good account of it will be found in the *London Times* of 1st July 1875. These popular superstitions retain, says the writer, "a considerable hold upon the minds of the people, . . . and it required but little stretch of imagination to fancy oneself present at one or other of the great pagan festivals of June and July." He thus describes the crowds in the Piazza of St John. Lateran: "Little strings of men wind about among the gay rejoicing midnight throngs, playing on lutes and stringed instruments, suggesting the *Quinquatrus Minusculæ* of the 13th of June, dedicated to Minerva, whose cakes, arranged in heaps among the pinks and lavender, would seem to recall the *Matronalia* of the 11th, dedicated to Mother *Matula*; or is it the *festa* of the *Nonæ Caprotinæ* in honour of Juno, once held on the 7th of July?" The questions are pertinent, and no doubt, Mother *Matter* and Minerva are still, though not in name, fervently worshipped by the masses, as neither philosophic nor Christian ideas will be for many a generation to come.

Romans welcomed the early part of the month with suitable fetes in honour of Vestals and Mothers, or Fire and Fecundity. The city then cleaned out her temples sacred to generation, so that the New Year should find her ready for its new blessings. She ushered in her harvest fetes of mid-month with fire-works, and every kind of joviality; and Christians have followed her here by illuminating their houses and roads with torches and lamps, and their hills with bonfires—giving the poor explanation to her flocks, that they were to consider all this as done in honour of Saint Barnabas. Masters and servants at Rome used to rejoice and feast together as soon as the harvest treasures were secured; to which succeeded all sorts of gaiety and licentiousness, ending in marriages, when such could conveniently be arranged. After this, a season was set apart to “*Vacina, aliter Vecuna a Vacando*”—the God of Rest of Ease.

June was considered “the junior, youngest, or renewed” month; and hence we probably see the reason why the Roman Catholic Church refused to solemnize marriages from the first week of May to the beginning of June; and why the latter month opened with *feux de joie* and every sort of fire and cleansing rite. India celebrated her *Jager-Nāt* fetes in mid-month, and called for rest to earth and man, commanding that no spade should be used from the old Solstitial day. Christian explanation as to this festal period, in regard to Saints John, Peter, and Paul, are very poor indeed.

The Jews called the hot period—from the middle of June to mid-July—Tammuz, or “The Tammuz,” or *Month of Adonis*, which Phenicians more especially honoured, at Byblus, in the celebrated shrine of Aphrodite. From the record made at the time of the Emperor Julian’s visit there, we see that this fete then lasted seven days, beginning with women going about weeping for the sun. “His body was represented by a wooden image, placed in the so-called “gardens of Adonis” (“*Gan-Edens*”), which were earthenware vessels filled with mould and planted with wheat, barley, lettuce, and fennel.” The wooden image was clearly a lingam, and the other vessel beside it the same as that seen in the temple of Vesta, page 342. The women, on finding Adonis, rejoiced hysterically, and the men cut themselves with knives,¹ of which we perhaps see the Keltic idea in the dangerous sword dances and such like of this season. The image of Adonis, after being washed and anointed, was placed in a bier, and amid mourning, howling, and screaming, was now buried. Probably “the death of Aaron,” which the Jew celebrates on the 1st of Ab, or 15th July, is their version of this Solar death. It has always very much shocked Christians, but Northerners rather than Southerners.

Dr Clarke—in his volumes of Greek and *Mediterranean Travel*, of the beginning of this century—expresses himself horrified at the vilifying comparison with Christ’s history of the annual lamentations for the loss, and joy for the supposed resuscitation, of Adonis. It typified, he says, “nothing more than the vicissitude of summer and winter, and in Moscow the Priests still go about at this period searching for the body of the

¹ Smith’s *Bible Dic.* Tammuz.

Messiah, previous to a declaration which ushers in the festivities of the whole empire;" regarding which Gregory Nazianzen says some remarkable things as to "Pagan rites being made subserviate to the advancement of the Christian faith." In *Jul. Firmio de Err. Profan. Relig.*, we read that "on a certain night in the same season of the year, the heathens similarly laid an image in their temples, and after numbering the lamentations accorded to the beads upon a string, thus ended the appointed days of privation and sorrow; then light was brought in, and the high priest delivered an expression, similar to its import, of resuscitation and deliverance from grief." Hindoos and many other peoples have similar ceremonies in connection with the loss and resuscitation of the Sun; and the celebrated Middleton, writing from Rome, observes: "We see the people worshipping at this day in the same temples, at the same altars, sometimes at the same images, and always with the same ceremonies, as the old Romans."¹

Some have thought that the universal idea of the death of a principal deity, and his glorious resurrection and ascension—which all nations of any moderate degree of civilization have asserted—show that such races sprang from the far north, or at least as far north as 66°, where the sun would be three days or so "under the earth." From Zend lore² we learn that the writers must have lived far beyond Persian limits, or about 49° 20' north lat.; for they say their longest day in summer is equal to the two shortest in winter, and the two shortest in summer is only equal to their longest winter night. Thus their longest day was 16 h. 10 m., and shortest, 8 h. 5 m.; so that their dwellings must have been in highest Skythia, if in Central Asia, or in Bohemia, and Bretony (that ancient and sacred land), if in Europe.

In Melito's Apology—thought to belong to the second century A.C.—we are told that "the sons of Phenicia worshipped Balthi, the Queen of Cyprus, who loved Tammuz, son of *Kuthar*, the king of the Phenicians;" and on this account went to live at Gehal. Balthi was the wife of Hephestus, and had committed adultery with Ares; so Hephestus slew Tammuz, whom he found hunting wild boars in Lebanon. This old story, which Greeks all believed, serves amongst other things to explain to us the meaning of Nim-rad being "a mighty hunter." Tammuz," says Rabbi S. Isaki, commenting on Ezekiel viii, signifies "the burning one," and is also Molok; for the women made images of him with eyes of lead, which melted when heated from the inside; and then they demanded offerings for him, saying he wept. Others said Tammuz was like a reptile in the water; so we may certainly conclude with the best Christian, as well as "heathen" writers that he was the Phallic Adonis or Maha-deva. Many nations have seen forms of Maha-Deva in various creatures, especially the amphibious otter, beaver, seal, &c.; and of earthly denizens, the sleek weasel, and "the child of night," the mouse—Ganesha's vehicle. I will conclude June festivities, by giving a description of a Cornwall fete, which is still in force, or was so till very lately.

Threading the Needle.—A curious and significant popular play of this season, is

¹ Quoted from Moor's *Oriental Frags.*, p. 296.

² Boundeheesh, p. 400, trans. by A. du Perron. [In English in *S.B.E.* vol. V, *Pahlevi Texts*, trans. by E. J. West, Oxford, 1880] Godwyn, *C. and Eccles. Rites*, iv. 153. *Ed.* 1658.

thus described by “a Physician” in his *Guide to Land’s End*,¹ and to that strange mystic spot, with its curious and once “most sacred conical granite and temple-crowned mound” of ancient memories;² it probably stood amid lands once crowded by the habitations of men, but it is now as I show here engulfed by Neptune. On Midsummer’s



Fig 177.—ST. MICHAEL’S MOUNT, LAND’S END

Eve, which good Christians prefer to call the Eve of St. John the Baptist, when “the tardy sun sinks into the western ocean, the young and old of both sexes, animated by the genius of the night, assemble in the town and different villages of the bay (of Penzance) with lighted torches; three tar barrels erected on tall poles in the market-place, on the pier, and in other conspicuous spots, are then urged into a state of vivid combustion,

shedding an appalling glare on every surrounding object, which, when multiplied by numerous reflections on the waves, produce, at a distant view, a spectacle so singular and novel, as to defy the powers of description . . . one may imagine himself suddenly transported to the regions of the fairies and infernal gods, or . . . that he is witnessing the awful celebration of the fifth day of the Eleusinian Feast; while the shrieks of the female spectators, and yells of the torch-bearers, with their hair streaming in the wind, and their flambeaux rapidly whirling, are realities not calculated to dispel the illusion. No sooner are the torches burned out (there is evident significance here) than the inhabitants pour forth from the quay and its neighbourhood, form a long string, and hand in hand run furiously through every street vociferating, An Eye—An Eye—An Eye! (Ishtar, Ishtar), and at length suddenly stop, when the two last of the string (a mighty serpent) elevating their clasped hands, form an eye to this enormous needle (Siva) through which the thread of populace runs, and thus they continue to repeat the game, until weariness dissolves the union” !!

The Physician saw Ceres and her torches here;³ but still the old meaning was quite dark to him, simply because he had not seen the living faith which would have told him at once of the Eye—Siva, Bode, and Bodkin.

JULY AND EARLY AUGUST.

Of July and the early part of August there is not much to be said, for man was commanded to rest when the sun rose to midsummer heats. Egypt and Southern Europe quailed a little before the eastern winds, but all thought themselves safe in the hands of great Jove, to whom July was sacred. Early Kooths and Kelts used to wax wanton; and Rome worshipped Castor and Pollux. Then the Christian Church dedicated a day to the erring Magdalene, and the careful and “worldly” Martha; but August came in with assured “Hope and Mars,” and Ceres was now generally

¹ *Guide to Land’s End and St. Michael’s*. London: Philips & Co. 1824.

² Ptolmey called it *Ocrium*.

³ [Whereas the General, as always, sees solar-phallic serpents. — T.S.]

worshipped in the northern Gule or Yule, the Italian *Ops*, and Indian *Lakshmi*. Christians early chose *Saturni dies* for weekly rejoicings, enjoining all then to lay aside their ordinary vocations, and assemble at noon for prayer as a sort of preparation for Sol's special day. A law to this effect was issued as soon as all England became Christian, in the reign of Edgar, about 958 A.C., and in Scotland, by King William, in 1203, when bells were rung for prayers, but as the people did not come together till 3 P.M., this was named noon-tide prayer—*hora nona*. Christians said this was "the preparation for the Sabbath," and they became very partial to these preparations, which they called WAKES, or VIGILS—words with the same etymological meaning, viz., "times of wakefulness." A Church Vigil is the evening of prayer before a festival, or a whole day of prayer, beginning at eve on one day, and lasting till next evening. *Wakes* or *Vigils* were instituted at the dedication of a Church or Saint, and when conducted in an orthodox manner, consisted of old and young parading the towns and country at an early hour, crying "*Holy-wakes*," and inciting all to morning matins, and a day of rest and prayer; but the usual result was idleness and feasting, ending in drunkenness and debauchery, which has led the great antiquary, Spelman, to derive *Wake* from Bacchanalia, and the Saxon word *Wak*, meaning drunkenness.¹ Wakes existed long before Christianity, and were no doubt only for the purpose of rousing the elder or lazy part of the community into the full enjoyment of a fate. Some Wakes, says *Speght* in his *Glossary to Chaucer*, were "festival evens called *Vigilæ* for parishioners to meet in their church, houses, or churchyard, and there to have a *drinking fit*, and end quarrels between neighbour and neighbour!" In those days a drunken fit was considered most salutary—equivalent to a medicinal remedy,² and no sin was attached to it. Wakes were occasionally permitted, and commanded by Priests for other purposes than prayer, even for bringing about an increase of "the Lord's people;" a practice which the Church long adopted in the case of her early Paraguayan Colonies.³

END OF AUGUST AND SEPTEMBER—HARVEST FESTIVALS.

In most parts of India and the East, the principal harvest fetes follow the close of the cold season, culminating in the vernal equinox of the 21st of March; but in Europe and the high lands of Asia, and even on the Syrian hills, probably the greatest is the Autumnal, which the Jews, like most rude peoples, celebrated by going into tabernacles, booths, or temporary huts, made of leaves or the straw of the harvest fields, the better to watch over and garner the precious fruits of the earth—a very necessary proceeding on the part of people located on hills, and cultivating distant strips of valley-ground. As usual, however, a divine command had to be brought in to certify the importance of the priestly office, and ensure full obedience from the flocks; so we have the laws of Lev. xxiii and Deut. xvi, said to have been given from Mount Sinai in the fifteenth century B.C., when, owing to the circumstances of the tribes then, it was not

¹ Brand's *Ants.*, p. 297.

² *Op. Cit.*, p. 340.

³ *Revelations of a Jesuit resident in Paraguay*, quoted from memory.

at all called for. We now know, however, that this ruling was only recorded between 630 and the 3d C.B.C., and the going into tabernacles at harvesting, had of course been customary for thousands of years before Ezra's day. In all these countries, Ceres was ordered to be worshipped at this time among her own fields, for only on the fields, especially where the ground was rocky and hilly, could the grain be properly trodden out and dried. Whilst anxiously awaiting the ripening of the crops, the Jews, like others, "humbled themselves before the Lord" by mortification and penance, and this during the first week of Elul, when their priests taught that Moses was up on Sinai pleading for them with the Lord. Christians said that Mary—their Ceres, had then also (15th is Assumption) ascended on high. Hindoos offered grain on the 13th to the "Great Unknown," as Sinai's God was sometimes called, and Rome feted Vertumnus, Diana, and all slaves, of whom many were at this season set free.

In the first week of August, when Hindoos diligently worship Lakshmi—their Ceres, Jews in fear institute a Fast called "Extinguishing of Lights," and Romans exhibit their *Sol Indiges* of no chaste form. Christians at this time, as if to parody rich Ceres, exhibit the reliques of St. Stephen, and dedicate their representative maiden—Mary, to Jahveh. On Lammass (*i.e.* Hlaf-mass), the 1st, all should give a loaf (*Hlaf*) to the Church, and present a penny to St. Peter. Our ancient fathers were more manly if less refined in their doings, for Druids dedicated the 1st of August, as a great *gule* or fete, to Luna—the Moon, calling it *Luain-Nas* or "Luna's Anniversary" or "Fair." This the Kooths and Kelts of Ireland are said to have first celebrated in the days of the somewhat mythic *Lugh*, a great monarch, "of the long hand," a rather suspicious title in this cult. He, say Irish historians, flourished "nearly 2000 years B.C."¹ The worship was evidently Sexual Fire, whether of Luna or Bel, and whether by Kelts or Goths; the Scoti used then to erect a row of stones and turf—all the poor rural folks could build—and no doubt exactly like these Tatar Phalli which Huc gives is (p. 333 *ante*), for they too stuck them over with flags and then danced round them, blowing trumpets like the Jews, believing such rites drove away all evil spirits, and fertilized their women and cattle. The men then went through various athletic exercises, and tried to pull down each other's Tors or Turf-deities; which, though commencing in sport, very commonly ended in blood-shed.

In the early part of the autumnal harvest, Rome exhibited the ornaments of Ceres, and on gathering the early vintage, instituted her Dionysia. Christians assigned the nativity of their Virgin to the time of early vines; and as the month of September advanced, they called the 14th *Holy rood*, Rod, or Cross day, when, to hide the old god, they averred a fragment of the real cross had been recovered. Papists worshipped this piece of wood, and put a male and female figure on it, which they called "MARY and JOHN." About this time—the 13th, a nail or "sign of life" was brought forward by the Roman Pretor, and solemnly fixed in the Capitol.

The Egyptians—who up to this time, 17th of Athyr, had been ploughing and sowing—now said that Osiris went into his Ark, *i.e.* the seed into the ground. Cocks

¹ *The Druids, &c., of Ireland*, by Rev. R. Smiddy, p. 104. Kelly, Dublin, 1873. [It is sometimes suggested that the festival itself was to Lug as a solar or Fire god rather than to Luna. — T.S.]

had now to be sacrificed, and the blood of Saint Januarius must flow on the 19th of September. Doorga, says the Hindoo, is now to be worshipped, for “evil is destroyed” and plenty reigns, and she—the violent Goddess of Passion, and personification of Fertility—is now buried in Ganga; Rest, Ease or *Vacuna*, with the worship of Siva, is all that need engage man’s attention, for Nature herself, exhausted, pauses; days and nights are again equal, and peace and plenty are diffused throughout her realm.

What of the Jews? With them also the September harvesting was a time of solemnity as well as revelry, which a glance at my Tables will show. These I trust my readers have been carefully consulting in all that I have written regarding fetes, otherwise they will neither have fully understood me, nor obtained that insight into the subject-matter of the Tables, which I can but lightly touch upon.

TISRI, the seventh of the sacred months it will be seen, opened in 1874 on the 12th-13th of September, which was their Era 5635. It is their first civil month, and they usher it in with loud and prolonged trumpet-blasts on ram-horns, continuing these throughout the whole day, and waxing especially vigorous during the intervals of sacrifice. On this, “*The day of the blowing of trumpets*,” they forbid any one to put to sea, and require all to carry about lights with them. On the day following—2d of Tisri, they severely fast, but on the 7th they wax wicked and worship the golden *Cone* or Calf, and on the 10th their prophet and law-giver descends in wrath from Sinai, when they again fast, calling it a day of expiation or “Atonement.” It is after this that the great feast of Tabernacles or Booths begins, which, as Dr Inman suspects, was no doubt connected, as all rural fetes are, with the sexual dissipation of the *Sakoth Benoth* or Babylonian Mylita; for now begins the ingathering or storing of the harvest, always a time of such indulgence. On the day of Atonement, which was kept like a Sabbath, the High Priest after ablution offered sacrifices of a bullock and ram for himself and family, and them a ram for the people; he then brought two young goats to the door of the Tabernacle, and cast lots to see which was for Jahveh and which for *Azazel*—Satan, Ahriman or Typhon the king of the falling year. That which fell to the lot of Jahveh was at once slain and offered in sacrifice to him; but *Azazel*’s was led away “by a man chosen for the purpose into a wilderness or land not inhabited,” and there let loose; no doubt for the acceptance and conciliation of wintry Typhon, whose early approach was then expected. During all the atonement services, none, save the High Priest, and he only in robes of spotless white, durst approach the “Holy of holies;” before and after the rites he is directed to light every sacred lamp, wearing his coloured official garments. During all the seven previous days he must sanctify himself by not only abstaining from family intercourse, but by living apart from all persons, in a chamber specially appointed for this purpose. Gesenius is distinctly of opinion that *Azazel* was an evil deity whom these Sabeans thus sought to appease, and Hengstenberg sees in *Azazel* our Satan. It was customary for the High Priest, before sending away the victim for *Azazel*, to tie a piece of scarlet cloth on its head, called from its shape a “scarlet tongue.” The vietim was sometimes sacrificed by being thrown backwards over a

precipice, which, when announced at the temple, was the signal for additional prayers and reading.¹

The festivals of this season had all to take place at Jerusalem, and we have no reason whatever for believing that they were heard of before the days of David or Solomon. The Feast of Tabernacles lasted from the 15th to 22d of TIRSRI, or say the last days of September, after the corn, oil, and wine, were fully received from Ceres; subsequently came the *Atsereth* or day of “holy convocation” or of prayers and sacrifices, when the booths could be left and all return to their houses. During this fete all carried bunches called *Lulabs*, composed of twigs of the olive, palm, and myrtle, and sacred water was drawn by the priests in a golden chalice from the pool of Siloam and carried with a flourish of silver trumpets into the temple where it was poured into a silver cup which stood on the western aide of the altar. Wine was then put into that on the eastern side, when both liquids were permitted to mingle by means of holes, and then run off by a pipe to the brook Kedron, whilst lights were abundantly lit up in the court of the women, where all endeavoured to meet together. Here in the evening two lofty stands, each carrying four great lamps,—probably symbolizing the seasons,—were set up, to which all again repaired, with their *Lulabs in one hand, and a citron in the other*; amid much festivity and music closed this long phallic fire-fete, of which the Rabbis said, that “he who has never seen the rejoicing at the pouring out of the water of Siloam had never seen rejoicing in h.s life.” In “the branch” we see that budding rod which Bacchus and the Assyrian chief holds in Plate V., p. 104. The citron and water in the women’s court require no explanation.

Christians dedicate these last days of their “Ingathering” to a fitting saint—Michael, whom, from abundant coincidences, I identify with Maha-Kāla, a form of Siva;² and truly the demeanour of our rural population at this season was fully illustrative of this god’s power, and resulted in May being called “the bastard month.” Amongst ancient Kelts the women used to go about then with very strange-looking long, upright figures, which they called “*Rush-bearing*,” and to the present day it is the period when we elect our Mayors or great ones of each town or district—our “Maha-Rajas,” as Indians would call them, whose office it was in days not so far back to have first marital rights. In Berkshire, a portion of Michael’s day was called “the lawless hour,” when the town bell rang, and the people pelted each other with cabbage stalks,³ reminding us of the onion stalks of Rome.

OCTOBER

October is a month which passaes in comparative quiet. In the middle, the Mahomedan has his Ramadān, the Jew his Hes or Bull month; the Romans worshipped their holy wells, and Christians follow them here by commorating their churches and other places, whilst the Scoti fast and pray. The sun is now getting low, and the last day of October, though joyous to the Indian as the *Ras Jatra*, and sometimes with

¹ The substance of much here will be found in Smith’s *Bible Dictionary*.

² [The name is intelligible Hebrew, meaning “who is like unto El.” — T.S.] ³ Brand’s *Pop. Ants.*, I. 355.

Northerns sacred to Fire, is nevertheless a time of fear and trembling; for now is ushered in NOVEMBER—the windy *Blot-monath*, or *Bloody month*.

NOVEMBER

Great Taurus is at length fairly struck down, and here we see him being pierced through by the Typhon in the form of a Phrygian, youth, who had so long loved and worshipped him. All the powers of Brumel, the wintry solstice, have combined to emasculate him; the stormy winds of winter are blowing keen and hard; the fruits have fallen from the trees and the torch of life is lowered, whilst Scorpio is trying to destroy the tree itself as he has done the bull. The wintry raven croaks Life's dirge with hollow cry, but behold! on the adjacent mountain is hope and the sign of Isis, and so the promise of a life yet to come, though many ills must be passed through ere man again arrives at that period. This picture is brimful of story—a perfect ideograph.¹



Fig 176.—THE FALL OF MITHRAS—A PHRYGIAN YOUTH SLAYS THE BULL, AND FERTILE ENERGY IS DESTROYED

Christians call the first days of November “Hallow” or *holy-tide*, sacred to the souls of the dead, and the living; nor do they now forget the worship of wells and fountains. The Scotch who have had their “fasts or “holy weeks,” which Burns has made of world-wide celebrity. now follow up these, at least among the lower orders, by sundry feasting, in which “black puddings” made of blood must bear a prominent part. Rome, forsaking the fetes of the lesser mysteries, has now banquets in honour of great Jove and Neptune, and counts her riches, or as the Julian Kalendar say, “exhibits her ornaments.” But let us look at some of the quaint rites of the Christians on the 1st and 2d November.

The Churches of Rome and England dedicate the 1st to the Souls of their Saints, a very select and ghostly crew, which the general public can have but little concern with, as “many shall be called but few chosen,” and of these few only a very minute fraction

¹ [It is more normally thought that the youth in the Phrygian cap represents Mithras. — T.S.]

are accepted by the church. This fete used to be celebrated on the 1st of May, to commemorate, it was said, the opening, in the seventh century A.C., of the Pantheon at Rome to Christian worship. The famous Rotunda was fitly dedicated to the Mother of God, just as Zeu-pater's Statue was selected to represent the Petron Saint, and here on May-day all martyrs were prayed for, or worshipped, or both; but as gloomy November was held to be more appropriate for dead men, the feast was changed to that month. In England it is called *All-Hallow-tide*; but in Scotland, which scowls on all feasts save its own peculiar ones, it is known only as *Hallow-Day*, in connection with "*Hallow-E'en*," when certain festivities still take place—now chiefly confined to children, though once indulged in by men and women, and more connected with life than death. Then the spirits of the dead and some of the living are supposed to be all astir; and much on this E'en can be discovered in regard to them by burning nuts, trying to catch apples, pulling kail or cabbage stalks, dropping the whites of eggs into water, and searching among hay for hair, &c., all of which seems principally valued as leading to contact of the sexes. In the time of Charles, the lawyers of the Inns of Court used to meet on *Hallows-day* in a large new room, which they called "the oracle of Apollo," where they constituted a mimic court and carried on much fun and frolic, with doubtless some wickedness.

On the 2d of November, or *All-Souls-day*, the Roman Catholic Church prays for the faithful souls in purgatory, and if the 2d falls on Sunday, then the 1st of November ("All-Saints-day") is fixed for prayers. On the previous Eve—"All-Souls-Eve," good Catholics used to wash and clean out their houses, put good fires in the public rooms, and spread out an ample repast for the dead, who were supposed to come and partake of such during that night, and it was thought that "no one though starving" would go near the plentifully supplied and well-healed board of the poor, nor steal from the heavily-laden tables of the rich, that which had been prepared for the dead. After laying out these repasts, the pious entertainers used to proceed to the churches and charnel houses, and there spend the night amid dead bones and dismal companions. The viands, of course, always disappeared. and occasionally also the table-cloths and other valuables; which thefts were meekly submitted to, showing us that these Christians considered that those dwelling in purgatory, or even heaven, required both food and raiment. This, indeed, was natural; for all believed in the acconcts of men and angels ascending to, and descending from heaven, who partook of food and wore raiment—perfectly necessary matters, if we invest our gods and angels with personality. Those who appeared to the patriarchs and Jesus were all clothed, whether on earth or in the air; and those who visited the patriarchs were sometimes provided with food. This is often overlooked by the writers and readers of the religious stories of the world, yet we must necessarily suppose that food and raiment, and means of providing an unlimited supply of these, exist in the heavens of most Faiths. The ancient Arabian wanderers received their food for forty years direct from heaven, though not so their clothing. The garments of those who left Egypt

were indestructible, while all the multitudes born during the journey, we are left to suppose, went naked; so that no wonder the arrival on the borders of Syria of naked and therefore wild looking savages created, as alleged, great consternation.

At the end of November we enter the winter festivals, with which I opened this section. Let us now turn our attention to the names and titles of the Sun. I will assume the reader is aware, that with ancient peoples there was no hard and fast rule as to the pronunciation of words; aspirating, doubling, or changing letters, and giving only one round to one symbol. Among many races, also, no letters existed. Most people, we find, freely change *l* into *r*: *b* into *v*: and in certain cases *m* into *n*. In Indian idioms, *he* often becomes *hetch* or *etch*; and is sometimes emphasized by *w*, and pronounced *wahe*. With Chinese, *b*, *d*, *r*, *s*, *x*, and *z*, may take the place of *p*, *t*, *l*, *s*, or *ss*. They call Crux, *Culuso*; Baptizo, *Papetizo*; Cardinalis, *Kzaulsinalis*; Spiritus, *Supelitisu*; and Adam, *Vatam*.¹

The names of the sun are too numerous to be mentioned; and still more so those of light and heat, in close connection with him; but the following we should bear in mind:—The Kaldi *Ur* is represented in Arabic by *Naero*, fire; and *Nouro*, light; the Hebrew, *עֵלִיִּי*, Elion, or “exalted one,” by the Arabian *Elon*. The Hebrew *Methra*, is the Persian *Mithras*; and the Arabic *Mater* or “giver of rain,” that is *Zeus-Pater Pluvius*, and *Fulgens*. The *Ba-al-Shamaim* or *Samen*, is the *Aurota-alt* of Arabia, the *Oramazdes* of the ancient Persians, and the *Shamsh* of the present. The Greeks called him *Ἐλατήρα πηλογονων* (*Elatera Pelogonon*), or “Scatterer of the clouds, giants, or earth-born ones,” a term which Kallimakus applies to Jove in one of his beautiful hymns:—

“The god whose powers dispersed, whose arms subdued,
The daring Titans, earth’s rebellious brood.”

Plato constantly calls the Sun, *Zeus-pater*, or “Father of all Life;” and with Homer, he is Fate, “the Cause of Causes,” the One Eternal, “the Why and the Wherefore,” Present, Past, and To Be. Virgil links earth and all fertility with him.² That he was anciently a very Phallic Lord we see in him receiving the name of *Ba-al-Phegor*, *Belzemen*, &c.; for *Belus* and *Saturn* preceded the classic *Jupiter*,³ just as a Phallic *Brhama* preceded the present *Hindoo* one. *Nin*, *Ninus*, and *Nim-rad* “the mighty hunter,” son of *Ninus*, who was the son of *Belus*, long preceded *Jove*; and men were taught to see in these their Creators and Redeemers, and in their Sanctuaries to seek refuge and salvation long ere *Jupiter* had an *Egis* that he could throw over his children. To the shrine of *Belus* the persecuted and distressed could flee, ages before Jews wrote about “cities of refuge,” and later faiths of altars and naves. The Sun was the *Fire-tower* long ere *Jupiter* was called *Tar-peus*, *Tar-pi-eus*, or *Jupiter Lapis*, *Tonans*, or *Fulgens*. Horns

¹ Brand’s *Pop. Ants.*, Bohn’s ed., i. p. 7.

² See Tooke’s *Pantheon*, p. 29. Virgil speaks of him as creating thus with earth, or *Terra*:—

... “Almighty Jove descends and pours
Into his buxom bride his fruitful showers,
And mixing his large limbs with hers, he feeds

Her births with kindly juices, and fosters, teeming seeds.”

³ Tooke’s *Pan.*, pp. 4-19. *Ba-al* is in Keltic *Be-al*, where *Be* is “life,” and *Al*, the Stone-God, or *Maha Deva*, and this without any aid from the Greek etymology.

were likewise symbols of Sol, long before that emblematic horn of Jupiter's goat, which he presented to his nurses as an infallible cure for all the ills of life.

From Ilioun proceeded all "Hot airs," "Breaths," "Holy Spirits," and what the Hebrew called *Nep-esh*. He was the "Bread of Life," or "Loaf-afforder," our Sar, Sir, or Lord; and in *Sarah*—"the Lady"—we have his "Loaf-server," or "the distributor of Sol's gifts." In Sanskrit Sol is *Soor*, or *Soor-ya*, hardened by Greeks as in *Kur*, *Kuros* (Cyrus) and in *Kurious*, "Lord"—the Solar term applied to Christ. The Latinized forms were Cur, Curia, hence Quiritis, but even Greeks softened this initial into Σ, C, or S, as in *Συρια*, *Σειριος*, or *Συρια θεα*, the *Dea Cælestis* or *Dea Syria*.¹ From *Sar* the Egyptian probably got his *Sait*, *Set*, and *Sais*, and the tribe known as the *Saitæ*; so the Latins their *Sol*, and old Romans their *Sal* and *Sator*, whom Germans made *Seatur*, and placed on a fish with a wheel in one hand, and a vessel of water, fruit, and flowers in the other. He whom Gaelic Kelts called *Seul* or *Su-il*, Welshmen and Armorikans said was *Haul*, a name akin to the Hebrew *Halal*, "Resplendent one:" as well as to Helel a name for Lucifer. Goths called him the *Skainand*, or *Scheinend*—shining or burning one, words which rather describe than name him, like Helios from Heli, and Selas, meaning splendour. *Solos* is "the round disk one."² *Sar-On*, the lord of light, Hebrew *הרם* *Harus*, *Horus*, and such-like terms, having the meaning of light, splendour, golden, &c., are but combinations of *Or*, *On*, *Ur*, *Ar*, *Ar*, *Aur*,³ &c. From the Amonian term *Al-As*, or reversed and written *As-El*, the Greeks would readily write *Alos*,⁴ *Halos*, or *Helos*; Arabians called him *Al-ak-or*, or *Ala-char*; and the Latins named *Sal*, *Salum*, *Sanctuary*, and all things salutary and sanatory⁵ after him, for the earth and its waters only gave forth to early man its most salutary alkali, when spread out to bask in his rays. *Sal*, says Valpy, comes from the same Greek roots—*Hals*, *gen*. *Halos*, as yielded Helios, and is a word of Amonian extraction. *S* seems the true root of all the Sun's names, to which are joined Rs, Ls, Jas or Js, Ms, or AMs, &c.; as in *S-ar*, *S-l*, *S-oor-ja*, *S-ms*, and *S-ams*, which describe him as "lord of power," heat, &c. The Amonians of Crete, who founded the celebrated temple to the Sun at Salentium—remarkable for spontaneous fires—were, as well as their town, called after him whom they worshipped, as *Man-Zan*, or *Menes-Sol*,⁶ for S and Z are interchangeable, and *Zan* or *Zon* is the Akad *Ze-an* and the Aryan *Z-e-us* and *Deus*.⁷ Babylonians called him *Za-On*, and Ionians usually preferred Z to S. Hamites or Amites were called *Za-Anim* after their deity, and thus *Zanim* are the Chus, Kus, Kooths, or Ethiopes. One inscription to the Sun calls him "Semon (*Sem-On*, *Cælestis Sol*), and *Sanctus*; as in "SANCTO. SACNO. SEMONI. DEO. FIDIO. SACRUM."⁸ Semo was Priapus, Janus, and Vertumnus, that Sabine or Etruskan god of the seasons, and of gardeners—he who won Pomona the fruitful one, but only after he had changed himself into a beautiful youth,

¹ Bryant and Holwell, pp. 135, 136, 384. Ancient Syria was called *Shem's* land, that is *Sham's* land which the Greek recognise in *Σεμνος*. *Συρος* γαρ ὁ Ἥλιος. Copyists who took to writing C for S, and C for K, have here complicated matters,

and perhaps infringed *laws*, but I am here only concerned with *facts*.

² Valpy's *Lat. Etym. Dict.*

³ Holwell, p. 367 for *Soter*, p. 369.

⁴ P. 35.

⁵ Holwell, p. 365.

⁶ P. 365.

⁷ P. 364.

⁸ P. 365.

no doubt Adonis. All Italy used to go forth to welcome this god at his Vertumnalia on the 23d of August; they placed his temples—within which would be his Priapic figure—close to the altar of Ops, a fitting Queen. In the Solar name, *Semon*, we see other meanings connected with the Sun, who alone can produce the seed and render it fruitful; and the Hebrew saw this when he gave the name Sarah to the wife of A-Bram, or Ab-Ra-Am. Diana—Sol's offspring, the fair child *Dies* or Day, called herself his IOne, one of her names being Saroni; and the men of Tyre and Sidon named their noble ones *Sarim*, and anything noble *Sarranus*.¹ Thus the capital of wealthy Cresus was Sar-dis or Sar-Ades, and Sargon was one of Assyria's greatest kings; Serapis and Serapion are no less immortal names. "Saron," writes Bryant, "was without doubt an ancient god of Greece," by some held to be Poseidon, the *Deus Marinus*. All oaks were named Saronides, because, says Pliny (iv. 8), they were sacred to the Sun-god; and so also rocks were Saronides,² because they represented the virile god, and man; hence Tsurim (rocks) in the Hebrew sacred writings are constantly equivalent to Elohim, and connected with Matsebabs, Tors, and Temples.³

As closely connected with Solar titles, let us look at the names given by various peoples and ages to the Ineffable and Incomprehensible One—Spirit or Creative Force, which we call God. The following is a list which, though very imperfect and likely to lead to error if used without some knowledge of the languages and feelings of the period when these names came into existence, may yet help the reader's memory and assist investigation.⁴

German, - - - Gott.	Magian, - - - Orsi.
Belgis, - - - Gott.	Ceylonese, - - - Odel
Teutonic, - - - Gutt, Gud, Ehod.	N. Amer. Aborigine, Zimi, Teotl, Tloque.
Old Danes and Laps, Odin, Teut, Thor, Thot.	Jews, - - - Jahveh, Yahveh, JAH, IAH, El, Shadai, Adonai, Aleim, Ani-hua, אֱלֹהִים
Swedish, - - - Gode.	Persian, - - - Syra or Soora, Mitra, Jzed, Shams, Sar, Koda.
Bretons, - - - Goed, Doe	Peruvian, - - - Lian, Yuti.
Welsh, - - - Dduiv, De, Dewv.	Tatars, - - - Edga.
Spanish, - - - Dios.	Greeks, - - - IAO, Zeus, Dionysus.
Italian, - - - Idio.	Slaves, - - - Bleg, Boog, Buh.
Turkish, - - - Abdi, Al, Allah.	Russian, - - - Book, Boge.
Philippine Isles, - Abba.	Polish, - - - Boog, Boze.
Wallachian, - - - Zëul.	Dalmatian, - - - Bogi, Bogs.
Etrurian, - - - Chur or Kor, CEsar.	Druids, - - - Bel, Thau, Crom, De, Dis.
Magarian, - - - Oesc.	Phenician, - - - Yachvah, Jah, Ba-al, El.
Tyrrhenian, - - - Eber.	Egyptian, - - - Toth, Zeut, Budh, Phre, P'ta, Knum, P'nuta, Hoon, Ha, Am, Am-On, Osiris.
Saracens, - - - Abgd.	Kaldian, - - - An, Bel, Beltis or Ishtar, Nin, Nebo, Hea, Vool.
Anglo-Saxons, - - - Ta-ui, Heil, As. (Runic).	Gaelic, - - - Dia, Io-dhol, Nimh, Iar.
Siberians and Polynesians, Tora, Ta-ora.	Irish, - - - Dieh, Dhia, Niel, Esar, Be-al.
Otahitians, - - - Ta-ul, Kalou (Fiji).	
Madagascar, - - - Jada.	
Arabia, - - - Allah, Ta-Al, Al.	
Syria, - - - Adad, Alueh, אֱלֹהִים, Chad, or Kad, Beth-El.	
Ethiopians, - - - Amlen, אֱמֶלֶן.	

