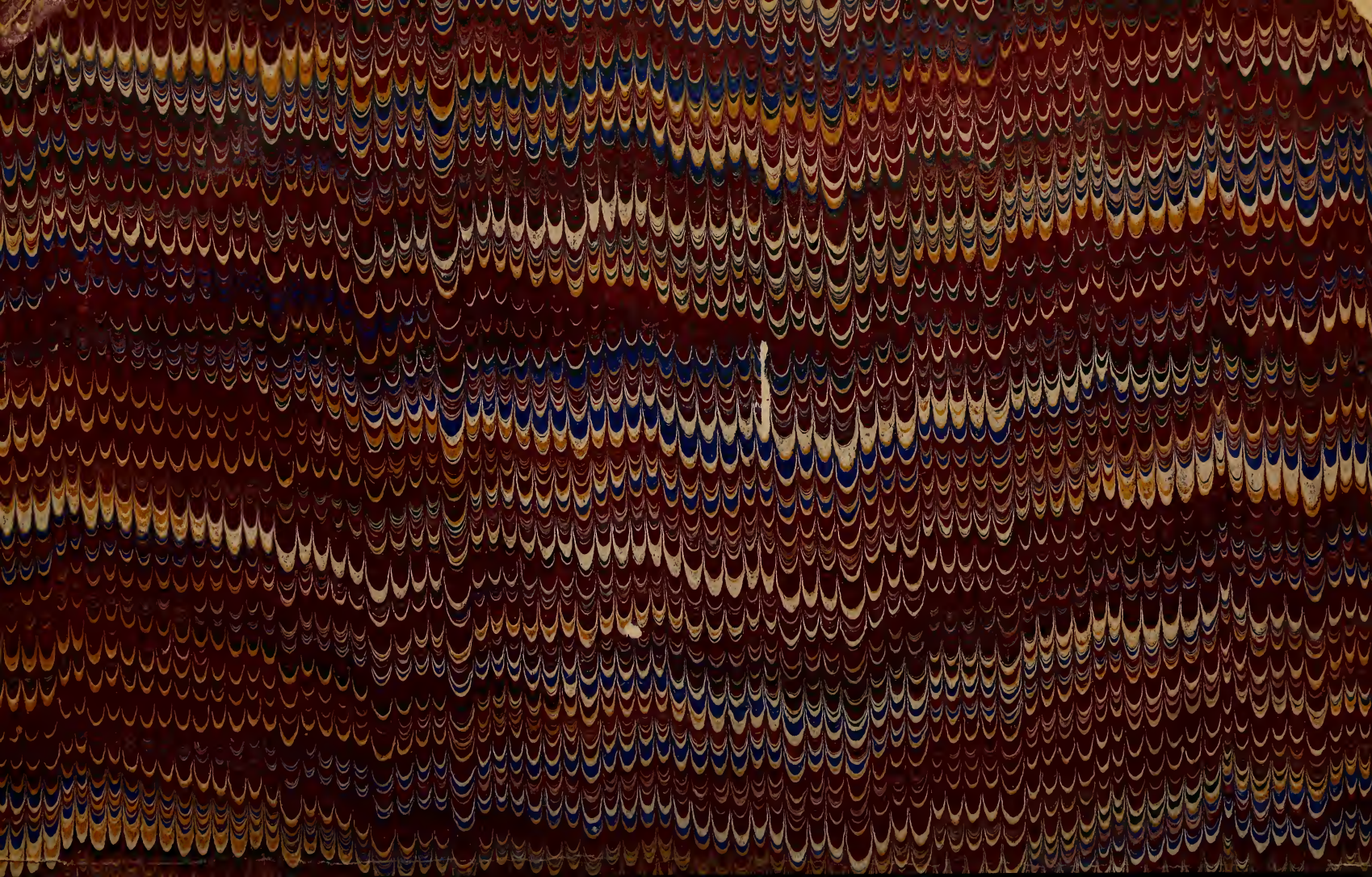
LIBRARY OF CONGRESS.

Chap. ..... Copyright No. .....

Shelf BR128
A2D8

UNITED STATES OF AMERICA.



18948

SŌD

THE MYSTERIES OF ADONI.

BY S. F. DUNLAP,
AUTHOR OF "VESTIGES OF THE SPIRIT-HISTORY OF MAN."

"I show you A MYSTERY—the 'WISDOM of God' in a Mystery—the HIDDEN WISDOM!"—1 COR. ii., 7; xv., 51.

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND
20, SOUTH FREDERICK STREET, EDINBURGH.

MDCCCLXI.

456
Dec. 31. 1860
DEPOSITED IN U. S. DISTRICT CLERK'S OFFICE, SOUTHERN DISTRICT OF NEW YORK.

BTR128
.A2D8

ENTERED, according to Act of Congress, in the year 1860, by

S. F. DUNLAP,

In the Clerk's Office of the District Court of the United States, for the Southern District of New York.

W. H. TINSON, Stereotyper.

PREFACE.

"THE same thing which is now called *Christian religion* existed, says St. Augustin, among the ancients. . . . They have begun to call Christian the true religion which existed before."—*Pauthier, La Chine*, I. 117. Our subject is the pre-historic Jesus, the SECRET GATHERING, the Mysteries of Religion and the Religion of the Mysteries. A column of matter borrowed from the Mysteries is here directed upon Judaism! To connect the Mosaic Religion with the Mysteries is to wrest from the Church its position, and to show that the Old Testament is the result of human efforts,—the progress which God inspired the human mind to attain in the midst of the ancient civilization! The Old Testament is the first offshoot from the Mysteries; the New Testament is the second. The Old Testament is the work of the Reformed Judaeo-Phœnician, or Rabbinical Church—the New Testament is the Essene-Nazarene Glad Tidings! Adon, Adon*i*, Adon*is*, called also Bol, was the Deity in both the Old-Phœnician and the Judaeo-Phœnician styles of worship.

The Hebrew Religion stepped out from the noblest side of the Dionysus-worship, influenced, no doubt, to

some extent by Persian and Babylonian ideas, but still retaining the Phœnician impress. The name of the Phœnician Highest God is Bal, Bol, Bul, Sadak, Suduk, Adon*i*. This last is the Phœnician-Greek Adon*is*, the Phœnician-Hebrew Adon, Adoni, Zadak (Jupiter), ZADIK (JUST ONE). It is true that the Rabbins and the modern clergy call the Hebrew God's name Adon*ai;* but before the Rabbins *added their points* to the text the Old Hebrew letters were Adni (Adoni). The Hebrew *iod* (i) occupies the same place in the Phœnician-Hebrew alphabet that *iota* (i) occupies in the Greek ; iota in Greek was never read ai, but i. So the Greek fixes the Phœnician (*being derived from it*), and the Phœnician the Hebrew.

This treatise attempts *in part* to restore some of the Jewish Scriptures as they were prior to Musah, or, before the last Revision of the Sacred Statutes ; and it will enable the reader to form some conception of the state of the Jewish ideas before that Revision of the Scriptures appeared which goes under the name of Musah ! That there were other statutory scriptures in vogue prior to this Revision we doubt not ; and that they may have borne the name of Bal, Mus, Moso, Musaiah (Musaeus), or some other *mythical name*, is not impossible. Nay, we *believe* that the name of Musah was given to laws or writings earlier than the Pentateuch (?). It is remarkable that Josephus explains the Hebrew customs, *no matter how*

ancient according to the Bible, by those of heathen nations in the first century.

We ought to esteem truth to be the strongest of all things, and that what is unrighteous is of no force against it.—*Josephus*, *Ant.*, Book xi.

The TRUTH will make you free !—*John*, viii. 32.

"American History knows but one avenue to success in American legislation—freedom from *ancient prejudice !*"—*Bancroft*, II. 145.

"The Lord has more truth yet to break forth out of his holy word ! Luther and Calvin were great and shining lights in their times, yet they penetrated not into the *whole counsel of God.* It is an article of of your Church covenant,—that you be ready to receive whatever truth shall be made known to you from the *written word* of God."—*Robinson's charge*, July, 1620.

This our second volume appears under another name which indicates its particular aim. Some few etymological facts will be repeated from the former treatise without repeating the authority already given. In *this* work the author relies on the authorities given in the previous volume.

We generally change the Attic eta back again into the Dorian a (alpha), its ancienter form. Besides giving the reference from which an extract has been taken, we have usually added other interesting references ; connecting them by semi-colons immediately after the *first* authority. We use, as before, Dios as

Deus. The words "Spirit-Hist." refer to "Vestiges of the Spirit-History of Man." In quoting Franck, our copy is Gelinek's German translation. We *insert* by parentheses; but *some* parentheses are *the originals.* In writing we have *used the expressions of the original,* translating them literally into English. And the reader will take notice that what he reads is a literal quotation, notwithstanding the quotation marks are not inserted. It is a book written by quotations. We have taken the liberty of sometimes restoring the first h in Iahoh to its original ch; and the second h to its primal s. S softens to h in Greece and Asia: Iachos, Iachoh, Iahoh. We have usually read the Hebrew square letters alone; leaving out the more modern vowel-points, as they are often a *Rabbinical commentary* upon the *ancient* word. It was not difficult for an *ancient* Rabbin, Before Christ, to change a ח into a ה; and the popular reverence for anything "written" (scripture) prevented close criticism; or it had been perhaps acquiesced in by the learned as an advance in idea, tending to an improvement upon the old religion.

The two books are one work! It is necessary to fix this statement in the reader's mind. We have no wish to give an unfair reviewer the opportunity to cut our work in twain and then criticise each part *by itself.* Having made this preliminary observation, the burden is thrown on any censorious critic to show that he has fairly examined both volumes *together.*

It would certainly be requiring too much of an author that the authorities given in the first should all be quoted over again in the second ; more especially where they are *massed in such numbers* as to render this nearly if not quite impossible. It has been a peculiarity of this work, in both volumes, that the author accompanies the statement of each fact by a reference to the authority for it ; the same as in a lawyer's pleading. The accumulation of authorities therefore becomes necessarily very great, but not more so, we trust, than the importance of the questions demands at our hands.

The author of this treatise is a believer in Revealed Religion—the Revelation by Power. That which the divinely-inspired Power in men has REVEALED is a Revelation unto us! No matter what materials these prophets have had to work with, no matter that they have uttered it from within them—their improvement, if you please, upon modes of thought long passed away—still it is a Revelation to us ; for it is the POWER OF GOD manifested through man! The last twenty centuries have not passed in vain. We have not to retrace our steps to the point of divergence between the religions of the ancient world, and to begin human life anew ; what we have won is ours! We cannot go back again to the paths of Arabian thought ; for it is not given to us to tabernacle in forms and customs which no longer live on earth. Our life is founded in *the present ;* and from

it we must gather the sources of our own fruitfulness. Let us act in accordance with our confession, and, being LIMITED, let us confine our reasonings and our assertions respecting God's Providence *to the facts within reach of human observation.* Since God ordained these he intended us to take account of them.

It is a rule of pleading that the attorney must state in his declaration only the *facts* out of which his cause of action arises. After the *facts* have been given the Court applies the *law* to the case. It is this rule which we have followed in our preceding volume, and continue to observe in this. We put in the *facts*, and Human Opinion, sufficiently educated, will pass judgment on them.

INTRODUCTION.

THE SOURCES OF MOSES AND THE PROPHETS.

Moses will be summoned upwards, the Steward and Guardian of "the Sacred Mysteries of the living God."—PHILO JUDAEUS.

Lex et Prophetae primitus
Hoc protulerunt.—ANCIENT CHRISTIAN HYMN.

If they hear not Moses and the Prophets, neither will they be persuaded if one *rose from the dead*.—LUKE, xvi. 31.

Open your ears, O ye Initiated, and receive the most sacred mysteries.—PHILO JUDAEUS.

"THE Mysteries were religious solemnities in which no one could participate without having undergone a previous ceremony of admission and initiation.

In the Orphic Mysteries, the worship of Dionysus was the centre of all religious ideas. He was the God from whom the LIBERATION OF SOULS was expected. All the Greek religious poetry treating of death and the world beyond the grave refers to the Deities whose influence was supposed to be exercised in the DARK REGION AT THE CENTRE OF THE EARTH. The Mysteries of the Greeks were connected with the worship of these Gods alone. Neither the Eleusinian nor any other of the 'Established Mysteries' of Greece obtained any influence upon the literature of the nation, since the hymns sung and the prayers recited at them were only intended for particular

parts of the imposing ceremony, and were not imparted to the public.

On the other hand, there was a society of persons who performed the rites of *a mystical worship*, but were not exclusively attached to a particular temple and festival, and who did not confine their notions to the initiated, but published them to others and committed them to literary works.[1] These were the *followers of Orpheus*, the Orphikoi, who, under the guidance of the ANCIENT mystical poet Orpheus, dedicated themselves to the worship of Bacchus, in which they hoped to find satisfaction for an ardent longing after the soothing and elevating influences of religion! The Orphic legends and poems related in great part to Dionysus Zagreus (closely connected with Demeter and Cora), who was *combined* as an Infernal Deity (Osiris) *with Hades* (Pluto), and upon whom the followers of Orpheus founded their hopes of the PURIFICATION and ultimate IMMORTALITY of the soul! But their mode of celebrating this worship was very different from the *popular rites* of Bacchus. When they had tasted the *mystic sacrificial* FEAST of raw flesh torn from the OX of Dionysus they partook of no other animal food. They wore white linen garments like Oriental (Hebrew, Syrian, Arab, Persian) and Egyptian priests."—*Ottfried Müller, Hist. Greek Lit.*, 16, 230–238 ; *Maury*, II. p. 337.

Discussion fails to convince. The author therefore tried to find a point in the Bible that would be vital and save talking ;—one clearly exposing the Bible's point of departure. This is to be found in the word SOD (A MYSTERY). It also means a secret gathering, synod, assembly, association, communion.

[1] As in the Hebrew Sacred Books.

Sod[1] Ihoh (the Mysteries of Iahoh) are for *those who fear him.*[2]—*Psalm*, xxv. 14.

This is the gate of Iahoh,
Let the Zadikim (the just, the initiated, the priests) enter through it.
—*Psalm*, cxviii. 19, 20.

Al is terrible in the great Sod (assembly, Mysteries) of the Kedeshim (the priests, the holy, initiated).—*Psalm*, lxxxix. 8.

And his Sod (Mysteries) are for the Isarim (the good, initiated).—*Proverbs*, iii. 32.

We have together made sweet the Sod (Mysteries);
In the house of Alahim we have walked with the throng.
—*Psalm*, lv. 14.

Al Ihoh o-iar lano
Al is Iahoh and *shines* (Iar the Sun in Egypt) to us!
Bind the feast (sacrifice) with cords unto the altar's horns.
—*Psalm*, cxviii. 27.

[1] SOD, "arcanum." SOD means Mysteries.—*Schindler's Penteglott*, 1201; *Psalm*, lv. *Septuagint.* It is a singular noun with a plural signification. Compare musterion, a secret; a mystery; *commonly* a religious mystery.—*Donnegan's Greek Lexicon*, 864. "God's Mysteries."—1 *Cor.*, iv. 2.

We find a Mystery (Orgion) used for a part of the Mysteries, *Lucian*, iv. 268; it means the same as Orgia "Secret Mysteries."—*Donnegan*, 913.

We leave others to judge whether Araza "arcanum" (—*Seder Lason*, 27) is obviously derived from the Ionian Araz (Demeter), the Hebrew Arats (Araz), Earth, Aras the Sun.—Compare Eraze, the Earth, used as an *adverb* by Homer. Compare Raza "arcanum."—*The Sohar, Idra Rabba*, xxxii. 688. *Rosenroth.*

[2] That is, for the *initiated!*—*Nork, Wörterbuch.*

Kadosh is Iahoh.—*Psalm*, lxxxix. 18. Kedeshim is the *plural.*

Tacitus, Hist., v. 5, says that the gloomy Jewish *forms* of worship have no conformity to the rites of Bacchus which were celebrated with mirth and gaiety. Tacitus differs from the Mishna, for this asserts the contrary. He is also contradicted by passages taken from the Psalms of David. Tacitus lived in the time of Vespasian, and the ceremonies of the Rabbis at Rome might well have appeared gloomy enough to a Roman. But Ehrmann (*Beiträge z. e. Gesch. der Schulen und der Cultur unter den Juden*, p. 37) says Tacitus shows great ignorance of the Jewish Religion. The Orphic Mysteries differed (like the Jewish rites) from the "*popular rites*" of Bacchus.—*K. O. Müller*, 232. The followers of Orpheus aimed at *an ascetic purity of manners*, and did not indulge in unrestrained pleasure.—*K. O. Müller, Hist. Greek Lit.*, 232.

SODalem in Lupercis (*priests* of PAN ; the *priests* alone celebrated his FEAST, the Lupercalian Mysteries).

SODalitas germanorum Lupercorum, quorum COITIO (Sōd, Meeting, ASSEMBLY, COLLEGIUM) ante est instituta quam humanitas atque leges.—*Cicero, Coel.*, 11, 26.

SODalitates autem constitutae sunt SACRIS IDAEIS MAGNAE MATRIS. Epulabar igitur cum SODALIBUS.

SODalities were constituted in the IDAEAN MYSTERIES of the MIGHTY MOTHER.—*Cicero, de Senectute*, 13, 45.

The members of the PRIEST-COLLEGES were called SODales.—*Freund's Latin Lexicon*, iv. 448.

Into their SOD let my soul not come!—*Gen.*, xlix. 6.

Maury supposes the origin of the Mysteries of Bacchus and Demeter comparatively modern : (the sixth century before Christ).—*Maury*, II. 316, 319. The name of Abal, Bol, Baal, Epul, Apollo, was much older than Dionysus, and certainly was ancient among the Hebrew-Phœnicians and Babylonians.

It is clear that Judaism turned its back upon the Baal or Adonis (Bacchus) worship with its GROVES, MYSTERIES and festivals.—*Kings and Chronicles passim; Spirit-Hist.*, 222 ; *Wisdom of Solomon*, xiv. 23, *Greek* copy. The Old Testament *particularly denounces* "Baal (Adonis)[1] and the GROVES"!—*Judges*, iii. 7 ; vi. 28, 25.

[1] 1 Kings, xiv. 15, 23; xv. 13; xvi. 33; 2 Kings, xiii. 6; xvii. 16, they made TWO LITTLE BULLS and a GROVE, and worshipped the Stars, and Bol (Baal); xxi. 3, 7, 5 ; xxiii. 6.

Baal is Adonis.—*Movers*, 195, 184. Aglibal, Aglibēlos (Agal or Gallus-Baal).—*Movers*, 171. Baal had his prophets, priests, and his solemn ASSEMBLY or FEAST, like Adonis.—2 *Kings*, x. 19, 20.

The dark-colored ivy and the untrodden GROVE of God with its myriad fruits, sunless, and without wind in all storms: where always the frenzied DIONYSUS dwells!—*Sophocles, Oidip. Kol.*, 675.

Adonis is Dionusos! "The GROVE of the Golden Aphrodite."—*Justin, ad Graecos*, p. 27.

But the MYSTERIES lie at the foundation of the Mosaic Religion, and, consequently, are the basis of our own faith. Moses was learned in all the "WISDOM" of the Egyptians.[1]—*Acts*, vii. 22.

The things relating to INITIATIONS and MYSTERIES and such jugglery and buffoonery, Moses removes from the sacred legislation; not thinking it proper that those brought up in such institutions as the Hebrew should be busied with and devoted to MYSTIC matters, to neglect the truth and pursue after those things that have obtained NIGHT and DARKNESS for their lot, passing by such as are worthy of LIGHT and of day! Let no one then of those that are the followers and acquaintances of Mouses either be INITIATED or INITIATE others. For each of the two, both the learning and the teaching MYSTERIES is no small profanity. For why, if these things are excellent, O Mustai, and beneficial, do ye, shutting yourselves up in profound darkness, help only three or four when you can expose the benefits to all men in the full forum.—*Philo, de victimas offerent.*, 12.

That which was SECRET in time was revealed. The

They cried out with a loud voice and CUT THEMSELVES according to their custom with knives and lances till they shed the blood over themselves.—1 *Kings*, xviii. 28, 26.

[1] Origen mentions the Mysteries of the Egyptians.—*Origen*, II. 417. Franck mentions an ancient book entitled "EGYPTIAN MYSTERIES."—*Gelinek*, 214. Philo mentions the MYSTERIES of the MAGI in Persia.—*Philo Judaeus*, III. 328. The religious philosophy of the Magi was famous under the name "Oriental WISDOM."—*Franck*, 84.

publishing of the MYSTERIES scattered their doctrines among the revealed religions of the Jews, Persians and Hindus. "Under the influence of the *Orphic sect* the rites of initiation began to be surrounded with a secret less impenetrable."—*Maury*, II. 338.

The Old Testament is the work of men who adhered to the views and opinions of the upper classes. It leaves out the demonology of the Zendavesta and New Testament, which was so popular with the lower orders. Anciently a sort of state-religion existed in the Orient. It was the worship of the "GOD OF HEAVEN," as in Greece, Rome, Persia, Jerusalem.—*Nehemiah*, i. 4. This Deity was called Zeus, Iupiter, Alah, Aloh, Alohim, Iahoh and Ahuramazda. To this national-cultus the MYSTERIES, the worship of HEAVEN and EARTH (Dionysus and Demeter), may be regarded as an appendage, just as in Greece and Rome. The relationship of the Dionysus-cultus with that of Bel, Iao, Iahoh or Iachoh (Iachos) is shown in Movers, 547, 548, 544 ff. The identity[1] of Zeus and Dionysus (Bacchus) appears on pages 109, 243, 244, 211, 212, 144, 194, 195, 199 of the Vestiges of the Spirit-History of Man.

The doctrines taught in the Mysteries were united with the old national-cultus and its fire-worship to form the Old Testament in its present condition. We therefore call it the offspring of the Mysteries; because advanced notions of morality and religion were especially taught in *them*. It is also the offspring of Euhemerism (taught likewise in the Mysteries) and

[1] Zeus sitting on the highest top of many *rilled* IDA.—*Iliad*, xiv. The summit of lofty IDA, and cloud-compelling Zeus:—IDA with many *rills*.—*Iliad*. xiv. Zeus thundered from IDA, and sent his lightning.—*Ibid.*, viii. Spring-fed Ida, where he had a consecrated ENCLOSURE and a fragrant altar.—*Iliad*, viii.

of the legal, historical, literary, religious and social experience as well as the improved culture of the nation. Above all it proceeded forth from the hands of the priests, the ancient clergy. The Phœnician symbolik, the Oriental philosophy and the great diffusion of civilization among the priest caste lent their aid in the formation of the *Jewish* Scriptures.

"Those however among the Greeks who *philosophized in accordance with truth* were not ignorant of anything of those things that have been said (*respecting the Deity*); nor did they fail to perceive the chilling superficialities of the mythical allegories. On which account indeed they justly despised them. But as to *the true and proper opinion about God they agreed in opinion with us.* By which thing Plato being moved says it is not necessary to admit any one of the other poets into 'the Commonwealth,' and he *dismisses Homer* blandly, after having crowned him and pouring unguent upon him, *in order that indeed he should not destroy* by his myths *the orthodox belief respecting God!*"—*Josephus, Against Apion*, II. p. 1079; edition Coloniae MDCXCI.

"Our ears being accustomed from infancy to the *fictions* of Hesiod and the Cyclic poets, with whose fables all things resound, *now the very truth is held to be nonsense*, but adulterated and spurious tales to be the truth!"—*Sanchoniathon; Orelli*, p. 41; *Eusebius.*

On the basis of polytheism the ancient philosophers constructed a *different philosophy*, which yet made use of the *language* of polytheism to convey its ideas. This philosophy may be called the WISDOM school, from the prominence of the idea of the Divine WISDOM as the Logos, the Strength, Intelligence and Demiurgic-Creator. It preceded some of

the Egyptian philosophical writings which have reached us; it preceded the Book of the Dead in the shape in which it is now published; it is anterior to the Old Testament *as one volume;* it is prior to the Phœnician philosophy that has reached us, and is found in the midst of the Greek, Hindu and Persian polytheism. The Jewish Philo tells us that it was both male and female. Accordingly we find it called Amon, Neith, Ptah, Osiris and Thoth in Egypt, Taaut and Kadmus in Phœnicia, Amōn in the Bible (*Proverbs*, viii. 30), also Adam, Th*amus*, Mos*es;* Bel and Oannes in Babylon, Tao in Chinese philosophy, Ormuzd's Intelligence in Persia, Brahma and Sarasvati in India, Vulcan, Prometheus, Athena, Logos and Hermes in Greece. "The Intelligence is God, possessing the double fecundity of the two sexes."—*Spirit-Hist. of Man*, pp. 174, 164, 228, 229, 172, 178, 180. Pythagoras taught that *God is the Universal Mind diffused through all things.* The Wisdom is effused from Oulōm (Time, Kronos, Adoni) just as the Armed Minerva issues from the head of Jupiter.[1] —*Proverbs*, viii.

"Speaks of her as the Intelligence of God. She is the God-*mind!*"—*Plato, Cratylus; Stallbaum*, p. 117.

Adon, Adonis, Atten, is the *male;* Athena is the female Wisdom! Bacchus is the Divine *Mind.* He is Adonis, the Nutritive and Generative Spirit.—*Plutarch, Quaest. Conviv.*, iv. 671, 672; *de Iside*, xl.

"Jove the Creator who made this universe."—*Plato, Euthyphron; Cary*, 471. Jupiter is the Spirit.—*Plutarch de Iside*, xxxvi. "Zeus, the Offspring of some great Intellect."—*Plato, Cratylus; Burges*, iii. 307. "The Mind of Deus."—*Hesiod, Theog.*, 537.

Apollo (Bol, Bal-Adan, Bel-itan) is the Wisdom (at Delphi), the Brazen Serpent Nahusatan (Esculapius), the Male Serpent.—*Matthew*, x. 16. Minerva is the Female Serpent.—*Plutarch de Iside*, lxxv. lxxi.

xxxvi.; *Movers*, 25; *Dunlap*, *Spirit-Hist.*, pp. 225, 198, 220. This is the Bible-religion, the religion of the Old Testament. Adam and Eve are Adonis and Venus (Proserpine).—*Aeschylus*, *Seven against Thebes*, 140; *Gen.*, iii. 20.

And they took a bullock and invoked the name of Abol[1] (Abel, Bel, Bol, Bol-aten) — saying: Abol (Habol, Habel, Abel, Bol), Answer to us!—1 *Kings*, xviii. 26.

And Dōd (David) departed, and all the people that was with him, out of *Boli* (city of Bol or Baal)[2] of Iehudah, to make the ark of the Alohim go up thence.—2 *Sam.*, vi. 2.

The Hebrews burned incense to Bol, to Shemes (the Sun), to Irah (the Moon), to (the Mazal*oth*) the twelve Houses of the Planets, and to all the Host of the heavens.—2 *Kings*, xxiii. 5.

The Children of Isaral (Israel) served Baals and Astarte (Venus), and the gods of Syria, and the gods of Zidon (Phœnicia), and the gods of Moab, and the gods of the Children of Ammon, and the gods of the Philistines.—*Judges*, x. 6.

[1] It was the usage to write with a HE, but to read it an A.

[2] Countries and cities bore deity-names.—*Spirit-Hist.*, 74.

SŌD,

THE MYSTERIES OF ADONI.

CHAPTER I.

THE HEBREW MYSTERY.

Ich reit' ins finstre Land hinein,
Nicht Mond noch Sterne geben Schein.

Ich reit' am finstern Garten hin,
Die dürren Bäume sausen drin,
Die welken Blätter fallen.

He has departed to the banquet of the blest!
This is the LAKE, by Jupiter!
This it is which he mentioned, and I see the boat!
By Neptune, and this here is indeed Charon!
Hail O Charon, hail O Charon, hail O Charon!

CHARON.

Who is for the resting places from ills and labors?
Who for Lethe's plain, or for the *fleece* of an ass?
Or for the Cerberians, or for the crows, or to Taenarus?

BACCHUS.

I. !!!

CHARON.

Go quickly on board. For thou wilt hear
The sweetest strains when once you have dipped your oar.
Whose?
Frogs', swans', wonderful!
Give the word then.
Oop op, Oop op!

CHORUS OF FROGS.

Brekekekex, koax, koax!
Brekekekex, koax, koax!
LAKE children of the founts,
A concordant voice of hymns
Let us cry, my song sweet-sounding,
Koax, koax!

Which around Nusaian Bacchus
Son of Deus in LAKES[1] we iacchoed,
When rambling in drunken revelry,
At the Sacred POTS,[2] advances
To my shrine the crowd of people
Brekekekex, koax, koax!

CHORUS

IN THE ELYSIAN FIELDS, CHAUNTED BY THE INITIATED IN THE MYSTERIES OF BACCHUS.

Wake BURNING TORCHES[3] (for thou comest
Shaking them in thy hands), Iacche,
PHŌSPHORIC STAR of the nightly rite!
But the meadow shines with flame:
The knee of old men leaps:
And they shake off pains,
Chronic, annual,
Of old years, by the sacred worship!
But thou wont to FLASH WITH THE TORCH
Lead straight on to the flowery meadowy plain
O Blessed, with thy chorus-instituting young LIFE[4]

You must keep still, and depart from our choruses
Whoever is unskilled in these STORIES and is not pure in thought.
—*Aristophanes, Frogs*, 185–329.

PRAYER TO SABAOTH![5]

IO Leader of the choir of Stars that
Breathe forth fire, Overseer

[1] Bacchus had his temple at Limnae (the LAKES).

[2] The Bacchus festival in February. The Feast of Flowers. The Mysteries of the Anthesteria were held at night in the ancient Temple of Dionysus Limnaeus at Limnae (LAKES).—*Anthon*, 365. The district was originally a swamp. Eleusinia were held every year in the month of Anthesterion in in honor of Persephone!—*Ibid.*, 366, 395. The Eleusinian Dionysus had the particular name Iacchos.—*Preller*, I. 486.

[3] The Torch is the symbol of New Life,—resurrection.

[4] Philippson translates Iahoh "the Eternal."—*Israel. Bible, Psalm*, XXV. 5.

[5] THE GOD OF THE SEVEN RAYS OF LIGHT, THE MYSTICAL HEPTAKTIS, THE

Of the voices by night,
BOY Son of ZAN,
Appear, O, with thy Naxians[1] strolling women
Of the Mysteries, who frantic all night
Dancing celebrate Thee, the Master, IACCH*os!*—*Sophocles*, *Ant.*, 1146.

My song is IACH, IACH*oh*, for He was my *salvation!* —*Isaiah*, xii. 2.

Ponit nubes currum suum; ambulat super alis venti.—*Psalm*, civ. 3. Qui irrigat montes de conclavibus suis; de fructu operum Tuorum saturatur terra. —*Ibid.*, 13.

Praise Him by his name IACH (יה)[2]
Who rides upon *the heavens*,[3] as on a *horse*.—*Psalm*, lxviii. 4; *Vulgate.*

HINDU "LORD OF MEN, WITH SEVEN SONS (the seven solar rays)," IAŌ who is above the SEVEN POLES (CIRCLES, ZONES) raising up "the souls" to the intelligible (invisible) world.—*Movers*, 554, 551. The God of the Seven Aions, and of the Seven LAMPS.—*Spirit-Hist.*, 243, 255, 256. In the Kabbalist Book Jezira, Saturn (Sol) is called Sabtai (Sabatai, Saba*oth*).—*Franck*, 58.

The SEVEN Aions (Suns, Aeons, Ages) seem to be Iald-aboth, IAO, Great Sabaoth, Adoneus, Eloeus, Oreus, Astapheus (El, Horus or Orus and Seth-Tophet or Tob).—*Irenæus*, I. xxxiv. Paris, 1675, page 135. But Irenæus was several centuries *late*. Compare Spirit-Hist. of Man, pp. 125, 126, 33–36, 30, 243, 254–256, 311, 312. The Titans tore Iacchos into Seven Parts.

[1] The inspired Maids, and the EUian (Bacchic) fire!—*Soph. Ant.*, 964.

[2] IAH is a softening of IACH. חch and הh interchange; so s softens to h. The Hebrews express the idea of LIFE both by a *ch* and an *h*: as chiah, to be, hiah, to be; Iach, God of LIFE, Iah, "I *am!*" Iachi, O Iacche!

The Arabs represented IAUK (IACH) by a Horse. The Horse of the Sun (Dionysus).—*Spirit-Hist.*, 78, 67, 64.

According to the doctrines of the Mysteries men in this life are in a kind of prison.—*Plato*, *Phaedo*, § 16.

This is the God from whom the liberation of souls was expected—Dionysus, Iacchos, Iachoh, Iahoh, IAO.—*K. O. Müller*, *Hist. Greek Lit.*, 238; *Movers*, 551, 553, 547. The two Greek names of the Hebrew God, Iaō and Ieuō (Iauō) (*Movers*, 548; *Sanchoniathon*, p. 2; *Diodor.*, I. 94) show plainly that Ihoh יהוה is to be read Iahoh (Iao), and not Iehovah. "The idiom of that language is to write with a HE (ה) and to read it an A."—*Hieronymus*, *Opp. Tom.*, II. p. 522; in *Movers*, I. 548. Iahoh is plainly a softening of Iachoh (Iachos); for in Hebrew ch and h appear to interchange.

[3] By his RAIN he liberates the souls and raises the DEAD.—See below pp. 77–80, 48 ff., 58 ff.

CHORUS IN THE ELYSIAN FIELDS OF THE INITIATED IN BACCHIC MYSTERIES.

Iacche, O Iacche, Iacche, O Iacche!
Iacche, O dwelling here much-honored in the seats,
Iacche, O Iacche,
Come leading chorus through this mead
To the holy festal companions.—*Aristophanes, Frogs.*

"This is an ancient saying, that souls departing hence exist in Hades and return hither again and are produced from the dead!"—*Plato, Phaedo; Cary*, I. 69. But those who are found to have lived an eminently holy life these are they who arrive at THE PURE ABODE ABOVE and DWELL ON THE UPPER PARTS of the earth (*in the Aether*).—*Cary's Plato*, I. 123, 118. I shall no longer remain with you, but shall depart to some happy state of the BLESSED!—*Ibid.*, I. 124.[1]

We expect our VIVIFIER, our MAR, Iesua the Massiach!—*Philippians*, iii. 20, *Syriac.* Our Rabbins taught that, at the coming of the Messiah, the Holy One will raise the dead from the dust of the earth; and the righteous shall be clothed again with a body, but not with a corruptible one.—*Israelite Indeed*, III. 82.

Awake, thou sleeper, and arise from the dead, and Christ will give thee LIGHT (life).—*Paul, Ephes.*, v. 14.[2]

And the LIGHT was the LIFE of men.—*John*, i. 4.

For ye are DEAD, and your LIFE is *hid with Christ* in God. When the ANOINTED, our LIFE, shall appear, then will ye also appear!—*Coloss.*, iii. 4.

[1] The doctrine of the Sadducees is that SOULS die with the bodies.—*Josephus, Ant.*, xviii. 2; *Matthew*, xxii. 23.

[2] YAMA, Yom (day), MA, Mo, MU (Light) an Egyptian God. Ham is Iamin the Sun; Ma is the Moon. "The tower of Ha Mah."—*Nehem.*, iii. 1.

Those who rest in Iesus, God will *bring with him!* —*Coloss.*, iv. 14. Ye are risen *with him!*—*Coloss.*, ii. 12.

The DEAD in Christ will rise first; then *we who remain alive* shall be caught up with them in the clouds to meet the KURIOS (Lord of Light) in the AIR.—*Thessalonians*, iv. 17.

He will raise up my body . . . for by the KURIOS[1] these things have been brought to an end for me.—*Job*, xix. 25, Septuagint.

First they offer to the MANES of Adonis as to one DEAD, and the day after the morrow they tell the story that he LIVES, and send Him to the AIR, and *shave their heads* just like the Egyptians when APIS dies.[2]—*Lucian*, iv. 262, de *Dea Syria*.

[1] "Now KOR*os* does not signify a boy, but the pure and unmixed nature of INTELLECT."—*Plato*, *Cratylus*, p. 79.

KOR, KUR, is the Sun.—*Anthon*, *Curetes; Ritter*, *Vorhalle*, p. 110; *Spirit-Hist. of Man*, pp. 59, 60, 76, 79, 362, 389. The KURIOS is the Divine MIND, the Logos in the Sun. Mar (Our Lord) KURIOS (Merkury); MARKURIOS, Mercurius. Mercury (the Divine WISDOM) is Sol.—*Arnobius*, VI., xii.

MAR (Amar, Hamor) is Adonis; Hemera is Venus (Isis).—*Movers*, 230. MARdonius (Mar Adonis). Amar "time;"—*Richardson's Persian, Arabic Dict.* Chronos "time;" Kronos "sun," Saturn. Baal*is*, *king* of the Ammonites. MER-BAL, *king* of Tyre.—*Univ. Hist.*, II. 273.

AMARiah (Amar*ios*) a Hebrew *priest*. MAROth (HaMaroth) "*lumin*aries."—*Gen.*, i. 16.

Mar-zana, Mar-azana or *Mar*-Diana (Pers-ephoneia).—*Movers*, 214. Mar-Thana.—*Movers*, p. 30. Thana is Diana.—*Gerhard*, II. p. 252. Asana is the Moon—the Casta Diva, Diana and Minerva. Thane is the title "SUN," Atten, Adoni, "my lord."

[2] The most of the priests say Apis and Osiris are the same. Apis is the well-formed image of the soul of Osiris —*Plutarch*, *de Iside*, xxix.

When Apis dies, the priests carry the body on a scaffold. They hang *fawn-skins* around them, carry thyrsuses, and use cries and agitations like those *possessed* in the Bacchic Mysteries.—*Plutarch*, *de Iside*, xxxvi. The Jewish Highpriest wore a fawn-skin. The Egyptian Highpriest a leopard-skin. For Apis-worship see *Hosea*, x. 5; *Exodus*, xxxii.

The Pellaian's GREAT OX is in the SHADES.—*Callimach.*, *Banks*, 196.

Thy CALF, Samaria, has cast thee off!—*Hosea*, viii. 5.

Thy *God*, O DAN (Adan, Adon), lives!—*Amos*, viii. 14.

They MOURN over him as the MOURNING FOR THE ONLY-BEGOTTEN . . . as they bitterly MOURN THE FIRST-BORN !

In that day Mourning shall increase in Ierusalem as the MOURNING FOR HADADRIMMON (Adonis) in the valley Megiddon (Mugdonis).—*Zachariah*, xii. 10, 11.

The first day of the month Tammuz they mourned and wept for Tammus (Adonis).—*Movers*, 210 ; *Maimonides, More Neb.*, iii. 20.

He led me in to the entrance of the gate, in the HOUSE OF IAHOH, which is toward the north : but, lo, there were women sitting MOURNING FOR Thamus (Adonis) !—*Ezekiel*, viii. 14.

They were mourning for the Egyptian Tamo (Tmo) the Creator Sun, called also Tomas, Atamu, Athamas and Adam. Ad is Adonis and "Vapor."—*Seder Lason*, 6. The Sun (Zeus) is the source of rain and "mist."—*Iliad*, viii. 43, 44, 50.

The land OF THE GIBLites (Gebal) and all Lebanon ! *Joshua*, xiii. 5 ; *Psalm*, lxxxiii. 7 ; 2 *Chron.*, xxv. 18 ; *Isaiah*, xxxv. 2 ; *Judges*, ix. 15.

Gebal, named also Byblus,[1] was situated near the Lebanon range at the distance of a day's journey. "Many riches come to them both from Arabia and Phœnicians and Babylonians, and others from Kappadokia, and some the Cilicians bring, and some the

ADONI is Osiris.—*Movers*, 235, 238 ; *Damascius, in Photius*, p. 343 ; *Suidas* Διαγνώμων, and Ἡράϊσκος.

His first-born BULL, honor to him !—*Deut.*, xxxiii. 17.

Osiris-Hapi (Serapis) is the dead BULL united to Osiris. — *Uhlemann*, iv. 294.

"Hapi-Osiris (Osiris-Apis with the Ox-head), the Avenger and Judge of the world, the Great God."—*Uhlemann*, iv. 294 ; *Stele des Brit. Mus.*

The Jewish temple of the GOLDEN HEIFER (Isis).—*Josephus, Wars*, iv. 1.

[1] The ELDERS of the Byblians.—*Ezekiel*, xxvii. 9 ; *Septuagint.*

The ANCIENTS of Gebal and the wise men thereof.—*Ibid.* ; *Hebrew.*

Assyrians."—*Lucian*, iv. 264, *de Syria Dea*. Compare the description of the riches of Solomon's temple.—*Josephus*, *Ant. Book* viii., chap. 3.

"And I saw in Byblus a great temple of the Byblian VENUS in which they celebrate the Mysteries to ADONIS. But I was also taught the Mysteries (Orgia). For they say indeed that the deed done to ADONIS by the BOAR happened in their region, and in memory of the misfortune they BEAT THEMSELVES every year and LAMENT and perform the Mysteries (Orgia), and great MOURNINGS are established by them throughout the region. A river from the LIBAN, the chain of mountains, empties into the sea. Adonis is the river's name. But the river every year is bloodied."—*Lucian*, *de Syria Dea*.

The celebration of the ADONIA began with the disappearance of Adonis, after which follows the SEARCH FOR HIM by the women. The Myth represents this by the SEARCH of the goddess after her BELOVED ; which is analogous to the SEARCH of Persephone in the Eleusinia, of Harmonia at Samothrake, of Io in Antioch. In Autumn, when the rains washed the red earth on its banks, the river Adonis was of a blood-red color, which was the signal for the Byblians to begin the LAMENT. Then they said that Adonis in hunting was KILLED by MARS, or the BOAR, and his blood running into the river colored the water. Hence the name of the river ADON ; for ADM (interchanged with ADN) means "blood."—Taken from *Movers*, 200. "Adonis is mourned in most states of the Orient as the HUSBAND of Venus, albeit this evil has passed over even to us."—*Firmicus*, p. 15, ed. *Wovver ; Movers*, 193, 154.

Over Bethleem, now our very most august spot on

earth, of which the Psalmist sings: TRUTH HAS RISEN FROM THE EARTH, the grove of Thammus, that is, of Adonis, was casting its shadow; and in the GROTTO where formerly the infant Christ cried, the LOVER of Venus was being MOURNED!—*Hieronymus*, Ep. 49, *ad Paulin.* Tom., iv. part II., pag. 564., ed. Martianay; *Movers*, 193.

They shall make a burning for thee and shall lament for thee Hoi ADON!—*Jeremiah*, xxxiv. 5.

The DANCE OF DEATH, to Luaios (El-EUAIOS)!—*Nonnus*, xliii. 157.

> Ton EUAION ton katoikounta ton Libanon!
> The EUAIAN dwelling *upon the Lebanon!—Judges*, iii. 3, *Septuagint.*
>
> And the mountain-wandering sound of the familiar flute is heard,
> That I may compose a phil-EUIAN song.—*Nonnus*, xlvi. 165.

The glory of LEBANON shall come to thee, the fir-tree, the pine-tree.—*Isaiah*, lx. 13; see *Psalm*, xcii. 12.

A crying for WINE in the streets—the WINE of LEBANON.—*Isaiah*, xxiv. 11; *Hosea*, xiv. 8, 5, 6, 7.

Ailinon Ailinon sing, but let the EU prevail!—*Aeschylus*, *Agam.*, 120.

Shouting to Dionysus the EUION hymn of Zagreus (Zakar, in Hebrew, the MALE PRINCIPLE, Adamus).—*Nonnus*, xlvii. Sing Dionysus with deep-thundering drums, EUOE! celebrating the God EUIOS in Phrygian cries and shouts.—*Euripides*, *Bacchae*, 155.

And be ye crowned in honor of Bacchus with branches of oak or pine-tree!—*Ibid.*, 109.

> For now the GENERAL FESTIVAL of Venus came;
> Which throughout Sēstos they keep to Adonis and Cytherea.
> Altogether they hastened to come to the HOLY DAY,
> Nor did any woman remain in the cities of Cythera;

And dancing on the summits of BLAZING LEBANON
Not one of the neighbors then was away from the festival.—*Musaeus, Hero and Leander*, 42 ff.; *Isaiah*, xl. 16.
Therefore in FIRES honor IACHOH,
In the Coasts of the Sea [1] the name Iachoh Alahi ISARAL.[2]—*Isaiah*, xxiv. 15.

In Takoa blow the trumpet and upon Beth-Kerem kindle a BURNING!—*Jeremiah*, vi. 1.

From the Mount of Olives to Sartaba, from Sartaba to Grophinah, from Grophinah to Hoveran, from Hoveran to Beth Baltin; they did not cease to wave the flaming brands at Beth Baltin to and fro, upward and downward, until the whole country of the captivity appeared like a blazing fire!—*Mishna, Rosh Hashanah*, ii. 4; *De Sola* and *Raphall.*

Vulcan, sending forth a brilliant gleam from Ida; and beacon dispatched beacon of courier-fire hitherward. . . . And the watch refused not the light that was sent from afar, lighting a larger pile than those above-mentioned; but it darted across the lake Gorgop*is*, and having reached Mount Aigiplagktos, stirred it up that the succession of fire might not be stint. And lighting it up in unscanting strength, they send on a mighty *beard of flame*, so that it passed glaring beyond the headland that looks down upon the Saronic frith; then it darted down until it reached the Arachnaian height, the neighboring post of observation, and thereupon to this roof of the Atrei-

[1] "To the sea ye Mystae!"

[2] Isaral, Israel, Suryal, Surya the Sun.

"All things are born from Kronos and Venus!"—*Plutarch de Iside*, lxix. "Kronos whom the Phœnicians surname Israel."—*Philo; Orelli*, p. 42; *Eusebius, Praep. Ev.*, I. x.

Damater mingled in love and bed with Iasion (Sion) in thrice ploughed fallow land. Iasion is Inventor of husbandry, in other words the Sun.—*Odyssey* v. 125; note by Crusius.

dai here darts this LIGHT no new descendant of the FIRE OF IDA.[1]—*Aeschylus, Agam.; Buckley.*

> The FIRE of joyous tidings appears through the gloom!
> Hail LAMP OF NIGHT showing a light as of day
> And the institution of many DANCES in Argos!—*Aeschylus, Agamemnon.*

The Greatest CONGREGATIONS among the Byblians are thought to be those TO THE SEA! But I am not able to tell anything for certain about these, for I did not go myself, nor did I attempt this land-journey. But the things which they do on their return I saw and will relate. Each carries a vessel filled with WATER. These are sealed with wax. And they do not attempt to open it themselves, but there is a HOLY ROOSTER,[2] and he dwells at the LAKE, and when he receives the vessels from them and has examined the seal and *gets his fee*, he both unties the fastening and takes off the wax, and the COCK reaps many coins (minae, mnees) from this business.[3] And then carrying the vessels into the temple (naos) they *pour*

[1] Aristides calls the MYSTERIES "FIRE of Ceres"!—*De Sacy's Sainte Croix*, I. 324.

[2] This is the Adonis-*emblem*, an emblem of Sol-Mars, Ner-GAL.—*Spirit-Hist.*, 61, 62; *Movers*, 68, 687. Gallus means Adonis; also a *priest* of Adonis, also a cock. "The Sun was the Source of Rain."—*Wilson, Rigveda*, iii. 347. The Moon acted on the tides. The COCK was sacred to Apollo. It also signifies the essence of the Sun and Moon.—*Taylor's Iamblichus*, 240.

> And Zeus sent Iris (*Irah* the Hebrew *Moon*, Hecate-Diana)
> to bring the great OATH of the gods (the water of Hades)
> From afar *in a golden pitcher*, the many-named WATER!
> Beneath the wide-wayed earth flows a Branch of Ocean!
> —*Hesiod, Theogony*, 783–786.

Ino (the Moon) is the Sea-goddess (Aphrodite).—*Preller, Griech. Mythol.*, I. 415. Iapet (Clumenos) wedded the VIRGIN Clu*mena* (Cölum-Ani weds Coelum-Ana) a fair-ankled *Oceanid*.—*Hesiod, Theog.*, 508. Clumena is the wife of the Sun (Apet, Put, Aphthas, Ptah).—*Ovid. Met.*, I. 756, 771. She is the *Venus of the Sea* (Astarte, the Moon).—See *Univ. Hist.*, II. 336, 342.

[3] 2 Kings, xii. 9; 2 Chron., xxiv. 8, 9 ff.

them out and having sacrificed they go back home.—*Lucian*, iv. 284; see *Ezekiel*, xlvii. 1, 2, 3, 12; 1 *Kings*, xviii. 43, 44.

What will ye do on the DAY OF CONGREGATION and on the DAY OF THE FEAST of Iachoh?—*Hosea*, ix. v. (Adoniaho).

Who calls the WATERS OF THE SEA and *pours them out* upon the face of the earth.—*Amos*, v. 8; ix. 6.

The tender ATYS (Adonis) NEAR THE marble SEA. —*Catullus*, 60.

They shall lift up their voice and jubilate;
On account of the magnificence of Iahoh they shall *shout from the sea!* —*Isaiah*, xxiv. 14; *Burder's Josephus*, II. 484; *Lucian*, iv. 279, 283, 284, Leipsic ed.

Not only the priests bring WATER but all Syria and Arabia, and beyond the Euphrates, many men *come to the sea* and all bring water.—*Lucian*, iv. 266. They said that Deucalion (Noah, Bacchus) enacted this custom.—*Lucian*, iv. 266.

At the festival of Arduisur, the Angel of the WATERS, the Parsees were required to APPROACH THE SEASHORE, or any stream of water.—*Dosabhoy Framjee*, 63.[1]

ADONIS entering the moon[2] loses sex.

ATYS (Adonis) borne in swift boat over lofty seas
Eagerly touched with rapid foot the PHRYGIAN GROVE
And went to the shady spots (girt with woods) of the GODDESS!
Now when he felt himself no longer a man[3]
And staining the earth's surface with the yet recent blood
Aroused SHE (Adonis) took in her snowy hands the light drum,
The drum, the trumpet, thy initiations, Mother Cybele!

[1] Arduisur (*feminine*) comes to the aid of the dead.—*Nork, Mythen*, 109. Ard is the Ized of Fire. Asar and Sur are the Sun-god.

[2] The POWER of Osiris they place in the moon.—*Plutarch, de Iside*, xliii.

[3] The Bi-sex Luna.—*Spirit-Hist.*, 229. Baal is male and female.—*Septuagint*, 1 *Kings*, xix. 18; *Univ. Hist.*, v. 34.

Come on, go to lofty groves of Cybele at once, O Gallae,
At once go wandering herds of Queen Dindu*mena;*
Let us follow
To the Phrygian home of Cybele to the Phrygian GROVES of the Goddess
Where a voice of cymbals sounds, where the drums roar again,
Where a Phrygian blows the pipe deep-toned in its hollow reed,
Where Maenads ivy-crowned toss with force their heads,
Where they agitate the SACRA SANCTA with shrill screams
Whither it is right for us to haste with quickened stampings.

While thus the new woman ATYS sung to his associates
The THIASUS all at once screams out with quivering tongues
The light drum roared again, hollow cymbals resound,
The swift choir goes to green IDA with hastening foot.
Furious at the same time, panting, goes the wandering frantic leader
Female Adonis (Atys), accompanied by the drum, through thick woods.
The rapid Gallae follow the LEADER with hasty foot.

—*Catullus*, 60.

WATER OF OGYGES, the Sun.

Ogug (Ogyges) and Inach, whom some among you consider to have been EARTH-BORN.—*Justin, ad Graecos*, p. 9.

INAO,[1] celebrated CITIZEN of the land Inachia,
PRIEST; and the dreadful Mysteries of the Goddess Patroness of cities,

[1] Inachus is the Sun-god Adonis, Annakos, Anax, the King Sun. Euhemerism!

Audun*aios* (Adonis) and AINIKOS (Anakōs, Enoch, Inachus, Hanok) are both names of the month December when Adonis *dies*, and is BORN, rising from Hades.—*Spirit-Hist.*, p. 34; *Spanheim, Cron. Sac.*, 43, 44; *Preller*, I. 496; *Hermann, Monatskunde*, p. 48. Tebet (Tobit, Tophet, Tobalkin) is the same month of Hades. The Magi held that Ariman (the Devil) is Orcus (Hades, Pluto).—*Hyde*, 98; *Aristotle*.

In Attika, the whole month of June was sacred to Pluto.—*Plato, de Leg.*, viii. p. 828 C. Adonis (Thammuz) dies in June.—*Spirit-Hist.*, 209, 390. Pluto is Adonis.—*Preller*, I. 485. June in Hebrew is called Thammuz. Adonis dies in June and December (Tamus, Tob, Tebet, Tophet). Tab is the December Sun, Adonis. Compare "Mount Tab-DONO."—*Codex Naz.*, I. 103, and Tob-Adon-iaho, the Bible-name.—2 *Chron.*, xvii. 8. "Tobo is the *Liberator of the Soul* of Adam, to bear it to the Place of Life."—*Codex Nasaraeus*.

Which discourse of God *after the mystic custom*, he
Contrived in his meditations!—*Nonnus*, iii. 261.

Bacchus distracted all the women of INAO (Inachian Bacchae).
—*Nonnus*, xl. vii. 482 ff.

Nonnus describes Inachus (Enoch) very much as Lucian gives us the Byblian Attes-Adonis. For, according to Lucian's HOLY STORY, "*Attes first taught the Mysteries of Rhea.* The Phrygians, Lydians and Samothracians celebrate them, and they learned them all from Attes. He ceased to be a man; and was clothed with a female form, and put on women's clothes, and, *wandering about to every land*, both celebrated Mysteries and told what he had suffered and SANG RHEA. And the "FEMININE God" comes to Rhea with many signs. For LIONS carry HER and SHE has the DRUM and upon HER head wears a tower, just as the Ludians dress Rhea. And he told about the eunuchs (Galli) who are in the temple."—*Lucian*, iv. 267. Eunuchs on account of the kingdom of the heavens.—*Matth.*, xix. 12. Ari-adna is 'Era-ADNI, Ara-ADONI, Hera-Adoni; "thinking the FEMININE God to be Rhea."—*Lucian*, *Ibid.*

ARIADNE united to the God who causes grapes to grow.
This Master of grapes (Bacchus) has a *two-fold nature!*—*Nonnus*, xlvii. 462, 498.

When Bacchus is in Luna, the Moon is of two genders! The compound BEING, "LUNUS AND LUNA," is the unsexed ADONIS, Bacchus, Osiris in the moon! —See *Herodotus*, II. 47. Compare *Spirit-Hist.*, 148, 149; *Plutarch*, *de Iside*, xxxiv. xliii. xl.

The RAIN-WATER of Bacchus and Anna (Moon).

Ermēs, *of like birth*, with his arm lifted the BOY without a tear,
And while yet new-born, the IMAGE OF THE SHAPE OF THE WELL-HORNED MOON.

He carried Him to the child-bed house of INO (the Moon) having just given birth.
WOMAN, Receive a "NEW SON" and place him in thy bosom,
The BOY of thy sister Semele (the Cloud-goddess), whom in the nuptial-chamber
The whole blaze (SELAS[1]) of lightning did not annihilate, nor even the Mother[2]-murdering sparks of the thunderbolt injure!
And let the INFANT in the murky house be kept close!
Nor did INO (the Moon) refuse; but with tender empressement
She enfolded the motherless Bacchus with child-tending arms.
And she confided the INFANT to the Nymph MUSTIS,
To Mustis, lovely-haired SIDONienne, whom while a girl
KADMUS, the FATHER, reared a waiting-maid of INO.
And Ino all night sat beside the sporting BROMIUS,
DIONYSUS lisping EUIA!!
And MUSTIS brought up the GOD, *after the breast* of her Queen,
With *sleepless eyes* serving LUAIOS (Bacchus).
And wise handmaid named from the Mystic art,
Teaching the Orgia (Mysteries) of the nightly Dionysus,
Training for LUAIOS a sleepless MYSTERY (Initiation in the Mysteries),
She first *shook the tambourine* and clapped the hands to Bacchus,
Twirling cymbals, all-ringing, with the double brass;
She first, lighting up the night-chorusing flame of the pine TORCH,
Thundered EUION to unslept Dionysus!
And HIM the GODDESS (Rhea Cybele) carried and put him in,
Yet a boy, a mounter of a chariot drawn by raw-flesh-eating lions.
And quick-running CORUBANTES within her divine hall
Circled Dionysus with child-tending dance.
Cybele, called thy Mother,
Bore ZAN *and brought up Bacchus on one bosom;*
She raised the Two, both the SON and the FATHER!
—*Nonnus, Dionusiac*, ix.; see also *Spirit-Hist.*, 148, 149, and p. 83 of this volume.[3]

Lucian describes Bacchus and Ariadne under the

[1] Sel*ah*, Silo*h*.

[2] This is the cloud split by the bolt. It is another version of Indra slaying Vritra (Samael) the Cloud-demon in India; setting the WATERS free.

[3] Veni, creator SPIRITUS!
Per te sciamus da PATREM
Noscamus atque FILIUM,
Te utriusque SPIRITUM
Credamus omni tempore.—As early as the 8th century.—*Rambach*, I. 176.

Bacchus is SPIRIT.—*Spirit-Hist.*, 197, 396; *Euripides, Bacchae*, 300; *Acts*, ii. 4, 17, 2, 3. See also below p. 79. Bacchus is WATER-god.—Compare *Bachofen, Gräbersymbolik*, 34.

names Δια (Deus) and Hēra (Ara-Adni) in the *interior chamber* (Holy of holies) of the temple at Byblus —"Lions carry Her; but He sits on bulls." But he says She is Minerva, Venus, Selenaia, Rhea, Artemis, etc., and has the cestus of Venus.—*Lucian*, iv. 278, 279.[1]

"The nocturnal celebration of the Bacchic ceremony has its basis in the Lunus-Luna nature of Bacchus and Ariadne."—*Bachofen, Gräbersymbolik*, 87. It would seem to have also a reference to the descent of Bacchus to the darkness of Hades.

On the day when he shall descend to Shaol (hell) I will make a mourning, I will make Lebanon mourn!—*Ezekiel*, xxxi. 15.

> The land mourns, for the corn is wasted.
> The vine is dried up and the fig-tree languishes.
> The harvest of the field is perished.
> Gird yourselves and lament, ye priests!
> Howl, ye ministers of the altar.
> Lie all night in sackcloth ye ministers of my Alah.—*Joel*, i.

