

Sex Symbolism
in
Religion

J. B. HANNAY

Privately printed for
The Religious Evolution Research Society
20 Buckingham Street
Strand
London, W.C.2

391.212
HANNAY
v2

Printed by H. A. Oakeshott, 17, Philpot Lane, London, E.C.

1922

112203
LIBRARY
ABILENE CHRISTIAN COLLEGE
ABILENE, TEXAS

LIST OF ILLUSTRATIONS.

THE SEVEN STORIES OF CREATION.

FIG.	TITLE.	PAGE.
1	Female Symbols	9
2	Feathered Creator	14
3	Ruach, Ark, or Oooma Creating	15
4	Dove representing Queen of Heaven	16
5	Ardha-nari-Ishwara Double-sex	22
6	Dorset Phallic Column Face	24
7	Egyptian Dad or Phallic Column	52
8	Greek Hermaphroditic or Double-sex	25
9	Lingam—Yoni Altar from India	27
10	Dove-like Monstrance	30
11	Monstrance modelled on Dove	30
12	Harlequin with Lath	34
13	Iové Thundering	50
14	Marduk or St. George Slaying the Dragon ...	112
15	Leda and Iové as a Swan Face	132
16	The Pharaoh dancing before Min	162
17	Baraoji, the Original of Job's Behemoth ...	169

THE PASSOVER.

1	Omphale Face	212
2	Ankh as Rod and Almond	232
3	Ankh, Creative Symbol of Egypt	232
4	Isis and Horns, Horns making Bi-Sexual Symbol	233
5	Phallic Pillar, Dorsetshire Face	235
6	Phallic, or Runic, Pillar, Wolverhampton Face	236
7	Cross, Pillar and Lamb, Van Eyck	236
8	Christian Crucifix on Pagan Phallic Rock ...	239
9	Lotus: Bud, Flower and Seed Vessel	248
10	Egyptian Ankh with Lotus Bud	249
11	Egyptian Phallic or "Life" Group, including Mortar and Pestle and Two Stones ...	252

6/14/26 Schedule see p. 1.

LIST OF ILLUSTRATIONS.

FIG.	TITLE.	PAGE.
12	Four Mortars and Pestles	253
13	Lingam—Yoni Hindoo Altar, rich in Symbolism ...	257
14	Una on Her Lion Face	260
15	Hercules with Club (Rod) and Two Stones ...	260
16	Osiris or Min with Flagellum ...	269
17	Egyptian Women Lamenting Death of Osiris ...	281

THE ROMANCE OF THE HEBREW TABERNACLE.

1	Lingam—Yoni Altar (Hindoo) ...	455
2	Min, El, Al, or Creative Man ...	462
3	Balance in Phallic Form ...	464
4	Virgin conception in Almond Form ...	516
5	Female with Bowl with Almond-shaped opening to avert "Evil Eye" ...	530
6	Tree Stem with Serpent and Symbolic Man and Woman ...	556
7	Bell and Lingam—Yoni Altar express Identical Symbolism ...	594

INTRODUCTION.

When early man created his first god out of the terrors imposed upon him by his enemies, darkness, the forces of nature, wild beasts, and the Tribes with whom he was at war, for man's first god was Fear—he generally reasoned that as that god had created the storm, the lightning, the pestilence, and death, he was also the creator of life and the world on which he exists.

Hence in building up the characteristics of his god he generally included a creation story of some sort. The Gods created for us in the Hebrew Scriptures Al, Eli, Elohim, Yahweh, Jehovah, Jove, or Iové, Tsur, Amen, Eduth, Al Shadai, Malech, Alzedik, Baal, Kurios, Selah, Elyon, Logos, Ur, and others, in the Old and New Testaments had all one characteristic in common, they were creative gods, and the stories of some of their very different

2 SEVEN STORIES OF CREATION

modes of creation will lead us far into the folk-lore not only of the Hebrews but of surrounding nations.

We shall find in the first chapter of Genesis a verse—the second—which is composed of interesting fragments, the elucidation of which will bring us into touch with some interesting glimpses into the rich gardens of Indian and Asiatic folk-lore.

As lovers of poetry, we have all sorrowed over sweet Elaine, wandered yearningly with Evangeline in Arcadia, and journeyed in mystic seas with the ancient mariner enjoying his human and kindly reflections, or marvelled at the sublime yet humble philosophy of Omar Khayyám so delightfully versed for us by Fitzgerald; yet a tale of early times so delightfully fragrant of the open-air and human nature as is told by Chauser for us in his wanderings with the Canterbury Pilgrims, yields us a still more intimate pleasure as a happy picture of some half-forgotten summer's day "when all was young."

Some of the old world fragments of myths which got embedded in the Hebrew Scriptures belong to that happy kind which, like Chauser's lively tale, take account of the human side of the god and view man and

SEVEN STORIES OF CREATION 3

woman with all their frailties, as well as narrating stories of the positive goodness or badness of God and man.

The Hebrews were always under some sort of bondage even when they had their own kings. They may have thrown off the yoke for a time when their over-lord had become weak, or had great wars on hand elsewhere, but these over-lords in Egypt or Assyria soon set their forces in motion and enslaved the Hebrews once more, generally destroying their temples, and burning their temple manuscripts or Bibles.

Every King of Egypt or of Babylon was then a Divine personage, born of a virgin by the agency of a god, so he carried his high priests with him in order to keep up his religious observances.

It was probably through these priests conducting their religious exercises in Jerusalem that parts of strange religions crept into the Hebrew Scriptures, or may have been introduced by the King's foreign wives, and so became fashionable, as we find that Solomon built temples for his foreign wives to worship Ashtoreth (Istar, Venus), Milcom, Chemosh, and Moloch (1 Kings 11, 1-8, and Nehemiah 13, 26).

4 SEVEN STORIES OF CREATION

We know also that Ezra, the Persian-Babylonian Scribe from Susa or Shushan, came with a numerous retinue of priests and re-wrote all the Mosaic part of the Bible. He gave the Hebrews a new "law," of which "they had never before heard," and which was probably Persian, as their own law had been utterly destroyed—"burnt," and forgotten.

Nehemiah was another of the Euphrates valley priests who was sent to re-constitute the Hebrew temple practices when they returned from captivity in Babylon.

The Hebrews were often carried into captivity. We read of eight enslavements in one verse alone in Isaiah 11: "In that day "the Lord [Yahweh] shall set his hand the "second time to recover the remnant of his "people which shall be left from Assyria, and "from Egypt, and from Patmos, and from "Cush, and from Elam, and from Shinar, "and from Hamath, and from the islands of "the sea."

There were many more, but even in this list they might have brought home with them variations of the story of Creation from eight sources.

In the Old Testament there are seven dis-

SEVEN STORIES OF CREATION 5

tinct accounts of Creation, six of them going back to folk-lore stories belonging to the childhood of the world.

The chaotic condition of the Hebrew Scriptures as to the "time arrangement" of the various books and verses places some of the oldest tales side by side with others quite modern, and I will not attempt to alter that arrangement, but will tell the stories in the order in which they occur in Holy Writ. At the end I will sum up the conclusions we have come to as to their claims to various degrees of antiquity.

CHAPTER I

FIRST STORY. RUACH FORM OF CREATION

Some of these stories are scattered in fragments through the Hebrew Scriptures, and the first part of verse two of the first chapter of Genesis, "and the earth was without form and "void and darkness was on the face of the "deep," belongs to a story scattered through the Psalms, Job, and Isaiah, where there is a raging dark primeval sea.

It may have been used as a setting for the next half of the second verse, "And the Spirit "of God moved upon the face of the waters," but the two statements belong to two stories as far apart as the poles.

The one is staged in darkness, fear, strife, and evil, in a primeval waste of waters, and the other, as we shall see, is represented by the Roman Church in some of its most beautiful missals and stained glass as a joyous act taking place not in darkness and strife, but quite

happily, on a fine summer's day in a lovely landscape.

These two phrases introduce us to some of the world's most interesting mythology, and we will explore this delightful store-house with the Bible as our guide. Meanwhile I would like to point out that this single verse of Genesis contains fragments of two myths as far asunder as night is from day—one, the earlier, although stated second, is a world-wide tale, entirely beautiful, very ancient and redolent of motherly love; while the other belongs to a later epoch of a source quite local, Accadia or Babylonia, and of a war-like and blood-thirsty nature, and yet they are presented to us in one verse, in one breath so to speak, as though contemporary, yet truly divided by a profound gulf both in time and in sentiment.

"The Spirit of God moved upon the face of "the waters" contains for its size more errors of translation or interpretation than any other phrase in the Bible.

In the first place the original word does not signify, in this case, the Spirit of God. The word used is the feminine word Ruach or Rkh, which is our word Ark, as Noah's Ark, and it is used in all mythology as a symbol for the Creative Mother of all. She is the Queen

8 SEVEN STORIES OF CREATION

of Heaven, in whom all the gods dwelt. All the gods dwelt in Arks in the sense that they were the sons of their mother. All life came out of an Ark, and even demi-gods or heroes like Moses came out of an Ark.

The Roman Church calls Mary the "Habitation of God," the "Awful Dwelling-place," the "Tabernacle of God," and all Queens of heaven were Arks or "Ruachs," and the Ruach of Genesis was the universal womb, Om, Ooma, or Uma, of the Hindus, from which emerges all life. She is symbolically rendered by the group of symbols in Fig. 1, the Arc, arch, or D'Om, dome, or rounded belly, then by the Dove, then by the crescent moon or vase or ark on the waters, and lastly by water itself. Symbolism is founded on purely natural facts, and as the young were known to issue out of water in actual birth, the ancient held that "all life comes out of water." So water is the female Element, and the female was the earliest form of Creator.

In India—and India is the Mother of Religion—it is held that Ruach or Uma, the universal mother, is greater than God, because she existed before him, and because she "sets him into action," and because "Creation cannot be accomplished without her;" and

SEVEN STORIES OF CREATION 9

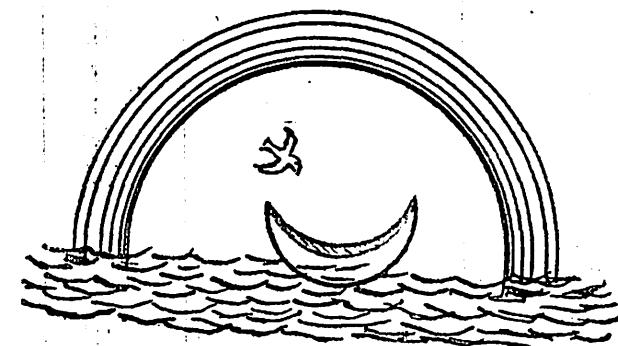


Fig. 1.

so Ruach in Genesis is only the Spirit of God, in so far as she is the spirit which urges him to action.

Here we see the early beginnings of the idea of chivalry recognising that it is man's love of woman which urges him to great actions.

Ruach came also to mean Breath or Spirit, and the Ancients gave the dominion of Air, Breath, or Spirit to Semiramis, one of the earliest Queens of heaven, and to all subsequent Queens of heaven, Cybele, Venus, Istar, Astarte, Isis, Terra, who were all the same, Queens of Heaven, mothers of divine love or life, or creators of life, and they held that the Queen of heaven breathed the "soul" or "breath of life" into the babe.

10 SEVEN STORIES OF CREATION

Proclus tells us that Juno, Queen of heaven, begat the souls of infants just as their mothers created their bodies, and Joannes Clericus tells us "As mother of the gods she was worshipped by the Persians, Syrians, and all the Kings of Europe and Asia with the most profound religious veneration." The second error of translation is the word "moved." The Hebrew word does not mean "moved," but "brooded," as a hen broods over her eggs or chickens; or a mother over her babe in her lap. The brooding of any bird is often accompanied by a fluttering motion, well understood, and often applied to women when excited over any pleasurable thing. They are said in popular novels to "flutter" over a pearl necklace, or over a new baby, and in fact in early times the mother of the gods, the Queen of heaven, the Womb of Creation, such as Rhea, Venus, or Astarte, were called "Flutterers," the meaning of the word translated as "moving" in Genesis. We shall see another word mistranslated, "moyed" in the account of creation given in Job. (See p. 166.) Very few of the myths adopted by the Hebrews from more learned nations were correctly handed down.

They were either totally changed by intro-

SEVEN STORIES OF CREATION 11

ducing local colouring, or by introducing names foreign to the tale, in order to exalt or debase the name, as in the case of Nebuchadnezzar in Daniel. In some they are told quite correctly, as we shall see in the case of the tabernacle—treated in another volume—but suddenly cut short, and the end entirely suppressed by some later writer who felt that the practice described was out of date, so that the reader may never know what was meant, or enacted by the profuse detail in describing rules, constructions, or vestments. Here we have an interesting case of such suppression. What was Ruach doing brooding on the waters? In all ancient cosmogonies, which begin with a Queen of heaven, the statement is: "Ruach, the universal mother, brooded upon the waters (or fertile abyss), and brought forth life." The whole purpose of the brooding is left out in Genesis, as the Hebrews despised the female and would only recognise a male creation. The most fundamental tradition of creation of life, one held by all nations, is that life comes out of the waters, has for its basis the actual facts of the conditions under which a child is born from its mother.

The end of the second verse and the be-

ginning of the third read : " And the mother " of the gods brooded on the waters. And " the gods said let there be light," a very illogical sequence.

There is no doubt that some Hebrew editorial hand cut out the female creation of life, as the Hebrews despised anything feminine, and, as we shall see, they turned important feminine words into a masculine form.

Here the scribe actually cut short the text and destroyed the sense rather than let us know that their earliest creator was female. But at one time the female was supreme, and the custom is still extant in some tribes, which was once nigh universal, that matriarchy and not patriarchy was the rule, and names and property descended by the mother's side.

This view is stated in the new "Encyclopædia Britannica" by Hogarth; and that heaven was ruled and the dead judged by a female, is clear from the early assertion that the "Dead returned to the Great Mother," and even Job cries, " Naked came I out of my " mother's womb, and naked shall I return " thither;" while Frazer in "Adonis, Attis, " and Osiris," p. 41, tells us of the time when even the priesthood was composed of women

" the priestess was the agent for the performance of all religious ceremonies."

The Great Mother still exists in some savage communities, as witness the sacred "Lake of " Life," just discovered by Mr Talbot, a district Commissioner in Southern Nigeria, sanctified to the Great Mother Isu-Ma "the " face of love," or " the face of the Mother," as all Queens of Heaven were goddesses of love, symbolised by a dove.

Even in the heavens a Queen was the earlier. Man seems to have taken the sun for granted, but was strongly struck, as are we all, with the lovely effect of the moon at night, and the moon was the first worshipped, and, in the Hebrew creation, is made before the sun, which was in fact in many mythologies her son. We all know the great part the moon held in Jewish ritual, especially new moon. In some few cases where the sun was the celestial object of worship the sun was female. One can appreciate how logical was the position of these early thinkers. They saw only one kind of creation, that of the mothers bringing forth their young, so they postulated the same idea for general creation. As I have said, the Queens of Heaven had a dove, a feathered creature, as their symbol, and hence

"brooding" was a most apposite word to use in describing her as creating life. So deep a hold had this on religious symbolism that the Creator of life was shown with feathers all round him turned out and up as in brooding, even when the Creator had become male, as I have shown in my larger book. Semiramis,



Fig. 2.

one of the earliest Queens of Heaven of whom we have had fables handed down to us, was known as D'Iuné (Juno) "of the dove," while another is mentioned to us as Dione, the same name, "of the dove," mother of Juno, so we have the dove in two generations.

Fig. 3 is a picture of the Queen of Heaven brooding as a dove on the waters, her husband, of whom we shall read later, standing by and watching her with the all-powerful phallic Orb in his hand. The dove as a symbol in Christian religion became ubiquitous, and in the Trinity it is generally shown joining the



Fig. 3.

"breaths" or "souls" of the Father and Son, by the tips of her wings extending from the mouth or "breath" of one to that of the other. Now, what can join a father and son in their breath, life, or soul but the mother; therefore even the Christian mystery, the Trinity, contains the Queen of Heaven (see Fig. 4).

In the above picture the reader will see that the Church does not suffer from too much



Fig. 4.

modesty in its pretensions. Here we see that the principal result of the brooding of the Queen of Heaven is two well-built churches all ready for the people whom no doubt she is going to create to fill them. The dove as a symbol of the Christian religion became universal, and it crept into all sorts of symbolical tales, and even into geography.

We have in Scotland a romantic island, which was once the great ecclesiastical centre (as far as greatness went in those days), and it

was said to be the landing place of the priest who first brought the "dove" or Christian religion to Scotland. It is called Iona, which is the same as Juno or Dione, and is the Greek for dove; while the name of the priest was said to be Columba, which is Latin for dove; while the opposite shore to which Columba took the dove religion is called the "beautiful" Morven shore. Morven is the Gaelic form of Mary, whose symbol is the dove; so here we have the Queen of Heaven symbolised in three forms—priest, island, and mainland or the earth—and this would lead us into another great mythological land of Arks or Coracles bringing gods to land "out of the water," as with Osiris Tamuz and Moses. We have the Iona drama enacted between "Arklow" in Ireland and "Mervyn" in Wales. Another point which proves the purely symbolical origin of the story is that the Morven shore is not beautiful, but bleak and rocky, the sea end of huge mountains. But Mary is always likened to a beautiful garden, so Morven must be also beautiful. The earliest Queen of Heaven was probably Ma of Cappadocia, and Ma is the earliest word for Mother, as every baby, when it opens its mouth to cry, forms the word "Ma" automatically; and that word

18 SEVEN STORIES OF CREATION

came to mean the child's food, for which it cries, hence "mammalia."

The simple word formed many variations, most of them retaining the essential letter M, as witness Ma, Maya, Myrrha, Maria, Mylitta, Myrrhina, Mervyn, Morven, Miriam, Mary, and so on.

Our Mary is derived from Maya the Dawn and Mother of the Sun, when the sun was the universal god, as shown by our holy day being Sunday, as is or was the holy day all over Asia and Europe from Japan to Ireland as detailed fully in my *Christianity*. In some parts of Spain, which got many names, not through Rome, but through Africa, brought by the Moors, the original name Maia, or Maya, as used in India, is still in use for the Virgin Mary.

We know from Johannes Clericus that the "Queen of Heaven was worshipped with profound veneration by all the Kings of Europe and Asia," and, however much the worship was condemned by the reforming and revivalistic Hebrew Nabis, she was ardently worshipped by the Hebrew people. They complained to Jeremiah (14-15-19) that since they had left off her worship owing to condemnation of such practices "We have wanted

SEVEN STORIES OF CREATION 19

"all things, and have been consumed by the sword and by the famine," whereas before abandoning the adoration of the Queen of Heaven, they had "plenty of victuals, were well, and saw no evil."

In fact the Dove, as the symbol of the Queen of Heaven who had always a babe in her arms, like Mary, was universally worshipped, and where can one find a more perfect and touching picture of love than the mother "brooding" over her babe?

DOUBLE SEX IN CREATION.

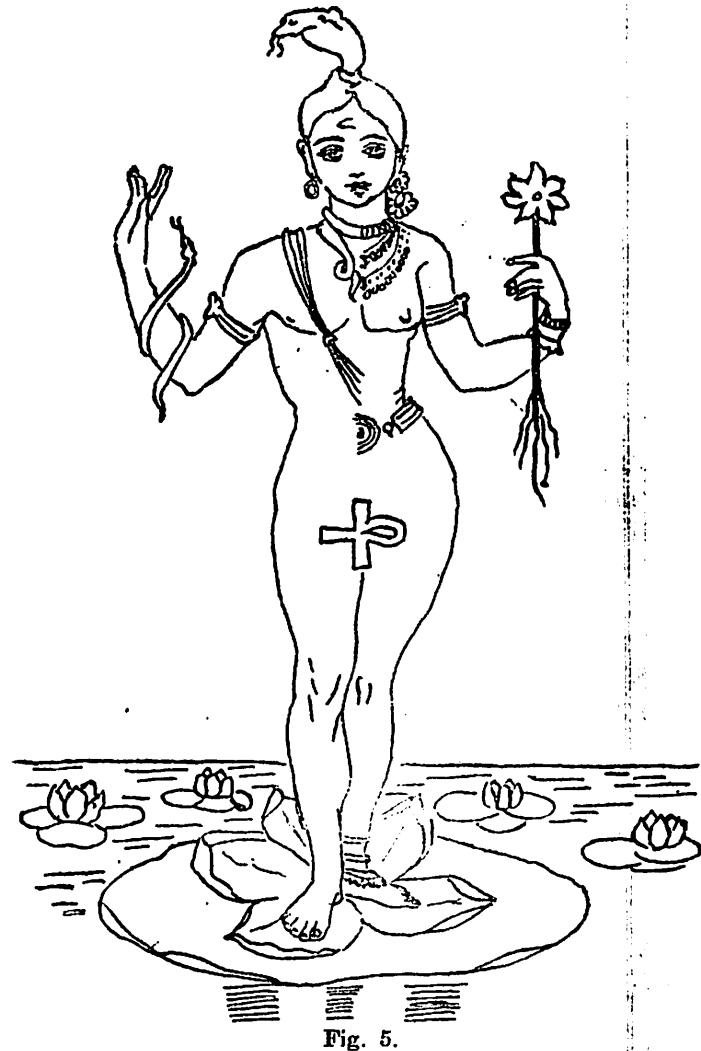
In the Catholic Church of Rome the Virgin Mary is called, as I have already explained, the Habitation of God. Now that was figuratively used, but in the symbolism we will see that it is actually and absolutely true. This requires a little excursion into another realm of mythology, intensely interesting, and which I have treated more fully in my larger book, but of which I must here state the bare outlines, to make the creation stories quite clear.

Up till now we have considered single-sex creation—birth by the mother Ruach alone, but the Hebrew scriptures deal fully with creation of the two sexes, and their literature is full of

symbolism of this kind, as we shall see in their seven-fold candlestick, and other church furniture. They even had an account of single-sex creation by the male alone, in the ancient book of Job. To see how Mary is called the Habitation of God we must now consider the double sex idea. In Genesis 1, 28, the scribe says : " So God created man in his own image, in " the image of God created he him, male and " female created he them." This verse contains a world of mythology, and we will wander a little in this world and seek the explanation of the Queen of Heaven, or dove, being the " habitation of God." Otherwise it belongs to the second account of creation, which is a very different story, entirely devoid of either poetry or folk-lore, an artificial compilation by some early clerk in Holy Orders in more prosaic times, which interests us but little. It will be evident that the primitive view of creation followed a very natural process, one which was seen daily in the world, the female bringing forth life. In such a creation, of course, it was only life which was " brought forth," the earth, sea, and sky had always existed, but life must be brought forth, not created, for it lay in the mother of the gods, the Queen of Heaven. The scribe, how-

ever, changed all that. He wrote a new creation, which was not a natural development but a sudden miracle—a creation from nothing (the word " void " in Genesis means vacuum), and so this is the beginning of miraculous religion. The earlier was naturalistic in its idea.

The creation of man " in his own image, " male and female," is held by all ancient religions to mean a double-sexed god, or Androgynous (man-wifish), Hermaphrodite (male-female), Omphalic (woman-manish, in this case the female first), and the idea is represented pictorially in India by Ardha-nari-Ishwara, a figure divided down the middle, one side male, and the other female, and in sculpture by the Greeks and Romans (several in the Louvre, Paris) by a fine figure with the contour of both sexes, so it was a very widely held belief. This double sex of the God necessary to his power to create is explained thus by the Hindus : " He felt not delight " being alone. He wished another, and in- " stantly became such. He caused his own self " to fall in twain, and thus became man and " woman. He approached her, and thus were " human beings produced." But the symbolm by which this was worshipped or



represented was very varied. In the first place, in the church it is shown by the clothes of the clergy, and especially by the Pope. The men are known to be masculine, but on taking the vows of the church they put on a gown or frock, a woman's garment, rich with specially feminine ornament of silk and lace, to represent the double sex of the God they serve. This is done even down to the choir boys with their surplices. But there is another symbolism, which I have explained fully elsewhere, but which can only be indicated here. The name Omphalé—woman-man—will serve as a basis. Now "Om" is Uma or Ooma, the Indian mother of all—the "womb of time"—and is our Alma, in Alma Mater, the mother of all wisdom—the university, and is also our word womb in woman, "womb-man," the kind of man which has the womb. The other half of the word is more difficult to deal with, but it means the male organ of generation, which in Aryan is Pala, as in India to-day, the root of our words pole, pale, impaled, and pillar; but coming to us through Greece, the P becomes Ph, and the masculine termination of os is added, and we have Phallos—Latin Phallus. Omphalé was an Amazon Queen who exchanged sexes with Hercules, who gave

24 SEVEN STORIES OF CREATION

her his "Club" and lion's skin, making her masculine or double-sexed—hence Om-phale. In Greece its meaning broadened and its vowels changed with the changing meaning, and it became Phillis, love, and Philip, the loving one. We know that the "shameful thing" or "loving one" which was worshipped as an upright post or pillar at every street corner in Jerusalem was the phallus; and when Jacob put up a stone and anointed it with wine and oil (passion and fertility), he performed an act of phallic worship such as can be seen still practised everywhere and every day in India. The ancient Britons held the same practices, and in Fig. 6 we have a Jacob's pillar as sculptured in Dorsetshire in pre-historic times, and it only requires a glance to see what it represents. There were thousands of such columns all over Europe; in fact, they represented the creative god all over the world.

In Fig. 7 we have the Egyptian equivalent, called the Dad or father, "the Rock that begat thee" of the Old Testament (Deuteronomy xxxii., 18), and in Fig. 8 we have the Greek phallic pillar, Hermes, or Mercury, but here hermaphroditic or double-sexed, was to render the true creative idea by two sexes. Hermes

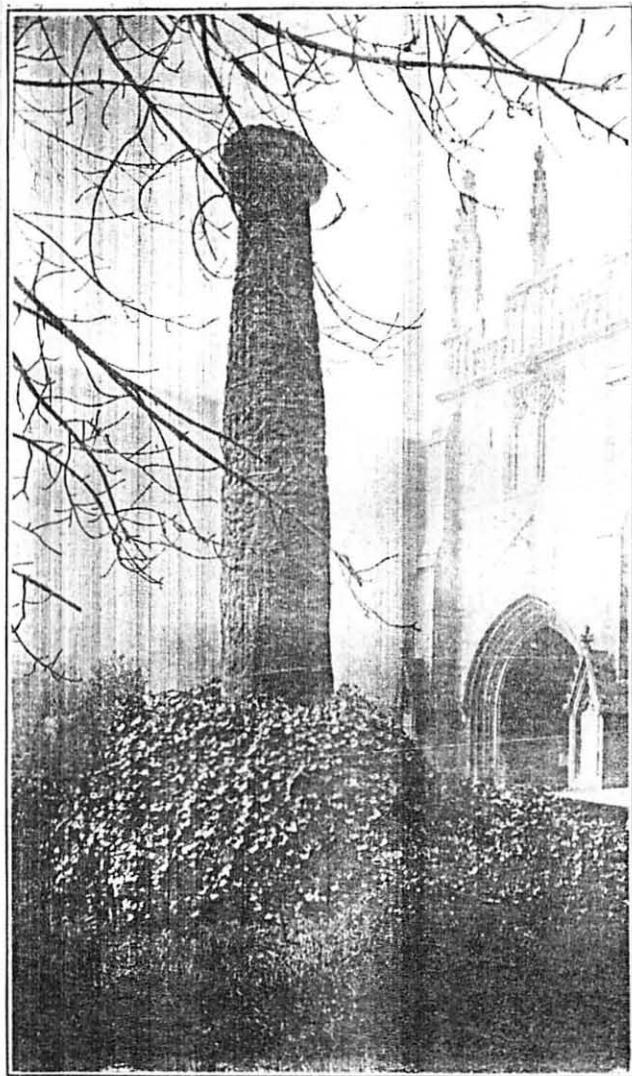


Fig. 6.

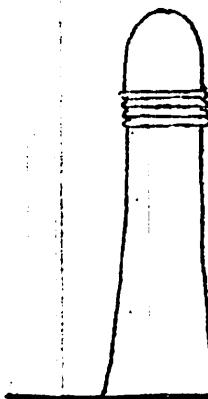


Fig. 7.

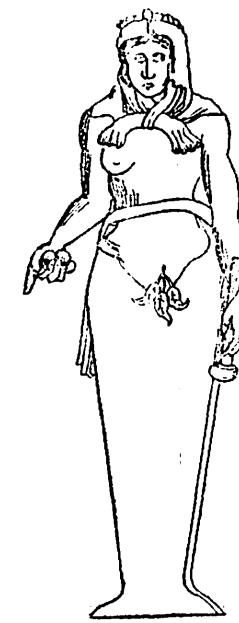


Fig. 8.

or Mercury was the messenger of the gods, and the message he brought to earth was life. This Greek stone is identical in meaning with Fig. 5. and with Fig. 9, which represent the two creative organs alone. The female side of Fig. 8 has "fruit" in hand, while the male side has the hammer or pestle.

If one reads the Nabis' continual condem-

26 SEVEN STORIES OF CREATION

nation of what our Bible translators hide under the name of the worship of the "Grove," but what was purely Phallic worship, one can see that it was always universally practised amongst the Jews, so their land became known as Palestine, the Land of the Pala or Phallos, like Afganistan, the land of the Afgans, and other "stans." The same name was given to the Philistines from the more modern Greek variant for the same thing and to indicate that this also was the land of Phallic worship. Now to return to Omphale, one can see at a glance that it is a combination of Om and phallus, the names of the Reproductive organs of the two sexes, just as hermaphrodité is Hermes and Aphrodité, the essence of masculinity and femininity combined. We now come to its use in religion. The idea of creation, as I have shown, was that as man was made "male and female after God's own image," so the God must have been male and female. Then the idea of continuity of life or life eternal was expressed by the ancients by the Omphallic, or double sexed, or Hermaphroditic, or Androgynous idea of the two parts necessary to the continuity of life, and quite realistic symbols of these organs were cut in gems, wood, iron, and all metals up to gold

SEVEN STORIES OF CREATION 27

in tens of thousands in every country all over the world from the earliest times to the present day. Schliemann found them in archaic dwellings 40 feet under ancient Troy. We must not imagine that this is a cult of the past. It is actively taught and practised by at least 300 millions of the subjects of King George and by more than half the population of the whole world. Phallism is the universal cult

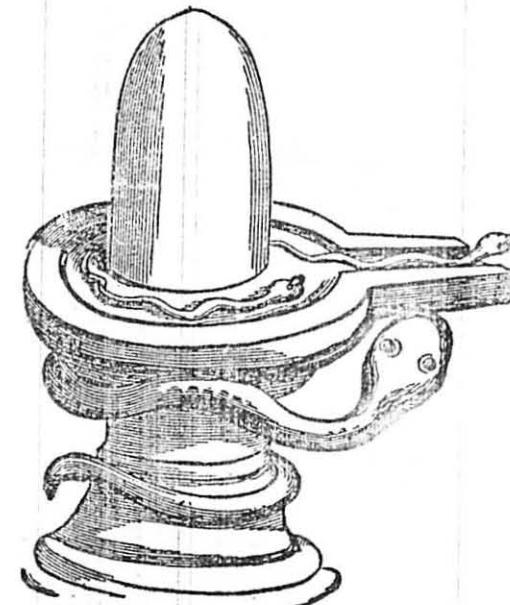


Fig. 9.

and still exists symbolically in all our modern church dress, ritual, and architecture, and here is the altar (Fig. 9) from the British Museum, which represents the two sexes, and universally revered in India as the representative of the Great God or Maha Deva. The combination is caressed by serpents, indicating sexual passion. We will, having curtly explained this difficult subject treated fully in my large book, now return to the dove symbol as the Queen of Heaven and the Queen's title as the Habitation of God. In India the combination is called the Maha-Deva or Great God, but as the Hebrews, from whom we get our religious ideas, were a masculine worshipping sect, they held the masculine symbol was sufficient to represent the "creative power" or the God. The feminine or Queen of Heaven was, as we have seen, represented by a dove, and in India, to this day, the priests wear a silver dove hung by a chain round their necks, as is familiarly known to all our intelligent officers serving in India. This has a lid, and inside is placed a beautifully executed model of the male organs in silver and with miraculous power to give eternal life to the departing soul of the dying. This combination is the "Maha-Deva" or Great God,

and is still in use in the Roman Church for extreme unction on approaching death as the Monstrance and Pyx. Hence we see the supreme power of the double sexed symbol when the Queen of Heaven is really the "habitation" of the male symbol of creation or of the god. The oil is (in Hebrew) "Semen."

The Monstrance part is not so important in the Christian practice, as they have followed the Hebrews and given the female a subordinate place in their religion. The Hebrews had no word for Goddess, no female in their heaven. Any almond-shaped or lens-shaped thing represents the female, and our Monstrance is of this shape, and, when a dove is hung by its beak with its wings closed it is also of that shape, while our pyx is a cylindrical vessel or phial to hold sacred oil. Now all Arks represented the Queen of Heaven and all she stands for, and arks always contained a rod or pillar or pala, and the rod was always the symbol of the male, so the two represented the double sexed creative god as does the Priest in his frock or the Parson in his gown.

This most holy combination, which was also the ark of the Covenant of the Hebrews, was so extremely sacred that to touch it or look

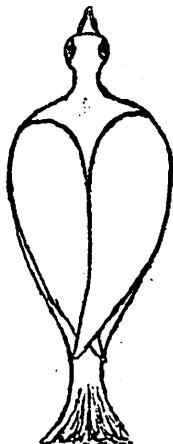


Fig. 10.

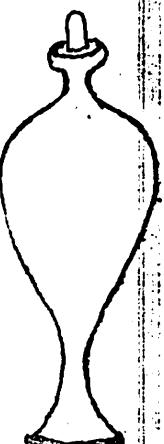


Fig. 11.

into the ark was penalised by death in all countries, as shown in the Hebrew Scriptures and by the laws of all Christian countries in the middle ages. In England anyone touching it was to be hanged, drawn, and quartered, and I doubt if that law (of about 1400) has ever been repealed. We now see how Ruach, who, in the first chapter of Genesis, incubated life out of the fertile waters, came to be called the habitation of God. But we see that Ruach, or the Ark, or the Queen of Heaven, or the Dove was at first the Sole creator and the mother of all—to whom even the “dead returned;” but

latterly she was given a husband just as Dr Budge says of the male god, that is, man always “fashioned his gods in his own image and he has always given to his gods wives and offspring.”

The marrying of the Queen of Heaven leads into another delightful little glade of mythology, although space forbids us to linger long there:

All over the East one of the earliest words for God was El, rendered Al, El, Il, or Ol, also Eli, Eloi (two versions given in the New Testament of the name of the god to whom Jesus cried when on the Cross), also Alé as in Alé-im, the gods of first Genesis called in Britain Elohim. Vowels are of no consequence in words, and change about even now in a few generations, and from language to language. Naturally then, when Ruach or Ark married, and the male god was not important enough to have a name, he was called the Ark-el, the husband of the Ark. This then became Arkels, Harkels, Herakles, Hercules, so the descent of the “strong man” is a very ancient one. But he has held his place owing to the Greeks having decorated his name with all the Sun-God myths, giving him 12 labours, which are

the characteristics of the 12 months of the year through which the sun must labour every year. So his name descends in names of towns such as Herculaneum, and in adjectives, Herculanean, to modern time; nay, he himself with his Greece-imposed sweet-heart Iole (the dove) have actually come down in pantomime to the present day. Of course, as the original source of the stage play was the church miracle play, it is quite natural that ancient religious ideas should linger on our stage. Even that is changing since I, as a boy, worshipped the beautiful Fairy Queen, a being too glorious and beautiful to be of this world, but alas, lost with much else precious in childhood. The clown as mirth-making personality was the "comic relief" from the more serious parts such as the nativity, crucifixion, or some saintly life which were the real substance of the play. But the Harlequin and Columbine seem to have been retained from a fine old pagan miracle play of Sun Worship; and we find that pagan miracle plays were acted in the Churches in Rome as late as 1513 the time of Michael Angelo and Raphael (*Rome and Its Story*; Glover). Hercules was a Sun God, and the beautifully spangled dress of the Harlequin—the only dress ever seen on the stage entirely

spangled over with diverging coloured rays, which represent the darting sun and his resplendent beams. He wears a domino, because if his face were seen by anyone the resplendence of his countenance would strike the beholder blind (see Exodus xxiv., 17). Harlequin is the French Arlequin or Arquelin, the small Arkel, little husband or god of the Ark, while Columbine is the diminutive for dove from Columba, or Queen of Heaven. Now Hercules had an elusive sweetheart, Iole—the Dove—whom he was constantly pursuing, but whom he never captured, as he had always to return to his next labour. So the Harlequin dances with the Columbine, a special dance in which she eludes him with pretty steps, and finally disappears, while he remains on the stage, twitters his wand or flat sword, really a lath (see page 142), and changes the scene, or creates a new scene, or brings on the glorious transformation ("Creation"), or causes demons to spring up through traps, or does some other "miracles," as Moses did with his "Rod of God" (see Fig. 12). The sacred pillar or phallus is called a Lat or Lath in India, when constructed in one piece.

