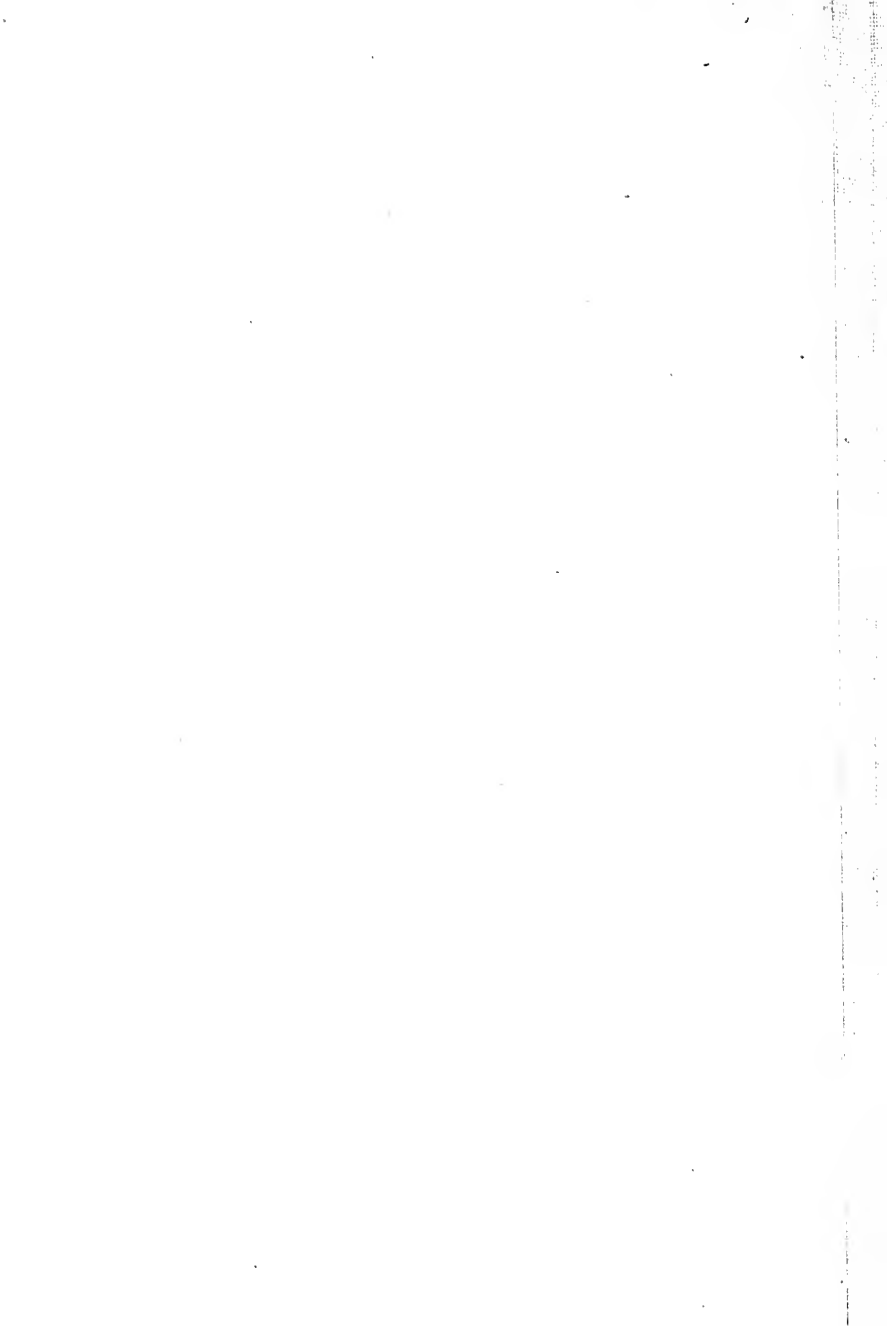


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SYMBOLIC MYTHOLOGY

— A N D —

Translation of a Lost and Forgotten Language

BY



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Member of the Folk Lore Society of London, and the
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CHAPTER I.

THE TYPICAL RESEMBLANCE AND THE ANALYSIS OF SYMBOLISM AND DISGUISE.

BEFORE written language, abstract ideas were represented by hieroglyphics such as natural and familiar objects and a combination of objects in word pictures.

Abstract ideas were expressed through symbolism,—the only way possible, for the mind cannot well grasp a thing which is formless; even our language is made up of mental pictures.

In religion it was an effort to make the picture of a divine truth or an outer garment to clothe or conceal the divinity.

Allegory is a train of thought conveyed through sensible images.

Metaphor is confined to a single expression.

Animism belonged to a primitive form of religious superstition, when animals and plants were possessed of souls and the tree had an indwelling spirit, and the idealized monsters of the ancient people correspond to their degree of education and environment.

A symbol is a token; it is analogical teaching by emblematic meaning, according to the association of ideas, as the lion of strength, the sceptre of power and

the dove of peace, the palm branch victory and the anchor the haven of rest.

These were symbols of comparison and again used to conceal truths of deep significance in symbolism. Somnus personified sleep, the latter name of the Greek Hypnos; he is the son of night and the twin brother of death.

Jacob wrapped in a goat skin, and Jupiter nursed by a goat, are the sun in the constellation of Capricorn, and the goat, the ram of Mendes, became the soul of Osiris, and when Osiris became incarnate as a ram. At Dendera, it is said, that in the ram of Mendes Osiris grew young or reborn in the spring-time like the ram Abram sacrificed for Isaac and as the harlot who escaped with Jason cut the ram in pieces and again restored it to life.

They tell us it was only a sign,—well! a sign of what? Yes, a sign of savagery; which when the Jew god Jehovah became civilized and humanized he said, “I delight no more in the blood of bulls and rams,” but he didn’t talk that way when he came around to smell Noah’s offering of roast meat at the end of the flood.

Symbol means a sign, an emblem, a figure or type—ordinary language is symbolism; again it is the expression of outward things which have an inner and symbolic meaning or allegorizing by enigmas. Symbolism began in the stone age, among a people destitute of a written language who were instructed by pictorial symbols.

To the ancients the highest form of expression was

symbolism; it was the correspondence between the thing expressed and the real thing understood.

It is the strongest language we can convey. A visible sword and dove are more expressive than their representative words.

All the words of our language are but a sign or figure of something understood, and mean nothing of themselves only what we compel them to mean by conventional use.

The star groups suggested their own appellations according to the cosmical phenomena at that stage of the sun's progression.

It was not belief that represented Hercules as a lion or the sun as a bull, but in the early time there was no word for strength, and it was represented by a pictorial image of the lion, as a fox would represent cunning, as they had no abstract word for cunning.

Our god is made to take all forms as a "consuming fire," a "still small voice," and all through his early worship until the reign of Hezekiah he was worshipped as the serpent Nehushtan which Moses had made in the wilderness.—II. Kings, Ch. 18:4—but his chief figure was that of a bull, and was fed with bullock's blood upon his altar, and the bull's horns were set up as a symbol upon his altar and the two forks of the half moon altar in our church which enclose the pulpit are still called the horns of the altar.

The Egyptian Thoth, or Hermes the wise man, was said to have invented symbols, and Thoth was the moon, the god of wisdom who invented signs and characters.

This symbolism is the association of ideas; it is finding the relation or correspondence of one thing to another. Representing one thing always by another which has some striking analogy or likeness or a metaphysical idea expressed by a natural or visible object, by which they sought to give these recondite mysteries a natural or a conventional form. It seemed so natural to use one thing for the mirror of another. We speak of a well of life or fountain of life and call the lightning the serpent of the sky.

All language is but symbolism. All words are but symbols and have no meaning of themselves.

These symbols at first represented the vital force in nature, but later the finer and spiritual force as the spirit, light or flame as coming from above and uniting with the physical which returned again to its parent source.

Symbols became the sublime and sacred language used as the vehicle of their religion.

Symbolism means likeness, comparison.

Visible symbols are much more brilliant and vivid to the human mind even at the present time.

Ancient theologians taught by symbolism and mysticism and enigmas which, when analyzed, are all moonshine, though called a sublime theology.

The god who opened the year had keys, the god who reaped the harvest of death carried a sickle and in his night capacity the god was clothed with a spotted faun skin to resemble the steller sky.

Spring was a youth, autumn an old man.

Symbols suggest the nature, qualities and attributes of their electors.

Both Jews and Christians employ symbolism.

Christ is made to say, "Whereunto shall I liken it?"

The moon was the fruitful mother of whims and superstitions, and of mysterious forms and transformations; she is called in northern saga, "Sunlit Hill," "Shield Burg" and "Land of Rings." She is called the "House of the Ivory Tooth," the "Throne of the Sea Beast's Tooth" and the "Tooth of the Whale"—that moon is called the "Wolf Crag" and the "Eagle's Nest," and in the Finland epic she is called the "Kalevala" or the "Land of Heroes," for there the great epics and tragedies of the year were played on that cosmic stage, which is the moon—that ghost-land where nothing is called by its right name and all is but shadow and dream.

When the strength and omnipotence of the sun, the great initial force and creator, would be represented by the Lion, the Bull and the Eagle, at a time when they had no writing but a pictorial language and painted objects for abstract ideas of good and evil, life and death, and in time the various attributes, qualities and characteristics of the gods acquired a separate individuality and were obscured by a wealth of symbolism under the form of beast, bird, tree and inanimate things, and these symbols became, as it were, totems as when our god was a ram we wore a little lamb in the bosom or when He died on the Cross we wear a crucifix as a fetish or totem.

The ancient world taught by symbol and metaphor, "Whereunto shall I liken it?"

The sign for harvest was a sickle or an ear of corn or sheaf of wheat.

Christians had the fish-dove-palm triangle, the trinity and cross.

It was difficult to express inner and spiritual doctrines unless by outer and visible symbols.

The speech prophet or warning voice, Hippolytus, is warned by the cow, the senate of Rome by the goose. The fish warned the Hindoo Noah of the deluge. A raven warned Deucalion of the flood. The winter ass spoke to Balaam and told him of the angel of death.

Men and women were transformed into all kinds of animals and inanimate beings as birds, animals, fishes, reptiles, trees, stones and rocks. And these animate and inanimate beings who obey incantations are more or less human in soul and are seen to appear and disappear in obedience to the rod of enchantment—the moon rod.

These animals were helpers and protectors—magic animals summoned at their bidding, as the new moon ring.

The kangaroo to the Australian leads them home and guides them on their journey. Messenger birds as the ravens of Odin or a dove for Noah, or the parrot, the bird of speech, for the Hindu.

The jackal, hyena, leopard, wild boar or black pig and hippopotamus represented the god of evil or

winter; they preyed upon flocks as the vulture among birds.

These symbols acquired the same potency as their prototypes; the horse-shoe was as efficient in healing and counteracting enchantments as the sun himself as a horse, for it was his image and holy name, the ring of the new moon; the same with the rosary and cross which became the abode of the enfeebled sun in winter.

It was the new moon of winter which had become an oracle and a prophet, for the sun had gone from the earth and could no longer heal, and lived up there as a hermit like the Merlin or the blind Tiresias.

They were the familiars attending Odin as ravens and dogs or the eagle attending Jove.

The sun and moon were personified, made living and given appropriate names to correspond to their great variety of character during the seasons, suggested by their likeness or affinity, which became a second self or counterpart, and all through the sayings of Christ and the old prophets before Him, they sought for an image or a symbol, for more striking illustration or to conceal a dark and hidden truth, which was called the learned language of the age.

Zeus became a satyr to ravish Antiope, a bull to Europa, a shower of gold to Danae, and to Leda he became a swan.

So that all these transformations are but the sun embracing the moon in the changing seasons of the year.

The Greek gods took all forms of animals, birds.

fishes, trees, stones, and all the gods could take all and any known form at will. The Egyptians and Hindu gods could do the same.

These animals became the friends, helpers and guides to attend the winter exiles, who are but gods themselves in beast form—exiles looking on every side for some relief. They make friends of the trees and stones, the birds and wild beasts.

Spring stood with head crowned with flowers.

Summer with garments cast aside and a garland formed of spears of ripened grain.

Autumn with feet stained with grape juice, and winter with hair stiffened and gray, and these symbols are the alphabet of mythical lore, astronomical truths veiled in symbolism.

We can see why the praying Mantis was venerated over the world only because it held its forefeet bent upward as if in prayer.

Symbols and images possessed indwelling spirits, and these protective spirits were invited to dwell in idealistic forms provided in groves and hills or street corners, until later furnished with houses and temples.

The sun's annals or the epic of the year was written in allegorical history, and these animals and signs form a symbolic chart of the year.

As our language represents invisible thought, our language is symbolic—words mean nothing of themselves, they are only symbols or signs of thought or what they stand for.

Enchanters and disenchanting agents are the two

natures, divine and malevolent, which correspond to summer and winter, day and night, a good and an evil.

They are the lion and lamb; and when all meet in spring they bury the hatchet.

We still speak in symbolism not for the paucity of language, but it is often the most potent form of expression, and used in sacred writings not at first belief—but soon became so inevitably.

The moon maiden in tragedy was brought down to Troy, and Helen at Troy beguiled herself with weaving as she sang at her loom, and fashioned marvels with a golden shuttle, and wove shapes of fishes, serpents and swans; as did Penelope and Gudrun, for the moon is but a menagerie of animals—that ark which mirrored all living things.

Adam the sun, the spring or Eden dweller tamed these wild animals and gave them names when they were peaceful, but in winter they ran wild like the bull of Marathon and the Erymanthian boar and the man-killing Mares of Diomedes which every spring had again to be tamed by throwing over them the ring of the spring moon which was the halter or the rod of Moses and Jacob which civilized and restored order; and the waters too were poison and had to be purified with the same rod, and men and maids are changed to rocks, to birds, and beasts, but it is the magic sword or rod or cross that disenchant in spring and that rod is the first ring of the spring moon.

The moon was likened to a serpent, for it was a skin shifter, the turn skin and turncoat for the gods of old

could take all forms and every conceivable shape, and these gods were converted into heroes and all played upon the moon stage with costume characteristic of the season of the year.

In winter, represented by winter animals as bear, wolf, raven, and the spring was represented by the dove, cuckoo, swallow—the emigrant birds of spring.

When Proteus, the Sea Elder (who is the moon) was captured by Menelaus, who was wind-bound at the island of Pharos, the god turned himself into a lion, serpent, pard, boar, water and then a tree, and at last appeared in his own form and revealed to Menelaus the way of escape.

Again, Thetis (who is the feminine form of Proteus and Nereus) when captured by Peleus, assumed the form of fire, water, serpent and lion.

All these were sacred animals; they were the gods in beast form, and received divine homage as the bull, the cow, horse and bear, and this skin but a magic dress—for slaying the sacred serpent Cadmus was condemned to a year's banishment and servitude.

And the entire play is but a divine masquerade and pantomime of speechless figures in moon antics (like our own masquerades, as the present time played upon the stage at night by torchlight).

The ancient Aztecs of Mexico danced at their festivals in beast form, as do the Indians of the present day.

In Ovid's metamorphoses the maid Echo becomes a voice; Cyane becomes a fountain; Dryope, a lotus;

Halcyon, a king fisher; Cygnus, a swan; Narcissus, a plant, and some turned to stones and creeping things.

Sometimes gods changed men and women into beast form for their own amusement or gratification, notoriously with Jupiter, who changed himself into a bull and Io and Europa into cows, and all this but the freaks and vagaries of poets.

The sun became man-bull, man-wolf, and man-lion, man-vulture in metaphorical language.

Sometimes the transformation was voluntary, and sometimes by sorcery, or was a curse for a crime. Sometimes by divine agency for a blessing, sometimes to conceal a child from its foes of witchcraft; but was generally the work of demons or by a cruel stepmother who is the winter moon against the summer children.

The sun in Leo would be a man lion, in Scorpio he would be a scorpion man, in Sagitarius he would be a bow man, in Capricorn a goat man, in Aquarius the water sign, he would be a fish man, in Aries the ram sign, he would be a ram man, and in Taurus, the bull sign, he would be the bull man, or tauriform god. Again the sun rode a horse like Chiron, and became a Centaur or Hippo Centaur—half horse—as Odin rode the horse Sleipner.

All this was taught by the moon who was half white and half black, of two nationalities, that skin shifter sometimes called the bald-headed god of winter, or the old Elijah, the bald prophet, or sometimes kept as the inspired idiot, or court fool, and that was how idiots

were considered wise, and the departed, like Merlin, spoke from the tomb.

That serpent himself was but a transformed prince, who had to be slain by Hercules before he could resume his former self, even as Cadmus slew the sacred serpent of Thebes, for which he had to atone by a year in servitude.

The animal form of Nebuchadnezzar is but that of the hermitage, where lives a Rishi, with long hair on his head and body, long nails and long beard sitting in a grass hut under a tree.

A wolf and a lamb lying down together or a child leading them, represent the meeting of summer and winter at the spring equinox. The apothecary has the symbol of death, the skull and cross bones, upon a fatal drug.

We would not ask why the butterfly should be taken as the symbol of the soul, after going through four transformations and at last to free itself from the earth and mount the air upon wings, which wings were afterward set upon a human child and called a Cherub.

The Hindu god Vishnu becomes a fish, boar, man-lion, dwarf, and all these forms are only the gods in disguise passing through the twelve signs of the Zodiac, concealed in masks and under the hides of beasts.

We have the man God in three visible forms beside many spiritual, and our gods are represented as birds, animals, fishes and pillars.

We find the figure of a bull upon the butcher's stall, a bee hive upon a saving's bank, a man upon our

church temple with a book in his hand and a man nailed to a tree, and a key in the hand of an Apostle, and a woman weeping with her heart torn out and bleeding.

Symbols were purposely used by the priests to conceal everything in mystery.

Winter wore a purple robe and a crown of thorns.

Virgo gleaning corn represents the harvest or the reaping.

Sagittarius, the season of hunting, is represented by a bowman.

Capricorn, the beginning of the return of the sun to the north, represented by a goat which climbs the northern mountain.

Aquarius, the water sign, represented the winter rains, and Pisces represented the fish season.

Symbolism gave life-form to the object of which it was the image or soul. The Egyptian Ka, the double or soul, was the Zi or double of the Babylonians.

The scarab was a later symbol.

Life and death were represented by sexorgans as heaven and earth were parents of creation.

Symbols are ideas expressed in visible form.

We can behold nothing of the unseen and infinite, we can express them only by such things as are familiar to our daily experience.

Through them we embody religious ideas which are founded upon the visible and tangible.

The east was the source of the sun and became the symbol of life.

“Some things shalt thou publish and some things show secretly to the wise.”—2. Esdras, XV. 26.

The people are better satisfied with a fable. Pandora looked in that forbidden box. This ark or moon box was worshipped over which the cherubim were placed; it was sacred, and death was visited upon one who touched it. (2 Sam. VI. 6, 7).

And over fifty thousand were slain at Bethshemesh because some one looked in the box (1 Sam. VI. 19.) It was Pandora's box.

For searching into secrets though commanded to search the scriptures, stories were invented by priests to frighten the ignorant.

The ark represented God (2 Sam. VI. 14, 16, 17, 21). They worshipped the bones of saints and the nails of the cross.

Ours is the old religion in a new garb.

The universal worship and fear of an unseen power.

The animals figured and sculptured on Egyptian temples, and walls, tombs and avenues were protecting deities like our Christ and cross and angels.

The twelve signs of the Zodiac are significant where the sun attained his greatest strength, at midsummer we see the sign of Leo the lion, and where his strength is divided equally between the two seasons and the days and nights are equal, we find the balance and these were all sacred beasts working out the will of the gods.

The boar that killed the summer sun was a sacred beast, and the serpent that Cadmus and Apollo slew every spring, was a sacred beast. The winter wolf and

the serpent drew Cadmus home to the Elysian fields when his summer work was done, the winter wolf and the serpent were sacred beasts; they were but the summer luminaries transformed to become the nurse of the young solar hero as a Romulus, the redeemer of spring; the serpent was a sacred reptile; the Ladon that guarded the trees of gold was a guardian snake.

When the sun like Christ becomes the winter Balaam riding upon the winter ass, which is the winter moon.

We would not ask why the lily should be selected for a national flower, for it grows in the water, the image of that blossom of the new moon ring growing in the dark water of the moon.

And the heliotrope or sunflower suggests its own name and nature; it turns toward its parent, the sun, as the trefoil, and the shamrock put forth the three sacred leaves, triune, or three in one.

The tortoise was a symbol connected generally with the cosmogony; it represented the cosmos. The upper and lower shells of the tortoise were an image of the heaven and the earth, or the upper shell the heaven resting on the lower one of the earth.

The national flower of the Assyrians was the water lily; and of the Egyptians, the heliotrope; and of the Irish, the shamrock; they are all suggestive.

When the ant is going to die it puts on wings for the flight of the soul.

A Symbol is a visible sign, an image, a natural language, an image having a secret or veiled meaning; as the Lion was a symbol of strength and royalty.

Symbolism was the alphabet of the gods; for god can only be conceived and represented by visible emblems.

For a God is not thinkable without a material basis.

These symbols were pictorial characters and were painted and sculptured and addressed to the eye; but had an occult meaning:

They were used before written language, and began in savagery.

The typical resemblance.

Symbolism was the accident of having the same physical quality or apparent similitude; this explains the Zoolatry of Egypt.

The animals were either the incarnations or servants of the deities.

The cat and owl symbolized the moon from their seeing in the night.

A language majestic and impressive that called the cloudy sky the stony field, and the rocks protruding from the ground "the bones of the earth."

Justice was represented by a woman holding a pair of scales.

Every state has its symbolic coat of arms, and every nation has its flag of symbols to-day.

The gods could take all forms in fable and folklore; see the many forms assumed by Jupiter and Vishnu.

The sun enters Aries, the first sign of the Zodiacal constellation in spring, as the ram of the golden fleece, to head the phallic dance around the Maypole.

The paschal lamb was a type of Christ; Jesus was the scapegoat.

“Take heed that ye inquire not about the gods and their service.” Deut. 12:30.

Again search the scriptures upon which the priest had set his seal of silence.

Moses Maimonides, the Jew, born in Spain in 1135, 1204, taught the symbolical construction of the Jewish Bible by the rationalistic or allegorical interpretation.

Although he still adhered to his religion, but his writings later were burned in the Thirteenth Century.

God can only be conceived by analogy and expressed symbolically.

The Egyptians had no positive form of their gods, but represented them by symbols; that is what they appear like, or what they would have them appear.

Gods in general are but different manifestations of sun and moon.

Symbols are indispensable in representing abstract ideas; they give us something for the mind to rest upon, instead of nothingness and mental abstractions. Our gods are invisible and unintelligible unless embodied in something within the range of our sensuous perceptions, as fire, light, or else compel them to take our own human form and give them a character which is most commendable to ourselves.

It is well agreed that the Egyptian gods were adored in the forms of sacred animals like the Hindu gods who took many Avatars or incarnations for correcting evils.

The ancient pagans believed their idols were filled with the presence of the gods whom they represented,

as we still invite the presence of God in His holy temple by song and praise and believe in the real presence of Christ in the bread and wine, the emblems of the Sacrament.

In the Episcopal service we hear read on the Sabbath introduction, "The Lord in His holy temple, let the whole earth stand in awe of Him," but the first temple was a tree or pillar and their god dwelt in that tree or pillar as our God to-day dwells in our temple of many pillars.

We need not marvel at the Egyptian animal worship where the god becomes incarnate in the bull, the ram and the serpent, for our Christian God appears as a heavenly dove, a lamb of God, and again as small voice and pillar of fire, and again incarnate in man, and again incorporeal and unthinkable.

We can only understand God as a material fact. He has to be clothed with substance.

The ark and the tabernacle and temple were lunar symbols, and symbolism was a necessity.

The only way they could express abstract ideas, as eternity or infinity, was by a ring or a line without end or a serpent with its tail in its mouth.

The Basilisk and Bohemoth, the destroying winter symbols, are monsters of imagination and represent winter.)

The Hindu Vishnu rides on a (Garuda) or man eagle.

Siva rides on the bull Nandi.

Yama rides on a buffalo, Odin on a horse, Christ on an ass.

Varuna rides on a fish—like Apollo. Vayu rides on an antelope, Durga upon a tiger.

The serapion was the last hold of the pagans in the City of Alexandria, after the introduction of Christianity. The image of Serapis perished with his temple at Alexandria, which was destroyed in 389 by the order of Theodosius.

The serapeum was the tomb of the bulls in which the gods dwelt.

Stones, trees and animals were worshiped at first, only as representative, and used as a figurative mode of expression. As we call the owl the symbol of night, and the camel, the ship of the desert, as the phallus was the type of creation or the sun and moon crowned as Kings and invested with royal emblems.

Priests introduced symbols to represent the attributes of the gods and in time the original meaning and intent of the symbols were lost to the multitude who worshipped the symbols alone before which the votaries knelt in adoration.

These symbols are but mental associations, at first natural objects, that call up others by analogy and are suggestive such as the old winter moon came back again in spring, as a lowing heifer, or that the spring maiden was reborn as a quail or a bee, which are emblems of spring.

As Bacchus in the chorus is invited to appear as a

bull, dragon or lion, for symbols are the Alphabet of mythology.

As Proteus when captured by Menelaus at the island of Pharos, the god turned into a serpent, Pard, boar, water and tree, and finding he could not escape, he took his human form, for she mates with him only when the spring has come, which compels her to put on her wedding gown, for it is the wedding of sun and moon, or fire and water.

Records of the past (vol. 4) old series, "Hymn to Osiris."

Welcome to thee, Osiris, Lord of length of times,
King of the gods, of many names and holy transformations,
and mysterious forms.

It is all true in our own creed, Christ was God in a former birth before He took the form of man. "I and my Father are one," and Abraham, Isaac and Jacob were Adam in a former birth, and their new life in spring was the reincarnation of the old sun god, or the new year reborn from the old. This was the origin and meaning of the old transformations, transmigrations and reincarnations.

Physical or material emblems were used for abstract ideas, the Egyptian soul was pictured with a bird-like form and human head, and the Hindus are still strong in the belief of transmigration.

The key and book and sword in the hands of our Apostles and Evangelists signify the opening of the way of eternal life.

And on the Christian tombs are found the cross, the anchor and palm, the symbols of hope and eternal rest, for the early tribes believed all animals and living things possessed of a soul.

But as the nations grew in wealth and importance they raised their gods to a like standard and built for them sanctuaries and gorgeous temples. And the gods were disengaged from their animal form and have their symbols beside them, the Venus is no longer a fish, but has fish in her sacred pond; and the gods have human forms and the oldstone image and totem post has been removed and stands in some nook or corner of the temple yard as a sacred relic.

But the Egyptian gods never outgrew their animal forms throughout their long and high civilization, but held on to their composite forms and wore to the last the horns and heads of animals and birds.

In time the symbolic meaning of all these myths became lost, which gradually obtained a literal significance; as our own have been crystalized. They are not less strange than Lot's wife turned to a pillar of salt, or the rod of Moses becoming a serpent, as the bread becomes the body of Christ, or devils coming out of swine, or taking a gold ring from a fish at Christmas.

These transformations are the new life and new-born soul of the sun and moon, the soul of the old sun and moon entering a new body, or a new year, or a new cycle in the career of time.

In poetical metaphor they spoke of the stars as the

eyes of night, they are but symbolical veils of the phenomenal world.

A girl fleeing from the embrace of Apollo became a laurel tree, for laurel is the oil tree which feeds the lamp of the moon.

Sesame cakes were offered to the moon, for sesame contained oil which was pressed out like olive oil for the lamp.

The moon became man bull, man lion, man horse or centaur, man goat or satyr, man drake or man dragon, or a man fish—and all these act upon the twelve stages of the moon.

Triton, the trumpeter of Neptune, has the upper part man and the lower part fish, with tail marked luniform. He is Gabriel, he is the man who winds a powerful horn under a tree.

A chimera had the head of a lion, the body of a goat, and tail of a dragon.

The sphinx has the head of a woman, the body of a lion, and the wings of an eagle. One would see at first sight that these were personifications of the signs of the Zodiacal constellations and the seasons.

The lizard figures in winter legend for it is a winter animal and sleeps at that time of the year. The lizard in Greek is placed at the feet of the god Somnus, or the God of Sleep. Dwight, 33.

The man of the moon is herder of these animals, as we find Adam and Heabani and Noah were the keepers of the moon herd in the ark.

The bears and bees, cats and domestic as well as wild

animals all assist the winter exiles and help them to overcome their enemies and guide them home.

They are composite beings of the two natures of the sun and moon, the same as the moon woman who must be half woman and half fish, or Prosperine part of the time above and part of the time below the line in the water signs.

The Hebrew temple was ornamented with animal and plant symbols.

The palm leaves adorned the couches of priests for the palm tree puts forth branches every month in accordance with the lunar cycle.

The pellicle of the onion contained many concentric spheres like the moon, and obtained reverence.

The ram, bull, and goat were chosen for their male vigor.

The fish were the symbols of the sea, and a god of the sea would be worshipped as a fish, but in the air as a bird, or winged god.

Saturn, the swallower, and Vitra and Ahi as serpents, swallow up the waters; they are the chief foes. Vrita was the universal devourer of everything in the Hindu. The fish that swallowed Pradyumna, a son of the Hindu Krishna, was that fish which swallowed Jonah visibly; the moon swallowing the sun ring upon her disk. The serpent of Adams Co., Ohio, is seen swallowing the embryo of the sun.

A tree, plant or stone which has become the symbol of the sun or moon at once had attached to it all the superstitions and paraphernalia belonging to its pro-

totype: that is the same stories originally told about the moon were transferred to its symbol. The culture hero, Huitzilopochtli, led the Aztecs to their new home as a humming bird, which is the spring luminary symbolized as a humming bird, the precursor of spring.

In Egypt, Isis, the moon goddess, was represented by a cow, and the temples of India abound with the sacred cow, but later she is represented in human form, and only the horns remain, and the fiery Mars, represented as a boar, later appears in human form with a boar's skin hung upon his back. He appeared at the time the summer garden failed and was likened to a boar that roots up the summer garden. As Ea, the Babylonian fish god, later appears a man with a fish head dress.

As Hercules was first symbolized as a lion, and then as a man with a lion's skin.

The same as Jehovah, the sun god of the Jews, originally worshipped as a bull, has been deprived of his animal form, and his horns alone remain in the altar to surround the pulpit still called the horns of the altar.

Symbol and metaphor was the learned language—a higher power of expression.

Natural objects were chosen from the vegetable, animal and mineral kingdoms only, according to the law of correspondence, relation or affinity between the visible thing expressed and its prototype.

The black moon is the dead body, and the new moon ring is the soul, light and life, and when this light leaves, the man or god, which it is personating, is said

to be dead, but after three days it can be raised by magic, and can leave the body at will, and in this way, at the change of the season or coming of winter, the evil brother has obtained the key or password and taken possession of the empty body, while the man's soul has gone on a visit, or a man has been deprived of his caste, and all kinds of strategy are used and spells recited to make the man or the demon come out, and it is generally done by a magic ring, stone, or talisman of some kind, only to be found in the east. It will not be obtained until he reaches the spring equinox.

This is the haunted house in winter where a man has been murdered, for his ghost is seen to come out and stalk there at night.

The Homeric Apollo was the god of law and prophecy, god of vegetation and reapers, and god of law.