Blow the trumpet in Zion, sanctify a fast, proclaim cessation![2]

Gather the people, sanctify the congregation, assemble the Elders.

Let the priests weep between the porch and the altar.—*Joel*, I.; II.; *Hosea*, x. 12.

In all streets mourning and in all villages they shall say Ho! Ho! (Alas, Alas); they shall call the husbandman to mourning!—*Amos*, v. 16.

Woe is me! for I am as when they have gathered

[1] There was a statue of Aphrodite Ariadne in Cyprus. In Athens they celebrated the Oschophoria to Dionysus and Ariadne in October. Athena had a share in this Feast.—*Preller*, I. 424, 425.

[2] Compare Lucian, iv. 216, Cronosolon, Nomoi Prōtoi.

the summer fruits, and the grape-gleanings of the vintage.—*Micah*, vii. 1.

"The real object of lamentation was the tender beauty of Spring (Adoni, Linus) destroyed by the summer heat."—*K. O. Müller*, 18.

> The grass withereth, the flower fadeth.—*Isaiah*, xl. 7.
> Bashan languisheth, the flower of Lebanon languisheth.
> —*Nahum*, i. 4.

A voice of the HOWLING OF THE SHEPHERDS.—*Zech.*, xi.; *Jer.*, xxv. 36.

I have withholden the RAIN (Bacchus)[1] from you three months before the HARVEST!—*Amos*, iv. 7; *Isaiah*, xxx. 23.

"But thou didst, O Cupid, incite even Rhea herself now an old woman and mother of so many gods *to love a Boy* and to desperately love that Phrygian YOUTH! And now she is frantic through you, and harnessing the LIONS and taking with her the KORUBantes (priests of Cubele), since they also are frantic, they stroll up and down the IDA; but She LAMENTING over the Attes: but the Korubantes, one of them cuts himself in the arm with a sword,[2] another loosening his hair goes maddened through the mountains, a third blows a horn, another again beats upon a drum, or makes a noise upon the cymbal; and, in fine, all things on the IDA are uproar and mania!"—*Lucian, of Aphrodite and Eros.* "Making the rich *eunuchs*, that, becoming *priests of Cubele*, they may

[1] baʕāk, bahāk, "raining."—*Richardson's Persian, Arabic, Dict.*; 1 *Kings*, xviii. 43 ff.

[2] 1 Kings, xviii. 28.

According to Spanheim the priests cut themselves in the worship of Mithra, as these priests did to Baal (Bel-Mithra).—*Whiston's Josephus, by Burder*, II. p. 84, *note*.

assemble to the MOTHER with flutes and cymbals."—*Lucian*, iv. 216, *Cronosolon*.

They wandered through all the mountains and upon every high hill.—*Ezekiel*, xxxiv. 6.

The iniquities of your fathers which have burned incense upon the mountains[1] and insulted me upon the hills!—*Isaiah*, lxv. 7.

But hear Aphrodite, sung by the women of Byblus (Gebal).
—*Nonnus*, xxix. 351.
Ascend the Labanon (Laban's mountains in Lebanon) and cry aloud!
—*Jeremiah*, xxii. 20.
The noise of a multitude in the mountains!
—*Isaiah*, xiii. 4; *Ezek.*, vi. 3.
And the Zadikim (initiated) shall rejoice, they shall exult
Before ALAHIM and be glad with joy.—*Psalm*, lxviii.
For with Thee is *the gushing water of life.*
In thy light we see light!—*Psalm*, xxxvi. 9; *Joel*, ii. 23.

A white CLOUD, and on the CLOUD one sitting, like a son of man and in his hand a sharp *sickle!*

Thrust in thy sharp sickle and gather the clusters of the *vine!*—*Rev.*, xiv.

Sing to ALAHIM, praise his name,
Extol him who rides upon the *clouds*,
By his name IACH,[2] and exult in his presence!
Thou dost make the RAIN of blessings to drop.
—*Psalm*, lxviii. 3, 4, 9; *Ezek.*, xviii. 6; xx. 9.

Water the earth's furrows, make it run with showers
Bless the springing thereof.

[1] In order that the Children of Isaral (Suryal, Surya) may bring their sacrifices, which they sacrifice on the faces of the field (*in the open field*), that they may bring them to Iacho*h*, at the porch of the Tent of Assembly *to the priest!*—*Leviticus*, xvii. 4. *Zachariah*, xii. 2, 3. These Jewish priests would not let the country people worship Adoni or Iacho*s* in the old style, in the fields, and on the mountains of Lebanon, but they must contribute to the priestly profits in Jerusalem.

[2] Iah or IACH is evidently NAH, "Nuh of the *waters*," Ia*nus*, Anah.—*Spirit-Hist.*, 148, 149, 221, 222.

Thou crownest the year with thy benefactions
And thy orbits distil fruitfulness.
The pastures are clothed with flocks the valleys also are covered with corn:
Let them shout for joy, let them sing.—*Psalm*, lxv.

Let us depart
To meads enamelled with the rosy flowers,
After our manner sporting in the dance
Which the propitious Fates have introduced;
For SUN and LIGHT[1] is cheering *to us alone*
Who are initiated!—Aristophanes, Frogs, 422.

Who shall go up into the HAR[2] (mount, mound, temple, HIER-on) of Iahoh?
And who shall stand in the place of his KADASH?
The CLEAN of hands, and the PURE of heart!—*Psalm*, xxiv.

Nothing better than THOSE MYSTERIES by which, from a rough and fierce life, we are polished to gentleness (humanity, kindness)[3] and softened. And INITIA (Mysteries), as they are called, we have thus known as the BEGINNINGS OF LIFE in truth; not only have we received the doctrine of living with happiness, but even of *dying with a better hope!—Cicero, de legibus*, II. 14; see *Juvenal*, xv. 131–142.

My flesh also shall dwell in HOPE!
For thou wilt not leave my soul in Hades;
Neither wilt thou give thy CHASID (chaste, holy, anointed), that he may see corruption (the PIT).—*Psalm*, xvi. 9, 10, *Schmid.*

[1] The LIGHT and the SUN rose up.—*Esther, Apocr.*, xi. 11.

[2] The Hebrews sacrificed in "High Places."—1 *Kings*, iii. 2.

Worship not the SUN whose name is Adunai, whose name is Kadush, whose name is El El, and to whom besides are names occult not revealed in the world. This Adunai will elect for himself a people and will congregate a crowd. Then Ierusalem shalt be built up for a refuge, a city of the Abortive, who shall circumcise themselves with the sword, dash their own blood against (their) face and shall adore Adunai.—*Codex Nasaraeus*, I. 47; see I. 227.

[3] In the Mysteries honor to parents was enjoined and not to injure animals.—*Porphyry, de Abstinentia*, iv. § 22. One who had committed a crime could not be initiated. Nero did not dare to be present at the Eleusinia.—*Sueton. vit. Nero*, c. 34. *Nork, Bibl. Mythol.*, II. 347.

The SERVICES (Sacra, Mysteries) which are performed to Ceres, those especially are called INITIA! —*Varro, de Re Rust.*, III. i.

For what GOOD man, or one *worthy of the* SECRET TORCH, such a one as the PRIEST OF CERES wishes him to be, thinks any misfortunes (to be) other than his own![1]—*Juvenal*, xv. 140 ff.

The SOD (MYSTERY, INITIATION) of Iahoh is for those that fear Him!—*Psalm*, xxv. 14.

I must be INITIATED *ere I die!!*—*Aristophanes, Eirene*, 368.

Unless a grain of wheat which falls to the ground die, it abides alone; but if it *die*, it bears much fruit. *John*, xii. 24. This is the doctrine of the Mysteries long previous.—*Spirit-Hist.*, 213.

ISAR ISARani IAH (Iah has chastened me, correcting); but to Death he has not delivered me!—*Psalm*, cxviii. 17, 18.

IAHOH saves his ANOINTED.[2]—*Psalm*, xx. 6.

[1] All things, then, which ye wish that men should do to you, so also do you do to them.—*Matthew*, vii. 12.

Love your enemies and pray for those persecuting you.—*Matth.*, v. 44.

Whatever is odious to you, O faithful and peaceful ones, do it not to your companion!—*Nazarene Gospel, Codex Nasaraeus*, I. 41.

[2] The INITIATED were consecrated by being ANOINTED with oil. Compare *Stiefelhagen, Theol. des Heidenthums*, 151, 152; *Matthew*, vi. 17; *Psalm*, xcii. 10, 12; xxiii. 5; *Ezek.*, xvi. 9; *Mich.*, vi. 15. Manes anointed his CHOSEN with oil.—*Beausobre*, I. 62; I *Samuel*, x. 1; *Isaiah*, lxi. 1, 3. Anointing him with oil in the name of the Lord of Light.—*James*, v. 14. The SPIRIT of Adoni Iachoh is on me! Therefore Iachoh ANOINTED me.—*Isaiah*, lxi. 1.

Having been stripped, ye were anointed with exorcised oil from the highest hairs of the head to those below; and ye were made partakers of the Garden-Olive Iesus ANOINTED.—*Cyril, Cat. Must.*, II. iii. Mē apsasthe tōn Christōn mou.—*Cyril*, III. i. And concerning you the God said: Do not touch mine anointed.—*Cyril*, III. i.

You have an UNGUENT (UNCTION) from the Holy One and you know all things,—the ANOINTING which you took from him teaches you concerning all things.—*John's Epistle*, I. ii. 20, 27.

The anointing oil is poured upon the priests.—*Levit.*, xxi. 10, 12; *Luke*, iv. 18.

Fear IAHOH ye his KADASHI (Holy ones).—*Ps.*, xxxiv. 10.
In the CONGREGATIONS bless ALAHIM ADONI.—*Ps*, lxviii. 27.
There is not thy like among gods ADONI!—*Psalm*, lxxxvi. 8.

The essential part of the Eleusinian Mysteries was the NOCTURNAL and ECSTATIC celebration!—*Preller*, I. 486.

There will be to you singing, as in the NIGHT of celebrating-FEAST; and joy of heart as of one marching with the pipe to come to the mount of Iachoh! —*Isaiah*, xxx. 29.

The *Eleusinian* Dionysus bore the *peculiar* name IACCHOS, and had a more prominent part in the Eleusinian Mysteries, especially in the Great Eleusinia!—*Preller*, I. 486.

Who shall go up into the HAR (mount, HIERON, shrine) of Iachoh, and who shall stand in the place of his Kadash?—*Psalm*, xxiv.

"There is another crowd of SACRED (priestly) men and of flutists and pipers (Matthew, ix. 23; Mark, v. 38) and of eunuchs (Matthew, xix. 12); and there are both *raving and frenzied women.*"—*Lucian*, iv. 282.

"On specified days the THRONG are gathered to the temple; and many GAL*li* (eunuchs, priests of Agal, the Sun-god Gallus) and the holy men whom I spoke of celebrate the Mysteries (Orgia) and cut[1] themselves on the arms and are beaten by one another on their backs. Many standing near them play the flute, and many beat drums, and others sing inspired songs and holy hymns. But these performances take place *outside of the shrine!* As many as do these things *enter not into the naos!*"—*Lucian*, iv. 285; see *Juvenal*, ii. 115.

[1] 1 Kings, xviii. 28, 41 ff.

And his MYSTERIES are for the ISARIM (the good, the chastened)!—*Proverbs*, iii. 32.
These the uninitiated behold not!!—*Theocrit.*, xxvi.

Procul o procul este, profani,
Conclamat vates, totoque absistite loco.
Gressus removete, profani!

We have sweetened the MYSTERIES together; in the HOUSE of ALAHIM[1] we have walked with the THRONG.—*Psalm*, lv. 14, *Schmid.*

When I marched in in the throng, moved along with them to the House of Alohim with the sound of jubilation and praise, the people keeping holiday. —*Psalm*, xlii. 5.

Let thy priests be clothed with JUSTICE (ZADIK)
And let thy HOLY (CHASIDI, chaste) shout for joy!—*Psalm*, cxxxii. 9.

INITIATED into the most blessed of all MYSTERIES, being ourselves PURE[2].—*Plato, Cary*, I. 326. Becoming JUST and HOLY with WISDOM.—*Ibid.*, 411. Justice is holiness.—*Ibid.*, 259.

"The word JUST: I have inquired about all these things (and heard) *in the Mysteries.*"—*Plato, Cratylus; Burges*, iii. 340.

Those who take part in the Mysteries, says Diodorus, become more pious, more JUST, and, on the whole, better than before.—*Diod.* v. 48.

[1] "Employing after a *foreign* mode *a* instead of *η*."—*Plato, Cratylus*; *Stallbaum*, p. 117. "The *Doric* name; for the Dorians call the Sun 'Al-ios" (All-ah, Aliah).—*Stallbaum's Plato, Cratylus*, p. 122.

[2] He placed a partition for the exclusion of the multitude from coming into the temple, and showing that it was a place that was free and open *only for the priests.* He also built *beyond this court* a temple. Into this temple all the people entered that were distinguished from the rest by being PURE, and observant of the laws.—*Whiston's Josephus, Ant. by Burder*, l. viii. chap. 3.

To the east one great gate, through which the pure entered with their wives. *Josephus Ant.* xv. chapter 11. The RAILS which, in the Isis-temple, separated the profane from the sacred place.—*Bulwer, Last Days of Pompeii*, 44.

There is something, pervading the universe, by which all generated natures are produced.—*Plato, Cratylus; Burges*, iii. 340. The Sun is TO DIKAION (THE JUST).—*Plato*, iii. 341.[1]

God is never in any respect unjust, but as JUST as possible; and there is not anything that resembles him more than the man among us who has become as JUST as possible.—*Plato, Theætetus; Cary*, I. 411.

Christ is called ELIos of JUSTICE!—*Eusebius, Demonstr. Ev.* v. 29.

I shine like the SUN in the star-house at the FEAST of the SUN!—*Book of the Dead; Uhlemann*, vi. 231.

Constantly perfecting himself in perfect MYSTERIES a man alone becomes truly perfect.—*Plato, Phaedrus; Cary*, I. 328.

Open to me the gates of ZADIK (the JUST One)!
This is the gate of Iachoh!
Let the ZADIKim (just) enter through it.—*Psalm*, cxviii. 19, 20.
Where are the sacred awful shrines, where the HOUSE of Mysteries
Is shown with sacred pomps.—*Aristophanes, Clouds*, 298 ff.
Al (is) Iachoh and *shines* (יאר IAR) to us!
Bind the FEAST (ἑόρτη, sacrifice) unto the altar's horns.—*Psalm*, cxviii. 27.
Then they stood around the ox and raised up *the pounded barley cakes*.—*Iliad*, II. 410.

Lege praeceptum — Qua adumbrantur
Immolari hostias, — Divina Mysteria.
—*As early as the seventh century; Rambach*, I. 133.

[1] The SUN is not only THAT WHICH IS JUST (TO DIKAION), but He is the SPIRIT OF TRUTH, and TO ZŌOPOION the Holy Ghost that giveth life and makes us live! —*Spirit-Hist.*, 259 *note* 2nd, 225, 195, 154, 158, 175, 174, 153. Now the expression "breathed into" is equivalent to "inspired" or "gave life to;" That which *breathes in* is God, *that which receives what is breathed in* is the mind, and *That which is breathed in* is THE SPIRIT.—*Philo Judaeus on the Allegories*, lib. 1st. § xiii. *Yonge; Gen.* ii. 7.

And the BREATH of God moved on the face of the waters!—*Gen.* i.
IAŌ, the SPIRITUAL PRINCIPLE of life!—*Spirit-Hist.* 154, 259.

El is terrible in the great SOD (Mysteries) of the kedeshim.—Psalm lxxxix. 7.

The MYSTERIES of Iachoh (are) for those who fear him![1]—*Psalm*, xxv. 14.

Hallelu IACH! Sing to IAHOH a new song;
Let the praise of him be in the assembly of the CHASIDIM (chaste, holy one).—*Psalm*, cxlix. 1.

The ZADIKIM are the CHASIDIM!—*Jennings, Jewish Ant.*, 262.

Hallelu IACH! Hallelu Al in his holy place!
Praise him with the tambour and DANCE.—*Psalm*, cl.

The singers first, then the players on stringed-instruments, in the midst of the virgins beating tambourines.—*Psalm*, lxviii. 26.

Bacchanalia were held on alternate years on mount Parnassus with the clash of cymbals.—*Hospinianus*, I. 115.

At the entrance of the gate of the House of Iachoh, the north gate, women sat deploring Tamus (Adam, Adonis).—*Ezekiel*, viii. 15.

The HOUSES of the kedeshim (Galli) who were in Iachoh's House, in which (houses) the women wove TENTS, to Ashera (Venus, Sarah).—2 *Kings*, xxiii. 7.

"One may see eunuchs[2] continually strutting

[1] Only the priests (kedeshim) were allowed to enter the *inner* temple.

[2] Casti, chaste; the Galli.—*Movers*, 688, 687. Kadash (HOLY) to Iahoh.—*Zachariah*, xiv. 20. Sanctissimus Archigallus. The Galli were considered especially HOLY, and were regarded as *Prophets* filled with the SPIRIT of the Deity.—*Movers*, 688; *Apol.*, c. 25; *Arnob.* l. c. p. 30, see Ps. 89, 18. "*The Galli were undoubtedly also the* KEDESHIM."—*Movers*, 683. The Septuaginta call them τετελεσμένους, that is, CONSECRATED and INITIATED!—*Ibid.*, 683. The Kadesh (KDS) "the Sanctified" was HOLY both to Venus and Moloch-Saturn, because he united in himself the peculiarities of both.—*Ibid.*, 686.

The KADUSIANS (from Kadosh the SUN) dwelt in the mountains between the Black and Caspian seas.—*Univ. Hist.*, v. 283, 321. Kadesh (Kadash), Gen. xiv. 7, was a city. Cities bore SUN-names.—*Spirit-Hist.*, 74. The kedeshim (holy) are the priests of the SUN-god.—*Spirit-Hist.*, 144. Therefore they were "*holy* men."

On these very days they become EUNUCHS (Galli); for when the others play

through the market-place at mid-day, and *leading the processions in festivals;* and impious men as they are, *having received by lot the charge of the temple*, and

the flute and perform Mysteries (Orgia), now the madness comes upon many. —*Lucian*, iv. 285; *Matthew*, xix. 12.

The Galli took part in the Mourning for Adonis and represented the shrieking Salambo (Venus).—*Movers*, 201. Compare the "Iahoh Salom."—*Spirit-Hist.*, 315.

Omnia fecit quae Galli facere solent. Salambonem etiam omni planctu et jactatione Syriaci cultus (Heliogabalus) exhibuit.—*Lampridius*, cap. 7; *in Movers*, 201. The EUNUCHS (Galli) go clothed as women.—*Lucian*, iv. 275. The women love the Galli with the utmost ardor of passion, and the Galli are mad after women.—*Lucian*, iv. 273. Negant se viros esse . . . mulieres se volunt credi.—*Firmicus.*

The priests and Galli, dressed like women, with turbans, appear in a band. One who surpasses all in the tonsure begins to prophesy with sighing and groaning; he publicly *laments for the sins he has committed*, which he will now punish by *chastisement of the flesh.* He takes the knotty scourge which the Galli are accustomed to carry, whips his back, cuts himself with swords until the blood runs down. The whole ends by *taking up a collection.* Copper and silver coins are flung into their lap; some give wine, milk, cheese, flour, which are eagerly carried off.—*Movers*, 681 ff; *Apuleius*, *Met.*

Avoid the Galli (Eunuchs) and have no communion with them, who have deprived themselves of virility and the fruit of procreation which the GOD has given to men for the increase of our race!—*Josephus*, *Ant.*, iv. 8, (Anno Domini, 70).

Before Josephus's time this *law* was promulgated. Of course, the law *would not have been made* if it had not been the custom formerly for eunuchs to enter into the CONGREGATION of Iahoh!—*Deuteronomy*, xxiii. 1; *Philo*, *On the Allegories.* III. ii. These semimale priests emblematized the Compound Divinity (First-Cause) Adoni (Iah) and Venus (IA); which is also seen in the Bilanx of the Kabbala. The Hebrews adored Adonis (Iahoh-Salam) and Salam*ah* (the Arab Venus, Huzzah-Salama). We have the names Salōn in Nehem. iii. 15, Salam in Ezra, x. 24, Salam*iah* (Salamios) Ezra, x. 39, Salomi, Salumiel, and Salam*ah* (Solomon). Kings, like Dūd and Salam*ah*, bore names of the Sun as Regent.—*Spirit-Hist.*, 38, 39, *note;* 74. The Book of Enoch gives us Dūdael (Hades, Ades), which may be translated Mercurial-Hell; since Dōd, Tōt, Thoth, are names of Sol-Mercurius, the Sun of Hades (Helios). The name Ad (Adonis, Ades, Deus) was inscribed on the Hebrew altar.—*Joshua*, xxii. 34. Ad (vapor) is the Sun's *Water* of the Resurrection, Adonis of the Resurrection of the dead. Two Hebrew altars were inscribed Iachoh-Nasi (Iacchos-Nusios) and Iachoh-Salum (Iacchos-Salam). —*Exodus*, xvii. 15; *Judges*, vi. 24.

We find eunuchs in Persia, 456 and 424 before Christ.—*Univ. Hist.*, v. 253, 260. They are also mentioned in the time of Samuel.—*Josephus Ant.* vi.; *Burder*, I. p. 359; 1 *Sam.* viii. 15; *Gen.* xxxvii. 36.

beginning *the sacred and initiating rites*, and concerned even in the Holy Mysteries of Ceres."—*Philo Judaeus, On Special Laws*, vii. See Matthew, xix. 12.

The SEMIMALES shall march and beat the hollow drums.—*Ovid, Fast.* iv.

When they celebrate their own rites they tell that they are CHASTE (casti).—*Ad Senatorem*, v. 15; *Movers*, 204. So Exodus xix. 15.

And thy CHASIDI (chaste, casti) shall bless Thee!—*Psalm*, cxlv. 10; lxxxv. 9.

Many shall be purified and made CLEAN and tried. —*Daniel*, xii. 10.

Daboque vobis COR NOVUM et SPIRITUM NOVUM dabo in medio vestri!—*Ezekiel*, xxxvi. 25, 26; *Schmid.* 2 *Cor.*, vii. 1.

Every head was made bald, every shoulder freed from hair.—*Ezek.*, xxix. 18; *Numb.*, viii. 7.

The flock, the HOLY FLOCK of Jerusalem IN HER SOLEMN FEASTS!—*Ezekiel*, xxxvi. 38.

The Egyptians, when they made the *offerings to the dead*, marched in "a procession in which *palm branches* are strewn in the way." A procession of priests is represented with *palm-branches* in their hands, and over this is the inscription:

This is the completion of the *ceremony of libation* for the Osiris priest, the mighty servant of Ammon's temple, named Katineptu the *justified*, who has passed to another life, etc.—*Uhlemann*, iv. 296.

CHORUS.

Sent forth from the palace I am come
Heading the pitchers (libations) accompanied with the loud clapping of hands.
Marked is my cheek with bloody gashes,
The furrow new-cut by my nail:
Forever my heart feeds upon grief (cries of wailing).

And *linen-destroying rendings* of the
Tissues have been burst open under my griefs,
The breast-covering folds of the robes, torn
On account of smileless woes.—*Aeschylus*, *Choeph.*, 22; see *Buckley.*

Pouring out these, an earth-drunk stream, I return,
Flinging away the vessel, with eyes not looking back.—*Ibid.*, 96.

In the Mysteries the initiated wore *long robes of linen.—Maury*, II. 337.

Fourscore men from Sechem, Siloh and Samaria having their BEARDS SHAVEN and their clothes rent and having *cut themselves;* with offerings and THUS (incense) in their hand to bring them to the House of Iahoh.—*Jerem.*, xli. 5; *Levit.*, xix. 27, 28; xxi. 5.

There shall be a mark[1] upon thy hand, and a memorial *between thine eyes.—Exodus*, xiii. 9.

Sanctify a FAST, proclaim CESSATION, congregate the ELDERS (the Patres), *all inhabitants of the land* to the house of Iahoh your ALAH and call to Iahoh!—*Joel*, I. 14. This is "the Great Day."—*Isaiah*, i. 13, *Septuagint;* which passage *Origen* quotes.

Therefore ADONI Iachoh ZABAOTH (Sebad*ios*) shall call us on that day to weeping, and to MOURNING and to baldness and to wearing sackcloth.

For lo, joy and rejoicing; slaying the ox and *slaughtering sheep;* eating flesh and drinking wine: we must eat and drink, for to-morrow we shall die! —*Isaiah*, xxii. 12, 13.

They ate the sacrifices of the SOULS (MATHim the dead).—*Psalm*, cvi. 28; *Bekker's Charikles*, 294–296; *Mark*, x. 38.

The Greeks called the FEAST DAYS PANEGURIS

[1] Ye shall not round the corners of your head nor destroy the corners of the beard. Ye shall not give a cutting in your flesh, for a SOUL; nor the writing of a brand (or mark) upon you!—*Leviticus*, xix. 27.

(CONGREGATION).—*Rodolphus Hospinianus de Festis*, p. 3.

One ordinance for you of the CONGREGATION (Panēguris)[1] and also for the STRANGER that sojourneth with you. As ye are, so shall the STRANGER be before Iahoh!—*Numbers*, xv. 15.

An Ammonite or Moabite shall not enter into the PANEGURIS (KAHAL) of Iahoh.

But the Edomites and Egyptians could be present, *Deut.*, xxiii. 3, 4, 7, 8; and it is probable that the neighboring people of Tyre and Byblus were admitted.—*Isaiah*, xxix. 17; *Judges*, x. 6.

Which sacrifice *in gardens* and burn incense upon bricks.

Which sit in the sepulchres, and pass the night in Natsorim (in vigils); that eat the flesh of swine; and broth (swine-broth) of the abominable things is in their vessels!—*Isaiah*, lxv. 3,

> Behold I show you a MYSTERY!
> We all shall not be put to sleep! The DEAD shall be raised.
> —*Paul*, 1 *Cor.*, xv.

The Hindus make "the usual *libations of water* to

[1] And I will also tell about the CONGREGATIONists (Panēguristeōn), the things which they do!

When a man to the Sacred City first goes, he is shaved as to his head and eye-brows.

But in the holy city A MAN WHO LODGES STRANGERS takes in the unacquainted.* For surely in each city* there are APPOINTED MINE HOSTS on the spot; and this custom they receive from their fathers, *a native custom*. But the Assyrians call these men "teachers," for they show the strangers all things!!!

Having *sacrificed a sheep*, the other parts he both cuts up and banquets upon, but putting the skin upon the ground he sits upon it on his knees and takes up upon his own head the feet and head of the cattle, and at the same time, praying, he beseeches to receive the present sacrifice; and he promises a greater one next time!—*Lucian*, iv. 286.

* And in every city of the association (of the Essenes) a guardian of the strangers is selected, dispensing clothing and necessaries.—*Josephus*, *Wars*, II. 7.

satisfy the MANES of the DEAD."—*Colebrooke, Hindu Rel.*, 99.

The kinsman sprinkles water over the grass spread on the consecrated spot, naming the deceased, and saying:

May this oblation be acceptable to thee!

He afterwards takes a cake or ball of food mixed with clarified butter and presents it, saying "May this cake be acceptable to thee;" and deals out the food with this prayer:

"Ancestors, rejoice, take your respective shares, and be strong as bulls!"

Salutation unto thee, O deceased, and unto the saddening (hot) season!

Salutation unto thee, O deceased, and unto the month of tapas (wet or dewy season).

Salutation unto thee, O deceased, unto that [season] which abounds with WATER!

The nearest relation silently sprinkles the BONES and ashes with cow's milk. He first draws out from the ashes the bones of the head, and afterwards the other BONES successively, sprinkles them with perfumed liquids, etc.—*Colebrooke Relig. Ceremonies of the Hindus*, 105–108.

THE FEASTS of the Mysteries CLOSED with SACRIFICES TO THE DEAD[1] AND THE WASHING AND ANOINTING OF THE MONUMENTS.[2]

Ornatis monumenta JUSTorum! — *Matthew*, xxiii. 29, *St. Jerome.*

[1] Preller, I. 490; Jer., xvi. 6, 7; xxii. 10.

[2] Potter, I. 449. A black bull was offered up.—*Potter*, I. 449. Osiris is

"Those below the earth are conscious."—*Sophocles, Ant.*, 542. "The dead know what goes on around them."—*Talmud, Berachoth; Pinner*, I. 18, s. 2.

These BONES are the whole house of Israel!
Lo, (they are) saying: Our BONES[1] are *dried up*,
Our hope is lost, we are *cut off* for us!

represented *black*.—*Plutarch de Iside*, xxii. It is the *color* of Hades.—*Isaiah*, xlv. 19.

FROM THE ANCIENT JEWISH RABBIS.

I will die in my city; for it does the DEAD good if their friends frequent their sepulcres and supplicate the Manes (nshmthn), and this thing confers on them some benefit. Nay even themselves, when asked, pour forth prayers for the survivors: For this reason therefore Caleb ben Iephunah prostrated himself upon the sepulchres of the Patriarchs!—*Liber Chassidim Num.*, 710; *Wagenseil's Sota*, p. 332.

When any public calamity is close at hand, if *the people betakes itself to the place of the sepulchres and prays there*, then the Nourishing Potency, being called forth, joins itself to the sentient force; but this last going forth wakes up the mind, and they intercede with God for the living!—*Shalshelet Hak.*, p. 85, b; *Wagenseil's Sota*, p. 332.

Supplications were made at the sepulchres of the pious, on account of the impression which was left in those bones by the Divine SPIRIT, whose abode they were; therefore they are more fit than other places, in order that by their aid the Divine Influence may be received!—*Abarbanel; Sota*, 333. See also *Matthew*, xxiii. 27; ix. 16; *Nicolai, de Sepulchris Hebraeorum*, pp. 216–218, 183. See 2 *Kings*, xiii. 21.

[1] The BONES were washed with wine and oil.—*Anthon*, 456; *Psalm*, cix. 18. The Romans, like the Greeks, were accustomed to visit the tombs of their relatives at certain periods, and to offer sacrifices to them and various gifts. The tombs on these occasions were sometimes illuminated with LAMPS. In the latter end of February they kept the Festival Feralia, in which the Romans carried food to the sepulchres for the use of the DEAD!—*Anthon*, 462.

Let them remove strifes from the FEASTS (Feriae).
The RIGHTS (swine-broth) of the divine MANES, let them be sacred!
Cicero, de Legibus, ii. 8, 9.

Swine-offerings were brought to Hercules!—*Movers*, 220; *Macrob.*, III. 11.

Post ea praeteriti tumulis redduntur honores.
Habent alias moesta sepulcra faces.
Nunc animae tenues et corpora functa sepulcris
Errant; nunc posito pascitur umbra cibo
Nec tamen haec ultra quam tot de mense supersint
Luciferi, quot habent carmina nostra pedes.
Hanc, quia justa ferunt, dixere Feralia lucem:
Ultima placandis Manibus illa dies!—*Ovid, Fast*, ii.

Can these bones LIVE? ! ! ! ADONI IAHOH, Thou knowest!
SAID ADONI IAHOH (Adonis IAŌ) to these bones: Lo I bring SPIRIT into you, that you LIVE!
I am about to open your sepulchres and will make you come up from your graves, O my people!
I will put my SPIRIT upon you, that you LIVE.—*Ezekiel*, xxxvii. 3, 5, 12, 14, 17; *Hosea*, xiii. 14; *Daniel*, xii. 2; *Jeremiah*, viii. 1, 2.

"We find in Plutarch, de virtt. mull. in fine, an instance in which a sepulchre was put in communication with the WATER by an artificial aquaduct, because it was customary to erect a place of rest for the dead *on the shore* of the LIFE-producing element."—*Bachofen, Gräbersymbolik der Alten*, 233.

Furrohurdin Jasan is a Parsee festival set apart for the performance of ceremonies for the dead.—*Dosabhoy Framjee*, 61. At the end of the Parsee year (February) they celebrate the Mooktads by raising a pile of brass or silver vessels filled with WATER. Flowers and fruits are placed there, and religious ceremonies performed in honor of the dead. This is borrowed from the Hindus.—*Dosabhoy Framjee*, 63.

The women of the Turks sprinkle the monuments of the dead with FLOWERS and WATER.—*Nicolai, Sep. Hebraeorum*, p. 219. The POWER of the RAIN must be mentioned in the benediction for the revivification of the DEAD.—*Talmud, Berachoth*, 26, 33. During the whole autumn and winter months a prayer for the sending of RAIN is inserted!—*Pinner*, I. 26.

A river of WATER OF LIFE proceeding out from the throne of God!—*Rèvelations*, xxii.

From the scull of the ANCIENT Being wells forth DEW, and this DEW will wake up the dead to a new life.—*The Sohar, Idra Rabba; Franck*, 124; *Vallis Regia*, xxix. 6. *Kabbala Denud.*, II. 297.

"Influentia τοῦ SEIR."—*Kabbala Denudata*, II. 342, *Intr.* in *Sohar*.

The Greeks *with trumpets* invoke BACCHUS (SPIRIT, OSEIRIS) from the WATER.—*Plutarch de Iside*, XXXV.

After THREE DAYS and a half, SPIRIT OF LIFE from THE GOD entered in them and they stood on their feet.

And they went up to heaven in the cloud.—*Rev.* xi. 11, 12.

"Elohim is divided into Alah אלה and im ים. Alah however is the idea of SPIRIT."—*Kabbala Den.*, II. 346.

For as that which is filled with Holy Ghost (Pneuma) is called EMPNOUN (*breathed into*), and that which is filled with understanding is called *sensible*, just so this DANCE OF SOUL has been named ENTHOUSIASMOS on account of the communion and communication of DIVINER FACULTY: and THE PROPHETIC of enthousiasmos is from Apollo's inbreathing and *possession:* but THE BACCHIC is from Dionysus:[1]

And with Corybantes ye will dance!

says Sophocles; for the rites of the Mother and the rites of Pan are the same as the orgies of Bacchus.—*Plutarch*, *Erōtik*, XVI.

[1] Apollo (Baal, Bel the *Younger*) is the Divine WISDOM (the male Serpent) and Bacchus is the Divine SPIRIT. The Brazen Serpent that Moses (the clergy) made, and which in later times was reprehensible on the score of being *an image*, recalls to us *the serpent as a Bacchic emblem;* it is found with the BULLS and GROVES of Baal (Adonis-Bacchus), an emblem belonging to the Mysteries! Abal, Bol, Baal, was both Apollo and Bacchus, and all three were the Sun. Macrobius (Saturn., I. 20) makes Apollo and Bacchus the same.—*Rawlinson's Herod.*, II. 298.

The limbs of the Dionysus, Zeus delivers to his Son Apollo to bury.—*Clemens Alexandr.*, p. 15.

A trumpet in every man's hand, with empty pitchers and LAMPS within the PITCHERS.[1]

The three companies blew the trumpets and *brake the pitchers* and held the LAMPS in their left hand.—*Judges*, vii. 16, 20.

The Jews in their FEASTS used little trumpets like the Greeks in the Bacchanalia.—*Spirit-Hist.*, 221; *Plutarch, Quaest. Conv.*, iv. 671, 745, 746.

And all the people *sounded trumpets* and shouted with a loud voice!—1 *Esdras*, v. 62; 2 *Sam.*, vi. 15.

"They deliver up the LAMP OF LIFE!"—*Lucretius*, II. 78.

Puffing out the LAMP he fled!—*Aristophanes, Frogs*, 1038.

He fell down *and died;* then we all *overthrew* the LIGHTS!—2 *Esdras*, x. 1, 2. The candles are extinguished just before the Miserere, at the *death* of the ANOINTED!

The TORCH (SILAO) is the symbol of NEW LIFE!—*Hundert und Ein Frage*, 71. Lights were carried before the dead at his funeral.—*Talmud, Berachoth*, 53; *Pinner*.

> But who knows if LIVING is not DYING indeed,
> But to DIE to LIVE!—*A fragment of Phryxus.*
> "Not to live is to LIVE"!—*Aristophanes, Frogs*, 1022.

Among the sacrifices to the DEAD the Hindus offered "a LAMP, *water* and wreaths of *flowers*, naming the deceased with each oblation and saying, 'May this be acceptable to thee.'"—*Colebrooke*, 101.

I will dispose a LAMP for mine ANOINTED!—*Psalm*, cxxxii. 17. As soon as the dead is buried and the

[1] The art of war in those days would appear to have been A MYSTERY. "The Greeks *with trumpets* evoke Bacchus from the WATER."—*Plutarch de Iside*, XXXV.

mourners have come home, they light a lamp and let it burn 7 days successively, day and night.—*Bodenschatz, Kirchl. Verf. der Juden*, IV. p. 178. The kinsman of the DEAD "lights a LAMP in honor of the deceased."—*Colebrooke, Relig. Cer. of the Hindus*, 107.

A procession led by a trumpeter was followed by wagons loaded with myrtle boughs, by a *black* bull and by youths carrying vessels containing the *libations for the dead.* The tombstones were WASHED and ANOINTED, the bull was sacrificed to Zeus (the Father) and to Hermes UNDERGROUND (the Son), and the dead were invited to partake of the banquet prepared for them.—See *Anthon*, 397. On the fifth day of the Eleusinia, called the Day of the LIGHTS, the Mystae went with TORCHES to the Temple of Demeter at Eleusis where they remained *all night!* On the following day Iacchos, Son of Demeter, Son of Dios, with a TORCH (the symbol of Resurrection) in his hand, was borne along the sacred way with shouts.—See *Anthon*, 396.

> Go then, and for this man display
> Your SACRED LAMPadas (torches) to light the way
> On his *return to light, O Gods under earth!*
> —*Aristophanes, Frogs*, 1442 ff; *Wheelwright.*

The TORCH-lighted SHORES[1] where the "*awful Goddesses*" foster for mortals THOSE HALLOWED RITES!—*Sophocles, Oedip. Col.*, 1049. A trumpet in every man's hand, with empty (emptied) PITCHERS, and LAMPS in their left hand!—*Judges*, vii. 16, 20.

The DEAD shall arise, and those in the remembrances shall be raised up, and those in the earth

[1] The essential part of the Eleusinia was the nocturnal and ecstatic celebration.—*Preller*, I. 486.

shall be cheered: for thy DEW is a restorative to them!—*Isaiah*, xxvi. 19, *Septuagint*.

To those who LOVE there is a return (Anodos) from Hades to light!—*Plutarch*, *Erōtik*, xvii. 22.

From the hand of SAOUL (Sol-Pluto) I will redeem them; from MUTH (Death, Pluto) I will liberate them; I will be thy plague, O MUTH! I will be thy destruction, O SAOUL (Hades, Pluto)!—*Hosea*, xiii. 14; 1 *Cor.* xv.

From the extremity of the earth we have heard songs:
GLORY TO ZADIK![1]—*Isaiah*, xxiv. 16. (*Jupiter*).

Thou wilt PURIFY me with hyssop that I be CLEAN; thou wilt LAVE me.

Create in me a CLEAN heart O ALAHIM!

And a firm SPIRIT renew in the midst of me.

ALAHIM, ALAHI of my safety: my tongue shall sing thy JUSTICE (ZADIKat).

ADONI, . . . then thou wilt be delighted with the sacrifices of ZADIK, the holocaust and the roasted.

[1] Iosedek the Highpriest.—*Josephus*, *Ant.*, x. c. 8. Zadkiel is an Angel, Zedek the planet Jupiter. Inter planetas ZEDEK, Stella albicans cui gentiles nomen Idololatricum applicarunt quorum commemoratio prohibita Exod. xxiii. 13.—*Kabbala Denudata*, I. 185, 200, Francofurt, 1677.

Zadak is Jupiter.—*Talmud*, *Pinner*, I. 59. SUDUK is the Phœnician Supreme God. SUDUK is interpreted "JUST."—*Sanchoniathon*, *Orelli*, p. 32. The Hebrews called the priests "SONS OF ZADOK," and Loim (LEVites)—*Philo About the Planting of Noah*, part 2nd. xv.; the Phœnicians used the word ELoim for "Saturnians" (Kronioi). From Gallus, a name of Adonis (GELEON, Gelon=Ianus) we have Galli, his priests; from Kadash (Iahoh) we have the kedeshim; from Asar (Sun, Lord, Osiris) we have the Isarim; from ZADIK or ZADOK, the zadikim; *Deut.* xxi. 5; 2 *Sam.*, xv. 24; 1 *Kings*, i. 39; from the god MAGOS (MACHANius, MACHAEL, ELAMACH, Michael, Lamach, MAGEDON.—*Josephus*, *Ant.*, viii. 6) MAGI the priests, MAGICIANS. From Asal, Sol, Asel, we have the Salii and Selli, the priests of the SUN.

Adoni-Zedek, the Jerusalem king, bore the names of Adonis and Jupiter, two names of the Hebrew God (Zadik).—*Joshua*, x. 3. He shall be called Iachoh Zedeknu (Our Zedek)!—*Jer.*, xxiii. 5, 6.

Then thou wilt make bullocks ascend, upon thine altar !—*Psalm*, li.

JUSTICE etc. are a kind of INITIATORY PURIFICATION. And those who instituted the MYSTERIES for us appear to have been by no means contemptible, but in reality to have intimated long since that whoever shall arrive in Hades unexpiated and UNINITIATED shall lie in mud, but he that arrives there PURIFIED and INITIATED shall *dwell with the Gods !—Plato, Phaedo; Cary*, I. p. 68; *Bothe, Aristoph.* iii. 205, *note.*

For we are alone present. 'Tis the Lenaean Feast (of Bacchus).
But we ourselves, now at least, are *winnowed clean !—Aristophanes, Acharn*, 471.

In the Eleusinian Mysteries the INITIATED purified themselves by washing hands in holy water; and were admonished to present themselves with minds pure and undefiled.—*Potter*, I. 451.

> WASH me thoroughly from mine iniquity,
> And CLEANSE me from my sin.—*Psalm*, li. 2.

The INTIATED are the "just."—*Aristophanes, Batr.*, 145 ff, 156, 423, 424, 612, 725–727; *Cary's Plato, Phaedo*, I. 84, 85; *Phaedrus* I. p. 326. "I hope to go among GOOD men. I entertain a good hope that something awaits those who die, and that it will be far better for the GOOD than for the evil."—*Plato, Phaedo, Cary*, pp. 61, 116, 117. Those in elysium are the INITIATED.

"Foreseeing the BLESSINGS OF HADES they sing and rejoice !"—*Plato, Cary*, I. p. 89. "Our souls will really exist in Hades."—*Cary's Plato*, I. 115.

Thou shalt see FAIREST LIGHT just as here,
And myrtle groves, and BLEST CAMP-MEETINGS (Thiasous)
Of men and women, and much clapping of hands.—*Aristoph. Frogs*, 155; *Psalm*, xlvii. 1.

CHORUS OF THE INITIATED, IN THE ELYSIAN FIELDS, WHO DWELL NEAR THE WAY THAT LEADS TO PLUTO'S GATES.

IACCH! O IACCHE! IACCH! O IACCHE!
——— ——— The INITIATED
Here somewhere are sporting, whom he described to us.
At least they are hymning the very IACCHOS whom Diagoras.[1]—*Aristoph.*, *Frogs*, 309 ff.

In the Elysian Fields the souls gather the fruits from the celestial trees of this paradise.—*Champollion*, *Egypte*, 131. The residences of the BLESSED were gardens shaded by trees of various kinds.—*Egypte*, 105. Ellas, Allah, Elous*ia* (Diana), Alus*ion* (Elysium) the Sun's realm.

Thou shalt call me Aisi (Iasi, Bacchus-Iasius) and no more Boli (my Apollo)!—*Hosea*, ii. 16; *Isaiah*, xi. 1. Apollo is the MONAD, and Artemis the DUAD.[2] —*Plutarch de Iside*, x. The castrated priests of the Assyrian ARTEMIS (VIRGIN) were named MAGABUZOI.—*Movers*, 241; *Strabo*, xiv. 1, p. 276.

Great is DIANA of the Ephesians!

The Great Goddess DIANA whom all Asia and the world worships!—*Acts*, xxix. 27, 28.
DIANA the LIGHT-BRINGING.—*Aristoph.*, *Lysistr.*, 687.

IRIS, DEWY, on her *yellow* wings through heaven.—*Virgil*, *Aen.*, iv. 700.
IRAH does not make her LIGHT to shine!—*Isaiah*, xiii. 10.
Once more come to me, O Phoib,[3] Dalian KING, who holdest Kunthia
High-headed rock:

[1] Diagoras provoked the highest indignation of the Athenians by divulging the Mysteries.

[2] The Supreme Being was philosophically considered Scmimale, Male and Female: Adam-Adan-Adonis and Huah-Eua-Venus, Lunus and Luna, Acdestis and "the Mother," Attis and Nana-Venus. "For ye are wont to say in prayers, Whether Thou (O God) art God or Goddess."—*Arnobius*, *adv. Gentes*, III. viii. Iah (Deus) and I*ah* (IA, Dea, The Virgin) in Hebrew, become IA, IĒ, IEIOS (Apollo) and IA (Diana Virgo) in Greek and Latin; for it was the usage, according to Hieronymus, to write with a "He" and to read it an A; also the Attic Greek changes A into ēta.

[3] Abob as. Abib, Boib; Babas, *Phab*et.—*Josephus*, *Ant.*, xv. 11, 12.

And Thou, Blessed (VIRGIN) of Ephesus who dost hold the golden Fane in which LUD*ian* maids thee greatly reverence. . . .

And He, who holding Parnasian rock
With torches radiates,
Festive Dionysus eminent with Delphic Bacchae.—*Aristophanes*, *Clouds*, 577 ff.
Call on Artemis (VIRGIN),
And on twin Iēios[1] chorusleader
Well-disposed, and on NUSIOS (Bacchus-Nuh)
Who, with maenads, gleams Bacchic with his eyes
Alalai (Hallelu) IA[2] Paiēōn! Lift up! IAI!
As after victory,
IAI! EUOI! EUAI! EUAI.—*Aristophanes*, *Lysistr.*, 1193 ff.
I entreat Pastoral Hermes and Pan! . . .
Let us O Women strike the ground in time!
But we FAST[3] wholly: . . .
But I in philo-chorous komuses will sing Thee,
EUION, O Dionusos, BROMIUS, and BOY of Semele,
Delighted in choirs of Nymphs on the mountains,
In charming hymns, EUĪON!, EUĪON!,
EUOI!, dancing in choir!—*Aristoph. Thesmoph.*, 926 ff.
In the Mysteries of Ceres the INITIATED bore the MYSTIC TORCH.—*Juvenal*, XV. 140.
Such Orgia (Mysteries) with SECRET TORCH the *Baptists*
Performed, who are wont to weary the Athenian Cotytto.—*Juvenal*, II. 91, 92.
She will descend in winter into the river, the ice having been broken,
Thrice in the morning Tiber will she be DIPPED, and in the very
Whirlpools WASH her timid head.—*Juvenal*, vi. 522 ff.

John, surnamed the BAPTIST. For Hārod kills this good man who commanded the Jews to come together to Baptism, practising virtue and using JUSTICE toward one another and piety toward God. For that the WASHING seemed acceptable to him if they used it not for the deprecation of certain sins but for purity of the body, seeing that verily the *soul* is purified by JUSTICE!—*Josephus*, *Ant.*, xviii. 7.

[1] *Doric* IA, Attic IE.

[2] I*η* in the Greek. See p. 39, *note*.

[3] When thou dost fast, wash thy face and anoint thy head.—*Matthew*, vi. 17

John came to you in the path of JUSTICE.—*Matthew*, xxi. 32.

And in those days is Iōan the BAPTIST at hand proclaiming in the desert of Judaea, saying: CHANGE YOUR HEARTS (repent); for the Kingdom of the Heavens is nigh!!!

And himself, the Iōan, had his clothing of camel's hairs, and a belt of skin around his loin.[1]

And locusts and wild HONEY were his food!—*Matthew*, iii., *Greek* Test. Tischendorf.

Ex more docti MYSTICO
Servemus hoc JEJUNIUM!—*Ancient Christian Hymn.*
Taught in the mode of the MYSTERIES
Let us keep this FAST!—*Rambach*, I. 170.

John's disciples ("John's Christians") said: We and the Pharisees FAST frequently.—*Matthew*, ix. 14. Matthew, x. 26, 27, 28, contains a simile drawn from the Mysteries. MYSTERY was an expression for baptism and sacrament.—*Hagenbach, Dogmengesch.*, 169, 170.

HERALD

Silence, Silence!! Pray to the Thesmophorian Goddesses, to Demeter, and to Kora and to Pluto and to Kalligeneia and to the Nourisher of youths, and to Hermes and to the Graces, to make this CHURCH and SYNOD the now fairest and best!

IA PAIŌN, IA PAIŌN, IA PAIŌN!
CHAIRŌMEN!!!

[1] He wore a hair shirt probably, like the early cœnobites, the later monks. Compare the Therapeutae and Essenes as *monks;* also the Buddhist monks of this period.

CHORUS.

We approve! and we supplicate the race of gods, at these prayers
Appearing, to be gratified!!—*Aristophanes; Thesmoph.*, 294 ff. See *Matthew*, xviii. 17 *Greek.* Aristophanes lived from 456 to 380 Before Christ.

"The rites of Kotuto (Kotys) and Bendis[1] (Artemis), *from which the Orphic rites originated.*"—*Strabo*, x. 470. The Orphic ideas and customs resemble the Hebrew particularly.—*Spirit-Hist.*, 212, 213, 176, 169.

And the PSALM (psalmos) halelujas (ALALAZEI),
And bull-voiced fearful imitators bellow
Somewhere secretly (from the unseen),
And the drum's reverberation,
As of subterranean thunder, is borne exceedingly fearful.
—*Strabo*, x. 470.

Zeus Chthonios (BENEATH THE EARTH) thundered!—*Sophocles, Oed. Col.*, 1606.

The gods under earth
Are better at receiving than letting go!—*Aeschylus, Persai.*, 689, 690.

O KING of those in night,
O Aidoneus, Aidoneus!—*Sophocles, Oed. Col.*, 1560.

O Abode of Aides and Proserpine, O nether Hermes! Hermes the Conductor (of the souls) is leading me on, and She (Proserpine) the Goddess of the shades.—*Sophocles, Electra*, 110; *Oedip. Col.*, 1547.

Hermas, Kullanios, called out the SOULS
Of the men that wooed; and He held with his hands the ROD
Of gold, beautiful, with which he soothes men's eyes,
Whomever He pleases, and *raises again those that sleep!*

[1] Bendidia, a Bacchic festival of Bendis-Artemis (the Moon), the day before the Panathenaic festival.—*Anthon, Bendidia.*

Music in the RITES. Orpheus, Musaeus and Thamuris procured music (for the Mysteries).—*Strabo*, x. 471.

And with it indeed He drove, having moved them; and they gibbering followed.
Gracious 'Ermeias led them down the dusky paths.
And they went to the streams of Ocean and the rock of Leucas,
And to the GATES of Eel (Sol's Gate of Hell) and the people of dreams
They came; and immediately they came upon the Asphodel mead
Where dwell *souls*, *images* of the dead!—*Homer.*

The Sun-god and his horses and chariot were carried every *night* around (under) earth in a BRAZEN CUP (Charon's boat). The CUP is the Pitcher in which Water is fetched from the Styx for the moon.[1]

The Sun (ELI) went up, leaving the very beauteous LAKE.[2]—*Odyssey*, iii. 1. Mercury is Sol.—*Arnobius*, VI., xii.

The 14th Way is called SAKAL Mair (WISDOM Shining) and is so called because He is the essence of the Gathered Wisdom (the Wisdom of the Gathering), and the Teacher concerning the Mysteries of the Consultations of the holy (kadesh).—*The Jezira, Meyer*, pp. 3, 19.

I am LIVING unto the Aiōns (ages) of the Aiōns (ages); and I hold the keys of the death and the Hades.—*Rev.*, i. 18.

O Subterranean Hermā presiding over thy Father's powers.
—*Aeschylus, Choephorae*, 1.

O Hermā, Offspring of Dionysus who leads the Bacchic dance.
—*Orpheus, Arg.*, 57.

To Thee the great Panathenaia we will celebrate,
All the other rites of the gods,
MYSTERIES, Diipolia, ADONIA, O Hermā!
—*Aristophanes, Eirene*, 406 ff.

[1] The Pamulia were on the twenty-fifth of Phamenoth (March 3d), and on the New-moon of that month the ancient Egyptians celebrated the *entrance of Osiris into the moon!* This, Plutarch says, is the beginning of Spring.—*Higgins, Anacal.*, p. 114. In the Pamulia they bore the triple Phallus.—*Silvestre de Sacy*, II. 54; *Plut. de Iside*, xxxvi. The moon obtains her light from the Sun.—*Plato, Cratylus; Burges*, iii. 332. The Sun is the "first man."—*Spirit-Hist.*, 61, 52. He is First-born from the shades of Zalamoth.

[2] Compare the Delian LAKE.—*Rawlinson's Herod.*, II. 259.

Then he takes the Rod; by this he evokes from Orcus SOULS
Pale; others he sends under sad Tartarus!—*Virgil, Aen.*, iv. 242.

Thou puttest pious SOULS in joyful
Mansions; and with the golden Rod dost govern
The light crowd; Acceptable to the gods
Above, and those *below!* [1]—*Horace*, I. 10.

When I shall have walked in the valley of Zalmuth (Salamuth, summae tenebrae, shadow of death) I will not fear evil for myself; thy ROD and thy staff will console me.—*Psalm*, xxiii. 4.

When the "First-born of Time" (Sol-Aiōn) comes near me, then I obtain the portion of this speech.

Breathing lies the quick-moving LIFE, heaving yet firm, in the midst of its abodes. The LIVING ONE walks through the powers of the dead: the Immortal is the brother of the mortal.—*Vedic Hymn; Max Müller*, p. 567.

Greatest Herald of those above and those below,
Listen, Hermā of the Shades, having summoned for me
The Angels (Daimonas) under earth to hear my
Prayers, the Guardians of my fathers' homes!

—*Aeschylus, Choeph.*, 121 ff. "They worship Hermes most of gods. And they swear an oath by Him alone, and say that they are born from Hermes."—*Herodotus*, v. 7; see *Spirit-Hist. of Man*, pp. 210, 159, 160, the *notes*.

O holy DAIMONS[2] (Lords) UNDER EARTH
Gā (Earth) and 'Ermā (Aram, Mercury, Baal-Ram) and KING of the Infernals,

[1] "Jesu MESIO is Nebu, the false Messias, the destroyer (depravator) of the ancient religion."—*Codex Nasaraeus; Norberg, Onomasticon*, 74. Nebo is Mercury; and "Tobo (Vulcan-Mercury) is a *Liberator of the soul* of Adam, to bear it to the Place of Life."—*Ibid.*, 58. Vulcan is Zeus under earth.

[2] For Osiris and Isis have passed from GOOD DAEMONS into gods.—*Plutarch, de Iside*, xxx. Just so Adonis passes over into the Angel Adon-Ai of the Arabs.

Aristophanes uses DAIMONAS in the sense "gods," not demons.—*Lysistrata*, 1198. It is used like Balēn or Baalan meaning "Sun," "lord," as a title.—*Paul*, 1 *Cor.*, viii. 5. Demeter is called Chthonia.—*Preller*, I. 483.

Philo says: The beings which the philosophers of other peoples distinguish by the name DAEMONS, Moses names ANGELS.—*Philo, De Gigant.*, I. 253, ed. Maug.; *Franck Die Kabbala*, 229.

Send from below (his) SPIRIT (soul) unto light! . . .
O GĀ and other chiefs of the Chthonian gods . . .
O AIDŌNEUS,[1]
Aidōneus THAT SENDEST UP THE SHADES!!—*Aeschylus*, *Persai*, 628.

BALAN (Baalan, Baali), ancient Balēn ("lord"),
Come forth Darius!—*Aeschylus*, *Persai*, 657, 664.

I come leaving the HIDING-PLACE of the DEAD and the Gates
Of Darkness, where AIDES (Pluto) has his abode apart from the gods,
Having deserted my body, being raised *high in Air* (for the space of)
Now already this third light of day.—*Euripides*, *Hecuba*, 1–33.

But among all these, whoever passes his life justly, afterwards obtains a better lot, but who unjustly, a worse one.

When they have ended their first life (they) are brought to trial; and being sentenced, some go to places of punishment beneath the earth and there suffer for their sins; but others, being borne upward, by their sentence, to *some region in heaven!*—*Plato*, *Phaedrus; Cary*, 325.

Hail to thee, O Man, who art come from the transitory place to the imperishable!—*Vendidad*, *Farg.*, vii. 136; *Spiegel.*

Creator! where are these tribunals, where do these courts proceed, where do these courts assemble, where do the tribunals meet, to which the man of the embodied world gives an account for his soul?—*Persian Vendidad*, xix. 89.

In the THIRD NIGHT; after the coming and shining of the Morning-red,

And when upon the MOUNTAINS the victorious MITHRA sets himself with pure radiance,

Then the Daeva Vizaresho carries the soul bound, that has lived in sin, to the Bridge Chinvat!—*Vendidad*, xix. 91–97.

[1] Adonis in Hades, as God of the Resurrection of the dead. "Ramas, the Highest!" Baal-Ram, Bol-Aram, Bal-Harameias, Baal-Hermes

To TRITON (THE THIRD) to the SAVIOR![1]—*Plato, Philebus*, 66.

TA TRITA, a Grecian sacrifice *to the dead*, the THIRD day after the funeral.—*Isaeus, her. Menecl.*, §§ 37, 46; *Liddell & Scott, Lexicon; Bekker's Charikles*, London ed., p. 294.

The THIRD DAY he rose from the dead!—*Rev.*, xi. 11.

> Blamest thou that we have not laid thee out?
> But the THIRD DAY indeed at very early morn
> The THIRD preparations (sacrifices) will come from us.
> —*Aristophanes, Lysistr.*, 575 ff. See *Lob. Phryn.*, 323; *Liddell & Scott, Lexicon, Tritos.*

> He will revive (animate) us after the space of two days,
> On the THIRD DAY he will raise us up to live in his presence.
> —*Hosea*, vi. 2.