And that second verse of Genesis I. while richest in false translation has more of beauti-

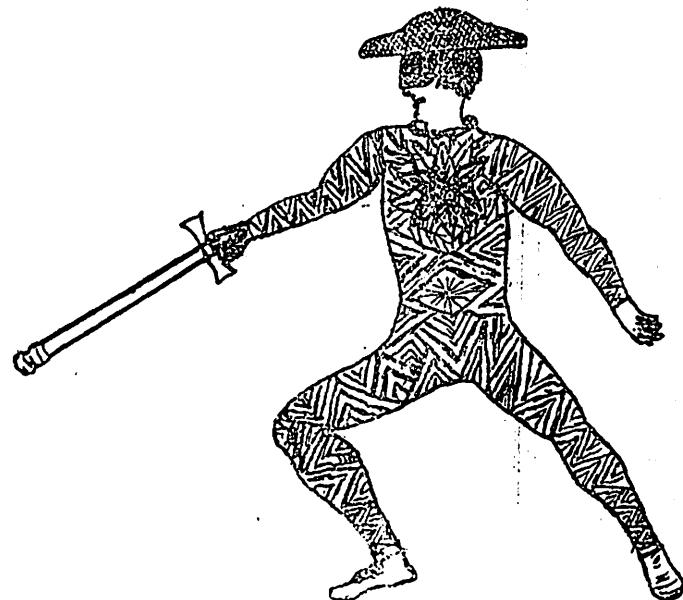


Fig. 12.

ful mythology packed into a few words than any other five lines in literature. "The earth " was without form and void " takes us into a world of mythology about the state of things the Greeks called chaos and the Chinese vacuum, but as that is not actual creation we will pass by this tempting gateway. Then comes, "And darkness was upon the face of the deep." Here we have a whole world of

the Demon kind opened up to us. Here is Tehom, the sulking dragon sung of in the Psalms, Isaiah, Job, and in Revelation, as fighting against the Elohim or Yohweh, though the fight was originally against Marduk of Babylon. Then comes Tohua Bohu, the raging deep, a subject mythologically treated by many old nations, and which is told so poetically as the churning of the ocean by the Hindus, but as I shall have to deal with all this when we come to the Psalms and Job it cannot be entered upon now. But I could not leave this seemingly obscure verse without touching on its teeming fertility in myth.

CHAPTER II

SECOND STORY. CATALOGUE FORM OF CREATION

Our reading now brings us back from the sunny childhood of religious thought to the flat, stale, and unprofitable statements of priestcraft, a task which I would rather avoid, but with which, in giving an honest account of Bible creations, I must deal. It is also the official account of creation unfortunately adopted by the Churches of Christian countries, and so I must enter their dismal archives, but I would infinitely prefer to dwell longer with the beautiful Queen of Heaven, the dovelet, or Iole, or Columbine, who danced her way into my boyish heart, or even with the Dragons. This version, although showing utter ignorance of the mechanism and economy of the solar system, was probably chosen because it is a purely dogmatic statement, does not appeal to reason, and is not directly linked to other pagan myths. It contradicts, however,

the ban on the "eating of fruit" of any kind. But it has one requisite for a supernatural religion: it is an entirely miraculous creation of the universe from nothing—void or vacuum—and hence is founded on mirophily that craving of mankind for pure myth without any basis of reason, which I have dealt with in my larger book, *Christianity or Symbolism*.

After cutting out the second verse, which is so rich in "things that interest," we find the statement:—"In the beginning God"—really the gods, Elohim or Aléim is plural—"created the heaven and the earth; and the "gods said let there be light, and there was "light; and the Aléim saw the light, and it was "good, and the Aléim divided the light from "the darkness." See how differently and pleasantly it reads when we get rid of the theologian. Now philosophers are just awakening to the fact that there never was an absolute beginning. It is unthinkable. What was before that? There may be a conventional beginning to some isolated fact, but any action, or fact, or state, is always the consequence of a former fact, state, or action. If we draw a line at a date and speak of the So-and-so Era, that line is entirely artificial, and if history is examined one will find that

"Things were going on" all over the world just as usual at the moment of our artificial line. We only find a series of sequences. Every moment is a new creation in one sense, as that exact state of affairs is new, and will never be exactly repeated. The present state of affairs grew, it was not created; so did every other state of affairs. We cannot conceive the creation, or the destruction of matter, nor can we conceive the creation of motion or energy —only their transformation. We can place no boundary to time or space; they are admittedly infinite. All these are necessary to the conception of a moving universe, and we cannot conceive of as being derived from nothing, and neither did the ancients, despite their love of the miraculous. "Creation" of any state of affairs is therefore a perfectly natural series of changes, of which we see no beginning nor end, and has nothing supernatural about it. This world may grow colder or hotter till life is impossible on it. It may be broken up or melted by collision, but its energy and its matter will simply be re-arranged and a new state of affairs will follow. The priestly writer therefore makes the mistake of writing words which can convey no reasonable or intelligible idea to our minds.

Like many other fallacies, such as a perpetual motion machine, it is quite easy to state how it is done in words, but anyone who tries to materialise these words into something real at once sees their fallacy. It is extremely probable that this account of creation was written by Ezra (Ezdras) or some other Perso-Babylonian priest sent from the new capital Sushan to organise the Hebrew's Temple practices, and re-compose their scriptures, as was the case with both Ezra and Nehemiah. When Jahweh told Ezra "I will reveal again all that has been lost, the secrets of the times and the end," Ezra replies—"Thy law is burnt, therefore none can know the past or future, send thy Holy Ghost unto me and I shall write what has been done since the beginning."

Here we have the same word the beginning containing the same fallacy. The priestly writer of Genesis having stated his "beginning," then seems to have commenced the world-wide tale of the Queen of Heaven or Ark, and then, remembering that the Hebrews detested the feminine in their mythological Hierarchy and knew of no great Waters or Ocean, began a plain tale of a literary man, a mere catalogue, stating that the gods made all

out of a vacuum. The idea of a God was then in a very fluid state. Babylon, for instance, had many gods, but a cuneiform tablet gives us a list showing all these gods reduced to manifestations of Marduk, so that polytheism and monotheism existed side by side.

So the first chapter of Genesis was probably written in view of a circle or band of gods. Sayce, corroborated by Mr. Pinches, and the Rev. J. C. Ball, tell us that YA AVA or Ia Va or IHVH, for it may be read either way, and is the sacred Tetragrammaton or four letters of the Hebrews which was read Jehovah, was a Babylonian god given to or imposed upon the Hebrews whilst under Babylonian rule, so the later chapters where the god is Jehovah of the Ale-im may refer to the separate tribal god just then given to them.

But King James's translators rendered the plural word Elohim "gods" into the singular "God" to support our confession of faith which required a single god, as we are supposed to be monotheists (although really tritheists believing in a Trinity). Elohim or Eli-im is simply the plural of Eloi or Eli, to whom Jesus cried when deserted on the Cross, and always means "gods," and this was well known to the translators, as they always take care to

translate it as "gods" in the thousands of times it relates to the "gods" of the Philistines or other non-Hebrew nation, but always as "God" when it relates to the Hebrew heavenly host.

Every tribe mentioned in the Bible had its band of Eli (or Alé oak tree spirits), who helped them to fight their battles, as did the Greek gods in the Trojan wars, and there was absolutely no difference between the Elohim of the Hebrews and those of their enemies, the Amorites or Canaanites, and even the Hebrew writers confess that other bands of Eloi had dominion over them in the past (Isaiah xxi., 13).

But James's translators and the modern authors of the Revised Version enter into a conspiracy not only to make a band of gods into an Almighty God of which the Hebrews had then no conception, but they use a capital G in the case of the Hebrew gods to give it a holiness it totally lacked, and a small g to the other man's gods to make them unholy or pagan.

The use of the word God in the English translation has led to an entirely erroneous conception of the meaning of these scriptures.

The modern idea of a God is a being infinite

and eternal, omniscient and omnipotent, and, if considered to "rule" at all, ruling the whole universe.

When the Hebrew scriptures were written every tribe in Palestine had its own band of Elohim, like the Hebrews and some of them had a personal leading god like IAVA or Jehovah who had no omniscience but was a great blundering angry giant. He acted as a tyrant even to his own chosen people, and was of the common type—a Fear god.

The application of the exalted modern idea of a God to the jealous petty tribal god of the Hebrews has given an absolutely false idea of the whole trend of the Hebrew mythology.

The Rev. Sir George Cox in his Life of Colenso regretted that the English Bible translators did not use the actual Hebrew words, instead of the quite different Saxon words, for God and Lord. "For the Hebrew gods," wrote Sir George, "were in no way distinguished from the Elohim of the nations around them, and the Semitic nations had no special monotheistic tendencies, and those of the Aryans were decidedly polytheistic."

The tying down of the Religions of the Western nations to the idea of a polytheistic

Divine company with a savage tribal god as leader has been a disastrous misfortune for the Western Churches, and all sensible men will rejoice when the western mind is freed from the old shackles of Yahweh Irea or the Wrathful Jove of the Fear gods.

Sir George Cox thought that had the savage names been given, as are all other names in the Bible, in their native form they might not have so enslaved the western mind.

The curious thing is that it is the modern western ecclesiastics who perpetuate this fraud, to impose a foreign god on us—not the Jews, who might have been pardoned for stretching a point in favour of their old gods.

I mention these facts to emphasise the fact that in dealing with this subject we are in the domain of pure mythology, and one of shreds and patches, because the word Elohim, "gods," is used all through the first chapter and down to the third verse of the second chapter, when it suddenly changes to a new story of creation by Iahveh or Iové of the Elohim, head of a band of gods, just as Marduk was head of the Babylonian gods, or Jupiter of the Roman heavenly host.

This Yahveh, or Iawa, or Iové, guides matters through Eden, except where Eve and the

serpent discuss the Jové's threat of death and the serpent, but, strange to say, Eve and the serpent say it was "the gods" who made the threat not Jové, and he says that "the gods" know very well that they shall *not* die; but, on the contrary, gain so immensely that they shall "be as gods," through the eating of the Fruit.

Then it is Yové of the Eli circle who "walks "in the garden in the cool of the evening," while in the Cain and Abel story (an incident introduced at a late date) it is Jové alone—the Eli gods have been abandoned. In chapter five the narrator must be an earlier writer, because he goes back to polytheistic Elohim "gods."

With this glimpse of the gods who "have "their day and cease to be," we can return to the formal priestly account of creation.

Research into the form of the language employed shows that it was written at a late date, when Greek philosophy was beginning to be heard of in other countries, and when the old Olympic gods, of whom Yové was one, were becoming discredited; hence the scribe was evidently uneasy in setting down the old raging sea or the fertile abyss stories, and set about to make a more scientific and consistent account.

But it seems as though the new account had

been written without due deliberation, as there could not be light without the sun, nor grass, herbs, and fruit trees with no warm sun nor any rain, as the temperature would be hundreds of degrees below zero; but it has been criticised so often by men of great learning and keen minds, and shown to be untenable from any point of view, that we need spend no more time over it here.

It seems to have been hastily composed, perhaps to meet a "felt want," and shows a formality of statement and a paucity of imagination which is entirely foreign to natural myth.

It may have been constructed by Ezra or Nehemiah, who, coming from the highly educated Persian court, could not teach childish myths, and so produced a harmless, colourless catalogue of creation.

The phrase, "each after his kind," ten times repeated, not only illustrates the official Scribe type of mind, but it shows no proper imagination of creation, as the creator was simply manufacturing from an already existing model or sample—"his kind," whereas at first all was made out of nothing—a void.

But it contains many local elements which we will examine, and it brings us into contact

with the human element of sex, and so opens up a wide domain in mythology.

Having made heaven and earth and living things, "the gods said let *us* make man in *our* "image, after *our* likeness, and let *them* have "dominion over the fish of the sea, etc.," which shows two things, first that the gods were always plural, and, second, that man was also plural, as shown by the word "them"; and as "the gods" did not make two masculine human beings, the plural word "man" means mankind, and must also mean two of different sex, or man and woman. I mention this because in the actual creation it says: "So the "gods created man in *his* own image, in the "image of the gods created he *him*; male and "female created he *them*," and I have heard it argued that "his own image" referred only to "him," or only man, and not to "them," which included woman. But the whole passage shows that this creation "in his own "image" included woman, so the band of gods either included gods of both sexes, or they were hermaphroditic, as the ancients held. The next interesting point is that the commandment, "Be fruitful and multiply," is twice repeated, once to the beasts and once to the human pair, so that sexual intercourse

which is *the fall*) and child-birth, instead of being, as we are taught, (the first) a crime and (the second) a curse, were actually commanded from the very moment of man and woman's creation, and required two sexes.

The third point is that the gods gave "every "tree in which is the fruit of a tree yielding "seed, to you it shall be for meat." There is no injunction against eating any fruit here; in fact, there is an implied injunction to eat of *every* fruit. These are the special points which may interest us in the artificial account written to fill an important page in church dogma, but otherwise of little human or rational interest.

CHAPTER III

THIRD ACCOUNT. EDEN, AND CAIN AND ABEL

In the third account of creation, beginning at the fourth verse of the second chapter of Genesis, we have a story full of Hebrew folklore, and bringing us into contact with the folklore of other old nations; a story with a strong Palestinian flavour, but portions of it of worldwide origin. In the first chapter, with the curious fragment of two myths and the priestly list or catalogue of creation, the account has no formal introduction, but starts off with the direct statement of creation. The third account is introduced with the statement that "These are the generations of the heavens and "the earth when they were created in the day "that the Lord God made the earth and the "heavens," and this was evidently at one time the real beginning of one edition of the Hebrew writings. In the first account it described the creation as having been carried out

by "the gods," Elohim, whereas now it says it was carried out by the individual Jehovah or Yahveh or Iové or Yové, for that is more like the sound of the name used than the others. The use of O or A in such words is of little consequence, as A is often sounded as O in English: in "all" or "war" A has exactly the sound of O in "off" or "on." In the Hebrew it is simply I.V. or I.O., with pauses between. It was written IHVH or IhOh, and the Hebrew tradition is that the scribes put in the vowels from Adonai (the prosthetic A in Adonai does not count), which word was always spoken when the sacred "tetragrammaton" (four letters) was encountered, as it was, like the sun, too holy to be pronounced; in fact, any attempt to pronounce it was punished with death. So the sounds of the O and Ai were used, and IOVE, the same as the vocative of Jupiter, the sky father, when in ancient times his name was Iovis or Iovos, is the proper pronunciation of the name of the Hebrew tribal god Yové or Iové, for the English J does not exist in any other language, and our Jesus should be pronounced Yesus or Jesus. Iové is a god which travelled from India through Babylonia, Persia, Palestine, and Greece to Rome, beginning as IU, then

IO, and (the U being then only known in the V form) IV, and from that all these nations had gods for a time.

It is only the timidity of our scholars which prevents them from writing IOVE, or even JOVE, for "Jehovah," but their church members would see the identity of the Hebrew god with the Roman. Well, they were identical, thunderers, maiden hunters, vengeful gods,—well called Divine,—gods of wine.



Fig. 13.

We write Jehovah, which is Jeova, with the final vowel A. But scholars now write it Yahweh, which is Yawé, so they now say the final vowel should be E. V and W are pro-

nounced everywhere the same, therefore it should be in international language Yavé or in English Iavé or Yawé, and as A and O replace each other and are often pronounced the same, as in "war" and "nor," so the word Yavé was in all probability pronounced Yové or Iové or Jové (they are all the same), and so the identity of the Hebrew and Roman gods is made clear.

That they were of identical character can be easily established by a comparison of lists of their deeds and crimes, but perhaps the best evidence is that Jupiter was freely worshipped, and prayed to, and sacrificed to, in the Roman Churches, even in St. Peter's, as late as 1513, the time of Michael Angelo and Raphael. Not only so, but his exploits as miracle plays were enacted alternately with Christian miracle plays in the Churches. (*Rome and Its Story*, by Glover.)

The true position of our J may be seen from its use in Jerusalem, called Yerusalem by all the other nations, and spelt Ierusalem, or even Hierusalem, etc.

If Jehovah and Jové had been common names, say, of towns or geographical features, they would have been identified long ago, but

they touch on the " holy ground " of Church Dogma, so they are left severely alone.

Now, the " sky father," Jupiter, was always the creative god, and so his name was the symbolic representation on which I have touched in pp. 19-23, in which the two sexes were required for creation in general, as they are required for the creation of each individual. In the account of creation taught in Persia, there was also a garden of Eden, or delight, which held all the Seeds of Creation; and Yima, who, like the Babylonian Marduck, was empowered to bring about creation, and comes under the class we call Earth makers or creators, Gee-urges or Ge-orges (our Saint George), was given a ring and a dagger to bring about creation. Now, the ring is O of the Indian Om, and means the female, while the dagger or piercer, with its crossed handle, a tri-form article, invariably means the male. The tale goes on to explain that the ring is the door or entrance to the garden containing all the seeds. With these two symbols, which signify double sex, just as do our clergy with their gowns, Yima (or Yama) proceeded to produce all life—men, beasts, and all the wealth of life in the World. Now, O and U are the same letters and the same symbol, as in Om and

Uma, and as the Romans had only one letter, V, for both U and V, we see that O and V are the same. This is why IOVE was the member of the god-band who was selected for the creation. But the names of all gods are creative symbols, and the Elohim were simply the plural of El or I (who was also Al, Il, and Ol), the god of Asia, who was written down I, or any upright post or pillar which is the symbol for man or man's creative organ, and hence of the creative god. So we see the phallic creative name repeated twice in Yahweh of the Elohim, who becomes the Creator in the third account of creation; but each could create separately.

We have seen that the first account was that of a female bringing forth life, and the second was that of a band of double-sexed gods miraculously creating everything out of nothing (or a vacuum), and man and woman created together at the same time; while the third makes a specially chosen god, IOVE of the Eli band of gods, act the part of Creator—"in the day that Yahweh (or IOVE) of the Elohim made the earth and the heavens and "every plant of the field"—evidently all made at one time; but there is a curious proviso—"every plant of the field before it was in the

"*earth*, and every herb of the field *before it grew.*" We are here in presence not of the compiled catalogue of 1st Genesis, but of true folk-lore, with all its odd snatches of older fables and its short-sighted gods common to the childish fables of all early tribes, such as we still find in many parts of Africa, Asia, and America.

We see that Yima had a garden in which to create before such creation spread to the earth, so here in Genesis II. we have creation of "every plant *before it was in the earth.*" There are tales in savage tribes of creation in a magical part of the earth, a sacred cave, a sacred lake, and in the Persian a sacred garden, and here we have a faint echo of such a creation. But the scribe who wrote it down seems to have been puzzled by this creation before it was in the earth, so he proceeds to explain that this was because IOVE of the Elohim had forgotten to make rain, and, like a careful horticulturist, he stored away his hastily created "plants" and "herbs of the field," probably in heaven, till the ground was properly prepared by rain for the plants. But then it occurred to the story-teller that another agency was necessary for the proper growth of "plants of the field," and that was cultivation.

of the soil. He therefore reflects, "and there "was not a man to till the ground"; again the childish oversight common to all gods and giants. But he seems to think that for a first planting the tilling might be delayed, so he says, "But there went up a mist from the "earth and watered the whole face of the "ground. So we must suppose that this mist allowed the plants, now transplanted from heaven (or The Garden) to take root and begin to grow. Then IOVE of the Ale-im "formed the man" (necessary for tilling) "out of the dust of the ground, and breathed "into his nostrils the breath of life; and man "became a living soul."

This making of man from the dust of the ground (moistened by mist, and thus forming clay) is one of the most universal fables in the world, and every nation on earth speaks or has spoken of the Creator as the "Potter," witness Omar's fine sardonic question, referring to men misformed through no fault of their own—"What, did the hand, then, of the Potter shake?" Everyone pities the man of mis-shapen body, and no one, except savages and boys, thinks of fining, stoning, torturing, or even imprisoning anyone for this; yet the man born with a mis-shapen mind is visited

with all these pains and penalties, instead of being considered as a pathological subject like the hunchback. It wants a twentieth century Omar to make us feel the stupidity of our methods of treating "crime." But to our folk-lore. I am inclined to think that the end of verse 7 is the end of another fragment founded on the separate creation of living things in a sacred grove, or cave, or garden, or lake, and that the Eden story was borrowed from the Persian story of creation, as the new creation in Eden does not state that IOVE made "every plant," etc., but first that he "planted a garden eastward in Eden . . . " and (verse 9) out of the ground made IOVE "to grow every tree," etc., while in verse 5 he had already done all this. This is like Yima's garden, which contained all the seeds of creation, and they only wanted someone to make them grow out of the ground, not a creation from a vacuum. So we see what a number of the world's myths are combined in this, the latest edition perhaps, of all the sacred myths. But what became of the man IOVE had created outside the garden? The Bible tells us twice, in verses 8 and 15, that IOVE of the Eli-hand "took the man, and "put him in the garden of Eden to dress it

"and to keep it." We saw that after making "every plant of the field and every herb of the field" he had suddenly discovered that "there was no man to till the ground," but although he immediately makes a man, he does not set him to till the ground, for the "plants and herbs" he had just created, although that was the immediate purpose in creating this working gardener. That is why I think we are here in the presence of another myth, with verse 8 interposed to cover the join; as in verse 9 we find a new creation and a long digression about rivers and gold and precious stones, the fragments of a description of heaven as it is in Revelation.

Now, as far as we have gone in this combination of folk-lore we find three statements made about man, and two of them also include women. The first was the firm command immediately they were made, "Be fruitful and "multiply, and replenish the earth," so that woman was created for child-birth, and both were commanded to bring it about, as it is still inculcated by all parsons and priests in the marriage service. They were given every tree in which is fruit, to "you it shall be for meat," with no fruit forbidden; and lastly, that Adam was specially made because "there was no

" man to till the ground ;" so he was doomed to labour before he was made. The garden of Eden seems even to have been made specially in order to provide man with the work of tillage or " to dress and keep it," IOVE fearing perhaps that " Satan finds some mis-
" chief still for idle hands to do."

The making of the garden of delight is very probably a quite separate account of creation, derived from Persia, which had Yima's creative garden, of which the ring O or Om is the gateway to all the seeds of life, and Persia also had an Eden. But, like all our Bible myths, the scribe sought to rationalise this account (as in the creative list) and to localise it, as we shall see, in Eden ; and, lastly, to familiarise or bring the tale down to the modern tastes of those for whom it was composed. We hear much of rivers in both Testaments, as these Semitic nations suffered from heat and drought in summer, and a river was a source of joy to all inhabitants of such lands. But in " Revelation " there is a river flowing out of the throne of the god or lamb, apparently arising miraculously there; and there is also a river which seems to miraculously arise in Eden, but the scribe immediately tries to rationalise it by telling that, after

all, it was only the source of four well-known streams. Then in Revelation, and elsewhere, Heaven is full of gold crowns and precious stones, jasper, sardine stone, emerald, sapphire, chalcedony, sardonyx, chrysolite, beryl, amethyst, pearls—pearls big enough to form gates—streets of pure gold, and so on, as in the cavern of Ali Baba. So the first Eden was no doubt far away in heaven, but then mortal man could not have lived there, and this was purely a garden; so the gold and precious stones were relegated to the land of the rivers when the Pison compasseth the land of Havilah, " where there is gold," and, Jew-like, the writer lovingly appraises it, " and the gold of " that land was good, and there is Bdellium " and Onyx-stone," so he renders the tale quite local and familiar. " And Yavé or Iové (or in " English form, Jové) of the Eli host took the " man and put him in the garden of Eden to " dress it and to keep it." Of course, we are dealing with pure myth where " wishes are horses," and one man could miraculously accomplish anything; but as we are sometimes asked to believe the Eden myth as an actual human occurrence, just imagine what sort of a task Adam was set. Eden contained (verse 9) " every tree that is pleasant to the sight and

"good for food," besides whatever Jové put in when he "planted" the garden, and such a collection would fill very many thousands of acres. Now Adam was especially made to till the ground (and tilling needs implements), and he was put in Eden "to dress it and keep it." What with "tilling" and "dressing and keeping" the largest arboricultural garden the world has ever imagined, needing spades, hoes, scythes, saws, axes, and no doubt some sort of wheelbarrow to carry away the debris, poor Adam had to perform a perfect labour of Hercules, and must truly have "eaten his "bread in the sweat of his face" long before the "Fall."

The idea of a river in heaven or in Eden, for that was originally in heaven, was a common one, and in Psalm 46, 4, one finds that "there is a river the streams whereof shall "make glad the city of God, the holy place "of the tabernacles of the Most High." Or, again, Psalm 65, 9-13—"Thou visitest the "earth and waterest it; thou greatly enrichest "it with the river of God, which is full of "water; thou preparest their corn, when thou "hast so provided them for it. Thou waterest "the ridges thereof abundantly; thou causeth "rain to descend into the furrows thereof;

"thou makest it soft with showers; thou "blesseth the springing thereof; thou crown- "est the year with thy goodness, and the "paths drop fatness. They drop upon the "pastures of the wilderness, and the little hills "rejoice on every side. The pastures are "clothed with flocks; the valleys are covered "over with corn; they shout for joy, also do "they sing." The Hebrew could truly touch great heights in poetry. To return to the garden of delight.

"And Jové of the Eli host commanded the "man, saying, Of every tree of the garden "thou shall freely eat. But of the tree of the "knowledge of good and evil thou shalt not "eat; for in the day that thou eatest thereof "thou shalt surely die." He had formerly (Genesis i., 29) been told to eat the fruit of every tree, but that was another creation story.

There were two trees in the garden, one the tree of life and the other of the knowledge of good and evil, and we must note that it was quite open to Adam to eat of the Tree of Life and live for ever; but he was forbidden to gain any knowledge of good and evil.

The Hebrew mythology is the only one which gives an account with two trees of miraculous power. Evidently the Tree of

Knowledge was introduced for some reason, and it was probably done to degrade knowledge. The Hebrews were the most ignorant, and hence stubborn, tribe in the Semitic group of the East, and ignorance is never an admirer of knowledge: the really ignorant man hates and fears the man with learning. So the Tree of Knowledge may have been introduced to cause a prejudice against Greek knowledge under the Talmudic denunciation, "Cursed be he that teaches his son the wisdom of the Greeks."

The Hebrew scribes seem to have incorporated in their whole scriptures their hatreds of various lands in which they had been captive. Their plagues of Egypt and Exodus, which was not an exodus, but a forcible expulsion, of syphilitic and leprous slaves, as told by all historians, are a blow of revenge for their enslavement in Egypt, their intense hatred of Babylon, and keen rejoicing at her downfall, and their slandering of Nebuchadnazzer, a great king, is a spiteful literary revenge for their enslavement there; and knowledge as the cause of all trouble and downfall, is probably a hit at Greece, where they were also enslaved.

"And Jove of the Eli host said it is not good "that the man should be alone. I will make

"an help meet for him." "And out of the ground Jové of the god circle formed every beast of the field, and every fowl of the air, "and brought them to Adam to see what he would call them, . . . but for Adam "there was not found an help meet for him."

Evidently it was not very high classed help meet for him which was wanted. This creation by Jove was quite different from that in the first chapter; there the Eli group formed man and woman simultaneously and evidently considered them, as they should be, equals, especially equals as to producing children and in intelligence as to having dominion over the animals and as to eating every kind of fruit.

This was a picture of the status of woman under Babylonian law. She was man's absolute equal in the eye of the law in trading, holding property, working, and administering there were no restrictions.

Note her position in the creation of the second chapter:—"And the Jové of the Eli "circle caused a deep sleep to fall upon Adam "and he slept: and he took one of his ribs "and closed up the flesh instead thereof: and "the rib which Jové of the El hand had taken "from man made he a woman and brought "her unto the man."

Here is a very different creation of woman, giving her a very subordinate place, which, we shall see, was a doctrine which the Jewish Nabis retained ever dominant.

Here we have the "Ish," man, and "Isha," woman, very old words, from which come Esh, love, and also fire or passion. We note from the 28th verse that although naked they were not ashamed, while after eating of the fruit of the tree of the "knowledge" of good and evil they became ashamed. This cause of the Fall, sexual intercourse, is given in nearly all mythologies, and very clearly and distinctly in that of the Hindus, as we shall see.

It is always the same old story; the man blamed the woman, and the woman blamed the serpent, which is the sexual passion of the man, as it is, all the world over, the symbol of the phallus and of sexual passion.

It was chosen because a serpent's bite is so secret and so deadly, and sexual disease was in the olden time quite as incurable and as deadly as the poison of the cobra.

I have treated this subject somewhat fully in my *Symbolism*, giving ample proof of this view.

The woman confesses that she did eat, and then comes the cursing scene. But there

is one passage utterly mutilated, and is quite unintelligible in consequence.

When the first writers penned the Hebrew Scriptures they were saturated with phallic ideas, of which a few still remain in the Bible. But the Rabbis gave what Milton calls their "insulse rule," which commanded the transcribers and readers to tone down all direct references to the phallic parts of their god, or of men and women by which reproduction were symbolised, as well as to the sexual passions, which were originally very nakedly described; and commanding that "all the words which in the law are written obscenely must be changed to more civil words." "Fools," said Milton, "who would teach men to read more decently than God thought good to write." Perhaps if Milton had known that it was an ignorant scribe under the name of "Jove of the band of El gods," who wrote, he would not have protested so vehemently. Well, these changes have gone on till a great many passages are entirely devoid of meaning, but sufficient have survived to enable us to see that the Hebrew Scriptures conformed to all the ancient folklore, wisdom tales, or creation stories, by being intensely phallic. So well have the

traces been removed that the greatest scholars can often only guess at the original form of the mutilated passages, but the meaning is still quite clear even in the English (again Bowdlerised) translation in the passages as to "Tail" in Job, 40, 17; "Rock," Deut., 32, 18; "Feet," Judges, 3, 24; and Ezekiel, 16, 25; Song of Solomon, 5, 4; Isaiah, 7, 20; "Thigh," Gen., 24, 2; Numb., 5, 27; "Heel," Gen., 3, 15; "Heels," Jer., 13, 22; "Hand," Isaiah, 7, 10; and many more passages. But a real search would reveal a widespread phallism in Holy writ. I deal with this more fully in my earlier volume.

But the disguising is pretty well done, and the phrase about the serpent and the woman and their seed might easily mean that a man by instinct would attempt to kill a snake by bruising its head under his heel, and in return it might bruise his heel by a bite. But surely it would have been necessary not only to bruise the head but to crush it so as to kill, and a snake cannot "bruise" one's heel, it can only bite it.

But Dr. Donaldson long ago gave us the true meaning in a Latin treatise, as it was too obscene for English, and one must refer to his

book "Jashar" for the true reading of the phrase.

Then Jové curses the woman apparently with child-birth, forgetting that the Ale-im or band of El gods, of whom Jové was one, had already commanded her to be "fruitful and multiply." It is not specially recorded that Jové of the Eli gods does actually say to the pair in the third account of creation, "Be fruitful and multiply," but he speaks to the woman familiarly of her conception as an understood thing, so the repetition of the direct command (the command most frequently given to man in the Bible) to be "Fruitful and multiply," was apparently in this third account quite unnecessary, or some scribe, seeing the contradiction, cut it out. There might have been a story saying that before the curse the bringing forth of young had been painless and he was making it the extremely painful operation which Holy Writ so vividly describes to us so often ("cryeth out like a woman in travail"), but in any case the expurgation here carried out renders the passage unintelligible. Such expurgation was commanded in the Talmud as the nation became more civilised, as primitive man always used

"naked" signs or words for "naked" parts or acts.

Then Jové goes on to curse the man with labour, and condemns him to eat his bread "in the sweat of his face," but he had specially created him "to fill a felt want," suddenly remembering "there was not a man to till the ground," and he seems to have "planted" Eden to supply the idle man with work. How he could make Adam do more is difficult to see, because Adam had at his creation work set him which even a thousand men could not do, and it is difficult to see how he could have sweated more if he had been given the whole world to cultivate. But Jove seems to have been spiteful, so he says not only shall you work but I shall cause the earth to bring forth "Thorns and Thistles" specially "to thee," so that the poor man's work should be uselessly hampered. As a great God's work the story exhibits a piece of contemptible spite, but as a piece of folk-lore it is delightful. All children when telling stories run on and happily forget all logical sequences, making their Giants or Gods (they are the same originally) very strong, but forgetful and stupid as babes in reasoning or foresight, and this Edenic account of creation has a delight-

fully blundering and forgetful god and is a fine sample of pure folk-lore myth. That it was, as we all know, the sexual act which was the crime (in spite of direct commands to commit it) is shown by Adam recognising that his "wife" would produce children, as it says (Gen. iii., 29), "And Adam called his wife's "name Eve because she was the mother of all living." This must have been a commentator's marginal note which has slipped into the text, as this introduction of commentator's remarks was one of the very greatest agencies used in building up the Bible as we know it. Of course Eve was not yet a mother at all, so the naming of her thus was premature, just as was the indication of marriage in verse 24.

Then Jové of the Elohim (speaking doubtless to the ring of gods assembled to witness this drama), "Behold the man is become as "one of us to know good and evil, and now "lest he put forth his hand and take also of "the tree of Life and eat and live for ever. "Therefore the Jove sent him forth from the "garden of Eden to till the ground from "whence he was taken."

Here we see from this passage that the gods had intended to prohibit the eating of the tree of life also, but had forgotten it. "So he

70 SEVEN STORIES OF CREATION

"drove out the man and he placed at the East
"of the garden of Eden Cherubim and a
"flaming sword, which turned every way, to
"keep the way of the *Tree of Life.*"

The cause of the change in the original story and the introduction of the Tree of Knowledge may have lain in the impossibility of making and completing an actual transgression through a Tree of Life. Had man *really* eaten of it, man would, as the gods feared, "live for ever," which, of course, would make him a god (an impossible position, as he could not, as a god, be deprived of immortality), so the priest sought for a form of *accomplished* transgression, something forbidden, and yet willfully done in face of the prohibition, as an excuse to bring Eden to an end, and he found it in the exercising of the sexual act. The "golden age" existed in all mythologies, but it *must come to an end somehow*, and various means are chosen according to the country in which the myth took its rise.

So it was to *prevent* man from having eternal life, to *prevent* him from living for ever, that he was expelled from Eden.

These delightfully forgetful Folk-lore gods had entirely overlooked the fact that there was an utterly unprotected Tree of Life in the

SEVEN STORIES OF CREATION 71

garden, and they had forgotten to forbid eating its fruit along with that of Knowledge, and they suddenly wakened up to the fact that man and woman were curious about fruits and might at any moment eat of the Tree of Life "and live for ever," and so become real gods and perhaps dilute the pure blue blood of the House of Lords with plebeian blood, the greatest sacrilege imaginable, so they hurried down and drove out the man. What they did with the woman is one of those hidden mysteries so delightful in all true folk-lore. The narrator forgot to tell us. But the omission may be part of an intention betrayed all through the story, and in fact all through the Hebrew Scriptures, to give to woman an entirely subordinate place in everything which builds up their religion. So although their first creation begins with a glimpse of Ruach, the mother of the gods, Queen of Heaven, it abruptly cuts off all reference to what she was doing, and so Eve is unnoticed in the expulsion.

In all this paradise story the man alone is important. We can trace the development. The first account was entirely feminine, but rendered inoperative by suppression of the important point.

In the second the man and woman were created together by a band of two-sexed gods, or band of male and female gods, or, as Dr. Cheyne calls them, in 1912, "A small Divine company under a Supreme director." But there was no Supreme director in the official account adopted by the dogmatic Churches in the first chapter of Genesis.

Here the gods or Divine Company created by their joint will or power, and the two sexes were equally involved both in the celestial and mundane spheres.

But in the third account we find that Jové made man alone out of the dust of the earth. Then having failed to find a help meet for the man, he formed woman of a rib of man's body, so woman really belongs to man, and Adam can claim control over his "rib" at any time. Adam, looking in a sort of detached way at the thing Jové had made of his rib, says, "This "is (not you are, or she is) now bone of my "bones and flesh of my flesh," and then goes into the rules of marriage. Now the woman seems to have heard of the bann against the fruit of only one of the sacred trees not from Adam, certainly not from Jové, but from the serpent—"father of lies," St. John calls him, so she was quite justified in paying no atten-

tion, as the serpent assured her that the rumour was quite untrue, and that in the case of her eating the fruit "ye shall not surely die," and he was (as the evil genii in all folk-lore are) quite right. The gods blunder, but the demons always get their way. So Jové's first prophecy in Holy Writ was untrue, as we will see they did *not* die.

Then we have the eating of the fruit, and as this was a bad act, man and woman are now brought to the same level, "they saw that they were naked," "they sewed fig leaves," and "they heard the voice." But Jové does not ask the woman; he directly asks the man alone, "hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" So Jové remembers that he had never told the woman. But Jové did not call *them*. He called "unto Adam"—the woman was beneath notice—and Adam replied in the singular "I." Then after the recriminations Jové upbraids the Serpent (which is symbolically man, or man's sexual passion), and tells the woman that the man shall rule over her. Then in the important moment woman is entirely ignored. "The man is become as one of us," "and "now lest he put forth his hand," when it was *she* who put forth her hand, but Jové evi-

dently thinks she was entitled to do so, not having been warned. "Therefore Jovè of "the Ale-im sent him forth from the garden "of Eden to till the ground from whence he "was taken," not one word about Eve's condemnation to extra pains at child-birth. "So "he drove out the man," not a word of the woman.

If man, by the sexual act, "become as one of us," it shows that the sexual act was practised by the gods of the Hebrews, as Jupiter's tales show it was by the Roman, and man was only doing what the gods were doing, or, as Payne Knight says, becoming partakers in the pleasure and privilege of the highest attribute of God, the creation of life—"Chief of the ways of God" (Job).

The use of the emphatic "therefore" at once dispels the idea that the expulsion had anything to do with the Tree of Knowledge, "lest he put forth his hand and take also of "the Tree of Life, and eat, and live for ever." That is the great danger (the gaining of knowledge was no important matter), and to prevent eternal life in man "therefore," "for that reason," or "for that end," viz., to prevent eternal life, "he drove out the man."