Trees, plants and the laurel were sacred to him, and his character was grafted and molded from age to age. Leto, the mother of Apollo, was guided to Delos by wolves, which means spring led by winter and nursed like Romulus and Remus by the winter wolves, as the winter raven, accompanied the ark of Noah to the land of rest.

Tigers, alligators and camels show the hero the way out of peril and befriend him in gratitude for his services when they were alike in danger, and the metamorphosed animal bird beast or fish is often the father, mother, brother, husband or friend of the deformed and disfigured who is totally unrecognizable until slain and reborn in their original form which takes place at

the spring equinox or renewal of life—upon the moon.

Then their winter house or castle and the deformed monsters as toads or serpents and beasts become disenchanted and are found to be Kings' children.

Their names and forms purposely disguised like the real characters of all our riddles.

The spring dove at winter becomes a raven and the lamb becomes a wolf preying upon the fold. The Idun of Asgard is clothed in a wolf skin in the cold mountains, and Sigmund, the Volsung, becomes a wolf preying upon the fold. "Nebuchadnezzar," with eagle's claws, the spring breeze that was the messenger of peace, brings an arrow of war.

The spring lamb again becomes a lion.

Even the dew has become the foe of the earth with teeth hard set in frost, and the water has hardened its heart to ice. The sun betrays his trust and becomes a spendthrift, his gold is scattered, his kingdom lost.

A Zeus nursed by a goat means the sun child nursed by the winter goat, as Romulus, the infant sun nursed through the winter by the wolf, the symbol of winter.

We behold the new born light of the moon entering a new sign every month, on one side he conquers animals going up to the summer solstice in his full strength, but on the west side he is alternately overcome.

Mute statues, trees and stones are all endowed with life, wind and storm become personal agencies and act upon the twelve stages of the zodiacal journey, as a travelling theatrical troupe of stock actors.

Spring came and the soft breeze broke the spell of

winter and again the rune song of autumn lulled the summer to sleep, and in this sense, sun and moon dealt in magic.

The Egyptians excelled all other nations by representing their gods under animal symbols, and in Egypt each deity was represented by a sacred animal, which was considered the second life of that deity it represented, and he was set up in the adytum of the temple and gave oracles.

The Greeks also attached the name of an animal to the god, but their gods are anthropomorphic.

Vishnu, the sun in Hindu, becomes half man or semi-man, half lion, half boar, half fish, and Otter, the Norse Adonis, is half man and half otter, for it is said when he died he took his man-shape with him.

For the sun passes from one constellation to another and animates each for a month as the bull, ram, lion or fish.

Sacred bulls, and sacred apes still run around the streets at will in the sacred city of Benares, the ecclesiastical capital of the Hindoo, on the banks of the Ganges.

For animal worship is still strong in India, sacred animals are found all over India; but nowhere so much regarded as in Benares, the sacred city, the Mecca and headquarters of Brahmanism. It is unlawful to strike or swear at the sacred bulls, which roam the cities and plunder food, they enter grocery stores and lie down and even enter the temples of worship. It is the most

sacred animal in India. To the educated they are only symbols, but with the rabble they are gods.

The cobra, crocodile, monkey, crane, and Ibis are still worshipped.

The monkey is next to the bull in sanctity and caste. To kill or even maltreat a monkey would endanger the life of the offender.

Hanuman, the sacred monkey, aided Rama in the wars of the Ramayan. He was a monkey god of Southern India; a man-like ape he represented the moon. In the Hindoo temples the sacred monkeys attend and outnumber the human worshippers.

Sacred monkeys overrun a quarter of the city maintained by Brahmans, and supposed to possess holy attributes.

The animal symbolism and transformations underlaid the mythologies of India before the Vedic period, and are almost as old as the Zodiac. They underlie all the principal mythologies of Asia, Europe and America and Pacific Islands.

The sun and the great master of magic transforms water into wine; he wakes the dead and gives fragrance to the flower, and again the winter dragon every year demands a victim.

Do we believe Christ a lamb, because we compare His peaceful nature to one, or believe an infant a lamb because we place that symbol upon his tombstone?

The sun was symbolized as a bull on account of his great productiveness, and finally their god was incarnate as a bull, as Christ was incarnate as a lamb.

Hecate, the moon, became a dog, as the moon was the watchdog of the night.

Daphne became a laurel, Lot's wife a stone, Lycaon in winter became a prowling wolf to devour the fold.

Apollo in spring became a dolphin, one of the first of fishes to run in spring.

Jupiter, the chief god, dwelt in the oak and gave oracles, but in the air he rose an eagle, the monarch of birds.

The moon became a cow, because she wore horns and nourished the earth, which brought forth milk and honey, and the sun was said to be transformed, as he moved in different constellations, as bull, ram, lion, fish, as an incarnation or avatar.

And as the written language began in symbols, religious ideas were also expressed by symbols, and when we begin with the Greek alphabet as Alpha, Beta, Gama, or the Hebrew Aleph, Beth, Gimel, Daleth. Aleph means an ox, Beth a house, Gimel a camel, Daleth a door, but they were sacred symbolical letters; they were celestial, and the sacred ox held the horned head of the moon. Beth, the house, was the moon house, or house of God. Daleth, the silver door of life—the new moon door.

In symbolism, Vishnu holds in his hand a lotus as a type of creative power.

Vishnu was represented in one of his incarnate forms as a fish, or has a human shape, ending in a fish. If incarnate as a boar he has a human form with a boar's head, or with a lion's head when he becomes man lion.

The favorite animals of Apollo were the hawk, swan and cicada, and his tree was the bay, as a fish he became the Dolphin, the early spring fish.

In the Vedas the sun has twenty different names, all different aspects of the sun.

Symbolism at first an animal, then under more advanced ideas, a man with the animal's head upon a human being.

The gods took all forms of beast, bird or fish and their offsprings are monsters, half human, half beast and serpent.

Pentheus was killed in the guise of an animal. Many of the sun gods were on a hunt, and the youthful prince is shot by mistake for a beast at midsummer night.

Actaeon, the hunter, mistaken for a deer was torn in pieces like Osiris, and the god in beast form is the moon in darkness, or half dark as a monster. Jupiter took the form of a horse, bull or serpent to ravish maidens.

Odin becomes a falcon to fly away with the mead of the giant Sutting, and becomes a worm to obtain the mead.

Thiassi, the giant who captured Idun, the northern Eve, had an eagle shirt. Swan maidens had swan skins and seal skins and feather dresses.

When the gods fled to the winter Egypt to escape the fury of the giants, Jupiter became a ram, Bacchus a goat, Apollo a crow, Juno a cow, Venus a fish, and all these are winter shapes, for Egypt was the land of

winter exile. Christ and the Holy Family fled there as did the family of Jacob.

Athene at one time changed to an eagle or a swallow to perch upon the roof of the hall. Ravan, the giant who eloped with the Hindu Sita, was clothed in the skin of a tiger. John the Baptist was covered with a camel skin, the animal of the famished desert at mid-summer. Again the moon maiden in winter becomes a Cinderella sitting in the cinders and ashes of the moon hearth.

Sometimes in a gourd cloak, to imitate the new moon, gourd shape, again in the skin of an animal.

The Babylonian god, Ea, was clothed as a fish, the symbol of his watery element. And under all these forms the prince or princess was at last discovered in disguise and bewitched; they are all the sun and moon under a counterfeit dress.

The suitor of Aslaug came back in spring in a suit of leather as Ladbroke, "leather breeches."

The power of transformation lay in the skin. The ancient Rishis of India were clad in skins and the bark of trees, and subsisted upon roots and fruits like John the Baptist, and lived in caves in imitation of the moon, barren and torpid in winter, covered with husk.

Sita, the wife of Rama, put on rough garments of bark when she entered the forest of Dandaka.

Plutarch says the animal forms of their gods were a mystery even to themselves, which some pretended to explain by saying that in a time of danger it was

a resort of the gods to hide from their enemies in animal form (which betrays the ignorance of his age.)

The soul of the Egyptian Osiris became incarnate after his death in the bull Apis, as the soul of a departed monarch in India enters the white elephant. And the same wailing occurred at the death of Apis among the Egyptians, and the same search as for Osiris himself.

The soul of Anchises appeared as a snake (the ring of the new moon) after death and accepted offerings, it is the new moon or soul of the old dead sun which appears upon the black bier and grave mound of that sunlight which was gathered and swept from the whole surface of the moon into that little trough or furrow we call the new moon on the third night of the dark moon, when the emancipated soul arises as a ghost in the night.

And the origin of symbolism having been forgotten, not only the vulgar, but the most learned came to regard these tales in their literal sense.

We cannot conceive God nor matter without a beginning, as Ashtoreth, the moon goddess, and Asherah, her image or symbol or Asherim graven images they were at first, wooden and later molten pillars and surrounded by groves on high hills and under green trees.

Later religions copied old forms which were not understood, and from whose symbols the meaning had departed—a lost language they could not interpret.

And the Egyptian and Hindu religions grew more mystical and esoteric with age under later complica-

tions and refinement of symbolic mysticism by the priesthood.

Animals and inanimate things were employed in the ancient Hieroglyphics as words, and to express the divine attributes and different capacities of the gods, and this animal and material worship in after years was the direct outgrowth and inheritance of their picture writing which continued on in the stories of mythology long after the hieroglyphic language had ceased.

The remains of these composite animals still remain in our household furniture with claw feet, and the water gutters of our eaves are surmounted with the dragons head, and the waters at the fountain still runs from the lion's mouth as the ancient water flow occurred in the sign of the lion at midsummer.

THE RAVEN.

THAT raven or crow figures in myths from India to Britain and on the Pacific Coast of America.

A well chosen symbol of winter and death was the raven which is black as night, with a hoarse sepulchral voice, and feeds upon the dead. The vulture, the black bird of winter, and death which preys upon the vitals of Prometheus, the redeeming sun.

In Thessaly they fed sacred ravens in honor of the sun.

The black vultures of Vera Cruz cover every roof and are as tame as the inhabitants themselves; they are the ediles of the country town.

They were there before the white man and lived around the wigwams of the Indians as the raven is still sacred on the North West Coast of Washington Territory, British Columbia and Alaska, where the raven is sacred and feeds around the Indian villages, and among many tribes. He was their ancestor, a Prometheus, he was the all wise, and was boundless darkness above which brooded over all things, having no place to stand or rest his feet, and was obliged to keep his wings forever moving over the vast abyss until he finally beat down darkness into solid land covered with mist and damp, and then he set himself at work to create light among the Thlinkets. This raven was called Yehl, and a certain old chief had all the light stored

away in three boxes closely guarded, and to secure the prize he contrived to be born of the chief's family by changing himself into a blade of grass and entered the drinking cup of the chief's daughter, and was swallowed by her, and in due time she gave birth to a son, who was called Yehl, and in this way as soon as he grew to strength he obtained the boxes and liberated the sun, moon and stars and then changed himself to a raven and flew away with the bright orbs, even as the Norse Odin flew away with Suttungs mead.

It was said all birds came to the spring festival but the raven.

“Frederick Barbarossa must not awake until the ravens are done flying.”

Gubernatis tale of “La Bella e la Brutta,” who is told not to turn when the donkey brays, but when the cock crows—the donkey is a winter pack horse. For it is the winter that is judge and prophet in the hidden world. The sun in exile like Merlin prophesies and goes down the hidden knowledge in Hades.

The raven which carried off the maid from her father's castle (sun) to his moon castle where at night she beholds all that is going on in her father's home by a mirror hanging in her bedroom (which is the mirror of the sunlight.) Grimm's Tales, vol. 2, p. 379.

The following is from the ancient songs of the Finlanders “Origin of the Raven:” “Lempo's bird,” devourers birth and was born upon a charcoal hill (the moon) reared upon a coaly heath; gathered from burning brands, bred from charcoal sticks. Its head was made

of pots-herds, its breast-bone from Lempo's spinning wheel, which proves the raven was the winter moon personified.

The moon is the black raven which brings the message or red letter under his wing to Odin, the Goth.

Hugin (reflection) and munin (memory) they whisper to Odin what they see. They are a tell-tale of the sun's doings when he is out of sight, the mirror of the sun, the name of one "reflection" exactly corresponds to the reflection of the absent sun upon the moon; that "sharp sight" who sees around corners.

They were the Urim and Thummim of the Hebrews, the "lights and reflection" of the moon.

The raven was the black moon that Noah sent out first from the ark which flew about feeding upon the dead, and on the third evening he sent the new moon, which returned with the olive branch in her mouth, which was the first new moon of spring; these were the two ravens of Odin, one on each shoulder.

The priests of Mithras were called sacred ravens. Religion everywhere is purposely filled with dark sayings; the priests of the sun god were called ravens, and the ravens that fed Elijah, and the old monk fed by the raven of the sea in Celtic romances, and how that raven was a sacred bird to the Hebrews, and assisted nations as a prophet, for it was the black moon, their ark, the magic box and the oracle of ancient times.

Spring never comes until the ravens are done flying, which ended the sleep of Barbarosa.

LION.

It was when the rise of the Nile occurred at the summer solstice, in the sign of Leo; that is why the lion is at our fountains with the water running from his mouth.

Bacchus was a prey to madness sent by a fury from Hell who made a spring at him in the form of a lion when he becomes a madman. Agave saw this lion when her own son, Pentheus, appeared to her as a lion, and it is her son, the spring sun in the sign of Leo at summer solstice, when the character of the season changes from that of the lamb of Aries to the destroying lion.

When Hercules could only be cured by being sold to Omphale, the moon harlot, she took from him his club and lion skin, which she wore, and he worked with her shuttle, and he clothed himself in female attire and spun with her women.

Hercules is the midsummer sun in the sign of Leo, the time of his greatest strength—when Omphale, the winter harlot moon, took from him his strength as Delilah did the same for Samson.

Thisbe was frightened at a lion where Pyramus kills himself at the midsummer scene, like the rose garden where the father stops for a rose for his daughter and a lion arrests him and exacts from him the promise of his daughter, which he is compelled to grant; it was the midsummer parting.

Again he in Hindu is Vishnu, the mild summer sun, which becomes the destroying sun of midsummer.

Daniel, the sun, is cast in the den of lions at midsummer, and the den of lions is the moon in Leo—sometimes cast into a den of serpents.

The goddess, Astarte, was represented sitting on a lion, her head surrounded with rays and in one hand a thunderbolt, in the other a sceptre. Astarte, the powerful divinity of Syria, was like Cybele, the universal mother of the Phrygians, and by some called Juno and by others, Venus, and held up as the great nature goddess, and had like other goddesses many attributes, like the Ephesian Diana.

It was at the time Samson slew the lion at the midsummer watering trough; it was the time when Daniel was cast in the den of lions; he was Samson entering the den.

In other tales it is the lion who overthrows the bull or fertilizing sun at midsummer.

The Nile begins to rise about the latter part of June, or the summer solstice, and reaches its greatest height about the time of the fall equinox. The sun enters the lion's den every midsummer.

Ramayan, p. 281: "Rama falls beneath some giant foe, a bull whom lions overthrow."

Cybele is seen riding on her lions "that slay the mighty bulls."

RING.

WOULDST thou have thy wish fulfilled, thou hast only to turn the ring on thy finger. Vernaliken, p. 80.

The arms of the City of Glasgow are a bell, a tree, a bird and a fish with a ring in its mouth. And again Glasgow means the cow. They are all symbols of the same moon.

These rings of which Aaron made a calf were the same rings which Gideon collected, the spoil of the Ishmaelites, and made an Ephod, and put in his city of Oprah (Ind. 8:27.)

The man took a golden earring of half a shekel weight and gave to Rebekah. (Gen. 24:32.)

That new moon ring is one of the most universal symbols used over the earth among civilized and savage races alike. It is on the silver door of the moon that entered the hall of the moon sanctuary, the sign of "good luck," the victory wafter, the triumph of light over darkness. The sun dwelt there and rode over the dark moon waters in that ring as a silver boat.

The moon comes up every month and passes over its ring to the next constellation.

It was the halo or magic necklace of Freya; it is the cestus of Aphrodite, that golden bracelet of the moon ring whose thickness increased every night.

These rings worn as armlets had originally the same lunar expression as the ring mounds of earth for enclosures, and money was made into rings as gold and silver currency; it was the ring moon of the old Celtic and Cymric race, as mentioned by Caesar, and the old Britons had armor made of steel rings antiquary, 1887.

Frode, the god of peace of the North Mythology ruled over the red rings, and the mill called Grotte, which ground whatever was wished. Young Edda Anderson, "Song of the Grotte," or mill, and the mill was the moon.

King Solomon imprisoned evil spirits in jars which were sealed up with his signet ring, and then cast them into the sea. It is the imp in the bottle thrown down in the depths of the moon Hades during the summer. But they will escape in time to destroy the work of the summer brother. In the middle ages gems were engraved with mystic symbols and the name of God, and then blessed by the priest which rendered them potent against evil.

Again it was a wish ring and whatever its possessor required it brought, whether clothes, or food; in the absence of a ring, girls lock their little fingers and make a wish.

Biarco is unable to see one who is riding a white steed until he peeps through a ring which has been formed by the arm of a woman to whom spirits are visible.

The white steed is the sun riding the white horse of

the moon at night. He is the night sun. The arm of the woman is the new moon, and spirits and ghosts are only visible at night when the sun is absent and the sun peeps through the moon ring.

The ring held by the dwarf in "Slyboots," Esthonian tales (Kirby) the ring of strength on his left hand which he will not part with, is a token of remembrance from his dead wife. The dead wife is the dark moon.

The one who held that wish ring would never want for money; it was the fruitful ring; it would drop rings until the purse was full.

That ring which was given at parting as a token, and when it changed color it betokened evil. This moon is represented as stretching out her hand in a dark passage to receive the ring. The time is at the conjunction of sun and moon on the first night of the new moon.

This ring has curative powers by rubbing styes on the eye-lids or hung in the ears in the same way as the sun healed the sore eyes of the moon Leah, and restored sight to the blind by his healing ring, and this gave rise to the superstition of putting gold rings in the ears to cure sore eyes formerly so prevalent.

The ship on which Balder's body was burned was called "Ringhorn;" it was the moon ship, that horn and ring of the moon on which Sigurd and Hercules were burned. Odin put his own ring Draupner on Balder's funeral pyre. The ring was dwarf wrought, and every ninth night dropped eight rings of equal weight.

The ring and lamp of Aladdin in Arabian Nights, by

rubbing them, two genii appear who are the slaves of the lamp and ring, and are obedient to the commands of the owner.

Ring and lamp are one in phenomena. The new moon, they can only be produced at the conjunction of sun and moon when they rub together, and by friction create new fire as it were. A twin fire and the two horns of the moon are the genii, or twin-born children of sun and moon.

Her old lover was identified by a ring in the Ballad of Hynde Horn. (Buchanan, Vol. 2, p. 268):

A bride came tripping down the stair,
The combs glowed red in her wavy hair;
A cup of wine she held in her hand,
And that she gave to the beggarman.
As out of the cup he drank the wine,
'Twas into the cup he dropped the ring.

“O got ye that by sea or land,
Or got ye that on a drown'd man's hand?”
“I got it not by sea or land,
Nor got it on a drown'd man's hand.
But I got it at my wooing gay
And I'll give it to you on your wedding day.”

Sometimes in drinking the maiden found the half ring in the bottom of the glass, and by this she knew her lover; the moon fills her disk by joining her horns. This will make the ring complete.

Enchantment or magic was broken by a ring when the suitor drinking the glass of wine, finds the gold ring at the bottom, which is the same phenomenon as the moon sea drawn dry by the bulls of Hu of Britain until the Avance or cup appears, or Thor, drinking the ocean or drawing up the moon sea from its bed, until that ring or serpent appears which is the ring of the new moon.

The ring of the springtime was warm and life giving and red as wine. That was the wedding ring but the winter ring was cold on her finger. The moon became paralyzed and turned to stone, or the summer gold ring was taken off the hand of Brynhild, the summer moon maiden, by Sigurd, her summer hero, and replaced by the cold ring of winter.

Story of Sakuntala, the nymph of nature, born and left in a forest where she was nourished by birds, and was found and brought up by the sage, Kanwa, in his hermitage.

She became the wife of Dusheyanta, a King of the Lunar race, by a Gandharva marriage, that is a simple declaration of mutual acceptance, and when her husband left her to return to his city, he gave her a ring as a pledge of love and remembrance, but finding herself about to become a mother she set off to rejoin her husband, but on her way while bathing in a sacred pool she lost the ring, and when she reached the palace of her husband, the king was unable to identify her without the ring, and she returned to the forest with her mother and gave birth to Bharata, but at that time a fisherman caught a large fish in which was found

a ring which he carried to Dusheyanta, the husband of Sakuntala, and the King recognized his own ring and accepted Sakuntala and her son, Bharata.

(The above story from the Hindu Maha-Bharata has had very wide circulation and admiration.) It is the story of the new moon ring which is lost every month for three days, but is always found on the third day.

The seal of Solomon had engraved upon it the great name of God, which was a most famous talisman which gave its possessor command over all elements, demons and created beings.

The first ring of the moon was the seed ring. All the other rings are born of that one ring which never dies, though the house be burned or sunk in the sea; though robbers carry it off it will be returned, for on that all the gods have set their seal. That was the golden fleece of the shepherd, and the plough share of the tiller.

This ring belonged to the ancient hoard of the Niblungs' kept in the moon casket; it was the ring of Andvare, the dwarf, taken from him by Loki and given to Rheidmar, the ancient, and again taken by his son, Fafnir, the serpent, who slew his father and took from him the hoard, which he hid down upon the sea floor of the moon—called the serpent's bed, and the bed of the "Old Wallouer"—and again in the spring the sun prince Sigurd slew the serpent and took back the ring of Andvare, and its curse with it and wed Brunhild, and again he took it off her finger at the end of summer

and gave it to Gudrun, the winter moon, his second wife.

Fairies, such as Puck and Oberon, when they danced by moonlight with locked hands formed the Elfin-ring.

Among the Norsemen a holy oath was taken upon a ring kept in the temple for that purpose—Odin himself gave a ring oath in the Havamal (Anderson). There Loki drew off the elf ring; it was the ring of Andvare, the dwarf; it was the seed of gold and of grief.

“House of Wolfings, p. 20. “From what land cometh the Hauberg? It holdeth firm and fast the life of the body it lappeth.” It was a body shield of rings. “It cometh from the land of the sun and is the coat and belt of rings which shields the moon.”

In northern custom on Shrove Tuesday on Bannock-night, a cake was baked in silence by the maiden. If she spoke or broke silence or her tongue loosed, another took her place—a ring was put in the cake and when baked it was broken in as many pieces as there were persons present, and whoever got the ring was first to be married.

The Wonderful Ring, the gift of the Serpent King from the Hindu by Steel and Temple, and the ring was the gift of the serpent king to a spendthrift prince. It was a priceless treasure and brought its possessor whatever he wished, and it built for the prince a golden palace with golden stairs in the middle of the sea, in one night, which is the new moon palace, and then won by it the princess to wife. And in time as she was

combing her hair, two of her golden hairs escaped and floated down to the mouth of the stream and betrayed the princess, and her old witch aunt fitted out a barge and in the absence of the prince, her husband, she brought her down to the royal city at the river mouth to become the wife of the winter King of Hades. And the wise woman, her aunt, who was the mistress of Hades, the winter moon, took from her the wish-ring and kept it in her mouth night and day for safety, for whoever possessed the ring could have his wish whatever it might be. But after six months the first husband obtained the ring by strategy, and then had but to wish his wife back and she was again by his side in the golden palace of the sea, which is the spring moon.

That ring of Andvari was called the Bale of men, the ring of the Elf King, and a curse went with it. Sigurd, the Volsung, p. 94.

The above story is easily explained. The serpent king is the winter moon, the owner of the jewel and he is Hades, sometimes brother and sometimes uncle to the sun prince, and that gem is his crown jewel. This old uncle is the school master who educated the young prince. He is Chiron the Centaur, the master of masters and is obliged every spring to give up the jewel to the summer king as Jason compels him to give up the Golden Fleece, and as Sigurd, the Volsung, compels the serpent to give up the winter hoard of gold; as Hercules compels him to give up the golden apples of Eden, that golden palace built in the middle of the sea in one night, is the new moon of spring built in

the middle of the blue sea of the moon. His bride is but the feminine form of himself, her two golden hairs were the two forks of the moon floating down to winter or the underworld, the herald and presage of her doom. She had to become the Proserpine and bride of the winter king. The ring is kept concealed in the mouth of the wise woman, her witch aunt, that is shut in the dark moon and that ring must be obtained before the princess can be released. It cannot be kept longer than spring-time, for it has power over all things and will burst the iron chamber and break the chains of darkness, for it is the rod of life and will restore the golden maiden and golden fleece. That wise woman and aunt was the third fate who severs the thread of the year—that ring was removed from the finger of the princess as Sigurd, the Volsung, removed the summer ring from the hand of Brynhild.

In the Volsung Saga, this ring was called the “seed of gold and of grief;” it was an elf ring and wrought by the dwarfs, the pigmies down in the depths of the moon mines. This gold was the seed of gold to the wise and shapers of things, and the hoarders of hidden treasures, but the seed of woe to the world and the short-lived race of the earth.

The seed of gold is the nugget which survives the conflagration of the moon, and was called the seed of gold, for it grew to fill the moon, and was the glory of rings from which a new ring was added every night; it grew for fourteen nights and then came the black

Rakshasa and devoured the fingers of the moon, one every night.

This ring possessed by Odin, the chief god of the Scandinavians, was called Draupner, or drop ring, for it dropped a ring of light every night.

To find out how much pure gold there was in the moon it was put into a crucible and melted up, a tentative method to find how much remained unalloyed, and in the slaked ashes, after it had cooled, it was found that the little ring we call the new moon was all that survived the crucial test.

These were the rings which Aaron, the priest, collected from his congregation, the gift of the sun and moon, which had floated down since the first ring was wrought to mark the beginning of time, and he put them in this old iron pot of the moon which was kept for smelting purposes and melted them up, and, behold! there came out a golden calf, for as the moon wore horns and was the giver of the dews, the milk and wine of heaven, she was likened to a cow and this was her young calf, and it had been the custom from of old to celebrate the event with festivity, and with dance and song.

When the regeneration of the season occurred in Taurus, the sign of the Bull under the old Tauric system, the new-born child of the sun and the moon was called a calf, but when it occurred later under the sign Aries or the Ram, we find the Media, the moon sorceress, cut the old ram of the year in pieces, which were put in the same moon caldron and reborn as a lamb. The

bull worship was well nigh universal, among the civilized nations of the earth, and very popular with our Druidical ancestors of Britain and the Isle of Man. Anciently Mona, or Moon Island, was the favorite seat of worship, and near it is situated a little island still called the Calf.

The moon was the mighty Prahlada, son of Hiranga Kasipu, a righteous man whom fire could not burn, who died not when pierced with weapons, thrown in the sea, overwhelmed with rocks, bitten by venomous snakes, hurled from the mountain crest, cast in the flames; though deadly poisons were administered by the servants of the King, he still remained unhurt.

Sigurd the Volsung drew out his treasure of the moon and loaded it upon his horse, Greyfell. It was that bed of treasure we see the golden nugget lying in the dark cavern of the moon; it is as a floor or bed of the moon sea, on which the black serpent slept all winter hoarding the treasure. He slew the serpent Fafnir and took the gold and scattered it abroad in golden sunshine every spring.

“Bind the red rings, O Sigurd; bind up to cast abroad! That the earth may laugh before thee rejoiced by the waters Hoard.” Sigurd, Volsung, B. Regin, p. 111.

That new moon is Proteus, the “first form” or principle, the Pramantha, the Prometheus, not born to die.

The warrior wore ring-mail.

He is Nereus (ner “lamp” cruden) Neriah, lamp of the Lord.

The first ring of the new moon. That ring was called "the seed of gold and of grief;" in the Norse epic it was the ring of Andvari, the dwarf, the ring that covered the door of the moon vault where the golden treasures were buried in winter.

The sun prince wed the moon every spring with this golden ring; it was cast in the sea like the Jonah, and the third day floated upon the waters.

The dramatic representation of this was enacted on Ascension Day when the Doge of Venice wed the waters of the Adriatic with a gold ring cast into the waters, saying, "We espouse thee, O sea, as a token of our perpetual dominion over thee."

A heavy gold ring was kept in the temple by the Norsemen upon which the holy oath was sworn, having been previously dipped in the blood of the sacred animals offered up to the god Frey. Anderson, 149.

It is the ring Draupner which Odin placed on the funeral pyre of Balder when he and his wife Nanna lay dead.

Even the god Odin gave a ring oath.

As chief ring it drops the other rings or creates the other rings of the moon; it is the seed ring. That one seed ring grew to fill the moon.

Busk, Rome, p. 83, and the goldsmiths and alchemists were summoned to learn the history of this ring, and at the end of seven days declared, "We find, O King, that this ring is made of gold which comes from afar and is the workmanship produced in the Kingdoms of the west.

It is the first ring of the new moon which is always forged in the western smithy of the moon. It never appears but in the west where the Telchines or metal workers are seen working in that shop of the moon amid fire and smoke—that is fairyland and these workmen are the dwarfs and forgers.

Gen. 15:17, and it came to pass that when the sun went down and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces; that is the smoking furnace; it is that smelting house or smithy where the weapons and cutlery of the gods and the rings and bracelets and the necklaces and girdles were wrought by the dwarfs, the Telchines and Dactyli who were metal forgers and great sorcerers, part of them worked a spell, those of the left and those on the right broke the spell of enchantment—in the above account of the vision of Abraham, the sun had gone down and it was dark and the lamp of the new moon passed between the smoking furnace of the dark moon and the sun which had gone down.

In the northern mythology, Hodur possessed a golden bracelet which he had taken from the giant Hrimthursi. The thickness of this bracelet increased every night, which is the moon on the wax or increase.

The moon was never known to leave the sun until she had recovered her ring and is always seen in the west just after she has escaped the tangle of the sun's rays with the new moon ring upon her finger and her ship steaming on after the sun under a cloud of smoke.

The sun dare not refuse the gift for the moon was

the great timekeeper of the sky and time would unravel and run backward.

And again she was the fountain where the sun watered his horse at the water trough of the moon.

King Solomon had a signet ring with the hidden name of God engraved upon it. This gave him authority over the genii and evil spirits—but an evil spirit obtained this, and assuming Solomon's shape, altered the laws for forty days—they were the forty days of temptation in spring. This evil spirit is the winter brother of King Solomon. They both look alike in appearance, but the winter moon has the evil eye; he is the destroyer and turns to stone, but the spring moon is life-giving.

The sun king takes the light off the moon—takes the old ring off and puts a new ring on her finger or sends it back to the moon, or sometimes they exchange rings as pledges. The sun takes the last bright ring off the moon's finger, and on the third day replaces or puts his own in its place—the ring will fit anywhere and always contracts or expands to accommodate itself to the size of the moon, like the ship *Skidbladnir*.

King Arthur had on his finger a ring, the gift of the fairy Vivian le Fay, or the Lady of the Lake, by which she held him a prisoner in the forest of enchantment. This ring caused him to lose reason and memory, and the enchantment could only be broken by the removal of the ring.

It is the winter ring of the moon cold and insensible; it will hold its captive bound until removed by the life giving warmth of spring.

The "ancients used to represent Prometheus with a ring of iron," (Pliny, B. 33, ch. 4), which means the ring of winter, like the iron mask of the prisoner of the Bastille.