Great is THE MYSTERY (TO MUSTĒRION) of that Godliness who (ὅς) was manifest in *flesh*, justified through the Spirit, seen by angels.—1 *Tim.*, iii. 16. ed. Lachmann.

He shall come unto us as the RAIN, as the *Latter* RAIN irrigates the earth!—*Hosea*, vi. 3.

[1] The Persian ceremonies of the THIRD day took place at the DAKHMA (the round tower where the dead were exposed), the mausoleum.—*Spiegel, Avesta*, II. xxxix.; *Univ. Hist.*, v. 166.

"The Persians *anciently* (that is, *before* the Liturgy, the Avesta) worshipped Zeus and Kronos and all these gods that the Greeks make a noise about."—*Agathias*, II. 24; *Spiegel*, II. 216. They worshipped Sun, Moon, Fire, Earth, Water, Winds, Venus.—*Hyde*, 94; *Herodotus*, I. 131. The Persians offered incense to the Planets.—*Hyde*, 99. They also had the "Mysteries of Venus" and other Mysteries; "priests of Bellona;" the doctrine of "*inherited* seeds of corruption and impurities;" and their priests dressed in white.—*Univ. Hist.*, v. 155, 156, 161, 163, 164, 264. The Persians believed that the Sun is the throne of God.—*Univ. Hist.*, v. 151; *Spirit-Hist.*, 144; *Numbers*, xxv. 4.

Zoroaster consecrated wine, a ROSE, a CUP, and the kernel of a pomegranate.—*Univ. Hist.*, v. 400. The rose (gul) was sacred to Dionysus (GALLOS, the Sun). Zoroaster only altered the ancient religion in the time of *Dar*ius Hystaspes about 520 before Christ.—*Univ. Hist.*, v. 385, 386, 387, 384, 393, 130. He altered it, as we see, from the Bacchus-worship.—*Spirit-Hist.*, 201.

Nothing continues long under the same form.
All things *change;* nothing perishes: our SPIRIT wanders
Here and there, hence and thence, occupies all sorts
Of forms, passes over equally from animals into human
Bodies and into beasts, *nor utterly perishes at any time!*
—*Ovid, Met.*, XV. 165, 258.

O GERM of Agamemnon under earth, I send these (libations) to thee as DEAD.—*Euripides, Iphigeneia in Taur.*, 170.

"What then is produced from death?" "*Life* is!" "From the dead living things and living men are produced." "Will not this *reviving* be a mode of *production* from the dead to the living?"—*Plato, Phaedo, Cary*, I. p. 71. "Can the soul, since it is immortal, be anything else than imperishable?"—*Ibid.*, I. 115.

What thou sowest is not brought to life unless it die!

Thou sowest not the body that shall be born, but merely a SEED!—*Paul*, I. *Cor.*, XV.

Now is Christ RISEN from THE DEAD, the First-fruits of those AT REST.
If there be no RESURRECTION of the dead, Christ is not risen!
What shall they do who are BAPTIZED FOR THE DEAD, if the dead rise not at all? Why are they BATHED for the sake of these?
See, I will explain to you A MYSTERY (MUSTĒRION): we all shall not be put to sleep, but we all shall be changed!
The dead will be raised incorruptible, and we shall be changed!
—1 *Cor.*, XV.

We praise Ahura-Mazda, the Pure, Lord of the PURE (man). The Amesha-Çpenta the good KINGS the wise praise we!

We praise the WATER. The SOULS and FRAVASHI of the PURE praise we!—*Yaçṇa*, lxii., *Spiegel.*

The shining acts of purity we praise
In which the SOULS of the dead, the fravashis of the PURE, are glad.—*Spiegel, Yaçna*, xvii. 43, 44.

Hail to Him who is sufficient for the salvation of every one!
Happiness he has proclaimed, namely, happiness for every PURE who is, has been, and will be!—*Yaçna*, xlii. 1; xxi. 7.

Whoever recites the part of the Ahuna-vairya,
That man's SOUL thrice I bring over the bridge to Paradise,
I who am Ahura-Mazda,[1]
To the best spot, to the best purity, up to the best Lights.
Whose soul trembles on the Bridge CINVAT
Wishing to obtain through its acts and tongue the PATH OF PURITY (Paradise).[2]—*Yaçna*, 1., *Spiegel.*

When such a soul goes forth out of the body's measure it is like a terrified infant, remaining astonished and ignorant of its way; Sorûsh shall come to this BLESSED, he shall keep him safe from the Devil and bring him to his habitation.—*Sad-der*, p. lxiii.

"This our brother, while he lived, consisted of the four elements: now he is dead, let each take its own; *earth to earth, air to air, water to water, fire to fire.*"—*Univ. Hist.*, v. 167; *Lord, Religion of the Persees*, p. 49.

THE PURIFIED GOES TO THE THRONE OF ORMUZD AND THE SEVEN AMSHASPANDS THAT LIVE FOREVER.

VOHU-MANO (Bahman, the *Good* Spirit; Mano) stands up from his golden throne.
Says VOHU-MANO: How art thou come hither, O PURE one,
Out of the transitory world to the Untransitory World?

[1] According to the gloss this takes place on the day when the OFFERING TO THE DEAD is consummated.—*Spiegel, Avesta*, II. 96.

[2] It was Persian and Jewish doctrine that the good and bad deeds were weighed in a great scales.—*Spiegel, Avesta*, II. lviii., cxxiv.

The COURT is held on the fourth day, and the wicked is dragged from the Bridge down to HELL.—*Spiegel*, II. xxxix. 15.

They shall bring thee down to the pit (of HELL)
And thou shalt die the deaths of those buried in the heart of the seas.—*Ezek.*, xxviii. 8.

The Persians believe that the soul of man remains yet THREE DAYS in the world after its separation from the body. They pray during these three days for the soul of the dead, and these prayers can still profit him on the FOURTH DAY when the COURT opens.—*Spiegel, Avesta, Einl.*, p. xxxix. Rashnu-razista, the Spirit of Justice, on the Bridge Cinvat holds the scales of Justice.—*Ibid.*, p. 16. Two angels Mihr-Izad and Reshu-Izad weighed the good and evil actions of the soul attempting to pass. The Day of Judgment is at the end of twelve thousand years after the Creation.—*Univ. Hist.*, v. 401, 160

The PURE souls contented go
To Ahura-mazda's, to the Amesha-çpentas' golden thrones.
To Garo-nemâna (heaven, the pasture of the Sun), the dwelling of Ahura-mazda, the abode of the Amesha-çpentas, the residence of the other PURE ones.—*Vendidad*, xix. 102–108.

Where thou shalt have found dead, rolling them up consign them to the tomb; and I will give thee the first abode in the Resurrection.—*Esdras.*, II. 23, 16, 31.

And the young men arose and WOUND HIM UP (as the mummies are wound) and *carried him out* and buried him.—*Acts*, v. 6; *Burder's Josephus*, I. 112; *John*, xix. 40; *Kenrick's Egypt*, I. 414.

He has passed away to RE-UNION with PTAH, the KING OF THE GODS, and with the Prince who has possessed the world, the Lord of the lands, named *Ramses Miamun*. *They* have granted an eternally happy life to the joy of the lord of the palace the city-magistrate *Petnufi-Bet*, the Justified, Saved (Blest)!

He is passed over to be AGAIN-UNITED[1] with AMMON-RA, the KING OF THE GODS, etc.

Songs of praise to PTAH, the Judge of the universe, the KING of upper and lower Egypt, to the joy of the lord of the palace, the beloved of God, to whom the Lord has opened the heaven and the STAR-HOUSE; of the city-magistrate *Petnufi-Bet*, the Justified, Saved! . . .

Songs of praise to the Lord of the gods, Ammon-Ra, to the joy of the lord of the palace the lord of the godly priests of all the gods of upper and lower Egypt; of the mighty Chief-priest of Ptah the city-magistrate *Petunfi-Bet* . . . ! He has granted continually happy life, might and princely power.—*Uhlemann*, iv. 252, 253.

EGYPTIAN JUDGMENT OF THE DEAD.

Here follows a prayer for the mummies, according to the Egyptian Church:

Thus speaks Horus the Son of Isis the Offspring of the Benefactor (Osiris): Grant *an abode of rest*, Most Holy, heavenly Lord, Exalted! Open the Gates of Splendor for the heart of the *justified servant* that

[1] The Kabbalists sent the souls back to the Pleroma, the Egyptians sent them back to their God. The Pleroma is merely the expansion of the Deity.

he may come to Thee the Lord and Judge of the worlds the Most Holy the Monarch of the life of men!

THE DEAD SAYS:

I look on Thee, the King who has created me, and on thy might and thy life in its Greatness! Praise be to the Most Holy, the heavenly Lord, the Opener of the Gates of Glory for the heart of the servant.

THOTH (WISDOM) SAYS:

Thus speaks Thoth, the Lord of the shining gods, the Author of justice in the assembly of the gods, who has invented the Holy Writ of the books, the Prince of men, who opens the heaven[1] to those who are of uplifted heart: "His heart is *shining* (i. e. justified) on the scales. Judge him the second time."

HORUS LEADS THE DEAD TO THE THRONE OF OSIRIS.

Thus speaks Horus the Son of Isis, the Powerful Son of the Benefactor (Osiris): "Grant heavenly Lord, Exalted One, to open the doors of the shining house of Ammon for the heart of the servant!"—*Uhlemann*, iv. 179.

I saw the DEAD standing before the throne, and BIBLIA (books, rolls) were opened: and another BIBLION was opened which is the Book of life: and the DEAD were judged by the things written in the rolls, according to their works.

And the sea gave up the DEAD that were in it, and the DEATH and the HADES gave the DEAD that were in them, and they were judged each according to their works.

And the DEATH and the HADES were cast into the LAKE OF FIRE!

This death is the second, the LAKE OF FIRE!—*Revelations*, XX.

Osiris[2] appears in mummy-form in Hades. Before the Osiris-mumie stands an Offer-dish filled with slaughtered geese, fruits and loaves.—*Uhlemann*, iv. 186.

Praise to Thee Mighty (One), Creator of the plenitude of the circle of the earth, Most High, Lord to eternity, great mighty God, mighty Prince who has created the worlds! O Osiris! the Gracious the holy Goddess-judge[3] of the worlds holds thee upright, who art the Judge and Weigher,

[1] See Plato, Phaedrus; Cary, I. 323, 325, 327.

[2] The SUN-god is the Source of the souls.

[3] Proserpine, or Mashi (Justice).

JUSTICE, Who dwells with *the gods under earth!*—*Sophocles*, *Ant.*, 451.

Thee who hast joined together and made the worlds. She gives her arms to hold thee upright. Lo there is the Mistress of thy house, likewise snatched away (by death) into the land of light.—*Book of the Dead. Uhlemann*, iv. 187.

They (the sinners) go, the hated companions, praying to Him, to Osiris, the Royal Begetter of the begotten, in order to entreat forgiveness, the godless ascending together (the steps of his throne).

The Mighty (One) frees the entreating sinners who there invoke the gods; the slaves of his creating, the praying sinners, he *lifts up* to him. —*Book of the Dead; Uhlemann*, iv. 183.

The Pharisees have a belief that an *undying* force is in the souls, and that *under earth* there are punishments and honors for those who have pursued virtue or evil during life.—*Josephus, Ant.*, xviii. 2.

Wilt thou do a miracle for the DEAD? Shall the Rephaim (DEAD) RISE and confess to thee, Selah?

Shall thy pity be related in the sepulchre; thy TRUTH in Perdition!

Shall thy wonderfulness be made known in the tenebrae (Shades, Darkness), and thy justice in the land of oblivion.—*Psalm*, lxxxviii.

They shall confess thy TRUTH, in the congregation of the KEDESHIM (holy ones).—*Ps.*, lxxxix. 6.

What profit is there in my BLOOD when I go down to the PIT; shall the dust praise thee?—*Psalm*, xxx. 9; *Rev.* ix. 2, 11.

Thou hast delivered my soul from the LOWEST HELL!—*Ps.* lxxxvi. 13.

Thou that *liftest me up* from the gates of Muth (Pluto).—*Ps.* ix. 13.

Alas! there is indeed then, even in the dwellings of Hades, a certain spirit and image, there is no BODY in it at all.—*Iliad*, xxiii. 104.

These (limbs) shall be covered, and from my *flesh* I shall see Alah!—*Job*, xix.

My flesh also shall rest in hope.

For thou wilt not leave my "soul" in hell; neither wilt thou suffer thy CHASTE one (CHASID[1]) to see corruption.

Thou wilt *show me the path of life;* in thy presence is fulness of joy: at thy right hand pleasure for evermore.—*Psalm*, xvi. 9, 10, 11.

Thus speaks Osiris N. N.,[2] the *Justified, Saved:*

[1] Then Thou didst speak in a vision to thy HOLY prophet (CHASID, chaste, castus, good, holy, *initiated*).—*Psalm*, lxxxix. 19.

[2] Osiris is the SPIRIT. *Osiris N. N.* is the justified spirit *reunited* to the SPIRIT (Holy Ghost).

That *Greatest of lights* which exists in the sun, exists also as the PRINCIPLE OF LIFE in the hearts of all beings.—*Colebrooke, Relig. Hindu.*, 81.

Praise the Weaver who illumines the life of the *purified*, the friends of the law, men and women; the shining Architect, the Weaver of the web of men, his slaves; who opens to me the Star-house.—*Book of the Dead, Uhlemann.*

The inscriptions on the Egyptian grave-monuments begin with the words: He is passed away to be *united with the Most Holy!*—*Uhlemann*, iv. 182.

Take not thy Holy SPIRIT from me!—*Psalm*, li. 11.

Command my SPIRIT to be taken from me, that I may be dissolved and become earth.—*Tobit*, iii. 6.

"The SPIRIT in the mouth."—*Plutarch, Moralia*, p. 900.

All FLESH wherein is the BREATH of LIFE!—*Gen.* vi. 17. This is in accordance with the *Bacchic style;* life and inspiration come from Dionysus; the SUN is the source of all life, and of the souls.

That which is filled with Pneuma (Holy Ghost) is called EMPNOUN (*breathed into*).—*Plutarch, Erōtik*, xvi.; *Acts.*, ii. 2.

He *breathed* on them and saith unto them, Take the Holy PNEUMA.—*John*, xx. 22.

Look! A *pale* horse! And He who sits upon him his name is the DEATH; and the HADES (Pluto) follows with Him!—*Revelation*, vi. 8.

Men fear that when any one of us dies he remains there (in Hades) forever, and that the soul *divested of the body* departs to Him (Pluto).—*Plato, Cratylus; Burges*, iii. 319, 320.

O Thou that tenantest the GREAT PIT (Chasm)!—*Aeschylus, Choeph.*, 759; *Ezekiel*, xxxii. 27, 29; xxvi. 20; xxviii. 8; *Isaiah*, xiv. 9, 10.

In a place of the LAND OF DARKNESS!—*Isaiah*, xlv. 19. See 63, 53.

I go whence I shall not return
To the land of darkness and the shadow of death.
A land of obscurity like DARKNESS
And it is as light as DARKNESS.—*Job.*, x. 21, 22.

"They invoke the Hades and the DARKNESS!"—*Plutarch, de Iside*, xlvi.; *Callimachus, Ep.*, xiv.

AL-ZADIK and MUSIO[1] (Savior) there is none but Me !—*Isaiah*, xlv. 21.

Although I shall have waited, (still) SAOL (Hades) will be my house
In the Darkness (of Hades below) I shall spread my bed.
To the PIT I will say "My FATHER Thou!"
To the worm "My Mother and my Sister!"
Where then my hope?
And who shall look upon my hope?
To the gates of SAL (Sol-Hades) they will descend,
If together in the dust there is *rest!—Job.* xvii.

I had said, in the cutting off of my days I shall go to the gates of SAOL (Hades):

I am deprived of the residue of my years.

I had said, I shall not see IAH, IAH in the land of the living:

I shall behold man no more, together with the dwellers of the earth. . . .

He PROMISED it to me; and Himself has DONE (what he promised)!

I will walk lightly all my suns (years) over the bitterness of my spirit (nepesh).

ADONI, by those (words of thine) they shall live, and in all those (words) is the *life of my spirit*:

And thou wilt preserve me sound and wilt *revive* me.

Thou hast delivered my soul from the PIT, from Nothingness.

For SAOL (Hell) will not confess to Thee nor Death (Muth, Pluto) praise Thee:

Those who descend to the PIT will not hope concerning thy TRUTH.

The living, the living, he will confess thy praise, as I to-day.

The father will inform his children concerning thy TRUTH.—*Isaiah*, xxxviii. 10 ff.

Go to a *woman with child* and ask of her when she has fulfilled her nine months if her womb may keep the BIRTH any longer within her!

In the grave the CHAMBERS OF SOULS are like the womb of a woman.

For, as a woman in labor makes haste to escape the necessity of the travail, even so do THESE PLACES haste to deliver those things that are committed unto them.—2 *Esdras*, iv. 40 ff.; vii. 32.

The faces of them that have *used abstinence* (the INITIATED, the CHASTE) shall shine above the stars.—2 *Esdras* viii. 55.

Unto you is PARADISE opened, the TREE OF LIFE is planted, the TIME TO COME prepared.

[1] "But the author of this restitutionis (restoring, *renewing*) was Mosah, Our Master, upon whom be peace! Who was the revolutio (*return* by transmigration) of Seth and Hebel (Abel, Bel), that he might cover the nudity of his Father Adam, to wit, *Primus;* and his sin be thus cured most completely."—*Kabbala Denudata*, II. 155; *Vallis Regia.*

Corruption is fled into hell, to be forgotten!
Sorrows are passed, and in the end is showed the treasure of immortality!—2 *Esdras*, viii. 52 ff.

His CHASIDI (CHASTE) shall exult in glory.
They shall sing upon their beds!—*Psalm*, cxlix. 5.
Iahoh, thou hast made my soul ascend from Hades;
Thou hast revived me from among those descending to the PIT!

Sing to Iahoh, ye his CHASIDI (INITIATED, HOLY ONES)!—*Psalm*, xxx. 3, 4.
The DEAD (methim) shall not praise IAH.
Nor any that descend into Silence!
But we will bless IAH,
From now and unto eternity, Hallelu-IAH!—*Psalm*, cxv. 17, 18.

CHAPTER II.

MŪSAH[1], HIS MYSTERIES.

The rowlinge of the drum,
The clangor of the trumpet lowde,
Be soundes from heaven that come!

Proclaim FEAST[2] to Bol!—2 KINGS, x. 20.

The houses of the kedeshim (eunuch-priests) in the temple of Iachoh, where women were weaving huts to Asara (Venus).—2 KINGS, xxiii. 7; OVID, Fasti, iii. 528.

I bow myself in the temple of Rimmon (Adonis).—2 *Kings*, v. 18. The people still sacrificed and burned incense in all the HIGH PLACES!—2 *Kings*, xii. 3; xv. 4. In the Adonis-worship "Green Trees" were an emblem.—*Ibid.*, xvi. 4; *Micah*, v. 14; *Hosea*, iv. 13, 15.

The PRIEST OF BACCHUS in virtue of his dignity occupied the most distinguished place in the theatre at Athens. He corresponds to the Hebrew High Priest, who held the next rank to the sovereign.[3]—*Wheelwright's Aristophanes*, I. 149 *note; Jahn*, 268, 288; *Philo Judaeus*, III. 97, 98. *Bohn.* The festival of the Eleusinian MYSTERIES of Bacchus began on the 15th of Boedromion (September, seventh month) and lasted to the 23d both at Athens and at Eleusis.—

[1] The god Mus, *Mus*teria, Mus*ah*, Mus*aeus*, Mus*es*, Mouse*s*; Moses is Mūsah in Hebrew bibles.

[2] Solemn Assembly, Congregation, Paneguris.

[3] He was the sovereign.

Anthon, Art. Eleusinia. This was the date of the Hebrew Feast of Tabernacles, the 15th–22nd of ETHANIM[1] (Adonim, Adonia, Attenim, Ethanim).

> Magnum ATTEN (Adan) placate DEUM qui CASTUS ADONIS
> Eubios, Largitor opum, pulcher DIONYSUS.—*Rhodian Oracle.*

Every man of Isaral (Israel) assembled to the King Salamah in the month of the Athanim (Adonia, Athania) at the FEAST: this is September (the Chodesh the Seventh).—1 *Kings*, viii. 2.

> Lo, of furious
> Bellona[2] and MOTHER OF THE GODS a chorus enters, and a great
> Eunuch (CHASID, castus), a face revered by the obscene rabble.
> Now long to him the hoarse cohort, to him plebeian drums
> Pay homage, and his cheek is clothed with a Phrygian turban:
> Grandly he sounds, and orders the approach of September and the South-wind
> To be dreaded.—*Juvenal*, vi. 510 ff.

Salamah also made a FEAST at that time, and all Israel with him, a great CONGREGATION, SEVEN DAYS and seven days, 14 days.

On the EIGHTH, he sent the people away and they went into their TENTS.—1 *Kings*, viii. 65, 66. The FEAST KARNeia began on the 7th of Karneios and lasted *nine* days. "It was, as far as we know, a warlike festival[3] *similar to the Attic* BOEDROMIA (the Eleusinia). Nine TENTS were pitched near the city in each of which nine men lived in the manner of a military camp." Müller supposes that a *boat* was

[1] Ethan is Baal (Adonis).—*Movers*, 166, 173. Baal is Bol-Athen.—*Movers*, 256, 173.

[2] Movers, 454, 455.

[3] The Babylonian FEAST OF TENTS.—*Movers*, 480–482. The Mysteries of Bacchus and Cybele wore a martial aspect.—*Anthon, Dict. Ant.* p. 851. A Mithra-FEAST was celebrated in Persia for *six days;* from Mihr (September) 16th to the 21st.—*Spiegel, Avesta*, II. c.

carried round, and upon it a statue of the Apollo Karneios. The priest conducting the sacrifices was called Agates (Achad).—*Anthon, Dict. Ant.*, 216; *Potter, Ant.* I. 470.

Look through the whole Pnyx and the TENTS (Succoth) and the avenues!—*Aristophanes, Thesmoph.* 625.

The Scholiast informs us that the scene, in the play of the Thesmophoriazousai, was occupied by TENTS (Tabernacles) *for the reception of the female assembly.—Wheelwright's Aristoph.*, II. 263 *note;* see Hosea, xii. 9.

TENTS and HUTS were set up in the circuit of the Temple (comp. 2 Kings, xxiii. 7; Numbers, xxv. 8, 6; Valer. Max., II. 6) at the great FEAST of Tabernacles, where the rites of Aphrodite were observed.—*Movers*, 689; *Heyne, de Babyloniorum inst. relig., Com. Societ. Goetting.*, xvi. 30–42; *Deut.*, xxiii. 19; *Jer.*, iii. 2.

The Feast of the Succoth (tents) thou shalt make to thee during SEVEN days *when thou hast gathered* (corn and wine) *from thy floor and from thy press.—Deut.*, xvi. 13. It actually lasted *eight* days.——*Levit.* xxiii. 36, 39.

The fifteenth day of the SEVENTH month shall be the Feast of Tabernacles for SEVEN days!

When ye have GATHERED IN THE FRUIT OF THE LAND, on the first day take fruit of a tree of honor (the ripe fruit of a tree.—*Septuagint*), branches of palms and the bough of a thick tree and willows of the brooks. *Levit.*, xxiii. 39, 40.

Olive-branches, *pine-branches*, myrtle-branches and palm-branches for the FEAST of Tabernacles—*Nehemiah*, viii. 15. Compare Spirit-Hist., 220, 202.

Autumnus comes: immediately Euius Euan (Bacchus) goes in procession.—*Lucretius*, v. 742.

"For WINE is given with 70, and SOD (a Mystery) with 70."—*Rabbi Chijah; Israelite Indeed*, I. 223; *Kabbalistic.*

Fruges Cererem, vinum Liberum dicimus.—*Cicero, de Nat. Deor.*, III. 16.

I have trodden the WINE-press.—*Isaiah*, xiii. 3; xxvii. 2.

Gird your hairs with leaves and carry cups in your right hands;
And call on the GOD OF ALL, and give WINE with a will.
He said! Immediately the two-colored poplar concealed the hairs with
HERCULEAN shade and hung intertwined with leaves:
And the sacred CUP[1] filled the right hand.
And now the priests, and Potitius first, were going
Arrayed in skins according to usage, and they bore FLAMES (torches)!
They set out the FEAST, and the fortunate TABLES bear
Grateful gifts, and they heap with loaded dishes the altars.
Then the priests (Salii) of the Sun (Hercules, Sel*ah*) assist at hymns around the blazing
Altars, with their temples bound with poplar shoots.
This is the chorus of youths, *that* of old men, who in song
The praises of Hercules and his deeds relate.—*Virgil, Aen.*, viii. 274 ff.

The Feast of Tabernacles or Tents was called the Feast of the INGATHERING.—*Exodus*, xxiii. 16; xxxiv. 22.

"The design of this Feast was to return thanks to God *for the fruits of the vine* as well as of other trees,

[1] Is not this the CUP by which Joseph divines—the silver cup?—*Gen.* xliv. 2, 5.

A CUP well-wrought; nor did he use to pour libations from it to any of the gods except to *Deus the Father!* He *purified* it with sulphur and then washed it in pure streams of water. And he *washed his hands* and drew off the dark wine. And standing in the midst of the court he prayed, and offered a drink-offering of wine, looking up to heaven: nor did he escape the notice of Deus who is fond of thunder.—*Iliad*, xvi. 225.

ADEUS, a Persian Governor.—*Josephus*, *Ant.* xi. chap. 5. Adeus is Attis, ADONI.

Conferring upon Luther the power of celebrating mass, Jerome put the CUP into his hands, saying: Receive the power of offering sacrifice for the living and the dead!—*D'Aubigné*, 50.

All night they threw the burning embers together,
Blowing shrilly. But all night the swift Achilles
From a golden goblet, taking a double CUP,
Drawing wine poured it on the ground and moistened the earth
Calling on the *soul* of the wretched Patroklus!—*Ibid.*, xxiii. 217 ff. The pipers.—*Matthew*, ix. 23.

which were gathered about this time." They carried branches of palm trees, olives, citrons, myrtles and willows. They compassed the altar *seven* times with branches in their hands, on the *seventh day of the Feast.—Horne*, II. 126, 127. Dancing, music and feasting were the accompaniments of this festival, together with such brilliant ILLUMINATIONS AS LIGHTED THE WHOLE CITY OF JERUSALEM."—*Horne*, II. 127.

Pious and distinguished[1] men *danced before the people with lighted flambeaux in their hands.—Mishna, Treatise Succah*, v. 4. The (dwelling in a) Succah and the *pouring out water* [lasted] seven [days], and the pipes five and six [days].—*Succah*, iv. 1.

A golden pitcher that held three logs was filled with water from the Siloah. When they came with it to the water-gate they blew a blast, a long note, and again a blast. The priest then ascended the stair [of the altar] and turned to the left; two silver basins stood there. Each was perforated with a small hole like a nostril [at the bottom]. The one to the west *for the water*, the other to the east *for the wine.—Treatise Succah*, iv. 9.

Then ye shall DRAW WATERS WITH JOY from the fountains of salvation.—*Isaiah*, xii. 3.

From thence they draw the Holy Spirit.—*Jerusalem Talmud; Horne*, II. 127.

The priests went every morning during the eight days of the Feast (of Tabernacles) and drew three logs (quarts?) of water in a golden vessel from the fountain of Siloe.[2] They then carried the water with great and joyful solemnity through the water-gate

[1] The most illustrious men in the state *danced the* BACCHIKE, representing Titans, Corybantians, etc. It prevailed chiefly in IONIA and PONTUS.—*Anthon, Dict. Ant.*, 851.

[2] Siloh. Compare Sal, Sel, Sol, the Sun.

to the temple and poured it out to the *south-west of the altar*. Some of the Talmudists assert that this ceremony was a SYMBOL OF RAIN, others of joy, others of THE EFFUSION OF THE HOLY SPIRIT.—*Jahn, Bibl. Archaeology*, 451 ; *Isaiah*, xxxiii. 15, xliv. 3.

Until the SPIRIT be poured upon us from on high
And the wilderness be a fruitful field.—*Isaiah*, xxxii. 15; *Zech.* x. 1 ; *Preller*, I. 484; *Romans*, vii. 4.

And immediately issued BLOOD and WATER (SPIRIT).—*John*, xix. 34; iii. 5; *Romans*, viii. 11.

There was a remarkable rite which consisted in the *drawing of water and solemnly pouring it out upon the altar*. Every morning during the Feast, when the parts of the morning sacrifice were laid upon the altar, one of the priests went to the fountain of Siloam and filled a golden vessel which he carried in his hand with its water. This he then brought into the court and, having first *mingled it with some wine* (*Corn* we call Ceres, *wine* Bacchus.—*Cicero*)[1], poured it out as a drink-offering on the top of the altar. . . . *Every night* there was A MOST EXTRAORDINARY EXHIBITON OF JOY styled THE REJOICING FOR THE DRAWING OF WATER. When the water was offered in the morning the solemnity of the worship then on hand would not admit the extravagance of this ceremony ; so it was put off *till all the service of the day was over*, when it began without moderation and *occupied quite a considerable portion of the night ! . . . He that never saw the rejoicing of the drawing of water*, runs a Jewish saying, *never saw rejoicing in all his life.—Nevin's Bibl. Ant.*, 384, 385.

For me the *only gods* are WATER and Earth !—*Nonnus*, xxi. 261.

Osiris (Water, Spirit) *descends to hell* and RISES AGAIN !—*Plutarch, de Iside*, xix.

[1] Spirit-Hist., 217, 219.

I wish to call out as the people shouts to the OSIRIS FOUND!—*Juvenal*, viii. 29.

In the adyta (recesses of the temples) they have the IDOL of Osiris BURIED; this they mourn with annual lamentations, they SHAVE THEIR HEADS in order to bewail the miserable misfortune of their KING with the ugliness of their dishonored head, they beat the breasts, lacerate the arms, tear open the scars of former wounds, that the destruction of the mournful and pitiable Death (of Osiris) may be reborn in their minds by the annual Mournings. And when they have done thus on fixed days, then they feign that they have found the remains of his torn body, and rejoice when they have FOUND him as if their Mournings were at an end.—*Julius Firmicus, de Errore*, 2.

On the nineteenth day of the month (November 15th) *by night* the Egyptians go to the SEA[1] (the Nile, Oceanus). And the stolists and the priests bring out the HOLY ARK of gold, having inside a vessel into which taking *drinking water* they pour, and there is a shouting of those present that OSIRIS IS FOUND!—*Spirit-Hist.*, 397. "This WATER which you *worship* every year."—*Julius Firmicus*, 2.

"If you wish to make any mass, or a three-year-old heifer, like Abaia and Rabba of good memory who did this with impunity by the consent of the KING of all kings. . . . Moreover he also prescribes known FASTS to us together with other mental applications necessary for this operation. Afterwards *let him take virgin earth* in a mountainous place where no one ever digs and let him *work up* (by kneading)

[1] Tunc Liber . . . cum semiviro comitatu fugiens . . . per omnes oras VICINI MARIS erravit.—*Firmicus, de Errore*, 6.

dust in its purest state *with living Water and make a certain* ROUND MASS."—*Kabbala Denudata*, *Intr. in Sohar*, II. 220, 221.

"Then the Egyptians mix fruitful earth and water and, commingling aromatics and incense of the costly kinds, they form a LUNIFORM LITTLE IMAGE; and this they robe and adorn, signifying that they consider these gods (Osiris, Isis, Orus) the essence of Earth and Water."—*Plutarch*, *de Iside*, XXXIX.

The last day of the Dionysiac FEAST *in Spring* (February) was the FEAST OF POTS, an offering to the Hermes UNDERGROUND and to the spirits of the DEAD who perished in the FLOOD of Deucalion (Noah). This FLOOD is the winter Rain.—*Preller*, I. 421; *Spirit-Hist.*, 310; *Philo*, III. 461, *Bohn.*

> HERMA UNDERGROUND![1] presiding over the Father's power
> Be my SAVIOR and an ally to me beseeching!
> —*Aeschylus*, *Choeph.*, 1.
>
> The DEAD shall rise . . . for thy DEW is a restorative to them!
> —*Isaiah*, XXVI. 19, *Septuagint.*

The DEW of Hermon descended upon the moun-

[1] "Hermes is the RAIN-god, and he brings the child Bacchus from the earth to Zeus" (Heaven).—*Preller*, I. 415. Haram-eias, Hermes, is Baal-*Ram;* the Phœnician Mar who is Dominus imbrium, the rainy Jupiter, or Mar-KURI *of the dead.*—*Movers*, 663. Compare Psalm, xxix. 3, 10. Aban is angel of Water.—*Nork*, *Mythen*, 109. Hence the identity of the Pan (Aban) and Bacchic rites.

I address the mighty PARJANYA (Rain-god) who is present: praise him with these hymns; worship him with reverence, him who is the Thunderer, the Showerer, the Bountiful, who impregnates the plants with rain.

PAR-JANYA, thundering, slays the wicked!—*Wilson*, *Rig-Veda*, *Asht.*, iv., *sukta*, xi; compare Psalm, xxix.

Hermes is the RAIN-GOD (the Sun).—*Preller*, *Griech. Mythol.*, I. 241; *Gerhard*, I. pp. 266, 260. The cock (a solar emblem) was sacred to him, and was *his symbol.* The name Gallus "a cock" and Gallus "the Sun" have a bearing here; a *sow* was sacrificed to Hermes and *pigs* to "Adonis and the *Infernal* deities."—*Eschenburg*, 425. He is Sun-god as *Rain-god* (*Redeemer*) above and *below* the earth.—See *Gerhard*, I. 266.

The Sun, hymned as Father of Dionysus.—*Julian*, *in Solem;* see *John*, v. 21.

tains of Zion; for there Iahoh commanded the BENEDICTION,—LIVES for evermore!—*Psalm*, cxxxiii. 3.

"But there are two DEWS, the DEW of Macroprosopus (The First Cause,) and the DEW of the SEIR" ("τοῦ SEIR"; SPIRIT).—*Kabbala Denudata*, II. 297, *Intr. in Sohar; Vallis Regia; Idra Rabba*, § 44, 45, 54.

> Elias prayed for those that received RAIN;
> And for the DEAD, that he might live!—2 *Esdras*, viii. 39.

The *power of the rain* must be mentioned in [the benediction for] the RESURRECTION OF THE DEAD!—*Talmud; Mishna, Treatise Berachoth*, v. 2; *De Sola and Raphall.*

From what time is the mention of God's POWER, as manifested in *the descent of rain*, to be commenced?—*Ibid., Taanith*, i. 1. Iore is the *autumnal rain.*—*Horne*, II. 75. IAR the Holy Spirit, Iaro "the Nile," Ieor "stream," Iardanus, Iordan, (Eridanus) the *stream* of Adonis-Osiris.—1 *John*, v. 20. The Arabs call it Arden, the Persians Aerdun.—*Univ. Hist.*, II. 429.

On the eighth day of the moon's wane in the month of Phaophi (Sept. 10th–Oct. 10th) the Egyptians celebrate the birth-day of the Sun's STAFF *after the autumnal equinox;* indicating as if he needed support and strength, being wanting in heat and light, being borne inclined and oblique from us! Also they carry a Cow (Ceres, Isis) around the temple, at the winter solstices, and the Sun's circuit is called the SEARCH for Osiris; the Goddess desiring greatly the WATER OF WINTER! (They go around the temple SEVEN times). And they go around just so many times because the Sun with the SEVENTH month

completes the passage from the winter to the summer solstice.—*Plutarch, de Iside*, lii. ; *Juvenal*, vi. 533.

On the *seventh day* of the Feast of Tabernacles before the sunrise most persons lave themselves in cold or warm water ; then they go back to the Synagogue, light many candles, pray, sing, etc. . . . At night they walk out in the light of the moon to learn what will happen to them during the year. The Rabbins also write that *on this same day* God determines for certain *how much it must rain* in that year : and determines that that year must be either fruitful or unfruitful.—*Rodolphus Hospinianus, de Fest. Iud.*, I. 53.

Water is the Male Principle. In Hebrew, Zakar is an adjective meaning "*male.*" The Iordan (Jordan) was called ZACCHAR (Zagreus, Bacchus).—*Univ. Hist.*, II. 429. Rivers, kings, cities, etc., have Sun-names.—*Ibid.*, 428, 312 ; *Spirit-Hist. of Man*, 80, 74, 86, 38 *note*, 93 *note*.

The Water of Bacchus[1] is the PNEUMA (the Holy Spirit). Bacchus is the LIFE-GIVING WATER ! Compare *John*, xi. 25 ; iv. 14.

> The believer on me, rivers from his belly shall flow with LIVING WATER. But this he spoke concerning the PNEUMA (SPIRIT) which the believers should *in future* partake, for not yet (was the) PNEUMA (HOLY GHOST) ; because Iasous was *not yet glorified* !—*John*, vii. 38, 39.

"Bacchus is the RAIN-god. He is brought up by the Hyads the Rain-nymphs."—*Preller*, I. 415.

[1] Bahāk, baʿāk "raining".—*Richardson's Persian, Arabic* and *English Lexicon*. San is the Sun, SANGUIS "blood." Ham (Sun), Homo ("Spirit," Breath, Man), Iam "water," 'AIMA "blood." Adam the Sun, Adam "blood," Adam "Spirit."—*Spirit-Hist.*, 287, 288, 155–161, 133, 129, 130, 82, 154, 255, 398. Spirit, water, and blood are very much the same thing in ancient *Philosophy*. —*Ibid.* Therefore St. John says they all three refer to the same thing.—1 *John*, v. 8

I say that I am Immortal Dionysus Son of Deus! —*Aristophanes, Batr.*, 593. Hermes is the "*Son* of Bacchus."—*Orpheus, Argonautika*, 57. Hermes is the RAIN that sinks below earth to bring the DEAD to life! He is the *Son* of God.—See *Sod*, I. p. 58,[1] 93.

In the Dakhmas or towers of silence the Persian dead were exposed to the SUN AND RAIN!—*Dosabhoy Framjee*, 97, *The Parsees*. London, 1858.

> The grass withereth, the flower fadeth!—*Isaiah*, xl. 7.
> But the word of our God shall stand forever!

For the mountains I will take up a WEEPING and WAILING, and for the habitations of the wilderness a MOURNING, *because they are burnt up!*—*Jeremiah*, ix. 10.

Sad tidings! Thy Hulas is gone to the SPRING and has not returned!—*Schwab*, I. 95. He was a MUSIAN (Mysian), and son of the Moon (*Meno*dike).[2] His Father was Thei-odamas (*Theios-Odem*). Hulas (Alah) goes after WATER! It was an ancient custom of the Bithynians to LAMENT in the BURNING DAYS OF MIDSUMMER, and *call out of the* WELL a god named Hulas! The Maruandinians LAMENTED and SOUGHT Bormos (Bromios), and the Phrygians Lituorses (Lot), WITH DIRGES, in a similar manner. Hulas, a RIVER of Bithynia, near Cius, and to the southwest of Lake

[1] "The name 'Christians' was derived from Christ, who in the reign of Tiberius suffered under Pontius Pilate, the procurator of Judaea. By that event *the sect*, of which he was the founder, received a blow which for a time checked the growth of a dangerous superstition."—*Murphy's Tacitus, Annals*, xv. § 44. Compare Spirit-Hist., 256, 222, 194. The Disciples preached the "Resurrection from the DEAD" *in Iesus.*—*Acts*, iv. 2.

Munk says the Christian dogmas offer numerous resemblances to the doctrines of the Cabbalists.—*Munk, Palestine*, 567. They certainly do to the Greek and Oriental religions.

[2] The Œcodespota of Pisces is called MASHI (Nemesis, Justice), which is a common name for the female Saturn (Chief or Supreme Deity).—*Seyffarth, St. Louis Acad.*, p. 17. She has the ostrich-feather and is referred to the Moon, the new moon, like Hecate.—*Ibid.*

Ascanius (Asac-Anius). The inhabitants of Cius (Kios) *yearly* celebrated a FESTIVAL in honor of Hulas, and *called upon* him *with loud cries!—Anthon*, 650. It was the *Death* of Adonis-Alah, the RAIN-god who departs in summer. His ark rested in the Seventh month when the WATER begins to fall.

Bormus was a beautiful BOY, who having gone to fetch WATER for the reapers in the heat of the day was borne down by the nymphs of the stream.

The Mysteries at Eleusis and Athens were celebrated during nine days, in the month September. On the third day they FASTED. The fifth day the women remained all night in the temple of Demeter. The *sixth* day, called Iacchos, was the most solemn of all. His statue was borne with joyous shouts. The seventh day the Initiated returned to Athens. The ceremonies originally (*like the Hebrew*) lasted but *seven* days. The eighth was an *additional day*, added later. The *ninth* and last day *two small vessels, containing each about half a pint, were filled with water or wine and the contents of one thrown* to the east, those of the other *to the west.—Anthon, Dict. Ant., Eleusinia.*

After the distribution of PURE FIRE, in the Samothracian Mysteries, a NEW LIFE began!—*Anthon, Cabeiria.*

In the LAST day, the GREAT DAY OF THE FEAST, Iesous stood and cried, saying, If any man *thirst* let him come unto me and DRINK!—*John*, vii.

I am the RESURRECTION [1] and the LIFE! [2] The believer in me *though he were dead* shall LIVE!—*John*, xi. 25.

[1] See the Resurrection of Mar-KURIOS, Osiris, Adonis, Bacchus, Huas, Hercules and Azon the SUN; IAM, AMUS, AMAZŌN.

[2] The WATER of LIFE, THE "SPIRIT."

But this he spoke concerning the "Spirit"!—*John*, vii.

Then a multitude of the Jews with priests placed the Sacred Books in their hands and adjured them by the god ELOI (El-Hercules) and the god ADONAI (Adonis) and by the Law and Prophets, saying, Tell us how you *rose from the dead!—Evang. Nic., pars altera. Tischendorff*, 399.

Adonis *that sendest up* "the shades"!—*Aeschylus, Persai*, 628.

Adonis is GOD OF THE RESURRECTION! Christ is the "SPIRIT."—*Spirit-Hist.*, pp. 232, 362; 2 *Cor.*, iii. 17. Osiris is "the SPIRIT" and the WATER.—pp. 226, 163, 220, 172, 210, 197, 164, 133, 192, 212, 396, 222 *of Vestiges of the Spirit-History of Man.*

To Lethe's river Deus evokes the shades in a great band
That forgetful of the past they may *revisit the upper arch (of heaven)*
And begin to wish to *return into bodies again!*—*Virgil, Aen.*, vi. 749 ff.

THEY PROMISE ETERNAL LIFE TO ANYBODY!—*St. Augustine, De Civitate Dei*, vii. 24; in *St. Croix, De Sacy*, 92. Philip the "Orphic initiator into the Mysteries" boasting of the happiness destined for the initiated *after death*, a Lacedaemonian asked him why he did not make haste and die to enjoy it himself.—*De Sacy*, II. 56; *Plutarch, Apop. Lac.*, II. 224.

The people of Hierapolis, Syria, all Arabia, and beyond the Euphrates, *twice* every year *brought water from the neighboring sea* and POURED IT into the temple, from which it fell into a large chasm.

The greatest ceremony is that which they observed by the sea-side. . . . On their return every one brings a vessel filled with water, which is sealed up with wax. One of the Galli (priests of Adonis) opens the vessel. *They bring the water into the temple and pour it out!—Lucian, de Dea Syria.* In the Eleusinian

Mysteries (on the ninth, *the second additional* day of the Feast) *the two vessels of wine* were poured out with the exclamation SON! FATHER (*viὲ τοκῦιε* Rainy, Producer, by double-entendre)!——*St. Croix; De Sacy*, I. 335.

Let us pour out in silence these earthen
Cups *into the Chthonian chasm!—Euripides, Pirith.*, 1; in *Athenaeus*, xi. 496 A.
Making libation with wine according to usage, he pours on the ground TWO goblets TO BACCHUS!—*Aeneid*, v. 77.

Lucian, iv. 279, mentions a statue of gold with a *golden pigeon on its head;* this was sent every year *to bring up the water from the sea.* Some said it was Bacchus, others Deucalion, others Semiramis.—*Lucian, de Dea Syria.* It is evidently the Bi-sex Xisuthrus or Noah. "It is called Equinoctial Point by the Assyrians (Syrians) themselves."—*Ibid.* "For on top of it a golden DOVE stood. Therefore indeed they tell that this is the Equinoctial-point of Semiramis. But twice every year it goes away to the sea, for the conveyance of the said water."—*Lucian*, iv. 279. Noah is Neptune, Bacchus and Osiris.—See *Sod*, I. p. 111, 140. Noah also sent away his dove.

Apion says that Moses instead of obelisks set up PILLARS and under them was the image of a BOAT (the *Boat of the Sun*), to intimate that He, who is in the Aether, always accompanies the sun upon its course.—*Apion's Aegyptiaca* quoted by *Josephus contra Apion; Movers*, 296. See in particular *Spirit-Hist.*, 49, 50, 148, 149.

"Instead of obelisks he (Moses) set up PILLARS upon which was a model (representation), a BARK, and the shadow of *a Man*[1] disposed upon it; as if

[1] "The image of Jupiter in a boat."—*Kenrick*, I. 385. A SHIP ASCENDED with the VIRGIN.—*Firmicus, de Errore*, 7.

that in the Aether He accompanies the sun through this his eternal course."—*Josephus.*[1]

The TWO PILLARS were a means, perhaps, of determining the Sun's crossing the line. The Peruvians determined the period of the equinoxes by the help of a solitary PILLAR placed in the centre of a circle which was described in the area of the Great Temple, and traversed by a diameter that was drawn from east to west.—*Prescott's Peru*, I. 126.

"On the top of one of the TWO PILLARS (phalli) which Bacchus set up (at Byblus) a man remains SEVEN DAYS; he does this *twice* every year."[2]—*Lucian*, iv. 276. He was evidently on the look-out for Noah's ark.—See *Gen.*, viii. 10, 12. But Lucian says it was Deucalion for whom this was done; only he intimates that he was himself *wanting in faith* as to this account of the origin of the custom. He rather thought it was done out of respect to Bacchus. "For those who erect phalli to Bacchus(Nuh) place wooden men on them." Here one of Herodotus's religious misgivings seems to have come over Lucian's

[1] Ἀντὶ δὲ ὀβελῶν ἔστησε κιόνας ὑφ' οἷς ἦν ἐκτύπωμα σκάφη, σκία δ' ἀνδρὸς ἐπ' αὐτὴν διακειμένη, ὡς ὅτι ἐν αἰθέρι τοῦτον ἀεὶ τὸν δρόμον ἡλίῳ συμπεριπολεῖ.—*Josephus contra Apion*, II 1, *ed Coloniae*, A.D. 1691. Later editions have *altered it* as follows: ὑφ' οἷς ἦν ἐκτύπωμα σκάφης σκιὰ δ' ἀπ' ἄκρων, ... ὃν ἐν αἰθέρι.—*Josephus*, *Leipsic ed.*, 1785.

In the same SHIP (of the Sun) a fountain of aetherial light, flowing with hidden (arcanis) streams, was poured into the LIGHTS of the whole world.—*Martianus Capella*, *de Nupt. Phil.*, II; *Taylor's Iamblichus*, p. 287.

But as if they had made an agreement "*to defile the Deity*, they left the dead putrifying in the *Sun*."—*Josephus*, *Wars*, v. cap. 2 (iv. 6).

But in the very NAOS (of the Temple at Byblus), on the right as you go in, first lies the SUN'S throne; *but there is no image* of him upon it, for of the SUN alone and MOON they show no statues!—*Lucian*, iv. 280.

[2] The descendants of Seth invented *the wisdom that is concerned with the heavenly bodies* and their orderly arrangement. Having made TWO STELES (pillars), one of brick, but the other of stones, on both they inscribed their discoveries.—*Josephus*, *Ant.*, I. 3. Compare Zethes, the Argonaut, on his heavenly voyage.

mind, and *he refuses to tell the reason!—Lucian*, iv. 277, 268; see *Plutarch, de Iside*, xii. It was some Moon-story (Orgion).

A white CLOUD, and on the CLOUD One sitting, like a son of man.—*Rev.*, xiv.

A voice of a multitude of RAIN!—1 *Kings*, xviii. 41.

THE DIALOGUE OF ELIAS AND HIS BOY (slave).

* * * * * * *

Eliaho.

Ascend, go, *look out to the way of the sea!*

Boy.

There isn't anything!

Eliaho.

Look again; SEVEN times!!!

When it was done the SEVENTH time that the slave said:

Lo! a LITTLE CLOUD, *just like a man's hand*, ascending OUT OF THE SEA!

Eliaho.

Harness and descend, lest the RAIN prevent thee!

Therefore it was done even so and even so, when the heavens were darkened with clouds and wind, and there was a great RAIN.—1 *Kings*, xviii. 43, 44, 45.

NAH, Noh, is the second Adam.—*Hyde*, 168. Nahi means "light."—*Seder Lasōn*, 211. Nah is the Sun-god as the Source of Rain, Bacchus, Adonis!

The ARK rested in the SEVENTH month (September) on the seventeenth day of the month, the time of the Eleusinia and the Feast of Tabernacles.—*Gen.*, viii. 4. NAH (Noh, Noah) the Productive Principle (the RAIN-god), called also Osiris, comes in his ARK at the *beginning* of the Rainy Season (October and November). Therefore the Arabs connect the arrival of Noah's ARK, in the *mountain* cloud (at the time of the Equinox), with the September[1] festival, the Arab

[1] In Persia, the Angel Chordad ("who gives light;" the Sun) presided *anciently* over the month of September and the running WATERS and all WATERS.—*Hyde, Relig. vet. Pers.*, 241, 188, 334. *Later* Chordad is May, instead of September.

Ashurah, the Hebrew Feast of Tabernacles, at the end of the dry and heated term.—*Spirit-Hist.*, 221.

NAH (Osiris) enters the ARK about the seventeenth of the second month, April 24th.—*Gen.*, vii. 11. The Pleiads rose April 22nd–May 10th, and commonly brought in *fine weather*. It was the *Harvest* season. The water gods NUS (Nusios), Nuh, Osiris, Bacchus, Noah, Shem, Ham, Iapet, (Put, Ptah), always sun-gods, then went into the ARK.—*Gen.*, vii. 13.

"What is called 'the shutting up Osiris in the ark' seems to shadow forth nothing else than the hiding and disappearance of WATER."—*Plutarch, de Iside*, xxxix. From the Sun comes RAIN!—*Spirit-Hist.*, 129, 130, 138. Osiris in the moon!—*Spirit-Hist.*, 148, 149, 158.

While the earth remains, *seed-time and harvest shall not cease!!!*—*Gen.*, viii. 22.[1]

"In the time of Deucalion the Great Water happened."—*Lucian*, iv. 265, *de Syria Dea*. Lucian thought Astarte was the Moon-principle Selenaia.—*Lucian*, iv. 261. O Solon, you only mention ONE DELUGE of the earth, whereas there had been many before.—Plato, Timaeus, Davis II. 326; Genesis vi. 17. Genesis vii. 4, seems to be fairly met by Hesiod, *Works and Days:*

> Begin thy ploughing when the Pleiads *set.*
> Now these are hidden for FORTY NIGHTS and DAYS!!!
> All-powerful Zeus rains in the autumnal season.
> —*Hesiod, Works and Days*, 354, 385, 386, 570–576 ff.

[1] The Jewish poets, *like the Greeks*, took great liberties with the sacred myths. As soon as Euhemerism turned the *god* into a *man* the poet could alter the myth very much at his pleasure, as long as enough of the main features of the story remained by which it could be again recognized. Nobody knows through how many hands the story passed before it became a part of the Hebrew Bible. In examining these subjects the reader will do well to distinguish in his mind between Religion, *History* and Superstition; confining each to its own domain and not permitting one to invade the province of the other.

And said Iahoh to NAH (Bacchus): Go thou and all thy house into the ARK! (Osiris or Bacchus enters the Moon).

Yet *seven days*, and I will make to rain over the earth FORTY DAYS and FORTY NIGHTS.—*Gen.*, vii. 1, 4. This is the IORE, the October Rain of the Hebrews. According to Hesiod, the Pleiads set November 11th; *it rained when they set.*—*Josephus*, *Ant.*, xiii. chap. 8; *Banks*, *Hesiod*, 94; *Theocr.*, xiii. 25; *Virgil*, *Georg.*, iv. 231, 232. "In the Sacra of Proserpine a cut tree is fashioned into the image and form of the VIRGIN, and when it has been brought into the city it is mourned *forty nights*, but on the fortieth night it is burned."—*Firmicus*, 27. A SHIP ASCENDED with the VIRGIN!—*Firmicus*, 7; *Genesis*, vii. 4.

How ZEUS THE RAINY *deluged all the cities* with vast seas, bringing lifted water: how Notus after Boreas and Eurus from Libya scourging raised up Deucalion's ARK, a *rover*, *a neighbor of the Moon*,[1] to an *air-wandering* voyage.—*Nonnus*, xii. 61, 62.

The Sun and Moon (Virgin) were both the sources of RAIN. When the Sun-deity enters the moon she becomes the Male Virgin (Persephone, Semiramis, Artemis-Hecate-Diana), the Deus Lunus and the Dea Luna. The Babylonian Noah is the Sun in the sign of the Waterman in the Zodiac.—*Movers*, 165, 589, 634, 384, 645. The Sun began to enter the Waterman January 16th.—Compare the Lenaean FEAST of Bacchus-Noah. He is the lunar Saturn.—*Movers*, 674, 164. He is a bisex deity, and was regarded as Semiramis.—*Ibid*, 674.

On the left of the temple (in Byblus) stood a statue of Semiramis pointing to the temple, and it stood

[1] The VIRGIN was found by Pluto TOWARDS EVENING.—*Julius Firmicus*, 7. Proserpine is in the moon, etc.—*Spirit-Hist.*, 399.

there for this reason; she made a law for the men that inhabit Syria to worship her as God, but to take no notice of the other gods and Hera herself; and they did so. But afterwards, when the diseases from God and misfortune and griefs came, she stopped that mania and confessed herself *a mortal* (Euhemerism), and ordered her subjects to turn again to Hera. Therefore she still stands thus, pointing to the comers to worship *Hera* (Juno), and confessing that *She* and not herself is *God!—Lucian, de Dea Syria; Lucian*, iv. 281, 282.

With Plutarch's account of Anubis (Mercury) as the companion of Isis in the search after Horus (the Only-begotten) and his (Mercury's) guarding the gods as the dogs[1] guard men, compare the story of Io the beloved of Jupiter, turned into a Cow (Moon, Nature-goddess), and guarded by ARGUS whom Mercury slays. Io brings forth Epaphus (the Bull-god, the husband of Paphia; compare Pappas, Adonis, Abōbas, Bacchus the bull-horned God) and marries Osiris and becomes an Egyptian goddess under the name of Isis. IEUō and Heuah (Adam and Eve) are Adonis and Venus, Bacchus and Ceres, Guas and Gua (Chuah), Osiris and Isis, Iaō and Io (Iah and Ioh).—*Spirit-Hist.*, 148, 149.

"The Male VIRGIN IoEL."—*Beausobre*, II. 458.

The Divine Wisdom (Holy Ghost) was both male and female in the heathen[2] and Jewish philosophy.—

[1] Anubis and Hecate were represented dog-headed.

Whole towns worship a dog, nobody Diana.—*Juvenal*, xv. 8.

[2] The Holy Ghost was regarded by the Kabbalists as feminine. The SOPHIA (Wisdom) was referred to the Holy Ghost.—*Proverbs*, iii. 19. The DOVE was the attribute of MARY in the apocryphal Evangelia.—*Protevangel. Jacobi*, c. 8, 9. Ipsum hominem Christum *ex Spirito sancto et virgine Maria conceptum*

Spirit-Hist. of Man, pp. 227–229, 150, 171, 146, 232, 138, 189, 385. The dove was an emblem of Noah (Xisuthrus) and the Holy SPIRIT; also of Baal, Bacchus, Semiramis, Vena (the Moon) and Venus.—Compare *Euripides*, *Bacchae*, 1090.

Hogs were particularly sacrificed in the Mysteries of Ceres and Bacchus.—*Wheelwright*, *Aristoph.*, I. 151.

They appease the Good Goddess with a young sow's stomach.—*Juvenal*, ii. 86; xi. 82, 83.

O revered, very-honored Daughter of Demeter,
How sweet to me it smells of hogs' flesh!—*Aristoph.*, *Frogs*, 326.

"Hogs of the Mysteries."—*Ibid.*, *Acharn.*, 702, 717, 719.[1]

pariter et natum.—Anh. z. Tertullian de praescr. Haeres., 53. *Hundert und ein Frage*, pp. 36, 37. Leipsic, 1850.

The Moon is *male* (Lunus) *and female;* Mene is Minerva or Menrfa in Etruria, a name probably formed from Mene-Arba or Mene-Orpheus, Mene-Orphea the *Persephone* in the moon, and the *Repha*-im (in Hades).—See *Spirit-Hist.*., 399, 285, 214. "Osiris in the moon" is the Divine Wisdom, the *Creative* Wisdom, the Male and Female NUS (Anos, Enos), Noh, Nuh, Nus*ios*, "Bacchus in the moon," and Mene-rva in the moon.—*Spirit-Hist.*, 228. Thus we have Anos (Ianus, Bacchus-Nus-*ios*) and Anna (the Moon).

[1] The integrity of animals offered in sacrifice was as essential a part of the Heathen as of the Jewish ritual.—*Wheelwright*, *Arist.*, II. 138; *Acharn.*, 739 ff. *Bothe.*

The Syro-phœnicians held the *two* opinions, that swine were holy, and unholy. Plutarch questions whether the Jews abstained from swine's flesh through reverence or aversion. The Cretans held swine holy. In Cyprus the swine was holy to Aphrodite. The Babylonian Magi avoided and killed mice as *unholy*. Swine offerings were brought to Aphrodite, and these were offered in Argos and Judea. Swine-offerings were brought to Hercules; *but they were kept away* from the temple of the *Tyrian* Hercules.—*Movers*, 219, 220; *Isaiah*, lxv. 4; lxvi. 3, 17; *Silius Italicus*, III. 23; and the other authorities cited by Movers. The reason why the hated swine was *offered*, is, that it represented the Evil Demon, the Devil. Compare *Movers*, 221, 219, 218 *et passim.* The Devil was giving chase to a *pig* about *full-moon* when he fell in with the body of Osiris and tore him all to pieces, according to the myth in Plutarch, de Iside, viii. In the Thesmophorian FEAST "*pigs of the new born*" were driven into a *chasm*. They said these stayed *in Hades* until the next season of the year.—*Movers*, 220; *Pausanias*, ix. 8, 1. This calls to mind a similar idea in Matthew, viii. 31, 32, where *the devils* leave human beings to *enter the herd of swine* and they go down off a steep place into the sea (to Hades). See p. 63, *note* 2 of this work. No one could enter the temple of the Persian national Goddess Hemithea who had touched a swine.—*Movers*, 221; *Diodor.*, v. 62.