¹ Holwell, p. 365 ² *Ibid.*, p. 367

³ See chapter on Arkite Faiths in *Man's Origin and Destiny*. J. P. Lesley.

⁴ I am partly indebted for these names to a pamphlet "by a Layman," on *Evidence of the Universality of the Trinity*. Hall & Co., Lon., 1863.

Dorians (early),	-	Sior, Ilos.	Chinese,	-	-	Shin, Choo, Tā-o, Fo, Fi, Ti.
Croatian,	-	Dohs.	Japanese,	-	-	Zain, Yaum, Ta-ma, Mion.
Borneo,	-	Nito, Tupa.	Kalabar Negroes,	-	-	Egbo.
Hindoos,	-	Esh, Eswāra, Rām, Nāt, Deva,	Formosa,	-	-	Ishi.
		Nar, Iar, Vary, Swamy.	Hungarians,	-	-	Isen.

Amongst the ancient Assyrians and Egyptians, Father and Mother, or God and Goddess, would seem to have been MOUT and NOUT, for Isis was MOYΘ, *mouth* or mother, and the fertile MUD of the Nile.¹ The God *Nout* was usually written NOOT, with large round O's, so that no violent change was necessary to make Nin or Nim the male God. Noot is clearly the Western name for our Fat.stern Nat, Nath, or Nar and Nag (perhaps *N'ag*), the Spirit-God and Serpent of early man.

In Dr Morrison's Chinese translation of the Bible, *Shin* is used for God, *Choo* for Lord, and *Shin-Choo* for *Lord-God*. Choo is composed of the numeral *San*, three, 三, and *Yin*, I, one, and is a Triune corresponding to the Japanese *Ta-ma*, and the Anglo-Saxon *Iodje*, says the orthodox "Layman."

All in this list signify the Sun or Phallus, or combine feature or characteristics of Solo-phallic gods, the roots being clearly—Tu, To, Di, Du, De, I, Ni, Yu, Od, Or, Am, Ab, Ar, Ra, La, Al, El, Es, Esh, and Ish, to which after came affixes B as Bel, K as Kor, or Ch as Chor, G as Gode or Go-ad, and Z or S as Zeus and S-al. Nasal *n's*, of course, and aspirates were added, just as the Jew puts h's to IAO, and the Assyrian an *n* to Ni, or I; but remembering this, those who have studied these subjects will see here the universality of Phallo-Solar, and the roots of Trinitarian faiths; and that the God of Fertility was clearly the first worship of man.

The Egyptian called the great Creator by such complex names as *Phta*, *Toth*, *Khnum*, &c, which are reducible to P'Ta, Ta-Ot, A-Um, Am, and Am-On (the intensified On), that is, the Sun in fertilizing heat, whose representative was the Lingam. From *Aum* comes our *Amen*, the Hebrew Aman אֱמֵן, a name given to Jehovah or Christ when rebuking those who were "neither hot nor cold."² From the Sanskrit *Aum* or O'M ("The Ineffable One") probably comes the Greek *On*, ὄν; permanence; and as connected with the solar light and hue, we have Latin *Aurum*, gold; French *Or*; Spanish *Oiro*; Portuguese *Oúro*; British, *Our* or *Aur*. The Scotch call "wealth," and all that is good, *Oud* or *Gowd*; Gaelic *Cail*, which is also "energy" and vital force, reminding us of the Belgic *Goud* and *Goed*, and our God. The Sun is always represented as Gold, which men have considered the greatest Good; and Good is in Danish God; Goth, Gods; Icel., Godr or Goed; O.H. Ger.; Got; old Gothic, Guth, and Persian Koda or Khuda, for Ks, are Gs and may be omitted before Os, so Koda = Oda and Korus = Orus.³ In ancient days he was Almighty, "Golden," and a "Lord and Master," to be honoured and feared as a terrible and fierce avenger of all who neglected his rites, sacrifices, or commandments, or who "took his name in vain." The conception of Him as a Deity of Goodness and Love, was a far later idea; even now he is so regarded only by a limited few, while a still smaller number acknowledge him as a God of Law and Order; others make him passionless, and without either love or hate.

¹ Plut. *De Is. et. Os.*, and King's *Gnostics*, p. 104. [In Egyptian, -t or -et is the feminine terminal. *Mout* the Theban vulture / mother goddess and *Nut* the sky-goddess or female abyss of waters were originally distinct from Isis, and each other. — T.S.] ² Rev. i., iii. 14. ³ *The Academy*, 5. Feb. 1876.

It is curious to see *Ishi* as the God of the Formosians, for this is the Western Asian name, which embraces ideas of God, Man, Woman, and Sexual deire; as *Esh*, *Ishi* is the name under which the Jewish God is to appear, says the writer of Hosea ii. 16; and the monogram, I.H.S., over so many altars, seems related to this word. The ten Jewish tribes, called Samaritans, did not care about the Elohim Gods of their two Southern tribes, and there are glaring differences between their Bible—the Samaritan, and that of the two tribes which Christians accept.

Let me now give the Trinitarian form, under which all peoples have—and for a very significant reason—at one time or other of their existence worshipped the great Parent Gods, that is, the Sun and Moon, or Brahm and Máya, Osiris and Isis, Zeus and Yuno, Kronus and Rhea, Saturn and Ops, or the Elohim and Ruach of the Jewish Genesis. These are the Parent Phallic or Phallo-Solar ideas, but in time the *Unas* developed into the *Duo*, and then came the Resultant, a Trio, Trinity, or Tri-unity, somewhat thus:—

NATION OR PEOPLE	THREE OR A TRINITY			NATION OR PEOPLE	THREE OR A TRINITY		
	FIRST.	SECOND.	THIRD.		FIRST.	SECOND.	THIRD.
India Vedic	Brahma, Tut.	Vishnoo, Ong.	Siva—Sut.	Boodhists.	Boodhesh, the Developer.	Darmash, the Developed.	Sanghash—the “Hosts developed.
Phenicia	Belus—Sun.	Urania—Earth.	Adonis—Love.	Mexico.	The Blessed.	The Holy Spirit.	Their offspring.
Egypt.	Amon.	Muth.	Chons.	South American Indians.	Otkon.	Messou.	Atahanto.
	Afterwards,			Peruvians			
	Knef—Osiris—The Father and Dispenser of Blessings—The Maker.	Ptha—Isis— or The Holy Spirit, or Ancient Harmonious Arranger.	Phre—Horus—The child—Fire and Amon Creative energy.	Skandinavia.	Odin.	Thor.	Friga.
Zoroastrians.	The Father.	2nd Mind—Rhea.	Fire.		Har.	Jafner.	Thrido.
Samothracians.	The Almighty, or the Fecundator.	The Holy Spirit or Fecundatrix.	Kasmilus.	Othin, or Odin.	Vile.	Ve,	
Ancient Arabs.	Al-Lat	Al-Uzzah.	Manah.	Germany according to Greeks.	Parkunos.	Pikolos.	Pothrimpos.
Kalmuks.	Tarm.	Megosan.	Bourehan.	Various worshippers	Magnus.	Ultor.	Genitor.
Tatars.	Artagon.	Schiego-Tengon	Tengars.	Pythagoras, 6th C.B.C.	Monad.	Duad.	Triad.
Ancient Greece.	OM, or On.	Dionysus, or Bacchus	Herakles, &c.	Plato, 4th C.B.C.	The Infinite.	The Finite.	That which is compounded of the two.
Greek and Latin.	Zeus, or Jupiter.	Neptune	Pluto—Hephestus	Ancient Irish	De, Ain, The Triple God, Krio-San, &c.	Biosena.	Sheeva.
Syrians.	Monimum	Azoz.	Ares, Aries, or Mars.		Taulao, Ta, Di, Eeon, or Ion, Ard, Al, Iar	FAN—Orphic Phanes—Greek Pan—Koptic Phaneh or Phenix—Light.	Molla-The Destroyed. Resultants of First and Second.
Kaanites, or Ancient Phenicians	Yacheveh, Baal-Spaliaha.	Ana.	Hea.	Orpheus, 14th C.B.C.	Aither—God.	Phanes—The Spirit.	Kaos, from both, but imperfect.
Kaldians.	The One.	The 2nd who dwells with 1st.	The 3rd—Produce of 2nd, and He who shines throu the universe.		Self triplicated Baal, or Ba-El		
China.	The One.	The 2nd from the 1st.	The 3 rd from the 2nd.	But all three are one, or TA-O and AO.			

This list is of course very imperfect; because the names of the Gods are infinite, and all writers prefer those titles only under which the Deities sound sacred in their own eyes. I recommend my readers to try and make out a list for themselves, and they will find how many difficulties are to be encountered in trying to please all. Even the Parent Gods are best named by means of their early emblematic titles, if I may so call them, viz., the Breath, the *Ruach*, Life, *Atma*, the Rock, the Oracle, Speaker, Word of Life, *Logos*, &c.; and, as more especially the female or Passive Energy, by such suggestive names as *Máya*, Illusion, Mirror, Water, the Ocean, Egg, Ark-boat, the *Shekina* or *Roe*, Floral Wreath or *Cornucopia*; *Sophia* or *Minerva*, as *Wisdom*, etc. The Jew—Ezra or other, gave us a key to the Faith when he made the *Elohim* and *Ruach* create mankind “in the image of the *Elohim*”—“*Zakar and Nekabah*”¹—for he therein reveals a wealth of meaning in connection with the other faiths around him, regarding which no subsequent suppression or change of early names and meanings can deceive us.

There is a wonderful uniformity in the names AUM, OM, ON, the Keltic OUM, the Magian and Mexicau HOM; the Græco-Egyptian A’OM, Am-ON, A-Men, and compounds of these with B, R, and T, running into the Chinese T-AO and AO, Egyptian A-TON, A-TOTH or A-TIR; the Polynesians T-ARO, etc. Osirians called God “the All-seeing,” “the Formless;” Medes and Persians, *Zervan-Akerene*, or “Uncreated Time,” “The Infinite One,” and *Bā-Ga*, the “Great God,”² corresponding to the Hindoo *Bāga-vān*, who was *Aum-Viraj* or *Pothos*—“Desire,” in whom centred the *Tri-Moorti*, or He of “three parts yet one.” Greeks called him *’Entopan*, ἔν-το-πῶν the All-Fathr, and Kelts, *En-De*, “The One God.”

From Eastern tongues—parents of the present Sanskrit, we got Zeus, Theus, Deus, Dium; Old German, *Tu-is-ko*, whence Tuesday; Lithuanian *Die-was*; Keltic *De*, *Dia*, etc.; for the East called “the Heavens,” “Sky,” “Light,” “Air,” and “Heavenly Father”—*Diu* and *Deva* or *Daëva*, in Sanskrit and Zend. The root is simply *Di*, signifying “Dividing,” “Scattering,”³ and so the Sun as “Scattery of the Clouds”—“the Milk Cows of Earth,” as the Sanskrit Aryans called these, was the Creating Father, and his emblem “that which divides” and lets loose the Generative Froces of Nature. When people quarrelled, they in time disliked each other’s Gods, and pointed out traits in their characters which, though formerly considered divine and holy, they now said were fiendish and debased,⁴ and so the above class of words in time came to signify Evil and Devil. Thus when the Zoroastrian separated himself from his Indo-Sanskrit brother, he called the *Devas*, Devils. Herodotus called the Supreme God of Kaldia, *Zeus-Belos*, meaning “*Jove-Lord*;” Lord; not *Bal-Shemen*, “The Lord of Heaven,” which Hebrews wrote *Bal-Shemaim*, בעל שמים. This was the Ur, Aur, or Fire and Light God, whom Arabians called *Noura* and *Naero*; the ELON or “*Exalted*

¹ Gen. i. 27

² So we have in the sacred town of Bāgístán merely the signification of the *Stan* or “Place” of *Bāga*, or *Prajāpati*.

³ The Rev. Mr. Valpy’s *Etym. Dic.* *Is*, *es*, and *ur* are affixes common to Gods, as in *Is-is*, *Osir-s*, *Tu-is*, &c.

⁴ This is now taking place in Europe in regard to the Jewish *Jehovah* and *Elohim*.

One,” and the *Ta-alah* or “Highest One,” who with Herodotus was *Ouro-tala* or *Orotalt*, “the Most High or Supreme Light.” The *Aerm-hasde* אֵרֶם הַסֵּרִי or “Beneficent Light” of Kaldi, became with Persians *Oro-Mazdes*, and afterwards *Mithras*, as coming, say some writers, from *Mithras*, “Plenty,” or *Mater*, “Rain,”¹ which is merely *Jupiter Pluvius*, a most likely Deity for the dwellers on the dry and steep lands of Persia to worship. A word here as to the titles of the Female Energy.

The Ruach, Breath, or Holy Spirit—Christian “Holy Ghost”—with most early peoples was female—“the Queen of Heaven,” after whom the Elohim of Genesis made Eve or the *Nekabah*.² It is only through the accidents of language that Europe now considers this very important Spirit or Person in all Trinities to be male. She was the *Spouse*, the *Dove*, the *Love of God*, the *Protogonos*, the Hebrew *Memra-Daya*, the *Kun* or *Kiun*, *She-Kunah* or *Shekinah*, “a Rose on a prolific stem,” the Zoroastrian *Minok-hired* or *Maiyu-Khratu*, “Divine Wisdom,” and hence Athene or Minerva. China calls her *Kun-wyn* “the Goddess of Mercy,” *Astrakan*, “a Maid,” and Virgo of the Zodiac with an ear of corn and a lovely babe. She is Isis the *Ancient* and *Nutrix Nostra*, “the Nurse of Man and All Existence.” With the Greeks she was often *Eros*, the “Divine and Creating Love of God,” but oftener *Ceres mammosa*, the “All-Fruitful.” She was the “light imperceptible to human sense,” which the Hindoo Pooránas dilate upon; the “Holy Mother” of Pindar, and she whom Plato called Appuleises, “the Italian sower,” whose hollow statues they filled with oil.³ She was called Juno, Bellona, Hekate, Kammisia, and a thousand other names. The Indian and Egyptian typified her in many animals, especially the Cow, and now seldom by merely the female organ of these. The Calf was her son in Egypt, and with the wondering Edumians, who loved Horus, and symbolized him as a *Bet-El*.

Phrygians	called her	<i>Pessimuntri</i> or Mother of the Gods
Atik aborigines	„	The Kekropian Minerva.
Cyprians	„	„ Paphian Venus.
Cretans	„	„ Diana Diktunna.
Sicilians	„	„ Stygian Proserpine.
Eleusinians	„	„ Goddess Ceres.

She was the Mundane Egg which the Bull or Male Spirit broke, the Ocean, the Ark-boat, the Navis or Womb of Creation, whose names and forms are infinite. She is often the Moon, occasionally “Darkness;” and Vishnoo or the Sun, we are told, hid himself in her, as did O-Annes in the ocean; but we must pass on.

Even Christianity teaches that God is a light, like unto the sun, which no man can look upon from its intensity, and this the Israelites and their leaders taught. God, says Paul, manifested himself to him as “a great light shining from heaven;” and he “could not see,” he says, “for the glory of the light.” In the same way, Christ, like Horus, is called “the brightness of his Father’s glory,” and even the Holy Ghost appears

¹ *Letters on Mythology*. Lon. 1748, p. 272.

² Gen. i. 2 and 27, but see the original Hebrew, and the root signification.

³ See Fig. 22, p. 72, for the Indian Māmojee.

as “cloven tongues like as of fire.” So the Romans always “covered their heads when they approached their deities or prayed,” and to cover the head “was an essential part of religious worship . . . Jews to this day keep their heads covered, during the time of public devotion, as do the Turks in their Mosks.”¹ The monk’s hood and nun’s veil also mark the God that used to be worshipped, whether as Amon, Jove, or Jehovah.

It was common for Christians to picture the Almighty as a *Hand* reaching down from the Sun, as we see in old solar pictures (pages 199, 200, *ante*), and with the “phallic hand,” or two fingers extended; a lesser Sun with four rays means Christ,² and sometimes he is shown as an outstretched and pierced *hand* over the face of the Sun, with rays issuing from the nail-hole.³ The Holy Ghost, when descending on the Virgin, as a Dove with outspread wings has, in the pictures referred to, three fleurs-de-lis on head, within a sun emitting three fiery rays; this Dove looks as if it were treading. Sometimes a triangle is substitute for a halo or Nimbus over all the members of the Trinity; and on the *Tapisseries de la Cahise Diue* we see a Christ with three very phallic-looking fleurs-de-lis issuing from the summit and sides of his head. But to return to the subject of names.

Saturn, one of the earliest names for the Sun, may come nom Sat and Ur or Ar, perhaps as “the lighter” of the Urn or Ark; for Saturn was a somewhat strange phallic god; and very different in many respects from Janus or Siva. He might well comprise the Lingam and Ark, for he carried a sickle, and often the Serpent with tail in mouth, as Eternity. The old Kelts called him *Sadh-arn*, in which *Sadh* means “a long knife” or “Divider.” Like Janus, he was “the opener and shutter” of “the Way of Life,” and both gods have therefore come down to us as the holders of the keys of Eternity, an office assumed in these days by him who sits as Petros, and who still rules the hopes and fears of millions from a very priapic-looking shrine near the same old spot. He, too, as if ambitious to be thought an after-type of “the mighty gods of old,” sits or used to sit, key in hand, on a Solar throne emblazoned with the twelve zodiacal labours of Hercules.⁴ Saturn, like Ba-al Phegor, is the naked or “denuding” god, before whom all must stand unveiled, which was not the case with priest or layman when adoring any of the other deities of Rome.⁵ It was one of Saturn’s stones which is indistinctly seen in Fig. 156-I. page 357, standing in front of the Delphic Cave, where it was daily anointed with oil and wine;⁶ for these were the mild after-substitutes for human sacrifices on that stone or altar.

In regard to Mithras, Sir William Drummond in his *Ædipus Judaicus* gives us Hyde’s four beautiful pictures of his march through the Seasons, in which will be found the whole solar history, ending with his death, as given by me on page 461. This last scene is the favourite one under which, in 687 A.U.C., he first entered the Roman Pantheon, and was best known by. Persia, his birthplace, knows not Mithras now in any

¹ Picart’s *Relig. Cer.*, I. 12.

² See Didron’s *Christ. Icon.*, p. 55.

³ *Notes on the Nimbus*, by Gilbert French, Bolton-Heston 1854, p. 21.

⁴ Bower’s *Hist. of the Popes*, II. 7, tells us that “The Chair of Peter” up to 1663 exhibited the

labours of Hercules. It was then removed, but it does not seem very certain that it was restored at Napoleon’s invasion of 1795.

⁵ Holwell, p. 368.

⁶ *Ibid.*, p. 369. See Rev. R. Smiddy’s *Druids*, p. 14. Kelly, Dublin, 1873.

such sculptures; yet every rock and cave of Irān and Aria (for Ar or Ir was his name) was once sacred to him, indeed “*Mithras e Petra*” came to be a proverb from their always carving temples out of the rocks for him, as being the “Cave-born One,” and requiring worship in caverns. *Porphyry de Antro Nympharum* 263. His once most revered abodes were “in the caverns of the Mountains of Chuistan” (Kooth-istan), and in such a shrine there as that holy temple of Istacher.¹ It was round a similar cave-temple on Mount Meriah that Iudians loved to chant his peans—no doubt those Solar hymns and psalms attributed to that good Arkite and Solar worshipper, David.

Mithras was anciently called *El-ees* or *Ees-el*,² an old name of Kronus; so he was Eli-on, El-orus, and Al-orus;³ and as Cham or Kam, Heat or Love, he was K-am, Kam-el, and *Camillus*, Kad-millus or Kas-millus, which were phallic names for Mercury as Agent or “Server” of the Gods, from *Kadam*, the Arabic to serve; so in Phenician we have *Kadmél*, “the Servant of God.”⁴ As *Sol Deus Ignis*, the Sun was *El-aphas* or *El-Apha-ba-al*, and the Sacred *Liba* offered to him were *Elaphoi* made in phallic forms. Christianity long continued these in the services of that Lord who, like Mithras, was “born in a cave sacred to Adonis,”⁵ and sprung from “a chosen people” who called “a Rock,” their father, and who worshipped Rocks and Stocks,⁶ as did some Mithraites. Justin Martyr writes: “Mithras was begotten of a rock, and those who believed in him were initiated in a cave;” that he was the Stone of Daniel (ii. 34) which, like ancient Lingams, was cut out without hands,” whose followers had rites and worship exactly like that described “in Isaiah (relating to the bread Christ gave to eat and the cup to drink—his flesh and blood), and in many of the Psalms of praise and thanksgiving.” “It was,” said the Christian Fathers, Mithras himself who initiated his followers,” and counselled them “to walk in righteousness, and they would see the King of Glory.”⁷ As Mithras purified by Fire, so, said Christians, shall Christ also do this. “Bread and water,” says Isaiah, “shall be sure to him” (for Mithras as the Persian God, used not the Bacchic wine), and Christians though initiated by water, yet used wine,⁸ as was natural in vine-yielding countries and for a crucified God. Justin speaks of the bread and wine as savouring of *the real presence* of him by whom comes all bread and wine, and quotes the details of the Christian rite, such as are given in Luke xxii. 19, speaking “as if the followers of Mithras had, the same observances, used the same language, and had the same meaning as those he (Jesus) had delivered in the rites of Christians.”⁹ (*sic.*)

So in Tertullian¹⁰ we are assured that Mithras “baptises his own believers and

¹ Bryant, I. 31, Hol. 277. ² 298.

³ Holwell, p. 233 to 237.

⁴ Tooke's *Panth.*, p. 52. Jove was *Elastér*.

⁵ Just. Martyr, Ap. LXVI., Dialogue with Trypho, LXX.

⁶ Jer. iii. 9. For “Lord Adonis,” see ii. 17, &c.

⁷ Dialogue LXX, Clark's Ante. Ni. Library.

⁸ Some Christians, as the Encratites, only used water. Justin compromised, and used wine and water.

⁹ See Mr. W. J. Birch's Art. in *Notes and Queries* 81-49, of 17th July 1875.

¹⁰ Tertullian, *De Praes. Heret.*, x. 2.

faithful followers, promising the putting away of sins by a laver of his own sets his mark on the forehead of his soldiers, celebrates also *the oblation of bread*, and introduces an image of a *Resurrection*, and under a sword wreathes a crown." The Resurrection of Mithras assures us of his death, and as to Baptism, Tertullian states that this was practiced at the "sacred rites" of "Isis or Mithras, and at the Apollinarian and Eleusinian games," where by "washing," "imbuing with water," or "baptising," "they (the heathen) presume that the effect is regeneration and the remission of the penalties due to their perjuries; and thus "the nations who are strangers to all understanding of spiritual powers ascribe the self-same efficacy" as we do to Christian rites (chap. v.)

Tertullian¹ acknowledges that at infant baptism the Christian tasted a mixture of milk and honey, as Isaiah's child appears to have done in accordance with the rites of Zarathustra.² It was not from Judaism that Christians got baptism, for only proselytes to that faith were baptised; the rite, like "the Supper," bread, water, or wine, was acknowledged by Justin, Tertullian, and the fathers, to be of far more ancient date; they were so simple and spiritual, it was said as to super-sede all the rites of the ancients, especially Jewish sacrifices and circumcision. The Lion of Mithras, it had been taught, was the "Lion of Juda"—a symbol of the deity. In *Revelation* (see also *Esdras* xi. and xii.) Christ is called by this name, but elsewhere the "Lion" clearly means Satan, for the character of gods change in men's eyes according as they are loved, feared, or hated.

Mithras appears to have been a later name for the sun than *Perseus*, *Peresis*, *Perses*, *Perez*, or *Parez*, from which came Persians, Parsis, Parhasians, and Perezites. These were no other than Heliadæ and Osirians; for Perseus was Osiris, and the sacred cavern of Mithras was called *Perseum*.³ Greeks or Helladians claim Perseus as father, saying he was born in Argos, but Diodorus Siculus lays the foundations of his history in Egypt (7, 1), while Herodotus tells us that he sprang from Assyria, and that "nor surname of any mortal father is attributed to Perseus" (vi. 53). This shows that they knew him as the Sun, "without beginning of days," whose throne "is ever vacant," but on which "none may sit."

Herodotus (vii p. 150) makes Xerxes claim kindred with the Argives, who said that Perseus was their Father-god. Mundane history in Babylon makes Perseus marry Asterie, the stars, daughter of Belus, the Astarte of later days, by whom he had Hekate or Juno. A king Perseus clearly reigned long at Memphis, and was called the "Father of Astronomy." He discovered *Helike*, the polar constellation, which was named after him, obtained divine honour at death, had a temple devoted to him, and was worshipped as a god. The watch or light-tower on the Herakleotic mouth of the Nile, and indeed all light-houses or Phari, were sacred to Perseus, and his temple of Chemis or Kemis long remained sacred, and of great repute. Perseus, they said,

¹ *De Corona*, iii.

² Is. vii. 15. Zarathustra was always acknowledged as a prophet by Jews. See *Gospel of the Infancy*, III.

³ Bryant, II., p. 68, and Holwell, p. 330.

died and rose again (clearly meaning the sun), re-appearing in a shower of gold; from which the Greeks probably got that Jovian story, and which would seem a *resumé* of his worship in the person of Danae, daughter of Akrisius, and mother of the Dorians. We know that the progenitor of the Dorians, Danians, or A'donians, was Danaus, he of the Naus—Ark or Ship; that the race came to Greece from Kemis in Egypt, and were great worshippers of Adorus,¹ that is *Adonis*, the autumnal Perseus. From these Danians or Dorians came the Doric songs which used to be sung in all *Adorations* offered in and around the Prutanea of Greece, for Doric was the sacred language of the State.² The name *Adorus* or *Adonis* may thus come from Ador-San or Ador-Sol,³ *Lord of Light*, and if so must be a name for Ham Aithoips. Kooth, or Cus, whose family was called Ba-alim just as we may call Jews El-ites or Elohim-ites. *Æthi-i-opes* were first called *Aitherii* and then *At-lan-ti*, see Pliny ix. 45, and Bryant and Holwell.

The Danaides were great Arkites, as all solar worshippers are. Pausanias tells us that the place where Danaus made his first descent in Argolis was called *Apobathmos*; and Josephus calls the place of the Noachian Ark's descent, *Apobaterion*. Danaus brought to Argolis with him the *Amphi-prum-non* (Omphe, and fire of On), or the sacred model of the ark, which he lodged in the Akro-polis of Argos; the boat, Yoni, or Larissa of this land. Of Danae, the mother of Perseus, it is said she "conceived in showers, exposed in an ark, and was the parent of Argos. the founder of *Ardea* and *Argiletum* in Italy;" so that we inevitably come to the conclusion of the Reverend Mr. Holwell (p. 148), that *Da-Naus* is simply the *God-ship*, and that נח, Neh or Ne ("Noah"), is a mere variant of *Da*, signifying the male principle in the Naus, that is Siva, who is the *Nāt* or *Nāth* in the Argha. Of course we can vary this, for D, Da, De, &c., are the roots of Zeus—the *Aithiops*, so that we have here the *Deus-Naus*, which the Hindoo reverses, and calls *Argha-Nath*, "Ark-Goat," or "Boat and its god," *i.e.*, a Sri-linga. *Naus* in Irish becomes *Nóí*; and *Noe*, in Welsh, is any "shallow vessel, or kneading-trough," so that we see the original meaning was the *Argha* or *Vulva*, which developed into the boat and ship.

Isis was usually shown with a crescent under her, and a cist or "ark in her 'lap,' called Argha, 'ship' or 'receptacle;'" and so in Skandinavia, Wodin was the sun, and Freya the moon, also shown with a chest; so with Druids, Aed Mawr and Keel meant Sun and Moon. The boundless expanse was the great male covering god, and the dome or hollow

¹ Herod. VI., 53. Pliny, VII. Bryant, II. 249. Hol., 147-161.

² Bryant, I. 112.

³ *Ador* or *Athor* was the most sacred wheat, without beard, offered at adoration of gods. In Latin *Adorus* was a present of such after a victory, and *Ad-oro*, is, I adore, from *oro*, I pray to. Others derive it from *Os-oris*, I move my hand (*ad os*) to

my mouth, by way of reverence and prayer, but we only get a root of this word by going to the Keltic, where we find that *Ad-radh*, "pronounced *Ar-ah*" = "adoration;" so that it simply means "calling on *Ara*, *Alla* or God," while *Al* or *Alt*, is usually "a high place or *Alt-Oir*," *i.e.* Altar, see Rev. R. Smiddy's *Druids*, pp. 28, 29, 249.

⁴ Bryant, II., 329; Holwell, 147.

within was *Cælum* or *Koilos*, the hollow vault or womb of nature in which lay Terra, the teeming one. The Egyptian likened the whole to an onion with its varied shells and raditations; and this, together with the aphrodisiacal and fertilizing properties which this vegetable is almost universally held to possess, rendered it sacred.

Perseus, we know, was concealed in an ark, like Bacchus, Moses, Sargon, and all cave-born gods; and their coming forth in the fulness of time "upon the waters" justifies some obstetrical remarks which Dr Inman, as a medical man, makes regarding this feature. Perseus passed through the usual vicissitudes of a solar deity, including pursuit by an evil spirit, a violent death, resurrection, and glorification..

Europe early commenced to place sacred solar symbols over her most holy personages, as the Halo, Nimbus, Aureole, or circle, usually seen about the figures and heads of saints, &c. Such at first was perhaps only done to denote the faith the person had died in, when all were not of the same faith, as is now common in India. In this way the Christian tombstone would have a cross, just as the Hindoo reliquary has a serpent or lingam over it, of which I give Indian drawings made by myself at pages 249, 251. The Aureole might, however, have denoted Royal, or at least what is called "blue-blood," as did the Ophite symbols on Egyptian figures and tombs.

The great importance attached by the Christian Church to all things Solar, can be fully appreciated if we try to deprive it of any solar feature, as to insist that the aspect of the church or altar, is not to be towards the East, or that the priest and people at their most solemn services are not to look in that direction. As well might they have asked the Jews not to orient their shrine, nor build an eastern ark-like portal within which to deposit their most precious records and relics, or ask a Moslem not to turn to the Kibla! In an opening address lately delivered by a learned Anglican Bishop¹ to a Church Synod, he warned his brethren of the vast importance of the Solar aspect, rites, and vestments. "No questions," said he "will be so hotly contested, or so ably argued, as *those relating to vestments and the position of the holy table;*" that is "*its altar-wise position or its table-wise position.*" Formerly it was acknowledged that "the ends of the table were East and West, not north and south, and therefore the clergyman was told to stand on the north side of the table;" but this must have been when men were trying to throw aside the old faith, and may not be so now by any who desire to be considered good solar priests.

Thus a large body of pious men, well backed by their flocks, are in open warfare with the non-Solarites, declaring that priests should stand facing the Sun though this obliges them to turn their backs to the congregation. Some pious persons consider this an insult; not comprehending the Solar idea and the proper "adorative positions," which influence the ritualist; and they and the bishops have therefore lately prosecuted and persecuted each other. The Ritualists insist on certain occult rites and gorgeous raiment; on tapers and long lighted candles; banners with Solar and Phallic devices, and jewelled crucifixes, &c., on the Eastern altar; also that Maya's cup, and "*boun*" or

¹ [Footnote missing in the copy I was working from.]

sacrificial wafer, shall be elevated or “waved” as did the Jews, and that all may frequently make the sign of Sol’s cross, sing the *Agnus Dei*, and kiss their sacred book. England, we are told, does not acknowledge an Ark, but only “*the Holy Table*,” which her laws have defined “when not moveable, to be an altar;” yet the Church says, this “Holy Table” shall stand *in this midst of the altar “against the east wall,”* at the time of the *Eucharistic sacrifice*, that is, when the *real presence* is held to more especially active.

“In 1662,” says the able and very moderate Dean of Chester,¹ “the communicant (of the Church of England) was told to connect part of his meditations with *the actual sight* of the fracture of the bread” (the italics are the Dean’s), and we know what bread meant in ancient Solar faiths. The very reverend writer continues: “It appears to me historically inaccurate to say that the Church of England has connected no doctrinal meaning with the eastward position, or . . . orientation. . . . The eastward position has been adpted, insisted on, and claimed by many, as a privilege which cannot be given up, because it has a high and solemn, doctrinal and devotional meaning.” Of course it has, and all England listened to this “Master in Israel” thus describing the Eastern symbol to which his followers still cling, and towards which they therefore justly turn; and none denied their Lord, or contravened these views of this good churchman. It would have delighted the heart of Vitruvius—the great architect of so-called “Pagan Rome”—to have heard this language from those officating at his altars. His numerous writings on the Orientation of shrines and altars, and the proper Easterly position of those who sacrifice and pray at these, is deserving of more attention, now that people are reverting to the old Faiths. The new shrines and ornatation of the old ones, in the case of many British Protestant, not to any Roman Catholic churches, would certainly have pleased Vitruvius and the warmest votaries of Solar symbolism.

I lately inspected such an one in a very fashionable but staid and orthodox watering-place in the south of England, which surpassed in its Sabeian ornatation all I have ever seen in the East combined in one building. Every nook and corner was literally crammed with the most allegorical symbolism possible, and this in the eastern and western windows became perfectly grand and gorgeous, and closely touching on matters Phallic. The whole of the chancel was replete with solar emblems of every hue and character. Over the centre of the altar or ark was a most resplendent Sun, from which streamed in expanding radii bright lines of light culminating in great circles representing the apostles or rather Solar signs, for there was little disguise here. Suns and planets, and astronomical signs were abundant; and the old Tree-faith, or Soma of Bactria and India, was represented in the Life-bearing Vine, emanating as from a great circle, and distributing itself luxuriantly over all “the twelve signs,” in accordance with the old Eastern idea: “unless ye abide in me and I in you, ye can have no light” and therefore cannot be the true twelve signs. Solar and Lunar disks in gold and silver were nuemrous throughout this temple, but near the altar they were

¹ Letter to London *Times*, 12th July 1875, with remarks on Mr. Gladstone’s famous article in the *Contemporary Review* of same month. I did not notice any contradiction of the Dean’s assertions.

shown in conjunction with and inside the Sun, emitting brilliant rays of gold. The Iris-bow of Isis, Cupids, Angels very like Venuses, Saturn and the other planets, could all be found in this Pantheon. One very grand design was an *Agnus Dei* covered with Suns formed suspiciously into a pyramid over the lamb, and from this whole cone there issued luminous darts, like those seen coming from Siva in Fig. 41, page 22. In a grandly ornate window, the vernal lamb appeared surrounded equally on every side with orbs of light; and elsewhere he was shown carrying Solar staves with the cross and orb, in designs which would be highly approved by all Hindoos, and indeed all Asia.