In the Seventeenth Century a Jewish bridegroom sent to his bride the day before the wedding a girdle with a golden buckle. And she sent one in exchange with a silver buckle (the sun is golden and the moon silver) and the bridegroom walked three times around the bride and took her by the right hand in the way the sun walks three times around the moon on the three dark nights of the moon before he gives her his hand, which is the wedding ring.

This ring was given to ambassadors, generals and state messengers, which was a passport to foreign kings by which they might be recognized at a foreign court, in the same way as it was carried by the moon, Mercury, as messenger and ambassador of the gods, that he might be identified at foreign courts when challenged at the gate on entering every new constellation in the circuit of the Zodiac.

Pharaoh took off this ring and put it upon the hand of Joseph. By this he delegated his authority, and when a pope dies his ring is broken.

CHAPTER II.

STONES

THE PHILOSOPHER'S STONE.

THE NEW MOON OF THE SPRING EQUINOX.

THE philosopher's stone is the new moon of the spring equinox, the beginning of the golden age, which turns all things to gold as the winter stone turned the age to iron.

The followers of Tao spent ages in search for the philosopher's stone and the elixir of life—explored foreign countries and isles of the sea which continued down to the second and third centuries before the Christian era and through hills, forests, exhorting the virtue of roots, herbs and rocks in vain as alchemists.

The "Philosopher's stone," called the "Elixir of Life" and the "Water of the sun"—it turned glass into diamonds, opened locks, healed diseases, the "Alpha and Omega" of life, "The Seal of Solomon." It was the Golden Ball, or ring obtained by sleeping three nights in a house, and that house is the moon. The sun sleeps three nights once a month in the dark moon house and gets a ring, and all the above spells and charms are one. The new moon of the spring equinox, that magic ring and golden rod obtained by the three nights sleep

in the dark house of the moon—that new moon ring is the fountain of youth and the Holy Grail or cup of Christ's blood—let no man deny.

In a Hindu tale, the snake woman gave King Ali Marden a white scared face and stony eyes, and at night she turned to a serpent and went to the river—and was trapped in an oven and burned twenty-four hours, and when the lid was taken off there remained but a tiny heap of ashes in which was a small round stone, the essence of the snake-woman, and whatever it touched turned to gold, and it was thrown in the river lest it should bring strife in the world.

That woman was the winter moon burned for three nights at the spring equinox and all that was left on the third evening was the healing stone of the new moon.

The stone which was the altar and dwelling of the deity was anointed with the blood of sacrifice in Arabia and Phoenicia called the "living stone," sometimes ambrosial and covered with honey and milk, sometimes anointed with oil. The precious stone divined by the play of its colors, a pair of stones together, one of them erect, and one horizontal, were male and female and represented sexual life, and, two vertical stones represented the door of life; the two stones, one right, one left, were the stones on which the law was written.

They were the twin stones of Jachin and Boaz, sun and moon (1 Kings, VII. 21.)

A memorial stone and the witness stone became sacred for it was a covenant between God and man; the stone heard the words and stood in the place of

God, and Joshua said unto all the people, "Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which He spoke unto us: it shall be, therefore, a witness unto you, lest you deny your God." (Josh. XXIV., 27.)

The sun sets up a stone in each of the twelve houses in his annual circuit. They are the prototypes of the twelve stones set up at Gilgal and Stonehenge.

The mythical Peter who denied Christ is that rock on which the Christian Church should be built. His name means a stone.

Jacob made a temple of a common stone which he sat up and poured oil upon it and called it Beth-El, "the house of God;" it is the first pillar of the moon.

Mesha, King of Moab, set up the Moabite Stone to Chemosh, their chief national god in honor of his triumph over Jehovah, the Hebrew god, when the Moabites were oppressed; it was because Chemosh was angry—the above says, "I made this monument to Chemosh at Kortah, a monument of salvation."

In the ancient worship of Greece the gods were represented by rude stones which were still preserved in the time of Pausanias of the second century.

The image of Cybele, the mother of the gods, was removed from Pessinus to Rome, (U. C., 547), and was nothing but a great stone.

The images of these early gods and goddesses were at first shapeless stones, then conical, and then partly human, until they were finally perfected in life-like human statues.

On Cyprian coins Venus was worshipped as a conical stone.

Artemis worshipped at Ephesus as a stone which fell from heaven (meteoric).

Jupiter Lapis at Rome was worshipped as a stone.

Two stones stood before every Phoenician temple, right and left, for the sun and moon. They were the Jachin and Boaz of Kings, 7:12.

Jacob set up a Bethel and poured oil upon it.

The ancient Baal and Astarte lived in the pillar.

The sacred stone set up, or the Bethel stone, in the belief of the worshipper, was the abode of his deity, or that the divine power had entered the stone as his dwelling place, and this is called idolatry, but the Christian of to-day erects a dwelling for his God out of many trees and stones, and invites his God to enter and believes his God has adopted that sanctuary for His dwelling place, and the priest arises with the congregation and says, "The Lord in His holy temple, let the whole earth stand in awe of Him."

The sacred stone and pillar was a fetish pillar, stone, or tree, or trunk; they lingered in the horseheaded Demeter; the ram headed Apollo and the bull formed Cherubs before the door of God's house, and linger in the horns of the altar to-day.

STONE GODS.

Irminsul, a Saxon idol was overthrown by Charlemagne; it was an Hermanic pillar which bore his statue

and was the palladium of the Saxon nation; his temple was destroyed by Charlemagne, and the column transferred to the monastery of Corbey; it was a rude rock idol, "Century."

Two pillars, Jachin and Boaz, were set up by Hiram, in the Court of Solomon's temple; they were Samson's pillars at Gaza, and the two pillars of Hercules, and represented the two pillars of the new moon.

Zuriel ("my god is a rock.")

Eli-zur ("thy god is a rock.")

Beth-zur ("house of rock.")

The stone or tree became sacred and was the residence of the divinity as Beth-El, "the house of God."

Jehovah is the shepherd, the stone of Israel (Gen. X 1, IX, 24.) Christ, the chief cornerstone (Eph. 2:20.)

Two stones stood before every Phoenician temple—right and left—for the sun and moon. They were the Jachin and Boaz of (1 Kings, 7:21), Beth-zur, "house of a rock."

Peter, which means a rock, was made the foundation stone of the Christian faith by the Roman church, the personified new moon.

El Shaddai, "God Almighty," the early name of deity, means mountain or rock, from the Assyrian Sadi, a rock.

Records past (Vol. 5, p. 159.)

The chief god was called stone of Israel.

Amphion by his music charmed Thebes into existence and the white rings or stones of the moon, one above another, took their places in the temple of God, which

floats away as an ark at the end of summer, for its name Thebes means an "ark."

Bethel, "the house of God," which was an upright stone Jacob set up and called it the "house of God," which was the pillar of the new moon.

He dwells among the wooden and stone pillars of the Church and has a real presence to-day. Bethlehem was that dwelling of God.

Bethel stones were worshipped by the Greeks and a fetish stone stood at almost every temple: for stones were the oldest worship among the Greeks, according to Pausanians.

Twelve stones were at the foot of Mt. Sinai (Ex. 24:12.) And a circle of twelve at Gilgal. Jachin and Boaz were the two columns at the Temple (1 Kings, 7:15.)

One to Yahweh, the Lord (Isa. 19:19.)

The leading worship of the ancient world, sometimes rough blocks on which ran the blood of sacrifice or anointed with oil, two stone columns stood at the entrance, for the deity dwelt in the stone, his habitation; sometimes the stones were developed into images of the deity.

The upright stone worship and the anointed stone is found in Hindu Assyrian Phoenician and Persian cults, the anointed stone and shrine of the deity. This stone represented the moon stone anointed by the oil of the sun.

Deut. 32:15, esteemed not God and forsook the Rock of his salvation, 32:4. He is the Rock, a God of truth

and without iniquity, 32:18. God the Rock that begat thee, the Lord is my Rock, He is my shield, my horn of salvation, my high tower, my refuge, my saviour. (Sam. 22:2, 3.)

Esteemed not God and forsook the Rock of his salvation. (Deut. 32:15.)

He is the Rock, a god of truth and without iniquity, 32:18.

Ebenezar, "the stone of help."

Jacob was the stone.

Joseph was the stone. Joseph, the shepherd and stone of Israel. Seth was the pillar stone and Peter the "rock." For in that age their god was a stone image.

Betulia is (Beth-el); Jehovah was a Bethel stone (see Gen. 28:18; Gen. 31:13.) I am the God of the Bethel that you consecrated with oiling, and Abraham planted the tree, and Jacob set up the stone which shows they worshipped stocks and stones and had bull worship; it was not till long after they broke down their altars and cut down their groves.

The stones were consecrated by a libation of oil and called Bethels or dwellings of God, filled by His indwelling presence as the Caaba of Mecca; such was Jacob's pillar, and sometimes a tree. Odin dwelt in the tree Yggdrasil, the god Osiris dwelt in a tree.

In Peru, Chili and Central America were found these green stones called Chalchihuites, which were worshipped because dark green was the color of the moon before illumination.

Votan was worshipped as a green stone, Bancroft quoting Muller (vol. 3, p. 281.)

At Achiuhtla, the headquarters of the Miztec religion, situated in the most rugged part of the mountains. Here in a cave, the interior of which was filled with idols set up in niches upon stones dyed with human blood and smoke of incense was a large transparent chalchiuite, a stone entwined by a snake whose head pointed toward a little bird perched on the apex. This relic had been worshipped from the immemorial, under the name of the "Heart of the People." (Bancroft, vol. 3, p. 449.)

That was the ancient altar stone before the age of temples.

The altar was at first a single great stone to represent the moon hearth stone, but later built of several unhewn or nature stones.

Quetzalcoatl, the Mexican god, was born of the virgin Chalchi Huitztli, which means the precious stone of penance, or of sacrifice.

Pacific coast Indians (Bancroft, vol. 3, p. 271.) Among the Nahua nations there stood before the altar the terrible stone of sacrifice, a green block about five feet in length and three in breadth and height, among the Nahua nations, the color corresponding to the green moon. (Bancroft, vol. 2, p. 583.)

The circumcision of the Jews was performed by a stone knife and then rubbed with stone.

The stone on which Abimelech slew his seventy brethren, the seventy sons of Jerubbaal, save one, the young-

est. Judges, 9:5, that one is the ring of the new moon, which never dies.

The circumcision of Jews was first by a stone knife, and then rubbed with sacred healing stones.

In Quiche traditions there was a black stone brought from the Far East and venerated in the temple of Kaaba, "house of the sacrifice at Utatlan, and that a similar stone existed in a temple situated in a deep ravine near Iximche, in whose polished face the gods made known their will. This stone was often used to determine the fate of those accused of crime, if the judges perceived no change in the stone, the prisoner went free. (Bancroft, vol. 3, p. 477-8.)

STONEHENGE.

Serpent mounds were anciently built along river banks, but later succeeded by stone circles like stonehenge. Stonehenge means "hanging stones," they were called Dracontia or Dragon temples. In the Druidical worship it was also an observatory; it was one of the stone age, for it was built with stone tools; these stones were removed to make bridges and mill dams; it embraces a horseshoe, a slaughter stone and the altar stone fifteen feet long.

Stone implements have been excavated.

Hammer, axes, stone hammers and mauls built in 1680 B.C. Two hundred of these circles are known, great and small, in the British Islands. Norman Lockyer.

Aveburg, a huge stone circle surrounded by a ditch of earth and once approached by two avenues of monoliths—within the larger circle were two smaller ones; it is the largest circle stone structure in Britain, 1,200 feet in diameter of unhewn stones, some twenty feet in height and contains burial places of the bronze age for a graveyard formerly surrounded the temple.

Stone mauls or hammers were used in the construction of stonehenge; the construction of stonehenge belonged to the latter part of the Neolithic age; no trace of metal being found in any of the debris.

Stonehenge was constructed 1680 B. C., and was a temple of the sun just before the transition from the use of stone to that of bronze, supposed to be due to the irruption of the Aryan race from the southeast of Europe; the bronze Celts were of the Aryan stock, which started in the southeast and reached Crete 3000 B.C., Sicily, 2500 B.C., France, 2,000, and Britain and Scandinavia, 1,800 B.C.

PROMISCUOUS STONES.

A King of Tollan at the Toltec period of Mexican history was crowned under the name of "shining precious stone."

The stone that was before the den of lions in which Daniel was cast. Daniel, 6:17, the same black stone before the sepulchre of Christ, which is the dark moon.

The rock that hung over Tantalus in midair sus-

pended by golden chains. The same as the moon anvil to which Hera (Juno) was suspended. The black rock is the black ball of the moon, held suspended by the two thread-like horns of the new moon.

They are the white stones that followed Amphion's music which were shown lying promiscuously about his tomb in Boeotia—the white rings of the moon. Pausanias, B. 9, ch. 17.

In Hindu legends of the Punjab Niwal Dai was put by her father in a pit to avoid giving her in marriage to his old enemy, Raja Parag (the winter moon), to remain twelve years with provisions, nurses and attendants.

And over the mouth of the pit was placed a stone of five tons weight and her father was cursed with leprosy and deserted and she heard from her tomb the cries of her father's weeping and begged to be released that she might see her father's face for the sun she had never seen.

And when no one was found able to remove the stone she prayed God for help and pushed back the stone with her little finger, then went out and procured the water of immortality from the golden well, situate in the enemies' country of the Pandavas (it is the same well of Hades under the throne of Allat, the Babylonian queen of Hades).

The pit in which Niwal Dai was placed is the pit of the moon and the stone over its mouth is the black covering that was over Rachel's well, and the little finger of the princess which removed the stone covering is the

little finger or first ring of the moon, which moves back the black stone covering—the one rolled back by Jacob, and the one rolled back from the sepulchre of Christ.

The two tables of stone on which were written the law of Sinai.

It was the immense field stone which the goddess Minerva hurled upon the forehead of Mars.

It was the white stone David buried in the forehead of Goliath, the moon giant.

It was the flint stone, in Thor's forehead, the stone with which Hermes slew Argus. Memorial Stones: Joshua took twelve stones out of the Jordan and sat them up for memorial stones, one stone for every month of the year. Jos. 4:6.

That new moon diamond ring was the Shamir stone that cut the rocks for Solomon's temple; it cut the white pillars out of the black rock of the moon; it was a worm, the size of a barley corn.

That was the Shamir stone of Solomon which cut the hardest stone which built the moon temple. Sometimes called a worm, it bursts locks, opens mountains and restores life.—Pandit Natest Sastri, p. 234.

It was the magic saw made of adamant which never makes any noise and saws the hardest iron in a second.

That stone cut out without hands which smote the images of iron and clay and broke them to pieces in Nebuchadnezzar's dream. Dan. 2:45. That smiting stone is the white stone of the new moon.

That Shamir stone is the first ring of the new moon

which cuts all the white stones out of the black moon rock.

It cut the two stones, Jachin and Boaz, cut the pillars of Hercules and the same stones used for the Decalogue and the Petroma of the Greek mysteries, and at Pheneus where is a temple of Elusian Demeter are two large stones fitting together called Petroma, and when they annually celebrate their great rites these stones are detached and the sacred writings are taken out and read to the initiated, then the archives are again replaced between the stones and the same night, the inhabitants of Pheneus take their most solemn oath "By Petroma." And there is a round cover for the Petroma having on the inside a likeness of Cidarian Demeter. Pausan., b. 8, ch. 15.

These are the stones of our Decalogue.

The sacred standing stones are of great antiquity among Semites; they began with one and two small pillars and increased. Jacob is the one who sets up the white milestones on the solar path, one set every month in each of the twelve houses.

The British Druids had a scenic representation of the launching and landing of the Moon ark, which was represented in a bay or lake. The novitiates were launched in coracles covered with the skins of beasts, on the shore of Cardigan bay, and after they had performed the mimic voyage were landed upon a rock. This was called the "landing stone" and the "harbor of life." It represented the top of that moon rock on which Noah landed where he built an altar, the tall

rock or pillar of the new moon, and there made a covenant of peace with God and found rest. It represented the annual arrival of the sun and moon at the spring equinox after the winter voyage.

Maspero, p. 669, the sun and moon were the two interpreters of destiny, as they passed through the heavenly constellations; they were the two stones, Urim and Thummim.

Any stone or tree which by its outward form, color or property was found typical of sun or moon became identified with it.

Consult records of the past new series, vol. 2, p. 68, from Egyptian tablets of Tel el amarna. They took the stone of justice and the divine image, the sceptres and "Stone of Sovereignty," god of the oracles of the King (Urim and Thumim.)

The dwarf, Elberich, had a stone which being put in the mouth enables its possessor to speak all languages, and that is the white stone of the new moon. Keitley's Fairy Mythology, p. 211.

See Rigveda, vol. 6, p. 264, 265.—"The speaking stones," they utter praise to the gods, they are pious stones and partake of sacrificial food and make heaven and earth resound with sacred song as the vocal stone of Memnon, which gave the heavenly voice at the dawn of day.

Memorial stones were set up to mark the place of victory in Africa, Asia and Europe; a pillar surrounded by stone props and support to mark the sun's victory over winter, like the pillar Jacob set up; it is the pillar

which represents the moon pillar set upon the moon at the Mizpah, or meeting of sun and moon at the spring equinox, as Samuel set up an "Ebenezer," or "the stone of help" for victory over the Philistines, or winter race. Eli, "God is my Rock." 1 Sam. 7:12.

And the same white stone is set up in our graveyards at the head of the grave.

And Jacob rose up early and took this stone which was his pillow and set it up for a pillar (pillar of fire); a pillar in the temple of the moon, and poured oil upon it and called it Bethel, "House of God." But its first name was Luz (light.) Compare the name Bethzur (house of a rock). Noah built that Bethel; it is the high rock with an altar of fire upon it which the sun builds on the rim of the black moon.

"LIA FAIL," OR THE "STONE OF DESTINY."

The Tuatha—De Danams brought with them—this stone, "Lia Fail" upon which the Kings of Ireland were inaugurated (Keating). It was placed on a mound on Tara Hill, and afterwards sent to Scotland and placed in the Abbey of Scone for the inauguration of Scottish Kings, and again carried off by Edward the First to England after his conquest of Scotland and placed under the coronation chair at Westminster Abbey, where it still remains. Petries, Ireland.

It was called the "Stone of Fate," the "enchanted stone." It used to cry out beneath the person who was the rightful sovereign.

Anciently, the people of a town or city met at a stone as a rallying place or "Folk-stone" to transact business in the open-air before the building of town halls—as lovers met at the cuckoo stone in spring-time or at the stone of the covenant, "The London Stone," a prehistoric stone of the time of the west Saxons, preserved as a venerable relic for many ages. It now stands under the south wall of St. Swithin's Church; it has been the wonder and controversy of ages, as to its original intent—but it is evidently the representative of the old moon stone, the meeting place and Council house. That stone set up by Jacob at Bethel where the sun and moon met on the great highway of the gods.

There is a superstition that if this stone is removed it will be brought back by supernatural agency (as the moon stones or white stone pillars are seen brought back to the moon every month as if by magic).

We can see how the black moon was likened to a flint stone, for it struck fire when it came in collision with the sun every month.

That was the stone swallowed by Saturn in the dark belly of the moon; the great swallower who swallowed Jonah and Christ in that "belly of Hell," but had to release them on the third day.

Stone of Sisyphus is the moon stone which rolls up over the high hill of heaven every day and returns invisibly again to the place of beginning in the east. It is the same rock that hung over the head of Tantalus.

The Ten Commandments were written on the two

stones in imitation of the two faces of the moon stone, black and white.

Moses hid in that cleft of the black moon rock for God to pass. Exodus, 33:22. It is the light hiding in the black moon while the sun is passing. Peter was that rock as his name implies. That was the rock Etam, where Samson hid from the Philistine. Judges, 15:8.

Ajax, the Trojan hero, swam to this rock after his ship had been destroyed by the thunders of Jupiter and the tempests of Neptune, and declared himself safe in spite of the gods. He swam to the white rock or pillar of the moon.

THE UPRIGHT STONE AND PILLAR STONE.

The upright stone was the symbol of Deity over the world. All our white gravestones represent that pillar.

The pyramid or moon pillar the Egyptians raised over their dead and called it "The pillar of the rising soul."

The pillar that Christ carried to Golgotha, the "skull hill," "His own tombstone."

The pillar that Christ entered and the one that Osiris entered, the pyramid of souls, the one Jacob sat up again in spring. That pillar was seen and worshipped from every part of the world, civilized and savage alike, and carried as a magic wand or rod.

In Egypt Thoth was the moon god, the third member

of the Theban trinity. He wore a skull cap surrounded by the moon.

A story in pantomime, a tragedy visualized—ethereal, leaps from darkness into light upon the stage of the moon at night, for our Bible stories are but fairy tales from Genesis to Revelation.

On that lunar stage of tragedy was played the legends of Homer and the entire life and miracles of Christ. That moon rod still finds hidden veins of water in the earth as it bends over the dark hidden spring of water in the moon; that rod in the hands of the priest still sanctifies the dead and seals them for the Kingdom of heaven, and our heathen priests hurry to the dead and dying in railroad accidents and reach in and touch the dead and dying, by which seal they are sanctified and become heirs of eternal life—think of that!

That moon rod is stamped upon their holy books; it is stamped on the forehead at Baptism in connection with water, as the sun stamps his rod to heal and regenerate the bitter waters of the moon.

The same by which Jacob branded and stole the black rings or sheep of Laban the moon, his old father-in-law, and turned them white.

He is that lamplighter and torch bearer—he carries also the branding iron to mark Cain and the doomed to Hell and the grave in winter.

And King Solomon set up the pillars in the porch of the temple; and he called the right pillar Jachin and called the left pillar Boaz. (First Kings, 712.)

Among the old Teutons and Saxons the Irmensoul was

the pillar or post or tree stump before which the people offered sacrifice; this tree or block of wood had upon it a human face or painted image; it served as a sacrificial post.

These posts or pillars of the crossways were knelt to by the passing worshipper and anointed with oil from their oil-phials.

They were fetishes and if a tree, the sick persons climbed up in the tree and bound offerings on the branches which were seen full of garters, veils and girdles.

The Ashera post was a wooden post or mast among the Canaanites and stood down to the Seventh Century by the altars of Yaveh or Jehovah, the Jew god, on high places at Samaria and Bethel and also the temple of Jerusalem.—2nd Kings 13:6—2 Kings 23:15—2 Kings 23:6.

The totem pole of the savage was sometimes carved and draped.—2 Kings 23:17.

Every Bethel was a yoni or female receptacle accompanied with a phallus or stone pillar. They were pillar and circle, male and female.

The only time Lot's wife, the moon, could behold the sun was when he was setting in the west and his rays were feeble—it is then the weak-eyed moon (Lot's wife) can behold the sun in a ring of light as the new moon pillar.

That pillar became the tower of Babel by which these pillar gods sought to reach heaven at the northern limit of the summer sun and the tower was overthrown

and Prometheus, the summer redeemer, was chained to his pillar.

And Atlas was compelled to hold up the heavens by his pillar, and Christ had to shoulder his pillar and march to Golgotha, the "skull hill"—that pillar runs down to Hades.

The Egyptian redeemer Osiris was imprisoned in that pillar during the winter.

But every spring the imprisoned sun escapes from death and exile and again sets up his pillar like Abram and Jacob who set up again the post at the old meeting place to renew friendship with God. There Abram went into a far country and planted his pillar tree and opened the well.

That pillar god, that deathless one, that brand plucked from the burning that rises from its ashes on the third day, that fire cannot burn nor water drown.

The ancient lake dwellers were moon worshippers and drove pillars in the water to imitate the pillars of the moon and the ancient cave dwellers left their warm and more defensible dwellings and with great labor drove piles in their lakes to represent the pillars of the moon inhabitants who dwelt in that temple of the moon waters above, and signalled to them with a language of signs. And later they built stone circles on land in imitation of the moon circle of stones which the moon sets up one by one every night. That temple of pillars that came out of the dark one by one and again entered the dark and no one knew whence they came or where they went.

That temple and theatre of all the gods and the story book of the ancient world.

In the sacred literature of Japan that pillar of light which rises from the funeral pyre of the burnt moon on the third day is called "heaven's one pillar" seen from every part of the earth and worshipped by civilized and savage alike in all ages.

The sacred fire was kindled upon the earth in spring but heaven took back the gift it gave at winter time.

But in the tragedy of poets Prometheus was chained to the moon pillar and was bound with hard inextricable chains to a large column in its midmost part to which Christ was nailed, the pillar to which Samson was bound, and the pillar in which Osiris, the Egyptian god, entered in winter.

The left hand or winter pillar called Boaz, the twin pillar to Jachin which stood before the moon temple as guardians.

Fire was generated visibly in the moon by the fire drill as we see fire kindled monthly when the sun crosses the moon at conjunction, and her old fire put out for three days but on the third day the new fire is seen kindled upon the moon log by the friction of the sun in crossing her disk.

The same ideas repeated in endless forms, in the conflict between the two opposing forces of sun and moon for the possession of treasures, or as gold or Amrita, or the water of immortality or the drink or food of the gods.

On an Etruscan vase, Prometheus is seen bound to a

Doric column with the vulture tearing his liver. Dennis Etruscan Cities, v. 2, p. 473.

In poetic tragedy Prometheus stole fire.

Tantalus stole divine food and divulged the secrets of the gods.

Pandora opened the moon box, the wife of Blue Beard opened the forbidden door.

In Hindu the tablets of the gods were stolen by the Zu bird, and the Hindu demon stole Amrita, or the water of life.

Prometheus was a Titan created before the race of men. He it was who kneaded water and earth to make man and then stole fire from heaven to give him life.

And all kinds of ingenious devices were used to make the punishment of winter seem just.

Again Pliny says, (B. 37, ch. 1) the first ring was the one of the man of Caucasus (Prometheus) for tradition says he enclosed a piece of this stone in iron and wore it upon his finger; this being the first ring and the first jewel known. That ring was the new moon ring enclosed in the black iron metal of the old moon.

And all this gradually acquired an abstract and metaphysical sense. When the heavenly fires began to grow weak, the sun pale and transfigured, the tragedy was transferred to the human stage, and we are told of a Prometheus bound and in chains and a voice from heaven demands Prometheus, and earth replied, "Why? Why? What hath he done?" That friend of man. It was no sin, but a blessing.

Minerva was honored for having given fire to the

Athenians and a perpetual flame adorned her temple.

Prometheus who had been the friend and helper at the beginning had become through impotency a Loki, and Lucifer, the light destroyer.

And all these fire bringers of spring, when their strength failed at the winter time, were called traitors to their trust.

The fire of Agni and Prometheus was the artificial fire of the Hindu, obtained by the fire drill, for they had stolen the secret from the gods with Mt. Mandara (the moon) wound around with the fire serpent Sesha for a rope, and this fire first churned on the moon by the serpent drill by both good and evil powers united like gods and giants, and in this way Agni, the fire, was drawn out from his hiding place in the moon cave and was given to man or the first man on earth and appeared as the wood drill which was the demiurge or offspring of its progenitors, the sun and moon; it was reluctant fire Agni who had been drawn by force from the moon cave.

Drawn from its parent home concealed in wood, it would give light and life in the spring and summer time, but personified as a Prometheus must return in winter—must go home to the moon—it was the Nibbling treasure and the gold or sun fire must return in chains and be held captive in winter, and as fast as its liver or oil grew, it is devoured and consumed by the black vulture, the winter moon.

The Euphratean calendar begins with the moon god, Seth, a "pillar," which is the Thoth of Egypt, a variant

of the same name which is given to the first month. The Egyptian god Osiris, dwelt in the white pillar of the moon, "and he gave her Seth,"—"the pillar;" it is the dead god Abel arisen and become the chief corner stone.

That pillar which Jacob sat up for Jehovah is the same pillar that went with Israel through the wilderness for Jehovah's dwelling. The same pillar in which the Egyptian god Osiris dwelt the white pillar of the new moon during the winter, it was the pillar of Mary "Magdalen" whose name means "a pillar," and the moon pillar to which Prometheus was bound; that pillar which the sun sat up everywhere from India to Brittain.

For Jehovah in old times was a pillar god like Jacob, a stone set up and they spoke of him as "the shepherd" —"the stone of Israel."

That Hermaic pillar was the guide post or pillar, the god of travelers when the sun was lost at night. He was the Irmin or pillar god of the Saxon and his statue was called "Irmisul." The same pillar of Atlas and Lot's wife, and the pillar to which Prometheus and Christ and the Golden Fleece were nailed in the west. The pyramids of Egypt were the same pillars even down to the rod in the hand of Moses; the maypole of the green and the pole of the barber. It is how Lot's wife, the dark moon, looked back at the setting sun and is struck with the pillar of the new moon ring, and became a pillar of salt.

That pillar or rod of Prometheus was the solar phallus by which the ocean was churned for Amrita, or

Amor or Amorous foam, the life of man and the food of the gods.

PROMETHEUS.

That indestructible rod of fire or solar phallus with which the sun churns the bitter waters of the moon and renews life.

Prometheus in spring is the helper in the creation and the Lucifer or light bringer, but at the approach of winter his torch or phallus lost its power and withered.

He is the summer fire itself returning to the moon tree; he is the sword of Sigmund, the Volsung, returning to the scabbard of the Branstock or the soul of light going back in the moon tree as an Egyptian Osiris every winter.

Prometheus is the golden fleece or sunlight returned and nailed up in the grove of the black moon. Like Saul's armor hung up in the temple of Dagon, the fish god.

Prometheus is the new moon of spring which assisted and did well as long as it was able, and then like Lucifer fell from his high and exalted summer state to become the hero of tragedy and song, as in other myths the lost Vedas, or sacred books or the Amrita or life-giving light and creative vigor of the early summer which go back from where they came to their parent home, the Machpelah of the moon, but when the spring returns the sun hero will be looking for the golden fleece; it was his own fleece shorn from Samson. A

Hercules will go and capture Proteus (the moon). Though it takes three days, he will extort from him the secret, and the new moon will come out on the dark black board and reveal its hiding place as the ring of the new moon.

A Solomon will seize the sleeping Asmodeus and compel him to tell where is the worm Shamir to build his temple; it is Midas who will learn the secret from Marsyas and King Numa from the picus, it is simply capturing the sleeping moon, which is the oracle, and drawing out its secrets.

When Chiron was wounded in the knee by Hercules and being a god could neither be healed nor die, Zeus gave him leave to descend to Hades in lieu of Prometheus, and Chiron is the moon, his winter brother or other self.

The moon ring was the palladium upon which was the image of Pallas and upon which the welfare of the nation depended thrown down from heaven and fell on Troy, and the loss of this will cause the downfall of the city. It was stolen by Odysseus and Diomedes, but it cannot be kept for the year betrays its trust and turns it over to winter as the golden fleece or the Niblung treasure taken to Hades or the lower world by the winter serpent, but in spring Sigurd, the sun, will slay the serpent and bring back the golden sunshine.

In the Kalevala of the Finns, Panu, the Fire-child, brings back to Kalevala the fire that had been stolen by Louhe, the hag of Pohyola or Hades.

In early times demons were good and bad and they

were the personifications of the two natures in everything. Every person had two demons, one good and one evil. Sun, moon and stars had demons. When the sun and moon brought forth fruitfulness it was through their good demons, and in the time of drought and pestilence it was through their evil nature.

A Hercules in chains is Prometheus in chains, the sun shorn of strength a captive in exile; a Samson, the summer bound.