Purifications by blood-offerings of swine at the altar of the god Phoib (Abab).—*Aeschylus*, *Eum.*, 282.

They who sanctify themselves and purify themselves
In the gardens after the rites of Achad (or Ahad);
In the midst of those who eat swine's flesh,
And the abomination and the field-mouse;
Together shall they perish, says Iahoh.—*Isaiah*, lxvi. 17; *Lowth.*
Lend me three drachmas to get a *little* pig,
For I must be INITIATED ere I die!—*Aristophanes*, *Eirene*, 367, 368.

A people (the Jews) that sacrifices in gardens, and burns incense upon *altars of brick.*

That remain *among the graves* and lodge in the tombs, that eat SWINE'S flesh!

That say: Stand by thyself, Come not near to me; for I AM HOLIER than thou![1]—*Isaiah*, lxv. 3, 4, 5, 7, 11.

The Egyptian priests sacrificed the swine (emblem of Typhon) only to Bacchus and Osiris, and to the Moon when she was *full.*—*De Sacy*, I. 164; *Herodot.*, II. 47; *Plutarch*, *De Iside*, viii. Bacchus was the Son of Luna.—*Cicero*, *de Nat. Deor.*, iii. 23. Then Bacchus is WATER! According to Spirit-Hist., p. 229, Adam, Aion, Noah, Ulom, Xisothrus, Phanes, being male and female, are SONS OF THE MOON.—See *Spirit-Hist.*, p. 146. According to Faustus, Christ's POWER dwelt in the sun, his WISDOM in the moon.—*Milman*, *Hist. Christ.*, 280 *note.* See *Spirit-Hist.*, pp. 228, 229. This makes him to be Horus.—*Spirit-Hist.*, p. 192.

At Delphi, in the holy of holies of the temple, they showed together with a golden statue of Apollo the GRAVE of Bacchus, at which the Chief Priest brought secret offerings at the time of the SHORTEST DAY.—*Preller*, I. 427.

AIAI! I commence the Bacchic measure (LAMENT)!
The woman dancing says, AIAI ADONIN!
The woman on the roof says, BEAT *yourselves for* ADONIN!
Aristophanes, *Lysistr.*, 365 ff.

[1] See pages 47 38, 43, 45 of this work.

There are some of the Byblians who say that the Egyptian Osiris was BURIED in their district, and that the MOURNINGS and the MYSTERIES (Orgia) are performed not to the Adonis, but all to the Osiris.—*Lucian*, iv. 262, 263.

The favor of BROM*ios* to the coming-on Spring (Āri)!—*Aristophanes, Clouds*, 305.

But when Sol has emerged from the *lower parts* of the earth, and passes through the boundaries of the Vernal Equinox, increasing the day, then too Venus is glad and the beautiful fields are green with crops, the meadows with grass, the trees with leaves.—*Macrobius;* in *Movers*, 208. "His Resurrection; through which he obtained power over the Death, that is, annihilated the Devil, but raised us together with himself, . . . instead of MOURNING he gave the EASTER-FEAST!"—*Athanasius, Festbrief; Larsow*, pp. 69, 66.

Verusque Sol, illabere,
Micans nitore perpeti,
Jubarque Sancti Spiritus
Infunde nostris sensibus!
—*As early as the seventh century; Rambach*, 118.

THE MYSTERIES OF HERCULES.

Hercules (the Sun, Zeus) passes through the Twelve labors (signs of the Zodiac), the valiant TITAN! He is called "Father of all" and "self-born" (autophues)!—*Orphic Hymn*, xii.; *Hermann.*

Not even the POWER of Hercules escaped *death!*
Who was the DEAREST (Only-Begotten) to King DEUS.—*Iliad*, xviii. 117; *Ephes.*, iv. 8, 9, 10.

I will bring *sackcloth upon all loins and baldness* upon every head. I will make it as the MOURNING

FOR THE ONLY-BEGOTTEN and its end as THE DAY OF BITTERNESS!—*Amos*, viii. 10 ; *Isaiah*, xvii. 11.

In its streets they have girded on sackcloth ; upon its roofs and in its streets every one shall howl!—*Isaiah*, xv. 3.

Over thy summer fruits and the harvest thy HEDAD has fallen!

And gladness is taken away and exultation from Carmel, and in the vineyards there is no singing . . . HEDAD I have made to cease!—*Isaiah*, xvi. 9, 10.

They came to the threshing-floor of ATAD (ADAD) . . . there they MOURNED a great and very heavy MOURNING *seven days!—Gen.* L. 10. Hoi Adon! Hoi Azōn! Aiai Adonin!

Hercules (Sun) is killed by the Devil (Typhon).—*Movers*, 525.

In the Sun's sacrifice they exhort those worshipping the God not to carry gold ornaments upon their body and not to give food to an ass (Typhon's emblem). Some say that from the fight (between Horus and Typhon) Typhon fled *seven* days on an ass, and, escaping, begat the boys Ierosolumos and Ioudaios (Jerusalem and Judaeus).—*Plut. de Iside*, xxx. xxxi.

Swine-offerings were brought to Hercules!

Hercules who has *gone out from the chambers of earth*
Leaving the nether house of Plouton!—*Euripides, Hercules*, 807.

Chi Azōn! Chi Iahud! Chi Ieud! Chi Isaral! Chi Mos! Chi Amunel! Chi Mano! Chi Iama! Chi Amon! Chi Main! Chi Manu! Chi Iachoh! —*Hosea*, iv. 15. Chi Hod!

Live thy Aloh! O Dan.—*Amos*, viii. 14.

The 25th of December (Christmas), in the Roman Kalendar, the Festival of the Birth-day of the UNCONQUERED SUN corresponding to the Hercules Tyrius Invictus was celebrated.—*Movers*, 386.

Horus was massacred by the Titans, and *resuscitated*

by Isis.—*De Sacy, Sainte Croix*, I. 208 ; *quotes Diodor.* I. 25. Iacchus, torn to pieces by the Titans, is restored by Ceres.—*De Sacy*, I. 204.

MIN is the god Horus.—*Uhlemann, Handb.* iv. 99.

Where verily they saw MIN (Minos) renowned SON of Deus![1]—*Homer, Od.* xi. 567.

To them the power of Aelios (Sun, Alah) illumines
The night there *below!*—*Pindar ; in Plutarch*, p. 120 C.

MIN (Horus) presides over the month Tobi.—*Uhlemann*, II. 81.

ΈΛΙῼ ΜΙΤΗΡᾷ ΑΝΙΚΗΤῼ (To the unconquered Sun)! —*Creuzer*, I. 259.

A stone was found in the kingdom of Wirtemberg inscribed Soli invicto Mithrae !—*Ibid.*, I. 263.

"From his own burning Hercules *rises anew* and as God. At Tyre, Tarsus and Sardes, this was shown forth in the symbolical usages of a feast of the Return and Resurrection from the death and darkness of

[1] Aisculapius is Son of Apollo. Aisculapius is Eimopth, Imouth (Mouth, Pluto), Pan (Bacchus) and Ephaistoboul (Tobal, Toboulkin, Vulcan). Eimopth is called Son of Ptah (the Great God).—*Kenrick*, I. 333, 307 ; *Herm. ap. Stob. Heeren*, p. 392. The Sun generates "Aesculapius the SAVIOR of the all" (things).—*Julian, Oratio*, iv. He is the Phœnician Esmun and brother of the Seven Cabiri. He is identical with Phtah (the Creative INTELLECT, the Divine WISDOM).—*Spirit-Hist.*, 172. He is Apollo (Baal, Bol), Atys, Adonis, and Hercules. He is the late-autumnal Sun, without strength ; also Horus, Harpocrates, Sem, Serapis ; and, having offered himself on the EIGHTH day, he was INITIATED into the Eleusinian MYSTERIES.—*Anthon*, 67. His emblems were a cock (Sun), the serpent (Sun, Life and *Immortality*), the ram (Sun). He was represented as an Infant holding in one hand a sceptre, in the other a pine-cone (an emblem in sun-worship,—*Ibid.* As an Infant, he resembles Adonis, and Eros!

Sarapis is Aisculapius.—*Hundert und Ein Frage*, p. 97. Aisculapius is God of the Resurrection of the dead.—*Spirit-Hist.*, 382 ; *Euripides, Alcest.*, 124 ff. EMEPH is the LOGOS.—*Kenrick*, I. 303 ; *Iamblichus ; Cory*, p. 283, 321. "The Egyptian Eimopth has no attribute which specially refers to the art of healing ; and it may have been an arbitrary interpretation which gave him the name of Aesculapius, as some applied the *same name to Serapis.*"—*Kenrick*, I. 333, 334 ; *Spirit-Hist.*, 390. He was connected with the MYSTERIES, being one of the Cabiri, and associated with Vulcan (Ptah).—*Ibid.*

winter. This feast took place at the time of *the shortest day."—Preller*, II. 112. He is Savior, Deliverer and Redeemer.—*Ibid.* II. 109. The Hercules with the apples in one hand, his club in the other, comes again to Light with the symbols of eternal Youth.—*Ibid.*, II. 149. This is the Hercules Invictus who goes to the Garden under earth and plucks the golden apples from the "Tree of Life" and kills the Dragon.—*Ibid.*, II. 153. This is the "MYSTERY of the golden apples."—*Ibid.*, 150. According to the myth in the Mysteries, he was initiated in the Attic Eleusinia. Entered into the lower world he spread such terror that all the dead flee.—*Ibid.*, 154.

"Through fear are the gates of Death opened to Thee, and the Janitors of Hades seeing Thee did they fear? It is plain that He who descends into Hades through philanthropy, This One from the Beginning created man from clay."—*Cyril, Cat.*, XI. ix.

At THEE the Stygian lakes trembled: THEE the janitor of Orcus
Feared, reclining in his bloody cave upon half-devoured bones.
THEE not even Typhon frightened . . .
Hail TRUE SON of Jove, GLORY added to the gods!—*Aen.* viii. 274 ff.

SCENE IN HADES.

Bacchus inquires:

Could you then tell us whereabouts Pluto dwells here;
For we are two strangers, just arrived!

CHORUS OF THE INITIATED.

Go not far, nor again ask me,
But know that you are arrived at his very gate.

* * * *

CHORUS OF THE INITIATED.

Go now in chorus around the sacred ring of the Goddess
Dancing through the flower-bearing

Grove,[1] Ye who share
The "FEAST beloved by God"!
But I with these virgins
And women will go
Where they keep watch all night to the Goddess,
About to bear the sacred LIGHT (TORCH)!

BACCHUS, with his slave DRESSED AS HERCULES, KNOCKS AT THE GATE OF PLUTO

AIAKOS ASKS WHO IS IT?

BACCHUS ANSWERS:

Herakles the Mighty!

PROSERPINE'S FEMALE ATTENDANT IN HADES GOES TO THE DOOR.

O DEAREST Hercules are you come? Come in hither,
For when the Goddess learned that you were coming, at once
She baked LOAVES; laid hold of POTS (CHUTRAS) of bruised pulse
Two or three porritches of pulse; roasted a whole ox on the coals;
Baked by the fire *flat cakes, little loaves*,—But come in.

—*Aristophanes, Frogs*, 471.

This is a satire on the Mysteries. The state of the ancient religion permitted it in Athens.

Enter Two Female Vintners, each with her servant.

1ST V.

Plathane, Plathane, come hither; this wicked Rogue here,
Who, into the ALLRECEIVER (or *an inn*) once coming,
Ate up[2] sixteen of our breads . . .

2ND V.

By Deus,
That is Himself, verily!!!

[1] "The GROVE of the Selli" (the priests of Jove, Baal-Hercules and Mars. Asal, Sel, Sol, Ausel, Usil, Azael).—*Sophocles, Trachiniae*, 1107. The groves of Baal and Asarah (Sarah).

[2] The FEASTS of Hercules and the MOURNING (?) for Him are mentioned.—*Aristophanes, Frogs*, 610–612; *Aeschylus, Agam.*, 1072 (1035). "The third HERCULES is from IDAEAN digits (Priests of Cybele). To him they bring SACRIFICES TO THE DEAD."—*Cicero, de Nat. Deor.*, III. 16; *Spirit-Hist.*, 391, 283, 257. Hercules was called King of the MUSIANS.—*Schwab*, II. 44. Muses knew all about the MUSion, the feast of Spirit and Matter, Adonis and Venus, Bacchus and Ceres, Musiah (Iamus, Mus) and Musia (Ceres Mysia), Arachal (Harakles Archal) and Rachal, Sar (Surya, Asar, Osiris) and Sari Sarah-Isis)

BACCHUS.

You trifle, woman,
And you know not what you say!

1ST V.

And his sword he drew, as if RAVING!

2ND V.

And I being afraid
To the roof straight we made off!

1ST V.

O INFERNAL Throat,
How gladly would I cut thy grinders out
With a stone, by which thou didst eat up my goods.

2ND V.

And I would hurl thee down into the PIT (the lowest Hades)!

1ST V.

And I would seize a bill *to cut thy larynx*
Out withal, by which my rolls thou hast gulped down.
—*Aristophanes*, *Frogs*, 538. Before Christ, 456–380.

Hercules *descends to hell!*—*Aristophanes*, *Frogs*, 291–294. Bacchus (Baga) descends to hell.

APIS (Sun-god) becomes Serapis, therefore Bull-god *above* and *below* the earth.—*Creuzer*, *Symb.*, I. 284.

To thee the Great Panathenaia we will celebrate,
All the other rites of the gods,
Mysteries, Diipolia, Adonia, O 'ERMA[1] (Mercury)!—*Aristoph.*, *Eirēnē*, 406 ff.
Herma. Offspring of Dionysus who leads the Bacchic DANCE.—*Orpheus*, *Arg.*, 57.

In the Eleutherian Feast, a trumpeter led the procession to the sepulchres. This festival was kept to

[1] "You may call the Creator of all things by different names. Liber (Bacchus), Hercules (Baal), Mercury, are but different names of the same divine being."—*Seneca*, iv. 7, 8. Macrobius everywhere bears the same testimony. Arnobius, III. xxxiii., says Apollo and Bacchus are Sol.

the God of LOVE (Adonis) by the Samians.—*Potter*, I. 449. Libations were poured out TO THE DEAD, their monuments washed with spring-water, and supplications addressed to the UNDERGROUND Mercury. The third day of the Feast in February (Anthesteria) a POT (Chutra) *filled with seeds* of all sorts was brought forth. It was sacred to the Nether Mercury (Chthonios).—*Potter*, I. 426. At the Chutroi, a *Feast of Bacchus* in February (13th Anthesterion), they supplicated the Subterranean Mercury *for the dead!*—*Wheelwright*, I. 145, *Aristophanes.* The Feast of CUPS (pitchers) was celebrated in February (Anthesterion 12th).—*Ibid.*, II. 147.

The people of Pallas honor a VESSEL FURNISHED WITH DRINK-OFFERINGS FOR THE DEAD.—*Euripides, Iph. in Taur.*, 960.

IO, IO, Daimōn sending my brother to Haides (Pluto), for whom these CUPS (pitchers) and a goblet which is for *the departed* I am about to pour forth on the earth's back, and *streams from mountain heifers* and the wine drink-offerings of Bacchus. And the production of the brown-yellow bees, which are the usual peace-offerings to the dead.—*Iphigeneia in Taur.*, 156 ff; *Numbers*, xix. 2, 9; *Deut.*, xxi. 4.

Sacred (Mysteries) to Stygian Jove! Stygioque Orco!—*Virgil, Aeneid*, iv. 638, 699. The Cretans showed Jupiter's tomb!—*Rawlinson's Herodotus*, II. 260; *Cicero, Nat. Deor.*, 3. "Dionysus is then, like the Cretan Zeus, a persecuted, tortured, *killed*, God, who became God of death and the underworld and *in the Mysteries* was celebrated under the name ZAGREUS, as the God of the underworld was often called, and (was praised), now as a SON of this (Zagreus) and Persephone, now of Zeus and Persephone. Aides and Dionusos are *the same* (God), to whom they rave and keep the feast of Bacchus

(Lῆnaizontai)."—*Preller*, I. 427, *Heraclit. b. Clem. Al. Protr.*, 2, p. 30 ; *s. Schleiermacher Herakleitos*, S. 524. AIDONEUS as DEATH-GOD carries away Persephone from her MOTHER and the upper world.—*Preller*, I. 467.. The entire month Scirrophoriōn (June) was sacred to Pluto.—*Preller*, I. 485 ; *Plato, de Leg.*, viii. 828 C. This was the month Thammuz (Adonis) when Adonis *died !* In this month the marriage of Pluto and Proserpine was celebrated about the same time and in near connection with the Feast of the Scirrophoria.—*Ibid.* The Romans kept the Feast of Hercules June 4th.—*Eschenburg*, 572. Hercules descends to hell and rises again from THE DEAD. "The third Hercules is from Idaean digits (priests of Cybele). To him they bring sacrifices to THE DEAD !"—*Cicero, de Nat. Deor.*, III. 16.

A RINGLET for INACH (Enoch the Hercules-Sun) allowed to grow ![1]
And the second is this MOURNING lock.—*Aeschylus, Choeph.*, 7, 8; *Ezekiel*, xliv. 20.

In the mourning for Adonis they cut off the hair as a sign of deep grief.[2]—*Deut.*, xiv. 1 ; xxvi. 14.

On the 4th day after the funeral in Persia, there was a solemn FEAST after the relatives have been visited for THREE days.—*Christian Examiner*, 1859, p. 326 ; quotes Dosabhoy Framjee, 97.

Enter not into the house of mourning nor depart to wail: nor shalt thou comfort them!

Let great and small die in this land; let them not be buried, neither LAMENT for them; let not CUTTINGS (in the flesh) be made, nor *baldness be induced* because of them!

They shall not *break* (*bread*) for them, in mourning, to console him for the dead; nor make them drunk with the cup of consolations on account of their father and on account of their mother.

[1] Compare Numbers, vi. 5. 18; Judges, xiii. 5.

[2] To Apollo (Baal) the ancients cut off their hair.—*Scholia Hesiod, Theog.*, 248. Apollo is Belus Minor, the Son of Jove.

Besides, thou shalt not enter the house of the FEAST, to sit with them, to eat and to drink.—*Jeremiah*, xvi. 5, 6, 7, 8. Compare later the *Wake* of Hercules!

On the evening of the day when the corpse is burnt, WATER and milk must be suspended in earthen vessels before the door, in honor of the deceased, with this address to him:

"Such a one deceased! BATHE here, drink this!"

And the same ceremony may be repeated every evening until the period of mourning expire.

During ten days, funeral cakes together with libations of water and tila (sesamum) must be offered.

On the third and fifth days, as also on the seventh and ninth, the kinsmen assemble, bathe in the open air, offer tila and water to the deceased and take a REPAST together; they place LAMPS at cross roads and in their own houses, and likewise on the way to the cemetery.

On the last day of mourning (for the dead) the nearest relation offers the tenth funeral cake. He makes ten libations of water from the palms of his hands, causes *the hair of his head* and body *to be shaved*, etc.—*Colebrooke*, *Hindu Relig.*, 100–109.

Man that is born of woman is of few days and full of trouble.

Like a flower he goes forth and is cut down; and escapes like a shadow, and continues not.—*Job*, xiv.

Foolish is he who seeks permanence in the human state, unsolid like the stem of the plantain tree, transient like the foam of the sea.

When a body, formed of five elements to receive the reward of deeds done in its own former person, reverts to its five original principles what room is there for regret?

The earth is perishable, the ocean, the Gods themselves pass away; how should not that bubble, mortal man, meet destruction?

All that is low must finally perish; all that is elevated must ultimately fall; all compound bodies must end in dissolution, and life is concluded with death.

Unwillingly do the manes of the deceased taste the tears and rheum

shed by their kinsmen, then do not wail, but diligently perform the obsequies of the dead!—*Colebrooke, Relig. Ceremonies of the Hindus*, 100.

The *body of a young child under two years old must not be burnt*, but buried. It is decked with wreaths of fragrant flowers, and carried out by the relations, who bury it in a clean spot, saying "*Namó!* namah!" while a priest chants the song of YAMA:

"The offspring[1] of the Sun, day after day fetching cows, horses, human beings and cattle, is no more satiated therewith than a drunkard with wine!"—*Colebrooke*, 99, 25.

By Nature's command we grieve when the body of an adult
Virgin meets us, or in the earth an INFANT is enclosed
Too young for the FIRE of the funeral pile. For what good man or worthy of the SECRET
TORCH, such a one as the PRIEST OF CERES wishes him to be,
Thinks *any* evils not his own!—*Juvenal*, XV.

About the dead
The pipe of MUGDONIS sounded AILINA . . .
Like the MOURNING for Hadad-Rimmon (Adonis) in the valley MAGDON.[2]
—*Nonnus*, xl. 223; *Zachariah*, xii. 11; 2 *Kings*, v. 18.

Megiddon was in Judea. Josephus, Ant., viii. 6, reads Mag-edon. Matthew, xv. 39, has Magadan (Adonis-Magos).—*Tischendorf.*

They covered all the dead body with hair, which cutting off they threw upon it.—*Iliad*, xxiii. 136. Sacrifices to the dead occur in Homer, and existed in Babylon, Persia, India, China; and in Italy even after Christ.—*Josephus, Ant.*, xix. 3. Hence the Rabbinical-Hebrew *prohibition*, out of hostility to the Adonis-worship!

Ye shall not cut yourselves, nor make a baldness between your eyes over a dead person.—*Deut.*, xiv. 1; *Levit.*, xix. 27, 28; xxi. 5; *Jerem.*, xix. 6.

Thou shalt not profane thy daughter, exposing her

[1] The Moon is born of the Sun, and the RAIN is produced from the moon.—*Colebrooke*, 25.

[2] MGDON in Hebrew. Megiddon was in *Galilee!*

to be a harlot!—*Levit.*, xix. 29 ; *Movers*, 242. This evidently forbids the custom at Babylon and Byblus, that the women who did not cut off their hair in the MOURNING FOR THE DEAD (in the Mysteries) must give themselves the whole day after this festival to strangers for money, which they deposited in the Temple of Baaltis (Venus).—*Movers*, 202 ; *Lucian*, loc., § 6 ; *Genesis*, xxxviii. 14 ff ; *Baruch*, vi. 43.

Venus and Pothos (Adonis, Apasson) and Phaethon (Jupiter[1]) were worshipped in the Samothracian Mysteries.—*De Sacy ;* quotes *Pliny*, *Hist. Nat.*, xxxvi. 14. Axieros (Jupiter), Axiokersos (Adam) and Axiokersa (Venus-Eua) were worshipped in the Samothracian Mysteries, called Mysteries of the Kabiri. The Lemnian Mysteries (Kabiria) lasted NINE days ; SACRIFICES TO THE DEAD were offered!—*Smith's Dictionary of Greek and Roman Antiquities ;* by Anthon, 184.

Glad in the mansions of AIDES
Mayst thou inhabit the Sunless House.
And let AIDES know, the *black*-haired
God[2], and the Old Man who
Over his oar and rudder
Sits Leader of the dead,
He is carrying in his two-oared boat
To the Acherontian Lake
By very much the best wife indeed.
Thee often shall the bards
Sing upon the seven-stringed mountain
Lute, and celebrating (thee) in hymns without the lyre
At Sparta, when the Annual Circle of the KARNEIAN FEAST[3]
Comes round, the season
Of the month when the moon
Is up all night,
In splendid and wealthy Athens.
Such death-song dying

[1] Cicero, de Nat. Deor., II. 20.
[2] Acheron, Charon, Kronos the *Old Man.*
[3] Carneus, 7th–16th.—*Buckley.*

Thou hast left to the minstrels of melodies.
O that it rested with me
And that I were able to send thee
To light from the chambers of AIDAS
And the streams of Kōkutos
By the "river oar" *below!*
—*Euripides, Alcest.*, 436.

If Troy had been safe, Priam had come to the SHADES
Of ASSARAC[1] (Osiris in Hades) with great rites of the dead.
—*Juvenal*, x. 259. See *Spirit-Hist.* 210 ff, 249, 160.

"And about him ten beds are laid bearing *images* of dead men so carefully "washed and prepared for funeral" that even the images were like bodies already buried. And for *seven* days all men throughout the companies and maniples indulged in feasts lamenting the royal youth by dancing and SINGING certain sad kinds of dirges!"—*Ammian; Movers*, 250, 202.

AILINON AILINON, BEGINNING OF DEATH,
The Barbarians say, AIAI,
In the Asian tongue when
Kings' blood is poured on the ground by the *steel*
Swords of 'Aides (Hades)!—*Euripides, Orest.* 1395 ff.

Anti*psalmic* odes and an Asiatic hymn, to thee, a foreign wailing (iacha),[2] I will utter; the funeral song, remembered in molpes (songs with dances) to the dead, Haidas (Hades) hymns *separate from paeans.*—*Euripides, Iphig. in Taur.*, 185.

In peace thou wilt die and with the funeral-pyres of thy fathers, former kings who were before thee: thus they shall BURN for thee and Hoi ADŌN shall they mourn for thee.—*Jeremiah*, xxxiv. 5.

"Then having wrapped the Heath (Erica) in linen and having poured myrrh (muron) over it she delivered it to the royal personages; and *even now* the Bublians worship the wood (tree) lying in the temple of Isis!"—*Plutarch de Iside*, xvi. Bacchus was called

[1] Serach is Memnon, and Memnon is Osiris and Adonis,—according to *Movers*, 227–229, 231.

[2] This is the Mourning for Iauk, Sol, Bacchus, Iacchos, Eacus.—*Spirit-Hist.*, 78, 90.

STULOS (pillar). Creuzer mentions "Bacchus in the pillar (περικιονιος)" or in the tree.[1]—*Creuzer*, II. 44; I. 278. At Byblus the MOURNING took place first; at Alexandria, and probably at Athens, the JOY preceded the MOURNING.—*Creuzer*, II. 425.

At Delphi, in the holy of holies of the temple, they showed together with a golden statue of Apollo the GRAVE of Bacchus, at which the Chief Priest brought secret offerings at the time of the SHORTEST DAY.—*Preller*, I. 427. That was Dec. 22nd; and he rises on Bruma, Bromius's Day.

> AIAI! I *commence* the Bacchic measure (LAMENT)!
> —*Euripides*, *Hecuba*, 685.
> The woman dancing says, AIAI ADONIN!
> The woman on the roof says, BEAT *yourselves for* ADONIN!
> —*Aristophanes*, *Lysistr.* 365 ff.

There are some of the Byblians who say that the Egyptian Osiris was buried in their district, and that the MOURNINGS and the MYSTERIES (Orgia) are performed not to the Adonis, but all to the Osiris!—*Lucian*, iv. 262, 263.

There are many sepulchres of Osiris in Egypt, but the BODY lies in Bousir; and this is the native country of Osiris; no longer is there need of argument to show that it is Taphosiris; for the very name means TAPHEN Osiridos the SEPULCHRE of Osiris. But I pass over the cleaving of the wood and the cutting of the linen, and the PITCHERS POURED (as sacrifices to the dead) because many of the Mysteries are mixed up with them.—*Plutarch de Iside*, xxi.

However there are some slender and obscure emanations of truth scattered through the mythologies of the Egyptians ... Xenophanes ordered the Egyptians

[1] 2 Kings, xvi. 4; Gen. xxi. 33.

if they think Osiris a *mortal* not to honor him as God, but if they think him God not to MOURN him!—*Plutarch, Erōt.*, xvii. xviii.

Si Dii sunt quos colitis, cur eos lugetis? Cur eos annuis luctibus plangitis?—*Firmicus*, 8.

A BURNING for thee; and HOI ADON shall they LAMENT for thee!—*Jeremiah*, xxxiv. 5.

Set up the MOURNING OF THE ONLY-BEGOTTEN, bitter LAMENTATION!—*Jeremiah*, vi. 26.

The LAMENTS of the Egyptians and the sacred CHUTLA (washings) of Osiris.—*Orpheus, Arg.* 32.

Offerings to the dead and a BURIAL finished the Mourning, as also the wooden images of Attes and Osiris were buried!—*Movers*, 204.

The image of the corpse of Adonis was washed, anointed with spices and wrapped around with linen or wool (compare Matth. xxvii. 59; Joh., xix. 39). According to Plutarch, Isis wrapped the Osiris-pillar (a hollowed pine-tree) in linen and anointed it with Myrrh.—*Plut. de Iside*, xvi. The embalmed image of Adonis was then laid in a coffin. Hence the myth that Aphrodite (the women) has delivered to Persephone (the Goddess of death and *life*), in a box, the ADONIS born from a tree! The coffin was laid out on a bier, they showed on the IMAGE the wound which the BOAR had given him, and the BOAR himself (The Devil, Mars in Swine-form) was also laid out on the bier. They sat down on the earth with the bier and their clothes were rent!

In the houses of the gods the priests sit with rent garments, with shaven heads and beards, with uncovered heads. They howl and cry before their gods, as many at a FEAST OF THE DEAD. (Todtenmahle).—*Baruch*, vi. 31, *Movers*, 204, and authorities there quoted. HOI ADON! HO! HO! HEU! HEU! (Heulen)! HEU*ah* is the Shrieking Ceres, Eve.

SACRIFICES TO THE DEAD closed the Eleusinian Mysteries!—*Preller*, I. 490.

Salutation to the Gods, to the MANES of ancestors, and to mighty saints!—*Colebrooke, Hindu Relig.*, 103.

For Iach*oh* is loving judgment and deserts not his SAINTS (CHASIDI, chaste); *they are preserved to eternity! !*—*Psalm*, xxxvii. 28.

Iahoh, thou madest my soul to ascend from Hades!

Sing to Iach*oh*, ye his SAINTS (CHASIDI, casti).—*Psalm*, xxx.

I shall not die but will live!—*Psalm*, cxviii.

On the day after the seven-day FEAST OF THE DEAD they cry: ADONIS lives! And is RISEN!—*Movers*, 205.

I say that I am IMMORTAL DIONUSOS SON of Deus! —*Aristoph. Frogs*, 593; *Spirit-Hist.*, 222.

I am THE RESURRECTION AND THE LIFE.

The VIRGIN, Artemis, is represented with a TORCH in either hand. The TORCH is the symbol of NEW LIFE! —*Hundert und ein Frage*, p. 71.

On the *sixth* day of the Eleusinian Mysteries the IMAGE of Bacchus was borne crowned with its myrtle wreath and bearing a TORCH in its hand! It was accompanied by the mystic VAN (sieve, fan), the basket, and other insignia. The mystic basket held oil-seed, a sort of biscuit, little tarts, grains of salt, some poppies, and cakes made of flour kneaded with cheese; also pomegranates, some ivy, fennel, pith of trees, finally the figure of a serpent consecrated to Bacchus. —*De Sacy*, 318, 319. "Also in the most ancient Mysteries of the Greeks they shouted EUA and at the same time a serpent was shown." "In the Sebadian (Bacchic) rites a golden serpent is let down into the bosom of the CONSECRATED."—*Orelli, Sanchon.*, pp. 14, 45. The "serpent with the hawk" signified God, "the Spirit," and the Divine Mind. *Sanchon*, 47, 49.

Dionysus Frenzied the Bacchi celebrate with mysteries, performing the Sacred Mania by eating raw flesh (Omophagia), and they initiate the distributions of the flesh of the slaughtered victims, crowned with the serpents, shouting aloud EUA ("Euan"); that (*feminine*) EUA ("Euan") on account of whom the WANDERING immediately followed. And a symbol of the Bacchic Mysteries is a consecrated serpent. The name HEUIA, roughened, is interpreted the Female Serpent.—*Clemens Al. Cohort. ad Gentes*, 11, 12. The Chaldee Paraphrase reads Hoia.—*Ibid.* In the Sabazian Mysteries a symbol to the initiated is "the God through the bosom!" And it is this Serpent pulled through the bosom of the initiated.—*Ibid.*, 14. Sebazium colentes Iovem anguem cum initiantur per sinum ducunt.—*Firmicus*, 11. Arnobius is scandalized at the Golden Serpent, and the "handled Cross" in the Mysteries of Bacchus at Alimunt in the Athenian territory.—*Arnob. adv. Gentes; Nork, Bibl. Mythol.*, II. 344; see *Spirit-Hist.*, 190.

Taaut taught that the SERPENT has the most Pneuma (SPIRIT) of all the reptiles, and is FIERY! . . . Wherefore this creature is carried about with (them) in the Sacred Rites and MYSTERIES!—*Sanchoniathon*, p. 45.

We find the BRASS SERPENT[1] in the GROVES of the SUN-god (ADONI, BACCHUS, BAAL).—2 *Kings*, xviii. 4. The Serpent is always the emblem of Bacchus (Adonis) in the Mysteries.

[1] And there was a Great DRAGON which they of Babylon worshipped. And the king said unto Daniel, Wilt thou also say that *this* is of BRASS? Lo he *liveth*, he *eateth* and *drinketh*; thou canst not say that he is no living God! Therefore worship him. . . . When they of Babylon heard that, they took great indignation and conspired against the king, saying: *The king is become a Jew!!!* And he hath destroyed Bel; he hath slain the DRAGON and put *the priests* to death!!!—*Bel and the Dragon*, 23 ff.

A Candle of Iahoh (Iachoh) is the "spirit" (nasamah, Breath) of Adam, searching all the innermost parts of the belly.—*Proverbs*, xx. 27; see *Ecclesiastes*, xi. 5.

The Serpent imitating the winding position of the intestines exhibits (ostendere) the "WISDOM" of the LIFEPRODUCER; therefore they adore the Serpent!—*Theodoret, haeretic. fab.* I. 13 *de Ophiacis;* in *Hammer, Culte de Mithra*, p. 154.

Thou hast *possessed my reins!*—*Palms*, cxxxix. 13; *Spirit-Hist.*, 159.

"Christ is the SERPENT" (the Good Divinity).—*Beausobre*, II. 458. The Gnostics represented the MIND (the SON, the WISDOM) in the form of a Serpent. —*Irenæus*, I. xxxiv.

The BASKET was one of the emblems of the Mithra-worship.—*Hammer, Worship of Mithra*, p. 39. Eunapius teaches us that the Eleusinian cultus was that of Mithra. He calls the Athenian priest sometimes *hierophant of "the Goddesses,"*[1] sometimes *"father" of the initiation of Mithra.*—*Hammer*, p. 22 *note.*

Thy BASKET and thy store shall be blessed.—*Deut.*, xviii. 5.
Tardaque Eleusinae Matris volventia plaustra.
Arbuteae crates et mystica vannus Iacchi.—*Virgil, Georg.*, I. 160, 166.

Thou shalt take of the *first of all the fruit of the earth* and shalt put it in a BASKET, and shalt go unto the place which Iahoh (Iaō) thy ALAH shall have chosen to make his name dwell there.

This was the altar of Iahoh-Nusi*os*, or NISSI, perhaps.—*Exodus*, xvii. 15.

And the priest shall take the BASKET out of thy hand and set it down before the ALTAR OF IAHOH THY ALAH!

[1] Ceres and Proserpine-Diana.

Then shalt thou respond and say in the presence of IAHOH, thy ALAH: An Aramian perishing was my father, then he descended into Misrimah (Egypt) and was there a denizen with few men; yet was he become a great nation, powerful and populous there.—*Deut.*, xxvi.

And Musah and Aharon (speaking in the name of the Lord according to the custom of the ancient clergy) went in and told Pharah (the king):

Thus said Iachoh, Alahi, ISARAL: Let my people go and celebrate a FEAST to me in the desert wilds.—*Exodus*, v. 1.

This is the FEAST lasting from the fourteenth to the twenty-first of March.—*Exodus*, xii. 18. It corresponds with the Great Dionysia which was also held at the Vernal Equinox in March.—*Eschenburg*, p. 493. The Hebrews made a *baldness between the eyes*, at this FEAST.—*Exodus*, xiii. 9, 16. This identifies it with the Dionysia and the Adonia. It also agrees with the FULL-MOON, like the Eleusinia and the FEAST of Tabernacles (the 15th of the month, as in Egypt). *Bulls* and dancing, as in the Bacchic FEASTS.—*Exodus*, xxxii. 19.

The Hebrews made themselves a cast (molten), TWO LITTLE BULLS; they made also a GROVE (of ADONI or Bacchus), and they bowed themselves to the whole "army of the heavens" and served BOL (Baal, Apollo the Sun-deity).—2 *Kings*, xvii. 16; *Philo Judaeus*, iii. 502, *Bohn.* The Passover is called Pesach, and means DANCING!—*Hospinianus*, I. 27.

At the annual FEAST of Iahoh in Silo*h* the daughters of Siloh came out to DANCE in DANCES.—*Judges*, xxi. 19, 21.

the BASKET-bearing maid.
But I following will sing the phallic hymn.
And thou woman, behold me *from the roof!*—*Aristophanes, Acharnoi.*

In the FEAST of Tabernacles the tents or booths were set up *on the roofs* of the houses.—*Nehemiah*, viii. 16.

And they kept the FEAST *seven* days ; and on the eighth day was the conclusion (a solemn assembly), as usual.—*Nehem.*, viii. 18, 12, 17.

Here O FATHER LENAEUS: all things here are full of
Thy gifts.—*Virgil, Georg.*
And CERES with clamor they shall call *on the roofs*—*Virgil, Georg.*, I. 347 ; *Isaiah*, xv. 3.

The Adoniasmos, the LAMENT for Adonis, is, according to the Etymologicon Magnum, the CALL Adni (אדני), as Euasmos is the Eua, Heuah (חַוָּה), in the Dionysia.—*Movers*, 246. Huah is Eve the Septuagint Eua.—*Gen.* iii. 20 ; *Spirit-Hist.*, 391, 280.

In the Eleusinia (in September just before the beginning of the RAINY SEASON) Ceres was called Achtheia, from achthos " grief."—*Potter*, I. 453. She was MOURNING for Adonis.

Pausanias found women in the temple of Jupiter Sōtēr at Argos who were mourning for Adonis, and this was identical with the feast of Linus.—*Movers*, 193 ; *Pausanias*, xi. 41, 2.

Hath then the women's wantonness shone out
And the roar of the drums and the dense Sabazians,
And *on the roofs* this MOURNING for Adonis!
" AIAI ADONIN"! " BEAT (the bosoms) for Adonis!"
—*Aristophanes, Lysistr.*, 360 ff.

Upon its roofs and in its streets every one shall howl!
—*Isaiah*, xv. 3; xxiv. 7–9.

Anniversariam ei (to Adonis) celebrant solemnitatem in qua *reviviscens canitur et laudatur.*—*Hiero-*

nymus ad Ezech., cap. viii., Opp. Tom. III., p. 750. Also at the Festival for Attes "*the Resurrection*" followed upon the Death, the *Day of Joy* upon the *Time of Mourning:* Quem paulo ante sepelierant revixisse iactarunt, et, cum mulieris animus ex impatientia nimii amoris arderet, mortuo Adolescenti templa fecerunt.—*Jul. Firmicus de Errore*, 3 ; *Movers*, 205.

The "SUN (Helios) of God, the ANOINTED, went below earth."—*Bishop Epiphanius, Homily on Holy Saturday* ; *Nork*, II. 365.

Michaāl the Archangel, when contending with the Devil, disputed about the BODY of Mōusēs (Mus*ah*).—*Jude*, 9.[1] Horus contends with the Devil for the BODY of Osiris. — Compare *Spirit-Hist.*, 397, 297, 396. Michael's victory is described in Rev., xii. 7 ff. The BODY of Mosah is the LIGHT. The Devil is the Darkness. Typhon at *full-moon* tears the body of Osiris into fourteen pieces.—*Spirit-Hist.*, 137, 397.

Beat the breasts and cry out "THE MUSIAN."—*Aeschylus, Persai*, 1054.

This is the MOURNING for the Only-begotten, MUS, AMOS, IAMUS, YAMA.—See *Spirit-Hist.*, 66, 74. There were TWO Mus*aeuses ; one* was *mythic ! !—MSS. Notes of Boeckh's Lectures on Greek Lit. at Berlin.*

Others concealed their dogmas "in the MYSTERIES and prophecies, such as Orpheus, MUSAEUS and their followers" ! — *Plato, Protagoras ; Stallbaum*, p. 67. The ritual-books of the Mysteries had been published under the names of Orpheus and MUSAEUS ; and there

[1] The apostasy must *first* come, before the Day of the Lord of Light ; and the MAN OF SIN (Satan-Typhon) must be revealed, the Son of perdition, who opposes and lifts himself up against every one that is called god or sebasma (Power, Throne, Prince), so that he sits within the inner temple of The God, showing himself, that he is theos*. Whom the Lord of Light will destroy with the PNEUMA of his mouth.—*Paul, Thess.*, ii. 4 ff.

* God. Mar means the Lord. Mara is, in India, the Devil.—*Spirit-Hist.*, 367.

were a great number of them.—*De Sacy*, I. 396; *Plato*, *Republ.*, lib. ii.

Musaeus is HERMES eumolpos[1] (Thoth, Taaut, the god who made the Sacred Books).—*Nork*, *Wörterbuch*, II. 247.

"The Law of MUSHE."—*Old Syriac*, *Luke*, ii. 22, *Tremellius*. Lex per manum MUSHE data est.—*Peschito Testament*, *John*, i. 17; *Tremellius*.

At Argos "the Musion" was celebrated. This fete lasted *seven* days. Ceres was called Musia.—*De Sacy*, II. 31.

Musia, a women's festival to Ceres Mysia; it lasted *seven* days.—*Potter*, I. 470 ff.

For I (am) IAHUH thy Alah, KADUSH[2], Isaral, thy Musio![3]
—*Isaiah*, xliii. 3. *Hebrew*.

[1] Eumolpus is Son of POSEIDON (Bus-Aidoneus, Adonis). Eumolpus is connected with Erectheus, the MAN-fish; Erectheus is connected with Minerva, who lifted him up *on high* to holy honors.—*Preller*, II. 101. Erectheus is Neptune.—*Anthon*, Art. "Erectheus." Neptune is the SPIRIT (WATER, Osiris, the LIFE-producing ELEMENT) in the sea.—*Plutarch*, *de Iside*, xl., xxxiv. Neptune presides over the Humid and *Generative* Principle.—*Plutarch*, *Moralia*, p. 821. The PINE was consecrated both to Neptune and Bacchus, and all the Greeks adored Neptune Phutalmios and Bacchus Dendrites.—*Ibid.*, 812; *Spirit-Hist.*, 395. Hermes is Son of Bacchus. Therefore Eumolpus is Hermes. Eumolpus is the *Mythic* Founder of the *Eumolpidae* (Priests); the priests traced their own wisdom to the Divine INTELLIGENCE. Some considered Eumolpos or Musaeus the Founder of the Mysteries. Mus, the god; and Mus-ias, the priest.—1 *Esdras*, ix. 31; *Spirit-Hist.*, 74.

"In what are called the 'Books of Hermes' it is related concerning the names."—*Plutarch*, *de Iside*, lxi.; xxxvii.

Eumolpus, Orpheus, Musaius and Thamuris are the *earliest minstrels* of Greece—mythic characters. "The name of Orpheus, and the LEGENDS respecting him, are intimately connected with the idea and the worship of a Dionysus dwelling in the infernal regions (Zagreus), and the foundation of this worship (which was connected with the Eleusinian Mysteries), together with the composition of hymns and songs for its INITIATIONS (Teletai), was the earliest function ascribed to him. He was made the first minstrel of the heroic age and the companion of the Argonauts."—*K. O. Müller*, 26.

[2] Jahn mentions the CADUSIANS (Kadosh) —*Jahn*, *Heb. Com.*, 154. Kadosh is the Sun, Akad, Achad, Choda, God.—*Spirit-Hist.*, 74. Chodesh is the Moon.

[3] The Isarim were the Initiated. Isarel was Sol-Mercurius.

In the improvement which polytheism underwent among the Hebrews the

Kronos (Saturn, Sol) therefore whom the Phœnicians call Israēl (ISARAEL, Suryal, Azrael), having an ONLY-BEGOTTEN SON whom for this reason they called Ieoud; the ONLY-BEGOTTEN being still even now thus called by the Phœnicians; *the greatest dangers from war having befallen the country*, having adorned The Son with royal apparel, and prepared an altar, offered him up!—*Porphyry; Eusebius, Pr. Ev.*, I. x.; *Orelli, Sanchon.*, 42, 44.

The permutation of Israel is Mos*ah*, Moses.—*Kabbala Denud.*, II. 305. Isaral is Hercules the Musio, the Sun-god, the Savior of Hades.

But the God is our KING before Time (Aiōn), he worked Sōtēria (salvation) *in the middle of the earth!*—*Psalm*, lxxiv. 12, *Septuagint.*

Because I (am) KURIOS (Lord of Light) thy God, the Holy Israēl who SAVETH thee!—*Septuagint, Isaiah*, xliii. 3. This is Mosia, the *Redeemer below the earth*, called Adoni, Hermes, Baal, Hercules, Mercury, Taut or Thoth, Yom, Yama!

AIAI ADONIN! BEAT yourselves to ADONIS! IAHOH ADONINO!—*Psalm*, viii. 10. Hoi ADONI! Hoi ADONAI! Ai, Ai! Hoi Adon.

Sterna arasse kai epiboa TO MUSION!—*Aeschylus, Persai*, 1054.

The MOURNING for the Only-begotten; its end as the DAY OF BITTERNESS!—*Amos*, viii. 10.

Agni, as YAMA, is all that is born! as YAMA, all that will be born!

YAMA is the KING OF THE DEAD! AND the KURIOS is "the SPIRIT"!

Now is Christ risen from THE DEAD! A SAVIOR who is Christus KURIOS (Kur=the Sun).—*Spirit-Hist.*, 362.

WAND OF HERMES (MUSAH) or Mercury becomes the STAFF OF THE ALAHIM.—*Exodus*, iv. 3, 20; *Herodotus*, v. 7. The caduceus which Apollo gave Mercury had two *serpents* on it and two *wings*. It was the Rod of *Life* or *Spirit*, in reference to the *resurrection*. According to the Hebrew doctors, it grew in Paradise.—*Burder's Josephus*, I. 127.

"MASSiah" is the Anointed King or MESSIAH. According to the Old Persians MISHA and MEShia are Adam (Bacchus, Adonis, Adonai).—*Hyde*, 168; *Spirit-Hist.*, 229, 204, 205, 290, 391.

"Iesu MESio is Nebu" (Mercury).—Codex Nasaraeus, Onomasticon, p. 74. The name of Moses is written Mes, or Messou in Hieroglyphics.—*Brugsch, Egypte*, p. 157.

AIAKOS says: "By the DEUS, the SAVIOR!"—*Aristoph.*, *Batrach.*, 691. "DEUS[1] the SAVIOR" (Zeus)!—*Aristophanes*, *Frogs*, 1355. The Eleusinian Ceres and her *daughter* Proserpine were called *τὴν Σώτειραν*,—the SAVIOR Goddess!—*Wheelwright*, *Aristoph.*, *Frogs*, 363, *note*.

God, who is the Beholder and SAVIOR!—*Esther*, *Apocr.*, xv. 2.

The Messiah and Iahoh are one.—*Spirit-Hist.*, 254, 255.

Suduk (the Most High God in Phœnicia), the Just One, was FATHER of Asklepius (Aesculapius).—*Orelli*, *Sanchon.*, 32. Aesculapius is here the SON OF GOD![2] He is Iacchos (Bacchus). Compare *Gerhard*, *Griech. Myth.*, I. 461. Iacchos the SON of Zeus and Ceres accompanied Ceres in her SEARCH for Proserpine[3] with a *torch* in his hand. Torches were dedicated to Ceres.—*Potter*, I. 453.

> Go then and for this man display
> Your sacred LAMPS to light the way
> On his return from Hades to Light!
> —*Aristophanes*, *Frogs*, 1442, 1447.

Attis is Son of Nana (Venus) and Acdestis. Him the Mother of the gods loved singularly (unice). Acdestis scatens ira convulsi a se pueri, et uxoris ad studiam derivati, convivantibus cunctis furorem et insaniam suggerit: conclamant exterriti ad horam Phryges: mammas sibi demetit Galli filia pellicis: rapit Attis fistulam quam instigator ipse gestitabat

[1] ADEUS, a Persian Governor.—*Josephus*, xi. chap. 5. The name Adeus is Attis, Ad, Deus, Adoni. Ad=vapor.—*Seder Lason*, p. 6.

[2] Aesculapius is represented with a staff, also as a Serpent.—*Arnobius*, vi. 223; vii. 262, *Orelli*. This identifies him with Mercury. A cock, the solar emblem, was sacrified to Aesculapius.

[3] Mercury is said to have made indubitable advances to Proserpine.—*Arnobius*, IV. xiv. Proserpine burned for Adonis.—*Ibid.*, IV. xxx. Mercury, like Bromius, is Son of Jove.—*Ibid.*, IV. xxii.

insaniae : furiarum et ipse jam plenus, perbacchatus, jactatus projicit se tandem, et sub pini arbore genitalia sibi desecat, dicens : Tibi Acdesti haec habe, propter quae motus tantos furialium discriminum concitasti. Evolat cum profluvio sanguinis vita : sed abscissa quae fuerant, Magna legit mater Deum, et injicit his terram, veste prius tectis atque involutis defuncti. Fluore de sanguinis viola flos nascitur (compare Ovid's *Linus*) et redimitur ex hoc arbos. Inde natum et ortum est, nunc etiam sacras velarier et coronarier pinos. Virgo sponsa quae fuerat, quam Valerius pontifex Iam[1] nomine fuisse conscribit, exanimati pectus lanis mollioribus velat, dat lachrymas cum Acdesti, interficitque se ipsam, purpurantes in violas cruor vertitur interemptae. Mater suffudit et has Deum, unde amygdalus nascitur, amaritudinem significans funeris. Tunc arborem pinum sub qua Attis nomine spoliaverat se viri, in antrum suum defert, et sociatis planctibus cum Acdesti tundit et sauciat pectus pausatae circum arboris robur. Jupiter rogatus ab Acdesti ut Attis revivisceret, non sinit : quod tamen fieri per fatum posset, sine ulla difficultate condonat, ne corpus ejus putescat, crescant ut comae semper, digitorum ut minimissimus vivat, perpetuo solus agitetur et motu, quibus contentum beneficiis Acdestim consecrasse corpus in Pessinunte : caerimoniis annuis et sacerdotum intestibus honorasse.—*Arnobius Adv. Gentes*, V. vii.

Acdestis was "of both sexes."—*Arnobius*, V. v. Adam was considered Hermaphrodite by the Kabbalists. The Supreme Being was *philosophically* considered Semimale, Male and Female : Adam-Adan-Adonis

[1] Nam consuescitis in precibus, sive tu (Deus) Deus es sive Dea, dicere.—*Arnob.*, III. viii.

and Eua-Huah-Venus, Lunus and Luna, Acdestis and the Mother, Attis-Adonis and Nana-Venus. "For ye are accustomed *to say in prayers*, Whether Thou (O God) art God or Goddess."—*Arnobius, Adv. Gentes*, III. viii. Iah (Deus) and Iah (IA, Dea, The Virgin) in Hebrew, become IA, IĒ, IEios (Apollo) and IA (Virgo, Diana) in Greek and Latin; for it was the usage to write with a He and to read it an A; also the Attic Greek changes the A into ēta.

Atin (Adoni), Atys or Attin was the Sun and was both Male and Female.—*Rawlinson's Herod.*, III. 259; *Macrob. Saturn.*, I. 26. Some wish to call Dionysus Attin.—*Clemens Alex.*, I. p. 16, Oxford 1715, ed. Potteri. Adonis (Agar, KUR) is the GREATEST of gods and is Father of Adam (Epigeios) and Eve (Gaia)![1]—*Movers*, 191, 542–544; *Sanchoniathon*, 20, 24. The Sun is the Highest and Chief God.—*Movers*, 196; *Sanchon.*, p. 34; *Macrob. Saturn.*, I. 13. "In the Mysteries of the Phrygians, which are called those of the MOTHER OF THE GODS, every year a PINE tree is cut down and in the inside of the tree the image of a YOUTH is tied in![2] In the Mysteries of Isis the trunk of a PINE-tree is cut: the middle of this trunk is nicely hollowed out, the idol of Osiris made from those hollowed pieces is BURIED.[3] In the

[1] Adonis is Androgyne.—*Creuzer*, II. 431. A giant-stone Agd-us in Phrygia which, when Jupiter's (Spirit) fell on it, brings forth a hermaphrodite HERO Agdestis.—*Ibid.*, I. 272.

[2] This was on the first day of the feast of Cubele.—*De Sacy.*

[3] They do not cease every year to either *lose* what they have *found*, or to *find* what they *lose;* is it not ridiculous to mourn what you worship, or worship what you mourn!—*Minutius Felix. in Nork*, II. 367. That grief and joy is expressed by those who have lost nothing and found nothing; yet for this madness there is a fixed time, it is tolerable once a year to be insane.—*Augustin, C. D.*, c. 10; *Nork*, II. 367. Chardin relates that the Bishop of Jerusalem shut himself up at the Church of the Holy Grave in an arch called "the

Mysteries of Proserpine a tree cut is put together into the effigy and form of the VIRGIN, and when it has been carried within the city it is MOURNED 40 nights,[1] but the fortieth night it is BURNED !"—*Julius Firmicus de errore prof. relig.*, 27. The women *searched*[2] after a WOODEN IMAGE of Adonis, called ADONION !—*Movers*, 200. (Iachoh Adonino = Our Adoni, Iach*oh !*

I wail (aiazō) for ADONIS; beauteous Adonis is dead. Rise, wretched Goddess, in thy *robes of woe*, and BEAT THY BOSOM. Aphrodite, having let fall her braided hair, wanders up and down the glades, sad, unkempt, unsandaled, and the brambles tear her as she goes, and cull her sacred blood: then wailing piercingly she is borne through long valleys, crying for her Assurian Spouse, and calling on her Youth. But around him dark blood was gushing up about his navel, and his breasts were empurpled from his thighs, and the parts beneath his breasts, white before, became (now) deep-red to Adonis. All mountains and the oaks say: Ai Adonin (Hoi Adon). And rivers sorrow for the woes of Aphrodite, and springs on the mountains weep for her Adonis, and flowers redden from grief; whilst Kuthereia sings mournfully along all woody mountain-passes, and along cities.

Alas, alas for Kuthereia, beauteous Adonis has perished!

The Paphian Goddess sheds as many tears as Adonis pours forth blood; and these all on the ground became flowers: the blood begets a ROSE and the tears the anemone. Lament no more, Cupris, thy Wooer in the glades; there is a goodly couch, there is a bed of leaves ready for Adonis: this bed of thine, Kuthereia, dead Adonis occupies, and though a corpse, he is beautiful, a beautiful corpse, as if sleeping!

Lay him amid chaplets and flowers; all with him, since he is dead, aye all flowers have become withered: but sprinkle him with myrtles, sprinkle him with unguents, with perfumes!

The tender Adonis lies in purple garments!

How admirably is he (represented) reclining on a silver couch, just shedding the first down from his temples, the thrice-beloved ADONIS, who is *beloved even in Acheron* (Hell, Saturn's abode)!

Beside him lie fruits in their season whichsoever the topmost branches bear. And beside him tender quick-growing plants (*ἁπαλοι καποι*), kept

grave of Christ," and there caused an explosion of light (Lichtexplosion) in reference to the Re-birth of the God of Light.—*Ibid.*

[1] Genesis, vii. 4.

[2] In the AGRIONIA the women, being assembled, made a "SEARCH" after Bacchus!—*Potter*, I. 421; *Plutarch*, *Symp.*, viii. 1.

in silver baskets, and golden caskets of Syrian unguent, and honey-cakes such as women shape in a mould, mixing all kinds of flowers with the white-fine meal; such as (are made) of sweet honey, and those in moist oil: *all fowls and creeping things are present for him!* (Compare Gen., vii. 8; Sod I. p. 83, 86.)

And at dawn we in a body, along with the dew, will carry him out to the waves foaming on the beach, and having unbound our hair . . . will begin SHRILL SONGS OF WOE!

Alone of the demi-gods (as they *say*), dear Adonis, thou comest here and to Acheron (Hell)!—*Theocritus, Idyl.*, XV.; *Davis, Transl.*

What means that PINE which on stated days you always introduce into the sanctuary of the Mother of the gods? Is it not the image of that tree under which the furious and unhappy YOUTH laid hands upon himself, and which the Genetrix of the gods has consecrated in solace of her own wound? What mean the fleeces of WOOLS with which ye *bind together and wrap round* the trunk of a tree? Is it not a repetition of those WOOLS in which IA[1] covered Him failing and thought that She could gain a little heat for the limbs becoming cold? What are the Galli with dishevelled hairs beating their breasts with their hands? Do they not recall to memory those MOURNINGS in which the turreted Mother with the tearful Acdestis (semimale) followed the BOY with wailing? What the Bread mixed with alimonium (a preparation of herbs) to which thing you have given the name Castus? Is it not the imitation of that time when through the violence of his grief the Divinity refrained from the Bread of Ceres?—*Arnobius*, V. XVI.

Farewell, beloved Adonis, and go to those who rejoice at your coming.—*Theocrit.*, XV. Thou flyest afar, O Adonis, and comest unto Acheron . . . . I feel insatiate grief and MOURN for Adonis!—*Bion*, I.

[1] The usage was to write with a He but to read it an A. This would make IAH in Hebrew, IA in Greek or Latin. But as the Hebrew A was often an e in pronunciation, we have the Dorian IĒ or IAios (Apollo, Bol, Baal). H (η) = ה.