There is no escaping the fact that man was

made mortal, and the gods had no idea of ever allowing him a chance of immortality, and that they were shocked on finding by what a narrow chance, owing to their own oversight, he missed becoming an actual god. Here is a story changed from a delightful tale of a garden of delight, such as all countries have, to an angry quarrel between one of a heavenly band and the poor man he had created and placed in a position of Temptation. The faintest touch of Church teaching and dogma destroys the delightful fragrance of these old-world tales. There is one verse we must touch on before we go into the history of this story. It suddenly says, "Unto Adam also and to his wife" (not Eve) "Jovè of the Divine company made coats of skin and clothed them." This is a most astounding statement. Death had not yet come into the world, according to the Church belief founded on the New Testament reading of Genesis, yet here was Jovè killing animals, creating "Death," and acting as Butcher, Skinner, Tanner (it may be), or simply cleaner and dresser of skins, and then as Tailor and Fitter, as he not only made the coats for two differently shaped individuals, but he "clothed them."

Now this gives the key to the whole story. Paradise, in the Northern hemisphere, in which all our well-defined myths had origin, is the Summer, and when the Sun (Iové was essentially a sun god) withdrew his countenance and Autumn advanced it became cold, and so skin coats were necessary. The fig leaf might do for summer, but the Paradise of Summer must unfortunately come to an end, and the cold "outer world" of Winter must be faced with warm clothing.

This myth of the Fall is common to all countries as meaning the first sexual intercourse, and no Hebrew account could outdo the savagery of the tales or the rigid enforcement of the ceremonies with which circumcision and other acts of mutilation are carried out to-day by African, Indian, American, and Polynesian natives, owing to the sexual fall myth under exactly similar codes of priestly rules as are detailed for us in such wearisome detail in the Old Testament.

But when all these priestly adjuncts to the old myths are left aside, the beauty of folklore becomes apparent. We will see this when we examine the Fall story of other nations. The phallic nature of the Fall story is recognised by all ancient writers, and the reference

to "tilling" is understood in all countries. In India when a marriage takes place between Hindus a plough is set up as a symbol that tilling and fructification is about to take place, and many Indian princes have a plough amongst their insignia or for their signature, like our Broad Arrow or the French Fleur-de-Lys, to represent their god-like power.

The Queens of Heaven, like the Virgin Mary, are always called gardens, and Adam is called the Red One who tills the garden. We will take India first, as being the Great Mother of Religions, and the Indian story is a very attractive one. The story happens with the Sun god of India, Siva, who held the same position in the Indian company of gods as Apollo did in the Greek, or Jupiter in the Roman. He was the young sun, manly, sweet-voiced, with god-like beauty and with flowing hair. All Sun-gods had flowing hair, as the hair represented the Sun's rays, and when the sun was weak in Winter it was represented that an enemy had cut his hair, as Delilah did Samson's. Siva, as represented by Christna, had many female companions, as befitted an Eastern god, but he had especially the exquisitely beautiful Prakriti, who symbolised the Rosy Dawn. In this tale mankind

is represented by a community of men and women living together in perfect innocence in a Garden of Eden and immersed in the many complicated acts of worship of the immortal gods which constituted, according to the then existing ideas, the ideal conduct leading to eternal bliss. Now, although they continued their ritual, yet by constant repetition and the frailty of human nature it no longer took up all their thoughts, and, in truth, desire had entered their hearts. The all-knowing god Siva divined their secret thoughts, and determined to make them conscious of their laxity. So he sent his beautiful mountain love, Prakriti, to show herself in a flowing gauzy robe, which the refreshing breeze of the Indian morning caused to flutter seductively, so as to give enchanting glimpses of her perfect form.

The male devotees were making ready for their ablutions and ceremonies. She gently approached with downcast eyes, with now and then a melting glance, and in a low sweet voice asked if she might join them. They left their pooja paraphernalia, forgot their prayers, and gathered round her, saying :— “ Be not offended with us for approaching thee, forgive us for our importunities, thou

“ who art born to convey bliss, admit us to the number of thy slaves, let us have the comfort to behold thee.” Thus were the men seduced.

Siva himself appeared to the women, beautiful as Christna. Some dropped their jewels, others their garments, without noticing their loss or the exposure of their seductive beauties. All rushed after him, calling, “ Oh, “ thou who art made to govern our hearts, “ whose countenance is fresh as the morning, “ whose voice is the voice of pleasure, and “ thy breath like that of Spring in the opening rose, stay with us and we will serve thee.”

The men remained with the goddess all night, and the women with the god.

Next morning they found themselves alone; the god and the goddess had disappeared. Then they arose and returned to their houses with slow and troubled steps. The days that followed were days of embarrassment and shame. The women had failed in modesty, and the men had broken their vows. They were vexed at their weakness, they were sorry for what they had done, yet the tender sigh sometimes broke forth, and the eye often turned to where the men first saw the beauti-

ful maid and the women the glorious young god.

Here is no cursing like "Jové of the Eli host," no increasing the poor woman's torture in what ought to be the hour of her greatest joy and delight, the creation of the tender new life to which all her love and motherly yearning goes out, the crowning glory of woman, her entry into her kingdom, no spiteful creation of troublesome "thorns and thistles" to hinder the man in his struggle with the soil for his bread—an action worthy of an impish sprite, not of an almighty God—no, Siva allowed them to feel their punishment in the shame which overwhelmed them.

These gardens of Eden were very common in the mythologies of all nations in one form or another. The Persian legend is probably the origin of the Hebrew tale, as Persian priests reconstituted the Hebrew scriptures several times when they had been lost.

The Persians had a garden of bliss called Heden. We need pay no attention to the H in the word, as this has always been an ambiguous letter, as is shown by its misuse in certain parts of France and England. We are apt to call it a cockneyism, but the misplacing of the H is more pronounced in some

other parts of England, from the Midlands down, than in London.

The Persian Heden was more beautiful than all the rest of the world, and was traversed by a river, and in this paradise lived the first couple in perfect innocence. Perpetual happiness was promised them by the creator if they would only preserve their innocence. But an evil demon came to them in the form of a serpent, sent by the evil principle Ahriman, and gave them fruit of a wonderful tree which imparted immortality (not knowledge in this case). Evil inclination entered their hearts, and all their moral excellence was destroyed. Consequently they "fell" and forfeited the eternal life and happiness for which they were destined. They (not their god) killed beasts and clothed themselves in their skins. So the same tale was told in Persia even to the coming on of winter and the need of warm clothing.

Pictures were even made of the Fall with a man and a woman plucking fruit from a tree with phallic symbolical form as shown by an old Babylonian cylinder seal from the Brit. Mus., first published by Geo. Smith. There is a serpent standing up and whispering to the woman, while the man and woman are reach-

ing out for the fruit. Another sculptured example is illustrated in Rajendralala's *Antiquities of Orissa*, in India, so the story must have been extant there, although it has been stated that there now exists no direct written story about eating fruit. Out of Mount Meru, the Indian Paradise, went four rivers as in Eden. In the temple of Ipsambul in Nubia there is a very exact representation of Adam and Eve in a garden with a serpent climbing up a tree with fruit beside which they stand.

Montfaucon gives another with serpent, tree, and apples, in which the man is trying to embrace the woman, who holds a bowl in her hand, which I show in my larger book is the universal symbol of the womb in use from Japan west to Ireland.

Examples of this fall in all religions might be indefinitely multiplied.

The Egyptians and the Hindus had each a Tree of Life, so that the second chapter of Genesis was one of the myths common to all Asia, merely gaining a Hebrew colouring by local use. We have now seen the two official accounts of creation which are given at some length in the Hebrew Bible. They contradict each other in so many points that they cannot be mere variants of the same tale but

must have had different sources of origin. Bishop Colenso in his great work on the Pentateuch, which has never been answered and is still the standard of comparative criticism, sums up the differences thus :—

1. In the first the earth emerges from the waters, and is therefore saturated with moisture. In the second the whole face of the ground requires to be moistened. [This indicates the difference in habitat.]
2. In the first the birds and the beasts are created before man. In the second man is created before the birds and the beasts.
3. In the first man is created in the image of God. In the second man is made of the dust of the ground, and merely animated with the breath of life; and it is only after his eating the forbidden fruit that the Lord God said "Behold the man is "become as one of us to know good and "evil."
5. In the first the man is made lord of the whole earth. In the second he is merely placed in the garden of Eden to dress it and to keep it.
6. In the first the man and the woman are created together as the closing and completing work of the whole creation—

created also, as is evidently implied in the same kind of way, to be the complement of one another, and thus created they are blessed together. In the second the beasts and the birds are created between the man and the woman. First the man is made of the dust of the ground, he is placed by himself in the garden charged with a solemn command and threatened with a curse if he breaks it; then the beasts and birds are made and the man gives names to them, and lastly, after all this, the woman is made out of one of his ribs, but merely as a help meet for the man.

Colenso goes on to say the two stories are manifestly by two different writers, one using "Elohim" as the name of the god and the other "Jehovah Elohim." Since Colenso's day much has been discovered in Babylonia which throws great light on the origins of many of the tales in the Hebrew Bible which we will consider later.

One other interesting point in the Third Creation story is the tale of the Tree of Life, which all the time was within man's grasp, but seems to have been forgotten by both Jové of the Eli host and by man.

There are many fables of man trying to scale heaven or steal fire (eternal life) from heaven, so as to "become as one of us and live for ever;" but they are all frustrated either by the god or by man's stupidity or wilfulness.

The Babylonians had a story of how man by his stupidity missed attaining eternal life.

Adapa's boat was sunk by the sudden fury of the south wind, and in revenge he broke the wings of the south wind. Anu the Great God summoned him to answer for his action, but before he went his father Ea warned him that "Bread of Death" and "Water of Death" would be offered to him, and he must refuse them or "Thou shalt surely die" (the same threat). But Anu commanded the "Food of Life" to be brought to him, and he refused it owing to Ea's warning "Water of Life" was then offered, but it also was refused. Anu was amazed at a mortal refusing immortality, and said, "Oh, Adapa, wherefore hast thou not eaten, wherefore hast thou not "drunken? So shalt thou not live. Take "him back to his home on the earth."

As I have detailed in my larger work, the Hebrew scriptures have been subjected to a great amount of alteration by commentators and editors, and has had a very chequered

career. All sorts of alterations, excisions, and amendments have been made, and a constant change of words either to modify the phallic references or to bring the old text nearer to the ideas prevailing at the time. Where that has been done the old-world sweetness of the tale is lost. If we compare the writing in Job, which seems to have been very slightly edited, to that of Genesis II. and III. we see that the dignity which, no doubt, originally belonged to the Eden tale is entirely lost, there is only an angry, petty tyrant scolding to tell the Churches' story of how it came about that man is "born unto trouble." But there is another point peculiar to the Hebrews. In all other creation stories as in that of 1st Genesis, the two human beings are created as a pair and equal, but in the Hebrew story the woman is a subordinate being. That the third account of creation and Eden is written from the Hebrew point of view, although of Persian origin, is shown by the Jové planting a garden *Eastward* in Eden. The fertile land between the rivers of Babylon was originally called Eden, and it was well known to the Hebrews for its great fertility and the luxuriance of its vegetation. (See Ezekiel 31, 3-9.) So the Hebrew writer planted their Eden

Eastward. Then the story is told as though the woman was of no consequence, nearly entirely ignored except for her evil act of tempting Adam.

First. Adam is alone told not to eat of the Tree of Knowledge.

Second. The evidence in Genesis is that the woman did not know which tree was forbidden. The Jové of the Eli band "made "out of the ground to grow every tree that is "pleasant to the sight and good for food; the "tree of life also, *in the midst of the garden*, "and the tree of knowledge of good and evil," which could not be in the midst of the garden as that was occupied by the "Tree of Life." And rightly so, if Dr. Donaldson's contention that Eden was the human body, and we know that the Tree of Life was always the phallus.

Now, the woman said to the serpent, "We "may eat of the fruit of the trees of the "garden (III., 3). But of the fruit of the tree "which is *in the midst of the garden* (Tree of "Life not of Knowledge) the Elohim have "said ye shall not eat, neither shall you touch "it lest ye die." So Eve was even ignorant of which tree was banned, although her guess that it was the tree of life owing to its position in the midst, agreed with the myths of all other

nations. This curious complication of a homily introduced against knowledge by the ignorant Hebrews leads the story into another tangle. Verse 6th says the woman saw that it was "a tree to be desired to make one wise," but instead of wisdom which might make one proud, it brought shame, the effect of the muddle of the two trees is apparent.

Now, in all this secret enjoyment of the forbidden fruit, it is the plural they, "Their eyes were opened," "they knew that they were naked," "they sewed fig leaves," "they heard the voice," "hid themselves," but Jové ignored the woman. "Adam, where art thou?" Adam answers in the singular, "I heard thy voice," "I was afraid," "I was naked," "I hid myself." Jové asks, "Who told *thee*?" "Hast *thou* eaten?" "whereof I commanded *thee*," (not to eat); no command to the woman, and Behold the *man* is become as one of us, now lest *he* put forth *his* hand (when it was Eve who put forth *her* hand). "Therefore Jové of the Eli band sent "him forth to till the ground whence *he* was "taken." "So he drove out the *man*." All through the woman is ignored or is held by Jové to be innocent. I believe that this tone was introduced not to show woman's inno-

cence, as she was held to be the cause of all evil, but to show her in a very subordinate position quite unworthy of Jové's consideration, as this is the evident purpose in all the Hebrew and Christian ethics as to sex. If they had no knowledge of good and evil, how could any action of theirs be known to them as either good or evil.

Without knowledge there could be no sin. Besides the act for which they were supposed to be punished was the sexual act necessary to the begetting of children, and the god's first commandment to both man and beast was, "Be fruitful and multiply;" so their "sin" was specially enjoined upon them by the very god who was punishing them for obeying his imperative command.

CHAPTER IV

FOURTH STORY OF CREATION. GENERATIONS OF ADAM.

In the fourth account of Creation, it is, as it was in many other early creation stories, only the creation of man which is required, the world having always been in existence. In the 5th chapter of Genesis it says, "This is "the Book of the generations of Adam. In "the day that the Elohim created him in the "likeness of the Elohim made he him. Male "and female created he them, and blessed "them, and called their name Adam." So Eve was Adam also. This is Babylonian, as Adam is the generic term for man as mankind in Babylonia. But the point in this creation is that after the elaborate account of Cain and Abel with an addition by another editor, in chapter 4, of Seth as a third son, there is not a word about Cain and Abel in the 5th chapter. Seth, being Adam's first son, "in his own like-

"ness after his image," so Adam is here a sort of god, as he is still in some Arabian accounts. Now this is the old Hebrew Toldoth or tribal history, and into this story the Cain and Abel history was inserted at a later date by a foreign scribe in order to bring the Hebrew scriptures into line with the others which were founded on sun worship mythology.

To make this clear we must state the ideas which gradually grew up pertaining to sun worship. There is a world-wide taboo against directly addressing either a King or a God (in savage nations even a relative) by his own name, and hence we talk of the "Court" as in Court News. In England the Squire's family is often alluded to as "the Hall."

In the northern hemisphere, where all our myths had birth, man recognised that his life was entirely dependent on the sun. When the sun withdrew his countenance in winter the crops died and all nature stood still, and if the sun did not return, universal death would ensue for want of food. Hence the sun was supposed to triumph over the evil spirits of winter and was called the "Unconquered Sun," "The invincible one," and as it was the giver of all good it was worshipped. Many, even in very early times, thought that

as the sun moved mechanically, always the same fixed round, it had no free-will, and hence they put a hidden god Amen behind the sun, and this god the Christians still apostrophise at the end of their prayers. Now the custom of never naming the ruling god personally led to a great series of myths which are the sources of nearly all our mythological stories.

The sun was seen to pass slowly over the whole heavens annually, that is, that the stars visible at night at one period of the year gradually moved into the daylight and after six months were invisible, owing to being obliterated by the greater brilliancy of the sun. So the constellations which had been mapped by night were seen to gradually move westward, new stars coming into view in the east, and so the whole galaxy moved round, passing behind the sun once a year.

The constellation in which the sun "dwelt" at any one time, which could not be seen, but was known from observation to be eclipsed by the sun's rays, was called the Court, Hall, or House of the Sun. Now in very early times, by marvellously intelligent observation, it was found that the sun did not return every year exactly to the same position, but that there was

another great turning movement lasting 25,800 years. The earliest idea of new year was when the returning heat of the sun caused vegetation to renew its growth, so the Spring equinox seems to have been chosen in the Semitic Eastern World as the beginning of a New Year. In Britain it was in May, as our trees burst their buds then, and we celebrate the renewed reproductive power of nature by dancing round the joyously decorated May Pole (Pala).

The early astronomers therefore noticed that in the Spring the sun visited all the "houses" of the Zodiacal belt of constellations in turn by its slow processional movement, or if we take the sun to stand still the constellations have this processional movement (a movement only apparent and really due to a slow rotation of the pole of the earth), and they found that the sun stayed in each of the constellations about 2150 years. In these days, even till lately, when astronomers came to an agreement, the divisions of the constellations were not well defined, so it took some time before the astronomic priests could say that the Spring sun had entered a new "house."

Now the point is that the sun was worshipped under emblems fixed by the sign used

for each of the constellations. History, as far as we have any even dim records, goes back only to about 6000 B.C. (10,000 B.C. in Egypt as to some points), and we find that the Spring sun was in the constellation of the "Gemini," the "Twins" at that date, and then all the heavenly Twins or two Brothers had their rise, Typhon and Osiris in Egypt, The Aswin in India, Ormuzd and Ahriman in Persia, Damon and Pythias, Castor and Pollux, Romulus and Remus, Tanimuz and Nergal, Typhon and Apollo, and so on, every nation worshipping its sun under the "House-name" of the constellation. But the archaic mythology of the Hebrews had no organised sun worship. They were a very ignorant race, produced no astronomers, and held all astronomers as merely Astrologers for "enchantments," "multitude of sorceries," and wrote them down as "Astrologers, star gazers, and monthly prognosticators," and they thoroughly feared and condemned what they could not understand, a custom of all ignorant orthodox believers to this day.

The Persian principles of good and evil being the Twins Ahura Mazda (or Ormuzd) and Ahriman (called Rimmon in the Old Testament), and Perso Babylonian priests, such as

Ezra and Nehemiah, were sent to re-constitute the Hebrew Scriptures about 400 B.C. All the Jerusalem High Priests seem to have been Babylonian taught, even Hillel, whose enlightened teaching led to the Christian view becoming possible, was Perso-Babylonian trained. These Priests seem to have thought it necessary to have a twin, or "two-brother," story, so they introduced them into the Hebrew Toldoth as Adam's first children. That the Brothers in the Bible are the astronomical twins is shown by the fact that Cain slew Abel, and Cain was the founder of cities as Romulus slew Remus and founded Rome, and similarly with other Twin deities. Like many symbolical characters introduced into the Hebrew Bible, Cain and Abel are duplicated in Enoch and Lamech, builder of a city and keeper of cattle, like Cain and Abel. We have the same duplication with Abraham and Isaac, similar histories pertain to both.

So the Hebrews got a twin story grafted on their Toldoth. They also had Bull worship in a half-hearted style in the slaughter of fat cattle as a sacrifice to the Jové; but their real history begins when Ram or Lamb worship was in full swing, say, 1200 B.C., when the Sun was in

Aries at the Spring Equinox, and their favourite sacrifice was a new-born ram lamb.

The fifth chapter of Genesis is the real beginning of the Hebrew Bible, the other chapters being probably compositions by priests imposed upon them by their conquerors.

And now in this fifth chapter of Genesis we are down to the true Hebrew style. Woman is quite unworthy of notice. No Eve is there. True, the writer says, "male and female created he then," but that is a mere verbatim repetition of the account in the first chapter.

There never is any word of real love in the Hebrew records. Chapter fourth begins "And Adam knew Eve his wife, and she conceived and bare Cain." The word "knew" always stands for sexual knowledge, and even the tree of "knowledge" was identical with the tree of "life," for indulgence in its fruit brought "shame" and made Eve the "mother of all living," so the Jews had really two trees of life.

Delitsch thinks in "Babel and Bible," p. 115, that in Genesis II., 9, the words, "and the tree of the knowledge of good and evil," are tacked on to the original story of a "tree of life in the midst of the garden," and that the narrator is so busy with this new kind of

tree that he forgot all about the tree of life, and actually made Jové by his forgetfulness allow man to eat of the tree of life, as I have pointed out. But the two trees are the same. The serpent we have seen stands for both life and wisdom in all countries—Palas-Athene the symbolic name, pala phallus, and Thenen serpent, was par excellence *the* goddess of wisdom or knowledge. Perhaps the tale writer intended to say, "The tree of life, also called the tree of knowledge," but in that case verse 22 would have no meaning, as there would be only one tree, and that verse is emphatically founded on two trees of different potency.

We have seen the words "wise" and "knew" are always connected with sexual suggestion. The serpent was "wise." Youths when they arrive at the age of puberty cut their "wisdom" teeth. Adam "knew" Eve. Palas-Athene, from Pala, the Phallus, and Thenen, serpent, both names phallic, was also the goddess of "wisdom." Now, in the old Hebrew they may have used the word "knowledge" or "wisdom," instead of "life," as both were, as trees, symbols of the phallus, and when a foreign editor reconstituted the Hebrew scripture he may have been at fault, finding no tree of life in the story, and put a

tree of life in to make the story agree with all the other stories about man having had a chance of eternal life. On the other hand, the Hebrews were a very ignorant clan—I mean, as to real knowledge. They may have been full of "wise saws," like Job, but that is not knowledge; and they always girded at people like the Babylonians, whose astronomy was the admiration of many Greek and Latin authors. Now, Greek philosophy and knowledge were beginning to be celebrated, and this Tree of Knowledge may have been introduced to discredit Greek learning (see p. 62).

It is understood by the Christian Churches that the Eden story proves that through disobedience man lost eternal life in Eden, which he can only regain, not on earth, but in some far distant heaven, by a shedding of Blood and by the Eternal God having put his own Son to a shameful death, and then *only* if one *believes the story*.

I do not see a shred of proof of that in the Hebrew story. The gods themselves on creating man especially commanded him in every account to be "fruitful and multiply." Birth necessitates death, because if there were no death the world in a few generations would be so full that there would not be standing room,

and in the two hundred generations supposed by our fathers to have elapsed since man was created the accumulation would be so great that the earth would form a small kernel in the middle of a huge sphere of squirming humanity, which would reach out, smothering Venus, Mercury, and Mars, and even blotting out the Sun.

The fact about living beings is that all life is founded on carbon, and there is a very small supply of available carbon on this world. Vegetable life is engaged by the power of the sun's rays in building up combustible compounds from the few billions of tons of carbon di-oxide in the atmosphere. The animals avail themselves of this fuel or food, and build up their bodies on what the plants have stored. But animals are machines: *they do work* even in slowly moving about; so the animals reverse the process of the vegetables, and they *burn as a fuel*, (just as engines do for heat and power), the combustible compounds formed by means of the sun's rays by the plants; and the chief product of combustion, now consisting of the original carbon di-oxide, is breathed out again, and the vegetable life can again absorb it and by means of

the sun's rays again build up the combustible compounds for the animals' use.

So the cycle is complete, and a very little carbon is quite enough to serve for all the life on earth.

So we see that if the "be fruitful and multiply" command was obeyed there must be death. Now, the Jové of the Ale-im said, "Behold the man is become as one of us to "know good from evil, and now, *lest* he put "forth his hand and take also of the *tree of life* and eat *and live for ever; therefore*" Jové of the El gods sent him forth from the "garden of Eden." So it is quite clear that he could not live for ever without eating of the tree of life, and to *prevent* his *living for ever* the gods drove him out. But to make sure that man would not double back and yet gain eternal life by eating of the tree of life, "he placed at the east of the garden of Eden "cherubim and a flaming sword, which turned "every way, to *keep the way of the tree of life.*" Genesis is emphatic in making it quite clear that man was made mortal, and could only gain eternal life by eating of this tree of life; and the gods took immediate precautions to prevent any such thing from taking place. There was *no loss of eternal life in*

Eden; on the contrary, the gods were annoyed when they discovered that he might at any time have eaten of the tree of life and outwitted them. So the dogmatic Christian theory of a "fall" and a sacrifice with the spilling of blood, necessary for redemption, has no support in the Old Testament. The New Testament statements show that the authors *had never read Genesis*, and were founding on some popular tradition not in their sacred scriptures. The tower of Babel story is the same idea, as all the countries had a story of an attempt to get into the gods' heaven—which meant gaining eternal life.

CHAPTER V

FIFTH STORY. "DRAGON-SLAYING" FORM OF CREATION

We have seen in the first chapter of Genesis how the "earth was without form, and void" "and darkness was upon the face of the deep." If there were "earth" at all, it must have some "form;" and if it were void—a vacuum—then there was no earth. But that there was a face of the deep, and waters, shows there must have been land also; so, although the translator uses "void," the same as the Chinese—meaning a creation from nothing—the account really means bringing order out of chaos. That is by far the most common form of the creation story. The "earth" is there, but in a chaotic state. And that condition of chaos seems to have been maintained by the power of some evil being generally personified as a Dragon. A literal translation shows this tale to be identical with many

others in creation stories of all sorts of creation or Hero stories (Perseus and Andromeda, for instance). The Hebrew text does not say that the earth *was* without form, but that it *came to be* a desolation.

The whole passage should read:—"And "the earth came to be a desolation and a "waste place, and sullen resistance was on the "face of Tehom [the Dragon of the Deep]. "The mother of the gods brooded on the "fertile waters [and brought forth life]."

Thus did King James's translators astutely make a miraculous creation from nothing, out of the old Dragon devastation story, so as to cut the connection with a widespread pagan myth. The few words belonging to this story of creation in Genesis are a very short fragment which drifted there no one knows how, unless the whole tale once existed there and was discredited in later times, and the priestly catalogue form supplanted it, leaving only the description of chaos. But the word Tehom occurring there is found in other parts of the Bible, and by piecing these together one can get a fairly complete picture which it intended to convey. In Psalm 74 we read:—"For Jové is my king of old, creating safety "in the midst of the earth. Thou didst divide

"the waters by thy strength, thou breakest
 "the heads of the dragons in the waters.
 "Thou breakest the heads of the leviathan
 "in pieces, and gavest him for meat to
 "the jackals. Thou didst cleave the fountain
 "and the flood; thou driedst up the mighty
 "rivers. Thine is the day and thine is the
 "night; thou hast established moon and sun.
 "Thou hast set all the bounds to the earth;
 "thou hast made summer and winter."

Here we see the skeleton of another account of creation, which the discoveries of Babylonian tablets in cuneiform writing, announced by George Smith, March 4, 1875, shows us to have been that form of the myth peculiar to the Euphrates valley, where there were heavy rains and extensive floods in winter, causing darkness and water, and which required to be dried up by the spring sun before new life (creation) could arise. It will be noticed that after breaking the heads of certain dragons in the waters he also breaks the heads of Leviathan, and gives his body to the jackals. Then comes creation with the Creator cleaving or dividing the waters—we remember in 1st Genesis he divided the waters which were under the firmament from the waters which were above the firmament. Then he made

the dry land appear in Genesis, and here he cleave the fountains and dried up the mighty rivers or seas. Then in the Psalm he makes day and night, as he did in Genesis, and after that he made the moon and sun (moon first), then, as in Genesis, day and night before there was any sun to produce the day and night effect. Then he set bounds to the earth and made summer and winter.

This fairly full account is corroborated by several others; one, for instance, in Isaiah 51—
 "Arise, arise, arm thee with strength, oh, arm
 "of Iové, as in the ancient days, as in the
 "generations of old. Art thou not he that
 "shattered Rahab and wounded the dragon?
 "Art thou not he who dried up the sea, the
 "waters of the great Tehom;" and in Job 26—
 "By his power hath he divided the waters,
 "by his understanding hath he cut up Rahab,
 "by his hand hath he desiled the crooked
 "serpent."

Again, in Psalm 89, 8—"Oh, Iové of the
 "Ale-im, . . . thou remainest lord when
 "the sea rageth, when the waves thereof arise
 "thou stillest them. Thou has broken Rahab
 "in pieces as one that is slain: Thou has
 "scattered thy foes with thy strong arm; the
 "heavens are of thee, the Earth is of thee, the

"world and the fullness thereof thou hast
"founded them, north and south thou hast
"created them."

Here we see throughout that, after slaying the dragon or dragons, and in some cases cut up a shattered Rahab, the proud one or Leader, and desiling the wreathed serpent, he dries up or divides the waters, as in Genesis. The heavens are of his making, also the earth, the world, and the fullness thereof, and he has created north and south, meaning all the universe. There are many other fragments where Jové marches out to fight with the dragon and its helpers, and shatters its head with his sword and its helpers bow themselves in submission before Jové's feet (Job ix., 13). In one version the chief dragon has several heads. When these dragons are disposed of, Creation begins. The dragon story is referred to in Revelation, where she has, as in the Babylon version, several heads.

Scholars have long known that an account of creation, involving the slaying of a dragon, was an important part of the Babylonian religion. The great council which was called together to discuss the Aryan question and to settle by vote what is divine truth, and what was God's exact intention by his varied "revelations,"

took, as most church conferences do, a retrograde step, from which Christendom has ever since suffered. It crushed out all reasonable explanations, and adopted the most "incomprehensible" (a favourite word of the Church) and miraculous dogma, by which enlightened minds of the present day are compelled to bow in slavish adoration, although told that it is an "incomprehensible mystery," and hence against reason.

But, like many other conferences, it did one good thing. It gathered together accounts of the principal religions then extant, and Eusebius, the reporter, tells us the story of the Babylonian account of creation. He tells us that it was written by a native Babylonian priest, Berossus; but the original work has disappeared with the lapse of time, and would have been forgotten but for the precis by Eusebius prepared for the great discussion. We often find to-day that the decision of a conference is a compromise, or even retrograde, but the facts gathered together are most useful when in more enlightened times a revision of the old decision on more advanced and rational lines is desirable. Let us hope that the day is near for a new Aryan conference.

Well, Eusebius tells us in a few words the story which Berossus had written down :—

There was once a time in which all was darkness and water. In it were brought forth beings of strange form, for there were men with two wings, some even with four wings and two faces. [Very common in the Hebrew Bible.—C.f., Ezekiel and Revelation.] Here, as in all old religions, the evil state of affairs was the subject of a long rhodomontade, just as we find in Ezekiel and other Nabi writers. Then Berossus continued the story :—Over all ruled a woman, whom Eusebius calls Thamte [Tihamat], but as Eusebius wrote in Greek, and Greek letters do not represent the sounds of those of other nations at all well, translations into Greek generally distort the words sometimes out of all recognition. However, the likeness is here fairly well preserved, as we shall see. Bel, "the beautiful one," leader of the Babylonian Ale-im or Elohim, appeared and cut the woman asunder, and made out of one half of her the earth and out of the other heaven, and dispersed, subdued, or destroyed the other creatures who were with her. Bel saw that the land was uninhabited, barren, and devastated by the dragons, and commanded that earth should be mixed with the

blood of a god who was beheaded for that purpose, and so he formed all living beings, including Man. Bel also created the firmament, with its Moon, Sun, Stars, and five planets.

Such was the account handed down to us by historians. But the Babylonians had recorded their religious mythologies by other means than scroll writing. They wrote much on cushion-shaped tablets of clay, oblong, square, and sometimes on cylinders, either round, hexagonal, octagonal, and sometimes their flat cushion-like tablets became almost pear-shaped. The legends were incised on the soft clay by a sharp square-ended stylus, which when pressed into the clay at various angles made a wedge- or cone-shaped depression of a greater or less angle, according to whether the stylus was held more vertically or more horizontally. They could also make a long narrow line from the thin end of the wedge by pressing the horizontal part of the stylus down or drawing a corner of its square point along from the sharp end of the wedge-like impression on the soft clay. When the document so written was of importance, or had to be sent a great distance, when there was a chance of it getting wet and so obliterated, it

was dried and carefully burnt to hard brick in the fire. This cuneiform writing was the common means of communication between all the Semitic nations, and even between Babylon and Egypt, as shown by Flinders Peitric in the "Tel el Amarna Tablets."

The priests wrote down accounts of their Bible on these tablets. Some of those found may simply have been school writing exercises or copies for the Biblical students of the time, but in any case many have been found and sufficient to entirely corroborate Eusebius, and to give us the original of the Hebrew Iové-Tehom myth of Creation as told in the Psalms and other books. And so great an interest has this caused that all the civilised nations vie with one another who will be the first to excavate famous old sites which may yield still further authentic records, which are so necessary to a complete understanding of ancient history. But, as often happens, the finest and most important discoveries were those which were made quite early in the history of Babylonian excavation; and the army of excavators working since, although they have collected a great array of facts and filled in many lacunæ in the history of the nation

or its buildings, have made few discoveries like those of Layard and George Smith.

The Babylonian tablets read us this story :— " Of old, when on high the heavens were unnamed, when the earth beneath bore not any name, where yet the primæval ocean and the primæval source of all, Tihamat, *'mother of them all'*, were mingled in one great water together, then appeared the Chief of the gods." Here we have Tihamat as Ruach, " mother of all," in the waters, but in this Babylonian version *not* bringing forth life of a good kind, as we shall see. Why in this version the mother of the gods is dragged in with the sulking dragon and is given an evil influence it is difficult to understand, as Manilius tells us that another Babylonian mother of the gods, Semiramis, when chased by the Babylonian " adversary " or Typhon, plunged into " Babel's streams " to escape, and so great was her potency for goodness that by thus bathing in the waters of Babylon she so consecrated them as to fit them for giving new life by baptism.

In fact, the Babylonian mother of the gods was the Queen of Heaven, Goddess of Love, with that truest and deepest emblem of love, the babe, in her arms—exactly the opposite of

Tihamat. Of course it was the Hebrew compiler who dragged in Ruach, not Berossus, who told his story quite consistently.



Fig. 14.

To return to the story. The first god to appear was Marduk, and called Merodach in the Bible, and he was also Bel, "the god" or the "beautiful one" of Bel and the Dragon, an apocryphal book which ought to have told us so much and tells so little. Originally it was no doubt the original Babylonian story which we have so beautifully engraved on our gold coins as St. George and the dragon, but the Hebrews turned the dragon into ridicule by subduing it by cooked hair administered to it by Daniel, and then suppressed the original text.

The Hebrews did much of this sort of sacred writing to debase the nations from whom they had suffered so much, and whom they detested

and feared because of their superior knowledge on the one hand and of their overwhelming superiority of power in war. Daniel is a name on which they hang several of such compositions, and the imaginary plagues of the Exodus were written as a sort of revenge for the Hebrews' summary expulsion from Egypt for their insanitary condition.

Marduk is often called Bel in the cuneiform tablets, so we know who Bel was and with what sort of a dragon he was associated, as the poetic parts of the Bible, not being urged on by petty spite, sang of the might and majesty of this terrible wreathed serpent.

As the gods increased, or as they grew older, they seem to have interfered too much with the rule of this great dragon (who now is no longer their mother), and she became discontented with the new order of things and rebelled against the growing gods, and succeeded in gaining adherents.

The gods sought to quell her power, but when threatened, she created helpers, minor dragons, and the gods were afraid, till Marduk offered to undertake to defeat her, on the condition that on attaining success and slaying her he would become the supreme ruler of the heavens and earth.

This was promised him in a sort of chorus of the gods (the Elohim) :—“Thou, Marduk, “shalt be honoured among the great gods; thy “lot is unequalled; Heaven’s god is thy name. “From this hour onward thy command shall “prevail. To exalt or to abase lie in thy “hand, fast stands thy word, inviolable thy “behest; none of the gods shall trespass on “thy domain. Since thou, O Marduk, our “avenger wilt be, we grant thee dominion “over the entire Universe. When thou “sittest in council, be thy word the foremost, “thy weapon victorious, smiting the foe!”

Marduk then proves his powers by what the translators think is meant for magic, simply making a robe disappear and reappear, but which, I think, must be symbolical with the meaning that he could create or decreate at his divine will, and that is symbolised by his making his garment disappear and reappear. “He rolleth up the heavens like a garment” at will. Then the gods hailed him, “Be Marduk the King.” They gave him the sceptre, the throne, and the seal ring, which last they considered a talisman sure to conquer the foe, then they cried out, “Go now, of Tihamat cut thou off the life.”

Then Marduk goes forth with fiery steeds,

with bow and quiver full of arrows, and scimitar and trident, to conquer Tihamat. Marduk tells her of her evil deeds, and challenges her to combat in quite a polite way, “Come forth, I and thou will fight with each other” (the god before his mother, “Ego et meus rex”). Marduk was, of course, the victor, slew her, cast forth her body, and “defiled it,” as the Bible says, by trampling upon it. Then he turned on her “proud helpers,” as Job 9 has it, and they “stooped under” him, as holy writ says, or he overcame them, according to the clay poem, and took them captive. Then he cut the dead Leviathan into two parts. “The one half took “he, thereof made the firmament. Bounds “he set to it, watchers he placed there. To “hold back the waters commanded he them.”

In the Hebrew account (Psalm 74) he sets bounds; here he does the same, and even places watchers to see that the bounds are kept.

Berossus told the same story of “Thamte,” obviously an attempt at Tihamat in Greek, Marduk cutting Thamte in two and forming heaven and earth of the two halves.

The Egyptians similarly separated Seb and Nut, made heaven and earth of their bodies, as is shown in hundreds of hieroglyphic carv-

ings and manuscripts (see Fig. 56, p. 72, *Christianity*).

After separating the waters, there seems to have been a list somewhat on the 1st of Genesis lines, and many fragments have been recovered, and it is now known to be the same. That the two accounts are the same story admits of no doubt, as the agreement in all points is too close to allow of any place for the long arm of coincidence.

They both begin with a description of the earth as a place of water and darkness, of vague storm and stress, rebellion and striving, the cause of this being a great dragon called Tihamat or Tiamat by the Babylonians, and Tehom by the Hebrews. If we cut off the final "at" of Tihamat, leaving Tiham, we have, by the pronunciation of every country but Britain, exactly the same word as Tehom of the Bible. But the translators of the Bible did everything they possibly could to hide the fact that many Bible names were those in common use in surrounding "heathen" nations, so as to uphold the Bible as the special revelation of the only God; whereas they well knew that it was one set of archive writings setting forth history from the Hebrew standpoint amongst many others just as authoritative.