A Tantalus localized as King of Lydia.

Tantalus had reached the summit of ambition and was admitted to the table of the gods to feast on nectar and ambrosia, but he stole some of the divine food and was banished to the lower world to hunger and thirst, but Prometheus was in Hades, for when Orpheus went down to the realms of Pluto with his lyre to recover Eurydice at the music of his lyre, the vulture ceased to prey upon Prometheus.

Prometheus does not steal fire to board up like the serpent, but to scatter abroad like Sigurd, the Volsung, that he might reap a hundred fold, but it was Jupiter who stole the fire and hoarded it up through the winter because he had been outwitted at a sacrifice.

Prometheus drawing fire down upon the moon is the wedding of sun and moon, or fire and water in spring.

The wedding of the Adriatic with a gold ring, the maiden at her wedding, is still wed with a golden ring.

It is seen as the fire of the sun coming down upon the moon water as the golden ring or new moon which turns her water into wine.

And that new-born sun of spring becomes the wine god Bacchus and the Christ.

The Prometheus drawing down fire upon the moon water is the sun maiden thrown down from heaven in the sea, the dragon's well in Japan legend to purify the waters.

Venus had a sacred spring by her temple in which the heavenly fire called Urania fell every year; the wedding of the Adriatic with the golden ring or the spring wedding of sun and moon or fire and water, for with some nations the sun was feminine. Sun and moon are bisexual and of both genders.

Prometheus produced fire by the friction of two pieces of wood in opposition to the old fire wheel of the sun employed by Jupiter and brought down the vengeance of the supreme God.

BLACK STONE.

The great mother, Magna Mater, the Oriental goddess Cybele, was worshipped at Rome as a sacred black stone which was solemnly brought from Phrygia in B. C. 204, and a temple built for it on the Palatine Hill where its remains still exist sacred as the Caaba stone of Mecca.

The mother of the hero, Theseus led him to the black moon rock under which his father had deposited his sword and sandals, and he rolled back the covering stone as did Jacob from the well and recovered the

sword and sandals, which are the twin forks of the new moon.

The Rosetta stone dug up discovered in 1799 near Rosetta, was a large black stone. Such stones were chosen to represent the black moon. It was a sacred stone and stood originally in a temple of the god Tmu; it contained an inscription in three languages and furnished a key at once to the long-lost language of Egypt, for one of the inscriptions was in Greek (Brüge, Egypt, 1888.)

These black meteoric stones supposed to have fallen from heaven were worshipped as moon stones.

Janus stands in the attitude of striking a rock with a rod held in his hand, causing water to flow as did Moses; it is the fire rod of the sun which releases the imprisoned waters of the moon rock.

A myth says a sealed fountain remains near Bethle-hem which only Elias could unseal in time of drought.

The dwellings of the sun gods in Phoenicia and Canaan were aerolites and consecrated by oil and called bethels or "houses or dwellings of God."

Menelaus means moonstone. These stones at cross-roads were oiled and revered.

Chemosh of the Moabites was worshipped as a black stone.

At Emesa, in Syria, the sun was worshipped as a black stone said to have fallen from heaven.

The holy Caaba of Mecca had the same history; the great stone of the pyramid of Cholulu, in Mexico, believed to have fallen from heaven as an Aerolite.

Heliogabalus, the Phoenician deity, was worshipped under the form of a black conical stone.

The Arab tribes symbolized their gods by black and white stones; the black stone of the Caaba was the dark god, the Serapis, the Mulghe of Accadians, the god of the lower world, the kissing of the black stone of the Caaba is to "kiss the rod and bless the hand which gave it," the funeral stone.

THE ALTAR AND AXIS STONE.

The sun entered Karnak at the sunset of the summer solstice and illumined the sanctuary, but the chief temple of the sun at Pekin was orientated to the winter solstice.

Stonehenge pointed to the sun rising at summer solstice when the shadow of one stone fell exactly on the stone in the centre of Stonehenge, which, according to late investigations, existed 1650 B. C.

The Church of St. Peter's, at Rome, was built exactly east and west so that at the vernal equinox when the doors were thrown open at sunrise his ray illumined the high altar.

In the laying of the foundation stone of the Egyptian temple great precision was required in fixing the temple axis or the "stretching of the cord." The King and queen were present, accompanied by the goddess Sesheta, "the mistress of the foundation stone," and the cord was stretched toward the sun or star and the stakes driven by wooden mallets, that the sun at a cer-

tain period of the year might shine on the axis of the temple in the direction of the cord.

CORNER STONE.

A consecrated piece of ground having been previously selected and the sacred text read during the stretching of the cord.

“Behold, I lay in Zion for a precious corner stone of sure foundation.” (Isaiah, 28:16.) In Jewish legend this stone was the centre of the world—it was the one Jacob slept upon. At the time of the creation of the world, God took a stone and engraved His name upon it and sank it in the abyss to stem the waters under the earth.

And when they saw the name they shrank back into their natural limits. Now, when David intended to lay the foundation of the temple, he brought that stone up from the depth and but for the interposition of God would have caused another flood. Upon this rock the ark with the Ten Commandments used to rest. And at the time of Jesus this unspeakable name of God was engraved in the temple on the Eben Shayta and was found by King David when he laid the foundation on which the name of God was engraved, and it was placed in that room, “the Holy of Holies.” And the wise men made two brazen lions which they sat before the entrance of the Holy of Holies—one on the right and the other upon the left to guard it, lest some one learn the **mysterious name and destroy the world.** These lions, if any one went within and learned the name, would set up

a roar as he went out that he would become lost to himself and forget the name.

WEDDING STONE AND BRIDE'S WELL.

Marriages were performed in church upon a stone in England and Scandinavia, and in the Temple of Upsal stood a broad wedding stone.

On the Orkney Islands are two circles of stones, one the circle of the sun and the other of the moon where marriages were performed. The husband marched around the circle of the sun and the bride around that of the moon. The pair then met at the stone of Odin through the centre of which was a large hole and joined hands through the hole and gave their promise.

A PLIGHTING STONE.

The archeological collection at the Canadian institute has been enriched by the addition of a valuable and historical curio from Scotland, known as "the plighting stone o' Lairg." Where it originally came from is not known, but as far back as Scotland tradition goes, it has existed in Sutherlandshire, to the north of Scotland. It is believed to belong to the Druidical period. The stone is disk shaped, being worn out in the center, and through the hole, probably caused by the action of water, persons wishing to make an agreement either relating to business or love, shook hands, solemnly promising to carry out the contract. This pledge has in all known cases been kept religiously. Marriages are celebrated in this way when witnesses are present.

The stone was built into a small wall, extending from the church at Lairg, but some seven or eight years ago the buildings were torn down to make room for a more modern edifice, and since then it has been in private hands. Mr. Hugh Nichols of Stratford was in Scotland a short time ago and managed to secure it. Mr. David Boyle, the curator of the Institute, says that it is about the only one procurable, and for this reason the museum in connection with Oxford University was very anxious to get it.

It was the Hollow Rock in the mountain where young people went in spring on Easter Monday to draw water in jugs and throw flowers in the spring as an offering (Grimm's Tales). The rock was shaped like the disc of the moon, the fountain of living waters.

The lovers pledged their troth by clasping hands through the hole in the stone as mentioned by Sir Walter Scott, when the heroine, Minna Troil, clasped hands with her lover through the hole in the stone of Odin.

And the original hole is where the solar beam has rent an opening through the dark covering of the moon. It is the hole through which Pyramis and Thisbe whispered.

DOLE STONE.

Doles were given at funerals as food or a small loaf.

Dolmen's large flattish stones supported by two or more stones are extensive over Europe, Denmark, Sweden, North Germany, Spain and the Isles of the

Mediterranean and abundant in France, Brittany, Cornwall, Wales and England. They belong to the later stone age and the bronze period; they are sepulchral. Cromlech's three upright stones covered with a cap. A Cromlech in Britain is a Dolman in France. Dolmen sometimes a circle.

"Cromlech," Celtic crom, "circle" lich "stone," like Stonehenge.

BURIAL STONE.

The same black stone of the moon rolled back by Jacob is the stone rolled back from the sepulchre of Christ, the black stone of the moon which revealed His white garments, and Polyphemus rolled back this stone from before the moon cave to capture Ulysses.

The poet Ossian stepped on that dwarf stone that lies over the pit of the underworld and disappeared. (From Davies' *Mythology*, p. 122, of *British Druids*) "In the presence of God this priest bows before the covering stone in order to escape the quagmire of Hell."

Dolmens are stone sepulchres closed by inserting a movable stone; they imitate the moon cript, that treasure house of Kings where the builders leave a movable stone to abstract treasures.

The friend or servant added a stone to his cairn as he passed by.

Beneath the altar in the temple of Jerusalem there

was believed to be a passage which led down to the abyss of the world where the foundation stone of the earth was laid.

"Dolmen," celtic from *daul*, a "table," and *maen* "stone," called by common people "giant's grave," "giant's quoit," and "fairies' table," "devil's table," "raised stone and old wives," or "old hag's bed."

Merlin, the enchanter, laid himself down in a grotto his own hands had made, under the spell of the fairy of the lake without power of resistance and became a prophet. The tomb was constructed of a species of stone, hard and resplendent like fire and the rays from the stone lit up the dreary abode where the sun never shone. The stone was wrought over with talismans and charms which lit up the gloom of the grotto. That stone of Merlin was the moon stone, lit up by the solar fire at night.

For the moon is the mausoleum and solar morgue for all the ancient gods and heroes; Osiris, the Egyptian god, went there. Christ went down there; that was the Macpelah for Abraham and Sarah, and the stones about the tomb of Amphion are the same stones which followed his music. (Pausan, B. 9, ch. 17.)

Sam. 6:18. They set a stone over Abel which shows he became Seth, the pillar, and a stone over Rachel's grave. Our grave stones.

CHARM STONES.—WISHING STONES.

It is the wishing stone, wishing rod, the wishing

quern of Frodi, the "tablecloth-ring-boots," the girdle of strength to the hero and of love to Venus. The stone that tells secrets, the wishing cap and the wishing coin and trees of the Hindus. This "wish god" was worshipped over the earth, the giver of all good; it is the moon. The talisman, a magical figure or image, was used as a charm.

The image of a star or planet or magical character engraved upon a sympathetic stone and used as a charm to avert evil, disease or death. The ring of the new moon set in the ugly black head of the moon was represented as an ugly toad, but the symbolism had been forgotten and remained on the earth with the toad and called a toad stone.

Wherever these stones were kept, people came for miles to be healed. These stones were carried in a basket; some were of a pale blue color, three or four inches in diameter and near an inch in thickness. Again they had holy self-bored stones suspended over the head of the bed to keep away witchcraft and nightmare. (Henderson's Folk-Lore, p. 166.) And from the days of Pliny the "eagle stone" was in great repute. This pebble called the aetites or eagle stone was found in an eagle's nest and the eggs would not be hatched without it. And it was believed this precious stone was found in the toad's head, and possessed many imaginary virtues of healing, magical and medicinal—this stone is now known to be a fossil tooth; it is the same as the jewel in the serpent's head—Toad and Serpent are but different symbols of the moon. This

touch stone or healing stone, the moon ring of life and healing set in the ugly black head, represents the new moon.

There was the same search for the toad stone as for the Philosopher's stone, and all this grew from a forgotten symbolism.

In superstition they slipped through hollow stones and hollow trees, and all natural cavities were sacred and curative. In England they have such holy stones or holed stones at the horses' heads in the stable and over the bed tester and over the doors as charms against witchcraft (Grimm, p. 645), and some are believed to have been hollowed by the sting of an adder.

The Aleutian hunters have a charm which attracts game which they had no need to pursue, for it could not resist the charm of the stone, but walked up to receive its death. It was a marvelous pebble thrown up at rare intervals by the sea. It is the white stone of the new moon thrown up upon the shore of the black moon waters.

In the middle ages of Europe they had stones blessed by the priest, which were of great value and kept as heirlooms in families.

The Aztecs possessed a sacred stone called Aztell, which fell from heaven. It stopped nose bleed, and in the form of powder cured ills. The Aztecs placed a "mouth stone" between the lips of the deceased. (Bancroft, Vol. 2, p. 614, Pacific Coast Indians.)

The amulet, or charm stone, was worn by ancient tribes and nations as a talisman or protection like our

cross. They are the same thing. Sometimes in place of the stone bits of bone, or ivory are worn. It is the dead man's bone; the bone of Pelop's, the ancestral bone of the Greeks, the bone of the new moon.

Japan stone of healing. A large sacred stone is kept at the shrines at the corner of the inclosures which are constantly rubbed by the afflicted to heal their disease. Many are worn smooth by the hands of worshippers who pass their hand over the stone and then rub the part afflicted. (Japan Religion, by Ellis.)

TOAD STONE—OATH STONE.

“Sweet are the uses of adversity,
Which like the toad, ugly and venomous,
Wears yet a precious jewel in its head.”

—Shakespeare.

In stories of the faithful beasts, it is the black moon frog bringing up the wish stone or new moon ring from the depths of the moon deep.

Oath stones, by which people swore great oaths on the black stones of Iona (Mackinlay, Scottish Folklore, “Charm Stones,” 224, 245), where healing stones were used by Mary, Queen of Scots, charm stones which became invisible, and stones which floated upon the moon water, stones of miraculous properties.

Charm stones were kept on altars of old churches, one in St. Roman's Chapel (“Mackinlay, Scotch Folklore,” p. 253.)

Keightley, p. 211. That stone put in the mouth enables its possessor to understand all languages; it is the bright ring of the new moon; the speech stone.

The staff of Marduk was adorned with an Uknun stone to touch sick people; it was a jewel of Ishtar, and worn as a charm around the neck.

Holy stone or hag stone, a perforated flint hung over stables and beds to guard man and beasts from the mara or night-mare.

“Turn away these fell diseases
Through the virtues of the blue stone;
In the mountain is a touch stone
Lucky stone of ancient story
With a hole bored through the centre
Through this pour these pains, and tortures will flee.”

The blue stone is the blue moon, and the hole is the spot of the new moon. (Kalevala. Rune, 45.)

Rock crystals were used in the 17th century to stop swoons and headache; one worn in sleep kept off bad dreams, dissolved witchcraft. Moonstones in Ceylon bring good fortune. All nations had charm stones.

In Northern Thibet along the roads are seen piles of stones from fifty to one hundred feet long, and ten to fifteen feet high, and on each stone is carved some mystic word or sentence from the sacred books. These are called MANI walls, which are sacred and meritorious. Mani means moon.

CHAPTER III.

THE NEW MOON AS THE CUP.

THE CUP OF EDEN HALL.

THE mead concocted from Kvasir's blood was atoning.—“Asgard and the Gods,” p. 89. This mead was then taken and hidden in a mountain by a giant in the interior of the earth. It was the amrita of the Hindu.

This cup is often stolen from the fairies or moon people at fairs and festivals on May evenings and Christmas Eve, and a race ensues and the fairies are stopped by running water or a cross and there was the cup called the “Luck of Eden Hall,” which belonged to Sir George of Eden Hall, in Cumberland, and a butler going to fetch water from a well in the garden, called Cuthbert's Well, came upon a company of fairies at their festival and took it by force, and the fairies not being able to recover it, cried out:

“If this glass do break or fall,
Farewell to the luck of Eden Hall.”

The above scene is at the meeting of the sun and moon at their monthly period, and cross on the three dark nights when the fairies or moon people have the new moon cup hidden and concealed, but the bright or solar people will recover it on the third evening; it is the moon cup or first ring of the new moon.

The Greeks on the last day of the mysteries filled two cups or vessels with water and placed one east and one west and moved them sideways successively reciting prayers, and at the conclusion of this, the water was poured into a pit saying, "May we be able auspiciously to pour the water of these vessels into the terrestrial sink."

It was a figurative process taught by the moon and sun for the purification of the moon waters, even as the sun was seen to purify and eliminate the golden waters of life from the black stygian waters of the moon.

The waters of this moon fountain were seen to swallow things and then cast them up again in foreign lands on the third day, and as the nymph Arethusa (moon) was pursued by Alpheus (sun) and fled under the earth and through the sea until she reached the island of Ortygia (quail land) which is the spring equinox where occurs the marriage of the sun and moon every spring.

The moon at the wane shrinks to a thread and then disappears for three dark nights and is then reborn in the west as new moon.

Story of the wooden image of a woman burned up which left a drinking cup in the ashes. The wooden

image is the black moon burned to ashes, leaving the golden cup of the new moon on the third day (Scotch Folk Lore by Gibbons, p. 139).

At the festival of Apis at the rise of the Nile, a silver cup was thrown in the river to cause a flux of the waters to imitate the silver cup of the new moon thrown in the dark moon waters. "Apis," Ency. Britanica.

Circe, the sorceress who turned the companions of Odysseus into swine had this same charmed cup.

The land of Canaan was divided by lots.

The cities were divided among the priests by lots. (Matthias was chosen to the Apostleship by lot—"Lota" means a cup—it is the moon cup.

And Gondola means a cup—the boat on the waters of Venice. It is the moon cup or tea cup by which old wives told fortunes, the cup turned three times around like the old black moon before she will reveal her light.

CALDRON

The ancient Druids of Britain directed the mysteries, and their whole doctrine and discipline was summed up in the caldron. Consequently, they were mysteries of the moon, for the caldron was the moon kettle. It brewed Amrita and the water of life, inspiration, prophecy, science, genius and melodious song to the poets Merddin and Taliesin.

"How mysterious were the ways of the songs of Ceridwen! How necessary to understand them in their true sense!" according to Taliesin, the Druidical bard.

This caldron of Ceridwen or Ceres held the water in the sacred vase which contained a decoction of potent herbs, collected with strict observance of the planetary hours, and when three drops of this touched the lips of the bard, then he obtained the insight of all futurity. The three drops are contained in the ring of the new moon, three nights old.

In the British caldron were used the foam of the sea, cresses, wort, vervain, and certain berries, and this was boiled for purifying water and drunk as a moon beverage for the aspirants who took the oath of initiation and secrecy. By this mystical drink they became consecrated. So ours is only the meagre imitation and abridgement of the more profuse and extensive rites of the ancients. Before initiation, the aspirant was asked if he had eaten of the fruits of Ceres and he replied, "I have eaten out of the drum, I have drunk out of the cymbal, I have carried the Kernos, I have been covered in the bed." The cymbal is a large cup from which they drank a liquor composed of wine, water, honey and mead.

The round wafer of our Christian Communion represents the sun, and the wafer and cup represent the sun and moon at conjunction.

Trefoil represents the celestial triad.

The Caldron of Ceridwen came out of the moon waters and was brought by the Tuatha De Danaan from over sea (like the Stones of Stonehenge) from the land of darkness and mystery.

This caldron of the ruler of the deep first began to

be warmed by the breath of the nine damsels. It had a ridge of pearls around its border and would not boil the food of the coward who was not bound by his oath. After these purified drops of water were separated, the rest, or residue, was deadly poison and poured off into a sink. They purified by sprinkling.

It was also prepared for a mystic bath. See Caldron, Davies' Mythology, 65.

The original caldron was prepared by nine damsels in a quadrangular enclosure within a sacred island chosen to represent the island of the moon. See Davies' British Mythology, pp. 170, 172, 173.

This brewing of the Caldron represents the churning of the black moon waters at conjunction with the sun to produce the foam of the new moon, which is the Amrita of the Hindu and the ale of the Norse Sea King and the wine of the Christian Sacrament, for it stands in the Christian temple to-day, as the baptismal and regenerating fountain, as heard in the good old inspiring hymn,

“There is a fountain filled with blood
Filled from Immanuel's veins;
And sinners plunged beneath that flood
Loose all their guilty stains.”

At the churning of the ocean for Amrita by the Hindus, there arose from the churned ocean, which was milk white with foam, the great physician and healer, Dhanwantar the Leech (physician), and he bore in his hand a sacred vase filled with the Water of Life.

He was an herb gatherer and that Water of Life was the Amrita; he was the moon man and the sacred vase was the new moon cup.

Solomon's molten sea (Kings, 7:23 to 25), was a round molten sea in his temple which was ten cubits across and 5 cubits high and thirty cubits in circuit. It represented the moon, the head fountain, and it stood upon twelve oxen and they brought up the ark of the covenant from Zion, the City of David, and the priests and Levites brought up the holy vessels of the tabernacle, and the ark was brought into the oracle of the house and placed under the wings of the cherubim.

The oracle of Dodona was surrounded by marshes and the walls of the temple were composed of many caldrons which were surmounted by a brazen statue, holding in his hand a whip consisting of three chains which struck the cauldron when agitated by the wind, giving oracular response.

It was the same fountain where Naman the Syrian bathed at the spring fountain of regeneration when the sun arrives at the equinox. The spring bath alone could heal the Syrian leper for at that time the earth was healed every spring when the moon fountain was opened and the rainbow appeared and the dews again began to fall.

For all our religious worship is but moon antics.

(Davies 578, *British and Druidical Mythology*.)
Song of Taliesin, this lore which had been four times renewed in the quadrangular enclosure, was the first sentence uttered from the caldron of the moon which

had first been warmed by the breath of the nine damsels, and four times renewed in the circle of the Zodiac, or four cardinal points or chief stations of the sun, and the nine damsels are the nine sea maidens or Muses who represent the nine months of embryonic life of human beings. This was the caldron of the ruler of the deep with the ridge of pearls around its border which are the rings of the moon.

As the moon was the source of waters, the new moon in story appears as cup, pitcher, bowl, bucket, pail, jug or kettle.

This moon caldron of Ceres contained all doctrine and discipline, it was the circle of the sciences that had existed from yore when the first shout was heard.

Ceridwen consulted her books of astronomy and gathered daily her plants of every species and of rare virtues, working and muttering to herself spells.

That was the caldron in which Aeger, the Norse Sea King, brewed ale for the gods every harvest.

That is the Caldron or cup which Thor supposed he could finish at a draught, but after the third pull he had barely left the rim bare—he was drinking from the moon sea and at the third sup or third night, he had lowered the moon sea until the rim of the new moon appears.

It is the Minnis cup of memory (Anderson, 156), the cup in Benjamin's sack, "Cup of the last supper," and the cup at the banquet of the gods.

And Joseph sat at the table with his brethren and took the silver cup in his hand and sounded it as if

divining, and then the cup was afterward found in Benjamin's sack. It was said, "Is not this the cup from which my Lord drinketh and by which He divineth?" Palestine targum psalm, 116:13. "I will take the cup of salvation and call upon the name of the Lord."

GRAIL

The Holy Grail of the Middle Ages was the mythical cup from which Christ drank at the Last Supper. It was in this cup brought by Joseph of Arimathea from Pontius Pilate, Joseph gathered the blood which flowed from Christ's wounds and the cup was kept in a castle guarded by Amfortas. Then followed the quest of the Holy Grail by Sir Galahad.

It is the Sangrail of Arthur's legend. It held the drops of blood gathered from the side of Jesus by Joseph of Arimathea on which he was fed through the 42 years of his imprisonment. All these vessels were the moon rings which became in mythology lamps, goblets, plates, horns of plenty, crosses and spears.

This Grail the Lord had given to Joseph Himself. When the Grail is recovered the enchantment of Britain will cease.

This caldron or cup, the Sangrail, appeared daily at the house and replenished the table with repast and was carried three times round by a damsel at the court. This Sangrail was inherited by Perceval. It provided him with food until the day of his death. The moment he expired, the Sangrail, the sacred lance, and silver

paten, which covered the Grail, were carried to heaven.

The Grail was brought by Joseph to Glastonbury, which was the most sacred spot in Somersetshire.

The Sangrail in time of Sir Launcelot appeared when a dove came into the window with a golden censor and a maiden entered with a golden vessel, the Sangrail.

It again appeared to King Arthur and his court at supper time. It entered the hall with the noise of thunder, covered with white samite. It was brought to Britain by Joseph and a temple erected for its abode, and a priesthood appointed.

The Grail was only visible to the pure in heart, and its temple was erected on Mt. Salvatch of gold and precious stones built in a circle. But the Grail was lost through sin and disappeared, which caused the long search by the Knights of King Arthur's court. The Holy Grail is the first ring of the new moon.

SYMBOL OF THE BOAR.

On Christmas Eve it was customary to lead out a boar, which was consecrated to Frey, and which was called the atonement boar. On this the persons present laid their hands and made solemn vows; and at the feast, where the flesh of the sacrificed animal was eaten by the assembled guests, there was drunk, among other horns, a horn to Njord and Frey for prosperous seasons and for peace. (Anderson's Norse Mythology, p. 35.)

Sigurd, the Volsung, drank the cup of Promise over the hallowed wood-beast (boar) and laid the Niblung sword low down upon the Holy Beast and swore by the Norns (fates) and drank the cup in the feast hall, and swore a mighty oath "By the earth that groweth and giveth and by the salt-sea flood, and the stars and the heavens that change not, I hallow me to Odin for a leader of his host." (Sigurd, the Volsung, p. 200, by William Morris.)

In Scandinavian Mythology, the heroes who enter Valhal fight and slay each other for their pleasure and then renew their life by drinking beer and eating the sacred hog. (Scand. Mythol. Inter. Cyclo.)

A hog was sacrificed to Frey, the cultivator, as a hog by its rooting first taught man to plough and cultivate.

The boar was one of the avatars of the Hindu redeemer, Vishnu, who became a sacrifice. He is the sacrifice personified in Vishnu, the primitive boar.

Compare the boar Saehrimner which is cooked every morning and becomes whole every night. The word Saehrimner is formed of three Norse words which mean fire, air and sea-water which congeals to rhyme which is evidently the moon. (Anderson's Norse Mythology, p. 264.)

A boar was offered annually by the Scandinavians in honor of Frey, who was killed by a boar at midsummer, and at the feast of Yule or Christmas the baked pig's head was eaten to avenge the death of Frey, and the Yule log or Christmas fire was kindled, the symbol of the sun reborn and that is why the boar was killed

at Chistmas at the time the new redeemer sun was born.

This same pig was offered at the initiation of the ancient mysteries—paste pigs were made for the Christmas offering and some were kept until spring, then beaten to powder and sown with the seed grain. (R. P. Knight.)

Consult Herodotus B. III., 58, where the Aeginetae having vanquished the Samians cut off the prows of their ships which represented the figure of a boar and dedicated them in the temple of Minerva in Aegina.

That boar boiled and eaten every day, which came to life at night, is the moon which dies daily.

In the Egyptian representations of the underworld, Set, the enemy of Osiris, is represented by a hog, and Thoth is driving him out from the company of the redeemed, with a whip.

The boar that destroyed the summer garden was a sacred beast, so was the serpent which left his track there to stir up strife between the Adam and God. The serpent which tempted Eve was a sacred serpent raised up for that purpose, the Titan who appears as an enemy to the gods, is but the instrument for their salvation, the other self.

Edda, p. 191, I., Sindre, the dwarf, laid a pig's skin in the fire of his smithy, and Brock blew the bellows and they brought out a boar with golden bristles which Brock gave to Frey, stating that it would run through the air and over seas by night or day, faster than a hare; and the night would never be so dark but that the golden bristles of this boar would make it bright.

(The boar is the moon ring brought out of the dark moon which is the smithy.)

Typhon, in the form of a boar, slew the Egyptian god Osiris, and Ares or Mars, the winter god of war, out of jealousy for Aprodite sent a boar to slay the Syrian god Adonis.

In the Hindu, Indras opens the seven mountains and kills the wild boar which guarded the treasure of the demons.

The new Sun is born in the sty of the winter hog and common people often go to sleep on Christmas Day in the pigsty to dream of good luck (Gubernatis mythology). It represents the new sun born as a ring of light in the dark house of the Christmas moon. And Frey's hog was called Gullinburste of Golden Bristles.

The boar Gullinburst would carry Frey swift as the wind over mountain and valley and through clouds (Asgard and the Gods, p. 127).

Frey rode on the boar to the winter world as our Christ, the sun god, rode on the ass, like Balaam and the holy family going into Egypt and Christ meek and lowly on the winter beast.

The wild boar was pure white (Age Chivalry, p. 364). So was the bull of Paris white and beautiful, so was the evil winter stag (deer) white and so was the horse pure white.

Mind the boar is Vishnu (preserver) and as Vishnu himself became a boar so Ceres became a sow and the moon in feminine form is a sow. This sow was the mother of the gods.

Golden haired Gullinburst, "Golden Bristle" was the first of all boars and served as a horse or charger for Frey, the sun god.

And the boar that killed Adonis and the Idmon, the seer of the Argonauts is really the winter sun killing the summer sun as Pluto is the winter form of Jupiter.

Meleager, enamored with Atalanta (the moon), presents her with the skin of the wild boar, which is the sign of the fall and destruction of summer. He is the Hercules changing vestments with Omphale, the winter harlot moon. It is the sun Samson in the wiles and the net of the harlot Delilah. Many of these tales are of high antiquity and told with great variety of detail.

The Hindu god Vishnu became a boar and raised up the sunken earth from the abyss of waters upon his tusks and the tusks are the forks of the new moon.

In Egypt the boar was Typhon the winter god, the enemy of the sun (Pausanias, vol. 2, p. 36). Zeus sent a boar to ravage the crops of the Lydians.

That is the boar of Mt. Lebanon that slew Adonis and the boar hunt that caused the death of the Phrygian Atys.

The boar of the Swiss Lake habitations in the stone and bronze ages, according to Rutimeyer, was of formidable size and exceeded in magnitude any species of modern times.

Hercules, the spring god, chased the Erymanthian boar through deep snows, tired him down and caught him in a net. Longa Alba was built where was found

a white sow with thirty pigs (the thirty days of the month.)

The Boar, as an emblem of fructification, is seen attending both gods Freya and Frey. (Ency. Britannica, "Aesir.")

The wild boar was sent by Diana to ravage the country. The swine inhabited the thickets, as swine were herded on the marsh.

Ares, the Mars or winter war god, took the form of a boar to destroy Adonis, the spring and summer god.

Ares is Uras the Babylonian warrior god and Uras is Ur, the fire god or destroyer of heat in midsummer.

Siegfried was slain by this same wild boar and when Hagan returned he told this tale and Grimheld said to him, "That wild boar was thou, Hagan."

In Egyptian, the sow was sacred to Set, an abomination to Horus, as swine were to the Hebrew and Christ. So was the hippopotamus sacred to Set or Typhon in Egypt.

The boar, boiled and eaten every day, becomes whole again every evening.

The boar is understood when Ceridwen and Venus become the sow, for sows were sacrificed to Juno. (Davies, 542.) If I come to the green plain of the boar, he will compose, he will decompose, he will form languages and (this is clearly the moon) the enemies of Odin become boars to slay the sun god, for the boar slew the sun god Adonis every year at midsummer. He came out of the slough or moon marsh where swine wallow. This was the herd of swine Christ caused to

run from a precipice into the sea, and why the Jews and other nations will not eat pork.

Within the water mead beside the river lay a boar with white tusks cooling his flanks in the mud. No man knew of his being there, and when Idmun, the seer, was passing, he leaped from his lair in the reeds of the marsh and smote him in the thigh or emasculated him. (*Argonautica*, p. 80.)

It was the baked boar's head that stood upon the table at Christmas. It was the sign displayed or hung on the sign board at the Inn, and our cask that holds the wine is still called the hogshead.

Each month the moon was torn in pieces and again revived and restored to the gods.

The moon was born to die every month at full about the 15th of the month. The lunar eye was devoured by the sow and torn from heaven and cast into the celestial Nile, extinguished. Maspero, 92.