Thou hast turned my MOURNING into DANCING.—*Psalm*, xxx. 11. At the annual FEAST of Iachoh in Silo*h* the daughters of Silo*h* came out to dance in DANCES.—*Judges*, xxi. 19, 21. Sol Primus Jovis Filius dicitur. Sol is called FIRST SON of Jove.—*Arnobius*, IV. xiv.

Do you not attest by the shouts of the Galli that Phrygian Atys, made an eunuch and deprived of virility, as Deus propitious, Deus Sanctus, in the secret places (of the temples) of the Mighty Mother? —*Arnob.*, I. xli.

Bor בער is "fire" in Hebrew.—*Orelli, Sanchon.*, 16. Pur is "fire" in Greek. The PURA (Fires) was a festival at Tyre and Gades in honor of the Sun-god, who is Fire-god.—*Movers*, 14. Pure FIRE was distributed in the Samothracian Mysteries. The Jews kept the feast of PURIM (Fires, or Lots). "In order to heighten the general joy on this festival, Buxtorf relates that some Jews wore *particolored* garments and young foxes' tails in their hats." It was celebrated the 14th and 15th of Adar (February). These two days are the *Bacchanalia* of the modern Jews who drink to intoxication in memory of (?) *Esther's banquet of wine* (?).—*Horne*, II. 128. Josephus says the Jewish FESTIVAL in Adar 13th (February 12th) was in memory of *the victory of Iudas* Maccabeus (*Josephus*, *Ant.*, xii. chap. 10); but the Book of Esther *and Josephus* (xi. 6) say it was in commemoration of *Esther's* FAST.—*Burder*, II. 358 *note*.

On the 12th of Anthesterion (February 12th) Dionysia were performed at the LAKES of Bacchus within the city of Athens.—*Hospinianus*, I. 114. It was the Feast of PITCHERS!—*Ibid.*, 120. The Anthesteria seem to have been originally the 12th and 13th. The

11th however was the FEAST of the Opening of wine casks, the twelfth they drank, and the 13th was the FEAST of Pots.—*Anthon*, 364. The Jews at this FEAST did nothing but eat, drink, dance and play. —*Antonius Marguerita de Cer. Jud.* The third day of the Anthesteria pots containing flowers, seeds, cooked vegetables, were offered to Dionysus and Hermes Chthonius, the Mercury of the DEAD!—*Anthon*, 364. The Roman FERALIA, the FEAST of the souls or Manes, began *February* 18th, accompanied with a solemn expiation or purification of the city called *februatio*, and lasted to the end of the month.—*Eschenburg's Manual*, 571.

The sailors safe rejoice with SHAVEN CROWN!
Hope of LIFE returns with the Sun!
I will offer INCENSE and display all the colors of the violet!
All things SHINE! The gate has erected long BRANCHES
And celebrates FEASTS with matutinal LIGHTS!—*Juvenal*, xii.; *Josephus, Against Apion*, II. *Burder*, iv. 413.

The Hebrew FEAST of the PURIM (fires, torches) was held the 14th and 15th of Adar (February 12, 13). MOURNING and GRIEF were changed into hilarity and JOY!—*Hospinianus*, I. 46. In the night they light up LIGHTS OF JOY in their synagogues. (At the name of Haman) boys, girls and women must beat the benches with fists and malls and raise a great tumult *exactly as is wont to be done in the Christian temples on the night of the sixth festival* (feriae sextae) before the Passover (Pascha)!—*Ibid.*, I. 56; *Anton. Marguerita, de Cer. Jud.* The Cardinals do the same thing with their feet in the Sistine Chapel at Rome on Good Friday. "The Jews put on women's clothes and the Jewesses men's clothes and they indulge in this sort of lasciviousness and pleasures ex-

actly as the Christians do in their own Dedication Feasts and Bacchanalia."—*Anton. Marguerita; Hosp.* I. 56.

Methus-Alah or METHUSEL-*ah* (METH "death".—*Philo Judæus, On the Posterity of Cain*, xiii.; MUTH= Death and Pluto in Phœnicia.—*Sanchoniathon*, p. 36; *Movers*, 660: *Usil=Sol;* SIL*ao*=a torch) is perhaps akin to the God of the Resurrection, Adonis, Bacchus, Hermes, the long-lived Februus or Pluto, whose chief festival was *in February* when the Romans offered to him the sacrifices[1] called Februa[2].—*Eschenburg*, 416. Ceres with a TORCH seeks Proserpine, whom Pluto has carried below. Jupiter would have restored her provided she had *tasted no fruit* of the Infernal World; but Proserpine like Eua (Eve) had already eaten of the apple or pomegranate.—*Ibid.*, 427; *Spirit-Hist.*, 213.

The greatest of all the FESTIVALS which I saw (in Byblus) they celebrate when Spring (Eiar, Aiar) commences. And some call it PURĀ, but others the LAMP. To this FEAST in particular many men come both from SURIA and *all the countries all around.—Lucian*, iv. 284. Among the Jews the 13th of Adar (Feb. 11th) was a FEAST-day, on which they fasted.—*Jahn, Hist. Heb. Com.*, 234. The Greek Dionysia lasted *three* days the 11th, 12th, 13th in Anthesteriōn (February).

On the first day of the Jewish FEAST OF LIGHTS one light was kindled, and an additional light added every day during the eight days.—*Schröder*, 15. The FEAST OF LIGHTS commenced on the 25th of Apellaeus (Nov. 27th) and lasted *eight* days. The Jews illuminated their houses in testimony of their *Joy and Gladness* on this important occasion.—*Horne, Introd.*, II. 128. "The Heathen sacrifices were commenced on

[1] Expiatory Sacrifices.—*Ovid. Fast.*, ii. 19, 21, 22. [2] Purgamentum.

the 27th of November."—*Jahn, Hebrew Com.*, 222. The *genuine* Hebrew FEAST began the 27th of November and lasted *eight* days (like the Feast of Tabernacles).—*Jahn*, 227 ; *Horne, Introd.*, II. 128.

The Greek FEAST OF LIGHTS took place on the 5th day of the Eleusinia, and Sainte Croix says that it was imitated from the same festival at Sais in Egypt.—*Herodot.*, II. 62.

But I go with these girls and women, *bearing the sacred* LAMP, where they *all night* perform rites to the Goddess.—*Aristoph., Frogs*, 415 ff.

In the city Bousir how they celebrate the Feast of Isis has been already related. After the sacrifice, all men and women flagellate themselves, many thousand men. But whom (Osiris) this beating is for, it is not religious for me to tell. But those of the Carians who dwell in Egypt do yet more than these, inasmuch as they cut their faces with swords.

The Thracian princes worshipped Mercury most of gods. They swore by Him alone, and called themselves BORN FROM HERMES ! The Pelasgians told a certain SACRED STORY[1] concerning Him ; the things which in the Samothracian MYSTERIES are shown forth.—*Herodot.*, IV. 7 ; II. 51. Maury says Pluton was called Adamas in the Samothracian Mysteries ; and that the first MALE (Adan, Adon), or Archetypal MAN, was called Adam. This is Sol Adamatus, Mithra Invictus !

On the twentieth of Boedromion (September 24th), which was the sixth day of the festival of the Mysteries of Ceres, they carried from the Ceramicus to Eleusis a figure of Iacchus (Bacchus) crowned with myrtle, having a TORCH in his hand ! They sung the

[1] See pages *on Rainy-Mercury, and* p. 125, *on the feast of December 25th.*

hymn, Iacchus, and shouted Iacche!!!—*Beloe's Herodot.* iv. 191, *note; Larcher.*

The LITTLE DIONUSIA were celebrated by the Greeks in the winter month December, when wine was harvested.—*Preller*, I. 419. The Jews fasted in December.—*Zach.*, viii. 19. Perhaps the Jewish FASTS in June, July, September and December, agree in point of time with the celebrations of the most prominent Bacchic festivals in Scirophorion (June), Hekatombaeon (July), Boedromion (Sept.) and Poseideon (Dec.) The FAST of the FOURTH month (Thammus-Adonis dies in June), and the FAST of the FIFTH (Feast of Horus in July=Epiphi), and the FAST of the SEVENTH (The Eleusinia, the Adonim and the Ethanim in September) and the FAST of the TENTH (the BIRTH of Mithra and the Resurrection of the Hercules, the Unconquered Sun, on the 25th of December) shall be to the house of Judah JOY and GLADNESS and cheerful FEASTS. —*Zachariah*, viii. 19; vii. 1, 5; see *Hospinianus*, I. 45.

The month AUDONAIOS or AUDUNAIOS (AIDŌNAIOS) was in winter (Dec. 3d–Jan. 2nd), the season of death! Adonis dies and becomes Aidoneus (Hades, Pluto).—*Preller*, I. 496, 467. On the seventh of Tobi (December 14th or 15th) Isis came out of Phœnicia, and a few days after, probably the eleventh of Tobi (Dec. 18th or 19th) they began the SEARCH, the FEAST of the AGAIN-FOUND Osiris!—*Creuzer, Symb.*, I. 261. If it lasted SEVEN days it would reach Dec. 25th. The 22nd was the Solstice.

"We have found him; let us rejoice!" The Greek Christians used the formula: "He is *risen;* let us rejoice!"—*Stiefelhagen*, 553.

Mense nascitur *decimo* Acdestis (Achad).—*Arnob.*, V. v. Before the new moon, immediately after the

concluding month, the month of Saturn, games were celebrated to the Unconquered Sun!—*Julian, Orat.*, IV.

In the AGRIONIA, the women being assembled made a SEARCH after Bacchus.—*Plutarch, Sympos.*, viii. 1. "The wretched Isiacs wound their breasts and imitate the GRIEF of the INFELICISSIMA MATER; soon afterwards the LITTLE ONE having been FOUND, Isis is joyful, the priests exult"!—*Min. Felix*, c. 21. "Her LITTLE SON, *who is called Osiris*, she loses and FINDS!"—*Lactantius, Ep. Div. Inst.*, c. 23; *Kenrick*, I. 355. The RETURN OF ISIS *with the body* of Osiris is dated December 15th, and the 19th they began the SEARCH which probably lasted SEVEN days, when OSIRIS IS FOUND! Harpocrates (Horus, Osiris) is born about the Winter Solstice and his statue was carried around *on the shortest day* of the year.[1]—*Plutarch, de Iside*, lxv.; *Uhlemann*, II. 201.

"Hiram (Iram) *first* made a WAKE (ἔγερσιν, RESURRECTION) OF THE HERCULES FROM THE DEAD *in the month Periteios* (January)!"—*Josephus, Ant.*, viii. 5; *Movers*, 385, 386, 181. He first celebrated this FEAST on the 2nd of Peritius[2]—*Movers*, 386. The Tyrian Zeus is

[1] The Winter Solstice at Rome in the year 46, B. C. occurred on the 24th of December of the Julian calendar, and the 1st of January at evening, B. C. 45, was a New-moon.—*Anthon*, 195.

[2] Sanctissimo HERCULI INVICTO TYRIO! Heliῳ Mithrᾳ anikētῳ! Dios anikētou Heliou!—*Movers*, 181.

BRUMA is the first day of the NEW and the last of the old SUN.—*Ovid, Fast.*, I.

Iesus Christus was born on the very day of the month January on which, as Pliny says, was Bruma. The more learned call it Winter Solstice.—*Wolfius*, p. 12. The BRUMALIA was celebrated up to *December 24th.—Hospinianus*, I. 224, 225. The Lēnaia was kept in January *about the time of the shortest day of the year.—Preller*, I. 420; *Gerhard*, I. 497.

On the eighteenth of December at Athens SACRA and FESTA were celebrated to AESCULAPIUS.—*Alexand. de Alexand.*, lib. iii., cap. 18; *Adrianus Iunius Fast.*; in *Hospinianus*, I. 100. Hercules chases away maladies.—*Orphic Hymn*, xii. *Hermann.*

Mithra the Mediator stands like Christ between God and the Devil. He

Hercules (the Sun).[1]—*Movers*, 176. The Athenians offered TORCHES to Hercules because on his march to Libya he was *killed* by TYPHON, but was WAKED UP again by the scent of a TORCH!—*Athenaeus*, ix., c. 45, p. 382; *Movers*, 386.

> Not even the POWER of HERCULES escaped death,
> Who was the DEAREST to KING DEUS!
> —*Iliad*, xviii. 117, 118.

On the *twenty-fifth of December* the Tyrians kept the FEAST of the UNCONQUERED SUN.—*Movers*, 386. The Tyrians are *by race* Hebrews.—*Movers*, p. 1; *Mark*, vii. 24. On the 25th of December the Hebrews were keeping the FEAST of LIGHTS (*John*, x. 22) which lasted EIGHT days.—*Horne*, *Intr.*, II. 128.[2] The Jews illuminated their houses.—*Ibid.* This was to Osiris (ALAH)! "But a SACRED STORY is told about HIM on whose account *this night* had LIGHT and honor!"—*Herodotus*, II. 62.

In the city Sais[3], when they (Paneguris, Congre-

seeks to wrest the souls from the Fiend to lead them back to the Father. He is born on the 25th of December at the Wintersolstice, in a grotto. The Mysteries of Mithra were there celebrated. The year-gods Zeus (Zeus-Belus), Bacchus, Hermes, Attys, Mithras and Christus (according to the evangel. infantiae and Protevang. Jacobi xix.) were born in a cavern.—*Nork*, II. 174, 230, 231.

The child-Bacchus was represented in a cool mountain grotto like Zeus in the Cretan cavern.—*Preller*, I. 415. Abram also lived in a grotto.

But Mary (Mariam) was silent in respect to the Mysteries of which Gabriel the Archangel talked to her.—*Protevang. Jacobi*, xii.

[1] "The Tyrian God whom they address as Bēlus.' "This BAAL of the Tyrians was God! But ACHAB ('Αχαβος, Jacobus, Ahab) built a TEMPLE to Him"!—*Josephus*, *Ant.*, viii. 13, 1; ix. 6, 5.

[2] According to Josephus, Horne has mistaken Cisleu for December, when it is properly November 3d.—Dec. 3d. But there is no doubt in our mind that the Hebrews had a FEAST OF LIGHTS on the twenty-fourth or twenty-fifth of December like their neighbors and the other nations of the East.—*Author*. "In the TENTH month Acdestis (Achad-Satis) is born."—*Arnobius*, V. v.; see *Spirit-Hist.*, 91.

[3] This feast was in February.—*Nork*, *Bibl. Mythol.*, II. 386. It denoted

gation) are GATHERED at the sacrifices, on a certain night all burn LIGHTS, many in the open air about the houses *in a circle*. And the LAMPS are embaphia (fit for containing sauces) full of salt and oil; and on the surface floats the lampwick; and this burns all night; and the feast is called LAMP-BURNING! Those of the Egyptians who do not attend *meeting* (panēgurin) keep the night of the sacrifice and all of them burn the lamps. So they burn not alone in Sais, but in all Egypt.—*Herodotus*, II. 61. The NATIVITY of Christ is called LUMINARIUM DIEM, DAY OF LIGHTS!—*Hospinianus*, II. 168. But a "Sacred Story" is told about Him on whose account *this night* had light and honor!—*Herodotus*, II. 62.

Osiris *descends to hell* and rises from the DEAD!—*Plutarch*, *de Iside*, xix.

THEY PROMISE ETERNAL LIFE *to anybody!!!*—*St. Augustine*, *de Civ. Dei*, vii. 24; see *Spirit-Hist.*, 213.

The Chief priest at Delphi brought SECRET offerings to the GRAVE of Bacchus about the time of the *shortest day* of the year.—*Preller*, I. 427. At Sais, in the temple of Athenaia, in the rear of the temple, is the tomb of Him (Osiris) Whose Name I do not holily to mention in this connection; and in the churchyard stand great stone obelisks; and there is existing *a lake* adorned with a stone edge and made in an exact circle. And *in this* LAKE[1], *at night*, they make exhibitions of HIS SUFFERINGS which the Egyptians call Mysteries.—*Herodotus*, II. 170. In the city of Athens,

the increased Power of the Sun, at the December feast as well as at the February and March feasts. The lights symbolized resurrection from Hades whether for the dead or for the Unconquered Sun.

[1] Thou wilt not raise thy father from the LAKE of Aidas (Hades) which is the lot of all.—*Sophocles*, *Elektra*, 137.

at the LAKES of Bacchus Mysteries were performed.—*Hospinianus*, I. 114. The lake is mentioned in the Frogs of Aristophanes, 181 ff, 216. Bromius (Bruma) dies and returns to life again like Azon, Osiris, Adonis, Iom, Mus, Hadad (Thoth) Mithra, etc. The Greeks kept the ALOA to Bacchus (AL, El, ALAH, ELIOS, ALOH) and Ceres in December.—*Potter*, I. (421). The Mediator Mithra was born December 25th. The Hercules Tyrius Invictus is the Mithra Invictus! "The Roman SATURNalia began December 19th and was celebrated SEVEN days," the last of the seven being *Christmas!*—*Hospinianus*, I. 228. The festival BRUMalia took place about this time in Italy. —*Ibid.*, I. 225. The Poseidonia were also celebrated in December.—*Ibid.*, I. 225. See the oath "*By Poseidon*," when Bacchus is *at the lake* on his way to the *lower world.*—*Aristophanes, Frogs*, 183. The BUS[1]-AIDONIA (Poseidonia) are apparently a Bacchic FESTIVAL.—*Spirit-Hist.*, 395. The Argives evoke Bacchus FROM THE WATER!—*Plutarch, de Is.*, XXXV. He is called LAKE-BORN (Limnagenes).—*Anthon*, 364.

They relate that the SACRED TREE is cut on that day on which the Sun comes to the highest point of the equinoctial apsis; and on the next day they (the Romans) go around with trumpets; on the third day the HOLY SUMMER-FRUITS of the God Gallus is cut:

[1] The Delphians had a month named BUS and this was the name of the SUN'S PILLAR in the Hebrew temple.—*Anthon, Dict. Ant.*, 635; 1 *Kings*, vii. 21. The *Vernal Equinox* took place in the month BUS, and the Winter Solstice in BUS-Aidon or Audunaios.—*Ibid.*, 635. Abas-Adonios, Aβως-Aidoneus, PosAidon, Poseidon 2nd, Merc-EDONIUS, Audunaios, Tobi, Tebet, Tobal, *Vulcan.* —See *Spirit-Hist.*, 195.

> Declare that the HIGHEST GOD of all (gods) is IAŌ (Iahoh),
> That He is both *Hades* in winter and Zeus when Spring begins,
> 'Aelios (El, Alah, Haeloh) in Summer, but Autumn's delightful IAŌ!

—*Oracle of Apollo Clarius;* in *Movers*, 539. See *Spirit-Hist.*, 160, 210, 220.

after these are the Hilaria Feasts.—*Julian*, V., in *Matrem Deor.;* see also *Cyril of Jer.*, XIV. v. The Tubilustria on March 22nd were the Feast of Vulcan (Tob, Tubal, Dobh) and Cubele (Athena).—*Eschenburg Manual*, p. 572. In the Tubilustria the sacred trumpets (tuba) were purified. —*Ibid.* Trumpets commenced *other* feasts also.

The twenty-fifth of March was fixed as *tempus resurrectionis*, because the Hilaria, the Feast of Joy, was then celebrated to the Unconquered Sun.—*Nork, Bibl. Mythol.*, II. 361. On the twenty-fifth of March Christus rose from the dead.—*Easter-day Prayers.* It was that dies paschalis, on which Sol entered the first Sign, that of the Ram,—a day most celebrated among the Egyptians.—*Oriental Chronicle; Nork*, II. 358, 359, 369.

"The Nowroz is a celebrated Persian festival which generally falls on the 21st of March at the Vernal Equinox and is in honor of Jamshid" (the Sun).—*Christian Examiner*, 1859, p. 322; *Dosabhoy Framjee*, p. 62, *the Parsees; Roth, Djemschid-Sage; Zeitschrift der D. M. G.*, 426. In March the Greeks celebrated the FEAST OF BACCHUS and *carried his statue* to a temple in the Keramicus :

We invoke BROMIUS the GOD OF JOY, the SON of the Most High FATHER and the VIRGIN-daughter of Kadmus[1]. Now is the time, yes, is the time when they throw *fragrant bunches of violets* on the earth and twine ROSES in the hair. And the sounds of songs to the flute resound; the choirs of Semele-the-richly-dressed resound!—*Pindar*, in *Preller*, I. 422. The

[1] Kadmus (Hermon) is the God *underground!—Plato's Phaedo*, by *Cary*, p. 100; *Kenrick*, I. 404; *Pindar, Ol.*, II. 109. Semele is Proserpine or Ceres.

ROSE[1] was holy to Bacchus and Venus.—*Preller*, I. 422. Bacchus is the Devil *cloven-footed* and *horned!* —*Spirit-Hist.*, pp. 200, 220, *line* 7. The women of the Eleans call upon Him, praying the God to come to them ox-footed!—*Plutarch de Iside*, xxxv. These women however prayed to the Author of good, not of evil. The Deity has his good and his bad side.—*Spirit-Hist.*, 296 ff.

"And Esau (Aso) was an Ox. . . . When a boy he *rode upon an* ASS, as we have said."—*Kabbala Denudata*, II. 209; *Intr.* in *Sohar*. Movers considers Esau to be the Evil Principle, Saturn or Tuphōn who *rode off on an ass.*—*Spirit-Hist.*, 396, 300. Tuphōn's emblem is an ASS.—*Kenrick*, I. 351; *Movers*, *passim; Spirit-Hist.*, 298.

"Tuphōs (Osiris-Typhon) who is especially honored among the Egyptians, whose emblem was *the figure of a Golden Bull* (Osiris-Apis-Serapis); around which his mad worshippers establish dances, and sing, and prelude, not with such melodies as are redolent of wine and revelry, like the sweet songs sung at feasts and entertainments, but a really melancholy and MOURNFUL LAMENTATION!"—*Philo Judæus*, *On Drunkenness*, xxiv.; *Yonge*.

He saw the little BULL and the CHORUS-DANCES!—*Exodus*, xxxii. 19. "Young Apis."—*Septuagint*.[2]

Bacchus in the form of a BULL!
—*Nonnus*, *Dionusiac* xliv. 279; ix. 15, 146; *Spirit-Hist.*, 200, 198, 111.

A Grecian FEAST was celebrated in the month Kronos to Saturn at the Vernal Equinox, in the month which the Eleans call ELAPHius (Aleph the Boeuf

[1] The holy rose is blessed by the Pope. [2] Herodot. III. 28.

Gras, Elaph-ebol*ion*).—*Hospinianus*, I. 100. The fourth Athenian festival of Bacchus began Elaphebolion 12th.—(*Anthon*, *Dict.*, *Ant.*, 365). The Hebrew Passover was Nisan 14th, and the Feast of unleavened bread lasted *seven days* from the Vernal Equinox (March 21st). The Romans have the Feast of Cubele solemnized by Galli, and the Hilaria, about the time of the Vernal Equinox.—*Hospinianus*, I. 155; *Anthon*, *Hilaria*.

The Feast of the Eleusinian Mysteries began Boedromion 15th (September) and lasted to the 23rd inclusive.—*Anthon*, *Dict. Ant.*, 395. The Hebrew Feast of Tabernacles began on *the same* day of the month, Tisri 15th–22nd (September).—*Leviticus*, xxiii. 34. It actually lasted one day longer than the laws of Moses prescribed.—*Philo*, *On the Tenth Festival*. The Eleusinian Dionysus bore the particular name Iacch*os!* The Hebrew, Iachoh!

Minerva was the Inventor of the war-trumpets (like Vulcan).—*Preller's Greek Mythology*, I. 147; *Genesis*, iv. 22. The Tubilustria (Tubal, Tubalcain) were celebrated *May* 23rd *to Vulcan.*—*Eschenburg's Manual*, 573.

Skira, a festival of Athena about June 10th (Skirophorion 12th, near the summer solstice), some say, of Demeter and Kora (the Sun's goddess) in which the priest of the Erectheus (Man-fish, Dagōn, Sun) brings Minerva's white canopy. It was carried from the Acropolis to a certain spot sacred *to* Minerva *and the* Sun!—*Bothe*, *Aristoph.*, viii. 15. Sonne-Minerva!—*Creuzer*, II. 316. There was "a temple of Hephaistos and Athena."—*Ibid.*, III. Hephaistos and Earth.—*Plato*, *Timaeus*, p. 94. Minerva, the first, was Mother of Apollo.—*De Nat. Deor.*, III. 23.

Minerva, as Nature goddess, Cubele, Luna.—*Creuzer*, II. 355 ; III. 312. Athene-Iodamia (Eve).—*Ibid.*, iii. 377 ; see *Spirit-Hist.*, p. 92.

ATHENA (the *feminine* Atten, Adonis) was a *Goddess of seeds* (sowing). She had three HOLY PLOUGHS. —*Preller*, I. 136.

Minerva (the Etruscan Menrfa=Mene-Orphea ; *Rephaim*) is the Iris of the Styx, the Isis-Persephone residing in the moon, and the goddess of the dead. At the festival in June (Skirophoria) the priest of the Sun and the priestess of Athena went together in procession. The ancient Athenian coins displayed *the Moon, the owl* and the olive-branch.—*Anthon ;* see also *Genesis*, viii. 11 ; Arnobius, III. xxxi., quotes Aristotle that Minerva is Luna.[1]

> Luna regit menses, hujus quoque tempora mensis
> Finit Aventino Luna colenda jugo.

Anthon mentions "the MYSTERIES of Athena[2] and Dionysus."—*Dict. Ant.*, 652 ; *Plut. Alcib.*, 34.

> PALLAS, loving the chorus, for me
> It is right hither to call to the chorus,
> VIRGIN, unyoked MAID !—*Aristophanes, Thesmoph.*, 1071.

In the SEVENTH month on the FIRST of the month will be to you a High-Sabbath, a *memorial of the Trumpets'* sound.—*Levit.*, xxiii. 24.

Make TWO TRUMPETS of silver ... for the convoking of the ODAH (Conventus).

On the day of your gladness and upon your set FEASTS, and on your NEW-MOONS ye shall blow with the TRUMPETS for a memorial before your Allah.—*Numbers*, x.

The inhabitants of Bousiris and Koptos (in Egypt) do not use trumpets at all (in the FEASTS), because it

[1] Alc-mena, Luc-Ina. Ino.

[2] "Through the VIRGIN, EUA, came the death. ... As the Serpent deceived Her, that therefore Gabriel should evangelize (announce) her."—*Cyril, Cat.*, XII. vi. EUAS is Dionysus.—*Spirit-Hist.*, 225.

resembles the voice of an ass.—*Plutarch, de Iside*, xxx., xxxv. This is no evidence that they had not used them at a more ancient period. The Egyptians made cakes, stamped with the figure of an ass bound, at the sacrifices of the months September and May. *Plutarch, de Iside*, xxx.

Raise the SONG and give us the tambour;
The delightful CITHARA together with the harp.
Blow up the trumpet upon the New moon:
On the Full moon of the day of our FEAST.—*Psalm*, lxxxi. 3, 4: *De Wette*; *Schmid.*

Jam nemo tubas, nemo aera fatiget,
Una laboranti poterit succurrere LUNAE.—*Juvenal*, vi. 441.

The Hebrew Feast of Trumpets was held on the first and second days of the month Tisri (September). The *second* day of the Feast of Cubele they *sounded the trumpet!—De Sacy's Sainte Croix*, I. 85. See *Spirit-Hist. of Man*, 221 *note.*

Kalo Iana Novella!

The New Moon or commencement of the month was always a day of festivity *among the Greeks, as among the Hebrews.—Mitchell, Aristoph.*, II. 115; *Herodot.*, vi. 106; *Ezek.*, xlv. 18; *Numb.*, x. 10. The Greeks called them Noumēnia, and HEKATEIA.

Iuno, LUNA and Lucina (Lux) are the same Goddess. As soon as the pontifex discovered the thin disc, a hymn was sung, beginning: IANA Novella.—*Anthon, Dict. Ant.*, 192. *Varro, de Re Rustica.*

And since we gave up burning incense to the *Queen* (Iuno, Anna [1]) *of heaven* and pouring libations to Her we have been in want of all things!

[1] The Roman *Euhemerism* says that ANNA (the Goddess Isis, Ceres) was either the Sister of Dido, or an Old Gentlewoman who at a famine in Rome furnished the common people with CORN.—*Kennett's Rom. Ant.*, p. 94.

Moreover when we burned incense to the Queen of heaven and made libations unto her; *without our men* did we not *make cakes* to Her (the Bona Dea).—*Jeremiah*, xliv. 18, 19.

To the QUEEN (of heaven) we slaughter a snowy lamb!—*Juvenal*, xii. 3; *Hospinianus*, I. 85. "Demeter Anassa!"—*Justin, ad Graecos.*

Every New moon, among the Greeks, there was a *public supper.—Potter*, I. 446. They were kept to Hecate-Selene-Artemis.

To-morrow is Chodesh (New moon) *when I am accustomed to sit with the king* at food.—1 *Sam.*, xx. 5, 18. The Jews are not permitted to labor on this day. The women especially were commanded to abstain from all works. They fast the day before. At noon of the New-moon they dine sumptuously and hilariously. On the next Sabbath after, when the moon begins to shine somewhat, they rise at night, and raising their eyes to the moon in gardens or streets, thrice jump up towards heaven and bless the moon!—*Hospinianus*, I. 53; *Geneva*, 1674.

The New-moon was kept in Egypt also.

O Moon shine brightly, for I will sing softly to thee, O Goddess, and to Infernal Hecate.—*Theocrit.*, I.

It is for Me to govern, the King, the shining Lord of the congregations at the Feasts, the Most Holy (Os-har-ham), the Good Spirit, the Weigher and Measurer; Who have established the years of the Sun-god, Who ordained a Feast of the Sabbath day, the New-Moon's Feast in Heliopolis.

I am my priest in the land of light, the slaughterer of the offering in Abot the lovely city, who offers the sin-offering for thee, the divine High-priest in Abot the lovely city, the Lord of the guilt-offering for thee, the Lord of the burnt and blood offerings for Him who has made the earth.

I am the Slaughterer of the sacrifice of the ram of sins for thee in the land of light, who consumes it in his flames.—*Book of the Dead; Seyffarth and Uhlemann.*

He placed the Loim (Levites) in the house of Iahoh with cymbals, with stringed-instruments and with citharas;

The Levites therefore stood with the instruments of Doid and the priests with the trumpets.

When therefore the HOLOCAUST began, the SONG OF IAHOH and of the trumpets began.

Thus all the CONGREGATION adoring, and the singing was sounding, and the trumpets were clanging; all this until the HOLOCAUST was ended!—2 *Chron.*, XXIX.

Some states keep the holy festival only once in the month, counting from the New moon as a day sacred to God; but the nation of the Jews keep every seventh day regularly after each interval of six days. —*Philo, On the Ten Commandments*, xx., *Bohn.*

In the *beginnings of your months* ye shall offer a burnt-offering to Iahoh!—*Numb.*, xxviii. 11.

The Greek sabbath festivals were called 'Ebdome (seventh); the Hebrew were called Sabbata (seventh; seba=seven) or Sabath. . Apollo (Phoib, Babus, Abib) is called 'Ebdomaios (Sabath). The Greeks kept holy the SEVENTH day of every lunar month to Apollo!—*Potter*, I. 444; *Ezek.*, xlv. 20.

The Seventh Day *sacred to Apollo* (Baal-Saturn, "die Saturno").—*Hesiod, Works and Days*, 716 ff.

Pentecost, *a harvest feast* (*Exodus*, xxiii. 16), fell about the time of the Roman Lemuria (May 9th). The Greeks had a feast of fruits in May.—*Eschenburg*, 699. The Jews differ about the exact day.[1]—*Hospinianus*, I. 51, 52. It was the beginning of summer. The idea of the growing up of plants or fruits was connected with the idea of the Resurrection of the dead taught in the Mysteries.—*Spirit-Hist.*, 213.

The Jews sacrificed *flour* and *wine* at the Passover (Pesach, Bezek), the emblems of Bacchus and Ceres. —*Leviticus*, xxiii., 13. The Delians, at the Feast Thesmophoria, baked LARGE LOAVES (achainai) which they *ushered in* with great solemnity.—*Potter*, I. 463.

[1] "Owing to the remoteness of some places from Jerusalem, the announcement of the New-moon did not regularly reach them at the right time. Hence arose a double celebration of the Feast-days, the "*Second* Feast-day of the exiled." So that the Feast of the Passover was celebrated eight days, the Pentecost Feast *two* days, the Feast of Tabernacles *nine* days."—*Saalschütz, Das Mos. Recht*, I. 403.

Rabbon Gamaliel said: "They never used in my father's house to bake *large loaves* on the festival, but thin cakes only."—*Mishna, Treatise, Yom Tob*, ii. 6. *Jars of wine* were carried from one place to another during the festival.—*Yom Tob*, iv. 1. The public wine!—*Iliad*, xvii, 250; iii. 246.

O Thratta, put down the chest, and then take out
A flat round cake that I may *sacrifice it* to the Goddesses.—*Aristophanes, Thesmoph.*, 184.
Osiris, bribed by a large goose and a *thin round cake!*—*Juvenal*, vi. 540.
ARCANAM Judaea tremens mendicat in aurem,
Interpres legum Solymarum (Salem).—*Juvenal*, vi. 542.

The twelve Hebrew Shewbreads would perhaps harmonize with the loaves of Ceres.—*Aristoph. Frogs, Act.* II. *scenes*, 4, 6. The name of the Hebrew seraphim (sarpa, serpens) seems to come from Sarapis (Osiris) in the Mysteries; they are a kind of Cherub with basilisk-heads. Cherobim comes from Kharob, Kherub, Corubas, in the Cretan and Samothracian Mysteries.—*Spirit-Hist.*, 85, 404; *De Wette Bibl. Dogm.*, I. 83. Bread and wine were sacred in the Mysteries of Mithra.—*Nork, Lex.*, II. 174.

My BREAD for my sacrifices by fire.—*Numb.* xxviii. 2. In the holy place pour a libation of wine (Sakar) to IAHOH.—*Numb.*, xxviii 7. *Flour mixed with oil* was offered.—*Ibid.*, 5, 9, 12, 20, 28.
When the first CUP has been poured out.—*Mishna, Pesachim*, x. 2. UNLEAVENED CAKES.—x. 5.

The priests could not entirely give up the symbols of the Bacchus-faith, because the SPIRIT (Bacchus, IAO) and MATTER (Venus) philosophy was the groundwork of their thought, and the belief of all the nation. Then they would not have got any oil; by retaining *these symbols* they saved their fees. We find offerings of oil in Leviticus; *oil-cakes* in the Bacchus and Ceres

rites ; and again, in Leviticus, "*cakes of fine flour mingled with oil*," or "*unleavened wafers anointed with oil ;*" "*fine flour and oil baked in a pan.*"—*Levit.*, ii. 4. 7 ; vi. 20, 21. *Exod.*, xxix. 23–33. LIBATIONS (drink-offerings) were poured, and the BREAD set before Iahoh.—*Exodus*, xl. 23.

Fruges Cererem, vinum Liberum dicimus.—*Cicero, de Nat. Deor.*, III. 16.
With *meal* and *wine* he questioned Ianus and Vesta!—*Juvenal*, vi. 385.
They prayed and sprinkled the pounded barley.—*Iliad*, I. 457.
He put the TABLE in the TENT of the meeting (assembly) . . .
And he set the BREAD in order upon it before IAHOH, as IAHOH directed M S H (Massēs, Mosah, Mosēs).[1]—*Exodus*, xl. 22, 23 ; *Hebrews*, ix. 2 ; *Levit.*, xxi. 21 ; xxiii. 14, 17.

The Greek seem to have changed the Oriental Mourning for Attis (Adonis) and the SEARCH for him into the SEARCH and MOURNING of the "*Mater dolorosa* for Persephone," as Cubele seeks Attis, Aphrodite Adonis, Isis Osiris. Persephone eats the pomegranate (apple) of AIDONEUS (Adonis-Pluto) and becomes his spouse.—*Preller*, I. 471, 472. This shows how far the latest author of Genesis has deviated from the *original* story. The seed-month (in Bœotia) was called DAMATR*ios*. Some writers speak of the LAWS of DĒMĒTĒR[2] as well

[1] See below, p. 136, 170, 112.

[2] Preller I. 482, 483 ; quotes *Calvus bei Serv.* V. A. iv. 58 *et leges sanctas docuit ; Ovid Met.*, v. 341. Prima dedit leges. "MŌSŌ, a Hebrew WOMAN, whose is the compilation of the LAW, with the Hebrews as Alexander the Milesian, the Poluistor, says.—*Suidas in Alexandros et Mōsō ; Orelli, Sanchoniathon*, xvii. See *Spirit-Hist.*, p. 260. The LAWS of Mos*ah*.

Proclaim, herald, and keep back the people : and let the piercing Tuscan TRUMPET pour forth its thrilling voice to the multitude.—You had best be silent and learn MY LAWS (the laws of Minerva)!—*Aeschylus, Furies*, 571.

This is Minerva-Thoth, Taautha-Taaut, Dēmētēr-Taautha. "Has a god or a man been the author of your legislation? *A god*, O Friend, *a god*, to speak most correctly."—*Plato, de Leg.*, I. ; *in Stiefelhagen*, 503. But Phrygians to this day call *the brilliant and wonderful works* MAN-ica, because MANIS, some one of the *former kings* (Euhemerism ; Amanus, Aman, Manes, Minos, Manu, Menes), was *a good and powerful Man* among them ; whom some call

as of her Sacred Books or Rolls which the wives and virgins used to carry in procession to Eleusis, and also of old KINGS who had *lived with Demeter* Thesmophoros and first founded a temple to her, like Kadmus in Thebes.

Marcus Lombardus writes concerning the Jewish FEAST of the JOY OF THE LAW as follows: The FEAST which they call Joy of the LAW they celebrate on the twenty-third of October. On that *night* each one lights his own wax candles. They call the following day of the same month "BIND THE FEAST" (from Psalm cxviii. 27, 15); at which time they celebrate banquets. On this FEAST they carry in procession the BOOKS OF THE LAW and dance around the ARK with the BOOKS, and with great pomp shut them up again in the ARK.—*Hospinianus*, I. 56. The Bœotians called this month DAMATRION (Demeter), as if you said *the month of Ceres!* The Egyptians called it ATHUR, the Athenians Puanepsion.—*Ibid.*, 217. Corresponding with the Jewish FEAST we find at Athens the Thesmophoria, in October, beginning Puanepsion 11th. Three days were taken up in preparations; the FEAST *proper* lasted from Puanepsion 14th to the 17th inclusive. The 11th was called Anodos (Ascent); the 16th was kept as a *fast!*—*Eschenburg*, 494. At this FEAST of Ceres the LAW-giver (Thesmophoros) they *carried* on their heads the SACRED

MAS-sēs (Moses, Iamus, Mus).—*Plutarch de Iside*, xxiv. Moses begins to look like Thoth-Amon the Sun-god who invented the Sacred Books and LAWS. The DIVINE WISDOM the Daughter of God was both Male (Amon, Kadmus, Thoth, Taaut) and Female (Minerva, Demeter).—*Spirit-Hist.*, 228. This is the Logos of Plato and St. John. "Amanes."—*Josephus*, *Ant.*, XI. vi.

Athenaia, Daughter of Deus.—*Odyssey*, V. 382.
With the aid of WISDOM and Deus the Father.—*Iliad*, xx. 192.

LAWS (Nomimoi *Bibloi* or Thesmoi)[1], and it was called Thesmophoria, Introducing the LAW! It was a FEAST OF SORROW and JOY, lasting *five* and perhaps seven days.—*Gerhard, Griech. Mythol.*, I. 461; *Creuzer, Symb.*, iv. 373, quotes John of Philadelphia in *Lydus de Mensibus*, 32, 88 ff.

When the Nile falls (Oct. 15th), the Egyptians perform various sad ceremonies and carry about in procession a gold Cow in a *black* cotton dress from the twenty-sixth to the twenty-ninth of October (Athur 17th–20th); for they consider the cow "the image of Isis," and Earth.—*Plutarch, de Iside*, xxxix. As Iaroboam celebrated the Feast of Tabernacles the fifteenth of March*eson* (Mark*azana*, October), we have perhaps another agreement of the Hebrew and Greek FEASTS; for the Thesmophoria was held Puanepsion 14th (Oct. 15th). Chi Azon! The SUN lives!!! The Nineteenth of Athur they go to the Sea (Oct. 28th) and shout Osiris is FOUND!—*Plutarch, de Iside*, xxxix.; *Movers*, 205.

The APATOURIA was a festival to Jupiter and Bacchus Melanaigis (Black-goat[2]). It was celebrated three (four) days in October, 15th–18th. The second day, victims were offered to Jupiter and Minerva. Torches were taken out of the fire and people ran about singing hymns to Vulcan. The third day two ewes and a she-goat were offered to Diana.—*Potter*, I. 428; *Anthon*, 66.

Purifications by WATER, FIRE, TORCH-SWINGING,

[1] The introduction of the LAWS was ascribed to Demeter Thesmophoros. The second day, called nēsteia, was a day of MOURNING during which the women sat on the ground around the statue of Demeter.—*Anthon, Dict. Ant.*, 976.

[2] A *black* lamb to Tuphōs (the Tempest) (Typhon).—*Wheelwright's Aristophanes*, 174; *Aeneid*, iii. 120; see *Spirit-Hist.*, p. 384, *line* 2.

or AIR, took place in the Bacchic services. The MOURNING and JOY belonged to the SECRET SERVICES.—*Gerhard*, I. 496.

Purify the house with *a torch.*—*Eurip.*, *Iph. in Taur.*, 1216.

Lustralem sic rite facem, cui lumen odorum
Sulfure coeruleo nigroque bitumine fumat,
Circum membra rotat doctus purganda sacerdos,
Rore pio spargens, et dira fugantibus herbis
Numina; purificumque Jovem Triviamque[1] precatus,
Trans caput aversis manibus jaculatur in Austrum,
Secum rapturus cantata piacula, taedas!
—*Claudian.*, *De* vi. *Cons. Honor.*, 330.

Are not the HOLY WATERS and thy sword at work?
I wish first to *wash it* with *holy purifications.*
In fountains of waters or dew of the sea?
The sea *washes away* all the evils of men!
—*Euripides*, *Iph. in Taur.*, 1190 ff.

They were purified and cast forth the ablutions into the sea.
—*Iliad*, I. 315.

If milk-white Io should command,
She will go to the end of Egypt and bring *waters*
Fetched from sultry Meroe *to sprinkle* in the fane
Of Isis.
—*Juvenal*, vi. 525 ff; *Numbers*, viii. 7.

King (Apollo, Bel the Younger) Son of Deus!—*Iliad*, V. 105.

Would not purgations and *purifications* . . . and likewise *the going round with* torches steeped in drugs, ordered by medical men and *prophets*, and the lustrations . . . and *sprinklings* . . . render a man *pure* in body and soul?

Will not then the *God who purifies*, who *washes* and who *releases* us from such evils, be of *such a name?* He will properly be called Apolouōn (the *Washer*).—*Plato*, *Cratylus; Burges*, iii. 323, 324. Having a king over them, the Angel of the Pit (Abyss); his name in Hebrew is Abaddōn[2] (Adonis), but in the Greek his name is Apolluōn.—*Revelations*, ix. 11.

[1] Trivia is Diana. Lucretius uses the expression Triviai VIRGINIS, "of the VIRGIN DIANA!"—*Lucretius*, I. 85.

[2] Adam Kadmōn (Pluto) is the Hell-Serpent Puthōn, the Ancient Serpent.—*Rev.*, xii. 9; *Nork*, *Bibl. Mythol.*, II. 280, 281. Buthōn is the Supreme Aeon or Deity of the Valentinians.—*Irenaeus*, I. i. Hermes is Male Serpent and Hermione is Female Serpent. Comp. Hermaon (Kadmus) and Harmonia.

The INITIATED in the Mysteries of Mithra were *baptized.—Tertullian, Baptism*, cap. v.; *Seel*, 433, 438, 457, 476; *Tertull. de Coron. Mil., c. ult.; et de praescript.*, cap. 40.

Those whom my *waters of purification* sprinkle.—*Euripides, Iph. in Taur.*, 58; *Josephus, Wars*, Book II. 7.

Purifying with the washing of the water.—*Ephes.*, v. 26. The Greeks, Romans, Hebrew priests, Egyptians, etc., used water for purification as a religious usage. The HOLY WATER was the symbol of new life (as in the Mysteries).—*Stiefelhagen*, 153, 150 ff; *Epictetus, Ench.*, c. 12; *Numb.*, xix. 7. This is baptism.

Wash me from mine iniquity.—*Psalm*, li. 2.

I am WASHED enough to satisfy the gods.—*Theocritus*, xv. 32.

"The Mysteries among the Greeks begin with purifications (Katharsia) just like the bath of the barbarians. After these are the Lesser Mysteries," etc.—*Clemens Alex.*, V. 582, in *Stiefelhagen, Theologie des Heidenthums*, 157.

They washed their hands and held up the pounded barley.—*Iliad*, I. 448.

In the Eleusinian Mysteries the candidates for initiation purified themselves by washing their hands in holy water, and were admonished to present themselves with minds pure and undefiled. "To the sea, ye INITIATED (neophytes)!"—*Potter*, I. 451. In the Dionysia the first of the sacred vessels carried was filled with WATER. A vessel of wine was also carried. —*Ibid.*, I. 442.

CHAPTER III.

NEXT COMES GENESIS.

Sed fugienda quaedam quae noscuntur.—PHILODEMOS, de Vitiis, etc.; HERCULANEAN MSS.

DAIMŌN (Dominus, God) holds the issue!—*Euripides, Orest.*, 1545.

By the EARTH, say,
Is not then Olympian ZEUS our God?
What, ZEUS? Nay, jest not—*there is none!*
Who then *rains?*—*Aristophanes, Clouds*, 360.

The RAIN of Deus!—*Iliad*, v. 91; *Leviticus*, xxvi. 4; *Job*, v. 10; *Zach.*, x. 1; *Spirit-Hist.*, 129.

Thales said that WATER is the beginning of things; but that God is that MIND which formed all things from WATER.—*Cicero, de Nat. Deor.*, I. 10; *Spirit-Hist.*, 165.

Venus is this Water personified. She sprung from the foam of the sea. "That which in the First Principle Yang (the Male) and in the First Principle Yin (the Female) cannot be examined, comprehended, searched, is called the SPIRIT."—*Y-King; La Chine*, II. 369; *Spirit-Hist.*, 228, 229.

Neptune is the PNEUMA (SPIRIT) diffused through the sea.—*Plutarch, de Iside*, xl. Philosophers call the FIRST AIR "Anima mundi."—*Kabbala Den.*, II. 236.

"Neptune is the AIR diffused through the seas.—

Cic. De Nat. Deor., I. 15. Anaximenes determined that AIR is God, and that it is PRODUCED! But how can we think of God except as ETERNAL!"—*Cic. ibid.*, I. 10.

DEUS indeed, the "SPIRIT" (Pneuma) pervading all things.—*Plato, in Nork*, II. 227.

For the Egyptians call the "SPIRIT" (PNEUMA) DEUS (ΔΙΑ)—*Plutarch, de Iside*, XXXVI.

In the Beginning "SPIRIT" within strengthens Heaven and Earth,
The watery fields, and the lucid globe of Luna, and
Titan Stars (Astra, SIGNS); and MIND infused through the limbs
Agitates the whole mass and *mixes itself with Great Matter.—Virgil, Aen.*, vi. 724 ff; see *Gen.*, i. 2, 14; *Spirit-Hist.*, 148, 149, 158.

He (EROS) through the wide domains of Tartarus
MINGLED with CHAOS' darkly-winged form
Begot our race!—*Wheelwright, Aristoph. Aves*, 766.

Zeus is the Beginning of all. For Zeus gave
And begat animals, and ZAN they call him
And DEUS now indeed, because all things have been brought forth through him.
This is the ONE FATHER of all, both animals and mortals.—*Orphic Fragm. in John Diacon.*, p. 278; *Hermann's Orphica*, p. 469.

Metrodorus, de sensionibus, says: "And it is manifest that God was always depicted with the human form *among all nations.*"—*Metrodorus, de Sensionibus* cap. 12; *Gen.*, I. 27. Speaking of the errors of the Stoics and Peripatetics, he says: "We do not say that God is either the World[1] or 'Indefatigable Sol and full-Moon.' But for the Stoic and Peripatetic to say this is right."—*Metrodorus*, cap. 18, Herculanean Mss. in the Museo Borbonico at Naples. See also Spirit-Hist. of Man, 148, 149, 158.

"IAO (Iah) is the live-giving Power in Nature, proceeding from the Sun and given over to the Moon. Osiris enters the moon. IAO is 'the SPIRIT' in the moon. In the opinion of the Phœnicians (Hebrews)

[1] Phanes is the World-soul.

the PRODUCTIVE ENERGY was given out from the sun to the moon, which pours it into the AETHER!"—*Movers*, 159, 160, 549.

The sin-offering on the New-moon[1] at the beginning of the months is *peculiarly* said to be to IAHOH. The Egyptians used to sacrifice a goat *at this time* to the Moon, as they did to the Sun at his rising.—*Maimonides, Moreh Nevoch.*, part III. cap. xlvi. ; *Jennings, Jewish Ant.*, 438 ; *Numb.*, xxviii. 4, 15.

In Rome the New-moon of January was sacred to Ianus (Ani) and Iuno (Luna).—*Hospinianus*, I. 91.

They shall fear thee *with the sun* and *before the moon!*—*Psalm*, lxii. 5 ; civ. 19 ; cxiii. 3. See *Spirit-Hist.*, 148, 149.

> ALAHIM goes up (*rises*) amidst shouting ;
> Iahoh (IAO) *with the trumpet's sound!*—*Psalm*, xlvii. 5.

The DEITY, said Socrates, and the very IDEA of LIFE, and anything else which is immortal, must be allowed to be incapable of dissolution!—*Cary's Plato*, I. 115.

Can the soul which goes to another place . . . called the invisible world, *to the presence of a good and wise God*, can this soul of ours be immediately dispersed and destroyed, as most men assert?—*Socrates; Plato, Phaed*; *Cary's Plato*, I. p. 83.

The calling wise seems proper for GOD alone.—*Plato, Phaedrus*, 278, D.
O dear PAN and the other gods, grant me to become beautiful in the inner man.—*Cary's Plato*, I. p. 360.

[1] "The nations had been accustomed to bring offerings to the Moon just as they were accustomed to bring offerings to the Sun at the time of his rising and on his entering into the KNOWN DEGREES" (of the SIGNS or constellations of the Zodiac).—*Maimonides, Moreh Nevoch*, III. cap. xlvi., *Transl. Dr. Crusé.*

Mysteries, in which the doctrine of the One God,[1] the immortality of the soul, etc., were taught.—*Nork*, II. 233 ; *De Wette*, *Bibl. Dogm.*, I. 45.

> The Roman Mysteries call me Liber (Bacchus),
> The Arabian (Hebrew) race Adon*is* (Adoni)!—*Ausonius*, *Ep.* 30.

Adunai is the Sun.—*Codex Nasaraeus*, I. 47.

There is not thy like among gods, Adoni (Bacchus)!—*Psalm*, lxxxvi. 8 ; *Preller*, I. 409.
Alahim stands in the odat (assembly) of AL (God).
In the midst of the gods (alahim) he will judge.—*Psalm*, lxxxii. 1: *Hebrew.*
God stands in *the synagogue of the gods ;*
And in the midst he will judge the gods.—*Ibid.*, *Septuagint.*

Attis (Adonis) was adored as Papas (Abobas) or Zeus.—*Preller*, I. 409. Persae and Magi divide Jove into Two Parts ; transferring his nature into the sex of both Man and Woman.—*Firmicus*, *de Errore*, 5.

Adonis (Agar, Kur) is the Greatest of gods, and Father of Adam (Epigeios) and Eve (Ge)!—*Movers*, 191, 542–544 ; *Sanchoniathon*, *Orelli*, 20, 24 ; *Psalm*, ii. 4, *Septuagint*. "The Chaldeans call the God (Dionysus) IAO, instead of the Intelligible Light in the Phœnician tongue ; and SABAoth he is often called, as He who is over the Seven Heavens."—*Lydus de Mens.*, iv. 38, 74, *Movers.*

"Bacchus with the Fan" (Liknites)! "Mystica Vannus (Fan) Iacchi!"

Himself shall purify (baptize) you in holy Pneuma and Fire.
Whose Fan is in his hand, and he shall cleanse his threshing-floor and gather the wheat into his barn.—*Matthew*, iii. 11, 12.

Among the Orphic theologers the worship of Dionysus (Bacchus) was the centre of all religious

[1] Spirit-Hist. of Man, pp. 191, 192; also p. 36, 37, 40, 59, of this volume.

ideas.—*Spirit-Hist.*, 234 ; *K. O. Müller, Hist. Greek Lit.*, 234, 238.

"The Orphic sect made Bacchus, under the name of Phanes, the *Greatest of the gods.* 1st Phanes, 2nd Night, 3rd Ouranos (Adam), 4th Saturn (Seth), 5th Jupiter (Anos, Janus, Enos),[1] 6th Bacchus (Noah), was the *order of Reigns* according to the Orphic system."—*De Sacy*, II. 58.

Like Moses and the Phœnician Sanchoniathon, the Chaldean Berosus begins the history of the Babylonians with a Kosmogony.

Hindu Hymn centuries before Christ.

In the Beginning there arose the Source of GOLDEN LIGHT—He was the Only born Lord of all that is. He stablished the earth and this sky (compare Gen., i. 1) ;—Who is the God to whom we shall offer our sacrifice ?

He who gives life, He who gives strength ; whose shadow is immortality ; whose shadow is death ;—Who is the God to whom we shall offer our sacrifice ?

He who through His power is the only King of the breathing and awakening world ;—He through whom the heaven was stablished—nay, the highest heaven —He who measured out the light in the air ;—Who is the God to whom we shall offer our sacrifice ?

He to whom heaven and earth, standing firm by his will, look up, trembling inwardly—He over whom the rising sun shines forth ;—etc.

[1] Anus.—1 *Esdras*, ix. 48. Anush (Enos, Anus) is the Third Associate of Adam.—*Norberg's Onomastikon*, 18 ; *Cod. Nasaraeus.* Anush, procreatus a Shetal (Seth).—*Ibid.*, 18.

Wherever the mighty water-clouds went, where they placed the seed and lit the fire, thence arose He who is the only life of the bright gods ;—Who is the God to whom we shall offer our sacrifice ?

He who by His might looked even over the water-clouds, the clouds which gave strength and lit the sacrifice, He *who is God above all gods;*—Who is the God to whom we shall offer our sacrifice ?

May He not destroy us—He the Creator of the earth ; or He, the righteous, who created the heaven ; He who also created the bright and mighty waters ;—Who is the God to whom we shall offer our sacrifice ? —*Max. Müller*, 569.

However we break thy laws from day to day, men as we are, O God, Varuna,

Do not deliver us unto death, nor to the blow of the furious ; not to the anger of the spiteful ! * * * *

He who knows the place of the birds that fly through the sky, who on the waters knows the ships,—

He, the Upholder of order, who knows the twelve months with the offspring of each, and knows the month[1] that is engendered afterwards,—

He who knows the track of the wind,[2] of the wide, the bright, and mighty ; and knows those who reside on high,[3]— * * *

O hear this my calling, Varuna, be gracious now ; longing for help, I have called upon Thee.

Thou, O wise God, art Lord of all, of heaven and earth : listen on thy way. * * *

Whenever we men, O Varuna, commit an offence

[1] The intercalary month.

[2] The wind is called the breath of Varuna.—*Rv.*, vii. 87, 2.

[3] The gods.

before the Heavenly Host ; whenever we break thy law through thoughtlessness ; have mercy, Almighty, have mercy !—*Max Müller*, 535, 540.

Wise and mighty are the works of Him who stemmed asunder the wide firmaments. He lifted on high the bright and glorious heaven ; he stretched out apart the starry sky and the earth.

Absolve us from the sins of our fathers, and from those which we committed with our own bodies.—*Ibid.*, 541.

> Chaldees and Jews are wise in worshipping
> A self-begotten God, of all things king!
> —*Delphic Oracle, Univ. Hist.* v. 393 ; *Porphyry.*

After the Exile the Jews were a Persian colony[1] and used the Syrian names of months. As those who returned formed but one colony, so they had but one temple ! Herodotus knows no Laws of Mosah.[2] They

[1] Gelinek's Transl. of Franck, Die Kabbala, 263, 264. They were also Arabs and Syrians by Geographical location.

We learn from the Talmud that the Assyrians have delivered to the Jews the names of the months, of the angels and of the letters of the alphabet.—*Jerusalem Talmud, Rosh ha-Shana ; Franck, Die Kabbala transl. Gelinek*, p. 194.

And the report of him (Iesus) went away into all the Syria (Judeo-Syria).—*Matthew*, iv. 25.

The Phœnicians and the "Syrians *of Palestine*" (the Jews) acknowledge that they borrowed this custom (circumcision) from Egypt. Those Syrians who live near the rivers Thermodon and Parthenius, and their neighbors the Macrones, confess that they learned it, recently, from the Colchians. For these are the only men who use circumcision ; and these appear to do it exactly like the Egyptians. But of the Egyptians themselves and Æthiopians I am not able to say which of the two learned it from the other: for verily it seems to be *something ancient !* But, that mixing with Egypt they learned it, *this very thing* is a great proof to my mind ; those of the Phœnicians who mix with Greece no longer imitate Egyptians . . ., but do not circumcise their children.—*Herodotus, Euterpe*, civ. *In later times* it was confined to the Egyptian *priests* and scholars.—*Kenrick*, I. 377 ; *Joshua*, v. 9 ; *Exodus*, iv. 24. The Troglodytes on the shores of the Red Sea, the Idumeans, Ammonites, Moabites and Ishmaelites had the practice of circumcision.—*Kenrick's Egypt*, I. 376.

[2] Musah.

were probably *not finished* in his time (about 440–468 B.C.).

Koze the Arab God,—*Josephus, Ant.*, xv. 9 ; Kuz*ah* the Arab *Cloud*-god, *Spirit-Hist.*, 73 ; and Zeus Casius, the Jupiter pluvius or Rain-god, are identical with Noh (Noah) or Nuh the Water-god of the Egyptians and Egypto-Hebrews : also with Adoni the Rainy El or Jeho*v*ah (Job, v. 7, 10) and with Anos or Nusius, the Babylonian and Greek Dionysus (Sun and Rain-god).—*Spirit-Hist.*, 128, 129, 275, 221.