So there were two changes in the name Tiamat—the first, Hebrew; and the second, English. The Hebrews did not wish to admit anything female to their divine stories, so they cut off the feminine determinant "at," and so made Tiamat, a female dragon, into Tiam, a male creature; but the English tried to render the Babylonian dragon into an unknown being by spelling it Tehom, and so cutting the connection with Babylon. Eusebius helped them by his bungling translation of Tiamat as Thamte, but he still left the dragon feminine. One of the most important links is the versicle about Ruach in the Bible.

Ruach is always the original mother of all, Queen of Heaven, the universal "Womb of Time," from whom originates all things, and who is the personification of Love with her symbol the dove. The strict Hebrews never recognised any female thing either in their heaven or in their litany. As we shall see, they founded much on symbolical double sex, and their Ark and Tabernacle were feminine, as is the case in all countries down to modern times, when the Bishop on appointment weds his Church or Ark with a ring, calling the Building "Mea Sposa" (my wife). But in all language the consonants alone count for any-

thing, as originally no vowels were written, and the pronunciation of any word had to be learnt by oral teaching and handed down by tradition, and they consequently quickly wandered into all sorts of variations. Ruach was simply RK, and as K and H were identical letters originally, but the H form softened while the K hardened, and so when RH was used it was the practice to put in another K, viz., our C, which was K written thus, IC, so RK became RCH, and CH is pronounced K in all languages, except the Saxon group, which has fallen into all sorts of modes of pronouncing it, as it had no real meaning for them.

So we see there is no mistaking Ruach in Genesis for anything but the Queen of Heaven, and the story connects her with the sulking dragon in the dark waters. This would suit the Jewish Nabis' teaching, as they were always very bitter against the common people for worshipping the Queen of Heaven, as the Bible shows the Hebrews constantly did. But the Babylonian myth also makes Tiamat mother of all, even of the gods, so the two stories are identical in this matter also. But, further, both stories only identify Tiamat with Ruach in one brief verse. Ruach is then en-

tirely dropped, and the story goes on about Tiamat the dragon, who is called by the Hebrews Tehom, Rahab, Leviathan, the Dragon, the Wreathed Serpent, but never again Ruach; so it looks like a later cult to connect the Adversary Tiamat, "mother of strife," with the "mother of concord," Ruach. Tiamat is storm, hatred, darkness, and battle to death; Ruach is motherly brooding, calm, love, sunshine, and life, and the combination may have been the work of some ascetic mind, an influence so predominant in India and Egypt, which in India represents Siva as god of love and procreation, but also as death and terror, and in Egypt, where ithyphallic Min, who is represented most shamelessly as the god of procreation and life, is always represented as most austere, with a scourge raised in his hand ready to strike (see Fig. 16, p. 162).

So that even in their unexpected irregular features the two stories are identical, and their positive coincidences are too many to be accidental. They may be summarised as follows:

- (1) Both begin with a description of chaos, a world of an abyss of dark waters in a condition of storm and stress, kept in a state of "dreadful nigh" by a dragon.
- (2) This dragon is linked in a single reference

with the Queen of Heaven, a point equally foreign to both nations.

- (3) Both myths describe the monster as a dragon, and both myths have variants referring to her as possessing several heads; seven in Revelation.
- (4) Both myths have auxiliary monsters.
- (5) Both stories are written with gods (plural), not God (singular).
- (6) In both the Dragon and her helpers are in some mysterious way treated as rebels.
- (7) They both seem to wish to retain dominion over the world as against the gods, and this is considered a rebellion.
- (8) Marduk and Jové both go armed with weapons.
- (9) Both slay the dragon with a sword, although Marduk takes the phallically creative trident with him, like St. George's spear (probably originally a trident).
- (10) In both myths the helpers are more leniently dealt with, dispersed, pursued, bound down, conquered, made prisoners.
- (11) The dividing of the body of Tiamat into waters above and waters below is the opening act of creation in both myths.

- (12) The whole creation follows directly on the destruction of the dragon.

No two tales could by any accident have arisen quite independently and yet have had so many identical points, and all scholars are of opinion that the stronger nation imposed its ideas on the weaker, so Babylon taught the myth to the Hebrews.

To return to the Hebrew stories. Colenso first pointed out two contradictory points making a curious difference between the two stories of creation, as told in Genesis I. and II. He says :—" In the first the earth emerges " from the waters, and is therefore saturated " with moisture. In the second the whole face " of the ground requires to be moistened."

On pursuing this line of inquiry further we gather many similar points of difference, namely, that the first is a watery creation, and the second a dry creation.

In the first there was only the face of the deep, as the dry land had not yet appeared. Then the Ale-im set up, as it were, the scaffolding on which the general arrangements for the creation were based, for it appeared they must divide the great mass of waters which monopolised all space, so as to have room between the waters for a created world.

So they set up a firmament. The word denotes a structure of great strength necessary to hold up the half of the infinite waste of waters; because they thought that, as rain fell, there must be a huge exhaustless reservoir in the sky to supply rain all the year round. They evidently knew nothing of evaporation. This firmament, we are told, was to divide "the waters from the waters." The scribe considers this firmament of great importance, as he repeats it five times, explaining that its purpose was to retain the waters—the two great masses of water—asunder, and they "called the firmament Heaven." Still there was no dry land, but the gods had to command the waters to be "gathered together in one place" and let the dry land appear. In this first account there is no mention of rain to make the crops grow, so it was probably a land of rivers, where irrigation abounded. The sea was most important, as the gods make life out of the waters (universal myth); but they even produce the fowls of the air out of the waters. In fact, it seems to have been a universal creation (as in early myths it was), because the waters were to "bring forth abundantly the moving creature that hath life," thus including even man (Gen. i., 20). "And

"the gods created great whales and every living creature that moveth," again this includes all animals and man, and to show that this watery creation of living beings is complete he gives the command he always gives to man on the completion of creation, "Be fruitful and multiply." However, the priest seems not to be quite sure of the completeness of this watery creation, so he makes a separate creation from the *earth* of every living creature "after his kind," which includes fishes, and then makes the special creation of man. We see from this that the sea or waters held the first place in the mind of the scribe who wrote that account.

Now, the second account is quite the contrary. The Jové, who, like Marduk, seems to have been the special god commissioned to be the Geeurge or Earth worker, creator, or maker (St. George), made the earth and the heavens—no sea nor water is mentioned. But Jové soon discovered that there was no rain in this country, but even then he only makes a mist, not rain. Jové, after making plants and herbs in the outside world, planted a garden in Eden, and caused all the trees to grow, and there was a river there. Then to get a companion or help for Adam he made

all the beasts of the field and the fowls of the air, but still *no fishes*. This was evidently a land without lakes or seas, as we do not hear of either seas or fish till the time of Noah, who was of Babylonian origin. Now, these two conditions—dark floods devastating the land and needing Marduk, the spring sun, to divide the evil spirit of the waters, which overshadowed the prosperity of the land—belong to Accadia or Southern Babylonia, where every winter the land is flooded and nothing can be done till the spring sun drives away the clouds and allows the dry land to appear.

The other belongs to Jerusalem and its neighbourhood, where rain is too scarce, and they have no ocular evidence of great lakes, rivers, or seas.

So we find double evidence that the Eden account of creation was a Hebrew-coloured myth—first, physically, its dry habitat and ignorance of the sea; and, second, intellectually, its strong insistence on the low status of women.

In support of that explanation of the Babylonian origin of the “great deep” account of creation, we know that so great and so constant were the floods in Babylonia that the cities had to be built on great mounds, and

they became islands in winter. As a great deal of building was done with clay, merely sun-dried into bricks, which easily softened with water, these great mounds were protected in various ways, and arched conduits were formed of properly burnt bricks to carry off the water and allow the foundations to dry in summer. We have a curious account on a cuneiform tablet of the condemnation of a contractor who constructed these vaulted drainage conduits with sun-dried brick, with the consequence that when the rains beat down in winter and the great floods came the conduits collapsed and the buildings were wrecked. The Babylonian idea of a sulking dragon desolating the earth and keeping it useless, void, or unfit for life, is indicated in the words used in Genesis i., 2. The Babylonian account was not that of a new creation from nothing, but a rescue of a devastated land from the deadly power of the dragon [of Winter], like Perseus and the thousand similar tales of all nations.

In Babylonia the land was, as we have seen, drowned by the winter floods, and the sun was hidden by clouds, and these conditions gave rise to the myth of Tihamat. This Tihamat, or Tehom in the Bible, is translated “waters” or “deep” to hide its personal form. The

Genesis account admits that "the earth" existed, but in a devastated state; so there was no creation from "nothing," but a mere "setting in order." Let us look more closely into the meaning of the words used.

The word translated "was" really means "came to be" or "became," indicating that the Earth was not always in a chaotic state. The word in Hebrew for "without form," Tohu, a desert or desolation, a devasted country, exactly the same as in Babylonian, and that used for void, Bohu, means null, of no value, or void as meaning worthless, a term meaning that it was formerly of worth, but now devoid of useful quality. This was the Babylonian idea when the Dragon reduced the earth from fertility to desert. The word for darkness, "Cheshek," means "to become dark," but also "misery" or "calamity," and in a parallel form "Chesek" (S and Sh were identical in Hebrew) it means "to keep back," "resist," or to "sulk," describing accurately the dark, angry, sullen face of Tehom resisting the benign influence of the Spring sun, Marduk, as told in the Babylonian accounts (see my *Christianity*). So the sentence in Genesis i., 2, may read:— "And the earth was reduced to a desert and

"a waste place, and the face of Tehom "scowled with a sullen resistance," exactly the Babylonian picture.

Instead, however, of Marduk slaying the Dragon, as shown on our gold coinage and in the Psalms, Job, etc., the writer brings relief by making the fertile Queen of Heaven produce life or order out of the devastated earth. So the verse should go on, "but the mother "of the gods brooded on the water" [and brought forth life], as all life comes out of the waters. (For full treatment of this "Brooding," see my *Christianity*, pp. 167-168.)

All this shows that the Bible, as we have it, was no piece of homogeneous literature written by an Almighty God, but a haphazard compilation of myths collected by men of literary inclinations, and when old enough to have gained sufficient authority, put forward as the true history and explanation as to how this world came to be. It was reserved for a later age and alien people to put an exaggerated value on the defective text, and to put these interesting folk-lore tales forward as absolute truth. But when the most eminent professors of Church History, the Professor of the Inter-

pretation of Holy Scripture in the Alma Mater of the Church, Oxford, tell us that the Hebrews "worshipped a small divine company under a supreme director," we are nearing the days of emancipation from the tyranny of ignorance.

CHAPTER VI

SIXTH STORY. FLOOD FORM OF CREATION

In the Flood story we have another ancient myth, which includes a symbolical creation story along the oldest lines (see *Encyclopædia Biblica*, columns 1064, 3207), in which, as it is represented, that all life comes out of the Universal Womb, Uma or Ooma, more recently Ruach, or Rkh (soul or life), finally Ark, and the original myth is told in the delightfully inconsequent childish way of all tales of the youth of the world. The opening verses are evidently, like the Tohu Bohu Tehom, Ruach verse of Genesis, a bit of the flotsam and jetsam of some fine old giant story. In old stories giants were always wicked, even modern dreamers take that view, as witness the Pilgrim's Progress of the poor tinker Bunyan; so here in chapter sixth we begin with the marvellous giants begotten by the sons of Eloi by intercourse with the beautiful daughters of men. Could anything link up more powerfully and completely the identity

of the Hebrew Jové or Yové or Iové, chief of the Eloi band (Mark xv., 34), and the Jové, Yové, Ieové, or Iové, the Jupiter of the Romans, than this opening of the story of the Flood. Jupiter was the Sun God of the Romans, as were Dionysos and Bacchus of the Greeks, and sun gods grow old and die at the winter solstice, and are born again as a glory-crowned babe after lying in the tomb forty hours. Rome forced the Christian story on Europe.

There are Greek coins in existence showing the old bald decrepit Bacchus falling into the sea on one side, and on the other the new-born babe Bacchus being born of a dolphin; in fact, coming out of the dolphin's mouth (delphys womb) or ark, with the bright sun's rays crowning his young head. In many mythologies the sun did not die, but he begat annual sons who lived a year, representing the father sun, and, being gods, could not really die, but were re-united with the father as in the Christian mythological dogma. But the Romans gave a name to many of these minor gods, till they became so numerous that the hierarchy of heaven was overcrowded.

Now, all these were claimed as "sons of God," Jové, and as they were all "passed

over" or crossed over the Equator, or crucified on the cross of the heavens, to produce Summer (paradise), the early Christians were hampered in their teaching about the crucifixing of another Son of God. When the true explanation was given by scholars they were called "Atheists," because they explained away the "Immortal Gods." Justin Martyr gave this plausible explanation to his "devout children" in his "Apology":—

" It having reached the devil's ears that the
" prophets had foretold the coming of Christ,
" Son of God, he set the heathen poets to
" bring forward a great many who should be
" called Sons of Jové. The devil laying his
" scheme in this, to get men to imagine that
" the true history of Christ was of the same
" character as the prodigious fables related of
" the sons of Jové."

How close was the parallel Justin goes on to show. " By declaring the Logos the first
" begotten of God, our Master Jesus Christ,
" to be born of a Virgin without any human
" mixture, we Christians say no more in this,
" than that you pagans say of those whom you
" style Sons of Jove."

As Jove's marriage was that of the Sun, and with the earth as the female, annually in

spring, these annual marriages were naturally with the "daughters of men," and Jove's sons were Sons of God.

The Hebrew story goes on, "And the Sons of God saw that the daughters of men were "fair," exactly as with Jupiter's lovely earth maidens, Leda, Danae, Europa, Semele, Latona, Antiope, and all the rest, who are used to name all the most delightfully beautiful nude statues carved by the great sculptors. "There were giants in those days." Then the writer bethinks himself that the heroes were not necessarily "giants," but were strong men (as giants are sometimes weak), so he says no more about giants, and goes on to say: "And also after that, when the sons of god "came in unto the daughters of men and they "bare children to them, the same became "mighty men, which were of old men of "renown,"—an exact description of the sons of the Roman Jové. We have, for instance, Hercules, son of Jupiter and Alemene; Perseus, son of Jupiter and Danae; Mercury, son of Jupiter and Maia, the Hindoo Queen of Heaven and our Mary; and the twins, Castor and Pollux, sons of Jupiter and Leda, to whom he appeared as a swan, as shown in Michael Angelo's masterly if somewhat too realistic

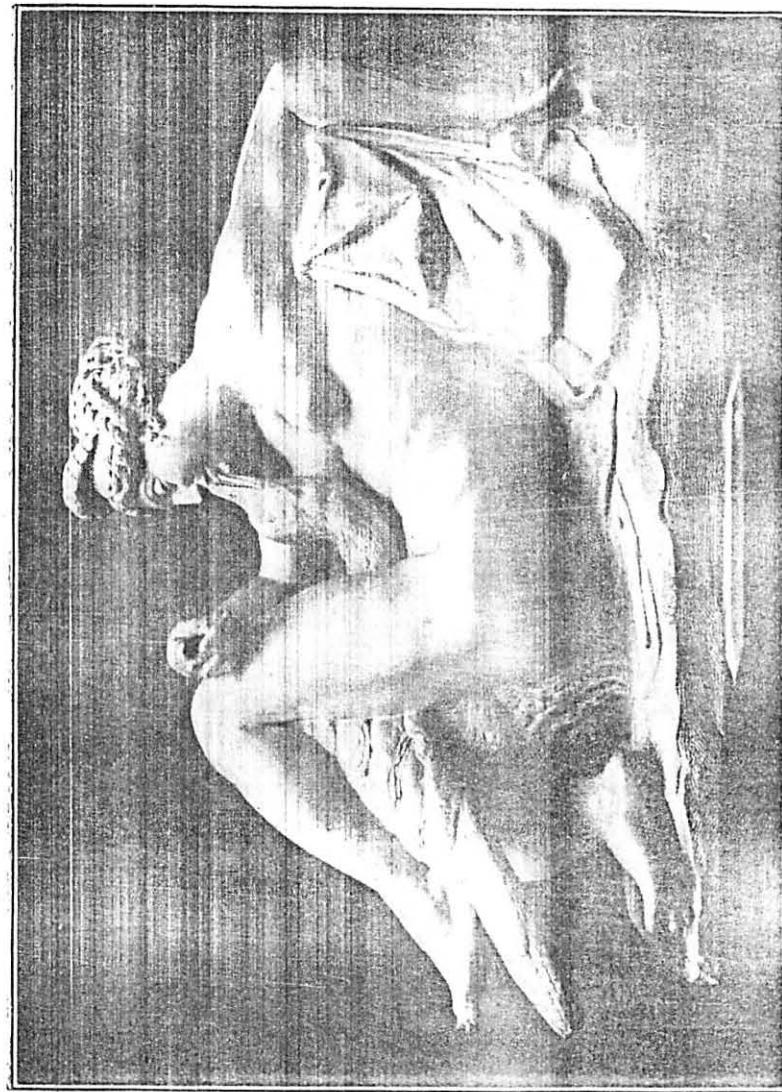


Fig. 15.

sculpture. Jupiter was still worshipped in Rome about the time of Michael Angelo and Raphael, as late as 1513 (see my *Christianity*, p. 330).

These sons of Jupiter were "mighty men and men of renown." So our Jchovah, Yové, or Ieové, or Jové, and the Roman Yové or Ieova are one and the same in substance and in fact, and even in the sound of the name (which is all there is in a God), but have been kept apart by the eye seeing a difference in the varied orthography which the brain fails to make clear to the ear.

The sons of Jupiter repeated the exploits of their father, and as they married the Spring maiden, it was always the fairest of the "daughters of men" of whom "they took them wives," as Genesis tells us.

As Jupiter's (or his sons') whole history, like many other mortal men's, consisted in being born, pursuing a lovely maiden, and dying, his sons had a lively series of sexual tales about them, repeating their father's amours with interest; in fact, every writer seems to have vied in originality in this matter, so the ascetic scribe, writing the Bible, says "the wickedness of man was great in the earth," and "the whole imagination with the

"purposes and *desires* of his heart was only "evil day by day. A very moral description of the tales of Jove and his sons desiring and chasing the fair daughters of men.

But no real *crimes* are mentioned, "taking wives of all which they chose" is no crime, and Holy Writ is never shy of mentioning crimes, murder, lying, theft, perjury, and even imputing the worst of them to the Hebrew god, Jove; the only thing mentioned is that the sons of God came in unto the daughters of men, and even that was quite justified, because he says before they "took wives of all which they chose," so the only crime seems to have been the beauty and joy of the "contracting parties." The identity of the two Gods is quite clear here, so it is no wonder the Romans continued to worship Jove, to pray to him, to play miracle plays about him, and to slaughter bulls to him at St. Peter's at Rome as late as 1513, about the time of the great artists, Raphael and Michael Angelo—quite modern times.

On reading the Bible it often raises the simile in my mind of a Thames back-water or small dock opening. There are stranded a great variety of debris from the activity of man, further up the stream. They seem to have no

meaning, yet with a little examination they turn out to be fragments carried down from some industry or structure up the stream, and a man of experience can say that came from a mill and this from a boat-yard, this from a garden, and that from a house, and so on. Into Jerusalem, a sort of quiet, because inaccessible, back-water in the great river of Babylonian, Hittite, Egyptian, Phoenician, Greek, and Roman thought, movement, and intercourse, there seems to have floated and got stranded amongst the products of native growth a great number of odd fragments of the great mental products of these countries. This flood story is a very mixed one, as it was "the gods" who saw the wickedness, it was "Jove" who repented that he had made man.

The story of the actual flood does not interest us, except that it also came from the Babylonians, who also told about sending out the various birds and the gods smelling a sweet savour from the roasting flesh of the sacrifice, as in the Babylonian version on the clay tablets written and burnt long before there were any Hebrews in Palestine. But in several places the Hebrew scribe put the stamp of the Hebrew ideas on it. For instance, the animals were naturally taken in pairs to ensure repro-

duction, and as the whole thing was miraculous, there was no fear of any deaths. So in Genesis VI. Eloï takes of the animals two of every sort, and then the writer, who adopts the style of Genesis I., says of fowls, "after their kind," showing that the creation of Genesis I. was only a repetition of a model existing elsewhere. Again, in verse 15, chapter 7, all flesh goes in two and two. But in 7, 2 and 3, Iové says seven by seven, changing the number with the god names—Elohim to Iové. Then he immediately says, "Yet seven days and I will cause it to rain." This is an illustration of the "dragging in" of the Holy Seven in Hebrew writing. They had no names for the days of the week: their time was marked by the days of the moon, as was probably all archaic chronometrical division; but the four quarters of the moon gave four periods of about seven days, each period being marked by a Sabbath or "no work" day, when, under Hebrew law, any labour on that day was punished by death. All other nations gave names to the other six days, but the Hebrews never reached that height of civilisation. The seventh day, being the holy Sabbath, made gloomy under the death penalty for any work done, became their symbol for

anything holy or remarkable, and must be dragged into every story or ceremony. It would take a small book to enumerate all the sacred sevens, but I may mention the seven branched candlestick of pure gold, seven days creation, Pharoah's seven kine, seven lean years, seven eyes (Revelation V., 6), and seven seals. Revelation is full of sevens: the more mystic the book the more must it be backed up by mirophilic quackery. Seven days no leaven, Jacob vows seven times (Genesis, 33, 3) in the temple (1st Kings, 7, 17), Jethro has seven daughters, and so on, the number filters into the most solemn and equally into the most trivial incidents as a Hebrew mark of the religious or mirophilic trend of the narrative, so here even on the beasts the scribe sets his sign manual.

But its folk-lore origin peeps out in the usual blundering way of all natural stories. The writer makes Jové declare that he will destroy everything, man and beast, and thus re-create chaos and even destroy the earth itself. "Behold, I will destroy the earth with them." This is one of those fragments overlooked by editors, which shows us that this was a complete destruction of the first great creation, and a totally new re-creation from

the Ark, Ruach, Wife of God, Mother of the Gods, Ked or Ooma, the Womb of Time.

Then, ever changeable, he decides to spare Noah, but in the very next verse, evidently at one time the beginning of the story, and called the "Generations of Noah," Noah walked with the "gods" (Ale-im). And the gods discuss the matter with Noah; there is no hint, as in the first part, that Noah also might be drowned but found favour. The gods say "the end of all flesh is before us," and then take elaborate pains to prevent the end of all flesh, and at the end of the tale they seem to repent of this futile destruction of life, as wickedness was to increase more than ever, if we are to judge from such writers as Ezekiel, and he repents him and promises never to do it again.

Then it was "the gods" who told Noah to get all the animals and food into the ark and to take two of each, while it was Jové, the Hebrew member of the band of gods, who told him to take the clean beasts and the birds by sevens.

The more ignorant a people is the more savage is their god, and we find Jové, the most terribly savage god in history, as I show in my *The Gods of the Hebrew Bible*; and we

always find such gods dwell in dark secret places (Holy of Holies), and are connected with all sorts of ridiculous secret signs, passwords, and numbers. Any attempt to examine their "arks" by touching or looking at them is punished with a cruel death. So we find Jové in this flood narrative not only using the archaic holy seven as an esoteric sign to other priests that this is a holy narrative, but also the later holy number forty explained in my book of this series, "The Passover and the Crucifixion." The writer having got his sacred numbers in, forgets he had applied one, the number seven to the beasts to be saved, and makes the gods say two by two again. The scribe does not say where the waters returned to when they "returned off the face of the earth." Ten months had passed, but the next verse returns to the forty days statement made earlier in the tale. Noah seems to have stayed two additional periods of seven days each in the ark, but in the other tale interwoven with it the time is 1 year, 1 month, and 27 days, as it says Noah was 600 years old when the flood of water was upon the earth, and that in the 601st year of Noah's life, presumably Noah looked

out for the first time in this account, and he finally got out in 1 year, 1 month, and 27 days from the time he went in; in the other case, 40 days. We will deal with these numbers later.

In Genesis ninth the phrase occurs which occurs elsewhere, but it is used only when Jové or "the gods" create life, "Be ye fruitful and multiply," the most important and oft-repeated commandment in the Bible; so this Ark incident was ecclesiastically considered to be an account of creation. And so it was. The universal symbolical account of creation is founded on what man sees going on around him all his life, and even in his own case, as Job so baldly states, "Naked came I out of my mother's womb," as all life came out of Uma, the universal mother, Ruach, the brooding mother of all, the Fount of life, the dolphin, or the Ark. The last was always the most sacred religious symbol. But in most cases the writers of sacred records, which deal symbolically with creation, use double-sexed symbols, as I have fully shown in my larger book, *Christianity*. The Hindus, the Babylonians, the Egyptians, the three ancient civilisations, and the Greeks and Romans, the later law-givers of the world, employed

double-sexed symbolism for creation, even when as with the Hebrews they used the masculine pillar or peak as a symbol of their god. It thus fell that all sharp peaks were also held to be sacred, as they represented the creative organ of the god, as witness "Adam's" peak in Ceylon, Adam being known as the "Red one" who tills the "garden," and Mary and all Queens of Heaven are likened to "gardens."

But there is one peak which is specially named as the creative organ of Al or El, and that is Ararat. In these ancient languages R and L are the same letter as in hieroglyphics, and in reality, except in very fastidious pronunciation, they are the same palatal sounds, children and people of deficient articulation or unaccustomed to our hard R, pronounce R and L similarly, like the Chinese. So Ararat was really Alalat—ala being Allah of the Mohammedans, or El (used 217 times in the Old Testament as god), or Al, and lat is a widespread word meaning a pole or pillar, the original of our lath, a word which has had a long life, as all phallic words have, and, like pole and pillar, three words which still exist in their unaltered form all over Europe and Asia. Therefore, Alalat was the creative

pillar of Ali or Eli. Now we see the priest's symbolic treatment of creation. The feminine "ark or womb rested on the Lat of Allah and brought forth life." There still exists a similar tale about Adam's peak in Ceylon, and we saw on page 33 that Hercules caused new creation by a "lath," as Harlequin in stageland. That we have in the Flood story the skeleton of an old Creation story is clear from its similarity to those tales of creation which have kept closely to the story. Genesis 6th opens with mysterious statements, just as does Genesis first—statements which have been a puzzle to all theologians, unless when traced to their original sources, as is done here. Even the other Creation in Genesis 2nd, creating "every plant before it was in the earth," "every herb before it grew," which looks to us as a kind of riddle, had no doubt at one time a symbolic meaning. Then Genesis sixth goes on, as does Genesis first, with a catalogue account of the size of the ark and the animals in it, giving also two accounts which differ, as do the accounts of the time the flood lasted. As the god-names change about during the narrative, as they do from Genesis 1st to Genesis 4th, it is plain that the story existed in two forms; and this shows that it was an important feature

in some ancient mythology; and, as all mythologies are constructed for a Creation story, this had no doubt the form I have indicated above, as it exists in Ceylon to this day. But, unlike Genesis first and second, the priestly writer tried to combine the two stories into one, and yet to include all there was in each, hence the contradictory chaos of the tale.

That the whole story is a symbolised account is clear from the constant use of the holy number 7, which is really astronomical, as we know from Josephus' description of the sevenfold candlestick, representing the sun and moon and five then known planets; and the equally holy number 40, the hours the sun lay still or dead in the winter solstice. The holiness of the tale is emphasised by a sevenfold repetition of the number seven, like the reference to Melchisedec in Hebrews.

There are apparently two different dates given of the beginning of the Flood, the first when Noah, after having done according to all that the Jove had commanded him. "And " Noah was six hundred years old when the "flood of waters was upon the earth." That seems definite enough. But it says, "Noah " went in, and his sons and his wife" (observe sons before wife), "and his sons' wives," and

then it tells all over again how the beasts went in, and then says, "after seven days the waters "of the flood were upon the earth," and then comes the second date, "in the six hundredth "year of Noah's life, in the second month, the "17th day of the month, the fountains of the "deep were broken up and the windows of "heaven were opened." Then "the rain "was upon the earth 40 days and 40 nights." Then the scribe begins all over again about Noah, his family, and the beasts entering the Ark. This, the third time, Jové shut them in. Then another 40 days' flood. This time all flesh dies. The tale goes blundering on with 150 days, two periods, two of seven days, then two dates in Noah's life, showing an inextricable muddle and an extensive editing by men having different ideas of what the flood meant and how it should be symbolically presented. There are actually seventeen dates or periods given, where only two were required. But of these, nine are the holy numbers seven and forty, which are put in as priestly signs; but there are still eight which seem to mean something, but these are all contradictory. There are two periods of 150 days each, which have no counterpart in any sacred numbers I can find in Holy Writ, but may still have been

placed there with symbolic significance. But there are two very clear dates, which are not contradicted by the others, and these have a clear significance of this being a creation story. It says in Genesis 7, verse 11 :—"In the six "hundredth year of Noah's life, in the second "month, the seventeenth day of the month, "the same day were all the fountains of the "deep broken up and the windows of heaven "were opened." This is a clear final statement that the great flood had really begun. Then in Genesis 8, 13 :—"And it came to "pass in the six hundred and first year, in the "first month, the first day of the month, the "waters were dried up from off the earth, and "Noah removed the covering of the Ark and "looked, and behold the face of the ground "was dry." The Hebrews, as I have said, and will show again and again, took their creation stories direct from Nature. Now, in the creation of life in man and many animals the gestation period is 284 days, and the above definite dates give that period between Jové's closing in the Ark with his own hand and Noah removing the cover when the "watery period" was over. As for the other numbers and dates, 7 and 40 are mentioned by Jove as his intentions before there was any flood, so

they are simply the two holy numbers used hundreds of times throughout the Hebrew writings. The whole period from Noah's six hundredth year till the second month and the seventeenth day of the month in his six hundred and first year is a whole year and two parts of a year, and is the symbolic equivalent of 40 days, part of a month, a whole month, and part of a month, or 40 hours, part of a day, a whole day, and part of a day, the "3 days and 3 nights" of Jonah and Jesus, from Friday night till Sunday morning, as I show in my books on the *Passover and the Crucifixion* and on *Christianity*.

As the 7, 40, and 150 are priestly sacred numbers, we may group them altogether, and they amount to a little over a year, and so agree with the longest period for which dates are given.

As to Noah being 600 years old, as stated in Genesis 7, 6, that is the supreme astronomic sacred number when all the heavenly bodies resumed their original places—the Sothic cycle—and ecclesiastically it was held in all countries to be a new beginning and required a new prophet or Son of God to bring man a new revelation.

But the evidence of the symbolical nature of

the tale lies in the use of Holy numbers, and especially that the Ark rested on Ararat on the *seventh month*, that resting was a holy act, "the gods rested on the seventh day, and sanctified it," but the tops of the mountains—a phrase which includes Ararat—were not seen till the first day of the tenth month, i.e., nine months, the period of woman's "creation" twice stated, so Ararat was no earthly mountain. Then the ark brings forth life, and now comes the commandment always made at creation, but considered of such importance here that it is repeated three times, and emphasised by duplicating it twice in altered form.

Chapter viii., 17—"That they may breed "abundantly in the earth and be fruitful and "multiply upon the earth." Chapter ix., 1, says—"Be fruitful and multiply and replenish "the earth," as in Genesis i., 28. Then again in chapter ix., 7—"Be ye fruitful and multi- "ply, bring forth abundantly in the earth and "multiply therein."

So it is evident that the Flood story of Babylon was combined by the Hebrew writers with an old creation story from which Ararat got its name, and that from the Ark resting on Ararat came all life—not preserved in a

ship, but new life, having to be told to be fruitful and multiply, which is always the gods' first command to *newly-created* man. To make clear the symbolical nature of the Flood tale we must look at the history of the two holy numbers used in the myth.

The Babylonians were the earliest and greatest astronomers in the Near East. They were real astronomers, scientifically observing, just as our astronomers do to-day with more refined instruments and methods. They recorded and foretold eclipses, and had mapped out the heavens and named the stars, and grouped them into constellations. They knew of the slow movement of the sun among the stars in relation to our Equinox, which we call precession, and so great was their interest in and veneration for the phenomena of the heavens that the whole Babylonian religion was founded on astronomical science. Our very word "star" is derived from Istar, Venus, *the star par excellence*, and the title of our chief religious period, the culmination of Christian belief, Easter, has descended to us from the joyous celebration of the mother of love, the Babylonian goddess Istar. No one can help being struck with the constancy with which the miraculous star, celebrated in

poetry and mythical romance, "where the evening star so holy shines," is interwoven into every story of the birth of a saviour or even a hero. In my larger book I detail the accounts of over twenty saviours, the birth of everyone of whom was celebrated by the appearance of "his star" as in the gospel. The great Babylonian Temples, which were also observatories, had seven stories representing sun, moon, and the then known five planets, Mercury, Venus, Mars, Jupiter, and Saturn. Therefore, Creation is in seven days, for seven thus represented the heavens and the earth. The sevenfold candlestick is minutely described both in Exodus in the Bible and in Josephus. Josephus tells us that the sevenfold stand with its seven lamps was symbolical of the Seven Heavenly bodies, and we know that that was common to all Eastern nations, as it is to Chinese worship to-day. But Holy Writ never gives one any explanation of the meaning of anything in the religion of the Hebrews. There must have been a terrible amount of editing, because the descriptions are so minute and so often repeated in exactly the same words (very rare in the Bible, except in symbolical writing) that there must have been a meaning in them of

great import to the Hebrews. But every trace of explanation of these symbolical descriptions has been ruthlessly cut out. A prominent example is the Tabernacle, which every scholar now knows was an utterly impossible structure and simply the picture in a priest's brain. But why did he sit down and write an elaborate account of minute particulars of construction and furnishing? We know they were all symbolical, and there is no doubt he also wrote an elaborate account of the practices carried on in the Tabernacle, and so unfolded the tale for which he had prepared such an elaborate setting. But it is all cut out; the absolute silence of the grave follows the elaborate setting up of the scene.

This silence arose from the fact that the two universal cults, Phallism and Sun Worship, were enacted with the stage setting and paraphernalia so prepared, and as the later Hebrews got to a more advanced stage with their Jové leading to a monotheistic belief, all this Nature Worship and Sabeanism had to be cut out. I have dealt with this subject fully in my *Christianity* and in the *Romance of the Hebrew Tabernacle*, and shown what was really enacted in the Tabernacle. The same thing has been done with the Sacred Seven

in the case of the candlestick so much in evidence throughout the Hebrew writings. It also was modelled on Nature Worship and Phallism. The female symbol has always been held to be a symbol of good luck. For instance, to-day all young people on seeing the new moon wish a lucky wish, but the moon must be new and must be seen in the open air—not through glass. Now, this is a very old phallic belief. Diana, the moon (or any other moon goddess) is very chaste—her cold beams indicate that—and the ancients always clothed her in beautiful drapery. But the more chaste the female the greater the good fortune to see her nude, and Diana could naturally be seen nude only when newly born, like a human baby. Hence the new moon must not be seen through glass; she is not nude then, but veiled. The story of Susanna and the elders is the same thing, and Susanna was especially god-fearing and chaste. So widespread was and is this belief that some old Irish churches had nude females exposing themselves on the arch of the church door—a glance at which would keep off the evil eye or bring luck. They were removed only as late as 1790. But instead of exposing nudity, it was sufficient if the woman or goddess held a

bowl in her hand, as that represented the womb. But it was further identified by having an almond-shaped opening, as the Almond is the symbol in the East for femininity or Luz, the muliebre pudendum.

Now, we can return to the seven candlestick. We are told in several minutely particularised passages that it was decorated with almond-shaped bowls and "knops" and flowers. Now, "knops" are buds, especially Lotus buds, symbols all over the world of the male organ; so we see the double-sexed symbol on the candlestick, and, as is invariably the case in this symbolism, flowers or "fruit" resulting from their combination. So the seven candlestick represented creation of Heaven and Earth and all life, and, of course, such sacred numbers must come into a creation story.

The number 40 was, as I have stated, the number of hours the sun lay in the grave over the solstitial day, our 21st December. The sun was supposed to die on 20th December at 4 p.m., when it set in Palestine, and to lie in the grave over the "standing still" day, the 21st, and to rise at 8 o'clock on the morning of the 22nd—40 hours—so this number was specially holy; and in the Flood story, when

the Babylonian legend was coupled up with a creation story, these numbers had to be introduced. We see that as the stories of creation retire further from their sources they become more and more confused and dim; and it is doubtful if those who incorporated them knew as much of the meaning of the symbolism as we do, as we have the advantage of having studied these symbolisms in all countries and throughout the changes of thousands of years.

CHAPTER VII

SEVENTH STORY—JOB'S MASCULINE CREATION

Job is perhaps the oldest book of the Hebrew scriptures; in fact, it probably belongs to Arabia, and was indigenous with the people when the Hebrews migrated into Palestine. Now, in Job we have a fragment of a Creation myth which has a very strong Arabian flavour. The Arab religion has always been intensely masculine, as was the Hebrew, descended from it, and gave rise to the Mohammedan cult with an intensely masculine God with no Queen of Heaven, not even an earthly Virgin Mary as companion; and Job is an intensely masculine book with only one tale of woman, who appears as Job's wife and gives him sinister advice in chapter ii., 9—"Curse God and die," and personifies, therefore, the principle of evil as does Eve in Paradise. To Jews and Christians alike, woman is the "door of hell." But this intensely masculine book consists of a skeleton of the Sun God myth

on which is hung a philosophical poem, and the whole is a glorious mosaic of all the imagery and wisdom of the East.