Dupuis, p. 106, the bear and boar were called the dogs of Typhon who was the Egyptian Satan.

In Egypt, Set or Typhon was represented by the swine which slew Osiris and at festivals the image of the pig in paste was sacrificed.

Indra kills the wild boar hidden in the seven mountains by the stem of a golden herb which is the same herb-flash of the sun rod. A Grecian hunter was continually disturbed by dreams of a boar pursuing him and kept dogs to sleep by him at night.

“The vineyard which thy right hand hath planted and the branch that thou madest strong for thyself is

burned with fire and the boar out of the wood doth waste it" (the boar was called the "wood beast").

At Queens College, Oxford, at Christmas the boar's head is brought in on a charger. It is the head of Frey's boar or Christ's boar, accompanied with a song in honor of the "King of Bliss."

The head of John the Baptist was brought in upon this charger or platter of the moon at the midsummer festival and sacrifice. He was the Phoenician Adonis or Syrian Tammuz.

Boar's flesh was eaten at the Yule feast in honor of Frey. The animal's head was brought into the banquet hall with ceremony. It was called the "Boar of atonement."

In Christian worship it is the Lamb of God "that taketh away the sins of the world."

Pentheus became a wild boar to the Bacchanals, a huge monster of the woods. (Bullfinch Age of Fable, 201.)

Among both Greeks and Romans, the sow was sacred and consecrated to Ceres, chiefly because the swine is a ploughman and roots up the ground, and Ceres was the patroness of agriculture, in ancient Britain, Ceres likewise became a sow. She calls her child little pig, and her congregations are swine, her chief priest is a boar of the wood or grove over which she has a swine herd.

The winter moon called a boar because he rooted up and destroyed the garden, the same as the serpent who destroyed the summer garden of Eve, yet that boar

was sacred even as that serpent of Eden was a sacred serpent. The destroyer was equal in power to the creator. The creator could only reign for a summer and then he turned over his dominions to the destroyer.

Maspero, p. 200. The serpent Apopi, hippopotamus, crocodile and wild boar, all laid wait for Ra the sun on his journey through the heavenly ocean, but the boar as an emblem of winter, the destroyer, was forbidden food for Egyptian priests and swine accursed to the Hebrews, but was the sacred food of the Norsemen and and the food of Valhal the abode of the gods.

SYMBOL OF THE SHOE.

Throwing the shoe at the wedding festival is old as the sun and moon and began with time.

In phenomena it is the sun throwing the golden shoe upon the moon, as seen after the sun has set. As the ring of the new moon it is good luck, it is the luck ring or shoe, it is the purse of gold, it gives riches. For the torch lent increases until the whole orb is filled with light—as the sun and moon celebrate their wedding every year at the spring equinox. It takes place when sun and moon come together and she darkens her chamber and the nuptials are celebrated for three days, and when the moon departs eastward this shoe of good luck is thrown after her with a shower of rice, the most prolific cereal which grows in the watery marsh of the moon which was to them the fountain of waters and the mistress of vegetation.

It is the shoe which captures the maiden; it is the halter which brings back the horse; it is the yoke that tames the wild moon mare.

Strabo, B. 17. C. 1., tells the story of Rhodopis, the courtesan, who had a pyramid built for her tomb by her lovers at Memphis, that when she was bathing an eagle snatched one of her sandals from the hands of her female attendant and carried it to Memphis and let the sandal fall in the king's lap. The king, struck with the shape of the sandal and the strange occurrence, sent a herald over the country to discover, if possible, the owner. Rhodopis is the moon in her dark bath at occultation.

The owner of the shoe was found in the winter city of Naucratis and brought to the King who made her his wife. She was the moon maiden in winter bondage, like the Hindu, Sita, and the Cinderella.

Grimm in Notes, No. 139. "The maid of Brakel (the brush wood or heath) was praying to God for a lover and wanted God to give her a sign that her petition had received divine favor, and a shepherd, who had been listening to her prayer from behind a bridge threw an old shoe over, and the girl thanked her God in a transport of delight. The maiden is the dark benighted moon who has no light, no lover, and she is praying on the black heath (Brakel).

The lover is the sun behind the black moon and not yet visible, but just after sunset he will throw the new moon or shoe upon her lap. It is the shoe we still throw after the bride at her wedding. In a marriage custom

of Japan, the suitor throws a shoe in the yard, and it is a favorable omen for the lover if on the next morning he finds the shoe gone.

The shoe is the new moon thrown over the black hedge of the moon into the moon yard. It will vanish before the break of day.

Story of Abu Kassim who was brought to poverty by his old slippers—a story of wide distribution.

At one time, coming out of his bath, his shoe could not be found, but a new pair was in their place. And for wearing these he was arrested, thrown into prison and fined and the old slippers returned. The new pair of slippers were the two forks of the new moon. Again in a rage he threw them in the Tigris that ran beneath the window, but being full of nails, some days later they caught and tore a fisherman's net and the fisherman returned them through his window to the owner.

“Cursed slippers!” he cried, “you shall trouble me no more,” and he began to dig a hole in his garden to bury them, but the governor was informed that Abu Kassim had discovered hidden treasure in his garden. In vain did he protest that he had found no treasure, and he was obliged to purchase his ransom by a large sum of money. Again he became rid of them and threw them into an aqueduct and there they got in the mouth of the pipe and stopped the flow of water, and again the slippers of Abu Kassim were found guilty of the mischief and he was fined and the slippers returned. He then tried to burn them but they were too wet to burn, so he exposed them on the house top to dry, but

one was seized by a dog in play and dropped on the head of a woman passing and caused her miscarriage and the husband brought suit, and he again incurred a heavy penalty, and these slippers are the newmoon that fire cannot burn nor water drown nor time destroy.

Deuteronomy 29:5. "And I have led you forty years in the wilderness. Your clothes are not waxen old upon you and thy shoe is not waxen old upon thy foot." They are the shoes that never grow old, the silver shoes of the new moon.

Jos. 5:15. And the Captain of the Lord's host said unto Joshua, "Loose thy shoe from off thy foot for the place whereon thou standest is holy." The place where he stood was on the sacred corner of "God's acre" occupied by the new moon, and God said to Moses, "Draw not nigh hither: put off thy shoes from off thy feet for the place whereon thou standest is holy ground." Exodus, 3:5.

Deut. 33:25. In Jacob's blessing to the twelve he said to Asher, "Thy shoes shall be iron and brass; and as thy days so shall thy strength be." The above are the shoes of winter.

Amos 2:6. Israel sold the Righteous for silver and the poor for a pair of shoes—(it is the kingdom of summer and the king for the thirty pieces of silver). And the thirty pieces of silver are the thirty rings of the moon, the month, when the moon exchanges one piece of silver or ring every night. They are the thirty changes of raiment given by Sampson to the Philistine.

This shoe, or sandle, is the footprint of the sun upon the moon. In mythology it is the common property of man, beast, bird or reptile—at other times called the great highway of the sun, the king's highway or the road down and up from the lower regions.

The Cinderella maiden took her foot out of the wooden shoe to put on the golden slipper and the wooden shoe is the big clumsy black bole of the moon which holds the tiny golden foot of the new moon. In the Saga's of the Far East, No. 22, the wise walking Khan, the White Serpent King, tamer of beasts, is shod with a pair of stone shoes and sent out of the Kingdom beyond its borders, not to return until they are worn out. The moon is obliged to take off his shoes at the crossing of the sun, but sometimes it is the tribute the sun pays in crossing over an enemies' country. It is the tax or pledge. In other tales it is the wheel of the sun's chariot wrenched off in the battle between sun and moon at conjunction.

That horse shoe is found upon most of the houses of the west and of London. Brand, v. 3, p. 16.

It is universal in America found over the doors of houses and the entrance of barns, the charm or protection over the bootblacks of the city of Washington who have that horse shoe nailed on their stand. It is found in the remains of the Lake Dwellers of Switzerland and among the graves of the Mound Builders of America.

The northern races bound on the feet of the dead a strong pair of shoes called "Hell Shoes" for their journey to the other world.

Psalms, 60:8. "Over Edom will I cast out my shoe. Who will bring me into the strong city? Who will lead me into Edom?" It is the new moon rod thrown upon the black moon. The shoe here is equivalent to rod and it is the symbol of authority, it is a halter to the moon or bridle which holds the steed.

STORY OF JASON THE ARKITE

While crossing the river Enipeus, which was swollen, he lost a shoe—in phenomena, it is the sun crossing the moon at conjunction in the dark flood and left the new moon or golden sandal on the shore of the moon sea as seen just after the sun has set. It is the ring of some tales or token, crossing the moon ford or threshold or river all one. He did not cross quite quickly enough in some tales and the door shuts and chops off his heel, which is the new moon ring.

This shoe left by Jason, the one sandaled man, is the same as the horn broken off of the river god, Achelous, by Hercules in his wrestling match, and this evil horn of the winter moon becomes the "horn of plenty" or the fruitful vine of spring.

It is the slipper of Cinderella left on the black floor of the moon.

In short, Jason is the first ring of the moon which is a sun ring. He is the son of the sun and heir to the throne, and on his way he has come to the moon pond which he jumped and lost or left one of his sandals and went on his journey with the one shoe which is the

first ring of the new moon. He was called from this "the one-sanded man," for the first settler of the old black moon is the new moon and has but one shoe.

This same moon is in other tales called "light foot," "fleet foot" or the swift runner, for he always arrives at the goal—the mispah or stopping place—first. Jason is the heir of the solar race—come from afar as the culture hero or civilizer, a child or offshoot of the sun. As the sun passes the moon, he jumps off and appears as a one-sanded man. He is the same in appearance as the one-armed Thor or burnt-faced "Pelops," who is one with all these soli Lunar heroes, Hercules, Theseus, Pentheus, Orpheus, under a great variety of names. As in the curse of Eden, "Thou shalt bruise his head, and he shall bruise thy heel," this sandal of Jason was bound on the right foot, according to Pindar in a pythian ode. The other foot, which is said to be bare, is the black part of the moon left which has no sandal and corresponds to that of the hero Oedipus, or "Swelled foot" or club foot, caused by being pierced through the ankles, through which had been drawn a leather thong and the leather thong is the black part of the moon which had been pierced by a red hot iron which was the ray of the sun.

In the tale of Sigmund the Volsung, Signy leaves her feet behind when the palace of Siggeir the Goth is burned. She is unable to extricate them; she is saved, all but her feet, and they burn—that is when the palace of the winter moon is burnt in the sky, the bright moon maiden escapes, all but her feet. They are left, and seen

after the moon is burned as the new moon in the ashes on the third evening, when her feet appear as the new moon.

Another was called "cold feet" for he grew so fast that whatever side his feet were pointed in his mother's cabin, they would grow through the moon house before morning, and they grew until he had to live outdoors and could only get his head in. In other tales called cold foot, light foot or Oedipus, the "swelled foot."

It is the familiar nursery story of the old woman who lived in a shoe and had so many children. They had formerly lived in a house but there came a giant and kicked over and demolished the roof of the house, took off their father, and, as he gave the kick, it broke the latchet of his shoe and the shoe came off, which he left in the valley, and it was thatched over for a roof and a hole cut in the side for a door and the family lived in the giant's shoe and there they wintered. The story is to be found at length in Miss Clark's "Lost Legends of the Nursery." The house in which they had formerly lived was the summer house of the moon, they had left behind in the constellation, from which the family had moved, which they do from month to month in itinerancy. It was destroyed or disappeared, and the moon reappears in the next constellation, the winter house of the giants, and in this the family moved on the third day, and a hole was cut in the side for a door which is the door of the new moon and the thatch is the black part of the moon above the door.

In an Irish story of Kenedy, St. Eloi, before his con-

version, was a goldsmith, but sometimes for diversion amused himself with shoeing horses and one day a stranger came to his shop with a horse and asked permission to shoe him, which was granted, and the stranger broke off the leg of the black horse at the shoulder, carried it into the smithy and shod it. After which he put on the leg again and resumed his journey. The black leg of the dark moon has to be taken into the dark smithy of the moon every month where it remains for three days when it comes out with a new shoe, or the new moon ring.

At the funeral of an Egyptian (one of the poorer class), he was steeped in natron then wrapped in a piece of linen and buried with his staff and sandals, with some charms to protect him from his foes upon his journey.

Again in Deuteronomy 25, the law of loosing the shoe. When a man refused to marry his brother's widow, she came and loosed his shoe. For almost anything said and done anciently and all religious observances were dictated by the moon which was the universal oracle of the ancient world.

The Kinsman of Ruth plucked off his shoe. Book of Ruth, 4:7, "Now this was the manner in former times of Israel concerning redeeming and concerning changing for to confirm all things. a man plucked off his shoe and gave it to his neighbor; and this was a testimony in Israel.

Ruth was the summer moon. Her husband, Hahlon, the summer sun hero, was dead, and she fled to the

winter Boaz and Boaz took her to wife and took the shoe to witness, and Boaz means a pillar. He is Hades, and this exchange of women takes place twice a year, in spring and fall, and as in case of Sampson, it says when he inquired for his wife, "she had been taken away and given to a friend;" that friend was his winter brother, as Menelaus was the summer husband of Helen of Troy and Paris, or Hades, the robber, took her in winter. And that piece of land to be sold as mentioned in the fourth chapter of Ruth was the summer garden, and the Kinsman of Boaz, the one they are so careful to disguise, is Jakin, his brother, the sun. The two are the Jakin and Boaz who stand on each side of the temple door. Jachin is Jacob; they are the two hostile brothers of summer and winter, the Jacob and Esau.

This horse always has on a new shoe before coming out of the blacksmith shop, which is that underground stable of the dark moon which is Hades, and the shoes of the orientals with high toes that turn over like a sled runner or skate were made to represent the new moon sandal as seen worn by the old Hittites.

If you nail a horseshoe fast to the step of the door, no evil spirit can enter. (Thorpe, vol. 2, p. 275.)

The Roman senators wore half moons embroidered upon their sandals. They were the winged sandals of Mercury, for Hermes or Mercury is the moon seen to fly through the air like a messenger bird bearing both healing and death on his wings, and carries the scarlet letter stamped with the seal of the sun king.

Grimm Tale, 54. The wicked stepmother forced to put

on iron shoes red hot and dance until she dropped dead. It is the dance of death; from the time they are put on the moon cannot stop until the shoes are worn out in the wane of the moon when she dies at the end of the month.

The habit of small feet in China arose from a wish to make their feet like the new moon, the Cinderella who had the smallest feet alone, who could wed the sun prince. It is said the practice originated about the year 976 with Yao Niang, the concubine of Li Zu, who wished to make her feet like those of the new moon princess. The practice of foot binding was at one time forbidden by the Emperor Kang Hsi but had to be withdrawn in four years.

The custom of throwing the shoe and the rod at the wedding festival occurs from China to the west coast of Europe.

In tale 69 of Miss Cox—The fish of the heroine bids her to bury its bones at the crossroads where they are resurrected and become golden shoes which shows where and what the cross is and the cross roads—the boundary pillar and the terminus—the boundary between the two kingdoms, otherwise the bridge or the ford. It identifies the new moon with the pillar and cross, and when the sun crossing the moon makes the cross upon her forehead which we still practice as a holy rite in Baptism. The spring sun has healed the bitter waters of the moon fountain and left his seal of redemption.

The River Styx dissolved all metals and caused horses that stepped on it to lose their shoes, and the only thing in which the poison water of the Styx could

be kept was a mule's hoof (which is the round black moon, called the mule's foot). As the horse is the sun, when he steps upon the moon in crossing at conjunction, his golden shoe is torn off. And like the gold slipper of Katie Wooden-Cloak (Dasent), for the prince, her lover, had caused a firkin of pitch to be spread on the porch as she fled and one of her golden shoes was held by the pitch, which is the ring of the new moon held on the surface of the old black moon stage and now we are able to locate the river Styx. It is the pitchy river, for it is described as a river that breaks every vessel but one made of the horse or ass shoe—which is the new moon which arises whole again as the bone that cannot be broken.

Horse shoes drive away dark and evil witches when placed over the house and stable doors. The horse is the black moon who carries his rider, the golden sun. When the moon is symbolized as an ox, then the new moon becomes the ox shoe. It adapts itself to man and beast as well as to things inanimate.

In the story of Conrad, the Count's son (*Gesta Romanorum*), whenever the horse casts his shoe, his master must wait for three days to have another set, and during the time of shoeing, the master fell asleep (the moon in sleep, or three dark nights before the moon horse appears from the underground smithy with the bright ring of the new moon on his feet).

It is that shoe that will never fit anyone else but the girl who dances at the ball for three nights; that shoe that always betrays the owner on the third night.

It is the pair of shoes that are always worn out when the pedestrian arrives at the next house when he is obliged to stop for three days to get a new pair, for by the time the moon has reached the next stopping place she has contracted to a narrow string and then disappears for the three dark nights.

As soon as the shoe is loosed and unbound it flies of itself to the owner, as iron to the magnet.

The shoe released from the old moon of one constellation flies and lights upon the next. And vice versa, the old moon is attracted to the charmed ring, and magnets which are used by miners to free magnetic sand from gold dust are made in the shape of a horse-shoe and called horse shoe magnets.

The moon became the royal cobbler and made footwear for the royal family of kings and princes and also the smith who shod horses in Christian legend. This man of the moon became the Wandering Jew.

The undying and deathless one not doomed to die, but cursed to live. Lest he should die, a red cross was placed upon his forehead which defied death, for it was the seal of God before which death fled in terror and the earth dared not receive him. He was a Jew and born of the tribe of Naphtali seven or eight years before Christ. He is sometimes called Ahasuerus and again Cartaphilus. He accompanied the three wise men from the east to behold the nativity, and on his return published an account of the marvelous birth which caused the massacre of the innocents.

This Ahasuerus was an accuser of Christ and the first to cry out for the release of Barabbas in his stead.

He is by one biographer made a carpenter and, being an expert at his trade, was employed to make the cross of Christ. In another account he was a shoemaker and lived at Jerusalem, and his shop stood on the road by which Christ went to Calvary, and when he found Christ was to pass that way he hastened home and told his household, who came out to look at Christ from curiosity and he himself stood in the door holding his little child in his arms, and as Christ passed, weary and fainting with the burden of the cross, He begged to stop and rest at his door, but he struck the Martyr and bade Him go on.

He sat down the little child, unable to remain, and followed Christ to His death, and after the crucifixion found himself unable to return to his family at Jerusalem, but hurried on an aimless way, and whenever he attempts to stop the cross rises up before him and that dreadful road to Calvary, and an angel appears with a drawn sword to drive him on, and he is to go on until the fire is seen to flash through the rents of the earth when the traveller is to sit and cast off his shoes among whitened bones and ghostly forms as the trumpet sounds.

He has been seen from age to age in Germany, Spain, Italy, Moscow, at Ulm and Bern, still going on in rags and left an enormous pair of shoes to confirm the truth of the narrative. Once he returned to Jerusalem to find the city destroyed and not one stone left upon another.

This Jew carries a purse containing a groschen and whenever it is used another takes its place.

The wandering Jew is the moon. He has been wandering since the beginning of time, for he was the first timekeeper; he is the principal figure in all mythological tales and of Protean form. The band he wears on the forehead alone would identify him without further evidence. It is the white band of the new moon on the forehead of the black moon accursed and hidden under the helm of dread and the black mask of the moon in winter, who is Hades or Pluto, the man of the "Iron Mask," the prisoner of the old Bastille, it is the phylactery of the Jew, that talisman or charm against evil and death—phylactery means "watcher" or "guard"—and is the guardian sword or cherub at the door of life. It is called the horn of Cain of Jewish tradition growing out of his forehead, and became the horns of Satan, or "Old Horny." In many humorous tales it becomes the curse of the long nose or the ass ears—all of them the moon accursed in winter, and wandering down through the southern kingdom of evil constellations on its way to the promised land of redemption, the sign of the spring equinox when the curse of winter will be lifted. The tale has many forms, near relatives and affinities. It is the wandering Io and Odysseus and a Bellerophon falling under the displeasure of all the gods. He wandered alone in "the Plain of Wandering, consuming his soul and shunning the path of men." He was like Isis who saved Typhon, the evil and the slayer of her husband, and received like Cain the curse of horns for

her son. Horus took from her the diadem and gave her a pair of horns like Io, and the moon still wears her horns. Cain was that evil brother, that deathless one who was not allowed to die, for the sign of life was stamped on his brow. In the same way the wandering Jew saved the robber Barabbas which caused the death of Christ, as the Egyptian, Isis, saved the demon Typhon—both received the same curse and the same undying brand. This Wandering Jew is the same Loki who slew Balder, the Good, indirectly with the spear of mistletoe as the Jew indirectly slew Christ by releasing Barabbas. The story of exile and curse belongs every year to all the lunar heroes. It is known in mythology as the exile of the gods who murdered and fled to a house of refuge or an altar for purification and expiation. It was this Jew, standing in the doorway of his shop, which is the dark moon, with the child in his arms, who is the new moon ring; he cannot go back. The moon has to continue its journey around the Zodiac and at every stopping place the cross and sword (both one) appear and bid him go on. The purse he carries is the new moon which as soon as emptied is refilled.

The story of the wandering Jew had many variants. It was told of Samiri who made the golden calf in the wilderness and was cursed to go on forever, and was by every man avoided, and when approached cried, "Touch me not!" (Anderson, p. 389.) Hell shoes were tied on the feet of the dead whether bound for heaven or hell. In the Norse mythology, Vidar is to wear these shoes at Ragnarok for they are made of pieces and

trimmings cut off in all ages, cut off from heels and toes of shoes (the moon strips cut off of the moon every month).

The slippers in every case are the new moon with its two horns turned upward. The traveller wears out the slippers every month. They last just long enough to reach the next house or constellation when they disappear.

Again he occurs as the traveller going to the spring equinox, which is the land of promise. He carries on his back a black sack of wornout shoes, either danced out or walked to pieces. It is in Celtic tales the Leath Bhrog, the "odd shoe," of the cobbler. This one sandal or new moon.

IN A STORY FROM THE CLASSICS

Alomaeon, who slew his mother in obedience to his father's request and the command of the oracle, was chased by the furies and denied a place of rest, for the whole world was polluted by his crime and he could never rest until he could find a place not in existence at the time of the murder, for every place he set foot upon became barren. But he found at last an island newly formed at the mouth of the river Achelous, raised by the sands of the winter drifts and this was the Zoar where Lot dwelt, and the house of refuge to Latona, the Delos; it was where Orestes landed after having been chased by the furies and despair. Orestes was accursed in the same way and pursued by the

furies until at last his foot rested upon the island of the new moon of the spring equinox; that was where Cain fled.

Grimm's Tales for Children: "The Three Green Twigs", vol. 2, p. 367. Then the angel said to the hermit: "Thou shalt carry this dry branch until three green twigs shall sprout from it, but at night thou shalt lay it under thy head to sleep, and thou shalt beg thy bread from door to door, nor tarry more than one night in the same house—that is the penance which the Lord lays on thee." His crime was that of the Wandering Jew, for he had mocked a man on his way to the gallows.

The branch is the winter moon. It will sprout the three green twigs at the spring equinox, which is the new moon, the three rings in one born on the third night.

From the Hindu: A Gandharva, who had offended the ruler of heaven, was obliged to wander over the earth in the form of a donkey. He was however allowed to become a man during the night. He was a son of Indra, and in this shape from the curse of his father, but restored when the period of the curse matured. He became visible at night as a white man or bright moon, but by day a stupid ass or black moon.

In the Norse millenium at Ragnarok, or the twilight of the gods' last strife between good and evil, Vidar sets his foot on the lower jaw of the wolf and rends him until he dies, for Vidar is able to do this because he wears the shoes for which the shreds of leather have

been gathering through all ages. The toes and heels of cobblers' shoes, the tips and heels of all the moon shoes throughout all ages, and when put together are but one. The same old moon shoe reborn, the undying foot, the deathless torch, that one sandaled man is seen planting on the black jaw of the wolf (black moon) and rending the grave or Hades that one who overcomes death and darkness and wields the sword of Light.

The following story of Setnau (from the Egyptian)—Setnau is Satan, and the King said, "I had already raised my hand against thee."

"I told thee not to carry off the book from the place from which thou hast taken it;" and Setnau went out from the presence of the King; a knife and a stick were in his hand and a brazier of fire upon his head, and that was his curse. It is in Hindu the stolen Vedas. Setnau is the winter moon under a curse, bearing, like Cain, the mark of his curse.

CHAPTER IV.

WORD—LANGUAGE—LETTERS

THE moon contains the first written language, written with a pen of fire—written by an invisible messenger upon the wall of the moon or the sign board of the Inn.

The name of God, the “Vox-Dei.”

“The word of God revealed from darkness to light as the new moon which out of the darkness came and into the darkness went.”

Letters were first religious symbols of the moon. 263.

The Phoenician alphabet consisted of 28 letters corresponding to the number of days of a lunar month.

That moon was the Aceldema, “the field of blood.”

That moon was the “Golgotha, the place of the skull.” There creation arose at the song of the sea, and the morning stars sang together.

There on that plain the gods and giants fought for kingdoms lost and won in that Kalevala, the “Land of Heroes.”

Again with the Egyptians their writing and speech were taught by Thoth, the moon god.

The Egyptian god, Thoth, is represented as a dog writing, again the wise moon symbolized in the Hindu as a talkative parrot.

The language of the gods was both visible and audible, heard in the winds and thunder-bolt, the bells of heaven, and in spring the moon hung out a golden plough share, but in the autumn it hung out the sickle of the reaper, and the old moon harper sang the song of the year. And this was the sign language before alphabetic language—

“Sing thy visage into charcoal
 Head and shoulders to the furnace;
 Into ashes sing thy forearm,
 Into fire direct thy footsteps.”

—Magic song of the Finlander which
 turned the moon to ashes and darkness.

The flash of the sun upon the moon reveals the name of God.

Names were bound up with the objects they represented or denoted as the other self.

Sun and moon exchange looks, thoughts and confidences.

The new moon ring was the hidden fire that arose from the dark chaotic moon and became the Luminous Mind, the Priest at the Altar and the Celestial Almanac.

In the Egyptian, Jewish and Persian creations the world came into existence by the utterance of that word.

“Existing of yore in the Great Seas we were
 Put forth when the shout was heard.”

—(Davis Mythology of the British Druids,
 p. 539.)

Christ was that incarnate word, the bridge between God and man—the God-Man and Redeemer.

Maspero, p. 644. Babylonian prayer to Merodach. Thy word is a powerful net which thou spreadest in heaven and over the earth. It falls upon the sea and the sea retires. It falls upon the plain and the fields make great mourning. It falls upon the upper waters of the Euphrates and the word of Merodach stirs up the flood in them.

That luminous fire that shone in the dark and was indestructible.

The moon was the celestial almanac and nothing was done until he was consulted. He hangs out the sign board of every constellation for the Daniel to interpret, for he is the master of signs and symbols.

In Mahomet's journey on the mysterious animal the Borak which conveyed him from the temple of Mecca to Jerusalem with Gabriel, his word split asunder the orb of the moon, then stooped and made abeyance.

When the moon is changed to a cow or animal, she loses the power of speech. She is the dark moon. The power of speech was taken from Ishtar before reaching the Kingdom of Allat; she had lost the ring of light which was the power of speech.

Th Chinese Tao who gave way to a philosophy means Word or way.

The Persian Ormuzd created the universe by pronouncing the living word "Honover." He was chief god of the Persians.

The moon comes forth from the darkness as by magic by command of the sun.

When the moon loses her spouse, "the sun," she is dumb and speechless. He is her spiritual force.

That was the name terrible and glorious, that word of commandment that bound the sea and shut in the deep. (Prayer of Manasses, King of Judea.)

In spring that ring of the new moon means the word of Life, glad tidings, the blessing and the kiss of peace, but at winter it forebodes war plague and famine.

Jehovah says, "Heaven and earth shall pass away but My word shall not pass away."

For the moon was the enchanted mirror of the universe. It caused the hidden truths and the lost treasures to swim upon its surface. It raised the dead to life and foretold the doom of kings.

The first of the Aeons of all nations was this word of wisdom.

Merodach, the Babylonian healer, was appealed to in sickness. "Thou knowest the 'Word' which will heal the sick man and remove the spell." These magic words have power over wind and wave. The Shaman priest, by chants and conjurations, produced a spell that bound or let loose.

In the Ancient Persian cosmogony, the "word existed prior to the creation—that word, or Logos, by which the world was made.

It was this divine word of the Persian Zendavista, called Honover—the divine word that overcame Ahri-man in his rebellion against Ormuzd.

That was the "word" Odin whispered in the ear of his son Balder at the last, the word "Om," the word of life, the word of resurrection, that undying word that arose from the burial mound of the moon, that one word of hope left in Pandora's box and the box was the black moon which should restore life on the third day.

The first word came from the lips of the sea, written upon the moon sea. Venus, the love born, arose from the friction of the moon water with the warm spring sun and by this process, all things were born in the Babylonian philosophy from Hea, god of the sea, and from this sea there grew up the tree of knowledge, the serpent of knowledge, the man of knowledge.

The first word ever spoken was that ring of light, the new moon ring, the first creation separated from darkness and chaos. John I. 1 to 3—"In the beginning was the Word and the word was with God and the Word was god. The same was with God at the beginning. When all things were made by Him and the Word was made flesh and dwelt among us." Matthew 8:16—"Cast out the evil spirit with his word and healed all that were sick."

Speech is audible language but writing is visible language.

According to the belief of the Hebrews, their language was the gift of the gods, and the Hindus had the same origin for their sacred Vedas.

Hymn to Merodach, the Babylonian god:

“The merciful one among the gods
The breath that gives life is thine.
The holy writing of the mouth of the deep is thine
All living souls that have received a name
That exists in the world lend to thee an ear.”

The Sesame word opened the door of the moon like the prayer of Jonah.

The moon was the enchanted mirror of the universe.

The Egyptians had this divine word. The first person after God in Babylonia Marduk was the Logos or Word, eldest son of Hea, the moon. It was sometimes called Memra by Chaldeans. It is exalted in theology by many epithets. This Logos is creator. To “spell” a word, we have to cast a “spell or charm over it, to bring the letters into place so as to compel its meaning to appear, or cast a magic spell over the word, or bring together the letters which are potent to dissolve or unravel speech. In the east was the hill of shouting where the three first shouts went up at the creation and the new moon ring. The first land appeared above the moon waters on the third day or shout.

Earthly oracles were set up as imitations of the celestial moon oracle. The source of inspiration, as temples and churches, are but moon temples brought down to earth, which the gods receive a cordial invitation to inhabit.

And now we understand how Moses, the sun, was slow of speech and that Aaron, the moon, was the scholar. Aaron, the moon, is the oracle and speech

friend, for the moon is the mirror of the sun, the spokesman, the interpreter. The sun, or Moses, has no tongue or language, for his tongue is on the moon. The moon is his speech friend with him through the twelve constellations and the moon is the interpreter. Whatever the sun does is recorded and photographed upon the moon. He is the tell-tale. He tells where the sun is and what he is doing—he reveals all the secrets of the sun. He keeps the archives and the dynasties of Kings and every month the moon is in conjunction with the sun when all the gods are in council and old Odin, the high god of the Goths, spoke through the head of Mimer, the moon.

The proceedings are there written out by the moon scribe and hung upon the black bulletin board of the moon and every constellation has some special gift or new legislation which the interpreter is called upon to explain. He is the historian and librarian of the gods.