They adore nothing but the clouds and the God of heaven[1]
They learn and keep and fear the Jewish Law
Whatever Moses delivered in the mysterious roll :[2]
Not to show the ways except to one who is of the same faith ;
To the desired fount to bring only the circumcised.—*Juvenal*, xiv. 96 ff.

" Our Legislator (Moses) telling some things very properly in enigmas, but speaking others in allegories with solemnity ; but whatever things ought to be told without circumlocution, these he declares explicitly !"—*Josephus, Ant. Preface, Liber* I. 1.

A great many precepts are delivered in enigmatical modes of expression and *allegorically*, as the old

[1] Nehemiah i. 4. " In Nehemiah's time the distinction between polytheism and the Jehovah-religion was not so marked."—*Movers*, 485. Ouranos was God of *heaven*, Aura-Mazda.

[2] The biblia (rolls) of the Law which they found they burned (B.C. 167).—1 *Macc.*, i. 56.

No mention is here made of the Bible. It is only the Book of the Law which is mentioned. This is all the Samaritans retained. There are arguments in favor of a date as late as B.C. 200, and *even later*, for the Old Testament *in its present shape*. But the " Sacred Books" in some shape existed much earlier, from the earliest times, as in Egypt. There is much that bears the stamp of *Plato's time*, or *its influences* at a still later period.

Genesis contains Euhemerism.—*Spirit-Hist.*, pp. 78, 266 ff., 380–382, 284, 53, 77. Therefore it is perhaps later than Euhemerus (B.C. 320).—*Eschenburg*, 247.

fashion was!—*Philo Judaeus, On the Virtuous being also free*, xii. *Bohn.*

"In the *sixth* CREATION (Genea), says Orpheus, close the order of song."—*Plato, Philebus*, 66. This was evidently taken from a Cosmogony where man was considered *the last created.*—*Burges, Plato*, iv. 107. This is the SIXTH DAY in Genesis, i. 26, 31.[1]

"The embodied SPIRIT, which hath a thousand heads, a thousand eyes, a thousand feet, *stands in the human breast*, while he totally pervades the earth. That Being is this universe. From him sprung VIRAI (The Heavenly MAN, VIR=Man; Adam='Man, mankind'); from whom man was produced."—*Colebrooke, Relig. Hindus*, 104; see *Spirit-Hist.*, 289, 288, 287, 159; *Psalm*, 139. The Primal Man of the Kabbala is Male-female.

Adam becomes *two;* for Eua (Eve) was contained in Adam.—*Gen.*, ii. 21. The same story is in the Hindu Philosophy; for Viraj (the "SPIRIT") divides his own substance into Male and Female.—*Colebrooke*, 37, 38, 104; see *Spirit-Hist.*, 229, 146.

Whom dost thou worship as the SOUL (of the universe), O son of Upamanyu?

"HEAVEN," answered he, "O venerable king." "Splendid is that UNIVERSAL SELF[2] which thou dost worship as the SOUL!"

Whom dost thou worship as the SOUL, O descendant of Práchínayóga?

[1] The first of the Great Feasts of the Persians began Favardin 1st (March) on *Ormuzd's day;* it finished on the SIXTH DAY which was the greatest holyday: "on *this day* Ahura-Mazda had *created* the most superior things."—*Spiegel, Avesta*, II. c.

The Persians held that God *rested* five days after each of the *six* "seasons" of Creation.—*Univ. Hist.*, V. 163.

[2] The human soul is part of the "Soul of the world."

"The SUN," answered he, "O venerable king!" "Varied is that UNIVERSAL SELF[1] which thou dost worship as the SOUL!"—*Colebrooke*, 51.

"And Moses began, after the seventh day, to *physiologize* (philosophize) concerning the formation of man."—*Josephus*, *Ant.*, I. 2; *Genesis*, ii. 4, 7, 22; *Spirit-Hist.*, 229. "Moses" wrote philosophy,—describing Adan (Adam, Adonis) the Male Principle and "Euah" (Eua, Venus) the Female Principle of the Deity in a euhemeristic way. Adoni was male-female, separating into Adam and Eve.

This is the Book of the CREATION of Heaven and Earth.—*Septuagint*, *Gen.*, ii. 4.

HEAVEN and EARTH are Ouranus and Ge, Iach and Chuah, Adam and Eua, Iah and Huah, the common Ancestors.—*Hesiod*, 132 ff, 154 ff; see *Spirit-Hist.*, 272, 163, 164; *Wilson*, *Rig-Veda*, III. 222, 316, 220, 92; *Spirit-Hist.*, 145, 146, 147.

> These are the GENERATIONS of HEAVEN and EARTH!
> —*Genesis*, ii. 4; i. 1.
>
> EARTH bore the GREAT GIANTS!
> —*Hesiod*, *Theog.*, 185; *Gen.*, vi. 4.

In Egypt the golden age bloomed under Osiris and Isis. The paradise is an island surrounded by the holy stream Triton. Fountains with the sweetest water pour themselves out to all regions of the world. In the Chinese paradise YANG and IN lived in complete harmony. These are Man (Male Principle) and Wife (Female Principle). According to the Persian account of paradise, *four great rivers* come from Mount Alborj; two are in the North and two go towards the South. The river Arduisir nourishes the TREE OF IMMORTALITY the holy HOM.—*Stiefelhagen*,

[1] The SUN is the source of the souls.

516, 518, 520. According to the Chinese myth, the waters of the garden of paradise issue from the Fountain of Immortality which divides itself into four rivers. Those who drink of this Fountain do not die!—*Ibid.*, 515; *Gen.*, ii. 10 ff; *Revelation*, xxii.

The Garden of EDEM, or the Garden of TAMASeus, is the Garden of Tomas "the Sun;" Tom, Athom, Athamas, Adam, Tmu, Atmu, Atman, Temen, Dominus, Atumnios, Tamio, Tammuz, Tamus (Amon). Adam is Adan, Adonis.

The pomegranate is the symbol of Hadad-Rimmon who is Adonis.—*Movers*, 198. Persephone in hell eats the apple of Aidoneus.—*Preller*, I. 472. "The APPLES of BACCHUS (ADONIS)". Apples were lovers' presents.—*Banks*, *Theocrit.*, ii. *note* 34. Eve presents the APPLE of ADAN or Eden to Adam. "Hippomenes, when in truth he was *desirous to wed* the maiden, took APPLES in his hands." "And he was wont to love, not at all with roses, or APPLES, or locks of hair."—*Theocrit.*, iii. xi. "Now let me go, *for love of thee*, even after the golden APPLES and in quest of Cerberus guardian of the DEAD."—*Ibid.*, xxix. In the Elysian fields the souls gather the fruits from the celestial trees of the Egyptian paradise.—*Champollion*, *Egypte*, 131.

This is the Book of the GENERATIONS of ADAM.[1]—*Gen.*, v. 1.

For of as many SONS as were BORN OF EARTH AND HEAVEN . . . Sing the sacred race of Immortals ever-existing, who sprung from EARTH and starry HEAVEN!—*Hesiod*, *Theogony*.

Iahoh is Jupiter, Iubal Apollo, Thubalkain Vul-

[1] These are the GENERATIONS of NAH.—*Genesis*, vi. 9. Noah is the second Adam.—*Hyde*, 168.

"When H-ANOK walked with Alahim," . . .

"With the Alahim walked NAH."—*Gen.*, v. 24; vi. 9.

can and Noah Bacchus. There is polytheism in Genesis.—*De Wette, Bibl. Dogm.*, I. 44. "Brave, famous or powerful MEN after death came to be gods and they are the very ones whom we are accustomed to worship, pray to and venerate."[1]—*Cicero, de Nat. Deor.*, I. 42. "Have you not *lifted up from the number of mortals* all whom you now have in your temples, and endowed them with heaven and stars?"—*Arnobius*, I. xxxvi.

Consider the very SACRA and MYSTERIA; you will find the sad ends, fates, funerals of the wretched gods.—*Min. Felix*, c. 21, 195; *Kenrick*, I. 337, 392. Warburton (*Divine Legation*, I. 152) supposed that Euhemerism was taught in the Mysteries. "Those who are held to be gods majorum gentium (the 12 Great Gods) will be found to have gone hence from us to heaven. Inquire *whose sepulchres are shown in Greece:*[2] remember, since thou art INITIATED, what

[1] Kadmus was a cook of the king of Sidon according to Euhemerism; Osiris was *a man*.—*Movers*, 142. The Phœnicians proclaimed as gods Melcantharos (Malcandar) and Ousōros (Ousir, Osiris) and certain other less-honored mortal men.—*Eusebius de Laud. Const.*, c. 13; *Movers*, 120, 396, 133. See *Sanchon*, p. 4, 8, 16. This is Euhemerism, and not the older religion which Euhemerism sought to pervert.

"The citizens of Alabanda worship ALABANDUS (Laban), *by whom that city was built*, more solemnly than any one of the Noble Gods".—*Cicero, de Nat. Deor.*, III. 19. The cities AZAKAH (Isaak), Jeremiah, xxxiv. 7, and Socoh (Osogo), Joshua, xv. 48, are found.—*Spirit-Hist.*, 205, 206. We have the city NAHalol (Nah-ELIEL) Judges, i. 30. ELULAEUS is the name of a *king* of Tyre.—*Josephus, Ant.*, ix. 14. Kings usually have SUN-names. Elul is the Sun and Lala the Moon.—*Gerhard, Griech. Myth.*, vol. II. p. 252. As elul means "mourning", Nahalol may be translated "the Mourning for NAH (Rain)".

According to the *number of thy cities* were thy gods, O Iehudah!—*Jeremiah*, xi. 13; *Spirit-Hist.*, 74. Hadadrimmon was a city *named after the God* worshipped there.—*Movers*, 197, 196.

[2] Bacchus, Hercules, Kadmus, Linus.—Compare *Herodot.*, II. 145, 146; *K. O. Müller*, 17.

The Chief priest at Delphi brought secret offerings to the grave of Bacchus

things are taught in the Mysteries!"—*Cicero, Tusc.*, I. 13. "There are also some who declare that THOSE WHO FROM MEN HAVE BECOME GODS are denoted by this appellation (Novensiles), as is Hercules, Romulus, Aesculapius, Liber, Aeneas."—*Arnobius.* III. xxxix. The above-mentioned Orphic genealogy, as far as it goes, would seem to agree in idea with Genesis, v. Perhaps the Patriarchal genealogy was made in reference to some such imperfect models, and the *stories* then composed in a *euhemeristic spirit.*—See *Spirit-Hist.*, 209, 210, 381, 398, 268, 270.

Possumus hoc in loco omnes istos, votis quos inducitis, atque appellatis Deos, homines fuisse monstrare.—*Arnobius*, lib. 4.

The GODS in the likness of MEN have come down to us.—*Acts*, xiv. 11, 13.

According to Josephus, Manetho, Berosus, Mochus, Hestiaeus, Hieronymus the Egyptian, and the authors of Phœnician history, wrote matters like Gen. iv. v.

about the time of the *shortest day* of the year.—*Preller*, I. 427; see *Spiegel*, *Avesta*, II. lxxii. cxxii.

Osiris descends to hell.—*Plutarch*, *de Iside*, xix.

At Sais, in the temple of Athenaia, is the tomb of Him (Osiris), whose name I do not holily to mention in this connection, behind the temple; and in the churchyard stand great stone obelisks: and there is existing a LAKE adorned with a stone edge and well made in a circle. And in this lake at night they make exhibitions of His Sufferings, which the Egyptians call Mysteries.—*Herodotus*, II. 170. This is the Passion of Osiris. Returned pilgrims exhibited the "Passion of Christ" in public. These exhibitions were called Mysteries.—*Encycl. Am.*, ix. 547, 118.

Harpocrates (Osiris, Bacchus) is born about the time of the *shortest* day of the year.—*Plut.*, *de Iside*, lxv.; *Kenrick*, I. 354, 355.

According to the Koran Abraham's father was called Azar. He is called Zar*ah* in the Talmud and *Athar* (Thar*ah*) by Eusebius. Azar is Mars, and was worshipped as a god; it afterwards became a name of the nobility, who esteem it honorable to be named from their gods.—*Sale's Koran*, 105, *note. Philadelphia*, 1859.

Azar is the fire-god, the *name* of the month March, and means "fire."—*Ibid.*, 105. Compare Prometheus, fire-god, and Pharmuthi "March."

Also Hesiod, Hecataeus, Hellanicus, Acusilaus ; and, besides these, Ephorus and Nicolaus, relate that the ancients *lived a thousand years.—Josephus, Ant.*, I. 3. To these we may add Herodotus II. 145, and Alexander Polyhistor (*Spirit-Hist.*, 181).

"Among the Egyptians Pan is the most ancient even of the "EIGHT" who are called "THE FIRST GODS."[1] But Hercules is considered to belong to "the SECOND," called the "TWELVE."—*Herodot.*, II. 145. The Kainite table (Genesis, iv. 16–18) only mentions "EIGHT" Patriarchs (the Eight Great Gods) while Gen. v. mentions "TWELVE" Patriarchs (the Twelve Great Gods). The names of the Sethite table are transplanted into the Kainite table, in part, *wholly*, in part, *somewhat* altered.—*Knobel's Genesis*, 49. In order to show that the Twelve Gods are later than the Seven who became Eight (*Lepsius Einl.*, 505 ; *Kenrick*, I. 307) the compiler of Genesis, after finishing with the Kainites, lets Adam know his wife again, and Seth appears at the end of chap. iv. to lead the Sethite table in chapter v : "Alohim has appointed ANOTHER SEED instead of Abel whom Kain slew."

The Sethite table contains TEN PATRIARCHS because the Babylonian table contained "TEN[2] Zodiac gods"

[1] "There are EIGHT GODS, five (Jupiter, Saturn, Venus, Mars, Mercury) which are named among the WANDERING Stars; one (the World) which (made up) from all the stars that stud the heaven, as from dispersed members, (it is thought) is to be regarded as *one god;* the seventh Sol, the eighth Luna."—*Cicero, N. D.*, I. 13.

"Seven are the Planet Gods, but the eighth, which is composed of these all, is the World."—*Clemens Al., Protr.*, p. 44.

[2] All sarcophagi and mummy-coffins, representing a planetary configuration, contain the House of the Sun where the head of the mummy lay, the House of the Moon on the opposite side, and the other TEN SIGNS, according to their regular order, on each side to the right and left of the mummy.—*Seyffarth, Trans. Acad. Science of St. Louis*, Vol. I., no. 3, page 14. First everybody recognizes, on both sides of the coffin (Pl. x., Nos. I. and II.), the said Houses

or KINGS who ruled down to the time of the Flood.—*Spirit-Hist.*, 33, 278, 381 ; *Movers*, 165.

Adamus (Athamas, Tammuz, Adonis, Tomas the Sun), Kin (Iachin, Iekun, the Devil),[1] Enoch or Hanoch (Anakos in Phrygia, Inachus the Sun in Greece, Hanoch in Phryia, Phœnicia and Babylonia), Oirad (Arad the Sun, Irad the Sun and Erde (Irde) the Earth), Machoial (Michael), Mathusael (Hermes,

of the Planets, the 12 Signs of the Zodiac. For on each side are represented 10 Egyptian Buildings with their roofs, to which, in both cases, are to be numbered the two Squares at the foot and the head of the coffin, the said Houses of the Sun and the Moon ; each of these Houses contains the Image of its "Master of the House."—*Ibid.*, p. 15.

Do not worship "the SEVEN" and "the TWELVE" LEADERS of the world, which governing the day and night render foolish the nature of the lives (souls) which was given you out of the House of Life.—*Cod. Nasaraeus*, I. p. 47.

The originator of the Zodiac divided it into two equal parts, the limits of which were the points of the winter and summer solstices in the Ecliptic. Then he divided again the one and the other part into six Signs and combined them with the natural file of the planets, making each of them the master of a Sign on each side.

Aquarius.	*Capricornus.*	*Sagittarius.*	*Scorpio.*	*Libra.*	*Virgo.*
[Saturn]	[Jupiter]	[Mars]	[Venus]	[Mercury]	[Sun]
WINTER SOLSTICE.					SUM. SOLSTICE.
[Saturn]	[Jupiter]	[Mars]	[Venus]	[Mercury]	[Moon]
Pisces.	*Aries.*	*Taurus.*	*Gemini.*	*Cancer.*	*Leo.*

It is on that account that the 12 Signs of the Zodiac were called the HOUSES of the Planets, and their Masters, the Planets, named Oikodespotai (Lords of the Houses). As then every Planet, except the Sun and the Moon, had two Houses each, the ancients, in order to distinguish the two Signs of the same Planet, made the one male, the other female; and thus it is clear why the 12 Oikodespotai, or the 12 Great Divinities of all the ancient nations, consist half of male, half of female deities.

The Planets, moving from west to east, were represented looking or walking in the direction of the Oikodespotai; while the retrograde Planets, i. e., those moving from east to west, were represented facing in the opposite direction of the other deities.—*Seyffarth, Trans. St. Louis Acad.*, Vol. I., No. 3, pp. 4, 5, 14.

Vulcan (God of fire) built the "HOUSE" of Jupiter, *the shining* benches and all the other "HOUSES" of the gods which were situated on both sides of the Milky Way, the "path of the gods."—*Iliad*, i. ff; xviii.

[1] Ab initio diabolus peccat.—*Cyril, Cat.*, II. iii. Kain *ὁ πρωτότοκος ἄνθρωπος*. —*Ibid.* II. v.

Pluto), Lamach (Lam*ah*, or El-Amak), Iabal (Pales, god of cattle), Iubal (Bal, Apollo), Tobal[1] or Tobal-kin (Vulkan), Seth (a god of the Sethites, *Movers*, 107 ; Saad, an Arab deity, Seth-Typhon in Egypt, Sate, god of light), Enos (the Babylonian god Anos, Eanus, Ianus, Janus), make up the number TWELVE (of the Great Gods).—*Gen.*, iv.[2] ; see *Herodotus*, II. 145 where the Genesis *idea* is as plainly given as in Gen., v.—*Beloe*, II. p. 71.

Mathus-Ael, Methus-Allah or Methus-El*ah was not as long-lived* as the Divine WISDOM whom the Greeks called P-r-ometheus, Hermes (Hermode, Hermodeus) and Minerva. He lived a *long* time, some say 30,000 years, which was too long for even a patriarch to have lived. Therefore the *Euhemeristic* narrator of Genesis, treating Methus-El as a *man* instead of a *god*, gives him nearly a thousand years, and makes

[1] Adabal is one of the Children of Isamael (Samael, Sol-Satan).—*Gen.* xxv. 13. Adabal* is the Fire-god ; the Devil or Diabolos. He seems to be Tobal-Kin the Son of Lamach ; for Josephus says : "Thobel, one of his children by another wife, surpassing all in strength, *followed the military arts* with distinction, and first discovered the art of the forge."—*Josephus, Ant.*, I. 3. Josephus follows the reading Thobel, which the Septuagint, Gen. iv. 22, adopts. Aeschylus represents the Devil, Typhon, or Tob (Tuphōs) pressed down beneath the roots of Mount Aitna, and the Fire-god Haphaistus-Vulcan, sitting on the topmost peaks, forges the molten masses.—*Aeschylus, Prometheus*, 351 ff. Tuphōs sending black smoke through his fire-breathing mouth. But Father Zeus is seated steady (stadaios) flashing a dart with his hand. And never yet has any one seen Zan conquered ! Zeus more mighty in combat than Tuphōs !—*Seven against Thebes*, 493 ff. This is Tubal-cain's wicked side in Tob or Toph*et*.

[2] The Persian deities or Patriarchs lived to a great age.

Kaiomaras (the Sun-god, Osiris or Adam, reigned	560	years—	*Univ. Hist.*, v.
Jemshid (Yama)	30	..	330–332.
Tahmurash	700	..	
Dahâk, Zahâk, Zoâk	1000	..	
Feridun	120	..	
Manugeher	500	..	
Kaikaus	150	..	
Bahaman	112	..	

* Tobal, a land.—*Isaiah*, lxvi. 19.

him the *longest-lived* of the Patriarchs. With the name Metheus compare muth "spirit" and metis "mind." Mada "mind" (Seder Lashōn, p. 165), Amad (Sal, Sol, Usil, Dionysus), Muth (Pluto), meth(im) "the souls" or "manes," Math-Usal-os or Mathus-Al(ah), Pro-Metheus.—*Spirit-Hist.*, 81, 25, 84, 94, 161. Mada "mind" (soul), by the *rule* (t changes to d, and th), becomes matha, metha (methim in the plural). Prometheus is the Divine Fore*thought*, existing before the souls of men. The mere usage of the grammarians to make meth the participle derived from muth (death, to die) amounts to nothing; for the ancient grammarians were both fanciful and incorrect, while people derived one *idea* from *another*, without waiting to see whether *the first idea* was in the form of a verb a noun!

Pr-OMETHEUS (*Before* the soul) is the Author of the soul. Hermes, the Leader of the souls, Prometheus or MUTH-Sol, steals FIRE (spirit, life) from heaven to bring men to life. A philosophical *myth*, in Plato, says that the gods *formed man* and other animals of clay and FIRE (Breath of life) *within the earth*. As the day for their *emerging from the earth* was at hand Prometheus stole the FIRE.

Lo, I bring my SPIRIT (fire) upon you that you *live!—Ezekiel*, xxxvii. Adonis is the Creator of men and God of the Resurrection of the dead; and Prometheus is the Creator hominum, like Iahoh, Hermes, and El. Euhemerus held that *the gods had been men*. Euhemerism existed among the Hebrews (Wisdom of Solomon, xiv. 20) and Phœnicians.—*Spirit-Hist.*, 381, 382, 388, 389. That Meth (Metheus) is the root of the word is obvious from Epimetheus; pro and epi being Greek prepositions, as

the Prometheus myth *now* stands. Genesis probably takes up the name at or near this stage, and puts El-Metheus among the Patriarchs.

For the Sethite Machal-aleel (Mahalaleel, Gen. v.) the Kainite table (Gen. iv.) has Machoial ; but the *Septuagint* Gen. iv. 18 again reads Mal-eleηl. It is either Machael (Michael-Eliel) the Strength of God ; or it is the Sun-god Amal, Mal (Iumala, Mol-ok, *Mel*-karth). Compare the names Melo, Melius, Amil-KAR. The Arab-Hebrews, having turned the gods into angels, added El as a termination to the names, signifying that they are the Powers or Angels of God. —*Spirit-Hist.*, 77, 78, 309.

Alam, Elam, was the Sun (Alam-melech, Moloch), the god Lamus (Lamas), Lam*ah* (Lamach). We have the god El-Amak, El-Magos (Magos a god, in Sanchoniathon), the Patriarchal War-god Lamech, Gen., iv. 23. Compare the Warlike god or HERO in Homer, Telemach (Tal-Amak), and the Athenian *name* Lamach, in Aristophanes : also *Mach*omai "to fight ;" Mich-ael the Warlike angel, and Mag, an Aion or sun-god of the Codex Nasaraeus.

Kainan is the Syrian god Kenan, Canaan, Kanoon. "Kanun, Lord of Splendor," is mentioned among the angels (gods and daimons).—*Codex Nazaraeus*, I. 183.

Then on account of their virtue and the utility of the things they invented, *astronomy* and geometry, God gave them longer life ; *which things* it was not possible for them to predict with certainty unless they lived *six hundred* years, for the GREAT Year is made up of just *so many* (years). . . . Hesiod also and Hecataeus and Hellanicus and Acousilaus, and, besides these, Ephorus and Nicolaus, narrate in his-

tory that the Ancients lived *a thousand years!*—But concerning these, as each pleases, so let them think. —*Josephus, Ant.*, I. 4. Philo says Abraham was an Astronomer and addicted to Chaldean doctrines.—*Philo, On Abraham*, xviii. ; *Yonge.*

"From CHAOS direct and the FIRST ORIGIN OF THE UNIVERSE he must know all things down to those relating to the Egyptian Kleopatra ; for by this interval let the much learning of the mimic dancer be bounded (defined) by us, and the subjects that lie between let him *know especially :* the mutilation of Saturn (Adonis), the generations of Venus, *the contest of the Giants* (Titans), etc."—*Lucian*, II. 319, *de Saltatione.* "Hesiod and the Cyclic poets resounding round about with THEOGONIES and GIGANTOMACHIES (Gen. vi. 4) etc. of their own, being borne about with which *they completely conquered the truth.*"—*Sanchoniathon, Orelli*, p. 40.

Ancient nobility (of birth) is equal to a prodigy ;
Therefore I would prefer to be the GIANTS' *little brother.*—*Juvenal*, iv. 97. 98.
If lofty names delight you, put the whole TITAN
BATTLE, and Prometheus himself among your ancestors.—*Juvenal*, viii. 131 ff; *Genesis*, vi. 4.

For many ANGELS OF GOD having united themselves to women begat ungovernable children, contemners of all that is right on account of their *confidence in their strength. Even these are reported (traditionally) to have done* things *like those which the Greeks say the* GIANTS *ventured to attempt.*—*Josephus, Ant.*, I. 4.

In the Beginning also, when the proud GIANTS perished, the hope (Nah) of the world, governed by thy hand, *escaping on a boat, ...*—*Wisdom of Solomon*, xiv. 6.

But when Zeus (Jupiter Pluvius, the RAIN-god, Nah) drove out the TITANS from heaven,
The TITANS dwell beyond gloomy CHAOS!—*Hesiod, Theog.*, 820, 814; 630, 632 ff.

The Titans and Tuphōeus are Lucifer (the Devil) and his angels who fell.—*Hesiod, by Banks*, pp. 41, 42. Cain-Satan is "Saturn who hated his Father Adam-Ouranos" (God of Heaven).—*Hesiod, Theog.*, 138; *Spirit-Hist.*, 307; *Nehemiah*, i. 4.

The Kabiri are "Sons of Elohim" like the Gabar*im* (the Gibbor*im*). They are the seven sons of Saduk called Dioscuri, Samothraces and Kabiri.—*Movers*, 528; *Sanchon.*, 22, 25. Therefore Genesis says that THE KABIRI[1] were once MEN OF RENOWN.—*Gen.*, vi. 4. This is the doctrine of Euhemerus. They are the ANAKες of the Greeks, the ANAKim (Giants) of the Hebrews.—*Orelli, Sanchon.*, 24. It is evident that Iakob,[2] like the Phœnician Sydyk, was, in the Mysteries of Samothrace, the FATHER of the SEVEN KABIRI. —*Orelli, Sanchon.*, 39. Kronos (Saturn, Sun) had SEVEN SONS.—*Orelli*, 30. The Kabiri are the "WANDERERS" (the Seven Wandering Planets, according to Wagner). They are perhaps the WATCHERS, since they *describe events*. The Zōphasemin, the WATCHERS (katoptai) of heaven, were egg-shaped. They were according to Cumberland the Wandering Stars (Angels and Planets.) — *Sanchoniathon, Orelli*, p. 10. Philo *Judaeus* wittily remarks that "men attributed to the heavenly bodies *their own propensity to wander*," calling them PLANETS, "WANDERERS," from planao, to wander.—*Philo, On the Ten Commandments*, xxi.

[1] See Spirit-Hist. of Man, Postscripta, page 2nd, line 35 ff.

[2] The Bacchus AIGOBOROS, whom the Titans tore into Seven Pieces.—*Preller*, I. 442; *Spirit-Hist.*, 243.

This shows that the Phœnician Philo of Byblus was correct in his assertion of Sanchoniathon's genuineness; for the *Jewish* Philo is here *evidently familiar* with *the material* of Sanchoniathon's story. In Sanchoniathon, the children of Agar (Agros) (Adonis, KUROS, Jacob or Isaac) and Agrouer or Agrōt (Esau or Ishmael) are called "the WANDERERS and Titans" and are declared to be "husbandmen, fishermen and hunters."—*Orelli*, 22, 38.

God's SOPHIA (WISDOM) hidden in a MYSTERY.
The WISDOM which God the Father (ὁ θεὸς) pre-ordained before the AIŌNS.—1 *Cor.*, ii. 7. AIONIAN "eternal."—*John*, vi. 27.

The seven AIŌNS are the seven ETERNAL (AIŌNIOS) spirits, the Amesha Çpenta (Amshaspands), the "IMMORTAL Holy" Ones, the Seven burning Lamps of FIRE which are the Seven Spirits of the God.—*Rev.*, iv. 5. Aiōns (LIGHTS).—*Secundinus; Beausobre*, I. 523. The *Seven* Kabiri are the Seven Spirits of Fire (Kebir=Fire) about the throne of Saturn.—*Rev.*, iv. 5; v. 6. They were celebrated in the Mysteries of Samothrace.—*Anthon, Cabiria.* Jacob-Israel is Saturn.—*Movers*, 119, 396; *Orelli's Philo of Byblus*, p. 42, 30. Iakab is Keb (Saturn) the God of Fire (Vulcan) and the Kabiri are his ministers. The land of KOB (Iakob, Keb, Achab*us*, Achab).—*Ezekiel*, xxx. 5. Gob, a district, named after the god Agab, Agabus, Iacob, Iacobus.—2 *Sam.*, xxi. 19. Kebo is the *setting* Sun.—See *Seyffarth's Chronology*, p. 185. Ai Kabo-d, Alas the *glory* (of Iacab-od)!—1 *Sam.*, iv. 21.

The figures on Minerva's peplus represented the Olympic gods (angels) conquering the GIANTS.—*Anthon, Dict. Ant.*, 723: *Proclus in Tim.* Minerva herself first danced the Pyrrhic dance to celebrate

the (her) victory over the GIANTS.—*Preller*, I. 56, 147 ; *Eschenburg*, 495. Zeus conquers the TITANS (GIANTS), and the victory is celebrated with armed-dances.—*Preller*, I. 46. Saturn (as Heaven's God) conquers the GIANTS.—*Preller*, I. 36 ; *Anthon*, *Class. Dict.*, p. 1348. The Titans are *demoniacal* Powers.—*Preller*, I. 50. Saturn is also the Devil.—*Hesiod*, *Theog.*, 138. "The Titans are the same as the Giants in the later poets (Euripides, Hecuba, 466)." —*Preller*, I. 55. Saturn-Kronos the most SAVAGE of the CHILDREN of Heaven and Earth. He hated his FATHER in heaven (Ouranos).—*Hesiod*, *Theog.*, 138. Iahoh is called Gabor. Therefore the Giborim are the Sons of Elohim, the ANGELS. They are the 7 Ghebers (Cabiri). The Persian Devil is the leader of six arch-devils.—*Duncker*, II. 386 · *Zeitschrift der D. M. G.*, ix. 690.

But all the earth was one lip and the same words!

And it happened when they were going out from the EAST they found a plain in the land SANAR (Senaar) and they settled there.

Then they said, Come, let us build us a city and a TOWER whose head (is) in heaven!—*Gen.*, xi. 1, 2, 4.

And the place in which they built the TOWER is now called Babulōn on account of the confounding of what was at first *a plain dialect!* For the Hebrews call "mingling" babel. But concerning this TOWER, and the confusion of tongues of the men, the *Sibyl*[1] makes mention, saying thus: When all the men spoke one language some builded a very lofty TOWER as if about to ascend to heaven by means of it. And the GODS, having sent winds against it, overturned the TOWER and gave to each one his own peculiar language. And on this account it happened that the city was called Babulōn. But concerning the place called SENAAR, in the country Babylonia, Hestiaeus makes mention, saying as follows: "Those of the priests who were saved (after the Flood), having taken the sacred utensils of ENUELI[2] DEUS, came unto SENAAR of Babylonia." —*Josephus, Ant.*, I. 5.

[1] See *Spirit-Hist.*, p. 279.

[2] The SUN-god Mars-NOE. Ἐνυαλίῳ ἐλελίζειν, ἀλαλάζειν.—*Xenophon, Anabasis*, I. 8, 18; V. 2, 14. Enualios means a *war-song*, like PAIAN.—*Liddell and*

Bacchus is superior to ENUALIOS; for your
AR (Fire-god, Mars) he (Jupiter) only sowed (begat), and did not bring
forth from his thigh.—*Nonnus, Dionusiac*, ix. 222.

ENUALIUS is evidently a Moon-god and Water-god like Bacchus (Enuō, No*ah*, NU*ah*); and this is why Nonnus is led to *compare* them, which would otherwise be superfluous and *without point*. Hestiaeus says: Of the priests those that were preserved (after the Flood) taking the sacred vessels of ENUELIOS Deus, came to Senaar (Shinar) of Babylonia.—*Josephus, Ant.*, I. 5. This is El Anu, or El Nu*ah*, the Rain-god.

When the Devil (Typhon) is represented in Egypt as tearing into fourteen pieces the Good Principle (Osiris) near (the time of) the *Full-moon*, it is evident that this is akin to the idea in Nonnus:

> But ENUŌ (Ino, Luna) was *equally balanced;*
> *Common to* both Deus and Typhon.
> —*Nonnus*, ii. 475; *Spirit-Hist.*, 172.

Sometimes the Devil is associated with the moon's WATER; as in the FLOOD, which is Typhon.—*Nonnus*, ii. 439; *Seyffarth's Chronology*, 118; *Spirit-Hist.*, 168. The Devil was in the water, just as, in a Typhoon, the Devil is in the wind. Herodotus says swine were sacrificed *only on the Full-moon;* and *to the Moon and Bacchus!—Herodot.*, II. 47.

The MOON contains the BODY[1] of Osiris which the

Scott's Lexicon. See *above*, p. 55. ENUALIOS is Anel (Anal), Neleus, the Sun. Alala-IE (Apollo). Hallelu-IAH.

But when they sang the PAIAN (pean, Apollo) and the trumpet sounded, at once they both ALALAIahed (shouted Eleleu, Hallelu) to the ENUALIOS (the Sun) and the heavy infantry advanced!—*Xenophon, Cyri Exped.*, v. 2, Before Christ, 401.

[1] Michael, the Archangel, when contending with the Devil, disputed about the body of Moses.—*Jude*, 9.

The Angel of Iahoh, and the Satan standing at his right hand to oppose him!—*Zachariah*, iii. 1.

Devil tore into fourteen parts.[1]—*Plutarch, de Iside*, viii., xviii.; *Spirit-Hist.*, 148, 149.

> By an execrable delivery TERRA
> Creates Coeum (Cham) and Iapet and cruel Typhon.
> —*Virgil, Georg.*, I. 278, 279.

Saturn's *three* Sons are Kronos, Zeus-Bél and Apollo (Chomaeus, Chom). The Sibyl mentions Kronos, Titan and Iapet. The Bible gives Shem, Cham or Ham and Iaphet. Vulcan, Iapet and Prometheus are mentioned by Nonnus.—*Spirit-Hist.*, 283, 280, 235.

The world, which shall be destroyed by the Deluge, Nu shall survive with Shum, his son.—*Codex Nasaraeus*, p. 53. For to this generation it was prescribed that their cast out bodies should die, but their souls should ascend into LIGHT, except Nuh, a man, and Nuraito his wife, also Shem, Iamin and Iafet, sons of Nuh.—*Ibid.*, p. 97.

Abram's Father TERAH gives his name to TERRA. His Wife is Keturah; which resembles the name Kuthereia (Venus). There would be nothing strange in Bromius having Kidaria[2] (Demeter) for a wife.

"Alexander, the Poluistor, says: The *prophet* Kleodēmus, also called Malchos, relating the history of the Jews just as also Mouses their lawgiver re-

For One Angel stands on the right hand of God, but *on the left* Another; to wit, some Devil most wicked!—*Sad-der*, p. xxii; *Spiegel, Avesta*, II., ciii.

Satan appears among the angels of ALAHIM.—*Job*, i. 6; ii. 1.

Rimmon (Adonis) is Hermon (Mercury) *in Hades*. Ariman (Rimmon) is the Mercury of the DEAD. Ahriman is, in Persia, the Devil. Hermes is therefore both Adonis, the Redeemer, and Bacchus with the *cloven foot* and horns.—*Spirit-Hist.*, 200, 220, 301, 302, 285, 286, 109, 298, 301. Hermon (Mercury) is Sian (San, Sun), San-ir, and Sirin (Sar, Osiris).—*Deut.*, iii. 9; iv. 48. Hermon (Mercury) is Rimon (Adonis).—*Sod*, I. 58, 96, 97; II. viii.; *Spirit-Hist.*, 91.

[1] It is fourteen days from the Full-moon to the New-moon.

[2] Kedar, Kidron. The Desert..., the villages Kadar inhabits.—*Isa.*, xlii. 11.

lated, says that from Chaitoura there were born to Abram sons enough! And he tells also their names, naming three, Aphara, Soureim, Iaphras. But that Assuria (Assyria) was called from Soureim; but from the two, Aphra and Iaphros, the city Aphra and the country Africa were named."—*Josephus*, *Ant.*, I. 16.

The Father Abram exceedingly loved ISAK, being his ONLY-BEGOTTEN! —*Josephus*, *Ant.*, I. 14.

And both the Titanian contests (Titanika) and perfect night are suited to the so called dismemberments of Osiris and his returns to life and rebirths; and the same also is the case with the narrations about the burials of him. For both the Egyptians point out tombs of Osiris in many places, and Delphians think the remains of Bacchus lie among them near the oracle; and the HOLY sacrifice a mysterious sacrifice in the temple of the Apollo, when the Thyades arouse the God of the FAN (Lichnites).—*Plutarch, de Iside*, XXXV.; *Banks, Callimachus*, p. 180, *note* 4.

In the neighborhood of Thebes, Bacchus, named AIGOBOLOS, had a temple.—*Gerhard, Griech. Mythol.*, I. 478. This only proves what was before advanced, that IAGOB and CUBELE would go well together.—*Vide* the amusing operation described in Genesis XXX., by which IAGOB gets the advantage of Libanus-Adonis or LABAN. The Hebrews seem to have turned him at some time into the ANGEL AKIBEEL. AIGOBOL (Gebal) and CUBELE suit with Bublos, which holy city of Adonis was also called Gebal (Akabal). Gabal was the Sun-god.—*Creuzer, Symbolik*, I. 259. IAGOB or Iacob seems to have been MOURNED as the Only-begotten in the Sacred Rites of Palaestinus and

Cubele.—*Gen.*, L. 10 ; *Plutarch, de Iside*, xvii. Aigipan (Iacop-Pan) is a name of Pan.[1]

The Mother of the gods, along with Pan, the maidens celebrate.—*Pindar, Pyth.*, iii.

A Jewish prophet, named Agab-us.—*Acts*, xxi. 10. The Oriental priests bore deity-names (Agabus, Iagob, Jacop).

Kronos (Sun, Saturn) therefore, whom the Phœnicians surname ISRAEL, being King of the land, and afterwards sanctified into the star of the Kronos, having a SON ONLY-BEGOTTEN, whom on this account they called Ieoud (Iudah, Iehoud*ah*).—*Porphyrius; Eusebius, Praep. Ev.*, I. x ; *Orelli's Philo's Sanchon.*, 42. יהוד, Iahud, Iaud, Ieud, is a name of Iahoh. Compare Hod, "gloria," light.

Iusep[2] is son of a fruit-tree!—*Gen.* xlix. 22 ff, 25.

Ioseph went to Egypt with a caravan (about 225 B. C.) in which several rich Coele-Syrians and Phœnicians were travelling to Alexandria to obtain the farming of the revenues. From their conversation he learned the amount of these revenues, and, in consequence of this information, he afterwards offered a much larger sum than they for the privilege of farming. He so insinuated himself into the royal favor, that when he took the revenues to farm he had the boldness to offer the king and queen as his sureties, and he was intrusted with the business without bondsmen. In this maner Joseph became the farmer of the revenues of Judaea, Samaria, Phœnicia and

[1] Spirit-Hist., p. 396.

[2] A Province is here spoken of, named from Seb, Asaf, Iosep.

The Valley of Sav*ah* (Sev, Iosef).—*Horne*, II. 31. The Valley of Alah; the Valley of Iosaph*at* (Jehoshaphat).—*Ibid.*, 32.

Coele-Syria.—*Jahn*, 196 ; *Josephus, Ant.*, XII., iv. 1, 2, 3, 4. This date, 225 before Christ, suits with other circumstances such as the *monotheism* or Mosaicism of some of Cicero's and Virgil's remarks, so that one might perhaps infer that the Old Testament, or rather Genesis, in its *present form*, is later than 225 B. C. The Talmud often quotes passages of the Bible which can no longer be found.—*Ehrmann*, 31 ; *Berachoth*, 10 ; 76 ; *Baba Bathra*, 123. The date of the Septuagint translation of the five books of Mos*ah*, about *one hundred and fifty years before Christ* under Ptolemy Philometor (Grätz, Geschichte der Juden, III. pp. 41 ff, 477 ff), allowed the priests to interpolate them up to *this time*. The Samaritans recognized only the Five Books of Moses and the Book of Joshua, which leads Dr. Jost to the inference that at the time of the Separation of the two nations, this was all that the Jewish copies contained.—*Jost*, I. 51. "The collection of the Old Testament writings, as we now possess them, appears to have been concluded about 150 years before Christ. The Jews now sought out the books which had been scattered in war, and brought them into one collection."—*Ghillany, Menschenopfer der Hebräer*, p. 1 ; 2 *Maccabees*, ii. 13, 14. Just so Judas brought together all the books that had been lost owing to the war, and they are in our possession.—2 *Macc.*, ii. 14. The Old Testament quotes the Book of the Wars of Iahoh (Numb., xxi. 14), the Book of the Isar (Joshua, x. 13), the Book of Samuel the Seer, the Book of Nathan the Prophet (2 Chron., ix. 29 ; 1 Chron., xxix. 29), the Book of the Acts of Salamah (1 Kings, xi. 41), the Story of the Prophet Ado (2 Chron., xiii. 22), the Book of Chronicles of the Kings of Israel and the Book of

Chronicles of the Kings of Judah ; showing a Hebrew Literature previous to its own compilation. The agreement of Plato, Psalms and Proverbs in the use of the WISDOM as Logos, and the coincidence of Herodotus, ii. 145 with Genesis, v., is a clue to some parts of the Scriptures.

Kabbalist passages were very early interpolated into Genesis, and the Hebrew Text was altered by the Rabbins later than the time of the Septuagint translation. Compare the Hebrew Psalm xix., 4, with *the same* in the Septuagint and Vulgate.—*Spirit-Hist.*, 144.

Know that the Scintilla (vital spark or point) of Abraham, our Father, was taken from Michael, and the Scintilla of Ischak (Ishak) from Gabriel, and of Iacob from Uriel. These are of the substance of the soul of *Adam primus*, under (subject to) the MYSTERY of the *repetition* (Revolutionis) *of his parts*, to wit, of the right side and of the left side, and of the middle, to dissever the impurity which it (Adam's soul) received from Samael and the Serpent his companion. *Kabbala Denudata*, II. 303. Seir (the Microprosopus) is Adam primus. And Hebel (Abel, Bel) is the form of the Seir ab intra (from within). Seir was previously Hebel ; and Chanoch (Hanoch, Enoch) was Adam primus ; and he is called Spiritus decisorius, which is that form ab intra (from within) ; and the change (vicissitudo) of the Spiritus decisorius is Noah. And the permutation (changing) of Israel is Mosah. Mosah was Hebel and Seth.—*Ibid.*, II. 305. This shows that all the Patriarchs were forms of the Hebrew God or gods.

Aharōn, Aarōn is the name of the ARŌN (ark) of the god MUSĒS or Mosah. *The* ARK of the Hebrews

is called H-ARŌN.—*Exodus*, XXV. 21. From an examination of the profane accounts no one would suppose that the names Muses or Aharon had *originally* been connected with the Exodus. H-aron means "the *Urn*," or *ark*.

"Sarapis is the name of Him who orders the universe" (Saturn); also he is Pluto, Bacchus, and Osiris.—*Plutarch, de Iside*, xxix., xxviii. Saturn's name in Egypt was Sev. If Saturn is Sarapis and Joseph is Sarapis, then IOSEPH is Sev.[1] The Talmud calls Ioseph SARAPIS.—*Talmud, Treatise Avodasara*, p. 43; *Transl. Dr. Crusé*.

IOSAB (Asab, Sabos, Sabi, Asaf) . . . His first-born BULL (Apis), honor belongs to him.—*Deut.*, xxxiii. 18, 17. Iosef is a name of Osiris (-Serapis). Both were youngest sons of Saturn (Keb)[2]; and Osiris and Sab*os* were names of Dionysus.

Mos*es* took the BONES of IOSEPH with him (arrhēta, arcana).

And they took their journey from SUCCOTH, and encamped in ATAM (city of the Sun), on the edge of the wilderness.—*Exod.*, xiii. 19, 20. Iosef is the Arab god Asaf and Osiris. "In Tyrus the ashes of the God, with the burned bones, were preserved, (The *sepulchre* of Hercules[3] is shown at Tyre, where

[1] Seb. [2] Keb is Seb.—*Lepsius, Berlin Akad.*, 1851, p. 163 ff.

[3] And (the FEMININE God, the feminine Adonis-Harakles-Archal) Rachel was BURIED on the road to Aprathah which is Beth Lehem.—*Gen.*, xxxv. 19; *Micah.*, v. 2; *Movers*, 469, 454, 700, 701, 455–457.

"Two pairs of spouses, Pater and Mater, also Microprosopus the man-woman."—*Kabbala Denud.*, II. 370. For the proper conception (idea) of Microprosopus is under the name of Iacob (Ieud, the Only-begotten Son), whose wife is Rachel —*Ibid.*, II. 355. Archal (Harakles) and Rachel are the man-woman (Adonis), the Microprosopus who is the Son of the Father. Rachel, Heracles and Iacob-Isaral were mourned as the Only-begotten, Adonis, etc. They all descend to Hades!—*Gen.*, xxxv. 19; L. 10; see above pages 91, 96, 92. *A pillar* was set up over the tomb of ARachel.—

fire was burned.—*Clem. recognit.*, X. 24), and from this we can infer with grounds, that they were in a box on the holy ship which accompanied the Phœnician fleet, like the Israelite ark of the covenant in dangerous wars ; but was usually set up in the temple (Arrian, Expedit. Al., II. 24). This myth belongs to popular superstition ; but it can be supposed with probability that the arrhēta were *bones* of children formerly sacrificed in the holy FIRE for magic purposes. If the remains of offered children were collected in this box then it is clear how out of the tightly-closed space the pestilence really could break forth when a Roman Soldier opened the receptacle in the temple of Baal-Chomaeus. Ammian seems really to refer to this : Milites fanum scrutantes invenere foramen angustum ; quo reserato, ut pretiosum aliquid invenirent, ex adito quodam concluso a Chaldaeorum arcanis labes primordialis exsilivit, qua insanabilium vi concepta morborum eiusdem Veri et Marci Antonini temporibus ab ipsis Persarum finibus ad usque Rhenum et Gallias cuncta contagiis polluebat et mortibus.—*Movers*, 357.

A man of the house of LOI[1] married a daughter of LOI (Kronos, Saturn).—*Exod.*, ii. The Hebrew Saturn was ELOI. ELOIM were the priests of Saturn or Levites.—*Spirit-Hist.*, 35, 314. *The Greek Helloi.*

His name, MASah.—*Exod.*, ii. 10. MAZeus is the Phrygian Jupiter.—*Spirit-Hist.*, 74.

A Good and Powerful "Man" among the Phrygians whom some call MASS-es.[2]—*Plutarch, de Iside*, xxiv. This is Manes.—*Ibid.*, xxiv.

Gen., xxxv. 20. Who has not heard of the pillars of Archales, the Phœnician God.—*Spirit-Hist.*, 113, 199, 120. Jacob sets up a pillar because he had seen God; he sets up a pillar on the tomb of Israel-Hercules.

[1] Euhemerism. [2] The desert of Amasia.—*Niebuhr*, II., 54.

MOS*ah*, Mous*as*, Mous*ēs*, MUSaius, Musaeus. Compare the *names* AMASA, 2 Sam., xx. 4, MASs-ēs (the god MANis, whom *Euhemerism* calls an *ancient King*); IMAZ "shining," Richardson's Persian and Arabic Dict.; AMAZiah, king of Judah, IAMUS and MUS, sun-gods; AMASis, the Egyptian king; MESsa a city, Müller's Dorians, I. 248; the fountain of MESSEIS or Huperia, Iliad, vi. 456; MASa, king of Moab, 2 Kings, iii. 4; MASSēs is Adonis, the God of the Resurrection.—Compare *Movers*, 487; *Herod.*, I, 94; iv. 45; *Plutarch, de Iside*, xxiv. Mos*iah*.—*Nehem.*, xii. 40. MAS*man*.—1 *Esdras*, viii. 43. EMESa (Amas) in *Sur*ia, famous for its Sun-temple. Cities bore deity-names.—*Spirit-Hist.*, 74.

"Abel (Hebel) and Seth are Mosah, Moses."—*Kabbala Denudata* (Int. in Sohar), II. p. 305. SAD (Seth) is the Sun in Chaldee.—*Burder's Josephus*, II. 208, *note*. El SADI (Shaddai) is therefore GOD THE SUN. Moses is Thoth, the DIVINE WISDOM euhemerized, the SOLAR INTELLIGENCE, "the Author of the Laws."—*Spirit-Hist.*, 74, 260, 224, 257.

Josephus uses the name AMOS for AMON.—*Burder's Whiston's Josephus*, II. p. 180. Mos*ah* is evidently Amon, the God of Wisdom, the Egypto-Phœnician Thoth-Amon-Horammon-Hermaōn-Hermes. The LAWS of MINOS, MENU, Mos*es*.

According to Diodorus, I. 16, Hermes was the Sacred Scribe of Osiris, and, having invented language, music, letters, the gymnastic art and astronomy, accompanied his Master in his progress over the world and communicated these inventions wherever he came. Thoth (Hermes) appears to have been especially the *Symbol of the knowledge possessed by the sacerdotal caste* in Egypt, which was comprised in

forty-two Books of Hermes and included, besides sacred literature proper, astronomy and geometry.—*Kenrick*, I. 358, 359. Mazeus, Mosah, is the God of the priestly wisdom.

The origin and preservation of the Sacred Literature, among the Phœnicians (Hebrews) as well as among the Babylonians, were enveloped in many myths.—*Movers*, 101.

"Hermes, the God who presides over language, was formerly very properly considered as common to all priests; and the power who presides over 'the true science concerning the gods' is one and the same in all (universis). Hence our ancestors dedicated to Him the inventions of their wisdom, inscribing all their own commentaries with the name of Hermes." *Iamblichus, de Mysteriis*, I. 1. Hermes drew up Commentaries from Noa (Nuh), the Father of all the Chamephi.—*Scheible*, 26; *Patric. Vorrede über Herm.*, §§ 36, 37. Hermes was regarded as a veritable *man.*—*Scheible*, 27. Canaan is Hermes, Iannes (Ianus) and Mercury.—*Ibid.*, 24, 25; *Borr. de Ort. et Prog. Chem.*, 53–55. The Egyptian priests named Mos*ah* Hermes, on account of his interpretation (Auslegung) of the holy writings.—*Scheible*, 30; *Borrichius*, 45; *Artabanus in Eusebius, praep. Ev.* 9.

When we consider the *Wisdom* of Moses and that it was a *Revelation* to men (like the laws of Thoth in Egypt), it is obvious that it is the teachings of Hermes (the Divine WISDOM) to the priests which we reverence in the Mosaic Law. Hermes was Inventor of Music, like Mus-aeus, Mos*es.*—*Borr. Hermet. Aegypt. Sapient.* 8; *Scheible*, 32.

Taaut, whom the Egyptians surname Thōth, surpassing in wisdom all the Phœnicians, first set in

order what pertained to the worship of God, out of the ignorance of the herd into scientific practical skill; to whom, after very many generations, a god Saurmoubal and Thouro, She who was afterwards named Chrousarth, succeeding, brought to light Taaut's theology which had been concealed and covered up with allegories.—*Porphyry; Eusebius*, I. x.; *Orelli, Sanch.*, 42. "Iamblichus says; Verily this way, which leads to God, Mercury has taught and written; but the prophet Puth*is* (priest of Phut) has accordingly explained and translated *the same* for the king Ammon, *which* he had found in the sanctuary, written with hieroglyphic letters in the Egyptian city named Sain (San, Sun).—*Patricius, Vorrede*, § 83. Lactantius (Book I.) says: Hermes, *although a man*[1], yet the oldest and most experienced in all learning, so that the knowledge of many subjects and arts has given him the name Trismegistus. He has written Books, and very many to be sure, which belong to the knowledge of divine things, in which he confesses the majesty of the great and Only God, and calls Him, by such name as we, God and Father.—*Borr. Hermet. Aegypt. Sapient.*, 4. Lactantius (Book, iv.) says: I doubt not that Trismegistus reached the truth, who has written much about God the Father as well as about the Son, which is contained in the holy Mysteries.—*Ibid.*, 4, 18."—*Scheible*, 57. The rod of Mercury was entwined with serpents; but that of Mus (Iamus, Iama) becomes itself a serpent in the sight of Pharah. Mashi, Justice, is the Goddess of Masses or Muses the Lawgiver. Moso, a Hebrew Woman, was authoress of the Hebrew Laws.—*Suidas.*

During the Babylonian Captivity the Hebrews had

[1] Euhemerism.

forgotten their mother tongue, and the Writing had to be explained to them in Aramean. Yet the Holy Writing still sustained itself among the little prophets who appeared at that time ; but it sunk in the schools which, after these, were founded by the Tanaim, the authors of the Mishna. Gradually the Aramean also was spoiled by admixture with the Hebrew, and out of this mingling (to which were added elements, although few, of the language of the Romans, who were the masters, of the Greeks, who were the neighbors, of Palestine) proceeded the so called Jerusalem Dialect, the language of the Talmud and Sohar.[1] After the completion of the Talmud, towards the 6th century, this dialect also disappeared and Jewish writers used sometimes Arabic, sometimes a Hebrew which was more or less pure.—*Franck*, 74, 75.

The author of the second Apocryphal Book of Esdras says that Ezra *restored the whole body of the* SCRIPTURES, *which had been entirely lost.—Horne's Introduction*, II. 290 ; 2 *Esdras*, xiv. 21, 22 ff, 42, 44–46.

And when thou hast done, *some things thou shalt publish*, and SOME THINGS thou shalt show SECRETLY to the wise !

In forty days they *wrote two hundred and four Books.*

But keep the seventy last, that thou mayest deliver them only to such as be WISE among the people.—2 *Esdras*, xiv. 26, 44, 46.

Here we have the esoteric (Mysteries) doctrines and exoteric doctrines of the priesthood. The 2nd Book of Esdras is prior to the Christian era.—*Horne*,

[1] Aramean-Syrian.—*Franck*, 76.

II. 290, quotes Archbishop Laurence. See also 2 *Esdras*, xv, 20, 29, 30, 33, 34.

When the Jewish Highpriest Eleazar sent the LAW into Egypt to Ptolemy, in order that the Septuagint Version might be made, he asks him *when he has done with it* to "send it safely back to him."—*Josephus, Ant.* xii. We must infer from this request that if it was not the only copy he had, at least it was kept carefully and *exclusively in the hands of the priests.* —*Nehemiah*, viii. 8; *Ezra*, vii. 10, 12, 21, 23; 2 *Esdras*, xiv.

But as the highpriest was bringing out the gold, he found the HOLY BOOKS of Mouses that were *laid up in the Temple.—Josephus, Ant.*, Book, x. chap. 4. The Sacred Books or at any rate those of THE LAW were entirely in the hands of the priests. This accounts for the *sacerdotal bias* which is found in them. Genesis would, *in its present shape*, not seem to be older than 200–150 before Christ; after Herodotus, and later than the Osiris-myths. It is not impossible that the Old Testament was *finally* brought into something like its present shape about one hundred and fifty years before Christ, in the time *when the Highpriests were the ethnarchs.*—Compare *Burder's Josephus*, II. pp. 395, 396, 390, 338, etc. A time *nearer to Plato* would suit all the circumstances of the case much better. Although it may be presumed that the Sacred Books being in the possession of the priests were *at all times exposed* to interpolations. But the Targums, the Midrashim, the Talmudic *originals*, all tend to throw the compilation of the Old Testament, in its present form, further back towards the time of Plato (?). Plato and his school are for us the indication of the commencement *a period of the highest civiliza-*

tion (among the learned) which lasts to the Christian Era; the Old Testament was compiled and rewritten during this period, and the New Testament appears at the close of it when the excitement of thought gave birth to many Syrian and other Oriental sects.

The I AM of Exodus (Ahiah) and the *τὸ ὄν ἀεί, γένεσιν δὲ οὐκ ἔχον* "the ETERNAL, UNBORN[1]" of Plato's Timaeus, 27, are on the same plateau of philosophy and belong to the same scale of civilization. "Zan (Zeus-Deus) the Maker, who made this universe."—*Plato, Euthuphron.* "The Architect framed this universe."—*Plato, Timaeus*, 29.

The Kabbalist philosophers in their MYSTICISM expounded the Holy Writ without regard to the literal meaning of the Sacred Text: "Wo to the man who says that the Doctrine delivers common stories and daily words! For if this were so, then we also in our time could compose *a Doctrine* in daily words *which would deserve far more praise.* If it delivered usual words then we should only have to follow the lawgivers of the earth, among whom we find far loftier words, to be able to compose a Doctrine. Therefore we must believe that every word of the Doctrine contains in it a loftier sense and a higher MYSTERY. The narratives of the Doctrine are its cloak. Wo to him who takes the covering for the Doctrine itself. The simple look only at the garment, that is, upon the narratives of the Doctrine; more they know not. The instructed (initiated) however see not merely the cloak, but what the cloak covers."—*The Sohar*, III. 152; *Franck*, 119. "Through this assumption

[1] It is a work to find out the MAKER and FATHER of this ALL, and, having discovered, *it is impossible to speak to all.*—*Plato, Timaeus*, 78. Plato here favors MYSTERY!

of a HIDDEN meaning which to the profane remained unknown the Kabbalists have taken no notice of the historical events and the *positive laws* which make up the Holy Writ." "Every word hides in itself a lofty meaning; every narrative contains more than the event which it seems to recite. This holy and lofty Doctrine is the true Doctrine."—*Sohar*, III. One of the Fathers of the Church has the same opinion and nearly the same words: "If we hold to the letters and must understand what stands written in the Law after the manner of the Jews and common people, then I should blush to confess aloud that it is God who has given these laws: then the laws of men appear more excellent and reasonable."—*Origen*, *Homil.*, 7, *in Levit.* "What man of sense will agree with the statement that the first, second and third days, in which the *evening* is named and the *morning*, were without Sun, Moon and Stars, and the first day without a heaven? What man is found such an idiot as to suppose that God planted trees in Paradise, in Eden, like a husbandman, etc.? I believe that every man must hold these things for images under which a HIDDEN sense lies concealed."—*Origen; Huet.*, *Origeniana*, 167; *Franck*, 121.