The picture of Job and his friends sitting down discussing the "eternal verities"—the ever-present flux of good and evil, the overpowering majesty of "Tao," as the Chinese call it,—the "way of the universe,"— "the music of the spheres," "the mills of the gods," and the beautiful familiarity of Job and the Almighty, "Ancient of Days," personally discussing creative power, and Al Shaddi's enthusiastic description of the horse of which he says—carried away in childish delight—"he saith among the trumpets, Ha ! " Ha ! and he smelleth the battle afar off and "the thunders of the Captains and the shouting." Verily, a god of battles.

Then the sons of god in their annual visit to their father, accompanied by the "Adversary," no doubt the black sheep of the family, a skalliwag son not at all welcome, whom the Almighty greets with the ungracious question, "Whence comest thou?" "What do you want here?"

Then the Ancient one in an incautious moment boasts of his servant Job, and the adversary thinks he can take down Al Shadai's

pride by corrupting Job. Then the immoral compact (the devil in Faust calls it a bet) about poor Job. Satan's cold cynicism "Skin for skin, yea all that a man hath will he give for his life," summing up humanity like a Macchiavelli or a Bülow and the Ancient's interest in the experiment, "Behold he is in thine hand, but spare his life." There is a genial friendliness there, like some saga of the north. Then what a wealth of poetic human philosophy about birth, life, and death, "Naked came I out of my mother's womb, and naked shall I return thither" (the dead return to their great mother, Terra) till at the end exhausted he sighs, "Let me alone that I may take comfort a little before I go" "whence I shall not return, even to the land "of darkness and the shadow of death."

His poetic wandering amidst the humanised constellations "Canst thou loose the bands of Orion," "Canst thou find the sweet "influences of the Pleiades," sweet influences because the Pleiades is the home of Venus, such a wealth of talk, such as we all delight in. Then the marvellous glimpse of Newton's balanced system of forces, "He stretcheth out "the north over the empty place and hangeth "the earth upon nothing." "Then Iové

answered Job out of the whirlwind" is the essence of the Arabic conception of Allah, and the whole poem is that of an astronomic Arab people with the words, "God is great" graven on their hearts.

But at the end of the philosophical poem Iové narrates to Job in the form of challenging questions the whole history of creation in chapter 38.

"When I laid the foundations of the earth, "who hath laid the measures thereof or "stretched a line upon it"—"foundations "fastened"—"laid the corner stone "thereof" [creation] "when the morning "stars sang together" [a joyful creation, like Ruach's]. "Where is the way light dwelleth, "and as for darkness where is the place "thereof," "commanded the morning and "caused the dayspring to know his place," "Light and darkness," "By what way the "light is parted" [divided the light from the darkness in Genesis], "Who shut up the sea "with doors," "and brake it up for my de- "creed place," "made the cloud garment "thereof and the thick darkness," "and set "bars or doors" [to the waters], "hitherto "shalt thou come and no further," "here "shall thy proud waves be stayed," "who

" hath divided the place of the overflowing, " of the waters" [all this is about dividing the waters from the waters, 1st Genesis], " Springs of the sea," " Breadth of the " earth," " Light and darkness," " Out of " whose womb [Ruach] came the ice and the " hoary frost of heaven." Then stars and the heavens are mentioned Pleiades, Orion, Mazaroth, and " Arcturus and his sons." " Ordinances of heaven," " dominion in earth," lightnings, clouds, " when the dust is " turned into mire" [caused a mist to water the ground] " and the clods cleave fast " together" [the earth drying], " let the " waters be gathered together and the dry land " appear" [also in the flood it is twice said, " the face of the ground was dry," " was the " earth dried "].

Then Iové goes on to enumerate the animals, so this was a full creation—lions, raven, wild goats, hinds, wild ass, unicorn or rhinocerous, peacocks, ostrich, home hawk, eagle, and, lastly, having described all creation he explains how that was brought about by the " chief of the ways of God," namely, a purely masculine creation, because with both the Roman and the Hebrew Jovés the feminine was earthly, and hence, like the Virgin Mary,

only the instrument for the god's purpose and not one of the immortals. This requires a little elucidation.

In those nations like the Arab tribes, of which the Hebrews were one, who held to an intensely masculine cult for the idea of their god, they required only a pillar, post, or other upright thing for their most sacred symbol (see Figs. 5, 6, and 7). It is quite impossible, however, to trace, with the knowledge at one's disposal, the reasons for such things, as a High Priest, or a " Son of God," King, or his foreign wives, like Solomon's, might introduce a new symbol and make it holy and important.

For instance, the most intensely masculine cult, that of the Mohammedans, has the most intensely feminine symbol for their faith, the Crescent, Diana, the ark in the sky, the universal womb, while the Christians, who introduced the Virgin idea into the Godhead—for the Holy Ghost is the mother of the gods—have the Cross as a symbol, a purely male phallic symbol. Again, the Mohammedans have a heaven full of beautiful women, Houris, but they are not independent in heaven, simply to add to men's enjoyment there; while the Christian angels are sexless,

the very opposite of the philosophy of their god idea.

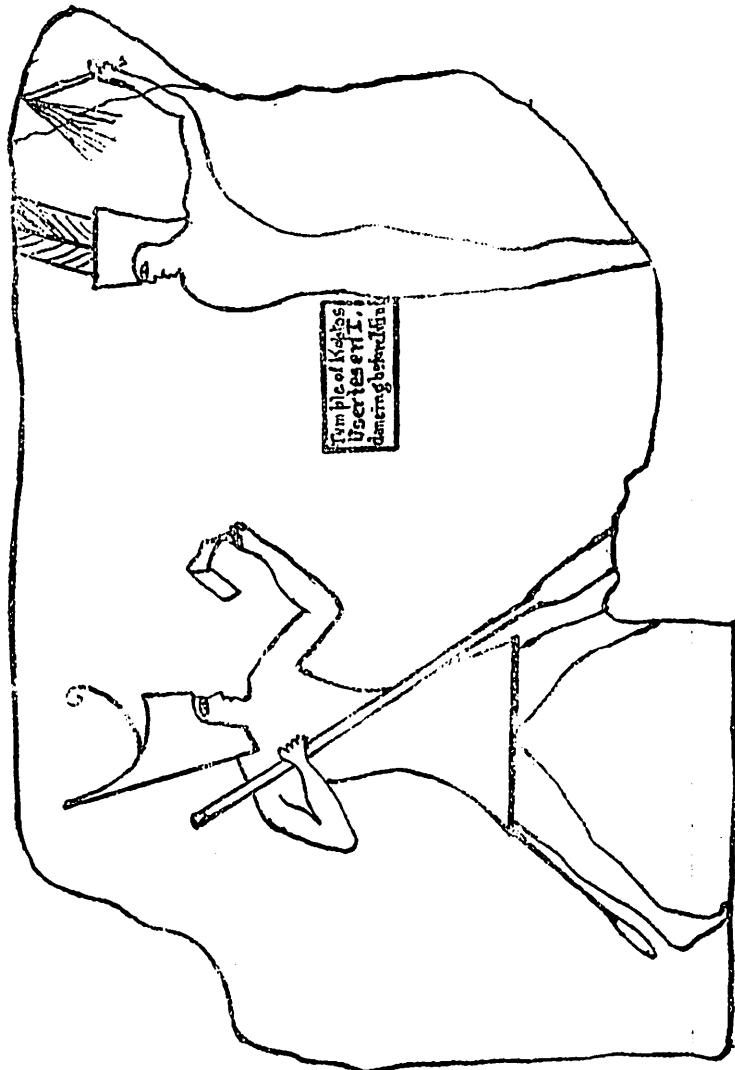
The symbolical account of creation in Job can only be understood when we glance at the religious customs of other nations nearly allied to Arabia and Palestine.

All nations have joyous festivals in Spring (May day in England), when all Nature prepares to carry out the "Be fruitful and multiply" edict, and in old countries these festivals were extremely licentious, and continue so in some countries down to this day, as I have detailed in my larger work. The organs of reproduction were worshipped, and are still so worshipped in India—especially the Pala or Pole of fertility, as is our Maypole, of which, however, we have lost or forgotten the meaning. Let us take an ancient example of about the time the book of Job was written.

At the feast of Ptah-Sokaris-Osiris in Egypt, held in honour of this god at Memphis at the Temple of Medinah Habu, Ermann tells us in his "Life in Ancient Egypt" there was a most important and joyous feast occupying many days, but greatest on the 2nd of Choiakh, and having for its culminating point the erection of the Tet, or Dad, or Father, the conventionalised symbol in Egypt of the Phallus.

Before erection, attendants dressed the god and re-rouged him. The Pharaoh (Court) then proceeded in solemn procession with his suite to the appointed place, where, lying on the ground, was the "noble pillar," the "erection" of which forms the object of the festival. Gold cords were placed round it, and the Monarch with the help of the Royal relatives and of a High Priest drew it up into an erect position. The Queen, "who," says the hieroglyphic account, "fills the Palace with love," looks on at the sacred proceedings, and her sixteen daughters made music with the systrum (female sexual symbol). Thus was the breeding or creation period inaugurated in Egypt. Then we remember David dancing with only the short Ephod on his shoulders, and Michal, his aristocratic wife's, disgust at him exposing himself naked before her hand maidens. That was before the ark—a feminine symbol—and he personally displayed the masculine to form the bisexual symbol.

In Fig. 16 we have Usertesen, Pharaoh of Egypt, dancing, like David, before Min, whose ithyphallic condition has been decently veiled by the British authorities by the announcement tablet. He holds in his hands the oar and the rudder, male and female symbols, the oar in



the right (right or masculine cult), and the rudder in the left (left hand or feminine cult), to indicate his creative power or God-ship. Min holds aloft the scourge, as did many phallic gods, to show that creation (new births) necessitates death, or the world would be overcrowded (see *Christianity*, p. 340). This truth seems to have been evolved in India, where rude savage figures in coitus, yet crushing out life with their feet, illustrate the idea of creation and destruction linked.

So we see in Egypt an enormous number of statues of Min and Osiris exposing themselves. This was the same idea as the Royal erection of the Dad or Father in Egypt. Now, Job gives this form of creation as the culminating point of his philosophic poem when he describes the Behemoth or Bamoth, which is probably a substitute for Bosheth, "the shameful thing," which is mentioned in the Bible so often as having been erected "at every street corner," "every high hill," "under every green tree," "at the head of every way," as is the Lingam in India to-day.

Bamoth is generally translated "high place" quite erroneously. We see its true meaning in 2nd Kings xxiii., 15, where Josiah "burned the high place and stamped it to small

powder," so the Bamoth was no hill, but a wooden, clay, or stone phallus or "erect thing" for worship, as was the case in all countries, and still is in India and Africa. Another word is used several times in Ezekiel xvi., 24, 31, and 37, which also means "erect thing," while a marginal note tells us that the word translated "eminent place," which tells us nothing, really means "brothel-house," which corroborates much which we know. Bamah comes from Bom, meaning "erect or high," and used by the Chaldeans to indicate a pulpit or Oracle pillar. Now pulpit is composed of two words, "pul," the phallus, and "pit" is used in Isaiah iii., 17, for the female "secret parts," and is a double-sexed structure, so we see the phallic nature of such passages.

lové tells Job that the Behemoth is "chief of the ways of God." The "chief of the ways" of all Gods is "creative power," and so Job's Behemoth was identical in symbolic meaning with the Dad of Egypt; in fact, Job uses the word El for god, and Jacob declares that the stone phallus he erected was El, the God of Israel. But Job introduces the idea of birth in his simile, "Surely the mountains bring forth food for him," and, again, "where all the beasts of the

field play." But *play* is not the English meaning of the original. The reader will find it in the story of Isaac and Abimelech, when Abimelech caught Isaac "sporting" or "playing" with Rebekah, which "playing" proved to Abimelech that Rebekah was Isaac's wife, not his sister, or, in Exodus 22, with the Israelites "leaping and playing" before the golden calf, "for Aaron had made them naked unto their shame," or David leaping and dancing before the Ark, as I have fully discussed in my larger volume. Then the Almighty goes on to describe the ceremony so well known to the Egyptians, and sings, Job 40, 16-17—"So now his strength is in his loins" "and his force in the sinews of his belly. He "moveth his tail like a cedar, the sinews of "his stones are wrapped together." Only it is much stronger in the original, and the word translated tail does not mean tail, but phallus, which is everywhere likened to a cedar, and in Psalm xiv., 8-9, fruitful trees and all cedars are commanded to praise the Lord. Fruitful trees and cedars are everywhere the symbols of the phallus.

So intensely phallic is this whole passage in the original that all translators shirk a literal translation, so if one reads the Bible in trans-

lations into various languages he will find a different treatment in each—everyone trying to avoid the naked words and actions by a euphemism.

The word "moveth" is another euphemism, and any Bible with marginal references will show that it really means "setteth up" or "erecteth," just as in the case of the Dad of Egypt, as is admitted in a margined note.

This is Job's realistic account of a purely masculine act of creation, such as the Hebrews constantly repeated by erecting a pillar and anointing it with oil (fertility). Such beliefs and such ceremonies are the very essence of the religious faiths and ceremonies held by millions of our fellow-subjects to-day in the East.

To make this quite clear, Iové in Job xli., 19-21, repeats, amplifies, and varies his phallic statements as to his reproductive power by representing himself in another form, as the Leviathan, and after extolling his might in chapter 41, he takes care there shall be no mistake as to who he is, as he repeats David's description, and we know that David was truly a man after Iové's own heart. Here are the two descriptions:—

2nd Samuel xxii., 9-13. Job xli., 18-21.
David describes Iové. Iové describes himself as the Leviathan.

There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it. Through the brightness before him were coals kindled. Out of his nostrils a light doth shine out of his mouth go burning lamps and sparks of fire leap out. Out of his nostrils goeth smoke. His breath kindleth coals, and a flame goeth out of his mouth.

This was evidently a favourite description of Iové, as it is repeated four times, more feebly in Psalm xviii., 8, and Habakuk iii., 5. Then just as with Behemoth he describes the phallic creative power of the Leviathan or Dragon, a god of many nations, but in "Job" identical with Iové, and the text goes on to say, verse 23, "The soft flesh of his secret parts cleaves together like a firm pillar, they spring up (mount or rise) into a pole or staff. His middle part straightens out like a stone (the rock that begat thee) and causes the under part (a female noun) to bring forth. The rising thing will come like ram, and by it wombs are induced to fall" (sin). The word for wombs is also used for certain ornaments on door and windows, such as were

common in Ireland up till 1790, of a naked woman sculptured on the keystone of the arch of church doors, exposing herself to keep off the evil eye (see my *Christianity*, pp. 96, 97), still practised all over the world, but generally with a horseshoe or the Omega instead of woman. Iové says that Job's friends did not represent him properly, yet Job's friends make very good and apropos replies with no phallism, while Iové's description is very gross. Evidently the archaic Iové could not stomach any refined scholarly language in describing the phallic creation.

Job's animal conception of the god was not original to the Hebrews, but had filtered through from the myths of greater nations. I give in Fig. 17 the original of his Behemoth from a drawing in my possession by the late Mr. Simpson, an artist who sketched much of the Hindoo symbolical sculpture. The Behemoth was modelled on the Hindoo god Baraoji, the Boar Avatar or third incarnation of Vishnu, in the act of bringing life to the earth, as in Genesis vi., 4, when the "daughters of men" bore demigods to the "sons of god." The upper part of the woman is broken off.

The Leviathan or Dragon form of Iové was



Fig. 17.

borrowed from Tartary, and is China's King-god symbol to-day. It was that of King Arthur Pendragon in ancient Britain, and was retained in royal banners up till the fifteenth century. The Bible of 1697 has a dragon in the Royal arms. It demonstrates the rude condition of the thought of Palestine when we see that the writer depicts Job as quite untouched by all philosophic arguments of his friends, but at once submits and humbles himself before the very phallic Al Shadai (by whom we remember Joseph was promised the "blessings of the paps and of the womb" (Genesis xlvi., 25), when that god states the phallic account of creation so crassly.

Readers will now appreciate the absolutely impossible difficulties which faced the committee who were supposed to produce a

revised version of our Bible. They simply found that they dared not tell the truth, as it would sap the foundations of a church built upon old Hebrew savagery and phallic tales.

So the mountain brought forth a very tame mouse indeed. I am of opinion that could the private discussions of the committee have been published verbatim, there would have been no need of books like mine, but it is time someone told the truth,—quite well known to all learned Churchmen (see the *Encyclopædia Biblica*), but carefully hidden from the people.

We began our review of the Creation myths with the very oldest conception—that of the Ark, a purely feminine conception, and we have ended with a purely masculine view of that operation, which has unhappily been adopted by the severely masculine Christian dogma. But although the ideas change, no church can get rid of ancient symbolism, so we see that the Church still symbolises the mother of God or the "Great Mother." The Bishop weds the church as his bride with his ring, calling the church my wife, "Mea Sposa." The church is always feminine with its nave or navis (ship still in Germany), and with her husband or bell tower generally, as we see in Italy, built apart from the church, and finally

her very name, Church, Kirk, is our word circle or ring; and we remember that Yima brought forth all life with a ring and a dagger, a circle and a pala, the church and her pillar the spire. We are surrounded in our church architecture, vestments, and litany with the ghosts of an army of long dead myths, of which I have tried in other volumes to give general readers a glimpse, but as the subject is really the history of human thought, a hundred volumes could not exhaust it.

The placing of the seven stories of creation in their order in point of time, as far as scholars can do so, illustrates the ebb and flow of human thought, and shows that man has made very little advance in philosophical speculation since his first attempt at a supernatural explanation of creation. The two earliest are at the opposite poles of human thought—one feminine and the other masculine. Probably the following is their chronological order:—Genesis 1, 2, probably gives the oldest account with Ruach, the Ark of life as its basis; then follows Job with his masculine account of the "chief of the ways of God." The third is very probably the Babylonian account with Marduk as hero in the Babylonian and Jové as hero in the Hebraic account. Then comes

the Ark account at the end of the pouring out of the waters, which is common to nearly all creations, but here the ark finds a husband, so this creation is double sexed. We have, then, the original beginning of the native Hebrew Bible or Toldoth before the Babylonian priests interlarded it with dragons and twins (Cain and Abel). Creation here is told in a few words in Genesis 5th. Then we have the delightful Eden account under Jové of the Eli gods, and the seventh or latest is the formal list, palpably written by a scribe for ecclesiastical purposes, and with no scrap of poetic feeling in 1st Genesis, and introducing us to the rule of the Elohim or Ale-im, a circle of oak tree gods, as supreme rulers of the Universe. Yet this little highland clan, by their very ignorance and isolation, have preserved for us picturesque fragments of some of the finest of the Eastern stories of the creation of life and of the birth of suns and worlds—stories burnt into their memories while enslaved in far lands, still yearning with loving memories for the rude home of their fathers.

They clung with the tenacity of the Swiss or the Scotch to their wind-swept mountain fortress city, where they could feel the sweet

influences of the Pleiades in spring, where Arcturus and his sons needed no guide, where the pure silvery huntress with her bow and the morning stars sang together for joy in the clear mountain air, which seemed to bring them so near to their God.

And here some priest conceived for them the only great miracle play, which has come down to us from antiquity, enacting the symbolical dream of the travail of the "Great Mother," in their humble tabernacle.

But, like all mountain people, their hearts ever turned towards the great questions of life and death—"Where wast thou when I laid the foundations of the earth?" "Have the gates of death been opened unto thee?"—the ever-present struggle between good and evil, and the wonderment raised in all shepherd races by the glories of the night sky with its heroes and celestial patriarchs; their poetical genius culminating in that wonder and delight of all peoples, that glorious poem of Arabic wisdom and virile philosophy, where the "Ancient of Days answered Job out of the whirlwind."

FINIS

PART I THE PASSOVER

The joyous quickening of life's energies by the return of the sun in Spring has been celebrated in all climes north of the equator by love festivals, Carnivals, Bacchanalia, Floralia, or Liberalia—names indicating their true nature — flesh-eating, wine-drinking, flower-decorated feasts, where complete liberty was enjoyed, and all bonds were loosed. Even in these cold Northern countries the race has responded to that annual awakening, when the return of the "unconquered" sun renews within mankind that glowing wonder of creation, and joy of reproduction, which stirs all animated nature; and at one time our May was really the Merry month, or the Mary month, month of Maya or Mary or Venus, with its merry dance of maidens round the male pala or pole. Under the "sweet in-

fluence of the Pleiades" (home of Venus), the more emotional races nearer to the equator have responded to the visible joy of the "great mother" when she awakens in Spring by rejoicing with her in unrestrained indulgence of nature's great process; and so the "Bridegroom" idea, taught by the marriage of the Sun and Earth, reigned supreme at these great feasts. In Southern climes where clothing was unknown, and therefore conventional morality and that which clothing brings, sexual shame, scarcely existed, the returning sun, stirring with his generous beams the palpitating fibre of the human frame, awakened glowing dreams of passion which could brook no restraint, and scorned all danger, as "perfect love casteth out fear."

As Nature's fundamental activity is reproduction, there exists in the innermost fibre of every human being the insistent urge towards the fulfilment of Nature's great behest, but as man is gregarious, there came to be created very early in his history some formal regulation of the wayward tendencies which are the very essence of Nature's law, and marriage laws were evolved. It was towards a revolt against this restraint that man broke out into his great "love feasts," or Hags.

But even these came to have some recognised governance or regulation, as was inevitable in a race of reasoning animals of gregarious tendencies, so these annual outbreaks became recognised and legalised as annual feasts, and latterly the priests wrote their sacred books making the tribal god actually command such feasts to be held. Such, we shall see, was the Feast of Tabernacles or succoth benoth—"benoth" in Hebrew being capable of being pronounced "Venus" before pointing was introduced by the Masoretes. These Succoth Benoth were tents of Venus, and this feast was several times commanded by Jehovah or Ehoh, a name which I have shown in my *Gods of the Hebrew Bible* should be spelt Iové, pronounced Yovey.

The Hebrews, whose tribal history and mythology are the bases of the Christian religion, were a small Arabian tribe which had been enslaved by the Egyptians, and employed in some of the great public works which were constantly in progress in Egypt.

The condition of these Hebrews was represented to be pitiable in the extreme, and they finally became so physically degraded, possibly by starvation and over-work, that their people

were the focus from which spread loathsome diseases, as is shown by their own writings.

Early historians tell us that the spread of leprosy and other contagious and sexual diseases had become so alarming in Egypt that the Oracle of the god Amen was consulted, and this Oracle declared that the Hebrew slaves were the direct cause of these diseases, which were spreading all over the country. So the Hebrew slaves were expelled.

The historians who tell us this are all serious men, such as Justin in his *Historium Judaeorum*, Manetho in his great *History of Egypt*, Tacitus, the Roman historian, who told us so much about Germany and Britain, Lysimachus and Diodorus Siculus; so the fact seems to have been very widely known to be so widely recorded.

The Hebrew account is exactly the contrary. The scriptural account says they were over-worked by hard taskmasters, which was probably true, and asked for time to make a three days' journey into the desert to hold a feast, dance, or "hag," unto "Iové of the Ale-im," "lest he fall upon us with the pestilence." So pestilence was not unknown to them. The Pharaoh refused, and then came the miraculous plagues of frogs, lice, flies, blood, locusts,

and others, brought about by the waving of a "Rod of God," which Moses had found when he was hiding in "Midian," after murdering an Egyptian. This Rod of God when thrown down turned into a serpent, and we shall find that serpents played an important part in the religion of Israel—in fact, in Christianity too, because the whole tragedy of the New Testament is to find an escape from the consequences of the Fall of Man brought about by a serpent in Eden, so we see that the real fundamental basis of Christianity is the serpent. Colonel Forbes Leslie tells us that "the serpent seldom, if ever, fails to appear as an object connected with religion." Wherever we have religion there is serpent symbolism.

When we examine the statements of the Bible we find that they cannot bear the test of analysis, as Bishop Colenso so fully proved. A famous case is in the number of Hebrews who came out of Egypt. They had 603,550 warriors, which meant a population of at least three millions, or, as modern conscription of all fighting men raises one soldier in ten of the population, it would require six millions.

The Bible says in one account 70 Hebrews entered Egypt, and in another 66, and in the course of nature they might have produced,

according to Colenso, 1377 fighting men, allowing for average families; but to produce 600,000 fighting men each woman must have borne 46 male children, without allowing for deaths. In another way, there were said to be 22,273 first born, so every mother must have had 42 sons, and if she had as many daughters she had 84 children. So no wonder the writer of the history makes Pharaoh say:—"Behold the people of the land are now many," and "are more and mightier than we;" or, as the writer says in Exodus i., 7:—"The children of Israel were fruitful and increased abundantly and multiplied, and waxed exceeding mighty, and the land was filled with them," in spite of their terrible over-work and decimation by disease, and that all their male children were drowned to extirpate the race (Exodus i., 22). So they create a birth rate of 168 children to each woman, if we allow for all natural losses. We find this sort of exaggeration (so fully exposed by Bishop Colenso and others) common all through the Old Testament, and coupled with it a great boasting of what they did to their enemies, killing half a million in one day (2nd Kings xiii., 7), and telling (in 2nd Kings viii., 12) how they ripped up helpless women big with child, and dashed innocent little

children against the rocks. "Suffer little children to come unto Me."

In the case of Egypt they boast of all sorts of ridiculous miracles to annoy the Egyptians with the "Rod of God," and at last overwhelming the whole Egyptian army in the Red Sea. But their own sacred writings seem not to have been sufficiently expurgated when they embellished them with all this boasting, as they have left a different account in Exodus xii., 39. "They baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt and could not tarry," and similarly in two other passages, at Exodus vi., 1, and xi., 1. Iové told Moses before the plagues that Pharaoh will thrust them out "with a strong hand shall he drive them out of his land" (Exodus vi., 1). Isaiah xxvii., 13 writes of the Hebrews as "outcasts in the land of Egypt."

In their boasting book, Exodus, they do not admit that disease was the cause of their expulsion, but elsewhere their prophets tell them what diseases they had in Egypt; for instance, Moses threatens that Iové "will smite thee with the Botch of Egypt, and with emerods, and with scab, and with itch, whereof

thou canst not be healed" (Deuteronomy xxviii., 27); and again at verse 60—"He will bring upon thee all the diseases of Egypt of which thou wast afraid;" or at Deuteronomy vii., 15—"The evil diseases of Egypt which thou knowest;" or Amos iv., 10—"I have sent among you the pestilence (see pp. 55-59) after the manner of Egypt." Here, then, we have an account in fragments, overlooked by the boastful editors (who wrote of the wonderful powers of the Rod of God), telling a story identical with that of the secular historians.

I have dealt with these matters and the nature of the diseases, especially "emerods," in my book on *Christianity* and also in the *Queen of Heaven and Her Debasement*, and I only go over this ground here to give the reader some idea of the character of the nation we have to deal with, and to show the history of these Hebrews, beginning in a desert somewhere south of Palestine, and making their way northward. It has been decided amongst scholars that they were an Arabian tribe, as their language, early customs, and myths all tend to prove. The Arabians were a pastoral people, and such people, watching their flocks by night, invariably have an astronomical tendency in their religion, and we find that the

Hebrews have that bias in their earlier writings, such as Job. But they seem to have been a very unfortunate race, and led a hand-to-mouth existence, trying to oust other tribes from their lands. They are promised certain lands by their priests speaking as Iové, tempting lands flowing with milk and honey, and instructed to slay all the inhabitants, man, woman, and child, and seize the inheritance by murder and theft. They worship or serve a band of gods called "Al" gods, or "Ale-im," Eli-im, or Elohim in the English Bible, under the leadership of Jehovah, or Yah, or really Iové, pronouncing the I as Y, or the whole word as Eovay; and this god not only inculcates cold-blooded murder of innocent children and the ripping up of women big with child (2nd Kings viii., 12; 2nd Kings xv., 16; Hosea xiii., 16; Amos i., 13), ["and gently lead those that are with young "]; but he also minutely describes how easy a life they may lead by practising theft. "And it shall be when the Lord thy god (Iové of the Ale-im) shall have brought thee into the land which he promised to thy father Abraham, to Isaac, and to Jacob, to give thee great and goodly cities which thou buildedst not [after murdering in cold blood, without any cause of quarrel, man, woman,

and child to whom the cities belonged], and houses full of all good things which thou filledst not; and wells digged which thou diggedst not, vineyards and olive trees which thou plantedst not; when thou shalt have eaten and be full"—["Thou shalt commit no murder." "Thou shalt not steal"]. This is evidently the text which constitutes the religion of Germany. When they begin this roving life, all the knowledge of the sky and all the solar philosophy of Job is left behind with the parched Arabian lands, and they fall into such a state of savagery as is paralleled in no other contemporaneous people of whom we have records. They are so unobservant that the slow motion month by month of the sun through the Zodiacal constellations does not serve them to record time, so they remain, as do most early savages, dependent upon the quicker and most striking changes of the moon, which must have at first rendered all dating chaotic as to its relation to the seasons; because the lunar year of twelve months travels all round the solar year. They are the only literary nation of whom I have read who had no name for the days of the week, but they were guided into the recognition of the week by the four quarters of the moon's changes, and they made the end of each

change of seven days a Sabbath; but even that was imposed upon them by the Babylonians, who were very observant astronomers, as Sabbath is Babylonian for Saturn's day, our Saturday—the Jewish Holy day.

When the Hebrews had been long enough away from Egypt, their poets, prophets, or scribes began to take revenge for their harsh treatment there, and their cruel expulsion into the desert, by creating a literature relating their powers through the Rod of God, telling how Pharaoh did not want them to leave, and how they overcame his reluctance by their wonderful Rod of the Ale-im, finally overwhelming his armies, as celebrated in the songs of Moses and Miriam. This rod and two stones were the sacred symbol of their god in the Ark.

The whole trend of the Hebrew Bible is to speak despicably of and threaten every other nation—whether friendly or unfriendly does not matter—in fact, those nations to whom the Hebrews owed most were treated the most abominably. The Midianites, to whom Moses owed his "Rod of God," and whose priest, Jethro or Ra-el (who was his father-in-law), instructed Moses in the matter of how to govern the people and organise his religion,

and who treated Moses with the utmost kindness, are made the victims (Numbers xxxi.) of a most iniquitous story of slaughter and enslaving "women-children who have not known man by lying with him" for the most bestial purposes, in the enjoyment of which Iové was supposed to join personally. But this story shows us quite clearly that what was ordered by Iové was really simply ordered by the high priest, because, on the division of the spoil of "virgin children" amongst the brutal Israelites, the writer tells us the destination of these dedicated for the use of Iové, "and Moses gave the tribute which was the Lord's . . . unto Eleazar the priest."

Even of the children of Israel's half "Moses took one portion of fifty, both of *man* and of *beast* (there were no men, only women-children), and gave them unto the Levites, which kept the charge of the tabernacle of the Lord" (Numbers xxxi., 47). In this way Eleazar and his Levites got 352 "child women who had not known man by lying with him" (Numbers xxxi., 18 and 35). We must not forget that Midian was the land where Moses obtained all the power to work miracles, and where he first saw Iové, who was Jethro's god, and where he was so kindly treated and mar-

ried and had children. Jethro took charge of his family when he was absent, tended them like his own, and brought them safely to Moses on his desert route. Jethro also it was who instructed Moses how to govern, and told him to get "ordinances" and judges; in fact, Moses owed all to the Midianite Jethro, who created his religious government for him. (See detailed account in Numbers xxxi., 1 ft.) And this is how he requites it. First he captured all the women and their little ones, slaying all the men, boys, and male babies. Then he had all the women examined, and deliberately slew in cold blood all the helpless women prisoners who were putative mothers or were married, or who had "known man by lying with him," and these cold-blooded murders were done by order of lové, that is by Moses, for surely no one now-a-days thinks that an Almighty God spent his whole time going about planning murders with a savage desert tribe.

This was the return Moses made for all the kindness shown him. He must have butchered his father-in-law and all his male relations, and, as we are told Jethro had seven daughters, he must have butchered his sisters-in-law and nieces in cold blood as helpless captives after

an insulting examination, or condemned them, if they were "child-women," to a life of prostitution as enslaved Kadishoth, venus maidens, or Temple prostitutes.

Of course we need not believe that all this terrible savagery actually took place, but it gives us an idea of the very low status of the Israelites, whose scribes could conceive such barbarities, and think that such actions glorified the tribe, and it gives us a picture of the sort of god which the priests thought worthy of the Hebrew admiration, and commanded them to worship.

In dealing with scriptural literature and the gods to which such literature gives rise, we find in all countries that these gods are really symbolical representations of many qualities which the creator of the god wishes to portray. Not that they do not believe in the actual existence of the god they describe, as early nations not only believe in a god but in multitudes of supernatural gods or godlets, or saints, as we do; but, for instance, he fears thunder, as he has seen men killed during a thunderstorm, and it apparently comes from heaven, the gods' dwelling-place, so he makes his god a god of thunder and lightning, as did the Israelites, the Greeks, the Romans, and

the Teutons. But there are other considerations in the manufacture of the character of a god, and a very important consideration is that a body of men called priests have to gain a livelihood out of the offerings or fines extorted from the people, through fear of the god set up by the priests. So all organised religion is founded on Fear, and that is the priests' greatest driving power. But man has within him a very strong driving power toward a belief in and keen enjoyment of the supernatural, which would drive him to formulate a religion quite independent of any priestly influence.

Grimm states it as "simple folk have a craving for myths," and he stated it too narrowly. We all, from our earliest childhood, have a craving for myths. Mention to a circle of children the talismanic word "ghost-story." At once all their bustle, noise, and heterogeneous activities cease, and they gather round with dilated pupils and insist on having their feelings of terror excited till their hair stiffens and their scalps "creep" by the narration of utterly untrue tales, which may haunt them with fear through their dreams in the night. And no matter how terribly frightened they may have been, they are over-

borne by the temptation to enter again in imagination into that land of horror, and they beg for more ghost stories.

A love of excursions into some imaginary land beyond every-day experience is the intellectual desire most intensely developed in man. The wish to know how this world came about, how it is maintained, and what is its motive power, what occurs to the apparent individuality or Ego of man after death, are quite sufficient to insure the creation of a religion by mankind. This craving is taken advantage of by astute pretenders who trade upon man's desire to unravel the unknown, and who allege that they or their caste have received from the tribal god an answer to all these questions; and as Presbyter is only Priest writ large, so Christianity and all its appurtenances is only paganism with its Oracles writ large. The priest therefore panders to this love of the marvellous or miraculous, which I have called Mirophily, and as the priest is too holy to engage in the common pursuits and so gain an honest livelihood, he is dependent on the fears of his adherents for his living. In the case of the Hebrews, we are told that the Levites were to devote themselves entirely to the care of the service of Iové, and that they

had "no part nor portion in Israel;" that is, that their whole living must be gained out of the tithes, or parts of the animals sacrificed to Iové. They therefore constructed a tariff, and claimed amongst other things all the first born of man and beast, as in Exodus xiii., 2—"Sanctify unto me all the first born, whatsoever openeth the womb among the children of Israel both of man and beast; it is mine;" in verse 15—"Therefore I sacrifice to the Lord all that openeth the matrix being males, but all the first-born of my children I redeem;" in verse 13—"All the first-born of man among thy children shalt thou redeem." And the price of the redemption is fixed in Numbers iii., 47, at five shekels of silver. In case the people might pay in debased currency the shekel is well defined as after the "shekel of the sanctuary," and "the shekel is twenty gerahs;" so the Levites would take no buttons in the collecting bag, and any poor mother coming with insufficient money had no doubt to stand by and see her child's throat cut as a sacrifice to Iové. Verily, the Levites used a very strong lever to insure the due payment of the people's contributions to their Fear god. They continued the practise of child sacrifice till Ezekiel's time (Ezekiel xvi., 21; xx., 26-31;

and xxiii., 39). But if they were to make a livelihood they had good need to put on a strong screw, and for a very good reason.

First of all, the Levites were exempted from war, which constantly thinned the other tribes. They were also exempted from industrial operations, which always take their toll of life. They had choice meat and an easy life, and they kept concubines (Judges xix.) as well as wives, so they would, from all these causes, "increase and multiply" more quickly than the lay tribes, and hence had need of ever more money, or its equivalent.

But there was a greater danger to their means of livelihood than those. The Israelites were only one of about twenty clans inhabiting Palestine—there were 178 "ites" or small family clans all enumerated in the Old Testament—and the whole country could not hold more than 120,000 people. We see how small they must have been, 6000 or 7000 for each clan. We find mentioned specially the following among the larger tribes:—Canaanites, Perizzites, Sodomites, Rephaims, Amorites, Kenites, Kenizzites, Kadmonites, Hittites, Gergashites, Jebusites, Tyrians, Sidonians, Philistines, Gederites, Adinahites, Zoboiim, Beth, Midian, Shinar, Ellaser, Bashan, etc. As the

Israelites intermarried with these tribes (*Judges* iii., 3-5-7) and lived in common and worshipped their gods, they ceased to worship Iové, and as the Levites ceased to gather any fees, they fulminated against any defection from the worship of Iové.

The history of these Hebrews as given in their Scriptures is very difficult to understand. The other tribes are supposed to be their enemies, and they are commanded by Iové to "utterly destroy" them, and slay man, woman, and child, and every animal, leaving a desert (*Deuteronomy* vii., 2, and a dozen similar texts). In some cases, as in the case of the Midianites or Kenites, they actually do so, yet these Midianites shortly afterwards come "as grasshoppers for multitude" and enslave the children of Israel for seven years, so both tales cannot be true. We find, therefore, a sort of visionary people supposed to conquer all the land and slay all its people, yet wandering about from tribe to tribe, worshipping continually changing gods. The whole clan seems to have been like Abraham, "a stranger and a sojourner" in the land of the Canaanites (*Genesis* xxiii., 4). The whole country evidently spoke dialects of the same language (Aramaic) or they could not have settled

together and intermarried so freely; and as for worshipping different gods, they were different in name only, their character and attributes were the same, as is shown by Mesha's Stone; each clan having a chief of its Aleim, whether Ba of the Ba-Aleim, or Iové of the Iové-Aléim, or Chemosh of the Chemosh-Aléim, each of whom was supposed to fight the battles of the clan and bring them victory, just as do the European nations at the present day, each with its priests praying to their special "God of Battles" (see Kipling, our latest high priest, and the German Kaiser), to help them to murder the men of the other clan or nation. We see in all nations, even those of the highest civilisation like Germany, the constant association of a Bellicose attitude and prayers to "their" god for victory to their arms, whether right or wrong, sabre rattling against the enemy, and genuflections to their god alternating with each other.