A word is the conventional sign for a thought. An abstract thought has to be reduced to materialized form, where it can be seen or heard or expressed by a mental picture.

Words, letters and sounds are but symbols. They suggest something; they are symbols of thought.

These immaterial things must be represented by objects perceptible to the senses.

Written language is silent speech.

Our words mean nothing of themselves only what they stand for by common consent.

The Vedas were the foundation of the Hindu religion

in their account. They emanated from the breath of Brahma, that breath which is the soul of the universe, that voice. The original Vedas were said by Manu to have been milked out from fire, air and the sun. They are the gospels "Jonson Vedas."

The new moon was Eros or Harpocrates. Horus, the Egyptian child god, is represented sitting or emerging from a lotus flower in the primeval chaotic waters where life began. Upon the moon's disc he was the first ring of the moon.

That new moon of spring is the Word of God, the gospel, the glad tidings; it is the Shiloh, it is to Lot a refuge, it is to Noah "rest," it is redemption, it is victory over winter, the banner of God, it is the serpent of healing lifted upon a pole. "Look unto Me, all ye ends of the earth and be ye saved."

The moon is called in folk lore "Toot Hill," "Hill of Shouting" and "Hill of Speech."

In *Waifs and Strays of Folk Lore*, vol. 4, p. 193, the moon is called "the Little Hill of Talkativeness."

Wainamoinen went down to the Kingdom of Tuoni to the grave of the ancient wisdom singer, Antero Wipuren, and obtained the three words of master magic by which to finish the boat in which he was to sail to bring the lost maiden from winter bondage. *Kalevala*, vol. 1, p. 25.

The three words are the three first rings of the moon bound up in one, which is the first new moon of spring which appears on the third night of darkness.

Balaam had to smite the ass (black moon) three times

before she would speak, and at the third stroke or the third evening the new moon ring or word appeared.

“All one are the voice, word, or name, or breath or tongue. That was the voice of thy brother’s blood that cried out from the ground.” For the ground cannot hold them but three days as the oaken beam of the Argo cut from the speaking oak of Dodona cried out to the Argonauts with a human voice and foretold the wrath of Zeus to the Argonauts after the murder of Absyrtus by Medea. *Argonautica*, p. 168, (a relic of infant sacrifice).

Mantras were Hindu words and sentences which worked miracles that even the Hindu trinity could not resist their power—it is the talisman.

“He ate of the Word and could speak as Sigurd the Volsung of the Norse epic, ate of the heart of the serpent and became wise in futurity, or as others tasted the blood, or like Adam and Eve, ate of the knowledge tree and fled from their doom.” The Assyrian traditions state that the god Nebo had revealed to his ancestors, the Kings, the cuneiform writing. The Egyptians called “writing” the heavenly words, and the Sanscrit writing of the Eastern Aryans was said by them to have come from the City of the Gods. *Britannica Alphabet*, p. 607.

At the gate of the moon everyone of the royal family must say the pass word or he cannot enter.

Before the enchanted girl could speak she had to take three drinks from the fairies’ horn, for the new moon gate opened on the third call or day.

“Thy words were found, and I did eat them for
I am called by thy name, O Lord God of Hosts.”

—Jeremiah 15:16.

“So I opened my mouth, and he caused me to eat that roll, and it was in my mouth as honey for sweetness.” Ezekiel, ch. 3, v. 2, 3.

The moon is the woman who cannot keep a secret. Like the Delilah, who betrayed Sampson, whatever the sun tells her she reveals on the third day. First Kings 19:11,12.

It is at the last coming there is heard the still small voice on the third day of the moon's darkness, and the Lord was not in the whirlwind nor the angry roar of the moon sea but in the soft and silken thread or whisper, the shiloh of peace, the ring of the new moon.

Again it was the little horn which came up and had a mouth which spoke great things against the most high which is the ring of the winter moon. Daniel 7:8.

The new ring is the Bathkol, “daughter of a voice.” Throughout the Targums, the “Word” is the great “helper” and guide in all things, and the Lord said to Jacob, “My word is for thy help and will keep thee in every place where thou shalt go, and will bring thee again to this land.” (Targum Palestine, by Etheridge, p. 254.)

Fate, from Fari, to speak, is the word or mandate or decree of the universe, and above the gods it is the first spoken word, the first ring of the moon.

“Heaven and earth shall pass away, but My word shall not pass away.”

The stainless light of the letter Om—"From the light came the navel, from the navel the lotus, and from the lotus came Brahma, the supreme god of the Hindu."

With Pandora, it was the hope, that seed of life left in her casket which is the ring of the new moon left in the dark moon box.

The Hindu Aum is a word of invocation and benediction, sacred, and must not be audibly spoken. It is compounded of three letters, A, U, M which represent the three gods, Vishnu, Siva and Brahma (in Hindu). It is used in prayer and religious ceremonies.

"Aum is immortal. Its unfolding is this universe; it is all that was, is, and shall be. Indeed all is the word Aum, and if there is anything outside of these three manifestations, it is Aum.

The Hindu word, Aum, of three letters is immortality. It is the universe, it is all that was, is, or shall be. It is the wonderful trinity or sounds, it is the word applied to Brahma, an impersonality, the sum of all nature. It was primitive force and floated on the waters, one letter each for Brahman, Vishnu and Siva.

Triumph is tri-Aum. The oracle at Delphi represented the womb of the moon down which Odin went, the prophetic voice, the crack or fissure in the moon mountain.

As in Christ's teaching, "Heaven and earth shall pass away, but My word shall not pass away."

"All the rites ordained in the Vedas from the sacrifices to the fire and all other solemn purifications shall pass away, but that which shall never pass away is the

word Aum for it is the symbol of the Lord of all things.”

Aum was the mystic name of God which prefaced all their prayers and writings.

Omphale, the moon vault, was the abode of Hercules in winter. The place of the oracles was among Greeks called Omphaloi, or the navals of the earth, as the nave or centre of the wheel or church at Delphi, generally spelled Om, originally trilateral A U M. In Persian it is Hon. The three letters stand for the three seasons of the year—Creator Preserver, and Destroyer of Brahma, Vishnu, and Siva. (Moore's Pentheon, p. 413, 41.)

Nave means centre of a wheel in which the spokes are inserted; nave, the middle or body of a church.

Navel, the centre of the abdomen, indicating where the umbilical cord was joined to the abdomen.

The Omphale or navel of the universe in Latin.

In proof of its origin when it is placed on the prayer walls of Lama worship, in place of om they insert a new moon surmounted by a disk. Inter. Cyclo., om, mani.

Word is inseparable from thought and sound; it is the incarnation of thought.

The Holy Word. That they all may be one, as Thou, Father, art in Me and I in Thee, that they also be one in us.—St. John 27:21. Breath, spirit, vapor, ghost, soul are words that belong to the moon, the divine element.

For language is the embodiment of thought. It has

been said the Father would never have been the Father without the Son nor the Son have been the Son without the Father.

This Logos was the Jesus of Nazareth, the second Adam or Logos, and this Logos became flesh—it appeared through all the old avatars of the Hindus reborn through reincarnation. It is how the word became incarnate through the holy moon virgin.

That was the breath which moved upon the waters at creation.

At the conjunction of sun and moon, the three dark nights of the moon, and after the sun had passed and set in the west, he beheld the still small voice of the new moon ring, that messenger of peace, the shilo, that key of all mythology, the silver door of the moon, that voice of the deep and that Logos or first pillar of light seen upon the moon which arose from the sacrifice of the burnt moon temple on the third evening, after sunset was the universal pillar god and essence of Christianity and there is nothing spiritual about it, but simply natural celestial phenomena.

The voice and vision of Elijah on Mt. Horeb. The Lord passed by and a great wind rent the mountains and shattered the rocks, but the Lord was not in the wind.

And after the wind an earthquake, but the Lord was not in the quake; and after the quake there was a fire, but the Lord was not in that, and after the fire a still small voice. The scene was upon the moon and the voice was the ring of the new moon.

Logos meant a word, thought, reason, type, first principle, indestructible, Son of God, first mover; it becomes the incarnate word of God, germ, breath of God, spirit, angel of Jehovah, priest of the holy moon altar, first born of all creation, only begotten. That word Logos in the beginning was the Word and the Word was *with* God and the Word *was* God. All things were made by Him and in Him was the light of the world, and the Word was made flesh, the only begotten of the Father, that first pillar, the vision of God.

INTERPRETATION OF SYMBOLS.

In the beginning was the Word and the Word became flesh and dwelt among men. All these imaginary beings represented by a pillar or post along highways and crossways. A Hermes, the founder of their religious institutions, the interpreter of the gods, a divine priest who brought with him all wisdom and science from the skies and engraved his sacred characters on tables of stone.

The magic word or sign of the new moon in Leo changed the sun to Lion—as the sun passing through Taurus was called a bull and in Aries a ram. It was there Christ became a lamb, and this change was said to be due to the utterance of a magic word by which the moon became a speaking bird, a singing apple or wise parrot.

They read everything from the moon as from a book. It was the scroll of the gods, it was the buried book at

Surrippak, the book city in the time of the Babylonian flood. It was the revelation of the gods, the Alpha and Omega of all things, it was the Biblos, the bible or book city where the coffin of the dead Osiris floated.

The Hebrew book found in the temple is analogous to the copy of the Shu which had been concealed in a wall by Fuseng, the great Chinese scholar of Tsin, in a time of peril, and the vanished texts were recovered after the trial had passed—like the writings of Surrippak and the recovery of the lost Vedas stolen by the Zu bird. The Shu was a sacred book of the Chinese which had been concealed like the lost book found in the Jewish temple by Hilkiah (2nd Kings 21:8) and the book dug up at Surrippak in Babylonia after the flood.

It was by the self contemplation and monasticism, the celibate imitating the black moon as a monk of winter arrived at the true or hidden knowledge, and became like God or even like the Brahman, surpassed God in power and compelled a boon. This same asceticism belonged to the savage American Indian and South Sea Islander who fasted in a hidden place and slept and dreamt the word or the totem or name for his tribe.

And the American Indian crept in long estufas or sweat houses to sweat out, as it were, the hidden essence or divine wisdom or charm for ills in imitation of the moon vapor bath which the sun furnished the moon at every conjunction.

These transformations of the moon originated the doctrine of metempsychosis or transmigration of the

soul—that at death the soul passed into another living NO creature, man or animal.

Logos signifies word, also reason, revelation, a personification of the word, a metaphysical word, mediation between God and the universe.

The word is used as “light,” “truth,” “life,” and “incarnation,” as light or gospel coming from the bosom of God the Father.

Second with the Stoics it was the active principles pervading the world who called this operative principle both Logos and God. With the Stoics it was reason in the world and gifted with intelligence similar to the reason in man.

With the Hebrews this wisdom was the “Shekinah” or “Glory” and the Spirit of God.

It was Wisdom as an attribute of God—Prov. 3:19. Or creative thought of God.—Prov. 8:22.

The power or spirit of God and again the “Shekinah,” the real presence, and again it is Memra (the word). And this Memra proceeds from *God*.

In Alexandrian philosophy the Logos was the agency by which God revealed Himself to all men whereby man lays hold of a higher spiritual life.

Philo ascribes a real personality to the Logos.

St. John claims the “Word” that became flesh subsisted from all eternity as a distinct personality within the divine nature, instead of the old creative power of the world at the beginning. It has become redemptive and that this “Logos” contains a spiritual life as a medium of quickening power.

The Logos that became flesh subsisted from all eternity as a distinct personality within the divine nature. All things were made by Him. Logos was reason, light and love. Logos or word was personified reason or divine reason.

Arianism taught that the Son was born before all ages as the Word, and He had made all things in heaven and earth.

And all this lunar religious racket of thousands of ages has arisen from ignorance of the natural laws of the universe and this "Holy Spirit" and "Shekina" and all of these divine manifestations are just simply moonshine. Let no well read man dare deny this. The reflex image of the sun upon the moon, the sun god who overshadows the moon at night in her couch, that is the "Holy Ghost" that overshadowed the Virgin moon—as the Virgin Mary whose older name was Mar-e, "The Sea"—for the moon was the mistress of the sea and our Mary is the same old Babylonian harlot, worshipped from beyond our most ancient history who brings forth the little new born sun child at Christmas to redeem the year. He is the first ring of the moon. You may call him what you like, the divine "word" or "message." He renews the year, he opens the silver door of the moon at the beginning of the year.

And all this, what we call sublime religion which has been handed down and forced upon us from the most distant ages, has been but the vain effort of man to work out his own salvation from moon antics.

The Logos was the high priest of God in the creation.

It was "Logos," "the word," and the word was God. It was ethereal fire, it was the generative principle in nature.

In the Alexandrian philosophy it was divine reason and revelation.

It finally became the image of God, the "Son" of God, the high priest and redeemer.

Logos is a term employed in ancient philosophy and theology, in Hindu Egyptian and Persian Metaphysics.

The Hellenic Logos discovered a reasoning power in the cosmic conceptions of the universe and the eternal law that rules the universe sometimes considered as ethereal fire.

This Logos, according to Herodotus in the 6th Century B. C., was inseparable from the world and that man's soul was a part of it—a law of nature giving order to the movement of things.

Anaxagoras later held this supreme intellectual principle independent of the world.

With Aristotle it was the principle which set all nature under the rule of thought.

In the beginning was the Word, who is with God, a personal revelation of God, an existence of His own, a poetical personification of the Word of God as a creative and saving power—a "wisdom." Prov. 8: 22-31. Eccles. 24.

The stoic doctrine of the Logos was an intermediate place between God and the world.

There is the Mosaic creative "Word" but in later church doctrines, higher development by Logos, the

world was made and then was made flesh for the world to reveal God.

John identified Jesus Christ with the "Logos" as the eternal mediator, and we have in the Orphic cosmogony a Phanes, the light of the world, and "egg of light," "light of life"—he is Eros, the "light of love;" as the first born of the gods he is Protogonos, but when Zeus attained to sovereignty, he devoured Phanes, and Zeus became the sum of all things, but in his son Dionysos, the god of the mysterious, Phanes was born again, but he dwelt apart for his mind was in the ether.

That winter child is the divine message, the incarnation of the sun, for the sun god reveals himself in a cloud at the time he overshadows the virgin moon.

"Lo, I come in a thick cloud." (Exodus 19:9.)

"Spread a cloud for a covering." (Psalms 105:39.)

That is the pillar of the cloud.

"The Lord rideth upon a swift cloud." (Isaiah 19:1.)

"Who is this that cometh out of the wilderness like pillars of smoke?" (Solomon's Song, 3:6.)

The cloud is the moon sometimes called the cloud horse. That seat of Yahweh, the Jew god, is between the two horns of the moon altar and called the "Mercy Seat;" that Divine Word born from the new moon door is the Word of Life born from the dark cavern of the moon. It was the "redeemer," the "Divine Wisdom" born from the Beth-Peor, the "House of opening," in olden times the Baal-Peor, the Lord of renewal. That child is the new moon or child of the sun and moon, and

that house demands a sacrifice before the mother can deliver. That is, blood must be shed upon the moon before her door will open. Though the door be barred with steel it could not resist the sword of light.

Christ says, "I am the door of life: knock at the door and it shall be opened." It is the same door from which the black stone of the moon was rolled that guarded the sepulchre of Christ.

He was the first born child of the sun to become the priest of the moon altar, the Melchisedek, without beginning or end of days, he that met old Abram, the sun, at the temple after the battle of Sodom in the slime pits of the moon. The battle was fought every spring between the two rival powers of summer and winter called in the northern Loga, the Volsungs and Niblungs.

And that Logos is the divine word that opens the moon door or way of Life; that Logos is the Melchisedek or priest king without beginning or end of days that opens the new moon door. He was Ion in the Tragedy of Euripides, who, in response to the oracle, would meet his father at the temple door. He was the first born child of the sun, the priest king of the moon temple—that one without beginning or end of days. He was Eros, the life principle at creation in the chaos of waters before creation. The first ring of light upon the moon. It was the bone Luz that existed at the base of the spinal column and indestructible, and by the immortal power of this bone the resurrection of the dead was affected. Luz means light, the bone of Light, the moon torch born of the moon ray which could not be

burned by fire nor ground in a mill nor broken upon an anvil, for that new moon is seen to split the black anvil and break the hammer.

NAME.

In ancient Chaldaea and Egypt nothing was supposed to have any real existence until it had received its name.

With the Hebrews the name was given at the time of circumcision which is the same word or scalp of the moon ring or phallus, all one, for the name and the scalp of both the moon ring which taught circumcision and the human phallus was likened to the scalp or circumcision of the moon by the sword of the sun.

The northern nations baptized the infant and marked it with the sign of Thors, hammer, as its *Name* or *Word* was given and that hammer is the moon ring, cross or phallus, so that all our religious rites and ceremonies are but moon antics.

The moon as a tree became a tree of knowledge, as water it became the sacred water of life; it became the stream of knowledge and fountain of wisdom as a word; it became the handwriting on the moon wall and to the Hindu the revelation of the four Vedas, and with the Persians, the Zendavesta and the gospels or good tidings of the Christians; and the al Koran or word of God of the Mahametans, revealed from the dark moon cave and written on bones and shoulder blades.

A witch cannot act against a person whose name is unknown. In Borneo a Malay changes his name after a severe illness so that the evil spirit which caused the sickness will not be able to find him to afflict with a second attack.

NAME.

“In thy name have done mighty works.”

That was the holy name of Ra the Egyptian god that healed him of the serpent bite.

The NAME of the dead was not used for fear of summoning back or calling the person back by the power of the Word, for the divine name was a power for evil or good.

Shadowy gods, abstract, were not sufficient for that age. They must be made of visible substance in sculpture and housed in shrines.

They must be served with ritual and propitiated with sacrifice and have priests and altars.

Moon words spun the threads of time and wove the varied patterns and paintings of the moon; the loom of the universe.

The ancient Egyptian creation was attributed to the Word of the Creator, the same with Persians and Jews among Egyptians.

To possess the true name of a person gave power over its owner, for without his true name no magic or spell could affect him. The real name was kept secret.

Wherever the image was, there was the spirit.

God as the one absolute and unknowable Being.

No one can see God and live; no flesh that hath heard the voice of the living God speaking out of the midst of fire can live. (Deuter, V. 26.) And this was the ancient God beyond human sense, understanding or reason.

The old prehistoric Semite called on the name "Shaddai," "Baal" or "Jehovah."

He is called in the old testament Elochim, Adonai, Jehovah or Jah, the same being.

Name and thing are one, each to each the other self.

Without a name there was no existence. This was the great virtue in names and words.

We could not tell God but for a name.

We comprehend a tree or stone by name only.

We cannot conceive anything divested of all material attributes. The ancients tell us that nothing existed until it had a name, and Adam had all things pass before him to receive a Name—the same is told in the ancient Persian which originated our rite of baptism with water by Christening and at that time receiving a name even as the name is stamped upon the moon by fire and water on the third day, born of water and the spirit.

Philo declares the name of Jehovah unspeakable only for the priest in a holy place, the Temple, he says if any one should dare to utter his name unseasonably let him expect the penalty of death.

His name was used in magical ceremonies by the priests, by healers and magicians.

In the Mishua it says, "Who pronounces the *Name*

with its own letters has no part in the world to come.”

It was the name and key of all the ancient mysteries; it was the magic cup in Benjamin's sack, the divining cup by which he revealed and told fortunes.

It was the name by which he wrought wonderful works—that hidden name; it was that crow of the cock which brought back the memory of Peter on the third day of the moon's darkness.

Old swearing Peter who swore with a mighty oath, “I know not the man!” and the cock crew and revealed the flash of light on the moon which is memory that was what ailed Paul; little Paul, the tent maker who built white tents for God upon the moon—for it was written, he “shall dwell in the tents of Shem,” for they are the two hostile brothers like two hens on a nest. The twins in Jacob's blessing, in the house of Jemini, the twins that quarreled while still in the womb of Rebekah, their mother. For every year they dig down the walls and destroy the moon temple. That was the wonder-working rod in the hand of Moses before Pharaoh that was the magic rod, the white wand for which Jacob branded the black moon rings or sheep of Laban and turned them to white sheep.

Mind—In the Egyptian tale of the two brothers it was the beasts that spoke to Bata and warned him of his danger. The same in Argonautae (Aethon) where the ram spoke to Phrixus and warned him of his danger.

That wonderful word, the charm word, that name

of God, that mysterious name that one who was and is and is to come, the first ring of the new moon.

Twenty names were given to Ahura for a defense against all dangers.

Said Zarathushtra (Zoroaster): "Reveal unto me that name of thine, O Ahura Mazda!"

And he replied, "My twentieth name is 'I am who I am,' Mazda. I am that I am." (Exodus, 111:14.) It is the self-existence.

Out of this thorn bush Moses first learned the hidden name of Jehovah, the word of life. By this name he was to conquer as did Constantine with the cross; they are the same, the great talisman, the hidden name comes forth from the dark moon.

Moses engraved that name of Jehovah on the gems Urim and Thummum with the worm Shamir, which is the fine ring of the new moon.

That is the great "I Am," or Self-Existence, and by no other name can man be saved which is the cross of the new moon, the Cross of Christ.

Name, 2 Chron., 33:7. In this chosen house God said, "I will put My name forever." It is the house of the moon and the name is the ring of light; it is there yet, and was there ten thousand years before Christ was born or thought of.

Maspero, p. 112: Ra, chief king of Egypt, was left with only one of his talismans, the *Name* given him by his father and mother, revealed to him alone, which he concealed within his bosom for fear of the spells of sorcery, but Isis stole his secret. She must learn

his name for that mysterious word alone could cure him, and when she deprived him of his last talisman, the new moon ring, his strength left him.

Ra was forced to give up his ineffable name to Isis, the sorceress, the Delilah, after he had been bitten by the serpent. It was the only spell that would work his cure like the lock of Samson, for he liveth upon whom a charm is pronounced in his own name—it is the charm of the new moon or other self.

When Ra, the summer sun, had lost his name or summer strength, he had lost his divine power; he is like Samson, weak as other men. It is a magic word. In this summer name he had cast out devils and performed mighty works.

That one word contains all divine truth and wisdom.

Rome was the "nameless" city because it had an elder and mysterious name which it was death to pronounce; it was said to be Valentia; the name of the guardian deity of Rome was kept a profound secret that he might not be lured away by the enemy of the republic.

The hidden name was provided with a substitute as in sacrifice.

It was a penal offense to mention the name of a priest who had charge of the Eleusinian mysteries. As with Christians, a divine name had mystic virtues, for in Thy name have cast out evil spirits and done mighty works, for the name of Christ, and God raised the dead and healed the leper.

Name meant existence; it is the life and the word

of life. The child lived spiritually only when it received a name at baptism; unbaptized infants in the old belief were not saved—the gods only came into existence and power when their names were called. At the time the child was baptized it received its name as the the sign of the cross was set on its forehead; it is the sign and word of God as the new moon ring stamped on the forehead of the moon by the sun; the baptism by fire and water which was the sign of life.

A word is nothing of itself, only what it stands for.

Hymn to Nebo—from the Chaldean:

“To Nebo, the supreme messenger who binds all things together, the scribe of all that has a *Name*, for thy purity ascribe the lordship, the lifter up of the stylus supreme, the director of the world, the possessor of the reed of augury, the traverser of strange lands, the opener of wells, the fructifier of the corn.”

In Sweden when the cattle are driven out to grass in spring the herdsman decorates them with flames, and bells are then hung for the first time on the cows, and if there are any which have not been named they are given one as they are struck three times on the loin with a branch of rowan, for the new moon name will not appear upon the dark moon until the third stroke of the sun.

THE DIVINE NAME.

With the Hebrews the divine name was pronounced only once a year, on the Day of Atonement. In the

temple the "Holy of Holies" was pronounced the mysterious name of God, which no other lips were allowed to speak. But that Name was lost when the temple was destroyed by the Romans; it was the name of four letters, the name of God called "The Name."

The Chinese have a name of three mystical letters, the Phoenicians and Egyptians had a like sacred name; the Romans had a secret and sacred name for their city which was never to be spoken. If it should fall in the hands of their enemies Rome would be destroyed. In general, this word was the unspeakable name of God. That name ineffable which only the High priest might breathe in the Holies on the day of atonement, the sacred letters couched in metaphor unintelligible.

And that Hebrew ark was the dwelling place of their god Jehovah.

In the Hindu mythology, Rudra sprang from the forehead of Brahma (from Dowson's Hindu Dictionary) and when he came into existence he wept and asked for a name.

When his father, Prajapati, gave him the name of Rudra "the weeper," for the moon was to them the author of the dew and rain which wept in tears from the sky, for the name was the same as the thing named; it was the other self; a thing could not exist until it had a name; the word had a real existence. Word is personified. (Zech, 9:1.)

The name was looked upon as inseparable from its owner; the soul itself; the true name must be concealed among savages and a nickname substituted in the same

way the tetragrammaton or true name of God, the mystic number four was not allowed to be spoken under pain of death, but Adonai, the Lord or Master, was substituted as the word or ring of the moon was its soul or life.

Before there was a name there was nothing to realize, even God could not be realized without a conventional sign or name.

CHAPTER V.

RUNES.

RUNE from the Norse *runa* and means a charm—Danish *roun-runes* were moon characters as the moon was the inventor of letters and writing; the rowan tree was the rune tree. Rune means a secret. They were the letters of magicians and symbols used in occult science.

The runic letters were combined and written in different ways to produce wonders and foretell events, heal disease and obtain victory.

The same characters were written in many ways, orders and combinations, written either from right to left or from top to bottom or in a circle or contrary to the course of the sun.

Grimhild in Norse mythology mixed a cold drink and gave to Gudrun in a horn (moon horn) where on strange blood—red runes were cut about the rim, for the might of the earth and sea were mingled together in that drink, and as she drank her memory passed away.

Runes mean moon characters.

Odin invented these runes; they are instruments of knowledge and power stamped upon the moon; they

are light and knowledge, and when written upon a sword insured victory; it raised the dead.

Odin brought them from Hell or the dark abode from which all knowledge came, a tree, or drank of knowledge from the blood of the fire serpent of wisdom.

Odin obtained power over all the forces of nature by means of the runes—and runic songs stayed weapons in battle, and turned back the arrow in its flight, broke chains and fetters, raised the dead and stilled the tempest.

Consult Prior's Ancient Danish Ballads, "Sir Luno and the Mermaid." He wrote a rune which bound her to a rock in the sea.

 "On staff so slender he wrote the Rune,
 And bound the struggling Mermaid down."
And the slender staff was the new moon ring.
 "He wrote the Rune on a twig so small,
 Yet bound her fast on a stone withall."

Odin, the Goth King, rode to Hell on his horse Sleipnir and sang his song of incantation to awake the giantess, Wala, from her death sleep.

 "Awake, Wala, from thy sleep, awake,
Three times do I strike thy dwelling place, the grave."

And the ghost arose in her winding sheet and said:

 "Who art thou that hast awakened the dead with thy
 mighty runes?"

Runes were the earliest alphabet in use among the Germanic peoples.

Words are spoken sounds but written symbols.

Runes were used in Denmark, Norway, Sweden, Germany, Ireland, Britain, France, Spain and found engraved on rocks, crosses, coins, spears, swords, rings and combs and used for divinations, spells, magic and incantations.

The Runic alphabet is believed to have been introduced into Germanic Europe in the Iron Age.

There was a mystery and magic in all ancient letters and names, for they contained thought.

They revealed secrets, and hidden things. The name rune meant a secret thing, a mystery, and supposed to have been revealed to man by the god, Odin; again it has been suggested that the written runes were introduced from southern Europe by a Phoenician agency and had been copied from Greek or Roman coins.

The oldest belong to the fourth or fifth century.

The stone at Banwan Bryddin was the wonder stone and upon that stone were written the mysterious words in the fairy language. (Sike's *British Goblins*, p. 374.)

The knowledge of runes was originally in the possession of Mimer, the giant, which he obtained from the fountain beneath the middle root of the world tree. Mimer was the guardian of this fountain, which together with the root of the tree extended to unknown depths, which not even the thoughts of the gods could fathom. These runes and words had power over all other forces, natural and spiritual. They could allay

pain, cure disease in their application and ruled the sacrifice.

There were runes of sacrifice and prayer, runes of victory, runes which purified the air and had power over wind and waves, and runes gave wisdom and knowledge and aided in childbirth.

Brynhild, the wise moon woman taught the runes to Sigurd (the Volsung, the young sun prince) runes of love and feasting written upon the mead-horn and the sword hilt, and the ship's rudder and the chariot wheel; runes that were the root of all things, runes that compel the gods, and runes written upon the witch-wife's seat.

The Norsemen had this magical runic alphabet of sixteen letters; the Alraun was the magical letter. It was the mandrake and grew under the tree where a man was hanged; it is the ring of the new moon which springs up from the grave of the dark slain moon on the third day; it is the first ring of the new moon.

The Norse mythology says that Fimbulthul, the great teacher, was a smith and drew the runes and Odin carved them and they were dropt out of a horn (and the horn was the new moon). Fimbulthul was the wise smith.

These Northmen dealt in spells and wizard craft and scored mysterious runes on the bowls and door posts and upon the roof beams and the standing beds whereon they slept.

Rune—(run a secret) they were magical characters. "Alrun" was the German name of the mandrake;

little images were made of this root and kept as oracles—the prototype of all this was the new moon—the All-rune or chief of wisdom or the sum of all wisdom and the gods.

The word rune in Northern saga means a secret, they were mysterious letters, mysterious speech and writing.

Characters divine for the priests. Old systems of language developed until no vestige remains. Our own language is from old Hieroglyphic systems worn out.

Language was lunar and invented by the moon, the wise man. Aleph, Beth, Gimel, Daleth; the first four Hebrew letters mean ox, house, camel and door, but they were sacred moon symbols which were figured as the horned head of the moon, ox or bull, and Beth the moon house of God, and Daleth was the silver door of the moon house, and as illustrative of the lunar connection the Phoenician alphabet consists of 28 letters, the 28 days of the lunar month, for the first letters had the sign of a natural object.

THE HOME OF THE NORSE GOD.

Old Odin's home was there in the hollow of the new moon under the two horns of the new moon which were called his ravens. One sat on each shoulder and brought the news from every part of the world. Jehovah, the Jew god, dwelt there and his mercy seat was between the two bending forks of the moon, in later times figured as two angels or human figures, and old Hea, the

Babylonian god, who was the god of the sea, dwelt there on that ivory throne. Jupiter dwelt there and his messengers were the two pigeons; all the gods were born there in the moon cave, and when dead returned there to the Macpelah, "the cave of the double division."

That mead of Suttung is the Minnis-cup or (cup of memory) which Brunhild gave Sigurd when he awoke her on Glisten heath on the moon, and she taught him sea-runes, leech-runes, power-runes, speech runes, and the thought runes devised by Odin from the blood that leaked from the severed head of Mimer corresponding to the severed head of the Babylonian Bel.

Then spake Mimer's head its first wise word, which is the first word of light and knowledge, the new moon ring of the true sayings. These were mingled with the sacred mead and sent on distant ways like the seventy disciples.

And some are possessed of the gods, Elves, Vans and some possessed of human beings. (Lay of Sigfrida, who was otherwise Brunhild.)

Mimer was the giant keeper of the holy well, the well of wisdom.

Odin invented the runes.

They were used in mysterious songs of doctrine and writing.