APPENDIX.

They built High Places of Baal, to burn their own *sons* in the fire as a holocaust to Bol.—*Jeremiah*, xix. 5; *Leviticus*, xx. 2, 4; *Micah*, vi. 7.

The Old Testament in many places speaks of the Hebrew sacrifice of children to Moloch,[1] much as the Mexican priests offered babies to Tlaloc the Rain-god. In the year 169 before Christ, Antiochus Epiphanius found in the Jewish temple a man kept to be offered up.—*Apion, Joseph., contr. Apion*, II. 8; *Ghillany*, 545, 546, 547, 549; *II. Moses*, xiii. 12; *Ezekiel*, xx. 25; *III. Moses*, xx. 1; V. xii. 31; xviii. 10; *Ghillany*, pp. 231, 229. Ghillany intimates that Josephus might well be ignorant of it, for it happened long before his time.—*Spirit-Hist.*, 107, 109, 207. At a very early period of Grecian history Bacchic festivals were solemnized with *human sacrifices*, and traces of this custom are discernible *until very late*. In Chios this custom was superseded by another, according to which the Bacchae *ate the raw pieces of the flesh of the victim!—Anthon*, 365. This was the Ox of Dionysus.

The blood of your LIVES will I require.—*Gen.*, ix. 4, 5; *Exodus*, xiii. 2; *Spirit-Hist.*, 288; *Leviticus, passim.*

There went out a fire from before Iahoh (*Levit.*, ix. 24); there went out a fire from Iahoh and devoured them.—*Leviticus*, x. 2.

> Not for another's *sin* is the GOAT slaughtered to Bacchus on all altars.
> —*Virgil, Georg.*, II. 380, 381.
>
> Do not immolate the GOAT!—*Aristophanes, Birds*, 884.

The goat was the sin-offering on the Hebrew altars.—*Numbers*, vii.

Women-colleges superintend his (the Bacchic) worship, like the 16 Matrons of Elis.—*Pausan.*, 5, 16; 6, 24, 8; *Bachofen*, 41. Compare, to the same effect, 2 *Kings*, xxii. 14; *Judges*, iv. 4; 2 *Chron.*, xxxiv. 22; 2 *Sam.*, xiv. 2; xx. 16.

Ye shall not use divination, nor augury!—*Levit.*, xix. 26. Divination and augury were used, as among the Greeks and Romans; hence the law passed against it.

[1] See Ghillany, Menshenopfer der Hebräer, 83, 490, 205 ff, 543.

Saol sent messengers to take Dod (David). But they saw the band of the prophets prophesying, and Samoel was standing praefect over them; and there came upon the messengers of Saol the Spirit of Alahim so that *even they* prophesied.

Therefore Saol went thither, to Naioth in Ramah; but there came upon him also the Spirit of Alahim, so that he went along, and prophesied even until he came to Naioth in Ramah,

Where *himself also* stripped off his clothes[1] and *prophesied also himself* in the presence of Samoel and *fell down naked all that day and the whole night;* therefore they say: Is Saol too among the prophets?—1 *Sam.*, xix. 20, 23, 24

In these days prophets came down to Antioch from Jerusalem; and one of them having stood up, Achabos by name, through the PNEUMA (Spirit) made known that a famine was about to be upon all the world: which also happened in the reign of Claudius.—*Acts*, xi. 27, 28. Philip's four daughters prophesied.—*Acts*, xxi. 9.

"There are many *oracles* among the Greeks, but many also among the Egyptians. But also some in Libya; and in this Asia there are many others which are uttered not without the intervention of holy prophets.[2] But this (prophet) is himself disturbed and he himself performs the act of prophecy to its end. Whenever he wishes to deliver an oracle first he is agitated on the seat (tripod?). And the priests immediately lift him up. But if they do not, he sweats and is agitated even to his middle.[3] But when stooping under they bring him, he sweeps them along, whirling round in every way and leaping from one to another.[4] Finally the Highpriest accosting asks him questions about all matters. If he consents, he sweeps to the front those who bring him, as if he were driving! Thus they collect the oracles of God ('*God's sayings*'), and they perform no religious or private act without this. And he tells about the year and all its times, and when they will not be. And he also speaks about the Equinoctial-point (the Statue), when it ought to be absent on its travels. And I will tell also another thing which he did *in my presence.* The priests lifting brought him, but he left them down on the ground while he himself was borne alone in the air!"—*Lucian*, iv. 280, 281, *ed. Lipsiae; Acts*, ii. 17.

These statements in the first half of the second century of our era throw light on the expression "*filled with the Holy Ghost.*"—*Judges*, xviii. 5, 18, 24; xiii. 25; xv. 14; *I. Sam.*, x. 10; *Daniel*, v. 11; *Haggai*, I.; *Zachariah*, I.; *I. Sam.*, vi. 2; xv. 26; *II. Kings*, xxi. 10; *II. Chron.*,

[1] "But clothes belong to the irrational part of the animal, which overshadow the rational part."—*Philo Judaeus, On the Allegories*, 2nd, xv.; *Bohn.*

[2] I. Samuel, x. 6, 10; Isaiah, xxviii. 7.

[3] And the Spirit rested upon him.—*Numbers*, xi. 26; xii. 6; *Judges*, xv. 14; vi. 34; *I. Sam.*, xix. 20; *I. Kings*, xviii. 4.

[4] Acts, xix. 16; Amos, iii. 7; Hosea, ix. 7; Isaiah, xxviii. 7.

xviii. 5; *Mark*, i. 12; *Luke*, i. 67. There were *prophets* on both sides of Mount Lebanon, as well as in Greece and *all the countries of the East.* Jugglery undoubtedly lent its aid to the priests who sought to strike the fancy of the ignorant and the superstitious. The ancient jugglers were very skilful.—*Bekker's Charikles*, 86, 87, 153, 154; *Josephus*, *Ant.*, II. 5 (xiii). It is said that the trick of turning a walking stick into a snake is still practised in Egypt, as in Exodus, vii. 11. The words "Pharoh *hardened his heart*" [1] only mean that he understood what the priests were doing and would not submit to ecclesiastical dictation.—*Burder's Josephus*, vol. I., p. 130.

The PROPHETS prophesy falsely and *the priests bear rule* by their means.—*Jeremiah*, v. 31; vi. 13.

Then said Iahoh unto me, the PROPHETS prophesy lies *in my name.*—*Jeremiah*, xiv. 14.

Among the Byblians, at the temple of the Lebanon Venus, verily the statues sweat and are AGITATED and utter ORACLES; and often there was a cry in the naos, *when the temple was locked up*, and many came!—*Lucian*, iv. 264.

"If any one of these (priests of Byblus) should behold a corpse, that day he stays away from the temple; but the next day but one he goes, after having PURIFIED himself. And among them all the relatives of the corpse (are unclean and) shun (the temple) [2]; after thirty days, and having shaved their heads, they enter. Before doing this it is unholy for them to go in." [3]—*Lucian*, iv. 285, 286, *de Dea Syria.*

"And swine alone they esteem unclean;[4] they neither sacrifice them, nor eat them![5] Other nations consider them not unclean but sacred.[6] And they sacrifice oxen and *cows*[7] and goats and sheep. And of birds

[1] "I am not unacquainted with the arts of the PROPHETS, by the race of whom I have long since been made the subject of barter and traffic."—*Sophocles*, *Antigone*, 1034; *Buckley.*

[2] Numbers, xix, 11 ff; Leviticus, xxii. 4. The Persian Highpriest must not touch anything impure.—*Univ. Hist.*, v. 164. The Hebrew Highpriest was not allowed to go to a DEAD BODY.—*Josephus*, *Ant.*, III 10. All persons who had been engaged in funerals were considered polluted and could not enter the *temples of the gods* till they had been purified.—*Anthon*, *Dict. Greek and Roman Ant.*, 458; see also *Euripides*, *Hippolyt.*, 1437 ff; *Alcestis*, 22 ff.

[3] Levit., xxi. 11, 12 ff; Numbers, xix. 11, 12 ff.

[4] Devoted to the Infernal gods.—*Movers*, 452.

The Persian Sacred Books give the distinction into clean and unclean animals. They considered the swine sometimes clean, sometimes unclean.—*Spiegel*, II. xliii.; *Leviticus*, xi. The Persians worshipped God.—*Univ. Hist.*, v. 158; *Spiegel*, II. ci, cii.

[5] These Byblians are pure Jews.

[6] Isaiah, lxvi. 17.

[7] Levit., xxii. 28, 27.

the dove seems to them a thing most sacred,[1] and they do not think it right to handle them. But if unintentionally they should touch them they are unclean that day.—*Lucian*, iv. 286.

When one of the Galli dies they keep away from the temple SEVEN days.—*Lucian*, iv. 285; *Ezekiel*, xliv. 26, 27. "It is not right for the impure to touch the pure."—*Plutarch*, *de Iside et Osiride*, iv. Therefore the Egyptian priests wore linen but no wool. "*Woollen* clothes are not worn into the temples, nor are they BURIED with them; for it is 'NOT HOLY' (impure). And in this they (the Egyptians) agree with what are called the Orphic and Bacchic ceremonies, which are the Egyptian and the Pythagorean. For it is NOT HOLY that a partaker in these MYSTERIES should be buried in *woollen* garments. And there is a SACRED STORY told about them."—*Herodot.*, II. 81.

"The Egyptians consider the swine an *unholy* animal."—*Plutarch*, *de Iside*, viii. But they sacrificed and ate a pig once on the Full-moon, saying that Typhon (the Devil) chasing a pig at full-moon found the wooden ark in which the body of Osiris lay. Others said that this was not heard *correctly*. The Egyptians considered the ass not a PURE but a demoniac animal.—*De Iside*, xxx.

Many priests are pointed out by the Byblians; more than three hundred came to the THUSIA (incense-sacrifice in the temple at Byblus) when I was present.—*Lucian*, iv. 282.

Jerusalem had 1760 for the temple.—1 *Chron.*, ix. 13. There were 212 porters in the gates of the house of Iahoh. Some of them kept the fine flour, oil, wine, incense, etc. Of course these 1760 priests were not all assembled on ordinary occasions, but they relieved one another in smaller divisions.—1 *Chron.*, ix. 25; *Luke*, i. 5, 8–10; 2 *Chron.*, viii. 14; xxvi. 17.

Perfumes are burnt and sacrifices made by us to Thee, O Kronos (Saturn)!—*Lucian*, *Ta pros Kronon*, 1. The Hebrews burned INCENSE to the Brazen Serpent (Saturn).—*Spirit-Hist.*, p. 226; 2 *Kings*, xviii. 4.

And the clothing of all the priests at Byblus is white (linen); and they have upon the head a pilos (*ball*, turban?).

And a new Highpriest follows every year (at the temple in Byblus). He alone wears purple and is crowned with a golden tiara (like the Hebrew Highpriest). Divine Service is performed twice every day to which all (priests; or people?) come. To Deus indeed they *burn incense quietly*,[2] neither singing nor flute-playing!!! But whenever they

[1] Leviticus *passim*.

[2] 1 Chron., ix. 29; 2 Chron., xxvi. 16; Luke, i. 10. Jeremiah, vii. 9; 2 Chron., xxviii. 3; Isaiah, lxv.; Jeremiah, xi. 13.

On the Incense-altar at Babylon at the great feasts of Bel a thousand talents of incense were consumed yearly, just in the same way that the Persians offered to Mithra!—*Movers*, 181; *Herod.*, vi. 97; i. 183. The Persian priests dressed in white, like the Hebrew priests.

begin to Hera (the LIGHT-goddess, the Queen of heaven) they both sing and play the flute and jingle bells. And about this they could not tell me anything clear!—*Lucian*, iv. 282, 283; see *Horne's Intr.*, II. 114 for some of the same things among the Jews. The Jews *waited outside* praying, while Zacharias, the priest, was to burn the incense on the incense altar inside of the temple.—*Luke*, i. 10.

"*Outside of the temple* (in the court of the temple at Byblus) lies a great altar of brass."—*Lucian*, iv. 281. Hecataeus, speaking of the temple at Jerusalem, says: *In this enclosure* is a quadrangular altar of unwrought stone. Its sides are twenty cubits long and its height is twelve cubits. Near this altar is a great edifice (the temple) in which there is an altar and a golden candlestick. The light is not extinguished day or night (as in Phœnicia). The priests are employed therein night and day.—*Jahn, Hist. Hebr. Com.*, 177; *Spirit-Hist.*, 113, 300, 301; *Paul, Epist. to Heb.*, ix. 2.

The SEVENTH day was sacred to Saturn throughout the East!—*Spirit-Hist.*, pp. 36, 35.

Remember the SABBATH day to keep it HOLY!—*Fourth Commandment.*

Where kings observe the sabbata-FEASTS *with naked foot*
And an ancient clemency is indulgent to old pigs.—*Juvenal*, vi. 158, 159.
Take thy shoes from off thy feet.—*Exodus*, iii. 5; *Ovid, Fast.*, vi. 397.

The COVENANT of Deus!—*Iliad*, iii. 107; *Genesis*, vi. 18. Josephus mentions Ptolemy's "piety towards *God*," a "crown of gold dedicated to *God*" by Antony's lieutenant, and a "HECATOMB of sacrifices offered by Agrippa to *God!*"—*Josephus, Ant.*, xii. xvi.; *Wars*, i. Agrippa took Iachoh for Saturn, or Zeus.

The Sacra pro montibus (?) appear in Numbers, xxviii. 3, 6, in the *holocaust for the hills*. Again they appear in Deuteronomy, xxxiii. 15, in the primitiis montium orientis (of the rising Sun), and in the pretiosis collium aeternitatis (Oulom).—*Schmid.* So, in the Zendavesta, the mountains are sources of water, and endowed with pure radiance.—*Spiegel, Avesta*, 141, 10, 42.

And if thy brother that dwelleth by thee be waxen poor and be *sold unto thee*, thou shalt not compel him to *serve as a bond-servant:* but as an hired servant, as a sojourner.—*Leviticus*, xxv. 39, 40. Compare with this the early Roman custom of imprisoning their debtors in the ergastula to work out the debt.

According to the LAW of Moses the priests' bodies must be without blemish. The same law obtained at Athens.—*Burder's Josephus*, II. 501.

With the Greek Gerousia, the council of Elders or Senate, compare the Seventy Elders of the Hebrew Senate.

The Hebrew ARK was a box or miniature temple overlaid with gold like the ARKS or BOXES of the other gods.—*Hebrews*, ix. 4; *Spirit-Hist. of Man*, p. 262.

Invoke ZAN (Zion's Jove) the *Lord of oaths* (Covenant-god).—*Sophocles*, *Philoct.*, 1324.

Iahoh is the God who covenanted with Abram.—*Gen.*, xvii. 2, 7.

The hand to IAH's throne; Let there be war with Amalak, from one generation to another.

Abraham planted a GROVE and invoked Iahoh, Al, Oulom (God of Time).—*Gen.*, xxi. 33.

Consecrates o his Fathers' God (Dii) altars and the foliage of a SACRED GROVE.—*Sophocles*, *Trachin.*, 754.

The leafy GROVE of the God . . . impervious to the sun.—*Sophocles*, *Oedip. Col.*, 674. The GROVE of Iuno (the Queen of heaven).—*Varro*, *de Re Rust.*, III. vi.

Thou shalt not plant for thee A GROVE (ASHERAH) near the altar of Iahoh thy Alahi!

Neither shalt thou erect a STATUE!—*Deut.*, xvi. 21, 22.

Groves surrounded the altars of Baal and Astarte in Israel, the temples of Syria, Greece, Italy, Palestine, etc. Images also were found everywhere except in Persia; hence the prohibition *in later times* by the Hebrew Laws.

The Hebrew priests were the judiciary.—*Ezekiel*, xliv. 24; *Deut.* xvii. 8–12; *Josh.*, xx. 6. In the Hebrew commonwealth every city had its elders who formed a court of judicature with a power of determining lesser matters in their respective districts.—*Jennings*, 21. Jehosaphat set of the Levites and of the priests, along with the chief of the FATHERS of Israel, for the judgment of Iahoh and for lawsuits.—2 *Chron.* xix. 8. In the most ancient Roman law the judges were the priests (pontifices) in all matters of law, *which were placed under religious protection.* The king was the pontifex maximus (High Priest).—*Puchta*, *Institutionen des Rom. Rechts*, I. 141, *notes.*

Thou shalt set up GREAT STONES and plaster them with plaster.

And thou shalt write upon them the words of this law.—*Deut.*, xxvii. 2, 3. See *Levit.*, xxvi. 1; *Numb.*, xxxiii. 52.

This is the way the laws and other records were kept in Phœnicia; for Philo's Sanchoniathon claims to have been compiled from "the pillars." It was also a Greek usage.

What have you determined to *inscribe upon the* STELE concerning the covenants.—*Aristophanes*, *Lysistr. Bothe*, 483; *Deut.* xii. 3; *Josephus*, *passim.* These steles, slabs, tables, pillars or stones are mentioned in Movers 104, 107, 124, in Syncellus, p. 72, and in Sanchoniathon, pp. 4, 6. τὰς ἐν τοῖς ἱεροῖς αναγραφὰς, τὰ ἀπὸ τῶν ἀδύτων εὑρεθέντα ἀπόκρυφα Ἀμουνέων γράμματα, singillatim κοσμογονίαν Taauti (qui Aegyptiis Thoth, Graecis Hermes), and other commentaries by him (Thoth), *by which commentaries* Huetius understands *the Books of Moses.*—*Orelli*, p. xii. The Amouneōn are the Hammanim or Sun-pillars. See *Movers*, 344–346, 294.

In Egypt the SACRED RECORDS were lodged in the temples.—*Univ. Hist.*, v. 293; *Diodor.*, xvii. 564. Another Hercules is said to have

been born from the Nile,[1] an Aegyptian Hercules who, they say, *composed Phrygian letters!*[2]—*Cicero, de N. D.*, III. 16. The pillars of Hercules are the Ammunim.—*Movers*, 346, 98.

Calmet observes that the Jews always made two new-moons for every month; the first was the last day of the preceding month; and the first day of the month was the second new-moon.—*Horne*, II. 74. Compare the *last day* of the *Greek* month, belonging to the *Old* and *New* moon: ἕνη καὶ νέα.

The Persians employ the expression "the LAW" (the Religious LAW) exactly like the Jews.—*Spiegel, Avesta*, II. 145.

> For the HOLY (One) did I hold Thee, MAŻDA-Ahura,
> Since I have first seen Thee in the Origin of the world,
> Since Thou causest that the acts and prayers find their reward,
> Evil for the wicked, good blessing for the good.
> Whom has MAZDA ordained as the Protector of such as I,
> When the Evil (One) selects me for his vengeance?
> Whom else but Thee, the FIRE and the SPIRIT (Matthew, iii. 11),
> Through the acts of both of whom PURITY is multiplied?
> This help for the LAW say to me.—*Yaçna*, xlii. 5; xlv. 7.

> Thou art then the Hallowed in heaven!
> Who hast created for us the Cow as a helpful GIFT—*Yaçna*, xlvi. 3; see *Lord's Prayer*.

> Even in *little* things man desires PURITY,
> But in the *great*, if he can, the bad wishes EVIL!
> That which is the BEST, O Çpenta-Mainyû,
> Mazda-Ahura, give unto the pure.
> Against his will the *Wicked* (One) takes part
> In his works, *He* who comes from the dwelling of
> Akomano (Akmon, Chamman).—*Yaçna*, xlvi.
> I desire for me (that) by which one in goodness to thy kingdom (comes),
> May we evermore be loved!—*Yaçna*, xlviii.

> Thy praise, O Mazda, will I declare with my mouth
> So long, O Asha, as I can and am able!—*Yaçna*, xl. *Spiegel.*

[1] Man*is*, Mass*es*, Moses.

[2] The third Hercules is from IDAEAN digits (the Mysteries). To him they bring SACRIFICES TO THE DEAD!—*Cicero*, *N. D.*, III. 16. Cry out THE MUSION Wail! —See above, p. 111, 112, 94.

Misor (MUS, Mus*ah*, Osiris) is the Older Taaut or Hermes.—*Movers*, 653. According to the Phœnician Sanchoniathon MISOR is father of Taaut the Lawgiver; just as the Logos endiathetikos is, mythologically, a father of the Logos proforikos.—*Philo, ed. Orelli*, p. 22; *Movers*, 653. Misor seems to have given his name to Misraim, Egypt.

While the New Testament records the prevalent belief in demons or devils the incessant mention of devs (evil spirits) in the Avesta of the Persians leaves Judaism far behind.—*Spiegel*, II. 74, 85, 120. The demonology of the Babylonians made up a very important part of their Secret Doctrine.—*Münter*, 93. They had magic formulas, invocations of the demons.—*Ibid.*, 94. Simon Magus and the New Testament passim!

If the Jews attached importance to *purity*, it becomes a nuisance by the abundant mention of it in the Persian Liturgy. The Persians had their month-feasts, their full-moon and the new-moon like the Hebrews; also their year-feasts.—*Spiegel*, *Avesta*, II. p. 60. With the Hebrew Hebers, who were fire-worshippers, compare the Persian Ghebers (fire-worshippers).

Happy is the man to whom thou comest *mighty*, O FIRE, Son of Ahura-Mazda!—*Yaçna*, xxxvi. 4.

The term Alohim means primarily the "Gods," just as the Romans used this expression. Secondarily, it means God: following a Hindu or general Oriental doctrine, that "in Him the Gods stay all together," and are but His Powers.—Compare *Spirit-Hist.*, 313, 333.

> Thou shalt not speak ill of *the gods* (ALAHIM, Theous),
> And the prince (Nasia) *in thy people* thou shalt not execrate!
> —*Exodus*, xxii. 28; *Hebrew and Septuagint Scriptures.*

Let no one blaspheme the gods, *whom other cities esteem!*—*Josephus*, *Ant.*, iv. 8; *contra Apion*, II. It is evident that Josephus has *helped out* the Old law *by a commentary*.

Get up, make for us ALAHIM (gods) who may *go before us!*—*Exodus*, xxxii. 1; *Spirit-Hist.*, 113.

Before the Persian army was carried, on silver altars, "the SACRED and ETERNAL FIRE" attended by the Magi singing hymns.[1]—*Univ. Hist.*, v. 301; *Arrian*, ii. 6; *Curtius*, iii. 8.

> I will draw nigh unto THE CENTRAL SHRINE
> Where stands the God of Light,
> And the BLAZE OF FIRE that hath been called IMPERISHABLE!
> —*Æschylus*, *Choephorae*, 1040 ff.

The FIRE shall ever be burning on the altar: it SHALL NEVER GO OUT! —*Leviticus*, vi. 13.

[1] Then came the chariot of the God of Heaven (Sol-Saturn or Ahura-Mazda) which the *Horse of the Sun* followed.—*Univ. Hist.*, V. 301. Ahura-Mazda's body is the Sun (Mithra).—*Spiegel*, *Avesta*, II. 137; *Spirit-Hist.*, 144.

"He worships, or recognizes, as GOD, the Being who is manifest in the sun, him who is apparent in lightning, in the ethereal elements, in air, in FIRE, in water, in a mirror, in the regions of space, in shade, and *in the soul itself*."—*Colebrooke*, *Religion of the Hindus*, 38; see *Psalm*, CXXX.

Let the VESTAL VIRGINS preserve the ETERNAL FIRE of the public FIRE-ALTAR.—*Cicero, de Legibus*, ii. 8.

EGYPTIAN BOOK OF THE DEAD.

Thus speaks Osiris, N. N., the *Justified, Saved:*

I am the Creator who has made the heaven, who has framed the manifold LIGHTS which illuminate the earth, the Framer, the Producer of all those POWERS, the *Father of the gods;* the Creator, the eye-radiant Lord of Life, who has brought up the other gods.

Praise to your Face, ye Lords, ye many POWERS who purify me, who guard and walk through the houses of devotion! Praise to your Countenance, ye Lords of endless times! To the shining Weaver of the radiant gods and the POWERS that shine in the morning, the governors of the house of offering, as well as to the mighty and powerful Chief who over them is Lord in wisdom.

Praise to your Countenance, ye Lords, ye holy gods who are gathered as pure and eternal leaders and judges of the worlds, and ye other gods, ye possessors of the divine habitation in the land of heaven, in your home![1]—*Todtenbuch*, cap. 79.

[1] "The worship of angels."—*Paul, Col.*, ii. 18; 2 *Kings*, xxi. 5; xxiii. 5; *Zeph.*, I. 5; *Gen.*, xxviii. 12; xxxii. 1, 2; 1 *Kings*, xxii. 19; xx. 10; xix. 2; *Deut.*, iv. 19; xvii. 3; xxxiii. 2; *Isaiah*, xxiv. 21; xxxiv. 4; *Romans*, viii. 38; *Jeremiah*, viii. 2; *Dan.*, iv. 10, 14; *Spirit-Hist.*, pp. 311, 355. The Persians worshipped angels, Stars, etc.—*Hyde*, 122, 126, 241; 1 *Peter*, iii. 22.

The most sacred company of the STARS; . . . for those who have studied philosophy pronounce the STARS to be living beings.—*Philo Judaeus, The Planting of Noah*, xxviii.; iii.

Thou shalt not *make* the likeness of my SERVANTS that serve before me ON HIGH!—*Talmud, Tract. Avodasara*, p. 42, b., *transl. Dr. Crusé.* Compare *Deut.*, iv. 16, 19.

Thou shalt not make the likeness of any figure that is in the heaven above! —*2nd Commandment; Hebrew Bible.*

"Abram then first dared to declare that God the Demiurg (Architect) of all things is *One!* And of the other (gods), if any thing is contributed (by them) to (human) happiness, that each bestows (it) by the command of God, and not by their own power! And *he conjectured these things from the phenomena* of the land and sea, and from those of the sun and the moon, and from all those things which take place in the sky (the celestial phenomena). For if the power were *in them*, then they would attend to *good order among themselves.* But they are *evidently wanting in this*, and the things which they co-operate in for our greater good, (they do it) *not of their own authority*, but they confer benefits by the power of Him *who directs;* to whom alone it is right to render honor and thanks!"—*Josephus, Ant.*, I. 8.

Whoever finds instruments, and upon them representations of the sun, moon, serpent, must cast them into the Salt Sea (Dead Sea). Rabbi Salamon

The lofty mansions where Orion or Sirius dart from their eyes the flaming rays of fire!—*Euripides*, *Hecuba*, 1100, *Buckley.*

I am the Creator of the other gods, shining in the firmament which girds the lands round. Sing, ye men, the splendor of my works with songs, also the Leaders and the Children of the gods, who walk in the space of the "Girdle of Osiris"[1] N. N., in the windings of their way, ascending and going down according to different decrees! I am the Preserver of men, the Sun-god who moves around in the circle of heaven, the shining King of life, Osiris, whom the evil-doers fear one day as well as all days, who has animated the Indian Bird (Phoenix), the Son of Osiris N. N., the *Justified*, *Saved.* The God of the universe is pleased with life; Osiris N. N., the *Justified*, *Saved*, enjoys himself just as you enjoy life. I am the Shining, Resplendent, in the house of prayer of the gods at On (Heliopolis).

Discourse of the Illustrious who makes his enemies blush, the God who has created the worlds.

There is a Judge of men, whose arm is strong; who illuminates with his beams.

I am the Sun-god shining in the firmament, who puts his enemies to shame, even the mighty one and the leader of the people. I judge the lord of the royal diadem, both the illustrious and the obscure man who walk in my light; as well the beggar as him who is like me in might.

Therefore destruction to the people of sinners which is unlike me, and also to the leader of the people!

Duration is to me with Horus, Labor is to me with Ptah, Reverence is to me with Thoth, Might is to me with the creative deity. I walk upon my feet, my words come out of my mouth.

Fear, Adore! No one is like to Me, not even the leaders of the people.—*Book of the Dead; Uhlemann.*

I am the Chastiser of those who touch (attack) the life of the CON-

ben Gamaliel says: If they are upon valuable articles *they are forbidden;* if on common, *allowed!—Mishna*, *Avodasara*, *text; transl. Dr. Crusé.*

From the angels come forth stars and planets and "whirls of flame" and "governing dots" which are the heads of stars, among which many are stars. . . . Each star, since it has the alphabet *per se*, and one name, has dominion with its angels over itself (*in ipsam*).—*Intr. in Sohar*, *Kabbala Denud.*, II. 325.

He thought that the Sun, bringing the Moon with him, and the (eleven) other STARS (that receive their power from the Sun and Moon) came down upon the earth and adored him.—*Josephus*, *Ant.*, II. 2; *Gen.*, xxxvii. 9.

The KURETES (Corybantes) are said to surround and to dance around the Demiurgus of "wholes" (planetary spheres), when He was unfolded into light from Rhea.—*Proclus in Plat. Theol.*, vi. 13; v. 9; *Iamblichus*, *de Myst.*, 135, *Taylor.*

[1] The Twelve Signs of the Zodiac.

SECRATED, who touch the life of the illustrious, who infringe the laws of men, who rise up against the HOLY.—*Book of the Dead*, 65; *Uhlemann*, iv. 260.

The princes of heaven all daily behold the glory of the KING's Crown upon the head of Thee the Mighty Prince, which is the Crown of Power, which is the Crown of the Endurance of thy Government, an image of thy might.

Songs of praise to the Creator of Egypt and of the shining bark of the Lord (the Sun). Make those to fear, who hate thee, make thine enemies to blush, Lord and Prince of the very shining Star-house; Thou who hast joined together thy plantation, Thou who seest the murderer of thy child of man, the righteous. Let me go to Thee; *Unite me with Thee;* Let me look upon thy Sunlight, KING of the universe!

Praise to thy Face, Beaming Light in the firmament, to Thee, to the shining Lord of thy heaven's bark, to the Creator and Ruler who renders justice to all men, who delight to see Thee walking in thy web of splendor.

SUPERSCRIPTION.

Song of praise to the creative Sun-god, the Father of the worlds.

Praise to thy Face, O Glorified (Illuminated)! To the Creator and Framer, the Prince and Former of the other gods.

Thou gavest the goods of Egypt in rich plenty to the Osiris N. N., the *Justified, Saved!*

Praise to thy Face, O Glorified! To the Prince of princes who hast founded the plenitude of the earth's circle.

Thou gavest the goods of Egypt in rich plenty to the Osiris N. N., the *Justified, Saved!*

Praise to thy Face, Lord of the gods in heaven, Thou who hast filled the Star-house with His good things (blessings).

Thou gavest the goods of Egypt in rich plenty to the Osiris N. N., the *Justified, Saved!*

Praise to thy Face, O pitying shining Prince, who has kindled up the glory of ADON-RA![1]

Thou gavest the goods of Egypt in rich plenty to the Osiris N. N., the *Justified, Saved!*

Praise to thy Face, great mighty Author of the gods, the children of Typhe (Heaven), O Prince of the Star-house.

Thou gavest the goods of Egypt in rich plenty to the Osiris N. N., the *Justified, Saved!*

Praise to thy Face, shining Prince of the Star-house, who breakest in pieces the locks of the doors of the powerful.

Thou gavest the goods of Egypt in rich plenty to the Osiris N. N., the *Justified, Saved!*

[1] God the Sun. Adon ef-hra=the shining Lord.—*Uhlemann.*

Praise to thy Face, to the Loved of the gods, to the Author and Preserver of human laws, God the Creator of the worlds.

Thou gavest the goods of Egypt in rich plenty to the Osiris N. N., the *Justified, Saved!*

Praise to thy Face, Wise Regent! To the Builder of his renowned habitations, to the Prince who has formed the Star-house for his many Servants.

Thou gavest the goods of Egypt in rich abundance to the Osiris N. N., *the Justified, Saved!*

Praise to thy Face, to the Mighty, Exalted, Thou who puttest thine enemies to shame, who dost overturn their habitations.

Thou gavest the goods of Egypt in rich abundance to the Osiris N. N., the *Justified, Saved!*

Praise to thy Face, O, Feared! Thou destroyest the disciples of the Liar (the Devil) which fail in bringing offerings and presents; thou hatest the residences of the tyrants.

Thou gavest the goods of Egypt in rich plenty to the Osiris N. N., the *Justified, Saved!*

Discourse of the nature and way of the Creator, the God, and of the trumpets as well as of the lightning of the clouds of heaven.

Thus speaks Osiris N. N. the justified, blest: It is I who cover with darkness[1] the gleaming garment of the heavenly floods when I speak through the trumpets as Lord. Think of the trumpets and of him who illuminates the clouds of heaven; and of the thunder of heaven, together with the summons: Fall down ye women! and with the summons: Fear ye, Fear ye, ye men! I lead my people which fears my arms and the mighty force of my mouth. I execute justice with annihilation, I walk around, calling: Be subject to Me the Ruler who oversees the lands of the world and the city Abydos (Abot) which I have selected for Me. I am one who cares for men and I lead to me the pious of the city. I have appointed the time of destruction and *I bring up the clouds of heaven at the appointed season!*

I am the Lord of the trumpets and of the clouds of heaven. Praise me O my trumpets and the clouds of heaven all time, as often as I let my mouth speak! Offer to Me, the Annihilator of the godless, the Chastiser of the reviler who does not celebrate the Feast of the fifteenth day (the Fullmoon)!

I am the Lord of the trumpets and of the clouds of heaven. Praise me ye my trumpets and the clouds of heaven at the time when I let my mouth speak! Cast yourselves down before me when the stones of the houses under the heaven fall to the glorification of the Prince and Governor (the Thunder-God).

I am the Lord of the trumpets and of the clouds of heaven. Praise

[1] Isaiah, l. 3.

me ye my trumpets and the clouds of heaven at the time when I let my mouth speak! Bow before Me, the Radiant in the house of prayer! Fear me, who is crowned with the crown of power.

Bring linen and dead-clothes, give offerings!

Present to me frankincense for an offering, give everything else and delightful liquid libations let each give!

I am the Lord of the trumpets and of the clouds of heaven, A KING. Praise me O my trumpets and the clouds of heaven; Me, the KING, at the time when I let my mouth speak through my trumpets out of the clouds of heaven, to the annihilation of those who commit shameful deeds! The Leaders of the clouds of heaven praise me, the songs of praise of the CONGREGATION of men exalt me, Me, the shining Creator of the POWERS over them, Who sees what you do, the LORD of the FLOODS, also Me, Who in wisdom hears you.—*Book of the Dead*, 80, *Uhlemann.*

Iahoh thundered from heaven and Alion gave his Voice!—2 *Sam.*, XXII.

When he utters his Voice there is a multitude of waters in the heavens.—*Jeremiah*, LI. 16.

TO INDRA.

Whatever sin we have committed against you let us obtain, O Indra, the broad safe light of day; let not the long darkness come upon us!

When thou thunderest, when thou gatherest (the clouds), then thou art called like a father!

There is no one like thee in heaven or earth!

Rising even before the day, awakening thee when recited at the sacrifice, clothed in sacred white raiments, this is our prayer, *the old, the prayer of our fathers.*—*Max Müller*, p. 542, 546, 483.

NOTES.

P. xvii.

Jerem., xi. 12, 13; vii. 17; 1 Sam., vii. 4; Joshua, ix. 10.

P. 39, line 1.

Isar=castigavit; Isar*im* the chastised, chastened, the good; Saris= "eunuch;" chastised with swords during the Mysteries.—*Sod*, I. 38, 42.

P. 40, 48, 52.

Adoni-Zadak, king of Iarosalam.—*Joshua*, x. 1, 3.

P. 86.

From the time of harvest, that is, from the middle of April to the middle of September, it *neither rains* nor thunders.—*Horne's Introd.*, II. 25.

P. 87.

Seed-time (Zero, זרע) comprised the latter half of the Jewish month Tisri (Athanim, Adonia, Eleusinia, September), the whole of Marchason (October) and the former half of Kasleu (November). During this season the weather is various, very often misty, cloudy, with mizzling or pouring rain.—*Horne*, II. 23. In Marchason the Jews prayed for the Iore, the autumnal rain.—*Ibid.*, 75.

Pp. 100, 112, 165.

The Great Plain of Iezreel (Israelah.—*Joshua*, xviii. 18), the Harmagedon of the Apocalypse, extends from the Mediterranean (and Mount Carmel) to the place *where Iordan issues* from the sea of Tiberias. The Mourning for Hadad-Rimmon in the valley Mgdon (Megiddon) was in the Plain of Esdraelon.—*Horne*, II. 33. Megiddon was in Galilee.—2 *Kings*, ix. 27. Izrael*ah*.—1 *Kings*, xviii. 46; Izrael (Izroel).—2 *Kings*, viii. 29.

P. 163, *note* 2.

Jeremiah, xlix. 28, 29; Isa., xxi. 13, 16; Ezekiel, xxvii. 21.
Spirit-Hist., 392; Isaiah, xlii. 11.

P. 28 ff, 147, 162, 140, 75, 77, 82, 83 ff, 111 note 1.

Fossilized antediluvian fishes were formerly discovered on Lebanon.—*Horne*, II, 29. Geology teaches that the *mountains rose* from the sea, like the Pacific Chain of submarine elevations. The Hebrews seem to have supposed that the Flood covered the mountains.

P. 23, 160, line 29.

Maor, light; Nag*ah* light, Nahor light, Nahi light,—*Seder Lasōn*, 211; Nar, Nir=light, candle; Tahal*ah* light; Seraga lamp; Tehiru "light,"—*Kabbala Denudata*, II. 254; Zio=fulgor, brightness.—*Ibid*, II. 255. *Syriac* Ziua.—*Codex Nas. passim.* Nasid torch.—*Seder Lasōn*, 221. Shemer torch.—*Ibid.*, 351, (from Mar, Anak, Anar, Anas Anah, Nero, Tal, Asarak, Tar (Thor, Athor), As, or Az, Zeus, Shemir, etc., names of the Sun). We have also Charas, Cheres, Koras, Kurus, and Cham*ah*, names of the Sun.—*Kabbala Den.*, II. 101, 111.

P. iii., iv., 146 *note*, 168, 170.

The Phœnicians together with the Surians of Palestine (Jews) furnished three hundred. And these, the Phœnicians, anciently dwelt, as they themselves say, upon the Red Sea (the Exodus): going out from thence they inhabit the parts of Suria (Syria) that are along the Sea. This district of Syria and all as far as Egypt is called Palestine.—*Herodotus*, vii. 89. Compare *Spirit-Hist.*, 263 ff. There was no distinction between the Hebrew and Phœnician language, and the Jews spoke in Aramian-Syrian.

P. iv.

The Rabbins said "raising up seed to one's brother" was an *ancient custom* in force *before the Law of Moses;* which did here but enact what was *formerly practised!—Jervis*, 503. The Law of Mūsah must have been introduced in the early Rabbinical period; else the Rabbins would not have known *what preceded* it.

Pp. x., xi.

Sōd, tegere, obtegere, obducere (to hide, cover up, make a mystery of).—*Simonis Lexicon Hebr.*, II. p. 1597, by *Eichhorn; Halae*, 1793.

P. 21.

The Hebrew word ACH*iah* (I am; CHIAH, HIAH, to be) means LIFE. Its root is ACH, with the vowelic prefix, IACH, the Arabic IAUK the Sun-god whose emblem is a horse.—*Spirit-Hist. of Man*, 67, 69, 78, 86, 90, 330. Adding the termination *os* we have IACH, IACH*os*, meaning LIFE.—*Sōd*, I. 20, 54, 21. S softens into h, therefore Iachos becomes Iachoh.—*Spirit-Hist.*, 72, 73. Since the Hebrew verb CHIAH "life" "to be" appears also in the softened form HIAH "to be;" Ia*ch*oh softens into Iahoh. So the Syriac Massiach softens into Messiah, the Hebrew Ach (Alas) into Ah in English; Ach in German. Chi Iachoh (Iahoh) May the Lord (Iacchos) live!—*Ruth*, iii. 13; 1 *Sam.* xiv. 45; 2 *Sam.*, iv. 9. Chi is also an adjective, as Al chi[1] the living God. Iachi Al="God lives."—See *Robinson's Gesenius, p.* 309, *Trübner*. Iacche, O Iacche! Iacch', O Iacche! Iachi, "lives," is the *root*, the 3d person singular. Ach, אֵשׁ, means fire, heat, burning; a fire pot used for heating.—*Gesenius, Bagster & Sons, London.* IACH*oh*, your God, is a consuming FIRE.—*Deut.* iv. 24. Sun, fire, light, life, have the same *root*.—*Spirit-Hist.* 158, 72, 161, 162, 150. Therefore when St. John said Christ was the Light and the Life he was speaking Oriental Philosophy; for the *Anointed* was the Solar Logos of the Supreme Being.

> IO, IO, Lord! Lord! Come now to our company.
> O Bromios! Bromios! . . . .
> Dionysus is in the halls. Worship Him!
> *Euripides, Bacchae*, 596.

Pp. 75, 77 note 1, 147.

I will be as the DEW of Isaral: he shall flower forth as a lily and infix his roots like LEBANON!—*Hosea*, xiv. 6. The Heaven gives its DEW.—*Zach.*, viii. 13.

Ask of Iachoh RAIN!—*Zachariah*, x. 1, 2.

The REAPPEARANCE of the Divine Giver of Joy[2] (Bacchus) was symbolized by the TORCH in the Anthesteria.—*Gerhard*, 160. The Dionysus for a period *asleep* or *dead* with the withered Nature is "AGAIN COME" to Light with new Life. To the salvation (Heil) of the peoples He will now REVEAL Himself anew generatively and receives the chief

[1] JUSTUS quidem vocatur El-CHAI. JUSTITIA Adonai!—*Kabbala Den.* I. 660.

[2] Laetabitur cor vestrum, et ossa vestra sicut herba germinabunt.—*Isaiah*, lxvi. 14. *Schmid.*

priestess to wife as a symbol of his marriage with the lap of Earth (or with the Female Principle generally).—*Ibid.* 160. The phallus is the emblem of New Life as is also its other form, the obelisk: thus it symbolizes the REAPPEARANCE of the DEAD! We were buried with Him, we are risen with Him to Light!—*Sōd*, I. 23, 109–116, 117, 22. The Israelites were warned against the PHALLIC worship of BOL-POUR (Priapus, Bacchus).—*Donaldson's Chr. Orth.*, 213. This is the Bacchic worship:—Compare Gerhard, Anthesterien, 197, 198, 160, 201, 204. They mourned just like MOURNINGS over the Only-begotten, like Hadad-Rimmon's MOURNING (the Mourning for Adonis) in the valley Megiddon:—Sakhar*iah* (Zagr*eus*), xii. 10, 11.

Which sacrifice in Gardens and burn incense on bricks. Which sit in the sepulchres and pass the night in Vigils; that eat the flesh of swine; and broth of the abominable things is in their vessels. Which say, Stand by thyself, Come not near to me for I am holier than thou![1] Making an offering, swine's blood! Sanctifying and purifying themselves in Gardens behind one (tree of Adonis) in the middle, eating swine's flesh, and abomination and the mouse.—*Isaiah*, lxv. 3, 4; lxvi. 3, 17. See *Sōd*, I. 89, 104, 105.

The Resurrection of Dionysus is related, *Sōd*, I. 49, 105, 110, 59, 81, 91. The Resurrection (Anodos) of Kora (the wife of Koros, Kurios) is described Spirit-Hist. 213; Gerhard, Anthest. 161. The oft-mentioned notice of the Ascension (anienai) of the Dead came in the same time of the year that the RETURN of the Goddess of the Underworld was celebrated. A vase represents the Epiphany of Dionysus and His Goddess. They rise out of the earth, and their appearance in the light of day is surrounded by Bacchantae and Silenuses.—*Gerhard*, 161, 162. This Resurrection of Dionusos and Kora is the Return of Adoni and Ariad(o)ne, the wife of Bacchus.—*Sōd*, I. 23, 104, 105; *Gerhard*, 163, 199, 200, 208. The "Holy" sacrifice a sacrifice, an ineffable mystery, in the temple of the Apollo when the Thuiades WAKE the "God of the Phallus-basket."—*Plut. de Iside*, 35; *Gerhard*, 166, 201, 202. This was performed at Bacchus's *Grave*.—*Ibid.* The ASCENSION of Semele is also mentioned.—*Ibid.* 202; *Plut. Qu. Gr.* 12. The Day of the FEAST of POTS at Athens began with offerings for the Dead RISING from the grave like the Spring-seed from the quick Earth!—*Gerhard*, 192. A like Festival of the Dead was connected with the Hydrophoria (Water-bringings) and other feasts. The Hydrophoria were Athenian Feasts of the Dead. After the ASCENSION of KORA (Anthesterion 13th) the evening of the same day was probably devoted to the Torch-procession of Iacchos.—*Ibid.* 192. Iachoh makes the soul ASCEND from Hades!—*Sōd*. I. 105, 50, 51. The torch is the symbol of NEW LIFE!

I have disposed a TORCH for mine ANOINTED.—*Psalm* CXXXII. 17.

[1] In the Mysteries they *fasted*. Compare Zachariah, vii. 5; Sōd, I. 55.

Go now, and for this man display
Your Sacred LAMPS to light the way
On his return to Light!—*Aristophanes, Frogs.*
Not to live is to LIVE!—*Aristophanes, Frogs*, 1022.
To die is to live!—*A Fragment of Phryxus.*

Pp. 68, 22.

The Jews divided the Subterranean Region into two compartments, making one Paradise, or Abraham's bosom, and the other "Gehenna," the place of torment. The rich man in Gehenna sees, across a wide gulf, Lazarus in "Abraham's bosom."—*Jervis*, 500. This was the Greek and Homeric notion. Paul mentions the descent to Sheol (Saul); but, being an educated man, prefers the Persian view that Paradise was in the third heaven, instead of the Old Testament, Greek and Osirian view that it was beneath the earth.—*Spirit-Hist.* 159, 160, 210.

Pp. 71, 72, 191.

O dwelling of the Curetes, and ye divine Cretan caves where the Corub*antes* with the triple helmet invented for me this circle o'er-stretched with hide.—*Euripides, Bacchae.*

Rejoice Issakar (Zagr*eus*) in thy TENTS!—*Deut.* xxxiii. 18.

With singing they shall not drink WINE, bitter shall the SAKAR be to the drinkers!—*Isaiah* xxiv. 7–9; *Schmid.* What they have laid up they shall carry away to the Brook of WILLOWS.—*Isaiah* xv. 2, 3, 6, 7.

Pp. 111, 129.

Eumolpus was killed by Erectheus.—*Laurent's Tour*, 108; *Anthon*, 496. The temple of Neptune Erectheus was united, on one side, to the temple of Minerva (the female Wisdom). They sacrifice to Erectheus on the altar of Neptune (Bacchus, Hermes, the male Wisdom). In the inner part of the edifice is a WELL of SEA WATER! Callimachus made a LAMP[1] of gold for Minerva. In her temple is a wooden MERCURY and a PALM-TREE.—*Laurent*, 102, 103, 108. At Eleusis Neptune-Erechtheus was Father of Eumolpus.—*Gerhard*, i. 208. Eumolpus is mentioned with Olen, Linus and Orpheus (Sol).—*Gerhard*, i. 333. Orpheus like Attes-Adonis, is Founder of the Mysteries.—*Ibid.*, i. 428. "Erechtheus, the Neptune or the Zeus."—*Scholia of Tzetzes to Lycophron.* "Before the entrance to the Hall of Erechtheus is the altar of Zeus (Dios, Deus) the Most High!"—*Laurent*, 102.

P. 118.

Bhur is verily Agni (Fire).—*Taittarya Upanishad; Bibl. Ind.* xv. 10, 11.

[1] Resurrection and Life.

P. 119.

The 27th of Tammuz was the Feast of the Chief God Haman, among the Harranites.—*Chwolsohn*, I. 507. They had their "Mysteries."—*Ibid.*, 509.

Pp. 127, 129.

An Arab feast, Nisan (March) 20th; offerings were then made to the Moon; offerings were made to the Oldest gods of Harran.—*See Chwolsohn*, I. 407.

P. 146.

There is no evidence to show that circumcision was essential to health. In fact it was at last only used by the priests and great scholars of Egypt. Jervis gives us (from St. Ambrose) the hint! He says "No one was compelled to conform to this ordinance unless INITIATED INTO THE MYSTERIES." The Hebrew circumcision, therefore, like the Egyptian, is one of the ceremonies of the ancient MYSTERIES; and is another evidence that the basis and starting-point of the Old Testament was the MYSTERIES. Pythagoras submitted to it in order to be entitled to a greater participation in the MYSTERIES!—*Jervis*, 296, 297.

Pp. 141, 143–5, 148, 149, 67, 117.

The Rabbins have a saying, that God made all things by the letter H.—*Jervis-White Jervis*, 59. This is the *Breath*, Dutch Adem, Hebrew Adam, German Odem and Athem.—*Genesis*, ii. 7. This is the Pneuma!

P. 149.

The Male and Female principles in the Divine MIND are our First Parents—Adam and Euah, the Breath (*Dutch* Adem, *German* Odem and Athem, meaning breath) and the Life (Iah, *I am*), the Logos and the Zoe.—*Gen.*, ii. 7; *and the note by Julius Bate, Rector of Sutton, Sussex.* Adam gives names to the animals.—*Gen.*, ii. 19. The Divine MALE Brahma-Purusha does this in the Hindu religion.—*Spirit-Hist.*, 180; *see* 159. Therefore shall a man leave his father and his mother and shall cleave unto his wife.—*Gen.*, ii. 24. This observation, relative to his father and his mother, on the part of a man who had never had any, and might reasonably be supposed to cherish no sentiment on the subject, is particularly curious.—*Pentateuch Analyzed*, 54.

Pp. 149, 150, 94, 120, 135.

"Adonai vocatur Tempus." "*Arbor illa*, quae dicitur *Cognitionis boni et mali;* nempe metrum Adonai." "Adonai qui vocatur *Zadak*" (Zeus; Zadik "the JUST").—*Kabbala Den.*, I. 476; *Rev.*, xxii. 1; *Sōd*, I. 39, 40, 53.

P. 154.

Hanoch was the Inventor of letters and learning. In short, he was the "all-knowing Sun," *Hermes.* "The Greeks anciently had the same notion of him, as appears from Eupolemus, where it is said that this Patriarch was the first who taught the knowledge of the stars . . . and was the same as Atlas" (Talus, the Sun).—*Jervis, Genesis,* 111; *Eusebius, Praep. Ev.*, ix. 17; *Stephanus Byz., de Urbibus; see Spirit-Hist. of Man,* 60, 61, 67, 55, 171, 172, 144, 145, 230, 191, 250, 327.

Hanoch was also a "land of the Sun."—*Gen.*, xxv. 4; *Jervis, Genesis,* 365, 366. These were their *names* in their *villages.*—*Gen.*, xxv. 16.

Pp. 150, 27, 108, 25, 26.

Rimmon was probably a name of Laban the Arami.—*Gen.*, xxxi. 20.

P. 165.

Iachud*ah*, Iahuda, Ieud, the Lion in Iacob's circle of the year, is AriEl, Arēs who consorts with Venus; IAR with the Lion's head, on the Egyptian seal in Dr. Abbott's museum. He is the Sol-Leo, Judah's Sun-god that (as Baal Adoni) is the paramour of Thamar[1] (Ariadne, the feminine of Baal-Thamar).—*Movers,* 661; *Judges,* xx. 33. Movers says Tamar[2] is a name of the Arabian Dionysus; and that he is Sanchoniathon's Zeus-Demar a son of Saturn (Kronos-Ekron). His wife was Astarte (Venus). His holy river was called Damour in Phœnicia, now called Nahr-Damur.—*Movers,* 661.

And Tamar sat at the gate of Oinim which was by the road to Timanah; for She saw that Sel*ah* was grown up!—*Genesis,* xxxviii. 14. Her laying aside her *widow's weeds* forcibly recalls the joy of Venus-Isis when Osiris is found![3]—*Spirit-Hist.*, 193, 205, 394, 396, 397, 381.

Until Sel*oh* (Asel, Sel, Siloa, Siloh, Helios, Sol, Selli) comes! Who binds the young Esel (ass) to the Winestock!—*Gen.*, xlix. 10; *Nork's Hebrew-Chaldee-Rabbinical-Dict.*, 273. Bel was both male and female;

[1] Azazon-Tamar.—*Gen.*, xiv. 8. The reference to Tamar the Goddess Asarah, Astarte, Venus, is rendered more certain by the use of the word Kedesh*ah*.—*Gen.*, xxxviii. 21. Kedeshah means a temple-slave in the Bacchus and Venus temples. It is not the ordinary word for harlot. There was an order of females "dedicated" to the worship of Ashtoreth (Astarte, Venus) who practised dances and prostitution in honor of their god, bringing their impure gain into the treasury of the temple, or expending it in sacrifices as priestesses of the Goddess. With this latter object the kid seems to have been *offered to Tamar.*—*Jervis*, 504. These are the Hierodulen.

[2] The God Tamura.—*Chwolsohn*, I. 321.

[3] The name Aso appears in the Egyptian Mysteries. The Hebrew mentions Asu or Osu (Esau) in the Euhemeristic narratives of Genesis. Aso is in the Egyptian mythus an ally of the Devil and Esau is the Enemy of Iacob, red-haired like the Devil.

consequently Bel-Thamar was male and female. Nork says that the ass and palm in Jewish symbolism symbolized the end of the year (autumn). The palm was sacred to the Sun, and was borne in the procession at the Jewish Eleusinia, the Feast of Tents. At the end of the year the palm (Phoinix) was *burned* as the symbol of departed time, like the Phoenix. Tamar also, whose connection with the Sun-god of Ieud*ah* is now easier comprehended, was ordered to be *burnt.*—*Gen.*, xxxviii. 25 ; *Nork*, 274. Tamar means "palm-tree."—*Jervis*, 505.

> Who binds the young Asel*us*,[1] Selo*h*, to the Wine-stock,
> (Autumnal Silenus comes on his ass!)
> To Selo*h* is the Congregation[2] of the peoples,
> Binding up the shoots of the vine,
> And the branches of the choice vine!
> Washing their garments with wine
> And clothes in the Blood of the Grape!—*Gen.*, xlix. 11, 12.

Bacchus takes the form of a Lion.—*Anthon Class. Dict.*, 249: and Nork speaks of Bacchus as *riding on an ass* (Eselreuter).—*Nork*, 273 ; *Spirit-Hist.*, 396. "The coins struck in the new Bosra bore the undeniable symbols of the Dionysus or Dusaren-cultus, the image of Silenus with the leathern bottle on his shoulder."—*Wetzstein*, 113.

Pp. 159, 165.

The Syriac reads, "thou hast strove with the Angel. even with the Man:" which agrees with Hos., xii. 4. The name Isaral is given to him, because Asar is the Sun-god, called also Asarac, Asaral, Suryal, Surya, and Sur. As Hercules (Archal) is the Sun, Hercules is the God-fighter, Isaral. Israh-el means "God strives," Azar (Isar) being the War-god's name. Patrick allows that many of the Christian Fathers understood this "man" to be the "Eternal Logos."—*Jervis*, 453. Hercules is Son of Saturn, in *later times*. Therefore He is the Man, the Son of the MAN. Isaral may be rendered "good God"! The scene is laid by the river Ibak, called Iabbok: the water of Bacchus filled all the rivers. It is interesting to note the closeness with which the Rabbinical writer sticks to his text. He carries Saturn-Israel-Akab, or Kob, first to Laban, or the Labanon of Adonis, then to the water of Ibachus (Ibak), or Bacchus, and finally leads him to the "tents" or booths, or sheds, of Succ*oth* or Venus. He also makes him *swear* by Isak or Isahak. And we all know that the

[1] Asel is Sol; Asellus, Esel, the ass. Asan is Sol; Asinus, the ass.

[2] The Paneguris of the peoples at the feasts.

Sarababel and Isuo erected an altar and celebrated the Feast of the Succ*oth* (Sak*oth*) on the return from the Exile.—*Ezra*, iii. 2, 4. Whoever goes not up to Iarusalam, at the Feast of Tents, to worship the King Iachoh SABAoth, upon them shall no Rain fall!—*Sakariah*, xiv. 16, 17 ; *Nahum*, i. 15. Ethanim means rains.—*Donaldson's Chr. Orth.*, 219.

oath, to be binding, must be by the name of the *God*, whatever name they chose to call the Sun-god. The *oath* was the "FEAR of the Alohim!" —*Gen.*, xlii. 18. Iacob, euhemerized into a man, is made to use the *oath* "the FEAR of Isak," or Isahak.—*Gen.*, xxi. 54, 42.

The names of the Edomites and Arabs, given in Genesis as names of the relations and connections of the Patriarchs, are all names of tribes.—See *Jervis*, *Genesis*, 407, 342, 357, 358–400. Jacob came to SALem, the city SACHem. Asach and Asal are both names of the Sun! Sol! El, Elohi, Israel, are three deity-names of Saturn! Eusebius says that Saturn was called Israel.