The following statement made by a member of the American Financial Mission to France (*Sunday Chronicle*, 2nd December, 1917) might be applied verbatim and literatim to the deeds done under the divine commands of Iové by the children of Israël:

" You ask me what I saw over there that

impressed me most sharply?" he said. "I will tell you. It was the hospitals—the hospitals filled with the refugees from the devastated districts.

" I speak of the devastated districts of France—we did not go to Belgium. Especially there were the girls in the hospitals, French girls, nine years of age and older, who had been the victims of Prussian soldiers, dragged through the most unspeakable horrors and many of them driven insane by the treatment they had received. I remember one girl, fifteen years of age, who was raving mad. Her body was in a horrible condition, and she was soon to become a mother. This was in a hospital at Nancy. There were many girls in little better condition. Perhaps it is not generally known that 21 per cent. of the girls who have been subjected to these tortures at the hands of the Huns have been driven insane by it.

" At Gerbevilliers, about eleven miles from Nancy, Prussian soldiers took a girl sixteen years of age, carried her to the town square, and after they had attacked her trussed her up to the limb of a tree, poured gasolene on her, and set her on fire. This was done in the presence of the aged people of the village. None of the men of the town remained, as they had

all been taken for the war. In the same village the Huns took a blacksmith, nearly eighty years of age, a white-haired man, and placing his hands on his own anvil, crushed them into pulp. These two persons were brought to the same hospital.

" The young girls of the devastated districts they took to the trenches, but no women escape them. Even aged women were attacked.

" They took pictures, hangings, clothing—everything which it was possible to transport, and which justified the expense of transportation—to Germany. And what they could not transport they destroyed, with unspeakable filth. Perhaps you have seen that phrase in the newspapers. It covers the most horrible things."

" How do you account for this ruthlessness?"

" I believe the whole nation has gone mad, and the officers are the maddest of all. Everything is done under direction. The Prussian soldier does nothing without orders. He does not even light a cigarette or eat without permission. When it came to ruining the country every fifth man was supplied with a torch for setting fire to buildings.

"It is this sort of madness: These men really believe, according to the Prussian system of education, that there is only one God, and He is German. They believe that all nations but Germany have become so degenerate that God has delegated the German Kaiser to wipe them out and seize their lands for the good Christian German people. Thus they believe that the French and English must be killed off, and that all brutalities to this end are justifiable."

"Therefore, without any qualms whatever, they have done their best to ruin France. They have destroyed that lovely country. They have not left a tree standing, not one stone upon another, nor a piece of furniture, nor a picture, nor a church, nor a bit of farm land that they could get their hands on. They have mangled and ruined and burned and tortured systematically. They have brutally attacked tiny girls of five and six years, and they have mutilated the boy children of France."

I cannot help feeling and saying that German criminality has been bred on, and fostered by, Old Testament teaching, as the part I have italicised is identical with the commands of Iové I have quoted on pp. 33-34, 48-52, but with this difference, the Hebrews were igno-

rant savages, while the Germans have the advantages of the education of a high civilisation. This shows the widely baleful effect of the idea of a tribal god, common even yet to the most enlightened nations, even to ourselves. We are asked to bow down to, worship, and flatter in our prayers this Iové, prototype of the Prussian god of greed and hate. Is it not time that our Churches should follow the American President's noble statement and abandon Iové as a god, saying:—"This intolerable thing of which the masters of Germany have shown us the ugly face must be crushed."

There has been little change in this matter for three thousand years, and we find that in the case of the Hebrews it was always Iové (really the priests) who ordered the slaughter, and so kept up enmity between the Palestinian tribes. They even slaughtered each other, the Children of Israel against one of their own tribes, the Benjamites, with 60,000 killed, all over a Levite's concubine (Judges xx. and xxi.). But if the members of the tribe quietly settled down with their supposed enemies and worshipped new gods, or the old god under a new name, for the name is everything in a god, they ceased to pay

tribute to Jové, and the Levites would starve. Hence the Levites created a very jealous, vengeful god, who would visit with the most awful punishments any defection from serving him or "going and serving other gods." That there were other gods even Jové asserts or admits, but their priests declared that Jové was the special "Al" of the Children of Israel, and "no other god must they serve." To insure a fear great enough to prevent defection they portrayed the most terrible fiend with which the religious literature of any country has ever been enriched.

Let us see the sort of god which the Church wishes us to worship, and which the Bishops assure us is a God of Love or Cupid.

He went about upon a four-headed flying animal called a cherub (2nd Samuel xxii., 11), described to us graphically in the Revelation, or better in Ezekiel i., 5, ff., "four living creatures . . . and this was their appearance—every one had four faces and every one had four wings. And their feet a straight foot and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides. Their wings were joined one to another; they

turned not when they went; they went everyone straight forward. As for the likeness of their faces they four had the face of a man and the face of a lion on the right side, and they four had the face of an ox on the left side, they four had the face of an eagle. Their appearance was like burning coals of fire and like the appearance of lamps; it went up and down among the living creatures, and the fire was bright, and out of the fire went lightning," and much more curious medicine-man talk of "Rings full of eyes," on which they seemed to go. Mounted on this curious beast he, Jové or Jehovah, made the earth to shake and tremble (2nd Samuel xxii., 8, ff.), "the foundations of heaven moved and shook because he was wroth." [He was *always* wroth, the Jové of wrath, Jehovah Irae.] "There went up a smoke out of his nostrils and a fire out of his mouth devoured, coals were kindled by it. . . . Through the brightness before him were coals of fire kindled. The Lord (lové) thundered from heaven, the most high uttered his voice, and he sent out arrows and lightning."

There are other similar passages in Job xli., 21, Habakkuk iii., 5, and Revelations, but that may serve as an illustration of the physical

side of the Bogey god set up by the sacred writers to keep their sheep in the fold. Now as to his mental characteristics. The Levites wish to prevent the Hebrews from deserting their special Baal or god Iové and going over to the Baal of other tribes. The god of the children of Israel was originally called Baal, so they were all the same idea, but differently named by the different clans. We are informed in that monument of scholarship, the *Encyclopædia Biblica* (Col. 3327) that "Baal was used in ancient times without hesitation as a designation for the god of Israel." In fact all these tribes worshipped Ale-im or Elohim (or Eli-im to whom Jesus cried on the Cross)—a band of Tree spirits—as at that time Trees were the special abodes of the gods (Iové came in a burning bush). This term Elohim or Eli-im was common to all the Palestinian tribes, and they only differed by having a different name for the leader such as "Ba of the Als" or "Molech of the Als" or "Iové of the Als" or "Chemosh of the Als." But Ba seems to have been nearest in attributes to Iové, and so the Hebrews were constantly running after the Ba-Ale-im instead of the Iové Ale-im. Ba Ale-im was shortened to Ba-al-im, Baalim, the Ba gods. Now we find

the most constant threatenings of terrible punishments for any bowing down to the Baalim, coupled sometimes with Moloch, Milcom, Chemosh, and others. But whenever the Israelites were enslaved or beaten in battle they naturally thought the other tribes' Ale-im were more powerful than their own, and they straightway began to sacrifice to the more powerful god, and of course paid dues to the priests of that god, forsaking the "Booths of Iové," hence the intense anger and cursing of the Levites whose source of income was cut off.

In their own special book of rules the Levites (*Leviticus xxvi., 3-39*) sketch out their god's character. They say that if they follow Iové all will go well, riches, peace of mind will follow "and Five of you shall chase an hundred [of your enemies] and an hundred of you shall put ten thousand to flight." But if they desert Iové then "I will appoint over you terror, consumption, and the burning ague that shall consume the eyes . . . ye shall sow your seed in vain for your enemies shall eat it. . . . ye shall be slain before your enemies, they that hate you shall reign over you, and ye shall flee when none pursueth you. And if you will not yet for all this hearken unto me

then will I punish you SEVEN TIMES more for your sins. And I will break the pride of your power and I will make your heaven as iron and your earth as brass. And your strength shall be spent in vain, for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye will not hearken unto me I will bring SEVEN TIMES more plagues upon you. I will also send wild beasts among you which shall rob you of your children and destroy your cattle and make you few in number. And if ye . . . will walk contrary unto me then I will also walk contrary unto you and will punish you yet SEVEN TIMES for your sins. I will bring a sword upon you. I will send a pestilence among you [and cause famine], and if ye will not for all this harken unto me but walk contrary unto me, then I will walk contrary unto you also in fury, and I, even I, will chastise you SEVEN TIMES for your sins. And you shall eat the flesh of your sons and the flesh of your daughters shall ye eat. . . . And your land shall be desolate and your cities wastes. And I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them, and they shall flee as fleeing from a sword, and they

shall fall when none pursueth," and many verses about pining away in their enemies' land in captivity.

All these are to be multiplied over two thousand times if we multiply by the four holy sevens enumerated. But in Deuteronomy xxviii. we have all this repeated with a terrible and ghastly malignity, curses of all kinds rained on their heads, " Pestilence cleave unto thee, smite thee with consumption, fever, inflammation, an extreme burning, with sword, blasting, and mildew until thou perish. And thy heaven that is over thee shall be brass and the earth that under thee shall be of iron, [thus reversing the curse in Leviticus xxvi., 19] rain of thy land powder and dust." But specially the " Lord will smite thee with the botch of Egypt and with emerods [syphilis] and with scab and with the itch whereof thou canst not be healed." Madness, blindness, *impotence*, and a terrible list of evils are threatened them. Again " the Lord shall smite thee in the knees and in the legs with a sore botch which cannot be healed." Note the sexual nature of these diseases. After another appalling list he draws a terrible picture of the effects of the famine he shall send, unequalled in brutality in the world's literature. " And thou shalt eat of the

fruit of thine own belly and the flesh of thy sons and of thy daughters, which the Lord hath given thee, in the siege and in the straightness wherewith thine enemies shall distress thee; so that the man that is tender among you and very delicate, his eye shall be evil toward his brother and toward the wife of his bosom, and toward the remnant of his children which he shall leave; so that he will not give to any of them of the flesh of his children whom he shall eat; because he hath nothing left him in the siege." . . . "The tender and delicate woman among you which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards the husband of her bosom and towards her son and towards her daughter, and towards her young one that cometh out from between her feet, and towards her children which she shall bear, for she shall eat them for want of all things secretly in the siege. . . . The Lord will make thy plagues wonderful, *plagues of thy seed*, even great plagues. Moreover, he will bring upon thee all the *diseases of Egypt* which thou wast afraid of." Here the diseases of Egypt are coupled with plagues of thy seed,

syphilis. This eating of their own children is repeated a third time in Jeremiah xix., 9.

They thus created a Fear god, or monster so ghastly as to make us reverse the phrase which I applied to the pagan Iové feasts, and to say of Iové himself, "Abject fear casteth out Love."

The villainy of the priestly functions is clearly set out in the famous cursing and blessing scene composed by the writers of the Old Testament, and put in the mouth of Jacob or Israel on his death-bed, as an explanatory index to the symbolic meaning of his sons' names. The text is somewhat mutilated in Hebrew, and misunderstood by King James' translators. Genesis xlix., 5, 6, and 7, should be read:—"Simeon" [the hearer or confessor] "and Levi" [the priest of the serpent or phallus] "are brethren" [literally alike—one as bad as the other] "and gain by ruin" [of others] "ill-gotten wealth by the piercer." The word for "ruin" also means "secret parts." The word "piercer" is feminine, and also means "pulpit," a word composed of Pul, the phallus (*Gods of the Hebrew Bible*, II., pp. 195-197), and Pit, the membrum seminum, so pulpit means sexual intercourse. We know from the *Encyclopædia Biblica*, Col.

1512, that these phallic "Hags," dances, feasts, or sexual "sacrifices," were the most important religious observances of the Hebrews (*Encyclopædia Biblica*, Col. 999), and the fees formed the income or "ill-gotten wealth" of the temple. Finally, these Hags caused ruin or "great destruction" by syphilis. The word for "piercer," Mekarothihm, falsely translated "Habitations," is from the same root as that used to describe David's phallic dance before the Ark—Mekareker, "a to and fro motion of his piercer," and the suffix, "ihm," although pronominal, may equally mean to "put in motion," so the passage is quite parallel to that describing David's dance at p. 150, or p. 81, *Seven Stories of Creation*, and p. 236 of *Symbolism of Christianity*. So we read in Genesis xlxi. :—

Verse 5—"Simeon and Levi are alike, and by the secret parts [or by ruin] gain ill-gotten wealth by the intercourses of the sexes." (Religious prostitution all the year round, and Hags at the chief astronomical dates.)

Verse 6—"With the secret life of the congregation hold thou no intercourse, join not thy honour with them because they raise passions which de-

stroy men, and with their delights corrupt the family." (The word for family means also "stump" or "root" [of Jesse, e.g.], and the phrase probably means "destroy the phallus," or "root" of the family, by syphilis.)

Verse 7—"Cursed be their anger [perish their anger], for it was fierce, and their wrath for it was cruel," (see Samuel and Agag, the Midianite slaughter, Laish, Danites, etc.) "I will wound (crush, defile—"Bruise" in Eden) the erect thing (phallus or lingam), and the heel (membrum feminum or yoni as in Eden, Jacob and heel are the same), and scatter them in Israel." (See also p. 305.)

We may remember that the Levites had "no part nor portion in Israel," but exercised priestly functions in all the tribes, so they were scattered in Israel. The rest of chapter 49 is equally interesting, and well merits the closest study by scholars, as the present version fails to represent the meaning of the Hebrew text.

We see Egypt mentioned above not as in the songs of Moses and Miriam as a trium-

phant-conquest, but as being connected with disease; so that when "rain boasting" ceases, the truth about the Exodus comes out, and the historians are corroborated by the Hebrew writings. That these diseases were leprosy and sexual diseases the historians firmly allege, but I have also proved (in *Christianity*) that "Emerods" (in the original Hebrew, "Ophalim") clearly means syphilis; so they were considered by the writers of Leviticus and Deuteronomy as the worst possible diseases with which anyone can be stricken, as indeed they are.

The proof is shortly this. The word emerods was invented to hide the true meaning of the original, which was Ophalim—a word of very obvious meaning. O is the female symbol, the circle of the top of the lotus seed vessel, the ring of the Persian legend that Yima was given "a ring and a dagger to create all life;" the O, Om, or Omph, or Um of India, meaning the womb or gravid belly—Unim being still used in Syrian and Palestine place names as "Mother." Phalim needs no explanation; it is simply the Hebrew plural of Phallus, derived from "Pala," the Indian name for the male organ; so the disease disguised by our translators as Emerods was disease of the

reproductive organs or woman-man disease, or in modern Hindu, Yoni-Lingam disease, the well-known contagious bi-sexual disease, syphilis.

This is the only known disease which visits the sins of the fathers upon the children to the third and fourth generation, and it was so important and evidently so prevalent that it has the first place in the Hebrews' most holy document, the Ten Commandments, and is the only disease mentioned in that document, and it was the cause of their cruel expulsion and of the miseries they no doubt endured in the journey through the desert to the north to habitable lands, when driven out of Egypt.

It gives its name to all other loathesome diseases, as "pestilence" is a purely phallic word derived from the same root as Pestle, the pillar or pile, or Bruiser, used by chemists, who named all their operations and apparatus from phallic god-words or signs. That this pestle (Hebrew, Pessel) was a holy word meaning the Phallus god or Hermes is shown by the fact that in Hebrew Pestle is Eli, the pillar god to whom Jesus cried on the cross. The Greeks introduced the "ph" instead of "P" in Pala, because their letter "Phi" is the ring and dart of Persia, the original of all

life, Φ. This was called the “phallic letter.”

Further, the name for “pestilence” in the Hebrew Bible is Reseph. The *Encyclopædia Biblica* tells us that Reseph or Resheph suggests Arsuf, which is the Apollonia of Josephus, but Reseph is also identified with Apollo as a sun god; and Apollo is both the sun god and the God of Pestilence. Apollo is simply Palla, which is the cause of this pestilence, with the prosthetic A, and we find Reseph is a sun god (probably Ra-Esh-Oph, solo-phallic serpent, or simply Ra-seph, sun and serpent) whose chief seat was Phaliga (the phallus again), and Phaliga, the royal town, was situated on a V-shaped land between two rivers, always a sacred position, a sort of Midian or Mesopotamia, as is the case with the Dorsetshire Column (shown on p. 82). Carved phalli, which the Israelites worshipped, like all savages, were called by them Pessels or Pesselim, and a Bible story shows how sacred they were. When Eglon enslaved the Israelites, in Judges iii., a deliverer was found in Ehud, who slew him and escaped, and passed behind the “quarries.” But it is not quarries in Hebrew; it is pessilim or phalli, and the *Jewish Encyclopædia* states that they were boundary posts; but as he, by passing

these phalli, “escaped” into Seiratah, a town the meaning of whose name is unknown, but probably means a “reverenced or holy place,” from the root “Ser,” so Ehud passed “within the pale” or phalli of a sanctuary, as there is no doubt that pale is derived from pala. There was such a “pale” at the Sanctuary, Westminster, in early times. So the pestilence, Ophalim, was an important disease, and always divinely sent. The phallus and testes are the symbol for kings and gods, such as Pharaoh and Osiris. Osiris was O-Sar in Egyptian, the feminine O, and Sar, “the Rock that begat thee,” the creative bi-sexual symbol Deuteronomy xxxii., 18). Pestilence is disease of the “Pestle.”

In Egypt “r” and “l” are the same letter, so Phara-oh is Phala-oh or Pala-O, pure Hindustanee for the male and female reproductive organs, symbols of all creative gods, the Pala of India coupled with O making the double-sex god name. The Royal crown of Egypt was the Pala-O, or Lingam-Yoni altar of India adjusted to fit the head. (See p. 31 in my *Symbolism or Christianity*.)

Anyone conversant with classical god-names and with the stories of these gods would recognise Ophalé or Ophalim at once. There was

a famous Amazon Queen, well known in sculpture, called Omphalé, a name identical with that of the Hebrew disease, and it is explained in the tale that Hercules visited her court, and of course became enamoured with her, and was her temporary husband. But being an Amazon, it was she who captured or tamed Hercules, and she took his rod or club (symbol of the phallus or pestle) and his lion's skin (symbol of phallic force), and seated herself on a throne, making him don her ephod (female garment) and sit at a spinning wheel (female labour). Hence both became double sexed or Om-Phallic (Fig. 1).

So the threatened Ophalim was syphilis.

One could fill a moderate volume with the reiteration of the constant threatening of pestilence, and cursing for any serving of other gods in all the prophetic books—Ezekiel and Hosea becoming so hysterical that their language is unquotable—in fact, no other subject takes up so much room as these cursings.

All this was written by the priests and their revivalistic allies, the Nabis or Nazarites, to strike fear into the hearts of those who might desert the service of Iové when things were bad, and turn to the worship of other gods. They turned not only to Baal but to other

similar gods, and, worse still, to the Queen of Heaven, as the feminine was taboo to Hebrews.

"The men and all the women, a great multitude," demanded the return to the worship of the Queen of Heaven, as under her they had "plenty of victuals and were well and saw no evil," but on returning to Iové they have "wanted for all things and have been consumed by the sword and by the famine" (*Jeremiah xliv., 17-27*). Iové again threatens them with being sent back to Egypt, where they will "die of the sword and by famine, and they shall "be an execration and an astonishment and a curse and a reproach," as they had been before Pharaoh "thrust them forth." But, worse still, "I will punish them in Egypt by the sword, by the famine, and by the pestilence," again making Egypt a source of fear on account of disease.

In spite of this "frightfulness," we find that at the time of Jeremiah a great part of the Jewish nation had remained in, or returned to Egypt, and worshipped the Queen of Heaven, Isis, to the disgust of Jeremiah (*Jeremiah xliv., 24-28*). But they always did worship the gods of the people among whom they dwelt (Bishop Colenso).



Fig. 1.

These terrible calamities were threatened by the Nabis as what would happen to anyone deserting the service of Iové, and they constantly harped on the jealousy of their tribal god, and stated, in fact, in Exodus xxxiv., 14, that one of his names was "Jealous," with a capital "J," so that it was holy, "For thou shalt worship no other god: for Iové, whose name is Jealous, is a jealous God" (or Al), and even in the great commandments the only parts which are peculiarly Hebraic are the opening four commandments: (1st) No other gods; (2nd) no graven images. This only applied to graven images of other gods, for they freely erected and worshipped graven images, brass pillars, serpents, Jakin and Boaz, Ark and Eduth, Teraphim, which Rachel stole (Genesis xxxi.), Pesselim, Ephod, Massekah, Matzebah, such as the Danites stole from Mica's priest (Judges xvii.), and without which Hosea (chapter 3) says religion would cease. (3rd) He threatens what he will do for bowing down and serving other gods, "for I, Iové of the Eloi-band, am a Jealous Al, visiting the sins of the father upon the children unto the third and fourth generation." [Ophalim or syphilis, memories of the diseases for which they were expelled from Egypt.] Then,

lastly, he appointed their quarter moon-day, named after a Babylonian god, Sabbath, Saturn, as a day sacred to Iové. Saturn was worshipped all over the known world as Sabbath or Sabatto. (*Christianity*, pp. 105 and 109.)

Now all this portrays a very ignorant, savage people, held down by a boastful, determined priesthood, whose worship of a god consisted not so much of that of a god of love or Cupid, but of that of a quite different use of the Greek god's name—Cupidity. But their threats seem to have produced little effect when Jeremiah exclaims, "According to the number of thy cities are thy gods, O Judah" (Jeremiah xi., 28).

It is a curious result of our training in childhood that these old threats of Iové (a god identical in character with the Ju Jus of Africa or the fiendish gods of the Solomon or Friendly Islanders—gods we hold in utter contempt and loathing) have far more effect on modern Europe than they had on the people to whom they were addressed, and they drive nations like the Scotch—hard-headed and logical—to a service in which they do not believe, and to a Sabbatical restraint they detest, simply by the power of these old curses

solemnly recited to us in childhood. Such teaching is a crime.

When cursing did not intimidate the Hebrews, the Nabis, speaking as Iahoh, tried cajoling, and so reversed their method, as in the latter part of the second commandment, or, before that was given out, as in Exodus xv., 26, "if thou wilt diligently harken to the voice of Iové of the Eli-band and wilt do that which is right in his sight" [pay the priests' fees] "and wilt give ear to his commandments" [not yet in existence], "and keep all his statutes" [child-burning was an ordinance or statute in Israel]. "I will put none of these diseases upon thee which I have brought upon the Egyptians." We have here a glimpse of the real nature of the Hebrew god and his gradual evolution out of a literature created by the Levites, urged by the necessities of their dependent position.

But the Hebrew worshipped many other gods, and when they arrived in Palestine they freely adopted the local Baals as their god, or, as it is put in the *Encyclopædia Biblica*, 3327, "Baal was in ancient times used without hesitation as a designation for the god of Israel," and as I have pointed out that the name was the essential or important part of the god, their

writers really adopted Baal as their god. Of course they were, later, constantly accused of bowing down to Baal, the great rival of Iové, but that was rebellious defection, whereas the earlier form was an adoption of Baal by their official priests and the whole tribe.

They also worshipped many different gods during their history, such as Sur or Tsur, the Rock; Abir, the Strong One; Al Shaddai or Saddai, the fertiliser or micturater, by which name their god revealed himself to the Patriarchs, and was Job's god, Elyon, Adonai, Sebaoth, besides Amen, Sela, Milcom, Chemosh, Molech, and other gods of the surrounding nations. (See my *Gods of the Hebrew Bible*, Part I.)

They were like their language, which has no backbone to it, and can be translated many ways; so these Hebrews had constantly changing gods. It was only their priests who tried to tie them down to one god, because Iové's personal worship with its tithes constituted their livelihood.

I have shown in my study of the *Seven Stories of Creation* that these stories, when derived from old natural sources, generally had a sexual element, and were founded on the facts of creation or reproduction of life as seen

on this earth. The one exception was the main story of the first chapter of Genesis, for there are fragments of two other stories in verse 2, the remainder is of much later date, and evidently the work of a scribe writing for a purpose. Here we had no natural process, but the creation of everything apparently from nothing, or a vacuum, as in the Chinese account. (See *Christianity*, p. 134.)

By introducing a miraculous creation instead of one founded on natural processes, the scribe got rid of the Phallic element, which we see was the tendency of later times, when some of their prophets became ashamed of all their Baal peors, rod, stones, and ark combinations, ophalim, and so on, when Jeremiah says, in chapter iii., 16 :—" In these days no more shall one say the ark of the covenant of the Lord " (literally, the Berith of Jove, or, in full, the ark of the circumcised phallus of Iové); " neither shall it come into one's mind, neither shall one think upon it, nor miss it, neither shall it be made again." Here we see the tendency long before acted upon by more enlightened nations of finding some symbol for deity other than the human organs of reproduction.

The great nations of the world, such as India,

Babylonia, and Egypt, had long before this date officially adopted the sun as their idea of creative power, sustainer of life, and giver of all good things, and he was considered in all northern nations to be the Saviour, as his advent in Spring was the cause of the revival of Nature. Without his " passing over " or " crossing " the equator and making his northern journey or " ascending " in the heavens, eternal death would reign in these northern lands. Hence he was the true saviour of mankind. But notwithstanding all the priests' efforts to free their religious cults from the all too fleshly ideas involved in the phallic symbolism, the great mass of the people of all nations clung firmly to the old " sword and sheath," " lingam-yoni " idea, as being within their personal knowledge of life creating; the facts of astronomy being far too complicated and distant from their daily life to be acceptable. So the common people clung to the old bi-sexual religion, as the majority of mankind do to this day. (See my *Christianity*, pp. 16-47.) More than half the population of the world are active phallic worshippers, including 300,000,000 of our Indian subjects.

Christians are also phallic worshippers—

though passive or unconscious—because the cross which they revere is the oldest and most universal phallic symbol.

Lucian uses the word Phallobates to express the action of the Ascent of the Cross, so at his time the Cross and the Phallus were identical (*Dea Syr*, 29), and Iamblichus, replying to Porphyry, who was pained at theologians erecting phalli, wrote excusing such erections: "Because the Phalli and the crosses are signs of the productive energy, and urge to the continuance of the world," thus making the cross and the phallus identical as eternal life symbols. We find, therefore, the evidences of a struggle between the presentation of a clean heavenly conception of a solar religion and the sexual idea with its attendant saturnalia and temple prostitutes. The New Testament is, as we shall see, the record of the final struggle between the two, ending in a victory for the sun idea, in so far that the phallic or sex idea was henceforth relegated to a secondary place. But it still held its place with the people.

It may seem strange to the average Saxon to read such statements about the Holy Bible, as most of the statements giving us glimpses of the use of sex symbolism are couched in

esoteric, hidden, or symbolic language. Readers may think that such things must be very obscure and difficult to understand; but such is not the case, and it needs no very deep study, but merely attentive reading of the English and Hebrew text and the occasional use of a Hebrew dictionary, *Chaldean Lexicon*, and a reference to the *Encyclopædia Biblica* or *Jewish Encyclopedia*, to gain very soon the knowledge that the whole Bible is written largely in symbolical language.

To take a very early instance, we are told in Genesis i., 27—"So God created man in his own image, in the image of God created he him; male and female created he them." But when we look up the words "male" and "female" in this passage in a Hebrew Bible we do not find "ish" and "isha," as used in other passages, but we do find "zakar" and "nekebah," which mean in Syrian language "sword" and "sheath," or piercer and womb. There is no mention of male and female more than is indicated in the relation of sword to sheath, or as when an engineer writes of male and female screws. Zakar or zikar is used in Palestine for male or a peaked mountain representing the phallus, as Major Condor tells us in one of his extremely interesting

reports on Palestine exploration, while koba or nekebah means womb, and still exists in Al Kaba (our word "cave"), the Holy of Holies of Mecca. Mecca or Maka is the womb or belly, as the Mohammedans are "left-hand" or female worshippers and hold their sacred day on Friday, Venus's day, and have the crescent moon of Astarte or Venus as their tribal symbol, just as the Christians have the male phallic cross and hold the male sun's day sacred. Mecca is the belly, so the Kaba in Mecca is the womb in the belly, similar to the Nave in the D'ome of Christian churches. D'om means "of the womb," and is German for cathedral. Zakar and Nekebah are used also in Genesis v., 2, and mean the "male" in the form of a "pierceer," and the "female" in the form of a "womb," and that phrase is inserted for a very wide-reaching purpose.

First of all, the two organs were in all countries and at all times used to indicate the continuous creation of life or life eternal, but they only became active when their relation was that of a sword in its sheath. The sword with its cross handle was always considered a triple article or complete male organ, like the trident, fleur-de-lys, cross, Prince of Wales's feathers, or other Royal or Divine insignia;

and so the sword in its sheath was the most holy "mystery" of the Church—a mystery called "incomprehensible" in the Prayer Book, the "Trinity in Unity," or Three in One. It is not the male Trinity which is the central core of our creed, but the "mystery" of the "Trinity in Unity," male in female—the crowning mystery of the creation of life, the only divine or miraculous power given to man. Now, the reader will begin to see how far-reaching is this early specimen of symbolic writing in the first chapter of Genesis. Hosea says that his Iové Elohim Sabaoth, Lord God of Hosts, is his Zakar—sword, piercer, or phallus, (falsely translated "memorial" in chapter xii., 5). Another example may here be quoted, as it illustrates a symbolic act, not word, and yet it is connected with symbolic words all over the world and with acts which have been, and still are, performed in every age and country. In Genesis xxviii., 18, Jacob set up a pillar or stone and poured oil upon it; or, in Genesis xxxv., 14, he poured a drink offering (wine) and oil upon it.

In doing this he was performing what is called a phallic act. The pillar was the male organ (see Fig. 21 in my *Christianity*, and p. 235 in this volume), in Hindu the Pala, in

Greek the Phallos, and, as wine represents passion and oil fertility, he was performing a ceremony to represent the phallus in the creative act. The Pala or Pillar was everywhere used to represent the male organ, and the cult is called "phallic," from Phallos, the Greek rendering of Pala.

So here is another case of symbolic writing in the Bible containing a whole group of symbolic words. That these anointed pillars are really representative of the male organ is clear from the phrase by which they are described: "The rock that begat thee" (Deuteronomy xxxii., 18), so that the Bible itself contains the interpretation of its symbolism.

But we have other means of knowing, because the same cult is still practised by one very large nation amongst others. All our officers in India tell us that such stones are set up and anointed just as Jacob did, and the people say their prayers to them and make vows on them, and the stone "hears" all they say, just as it was supposed to do by the Bible writers, as in Joshua xxiv., 27, where he says: "Behold this stone shall be a witness to us, for it hath heard all the words of the Lord;" that is, the words of the Priest, as the Lord

had never opened his mouth; it was Joshua who was reciting their supposed history to the Hebrews. Sir George Birdwood, one of our great Indian authorities, told the Royal Society of Arts: "When Jacob took the stone (Genesis xxviii., 18-19) on which he slept on his way from Beersheba to Haran, and set it up on end for a pillar, and poured oil on the top of it, and called it 'Beth-el,' 'the house of God,' he performed a distinct act of Phallic worship, such as may still be witnessed every day at every turn in India."—Royal Society of Arts, December, 1910.

This word Pala has wandered into every corner of our language, thus showing its immense popularity. Every nation not only set up individual stones, as we did in Britain, but built great pillars, round towers (called in Ireland Peel towers or Pala Turs), and spires, all indicating the same thing, the Pala, and we find all these named by words derived from Pala. We must not forget that vowels did not exist in most ancient writings, so we have to depend on the consonants only in tracing the derivation of words. How quickly nations diverge in their languages may be illustrated by ourselves and our "cousins," the Germans. We write the number four and pronounce it

fore; the Germans write vier and pronounce it fear; yet it is only a short time since they were identical; or we say week, pronouncing the "w" as no other nation does (it should be double "v"); while Germans write woche and pronounce it vokey; yet these two were only lately the same word. Languages wander so quickly that two branches of a race separated for a few hundred years speak languages quite foreign to one another.

The Greeks used their phallic letter Phi, Φ, instead of their common P II, in writing double-sexed phallic words, because this letter is the equivalent of sword and sheath. It is the "ring and dagger" ("circle and pillar," "rod and almond" of Scripture) which were given to Yima in the Persian legend with which to create all life in a garden. The egg and dart of our cornice ornamentation, so much used by the Greeks and Romans, is the same symbol.

The Greek P, II, double pillar, came to mean the same thing, as the space between the two pillars was held to be the female "door of life," while the two columns represented the Zodiacal Twins, Castor and Pollux, "lads" or testes of God worshipped when the sun was in Gemini in spring. So the Pi and the Phi

of Greece, although originally different—one double male and the other male and female—finally came to symbolise the two sexes, like the Lingam-yoni altar of India to-day, the phallic creative powers male and female, the incomprehensible mystery, Three-in-One, or Three and One, the perfect four, the Tetrad, or Tetracht of Pythagoras.

Egypt expressed the idea in the Twin Dad (Fig. 1, p. 199, *Gods of the Hebrew Bible*, Vol. I.), and they were erected at Paphos, the greatest phallic shrine in the ancient world, all over Syria, at Tyre, dedicated to Hercules, at Rome, dedicated to Thallia, the goddess of increase of flocks and green crops; and we read of Tiglath Pileser (phallasur in Greek) erecting his two pillars as in Solomon's Temple, while all the sacred gates of India, Tibet, China, and Japan, like the Greek II (we have one at Kew), are held to be sacred phallic emblems.

P has always been a phallic letter in nearly all alphabets, and a glance over the p's in any Hebrew or Chaldeon Lexicon will show that most of the words beginning with that letter are directly or indirectly phallic.

Pala (or Phallos) gives rise to many words, such as pale, impaled, as we know from zakar and nekebah of Genesis i., 27, that the phallus

or male is looked upon as a sword or piercer. Pale is a pole or a " paling stob," to mark off a place—as " within the pale," a sacred place marked out with the symbol of life, Phalli or Pesilim, where all life was safe—a sanctuary or refuge (*Encyclopædia Biblica*, col. 3991, and p. 58 this volume).

The Pala itself was spelt in many ways even in India, such as Pallah, Pal, Pol, Pul, Paul, Phul, Phulus, and the P may be changed to Ph, as in Greek; or to F, the European equivalent of the Greek Ph. In fact, F is P with the loop burst, just as we force open our lips in sounding F, but close them tight for P. P may change to B, which is simply a hard P, or to V, which is a hard Ph or a soft B. We have such names as the Goddess of Wisdom Pallas, female, and the male Apollo from the same root, and Palladium, the dwelling of Pallas or the Phallus, Rock of Ages to which people might cling, the " Palladium of our liberties," from which again we have Palace, where the phallically named kings dwelt or where the sacred phallus or mace was kept. As place names we have the Palatine Hill in Rome, the same word as Palestine, the most sacred spot, where phallic worship was practised; and even Palestine is clearly the land of the phallus, as

we see that its worship was the core of Palestinian religion, as it was erected under every green tree, at every street corner, at the head of every way, and on every high hill. In Hebrew the word for Palestine is frequently written Palast, the German for Palace.

Philistine is the same word as Palestine, using the Greek derivation through Philis or Phyllis or Philip, " the loving one." In Hebrew there is no difference between Palestine and Philistine; they are both written Pheleshet, Palast, Philistim, or some slight variant, and frequently the word for Philistine is written with a hard P, and not Ph. Philégesh, of like origin, is a concubine.

But the *Encyclopædia Biblica* generally ignores this universal phallism.

Lands were often named after the phallus under other languages, as we see in Syria and Assyria (Suria and Assuria). These have exactly the same meaning as Palestine, derived from Sur, " the Rock that begat thee " of the Bible (Assyria having the prosthetic A). The god of Assyria was Assur or Asher of the Bible—the " happy one," or phallus. Even their kings were so named. The name of their famous King Assur-bani-pal, or in Greek Sardana-Phallus, means the " Phallus son of the

Phallus," so we see the equivalence of Assur and Asher and Phallus and Pala. The Romans rendered Assurbanipal into Sar-dana-palus, that is Sar or Sur, "the Rock that begat thee" of the Bible, and palus, the phallus, with "dana," "descended from," to connect them, in place of "bani," son of. Pul, King of Assyria, is another monarch with the phallus as his name (*Encyclopædia Biblica*, col. 3976), and Tiglath Pileses is another not quite so clear, as Pileses has doubtful vowels, but it was spelt Phallasar by the Greeks, and is, in this form, quite clear. Nebo Palassar is similar, his name means Mercury, the Phallic Rock, or Pillar. Tiglath is "God column."

A part of Arabia has a name Laristan, signifying the same thing, but female.

Laristan and Palestine are the lands of the "Lares" and "penates" of the Romans. The Tsur or Sur, which the Israelites worshipped, became, with the prosthetic A, Assur or Asser or Asher, and this form of the "Rock that begat thee" gave the tribe their name. Asser was known all over the East as the "happy one," and the word Israel is Assur El, or Asher El, the phallus god. The "I" replaces the "A" to indicate a proper name, so it becomes Isher or Issur, just as Jacob, or

correctly Yakob, was also once a god as Akob-El, the "heel" or phallus god, but with the initial I (our J) to indicate a proper name, become Iacob. ("Heel" means "private part" in Genesis iii., 15; see *Encyclopædia Biblica*, 2306.)