Truly indeed we abide in Sol and he in us, and from our cradle to our grave; for every good Christian, say some, should be buried with his feet towards the East, that his eyes, when he awakes, may at once see the rising God. Christ, as a Jew, was thus buried; so at least did Gregory vigorously affirm, and this, Bede tries to prove from the position of the angel in the tomb. When we pray standing, says St Austin, we must turn our faces to the East, because from thence the day springs, but those who come to baptism must first turn towards the west to renounce the devil, and after this to the East to make their covenant with Christ;¹ for even as “the lightning cometh out of the east and shineth unto the west, so shall the coming of the Son of Man be . . . He ascended up eastward from Mount Olivet, St. Damascen assures us . . . and his disciples worship him that way.” It is clear, then, that though historians assert the actual life of Christ cannot be vouched for by them, he has nevertheless become a real and living focus, round which a great mass of solar myths have gathered and been absorbed; these in days of greater purity and enlightenment have produced a spirituality of life and faith unknown to Westem Asia in any previous times. Thousands of years before the Christian era, the sons and daughters of Atika were bnried just as the Church here prescribed for her children,² and so also Easterns and Jews; all men turned to the east in reading and praying, so that in this respect, also, there is nothing new.

Christ, like Serapis, was bom at “cock-crow,” when angels sang the first Christmas carol to the poor shepherds in the fields of Beth-lehem, and all the heavenly host (the stars) were present, and then flew abroad to declare the good tidings; “for at this hour all evil spirits of the night do fly away.”³

It is a most interesting part of the study of Ancient Faiths, to trace their rise and fall, but one of the most difficult; for they are ever rising and ever falling, ever on the move, and never entirely separate from each other. They do not spring up or grow miraculously, but ceaselessly and unobservedly through eenturies, till of great strength and stature, when they emerge as it were on the horizon of short-sighted man—things of power, and led by bold spirits; the growth is but that of ideas and doctrines which have then required a mouth-piece. The leader but welds into a concrete form the shadowy ideas of his age now pressing for political expression; and such was the function of all prophets from Zoroaster to Luther.

¹ Brand's *Ants*. Ed. 1810, pp. 44-46.

² Diog. Laert., *Vit. Solon*, etc.

³ Brand, p. 63.

The task of tracing the growth of the earliest streams, as from Tree to Serpent, and thence to Fire and Sun, is infinitely greater than in the case of book-faiths. So imperceptibly arose the Serpent on pure phallic faiths, Fire on these and Sun on all, and so intimately did all blend with one another, that even in the ages of true history it was often impossible to descry the exact God alluded to; as for instance when Apollo was mentioned, to know whether the Sun or Python was meant; though the Serpent reached into ages infinitely darker and more remote than those in which we find men worshipping the Solar orb, or the glories of the heavenly host. Sol and Serpents were found in the same temples from Greece to Mexico, and all over India and China. Both claimed such names as APOLLO-PYTHIUS, the Sun-Stone, Serpent-Stone, the *Mudros*, the *Helio-gabelus*, *Baitulos*, *Beth-el* (dwelling-place of the Creator), the APOLLYON of Christianity, and the ABADIR of earlier days. The Sun was the oracle, yet the Serpent spoke and was the mouth-piece, as we see in Pi-On, Phebus or P'Obus, the Pyramid (Koptic, Pi-ra-men) his ray, and Ob-el the obelisk. Pure Lingam, pure Serpent, or pure Solar worship, can scarcely be found. The Lingam, like the Serpent, is "the oracle," "speaker," or, as we read in Sankoniathon, "Animated Stone," the worship of which "Ouranus introduced;" by which the old writer meant that all Palla-dia or Lingams fell from heaven. These "Animated Stones," then, spoke long before Serpents; and we know no names of Sol as a god, which are not connected with Bethel and Ops, Lingam, Serpent, and Fire. In Egypt P'ebus, Oph-el or Elios married Ops, from which sprang, say some writers, Osiris, Isis, Typhon, Orus, and Athor.¹ No city had a temple to one and not the other; but so strong at last did Sol rise, that it became as rare to find a pure serpent temple in Egypt or in Greece, as one to Brahma in India, or to the Lingam without a serpent near it. Jacob and his people worshipped the pure *Bethel*; but the God of Moses spoke to him in a "Serpent-Rod" and a "Burning Tree;" and then the religion became complicated with an ark and golden cone, then two holy stones which fell from heaven or Jhavh, for which were substituted two earthly ones with written laws.² The leaders however, also set up a *Nissi* or "Standard" on an altar, as well as a serpent on a pole, and Fire upon an Ark; so that here we find a very gradual growth and close intermixture of faiths; and the same seems true of all races.

The circular solar temples of our ancestors with their monolithic Serpent Avenues are, I think, not inaptly called *Dracontia*; whether this be derived, as the Rev. J. B. Deane thinks, from the Hebrew *Derech-On*, *the Avenue of On*; or, as Bryant perhaps more correctly says, from *Trachon* or *Tar-chon*, the Tors or towers which Phenicians usually erected on mounts and promontories, and at each extremity of their temples. The more ancient worship in existence before these Kelts or Kymri erected such shrines as Avebury, is very apparent from the following remark of the Rev. Mr. Deane, who does not at all write from my point of view: "An aggregate of *Baituli* formed the first temples which were erected, and these were generally built *in the figures of the hiero-*

¹ We see *Ops* in conjunction with *Aith* in *Athiops*. [The Heliopolitan theogony has Isis, Osiris, Typhon (Set), Nephthys, and the elder Horus as the offspring of Geb and Nut (Earth and Heaven). — T.S.]

² It would seem from Deut. xxviii. 2 that the Jews only wrote on plaster laid over stones, not knowing the art of Engraving.

grams of their respective gods. Thus the worshippers of the Sun arranged their Baituli in a *circle* to represent the Sun's disk . . . and the votaries of THE SERPENT formed their into a Serpentine figure." The italics and capitals are the Reverend gentleman's, and he adduces the case of "the ophite temple described by Ovid as passed by Medea in her flight from Atika to Kolkis—FACTAQUE DE SAXO LONGI SIMULACRA DRACONIS."¹

Let us here look for a little at the sun under his vernal form of Apollo, at Latona his mother, his sister Diana, and that "Isle of the Blessed," Delos, which Pliny called Pur-polis, when Fire was first ignited by great Jove's unlawful amours. Kallimakus thus addresses the great "God of day" in a prayerful and pious spirit, about the time Jews were composing and singing some of their Psalms:—

"Hail, Saturn's son, dread sovereign of the skies,
Supreme disposer of all earthly joys;
What man his numbers to thy gifts could raise—
What man has sung or ere shall sing thy
praise ?
The bard is yet, and still shall be unborn,
Who can a Jove with worthy strains adorn;

Hail, father—though above all praises here—
Grant wealth and virtue to thy servant's prayers;
Wealth without virtue but enhances shame,
And virtue without wealth becomes a name;
Send wealth, send virtue, then; for joined they
prove,
The bliss of mortals, and the gift of Jove."²

Apollo is usually represented as a handsome youth with flowing golden locks, very little hair on the face, and perhaps rather effeminate. All Solar and Light-Gods have golden hair and golden shrines. Apollo has often a bow and arrows in one hand, and the Graces in the other. In highest heaven he is Sol, on earth sometimes *Pater*, and in Hades—to which like Christ he descended—he was known as Apollo. He is the soul of music and harmony, therefore carries a harp and shield the latter representing the earth, on which he plays with his darting rays; under his feet are grass-hoppers, which by his warmth first ripen into life, and he himself is the snow-white Swan of spotless purity, symbolic of him who has dissipated earth's snowy mantle; and yet also the Crow, and the Raven, the ערב, *orb*, or Evening of , the Hebrew, because indications of Sol's coming and going. He was fire "from everlasting to everlasting," and must "fill all the earth," or woe to mankind! The undying fire on the Jewish Ark and every Greek and Roman household, typified him; as the Greek poet sang:—

"To thee eternal fires incessant rise,
And on thy shrine the living coal ne'er dies."

The Cock, as his harbinger, is usually seen sitting beside him; and horns, or *karns* as the Greeks call them, radiate from his forehead, symbolising fertile force whether as the Karnean God himself, or the horned IO of the the darting diadem.

"Like Maya's (Mary's) Son he stood;
On his soft cheeks no tender down hath sprung,
A God, for ever fair, for ever young.

Though to thy merits various names belong,
Yet none light bright Karnean glads my song."

¹ "And likeness of a long dragon made of stone." *Serp. Worship*, p. 364. Kolkis *Culaia*, from its Cuthite or *Ath-i-op* aborigines. *Hol.* p. 137.

² Dodd's *Kallim.*

We see the development of this Karnean idea in the horns given in some statuary and pictures to Moses and the irradiations shown by Christian, issuing from their most holy personages as well as from the “Sacred heart” and many another ghostly thing. Figure 68 page 185 shows Diana’s and other queenly diadems, and the phallic ideas symbolised in crowns, cornets, and such emblems of a great prince or chief. These were all intended to show mighty men, and great manliness; the Kingly or Ducal emblem is very like a *Linga-in-Argha* or *Sri-linga*.

Apollo was the *panakea* for every ill; he was medicine, health, the “*All-heal*,” as the Druids called their mistletoe, because a symbol of Sol’s birth at Christmas-tide. They spelt it, we are told, *A’l-hael*, and meant “health,” ΣΩΤΗΡ or Saviour, as where Kallimakus says of Apollo:—

“Where’er the genial *panakea* falls,
Health crowns the state, and safety guards the walls.”

Indeed, no unbiased reader can fail to see many startling coincidences between the stories told of Apollo and of Christ. From Kallimakus we learn. that the “Good Shepherd” idea came from this SOTER, who was the first Saviour known to man in Europe as coming down from heaven to “feed his flocks, and lead them by still waters,” and this some three hundred years before Christianity thus spoke.

“His flocks Apollo by Amphrysus led,	On which Apollo shines with fruitful love,
Our pastures to enrich, and flocks to bless,	The God himself the strong foundation lays
And fertile, flocks, and pastures needs must prove	On which their walls successful builders raise.

By this the poet seems to intimate that many will build on this foundation, and that those who do so will not be unsuccessful. It was Apollo who was to “sit at the right hand” (ἐπεὶ Διὸς δεξιῶς ἵσται) of Jove, and to have all “power from on high;” which Kallimakus translates as an old old story even in his day. He was “the true light;” and in the Jewish idea of the seasons as portrayed in their cherubim (such as the beautiful one which I give on next page from Calmet’s *Bible Dictionary*), we see a perfectly similar idea to that which Orpheus gives us, though there we have a dog conjoined with the bull, and the lion. I shall have more to say hereafter as to this very graphic solar picture of “the Seasons”; meantime I wish my readers to bear it in mind along with the other cherubim form given at page 169 *ante*, in connection with the picture-painting which abounds from Isaiah to Revelation. There is much meaning in the wings up and the wings down, the sweet placid face of the fertilizing God of Day—nude to below the waist; in the curious fringing of the wings made to form a yoni-centre, whilst the whole picture represents the Yoni radiating fire as from a centre of fertility—an idea very common in this Solo-phallic lore. The eye-like dottings all over the feathers are also Yonis, such as we see on all the garments of Indra.

Ancient writers insist much, not only on Apollo sitting at the right hand of Jov, but on his being the Saviour of mankind. Kallimakus says:

“Thee thy blessed mother bore and pleased assigned
The willing SAVIOUR of distressed mankind.”¹

¹ *Hymn to Apollo*, p. 120. [No citation point for this note in print edition.]

and, adds the translator in his note on verse seventy of this hymn: "Apollo was induced by his love to Admetus" (Adam or man), to descend from heaven," to save his own



Fig. 179.—THE JEWISH CHERUBIM FROM CALVET. THE SEASONS; FERTILITY; ALL ORGANS

sons from death, and did really disarm his father of his vengeance and the wrath due to their offences . . . he was exiled from heaven, deprived for a time of the privileges

of his divinity, and became a stranger and a sojourner, and yet a shepherd here upon earth, . . . he procured for *Adam* that he should escape death, and be delivered from it by the death of another, . . . He himself condescended to become his substitute.”¹ This idea seems to have been present in the minds of the Hebrew writers of Ps. lxxx. 1; Isa. xl, 11, xlix. 10; Ezek. xxxiv. 13, and Jo. x. 1-16, &c.

Not even the Persian Conqueror Dares presumed to put out Apollo's fires; he destroyed most Grecian shrines, but those of Apollo and Diana in Delos he religiously respected, evidently looking upon them as those of Mithras—the *πυρ ἀένναον* or “everlasting fire.” Mr. Hanway tells us that on his visiting Bako, the original and most sacred spot of the Persian *Giberris*, that he found the devotees like Indian *Saniyāses*, “naked, and with certain of their limbs fixed for ever in one position;” having saffron on their foreheads, and greatly venerating the red cow, which we know Egyptians, and after them, Jews did. The Bakoo fire is in a rocky country, ten miles N.E. by E. of Boko, where are many little stone temples, but only in one does a soft blue flame issue from the earth. It is caught up by a hollow bamboo, and there burns about three feet above the altar. Here reside some forty or fifty poor devotees, praying for themselves and a lost world. Of course, they are Sivaïtes of a kind. Apollo is said to have killed the Kukulops who furnished his father with thunder-bolts, another proof that this race was probably all-powerful before Jove's day, and that Apollo-worship tried to efface the older faith, of which this very Sivaïk, one-eyed people were the strenuous and oldest supporters.

Diana, the Sister of Apollo, was the tallest and handsomest of the goddesses. She too was “ever young,” and from her bow was always emitting darts on men and animals, yet ever healing and removing the pains and ills of life. She was the Moon which continually puts forth precious things, as the Jews so well knew,² and “the guardian of mountains and groves;” her car was drawn by two stags, denoting swiftness and longevity, as that of Ceres was by Serpents, or Passion, Kubele's by lions, and Venus' *unctis oloribus*.³ Diana was the *Triformis* and the *Tergemina*; in Heaven Luna, on Earth Diana, and in Hades Hekate or Proserpine.⁴ Hesiod pictures her somewhat like the Jewish Cherubim, but with the head of a horse on one side, and a dog on the other, herself the centre as a man! This must never surprise us however, there being a Lunus as well as a Luna. The dog usually betokens salaciousness, and the Hippo fertile power. Some ascribe to Diana the form of a young bull, dog, and lion,⁵ and put a mule in her chariot, because it is barren, to signify that she can only shine by the light of the Sun. She is often Phoibe or Phebe, from her Lord Phebus, and as Hebe she represents coming puberty,⁶ and the first early grass of spring. Soma, we must remember, was worshipped in Eastern as well as western Asia, under both sexes; but in Europe, those who served Lunus were considered the superior race. Men worshipping Luna had to appear in women's clothes, and *vice versa*.⁷ Diana, like

¹ *Hymn to Apollo*, page 37.

² Deut. xxxiii. 14.

³ [*Lat.*, “by joined (or ‘yoked’) swans.”]

⁴ [Only under late syncretism. — T.S.]

⁵ Tooke's *Pantheon*, p. 212.

⁶ Pubes vel Hebe, primum capillum pudendorum significat.

⁷ *Hymn to Delos*, Dodd's trans., p. 97

Hermes, also presided over the Streets as Trivia, for whom suppers were laid out in Athens, on the evenings of new moon, for the poor of the city. She was Lucina and Ops, and assisted her mother Latona at the birth of Apollo. She came to all who called upon her seven times, thus showing herself to be presider over the week, and goddess of days, which her name *Dia* embraced; for in Keltic the word signifies both “Day” and “God.”¹ At Ag-batana (Ek-batana), the city of the seven tiers, crowned with her temple, she is called *Anais*, *Aena*, *Anaitis* and *Aphrodite*.² Delos, Pur-polis, and the sacred Isle of Asteria teem with stones regarding her. On the latter, its people said, the Sun first shone, and round it his fire ever raged. Delos was the Astor or Star of the god, “the deep abyss;” and Latona was *Matter*, *Maut*, or *Moder*, “without form and void”—the Lot, Leto, Letho, or hidden thing, that darkness which was over “the face of the deep”—for here struggling light strove to come forth from the darkness in the manner which the writer of the twelfth chapter of Revelation must have had in his mind, and learned from Greek story, if he had not read Kallimakus.

“Astrea called; for that the Thunderer arms,
Eluding like a star thou shoot's from heav'n
Down to the *deep abyss*; and such thy name
Till bright Latona dignified thy cliffs.”³

Holwell tells us that לוֹט, *Lot*, is the gum, myrrh, because its virtues lie hidden till it meets water, and that on this account the ancients called Latona “the hidden one,” “for the sun and moon were fetched away out of their diffusion through the watery chaos in which they had before lain hid;”⁴ the signification of which is given in Latin, to the effect that Jupiter was at first held to be ethereal heat which was resisted and obstructed by dense dark air (Juno), but which at last “by means of mysterious or hidden ways (*letto*-ways) he contrived to overcome, and through the agency of *Ash*, *Esh*, or *Vesta*, and Delos—the fires of sexual love, he produced the Sun and Moon, Apollo and Diana. Heaven's clouds and Skies often signify the *Strugglers*, שְׁחָקִים, *Shechakim*, for cloud and light are thought to struggle with each other.

All nations associate horses with the Sun, for he is the swift orb “which hasteneth to run his course.” Hence, the worship of the horse has always been closely allied to Sun-worship. Horses' heads and a chariot yoked with fiery steeds usually represent him. In Hindooism, we are told he is the father of the *Aswini-Koomara*, or children of the horse—the twins on the zodiac. The Queen of Heaven in the form of the great Goddess Parvati, having to flee from his fierceness, disguised herself as a mare; but she was no more successful than IO when she turned herself into a heifer. Phebus impregnated the mare, producing the all-important deities—the *Aswini*. I have already considered the subject of Pegasus—the winged horse of the Sun—and the Pi-galians or Phigalians, in my investigation as to the radical Pi, which readers should bear in mind. Hippa (a mare) appears to have been a term applied at times both to the Sun and

¹ *The Druids*. Rev. R. Smiddy, p. 14.

³ *Hymn to Delos*, p. 111.

² Smith's *G. and R. Geo.*, p. 800.

⁴ Holwell's *Originals*, p. 125.

to Apollo; where masculine, the Sun was Hippos, and as the winged Serpent-horse, he was *Hippa-on*, and his priests *Hippeis*. Sometimes Dionysus was looked upon as the horse of the Sun, whilst the female energy of nature was pictured as Demeter or Ceres, issuing from a cave in the olive mount of Arkadia, as I here show her, with a dolphin in one hand and dove in the other. She is clothed down to her ankles, and has a horse's head; and for ages was so worshipped by the Pi-galians together with serpent forms. The symbols in her hand may mean creation as Air and Water—Poseidon and Juno.

All people seem to have considered the horse as sacred to the Sun, and a fit sacrifice to him. Hindoo sacred books are full of this worship, which extended once all over Europe as well as Asia. Christian ecclesiastical councils strictly forbade the eating of horses, especially when some Kelts in 783 A.C. sinned, or showed carelessness, in this respect; church mandates gave as a reason, that horseflesh was abhorrent to, and never eaten by, the pious Christians in the East. White horses, like white bulls, were specially sacred to Helios. Romans offered a horse to Mars, as the Greeks did to Poseidon, throwing the animal into a well, fully caparisoned; that is, consigned him to his Ark, which the well ever is of all male gods. Horses, like bulls and phalli, are frequently seen with bells round their necks, and I have noted samples of such in the sculptures of Nismes, and the much-revered Christian bell of St Fillan. I incline to think that the quaint Nismes object is the *Hippo-campus* of Keltic mythology, which Col F. Leslie describes as a small animal abundant in the Mediterranean and Gulf Stream, with the head of a horse and the tail of a caterpillar—none the less on this account a valuable symbol to the imaginative votaries of this faith. Old British and Gallic coins show us the Sun figuring as the horse with crescent and stars.

The numerous stories we possess of Mithras and his cave, of his dwelling in one, and coming forth as the emblem of fertility—a beaming, joyous, and sovereign lord, become clearer to us, when we see, as here, that this cave is Demeter, the abode of doves and dolphins. Even Zoroaster—whom the learned, orthodox, and pious Dr Cudworth¹ says “acknowledged only one great God”—worshipped Mithras “in a consecrated orbicular cave, which was kept adorned with flowers and watered by fountains,”—man's first church! and melancholy to think, only a *Kaba, Kibla*, or “the ark of generation.” It is this he knelt before, as do Islāmis to this day, and asked that the “One Great God” would be propitious, and grant him and his progeny, pleasure, and length of days in “this wicked world.” “All things,” says Dr. C., “are the offspring of Fire, and so the Sun was held as the moot likely image of the Great Creator,” both by Zoroaster and Orpheus; but others “confounded him with Ourania and Pan-demon,” who were



Fig 180.—HIPPA OF ARKADIA, IN THE DELTA OR DOOR OF LIFE, HOLDING DOLPHIN AND DOVE—FERTILITY AND LOVE

¹ *Intellectual Species*, I. 471 (written two hundred years ago), citing Eubulus.

also worshipped in caves, and justly so, though the good Doctor could not see why. His commentator, Dr. Mosheim, tells us that various images, such as adorned these caves of Mithras and Demeter, have been found in caves near Zurich; so that in Central Europe we had this worship with all its horrors in the way of human sacrifice, for these had not ceased in Europe up to the the third century A.C. We have full details of a human sacrifice to Mithras in Gaul during the reign of Commodus or 190 A.C.

Mithras, like Nimrod, Bacchus, and all “great hunters” (for Bacchus was *Zagreus* the hunter, and *Nebrodes* or Nimrod¹), was a fierce hunting chief. He is often seen riding on the back of a bull with serpents and fierce dogs, and many writers tell us that the symbolism included the horns (Luna), by which he guided the courser and replenished the world. Mithras was a Triune God—perhaps one among the first of man’s numerous Trinities. Cudworth and Mosheim both acknowledge the Mithraik Trinity, though the latter winces much at such an idea existing at least three thousand years before the Christian one was elaborated. There were three great chiefs, he says—Mithras, Orimanius, and Oromasdes—who were all deified long before Zoroaster’s days. Mithras, he adds, was ordered then to be worshipped as *the* god, and the other two only as inferior gods of good and evil; but the “evil,” Was probably an after-thought, for gods in time become devils in the imaginations of those who would not worship them, which led Zoroastrians to call the Hindoo Devas, devils, as indeed we do, although the very essence of the word is God, as in *De, Dia, Deus, &c.* It is not to be doubted that learned Mithraists fought over such priestly quibbles as Homoöusia and Homoi-ousia, consubstantiality, equality, personality, some thirty centuries before Christians began to do so.

In the opposition which seemed to exist between Kyklopians or Kooths, and Apollonites or Jovites; and in the fact of our own Kelts driving out the Koothites, we see, as was to be expected, a race striving after Solar faiths, and exhibiting their piety in circular stone structures, rude to be sure—not being builders like their predecessors, but yet unmistakably Solar, in Crom-lechs, Croum-ors, Karns, Kahirs, Ligs,² and circular mounds, Serpents and Sun-stones; as I show in Plate VII., and some others. These shrines, tombs, urns, or whatever they be, gave ample scope also for the exercise of the symbolism and fancies of the older faith; a matter which the priests of a new religion never neglect. Mr Keane shows us that though Phallic faith (about 1200 B.C. as gross in Ireland as in Asia) was interdicted by the Cromlech-builders, they retained its symbolism, and gladly accepted the names and great deeds of Phallic heroes as their own, getting these readily from servile bards and fulsome flatterers, false to their own old faith and lineage. Though many forms were put down, yet, as we should expect, no Kelts would destroy the Sun-stone, or *Mudhir*, as they called it—a word in which we seem to trace the Persian *Mithras*, under its Keltic pronunciation; and if so, then also the *Mudros*—a Greek name for the Phenician sacred Bethel-stone.

¹ Tooke’s *Pantheon*. We shall hereafter see that “*Hunting*” meant pursuit of Sex.

² Keane’s *Towers and Temples of Ireland*, p. 305.

I give here a drawing of the Phenician and Irish Lingams, with that of a Phallic Mexican *shrine*, which Stephens shows us in his *Yukatan* (i. 135). The *Innis-Murray Stone*, is fully treated of in *Grose's Antiquities*, and by Vallency and Keane in their works on Ireland. Its name—*Muidhir*, is sometimes translated “Sun-ray;”¹ it was clearly a *Fid-Nemad*, or *Lingam*, for the inside of a Tower or Temple, of which more anon. Mr. Stephens tells us that the Yukatan shrines had also Phallic-like emblems within them, and as this form of Temple is what we meet with daily in India, so we find that the Mexican



Fig. 181—MEXICAN SHRINE



Fig. 182.—THE MUDROS.



Fig. 183.—INNIS-MURRAY STONE

PHALLI OF MEXICO, PHENICIA, AND IRELAND

depicted his whole shrine like its most precious treasure, as men have everywhere done.

The Hebrew was in the Koothite phase when he worshipped Bethels with Jacob; the Rod, Ark, and Serpent with Moses; Baal Phegor with Joshua; but in the Keltic phase, when he built his oriented shrine on a mount over a cave, even though he put a stone in it. Yet the Syrians had fallen back to nearly a pure phallic faith when they erected, as we are told, in their holy City—Hieropolis, a temple with a tower or Priap on it, and set thereon a man for seven days, twice a year—perfectly nude, if some traditions and many drawings be correct.² This column, it is true, was called “a Sun-tower,” and dedicated to Astarte the moon; but some figures we have of it, or similar columns, speak more truly as to the faiths than most priests and writers; indeed we cannot be too careful in accepting what priests afterwards wrote of their faiths, for these are ever on the move forward, and towards that which is better; si they naturally and with the most charitable, if not truthful of motives, gloss over, or hide superstitions and impurities. It is our task, however, to unmask such, in order to arrive at the roots of the faith, and the original nature of the God who may have been thus fancifully decked out. It is of infinitely greater importance to fathom the early secrets which gave us our Joves, Jehovahs, Manes, and Astartes, than to try to solve the metamorphoses they passed through, or after-incrustations which adhered to them, and are related in crudely got up “histories.” There is more to be learned by the study of the origin of that black Helio-ga-belus, before which a Roman Emperor bowed only fourteen hundred years ago, than by doctrines and dogmas concerning Jewish sayings and doings though four hundred years previous to this, or the theological disputes regarding virgins and ornate altars. Though the exponents of these mysteries laugh at the Emperor’s superstition, yet philosophers, archeologists, and good critics, have for some time seen that the problems of ancient faiths are more interesting, and fraught with more important results than miraculous tales. I have elsewhere dwelt on the early so-called “wars of

¹ Keane traces it to *Molak*, the fierce form of the Sun to whom Jews offered up their children.

² Lucian, O’Brian, and Keane, but see Dr. Inman’s *Anc. Faiths*, II., Pl. V. 16.

the Gods and Titans,” being the contentions of Solars and Lunars, or Lingaites and Yonites, but must add a few words here.

Titana were places famed for Solar worship, and were usually elevated and rounded Olympi or Omphi. Bryant derives *Titans* from a woman’s breast, saying they meant “Mounds of Light,” in connection with Ana or Ana-heta (perhaps Ana-teta) the mother goddess; but טִיט, *Tit*, is the black Nile mud, which being the fertile breast of Isis, “the Delta,” is quite reconcilable with Bryant. The giants of Babel, it is said, were the descendants of those Titans who fought with Astarte and Belus against Jupiter and Kronus. From India we have, very similar tales in connection with wars of the Sooras and Asooras—one of the earliest events after the Aryans began to settle in India and forsake a nomad life. The Kooros are the Solar or Lingam-worshippers, and the Pandoos the Lunar, or worshippers of Venus, Parvati, and the Saktis of all Gods. *Stān-Eswār* or the “Standing-place of Siva,” where the race first settled, and which was probably for centuries the head-quarters of their faith, had a very sacred Sivaik shrine, which was to Solar Aryans and ancient Brahmanism what Ceylon is to Buddhism—its Paradise. Tradition says that Raja Dilipa, a descendant of Kooroo, built the fort of Stan-Eswar, near the holy lake, where Kooroo became an ascetic, a century and a half before Pandoos were heard of. The ancient names of the lake were, 1st, Brahma Sar, and 2d, Rama-bad, which seems chronologically correct as to the faiths; the first being the Phallic Brahma, and the second the Solar Rama, who was clearly Parasoo-Ram of the sixth Avatār, who here slaughtered the early Phallic or Brahma-worshipping Kshatryas.

General Cunningham points out that the lake is mentioned in the Rig-veda as the spot when Indra found the Horse-head of the Dadicha which the Aswins had created, and which was at one time the terror of the Asyooras or Zoroastrians. We may from this perhaps understand, that Horse-worshipping and Phallic or Aboriginal tribes, made war with Tatar Skythians or Zoroastrians and aboriginal Panjābis. Here Indra the Sun-God conquered, “slaying his thousands” of Vritras with the bones of a horse’s head, a tale which, reaching Babylon as it certainly would, may have furnished Ezra with materials for Samson’s exploit with the jaw-bone of an ass!

Indra’s war must have taken place about a score of centuries B.C., yet the field of bones was seen by Hwen Tsang, in the seventh century A.C., for he says the bones “were of very large size!” So are pilgrims deceived, or they and their transcribers deceive us. Five miles S.S.E. of Holy *Stan-Eswar*, is a celebrated temple to Soorya on a mound round which clusters a village of Gaur Brahmans called Amin. Here fair *Aditi* seated herself, longing for a son, which “here accordingly she obtained, giving birth to *the Sun*,”¹ Mithras; of course the child issued from a cave, *koond*, or well, and in this all who wish for sons must piously bathe on Sun’s day. The story seems to say that horse and fetish-worshippers here gradually sprung into full vigour as Solarites. The holy

¹ *Anc. Geog. of India*, I. 337, by M.-Gen. A. Cunningham, Archeo. Sur. to Gov. of India.

river Soorasvati, which bounds the sacred lands on the west, gets its name from the sun, and so also the country near Mathoora (Mathura), which gave birth to the gallant band of Soora-Sena, who led the van of the Kooroo army.

It must be borne in mind that Aditya was the mother of “the Gods,” or the Adityas of whom Indra was chief; and that Kasyapa by the sister, *Diti*, had “Demons.” Thus:

Kasyapa and Aditya had

12 Adityas, or Sooras,¹ or Solar races, of whom Indra is chief. These were worshippers of the male energies, as Lingams, and of Siva and Krishna—hence KOOROOS.

Kasyapa and Diti had

Daityas or Asooras, *i.e.* Demons or Titans—all worshippers of Sakti, or the female energies in Pārvati, Bavāni, and their incarnations, hence Lunars. These are the PANDOOS.

Sun-worship is still the dominant faith of our little planet; only an infinitesimal portion of its inhabitants really disregard its rites and symbolism, and none its phases and fetes; whilst by far the greater part sincerely and elaborately worship the sun. Let us glance at the daily doings of hundreds of thousands, probably millions of Hindoos—many of them highly cultured men. The first actions of a pious Brahman in the morning are connected with “the Lord of day.” After ablution, he sits down and prays, then touches various parts of his body with water, now and then sipping a little; he then holds his breath in intense meditation, inhaling and exhaling with effort, and trying to spiritualize his mind; he washes again and again his mouth and nostrils, then rises and stands on one foot, resting the other against the ankle or heel, and prays towards the east, gazing intently before him and stretching forth his open hands in a hollow form, as if to embrace his God. He then takes the Argha, or a Yoni-shaped boat-vessel, Maya’s representative, like that on page 186, and “fills it with plenty,” *viz.*, sesamum seed, flowers, barley, water, and red sandal-wood and placing it on his head, presents it to the sun, saying: “Thou art a manifesation of God, omnipresent, produced, and producing everywhere.” The offering is then put away, and prayers are again solemnly offered up. Various similar ceremonies take place at evening and sometimes at noonday. The votaries of most faiths similarly worship their Gods.

The sun is commonly the Eastern’s crowning ornament in all articles of worship, and especially of the Lingam; usually it is united to the moon, see Plate X. 10 and page 207, where we also see the vehicle, or chirping “Love-bird of Venus”—the Kamali; for birds are often messengers of love in all countries, and thousands of stories are told of Venus’ Wag-tail, which border, however, on the indecent; I have shown the idea in Fig.



Fig 184.



Fig. 185.

TWO SUNS ON IRISH CROSSES, CO. LOUTH. THE SIVAIK HAND ON THE DISK OF FERTILITY

98, page 226, in allusion to Colenso’s drawing of the bird on the Linga-in-Argha.

One of the names of the sun, says Müller, quoting from the Veda-Savatār

¹ Evidently connected with the twelve signs of the Zodiac.

—that bible of the Sun, is the “golden handed.” Now, one of Zoroaster’s names, as before stated, is “the golden and silver-handed one;” and the hand is one of Siva’s most prominent signs, as a euphemism for the Lingam, and these two Irish sculpturings are excellent illustrations of what the ancients really meant. The hand is “the Fashioner or Former”—the distinguishing feature of man, and therefore his *Nishān*—no animal having any limb so perfect in all respects. It is the hammer of Vulcan or Tor, and thought to represent “The Unknown,” Almighty and Incomprehensible one. Though the emblem of Brahma and the Trimooty, it is more peculiarly that of Siva, and much used in the form of the “red hand” on the walls of his holiest shrines. This impression is always made with the living hand, previously dipped in red, or rubbed over with vermilion and oil, as described in Stephens’ *Yukatan*, and by many other writers on ancient America.

I have elsewhere stated how carefully the Jews constructed their temple and its enclosure walls on Mount Moriah, so as to admit the rays of the morning and evening sun into the most hallowed portals, and that most Christians have been equally careful as to the orientation of their sanctuaries, and especially in the embellishments of their Eastern and Western windows. These they have always striven to enrich with every variety of colour, gold and ormolu, portraying stories of “His loving-kindness,” “tender mercies,” and “awful judgments;” so that the god’s rays may not only enter the shrine, bright with many hues, but may be a means of elevating the thoughts of worshippers to some of his many mysteries; of warming their hearts with love, or filling them with fear and awe. Especially should his effulgence lighten up some mysterious scene above the sacrificial altar, or “Holy Eucharistic Table” in the Eastern recess, though the *Navis Latonæ* as of old lies hidden in dusky dimness, as becomes her name.

All peoples have been careful in regard to their Eastern aspect. The “atheistic Boodhist,” as half-informed preachers call him, ever sinks on his knees, when he turns to this Deity, or reverently stands with downcast face to try and contemplate the mysteries of the Incomprehensible, and make himself a wiser, humbler, and better man. The sacred volumes of the Maha-Vāsno abound with matter in regard to the suna dn orientation of shrines and holy objects.

In the Vehars of Japan or Ceylon not only must the pulpit face the east, but the principal doorway too, and over it an opening must be left, through which at a particular hour daily the sacred light may shine on the prophet’s figure, which must also invariably face due East. Boodha, like Christ, is said to have died with his face to the rising Sun-god, which is the position all good Boodhists must assume. We therefore find all Nirvána statues, as well as Mahomedan graves, placed due north and south; but the child of Islám should die with his face to the “Kaba—a great mistake of this hero-prophet, but the old Phallic faith was too strong. Arabia could not forget its Maha-Deva and its Argha, nor Jews their Moriah and her cave.