We must bear in mind that the Rabbinical author, "the inspired writer," had in view to turn the Arabs and Syrians from the ancient Syrian-Arab-Phœnician worship of Adoni to the worship of the "Deity adored in *Jerusalem*." If this work succeeded, Jerusalem's priesthood got the benefit of it. For Jerusalem was at that time governed by the Highpriests, as Ethnarchs. After representing the Jews as in the right line of descent, and the Syrian and Arab nations or tribes as their collateral relations, the Rabbinical author humorously touches the question of Eternal Good and Evil, personified in the hostility of Jacob and Osu (Esau). The Oriental belief was that these Two Principles could *never be conciliated*. They were as irreconcilable as Ahriman and Ormuzd, Typhon and Osiris. Iacob is therefore described as a Bedawin constantly *on his guard* against Esau: "And Osu said unto him, Let us take up our tents and depart; and *I will go before thee*. And Iacob said unto him, My lord knows that the children are tender; and the flocks and the herds are with young, on my hands (upon me); and by overdriving them one day all the flocks would die. Let now my lord pass on before his slave: and I will proceed gently, on account of the cattle that is before me, and on account of the children; till that I come unto my lord to Seir. And Osu (Aso) said, *Let me then leave with thee some of the people that is with me*. And Iacob said, Wherefore this *honor* to me? Let me find favor in the eyes of my lord! *So Osu* (Esau) *returned on that day on his way to Seir!*"—See *Jervis*, *Gen.*, 441, 438. Thus Jacob escapes the Evil One's snares by being constantly on his guard. Plutarch, de Iside et Osiride, xxii., relates that Typhon, the Egyptian Devil, was red-skinned.—*Spirit-Hist.*, 380. The same idea is repeated in Genesis, xxv. 25. Osu (Aso) "first came out *red*-haired all over." Plutarch relates of Typhon that he *hunted* near the moon. Genesis says Osu (Aso) was "skilled in hunting." And Satan is represented in Job as *roaming about* the earth as the Arabs do. We find the Sun-city Satan*ah*.—*Gen.*, xxvi. 21.

When Iahudah (Judah) is made by the earlier Rabbins, for *geographical* and *political* purposes, to lie with his daughter in law, he supposes her to be a harlot. But, *for the purpose of ridiculing or destroying the Adonis and Lebanon worship*, and rooting it out of the country in which the *Jerusalem Priests and Pharisees* governed, the Rabbinical author of

Genesis *also* calls her a "*kedeshah*" (a temple-harlot, attached to the Adonis-services in Syrian, Phœnician and Palestine temples).—*Gen.*, xxxviii. 21, 22. All this *displays the attitude* of the Rabbins and the Jerusalem Hierarchy towards the worship of Astarte (Ashtoreth, Venus) and Adon*is*. Yet they preserved the *name* Adoni, as a name of the Hebrew God, through the Old Testament. In short, we understand the *later Osiris myths* in Plutarch to indicate *the existence of similar myths* in Phœnicia and Jerusalem, which the Rabbinical author of Genesis alludes to. See *Sōd*, I. 28, 29; *Spirit-Hist.*, 396; *Gen.*, xxxviii. 11, 14; *et passim*. There is a *certainty* that the date of the Book of Genesis is posterior to the year 300 before Christ. As authorities we give *Gen.*, xlix. 10; *Jervis*, *Gen.*, 573, 587; *Sōd*, I. 166, 206 *ff*. *Spirit-Hist.*, 247, 356, 245. The passage respecting Sil*oh* (Sol-Messiah) is *Messianic;* and *this idea* was first known in Persia, *probably*, 337 before Christ, in the time of Artaxerxes Ochus.—See *Spiegel Vendidad*, 16, 32. "Then from the SUN God shall send a KING!"—*Sibylline Books; De Wette, Bibl. Dogm.*, 160.

"The Egyptian Sacred Books are older than the *oldest parts* of the Book of *Genesis*, which paints the life of the priests just as it was known to be in *later times*."—*Movers*, 112, 113. "A priest-college occupied with the expounding of dreams and magic appears at the court of Phar*oh* as early as the history of Joseph. Even the name Hierogrammateus (Sacred Scribe, Chartam*im*, in the plural) occurs in the Hebrew translation in the Pentateuch," Gen., xli. 24.—*Movers, Phönizier*, 112, 113; *Spirit-Hist*, 261; *Jervis-White Jervis, Genesis*, 492. The Rabbins said that the Law of Moses only enacted what was *formerly practised.*—. *Jervis, Genesis*, 503.

Plutarch, de Iside et Osiride, the Psalm 139th and Ecclesiastes, ix. 2, show the advanced stage of philosophical speculation that the Rabbins had reached almost 200 years before Christ. They *doubted* much!—*Ecclesiastes*, ix. 2. The Rabbinical author of Genesis gives us the very best Oriental style; and the *literary merit* of the treatise is not sufficiently noticed.

While throughout the Old Testament the *Phœnician symbolism* is constantly gleaming through the Rabbinical, as its base, and historical foundation, certain particulars of sun-worship occur to our mind, although not strictly in this connection. The three sons of Noh, Shem, Cham, Iapet, are names of the sun-god. Anos is Ianus (Nos, Noh); Shem is Shem*es* the Sun; Cham is Cham*ah*, the Sun in Hebrew; Iapet is Aphth*as*, Phthah, Phut or Put, the Egyptian Sun, Apollo Puthios, and the Sol-Titan Iapet*os*. The Hebrew ox-angels, the Cherubs (from Kar, Kur, the Sun, Kherobs, or Kur-Apises), are related to the Apsaras (water-nymphs) and the Ribhus (Solar and Rain-angels) of India. As *solar* compound names of any length are *most common* in ancient Orientalism, it matters little, in point of meaning, whether they were called Rib*h*us, or Kur-Ribhus (the b and bh being radically one letter in

Sanskrit). The proper name "San-cherib" contains the roots of the solar names San, Cherubs (Corub*as*, as the Maeonians called Adonis) and the Ribhus all together. From Arab,[1] Ereb-us, Orpheus, Iurba (who is Sol,—*Codex, Nas.*, I. 47), Iarbas (Apollo) and Baal-Iarob, names of the Sun, we derive the name of the Ribh-us and the Hebrew Rephaim.—*Spirit-Hist.*, pp. 3, 12. The *ox*-angels are the beneficent *water*-angels, the Hebrew and Egyptian symbolism of fruitfulness. The Vedas call the waters "cows" in their poetical symbolism. Compare the superb use of this figure in the Rabbinical story of Phar*oh's* fat kine coming up from the Nile, the source of abundant or bad harvest. But it is far more agreeable for the reader, who knows not the Ancient Names,[2] to return to the *names of the Arab tribes personified* in the *Patriarchs* of Genesis.

P. 166, 170–173, 174.

The Sacred Scribe, or Rabbinical author of Genesis, has made the *geographical* and *political* aim of his treatise most obvious by its unmistakable reference to Arab *tribes* whose names are given in the genealogies of Ishmael and Asu (Esau). The Phœnician Israelites came from the Red Sea, perhaps from Akab*ah*[3] on the east coast of the Red Sea.—*Jervis, Genesis*, 359, 464–466; *Herodotus*, vii. 89. IAcob is assumed as the Founder of the tribe, and the other tribes or nations are

[1] The Sun is called Ribhu in the Vedas, and is the Source of Rain! He is called "the germ of the waters," "satisfying with rain the reservoirs," "Agni, the embryo of the waters." "The germ of many waters he issues from the ocean." "He breathes amidst the waters like a sitting swan; awakened at the dawn he restores consciousness to men;" "born from the waters . . . his light spread afar."—*Rig Veda, Wilson; Spirit-Hist.*, 134, 331.

Ribhus reposing in the solar orb, you inquire, "Who awakens us, Unapprehensible (Sun) to the office of sending *rain*"? The Sun replies "The awakener is the Wind," etc.—*Ibid.*, 64 *from the Rig Veda.*

Aegypti incolae aquarum beneficia percipientes, aquam colunt, aquis supplicant, aquas . . . venerantur.—*Julius Firmicus, de Errore*, 2.

"Orpheus is the same word as the Sanskrit Ribhu or Arbhu, which, though it is best known as the name of the three Ribhus, was used in the *Veda* as an epithet of Indra, and a name of the Sun." "Eurudike is one of the many names of the Dawn."—*Müller, Comp. Mythol.*, 79, 61. "There may have been an old poet of the name of Orpheus, for old poets delight in *solar* names."—*Müller*, 79. See *Sod* I. 111 *note*. Iurbo is Sol.—*Cod. Nas.*, I. 47.

[2] See Spirit Hist., 399, 89 ff 95–103, 388; also "Origin of Ancient Names of Countries, Cities, Individuals and Gods," by the author. Names of *Nations* or Tribes should have been enumerated in the *title* above given, as they have the same origin, namely *deity-names.*

[3] Akab, Keb, who is Saturn, gave the name to this country.—*Spirit-Hist.*, 74, 269. We find the name Akib, a district or tribe, and "Tell el Gabie."—*Wetzstein, Haurân*, 42, 100, 119, 120. Gaba is mentioned in Zachariah, xiv. 10.

then included and personified in the genealogies of Iacob, Ishamael, Esau and Noah. "Undeniable accordance with geographical names is found in 1 Moses, xxv. 13, 14, 15, compared with 1 Chron., i. 29, 30, 31, where the tribes and places on the east border of Palestine are *personified* as Children of Ismael :[1] the first-born Son of Ismael Nebiot,[2] Kedar,[3] Adabiel,[4] Mibsam, Misma, Duma,[5] Massa, Hadar, Tema, Itur, Naphis, Kedma."—*Wetzstein*, 88. Ishamael appears to have been the God El of the Shammah tribe which still inhabits the same desert. The Chief of the Shammah is mentioned, Genesis, xxxvi. 17, as one of the Beni Asu (Esau) in Adum. Some things go to show that Sar*ah* (or Sar*ach*) is intended *geographically* as the designation of the Arab district of the Sarac*ens* (*Jervis*, *Gen.*, 464), instead of mythologically as the Euhemerist[6] account of the native goddess Asarah (Ashera). The *political* aim of the Scribe was as important as the ecclesiastical. Allowing that Sarah's name is the name of the country of the Saracens or the city Sarach or Sarah, still Arab tribes, cities and countries bore deity-names (*Spirit-Hist.*, 74 *et passim*) like Asar, Asarac, Sar, Sari, Sar*ah*. "Many Ismaelite names already quoted may have been names of Nomad Tribes (as Abaram), and with regard to those which we meet in the Bible the present names are of no assistance, since the tribes vanish by emigration, war, absorption into other tribes, or, not unfrequently, change their names. But where the Bible gives us names of *places*, there is hope of finding most of them, for the tradition of the Arabs is wonderfully true. Dûma and Têma are to-day two stately places in east Haurân."—*Wetzstein*, 93. The small Arab tribes of the Euphrates have always two names and sometimes four, the names of the *place*, *tribe*, the *great tribe* to which it is tributary, and of the Sheikh.—*Jervis*, 385; *Col. Chesney*, *Rep. Euphrat.*, 36.

John Jervis-White Jervis says: The *names* of the sons of Aesau (Asu, Osu) are still legible on this whole tract of country from Egypt to the Euphrates, being *preserved* in the *national denominations* of the great Arab tribes which people it at the present day.—*Jervis*, 466, 467. These tribes are mentioned at length, Genesis, xxv., xxxvi., xxxv., xlvi.; Jervis, 342, 363, 366–8, 448–9, 472, 536–7. The sons of Iacob turn out to be

[1] Asam, Sam, Semo, Shem, Shamir, Shemir, Isham, Baal-Semes.

[2] Nabioth, the Nabatheans.

[3] Arabia.

[4] Tob, Tabu, a land. Dhoba, a place.—*Jervis*, 169.

[5] The Dumatina of Arabia.

[6] As to Euhemerism, this connection between Philo's Sagchoniathon and Genesis is clear enough. The political and sacerdotal expectations of the rulers of Jerusalem and the Rabbinical or priestly authorship of Genesis would be enough, in a general way, to account for the *difference* between the two Books. But even Sanchoniathon claims a *Jewish origin*, the Hebrew priest of the god Ιευω, Hebrew Ieua יהוה. So it is clear that the author knew the connection existing between the two works.

personified *nations*, the sons of Esau the same. Besides the Shammah, Asuri and Nebioth, other well-known tribes are named as *persons!* For a fuller account than we have room for, see John Jervis-White Jervis's Genesis. London, Bagster & Sons, 1852.

Take the story of Iahudah's twins by Tamar: the story of the "breaking forth" and the "scarlet thread" is woven to account for the names of the tribes, the Parasians or Perezites, and the Zarachites.—*Genesis*, xxxviii. 30; *Jervis*, 486, 221. So with the story of Afarim and Manasah: the object was to prefer one to the other for some *political* object.[1]—*Genesis*, xlviii. 19, 20; see *Jervis*, 571, 580. While the priest or rabbin compliments the Arabians as the *older branch* he affirms *politically* that the Jacobites are *the preferred.* Of course the interests of *Jerusalem* would give this turn to his story. He says, "These are the GENEALOGIES of Osu (Esau) *Father* of Adom in the mountain district of Seir."—*Gen.*, xxxvi. 9. The policy was to raise the power of Ierusalem, the capital of Iudah. It had the best claims, since it was most difficult to take by siege. But it would never do to say openly that Iudah was the *favored*

[1] Respecting the four tribes, Iudah, Beniamin, Ephrim and Manassah, it is very plain why they are the *most favored* of the "twelve." Beniamin lies *next* Iudah and sided with Iudah against the other ten tribes, of the kingdom of Israel. Of course the Rabbinical author, writing in Jerusalem, the capital of Iudah, could not overlook Beniamin's *proximity* or its *faithfulness.* Next to *Beni*amin, *on the north*, comes Ioseph, the two kingdoms of Eprim and Manassah. The *proximity* of Eprim to Iudah renders it more fit for *incorporation* and *annexation* to it. Of course it is preferred to Manassah, which is more distant, in Jacob's blessing. Jacob's blessing *follows* history strictly, nasmuch as Abarim, Aparim, Afarim, Ephrim, Epurim, was a great nation over against Iudah and Beni-Ammin. The tribes usually bore some kind of name of the sun-god, Baal, Apollo, Adon, or Bacchus. Apollo was called Epure from Abar, the Sun.—*Spirit-Hist.*, 69, 71, 46, 94. The Hebrew tribe Eprim is therefore named from Abar (Ebcr) the Sun and Fire-god, or from Epure the Solar Apollo, or "from the *torches*" (purim) that at the nocturnal celebrations in honor of Adonis-Baal-Bacchus lit up the Apollo-mountain Epur*im.* And Irabom built Sak*am* on Mount Epurim, and dwelt in it.—1 *Kings*, xii. 25. Here the "sin of Israel," the Adonis and Venus worship, was probably celebrated in the licentious booths called SAC*oth.* He made two golden BULLS (of Bacchus-Adoni). The rabbinical author of Exod. xxxii. 4, 8, has the same aversion to the Adoni-symbols. Irabom also made "a temple of High Places." On the *full-moon*, the 15th of the Jewish month of October he made a feast of the Sun (Adoni), having regard to the *lunar* character of the Adonis-worship. He *burned incense*, as was usual in the Adonis-worship, which we learn from the Bible, and from Lucian de Dea Syria.—1 *Kings*, xii. After all, Ierusalem had but recently abolished the Adonis-worship, for ASA (and, *later*, Iahosaphat) king of Iahud*ah* (IEUD) took away the "High Places," images, and "GROVES" from the cities of IEUD*ah*,—2 *Chron.* xiv., if we are to believe the rabbinical author!

child if the object was to please the eleven other nations or tribes; and Aphraim gets this preference, while Iudah is declared in quotations (?) of poetry to possess the hegemone. The Arabs, their allies against the Syrians, are treated by the priestly rabbin as collateral relatives and kinsmen. Amity with the Bedouins is the aim of the writer.

The Saracens in the age of Ptolemy appeared to have stretched quite across the neck of the Arabian peninsula; partly in an inner line behind the Nabathaeans, and partly interspersed with the Ishmaelite tribes. Ptolemy's Saracena, which adjoined these "mountains of Ṣarah," is the same with the land Amalak, the primitive seat of the Amalekites and their subordinate Edomite tribes. The classical boundaries of the Saracens and the Scriptural boundaries of the Amalekites, in their largest sense, are identical, extending, along the same parallel of latitude, across the neck of the peninsula from the Nile to the Euphrates. The early Muslim Saracens were termed "Amalekites" by the Greeks. The mountainous land of Adom (Seir, Edom) was situated south and east of the Dead Sea, forming a continuation of the eastern Syrian chain of mountains beginning with Anti-Libanus and extending from thence to the eastern gulf of the Red Sea. Amalak, "the first of the nations," gave name to the whole race of Aesau, as Midian did to that of Ketur*ah*. Ptolemy's Saracens of the Egyptian border are the tribe of Amalak, and its dependents; his inland Saracens are the Edomite tribes of Raual, Kenaz and Shammah, or the Rawalla, the Aeneyzeh, and the Beni Shammah; whilst his Thamuditae are "Saracen horsemen of the tribe Thamud."—*Jervis*, 464–467.

The tribe of Choilah (the Chaulothæi of Eratosthenes) is placed by Strabo between the Nabathæi (Nabioth) and Agraei (Hagar), Hagarenes. By Pliny they are mentioned as Chauelæi, and their territory is to be traced in the direction of Babylon; since the wilderness of Sur, near Egypt, and Khoilah are opposed, as the extreme bounds of Arabia.—*Jervis*, 169; *Gen.*, xxv. 17, 18; 1 *Sam.*, xv. 7.

Ikatan (Ptolemy's Katanitae, Kahtan) begat Al-Modad, Salạp (Ptolemy's Salapeni of Arabia), Hazaramoth (the Arab Hazramaut), Irak (Septuagint Iarach, mod. Arab Ierha or Ierakh on the Arabian Gulf), Auzal (Ausel, Usil, a name of the Sun, and of *San*aa, the Sun's city), Saba (Ptolemy's Asabi, an Arab realm, "Queen of Sheba"), Aupir (Ophir), etc.—*Jervis*, *Gen.*, 195–197, 204; see *Gen.*, x. 5, 27, 18. Mesa (the Messenes).—*Jervis*, 205. Saphar (Ptolemy's Saphar and Sapharitae).

The tribe of Teman (Gen., xxxvi. 34) extended its name over the land from Mount Seir to the extremity of the peninsula of Sinai. Omar is the Homeritae or Beni Ammar, and recovered, in the neighborhood of Sanaa,[1] in the ancient Homerites, whose kingdom was founded upon the

[1] The daughter of the priest of the Sun is named Asaneth (Asaneta).—*Gen.*, xli. 45.

ruins of the Yauktanee Empire of the Sabeans.—*Ibid.*, 468. The name of Ez-Zerak among the Rawalla tribes appears to connect the Zerah with his father Raual.—*Ibid.*, 472; *Gen.*, xxxvi. 17. The Shammah, Gen., xxxvi. 17, are Pliny's Zamareni and Burckhardt's Beni Shammar. Their territory borders on the northern desert, near Ez-Zerak, Er-Rawalla, and other branches of the Aéneyzeh.—*Ibid.*, 473. "These are the names of the chiefs of Osu (Aesau) after their *tribes* (nations), after their *places*, by their *names*."—*Gen.*, xxxvi. 40. The ideas of geography were confined to the knowledge of the tribes of Shem, the nations of Keme (Cham, Kham, Egypt), and the peoples north of Canon (Phœnicia), who have the name Iaphet (Japetus, or "far-spreading"). Then follows a willful and voluntary genealogy, since we hardly can suppose that Sidon is the offspring of Africa.—*Gen.*, ix. 18; x. 15.

The Patriarch Peleg is the personification of the place Phaliga or Phalga not far from the entrance of the Chabur into the Euphrates.—*See Chwolsohn*, I. 312. Sarug was a Mesopotamian city near the Hauran.—*Jervis*, 228; *Chwolsohn*, I. 450. Terach must have been the mythic ancestor of Tark*at* (Sark*at*), Derk*eto* (Venus), the Goddess Tark*ata*.—*Jervis*, 231, 235; *Chwolsohn*, I. 321. He was also called Adher (Adar), and by the Persians Tarkut; the Talmud calls him Zarah, and Eusebius calls him Athar.—*Jervis*, 235. Haran was the city Haran in Mesopotamia.

Kemuel is Strabo's Kamiletes, a Syrian tribe west of the Euphrates; Kasad is the Chasdim.—*Jervis*, 347. Katur*ah* is Ptolemy's Katara.—*Ibid.*, 357, 358. Zimaran, Iakasan, Madan (the Maadeni), Midian, Isabak (Esbuka, Sabak), Saba (the Sabeans), Dedan (*Isaiah*, xxi. 13), Asor*am* (the Asir Arabs), Lamim (Luma, not far from Saba, the capital of the Keturee Sabeans; and Luma in Yemen, south of the Ashurees), Oiphah (Efa), Ofer (Afar), Hanak (Hanek, or Henek*ah*), Abido (the Abideh Arabs in the country south of the Asir mountains, in the direction of Sanaa), Alad*oh* (Ludia, a town of Arabia Petraea), are all identified with Arab tribes.—*Jervis*, 357–367; *Gen.*, xxv. We have not space to extract more, but recommend the reader to read Jervis's excellent work for himself. The whole of Genesis is written with consummate ability, and, as a literary effort, is the best specimen of ancient civilization which has come down to us. It preserves such an even balance between Euhemerism and Arabian and Semitic Geography as indicates the highest culture and the highest art. Its object was to blot out the Bacchic or Adonis worship from Palestine, and to create a new ecclesiastical and political state.

P. 164, 160, 161.

The change "from Gaba (Geba, Keb, Saturn) to Rimmon" (Adonis, Krona, Kronos, the Sun) is only a change from one name of the Sun to another.—*Zachariah*, xiv. 10.

P. 174.

From the learned editor of Pindar.

"Although we are prepared to admit that the Canonical books of the Jews, of which we have been endeavoring to trace the literary history, existed both in Hebrew and Greek at the time when our Saviour quoted from them, we have no reason to believe that the text was settled precisely in the state in which it is now found. No Hebrew MS. is known to be older than Kennicott's No. 154, which belongs to A.D. 1106; and though there are much older MSS. of the Septuagint, there is so much discrepancy between this version and the original, that it furnishes only a precarious guide for the establishment of doubtful texts. It seems, indeed, pretty clear that the editors of the Complutensian text arbitrarily accommodated the Greek to the Hebrew; and even in the Pentateuch, which is the oldest and best translation, the Greek in many places corresponds to the Samaritan rather than to the Hebrew. . . . With regard to the Pentateuch, Gesenius supposed that the Samaritan and Septuagint versions were both translated from a text older than the present Masoretic, and there is nothing to invalidate this reasonable conjecture except the absurd hypothesis that the Canon was closed and our present Masoretic text established under the influence of inspired editors! The Samaritan text itself, for the reasons mentioned by Gesenius, must have been formed subsequently to the Exile, probably in the reign of Darius Codomanus, when Manasseh, the brother of the High Priest at Jerusalem, married the daughter of Sanballat, the Satrap of the Samaritans, and, in order to keep both his wife and his priesthood, established on Mount Gerizim a temple-worship in opposition to that at Jerusalem. It may be inferred that the text thus received by the Samaritans was the same in the main as that which was adopted by the Sanhedrim in Judæa; and, as the tradition respecting the 72 interpreters of the Septuagint points to the number of the Sanhedrim who sanctioned that translation, as the Samaritan version of the Pentateuch stated to have been made by the pontiff Nathaniel a little before Christ agrees with the Targum of Onkelos, who flourished about the same time, and also with *the Septuagint published about* 100 *years before*, it would seem to be a fair conclusion, that, making allowance for the intentional alterations of the Samaritans, these four versions represent to us the text of the Pentateuch, as it was from the Maccabæan age to that of our Saviour, more fully, on the whole, than the Hebrew text which we have derived from the subsequent labors of the Masorah, although this *later recension* is in itself better than any of the four. It is clear that the Masoretic School at Tiberias was engaged in settling or unsettling the Hebrew text until the final publication of the Masorah itself. 'The most recent researches on this important subject incline to the conclusion that the view of Elias Levita (b. 1472, d. at Venice 1549) "the Massorah was committed to writing in 506 after Christ" is

correct.' . . . Jolowicz has undertaken to show that the 'Talmudists and the later Rabbis as well as the Chaldee paraphrast Jonathan ben Uziel not only knew various readings most strikingly differing from our Canonical text, but also determined by the interpretations of the same the most important usages of life;' and in his postscript (p. 15) he gives special proofs that the Talmudists had copies of the Pentateuch containing different readings, and that they sometimes used one MS. roll to correct many others. If then we take into consideration all the facts of the case—the variations of the Hebrew MSS., none of which can boast any great antiquity, the discrepancies between the Hebrew text and that of the Samaritan and Greek versions, the evidences of different readings furnished by the Talmud, Targumim, and other Rabbinical authorities, the change of the Hebrew character from the older Phœnician form to the square letters *borrowed from the Syrians* after the captivity, the late introduction of points and distinctions between medial and final letters,[1] the probability that the Jewish editors may have accommodated the Hebrew text to the Septuagint, and the evidence furnished by the very remarkable fact that *some of the Jewish computations of time in the text of the Old Testament involve the date of the destruction of Jerusalem*, and therefore presume a tampering with the text subsequent[2] to this date,—all this and a great deal more that might be alleged shows that we cannot place implicit reliance on the Masoretic text, and that if conjectural emendation is allowable in the case of the classical authors it is a still more legitimate instrument in the case of *these compiled, revised, and perpetually reëdited remains of the ancient Jewish literature*."—*Donaldson, Chr. Orth.*, 237–241.

The priests and scribes, who were the literary men of the nation, reduced to a complete and elaborate system the ritual observances which had gradually come into vogue. It would be a waste of words to show that the priestly caste, who took it upon themselves to say what books should be regarded as sacred and what excluded from the Canon, did not during the period from 400 B.C. to 150 B.C. abstain from remodelling, perhaps rewriting, some of the older books.—*Donaldson*, 202, 191.

Deuteronomy is the Old Copy of the "Book of the Law."—*Donaldson*, 200. This is the name of the Book that was found in Josiah's time; its date is probably not prior to 667–640 before Christ.—*Ibid.*, 201. It was probably much later. The order of succession may have been somewhat as follows: first the Laws of Demeter or Moso, next a compilation of the Mysteries of Mus*ah*, then the Book of the Isar, then Deuteronomy, then, perhaps, the Pentateuch, and, finally, the whole Old Testament.

[1] At the time of Jonathan's translation, five Hebrew final letters were not in use.—*Donaldson*, 239, *note*. Tsade, Shin and He were not originally in the alphabet.—*Dr. Heinrich Wuttke, Zeitschr., D. M. G.*, xi. 95.

[2] Seyffarth's Chronology, 122, 144, 168.

In the time of Plato the Mysteries were too much in vogue to have been openly attacked. At what time would it have been most safe to attack the Bol-Adonis Mysteries of the Hebrews? Clearly at a time when their influence began to wane! When would the Jews have been most inclined to the work for political reasons? Just at the time when from *a Persian colony established in a strong fortress* they had grown, and conceived hopes of *extending the sway of Jerusalem* over all Palestine! "It was now, probably, that the Jews discarded the Canonite from the genealogy of Shem and enrolled among their kindred the victorious and sympathizing Persian.—*Gen.*, x. 22. They recoiled from acts *once common to themselves*, and found in their improved practice a new warrant for their old invasion of Canon."[1]—*Mackay, Rise and Progress of Christianity*, 39; *Joshua*, xvii. 16, 18. It is well known that no Asiatic nation has Historical writings properly speaking. No history is to be found among the Hindus. So, in Judea, the Hebrew writings have preserved to us only perverted annals rewritten in ecclesiastical and political interests.—*Josh.*, xiii. 5, 6; *Donaldson*, 240.

Careful investigation has proved that the formation of the Canon of the Old Testament originated in a wish to collect all the remains of Hebrew literature extant after the captivity; that the process of collection commenced about 450 before Christ and lasted for nearly three centuries.—*Donaldson*, 169. There is abundant evidence to show that the provisions of the Levitical law did not emanate from Moses, but were subsequently invented by the Priestly caste.—*Ibid.*, 162.

Pp. 111. 135–7, 172.

The priest wrote for the holy fraternity, and charged his own work upon the God whom he served. The Cultus must have a holy Codex in which all belonging to it stands, and thus Menu Hermes, Dionysos, Orpheus, were the teachers of their own Mysteries; the God dictated to Zoroaster, Moses, etc., the Law.—*Nork*, 389.

Pp. 170, 111.

Mūsio=Servator, Salvator, Saviour.—*Kabbala Denudata*, I. 517, the Lexicon to Sohar.

Pp. 169, 170 ff.

Sippara (Sapor, Spiro[2]) is the Sun's city. Zippor*ah* (Sipr*ah*) means "the Shining," from sapar[3] to shine.—*Nork, Rabbin. Dict.*, 389. Masah, Mus*ah* (Musaeus, Hermes) marries Her (Asarah, Luna-Binah-Venus, Asherah). Vossius (de theol. Gent., I. c. 30) found in the name "Mousēs"

[1] Unto thy seed will I give this land, Canon.—*Gen.*, xii. 7. The Jews are directed not to intermarry with Canon.—*Gen.*, xxviii. 2. But Iehudah by mistake cohabits with the daughter of a Canonite.—*Gen.*, xxxviii. 2.

[2] Zephyr. [3] Sephira; the Sephir*oth*.

a connection with Bacchus who, born in Egypt and exposed in the Nile (Osiris), bore the name "Muses" among the Orphics. Bacchus (like Moses) was preserved from the water. He was shut up in a box and thrown into the sea. Ino (Luna) preserved and brought him up.—*Nork*, 390; *Sōd*, I., 31, 32; *Spirit-Hist.*, 396 ff; *Exodus*, ii. 3.

Iehudah's territory originally extended from the Idumean mountains to the north point of the Dead Sea. From there the boundary line ran above Jerusalem to the Mediterranean.—*Josh.*, xxv. 1; *Nork*, 274. It was mostly mountainous. Hence the usual victories of the mountaineers (Arimi) over the lowlanders (Canani) or Phœnicians; for the terms Cananite and Phœnician are used one for the other in Hebrew Scripture.—*Jervis*, 167. Herodotus says that the Syrians of Palestine (the Jews), whom he also calls *Phœnicians*, anciently dwelt, *as they themselves said*, upon the Red Sea. According to the same author they went out from the Red Sea (from Egypt, according to the Bible, Manetho, Chaeremon, Polemo, Artapanus, Lysimachus, Diodorus) and settled in that part of Syria which lies upon the Mediterranean Sea and is called Palestine.—*Sod*, I. 192; *Herodotus*, vii. 89. Who they were is well settled: Herodotus, Manetho and the learned Movers have fixed them as Phœnicians.[1] Added to this we have the testimony of the Hebrew Scriptures, which describe the relations of Tyre and Jerusalem as those of *kindred* peoples. Solomon writes to the king of Tyre as to one upon whom he had peculiar claims, and Hiram responds in a spirit suited to the international affinity. After entering Jerusalem the new Phœnicians and the old Cananite Phœnicians[2] must have soon coalesced.[3] It matters little whether the Book of Joshua gives us the most ancient account of this, or only the Rabbinical Version. There they remained! They remained among the Phœnicians, otherwise called Cananites. There Herodotus, the Bible, Manetho and all antiquity locate them.

Their religion was the adoration of the Sun, Moon, Stars and other Spirits—Bal and all the Host of Heaven—later their philosophy was the worship of the Male and Female Principles, taught by the Magi in all the Schools of the Semitic philosophers from Babylon to Egypt, from Greece to the extreme coasts of Arabia. Their philosophy shaped their creed. It could not be otherwise—since men can hardly be rationally convinced of a thing without believing it; therefore they associated the Great Male Being, the Source of Light, Water, Heat, Animation, Fire, with a Goddess. The Sidonian Bol or Baal-Adonis was associated with the "Queen of Heaven" to whom offerings were made by the Hebrews.[4] Their name, according to the usage of those times, was that of the Shining God Abar (Heber), the "Shining Bar" of the Assyrian bas reliefs. If they also called Him Baga (God), Bacchus, Eacus, Iachos, Iachoh, Iahoh, Acush, or Zeus Acasios (Hyksos), who can blame them?

[1] Spirit-Hist., 265. [2] Movers, 2, 3. [3] Joshua, ix. [4] Jeremiah, vii. 18.

If they had many names for Him, calling upon Abad, Abodios, Apat, Aphthas (Phthah, Phut), Put, Iapet, Iapetos, Iupeter, why cast an *orthodox* stone at them? If, among other names, they called Him Al, El (Helios), Asan, San, Zion, Saad, Sadi (Shaddai), Eloi, Alahi, Alahim (Alah), Adoni and Iahoh, they had a perfect right to do so if they pleased. And the later Rabbins were *perhaps* equally justified in putting enough vowel points *under the text* to lengthen the "Four Letters" IHOH (Tetragrammaton) into IaHOUaH; otherwise, according to rule, it was read Iahoh; the Greeks, *later*, reading it Iao and Ieuo. To return, however, to their Bacchic starting point, the Hebrews were fond of "little bulls," the emblem of Osiris-Bacchus-Adonis; and this we have shown to be a Phœnician custom.[1] This inspiring religion, according to which Bacchus-Adonis was the Life, Light and Life-giving WATER, proclaimed the Male Principle under the name of the SPIRIT or Holy PNEUMA (Ghost). The Scripture condemns the having "eaten[2] upon the mountains."—*Ezekiel*, xviii. 15; *Jer.*, iii. 6, 13, 23; iv. 11. The priests of the HIGH PLACES did not use to ascend to *the altar* of Iahoh *in Jerusalem*, but ate MAZOTH among their brethren!—2 *Kings*, xxiii. 9. They had "gone up Bith and Dibon,[3] the 'HIGH PLACES,' to MOURN: on all their heads BALDNESS, and every beard cut off (at the corners)."—*Isaiah*, xv. 2.

And the Prophets prophesied by BOL (by Apollo's Inbreathing, and the Bacchic PNEUMA).—*Irmiah* (Jeremiah), ii. 8. They had no need to *change* their gods.

Hath a nation *changed gods?* And yet they are no gods!—*Jeremiah*, ii. 10, 11.

They still continued the Bacchic Solar worship with its festivals and the temple harlots or Holy Women of the Sun (kedeshas). For instance, the Mount of Corruption (for the kedeshas) which Salamah had built for Astarte (Venus).—2 *Kings*, xxiii. 13.

Lift up thine eyes to the "HIGH PLACES" and see where thou hast not been lain with! Thou hast played the harlot with many lovers! In the roads thou hast SAT[4] for them, like Arabs (lurking) in the desert;

[1] Sōd, I. 33, 108.

[2] Sōd, I. 44, 46.

[3] Dibon, Bamoth-Bol (the High Places of Bal), Bith-Bol-Moun, Beth-Abara (Beth-BARA) and Beth-BAUR or Peor were east of Jordan in the land of Araban (Rauban) or Araby.—*Joshua*, xiii. 17. In this neighborhood we also find the Arabs, the cities Reba, Rabah (Arab*ah*) and the memory of their Arab (or Araba euhemerized into a Great Man or Patriarch). He was the Father of ANAK (Inachus or Annakos).—*Joshua*, xiii.; xiv. 15; xv. 13. Cities bore deity-names.—*Spirit-Hist.*, 74. The Beni MANAS*ah* occupied the Basantis just as the Arabs now occupy it, the descendants of the worshippers of the Arab god Manah. Beth-Arab*ah* is mentioned, Josh., xv. 6.

[4] Sōd, I. 101. This custom also existed in Baalbek, Babylon, Cyprus and Byblus.—*Eusebius, Theoph.*, 2, 14; *Herodot.*, I. 199; *Movers*, 205.

and thou hast polluted the land with thy whoredoms.—*Jeremiah*, iii. 1, 2, 6. A horrible thing in the House of Isarel, the Whoredom of Apharim.—*Hosea*, vi. 10. This is a plain reference to the temple slaves of Babylon, Syria and Phœnicia (including Israel and Judea.)

The Beni Rauban, and the Beni G-d, and half the tribe of Manas*ah* built an altar by Jordan, a great altar to behold! You have transgressed against Alahi Isaral, you have built an altar to rebel to-day against Iahoh! For this is OD!!—*Joshua*, xxii. 10, 16, 27. And the Sons of Rauban (Arabaṇ) and the Sons of G-d (Achad) called the altar *Od!—Ibid.*, xxii. 34. This OD is an Arab god: "I swore by the blood-besprinkled AUD, and by the Pillars[1] of Sair" (Asar, Sar,[2] Osir-is).—*Kamus; Movers*, 263. The Dumatina of Arabia sacrificed a boy annually.—*Eusebius, Theophania*, 2, 62. They shed their own blood upon the altars every year.—*Ibid.*, 2, 64; *Porphyry*. It would seem that these bloody sacrifices *anciently* belonged to the Bacchic,[3] Phœnician (Adonis), Arabian, Samothracian and Egyptian Mysteries.—*Eusebius, Theoph.*, 2, 5–64. The Curetes[4] sacrificed boys, and a man was sacrificed to Bacchus Omadios.—*Ibid.*, 2, 58, 60. The word Amadi*os* was probably assimilated to Omēstēs; since we have the proper names Amada (a priest), Madi (Gen., x. 2), Madon (Josh., xi. 1), and Amadia (Media).—*Spirit-Hist.*, 93, 201 line 5, 314. Also Amad.—*Joshua*, xix. 26. Joshua is full of ancient deity-names and temple-cities.—*Ibid.*, xxiii. 7.

As *ancient divisions* of that earlier Phœnicia in which we include the whole country of the Hebrew races we may mention Byblus or Gebal, Sidon,[5] Tyre, and the separate districts or cities with their adjacent territory, mentioned in Joshua, x–xvii. chapters. The other divisions, Asachar, Saman, Rab*an*, Achad or Gad (Gadar, Kadar), Manas, Abar*im* or Epur*im*[6] (Ephraim), Beni Aman or Beni-Ammon or Beni Hamman, Ahod or Iahud (Iehudah), Sabol*on* (Zebul, Zebulon), Adan or Dan, Anabatal or Naptali (Nebo, or Nabo Talus), and Asar (Asher) recall names of deities worshipped in the districts of Palestine and Arabia as Zagreus,

[1] Then the Melek stood by a Pillar and made a covenant (oath) before Iahoh!—2 *Kings*, xxiii. 3; *Spirit-Hist.*, 300. Kings, in Egypt, were either of the warrior or priest caste. If a warrior, he was at once initiated into the priestly mysteries. The Egyptian Mysteries are mentioned in Eusebius, Theoph., 5, 16; Spirit-Hist., 380; Sōd, I. xiii. 43; II. 98.

[2] Movers, 479; Josh., xii. 5–7, 8.

[3] So Gerhard, Anthesterien, 157, 158, 197.

[4] Spirit-Hist., 203.

[5] Canon begat Sidon his first-born.—*Gen.*, x. 15.

[6] Compare the names of like root, Heber, Hebr*on*, Mount Ephr*on*, Hebr*aioi* or Heberi (Hebrews). Afarim or Aparim is perhaps a better reading than Epurim (Sons of Epure).

Baal-Saman, Arab, Arba, Achad, Manas, Manah, Abar, Bar, Epure (Apollo), Amanus or Ammon, Ahod (?) God of Light (Hod=Gloria), Ieud (Iehud) the dying Sun-god of Autumn, Seb or Sabi, Sabellians, As-Bel or Asabel, Adan or Adonis, Adon-Ra, Nebo, Nebat and Talus, Asar the Sun and Fire-god Mars. Whether *in common use* or not, the application of them in a Euhemerist way as *names of mortals* is probably *Rabbinical.*[1]

Established in the territories of the Southern Phœnicians, the Old Testament is profuse in its descriptions of their Bacchic worship as it continued to exist all the way up to the boundaries of the Sidonians, both among the native Phœnicians, and among the Hyksos settlers *returned from the Red Sea!* Powerful, a fortress nearly impregnable, Jerusalem remained under her kings until the Exile. Returned from Babylon, as a Persian Colony, authorized by a royal edict, the priesthood replaced the ancient kings. A priest of the "Sun and Fire god," Azara (Ezra), replaces or *restores* the ancient Sacred Books, and is the Satrap. Here began the temptation for priestly persons to grasp the power and to reform the Scriptures with this aim perpetually before them—to found a government of priests, in which a priest should be Ethnarch! Their hand may be traced in every provision, every statute, and almost every narrative contained in their Scriptures; everything, even the accounts of the prophets, is turned in favor of the priests and *prophets*, the highest order of sacerdos. But the chief object was to extend the power of Jerusalem beyond the city and the province of Judea. The aim was to exercise authority over the other cities and tribes of Palestine! The whole Old Testament agrees with this view. Their jealousy of the Baal or Bacchus-worship as celebrated on the hills of Palestine, and under every green tree, is abundantly evidenced in their Sacred Scriptures. Their Prophetical Books are loud in denunciation of all shrines except that in Jerusalem, and prophecies of the coming greatness of the Jewish State are thickly strewn upon the record.[2] Their Scriptures claim the country over the Jordan—the land of the Sabeans. There were many points in which they once agreed with the Sabeans, especially in the Bacchic-worship, the adoration of the Sun, Moon and Five Planets, the Sabaoth of the realms of light. They had been in

[1] The Hebrew Scriptures were anciently written in the Old Phœnician character, which was afterward changed to the one now in use.—*Donaldson*, 239.

[2] We have adopted it as a rule to give the priesthood the credit of everything in the Scriptures that favors their interests or tends to extend the sphere of their dominion.

At that time they shall call *Jerusalem* the *throne of Iahoh*, and all the nations shall be gathered unto it, to the Name of Iahoh, to *Jerusalem!*—*Jer.*, iii. 17; *Zach.*, viii. 20–23; xii. 2, 3; xiv. 16, 17; xiv. 17, 12; xiv. 14–21. These passages show the effort to make *Jerusalem* the resort of the neighboring peoples at her *feasts!*

Babylon, they knew the worship of the Seven-Rayed God, the Heptaktis of the Book of Revelation, and their Sacred Books refer to Sabaism in the account of Balom's Seven Altars, to the Sun, Moon and Five Planets. This worship was wide-spread through the Orient and in Egypt. We see it as early as in Nebuchadnezzar's account of the rebuilding of the temple of Borsippa which Rawlinson has translated from a cylinder discovered in its receptacle in one of the corners of the edifice.

Pp. 153, 154.

The Reigns of the Seven and the Twelve are mentioned in Codex Nasar., III. 71.

P. 169.

The priests of the Sun were called 'Elloi.—*Spirit-Hist.*, 59.

P. 184.

Alah*im* or Aloh*im* is the plural denoting majesty.—*Gen.*, xlii. 30, 33; 1 *Sam.*, v. 7; 2 *Kings*, i. 3; xix. 37. The word Adon*im*, applied to Ioseph, is proof of this use of the plural as an expression of reverence.

P. 204.

Mas.—*Gen.*, x. Pliny's Masei Arabes. "The Masian (Masion) mountain."—*Chwolsohn*, I. 442.

P. 207 *note* 1.

"He" was originally the Greek long ē (ēta), as it occupies its place in the alphabet. Its use as H was later probably.

P. 210.

The Codex Nasar says that the Hebrews worshipped Adoni, Iurba (Araba, Arba, Orpheus), Roach (the Spirit), and Alha.—*Cod. Nas.*, III. 75. "Iurba whom the Abortives call Adoni."—*Ibid.*, III. 73.

In connection with this and the following work see Gerhard über die Anthesterien, Nork, Biblische Mythologie, Nork's Wörterbuch, Grimma, 1842; Ghillany Menschenopfer der Hebräer, Nork Rabbinishe Quellen und Parallelen zu neutestamentlichen Schriftstellen, Meuschen Novum Testamentum Graecum ex Talmude illustratum, Donaldson's Christian Orthodoxy, John Jervis-White Jervis's Genesis, Rev. Julius Bate's Translation of the Pentateuch and Historical Books; Berlin Acad., 1816, p. 47 ff; Gerhard, Griech. Mythol., § 454; Franck, Die Kabbala; and the Hebrew Bible *without points.* Also the Mystagogos, Hamburg 1860, and Mackay's Rise and Progress of Christianity. *According to rule*, Robertson's Heb. Dict. by Nahum Joseph, p. xi., א ר ע are read a, u (ō) i, o in this work. The vowel a is inserted between consonants unless the Hebrew vowel is written in the square character. This was the rule of a contemporaneous language, the Sanskrit.—*Spirit-Hist.*, 387, 388.

P. 82, 83, 84, 87, 103, 115, 116, 117.

They relate that the SACRED TREE is cut on that day on which the sun comes to the apex (AKRON) of the equinoctial apsis (circle, circuit); on the next day they go around with trumpets, on the third day the SACRED INEFFABLE (mystical) SUMMER-FRUITS (THEROS, harvest) of the god Gallus (Adoni) is cut: after these are the Hilaria Feasts.—*Julian, in Matrem Deorum.*

P. 83.

There was a wooden PIGEON among the idols of the Arabs.—*Univ. Hist.*, xviii. 386.

P. 101, 159 ff.

Petra Achabarōn, the Rock (fortress) of the Achabari (Children of the SUN).—*Josephus, Wars*, II. xxv. "Achabari" is the root of the words Cabiri, Acbar, Kebir, Gabari. Achab (Keb, Saturn), or IAcob, is prominent in the north Arabian desert (the Agubeni, and Akab*ah*).

P. 119.

Haman (Hamman, Amon) is here probably a name of Hades, or the Sun.—*Spirit-Hist.*, 301, 194; *Movers, Phön.*, I. 294, 295. It would have been exactly in their style for the rabbins to *explain* that HAMAN was *Esther's* Haman.—*Sōd*, II. 132, 149.

P. 164, 201, 199.

The AGUBENI (Children of IACOB) and Rhaabeni (the Raubenites) were tribes of Arabia Deserta.—*Univ. Hist.*, xviii. 344.

A comparison of four maps gives the names Akaba, Akab*et* e Shamieh, Agub*eni*, Rabeni, el Ukuba, Akab*et* e Sheitan, tolerably near latitude 30, one name following the other from the northeastern end of the Red Sea across Arabia to the northwestern end of the Persian Gulf. IAkab's geographical extent was very large, entitling him to be the Ancestor.

P. 165.

Asaph was an Arab god (Ioseph).—See *Univ. Hist.*, xviii. 361, 387.

Pp. 165, 191.

We find the cities Izrael*ah* and Israel.—1 *Kings*, xviii. 46; 2 *Kings*, viii. 29. They were the cities of Sol, Israel.

P. 169, 170, 202, 213.

Bochart intimates that the Masa of Mus*ah* (Mouses, Moses) was the MUZA of Ptolemy. R. Saadias and R. Abraham assert Masa to be Mecca. The ancient Musa is considered by some to be Mocha, by others Mosa, ten leagues from Mocha.—*Univ. Hist.*, xviii. 353, 355.

P. 178.

And the king of Isaral and Iahosaphat king of Iahod*ah* (Judah) were sitting each on his throne, dressed in (the) robes, and sitting in the area of the entrance of the Gate of Samaron; and all the prophets prophesying before them!—2 *Chron.*, xviii. 9–13, 15. See *Sōd*, II. 129 *note* 2d.

P. 191.

Hebrew Sero (zero); Latin Sero "to sow."

Pp. 202, 205.

Places bore *deity*-names.—*Spirit-Hist.*, 74; *Julius Bate's note to Josh.*, xv. 32. The place Nemâra.—*Wetzstein*, 21. The TOMB of Nemâra!—*Ibid.*, 36. The waters of Nimar*im*.—*Isaiah*, xv. 6. Adding the termination *at, eth*, we have NEMAR*ath* (Nimar*ad*), Nimr*ud!* We have the god Bar-Nemrê.—*Chwolsohn*, I. 450. Nimroud is assumed as the Builder (the God) of the city Nimro*ud*. "Tel (hill) of Athur the Lieutenant of Nimroud."—*Layard*, 165. The Nimroud Dagh (range of mountains).—*Ibid.*, 74; *Gen.*, x. 8, 9.

Pp. 209, 211.

Bag, Aud, Nas or Nos (Anos, Anush, Ianos, Nuh), Heber and Sakia (Heber and Isaak) were ancient Arab idols.—*Spirit-Hist.*, 73; *Univ. Hist.*, xviii. 385.

Pp. 70, 110, 111, 135, 170.

"AMUS" ("Amous" in *Plutarch* and *Herodotus*) means Absconditus, Abstruse, caché, occult.—*Chwolsohn's Tammuz*, 21, 22, 23, 17; *Spirit-Hist.*, 26 *note* 3.

Pp. 147, 162, 170.

The copyists of the "Nabathean Agriculture" considered Adam, Isita, Anuha and Ibrahim to be Adam, Seth, Noah (Nuh) and Abraham.—*Chwolsohn's Tammuz*, 87 *note* 1, 91; *Nabathäische Laudwirthschaft*, Cod. L. II. p. 27—31.

CHRONOLOGY.

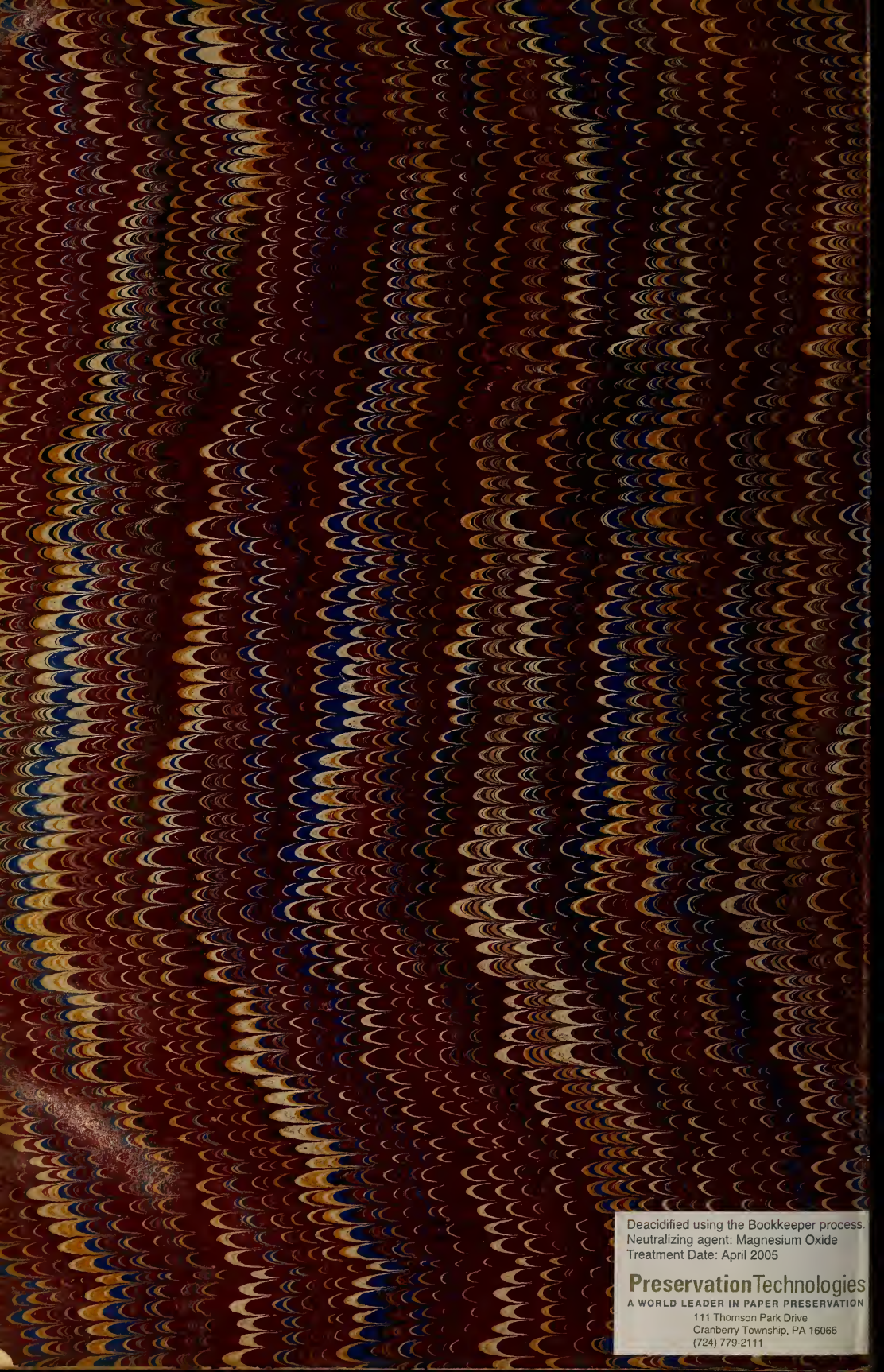
THE chronology of Sod I. 118, 119 ff, et passim, is founded mainly on the following data:

The Hebrew priests began their festal year March 8th, bringing the Passover on the Vernal Equinox, and the Feast of Tabernacles on the Autumnal Equinox!—*Philo, On the Fifth and Tenth Festivals, and on the Ten Commandments; compare Seyffarth's Chronology*, 170, *to the same point.* The Sacred Year beginning in March is Solar; for SANAH (Shanah) is rather to be referred to the Solar year.—*Saalschutz, Mos. Recht*, I. 398. Moses makes no mention of an intercalary month, and we find the duration of the Deluge *reckoned by months of thirty days!—Gen.*, vii. 11, viii. 4, v. 3; *Saalschutz*, I. 397.

The Egyptians began their month Pharmuthi about the eighth or ninth of March. An epigram says: The *rising of the Pleiades* aptly marks the time of Athur (Athur apto tempore signat).—*Hospinianus*, I. 81. But the Pleiades rise October 10th!—*Anthon, Dict. Ant.*, 200, *from Pauly's Real-Encyclopädie; Hospinianus*, I. 81. Athur is then from October 10th to November 9th.

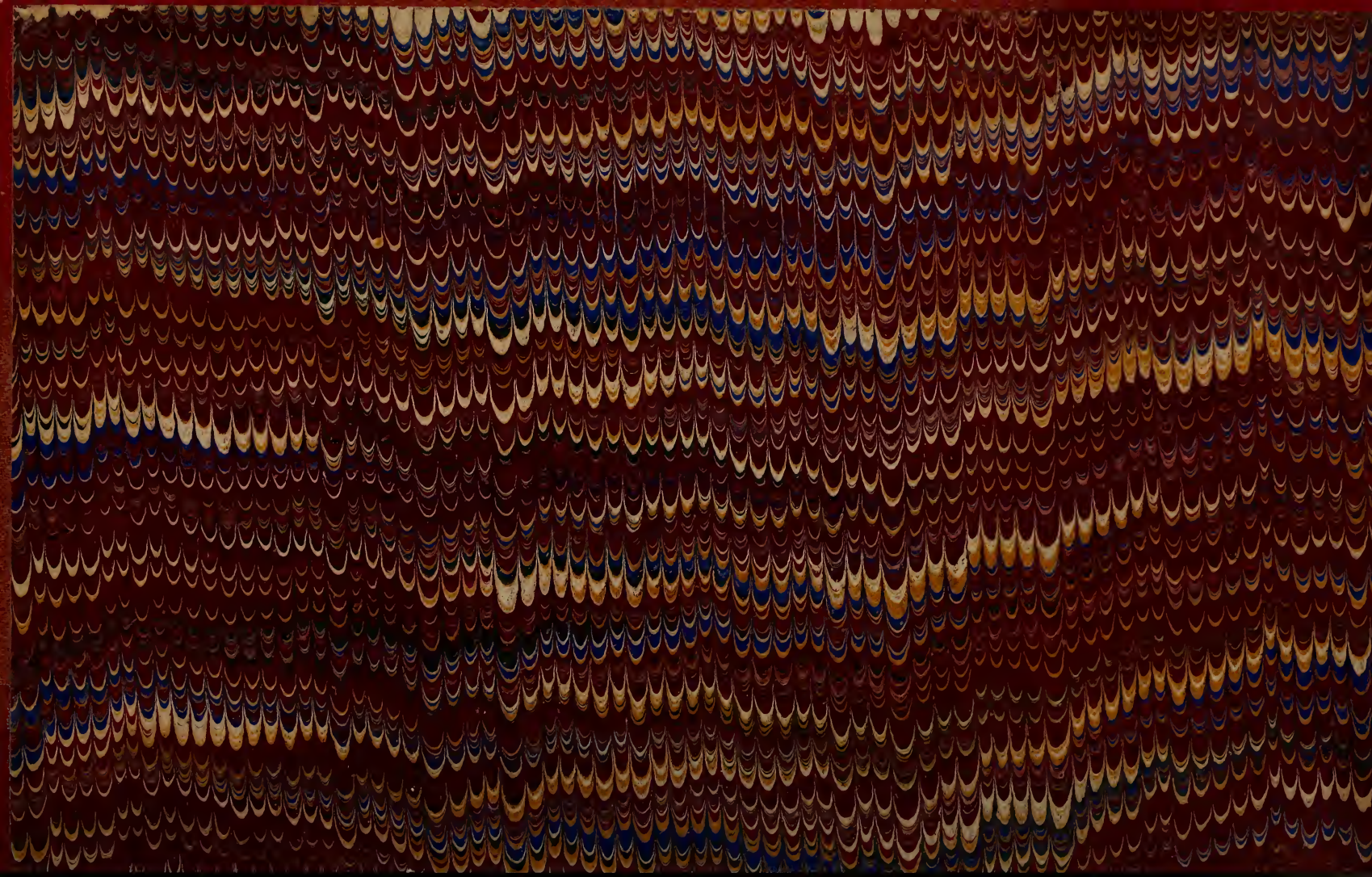
On the 17th of Athur (Oct. 26th) Osiris is put into the Ark.—*Plutarch, de Iside*, xiii. They say that Osiris dies when the Nile recedes and the soil is laid bare.—*Ibid.*, xxxix. The Nile *recedes in Athur.—Plutarch, de Iside*, xxxix. The quotation from Plutarch (de Iside lii), "On the *eighth day of the moon's wane* in Phaophi *after the Autumnal Equinox*," shows that Phaophi is September 10th—October 10th. In the *month Phaophi* the Nile *ceases to increase!—Hospinianus*, I. 80. It reaches its maximum from the 20th to the 30th of September. It then remains stationary for fourteen days (up to October 15th).—*Kenrick*, I. 70. Thus the Nile "ceases to increase" *before October 10th*, before the close of Phaophi! Plutarch says that Sol *passes through Scorpio* in the month Athur.—*De Iside*, xiii. The Sun entered Scorpio October 19th.—*Anthon, Dict. Ant.*, p. 200. Thoth contains "a good part of August" (Aug. 11th—Sept. 10th).—*Hospinianus*, I. 80.

APR. 15. 1861.



Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: April 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111



LIBRARY OF CONGRESS
0 014 022 555 1