That Asser or Asher or Isser should form Isra by metathesis is one of the changes common to all old languages. For instance, in 2nd Samuel xvii., 25, Jether or Ither becomes Ithra (also 1st Kings, ii., 5), exactly the same change from Isser or Assur to Isra; so the Israelites were worshippers of the Isra El or the Tsur or "pillar god." Pillar itself is simply Pala slightly altered by time, as no pronunciation stands still. The above-mentioned Ithar or Ithra is the sun, a sun god of the Hindus, and is still the word for their Sun day. Here again the Jews use a god-name of a great people as the name of a man.

But Ithra is identical with Jethro, who was also called Ra-El, sun god of Egypt, so he (Jethro) is identified with the Sun gods of two great nations, and he gave Moses the religion by which he ruled the Hebrews, and Iové is clearly described as the sun—blinding the eyes and set in a blue sky, in Exodus xxiv., 10 and 17.

To return to the derivatives of Pala, "the living god," Arnobius believed phallic stones to be alive, and the *Encyclopædia Biblica* says, col. 2982, "the stone was undoubtedly believed to be alive." The Pall was a cover decorated with a phallus (later in its symbolic form, the cross) thrown over the dead as a symbol of "life," that they might live again,

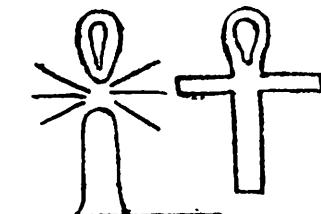


Fig. 2. Fig. 3.

just as the "Ankh" (Fig. 3) was painted as a double-sex symbol of life on all coffins in Egypt as a symbol of eternal life. (See pp. 75-77 of my *Christianity*.) Fig. 2 is the Lingam or Pala, and Yoni, with their junction emitting creative rays as round a god's head, finally conventionalised into the Crux ansata, handled cross, the supreme symbol of the creative gods of Egypt (Fig. 3). Fig. 2 is the "Rod and Almond" of Jeremiah i., 11, and other parts of the Bible, a symbolic phrase widely used to

indicate a Phallic religion. (See p. 75 of my *Christianity or Symbolism*.)

We have also the word Poll or head-polling or counting heads, also pollard, a tree cut like a phallus, and Pollux, the god, and even in engineering a Pawl, from its shape.

The forefinger is called Polex when used as a phallic sign, as in the representations of the Egyptian Horus or Harpocrates (Fig. 4).

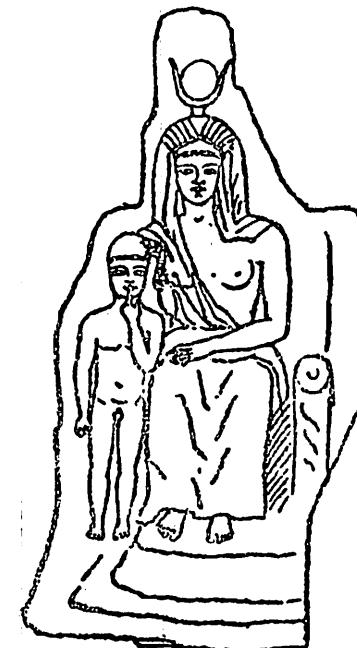


Fig. 4.

All "Philos" (lovers of) were derived from Pala through Greek—philosopher and even philanderer, a lover of men, which the ancients thought a foolish thing when there were women.

We have the whole list of "piles"—pilaster, pylon, and "pillared" buildings, like Phylae on the Nile—Phylae is simply Phalli—and even "pile," an arrow head, another piercer.

Changing to B, we have Bull, Bullock, just as we have pellock, a sort of porpoise or dolphin or delphin (from delphys, womb), as the dolphin was taken as a type of the source from which life came—the womb; and as the phallus was a sword or piercer, we have pilum, a heavy javelin, and probably even the force necessary to drive it, pello, as in impelled (so like impaled). There are many phallic caps for the priest's head, to make him a "Jacob's pillar," and to indicate circumcision, Pila, Pilaeus, Pilculus, Pillion, etc., and even pelegrin, our pilgrim, the seekers after "life." Round towers were called Peel towers—paltur—and we have philacteries, the secret symbols which we don or use at prayer, or mark on foreheads, called tephelini by the Hebrews. The *Encyclopædia Biblica* says the Teraphim—Tur-aphim, serpent pillars—were



Fig. 5.

undoubted lingams, as were Seraphim, Suraphim, both words derived from Tsur, the "Rock that begat thee," one taking the T and the other the S as initials (see my *Gods of the Hebrew Bible*, Part II., pp. 61-67, and Part I., pp. 116-117). That they were household gods, is indeed clear from Genesis xxxi., 19, and xxxiv., 35, when Rachel stole her father's Teraphim and hid them by sitting on them. When Ph becomes F we have Fellow—one phallically inclined—Fall (in Eden), fallow (fertile), also folly, filter, or philtre, when applied to love; folium, a leaf (fig leaves of Paradise or the ivy and vine leaves of Bacchus); with follicle, a capsuled fruit; and a great list of scientific words in natural history and botany.

So we see how the Zakar or Pala has penetrated our language, as it has that of all other lands. The Indian word "lingam" or "linga" (or even "ling" by many writers) is very widely used as a place name all over the East. Our own people use a place called Linga, in the Persian Gulf, as a base for our military operations and stopping gun-running. And Britain was once just as much of a Lingam or Pillar, or Pala worshipper as was Palestine. Here we have in Fig. 5 a photograph of a

well-known phallus in Dorsetshire, placed like Moses's rod of god in the " Midian," in a land between two waters, very sacred, because from its site can be seen two seas, the Bristol and the English Channels. Here, again, amongst hundreds we have one from Wolverhampton called a Runic column (Fig. 6), and I show an identical column in the famous picture of the " Worship of the Lamb " by Van Eyck (Fig. 7), a very useful picture for illustrating religious symbolism. Note that there is no man on the cross in Van Eyck's picture. He portrays a purely astronomical crossing or transit, a crucifixion or crucification, not a human Crucifixion. Jesus was supposed to be crucified, " made to cross over," not crucified or fixed to a cross. Such columns existed in countless numbers everywhere, and were worshipped universally as the phallus.

All Indian officials, such as the late Sir Geo. Birdwood, Dr. Oman, and Major-General Forlong, tell us that these pillars are still erected in thousands in India, especially at every cross road or ferry (road crossing river), and a host of writers tell us the same about pillars having been erected at every cross road in Britain and the continent of Europe—in

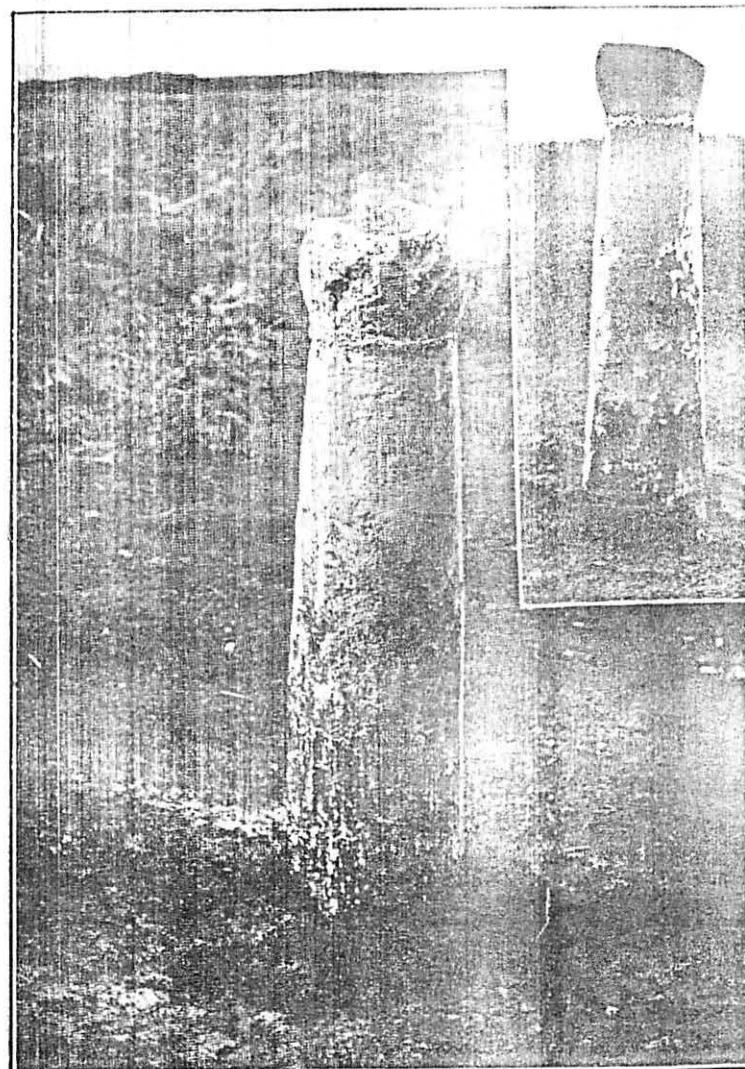
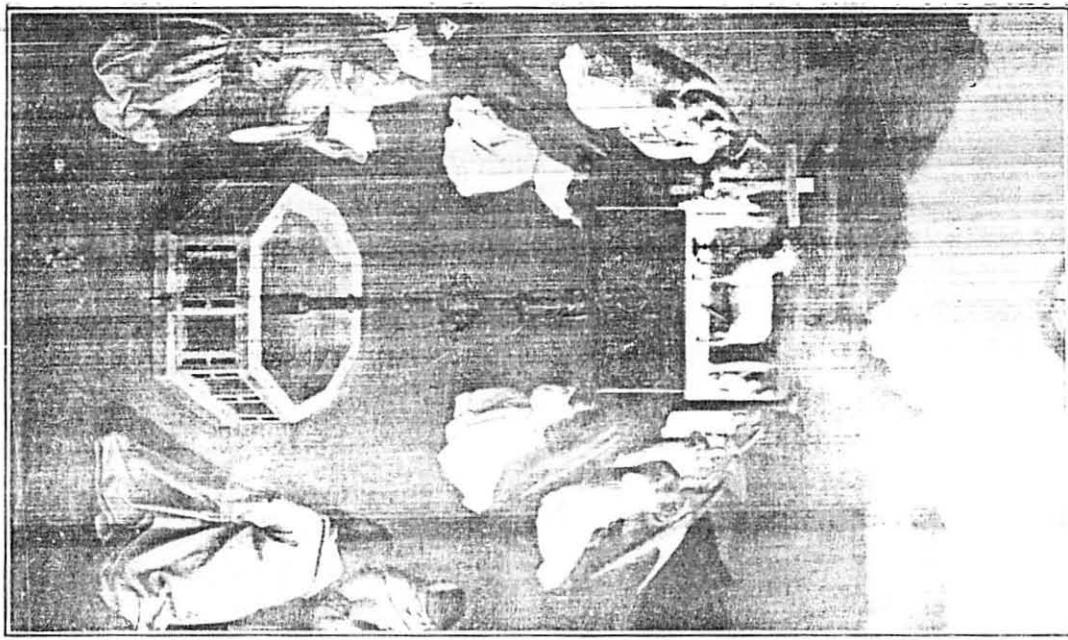


Fig. 6.

Fig. 7.



fact, all over the world. (See my *Symbolism* or *Christianity*, p. 29.)

Villages grow up at these "meetings of the way," or "crosses," and stone phalli (Fig. 5) were erected, to which the wayfarers addressed their prayers for protection and good luck, as in India to-day; and these pillars assumed the name of the place—such-and-such a cross. This was the case when Europe was pagan, and when the pillar was admittedly phallic and called a "living god," like Jacob's god El, God of Israel. Hence these "crosses," which were in themselves in no way cruciform, but true lingamis, as shown in Figs. 5, 6, and 7, were not Christian symbols at all, but purely pagan, and were erected in every country in the world long before Christianity.

They were like nearly all Christian symbols and practices, adopted into Christianity from the pagans by the Roman priests. (See my *Gods of the Hebrew Bible*, Part II., pp. 237-238, and *Symbolism*, pp. 135 and 328.) The pillar was purely a symbol of the lingam unless accompanied by two smaller stones, Eduth, Testes, or Witnesses, as shown in Figs. 8, 9, 10, of my *Gods*, Part I., when the combination became the complete male organ or Trinity. This, combined with any female emblem, such

as the Ark, became the "Three-in-One," or "Perfect Four," or square, Tetrad or Tetrach of Pythagoras, represented in Hebrew by the holy name, combining the two sexes, IHOh, the most sacred Tetragrammaton, to attempt to pronounce which entailed a death sentence.

This was the "incomprehensible" or most sacred and secret "mystery" of every religion—intensely sacred, as it represented the God in the act of creation (see my *Seven Stories of Creation*), and secret, as obviously it could not be openly explained to everyone. So intensely secret or sacred was it, that for merely attempting to see what it was, the death penalty was exacted. (See p. 219, *Symbolism or Christianity*; or p. 51, Part I., *Gods of the Hebrew Bible*.)

Nearly all our great cities had central cross roads, and a part of the city is still called "The Cross," where there is no cross nor other ornamental or religious erection, but such erections as once existed there were all phallic, and are so still in the East, although under Christianity the authorities have placed a cross on the top of columns, pillars, or spires, to represent the old pagan symbols as having always been those of the Christian Church, as shown in Fig. 8, from Karnak, Bretony.

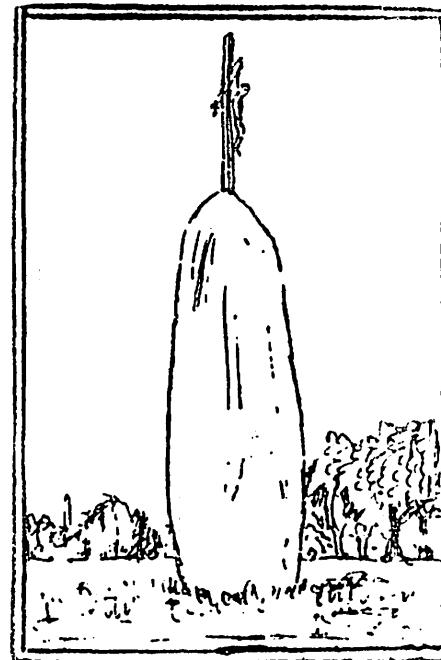


Fig. 8.

In my book on *Christianity* and in my *Gods of the Hebrew Bible* I show by drawings and photographs the widespread worship of the "pillar" all over the world, so I need not repeat all the evidence here. But to understand Bible symbolism we must be familiar with the varied symbolism of Phallism in all countries and ages. Now, the verse I quoted

in the first chapter of Genesis shows us that there are two sides to Phallic symbolism, the masculine and the feminine, represented by sword and sheath. We will take the masculine first. This again is represented by two classes of objects, animate and inanimate things. First amongst the animate things comes the serpent—chosen for two reasons. First, it "erects" itself, and, second, its bite is deadly. It was the oversight of this second quality which has made the choice of the serpent a puzzle to a great many learned writers. We know that it was the universal symbol of life and love, or sexual passion, and occurs in every religion of importance; but how such a horrible reptile as the cobra, at which everyone shudders, could be chosen as a symbol for the two most desirable things seemed an insoluble enigma. But we know that all old religions looked upon sexual intercourse as the "great sacrament," and thousands of Temple women, called in India Palaki, the female of Pala, and by the Hebrews Kadeshoth or nymphs of Venus, were kept at all the great temples for the performance of this act, the fees forming the chief revenue of the temples. When syphilis (again a word from the old root Pala, through the Greek "syn" =with, and

"philos" =love), the love disease par excellence, broke out, thousands died; so the cobra represented very well the treacherous nature of phallic practices, as the cobra's bite and syphilis were equally incurable. In the Bible we read of 24,000 men dying by intercourse with moabitish women in the matter of Baal-peor (Numbers xxv., 9), which signifies the same as Zakar and Nekebah—Baal means Phallus or Lingam, and Peor Cleft or Yoni—and 50,000 Philistines died by contact with the ark—man, and ark again making bi-sexual pair (1st Samuel vi., 10). We read of other great epidemics, but as I have dealt fully with that in my works on *Symbolsim* and *Queen of Heaven*, we must be content with these illustrations here. I mention the serpent symbol somewhat in detail, because there seems to be in Britain, and indeed in Europe, utter ignorance on this subject, and surprise has been expressed by learned reviewers that I should state that the serpent was a symbol for the phallus, or even for sexual passion. I should have thought that the garden of Eden story alone would have taught them what "serpent" means. I would point out that the whole basis of Christianity is a serpent, as by its means the

"Fall" was brought about, necessitating a "redemption." So Christianity might be classed as a "Serpent religion."

Sometimes the serpent personifies the essential phallic quality, as when a tree stem—the phallus—is encoiled in the embrace of a serpent to indicate its true significance. Not only is it a symbol for the phallus, but we might well say it was *the* symbol, as it was used in every country in the world, and sacred snakes were fed by naked virgins in Babylon, Greece, Rome, and even in Mexico (to express the bi-sexual symbol), and this was so holy that, by the serpent's manner of taking the food, the good or bad fortune of the coming year was foretold. So the serpent is the central symbol of the phallus, and it is so used in the Garden of Eden story, where the curse of syphilis is first imposed (see p. 339 of my *Queen of Heaven*), and in this story the superiority of the male and the degradation of the female is strongly marked. After the act which brought shame and made Eve "the mother of all living," the woman and the serpent are classed and cursed together in the famous phrase, "It shall bruise thy head, and thou shalt bruise his heel" (Genesis iv., 15). As head and heel are universally used as

euphemisms for the sexual organs, like Alpha and Omega, Iové here couples the woman, not with man, but with the phallus, and decrees that each shall give disease to the other. The Bible has a very strong masculine bias, and so the woman is cursed on a level with the serpent as the cause of "sin," or sexual passion in man, and not as man's equal. The subsequent supposed curses of pains of child-birth for the woman and tilling the soil for man are no new curses, and probably inserted later by some blundering scribe, as at the moment of creation in Genesis i., 28, they are commanded by "the Gods," not by "Jehovah," to be "fruitful and multiply," and in Genesis ii., 5, Iové of the Eli gods complains that "there was not a man to till the ground." So Iové made a man for work, and "Iové of the Eli band took the man and put him into the Garden of Eden to dress it and to keep it." So the only curse of Eden was syphilis, and woman was specially named as the prime agent of this curse, and her degradation is thus early begun. Visiting the sins of the fathers upon the children to the third and fourth generation, threatened for worshipping other gods, is syphilis, as no other disease has that result; so this threat is also embalmed in the two most

important parts of their scriptures. Yet the great natural love of man for woman comes out very strongly in the sacred feasts or hags (see my *Queen of Heaven*, p. 394) of the Hebrews, and intercourse with the temple women was the chief attraction of all their feasts. They even invite their old enemies, the Egyptians, to this intimate feast (*Zechariah* xiv., 18); in fact, they threaten them with want of rain and the plague if they "come not up to keep the feast of tabernacles."

After the serpent symbol comes the very old one of the tortoise. The world rests on a tortoise, said the Hindus, meaning that all life is dependent on the Phallus, and the head of the tortoise when protruded is a true model of the Phallus. The tortoise is the complete double-sexed symbol, as its body is O, woman, or in its rounded form Omph, the fruitful belly. Of animate objects next come all male animals, but especially the lion, the ram, the bull, and the goat, all members of the Zodiac or the heavenly band of life. The words for god and ram are almost identical in Hebrew, Al and A'l, and they both come from a root meaning a strong erect thing, an oak, terebinth, or other tree stem, something with a tendency to rise, like the rock Selah of the

Psalms, erroneously explained as a "rise" in the music.

Amongst inanimate objects the principal symbol for the Phallus was the upright stone or pillar, or any post, such as a gate post, the stems of all robust trees, cedar, oak, or palm, the peaks of high mountains, sword, dagger (these with their handle representing a cross were symbols of the triple or complete male organ), spear, javelin, arrow or other piercer, the stauros, the tau, the cross, the spire or bell tower, the tongue of the bell, the balance (Zodiac), the lotus bud and stem, the papyrus stem, and, in fact, anything rod-like, erect, strong, and upright.

Besides the cross to represent the entire male organ, we have the trident, the trisul, triple pillar (the "sul" in this word represents the "Sul" or "Sur," the "Rock" of Scripture), and trimoorjee, or murti, triple god of India, the fleur-de-lys (the symbol of king godship of France), the ivy leaf of Bacchus, the broad arrow of England's king, and the Prince of Wales's feathers of his son, all triple king-god emblems, and identical with the mark on the foreheads of the Hebrew and Hindoo holy men. Many of these, however, are double-sexed, formed like the IU of Jupiter, but with

the I within the U, giving sexual conjunction. These are the Three-in-One, the Tetrad, the most sacred and secret symbols of all religions, the "Incomprehensible Mysteries."

Then we have another class of symbols which may be called euphuisms, used to escape from the actual mention of the organ, such as fingers, hand, feet, toe, thigh, head, and heel of Genesis iii., 15, all of which were kissed, like the Pope's toe, or Aaron's calf, or the modern pyx, as were all Baals, Beths, or Baetyl, called calves in the Bible, which all had special priests and were kissed. (See 1st Kings xix., 18, and Hosea xiii., 2.) Fire or passion is the male elemental emblem.

The female organ was represented, as we have seen in the Bible, by the sheath of a sword, and by the word peor, "the cleft." In writing or speaking the word used is the Indian term, "yoni," or dove, and the double combination representing life expressed in the Indian altar is called "lingam-yoni." Early scholars described it in Latin, and called it the muliebre-pudendum or membrum feminum, and it was symbolically represented by all lens-shaped openings, called vesica piscis or fish's bladder, all water and wells (kundt means a well), boats, arks, or arghas, chests, altars,

nave (navis, ship), the dolphin (delphys, womb), whale, der ketos, all round or mammelated mountains or stones called Omphs, all domes of churches (d'om—of the womb), clefts (peor in the Bible), caves, cups, vases, bowls, basins or crescents, ring, cradle, shoe (ring and dart, cradle and child, foot and shoe are all the same as sword and sheath), window, door, arch, ass's or horse's shoe; in fact, everything hollow or open is female, and all represent the "door of life," or that through which life enters the world.

A very widely employed symbol of the male and female is the lotus (Fig. 9). Probably it was chosen first as a symbol of woman from its great fertility, as fish was the emblem of fertility or of Venus. The Hebrew word for fish, Dagah, means "fish," also to "multiply" or "fertility," and we have Dagon, the great fish-god worshipped by the Philistines and early Hindoos. The lotus dwells in water—woman's element—and lastly it keeps its seeds in its womb until they were living plants and able to shift for themselves. The form of the seed pod was that of a perfectly circular cone, and the flat top contained the seeds or little plants, so that the circle or ring is woman's symbol equally with the tri-

angle formed by the cone seen sideways (Fig. 9).

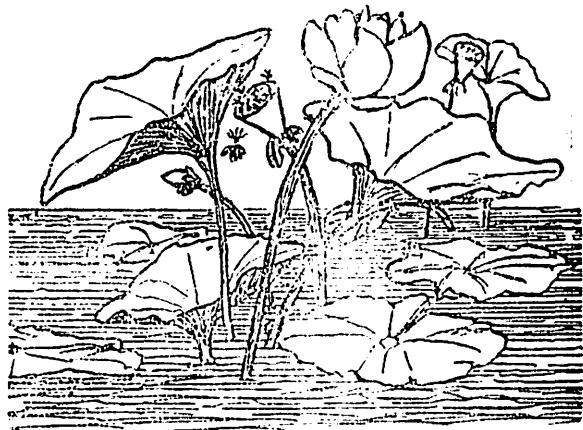


Fig. 9.

Having adopted the lotus seed-pod, the flower in all its glory had to be accepted as woman at the apex of her womanhood, and hence all Queens of Heaven had the lotus flower as their symbol, and were seated or standing on this flower. The lotus bud had then to be drawn into service, so it was adopted as a male symbol, and here it is shown as commonly used in the symbolism of Egypt and India, employed as an undoubted male symbol to show that the other part of the drawing meant the female (Fig. 10).

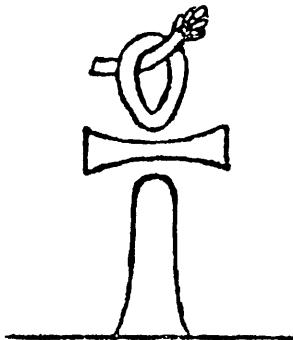


Fig. 10.

These mean exactly the same as the lingam-yoni altar, the Indian "Great God," or our great incomprehensible mystery, the Trinity in Unity, the Three in One, or the Pyx in its Monstrance, the male in the female, the sword in its sheath, called male and female in Genesis i., 27., the Harlequin with his lolé.

We shall find this "incomprehensibly mysterious" symbol very widespread, and, in fact, the central secret combination of all religions. Hyppolytus, who studied many religions, said that all their sacred mysteries were the Pudendum, or sexual organ of male or female, or both. But as the female incloses the male, it is expressed with the female first, Monstrance and Pyx. That the small straight rod-like phial called the pyx is a Phallus is

rendered clear by the form of the Hindu Monstrance and Pyx. Their Monstrance is a dove, symbol of the Queen of Heaven, exactly the shape of our old monstrances in Europe. (See Fig. 13 in my *Queen of Heaven*.) One wing opens up, and in the inside is a phial modelled in silver in the shape of the complete human male organ, the Trinity, which contains the oil for giving life to the departing, or newly born, or freed soul, just as the living phallus gives life to the body. The word phial is directly derived from Phala, and is a phallus. The old alchemists, who were inclined to dabble in mystic symbolism and to search after the elixir of life, called their principal instrument the mortar and pestle, again M and P, or Monstrance and Pyx, the Hebrew Massekah and Pessel; and they made tests (testes) in hermetically (phallically) sealed tubes, and marked and named their crucibles from the cross, the universal symbol of the Phallus. The Hebrew for pestle is Eli, the name of the Hebrews' great god, who persists from Genesis i. down to the New Testament, as we see Jesus, when in agony on the cross, calls on Eli, not on Jehovah; so his phallic nature is apparent. Psalm xcvi., 5, says that all Elohim are Elilim; all gods are pestles or

pillars. But every upright post or m^{ol} was the phallus, pestle, or the Eli. Thus the phallic nature of their "Rock that begat thee" is shown even in the chemist's laboratory.

The Hebrews had quite a series of the M and P conjunction. One called the Mazaloth and Pesselim is very interesting. Pesselim, or in the singular Pessel, is the same as pestle, and is translated as "carved image," and was a carved phallus, like Fig. 5 or 6, as differentiated from natural columnar unhewn stones, Mazaloth, Part I. of my *Gods of the Hebrew Bible*, Figs. 8, 9, and 10, which were erected to swear upon. Mazzoloth means, according to the *Encyclopædia Biblica*, "abode." The Roman Church calls Mary the "Temple of the Trinity," "Tabernacle of God," "Abode of the Trinity," "in which dwells the godhead bodily," just as the Hebrews made their ark the abode of lové, so the Mazzoloth and Pesselim are the Trinity in Unity, another Monstrance and Pyx, our incomprehensible mystery. The "three-in-one" is often explained as a triune god, like the triple male gods of India, three god-like attributes combined in one person; but the Roman Catholic phrase about Mary makes the meaning quite clear—"Abode (or Ark) of the

Trinity," the male Trinity in its female Ark (four in all). This was embodied by the Hebrews in their Rod of God (1), and his two stones (2 and 3), in the Ark (4).

That the mortar and pestle were used in this sense from the earliest times as a two-sexed symbol of life is clear from the two figures I show here. The first is from Egypt, by Lan-

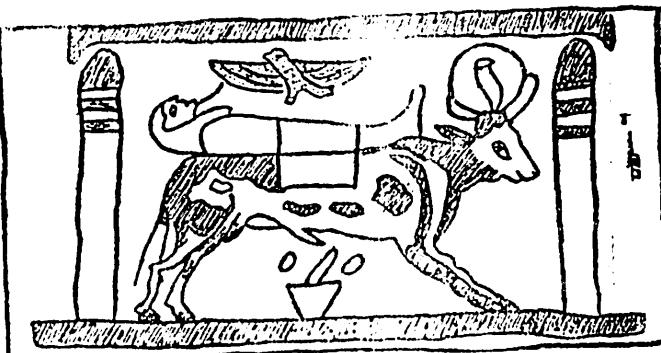


Fig. 11.

carrying Osiris, there is the mortar and pestle of eternal life. In this case the entire symbol of the Trinity is shown, the two stones beside the Eli or pestle forming the male triple god in the female mortar, so we see whence Moses got his Rod of God and two stones in the Ark idea.



Fig. 12.

In the second illustration (Fig. 12) we have four very neat mortars and pestles under the Hindoo Christna, giving a double symbolism indicating the creation of life and the four-sided nature of the creative god or quadruple structure of the Three-in-One, an idea often embodied by the Hindus in their small lingam-yoni altars (see p. 256-257). The mortars and pestles are taken from a photograph in the India Office Library (No. 4799, India Office List).

Pessel (or plural pesselim) has another companion word, Massekah, erroneously translated "molten image;" but Massekah really means an image connected with "pouring out" of libations. The Hebrews poured out libations to the Queen of Heaven (Jeremiah xliv.), and Massekah refers to a female idol, so it is the Yoni again, and Massekah and Pessel are the same as Monstrance and Pyx.

So Eli was the pestle or phallus, the cause of the pestilence called ophalim, woman-man, or rather yoni-lingam, disease (see pp. 211, 212, 241

The Hebrews put the woman first here, always blaming the woman when the thing was evil. Pestilence is called Reseph in the Old Testament, and we find that Reseph was a sun god (probably Ra, Esh, Oph, Solo-phallic-serpent), with his chief seat at Phaliga (phallus town), also called Carchemish.

Phaliga was situated between two holy waters, like "Midian" or our Dorsetshire column, or the tree of life in Eden between the rivers in "Mesopotamia." Apolo, the Greek god, whose name is pala with the prosthetic A, was also a sun god, and was the god of pestilence, so we see the Hebrew Eli conforming to the general rule and being a god of pestilence. He was probably a sun god also, as described in Exodus xxiv., 10 and 17. The *Encyclopædia Biblica*, col. 3675, writing of the pestilence of Egypt so often threatened, says: "It is a pestilence of a bad type that is meant," and we have seen it was syphilis, and no pestilence could be worse. To return to our general symbolism.

Water is the special symbol of woman in her creative character, as all life comes out of water, and it is the passive element, while fire (or wine) represents man—the active element.

All over the East a well represents woman,

and the word for well (kund) also signifies the wife of God, as Surya Kund is the Sun's wife (Surya being used yet for Sunday or Sun's day in India), and this word kund or kundt, Kunthos, finally Cynthos in Greek, where "c" is hard and "y" is of course "u," is used all over Europe and Asia as the vulgar word for the female organ.

The combination most loved by Eastern people to express the two sexes in their creative rôle is "a tree and a well," both much beloved in sunburnt treeless countries like Arabia. This is represented in word-pictures and in real pictures as the favourite symbol, and is, as we shall see, applied to Joseph to make him a god (p. 363; see also my *Gods of the Hebrew Bible*, Part I., pp. 155-159).

The most holy symbols were those which, like tree and well, combined the two sexes, and so were indicative of the creation of life, and one of these exists and is worshipped to this day with its two names—one descriptive of the things of which it is composed, and the other declaring it to be the god. This is the lingam-yoni altar of India, called the Maha-Deva or great god, still actively worshipped and prayed to, and is the Trinity in

Unity, which is identical with the two-sexed Monstrance and Pyx.

This double-sexed altar is decorated with the symbol, so frequently used by the Hebrews, the serpent, as in Eden tempting, in the wilderness healing, and as the Rod of God, which was twice turned into a serpent—in Midian and Egypt—and which kills or restores, creates or destroys, and which all the elements, especially water or woman obey, as in the marriage ritual. It is also decorated with the lotus, and even with the pomegranate, and is surrounded by four heads—the four-sided nature of the god, as in Fig. 13 from the British Museum. Note Siva's Bull (Ref., p. 515).

Now, the Ark with its Eduth (rod of god and two stones) was the same thing; so was the Monstrance and Pyx, Mortar and Pestle, Massoloth and Pesselim; no doubt also Urim and Thummim, which were borrowed from Uro and Themis of Egypt. Uro was Manos, father of the gods, and his daughter Th-Mo, Justice, a male and female pair, like Zeus and Pallas of the Greeks or Jupiter and Minerva of the Romans. In our churches the dome and spire are the same thing, and the church personnel, from the Pope to the choir boys,

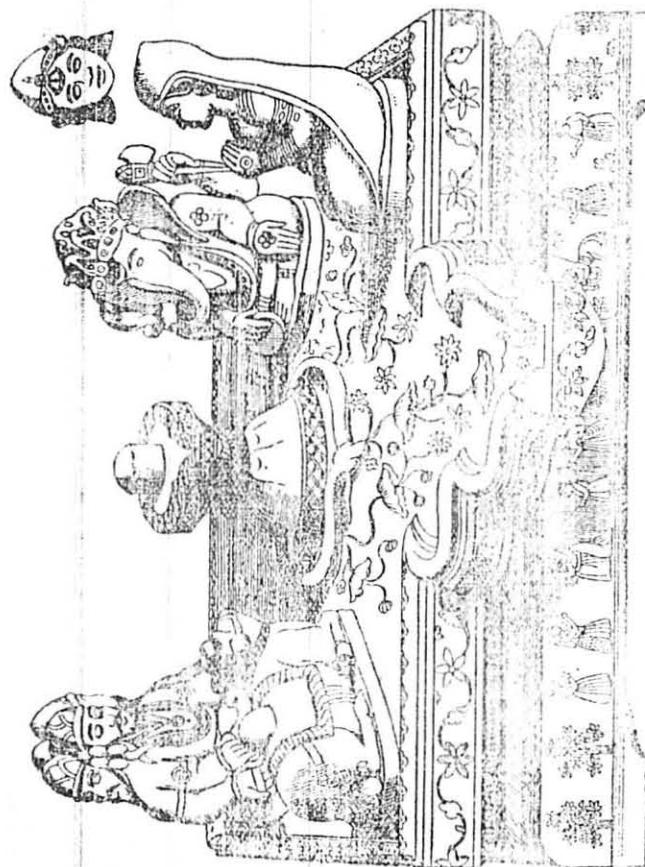


Fig. 13.

don women's clothes, so as to become double-sexed, holy, or creative, like the god they serve.

Some Indian temples have a small triangular window or hole (see lotus seed pod) over their door to the east, which is feminine, and so that the sun on his rising as a Bridegroom at the equinox may pierce this opening with his beams, and shine on the altar and vivify it. Pillar and altar, which is an ark, are again the two-sexed symbol of life, the Trinity in Unity. The triangular window and the sun's piercing rays are the same symbol. The phallus is universally called the piercer.

Stonehenge had a similar arrangement timed to the summer solstice, our "longest day," 22nd June, and St. Peter's, at Rome, has its door and altar arranged for the same purpose, timed to the equinox. Moses made an ark for something he called the Eduth or Witnesses, which is introduced very early in the wanderings of the children of Israel long before they got their commandments direct from Jové (or from the Ale-im, as there are two different accounts). Moses, or rather Jové, is anxious to keep a sample of the miraculous Manna, so he (Moses) tells Aaron to lay up an omer full before Jové. "As the Lord (Jové) com-

manded Moses, so Aaron laid it up before the Testimony (Eduth)." So this makes Jové and Testimony or Eduth the same thing, and Testimony is given a capital T to indicate its godship. Later Moses got an ark made to put something—the Testimony—in, and those testimonies (for Eduth is plural) are afterwards said to be the two stones given by Jové to Moses on Sinai. But the Testimony existed long before the Sinai incident, so we must try to find out what this Testimony was, and why it was put in the Ark.

We are told in Joshua xxii., 34, that Ed means witness, and the Ark of the testimony is afterwards called the Ark of witness, the two words "testimony" and "witness" signifying the same thing. Eduth is plural, so it was the ark of the Testimonies or witnesses, and we are told that this testimony is two stones, a direct gift from the gods (Elohim) not made nor graven by man, like the Palladium—Phallus God—of the Trojans. Testes is Latin for the phallic word stones, and witness is in German Zeuguiss, from Zeugen to beget or to witness itself derived from the Greek Zeugos, "to yoke together," so the Ark (a female) held the begetters or two stones of Jové or of the Ale-im.

But further, we know that Iddo's got the Rod of God in Midian, and he put this rod also in the Ark, so the Ark finally contained the Triple or complete organ of life of Iové. Thus the ark with its Rod of god and his two stones symbolise that "incomprehensible mystery" of the prayer book, the Three in one, the bi-sexual combination of the reproductive organs in the creative act on which all life depends, the Three in One, Trinity in Unity, Unity being the Ark, symbolised by Una on her Lion, again a phallic pair, as in Fig. 14.

The complete male trinity requires a rod and two stones, and Moses put only the two stones in the ark, carrying the rod in his hand. Some nations held the two stones to be a sufficiently complete symbol, and we have the famous Tyrian coins, such as I illustrate here in Fig. 15, where Hercules directs the two



Fig. 15.



Fig. 14.

stones urged by heat, passion, to fructify the woman symbolised by the Conch shell. Hercules carries the “rod of God” as a club in his hand, like Moses. But when Moses had finished his miracles, the Rod of God, he got in “midian,” and which was now called Aaron’s Rod, was added to the two stones in the Ark. That this rod of god was really the phallus, the only “living god,” is proved by the word used for rod derived from “Matteh,” which means a thing which swells, extends, or stretches out (*Encyclopaedia Biblica*, col. 4126), or has a rising tendency, clearly a living phallus. The Hebrews also describe it by its contrary action as the “sinew which shrinks”! (*Genesis xxxii.*, 32).