Though we have every reason to believe that Boodhists—“the actual disciples of their Lord,” and men full of enterprise, genius, zeal and diligence—preached and con-

verted thousands all over Kashmeer, and that Asoka and some of his successors erected Stoopas or Topes, Chaityas and Vihars, all about and around this valley, it is nevertheless strange that as yet we have only been able to discover, so far as I am aware, one Boodhist ruin of any importance—the Vihar of Jayendra (whose date is put down as 500 A.C.), whilst in this lovely valley we have the magnificent ruin of Martand—a temple of the Sun which probably dates from the rise of Boodhism in India, although some insist that it was the work of King Arya of the fifth century A.C. All local authorities and traditions concur in ascribing its dedication to Matan, or Martand, or Vivasvat—names for the Sun; but Gen. Cunningham¹ thinks it is reared upon an ancient Sivaik temple, dedicated to Rān-esa or Rāna-poorā-Swāmi—names of Maha-Deva, of course the earliest god of the two, in the eyes of all rude peoples. Siva, however, was and is the Sun, viewed as the Fertilizer, with which Ran, Ram, Raya, Raja, &c., are all mixed up in idea and etymology. Eswara, Siva's usual name, is "Holder" or "Lord of Love or Heat;" but Ran-esa may be written *Ran-Aditya* or Lord of the Sun, so that the older temple below the present ruins of Martand was really also a temple to the Sun. We know of a powerful king in those parts, and a great Sivaite of the fifth century A.C., called Rānaditya, and hence it is that Martand is put down as of this date, but the name is a common one. Lieut. Cole, in his drawings and descriptions of the Martand Temples, says that there are niches there with male and female figures representing the Sun with its female energy or consort—"the moon in conjunction as intellect or brightness," terms which were constantly applied to Sophia as a good mother. Some writers, I may mention, who look upon Assyrians as the most complete and persistent of Sun-worshippers, try to make out that they, or their missionaries, carried Solar worship into India, and even built Martand; but no one conversant with the history of the Shemitic inhabitants of the valleys and water-sheds of "the two old world rivers" will maintain such for an instant. Assyria was by no means peculiarly pure in its Sun-faith, indeed, I should rather call it "pure" in its Phallic faiths. Persia, in later days, was a purer Solar worshipper, but I suspect research will yet prove that India was both earlier and more mature than all these lands in its Sabeanism.

We have a temple with an amphitheatre, somewhat similar to Martand, in "Old Delhi," the site being known as Toglookabad, in front of which, it is said, stood a very celebrated stone column, no doubt that called *Ferozshah's Lat*, of which this is an outline sketch as it existed in 1797. The emperor clearly erected this building for it. or placed it thus to sanctify the building, for Mahomedans, like others, well know the health-giving properties of an Adām and Adama; the base and sides of this phallus may be more than mere accident or coincidence. If the Emperor did not understand his subject, probably the builders did, and the hit is as happy a one



Fig 186—FEROZSHAH'S LAT, DELHI, AS IN 1797

¹ *Anc. Geog. of India.*

as that made by the Islamic monarch of the Bosphorus when he erected the old Delhi Tripod in an oval pit—see pages 265, 266, *ante*. This *Lat* is a very handsome one, being thirty-seven feet in height, tapering slightly from a base ten feet four inches in circumference. It is cylindrical, polished, and with Pali inscriptions after the manner of all other Asoka *Lats* (250 B.C.), of which it is undoubtedly one, though probably a sacred Sun-Stone or Phallus long before his day. Mahomedans say they found it standing on the bank of the Jamna, opposite the site of the old Hindoo city which the Delhi of Ferozshah replaced, and that it used to be covered with gold, on which account it was called the *Minar Zarin*, or “column of gold.” Tamerlane has the credit of stripping its gold off in 1398, but I doubt if any monarch or army, especially one from the great Lingam-worshipping steppes of Tatory, would strip a “Sun-stone;” this was more likely to be done by some sacrilegious band of mere marauders. The Mogul Empire called it a *PALLA-DIUM* of monarchy, and no doubt on this account it was placed by Ferozshah over his palace. As the palace was the only great building not levelled on this occasion, we may conclude this Phallic column saved it. My sketch gives no idea of the grandeur of the obelisk on its palace site, but this the reader will appreciate if he turns to the fine engraving of it given in M. Loius Rousselet’s handsome volume, “India and its Princes.”¹

The Iron column of the Kootab is only twenty-two feet high, although it is twenty-two feet in the ground. It is shown in Fig. 150, p. 337, and belongs to the same religious idea, though the stone is likely to be the older of the two; a worshipper of Vishnoo, King Deva (?) is said to have erected it.

No doubt the early Hindoo kings of Delhi summered in Kashmeer, and would of course erect their greatest and most beautiful temples, as all Easterns love to do, where nature is grandest. Alexander’s historians tell us of a temple of the Sun at Taxila which rendered that capital especially holy; the very ancient city of Sravasti on the Rapti in North East Oud—so celebrated long before Boodha’s day, was said by ardent solar worshippers to have been founded by Soorya himself, before his Manifestation, or Avatār—Rama, had started his crusade. This would be far more than 2000 years B.C., for it would be anterior to the races who called themselves Solar and Lunar Aryans. Pure Solar worship and Sun-temples, I expect, are very rare in Asia, and have never been met with by me in India. The Sun-god is in most temples, and usually as a horse with seven heads, corresponding to the days of the week. Coleman, who wrote to this effect forty years ago, gives us a splendid drawing of Soorya as seen in the Viv-Eswara temple at Benares, and also an elaborate picture of him taken from Rama’s temple in Ram-nagar.²

We have a Heliopolis in India as well as in Egypt. On two islands of the great Rāvi, near its confluence with the Chenab, stands the once mighty city of the Sun,

¹ A magnificently got up work by Chapman and Hall on the occasion of the Prince of Wales going to India. Revised and Edited by Lt.-Col. Buckle.

² *Hindoo Myth.*, p. 128 and Pl. XXIV.

whose golden statue of *Mithra* with its “Sun-Groves,” awoke long centuries ago the admiration and amazement of Arab conquerors, who called it *El-Mooltan*, which is translated in India as the Sun, or the “Golden Temple,” and *Mitra-Vana*, as referring to its “*Sun-Groves*.” The ancient citadel of Mooltan, in the midst of which stood the temple, was about one and a quarter of a mile in circuit, but in the days of Aurangzeb—latter half of the seventeenth century, it disappeared, and on its foundations rose a *Jama Mazjeed*, or great Mosq, which was much more ephemeral, however—for the Seib made it into a powder magazine and the British blew it up in 1849.

General Cunningham gives us the following Solar names of Mooltan as at different times prevailing: Sambā-Prāh-lā-da, Moola, Bhāga, Hānsa, Kāsyam and Adya, or Aditya, sometimes shortened to Adit, and even *Ait*, which is the Egyptian name for “heart,” “well,” and “sun.” These are seen in *Aitwār*, and *Aditwār*, the common Hindostani names for Sun-day. Bhāga is a name for “God” and Siva, who is Baga-vān. Herodotus and Ptolemy called Mooltan *Kaspatooros* and *Kaspeira*, the latter saying that in the second century A.C., the Kaspeirians ruled from Kashmeer to Matoora. This Greek term refers to the oldest name of Mooltan, viz., Kasypoora. Only in the seventh century A.C. did the Arabian name Mooltan finally gain ground. Moolstāna means the Sun’s place, that is Heaven, or boundless space. *Moola*, which in Oordoo and Tamil is a round or conical radish, has also the signification of “root;” “origin;” and “radius.” akin to the meaning of Vradhna, one of the solar names (*Anc. Geo.* 234.)

Kasyapa’s eldest son, the Daitya Hiranya Kasipoo, denied Vishnoo’s omnipresence when he manifested himself in the *Avatār Nara-Sinha*, or Man-lion; and tore him to pieces; his son succeeded him, and was an ardent worshipper of Vishnoo, and gave to Mooltan the name Palād-poori. Of course, the Mooltan temple was sacred to Vishnoo, who is the Sun in his mid-day vigour, and he is always seen displaying aloft in one of his hands the circle or diskus, with or without radii, denoting the Sun, his cycle; and universal dominion. So we find the Mooltan story intimately mixed up with the worship of Vishnoo’s incarnation—Krishna, and latterly with that of *Samba*, the son of the Apollo. Here, amidst “the meadows of gold,” did Samba long and assiduously devote himself to the service of Mithra; and as a reward he was cured of his leprosy, when he presented a golden statue to the god and erected the magnificent shrine of Adya-stāna, where, says General Cunningham, “the worship has continued down to the present day.” The city was also then called Sambapoorā. Hwen Tsang mentions his seeing here “a golden statue of the god most richly adorned, to which the kings of all parts of India sent offerings,”

It was only the roof of this grand old shrine—then called *Moola-Stana* or “Place of the Sun,” that the British destroyed in 1849, when firing upon the fortress. Up to the second century A.C., Mooltan, or rather Kasypoora, was the principal city of the Panjab; and therefore we know that Kaspeirians, or Phallo-Solar worshippers, ruled all north-west India from Kashmeer to the Jamoona, and had done so from the seventh century

A.C., when Arabians considered it the greatest city in the East. Alexander knew it as the strong capital of the *Malli* or *Malloi*, which his historians say had 50,000 able male defenders. It is clear that there were in this Solar kingdom the usual Right and Left-hand sects; for all the *Bagers* of Bikaner, the *Batis* of Jesalmere, and the *Johiyas* along the Indus south of Mooltan, were Lunars, whom Cunningham classes under the general term of *Sabagræ*. There is no doubt that here as elsewhere the faith of the people had been grossly Phallic, for we are told that Krishna destroyed or supplanted a dynasty called the Asoors, himself driving out king “*Bana, the Asur,*” whose name (very Kal-diak) denotes that he was a Lingam-worshipper, although it may also refer to the Asooras of India.

In the Ramāyana, Rāvana is told to worship “the rising *Vivasvat*—the radiant Sun adored by the gods and *Asooras*, the lord of the world, possessing the essence of all gods, being fiery, the producer of rays; by his beams he sustains the gods, the Asooras, and the worlds; is both Brahma and Vishnoo, Siva and Skanda, Prajāpati, Indra Koovēra, Kala (Time), Yāma (Death), Soma, and “the Lord of Waters” (Varoona.). . . . Manoo Vāyoo, Agni, “the breath of creatures” “the producer of light,” Adity, Savatri, Soorya moving in the sky; Pushan (one of Siva’s names), “he of the golden seed, the maker of day,” &c.¹

In all the stories of the Solar and Lunar Aryan races of India, we find them, though good Sabeans, also worshipping the grosser forms of male and female energies, it being explained that the heavenly orbs were in themselves thought to represent or manifest these. All around Taxila—the first Aryan capital in and before the days of Manikyala’s Sun temples—there were poor but proud and powerful chieftains, who claimed solar lineage or *Soorāj-vansi*, but southwards towards Mooltan the Lunar race would appear to have been more dominant. Mooltan at one time was evidently the solar capital of the royal family of Jalandāra and Kāngra, and they say that the head of their house, Soosarma-Chandra, fought with Daryoodāns against the five Pandoo brothers who were Soma Vansees. Of the Jalander chief it is related, that for a long time he resisted all the persuasions of Brahmanism, and had to be at last finally crushed out by Siva. himself, who “called down the mountains (that is their tribes) upon him.” He was very austere and correct in life, which means that he was a good moral man, true to his solar faith; the Brahmans had to overcome him by fraud. In falling—crushed by Siva’s mountains, flames sprung from him, which probably means that as many Sun-worshippers as were able escaped from Brahmanism. The ancient Gakars—whom I show as occupying the Lower Panjab, and whose descendants are now Mahomedans—were no doubt Lunar worshippers long before the Christian era, and probably erected the very ancient and lofty Sun-temple of *Bal-Nāt*, around which Gakars still congregate.

This great shrine has naturally changed its name to the Brahman sun-god, Siva, who is now worshipped here under the name of *Gorak-Nāt*, though ignorant Mahome-

¹ Muir’s *Sanskrit Texts*, IV. 405.

dans call it *Jagion-di-tibi*—tower or hill of the Jogis, *i.e.*, Hindoo priests. This is neither clear nor correct. Plutarch relates of this celebrated shrine that when Porus was assembling his army here to oppose Alexander, “the royal elephant rushed up the hill sacred to the Sun, and in human accents exclaimed; “O great king, who art descended from *Ge-gasios*, forbear all opposition to Alexander, for *Ge-gasios* himself was also of the race of Jove;”¹ from which we are probably to understand that this Jove and *Ge-gasios*—possibly the same—was acknowledged by both generals as the Creator and the Sun. It is thought that *Gegasios* was the Greek form of Yayati or Jajati. The name of the hill Bil-Nāt, as pronounced by the natives, is almost the Western Asian word *Ba-al-at*, “place of the sun,” or Heliopolis. The hill is very sacred, and historically and naturally a very remarkable one; it rises abruptly to upwards of 2,500 foot above the plain, and 3,242 above the sea, thus towering over all the hills and plains around; and showing its sacred summit at great distances to once revering peoples. Twice at intervals of 243-4 centuries (how much oftener we know not) it has stood, the calm and prominent spectator of vast warring multitudes contending for the empire of Northern India; and its slopes and ramifications have played no inconspicuous part in the reward of victory. General Cunningham most thoroughly identifies the plain of “Mong,” now called Chilianwāla, on the east bank of the Jelum, as that where the great Macedonian, in 326 B.C., with 50,000 men—less than one-third of his opponent’s army (160,000 or so)—defeated Porus after a severe and tempestuous night’s march, including the crossing of the Jelum breast-deep. Here also Sir Hugh Gough won a battle over the Seiks under Shere Sing in January 1849, which, though not a very satisfactory one, was followed up next month at Goojerat, on the same plain but a little to the eastward, by a crushing victory, which created our Queen. Empress of India.

To the east and south of Mooltan, where the followers of the Sun or Kasyapa ruled, we find, as we should expect, such prominent races as *Bāl-sam-eers* and *Jāl-sam-eers*, Bāl-nāts (Sun-gods), Bel-nāts, Bal-mers, or Jal-mers, or Jalores, with the still strong fortress of Jalore, once probably the capital of Goorjāra or Rajpootana; whilst further south we note that the principal port of the great Delta of the Indus was founded round the site of a temple—no doubt of the sun—called DipaI, Di-Bat or Dwi-Bal, probably from Dwipa, an island, ever a symbolical and holy object. In *Jāl*—“a well” “spring”—we see the same peculiarity as in the west, where the well, eye, spring, and heart, all signify the sun, or one of his creative functions.

Cunningham shows us that the celebrated port of *Dwi-pal*, a little to the east of Karáchi, flourished up to the eighth century A.C., and was possibly destroyed by the same earthquake as that which swallowed up the great city of Brahmānabād, at the head of the Delta. Any movement here would in all probability spoil the navigation of the Dibali river, which then clearly took place. Hamilton sailed up as far as *Lari-bander* (mark the

¹ *Anc. Geog. of India*, I. 165.

name) in 1699;¹ but Ebin Batoola did so two centuries earlier, and gives us the important information, that when he reached Lohāri—the name he gives to the then chief city—he found “near to it stones in the shape of men and beasts innumerable, and was told that owing to the wickedness of the *Di-bal* people, God had transformed them, their beasts, their herbs, even to the very seeds, into stones;” by which we may understand that the *Di-balis* worshipped stones in the shape of men, and trees and Lingams.

Lingams are still very commonly in India mere natural seeds, or egg-shaped stones, stuck into an Argha, or yoni-shaped hollow in a rock, cleft, or artificially-formed circular space; but these shrines are occasionally seen life-size, if I may say so, as where the people can dance in the Argha round a column or even a rude artificial wooden figure; the Argha being an oval or circular clearing in a forest, or among the sedges on a sluggish delta stream where fishermen congregate. Arab sailors, finding such shrines and objects numerous, would be very likely to write or speak as Ebin-Batoolo did, and proceeding a little further east along this coast into Katch, we find some justification for their language, and facts confirmatory of the worship.

The present town of Narainsir (probably from this name, sacred to Vishnoo as the sun) was *Kotesār* or *Kot-Eswār*, signifying, says General Cunningham, “ten million Eswaras,” Lingam stones being found here in vast numbers. This was a most famous place of pilgrimage, and when Hwen Tsang visited it, he says he found “in the middle of the city a famous temple of Siva.” The Greeks and Romans only knew this large peninsula—*Katewesār*—and the adjacent continent, by the name of “*Larice*,” *i.e.*, home of the Lares or Phallic-worshipping people; and Hwen Tsang called all *Balabi* and apparently *Sooráshtra*, (both solar titles) by the name of *Pe-lo-lo*, or Northern *Lara*. By Ptolemy and many pre-Christian writers it was called Soorashtra, then Soorati, and *San-rajya*; but lost these purely solar titles in 319 A.C.² when its king was called the Raja of *Lát-eswára* or *Lar-Eswara*, who was father of a perfectly historical personage, King Karka. These kings probably ruled from Siva’s great capital, *Som-Nāt* or *Patan Som-nat*, where the god stands with Luna on his head. Thus we see the pendulum has here swung back from a Solo-Phallic to a Phallo-Solar faith; and the organs of creation, rather than the source of fertility, have again become the principal cult of this coast.

Let us look for a moment to the trans-Indus territories, or Beloochistan, as these are now called. This name strikes us at once as composed of Bel-ak-istan “the place of the Sun-god,” who, by those denying him, would as usual be abhorred, and his region called “the place of the fiend,” or Beloo; being, however, so near to Chusistan—the land of the Kooth, Cush, or Kuthite, the name may signify Bel-a-Kush-stan, “place of the Bel or Sun-worshipping Kuths.” The Greeks, in the fourth century B.C., called the inhabitants to Bela—the south-east capital,³ and all along the coast—*Arabii*, *Oritæ*, *Horitæ* or *Ori*, words intimately

¹ Cunningham’s *Anc. Geog. of India*, I. 301

² *Ibid.*, p. 317.

³ See my Map of India, Plate III, where I have shown all the places mentioned.

connected with Solo-phallic cult, though this was possibly not in such an advanced state as in India. Nevertheless we must remember that *Bela* may have been so named by the Sun-worshippers whom Cyrus Hystaspes doubtless placed here to rule, when he conquered the country in the sixth century B.C. Nominally, at least, the land must have been subject to Persian rulers, or Iranians, for some twelve centuries, who would much sooner and more forcibly impress their Fire and Solar faiths on the conquered, than was the habit of Greek and Roman rulers. Pure Phallic faith, like that of Apis, would not have been permitted by a dynasty whose distinguished scion slew the Egyptian Apis and threw the flesh to his Zoroastrian soldiers, which we are told Artaxerxes III., son of Memnon, did in 338, but for which, says tradition, he was in turn slain, his body flung to cats, and his bones made into knives. Fetish, Serpent, and Phallic worship of different kinds was no doubt, then as now, common in Beloochistan, and Fire in every household; but from old names we learn that Solar faith must have dominated. Alexander halted at a city *Rambakia* or *Ram's bāgh* (garden), and saw mud jets in a river which went by the name of "Ram-Chander's Wells," a common India name at this day; and we know of caves dedicated to Káli, under the name of Hingoolaj or Hingoola-Devi—"the Red Goddess." There could be no Rama unconnected with Solar faith. All the principal objects of pilgrimage in the Aghor or Oritæ Valley are connected with the history of Rama, and it was from Ram-bagh that he and Sita set out for the West. They were obliged to turn back after reaching Tonga-bhera, apparently on account of the "Barbarian king" Hingoolāj, whom the Tibetan *Tara-nāt* calls a Rakshasa or Demon.

General Cmmingham truly remarks that it is highly improbable that such names with attendant pilgrimages could have been imposed on this coast after the decay of Hindooism, which confirms what I have advanced elsewhere as to Rama's solar faith having been widely propagated from the Ganges to the Nile, long before the earliest times of Ramayana story. The Persian Empire, and before it the kingdoms on the Tigris, would be points to which Indian solar chiefs and propagandists might reasonably be thought to gravitate, and mountain lords always soon follow the leaders of civilisation on the plains. When these succumb, as did in this case the Persian Empire, the Beloochies reverted to a cult more congenial to their backward state; for Hwen Tsang tells us that in the seventh century A.C. their capital was called *Su-neu-li-Shifalo*, which Cunningham translates into *Soorya-Eswāra* or *Sambur-Eswāra*, Siva's title as "God of Gods;" he says that in the midst of the city was a magnificent Sivaik temple, and to the whole country the pilgrim gives the name *Langkis*, which Julen renders Langala (country of the Ling ?), but which we may grant to M. de St. Martin was only the name of the portion he passed over.

Still going west, we must remember that the grandest sight on the plains of Shimar (and if we could only believe the narrativ—"in the world") was that Phallic Sun-ray—"the image of gold," whose height was threescore cubits and the breadth thereof six

cubits”¹ which Nebukadnezar set up in the plain of Dura near Babylon, as a fitting accompaniment to the huge unbaked brick and Bitumen Omphedon dedicated to the Planets, and known to the same writers as “the tower of Babel.” This fine Obelisk, —a true Solar ray or “Sun-dart,”—which Daniel is said to have been punished for not bowing down to, seems to have been 120 feet high and 12 feet in diameter at the base, and therefore more justly proportioned than the Phallic column which formed the portal of the sacred temple of his tribe in Jerusalem. Shinar as the plain of the Shin, Shan, Moon or Sun—Ares or Ar in his fertilizing capacity, was such a place as we should expect to see all Babylon, great and small, as related in *Daniel*, going out to worship at.

Sir William Drummond states that the Sun in Ares was known as *Sin-Ar*; in Taurus as *Sir-Apis*; that Sar or Sahar in old Kaldi signified “any round thing;” and hence Sahar or Sahara were names of the Moon; that the symbol we call O, added to Sir, gave the name Osir, or Osiris, when Egyptians held that he was in the constellation Leo—the time when the Nile rises to its greatest height; hence the Nile and its dominant Star were called Sirus, or Sirius, for the Nile is “the fluxion of Osiris,” and Sirius rises heliacally shortly after the Sun enters Leo. Persians and Indians call Leo by the name of Shir or Sir. The *Agnus Dei*, or “Lamb of God” mythos, says Drummond, probably arose from the Kaldians calling *Aries*—*Amra*, אַמְרָא, which Syrians perhaps ignorantly made into Amro or Agnus, and then into *Amarphel* or *Amraphela*, אַמְרַפֶּלָא, the wonderful lamb, but, continues this author, the usual solar sign of Harpokrates or Bacchus—as used in Egypt for Aries, is more suitable, and *Shan-naar* (Shinar) may signify this, as “the wonderful boy.”² As the god passing through the Belt, the Egyptians called the Sun, *Chon*, *Kon* or *Kan*, Cahen or Cohen, the Greek $\chi\omega\nu$, which was also Hermes and Hercules;³ hence we have *Kan-Amon*, *Kan-Or*, *Kan-Ares*, &c. From *Chon-Or*, or *Or-chon*, we have the Archons of Greece, who were priests of the Sun or Fire, and the *Kans* or *Ka-Ons* of Persia and Tataria. *Kan-a-ans* were “noble ones” and Solarites; the Egyptians pronounced Canaan, Cnaan, the Greek *Knas* and *Kna*, who was the brother of Osiris;⁴ hence, probably the Jewish writer said that the fathers of the Mizraim and Canaanites were brothers.

In *Ko*, *Ko-n* or *K' On*, or as usually written, *Chon*, we have clearly a very important word or root; there is no *h*, though perhaps the *k* was breathed more softly than usual, and therefore we arrive at the well known name of the Sun as *Ak-Or*, Akad (the Kaldian capital), or *Ak-Ur*, written *Uch-Ur*, and spelt in Kaldi with an A. In Egypt the Sun was *Ak-Orus*, or “the Sun Horus,” abbreviated to *Chorus* and *Curus*, from which we have Ceres and Cyrus—the male Sun being *Kur* and *Kuros*, and the female, *Kora* or *Kura*.⁵ Benfey writes that the Sanskrit K “is a name of the highest

¹ Daniel iii. 1. The statement that it was of gold shows us how the writers exaggerate.

² *Ædipus Judaicus*, p. 41, alluding also to the lascivious qualities of the dog.

³ *Ibid.*, p. 48, and Holwell, p. 394.

⁴ *Do.*, p. 117.

⁵ Bryant and Hol., pp. 129, 135. This does not militate against Ceres coming from *Ge*, the earth, which was the *Sakti* of the *Kuros*.

deities, viz., Prajaptay, Brahma, and Vishnoo, the first being the Almighty Creator. In Hebrew קנה, k n h, *Konh* or *Kone*, we have only the Egyptian *Kon* aspirated or breathed long; the Hebrew root signifying “making,” begetting,” and is so used in Gen. xiv. 19, and Ezek. viii. 3, in connection with *El-Elyon*, “the most High God,” and “the ardent and giving One,”¹ who makes jealous. He is the Lord and “Ruler” who “mounts and stands up straight,” and hence “the substantive indicates a rod, Staff, Cane, or reed; so the Hebrew name קין *Kin*, written Cain, means the iron point of a lance, and Cain’s offspring—the Tubal-Cains were the “Sharpeners” of all instruments.”² Eve used the word *K-n* in connection with “begetting,” when she named her first-born, “a lance point.” It is clear, then, that “the Kenites, Kenizzites,” and all inhabitants of Palestine had a god Kan, Kan-ah or El-Kanah of a Canine, Salacious or “begetting” nature.³ We know how the ancients paid divine homage to the Rod, Distaff, and Quiris, Spear or Lance, especially those Skythians in the neighbourhood of the mythic land of Eden. Herodotus tells us (iv. 62) that they put on their sacrificial piles, lances and scimitars as *images of Mars* (who was Quirinus or the male sign), and offered more cattle and horses to these “*than to the rest of the gods.*”

Down to 350 A.C., all Goths, Geti, Alani, and Sarmatians worshipped the Spear or sword. “Their only idea of religion was to plunge a naked sword into the ground with barbaric ceremonies, and then they worshipped that with great respect as *Mars*;⁴ so that Romans and Sabines only followed the cult of the whole world on their sacred *Quirinal* mount. *Kol-on*, Latin *Col-umna*, “was an Altar of the Sun,”⁵ and *Kol-Oph-On* was a *Kol* or *tumulus dei Solis Pythonis*. A Cave, or Κῶος, was a place in a mountain for the Ko, Kol, Kon, or Kor, for these final consonants are used or omitted somewhat indiscriminately by various peoples; and Mithras was “Lord of the Cave.” In Latin, we have Cohors, Chors or Cors, “a Cave, pen, or fold,” and Kora was the lover of Ko, that is Ceres and Persephone, as at Cnidos.⁶ “By Cothus (Κοθος) and Arklos (Arkites, or connected with these) are meant Cuthites and Herculeans,” says Bryant (II. 177); and long prior to the time of the Roman Empire, *Kottius* was a national title for a king, and *Kottia* of a nation.⁷ One of the chief deities of the Taurini was called Ko-mus; a race of Hyperboreans were called *Ko-ti* as worshipping a great goddess Kotus, the Phrygian form of Hekate or Demeter, who was a form of Dionysus and Zeus-Sabazius or Sabos. The rites of *Kotus* “were celebrated in a most frantic manner . . . on Mount Hermes,” so that clearly *Ko* or *A-ko* is the root-name of a god, and hence Kothus or Ko-theus, just as we have Pi, Pi-al, or Pi-el, Palus and Phallus.⁸ The rites and mode of celebrating these alone declare that *Ko-tus* was a phallic deity, and probably in the name of the singers and dancers at a festival—*Chorus*, we see the gods attendants. The dance was χορεία, Latin *Chorea*, and the minstrel was *Choraules*. *Co*

¹ *Anc. Faiths*, II. 184.

² Gen. iv. 22.

³ Gen. xv. 19; *Anc. Faiths*, II. 185.

⁴ *Ammianus Marcellinus*, xxxi. II. 23, quoted in *Anc. Faiths*, II. 186.

⁵ Bryant and Holwell, p. 125.

⁶ *Ibid.*, p. 129.

⁷ *Ibid.*, p. 131.

⁸ Strabo, 470 and 720; Holwell, p. 131.

has in these days the general meaning of *with*, and *junction*; and if a substantive, as I believe it was in far back days before the Greek and Latin tongues had sprung from Dorians, Pelasgians, Egyptians, Phenicians, &c., it would appear to have signified *Joiner*, *Conjoiner*, or *Conjunx* (husband or wife), or *Ko-(n)-junx*, which the Sun was ever held to be of all the animal kingdom. The word *Co-lonia* is only explainable, I think, as the settlerd round a *Co-El*, or the god *Ko*, for no rude tribe would cluster together in the East till they had set up their *Columna*. The *Baton* or *Distaff*, the Jahveh Nissi of Moses, was by the ancients called *Colus*. In Greek *Komos* is a revller; *Kon*, in the old languages of Europe, is a phallic obelisk or Sun-Dart, and clearly related to that Eastern phraseology which makes Bod or Boodh wisdom, and “the enlivening goad,” or dart, which stirs us up intellectually as otherwise; for the scintillations of the mind and passions in ancient days were not kept so widely apart as our philosophies and religions have since taught. *Conor* is to “strive” or “endeavour,” which Valpy and Littleton derive (*inter alia*) from *Conus* (a cone) in the metaphorical sense in which all lines converge to, or concentrate in, a single point—a fit emblem of the Sun as the Radiator and Darter, the *Ko-Or*, or *Ko-Ar*, Apollo or Aries. This agrees with the meaning Valpy assigns *Co*, which, he says (alluding to *Co-nor* and *Co-go* “to drive together”) gives increased force to whatever applied;¹ he also thinks *Conor* may possibly be connected with the Ang. Sax. *Con* or *Coon* (German Kühn), “brave, daring.” The driving or impelling pole of a vessel is in Greek *Kontos*, in Latin *Contus*: and even if we go to the ordinary statement that *Co* or *Con* is from *Cum* (Greek *Hom*), we only land ourselves either in the great Indian *Aum*, Ham or Am—the active power of *Kon* the Sun, or in *Ko-On*, or *Ko-Am*. The Greeks called his namesake—the Dogstar Sirius, by the name of *Kuōn*, *Κυων*, and Zeus *Κωμ-υρος* or *Cham-Ur*, and *P’ Ur*.

In his active capacity, however, we know the Sun mostly with compounds of Ab or Ad, and Am; thus *Ad-ām* was a name of Saturn,² and we have its variant Ad-me, still signifying man and the phallus in India. Adam, says the Rev. Mr. Vale, “is Tor, which became Stor (in S’tur-n) and means *Adam’s Rest*. *Tor* answering to the Mouth, becomes Mars, the ancient beginning of the Year or Time.” The

T = 400	A = 1
O = 6	D = 4
R = 200	A = 1
—606	M = 600
S = 60	S = 60
_____	_____
TORS = 666	ADAMS, = 666

Reverend gentleman does not explain what he means by *Rest*, but goes on to show that the writer of “Revelation” knew all about “Tors” and “Adamus,” when he used that Cabalistic number 666, as the two names according to him make up this number (see margin).³ The second Saturn is also worked out with equal care and erudition, and little as we might expect it, we thus see the clergy beginning to grasp the fact, though in this strange theological way, that Jewish Patriarchs and demi-gods were the old Phallic or

Solo-Phallic Gods; but to return.

My readers are aware that *Cahen*, *Kan*, or *Kon*—the sun, has various canine

¹ See Valpy & Littleton, sub. *Conor*. ² *Philological Lectures*, by Rev. B. Vale, LL.D., p. 56.

³ [Hebrew numeration. 666 is of course one of the “magic numbers” of Sol. — T.S.]

affinities; and naturally so, as Anubis—the sacred dog—was a type of the planet Mercury, *i.e.*, the Lingam; and as he was sometimes a morning and sometimes an evening star, so Anubis represented the whole morning and evening horizon; and Egyptians said that Anubis was in the constellation Gemini, and was “*a great hunter*”¹—always a characteristic of the sun and fertilizing deities, and indeed of animals. The Sun as *Chon* or *Kon*, says Sir W. Drummond, was “*the passer through the belt*,” which has also the meaning of “the Lord-Husband,” and hence the virgin’s belt (Copula), may be the base of the word copulate, though *Con* and *Ap* (originally perhaps *Co* or *Ko*, and *Ar*—the Sun) seem to be here the roots. Could the priests of that great solar shrine at Eleusinia have avoided using Sol’s name, or some esoteric title of his, in their immortal motto, KONGX OM-PAX, for it strikes me we see our root, *Ko* or *Kon* here? A learned writer says we are to read this motto as “Salutation to the three holy ones,” and, of course, Sol or Siva is the chief of all Trinities.

Kondax was a Greek game, but also signifies sexual connection. *Kassabos* or *Kottabos* was another game of young men, with strange phallic peculiarities. Youths desirous of knowing all about their future wives, and especially, of course, in connection with fruitfulness, floated empty cups on a basin called a *Latax*—query *Lares*?—full of water, and threw wine on them, “endeavouring to do so without spilling it,” and in such a way as to sink them, and also to make “a full and pure sound”—all important points in matters connected with IAKOS. Another mode of playing this game was to erect a long piece of wood, and place another over it in a horizontal position, with two dishes hanging down from each end; underneath each dish, a vessel full of water was placed, and in them a gilt brazen statue called *Manes* (a man or Lingam?). Everyone who took part in the game stood at a distance holding a cup full of wine, which he endeavoured to throw into one of the dishes, in order that, struck down by the weight, it might knock against the head of the statue, which was concealed under the water. He who spilt the least wine gained the victory.² The cups symbolise *Yonis*, *Lares*, or women, and the *Manes*, Lingams, whilst the whole is a game connected with the cross—the representative of “future life,” which the players sought to know.

In Eastern tales we are often perplexed with the mention of *Konis*—“Dust,” which the Jew, taking a leaf out of the book of his conquerors, said the serpent was to live upon. Notice also that the Greek, adding to *Konis* the word *Salos*,³ calls *Konisalos*, *Priapus*, one of the Phallic Triad in the rites of *Orphanes* and *Tu-kon*—solar gods. *Koniopous* is “one who has his feet covered with dust;” *Konistra* is “a place where dust is routed up;” and *Koniso* is “to prepare for action” or “to raise a dust.” There is many a *double entendre* in this phraseology, especially in India, as when *Parvati* excuses herself to *Siva* when she produces her valiant *Son*, *Ganesha*, by saying “she conceived by the dust,” which her dress, she added, raised.

¹ *Ædipus Jud.*, p. 31, quoting *Diod. Sic.* and *Julius Firmicus*.

² *Smith’s G. and R. Ants.*, *Cottabos*. ³ Probably from *Hals*, *Salt*, a product or child of the sun.

The original “stem,” says Professor Curtius,¹ of the word *Heart* is ΚΑΡΔ, *Kard*, from the root ΚΡΑΔ, *to swing, to quiver*. The Sanskrit is *H-r-d* (hard), which the Professor thinks may have been altered through an intermediate *Kh*ard; the Latin is *Cor*; Gothic *Hairt-o*, stem *hairtan*; O.H. German *hirza*; old Irish *Cride, Cor*. Now it is a curious fact that this organ, which is so constantly identified with the phallus, should be here shown to have also the signification of the hanger and quiverer, as already noticed, especially on page 173. The *Ain* of Egypt is more correctly “the eye;”² which it signifies in the sixteenth letter of the Hebrew alphabet (עין, *Oin*), but it is also the Sun, the great eye of the universe, as well as Ishtar—representative woman, the *Ain-Omphe*, see page 272 *ante*, and Fig. 24, page 72. Great licence has been used with this very emblematic word and organ. The Sun was a “Darter” and “Destroyer” in Egypt, as Siva was and is in the East, and his name *Shamabad*³ signified this; but he was also *Bela*, or “he who swallows up,” as Jeremiah recognises in saying, “I have finished *Bel* in *Babel*, and have made him eject his *Bela* (‘what he has swallowed’) from his mouth.”

The Sun’s enemy, *Scorpio*, was called by the Hebrews, *Skorboa*, שְׂכַרְבוֹא, which means “a creeping creature” with many parts, a beetle, which they called *Iskorbe*—שְׂקַרְב; by which, say some, was meant a creature with a tail of thirteen joints. It is curious that the beetle, under these circumstances, should have been esteemed so sacred. Can this point to a far-back period when this constellation was in the place of *Taurus* or *Aries*? *Isis* is often seen carrying a scorpion on her head, and the symbol seems to be a female one, as we see it represented by two women. *Scorpio* used anciently to occupy *Libra*’s place with one of her claws, which the Greeks named Ὀυψίξ,⁴ and *Kaldians* אֶכְבָּה, “a kind of vessel.” It was only in *Cesar*’s time that a pair of *Scales* took the place of *Scorpio*’s claw, as I have stated elsewhere when speaking of *Libra*.