They were engraved on a runic staff and called a stave-row. Odin hung on a wind-rocked tree nine nights with a spear wound (the same spear wound of Baldur, Adonis and Christ) and offered himself to Odin.

“Myself to myself on that tree of which no one knows
from what root it springs;
Bread no one gave me, nor drink; downward I peered,
to runes applied myself—
Wailing I learned them—then fell down thence.”

He learned nine potent songs of Bolthorn, the giant, who was his grandfather, and obtained a draught from Odroerer, the well of wisdom, which he afterward brought up from the interior of the moon.

EARS OF AN ASS.

In Sagas from the Far East, tale twenty-one is told of a king named Daibang, who every day brought from the empire a handsome youth to comb his hair, and when he had done had him put to death that he might not reveal the secret of his two long ears of an ass. And in time it came the turn of a widow's son, and while combing the hair of the king, found that he had the ears of an ass, but while the youth was combing his hair he was eating a cake which had been kneaded in his mother's milk, and when the king smelled the fragrance, he desired to taste the cake, and asked the youth how it was composed, and was told it was kneaded of rice flour, with milk from his mother's breast—and the king was greatly disturbed and said, “How shall I put this youth to death, seeing we have both partaken of one mother's

milk?" and said to the youth, "I will not put thee to death if thou wilt swear that thou wilt tell no man that I have the ears of an ass," and the youth swore the sacred oath.

But in time the youth fell ill and medicaments were of no avail to heal him of sickness, and he was advised by his mother to go far from habitation of men where the soil was parched and cracked for want of water, or in the cleft of a rock and reveal the secret, and the youth went until he came to where there was the hole of a marmot in the ground and put his mouth in the hole and cried out, "Our Khan Daibang has the ears of an ass!" and as he repeated the same for the third time he became well again.

But the marmot living in the hole heard the words and repeated them to the echo, and the echo told the wind and the wind brought the words to the Khan, who sent for the youth and when he found that the boy had told no man, not even his mother, he was quit of his oath.

THE STORY OF LORA LONSHACH.

The word revealed by the ears of an ass in the winter sign.

In a Celtic legend given by Kennedy, the king is cursed with the two long brown ears of a horse, and the barber couldn't hold the secret longer for he was bursting, and went out and cut a gash in a tree downward and whispered, "The two ears of a horse has

Lora Lonschach," and the king was only shaved once a year at the great festival, and the tree was cut down and a harp was made from the tree and the harp was enchanted and such music was never heard, and as the harper played, everyone drew his sword and waved it over his head in delight, and everyone cried out the war cry of his chief king, for he made such music as angels do when they are welcoming good souls to heaven and they all shut their eyes, leaned back, and bade the time go on forever, and when the harper ceased and his arms fell, everyone sighed for being brought back to the world again, and the gold and silver reigned over the harper in showers. And the harper said, "Sure, it wasn't my fingers at all that wrought the music; it was the music that moved my fingers." Then the king asked for a tune and the harper was afraid, but being urged, the harp began to roar and a loud voice shouted, "The two ears of an ass has Lora Lonschach." (Legends of Irish Celts, Kennedy.)

As related in the classics, he was Midas, the old Thracian or Phrygian moon-god (the winter god) who could not appreciate the spring music of the lyre-loving Apollo, and had his ears for their obtuseness lengthened to those of an ass; it is how the moon was cursed with its two long ears at every conjunction.

Again it was said the king's barber, one who combs the hair or beard of the moon, was bound by a death penalty not to reveal his deformity, and when at the point of death he fled to the shore of the sea and whispered the secret among the seeds which sprang up, and

told to the winds that the king had the ears of an ass, the same reeds that betrayed the coming of the Babylonian flood.

The natural and visible phenomena of these tales are the same—the scene is upon the moon, and made to account for the two long ears which are the two ends of the new moon ring, for the moon was the god of the rain and also of the wind, consequently should be a good listener, for it was said of him he could hear the wool grow upon a sheep's back, which was the white fleece of sun wool growing upon his own back.

But again he was the wise man and god of speech and revelation "from whom no secrets are hid;" he will shut his mouth at every conjunction when the sun and moon meet, and be dark and silent until the third day, when the golden word or ring of the new moon escapes on the third evening of the moon's hiding, and will appear in the west after sunset as the "living word," that first word ever spoken.

For the moon was the prophet, the interpreter and the speech friend of the sun. The Aaron to Moses.

The secret of the new moon will reveal itself on the third evening of the moon's darkness in spite of the gods.

CHAPTER VI.

SYMBOL OF THE BULL.

THE Bull was a living image of the sun when seen reflected upon her disk at night in the sign of Taurus in spring, for at that time it was observed he had the great fecundating power of a bull, for then the heavens and earth conceived and were fruitful and these visible objects with the Egyptians, Babylonians, Persians and Canaanites obtained the vulgar adoration and served as gods and were worshipped direct by the vulgar people, but with the sacerdotal caste they were but the outward characteristics and symbolic images of sun and moon and earth, which originated not from savagery but from a highly cultivated people versed in astronomy, for the symbols were admirably chosen.

To show that it was this great fecundating principle of nature that the ancients worshipped, the Egyptians killed the sacred bull Apis every twenty-five years by drowning him in water as water was the female principle of life, and the bull the fiery energy of the sun. For the moon made her total revolution in twenty-five years and returned to the same point of Sirius at this period which was called the cycle of Apis, as the moon

entered the celestial bull, and the life of the bull was ended in twenty-five years. Then a new bull was sought and when found with the requisite cosmical signs, he was exposed first to the view of women alone for forty days, which they supposed promoted fecundity.

Christians have a holy well day which corresponds to the Neptunalia of the Romans.

BULL WORSHIP.

Since the origin of the astronomical system, the precession of the Equinoxes has been carried forward seven signs, according to Dupuis it was anciently in Libra.

Astronomers invented a great cycle year of 25,000 years, and thirty-six thousand years to bring back the stars to one point of departure and conjunction.

The first was a renewal of the year, then a period of 60 years, then 600, 25,000 and 36,000 and 432,000, as the sun moves one degree in 72 years, it would be at 30 degrees a sign.

Killing the bull is the cosmical representation and yearly sacrifice, and death of the sun or year.

The bull was only the visible symbol of the solar deity.

The Egyptian bull was embalmed with sacred rites.

The two bulls, Apis and Mnevis, represented moon and sun very anciently at the second dynasty in Egypt.

Osiris was venerated under the form of the sacred bulls, Apis and Mnevis (Anthon Osiris). Apis was bull

of Memphis near the temple of Ptah; first Apis was supposed to have been generated by a flash of light connected with the moon—his color was black, with a white spot on his forehead, with a crescent on his right side and he fed from golden vessels, gave oracles and had two stables, which are the light and dark, the black and white appearance of the moon, the white stable was favorable and the black or dark moon the reverse.

They sang hymns to him and during his festival the crocodiles became harmless in the Nile and again became ferocious at its close—the same as in Christian and Hebrew story, the wolf and lamb lying down together at the spring festival.

Jehovah was a bull-fed god, and fed on bulls' flesh.

Merodach, the god of Babylon, was worshipped as a divine bull (Maspero, 669.) Bel Merodach, was the divine bull, the god of Babylon. (Records of Past, 2nd series, vol. second, p. 53.) "Horus, the strong bull of Egypt, who brings up the rising of the sun."

In Egypt Horus was a powerful bull, laden with diadems, the mighty conquerer, King of Egypt, son of the sun. (Records of the past second series, vol. 3d, p. 40.)

Nimrod, the mighty hunter, is seen attacking this same bull with a club in the sign of the constellation of Taurus. Gilgames did the same. It was the winter bull.

There went fire breathing bulls and fire breathing horses and fire breathing dragons; they are all the same moon under different symbols.

We read in sagas of the Far East, p. 50, of a herd

of black oxen driven east by white oxen, and in the evening the white oxen driven west by black oxen. The black oxen are Schimnus. The drivers are sun and moon, and the herds are the rings of the moon. (Brand, vol. 3, p. 414.)

This ox butts in the stable until his horns come out; it is the bright horns of the new moon butting through the black moon stable and appearing as the horns of new moon.

When a man was ill it was a common saying, the black cow is pressing him, or has trodden upon him. (Grimm, Teutonic Mythology.)

Euripides introduces a chorus of Bacchantes, inviting Bacchus to appear in the form of a bull, a dragon or a lion.

The bull, ox, cow, heifer, serpent and tree were real deities and contained the soul or were inhabited as a house by their deity, as Jehovah dwelt in the still small voice. Jehovah dwelt in the burning bush and dwelt in the pillar as a fire temple.

China is filled with cosmic and solar traditions. On the Yang-Tze River are found, "Yellow Oxhill," "Golden Yoke Cliff," "Dragon Peak" and "Flying Phoenix" mountains.

Apis was the sacred bull of Memphis—the soul of Osiris passed after death into the body of Apis, and as often as this sacred bull died his soul passed into the body of his successor. (White, Myh. 210.)

This bull was honored with sacrifice: he had a temple and was served in vessels of gold, and as he reached

the age of twenty-five he was drowned in the sacred well.

Apis was the second birth or living incarnation of the god Ptah or Vulcan, born of a virgin cow impregnated by a flash of lightning. His mother cow had a part of the temple reserved for her use; she appears on the monuments as Athor, a goddess with a cow's head; this bull was transformed Osiris, this Apis was his image, he having passed into a bull and Apis and Osiris became identified. Ptah was his supposed father and this bovine image was also the second life of Ptah.

Hymn to Amen-Ra, records of past, vol. first, old series.

Praise to Amen-Ra; the bull in An-or-on at Heliopolis,
The ancient of heaven, the oldest of the earth,
The ONE single among the gods,
The beautiful bull of the cycle of the gods,
Chief of the gods, maker of men, creator of beasts,
Begotten of Ptah.

The above praise of Amen-Ra is our praise with the same epithets—substitute the name of our Jehovah for Amen-Ra and instead of the bull of the sign Taurus, the bull have advanced to the next sign of Aries the ram, and we have “praise to Jehovah,” the ancient of heaven, the oldest of the earth, the one single among the gods, the beautiful Ram of the cycle of the gods, maker of man, creator of beasts—and we have the same religion and the same gods in Accadian; Taurus was called Khar sisi (the propitious bull) its sign Tau-

rus was dedicated to Hea god of the deep; it seems to be side kur of Lagas of the Far East and again heard in ban sidhi, the Ban Shee of Irish Records of past, first series, vol. 1.

A bull image stands in front of the temple of the Hindu Siva, who rides a white bull.

Oxen (1 Kings, 19, 119,) Elisha plougher with twelve yokes of oxen; he is the sun going through the twelve constellations.

The two forks of the moon became the Tau cross as T, the bull head, and became the Tau or Turic cross, the symbol of life, the key to the door of the sanctuary. The mother was both active and passive, she must be part of the time above and part of the time below, so the bull was part of the time above as the creative force of summer or the summer bull, and part of the time below, as the bull of the west or the dead.

It was the hide of the bull or the skin of the pig. Warriors fought for Celtic romances, p. 69, the skin of the ox that Jove chose.

Mars wore the skin of a boar.

Hercules wore the skin of the lion, for in whatever constellation the sun entered he put on its skin, for their beauty was but skin deep as the camel's skin of John the Baptist, and the sack cloth and ashes of the penitent.

The transformation depended upon the skin; the god became a lion in the lion's skin of Leo the lion, as he became a ram in Aries, or a bull in Taurus.

In Mithraic, the passing of the sun into the constella-

tion of Taurus was represented by the figure of a bull slain by a man. (Joyce Ancient Empires, 264.

The chief symbol of the Hindu Siva was the bull Nandi.

The Assyrian winged bulls which were the guardian genii at the doors of Assyrian palaces were called up to the 5th century B. C., Kirubi, the Hebrew Cherubs.

The winter season was represented by evil destroying animals.

Th Barabbas turned loose again is the wild boar or the Marathon bull or Loki, or the stag of Diana, or the fifty hounds of the hunter.

The black bull came up from the sea as a monster to frighten the horses of Hippolytus, or it was the Cretan bull or Mintaur or the bull of Molock sacrifice. These were the winter or destroying bulls.

But in a later age of Hebrew and Greek culture the gods were gradually released from their astronomical attributes and assumed more and more a human and intelligent form.

The Constellation of the Bull was the gate of the spring, the golden gate. The sun entered it of old on the 21st of March. The bull and cherub and the Babylonian and Assyrian bulls were set to watch the gates at temples. They became the guardians at winter time, but after all the bull of spring, Taurus, rules the twelve signs and led and guided his people through, for Solomon supported his molten sea by twelve oxen, as the Virgo, or Moon of Revelation, 2:1, appears as a

woman with a crown of 12 stars upon her head. (Genesis 37.) These are the twelve constellations.

In early Accadian times the heaven was a great pasture field, the ecliptic being "the bull of light," or the furrow of the sky. The sun was described with his plow, and the stars were the flocks. Arcturus was a herdsman and Apollo became a herdsman in winter.

COSMOGONY.

Man has conceived and planned out the heavens from the analogy of his own actions. First, the bull became the type of fecundity here on earth; then was extended to the sun as his symbol, for they were like in generative power; then the Bull was still further extended and became the great begetter of all things as the primeval bull.

The New Zealanders began their year from the rise of the Pleiades above the sea. These seven stars, the Pleiades are in the sign of Taurus, the bull, and the sign of the bull was the month of plowing for they plowed with bulls. As the sun was the great tiller of the ground and husbandman of the earth, and the bull was the animal with which men plowed and cultivated the earth, the sun became by association the bull and was represented with horns as the plower and tiller. The sun god when anthropomorphised had a like representation of a man bull, and the Osiris and Baal have horns upon their heads.

The first being created by Ormuzd after the heaven and earth was the primeval bull. The bull represented

the generative power of nature in the universe as the lion represented destruction, and figures upon coins represent a lion slaying the bull.

Zagreus murdered by the Titans is torn in pieces, but he still lives in a thousand forms, chiefly in the shape of a bull.

Osiris and Isis of the Egyptian have human or anthropomorphic forms with their symbolical representations of the bulls' horns upon their heads, and strong pillars and walls were called symbolically towers, from Taurus, the strong bull. Our English word steer is from this Taurus, the bull.

SUN AND MOON AS BULL AND COW.

King Solomon's molten sea stood upon twelve oxen—three on each of four sides of a square.

The standard of the tribe of Reuben was the picture of a man, the standard of Judah the picture of a lion, the standard of Ephraim the picture of an ox and the standard of Dan, the picture of an eagle.

Bull worship survived even after the death of Solomon. His son Rehoboam set up two golden calves for worship, one at Bethel, the other at Dan, and sacrificed to his calf at Bethel (1 Kings 12:25), and no more sinful than to worship Christ as a lamb or his father, the sun, as a ram. (Jeremiah 52:20.) Two pillars, one sea and twelve brazen bulls were carried away from the house of the Lord to Babylon.

The god Adonis had two horns and the appearance

of a bull. This bull was the symbol of the sun, the great male generative principle, as Isis, the moon or earth, was represented by a cow.

The Persian Mithras was a bull having a part of the bull's form.

The Hindoo Siva, Greek Dionysus and Egyptian Osiris were bull gods.

Baal and Moloch were bull gods.

Jupiter took the form of a bull.

The bull is seen in the ancient Hieroglyphics of Egypt 7,000 years old, as discovered at Abydos, the burial place of Osiris.

The sun and moon or the heaven and earth, as a divine pair, male and female, were represented by a bull and cow, the prototype of all earthly operations.

“O Bull of the western region, concealed in the hidden Amenti (underworld), from whom all the gods have sprung.” (Egyptian hymn.)

In the bull, the ancients worshipped the fertilizing power of nature, whose look fertilized the earth, for when Bacchus turned his face upon the fields, their fertility was insured.

Merodak of Babylonia, the son of Ea the water born, was called the “Bull of Light,” and “Yoke of Heaven,” for the sun as a bull opened the year and drew the cultivator around his summer field.

The bull or Apis represented the generative principle or phallus in Egypt.

This bull was legislator. The bull, Mnevis, was the

first legislator of Egypt, and Bacchus and Osiris both were connected with bulls and had bull form.

There was an evil bull, like the Bull of Marathon, one that laid waste like the wild boar. He was the winter moon bull, the destroyer, and Pharaoh dreamed, and behold, seven lean oxen on the bank of the river devoured the seven fat oxen by their side, and the seven fat oxen grazed in the midst of the sedges or "papyri" (Palestine targum) and the seven lean devoured them.

And after the seven fat oxen had entered their stomachs, it could not be seen that anything had entered them for their appearance was as evil looking as before. They are white rings of the moon devoured by the black rings of the wane of the moon.

Laertes gave one hundred oxen for the old nurse, and a yoke of oxen was given as the purchase money of a bride among the Hindus. As symbolizer, it was then considered as given by Strabo (c. 709) one hundred days or three months, the period of winter.

Cows formed the standard of currency among the Welsh in remote times. In the laws of Howel Dda, it says "with cows all payments were formerly made and the price of a cow is stated to be forty pence." And in the "Liber Landavensis," it mentions that Brychan, the son of Gwynon, who bought three uncias of land on which three villages were situated, for seven horses of the value of twenty-eight cows, and the whole apparel of one man for fourteen cows, and a sword of the value of twelve cows and a hawk of the value of six cows with four dogs of the value of fourteen cows (p.

456). This property of three hundred twenty-four acres was purchased by him to present to the Church of Llandaff. (Supposed early part of the seventh Century.)

Mabinogian notes to Kilhwch and Olwen, p. 261.

The Egyptian god Amen was invoked in a hymn as the bull, Scarabaeus, creator and self engendered. "O bull of the western region, concealed in the hidden amenti (underworld) from whom all the gods have sprung."

In Egypt the two Bulls Apis and Mnevis represent the sun and moon.

The Persians connected the moon with the primeval bull which was the symbol of fertility.

In Assyrian hymns the moon was called the strong bull with large horns and flowing beard; sun and moon were both called bulls, one of summer and the other of winter.

Hymn to the Moon (Orpheus) No. 9—"Bull, horned and wandering through the gloom of night."

This was the stall of Hu, the supreme ruler and god of the old Britons. When he received the votary he said, "I am the cell, I am the opening chasm, I am the bull of flame," and these bulls were fire, breathing like those of Jason, which submitted to the yoke. They roared in thunder, and blazed in lightning, and when Hu ascended to heaven the bulls went with him. (Davies Mythology of Britain, 137.)

He says of himself, "I was subjected to the yoke for my affliction," and of Christ it is said, "He was led

like an ox to the slaughter." He was the bull of sacrifice and said His yoke was easy and his burden light.

Hu then became an infernal deity and was said to live and die alternately. His annual death was at the end of summer like that of Adonis.

Hu then became an infernal deity. Even his sacred oxen went with him and were heard bellowing in the thunder and breathing fire in the lightning.

"These are the oxen of Hu, the mighty, with a part of his chain and his five angels which ye now behold, with a golden harness of active flame." (The chain is the ring of the new moon.)

The five angels are the five stars, the Hyades marked like a V in the sign of Taurus the Bull, for the moon was the author of wind and storm and the moon thundered and roared and wore horns, and sound and speech came from the moon.

The Hindu Rama became, after death, a Juggernaut. Osiris, the Egyptian god, became Judge of the dead and Christ became Judge of quick and dead. Christ is the Jason, the husbandman.

Jason yoked the fire-breathing bulls for ploughing in the spring. They had run wild and savage in winter. Samson's heifer was yoked and ploughed. He said, "Had ye not ploughed my heifer ye would not have solved my riddle."

Vulcan made the fire-breathing bulls of Colchis. They are sun and moon; they were made on the black anvil of the moon by old Vulcan, the blacksmith.

The bull slain by Gilgames is perhaps the one slain

by the Persian. It is the Taurus, the sign of the spring Equinox at that time.

The bull is seen on the seal cylinders of the age of Hammurabi. Europa was carried off by the bull Baal-Zeus under the form of a bull.

The Cretan monster was part bull. They are the opposite of the cow headed Ashtoreth or Isis, the opposite of the bull god.

The divine bulls were adored by the Sumerians and bull gods existed with the Hittites, sometimes the symbol of cultivation. The bull was one of the chief symbols of the Cretan civilization.

In the Egyptian funeral procession to the tomb the mummy of the dead man is seen lying in a chest mounted on a boat with runners and drawn by oxen. Eight mourners follow and one of them has his hair whitened.

In the judgment world of the Egyptians, the deceased is wrapped in a bullock's hide.

Passing through the body of a golden cow was a rite among the Brahmans which conferred regeneration.

The Egption Mykerinos enclosed the corpse of his child in a hollow wooden heifer, which he sent to Sais where it was honored with divine worship. Maspero, 381.

Osiris is connected with Apis as the black bull and bull of the mist.

Little tablets in the Egyptian tombs represent a black bull bearing a corpse to amenti, the Egyptian heaven. This has been shown by the sculptures in the

oasis to be Apis, the representation of Osiris. (Wilkinson *Ancient Egypt*, vol. 3, p. 384.) And the dead body of the bull was their burial place in the hide of the dead bull, where the souls regenerated like the dwarfs and bees. They are the rings of the moon seen to generate like maggots in the hide of the dead moon.

The bull representing the god of the west, or Amenti, is represented at the Egyptian tombs carrying a dead body covered with a red pall. It is the bull Apis and is figured galloping toward the west in haste carrying the dead body to the abode of rest. The Serapis is the union of Osiris and Apis in one word. It is Apis, the image of Osiris, the Pluto or Dionysus, the transformed sun, the apotheosis or changed nature of the sun, as Isis becomes Prosperpina in the under world and called "the Queen of Death" or Thermuthis.

"And the Menes, the first king of Egypt, was killed by a hippopotamus from the bottom of the river, a symbol of Typhon or Hades.

The Accadian name of Taurus, the second month, is Khar sidi ("the propitious bull") and was sacred to Hu or Hea, the god of Britain.

In Aryan belief, according to the Vedas, the soul was taken up by a cow and the dying person should lay hold of the tail of a cow at the approach of death. And cows were made to draw the corpse to the funeral pyre and there a black cow was led, slaughtered and skinned and the flesh of the cow heaped upon the corpse and the hide spread over all and there burned, and as the flames ascended a hymn was sung, and the cow was entreated to

ascend upward to the realms of the departed. For the cow was the symbol of the moon which fed and nourished the earth. (Mannhardt, p. 51.)

And in almost all Northern Europe of old time in Scandinavia, Germany, Denmark and England, according to their funeral custom, a cow followed the coffin to the place of interment, and after the cow sacrifice was abolished, the cow still figured in mortuary payment down to recent times and the cow which was formerly sacrificed for the good of the soul became a gift to the clergy for saying masses for the requiem of the soul. (Mannhardt, p. 51.)

CHAPTER VII.

BULL WORSHIP.

BLACK bulls were offered as sacrifice to Neptune, god of the waters, and red cattle were sacrificed to the bull Apis, these being the color of Typhon, the evil power of winter, the destroyer, as the Jews sacrificed the red heifer to their god Yaveh (Jehovah.)

The brazen image of Moloch was calf headed; these were the golden calves or Baalim spoken of by Hosea—brazen means autumn, the time the cow is lowing for her calf.

And the face of Molech was like the face of a calf and the image had outstretched hands as a man to receive something. (Barclay's Talmud.) The priestess of the earth, when about to prophesy, took a draught of bull's blood before she descended into the cavern. (Pliny, B. 28, ch. 41.)

Both the Roman Jupiter and the Greek Zeus delighted most in bulls at sacrifice. (Murray Myth., p. 45.)

Jehovah wore horns and kept a slaughter house where he killed bulls and came around and smelled the sweet savory sacrifice. His slaughter house was Noah's altar which was the moon.

The bull was worshipped as a living image of the celestial Taurus.

Every year two bulls were brought to the tomb of Achilles for sacrifice at Sigaeum, one white and one black crowned with garlands. (Anthon.)

BATTLE OF THE TWO BULLS.

An Irish Tale from O'Curry's Lectures on the "Manuscript Materials of Ancient Irish History," p. 34, etc.

And a certain Queen Meav and her husband Ailill had a falling out, for women at this time had their private fortune as to their respective wealth, and they had all their private outfit each brought out for comparison—rings, diadems, bracelets, gold, and their garments of all colors and they were found to be equal. Then their herds of swine, horses, cows and flocks, and after counting were found to be equal in number and excellence, but there was found among Ailill's herds a young bull which had been calved by one of Meav's cows, which not deeming it honorable to be under a woman's control, went over and attached himself to Ailill's herds. The name of this fine animal was the "White-horned," and it was found that the queen had not among her herds one to match him, to her great grief and sorrow. So she immediately dispatched her chief courier named MacRoth to find his match over the five provinces of Erin. MacRoth said he knew a finer bull in the possession of Dare in the province of Ulster. He was the Donn Chuailgne or Brown Bull of Cnailgne, and she

sent him for the loan of the bull for her herds for one year, at the same time offering an annual compensation of 50 heifers and also the return of his bull at the end of the season. But it turned out that Dare would not let the bull go, which led to a war and Queen Meave entered his country and took the bull by force. But when the Donn Chuailgne found himself in a strange country and among strange herds, he raised such a loud bellowing as was never before heard in the province of Connacht, and when the white horned bull heard, he knew it for his formidable foe and headed in that direction at full speed until the two bulls came in view. It was then the whole province rang out with the roar of the two bulls and the sky was darkened by the sods of earth they threw up with their feet, and with the foam that flew from their mouths. Men, women and children hid in caves and clefts of the rocks.

The white horned bull was defeated and retreated toward a certain pass which opened into the plain in which the battle raged, where sixteen warriors, bolder than the rest had planted themselves. These were all trampled in the ground. The Donn Chualigne or Brown Bull raised the white horned bull on his horns, ran off with him and passed the gates of Meav's palace, tossing and shaking him until he was torn in pieces and his members fell by the way as he went along. One fell at Athlone which received its name from the loin which fell there, Ath Luain, or Loin Ford.

The brown bull, still in frenzy, set out for his own

country until he dashed his head in pieces against a huge mass of rock.

The two bulls are the sun and moon and represent the two seasons, summer and winter. They are the Cain and Abel that have their quarrel and fight every year. They are the brothers who quarrel in the womb of their mother.

Esau, the dark brother, represents the winter moon. They are the Jacob and Esau, and Esau is the black brother who was defrauded by Jacob in the spring and robbed of his birthright, and Jacob went up on the moon. He is the white man, the summer moon and turned all the dark flocks of old Laban into white sheep and robbed his old father-in-law, Laban, of his flocks. But in the fall, Jacob, the sun, had to go south again, down across the line, and it was there Esau laid wait for him and got even. For Jacob was compelled to give up his flocks to Esau who was Hades, the winter king, and wounded him in the thigh, that is, euphemistically emasculated him, which is done every year and Jacob became a eunuch and deprived of his virility. That Esau is the same Paris, the Trojan prince, who carried off the Helen of the Trojan Epic. The same monster moon king who carried off Sita, the heroine of the Hindu Epic, for the moon man carries off the summer maiden every year.

HORSE.

THE MOON AS A HORSE.

THE moon was called a horse because the sun rode upon the moon. In Hindu the Aswins are horsemen, twin sons of the sun or sky, ever young. They are children of the sun by a nymph who concealed herself in the form of a mare which is the bright moon concealed under her dark dress at her conjunction or meetings with the sun on her three dark nights.

The Asvins are the two sons of the sun with perpetual youth, "long armed," begotten during his metamorphosis as a horse. Rigveda (hymn to the Asvins) and the tenth incarnation of Vishnu) is expected by the Hindus to be a horse with a human head. He is the same horse Arion which sprang from the blow of Neptune's trident and had the power of speech and prophecy and the blow of Neptune's trident was the new moon ring. The ocean gave these two immortal horses, Xanthus and Balius, to Achilles.

Xanthus and Balius are the sun and moon, their names mean the "golden" and "spotted" and one (the "moon") could talk like Aaron, the speech friend of Moses.

In the Norse Anderson 178.

All father Odin gave night and day two horses and two cars and set them up in heaven that they might drive successively one after the other each in twenty-four hours round the world. Night rides first with his steed, Rim-Faxi (dew hair), that every morning as he ends his course bedews the earth with the foam of his breath, and the steed driven by Day is called Shining-Faxi (shining hair), and all the sky and earth glisten from his mane. Shining mane was considered the best courser; he was the sun, for the sun and moon start even every month to go around the monthly course and the sun overtakes the moon every month. He beats her about one day every month.

The god Indra rode a white horse, the king of horses, and called the "high-eared"—the two ears are the two forks of the moon.

The moon is sometimes called the horse with a gash in his neck. The gash is the ring of the new moon on the black moon horse.

The twin brothers, the Dioscuri, ride white horses.

The horse of Odin was grey, the tireless horse of Odin, cloud grey of hue. Odin gave this horse called Greyfell, to Sigurd the Volsung at the spring equinox.

"But for me had been foaled the war-horse, the grey
steed swift as the cloud,
And for me were the edges smithied and the Wrath
cries out aloud;
And a voice hath called from the darkness, and I ride
to the Glittering Heath,

To smite on the door of Destruction and waken the warder of Death.

(Sigurd the Volsung, p. 114.)

Fafnir, the moon serpent, said to Sigurd, the sun prince of the East, the day before he died:

“There the fallen blades shall be broken,
And the dark and the day shall smite,
When the Bridge of the Gods is broken,
And their white steeds swim the sea;
And the uttermost field is stricken,
Last strife of you and me.”

(Sigurd the Volsung, p.126.)

The god of victory was recognized in battle by his tall white horse. The wild hunder, Wode or Odin, rode a white horse.

The Druids kept the white horse sacred which ran within sacred groves from which they drew omens.

Pliny B. 8, ch. 64.

The horse of Alexander the Great he called Bucephalus, for he had the figure of a bull's head marked on its shoulder. He was struck with its beauty when a boy and it was purchased from the stud of Philonicus, the Pharsalian, for 13 talents. It would not suffer anyone to mount it but Alexander, and when it was wounded in the attack upon Thebes it would not allow Alexander to mount another horse. Around its tomb, when dead, Alexander built a city called by its name.

Caesar had a horse that would allow no one to mount

it but himself and its fore feet were like those of a man, and the Emperor Augustus had a tomb erected to his horse. There are at Agrigentum many tombs of horses in the form of pyramids.

When King Nicomedes was slain his horse put an end to his life by fasting. In the *Fate of the Children of Turenn* (Joyce Celtic Romance), Mannanan MacLir rode a horse called Enbarr of the Flowing Mane. No warrior was ever killed on his back, for he was fleet as the wind and travelled alike on sea and land.

That horse was the moon with the white flaming mane of new moon which navigated the air high overhead and over sea and land.

In *Slav Tales* by Chodsko, p. 110, this horse is described as dappled, with mane of gold, light as air, flames came from his nostrils, clouds of smoke and steam issued from his mouth and ears. He galloped over the sandy roads without raising dust. He was the moon upon which the sun rides. The divine horses in Tartar legends melt the rocks at their fiery glance.

The horse Pegasus, with the stamp of his foot, produced the fountain of Hippocrene. Both the stamp of the foot and the fountain are visibly the first ring of the new spring moon.

Rustem, the hero of the *Shah Nameh*, desired a horse and Zal, his grandfather, showed him all the horses in his possession, and his eye fell upon a mare followed by a foal of great strength and beauty, and he prepared his noose and secured the foal. It was the off-spring of Abresh born of a Diw or Demon and called Rakush.