We see this tendency constantly exhibited by the Hebrews, as it is by all other early nations, to describe their pillars, rocks, rods, and posts, as something active. In Eden it was a “serpent” which “went erect,” in Job it is the Bahemoth or Behemoth who erects or makes to stand his “tail” (see my *Seven Stories of Creation*). Their pillars hear all that has been said (*Joshua xxiv.*, 27), and by pouring wine and oil on them they are made into a living god. This was a world-wide belief and still practised daily in India.

Arnobius said, " 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."

As to the sacred thing placed in the Ark and called the Covenant, we are left in no doubt as to what the covenant really is. " This is my Covenant . . . ye shall circumcise the flesh of your foreskin . . . and my covenant shall be in your flesh for an everlasting covenant " (Genesis xvii., 10).

Here we see that the Covenant was the circumcised phallus or the mark of circumcision. Then we are told in Judges viii., 33, that Baal Berith was the " Idol of the Covenant," so the Covenant was a real idol or model of practical solid carving called in other passages a pessel and not a mere covenant or promise. Baal Berith means the circumcised god or phallus. In Jeremiah iii., 16, the " Ark of the Berith of Ihoh " is translated Ark of the Covenant of the Lord, so the Berith and the Covenant are the same, and are an idol or a model of the circumcised phallus, or, expressed another way, of the circumcision. Bagster's Bible says that Baal Berith is Mercury or Hermes, which again signifies simply the circumcised phallus. But there is a " God Berith " mentioned in

Judges ix., 46, worshipped by the men of Shechem, and we read in Judges viii., 33, that the " Children of Israel made Baal-Berith their god." This is identical with the Lingam Yoni altar of the Hindus, which is their Maha Deva or Great God. There seems to be a difference between the two as they were fighting against each other. The fact is that the Baal was the phallus and Berith signified the circumcision of the phallus or the mark or ring round the phallus, so the Children of Israel worshipped the organ as they did a stone pillar as representing the very masculine lové, and so represented the Right hand cult, while the men of Shechem worshipped Berith, " the ring," which may have signified the female emblem, and so were left hand worshippers. As this was rank blasphemy, the Israelites thought it right to burn alive all the " men of the tower of Shechem " with their holy women, " about a thousand men and women," " in an hold of the house of the god Berith." The same idea causes riots in Ireland to-day. The Catholics are Mariolators, female or left-hand, and the Orangemen are Christolators, male or right-hand worshippers. In the Greek Bible Baal Berith is Baal Diatheké, that is, Baal of the Covenant or the circumcised Baal;

and as Baal is Bosheth the "shameful thing," we again arrive at the circumcised Phallus. In the *Encyclopædia Biblica*, col. 403, we are told that the "Israelites in whom the national spirit was strongest had no scruple in calling Yahweh their Baal," in fact David named his sons after Baal, and Iové became their Baal when the Hebrews entered into possession of the land. Saul's son is called Esh-Baal—man of Baal—in 1st Chronicles viii., 33, and frequently called Esh Bosheth—man of the phallus—in 2nd Samuel. ii., iii., and iv., so, as Bosheth, the "undoubted phallus or "shameful" thing ("having thy bosheth naked"), was Baal, and Baal was Iové, Iové himself was simply the phallus, or the phallus was his symbol. That this was the symbolism of all the prophets is rendered clear in Hosea xiii., 5, where Hosea calls Jacob's Iové his "Zakar," mistranslated "memorial" really "sword," or male thing of the Zakar and Nekaba (male and female of Genesis), the sword or the cross being a constant symbol of the phallus.

The mark of circumcision is a ring round the phallus, called Berith (as illustrated on p. 82), so Baal being a pillar or sword god, Baal Berith is the dagger and ring, again the

double-sex, life, or creative symbol. Thus we see that even the apparently completely disguised name "covenant," as that which was in the Ark, is traced down to the universal god of the Hebrews, the phallus, in such a form as to yield the double-sexed symbol. This symbol is that of marriage, when a ring is placed on the finger to create the IO, pillar and ring symbol, to indicate that the individual is now dedicated to the god-like mystery of the production of new life.

Larousse in his *Grande Dictionnaire Universelle* says, "The Hebraic phallus was during nine hundred years the rival of the victorious Jehovah." They were not really rivals, only two names for the same thing. I have devoted some space to a discussion of the equivalence of all these names and gods, as there has been much careful editing of the Scriptures to hide the true character of the Hebrew god.

In my work on *Christianity* I wrote, "the Bible is the history of the evolution of a spiritual religion from a material or naturalistic paganism," and we see the Hebrews, or their writers, gradually modifying their ideas and statements and finally becoming ashamed of their early grosser superstitions. I have dwelt very fully on the real beliefs and prac-

tices of the ancient Hebrew people, as they show that their moral and intellectual level was that of the Abyssinians and Dahomeyans or Old Calabarites of the present day, and that they were quite incapable of appreciating the far higher sun worship even when it was introduced in more modern times in the New Testament. Their priests' and poets' writings are another matter. We find, for instance, that the first list of Patriarchs lived from over eight hundred to nearly a thousand years. This was taken from the immensely longer lives of the Babylonian patriarchs, but, as I have before pointed out in the matter of Samson, the Hebrews had a genius for reducing heavenly, god-like, or miraculous accounts to a more human basis, or they reduced other nations' gods to Hebrew men to degrade them, so they reduced the original Babylonian lives to less miraculous lengths. But this did not satisfy later scribes, so we have a second set of Patriarchs, Shem's posterity, where the length of life is gradually reduced from five hundred to two hundred and five, and further to one hundred and nineteen years. The mythical Moses takes the last step in his Psalm the xc., and states man's true longevity, "and the days of his years are three score years and ten."

In the time of Jacob the post, pillar, or phallus worship was rampant, as Isaac, Jacob, and Joseph are all direct names of the phallus (see my *Gods of the Hebrew Bible*, Part I.), and they worshipped the "Rock that beget thee," and were reproached for being "unmindful" of it (Deuteronomy xxxii., 18). Some Nabis became ashamed of this worship, urging its abandonment, and Isaiah, at xliv., 19, says: "Shall I fall down to the stock of a tree?" and Jeremiah says sarcastically, ii., 27: "Saying to a stock, Thou art my father, and to a stone Thou hast brought me forth;" and x., 8: "The stock is a doctrine of vanities;" and iii., 9: "Committed adultery with stocks and with stones." So the stone pillar god is abandoned by some of the Nabis. Then Moses made a brazen serpent, a phallus, when the Hebrews got bitten with fiery serpents (really were smitten with sexual omphallic disease), and he who adored this serpent was supposed to be cured. This brazen serpent remained an object of adoration till King Hezekiah's time when he "brake in pieces the brazen serpent that Moses had made" (2nd Kings xviii., 4).

The last step was commanded by a Nabi, Jeremiah, who says (iii., 16): "They shall

say no more the Ark of the covenant of the Lord, neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall it be made any more." This amounted to a repudiation of all their old religion, as the ark with its rod of god and his two stones were the core and centre of the Mosaical dispensation. So, miraculous length of life, stone pillars, the two holy stones, the rod of god, brazen serpent, and even the terribly sacred ark are all repudiated. Yet Hosea iii., 4, says that without Matzebah (stone column), Ephod (serpent and witness, rod of god and stones), or Teraphim (phalli), religion could not be practised. Perhaps all this repudiation of ancient customs (which never took effect) may be due to editorial work as late as 400 A.D. Or it may have been a gradual process carried out in obedience to the Rabbi's rule to substitute other words, where the "parts" of the god were too rudely described, as in Exodus xxxiii., 23. In any case, one set of phallic symbols were merely replaced by another.

But, after all, the Hebrews had only been practising the customs common to all nations, even of early savage nations, like Scotland, isolated from Asiatic influence, where in pre-

historic times the phallus, emblem of eternal life, was carved on gravestones (see *Christianity*, p. 30), and two round or egg-shaped stones were laid in a shelf in all burial caves. Several of these graves were opened and investigated by my old friend, the late Dr. R. Angus Smith. Not only so, but many rock temples in all parts of the world are so decorated, and at the Holy Sepulchre in Jerusalem, in one of the chapels, that of the "apparition," were two round stones of white marble; and in a little cell close by is the "pillar" of the "flagellation," all ithyphallic gods carry a flagellum or scourge, like Osiris

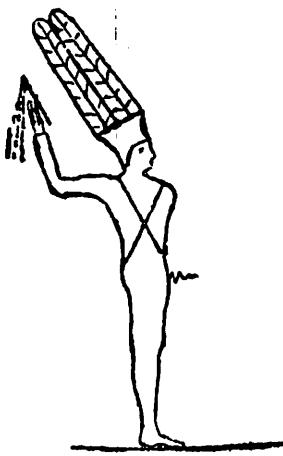


Fig. 16.

of Egypt (see Fig. 16). So here we have at the most sacred centre of Christendom a cell, or ark, or tabernacle with the rod of god and two stones, so long the arcanum of the Hebrew clan, and no doubt only repudiated by some extra ascetically inclined Nabi, but never by the people. Captain Condor reports in the Palestine exploration papers that sharp peaks have up till now been worshipped by the Fellahim (Phala-im, phallic men), as Ed or Zikar—"witness" and "male" of the Old Testament. The worship was universal, and a lingaic pillar, or the Old Testament Matsebah, represented equally Baal, Jehovah, Moloch, Kemosh, Osiris, Jupiter, Mercury, or the Indian Siva.

I have endeavoured to give the reader a true sketch of the tendencies of the Hebrews as to the symbolical elements of their worship, but it would take several volumes to deal with it fully. I have in my other volumes endeavoured to present different variants of this symbolism. However, enough has been said to show that the whole trend was towards a phallic symbolism, and we have scarcely a mention of sun worship. Even Samson, a Hebrew copy of the Greek Hercules, is the "small sun," and a mere man who killed the

Philistines by human means, whereas their Trinity in Unity, rod, stones, and ark had power to strike anyone dead and to discriminate who did or did not belong to the clan of Levi, as it only struck dead those who did not belong to the priestly clan; and it caused enormous mortality amongst the Philistines, so their idea of an all powerful god was the same as ours in the Creed, the Trinity in Unity. It is therefore very probable that Jeremiah's injunction had no effect, and it is only put in to show the advance which ought to have taken place, just as the tabernacle was a priest's dream of what they ought to build. (See my *Romance of the Hebrew Tabernacle or Christianity*.) As to astronomical knowledge, they had none. They did not even name the days of the week, but counted by days of the moon's month, which they divided into four quarters or weeks by Sabbaths, but which were fixed anew by every new moon, and hence their ideas of astronomy were archaic and chaotic. In my larger book, *Christianity*, I have shown the important place astronomy held with all great nations, and especially as to the naming of the days of the week. At first the Babylonian method reigned supreme, as they were the greatest

astronomers of Asia. The *Encyclopædia Biblica* gives a very good account of their astronomical knowledge. "Herodotus and other ancient writers concur in tracing to Babylonia the origin of the science of astronomy. . . . The most notable scientific achievements of the Babylonians were their knowledge of astronomy and their method of reckoning time. . ." "From the earliest times, in fact, the Babylonians divided the year into months, partly of thirty and partly of twenty-nine days, and by means of intercalary months they brought their lunar and solar year into harmony with each other." They had good observatories at Assur, Nineveh, and Arbela, and the astronomers sent signed reports to the King at regular intervals, and special reports to eclipses or other more rarely occurring phenomena.

They took the most distant planet then known—Saturn—as the "ancient of days," or father of the gods; and Saturn's day remains amongst the week days of most of Europe and Asia till this day, as I have detailed in my larger book. Then came sun worship, when the sun became the ruling deity, and the Roman Sun day usurped Saturn's day, or Saturday, as the most holy day of the week.

although Saturday kept for ages the position of a half holiday and was never abandoned by the Hebrews.

After the great break up of the Babylonian rule, Christianity and Mohammedanism were gradually founded, and these two great sects changed their holy day, the Christians to the masculine Sun's day, and the Mohammedans to the feminine Venus's day, the "Free day," our Friday, day of Freia, the "free goddess," leaving Saturn, Sabbato, or Sabaoth to the Hebrew conservatives, and as a half-holiday in Christian countries.

I have insisted on the phallic leanings of the Hebrews and on their ignorance of astronomy as being necessary to the complete understanding of their treatment of the subjects of the passover and the crucifixion. There was one more element in the religious cult which must be mentioned before we can treat of the real subjects of this volume. The old Mosaic dispensation took no cognisance of the idea of an immortal soul, and therefore resurrection was to them an unknown idea. There was a dim idea of raising spirits by witches (witch of Endor), like our modern table keepers; and poor old Samuel seems to have been somewhat querulous at being "called up;" but, as

Professor Sayce says: "The Mosaic law maintained a resolute silence on the doctrine of a future life. Of the doctrine of a resurrection there is not a whisper. The law of Israel did not look beyond the grave."

Job in his misery says (chapter vii., 21): "For now I shall sleep in the dust and thou shalt seek me in the morning, but I shall not be. . . ." "Are not my days few? Cease then and let me alone that I may take comfort a little, before I go whence I shall not return, to the land of darkness and the shadow of death; a land of darkness as darkness itself, and the shadow of death without any order, where the light is as darkness" (Job x., 20-22). "Why died I not from the womb? . . . For now I should have lain still and been quiet, I should have slept, then had I been at rest" (iii., 13).

"As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more" (chapter vii., 9). Or in Ecclesiastics iii., 21: "Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth." . . . "All go unto one place; all are of dust, and all turn to dust again."

So, as both the passover and the crucifixion

were miracle plays of the death and resurrection of the sun, they were quite foreign to Hebrew ideas.

One very important faculty the poets of these mountainous people had, and that was a fine poetic fancy and a grandeur of denunciatory and imagery far surpassing that of any Eastern nation, except perhaps the Greeks. But it had a curiously personal quality, and foreign gods were absorbed and became earthly, and part of the tribal history. They had also very bitter tongues when speaking of their enemies, and their writers evidently wished to uphold the tradition that they were a chosen people. "You only have I known of all the nations of the earth," said Iové, and he promises to dwell among them personally. So they treated all other nations with scorn; weaker nations they slaughtered or said they did (see Laish), and the stronger ones they defeated in imaginary miraculous ways. If they could not prevail with the sword, they did so with the pen. Esther, Daniel, Bel and the Dragon, and other books were written to belittle the kings and gods of Babylon and Elam, to revenge themselves for their captivities there. They defame Nebuchadnazzar, one of Babylon's greatest kings, and they

throw ridicule upon the dragon which plays a great part in the Babylonian story of creation, illustrated on our gold coinage. In Esther they slaughter the Elamites in Shushan, and a Jew rules Babylon and Elam, and their Exodus tales are a revenge for their enslavement and expulsion by the Egyptians.

Notwithstanding their fear of syphilis, and the priests' constant denunciation of phallic practices, *when not performed under the Iové cult*, they had the most intensely phallic celebrations, not only sanctioned, but specially commanded three times by their Iové. The *Encyclopædia Biblica*, col. 2066, and Dr. Adam Clarke agree in saying that the priests and consecrated women actually set the example or led off in the licentious intercourse of men and women. Of course the Hebrews were not alone in this, sacred prostitutes having been attached to all temples all over Asia in early times. The principal Jewish feast was the Feast of Tabernacles or Succoth Benoth—Tents of Venus—as BNTh or Benoth is identical with VNS, Venus, in unpointed Hebrew. These tents of Venus were included in a great annual feast, and in them young women exposed themselves to prostitution in honour of the "productive powers feminine," but under

which goddess or Queen of Heaven we are never told, unless it were Venus, as the Hebrews never had a word in their secret or temple language for goddess.

We are told of only one great phallic feast with its erotic "pouring out of the waters," and its attendant phallic orgies (see my *Queen of Heaven*), but Kadeshoth were attached to all temples and consecrated for life, so these practices were perennial, although indulged in by the whole community at stated dates as religious festivals.

The Hebrews had a much more degrading custom in consecrated men, Kadeshim, called in our Bible Sodomites, and as they, too, were attached permanently to the temples, all these practices were constantly indulged in, and the fees formed the revenue of the temple. Laws had to be passed to prevent connection with animals.

While the Hebrew clan in its mountain fortress lay steeped in its barbaric customs, the greater nations were making intellectual progress and taking a wider outlook on the "Tao," or "way" of the universe. China had long since founded her national religion on astronomic data, and in great part so had India, while the Babylonians were the great

astronomers of the world. Egypt also had its astronomic "houses" for its god, which slowly changed with the "precession of the Equinoxes," but that was almost hidden in practice by their very complicated ritual. All their temples were, however, most correctly oriented, if not to the Equinox, nor to the Solstice, then to the periodical conjunction of some planet with sun at the moment of its rising in the morning, and when that phenomenon was a conjunction with one important planet, and of rare occurrence, a temple was built to commemorate the event, carefully oriented to the point of the Eastern horizon where the event took place. (See Lockyer's *Dawn of Astronomy*.) Even the rude Britons, 1600 B.C., correctly oriented the Circle at Stonehenge to the summer solstice, so that the rising sun on the 22nd June would shine through an opening direct on to the altar in the middle of the Circle (p. 105). But no knowledge of astronomic science reached the Hebrews. Those nations which lived in the temperate northern hemisphere, and who by their energy (living under conditions necessitating greater activity than the equatorial peoples) influenced all other peoples by their ideas, very early appreciated that the great

power for weal or woe in the life of man was the sun. When the sun journeyed south in winter, all productive power ceased. Proserpine descended into Sheol, and all nature lamented. Should the sun never return, universal death would reign, and when the sun began his return there was great rejoicing, because a "new year" had begun, and this fête is still held under its true name and date in France, Germany, and Scotland, but the English have, under Catholic influence, named it in honour of the birth of Christ, the latest sun god, and they call it Christmas. The true date ought to be the 22nd of December, and we ought once more to amend the calendar, dropping ten days, and making the day after 21st December the first day of January or true New Year, having one date for the Solstice, or New Year, or Christmas, instead of three, which are at present 22nd December, 25th December, and 1st January. Calendar and sun would then synchronise. The sun was supposed to stand still (solstice) over the 21st December, and, in fact, it was represented as dying on the 20th, lying dead in the tomb 40 hours, from 4 p.m. on the 20th till 8 a.m. on the 22nd, and these 40 hours, called three days and three nights, became a holy number to the Hebrews,

although they never seem to have practised solar religion, of which it was the most important element. But they asked leave to go a three days' journey into the desert to hold a *bag* at the equinox, and this may indicate that a faint echo of astronomical mythology had reached them. But although the sun was re-born on the 22nd December—re-born to the salvation of mankind—the struggle between Typhon, or the evil of cold and darkness, and Adonis, Osiris, Tammuz, or other sun god, as the good god of light and heat, was by no means over. The months of January, February, and March are often the most deadly months of winter. So all the world, while rejoicing that the young sun babe was daily growing in strength, yet felt that they were not sure of salvation from the dread talons of the evil winter until the sun passed over the equator, and by entering into the northern hemisphere brought salvation to man and produced summer, paradise, or the garden. So the annual death or lying still of the sun was a celebration of all northern nations, first a doleful mourning, and then a rejoicing when the sun was safely re-born, and a greater rejoicing still when he crossed over.

We read in the Bible that the women wept

and tore their hair in their grief at the annual death of Tammuz, the Cupid or Adonis of Syria, who was slain by the tusk of the wild boar of winter, and in my Christianity I show the Egyptian women similarly weeping and tearing their hair for the dead Osiris, or for the



Fig. 17.

loss of his reproductive power (Fig. 17). In both cases the loss of the sun's fertilising power was the subject of the lament. We remember

that when Typhon, the demon of winter, slew Osiris, and scattered parts of his body all over Egypt, the phallus, or life-giving part, was lost. So when Tammuz was slain by the Boar its tusks destroyed his genitals. The Rabbis held that when Ham saw his father drunk and naked, he emasculated him, as he died immediately after. Ham was dark winter, or the sun going south. Noah was really a sun god, as he planted a vineyard, and the vine is the symbol of all sun gods. When the sun went south (Ham represents Africa or the south), the sun lost his fertilising powers in the northern hemisphere. All these ideas, held astronomically by the great nations, reached Palestine only in an anthropomorphic form, and were incorporated by the Hebrews in their tribal history.

That the worship of the Sun has been world-wide is illustrated by two undeniable facts—first, that the holy day set apart for religious worship in all important countries was called Sun's day (for fully detailed proof see my *Christianity or Symbolism*, pp. 104-109); and second, that temples all over the world have been oriented to the sun at some important stage of its movement. Even the Jerusalem temple was so oriented, although the Hebrew

Nabis bitterly condemned Sun worship. The Elohi and the IhOh (Iové) of Israel were sun gods in Exodus xxiv., 10-17, where (17) “The sight of the glory of the Lord (IhOh) was like devouring fire on the top of the mount in the eyes of the children of Israel; and (10) “they saw the God of Israel” (Elohi, El, or Eloi to whom Jesus appealed—Mark xv., 34), “and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.” It would be hard to find a better description of the burning sun in Sinai in a clear blue sky.

The two gods, IhOh and ELOI, mentioned are also phalically identical, as IhOh is clearly the IO, piercer and ring of Persia—male and female; the two h's simply emphasise the femininity of the O, making it, in fact, “Eve,” while Eloi is El, the pillar god of Jacob (Genesis xxviii.), coupled with OI, which is the double-sexed IO reversed—OI, just as O-Phala is rendered Phala-O, written Phara-oh—male and female in the Old Testament. So we see the leading place held by phallism even in Sun worship through the names of the Gods and constellations. Phallism was always the real religion of the common people, and Christianity is Phallic, as its prime actor was the

serpent—the phallus—and the “ fall,” requiring redemption was “ fallic ” or phallic.

But foreign priests were sometimes sent by the conquerors of the Hebrews to re-establish the Hebrew religion after Jerusalem had been sacked, and their temple and its ox skin sheets of untanned leather, on which they wrote or painted their holy scriptures, had been burnt. Ezra and Nehemiah were two such priests, although Professor Cheyne of Oxford tells us that the Book of Nehemiah is entirely artificial.

No doubt they found their task somewhat difficult, as we find even the Romans were baffled, and at last deported the stubborn Hebrews to root out the pernicious “ viper’s nest of superstition.”

Even when a great administrative priest made a “ reformation,” it was only accepted by the priesthood, as the Fellahim or Falahin (plural for worshippers of the Phallus) remained phallic worshippers of stocks and stones, pillars and caves, peaks and omphes, male and female, Zakir and Nekebah, right down to at least 1700 A.D., when Messrs Maundel and Sandys made their famous report on the Holy Sepulchre and its human and religious surroundings.

We have accounts in the Bible of reforming Kings, as when Hezekiah “ brake in pieces the brazen serpent Moses had made,” one of their most holy possessions, and evidently most carefully preserved in the tabernacle. But many reforms were a mere attempt to prevent the children of Israel from conducting their practices under Ale-im other than Iové’s Ale-im, as the priests could only collect Iové’s dues, but the practices remained identical under all the Ale-im or Alés, Elis, Elois, or Allahs of Palestine, the principal of which practices were, as we have seen, indiscriminate slaughter of man and beast, child sacrifice, but, above all, pillar worship and phallic orgies in the tents of Venus at special festive seasons, such prostitution being open and communal, and under sanction or even public direction of the priest, as in Abyssinia to this day. The fees were paid into the temple treasury (*Encyclopædia Biblica*, col. 2156). This cult flourished everywhere, no doubt during the warm weather “ under every green tree,” “ at the head of every way,” “ in every street,” as painfully detailed through all the prophets’ scoldings. They tell us that the “ shameful thing,” the Pessel or Bamah, was erected everywhere and worshipped as in Dahomey,

where, Burton tells us, huge phalli met one at every street corner. In this they simply fall into line with all nations in a certain stage of their development. We have read of such orgies in the Roman feasts, saturnalia, etc., of which they had over twelve a year, and similarly with Greece and other nations. Some nations passed more quickly through this phase than others. Some, like India, have great masses of the population absolutely standing still as to religious development, so we witness in India to-day the active indulgence in the erotic rites to which Spring gives rise, and to which I have referred in the opening paragraphs of this book and detailed in my *Christianity*. To such feasting belonged the Feast of the Passover, but, like all great world-wide celebrations, this feast was absorbed by the priest into the tribal literature, and used as the celebration of an impossible tribal triumph, the Exodus from Egypt.

In order to make this clear, we must avail ourselves of the analysis of this literature given in such a masterly manner in the *Encyclopædia Biblica*.

As to the celebration itself, it was universally a rejoicing at the return of the sun, the advent of a better condition of the world than

had reigned all winter. This is still very actively celebrated in many parts of Europe to this day. In passing through Holland on the afternoon and evening of Easter Sunday in 1914 I saw the country ablaze with bonfires, some of them huge, which were lit to symbolise the return of heat and light, just as the Englishman brings to his table at Christmas the flaming ball we call plum pudding, rich with the fruits of summer, to rejoice at the return of that other flaming ball, the sun. We may find it signalised by a feast of increase (always very phallic), because the young of the flocks were born at that time, and, in fact, the great ceremony in the passover celebration was the slaughter of a young lamb and roasting it and eating it the same night. Dr. Benzinger tells us, in the *Encyclopædia Biblica*, that this slaying at night was proof of a very great antiquity for this feast, as it shows it was originally connected with the moon—"the moon to rule by night"—perhaps the first new moon after the Equinox, like our Easter. But it became, like similar feasts in all lands, a Bacchic rejoicing for the return of the sun, or of Proserpine, or in fact a Spring feast; and it was, as the Bible tells us, a true "Hag" or Pessah, a word originally meaning transit or

passing over, but ignorantly used by the Hebrews for a phallic "dance." Their Pessach or Passover was a festival with dances, processions, and a joyful sacrificial meal, and Josephus tells us that during the feast four goblets of red wine were solemnly drunk, so the feast was very "merry," and similar to the feast of Tabernacles, or Roman Floralia.

Its name, Pessah or Pesach, was simply the Babylonian Passach or Pascha, meaning transit, crossing, or passing over (see *Encyclopædia Biblica*, cols. 3590-3600), and it was truly a transit or "sun-passing-over" feast, but its true signification was unknown to the Hebrews, and the legend of Iové "passing over" their houses was doubtless invented to explain the name. This is a very common origin of legends—the ignorant explanation of mysterious words of foreign origin, or whose true significance had been forgotten.

That such feasts were at one time universal is known to all scholars, but that they are still celebrated, even in Europe, is not generally known. The ancient celebrations are mentioned in the *Encyclopædia Britannica*, 404, C. and D., 10th ed., by Professor Ward, who says that the participants went about carrying the phallic emblem, and Suidas tells us that during

such festivals the clowns and actors wore phalli of red leather—the "Ruber Porrectus" of Horace—and the word used to describe them was that used by all learned authors to-day to describe Osiris, Min, Krishna, or Hermes, when displaying an "upright" or erect phallus—"Ithyphallic." They also combined praise of the god (phallus) with gross personal ridicule of bystanders, as they do in India to-day. (See Dr. Oman's *Brahmins Theists and Muslims of India*.) I saw the same thing in Palermo, in Sicily, 1878, in the celebration of St. Rosalie (the Red or Rosy saint, a title used by the Rosicrucians, an obscene sect; Adam was the Red One.) The bolder spirits exhibited the real phallus in the rowdy procession in the early hours of the morning as late as 1905 (see my *Christianity*). Palermo has a very phallic-sounding name, including both sexes, Pala and Ma.

But in India the time-worn celebration is seen flourishing as of old, when in the "Holi" procession there was a Bridegroom with companions (to illustrate the rôle of the Bridegroom-Sun, Christna), who sang and gesticulated in Corybantic style, and indulged in acts of coarse indecency, too gross for reproduction or description. The Bride was in another car.

Crimson dyed water was sprinkled on the crowd to imitate wine, but the red colour had an erotic and phallic significance. Krishna was represented with his milkmaids by a young man, and some of the prostitutes or pallaki of the town. The prostitute in India has still a semi-religious position, and is not despised. The crowd becomes intoxicated with a fanaticism of licentiousness, and acts of gross indecency are perpetrated by youths with the full appreciation of the spectators, and they attach to their bodies a coarsely fashioned mechanical toy (*Ruber Porrectus*) to aid them to illustrate nature's creative act. Such processions were universal, and are always said to have been "merry," as is said of the Feasts of Tabernacles and Passover.

The ancients made the sun a Bridegroom, and married him every Spring to the earth, and to emphasise his bridegroom rôle they gave a phallic name and symbol to the constellation of the heavens (or house) in which he dwelt at the "mating time." So we have the ram, bull, castor and pollux, crab, lion, virgin, balance (phallus, palas in Hebrew), scorpion, shooter of piercers, goat, micturator or fertiliser, and fishes, all highly phallic emblems. It took the sun 25,000 years to be

bridegroom to the earth in all these houses in turn in the Spring, but they gradually formed the Zodiac or Zone of Life, or Heavenly Zion, each constellation being a sign of life quite equal to the phallus. So we see that, instead of astronomy being the early spring of religion, its names, symbols, and celestial mythology were actually derived from the symbolism of the far older phallic religions.

We may now consider the Hebrew passover, celebrated at the same time as all the northern world was celebrating the passing of the sun over the equator at the equinox, to renew the fertility of Northern lands by playing bridegroom to the earth.

The *Encyclopædia Biblica*, which embodies the latest results of Church and Hebrew scholarship, tells us in col. 3590 that there were two quite different feasts described as taking place at the same time as the Spring feasts of other nations—the two names signifying quite different things. The one was the feast of the Massoth or Mazzoth, the feast of unleavened bread, which was a very ancient Canaanitish practice, and was probably adopted by the Israelites when they dwelt amongst that people (*Encyclopædia Biblica*, col. 3592). The *Encyclopædia Biblica* further

says, in col. 2237, that “the children of Israel adopted all the Canaanites’ practices,” and that “Iové (Jehovah) was the Baal of Canaan” (col. 1511). The Mazzoth was a cake hastily baked when everyone was in the fields cutting the first of the harvest. As they had no utensils with them, and were busy, they simply crushed their barley and baked it, without setting it aside long enough to become leavened or fermented. Hence it was said to have been baked in haste. It was also an offering to the god of the field, or corn spirit, as Sir James Frazer would say. It may have been an Egyptian practice, as similar cakes, called Mest—practically the same word as massoth—were presented by Egyptians to Osiris. The second feast mentioned in the *Encyclopædia Biblica* was the pessah or passover, and it is asserted that this Spring feast was of very ancient origin, practised long before the date of the mythical Egyptian episodes (*Encyclopædia Biblica*, col. 3594).

But we will see on closer examination that there were four distinctly described ceremonies detailed separately, although thrown together and blended in the text, and so rendered not at all clear. They were (1) the important feast in the desert to Iové, with its symbolical

three days’ journey, like Jonah in the fish and Jesus in the tomb, which was the sole cause of the quarrel, but which is never given a name. This was no religious ceremony of prayer and fasting, but an orgiastic hag or phallic dance, accompanied by a feast of meat and wine (*Encyclopædia Biblica*, 3981), and at col. 1509 we are told that there was “no distinction between religious and secular feasts;” and, again, that “the entire religious observances were these feasts” (col. 1513).

We thus see that their religion was orgiastic or saturated with phallism, a fact ignored by all speakers or writers who uphold the sacred character of the Old Testament. The hag they were going to hold is never called the Passover, as the Passover is only instituted after all the miracles caused by Pharaoh’s refusal of the hag expedition, and just before the slaughter of the first-born, with which the writers connected it.

In the majority of passages (there are ten verses relating to this in Exodus v., vii., viii., and ix.) it is called a “sacrifice,” and we know that what was called the “great sacrifice” was intercourse with the Kadeshah in the temple. We will return to this later. But this feast was never called the passover.

(2) The next sacrifice is that of a young male lamb, which must be roasted, and neither eaten raw nor boiled. This roasting had an astronomical basis, and the service was called the passover of Iové (Exodus xii., 11), and the slaying of the lamb was called the killing the passover (Exodus xii., 21).

(3) The next ceremony mentioned was the sprinkling of blood on door posts, which became "gods." This is called the sacrifice of the passover of Iové.

2 and 3 are described as one ceremony, but we will see that they were originally two quite different ceremonies.

(4) Lastly, there is at Exodus xii., 15, the feast of unleavened bread, although it is not called a feast in this part of Exodus.

Besides these, there were others of later introduction, but held at the same date, such as the "merry" feast of the circumcision and "Purim," explained in that work of literary fiction, the Book of Esther, which was written to represent the Babylonians as being overcome by the astuteness of the Jews, and also to degrade the Babylonian and Elamite gods.

Several new feasts were introduced, and old ones abandoned, in the Old Testament (see cols. 1515 and 1516, *Encyclopædia Biblica*).

By the introduction of Christianity all these feasts were replaced by two purely astronomical feasts, viz.:—Christmas, which is really "New Year," celebrating the birth of the new sun; and Easter, with its passover or cross-over (crossification or crucifixion) and ascension, representing or celebrating the passing over of the sun from the Southern to the Northern hemisphere, and by its ascension and entering into the constellation of Aries, the lamb, and the production of summer, the garden, or paradise to the salvation of mankind. The Romans, who introduced Christianity, had long celebrated "New Year" as the birthday of the "Invincible Sun." The Hebrew passover, the Babylonian Purim, and the resurrection of Jesus record the transit of the Saviour Sun, and occur with many similar feasts on the same mean date; but some being moon-fixed, their celebration may vary in different years as much as four weeks, as does our Easter. It is a curious thing to see the date of the death of Jesus swayed by the "inconstant moon."

Now, as to the meaning of these various observances. The Mazzoth cakes have already been dealt with; they were a common practice in all nations, as is shown by Frazer in the

Golden Bough, and need not be dealt with further here.

The slaughter of a lamb and the smearing of the door posts with blood are dealt with in Exodus as two parts of one ceremony, but they are of widely different origin and meaning, the one being astronomical, and the other relating to pestilence. On the other hand, the great sacrifice, or hag to Iové, the cause of the dispute, and mentioned so often in Exodus, is coupled up with pestilence when first mentioned in Exodus v., 1-3, but there was no connection between the two, except that such hags spread the worst of all the pestilences.

The sprinkling of blood on the door posts and lintels was a well-known ritual employed when any pestilence was abroad. The door posts of their houses or the poles of their tents were sprinkled with blood as a precaution against all sorts of pestilence, whether of man or brute. The door posts are transformed into "Elohim" or "gods" in Exodus xxi., 6, by this operation, although it is wrongly translated "Judges," and we know that posts and pestles were called Eli-im or gods (p. 56), so the blood-sprinkled pole-gods were a strong fetish. The tents of an army were thus sprinkled, and the Bedouin still sprinkle their

camels with sacrificial blood, in order to protect their herds. As pestilence was rampant among the Jewish slaves (Egypt is seldom mentioned, even a thousand years later, without "pestilence" coming in), they smeared their door posts with blood to expel the pestilence, and demanded to go out a "three days' journey" into the wilderness to enjoy a merry hag to Iové, "lest he fall upon us with the pestilence." So the blood sprinkling had really no connection with the eating of roasted lamb, except that perhaps when there was a lamb sacrifice blood was available for sprinkling their posts should pestilence be abroad, and yet we see the hag to Iové coupled with this pestilence cure with which it had no connection. Why this was done we will discuss later on. But the great demand was for a hag or merry dance, a *three days' journey* out in the desert, at the date of the Spring Equinox, and it was represented to be so important that every device was used to make the Pharaoh yield them this privilege; so it must have been their most important feast, but, strangely, they never give it a name. The whole passage shows the work of various editors, who wished to include under one date many feasts all celebrating the Spring Equinox, which had

been forced upon the Israelites during their various captivities, and yet to so couple them up as to disguise them and then to cut out the name of the greatest feast of all.

The greatest feast of all nations is that of the Spring time, when the return of the sun fertilises the earth, and which was in ancient times New Year also. In all nations that feast, fête, or dance was entirely phallic, as it was the mating time of all animals, and the warm sun brought new life to vegetation, man, and animals alike. But the real name of this Spring feast is not far to seek. The restriction of the application of the name passover to the slaying of a lamb and sprinkling of blood on door posts to prevent the slaughter of their first-born is a piece of priestly invention to use the rejoicing of all nations for the return of summer, as part of their miracle play of the defeat of the Egyptians. They called their great fest the Pessah, Pasach, or Pascha, as we use it in the adjective "Paschal," a Babylonian word which in a note in cols. 3595-6 of the *Encyclopædia Biblica* is said to be "the spring festival held among many peoples at the time of the equinox: pesah (=passing over, transit) according to this view means the triumphant passage of the sun through into the

sign of Aries"—the lamb, hence the lamb sacrifice. The *Encyclopædia Biblica*, col. 1510, tells us that "one portion of the feast of Massoth—the passover—goes back to the Nomadic life of the Hebrews," i.e., when they were a tribe of Northern Arabia, and before their enslavement by the Egyptians, and that there is a "Jewish tradition which has the correct view that the passover is earlier than the Exodus" (*Encyclopædia Biblica*, col. 1510); and that "the ancient Arabians held a similar festival in the spring."

So it was not ordained to be celebrated in memory of the sparing of their first-born in Egypt; in fact, it could not be, as it was practised, even in the Exodus tale, which should try to hide the fact, before the necessity for saving their children had arisen. (See *Encyclopædia Biblica*, col. 3592.) Although the Hebrews in their degraded state held fast to purely phallic festivals, and their Nabis bitterly condemned any worship of the Host of Heaven, they were an Arabian tribe, and in Arabia there was always an astronomic bias (to this day the names we use for the principal stars are mostly Arabic), so the great feast of the Hebrews was no doubt originally of the same nature as those of other nations, and the