I must now try and make clear to my readers the much misunderstood worship of “*Serapis*,” the later great solar deity of Egypt, who, though sharing in name, yet somewhat supplanted the Southern *Apis*. *Serapis* doubtless came from India, and not improbably from *Oud*, as *Pococke* urges, for the first part of his name is clearly the Indian word *Soor* or *Soorya*, or Mesopotamian *Sar* (as correctly spelt by good Greeks),⁵ and *Ap-Is* or *Ab-Is*, of course, always in connection with *Taurus*—the Bull Deity. This is still universally worshipped in India, and was especially so by *Rama*, the great monarch of *Ayodyans*—chief of all the solar races of India, and *Vishnoo*’s (the Sun’s) seventh *Avatār*. From *Rama*, it is said, came the dynasty of the *Rameses* of Egypt, and many a more powerful kingly Indian race. *Pococke* sees in *Ram* “the great *Gulkopos*, or *Gok-la Prince*—the Sun, represent by *Oo’sras* (*Osiris*), who warred with *Typhon* or *Typhoo*” the Lunar races of India.⁶ He traces the inhabitants of *Goshen*

¹ *Principles of Greek Etym.*, by Prof. Curtius, Leipzig.

² *Drummond’s Ædipus Jud.*, p. 27.

³ *Ædipus Jud.*, p. 52.

⁴ Is this word not connected with the *Kongx* of the Elusinian inscription?

⁵ [The usual derivation is as a contraction of *wsir* (*Osiris*) + *h̄p* (*Apis*), which is confirmed by the hieroglyphic caption on the figure on the next page. — T.S.]

⁶ *India in Greece*, p. 200 and thereabouts, by E. Pococke. Lon., Griffin & Co., 1856.

(Go-estan or place of cows), the Aith-IO-pians (Ethiopians), and Aityo-pias of Ayoodya (Oud), and Ram himself with the Egyptian Hyksos to the Hookeas, or peoples of the Oxus and Euxine, into all of which I will not enter.

From the Greeks we get the name Serapis or Sarapis, as that of an Egyptian Divinity, whose worship was introduced into Greece in the time of the Ptolemies. Apollodorus says this name “was given to Apis after his death and deification.”¹ His Egyptian names were *Soor-Apis*, *Soora-pas* or *Soora-pa*, *Soor-Ab* or *Soor-Ab-is*, which clearly means the Sun-God, Father, or Great Male. From Gibbon’s immortal work we learn that “Serapis does not appear to have been one of the native gods or monster who sprang from the fruitful soil of superstitious Egypt,” although some Christian Fathers held that their “Joseph was adored in Egypt as the Bull Apis, and God Serapis!” It was “the first of the Ptolemies,” says Gibbon, “who, owing to his God’s commands in a dream, imported the stranger from the coast of Pontus, where he had long been adored by the inhabitants of Sinope;” but this would place the date of his Egyptian nativity only in the second century B.C., which is far too late; probably this was a resuscitation of the faith in the Delta of Egypt. Plutarch identifies Serapis with Osiris and Isis; and in Rome, Serapis and Isis were worshipped in one temple. Yet it was long before “the usurper was introduced into the throne and bed of Osiris for this so religious and conservative a people did not allow the god within their city walls” till the rich bribes of the Ptolmies at last seduced the priests.

This is one of the figures under which Serapis was exhibited to the public,² and here he is clearly Siva—the Bull with Serpent and Luna on head, and crosier, *crux ansata*, and scourge or “irritator”³ in hand. The Alexandrians gloried in the god’s name and residence in their midst, and soon spoke of him as *Osir-Apis* and “the Ancient of Days,” “God of Gods” and “Father of All.” “His temple, which rivalled the pride and magnificence of the capitol, was erected on the spacious summit of an artificial mound, raised one hundred steps above the level of the adjacent parts of the city. The interior cavity was strongly supported by arches, and distributed into vaults and subterraneous apartments.



Fig 187—SERAPIS

The consecrated buildings were surrounded by a quadrangular portico, the stately halls and exquisite statues displayed ‘the triumphs of the arts,’ and the treasures of ancient learning were presented in the famous Alexandrian Library, which had risen with new splendor from its ashes. Mark Antony alone had bestowed upon it the whole Pergamus collection of two hundred thousand volumes.

All sects of Pagans and Christians adored or feared Serapis and his glorious shrine; not even the early and unjust edicts of “the very Christian Theodosius”

¹ Smith’s *G. and R. Biog and Myth*. Large Ed. 3 vols. 1873.

² Sharpe’s *Egyp. Myth*.

³ [Probably either a flail for threshing grain, or a fly-whisk. — T.S.]

ventured for long to touch this temple; but, alas! in 389 A.C. a popular riot caused its destruction, owing to the foolish votaries of the God barricading themselves in the semi-fortress of their loved shrine. The bold, bad Archbishop Theophilus about this time received orders from the Emperor Theodosius to destroy all idols, and the worshippers of Serapis had therefore to fly. All that the Christian rabble could pull to pieces and efface—even the valuable library, was destroyed, and on the immoveable base of the temple a Christian church was erected. The colosaal statue of Serapis, says Gibbon, was composed of different kinds of metals, and his figure touched on all sides his capacious sanctuary. His aspect and sitting posture, with a sceptre in his left hand, made him extremely like the usual representations of Jupiter, which is natural, as both represented Sol; his head was surmounted by a basket, no doubt denoting plenty, and in his right hand he held a monster Serpent—the wintry Typhon with three tail, which “terminated in the triple heads of a dog, a lion, and a wolf.”

Here, and in much else, we see that great prominence is given to the figures of the far older faiths, which long before those days had been expelled from public notoriety, at least in the great cities of the Mediterranean States. That Phalli existed, however, and both as Lares and Penates, in the secret if not open adytum of every public as well as most private shrines all over the world, I have not the smallest doubt, and in the case of the Shrine of Serapis, we see from Socrates’ *Ecclesiastical History* that Priapi were clearly the principal objects of worship at this solar shrine—a fact I had always felt certain about, but the evidence in the case of Serapis had escaped me till lately pointed out by a friend. It is stated by Socrate, that as soon as Theophilus of Alexandria—“that perpetual enemy of peace and virtue”—had received the Emperor’s permission to demolish the pagan temples, he did so at once, and in a manner so as to expose them to contempt. “The temple of Mitha he caused to be cleared out to exhibit the tokens of its bloody mysteries;” that is, the horrible charnel-house or pit into which the bodies or at least skulls of its victims had been thrown.¹ The pious St George had on an earlier date paid with his life for such temerity, and at the hands of the deluded relatives or posterity of those very persons who had then offered up their lives to their faith; thus do flocks cling to their cruel pastors,² but the times were now riper, sp Theophilus uprooted all the mysteries of Serapis, the idols and gods, but he “*had the Phalli of Priapus carried through the midst of the Forum,*” which was more than could be endured. “The Pagans of Alexandria, and especially the professors of philosophy, unable to repress their rage . . . then with one accord . . . rushed impetuously upon the Christians, and murdered every one they could lay hands on . . . This desperate affray was prolonged until both parties were exhausted . . . very few of the heathens were killed, but a great number of the Christians.” Socrates says that amongst the Pagans who then dispersed,

¹ Soc. *Eccles Hist.* Bohn’s Ed., 1853, p. 278. Sokrates was born at Constantinople about the eleventh year of Emperor Theodosius A.C. 390.

² *Ibid*, b. III., c. ii.. p. 173.

fearing the emperor's wrath, "were two grammarians. Helladis and Ammonius (both good Solo-phallic names), whose pupil I was in my youth at Constantinople. The former was said to be a priest of Jupiter, the latter of Simius."¹ After this, the emperor ordered the temples to be "razed to the ground, and the images of the gods molten into pots and other convenient utensils for the use of the Alexandrian church . . . and relief to the poor. All the images were accordingly broken to pieces, except *one statue of the god before mentioned* (Priapus or Siva), which Theophilus preserved and set up in a public place," just as Greek Christians and Mahomedans did with the serpent on the Bosphorus.

Now, from what we know of the universal fear, not to say honour, in which the Lingam, Cross, or other sexual emblem, has been held in all ages and nations, we may safely aver that these so recent Phallo-Solarites (the Bishop's lineage included) could not, Christians though they now were, eradicate the great Lingam of Sar-Apis any more than Mahomed II. when he rode up to the Serpent-phallus of Constantinople in the fifteenth century;² or the greater Mahmood of Ghazni, when he destroyed and plundered Siva's rich shrine of Somnāt. Various reasons of course for sparing the Serapian Priapus are alleged by the Christians, "as that the heathen might see and not deny the gods they had worshipped," &c. So, also, when they kept the numerous "*hieroglyphs*, having the forms of crosses,"³ which were found in and about the temple of Serapis, the Christians said they must keep and reverence the cross as "signifying *the Life to come.*" Pagans and Christians were agreed that the cross "*symbolised one thing to Christians, and another to Heathens,*" and therefore both agreed to keep it as their symbol, but poor Socrates naively remarks: "I cannot imagine the Egyptian priests foreknew the things concerning Christ when they engraved the figure of a cross;" for did not Paul declare all such hid,⁴ but perhaps, he suggests, the devil enlightened them.

Besides Phalli and crosses, the destruction of Serapis exhibited the fact, that her priests and votaries also knew of that phallic euphemism—the *Sacred Feet* or Foot, and the Gnostics and cognate sects followed Serapis, and represented the winged foot of Mercury among their sacred gems, as "*treading*" the grasshopper or butterfly—emblem of Spring. Like Priapus, also, the Foot was occasionally called an "evil thing" and "an attribute of the infernal gods," but amidst the treasures of Serapis it was the resting-place or foundation of the great god himself; for *on the top of a richly sandaled foot he sat enthroned* with Cerebus⁵ and great *Sesha*—the serpent on which Vishnoo reposed when creating, and surrounded by his attendants. I have elsewhere dwelt on the Foot feature of all faiths, but may here mention that the name given to Boodha's foot—*Phra-Bat*, signifies "*The foot, the Former, or Creator;*" *Ph'ra*, or *Bra*, כַּרְא signifying "the Creator" or that which "cuts" or "creates," "to be strong," "full," "lusty," &c., as *Bra-Ihe*, the Creator;⁶ this agrees with the Siamese signification

¹ Helladus boasted of sacrificing nine Christians to the insulted deities.

² See p. 266.

³ Soc. Eccl. His., p. 279.

⁴ 1 Cor. ii. 7, 8; Eph. iii. 5, 6.

⁵ King's *Gnostics*, p. 159.

⁶ Fürst and 1 Chron. viii. 21.

of *Phrabat*,¹ and with the Koptic *Phre*, which may be the root of Pharaoh. Inasmuch as the phallic cross of Seraphis became the sacred mark of ecclesiastical dignitaries, and the phallic plowshare, the sign-manual of Indian princes, so the *Prā-bat* became one of the sacred signs or impressions of Boodhism, and is so used in Ceylon with the sacred Bo-tree leaf—this last because of its long heart-like shape and constant quivering motion, even in the stillest day; it hangs from a longish slender stalk, has a heavy body, and long attenuated points, like the oldest form of the Greek ϕ .² *Phrabat*, say Higgins and other writers, seems to have freely entered into our own language, and to have retained its eastern sacred or solemn character in the case of *Probat*, which was a deed marked with the sacred impression of the bishop's seal. A bishop grants a probate when satisfied of the truth of a deed. From *Bat* we have *Pad*, foot—as in the old saying “he *pads* it,” or walks it; and from such old roots comes the Latin *Probo*, and English *Approve*. In this search for the origin of faiths in words I do not, as already stated, rest content with ordinary Latin, or even Greek roots. We must go beyond the *Pros* and *Cons* of school dictionaries, and try to see how *Pro* and *Con*, nay, P, Ph, or C and K arose, and became so prominent in words connected with Gods, Faiths, and rites.

All Christian sects of the first twelve centuries, as well as Gnostics, whether in Spain or Persia, adored Foot-prints. Those supposed to have been made by Christ on a slab of basalt—a paving stone of the *Via Appia* at Rome, “have been worshipped from time immemorial in the church of *Domine quo vadis*, built over the consecrated spot,”³ so that the same ideograph was here as on the rock of Mount Moriah, and in the Christian shrine in the Basque Provinces, given as Fig. 11 in my Plate XV. The Roman footprints of Christ are also connected with Peter, the old Father Stone; for the Church teaches that he left the impress on the occasion of his going there to tell Peter that he would be crucified afresh at Rome. In the same manner St. Augustine has left to Englishmen his “holy footprint” on the Isle of Thanet; and even Wesleyans, determined not to be behind, show us the impress of the saintly John Wesley on the marble slab over the grave of his father, where they aver he stood and preached when denied access to his old parish church of Epworth. Moses, along with some other mythic and historical characters, have left us the impress of feet and hands, nay, in one case of his whole back, on the rock and caves of Arabia's Mounts, for Christian priests aver that Jahveh pressed Moses into the cleft as he passed by. Mahomedans, as if to parody the whole idea, show us near Sinai the impress on a rock of Mahomed's camel, from the spot where he ascended to heaven under the escort of Gabriel—the eagle of the churches.

Serapis has also furnished to Christianity the ideas and portraits of its Christs, and especially of that earliest of the Christian world, the fine emerald intaglio in the Cathedral of Moscow—the priceless gem of the Russian Imperial collection. It is said by the churches to have been a present from Pilate to the Emperor Tiberius; but

¹ *Jour. As. Soc.*, III. 57; Higgin's *Anacalypsis*, I. 829.

² Compare the sacred signs as follows: 1st, on third line of Fig. 29, p. 84; reversed as in Fig. 99, iv. 3, p. 228; and Fig. iv. 2, p. 233.

³ King's *Gnostics*, p. 159.

Mr. King says, "it is in reality a head of Serapis seen in front, and covered with Persea boughs, easily mistaken for thorns."¹ Christians, it appears, according to the same learned author, allow that the earliest "emblems of the Saviour were the 'Good Shepherd,' 'the Lamb' and 'the Fish;'" all of which are very Serapian ideas, and show us the undoubted source of the two former popular notions of Christ, if not so clearly the last; for the Talmudic Messiah was designated *Dag* or Fish, as the creature most sacred to the Assyrian goddess, Venus-Urania, who in this form hid herself from angry Typhon in the Euphrates; on this account Christians, like Serapians, said that a ring inscribed with a Dolphin was a charm to drive away colic, &c. Thousands of Christians adopted also the Frog symbol of Egypt, because they said it changes from its strange fishy form to that of a quadruped, and they therefore exhibited it with snakes on their sacred talismans and shrines, and at the base of the sacred Palm; they also planted the Serapian cross upon the fish, placing a dove on each arm of the cross, and inscribing above and below the name IHCOYC, or Jesus in this old form. They had begun to lose the meaning of *The Anointed*, or Maha Deva.

It was only after the great Serapis had fallen, and his priests and powerful votaries been slain or made outlaws or slaves, that the cruel oppressors discovered the superstitions and blasphemies of the faith, and this will be the case with current, and no doubt future beliefs, if man is to make real progress. Pulpits and assemblies, political and literary, but especially theological, were never tired of discussing Serapian horrors after "the strong man" had fallen, and none could see or at least would then acknowledge, any good in a faith and worship which had nevertheless satisfied millions for long centuries, and comforted the weary and heavy-laden, the widow, the orphan, and those whom the world had cast out; which had solaced the aching heart, and given that consolation the world can neither give nor take away. The Christian iconoclasts now revelled in tales regarding the misbehaviour of the Priests of Serapis, and their modes of deceiving the people. Every calumny and unpleasant truth was bruited about, and especially as to the "tricks of the trade," how priests secreted themselves in the body of the god or gods, and from thence replied to the queries of the faithful, who imagined that heaven was answering their requests. The Christians should have been the last to complain of this; for they themselves dealt much in similar "pious frauds" and continued like practices down to recent times; nor indeed have they yet ceased. The great majority of Europe to the present hour hold the "voice of the Church" to be the "voice of God;" and long after Serapis had ceased to give forth the oracles of heaven, the new faith said that the ashes, bones, and sarcophagi of its martyrs and saints spoke to all faithful and enquiring souls! Pagan miracles sank into insignificance before those of Christians. Extraordinary and even ordinary saints and martyrs constantly rose from the dead to counsel and guide the Church, and give forth the commands of the new God; voices from the tombs, midnight walkers and dreamers took the place of

¹ *The Gnostics and their Remains*, p. 137.

“the deified Pagan,” and dead men’s bones were besought by honest and honourable women desirous of offspring, instead of the ancient Solar and Lunar Gods, whose special and not inapt function it had been to assist in these matters.

But for Alexandria and its library, Egypt would no doubt have withstood a change of faith; as it was, it early rejected Christianity, and its unbounded superstitions; considering its “Father, Son, and Holy Ghost,” by no means so good as the old creating God—his wisdom in Isis, and power and production in Horus and the loved ancient memories connected with these. The masses, however, held the faith lightly, and succumbed at once to the Arabian Iconoclast, who came proclaiming to her sternly and clearly; “There is but one God, and I, though but a man, am his Prophet, and am commanded to bear to you the tidings that ye worship and bow to Him alone.”

This was a return to the Theism which had in OM or ON, and ISIS, and the fertilizing orbs of heaven, still breathed mysteriously of one great Creative Father—a Triune God, it is true, but whom no cultured mind in Egypt ever believed could produce a son by the agency of any mere woman. Though, indeed, he created all animal, fish, bird, and vegetable life, yet he himself was held to be the great uncreated and Incomprehensible Almighty One, which every idea, as in On, Am-On, Knef, or Phtha, only threw further back into the lone and unfathomable depths of Infinity.¹ Ancient amid the most ancient Faiths, Egypt loved to look back, like the Hebrew, to her mythic representative gods and god-like men, and though she now saw her great Father’s power eclipsed for a time, and on his own Egyptian soil, yet so had this before occurred through Typhon’s agency. Had not Ba-al and Nishrok, Zeus and Apollo, they said, to bend before new Gods and ideas? Indra and Varoona had given place to Vishnoo and Lakshmi; even great Vishnoo had been forced by evil ones to leave Swerga; and so feeble and obscure a deity as Jaland-hāra had been permitted for a time to hide the great Narāyana from man’s gaze. The eclipse was but to usher in a more glorious day.

In the fall of Serapis, however, wise Egyptians must have seen the last of a great number of serious blows, which had been shattering the ancient fabrics. Their great enemy now was not really the new faith, but *Light*, and that not of Sun or Osiris! nay, but of that strange new shrine to which all were now flocking, “*the Alexandrian Library!*” Libraries and Temples, Secular Readers and Priests, cannot agree, as all churches and Eastern faiths have long acknowledged. Did not Omer, the great Arabian Kalif, on his first advent, at once destroy the later Alexandrian Library? saying that the Korán contained all that man required to know, and that “if these books contained more or less, they were not only prejudicial to man but blasphemous in the sight of God”! And would not even Protestant priests, and many well-meaning and so-called pious Christian men amongst ourselves, burn the volumes of many of our historians, critics and scientists, if they could? Rome, wherever possible, has insisted on “the Faithful” reading no books but her own, and has very lately rejoiced at, if not urged on, her faithful Canadians to resist the Queen’s laws, courts, and even arms, rather than

¹ [This notion that ancient Egyptian religion was in general ‘essentially monotheistic’ is now regarded as a delusion due to the prejudices of nineteenth-century writers and bad early translations. — T.S.]

bury, in what she calls consecrated ground, and in the tomb of his wife, the body of one of her own sons, because he belongs to a Library in which he had permitted, without protest, certain volumes which the church in her vigilance had placed upon her *Index Expurgatorius*, and which she dreaded might prove destructive of her power and authority. If literature aided Christianity, and wise men rejoiced amidst the treasures of the Alexandrian Library, yet none the less did her priestly guardians soon wake up to a full comprehension of the dangers which this new force threatened. To be forewarned is to be forearmed, and the new faith diabolically led the way in a course which, as a Church, she has rarely deviated from, of destroying all literature, save such as did not infringe upon or criticise her own inanities. In 391 those who had burned Serapis and erected another idol temple on his foundations, avenged themselves on all mankind by burning down the first Alexandrian Library; and a thousand years after that event, their consistent successors were able to assert with pious joy—from a once Imperial throne, which mentally down-trodden Europe had allowed them to set up—that Rome possessed scarcely a book but Missals.¹ Literature had then indeed reason to rejoice that a decree of heaven went forth driving her out of Africa, as well as Asia and Spain, although she had initiated a movement which led the Saracen in 640 to follow her infamous example, and again burn an Alexandrian Library, and in 850 possibly also the Basilican one of Constantinople. With empire, however, the Islámis recovered their self-possession, and in Cordova, Bagdad, Alexandria and elsewhere, tried to atone for the past, in which they very largely succeeded, as I shall show in my chapter on Mahomedanism. At the sack of Constantinople, in 1452, we again lost an enormous amount of literature. Some 120,000 Greek manuscripts were then known to have perished, though the hatred and pious zeal of Christian Priests and Monks had injured or interpolated many of these. It was then the Custom of the clerical order to sell what they called “profane” literature as waste paper to “book binders and racket-makers” ! and many monks and priests used to spend their worthless lives with professional calligraphists, “obliterating the writings by chemical preparations. . . . In this way thousands of valuable MSS. have been lost. Popes and clergy waged war on historians and poets.” Fortunately some eminent men busied themselves deciphering the old writing under the new, and Greek dramas and Latin orations of “noble Pagans” were recovered under trumpery poems or theological nonsense. In this way was won back much of Plautus and Terence, a work of Dionysius of Halicarnassus, and eight hundred lines of a very ancient Iliad.²

The Roman world early accepted Serapis as the best development of religion which had arisen on the ruins of the Greek oracular shrines. Serapis also was but the outcome of the worship of Mithras, which first appeared as a distinct creed at the seats of Roman Empire after the conquest of Pontus by Pompey. It soon superseded the Hellenic and Italian gods, and during the second and third centuries of the Empire, Serapis and

¹ “In 1400 there was scarcely a book in Rome but Missals.”—*Mill of Facts*, p. 635.

² *Ibid.*, p. 635.

Mithras may be said to have become the sole objects of worship even in the remotest corners of the Roman world.¹ The foundation of Mithraic worship was in the theology of Zoroastrianism, which placed Mithras among the first of the *Amshas-pands*. He was not the equal of Ormazd, but he was the Sun—the abode of his spirit, hence called by the Greeks, Mithras, Phebus, Hyperion, Dionysus, Liber or Phan-sces; and those who would be initiated into this faith, and partake of its most solemn rites, must first undergo great penances, and give severetests of their courage and devotion. Owing to Mithras being continually invoked with the Sun, he came to be considered identical, and eventually superseded in the eyes of the masses the great Ormazd himself, just as Jahveh did Elohim, Jupiter all the Italian gods,² and as Christ and Mary have with many, practically supplanted, at least in prayer, the more remote and terrible Almighty.

The disintegration of the Serapian faith produced a powerful Gnostic and Ophite Christian sect, who have left us a wonderful and truthful record of their beliefs, in gems and sculpturings, known mostly as Abraxas or Abrasax, emblems which clearly symbolise the Sun and Fertile powers. The word simply means “holy name”—the Hindoo Ineffable name, and what the *Gaytri* calls “the fierce and all pervading Sun.” The title is said to have been devised by the Basilidans of Egypt—a Christian sect following that Father of the Church whom later Fathers found it expedient to denounce, but whom Clement, the contemporary of Basilides calls “a philosopher devoted to the contemplation of divine things.”³ Dean Mansel says that the leaders of the Gnostics were persons of great powers of reasoning and thought, and that Marcion was one of the chief.

Christianity emerged from the worship of Mithras and Serapis, changing the names but “not substance”—possibly, say some, so as to avoid persecution; but many Christians continued both names and symbols.⁴ Constantine retained upon his coinage: SOLI INVICTO COMITI—“To the Invincible Sun, my companion,”⁵ or guardian; and Christians latterly apologized for celebrating his birth-day on the 25th December, saying that they could better perform their rites when the heathen were busy with theirs, and that their God also was called the “Sun of Righteousness;” they added, that the three Magi who came to Christ’s birth were *Kasp-Ar*, “The White One;” *Melki-Or*, “The King of Light;” and *Bal-tazar* or *Bel-shazar*, “The Lord of Treasures.” They and all Magi acknowledged Mithras as the first emanation from Ormazd and here Jews and Christians picked up the first hazy ideas of Zoroaster’s system of future rewards and punishments. the fiery lake, immortality of the soul, &c. The writer of Hebrews (i. 3) almost copies the exact Mithraic doctrine in describing Christ;⁶ for Mithras, ages before his day, had been declared “the brightness or reflection. of the glory of the Supreme One, and the express image of his person, better by far than the angels, and with a more excellent inheritance.” So also Christians, with almost servile mimicry, as

¹ King’s *Gnostics and their Remains*, p. 47.

² *Ibid.*, p. 50

³ Tertullian calls him a Platonist, p. 48

⁴ *Seel. Mith.*, p. 287, quoted from King.

⁵ King tells us that the names of Serpapis were Holy Name, Glory, Light, The Sole Jupiter, The Day-Spring, The Earth, &c., p. 70

⁶ King, *op. cit.*, p. 51

Justin Martyr¹ points out, followed the Mithraic initiatory rites, *minus* most of the torturing and tests of courage in the Mithraic cave; as also in the eucharistic bread and water, preceded by thanks and mystic words; in the forgiveness of her priests before the *sacred fount*; and in making a holy mark on the forehead. Here the Mithraite cast his wreath away, and said “his crown was in his god.” Truly, as the Talmudists wrote, “the Christian religion was the work of Jupiter, Mercury, and the Sun—all combining for the purpose;” but they added, and with more truth than they were aware of, “that Abraham and the prophets were inspired by the genius of Saturn.”²

The round bits of bread used at the Mithraic eucharist were called *Mizal*, which is very like the Hebrew word *Messah*, and Latin *Missa*, now called usually *Hostia* or *Wafer*. It was the “bloodless sacrifice,” and made circular to represent the Sun’s disk, but Irish Kelts adhere to their early and real sacrifice of a lamb, and still call the *Mass—Afrionnde*, “The very true Lamb of God.” The Mithraic cup or chalice—sometimes more than one, stood like the Christian’s, on the altar or table; and the liquor was often shown to change colour and abundantly gain in quantity as the service proceeded, and the prayers and praises of the people increased.⁴

From Jerome we see that “the worship of Mithras long survived in Rome under the Christian Emperors,” and doubtless much longer in the remoter districts; for this Father speaks reproachfully of a city Prefect of 400 A.C. who “did not upset, break, or burn the cave of Mithras, and all the monstrous images that served in the initiatory rites;” among such the *Corax*, or Raven;⁵ *Niphus* or *Cheph*, the lion-headed serpent; Father Bromius, “*the Roarer*,” or Greek Dionysus, and Asiatic *Phanaces*, who had the youth and attributes of Apollo and Bacchus.

The twelve tortures of the Mithraic Neophyte lasted forty days. He lay a certain number of nights on ice or snow, and was scourged for two days; he was terrified by all the mysterious rites and sights of Mithras, trampled upon, blindfolded, and when his eyes were opened he found numbers of sword points all around his naked body;



Fig 188—SUN AS MIHR, THE FERTILISER OF THE SEED

angle, as at once Fire and the Moon.

Of the seven planets and their genii, these four are most conspicuous: the Fire of VENUS or *Anaid*; SUN or “*Mihr*, this Winged Disk—the give of Seed;” JUPITER, or *Bersiov*, or Lightning, and the MORNING STAR—*Mitra*, or *Anahid*, the female of

¹ Apol. II., and Tertullian, *Praescript.* King.

² King’s *Gnostics*, note, p. 53.

³ The Rev. R. Smiddy’s *Druids Ire.*, p. 171.

⁴ Epiphanius’ *Hæres.* xxiv; King, *op. cit.*, 53.

⁵ Inferior priests were called Ravens, superior, Lions, and so the rites were *Leontica* and *Coracica*

Mithras. Mitra was the “Announcer,” and is therefore called Light, and presides over Love; and as the morning star is often Venus, this Anaid is clearly Anahid, the Venus Urania or Mylita of Asyria, and Alita or Alilat of Arabia.

In the second century the whole Christ-idea seems more and more to have ripened out of Serapian lore, for “the philosophers then understood by Serapis nothing more than the ‘*Anima Mundi*,’ that spirit of which universal nature was the body, holding like many in our own day, the doctrine of the

. ‘One harmonious whole
Whose body nature is, and God the soul.’

“Serapis had become merely the idea of the Supreme Being, whose manifestation upon earth (they were now told) was Christ.”¹ Hadrian writes to his friend, Servianus: “Those who worship Serapis are also Christians; even those who style themselves the Bishops of Christ are devoted to Serapis. The very patriarch himself, when he comes to Egypt, is forced by some to adore Serapis, by others to adore Christ. There is but one God for them all; him do the Christian, him do the Jews, him do all the Gentiles also Worship;” and, adds Mr King to this ancient Confession of Faith: “There can be no doubt that the head of Serapis, marked as the face is by a grave and pensive majesty, supplied the first idea of portraits of the Saviour.”² Thus then the leading ideas as to the one Supreme God, as well as the very likeness of Christ, are shaped from Serapis; and, seeing all the rites and ordinances, and the best of the dogmas come from Zoroastrian, Boodhistic, and Mithraic faiths, there is not much left to spring from the Vale of Nazareth, save miracles and such like matter to which we now attach no great importance.

In the time of Hadrian, Serapis often appeared seated in all his attributes, with Isis standing before him holding the jingling Sistrum in one hand, and a sheaf of wheat in the other, with the inscription: “Immaculate is our Lady Isis;” which “are the very terms applied to that personage who succeeded to her form, titles, symbols, rites, and ceremonies. Her devotees carried into the new priesthood the former badges of their profession, the obligation to celibacy, the tonsure and the surplice, omitting only and unfortunately the frequent ablutions prescribed by the ancient creed. The sacred image still moves in procession as when Juvenal laughed at it.”³ Yes, and the Black Virgins which used to be so highly revered turned out when critically examined to be basalt figures of Isis!

Orpheus clearly states that Jove (that is IAO), the Sun (Phebus), Pluto and Bacchus are all one; and an oracle quoted by Julian say, “all these are one, and all are Serapis;” whilst the Apollo of Claros answered enquirers as to who *Iao* was:

“ Regard Iao as supreme above,
In winter Pluto, in Spring’s opening Jove:
Phebus through blazing Summer rules the day,
Whilst autumn owns the mild Iao’s sway.”

¹ King’s *Gnostics*, p. 68.

² *Ibid.*, p. 69

³ King, *op. cit.*, p. 71; Juvenal, VI. 530.—“Escorted by the tonsured surpliced train.”

The sun-god IAO was the Tri-une form, and in the Herz collection is seen represented as *Amon* and *Ra* or *Phre* seated, and between them “standing erect the sacred Asp.” This is cut on a Heart-shaped piece of basalt; Ra, as usual, is hawk-headed, and called the B-alet or *Bai-et* or *Ait* or *Aith*, the soul and the heart, as the seat of the Passions.¹ On the other side is engraved:

“One Bait, one Athor, one their power, Achori,
Hail father of the world, hail tri-formed God!”

Athor, of course, is Maya, Mary, or Doorga, the “conceptive” or “active virtue” the Kun, Kuin, or Venus of Phenicia and Egypt. Isis, thinks Mr King, is best represented in the Sanskrit *Isa*, *Domina*, or Mistress; the *Mater-Domina*, and modern Madonna; Serapis by *Sri-pa*; whilst he thinks the source of Jahveh, יהוה, I h u h of the Iudeans, the I a b e of the Samaritans, the IAO of Greeks, and Jove of Latins, came from the Egyptians who got it “from the Hindoo . . . title O’M or AUM—itsself, like IAW, the trilateral² of early Christians, in which the *w* is written so rudely as to look like *u*.”

There was as little difference, in sex as in name, between the Sun and the Moon in the ancient faiths of Hindoos and Egyptians; the latter calling the moon *Aah*, *Ooh*, *Oh*, *Joh*, or *Ioh*, closely identify it with Toth, but not so in reality, as Toth in this case carries on his Ibis-head the lunar crescent. Plutarch, possibly owing to his ignorance of phallic lore, has misled many on these subjects; for it requires personal observance and knowledge of metaphorical language and symbols to understand the difference between the God and the Ark; the God of the Ark and the God—the Testimony; for the Man and his Consort, or the Queen and her Consort, are very closely wrapped up in the language of Sivaik priests and worshippers.

The early Christians had a wonderful charm called the ABLANATHABLA,³ changed by Latins into Abracadabra, and signifying “THOU ART OUR FATHER,” clearly meaning, first Mahadeva, then Mithras, then Serapis, and lastly the Spiritual God of more enlightened days. Physicians recommended it as an amulet against all diseases, but *it must be in the form of an inverted CONE*. Gordian III wore it by order of his physician Serenus Samonicus, who prescribed it written out thus, so that A should be the beginning and the end; and A is Toth or Lingam. It reads two ways.

“Thou must on paper write the spell divine,
Abracadabra called, in many a line;
Each under each in even order place,
But the last letter in each line efface:
As by degree its elements grow few,
Still take away, but fix the residue,
Till at the last one letter stands alone,
And the whole dwindles to a tapering *Cone*.
Tie this about the neck with flaxen string;
Mighty the good ’twill to the patient bring.
Its wondrous potency shall guard his head—
And drive disease and death far from his bed.”⁴

ABΛANAΘABΛA
ABΛANAΘABΛ
ABΛANAΘAB
ABΛANAΘA
ABΛANAΘ
ABΛANA
AΛBAN
ABΛA
ABA
AB
A

¹ King’s *Gnostics*, p. 83. ² *Ibid.*, pp. 72, 84, notes. ³ [More usually found as ABLANATHANALBA (ABΛANAΘANAΛBA) thus reading the same both ways; see King’s *Gnostics* (edn. 1887) p. 246. — T.S.]


⁴ King’s *Gnostics*, p. 105 [p. 317, edn. 1887.]

This is only another phase of development such as caused the obelisks of Egypt and the stones of Sinai to be written over, as the mere coarse cone or *ovum* began to disgust advancing intelligence. The Hindoo still wears the article pure and simple in bone or stone: the Boodhist calls it “a tooth,” and perhaps it is a tiger’s tooth or claw, but the Italian Christian artically disguises it, and neither of the two last, any more than did Gordian III, know really what the conical or ovate object symbolises.

Lest, however, we should mistake the Gnostic Christian meaning, they hand down to us a bearded PRIAPEAN man, called ABLANATHABLA, with four arms grasping as many hooked sceptres, four wings, and a bird’s outspread tail; he stands. sometimes on the sacred boat and sometimes on a coiled snake—a veritable Siva or Vishnoo, except that the coiled base may sigioify the virilities. Another form of the deity is a “three-headed and three-bodied god, who stands in the attitude of Priapus, grasping in one hand the symbol of fecundity and in the other scorpions and serpents . . . At each side are two obelisks engraved with letters representing the ‘*Pillar of Hermes*’ on which that God had engraved the ‘*Omne Scibile;*’”¹ so that clearly Christianity had a great struggle to escape from the persistent faiths around her, of which she is after all but a maturer growth. This last figure is clearly a Siva, such as I disinterred after its sleep of centuries, and have shown the reader on page 122, but clothed and decent; he too is is a “three-headed God,” and the whole a Priapus.

One great use of talismans and amulets was to avert evil or “the evil eye,” and the organs of generation of both sexes were always held to be the most efficacious of charms; but decency often required disguises, and therefore a tree, a triangle, an eye, the hand—open as the female, or clenched² with a part of the arm, as the male organs; also an egg or two eggs, &c., and for a whole people, an ark with any of these objects in it, usually answered the wants of the ancients. Christian converts were promised a “white stone and in the stone a new name written,”³ clearly as a talisman.