The dam had killed several persons who had attempted to seize her offspring. (Sha Nameh, p. 84.)

Rustem named his horse Rakush and spoke to him and cautioned him as he would a man.

Xanthus, the wise horse (moon), prophesied the death of Achilles (Cox and Jones, p. 67). The horse, Grani, when he saw the dead body of Sigurd, moaned with pity and grief nor would he be comforted with the words of Gudrun, but hung his head and fell down to the earth and died. Cox and Jones, *Volsung Tales*, p. 77.

Swanhild, the daughter of Sigurd, who had eyes like her father that but few could look upon, was bound hand and foot by order of Jormunrek, the King, to be trampled to death by wild horses. But they were afraid of her eyes and durst not come near until Kikki (the Loki) brought a bag and drew it over her head then the horses trampled her to death.

Guttorm could not slay Sigurd until his eyes were closed twice—he essayed but could not face the glance of his eyes.

The moon cannot face the eyes of the sun.

Old Odin gave Sigurd the horse Greyfel that swam the rushing river—"a water wide and wan"—and the rest of the herd were swept down by the swirling flood and the grey horse swam to his feet and leaped a-land. He was none other than old Greyfell; he was Slerpnir, the tireless horse of Odin.

The moon was the source of the dark waters and the bright rings of the moon were called horses. They

were the horses of Neptune, and once a month these moon horses were all thrown overboard for a swim and only one reached the shore. He is what we call the new moon; he was the chief horse and given to the young hero sun as the war horse.

But for me hath been foaled the war horse—

The grey steed swift as the cloud,

And for me were the edges smithied

And the sword cries out aloud.

—(Sigurd the Volsung, p. 114.)

THE HORSE BAYARD.

Epics of Middle Ages, p. 393.

Bayard, the magic horse which had the speed of lightning and the wit of man, was brought from Hell, snapped and kicked, but was subdued by whispering his name.

The good horse Bayard belonged to Haymon. He had been stolen and carried off and hidden in Mt. Vulcanus. (Romance Middle Ages, p. 369.)

Rinaldo, a knight of Charlemagne's court, caught and tamed the animal which was fierce when standing, but as soon as thrown down and he touched the ground he became gentle and quiet. He was called Bayard because he was of bright bay color with a silver star in his forehead and hind feet were white and his body slender.

This horse Bayard had stood by Rinaldo through all his battles and adventures, and at last, when pressed by siege and famine in Rinaldo's castle, the garrison were

forced to kill their horses for food, and all the horses were killed except Bayard. Then they went to the stable and brought out Bayard to kill him, for Rinaldo said, "The good Bayard must die." But Alardo said, "Brother, let Bayard live a little longer; who knows what God may do for us?"

But Bayard understood human speech and fell upon his knees for mercy. But the horse was taken away by the command of the king and given to Charlot who ordered him taken to the bridge and thrown into the river, and Bayard sank to the bottom but came to the surface again and swam to the land, for he saw the face of Rinaldo and came and stood by his old master, and the prince said to Rinaldo, "Give me the horse again for he must die." Then the prince had a millstone tied to each foot and two to his neck and he was again thrown into the water, and Bayard again struggled and rose to the surface and when he saw the face of Rinaldo, he shook off the stones and returned to his master, and again Rinaldo gave the horse to the prince. Then Charlot had Bayard loaded with stones and thrown into the water for the third time and commanded that Rinaldo should not stand where the horse could see him. When Bayard rose to the surface, he raised his neck out of the water and looked in vain for the face of his master and then sank to the bottom.

Bayard at last given up in expiation for his son's death. *Romance Middle Ages*, 393.

The horse is the moon upon which the sun rides.

The scene is at the meeting of the sun and moon at

the end of the summer season, and the horse represents the mid-summer death of the Adonis or Tammuz. He is represented by the moon at conjunction with the sun at sunset. The moon is straining his eye to see the sun sinking in the west for three nights. At last the moon fails to catch the light of his master, the sun, who has disappeared in the west and the moon dies or remains dark.

The moon had arisen for two nights and was revived by the light of the sun in the west, but on the third night he failed to see the face of his master the sun.

The above horse is the one tamed by Bellerophon, the solar hero, and the one on which he attempted to ascend to heaven in the after summer and was thrown off. In winter this horse becomes the evil horse Hissi and has to be tamed every spring by the redeeming sun or golden ring or bridle as Jason tamed the fire-breathing bulls and Adam tamed the wild animals and gave them names.

HORSE SACRIFICE.

The holy supper of the Teutons was of horse flesh and mead and they drank from horse shoes which were a charm against witches. It is the golden shoe of the moon which drives away the black witch or dark part of the moon—the head or skull of John the Baptist.

It was the head of the Babylonian Bell and head of John the Baptist according to Tacitus. Among the

Teutons white horses were kept and fed at the public expense as sacred horses exempt from service.

They were kept for oracles and watched as auguries and omens.

They revealed divine mysteries by their neighings and movements.

The horse was sacred through Asia and Europe.

The horse, Falada, faithful in death to the goose girl, and its severed head spoke to her every morning and evening from the gate (Grimm's Tales)—she was the exiled princess.

Horse heads were set up to drive off plagues like human heads set up on battlements or on poles. They were prophets. It is the Merlin, the wiseman, and as the Norse god Mimir's head was cut off for the same purpose; it is the severed head of the moon.

The horse head worked miracles. It was sometimes nailed up over the town gate and wooden ones set in gables.

The Northmen sacrificed their horses to the gods and then ate their flesh after it had been sacrificed, like many heathen nations. (Dasent, Introduction, p. 75.)

See Gould "Strange Survivals of Horse Heads and Gables," p. 38.

What the bull was to the Egyptians, the horse was to the northern nations of Europe—Norsemen, Germans and Scythians. The Germans, according to Tacitus, kept white horses in consecrated groves. These horses were sacred to the gods and gave oracles by neighing.

The names of the chiefs of Britain, both Hengist and

Horsa, mean horse. (Gould *Strange Survivals*, p. 56.)

At Yamada, the centre of Japan worship, are two sacred horses which are ridden by the spirits of their ancestors. In general, a sacred horse is kept at each of the large shrines. (*Japanese Religion*, by W. T. Ellis, 1907.)

The horse sacrifice was the most costly of the Persians. The flesh was eaten by the priests and worshippers, but the soul of the horse went to the high god, Ormuzd. (*Sayce Ancient Empires*, 266.)

They were eaten as a sacrament to Odin, the high god of the Norsemen. Heads of horses were hung up on poles as offerings to Odin.

Wainamoinen, chief god of the Finlanders, had this magic horse slain at the summer solstice by the bowman, his brother, born of sacrifice.

Pegasus, a winged steed (Anthon), sprang from the neck of a severed head—the moon.

All the dust touched by his feet turned to gold.

In Germanic superstition, pressages were taken from the horse. A white horse was pastured at the public expense and ran free in the sacred groves, free alike from harness and toil. Augury rules were laid down for equine divination, determined by their neigh or snort and manner of starting. The Greeks sacrificed the horse to Helios, the sun.

Epeus, by request of the moon goddess, constructed the hollow wooden horse which held a hundred men in the siege of Troy.

It was the hollow wooden horse containing one hun-

dred men dragged through the gate of Troy; it was the moon darkened for three nights; it was the winter moon that held the one hundred days of winter.

Solomon built a temple to the sun and placed in it a throne, horse, and chariot.

It was a custom to leave a clump of corn standing in the harvest field for Odin's horse among rural inhabitants of Northern Europe.

The wild horseman of the Harts mountains every seven years has to ride over the seven mountains, because he would not let Christ drink at a river nor at a trough, but told Him He ought to drink from a horse pond; and for this sin he was doomed to ride forever and feed upon horse flesh.

We find so many names as variants combined with Hippius, the horse, as Hippardrus, commander of a ship or ark, Hipparchus, the astronomer who wrote a treatise on the nature of the fixed stars and the motion of the moon and the precession of the equinoxes and calculated eclipses, and Hippomenes, the suitor of Atalanta.

Pausanias mentions a Hippian Neptune, a Hippian Juno and a Hippian Minerva.

Venus was called Hippodamia, "mother of horses."

A foal's tooth, like a horse shoe, was worn about as a charm, and horseheads were nailed up over gates and the head retained its wisdom after death.

People had horse heads carved on the gables of their dwellings and nailed transversely on each gable, and

they had great fear of their horses being ridden by the night hag—the moon.

Sometimes a horse head was put under a sick man's pillow, as a safeguard (Grimm, p. 661). The horse head was the moon and at a horse sacrifice they hung the hides and heads of horses on scaffolds. The horse head was hung east to a good spirit and west for one of evil.

The horse shoe was the golden ring of the new moon under the black moon hoof.

VEHICLES AND CHARIOTS OF THE GODS.

The moon was the chariot of the gods. (See Vahana Dowson for "The Vehicles of the Gods.")

The vehicle of Yama was a buffalo, of Vayu an antelope, of Saturn a vulture, of Durga a tiger, and of Varuna a fish.

Brahma's vehicle was a swan or goose. A dragon drew the car of Medea, a dragon drew the car of Chriemhild, cows drew the ark or car of the Philistines and all these vehicles are the one and the same moon.

The Vedic Indra rode in a bright golden car drawn by two tawny horses with flowing manes.

The vehicle allowed Christ was a jackass, the winter animal.

HORSE AND RIDER.

Ormuzd and Mithras both ride upon the bull in Persia, and Jehovah rode upon the cherub, which is the bull.

Xanthus and Balius were horses of Achilles (il., XVI., 150).

Pelops had winged steeds presented by his father, Neptune, when he won the hand of Hippodamia at the chariot race.

Vishnu rode the Garuda, the eagle; Odin rode the horse, Sleipnir, and sometimes he rode in the ash tree Yggdrasil.

Messengers were mounted on heavenly camels and celestial elephants and air-going steeds and bulls.

Isaac and Rebekah rode over the desert on a camel.

Siva rode the holy bull as Indra rode the sacred elephant.

In the Rasalu Legends of the Hindu, when Raja Rasalu was gambling and playing chauper with Raja Sarkap, he staked his horse and Raja Sarkap won it at the second game, and the horse said, "O my beloved, I was born in the ocean and the Raja bought me with much gold. Come, jump on my back and I will take thee off with me. Thousands of hounds, wings of birds shall not catch me. I will outstrip the winds,"—and Basalu was in great grief as they were taking the horse away. He began to weep and said, "In the day thou wert born, my mother, Lakshmi, brought me forth: when thou wert brought up in the cellar I was fastened there; when thou didst come outside, I stood at the door." The cellar is the dark part of the moon or the stable from which the bright moon rings are born. It is the stable of the ass where Christ was born. That stable is where Neptune kept his horses, for they were

born from the moon waters and swam the moon sea. They are the rings of the moon.

See "Horse" in the tale of "Koshei the Deathless" in Ralston's "Russian Folk Tales," where Prince Ivan, by the help of a hag, obtained a horse from an underground stable in a hill and there was a horse chained with twelve chains, and when he heard the horses' footsteps struggled and broke his twelve chains.

Arabian Nights, p. 102. "But the sea King hath his stables and his stud of sea horses under the waves."

Horses were born of the moon sea like Venus, for Neptune was creator of the horse. He is the personified moon—the water god.

The lean horse which won the race (Venalaken p. 272-3). The horses were stabled in a cave. It was there Mary went to give birth to Christ. The place of the new moon is the manger of the ass. There first appears the foal of horse or ass, on which never man rode.

THE BLACK HORSE, GARRAVEEN.

Happgood, 179—Ilya was despatched to Latinsky to buy heroic steeds.

Happgood, p. 183—Horses fed in the temple of God; Cloudfall was a brown horse. (Happgood Epic Songs; p. 270.)

"They saw the steed as Ilya mounted
They saw him not as he rode; there was but
A smoke wreath on the plain, and springs of water
Burst forth where his hoofs beat the earth."

Cloudfall bore Ilya in his last fight and warned his

of God or Christ, and saints and holy water and the cross were used to expel evil spirits in exorcism. These charms reduce the demons to human form and gentle countenance. No demon can resist them.

It tames the moon mare in spring but she runs wild in winter, and like the mares of Diomedes devour him, as the serpent or wolf, until again tamed by the sun ring of spring.

All these horses were formerly wild until tamed by the golden halter of the sun.

Hercules tamed the steeds of Diomed; Alexander broke in the horse, Bucephalus, which all others had failed to master, all of which are fabulous.

The moon was the mare which ran with such speed. She scattered fire out of the stones and water out of the streams as she fled, and the King promised his daughter and half his kingdom to the one who could catch her. She was caught on the third day of trial by the unknown stranger who had his choice of the bridles in the King's stables. He chose an old bridle hanging on the wall which was not on the head of a horse or mare for 27 years (the twenty-seven days of the lunar month), and as she was running at her best speed, he got before her and shook the bridle and when she heard the song of its jingle, she stopped and neighed and then came with a gallop and thrust her head into the bridle. (Waifs and Strays, vol. 3, p. 86.) It was the bridle worn by her dam and her granddam, the ring of the new moon in which the old black moon thrust her head.

The sun possessed the halter and the lasso to throw

over the moon horse and arrest him in the chase at every conjunction when sun overtakes the moon once a month. Naturally this horse was evil before being tamed. The evil Hissi and the horse Sleipner of Odin were begotten by Loki, who was the evil god in Larimies West Irish Tales, p. 13. "Go out in the morning and shake the bridle and whatever animal puts her head in, take that one. She could clear a three mile of fire at a leap or three miles of hill covered with thistles or three miles of sea. The three miles are the three first days the new moon ring travels before it becomes visible.

It is the nine-legged steed of Lariminies (West Irish Folf Tales), which always threw his rider three times before he would let him ride. For it is only on the third evening of the dark moon the sun ring can hold his seat. Only one could tame it, like the horse of Bellerophon. It is the dark moon at conjunction with the sun and will not submit to the bit until the third evening and the redeeming bit is the sun ring or new moon.

In the Norse he is Skinfaxi, best of all horses. His mane scattered light wherever he went, and Hrimfaxi, from his bit, dropped dew in the night, for sun and moon are both of them horses. (Tragedy of Norse Gods, p. 98.)

CHAPTER VIII.

THE MOON DOG.

THE MOON UNDER THE SYMBOL OF A DOG.

THE dog Cerberus was a triple bodied hound—the fifty-headed dog of Hell. He was a dragon in the tail which severely bit Hercules when he dragged him from Hades; he was a son of Typhon.

Hecuba, wife of Priam, King of Troy, was changed to a dog and buried on the promontory of the Thracian Chersonese, and the place was called Cynossema (the dog's tomb).

Sirius was called the dog star for it watched the rise of the Nile, and Anubis, the moon dog, was the watchman of the night, so the star became the star of Anubis.

The British Ceridwen (Ceres) transformed herself into a dog and was also attended by a dog as seen upon the Eleusinian cave.

Dogs were annually crucified alive upon a gibbet of elder between the Temple of Inventas and that of Summanus (Pliny B. 29, ch. 14), and a young whelp sacrificed to Genita mana (which is the lunar divinity presiding over child birth).

The moon as a follower and guardian of the sun was likened to a dog. He guards the sun house at night, and keeps watch over the earth or garden of the sun.

It was the last days of Krishna, and the sons of Pandu, and the destruction of the Pandu race; and Indra came in his car to take Yudhi-shthira to the abode of the blest; but after all his long wanderings and affliction, there was none left but his faithful dog and he refused to enter heaven without him. (They are the sun and moon, the Caleb and Joshua alone to enter Canaan, the spring equinox, after the winter pilgrimage of the desert.)

(The above is from the Hindu Epic of the Mahabharata.)

Anubis was the constant companion of Isis and Osiris. Anubis, the Egyptian Pluto, was an Egyptian god; his chief city was Cynopolis; his statue had the head of a dog. Dogs were fed in his temples at the public expense. (Strabo lib. 15, p. 558.)

Anubis was doorkeeper and leader in religious processions.

Dogs preceded the solemn and sacred processions of the Egyptian Isis.

At the funeral of a dog in ancient Egypt the family shaved their whole body and head.

Grimm, vol. 2, p. 49.—A black dog turned to a handsome prince, for all these beasts, birds and fishes are enchanted kings and princes which are the multiplied characters of the sun and moon.

Typhon, the fabulous watch dog of Hell, was lulled to sleep by the lyre of Orpheus and was dragged from Hell in the last labor of Hercules. His home was the moon. Sometimes he has three heads and again fifty.

Sophocles called him the three-headed dog of Pluto. His home was the moon, which was originally the stage of all the gods before the birth of the telescope, which has shown the moon to be but a junk pile.

Actaeon had a pack of fifty dogs, which are the fifty-two weeks of the year in round numbers, which tore him in pieces. Their names have been preserved by the Greek authors as copied by Ovid and Hyginus; they are, Tracer, Hunter, Quicksight, Ranger, Tempest, Bark, Spot, Strong, White, Storm, Smut, Wolf, Snap, Wild Tooth, Forester, Ravena, Wing, etc.

At Aetna sacred dogs were kept, according to Aelian, about the temple and grove of Hephaestus, and in the city of Adranus in Sicily, there was a famous temple which kept a thousand dogs who acted as servants and attendants of the god. Orestes says in Euripides, "O Phoebus, these dire goddesses in the shape of dogs will kill me." These gorgon faced ministers of hell are the dogs that killed Actaeon; they are the wild huntsman's hounds; they are the furies of winter.

Regin got down and lapped the blood of the serpent, Fafnir. It shows who those were who lapped in (Judges). They were the dogs or the moon race, the three hundred dogs of Gideon's army who lapped (Judges 7:5) by whom he was saved.

The Anubis as a jackal was god of the sepulchral chamber and presided over the funeral mountain and guarded the deceased on the bier at the death of the Egyptian.

The Anubis who dwelt in the lower world as a jackal

or dog, as mediator between the living and the departed. Prisoners were sacrificed before the jackal or dog Anubis. (Maspero, *Dawn of Civilization*, pp. 364, 432, 505.)

THE HELL DOG.

The dog of Ulysses recognized him on his return to Ithaca and fell dead at his feet. It is the moon which falls dead and invisible at the sight of the sun. The eagle that preys upon the liver of Prometheus is called the "winged hound" of Zeus.

Anubis was worshipped under the form of a dog and was fed in the Holy Temple of the Egyptians.

The dog which Hercules conquered in Hades had the tail of a serpent, and its head bristled with serpents.

Ceres was attended by a dog, and the aspirant, in the form of a child, is brought in the cave by a dog in the Eleusian mysteries. (*Monde Primitif*, Tom 4, p. 336.)

According to Plutarch, Isis discovered Anubis, the child of Osiris, assisted by dogs. His mother had exposed the child in dread of the anger of Typhon, her husband. And Isis adopted the child and he became her companion. He was to her a watchful dog. Isis is the moon adopting the sun ring (new moon). As a foster mother, she is the Holy Virgin.

Bryant says that in the grand celebration of Isis the dogs preceded the whole procession.

And Gods in Egypt have dogs' heads; they were the priests and guardians of the moon temple.

The Iroquois held the New Year's festival at the sacrifice of the white dog.

White dogs with red ears belong to Hades, the King of the Deep. (Davies' Brit. Mythol., 546.)

The twelve spies are sent out twelve hours of night, or months of the year and are led by Caleb, the "moon dog," the son of Kenaz, the "hunter." The Anubis of Egypt, son of Osiris and Nepthis the Sarama Hermes or moon of Sanscrit. (Rigveda X., 108.)

"The dog which goes before Indra and finds where the cows are hidden and goes before and guides the sun in many forms to the place of prophecy where the house or city shall be built.

Hecate was invoked as a dog and dogs were sacrificed to her.

In the ancient temple at Epidaurus in the fourth century B. C., the walls are inscribed with the Asclepian miracles not by medicine but by visions, dreams and faith, and sacred dogs were kept to lick the diseased with their tongues. These dogs were called Kelabim; they were the dogs that licked the sores of Lazarus.

In the pure shinto temple there is neither altar, image nor picture, nothing but a mirror, to behold and examine oneself; there are strips of white paper, symbols of purity of life and outside is a lavatory and sometimes a cow and two heavenly dogs.

Among the Parsees the dying orthodox believer must be seen by a dog, which is brought to the bed to look straight in the face of the dying one, for this gaze puts the demons to flight.

Yama, lord of Hindu, departed souls has two insatiable dogs with four eyes and wide nostrils which guard the road to his abode; they are his messengers.

The dog Gellert whose grave is shown upon Snowdon, in Wales, was a famous deerhound, named Gellert, trusted to watch the cradle of his infant by the Welsh prince Llewellyn while he was absent, and upon his return one day he found the cradle empty and overturned, and the clothes and the dogs' mouth bloody. The prince drew his sword and slew the dog—when he was attracted by the cry of the child behind the cradle, safe and uninjured and discovered the dead body of a wolf which had entered the house in search of prey and had been killed by the dog and the prince erected a monument over the dog and called the place after his name, Gellert.

Again in the *Gesta*, it is the tale of Folliculus, a knight called away to a tournament and left his child with a falcon and greyhound, and in his absence a serpent crept from his hole near the castle to devour the child, and the falcon who was the first to perceive, fluttered his wings and awoke the dog, and the dog killed the serpent. Presently the nurse (who had been provided for the child but had gone together with the mistress to the tournament) arrived to find the cradle overturned, the child thrown out and the ground covered with blood, and supposed the child had been killed and sought to escape, but fell in with the mistress returning, and related the tale of horror. The Knight arrived soon after to hear the same story, hastily slew the dog,

and when the cradle was afterwards examined the infant was found unhurt with the dead serpent by his side. The Knight repenting his rash deed broke his lance and made a pilgrimage to the Holy Land to end his days in sorrow.

EXPLANATION OF THE FOREGOING.

The scene is at the conjunction of sun and moon; the sun Knight is summoned from home; that is, sun is absent from the moon—he is on a wrestling match, for the sun and moon wrestle for the light once a month, on the three dark nights of the moon. The child which is the first ring of the moon disappears under the coils of the black moon serpent which the dog has slain, and the sun after three days of dark moon, returned and slew the dog as Hermes slew the watch-dog Argos; this same dog Argos met Odysseus on his return—as the Knight slew the dog, the child new moon again appears as the sun smites the moon. It is the guardian serpent watching the treasure of the Hesperian garden. He must be slain like Fafnir before the treasure will appear, darkness is slain upon the moon by the sword of light over which during the sun's absence his dark brother is guardian.

It is the guardian Regin and Wieland that have to be slain; the guardian serpent Fafnir, then Regin, the smith, which has to be slain, which releases the infant, the new moon ring; it is the first emancipation of the infant sun from the grasp of the winter Regin, and

after the third revolution the sun which is the sword of Sigurd has attained its full strength.

It is the fly which stung the hand of the sleeping peasant who awoke and killed the fly, to find the fly a friend which had saved his life from a coiling serpent, or it is the falcon which struck the cup from the lips of the King, for the water dripped from the mouth of a serpent, but the scenery is all upon the moon.

THE DOG LELAPS.

There was a dog created by Vulcan called Lelaps, and presented to Jupiter, who gave him to Europa; and it afterward fell in the hands of Minos, who gave it to Procris, who gave it to her husband Cephalus, and it gave chase to a monster fox sent forth against Aonian Thebes, which destroyed men and cattle, and the neighboring people came together and inclosed the extensive fields with toils, but it leaped the topmost barriers of the nets which had been set, and as it fled the dogs were unfastened and followed, but it escaped from them as a winged bird, and it was then the dog Lelaps which excelled all dogs in speed was straining to get free from his couples, and as he was let loose no one knew where he was; there were left footprints of his feet, but no eye could follow him; he had fled like an arrow and from a high hill which his master mounted, he saw the chase upon the plains below, and while one moment the dog appeared to have caught the beast, at another he had escaped his bite.

It ran in circles and feints, and when he would overtake it and close his mouth he snapped but the air, and as Cephalus, the hunter, was poising his javelin, he looked again and they had turned to stone in their tracks, for the gods had interposed desiring they should both remain unconquered. Ovid *Metamor*, B. 7, fable 7.

The fox is the moon pursued by the sun.

CHAPTER IX.

HINDU VEDIC.

MISCELLANEOUS.

IN Hindu mythology, the three-headed hound attends Yama the Hindu Pluto. (Vikran and Vampire, p. 85.)

In the Vedic religion a dog was sent by Yama to accompany the soul on its journey after death and two four-eyed dogs guard the road that leads to the abode of Yama.

And the dogs of Yama were called Sarameyas, which in Greek form, according to Dr. Kuhn, became Hermeias or Hermes, death's messenger, who was an infernal god, and conducted souls in their exit.

In the Rig-veda, Sarama is the watch-dog of the Hindu—god Indra—and her two children the Sarameyas, having each four eyes, are the watch-dogs of Yama, the Hindu Pluto, or Minos the god of the dead and the celestial world; he was the son of the sun.

In the belief of the Parsees, the soul of the deceased on its journey had to cross the bridge Tchnavat, and the bridge is guarded by dogs and pure spirits. (Mannhart, p. 51.)

The moon was likened to a dog because he followed the sun, his master, as the dog follows a man.

The dog was the first wild animal tamed and domesticated by man, and the most intelligent of all animals, his remains are found in the Danish Kitchen Middens, the only domestic animal found. We read of the two-headed dog Orthos, and of Geryon, the giant, and of the Cerberus, the dog of Hades with fifty heads. (There was the dog Al-Rakim) the dog of the seven sleepers, which the Mohammedans have given a place in paradise.

In Egypt their god Anubis, the moon, was given a dog's head, and on the death of a dog they shaved their heads in mourning. He took charge of the dying and dead and carried them to judgment. Among the savage Indians of America they sacrificed a dog sometimes by hanging on a tree as the friend and guide of his master on his way to the land of spirits.

In modern tradition, the dog Kitmir followed and guarded the seven Holy Sleepers of Mecca.

Aesculapius, the great healer and physician was a foundling of uncertain parents, and suckled by a dog; as shown by Lactantius and Pausanias.

The dog of Gwyn ab Nudd, the Pluto of the Britons, was called Dor-Marth, the "gate of sorrow." (Davies *Mythol. Brit. Druids*, p. 234.)

Hermes was identified with Sirius, the dog star, for Sirius rose about the time of the rise of the Nile, and was the water watchman, and the moon was the watch-dog of the night, and as the moon governed the waters, he became the water dog; he was Caleb to Joshua—Caleb means a dog.

He appears in various characters and warns of danger by his bark, and the forewarning of death by his howl.

DOG MYTHS OF THE NEW WORLD.

Before the journey of the Mexican to Mictlan, or abode of the dead, a dog was slain, by thrusting an arrow down his throat, and he was then buried by his master for the dog accompanied him and swam over the river with him upon his back to the spirit world. He was a dog of reddish color. (Bancroft, *Pacific Coast Indians*, vol. 3, p. 538.)

In the Province of Huanca the inhabitants had set up in their temple the figure of a dog as their highest divinity. (*Myths of the New World*, Brinton, 154.)

They selected a dog as his living representative—prayed to it and offered to it sacrifice; and when it was well fattened served it up at a great feast with solemn ceremonies, and the priests of that temple summoned their worshippers by blowing through an instrument fashioned like a dog's skull.

And in Peru a priest was called by way of honor "dog," and both in Peru and Mexico the skeletons of dogs are found buried with human remains. The Kiote or wild dog of New Mexico and among the Shoshones and again among the Nahuas; they had a temple and priests with carved statues and a royal tomb at death.

It was the coyote dog that made known to the Mexican Montezuma the coming of the flood.

In the legendary traditions of the West Coast Indians

of California the coyote takes the place of the dog in some tribes and again it is the wolf, as in Hindu he is the ape, for tribes and nations personified the new moon in their most sagacious animal, and from this day they claim descent, and the Romans reverence the winter wolf, the foster parent of the twins Romulus and Remus who were their national ancestors.

Among the Aleuts the first father was said to have fallen from heaven in the shape of a dog.—Bancroft, vol. 3, p. 104.

They are found buried with a human skeleton in mounds of the Miami bottoms.

The Iroquois sacrificed a white dog at a New Year's festival; the dog was strangled and burned.

The North American Indians roast the festival dog whole (W. Pigeon, p. 26. Brinton's Myths of New World, 145.) And during storms on the northern lakes they tie him by the feet and throw him overboard as an offering to still the waves, for it was caused by a dog which was the water god.

It was the black dog that licked the hand of the lover at the door when he returned to his village of the wigwam, and caused him to forget his bride whom he left waiting in the lonely wood by the mountain side; in the tale of the Three Strong Men (Algonquin Legends by Leland, p. 317.)

BRAN, THE CELTIC DOG OF FINN McCOOL.

Finn's dog Bran was a fairy or elfin dog and had a venomous claw which was kept covered except

when the dog was engaged in battle. In the fight with the black dog he was victorious, leaving him dead upon the field. Bran survived all the other dogs of the Fians. (Tales of Bran are told in many ways.)

Bran and his brother, the grey dog, were stolen from the cabin of the giant, Black Arcan, while he was asleep; they lay there as whelps suckled by the bitch. Finn had his choice in the dogs and chose the black one, and the big young hero took the grey one. The dog Bran was Finn McCool's brother; he was nursed by that same wolf dog as the Roman twins,—Finn McCool and his dog Bran correspond to the two whelps of the moon bitch found in the giant's castle, and that castle is the moon belonging to the giant, Black Arcan. (Waifs and Strays of Celtic Tradition, vol. 3, p. 203), and that bitch who suckled the two whelps in the giant's castle is the Hindu-bitch Sarama, the mother of the two dogs called after their mother, Sarameyas, the watch dog of Yama, who is the moon and the same as Rebeckah, the wife of Jacob and mother of the twins Jacob and Esau, who were always contending. The famous dogs Bran and Sceolwing were brought forth by the wife of Illan while she was under enchantment as a wolf hound. She was afterward restored to her woman shape, but Fion preferred that the dogs remain as they were.

Bran means a raven. (Joyce Glossary of Celtic Romance.) In another tale the two dogs are disenchanted by a rod or charm from under a stone and they become two young men. The greyhound Gellert (Kill hart) the black dog was not Finn's dog.

Finn McCool and his dog Bran are the sun and moon. They are the Caleb and Joshua of the Hebrew Exodus. Caleb means a dog, the Hengist and Horsa the settlers of Britain, the Moses and Aaron, and the dog is the Hanuman, the faithful friend of Rama of the Hindu epic.

The Irish had a howling at the funeral ceremony called Caoin, or keen in Greek, the word Xawy (chaon) dog.

In Irish legend Finn McCool possessed a ferocious hound he called "Bran," possessed of foreknowledge, and gave warning and advice to Finn, who was the most noble and beautiful and the most powerful of all warriors. Bran was the fleetest and wisest of all dogs and led the hounds in the chase. Bran met his death through a woman. One day a snow white hart with hoofs of gold was scented on the hill, pursued by all the hounds with Bran upon the lead, and they all tired in the chase but Bran.

Then the hart headed for the lake, and reaching a high cliff plunged down into the water. The hound leaped after her and as she rose to the surface, she changed to a beautiful woman and drew him under the water and he was seen no more. This woman was called the Hag of the water. Many efforts have been made to drain the lake, but the Hag of the water always interferes. The snow white hart was the moon pursued by the sun.