The Gnostic sects extended into Gaul in the second century, where the superstitious Ireneus violently opposed them, yet the Christian Bishop Priscillian of Avila in Spain greatly extended their influence in the fourth century A.C. Jerome complains of them as “raging throughout Spain.” Gnosticism survived in the Manikeism of the Albigenes of the twelfth century.⁴ Justinian persecuted the sect all over Syria in the 6th C., but it still survives about the Lebanon, as in Druses, the Ansayreh, &c.

All Gnostic amulets usually possessed an erect serpent, a hemispherical bowl, two columns called Solomons, and the old Delphic €, which I take to be the Hebrew  or Ark-boat and mast, turned on its side; over all were commonly seen sun, moon, and perhaps planets. St John or ION is the first great patron of the order, for he is fire or light acting on water; but let us now pass on to the Syrian sister of Serapis.

The very ancient city of Byblus was from the earliest times famous for its devo-

¹ King’s *Gnostics*, p. 106.

² *Ibid.* p. 115.

³ Revelation ii. 17.

⁴ King’s *Gnostics*, p. 120.

tion to Sun, as well as to the grossest forms of Phallic worship. The Macedonian conqueror, in the fourth century B.C., transferred the glory of the shrines then on the banks of the Peneus to the Orontes, where, about five miles from Antioch, was then consecrated to Apollo one of the most magnificent temples and most elegant and attractive places of devotion to be found almost anywhere. "The God of Light" was there represented as a colossal figure—sixty feet in height, and in bulk equal to that of a hundred men—seated in a capacious sanctuary, which it completely filled and irradiated with its brightness. The shrine was enriched, we are assured, with all the gold and gems that Western Asia could lavish, and Athenian art could devise. "The Deity was in a benching attitude, with a golden cup in his hand, pouring out a libation on the earth, as if he supplicated the: venerable mother to give to his arms the cold and beautiful Daphne,"¹ after whom the temple and its gardens were called. The spot was ennobled by fiction and the amorous tales of poem; and the most ancient rites of Greece found a home in this royal colony of Antioch. A stream of prophecy, rivalling the truth and reputation of the Delphic oracle, flowed from the Kastalian Fountain of Daphne. In the adjacent fields a stadium was built by a special privilege which had been purchased from Elia; the Olympic games were celebrated at the expense of the city, and a revenue of thirty-thousand pounds sterling² was annually applied to public pleasures. The perpetual resorting of pilgrims and spectators to the neighbourhood of the temple, insensibly transformed the village of Daphne into a large and populous town, which soon emulated the splendour, without acquiring the title of a provincial capital. The temple and village were embosomed in a thick grove of laurels and cypresses, which extended over a space some ten miles in circuit and formed in the most sultry summers a cool and impenetrable shade. A thousand streams of the purest water issuing from every hill preserved the verdure of the earth and the temperature of the air; the senses were gratified with harmonious sounds and aromatic odours, and the peaceful grove was consecrated to health and joy, to luxury and love. The vigorous youth here pursued, like Apollo, the object of his desires. and the blushing maiden was warned by the fate of Daphne to shun the folly of unseasonable coyness; but the soldier and the philosopher wisely avoided the temptation of this sensual paradise, where pleasure, assuming the character of religion, imperceptibly dissolved the firmness of manly virtue. The groves of Daphne continued for many ages to enjoy the veneration of natives and strangers; the privileges of the holy ground were enlarged by the munificence of succeeding emperors, and every generation added new ornaments to the splendour of the temple.³

It was before this shrine, but nearly seven hundred years later, that the learned, manly and philosophic emperor of the whole civilised world, bowed in lowly earnest piety of heart and mind, and presented his thank-offerings in preference to worshipping in the neighbour-

¹ Gibbon's *Decline and Fall*, III. 175.

² This would probably equal one hundred thousand pounds in these days.

³ The above will be mostly found in Gibbon.

ing sanctuary of Jerusalem. Julian indignantly removed the tombs and chapels which a domineering faith had built over the ancient sacred spots, and calumny and abuse were of course heaped upon him; for like all dogmatic religions, the Christianity of those days, swayed by priests, knew no tolerance. It had hewn down all that the more ancient faith had held sacred, and now it turned round and visited with most unjust invective the grave and impartial man who practically inculcated the golden rule, "Do as ye would be done by," and who firmly and intrepidly stopped for a time the Church's career of blood and spoliation. Alas! that Julian lived so short a time, for he clearly desired—like all good modern rulers—that every subject of his wide empire should be protected in the exercise of all his rights—nay, fancies,—without fear or favour, provided always that these did not encroach on the right of others. But this was a long step in advance of the Christianity of the day, and priestly teachings of all days.

Thanks to the advanced culture of laymen, we now breathe in peace under "the proud banner," so unjustly called that of "Saint George;" unjustly, I say, because after the low-bred fuller's son of Epiphanius, the fraudulent "vendor of bacon and salt stuffs"—the runaway convict and sacrilegious tyrant, who was finally lynched by the insulted and deeply aggrieved people of Alexandria; thanks, I say, to secular learning, and to laymen and civilization, alas, not to priests, churches, or faiths, that England's proud banner floats benignly over the shrines of every faith of man on earth, and watches lynx-eyed so that no one shall interfere with the manner any one choose to worship his God.

Faiths, to move permanently and for good, must progress with the mental calibre and education of men, and not by miracles or kingly sway, much though these may affect a nation for a time; so people went with Julian in the fourth century A.C., as they had done with Macedonian permission in the fourth century B.C., but by no means as warmly in the latter times as in the former; for philosophy had increased the bounds of the mental horizon, and in doing so had perplexed the thoughtful, and made the ignorant more than ever conservative. It was because the superstitions, miracles and stories circulated concerning the new incarnate God were too like their own and too common, that the masses felt disinclined to leave the old faith for the new. The anchors, however, were shifting and dragging; the people, not knowing exactly what awaited them in this sea of uncertainty, anxiously looked for any haven; and as a philosophical or spiritual one was beyond their mental powers, and miracles and incarnations common and agreeable to all their notions, they were fast drifting towards what zealous Christian propagandists and men in power asked them to believe in. The pauses on the road to victory, which an impartial reign such as that of Julian necessitated, were far from ultimately injuring the rising faith; these brought wisdom into council, making the rapacious and violent re-consider their ways and discipline their forces; regarding which, however, enough; as we have much to say about this in considering the rise of Christianity.

After Serapis of the Nile and Adonis of the sacred Orontes, let us dwell for a

moment on the exhibition of the same faith at Hera on the Euphrates; for no history of solar worship would be complete which omitted to notice the *Dea Syria*, or rather *Soorya*. Thanks to Lucian of the second century A.C., we do know a little regarding the temple rites of this consort of Sol. "The original temple," he says "was founded by Bacchus, because the dresses, paintings, Indian stones and ivory, &c., show that the founder came from Ethiopia;" by which we are not to understand the Upper Nile, but the land whence sprung those wondrous builders—the Kyklopan and Phenician races. Lucian says that in his day the original temple had gone to ruins, and that the one he describes was erected by Stratonike, an Assyrian queen, whose step-son became enamoured of her, and that "rather than lose his child, the father gave up his wife and abdicated, retiring to Babylon." Perhaps this tale is based on some solar myth.

"The temple is on a hill in the centre of the city, surrounded by two walls, one old and one new, and faces the East, like all in Ionia. The porch or vestibule faces the north, is two hundred yards in circumference, and within it are the two phalli, each one hundred and fifty yards high." The writer probably meant cubits, of one and a quarter feet or so, which would still make the phalli lofty enough—one hundred and eighty-seven feet high; the area or vestibule in which they stood was of course an uncovered space, such as we still very commonly find in South Indian temples before the inmost sanctuary. Lucian says that "the riches of this temple were enormous," and that though he travelled about seeing many, yet "there were none of equal importance to it. Within it are very ancient works, costly ornaments, miraculous structures. . . . and deities who gave a clear sign of themselves; also images which sweat, move, and deliver oracles, as if alive." He here saw Dorketo—the half-fish and half-woman deity of Phenica—represented as a perfect woman; fish were sacred, to her, and therefore none of the pious would eat fish. So the dove is sacred to Semiramis, "and avoided as an esculent."¹ Syria or Soorya is "the same as Rhea, for lions support her, and she carrieth a tabor and a tower on her head, and her temple is served by *Galli*" (eunuchs), so called when serving goddesses, and clothed like females. On the two great phalli Lucian read this inscription: "*These Phalli, I, Bacchu, dedicated to my step-mother Juno.*" The Greeks had here also erected many phalli in honour of Bacchus in the shape of little men made of wood, with very large virilities (*bene nasati*) to which were attached strings to shake or cause them to vibrate. Such a figure wrought in brass was seen by Lucian on the right hand of the temple. Inside there was a female figure dressed in male attire.

The basement of this temple was four yards high, and mounted by steps. "On entering, it is found that the doors are golden; in the interior there is a blaze of gold ornaments, and the whole roof is golden. The temple is filled with delicious perfume, which is so heavy as to cling to one's garments some time after leaving the precincts. There is an inner raised temple within, which is, entered

¹ *Anc. Faiths*, II. 785. I am indebted to Dr. Inman for some of this, of which I only give the substance, not an accurate translation from Lucian. [Probably it has been Bowdlerised. — T.S.]

by a staircase; but to this there is no door. Any one may enter the outer temple, but the inner one is reserved for the most holy of the priests. In the inner chapel are placed the statues of Jupiter and Juno, to whom the hierarchs give another name, both being represented sitting, and made of gold; the latter is carried by lions, the former by bulls. The figure of Juno partakes of the characters of Minerva, Venus,

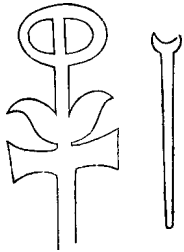


Fig 189—KEY AND LUNAR
SCEPTRE CARRIED BY CELES-
TIAL VIRGIN--ANATOLIA

Luna, Rhea, Diana, Nemesis, and the *Parcæ*. In one hand she holds a sceptre, and in the other a distaff,” probably like those here given as held by the celestial virgin of Anatolia, “in which the handle of the crown passes through a lotus-flower, and divides the oval which represents the cross-bar of the key.” In the other hand this queen of heaven carries a staff with the crescent moon, has an embattled tower like Isis on her head, stands upon a lion, and is followed by an antelope.¹ The Dea Soorya had also a tower on her head, from which issued rays, and a zone round her waist

like Venus Urania. “On her head,” says Lucian, “is a stone called *Luknus* (*Lychnus*) or *the lamp* which shines brilliantly at night, and seems fiery during the day.

“Between the two statues (Jupiter and Juno) there is,” adds Lucian, “another, also of gold, but *without any peculiarity*, and this is called ‘*the sign or symbol*.’ There is great doubt about whom it represents; some taking it for Bacchus or Deukalion, and others for Semiramis, because it has a dove seated on the head. Twice every year it is carried in procession to the sea at the time of their bringing the water from thence.” In Russia we may remember that it is Christ, a chalice, or crucifix, which forms the principal part of the Neva processions, and I have no doubt but that “the sign or symbol” is the *Nishān*, or figure, which shows the union of the two—Jove and Juno, for it looked at once a Bacchus and Semiramis. Lucian had clearly forgotten, or never known the faith as we in India do. “On the left hand as one enters the temple (the proper right), there stands the throne of the Sun, but without any image of the Sun itself, for the Sun and Moon have no statues; the reason assigned being that it is a holy thing to erect statues to other gods, in as much as their forms are not manifest to us; but the Sun and Moon are evidently seen by all, and it is unnecessary to make the images of what we behold in the air.” Beyond the throne of the Sun, Lucian saw a clothed statue of Apollo with a long beard, and he remarks that all statues save this one are nude, which, as it is the deliverer of the oracles, and the figure the priests move about with, it is no doubt merely draped so as to hide sacredotal trickery. Beyond Apollo was Atlas, Mercury, and Lucina; and outside the shrine was “a very large brazen altar and a thousand brazen statues of gods and heroes, kings and priests.” Within the temple precincts there were sacred oxen, horses, eagles, bears, and lions, all perfectly tame and three hundred priests ministered at the holy offices, all wearing white garments and felt caps. These annually elected a high priest, who alone wore the solar purple and golden

¹ *Anc. Faiths*, II. 191; Dr. Inman gives the figure from Lajard’s *Culte de Venus*. [There is a full description of the scene in Frazer’s *Adonis Attis Osiris*, chapter “The Gods of Boghaz-Keui.” —T.S.]

tiara. Besides these was “a great crowd of menial assistants of the sanctuary, including musicians with flutes and pipes, Galli or Sodomites, and fanatic or enthusiastic women.” “The sacrifice is performed twice a-day, whereto all the attendants come. To Jupiter they sacrifice in silence; but when they make their offerings to Juno, they accompany them with music from flutes and cymbals, but no reason is given, probably because ‘woman is the music of the spheres.’ The sacrifices consist of bulls, oxen, cows, and sheep, but never doves, which are too holy to touch.” In the sacred lake near the temple are innumerable sacred fish, and on its shores many great ceremonies take place, and at those of the Vernal Equinox, some mutilate themselves.

There was one sacrifice from which the Jews probably borrowed theirs concerning Azazel. “The victims, whilst alive, are crowned with garlands, and driven out of the temple porch, and over a precipice, and so killed. Some of them sacrifice their children in the same manner. Having first put them into sacks at home, their parents take their children by the hand, beating them all the way, and calling them ‘beasts,’ and the poor victims having reached the temple, they are driven over the rocks to certain death. All the people have a custom of cutting their hands or their neck, so that all are marked with scars. The young men, too, allow their hair to grow until they arrive at puberty, when they cut it off in the temple, and leave it there in a vessel of gold or silver,” which Lucian himself had done. This corresponds to the removal of the Bulla by Greeks and Latins, and its dedication to the Lares; the *Galli* and wild women correspond to the *Kedeshoth*, and *Kedeshim*, or male and female votaries of the Jewish and similar temples then existing all over western Asia and the greater part of India still

“Twice during every year,” says Lucian, “does a man ascend to the top of one of the great Phalli, and there remain in prayer for seven days. The vulgar think that he thus converses nearer to the gods, and there can better pray for the prosperity of Syria; so they bring to the foot of the Pillar on which he is, offerings of gold, silver, and brass; and as the watchers at foot proclaim these, with the name of the supplicant, the man on the summit makes a prayer on behalf of him, and clanks a bell which gives forth a great and harsh sound.” The ascent of the pillar is, of course, a difficult matter; Lucian describes it as done by chains and pegs by means of which also this “man of prayer” is fed. He was supposed never to sleep, but might sit in a sort of nest, framed by himself.

This great temple, of course, gave forth oracles; but, writes Lucian, not by means of priests and interpreters as in Egypt, Lybia, and Asia (minor), for this Assyrian Apollo moved himself alone, and gave his own oracles, that is. walked about alone. “Whenever he wishes to speak,” says Lucian, “he begins by moving about on his throne, and the priests then lift him up. If they fail to do so, he begins to sweat, and agitates himself more and more. When they take him up, he makes them move about according to his will, till the high priest meets him and propounds the questions to be solved.

If the inquiry displease him, he retired; and if he approves of it, he incites his bearers to go forward, and in this manner they collect his answers. The priests undertake no ordinary or sacred business without thus consulting him. He gives out the predictions concerning the year, and instructs then about '*the symbol*' and when it ought to make its procession to the sea." Lucian is not, however, always trustworthy; for although he speaks of the credulity of the vulgar, he was easily deceived himself, saying he saw the priests on one occasion "lift the god up, when he threw them down, and quitting their shoulders, walked by himself in the air." I am not clear as to the actual "deliverer of the oracles," although I have read different translations of Lucian; from these I have culled what seems best to convey his meaning. He most particularly explains that "neither the throne of the Sun or Moon have images;" that beside the empty throne of the Sun, there was in the inner "Holy of Holies," the great Trinity, of which the centre God or figure was evidently the most important aspect of the whole shrine; it was a mysterious "Sign or Symbol"—clearly the Phallus, or a Jupiter Amon, Eduth, Baitulos, or Lingam euphemised into a statue of gold—"without any peculiarity." None of these spoke, it seems, save the bearded Apollo in the recess.

Asyria and Babylon may be regarded as holding even more strictly than Egypt, to Solar worship,¹ or, perhaps I should say, Tsabeanism—as embracing "all the host of heaven." Research proves that the very bricks of the great palace disentombed at Birs Nimrood were coloured, to represent the fancied planetary hues of Saturn, Jupiter, Mars, Sol, Venus, Mercury, and the Moon—in all seven colours; and Herodotus specially mentions also the seven-walled and seven-coloured palace of Median Ekbatana. All these Babylonian gods, like Elohim and Jahveh, had their peculiarities, sacrifices, appointed festivals, and distinct priesthood; and also, says Sir H. Rawlinson, their Arks and Tabernacles, that is female energies.

From Herodotus we gather, that in his day the Asyrians for the most part worshipped only two gods, Dionysus and Urania, that is, the sun and moon;² as did the Arabians Orotal and Chand—the disk of gold, and the diskus of silver, the former of which the Persian Aryans translated into *Zartushti*, or the golden disk, after whom they called their prophet Zerdusht, which the Greeks changed to Zoroaster—the Messiah or Sun-God. Berosus, as quoted by Syncellus, makes Zoroaster the first king of the Babylonians, clearly showing us that Zerdusht in earlier days was a purely solar term, like Bel, Ba-al, or Al, the first phallo-solar God, or God-King of all these peoples. Egypt also meant the same, whether Am-on or Osiris was spoken of; in the former name, the meaning "Secret," or "God of the secret parts," is implied, which may signify merely the subterranean Lingam *form* which is usually hid away deep down in a secret place of the temple, whilst some figure, statue, or other euphemism represents this to the public. I wish now to draw attention in the Jewish scriptural terms Milkom, Molok, Kiun, or Chiun, and Rephan, or Rephaim, which some theologians and their

¹ *Jour. R. As. Soc.*, xvii. 11, p. 23.

² H.F. Talbot, *Jour. R. As. Soc.*, iii. 1, 1867.

critics, I think, have much misunderstood, and often erroneously confounded with Chemosh—the Sun.

Malek, Malki, Melik, or Molok—words known to us still all over the East as “Lord” or “Master,” the Greek *Kurios*—were terms of respect applied to all honoured or revered Gods or persons, and, of course, therefore, to the Sun. We see this word in “*Melchisedek, the priest of the Most High God,*”¹ for this name is really מֶלְכִי־צֶדֶק, M l k i – Z d k, or *Malki-Zedek, the Lord or “Sun of Righteousness,”* and as the high priest, he was a sort of demi-god of *Is-ra-el*; nay, in the opinion of orthodox and learned commentators, he represents Saturn. In the margin of *Bagster’s Bible*, we have the following note against Amos v. 26; For “*Tabernacle of your Molok,*” read “*Siccuth your king;*”² that is, “*Sikut of the king,*” which by metathesis we may read *Siktu*—in Sanskrit, *Sakti*—the *Agni Mandalam* or *Pudendum* of the God. This, as is customary with Eastern writers and speakers, is repeated in another form in the next sentence, as “*the Kiun of your images,*” which Rabbi Cahen, in his excellent but sometimes obscure French translation, renders “*et la representation de vos idoles.*” Bagster’s note to this, however, is very valuable, though he mistakes the Sakti or Kiun for the male Deity. He reads *Chiun* כִּיּוּן as the “*Arabic כִּיּוּן, Kaiwan,*” which denotes Saturn, though rendered by the LXX. *Ῥαιφαν* (Raiphan), and in Acts vii. 43, *Ῥεμφαν* (Remphan), probably the same as the Koptic Repham of same import.”³ Some have sought to translate *Kiun* as “*Pedestal,*” but I read the passage thus, “*Ye have borne the Sikut of your M l k k m (God-king), and the Pedestal of your idols.*” Fürst is in accordance with Bagster’s “*Note*” above, and mentions כִּיּוּן *Kun* as the root, signifying “*to be firm,*” “*upright,*” &c.; but this is owing, I think, to want of knowledge as to the lore and the hermaphrodite character of these gods, whether of Siva and his Sakti, or of Pallas or Herm-Athena. It appears to me Parkhurst has expressed the meaning, though he does not grasp its import. He calls *Kiun* the “*burning*” or “*shining*” one, “*the resplendent seat or throne whereon their idols were placed,*” and connects it with *Kuin* כִּיּוּן, *Windows* which admit *heat*,⁴ all very specific, and suggestive. The italics are those of the reverend writer.

Both *Kiun* and *Kuin* seem closely connected with *Chivi, Siva Kivi, Kiwe, or Kiwem, &c.* Siva is often called “*the one-eyed god*” because wearing the very peculiar oval eye of his Sakti—Parvati on his head. Molok had also a star on his forehead.⁵ The image of Julius Cesar, says Suetonius, was depicted with a star on the crown of his head; and we know how fervently he worshipped Venus Genetrix, offering to her symbolical shields inlaid with pearls after his victories.

Molok, Milkom, Rephan, and Ramphan, then, are all clearly the same God or different features of Saturn in his male or female energy. Bagster⁶ says, that in later days, he had a form hateful to the educated Rabbis—viz., the head of a calf (young Bull) adorned with a royal crown and the body of a man, and that he sat upon a throne of

¹ Genesis xiv. 18. Cf. Vol. II. 599-602.

³ See Kircher *Lingua Egypt. Restit.*, p. 49.

⁵ See Godwyn’s *C. and Eccles Rites*, p. 151.

² [NIV has “shrine of your king.” — T.S.]

⁴ *Heb. Lex.* of 1807, p. 310.

⁶ *Note to Lev. xx. 2.*

brass with arms extended as if to embrace all. His body had seven compartments for the reception and consumption of the following; 1st, Flour; 2d, Turtles; 3d, a Ewe; 4th, a Ram; 5th, a Calf; 6th, an Ox; and 7th, a Child; so that the priests and people clearly offered to Molok what all men loved and sought for from Saturn. Diodorus says that the Carthaginians—descendants of the Canaanites, offered these sacrifices in the same way; and the Jewish writers often assure us that Milkom was the favourite of the Amonians, the Ashtoreth of the Zidonians, and the Chemosh or Sun-god of the Moabites.¹

Kircher and Lamosius call *Kiion*, Saturn, whose star, in the languages of Persia and Arabia, was *Kieran*, and in Egypt Remphan or Rephan. This god, as connected with the Dead and Darkness, has much perplexed those who do not know or remember that the female energy is the Womb, Darkness or Night; for not only the Sun-gods but all must go at one time or another to Ades or the wintry resting-place of the seed, from which in due time springs forth new life. So Besnage learns from other sources that Kieran is the Moon. Parkhurst reads the disputed passage “the *Kue* (כיה) of your images and glory of your Aleim,” insisting that the root here is “to burn” and not *Ku* (כח) to “establish.” My readers will note that “the Establisher” is Sol or his emblem, and that here again we have the fertile root Ko or Koo, which are clearly of the same source as Kuthite or Cushite names.

We have a Venus-Remba who is Venus-Marina, or *Bávani* the wife of *Bávana*, whom Jains call *Parasva-Nāt*, and his wife Bamāni, all which names I have shown have a clear connection with Parnassus and its Delphic *abyss*, as Vernase or Benares was the *locale* of the Deity’s very loathsome crypt.

Its requires very careful attention to, and often considerable knowledge of this lore, to discriminate between the God and his Ark or Throne, as we even see in the Keltic tongues dying out around us. *Cluain* in Irish is a “meadow” and “woman,” just as Isis is the Delta or garden of the Nile, and *Cluanir* or *Cluanaire* is not only a male but a “Seducer.” The roots here are *cloch*, a stone, and *An* or *Ana*,² the mother of the Gods. So *Tara*, *Tor*, or *Tower*, is apparently connected with Star; for on Tara stood the great Stone of Ana, the *Ish-tar*, where, from the earliest dawn of Irish mythological story, Koothite and then Keltic rites were performed, and very probably, as asserted, as early as 1900 B.C. On this *Tar* or *Stara* we are told a Pontifex Maximus and College of Ecclesiastics, if I may use such grand terms, existed in 700 B.C.,³ being established by “Olan Fodla of blessed memory.” who recovered the wonder-working stone on which our monarchs must be crowned. The “inspired” Jewish writers assure us that their tribes carried about *Kuins* or *Ku-ions*⁴ in Arks, whereby we know they only imitated the surrounding nations. No people went about without their little gods or images, or sacred symbols, indeed numbers of pious Christians still carry these with them.

¹ See 1 Kings xi. 33, and elsewhere.

² Keane’s *Towers and Temples of Anc. Ire.*, p. 69.

³ *Tow. & Tem.*, p. 37.

⁴ The Greeks called the Star which denoted returning fertility *Κυων* or Sirius.

Pope Gregory wrote: "The bishops themselves brought their images with them to the councils, for no good man ever took a journey without them."¹ Nor did the Jews move unaccompanied by their Ark and its "Testimony," stones and charms; without "the Ark of this Eduth" the walls of Jericho would never have fallen down.

It has been urged, but not on sufficient grounds, that researches do not admit of our saying that *Remphan* was Egyptian for *Ki-ion*;² but surely the LXX translators of the third century B.C. would, we may reasonably suppose, understand such a name and subject much better than orthodox Egyptologists of these days. The facts also now known regarding Egyptian Gods and their peculiarities bear us out in identifying the *Ki-ion* or *Ki-un* with one of the Egyptian Venuses or their Signs. The objectors also acknowledge that Egypt usually worshipped *Renpu* or *Rempu* and *Ken*, together; also *Anta* and *Astarte*; and that *Ken* was always a nude Venus, which last is usually considered by rude peoples as sufficiently represented by the emblem. At Memphis she appeared nude, standing on a lion, giving offerings or emblems to Chem and to a foreign god—both deities standing on a house or ark with a door. Chem has his scourge upreared, and from his Ark spring Lotuses or seed-vessels, whilst the other god carries the Quiris and Crux-Ansata as "emblems of future life." The Scourge and Javelin show that Prakriti or Nature is to be urged to activity. The foreign god has a stag's or dog's head with long ears, where Egyptians usually have the Sacred Asp. *Ken* is evidently the Syrian name and form of the Egyptian consort of *Khem*—Productiveness; and, wherever so worshipped, it would be with such rites and practices as belonged to *Mulita* of Mesopotamia or *Asia Minor*. The writer in *Smith* thinks that the thoroughly Shemitic appearance of *Renpu* points to an Arab source; the worship of Baal and his Venus (*Sakti*), he says, was common in the desert and lower Egypt, so that we are sure the wandering Edumean slaves of Egypt would freely and fondly adopt these.

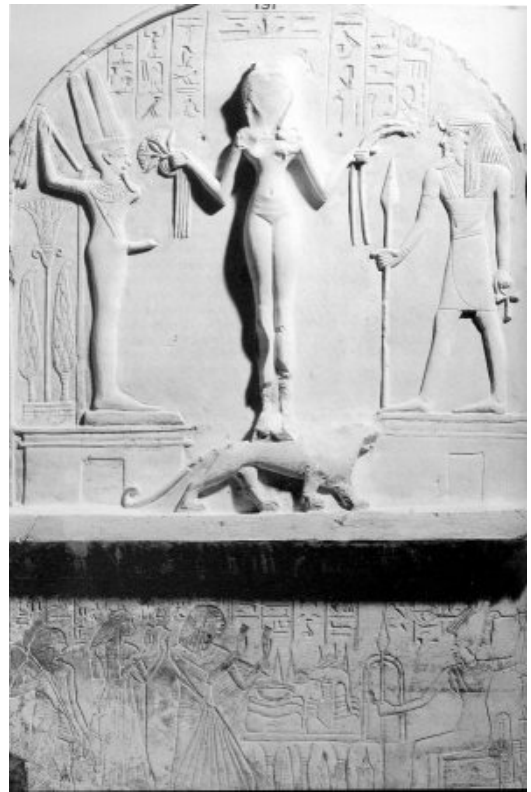


Fig. 190.—KUN OR VENUS. PASSION OR FERTILE FORCE

The Greek showed a higher form of Venus, as in Fig. 191 which for the sake of contrast I place beside the early rude Babylonian "Maya and child" as seen in Rawlinson and others.⁴ India has an abundance of the like, but I have not observed anything so striking as this silver statuette (Fig. 191) from Lajard, where she holds

¹ Earl Chichester at the Church Congress of 1874.

² *Smith's Bible Dict.*

³ *Sharpe's Egypt*, p. 62, Fig 81. [The drawing of the stèle (no. 191 in the British Museum) as printed

had been Bowdlerised, and is here replaced with a photograph. — T.S.]

⁴ *Anc. Mons.*, I. 140 ed. 1873; see here also the Venus.

an apple in her hand and rests upon an “upright stem, round which a dolphin (*δελφίς*, connected with *δελφύς* “womb”) is entwined, from whose mouth comes a stream of life.”¹

It was natural that wandering tribes who carried about a *Kiun* and *Eduth* in an Ark would halt in passing, and worship the conical mounts Sinai, Horeb, Hor and



Fig. 191.—VENUS WITH APPLE. Fig. 192.—ASYRIAN MARY

Nebo, Peor or Phegor around which they saw the grandest phenomena of nature; for the fierce storms of thunder and lightning which sweep tempestuously over the sandy plains, are arrested by, and play more than ever fiercely around these lofty mountain summits; and here, accordingly, the desert tribes have ever related tales of wonderful *seances* with their gods. At Peor we hear a good deal regarding “eating or doing the sacrifices of the Dead” or *Muthim*, *מתיים*, which a writer in the Psalms tells us is the meaning of “joining unto Ba-al-Peor.”² The Hindoo has “sacrifices to the dead,” called *Shrāda*, by which he considers his relatives

can pass safely through various intermediate stages of existence. There were no dead relatives however on Ba-al-Peor; but there were Kala or Kali, Siva or Parvati—those Generators who also destroy—“the grave or Hell,” and to them such sacrifices were due. “They made a covenant”³ to *Muth*, *מתי*, and *Shal*, *שאל*, “Death and Hell,” the word *Muth* or *Mut* being the same as *Mutim*. All who have looked into Indian Mythology will remember the very common form in which Siva is worshipped whilst in the act of creating as well as destroying. The figure is too gross to be given, but he is shown stamping out creation in the fierceness of creative desire.

As regards the *Rephain* or *Rephaim*, we are told they are classed with “the chief ones of the earth,” the translators of Isaiah xiv. 9 erroneously rendering *Rephain* as “dead.” The passage really means that “*Sheol*” (‘Hell’) is to be stirred up as the oppressors of Jahveh’s children enter,” and that the *Rephain* will then criticise the new arrivals in Hell, for this writer in Isaiah evidently believed that these *Rephain* and “all the kings of the nations” here “lie in glory, every one in his own house,” and that the new comer on this occasion is to be “cast out of his grave,” and “go down to the stones of the pit.”⁴ The *Rephaim*, *רפאים* says Job, are “formed under the waters with the inhabitants thereof,” who, it is supposed, are the giants or *Nephelim*. Similarly, the writer in *Proverbs* says these *Rephaim* are in *secret waters*, and in connection with Hell or *Sheol*. Generally we gather that they are not good, and Isaiah says that they will again come forth at the resurrection like a dead body.

¹ Inman’s *Symbolism*, p. 55. [Edn. 1874.]

² Read Ps. cvi. 25 in connection with Numbers xxv. 3.

³ Isaiah xxviii. 15.

⁴ Read on this, Isidore Heath’s Phœnician Inscriptions; Job xxvi. 5, 6, Prov. ix. 18. and Is. xiv. verses 9 to 20, and xxvi. 19. [The passage in Isaiah is a polemic against the neo-Babylonian kingdom, as is clear when it is read in context. — T.S.]

Thus, then according to the inspired writers, these kings and great ones lived in or near hell, and clearly did not waste away or dissolve into gases as we have been usually taught to believe is to be the case with all flesh. It is urged by some that "hell is unfortunately used for Sheol . . . that it would be better to render it grave, pit, a depth or the centre of the earth."¹ In these days, however, investigators do not trust to one or even several translators, and to the careless multitude one word is nearly as good as another; nor would it satisfy any reasonable man to know that all the great ones of earth—whether Rephaim, Nephelim or giants—rested in the centre of this globe!

Sheol was considered by the Babylonians, says M. Lenormant, as a world of seven spheres, and was clearly a solar idea, corresponding to the seven days of the week, or seven planets; and from Babylonian learning, St. Paul and the Arabians probably got their ideas of "seven heavens." Mr. Isidore Heath shows that Jewish nomenclature rested not upon a theory of creation but upon planetary influence: "not only is the redemption from Sheol found to exist in the early Babylonian Epic, but a peculiarity in the case is that the Christian statement in the New Testament² is utterly incomprehensible, except in conjunction with that Epic. St. Peter does most clearly couple together the preaching unto the spirits in prison with the flood in the days of Noah.³ These Spirits of the prison (?) were only "sometimes disobedient," but "the long-suffering of God waited in the days of Noah"—a vague and mysterious statement!

The Babylonian Epic tells us that "the Universal Mother" lost "her Lord of Life in the days of the flood," as Isis lost Osiris in the beginning of the winter solstice (end of September), when the floods of the Nile cover all the good lands of Egypt. The Tyrian inscriptions show that Phenicians and Jews had the same views in regard to the Rephaim, and the divine *persons* comprised in their idea of God, but this was not an *individuality*. The former spoke of "our lady *Tanit-Pen-Baal*," the *Pen* being merely an image of Ba-al such as they moulded or sculptured, and probably rather grossly. Phenician inscriptions also show that these people had the same rules for offerings and sacrifices, &c., as is commonly supposed to have only obtained among the Jews.⁴

Although a temple at Marseilles is called Ba-als, yet the worship is to the *Els*, *Elohim*, or Solar gods generally; Plautus⁵ has *Elonim* not *Eloim*. *Milcom* or *Milco-im*, bears the same relation to *Molok*, as *Eloim* to *Eloh*;⁶ so that if *Molok* is an angel, *Milco-im* is an assembly of angels, and therefore *Elohim* signifies the *gods generally*, and *Jhavh* or *Jehovah* is neither greater than, nor different from *Elohim*.⁷ "Eloh seems to mean essentially in *Semitic* that which one swears by (as when Abraham made his servant take an oath). *Jehovah* is a future, from 'havah,' as *Natura* from *Nascor*, and

¹ Smith's *Bible Dict.*

² 1 Peter iii. 19.

³ *Phen. Inscrip.*, p. 34. *Ibid.*, pp. 40 to 52.

⁴ See Mr. Isidore Heath's translation of "*Tariff of*

Masses or Fees authorized at the Sacrifices to Eloim in the Temple of Baal at Marsailles."

⁵ *Poenulus*, Act v., verse I.

⁶ *Phen. Inscrip.*, p. 54.

⁷ *Ibid.*, p. 57.

φύσις from φῶς.” Thus the conclusion arrived at is, that though the Jews changed the name of their principal deity from Elohim to Yahveh about the seventh century B.C., yet the idea expressed was only a little more Solar, and less Phallic or generative. From a Phenician inscription, which Mr Heath calls “The Carpenters,” we observe that a priest—*Ta-ha-pi*—of “*Osiris Eloh*,” when seeking the divine blessing on his child, calls the great god *Osiris Eloh*, which was the very name given by the ten tribes to the god of the two tribes. “*Jehovah Eloh*,¹ in the version used by Ephraim, corresponds to *Jehovah Elohim* in that used by Judah and by ourselves:” so that *Osiris-Eloh*, and *Jahveh* or *Jehovah Eloh*, are precisely the same, *Eloh* merely meaning *a god*, whilst the prefix *Osiris* or *Jahveh* denotes his nationality. Accordingly, we find that

With the two Tribes, “*Thy God*” was *Eloh-ik*
 „ ten „ „ „ *Elohim-ek*.
 „ two „ “*Our God*” „ *Eloh-i-nu*.
 „ ten „ „ „ *Eloh-nu*¹

The natural inference, then is, that from Abraham to Samuel the tribal god was *Eloh*, but as there were several, then that *Elohim* was the common term used; that from Samuel to Ezra, and to 250 B.C., or the lifetime of those who wrote the Old Testament Scriptures in the Spirit of Ezra, the tribes too to an *intensely personal* *Jahveh* who could not only “hear and see,” but “eat and smell.”² In the second century B.C., as education advanced, this *Jahveh* became a spiritual but still very personal god; and his solarisms decreased, except in the matter of temple rites, sacrifices and vestments. Another conclusion from the above is, that the Jews had no *Jehovah* for 3,300 years, and that they then rejected their “first love”—*Eloh* and *Elohim*—to follow this new god or form of Sun-God. The disruption of the ten from the two tribes, or rather the heresy of the latter, very probably brought about the quarrel which took place in the days of Nehemiah. It was natural that the ten tribes should oppose the rebuilding of the Hebron shrine by those who no longer spoke only of *Eloim*, *Helo-him* or *Elohim*, and therefore Christianity owes much of its God and God-ideas to Phenicians and Samaritans. All this strengthens the argmment as to the God Christ called upon being *Elohim*..

In regard to *Rephaim* meaning “giants,” we know that aboriginal races often went by this name; they were called gorgons, imps, fiends, &c., and in India, “fierce monkey tribes.” The Syrian aborigines clung longest to the valley which runs from Jerusalem to Bethlehem, but *Rephaim* also dwelt in a valley N.W. of the capital, and on the adjoining high bare “commons” or wild heath lands, where no doubt they long levied black mail and were much feared. The writer of Joshua calls them giants and connects their place with Hinnom,³ famous for its fire rites and sacrifices; but in xviii. 16,

¹ Phen. Inscript., p. 93 and see Gen. iii. 21.

² Strongly expressed in Deut. iv. 28 and elsewhere.

³ Josh xv. 8. This was the western seat of the Empire of Kepheus of pre-Noachian days. [NIV leaves *Rephaim* untranslated here. — T.S.]

we see that these giants were also to be found in the wooded province of the Perizzites, which embraced all the country north of Jerusalem, from the Jordan to the coast. Their own name (Pe-Or-Is), and those of their hills and towns, belong to a Phallic, Fire and Serpent-worshipping race. Prominent and central were the bare, rocky, sterile, but holy mounts of Ebal and Gerizim, on which last the Paskal sacrifice is still held;¹ and separating them was the sacred vale of Moreh, Ephraim, Shiloh, Tapuab, and Ba-al-hazor—all marking the faith of the country.

From Gen. vi. 4, we learn that “the sons of God came in unto the daughters of men,” and begot *Nephelim*, which the LXX call giants, also *Gibborim* or “mighty men,” The word *Nephelim* comes from (נפֿל) *Nephal*, “fallen,” or “thrown down.” In Gen. xiv. 5, we have Rephaim (רפֿאים) usually considered as a giant race; the word being from *rapha* (רפֿא), ‘to heal;’ it may mean strong and healthy men. This then, with what I have said at page 522, is all we have to guide us in trying to make out the meaning of Gen. vi. 4, and no comments which I have seen are satisfactory. The language seems to be metaphorical, and to refer to inter-marriages with Aithiopians, Khets, and other Turans, or to wintry solar phenomena, as so much of the very early biblical books do; although I can by no means agree in going to far in this respect as Sir William Drummond.²

Nephal is “to fall;” like clouds during rain, as we may understand when we read that the blood of the Titan giants fell in the great war, and fertilised the earth. And here I must approach subjects and countries which at first sight may seem foreign to the topic in hand; but the fact is, that the Jewish writer of the first eight verses of Gen. vi. (a Jehovist, and not Elohist)—in his anxiety to explain the cause of the various flood-legends, which the simpler-minded Elohist had described briefly,³ and in his efforts to find some graphic incidents as to the cause of the flood—has, undoubtedly, combined various floating allegories of solar phenomena which the more learned peoples around him understood in no mundane or concrete form, such as he quaintly depicts in verse 2 and 4. The *Nephelim*, נפֿלים, or giants seem to have sprung from the same idea as Skandinavian *Nipheim*⁴ which is the nebulous or cloudy home of their “giants.” *Jötun-heim*, or “giant-land,” surrounds our world, said our northern ancestors, and they brought all this lore from north Asia. It is a northern land of ice-bergs and evil elements, surrounding and ever and again bursting in upon the fertile energies of earth,



Fig. 193.—THE NEPHILIM; TOR ATTACKS THE GIANTS

¹ Stanley's *Sinai and Palestine*.

² *Ædipus Judaicus*

³ As from verses 9 to 14, and 17 to 22

⁴ [More usually Niflheim (“dark world”). — T.S.]

and holding wicked communications with, or doing evil to the daughters of men. For the Sun and Saviour of his people is pictures as in Fig. 193, ever waging war valiantly against these *Nephelim* or giants, and using his mighty hammer—"the crusher and former"—to drive them back, and uphold the continuity and fertility of the earth and its race. He dies, however, in the fierce struggle with dark cloudy November, but vanquishes as the youthful sun of the early spring solstice.¹ We shall see this clearer hereafter.

Truly these giants were in the earth in those days, and they "dwelt in deep waters," far down in the Abyss, as the Rephaim are pictured doing; moreover, it is only Sol who can raise these up *from* the earth, which he does by his warm rays; and thus they are united together, as it were, with the daughters of men, that is, with the prolific energies of earth, for without cloud and sun there can be no productiveness. The writer of the first seven verses of Gen. vi. labours to describe how wickedness had increased; and how Jahveh, the Solar-God, thought it necessary not only to impose a limit of a hundred and twenty years on human life, but to destroy all creation, because its productive energies had waxed too strong. On this account, *Hela*—the evil or sterile principle of nature, with which the Rephaim are associated in Sheol, were called upon to act, and the winds of Ad-es (God of Fire) or Hades, had to repress the "*Elater-Pelogonōn*"—or the mighty sun, "scatterer of the earth-born giants." All this is in entire accord with ancient Norse story. *Balder*, the bright summer—whose armour was invincible even to the gods, except in one spot—is pierced by the mistletoe or *mistiltein* (meaning the severity of the winter solstice, when alone it is ripe), a poor weakly shrub, pictured as growing in Ades, or the west. This is thrown by poor blind Hoder, but guided by Loke, King of Hela; and thus the bright and ever good Balder ends in getting the most distinguished place in the palace² of Hell, where, as Isaiah says, "the chief ones of the earth sit each in his own place."³ Hel, or Hela, seems sometimes to mean *Muth*, or 'death,' not always. Let us try to see what the ancients in the days of the Septuagint translators thought in this matter of giants, *Nephelim*, and sons of men and of God.

As Kallimakus was librarian to Ptolemy Philadelphus 260 B.C., and therefore likely to know whatever was known as to sacred Jewish books in Alexandria, and indeed likely to have been one of the LXX translators, if such was the number, it is of consequence to remember here that the Greek LXX renders the Hebrew *Nephelim* of Gen. vi. 4, Γίγαντες, that is, titans, which Kallimakus calls *πελόγενω* or "earth-born ones," and describes his Jove as the *scatterer*, Ἐλατήρ, of such; meaning, of course, that the sun lifts and disperses the clouds which spring from the earth. The translator of the Hymns of Kallimakus, in a note to the first verse of the hymn to Jupiter, writes:⁴ "It is well known to the learned reader that the descendants of Cain are distinguished in scripture by the name of *the sons of men* or *Adam*; those

¹ [Thor dies at Ragnarök, but so do most of the rest of the Æsir. — T.S.]

² Mallet's *Northern Antiquities*, II. 150. ³ xiv.

⁴ *Hymns of Kallimakus*, by W. Dodd; Walters, Fleet St., Lon., 1755.

of Seth by the name of *the Sons of God* (Gen. vi. 2).” “God formed *man*,” it is said, “of the dust of the *earth*” (Gen. ii. 7), in which the word *man* is *EADM*, signifying “*Adamic*,” and the word *Earth* is *EADME*, or *Adamic-Earth*, in Hebrew *Hadmeh*, *האדמה*, very closely connected with *Adam*, *אדם*, and with our present Hindostani *Admi*, “a male” or *Lingam*. It is therefore clear that we have giants or *Nephelim*, as “*Sons of men* or *H-Adam-h*,” who are not of the race or religion of “the *Sons of God*,” or the descendants of *Shem*—“*God’s chosen people*,” the *Jews*. *Cain* was the subduer or tiller of the earth, who left the man-god *Adam* to settle in fertile lands, and the story goes on to say that the *Shemites* were further scattered all over the earth.

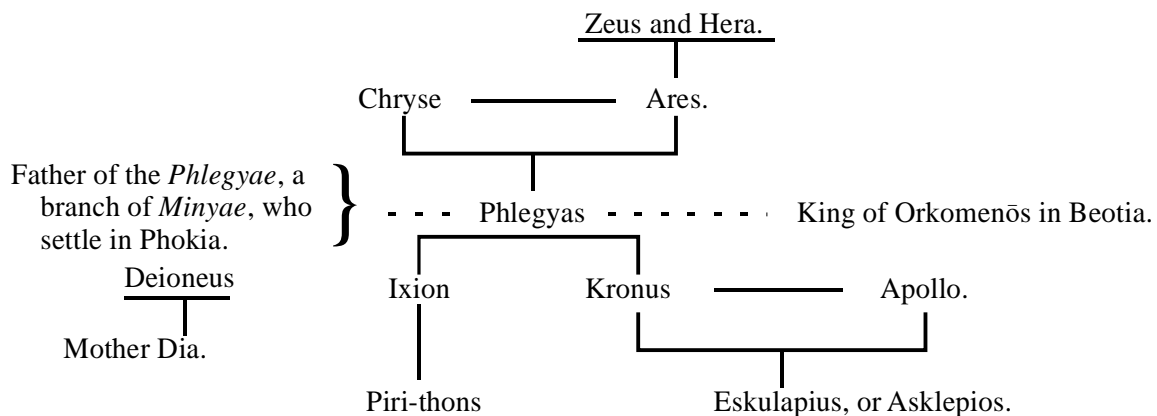
Some derive our term *Devil* from *Niphel* or *Nevil*, for *Nivl* is also “the wind that blasts” or obstructs the growth of corn; and it used sometimes to be written *th’evil*, which is *D’evil* or *Devil*. In *Egypt* we have the same idea in fierce *Typhon*, to whom sacrifices were abundantly offered, in the hope of appeasing him. The word is said to be derived from *Theu*, “wind,” and *Phou*, “pernicious.” It was strong and scorching, and in its violence was called a *giant*, *Apoh*;¹ in modern *Egypt* it is *Merisi* or *Khamsin*; *Arabs* call it *Sem*, or poison, a word we erroneously use in reference to “*Shemitic*” languages and *Shemites*, who are however not called after a poisonous, but a *Shams* or *Solar* faith. *Horus*, the young sun, was represented towards the close of *Typhon’s* reign as rising from his hiding-place near *Lake Butis*, and “attracting beneficent vapours to return them back as dews,” which *Egyptians* called the tears of *Isis*; he is the caller forth of *Etesian* winds, which begin, as he increases in strength, to repel the southern storms.² It is *Horus* who in *June* drives the *Nephelim* or giants to the high summits of the *Abysinian* mountains, where they are forced to deliver their fertilizing rain; this, tearing down the light rich soil of the highlands, bears it away to spread abundance over the heavy dark soils of the delta.

Babylon called *Typhon* or *Winter*, *the Boar*, because he loved wet, and even frozen places; they say he killed *Adonis* or the fertile sun. Curious enough, our Northern *Nevil* or *Nephel* seems connected with the wife of *Typhon*, whom *Egyptian* priests called *Neph-thys*, and said was sterility, until “*Osiris*, deceived by appearances, had commerce with her,” and through forgetfulness left with her his *Lotus-crown*—emblem of fertility. From *Neph*, country, and *Theu*, wind comes *Nephthys*, which is all that barren tract of sea-board land between the *Nile* basin and the *Red Sea*, and from *Syene* to the *Mediterranean*; as it is not defended by mountains and greatly exposed to the *S.E.* winds, *Nephthys* is, here, says *Savory*, “the barren wife who wantons at will, and rolls the sands of those vast solitudes over the plains of *Egypt*.” The adultery of *Osiris* takes place when he, the *Nile*, overflows beyond the fertile *Isis*, or meads of the land of *Egypt*, on to those barren sands, which then produce the *Lotus*, and discover to *Isis* the excesses of her Lord.

The *Greeks* called their *Kentaurs* “cloud-born giants,” which *Ixion* also was; and they placed the chief city of their *Nephelim* in *Thessaly*. The *Greeks*, in fact, were

¹ *Savory’s Letters on Egypt*, II. 417. ² *Ibid.*, p. 421.

“descendants of Hellen, by a woman named Nephele, whom Athamas was supposed to have married; and however obscure the history may be, the purport of it is plainly this, that the Hellenes and Phrygians were of the Nephelim or Anakim race.¹ The Arkites had the name of Kentauri,”² for arks and clouds signify the fertile principle. “Bu-Kentaur was a common Amoniun name for a boat, and the Veneti (Kelts) at this day call their principal galley the Bu-kentaur.”³ In fact, the Ark has been called a Kentaurus. “Chiron was said to be son of the Centaur Cronus, but the rest were the offspring of Ixion and Nephele.” The Kentauri are described by Nonnus as horned, and “as inseparable companions of Dio-Nysus.”⁴ Now this *Kir-on* was simply a Sun-tower, Sun-stone, or Lingam—the Toth or obelisk of Nephele in Thessaly, very similar to the Mino-taur of Crete, and the *Tauro-men* (Man-bull) of Sicilia.⁵ *Kiron*’s priests were the Kentauri, who, to denote their worship, wore horns on their caps, as those of Jove and Mars; all Palatine priests wore conical hats with a tuft at base and a phallic rod or spear in hand. See Fig. 66, II. 1, page 185, and Chapter on Kaldian Faiths, where these one-horned men play an important part. Kiron of Thessaly was called *Kahen-Taur*; and here—at the foot of the pillar of Toth, as used to be in Egypt, were founded colleges of learning and justice, where jurisprudence was taught and law administered, so that Kiron was said to have been *φιλοπρονων και δικαιοτατος*.⁶ The story of Kentauri being the offspring of Ixion and Clouds is a true solar idea, although I will not stop to consider to what root we might reduce both Ixion and his father Phlegyas; but the mythic genealogical tree is too interesting to pass, being briefly this:



Here then from a Lingam-Yoni and solar root, we arrive at pretty nearly historical personages devoted to Fire in P’ur-thos, and to Sun and Serpents in Eskulapius, and all much connected with Arks, Omphi, and the Phokian shrine. Ixios was a name for Apollo, and by a phantom resembling Hera he became “the father of a Ken-Taur,” that is, the Kentauri, who lived on Mount Pelion, another very solo-phallic name. Hera’s phantom is sometimes called a Cloud, and the progeny—very properly conjoining their father Sol’s name with their own, were known as the Hippo-Kentauri, who lived

¹ Bryant and Holwell, p. 288.

² p. 51.

³ Bryant, II. 441.

⁴ Holwell, p. 94. ⁵ Hol, p. 112.

⁶ Bryant and Hol., p. 113. *Kahen* is a title of honour, as when Osiris is called *Kahen-Sehor*.

on Mount Peli-on, overlooking the gulf of *Pegasis*—a triple solar connection. But enough; this establishes the prevalence of solar ideas over all Asia Minor, including the parts occupied by Jews and other Shemites.

From these heavenly giants we are naturally led to remember the more or less mythic earthly ones, who appear to have been common in Syria. The Scriptures call the Emims, who lived about Shaveh-Kiriatham, a giant race,¹ beside whom the people of ancient Hebron—the Anakimæ—the “chosen tribes” were like grasshoppers.² We hear also of the Zuzims, whose chief town was Ham, between the Rivers Arnon and Jabok. The Jhaveh liked and made use of giants; he was to “call them in his wrath and take vengeance on his enemies;” “he would destroy the power of Egypt,” he said, “by the sword of his giants,” showing how necessary “giants,” “Rephaim,” “strong men” were, nay, even Satan, for the carrying out of these Purposes.³

The orthodox Godwyn considers Molok, Baal, and Saturn as one, or phases of the one Solar Fire-god, who was the special favorite of the Amonite and Moabites, but who was also worshipped and duly sacrificed to, in the valley of Ben-hinnon. He says: “the seventy elders translate Malak—*Archon Basileus*, Adram Molok, and Anam Melech.”

With the Jews and Phenicians he was Baal-Samen or Shamain, that is Lord of heaven, Jupiter or the Sun; and his female was the moon, Queen of heaven. Sankuni-athon, Plato, and Eusebius, all acknowledge this. Saturn was also a hollow God to whom children were sacrificed; and on such occasions *Tophs* or drums were beat to prevent parents hearing the cries of their offspring; hence the valley came to be called *Gehenna* or the “vale of crying or roaring.” Bullocks, calves, and lambs were Molek’s *usual* offerings; children his “*extraordinary*” ones.⁴ It is very important to observe that the learned Porphyry, who had travelled all over Asia and India, seems to have considered *Saturn* and *Is-ra-el* the same. The PHENICIANS, he says, CALLED MOLEK, ISRAEL; adding, “*he had by ANOBRETH one only Son called Jeud (Iyooda a Jew) in the Phenician language (no doubt from the Hebrew JECID) signifying an only begotten, and applied to Isaac,*⁵ *which he offered upon an altar purposely prepared.*”⁶ This adds one to the many proofs, that these Israelites were wandering Arab tribes who came up from the deserts amongst the more civilised Phenicians, and shows that Jews worshipped Sun and Fire, even more prominently than the coast tribes on which account they were called Saturnites or Is-ra-el-ites, and held to be Malekites.

The Planet Saturn was considered by the Rabim of the Talmud to be the abode of their guardian angel—he who was “the direct inspirer of the law and the prophets,” and therefore one whom the Alexandrian Kabalists particularly venerated. The Christian Gnostic Valentinus therefore taught that the Planet Saturn was the abode

¹ Gen. xiv. 5.

² Num. xiii. 33. Deut. ii. 10, and ix. 2.

³ Godwyn’s *Eccles. Rites*, II., III., IV., 150, where we see Rephaim = Repham = Remphan.

⁴ Ec. R. p. 147.

⁵ Gen. xxii. 2.

⁶ Godwyn quoting Euseb. *Præper. Evang.* I. 7, 17.

of "Ilda-Baoth the Creator; he who spoke through the prophets, and gave the law in the wilderness;"¹ of whom a good deal will appear elsewhere, for this was a secondary God whom Jews covenanted with, and served at Sinai and Hebron.

The most orthodox of Christian historians tells us, that just as the Romans had their solemn processions with horses and chariots in honour of the Sun, so "*had Israelites in honour of Moloch,*"² who, we have shown, is Saturn or the Sun. He is also that Pillar or Sun-stone to which the pious Josiah, who always "did that which waa right in the sight of the Jahveh,"³ went up and "stood before" to make his covenant in his solar shrine—a true child of David and like to his ancestor Adonijah, who, with Joab "*and all the priests and mighty men,*" went up and sacrificed "*by the stone of Zoheleth, which is by the Well of Rogel.*"⁴ A pillar by a well was "the Lord of the covenant," or *Baal Berith* with the Shechemites,⁵ and *Jupiter Fæderis* with the Latins. The male of a star, or Ar, was Ares, Mars or Herakles—a name and God held in the highest honour in Syria; which Herakles, says Godwyn, was called in Egyptian *Chou,*⁶ which I conclude is the masculine form of *Chiun*. Some Etymologists derive Hercules from *Hier-kal,* *האירכל*⁷ and I will hereafter show that the names of the "city of David." (Hier-o-polis or Siva the pillar) is connected with this God-man. "The *Greek* etymology (of Hierkal) corresponds with the *Hebrew*, both signifying that universal light which floweth from the Sun as water from a fountain. . . . It is apparent that the name was well known in the time of the Maccabees (150 B.C.), for Jason the high priest sent three hundred drachms of silver to the sacrifice of Hercules." The god was the Kooth or Keltic *Ier* and the popular Greek derivation from *Hieros* is a delusion; every place connected with IER was holy, but this name was current a thousand years before the Greek language.

The Jews called Tamuz and Adon indifferently "The Lord and Bread-giver;" and the declension of Tamuz from his June power to Cancer they called *Tek-upha-Tamuz*, or the revolution of Tamuz. None better than the dwellers in Syria understood the full significance of Abram's sacrifice on a hill-top. Sol or Siva has always demanded blood, if one's own so much the better; so also did the Queen. of heaven, Bellona or Doorga, and we remember the violence with which the priests of Baal are said to have cut themselves in the probably exaggerated account in Kings,⁸ Not even yet is the Christian church purged of its thirst for blood, though in civilised Europe and America, she only speaks of "a bloody sacrifice;" *Flagellantes* of the St. Francis type are by no means dead yet in Asia, and some dark spots elsewhere; St Francis was a leading and practical scourger, but the Italian Flagellants of the thirteenth century improved upon his severities; and Moore shews us many instances of poor foolish Christians not only cutting themselves to pieces, but thirsting to lick up their own blood; and this in Europe as well as in Asia.⁹

We have yet a good deal to learn as to the strong solar faith of early Christians.

¹ King's *Gnostics and their Remains*, p. 109.

² Godwyn, p. 150.

³ 2 Kings xxii-xxiii.

⁴ 1 Kings i. 9. *En-Rogel*.

⁵ Jud. ix. 4.

⁶ *Op. cit.*, p. 150.

⁷ Godwyn, p. 151—2 Macc. iv. 19.

⁸ 1 Kings xviii. 28.

⁹ See Moore's *Oriental Fragments*.

The catacombs of Rome have revealed something to us, but men's eyes are not yet open enough to comprehend solar symbolism when they see it. It extended far down into our era, among the most advanced Christians, and much more so among the masses. Dean Stanley says, that coffins which lay undisturbed in the catacombs from the second and third to the sixteenth century, now reveal that the Christians were a joyous people. "They had no death's-heads, or crucifixes, or cypresses," but roses, winged fairies, and children, with "heathen subjects, such as Orpheus, Psyche, Bacchus," &c. . . . "There was one figure," he says, "found in almost every chamber, and the same figure was found everywhere for the first two or three centuries—that of a shepherd in the bloom of youth, with a crook or shepherd's pipe in his hand, shouldering a lamb, which he carefully caressed and guarded with his other hand; and this was the representation of the 'Good Shepherd' mentioned in the New Testament. This figure was the sign of Christian life, the one predominant sign of Christian belief, and it was contained in all the catacombs; and wherever they went it was the chief mark of the Christian's hope and faith, and was the fonn of religion that was most dear to the hearts of the early Christians. This representation was truly the prayer-book, articles, creed, and canons all in one. Afterwards came representations of the crucified Saviour, and infant in the mother's arms"¹ a solar ideograph similar to that which heads this chapter. No testimony could be more perfect than those untouched sculpturings, and we thus see how Apollo and his solar *prestige* clung to the new Christ-idea, in the rising centre of the new faith. No doubt the old *myths* here gave strength and vitality to the new, by flinging around them the ever living though very old garments of the ancient *Sun of Righteousness*.²

In these last days we have had a valuable voice from the land of Moab—that cradle and abiding-place still of Solo-phallic faiths—in the shape of the Moabite stone, of which I will say a few words, since it enlightens us on many parts of Jewish story, and points to the faith of all these coasts and deserts. The following is the translation as given by Bishop Colenso,³ agreeing substantially with what we find in Mr Isidore Heath's *Phenician Inscriptions*. Mesho King of Moab here mentioned is held to have been be whom the Jewish writer says rebelled against Israel after the death of Ahab about 900 B.C., so that the stone was probably engraved in the third generation after Solomon, or about 890.

TRANSLATION.

'I, Mesha, am son of Kemosh-Gad, King of Moab, the Dibonite. My father reigned over Moab thirty years, and I have reigned after my father, and I erect this stone to Kemosh at Korcha, *a stone of Salvation*, for he saved me from all despoilers, and made me see my desire upon all my enemies, even Omri, King of Israel. Now they afflicted Moab many days, for Kemosh was angry with his land. His son succeeded him, and he also said I will afflict Moab. In my says he said '*Let us go* and I will see my desire on him and his house, and Israel. I shall destroy it with everlasting destruction.'

¹ Reported Speech of 31st July 1874. For Apollo as the Shepherd, see p. 479, *ante*.

² Malachi iv. 2. ³ *Pent. and Moabite Stone*, Lec. xxv. The italics are the missing parts.

'Now Omri took the land of Medeba, and *the enemy* occupied it in *his days and in the days of his son* forty years. And Kemosh . . . *had mercy* on it in my days, and I fortified Baal Meon, and made therein the tank, and I fortified Kiriathaim, for the men of Gad dwelt in the land of Ataroth from of old, and the *King of Israel* fortified for himself Ataroth, and I assaulted the wall and captured it, and killed all the *warriors of the wall*, for the well-pleasing of Kemosh and Moab; and I removed from it all the spoil and *offered* it before Kemosh in Kirjath; and I placed therein the man of Siran (?Sebam) and the men of Mokrath. And Kemosh said to me, Go, take Nebo against Israel. *And I* went in the night and fought against it, from the break of dawn till noon, and I took it and slew in all seven thousand *men, but I did not kill the women and maidens*, for *I* devoted them to Ashtar-Kemosh, and I took from it *the vessels of YAHVEH* and offered them before Kemosh. And the King of Israel fortified Jahaz, and occupied it when he made war against me; and Kemosh drove him out before me, *and I* took from Moab two hundred men, all its poor, and placed them in Jahaz, and took it to annex it to Dibon.

'I built Korcha the wall of the forest, and the wall of the city, and I built the gates thereof, and I built the towers thereof, and I built the palace, and I made the prisons for the *criminals within the wall*. And there was no cistern in the wall at Korcha, and I said to all the people, make for yourselves every man a cistern in his house. And I dug the ditch for Korcha with the *chosen men of Israel*. I built Aroer, and I made the road across the Arnon. I built Beth Bamoth, for it was destroyed. I built Bezer for it was *cut down* by the armed men of Dibon, for all Dibon was now loyal; and I reigned from Bikran, which I added to my land; and I *built Beth-Gamul* and Beth Diblathaim and Beth Baal-Meon, and I placed there the poor *people of the land*.

'And as to Horonaim, *the men of Edom* dwelt therein, *on the descent from of old*; and Kemosh said to me, go down and make war against Horonaim and take it. *And I assaulted it and took it, and Kemosh restored it* in my days. Wherefore I made . . . year . . . and I . . . ?'

All the places here mentioned are easily recognisable from good maps when one has a little knowledge of the country east of the Dead Sea; the gods mentioned are clearly the same as those of Phenicians and Jews. Kemosh or Chemosh is here seen to be the national god of those parts, as Yahveh was of the Highlands of Syria, and Yachaveh on the sea-board. We have here also Gad, the "god of good fortune," so that the Bible *Gad-i-El* is Chemosh-Gad or Gad-Elohim, Baal-Gad, Baal-Yah,¹ &c. "So Mesba erects this 'Stone of Salvation to Chemosh,' just as Samuel sets up a stone of Help—Eben-ezer" or Lingam. As Jehovah is allotted thirty-two women after the successes in Moab, so Ashtar-Chemosh gets "women and maidens," and King Mesha kills the men. From the vessels of Jehovah which are captured on lofty Nebo and made over to Chemosh, we also observe that Jews worshipped there like all other Solar or purely Phallic worshippers. Had a Hebrew writer, as Bishop Colenso here remarks, been telling us of this, "he would probably have called them vessels of Baal." This stone also assures us that the written character of all these peoples in 900 B.C. was not the later square Kaldi, but the Phenician and Samaritan which obtained before the captivity, and which *Ginsburg* states "*was common before 700 B.C. to all the races of Western Asia;*" *from such Koothite and Keltic sources came the Greek, Roman, and all European alphabets, so that here we have the veritable prototype of modern writing.*²

After carefully considering the Bible stories concerning Moab and this King Mesha, the conclusion is forced on Bishop Colenso³ (and he does not shrink from conclu-

¹ See further details in Bishop Colenso's work, p. 356.

² *Ibid.*, p. 354.

³ 2 Kings iii, and Colenso, p. 537 to end of Chap. xxv.

sions), that “*the whole Hebrew story as it now stands is a manifest fiction;*” and further that this “Moabite stone, if even its contents can be reconciled at all with the Hebrew story, *lends no support whatever to the traditional view as to the Divine infallibility of the Bible.*” The italics are mine.

Much of the warfare between Moab and Israel as described in Kings and on this stone seems to have been on account of the high regard these Shemites had for the great cones of Nebo or Pisgah and Peor, if, as here and there appears, these were two separate mountains or two peaks of one very sacred mountain. On the summit was the Bet, house or temple of Peor, or Priapus, who Calmet thinks very justly was the god of the range. “There was also,” he says, “a Peor or Phegor a city of Judah, but it is not read (*sic*) in the Hebrew nor in the Vulgate but only in the Greek—Jos. xv. 60. Eusebius says it was near Bethlehem;” in Jerome’s time he says it was called *Paora*, that is Pi, the Sun-stone. The valley of Bethlehem, we must remember, was peculiarly a place of Fire-worship and of human sacrifice, and therefore *par excellence* the Beth or House of El, Lord or Bread-giver. On Nebo, Moses, their Sun had sunk; and here had long rested. his Ark, of which the Palestine Explorers say they have found the platform; here were the Jahveh’s sacred vessels, which Kemosh willingly accepted as well as the women and maidens. It was Israel, says the stone record, who built this “High place to Ataroth;” it was Kemosh who enabled the Moabites to drive out the worshippers of this Jehovah; and it was only because Kemosh had been “angered with his land,” says the pious Mesha, that these Israelites were ever permitted within its bounds. So did these sanctimonious and inspired fighters speak of one another and their gods.¹

This Nebo, Peor, and Kemosh, was worshipped by all the peoples for hundreds of miles around the Dead Sea. Jerome calls the deity Baal-Peor, or Priapus; others, on etymological grounds, Baal Zebub; others, as Gesenius, Mars and Saturn;² his female energy, or it may be the dual form, appears on this atone as “Ataroth” or perhaps Ashtar-Chemosh. Mr Heath writes: “Ashter or Gasteret comes from a common root *γαστήρ*, uterus, *ἰστίρα*,” &c.³ This is she who presides over the wombs of all animals; the *Afa* of the African,⁴ the goddess of flocks, of woods, and riches. She carried a staff with a cross on the top⁵ 2000 years before Christ and had a Crescent and Nimbus, and sometimes an Ark overhead; she was the Goddess of *Pity and Compassion*, feelings which always enter into matters connected with motherhood; hence the Greek root *ὀικτεῖρ*, *Oikteir*, Pity, is no doubt connected with the Ashtor, Ashter or Oteroth of this Moabite atone.

Gad, one of the sons of the mythic Jacob, was the father, it is said, of the setter-up of this stone, and Moabites apparently not seldom held the Jews in slavery. We know of

¹ See much valuable matter on this point detailed in Mr. L. Heath’s *Phenecian Inscriptions*, B. Quaritch, London, 1873.

² Smith’s *Bible Dict.*
⁴ P. 106, *ante*.

³ *Phen. Inscript.* p. 73.
⁵ Calmet’s *Bible Dic.*

eighteen years of slavery from the writer of Jud. iii. 14, and Jews would not mention such matters oftener than they could help.

But enough; let us now say AUM or Amen, in the language of the oldest inspired bible of man, and conclude this chapter on Sun-worship, in the sacred words of the holiest prayer of the Vedas—the Gayatri; “Thee, O! all Supreme and Divine Sun, we ever adore, for thou embracest the Eternal Godhead; it is thou who illuminatest all, who recreatest all; from whom all proceed, and to whom all must return. Thine are earth and sky, and heaven; and these too, we invoke to direct our understandings towards the seat of the Most Holy!

CHAPTER VI.

ANCESTOR WORSHIP.

I HAVE here but a few words to say about this phase of Faith, and the reason will best appear to my readers when they have read this work through. The fact is, that universal though Ancestor-worship has been, it is yet so intimately mixed up with all the other more potent streams, that it is impossible to say much here which would not more appropriately appear in other chapters.

The Ancestor first became a hero, then oftentimes a god, and re-duplicated himself by again coming to earth in some fresh incarnate form, returning again to "cloud-land" as a new god; and so a faith was formed, which naturally, however, was soon absorbed in some other distinct stream, acknowledging an inspired book, Ritual and Priests, which Ancestor-worship has not. Thus, long and world-wide as this faith has existed; reasonable, reverend, fervid, and non-supernatural as has been the worship of its votaries, beyond, perhaps, that of any others; yet, amongst the great supernatural and well-defined book faiths of man, Ancestor-worship dwindles down to utter insignificance, and is nothing in comparison to the preceding faiths, which though Bibleless, acknowledged distinct gods and inspired voices, and had regular rites and rituals.

The Ancestor was worshipped in the great chief—"The Father of Fathers," each of whom was a member of the *Dii Gentiles* of his own clan, and this not only during the comparatively modern Roman sway, but during all the ages of Serpent, Fire, and Solar faiths; he was represented in the still earlier streams as the rude pillar of Phal-lus, as well as in the little Lares and Penates of the hearths. It is scarcely possible to truly exhibit in map-form the blending of these faiths, but I trust that those who study and criticise my Chart will not fail to peruse the whole work, else I shall not only mislead, but be misunderstood.

I do not at all agree with those who say that Ancestor worship was the first and most universal faith of earth, for I look upon it that man, when but little removed from the monkey, tossed his sickly ones aside, nay buried or burned them. We know full well that the aged in India are often taken down to the banks of sacred streams, their mouths filled with mud, and then dropped out of sight. In like manner, Livingstone tells us of the tribes of the Makololo on the Zambesi, who "hide the old away," and are hostile to even any mention of them—in this imitating many animals and birds, who pursue and kill off their old and sickly ones; yet I grant that before man began to rise to a faith *developing morals*, he would naturally take to enshrining and worshipping his ances-

tors. Sir J. Lubbock gives us the names of a score of distinguished travellers who aver that many races have no religion at all,¹ and points out others who have not the slightest notion of what immortality means; some tribes cross-question the missionaries, saying they make assertions about this without an iota of evidence, whilst wild Arab Bedawins begged Captain Burton to tell them where Eesa (Allah or God) was to be found, vowing “if we could but catch him, we would spear him on the spot—for who but he lays waste our homes, and kills our cattle and wives;” upon which Burton remarks that “atheism is the natural condition of the savage and uninstructed mind.”

As I have elsewhere said, and as our author here points out, the statement as to these rude tribes having no religion arises from a difference of opinion as to what the term religion means. Thus, most believe in dreams, and act as obediently and trustingly in regard to their visions as did Abraham, Jacob, Joseph, and others. Many, without believing in immortality, hold that the spirits of their departed friends linger round their bodies; they say they have seen and spoken to them in their dreams, a proof of immortality as good as most can advance. There is a difference, says Burton, between ghosts and spirits; “some negroes believe in a present immaterial, ghostly (query, aerial or spiritual) state,” but have no notion of a defined spiritual existence. The distinction is fine, but of some importance in these hazy matters. That it is quite common to convert the Great Ancestor into the Great Creator—a term we only apply to God—we have continual evidences in the early histories of rude peoples; and once started, of course the name God continues into the civilized stage, so that Bra, or Adam—the Phallic emblem—in time, becomes *Brahma*, the Great God, and BRAHM, the *ineffable one*. Thus Adam—the Phallus—is also the first man, or Creator; and with Zulus, this “first man,” the Onkulun-Kula (Zulu?) is as near as an ignorant Zulu can approach to the meaning,² “Creator” or God. The spokesman of a tribe said to the Rev. Mr. Moffat, when he explained to them the attributes of the Christian’s God, precisely what the Bedawins of Africa remarked to Burton: “Would that I could catch it, I would transfix it with my spear”—which justifies to some extent the inference, that men of free, independent, and good natural judgement, would reject Christianity and the Jewish God; for, says Moffat, “this man’s judgement on other subjects would command my attention.”³ The question is thus raised as to what religion we would all this day choose, were we quite free to do so.

Few rude peoples have troubled themselves about the creation of the world, nor have wise men like Buddha or Confucius permitted their less enlightened followers to indulge in such incomprehensible problems, discouraging all enquiry by recommending that they should each try how best to perform the duties of his or her sphere. “What,” said the Abipones, “have we to do with the creator and governor of the heavens and stars?”

¹ *Origin of Civil.*, p. 122.

² The Rev. Canon Callaway, quoted in Lubbock’s *Origin of Civil.*, p. 162. ³ *Loc. Cit.*, p. 163.

“We,” said Californians, “have no concern with the preserver of sun, moon, and stars, and other objects of nature.” “All grew of its own accord,” said Kaffirs. “We have never allowed ourselves to think of the subject,” said Zulus. “Heaven and earth existed from the beginning,” said Polynesians; *Mawe*, “by means of a hook made of a jawbone, fished up New Zealand,” said Maories; and “Tougan was drawn up by Tongalooa,” said these islanders. “My ancestors made the world, and I am greater than they,” said the Queen of Singa, in Western Africa. Thus peacefully rested the illiterate mind, and we have not gained much on it, though we have spent great brain force, and written and perused many thousands of volumes.

In a late review, our great physicist who electrified the religious world by his celebrated *Belfast address*—much abused, much written about, but never answered—thus expressed himself on these matters, in reply to the strictures of a Cardinal and a pious Theist:—¹

“When I attempt to give the power which I see manifested in the universe an objective form personal or otherwise, it slips away from me, declining all intellectual manipulation. I dare not, save poetically, use the pronoun ‘he’ regarding it; I dare not call it a ‘mind;’ I refuse to call it even a ‘cause’—its mystery overshadows me, but it remains a mystery; while the objective frames which my neighbours try to make it fit, simple distort and desecrate it Physiologists say that every human being comes from an egg not more than 1-20th of an inch in diameter. Is this egg matter? I hold it to be so as much as the seed of a fern or of an oak. Nine months go into the making of it in a man. Are the additions made during this period of gestation drawn from matter? I think so undoubtedly. If there be anything besides matter in the egg or in the infant subsequently slumbering in the womb, what is it? Mr. Martineau will complain that I am disenchanting the babe of its wonder, but is this the case? I figure it growing in the womb, woven by a something not itself, without conscious participation on the part of either the father or the mother, and appearing in due time a living miracle, with all its organs and their implications. Consider the work accomplished during these nine months in forming the eye alone, with its lens and humours and its miraculous retina behind. Consider the ear, with its tympanum, cochlea, and corti-organ. An instrument of three thousand strings, built adjacent to the brain, and employed by it to sift, separate, and interpret antecedent to all consciousness the sonorous tremors of the external world. All this has been accomplished, not only without man’s contrivance, but without his knowledge, the secret of his own organisation having been withheld from him since his birth in the immeasurable past until the other day. Matter I define as that mysterious thing by which all this is accomplished. How it came to have this power is a question on which I never ventured an opinion. If, then, matter starts as a ‘beggar,’ it is, in my view, because the Jacobs of theology have deprived it of its birthright.”

It is this *matter, mot, mother*, which has perplexed all ages and nations, and perhaps it is on this account that Sanskrit acknowledges no word from primeval creation, and the first two bibles of men are silent even as to the idea.²

Sir John Lubbock writes that “the lower forms of religion are almost independent of prayer,” and that their followers often reject with scorn the idea of so exalted a Spirit or Being heeding their requests or being moved from his law or purposes, and say they have nothing to ask for as regards their souls or futurity.³ Some have exclamations of respect and hopefulness, as “may all be well,” &c. Fijians believe that some of the

¹ *Fortnightly Review* for Nov. 1874—Professor Tyndall.

² The *Rig-Veda*, *Zendavesta*, and *Homer* are here silent, says Lubbock.—*Origin of Civil.*, p. 252.

³ *Loc. Cit.*, p. 248.

sprites of the departed will live hereafter, but that the road to *Mbulu* is long and beset with many difficulties, and that those who would reach it must die or be killed before any infirmities of the flesh assail them; the aged must therefore either kill themselves,¹ else may their children after a while, take the matter into their own hands.

If religion be the consequence more or less of Passion, Fear, or Love, one or all, I think we may grant that man first developed his bestial nature in the indulgence of his animal passions; and only gradually and slowly, as he came to see that morality was a useful and sustaining power did he admit it as a guiding principle of his life. Thus with fervent Fire and Phallic faiths, we find Greece and Rome developing also an advanced Ancestor-worship, as my chapter on these races will make clear. The pouring of libations over a Karn, or stone heap under which an ancestor rested, or the anointing of his pillar with oil—as we see constantly done in the East, as Alexander the Great did that of Achilles, or as Jacob did, and all Shemitic tribes still do—is but a silent and reverent expression, more or less devout, religious, or superstitious. It was the ancient expression which northerners have harshly epitomised in such sayings as “I will add a stone to your Karn;” “I honour your memory;” and in the case of anointing, “may your posterity continue, I will aid them,” and such like.

In the East, as well as in the West, servants, jewels, armour, and most that the deceased cherished, were put into his urn, coffin, or tomb with him; even the “accounts and debts were so buried,” but not, I suspect, by the creditors!

Skythians in Upper Asia and Europe, and the Indians of Western forests and prairies, alike buried horses, nay youths, maidens and wives with their favourite great chiefs. Herodotus tells us² that the King of the *Skoloti*—the Skythians of Southern Russia—took with him a complete household establishment to the next world—his cook, groom pages, and a whole stud of horses. So that a strong belief in immortality, if such was here the case, has not been such an unmitigated benefit to mankind as many would have us believe. The Getæ, or Goths of the Danube, and afterwards of Lombardy, used to despatch regular messengers to their God Zalmoxis by tossing a victim up in the air to him. They received the poor wretch on the point of three spears, and if he was thus killed, then Zalmoxis had received their message; but if not, they cursed him, and despatched another! What blessings have so-called religions conferred on man! Have they not been “the arrow that flieth by days and the pestilence that walketh in darkness?” Yes, and the destruction that wasteth at noon-day³ so much life and energy which otherwise might have been so wisely and usefully employed in benefiting the race.

Even Jews who neither knew nor cared about immortality, till instructed by their Eastern captors, had some among them in the sixth century B.C., who, according to Ezekiel, were in the habit of putting their swords under the mighty dead “who have fallen,” which it is said betokened a belief in a future life, and if so, one where men are to fight and kill each other. Yet we must not lay it down as a rule that all who

¹ *Loc. Cit.*, p. 248.

² [IV. 71-72.]

³ [Ps. XCI, 5-6, paraphrased.]

so acted believed in an after-life. Even inspired Jewish records state authoratively that there is neither "work nor device in the grave," yet Jews ate the sacrifices of the dead,¹ when they joined themselves unto Ba-al-Peor, who, as Maha-Deva was at once the God of Life and Death. In later days Hebrews evidently believed in some not unpleasant kind of resting-place beyond the grave, as I have shown in discussing *Sheol* and the *Rephaim*. The Pharisee sects who believed in immortality were the Radical middle class, and held to have been so called from their Persi or Persian origin; they were not considered sound in the faith and traditions of their fathers, but thought to hold various Magian doctrines, so much as to be almost Parsians or Pharsees. This is not to be wondered at, considering their very long residence in Persia and Babylon, and when we remember that the Babylonian Sanhedrim ruled the faith.²

It has now been decided to the satisfaction of most, that mankind only have souls, though some hold that only men and not women are so gifted; but Plato taught that everything that moves has a soul, and therefore that the earth is so endowed. Some even hold that nets and hooks have souls, for Hearne says that the North American Indians would "not put two nets together for fear they should be jealous."³ Tahitians believed that "not animals but trees, fruit, and even stones, have souls, which at death, or when broken, ascend to the Divinity, with whom they first mix, and afterwards pass into the mansion allotted to each." Tongans held the same, saying that even broken artificial things, as a house or an axe, had an immortal part, which went to the great spirit *Bolotoo*. Some Kafirs are of the like opinion, and most aborigines believe the same in regard to the Soul or Spirit of a lake, river, or forest.

It is usually assumed that whenever we find the ancients with tombs, and especially elaborate and costly ones, there we have Ancestor-worship, and that these tombs became, in fact, the first temples of the race, and are therefore the first evidence of worship, and "Ancestral," the first "Faith;" but this is contrary to all my own experience and study of old races. No doubt the tombs were planted in their hallowed spots such as the Sacred Grove, or under the holy tree, as Jacob buried the first member of his household when he returned to his own country, beneath his Bet-el or Lingam, which was under the hallowed Oak of *Allon-Bakuth*;⁴ but the Bet-el was there before Deborah died, and the *Sancta Quercus* before both; and early as the Tumulus, or Barrow rose around the shrines—Tree and Phallic, which have spread over the steppes of Asia, the dreary wastes of Arabia and Africa, or wild prairies and forests of the far west; and through these have ripened into the gigantic mounds and the temple palaces of the Euphrates and the Tigris, and the rock-cut shrines of India and the Nile, as well as into those wondrous pyramids, and that noble Mausoleum in the Kariam capital, built by the loving wife-sister Artemisia, over her incestuous Lord and King;⁵

¹ Ps. cvi. Eccl. ix. 10.

² Higgins' *Anacalypsis*, I. 40, 117.

³ See Lubbock's *Origin of Civil.*, p. 22, quoting authors. Lon., 1870.

⁴ Gen. xxxv. 8.

⁵ Built over King Mausoleus about 350 B.C., hence our term *Mausoleum*.

much, I say, as all these point to love and reverence for ancestors, yet they were not the origin, but merely the development of that reverence or affection which nature early implanted, though only after much religion of divers kinds had reached considerable maturity. In the rich Karain Mausoleum—long one of the “seven wonders of the world,” the temples and colossi of Bene-Hassan and Bamian, the Nekropolis of Thebes, and tombs, statuary or mortuary, of all peoples, we see but a faith forming into something higher, and treading very closely on hero-worship, which soon developed into the worship of a great spiritual deity. It is clear to me that many of the wise who devised or reared these great ancestral monuments, and placed the earthly trappings of the dead within them, knew nearly as well as we do when we also so bury some of our dead, that the earthly tenement broke up and dispersed; some portions passing into new life, and others into gases, or the winds of heaven. Few of these ancients, I think, expected that bodily resurrection—the outcome of a dogmatism which has refused to listen to reason and science. Even of the spiritual resurrection pristine man had a very faint conception. The most ancient Egyptians wrote above those tombs of Memphis, which M. Mariette has recovered from the Lybian sands, such lines as “*Here he lives for evermore,*” or “*This is his everlasting home;*” which does not appear to coincide with the belief that “the dead were to come forth” and live in kingdoms “prepared for them from the foundation of the world.” This was the religious idea of the outlying or captive tribes of the empire.

From the depth in rock, or rock-like masonry at which the dead were entombed, it is clear the Egyptian looked upon their repose being disturbed by anyone—Osiris or other, God or man—as the veriest sacrilege; and if the soul were to rise, no doubt they thought it would compromise it, if by any chance the body escaped. But I do not think they believed in any such resurrection of the body, or that we are justified in inferring that the Egyptians held the doctrine of Immortality from their practices of embalming and entombing. Friends like to see a suitable tomb over their loved dead, and undertakers—especially contractors or builders—have had, I think, much more to do with these matters than the commandments of the Gods, or than people are generally aware of. I can imagine a host of builders coming to visit the poor bereaved ones in their hour of deepest distress, and then receiving large orders for embalming and entombing of the deceased in a manner which they would carefully describe as befitting his or her lineage and wealth. The Priests, as a matter of course, would be there to dictate what was pleasing to the gods in the way of architecture and painting, and such as would ward off demons; and as tombs usually required a little shrine, and some clerical and other establishment, “the man of God” could scarcely be an uninterested party in the additional office and patronage which all respectable tombs yielded. I cannot otherwise account for hundreds of the so-called religious structures of the world. The Egyptians and Chinese are held to have been the earliest and most sincere of ancestor-worshippers, but for the above reasons, and because we do not yet know

so much of other races as we do of them, I think we must suspend our judgement and seek for more light before assuming that they held from the earliest times a belief in immortality.

In ancient days as at present, Ancestor-worship was of such a nature as scarcely to warrant its being raised to the dignity of a faith, having neither Bible, temple, nor hierarchy; on which account I have often thought of excluding it from these great "Streams," and ranking it with that Fetishism pervading all the great faiths; in many instances indeed, it is only a higher form of the devotion which bows before the nails of Bhooda, bits of the cross of Christ, or the shawls and trappings of "the Great Arabian." But we must beware how far we exclude a faith on such grounds, or it might go hard even with the latest Religions. The Koreans of the Chinese coast were almost as careful of their ancestors as the Egyptians. Harnet, a Dutchman who was shipwrecked and resided about two centuries ago in the Korean capital for thirteen years, says that the Koreans enclosed every corpse in two coffins, one within the other, painting and adorning them according to their ability. Three days after the funeral the friends return to the grave, where they make offerings, and afterwards make very merry, eating and drinking. They have one reasonable rule, which Europe might adopt with some benefit, viz.—"When a father is fourscore years of age, he declares himself incapable of managing his estate, and resigns it up to his children, when the eldest, taking possession, builds a house at the common expense for his father and mother, where he lodges and maintains them with the greatest respect."¹ The Boodhists of the Korea—as they usually do everywhere—adopt cremation, disliking coffins; but all adorn the ashes of the dead with the loveliest flowering shrubs, and generally mark the spot with plain upright stones. "At certain times the tombs are lighted up with parti-coloured lanterns in honour of the dead, and the relatives (not Boodhists) then hold a mysterious kind of carousal, some say to please the spirits of the departed. Occasional groups of young people may be seen kneeling for hours before the decorated shrines of their relatives, or wandering cheerfully among the flower-strewn avenues."

Most Chinese hang up pictures in their rooms, and even good sayings of their ancestors, reverently adoring such. Marco Polo tells us that many Chinese and inhabitants of adjacent countries have "neither idols, nor churches, but worship the Progenitor of the family, saying, 'it is from him we are all sprung.'" The Imperial Government provides that a magistrate when asked shall punish all undutiful children, the penalty even extending to death if disobedience continue, and the child's maternal uncles consent.

The wild Andamanese, who live only on the fruits of their forest and on fish, so far revere their progenitors, that they adorn their women and children with necklaces

¹ *Travels of a Naturalist*—Machooria and Japan, 1870, Adams, p. 141.

and such like, formed out of the finger and toe-nails of their ancestors. These seemed to me the most elaborate and valued articles of their scanty toilet.

Throughout India and all its islands and adjoining countries, besides prayers and often sacrifices at the actual tombs of ancestors, there are also fixed "High" or "Shroud-days" at divers temples, where ancestors are specially invoked and prayers offered; vows—not always very pious but often of a political, social, and sometimes vengeful character—are there also made, and food and clothing distributed to the poor or votaries of the shriue. In Benares, at a great temple on the banks of Holy Ganga, I have seen the whole stream polluted by vast quantities of food, ghee (butter); rice, and other boiled matter and aromatic shrubs and flowers all thrown about, in affectionate memory of the dead, but not, I think, as an act of worship. The day or days for ancestral offerings are fixed by the priests on conjunction of certain stars, and with no reference to the particular time of any one's death. It is only amongst wild, superstitious, and devout tribes, and by women and children, that ancestors are still worshipped as gods. Among the wild mountain fastnesses of Koorg in southern high India,¹ ancestor-worship holds a divided sway with Sivaism and Demonlatry. Ancestors are there thought to be constantly present as "Ghosts or Spirits." All Koorgs believe these "hover inside and outside of their dwellings, and give endless trouble if not properly respected." For their use a *Kay-mada*—small building with one apartment, or in some cases with a mere niche—is generally built near the house, *Kota* or place of assemblage; a sort of bank is made for them under a tree, in the fields where the family's first house has stood. A number of figures roughly coated with silver plates, or images in bronze, and "sometimes also figures on a slab of pot-stone, are put in the *Kaymadas* to represent the ancestors;" it was thus, I believe, that the *Lares* and *Penates*, or *Phalli* of the hearths, came to be mixed up with ancestor-worship.

In most pious Indian families a niche in the house is dedicated to the great progenitors, and offerings of fruits and flowers, &c., placed for their use; and by none is this more strictly observed than by all aborigines. Though liberal in their sacrifices, and most particular as to the rites, days and hours of each, yet they always denied to me having any fear of the spirits of their ancestors or those of other dead persons, asserting that all was done from mere love and reverence for their progenitors, and to teach the young around them to revere their seniors. This is bringing religion to the aid of morals; and on the same principle most ancient peoples taught that all laws, political and social, are revelations from Heaven—an excess of pious zeal which cost the ancient Greek and Latin Empires ages of turmoil and deluged their lands with blood, for truth must in the end prevail, and bad laws be abolished. This Inspiration-idea was an inheritance from patriarchal worship, for patriarchs of course taught that their commands were the laws of God. What Jew or Arabian would to this hour refuse to bow before any law which he believed to be a mandate direct from Abraham? The result of such worship was that the father of the family or tribe became the keeper of the

¹ *Ind. Ant.* Art. by the Rev. F. Kettel.

family honour and rites of the cult—in Greece and Rome of the sacred Fire. As the father hoped his remains would be watched over and honoured when he passed away, he took care to see all the funeral rites and obsequies due to the dead, and necessary, it was supposed, for their safe passage to bliss. Thus arose the doctrine that a male child was necessary in every house, and woman but a God-given means to that end. To be of male lineage, and so at once the head of the faith and the clan, was the highest goal, and every man strove to be an *Agnatus*. It was in those days that a clear idea of a personal immortality sprang up, and so became the inheritance of Christianity—clearly, an inheritance from the East.

The belief of many thousands, indeed millions, of Europe, and probably of many more in other parts of the globe is, that both our souls and bodies “rest in the grave till the resurrection,” or until both rise together. This Virgil represents Eneas as meaning when he attributes to him the words “*Animamque sepulchro condimus;*” and in this case the placing of arms, etc., in graves has a logical meaning. Greeks, Latin, and Christians, soon all vied in constructing for themselves a Heaven and Hell, and a real bodily existence in some other land. They were all to know each other as now, and go on very much the same, fighting, marrying and giving in marriage. Christianity perhaps painted the after-life as more ethereal, but with “everlasting misery” for nine hundred and ninety-nine in every thousand, and “everlasting bliss,” idleness and singing, for the very select few. For those who believe in a bodily resurrection, it would be worth while to weigh the necessary facts of space, such as they can elaborate for themselves by a little diligence. Herschel states that in a hundred generations one pair of human beings would produce such a multitude, that if spread out over the surface of the whole earth, and standing in rows of persons each four feet high, the height of the column in three thousand years would reach to three thousand six hundred and seventy-four times the distance between the sun and earth.¹ These arithmetical and physical facts, however, never entered into the minds of the pious of those days, who resolved all they could not understand into miracle or mystery, which it was blasphemous to doubt. “One must have faith” was the cry then as now, but faith without reason is blind, and to *try* and believe the unreasonable is a perversion of faith.

The ancient Greek—if we can frame an idea of his faith from his actions—believed in a bodily resurrection, for he devoutly prayed for him who travels to the other world, and heaped victuals and poured libations of good wine over his tomb to help him on his way. Though Achilles at Troy had perished in the body yet he *really* lived; and

¹ “For the benefit of those who discuss the subjects of Population, War, Pestilence, Famine, &c., it may be as well to mention that the number of human beings living at the end of the hundredth generation, commencing from a single pair, doubling at each generation (say in thirty years), and allowing for each man, woman, and child an average space of four feet in height, and one foot square, would form

a vertical column, having for its base the whole surface of the earth and sea spread out into a plain, and for its height 3,674 times the sun’s distance from the earth! The number of human *strata* thus piled one on the other would amount to 460,790,000,000,000.”—Sir John Herschel, note to an article “On Atoms” in the *Fortnightly Review*, vol. i. p. 83.

so we read that when the warriors each “took home his fair captive, the buried Achille claimed his share also and received Polyxena.¹

It was no uncommon thing for the dead to rise and claim their own—how dreadful if this habit had continued! The Greeks say that Phryxus, who died in exile, and was buried in Kolgis, got up and claimed interment in his own land, lest his soul should be thus also exiled, which the sentence, he believed, did not warrant. It was common for ghosts, who did not think their teguments properly interred, to wander about and demand their rights. Suetonius insisted that Caligula’s soul ranged about the earth annoying people, because his wretched body was not properly buried. The Athenians carried this doctrine to its full practical outcome, by actually putting to death noble Generals who, after saving their country by great and glorious victories, did not stop to bury their dead or pick up their bodies when the severity of a tempest threatened the destruction of all. These pious superstitious patriots, of course, held that deprivation of proper burial was the most awful punishment which could be inflicted. Thus, every proper Greek tomb had a *pyra*, *πυρά*, and Roman tombs a *culina* for the immolation of the offering and due roasting of flesh for the dead. It was scarcely possible to attend daily to all these residents of the other world, so they were only fed at stated intervals or fetes. Plutarch says that the people of Platea gave a funeral repast once a year to all the brave men who had fallen in that glorious battle—a custom which was duly observed down to his time, or for five hundred years! The fact is, these ancients held that eventually, every man and woman—no matter how wicked they had been on earth—became in some measure deified after death; a very comfortable and certainly a much kindlier doctrine than Christians teach. Unfortunately, however, this multiplied the gods “as the sands on the sea shore.” All *Manes* became divine, and hence tombs became temples, which caused sepulchres to be constantly visited, enriched and worshipped. This faith probably led to the early ante- and post-Brahmanik doctrines and ideas as to transmigration. The dead were no inactive gods; prayers to them could aid their votaries in particular, and benefit anyone if offered with proper faith and perseverance. So all the pious, in passing a tomb, cried: “O God beneath the earth, be propitious to me!” Another prays “to be brought home to his country, for purer hands, and a heart more chaste than her mother!”²

From very early times some races held an unwavering belief in immortality; not only the rude and uncultivated, but many who were very wise and learned, as we see in the case of some early Greek stories. The Pythian oracle told Solon—that wise but somewhat mythical lawgiver, who declared that “no man could be called happy before his death”—that all must honour the mighty dead—the chiefs of the country who live beneath the earth.³ The Thebans, says Pausanias, offered sacrifices to Eteokles and Polynikes for ten centuries. “The inhabitants of Akanthus worshipped

¹ *Ar. Civil.*, by Rev. T.C. Barker, Chap. II. Lon, 1871.

² *Ibid.*

³ *Ibid.*, chap. xxi, quoting *Plutarch and Solon*.

a Persian who had died in their country during the expedition of Xerxes. Hippolytus was revered as a god at Trazene, and Achilles' son was a god at Delphi, simply because he died and was buried there. . . . Mantines spoke with pride of the bones of Areas, Thebes of those of Geryon, and Messena of those of Aristomenas. . . . The bones of Orestes were treacherously stolen by Spartans, and the first care of Athens, as soon as she had it in her power, was to take away the remains of Theseus from Skyros, in 476 B.C., and erect a temple over them" at Athens.¹ Jews had good reason for reverencing bones, as we see that a dead man, who was dropped by chance into the sepulchre of Elisha, came to life again as soon as he touched his bones,² which, if this wondrous myth had been properly elaborated, and not thus parenthetically stated by some miracle-loving Elisha-ite, as it clearly has been, would lead us to conclude that the spirit or life neither went to Sheol nor Heaven, but died or remained in the dead body; for we are here assured, that although the man was quite dead, the spirit merely *revived*, *i.e.*, as a dying plant does, by the aid of heat and moisture. In Ezekiel xxxvii.—metaphor though it be—we are assured by the answer of the prophet to "Elohim-Jehovah," that he was not quite sure if bones would live again. Yet all Jews manifested respect for dead bones, as Moses taught them when he took away those of Joseph.³ Even the bones of the Paskal lamb might not be broken, and nothing was more offensive to every feeling of the living, than to touch the ashes of the dead, as that pious iconoclast Josiah knew when he cruelly disinterred the bones of those who had not worshipped Jahveh-Elohim according to his ideas.⁴ Bone relics have been universally esteemed most precious, as we see in the world-wide reverence or worship of them from Mexico to Japan.

Rome worshipped her dreaded Lemures and Larvæ when the summer sun of early May began to assure her of a good harvest, lest they should be irritated and spoil kind nature's handiwork; and Christians continued this service, going about at this time reciting *Ave Marias*, and exhibiting crosses and making "the charmed elipse" (a yoni) with fingers and thumb. The black bean—that phallic legume—had then to be put into the mouth, the hands washed with fresh spring water, and a violent clanging of brass vessels kept up, when there was every prospect that the evil Larvæ would take themselves off.

Ancestor-worship is a development and sequence of that idiosyncrasy of man which has led him to worship and deify even the living; that which, according to the teaching of Euhemerus, accounts for all the mythological tales of the gods and god-like men of Greece.⁵ This is, I am aware, opposed to much that is taught by some learned writers on mythology, as to ancient men personifying the great powers of nature; an idea, however, which does not at all accord with my own experience as to the

¹ *Aryan Civil.*, 92.

³ Exod. xiii. 10. The bones had lain 400 years in Egypt!

⁵ *Grote's His. of Greece*, xvi.

² 2 Kings xiii. 21.

⁴ 2 Kings xxiii. 16.

origin of Indian faiths. Man, I think, grew upwards from the earth to heaven, not like the drop of the Banian tree, from heaven to earth.¹ The old root was the first growth, and only after it attained to a considerable maturity did it throw down bright tendrils, fed by the riches of the aerial light, which had imparted to them warmth and moisture. Thus I think that earth-born men were probably man's first Gods, and that around a god-like hero his posterity wove a subtle garment of all he loved, respected, and feared, and that when such great man—probably truly great—died, the fancy of the race idealized him still more, and added to his many good traits those loveable and creative energies which they held to be truly god-like. Thus a real Brahma or Abram became a Patriarch, a Creator, a Demi-God, and finally a God.

Man must have his personal God, as Europe, Arabia, and China, nay, every sect exemplifies; and perhaps Brahmanism would not have vanquished Boodhism, had it not received Boodha into its incarnations. The Indian student finds the formation of Gods constantly going on around him, of which I shall hereafter give some striking examples; yet it may never again be that a Brahma, Siva or Krishna will rise on the horizon of futurity, for education, accurate record, and critical times have spoilt all chances of this. Mr. A. C. Lyall,² an accomplished writer of wide and practical experience of Indian religions, in a Review which I only saw as this was going to press, bears me out, I see, in the above, telling us how Gods and incarnations are made and altered, until the rude image of the aborigine, nay, his deified pig, in time becomes under due teaching, an incarnation of Vishnoo himself. "The nature God," he says, "condenses into man and is precipitated upon earth; the man-god more often refines and evaporates into a deity up in the skies. . . . Where the waters of earth end and those of the sky begin, one cannot tell precisely, . . . nor in the religion after it has formed." If the races of the Peloponnesus and Italy revelled in tales of Lukanthropy, and punnings upon *Leukos* and *Lukos*, so Skands said, their Light-god Odin had wolfish attendants, and these also do the faiths of India teach to this hour.

The Hindoo, says Mr Lyall, "by no means looks forward to meeting his Gods in some future world and singing their praises, . . . he desires absorption or extinction." He often brings his gods back to earth, deified, but to be worshipped in a way he can comprehend; and in no faith is this so fully adopted as the Jain, nor so coarsely as that of some aborigines like the Gonds of Central India. In all this the intellectual amongst them principally contribute, just as did our own Christian priests of what we now call our "dark ages." Nothing so attracts the priestly mind as the manufacture of stories regarding the Incarnation, his friends, relatives, and saints;; and we see Indian priests thus continually weaving mysteries and metaphors, and dilating on their wondrous "facts," or explaining these to learned doubters as "mere allegories." Priests, says Mr Lyall, "call a man the embodiment of a God, and encourage their people to

¹ The shoots of the Banian tree are constantly noticed in Eastern sacred literature.

² Bengal Civil Service—*Fortnightly* for Sept. 1875.

turn men into gods, and are reluctant to allow that their gods are men." India has not yet arrived at that stage when morality in its gods or religions is essential to a firm belief in the divine inspiration of them; this is a high stand-point which was not reached even in the belief accorded to a Christ or Mahomed. Miracles, bold assertion, and perseverance, have created and sustained most Faiths, and *success* has been to the faithful full proof of Divine origin, although we must grant that the honest, meek, thoughtful and long-suffering Boodha, and philosophic Confucius, desired only to present their teachings to men for what they were intrinsically and morally worth, and not because they taught them. How different in the Christian and Moslem world—there a blind, unreasoning belief is demanded as a proof of *Faith*, doubters are told that they live in a world of mysteries; that all is miracle, and "what we know not now we shall know hereafter"—assertions suitable to any and all faiths. Mr. Lyall emphatically asserts that the religions of Asia have been formed "by deifying authentic men," and not "by impersonating natural phenomena." Yet this does not go to the root of the matter. I willingly grant that "Siva the ascetic" or "Roodra the fierce," may be deified men, but not so *Linga-jee* and Maha-deva, not their equivalents, IAO, El, or Jahveh, by whom Siva and Jupiter, if they were men, were symbolized.

Moses, Romulus or Quirinus, with rod and *Quiris* or javelin in hand, *may* have existed, indeed we may almost assert *did* exist, but they were divine because of the symbol of God which they were commanded to take in their hand and go forth with to do the bidding of their God, or Gods.¹ This Rod or Lingam then was no man or deified man, but the creative emblem—the first and real God, and the carrier was merely the decent blind—a mere object or instrument for displaying the emblem or God. We are everywhere told, as I show elsewhere, that it was the object put in the hand which denoted the deity; and not the *corpus vile*. The king without phallic crown and mace, and unless duly anointed as the Linga ist is no king, and can be treated as other men; but with these, he stands like Moses, "*instead of God*," whether in the presence of Pharaoh or on the mountain top;² hence we have to study *these objects mostly*, and not the mere puppet-carriers, and minutely search for the esoteric meaning and etymological roots, if we would successfully get to the meaning and purposes of the exoteric object, king, god, or faith. It is quite true also, as I think Max Müller somewhere says, that "a general agreement has of late years been arrived at by most students of mythology, that all mythological explanations must rest on a sound etymological basis," but we are not quite agreed as to the "*bases*." It is explained that Jahveh or J h v h, is IAO, that from Toth we have Theus, Deus, &c., but this leaves us pretty much as we were; we want to know the root, *i.e.*, origin or cause of I and A, or of O. T. D, &c.; for in faiths *these are the real roots and "bases*." After getting these, our etymological structures may rise, and be of vast service to us, but without these we are building solely on imagination, and the greater our structure, the pro-

¹ Exod. iv. 17-20, vii. 9, 10; Num. xvii. 6, &c.

² Exod. iv, 16, xvii. 9.

founder our error. These objects are the keys that can alone unlock the Eleusinian casket, therefore we must study faiths practically, and go, see, and handle the actual symbols called **I**'s, **A**'s, and **O**'s, &c., and so learn from what they symbolise, the foundations on which ancient peoples built up the mighty structures we call Faiths. It is all very well to be presented with our Christ as a babe in a cave or manger, but we want to become acquainted with *types in general*—Suns and Caves as well as this Anointed One, the Dove, and the Cloud, or Elohe, even before these three appeared over the waters of Jordan; and many existing faiths help us to interpret such forms and ideas.

Sir John Lubbock, in his long chapter on Religion, in the *Origin of Civilisation*, devotes but a few words to the worship of Ancestors, calling it an Idolatry which survived the stage of Totemism (p. 232), and belonging to living man-worship, but it is very transient even when the family niche is crowded with little rude symbols of those who once sat at the sacred hearth. Though the widow and immediate offspring never forget these before or during meals, “yet in ordinary cases this semi-worship only lasts a few years;”¹ for no real gods, temples, bibles, or priests are here, and the living circle who knew the dead is ever being reduced, and time removing the heritage further from view into the dim past. The case is a little different when the dead have been great and wonderful men who have not only formed a tribe into a city, and a city into a nation, but transformed these into an empire; how few, however, are such, and even then how transitory is the worship of a Romulus.

¹ Erman, quoted by Lubbock, *O. of Civil.*, p. 230.

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EDITORIAL NOTE TO THE ELECTRONIC EDITION

This electronic text of Vol. I of *Rivers of Life* was key entered / OCRed and proofed by Frater T.S. from page images of photocopies of the first edition. Changes noted in the errata page have been worked into the text, and the errata page itself thus omitted. A few obvious typographical errors have been corrected and in several places missing opening or closing quotation marks conjecturally restored. Except in the case of what appeared to be obvious typographical errors, and in the titles of and quotations from published works by other authors, I have not tampered with Forlong's non-standard transliterations and eccentric 'fonetik' English spelling. His reasons for employing these, and the reasons why they are not followed consistently (mainly unwanted 'corrections' by printers) are discussed in the Preface.

Footnotes in square brackets are by the present editor; these have been kept to a minimum so as not to disrupt pagination. Some give clarifications or corrections, a few are simply flippant, sarcastic or hostile.

Original pagination and layout has been retained as far as possible, the main exception being that rather than attempting to match the typeface I used Times New Roman.

Re-set PDFs of Volume I, the "Synchronological Chart" and the "Synoptical Table of Gods and God-Ideas" (originally bound in as foldouts at the end of Vol. II) are distributed separately. My thanks to Jon Sellers of Antiquities of the Illuminati for providing colour images of the big chart and maps (Plates II and III in the print edition, originally bound in at the start and end of vol. II); the former was used as a basis for the re-set; the latter are distributed as JPEG images.

The works listed as "in preparation" in the front matter manifested as (a) *Short Studies in the Science of Comparative Religions* (8vo., London: Quaritch, 1897) and (b) *Faiths of Man: a Cyclopaedia of Religions* (3 vols. 8vo., London: Quaritch, 1906: this being the "Glossary or Polyglot Dictionary"); the former included 10 articles on various faiths titled "Jainism and Buddhism," "Trans-Indian Religions" (a general study of south-east Asian religion), "Zoroastrianism," "Hinduism, Vedas and Vedantism," "Laotsze and Taoism," "Confucius and his Faith," "The Elohim of the Hebrews," "The Jehovah of the Hebrews," "The Sacred Books of the West" (an account of the compilation, development and translation of the Hebrew Scriptures and to a lesser extent the New Testament) and "Mahamad, Islam and Ancient Maka," rounding up with a 93-page medley of rather insipid free-verse renderings of various religious and philosophical / ethical teachings from all times and lands of which records were available at the time. Material which was presumably intended for the remaining detailed studies of particular faiths may be found scattered throughout *Faiths of Man*, whose alphabetically arranged entries range from a single line to thirty-plus page essays; this work was not completed and put into order by Forlong during his lifetime but was assembled from his surviving MSS. by an anonymous editor (who interpolated clarifying and occasionally dissenting remarks into many entries). Citations of a "Glossary" in *Rivers of Life* may in some instances be elucidated by reference to *Faiths of Man* under the heading given, though not always.

Both *Faiths of Man* and *Short Studies*... have been reprinted by Kessinger Publishing, and owing to having fewer detailed and coloured illustrations (*Short Studies* had three full-page plates of maps, part-coloured, and fourteen inline black and white illustrations; *Faiths of Man*, a frontispiece plate in each volume; two black and white photographs of the author, and a reproduction of part of a page from the MS.) suffered less than *Rivers of Life* from Kessinger's approach to book production (*Faiths of Man* was also reprinted, with a new introduction, by University Books in the 1960s). An edition of *Short Studies* ... has been issued by Celephaïs Press; one of *Faiths of Man* is projected.

T.S.