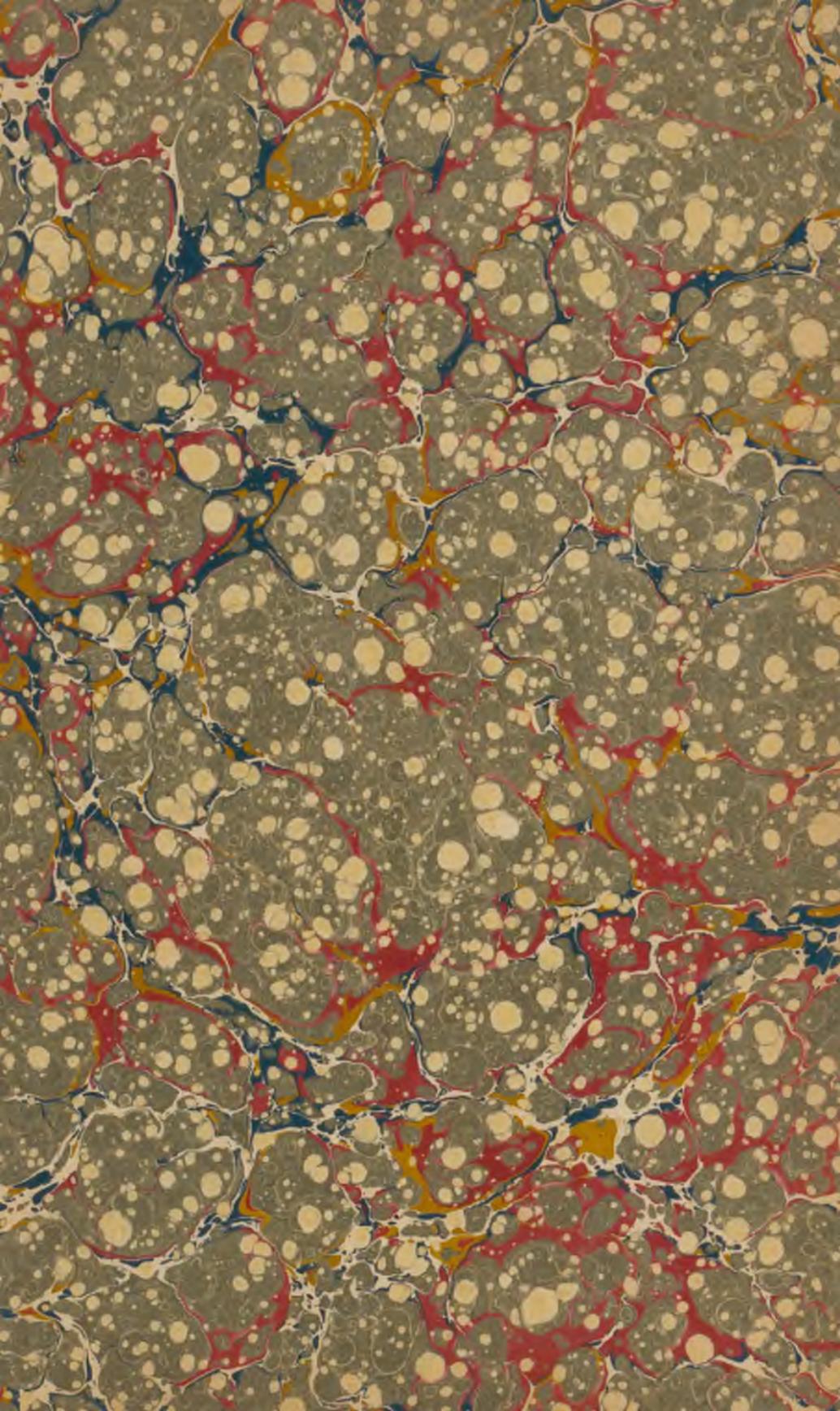
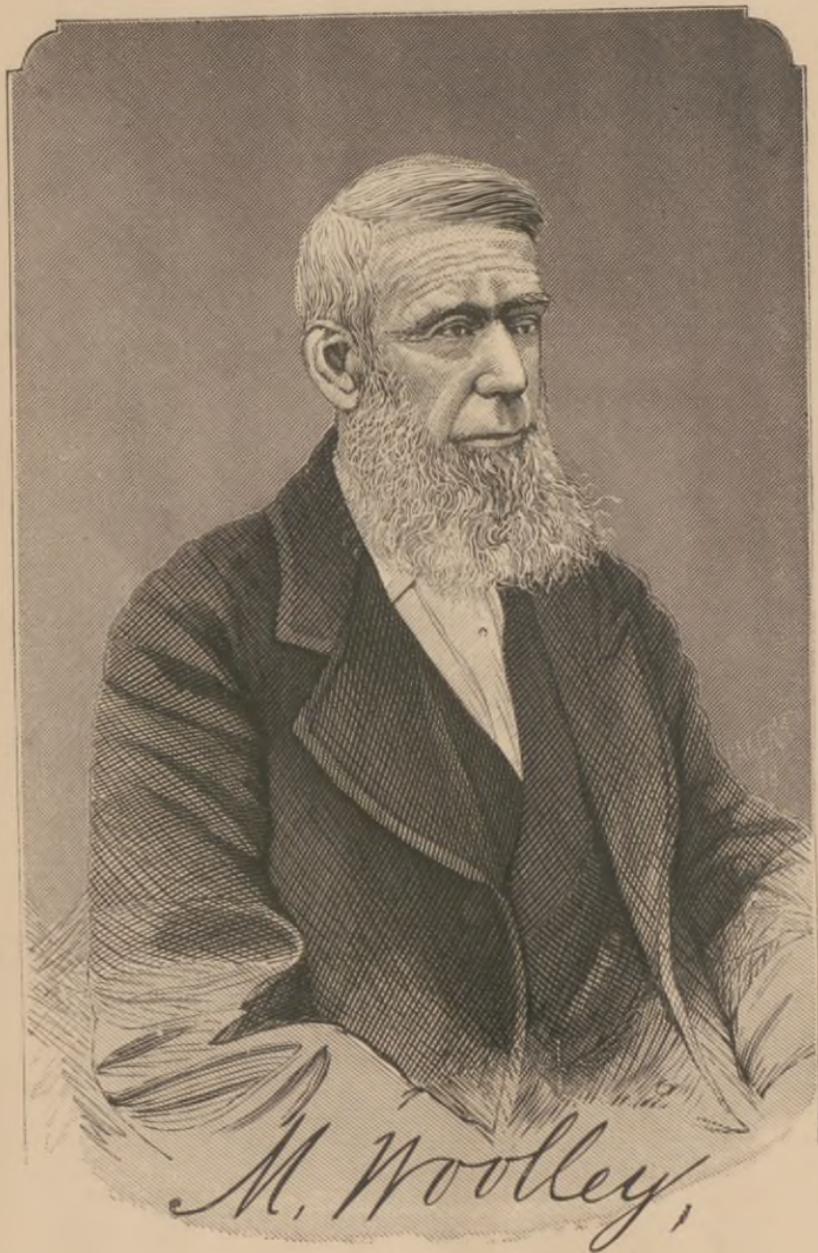




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M. Woolley,

THE
SCIENCE OF THE BIBLE;

OR,

AN ANALYSIS OF THE HEBREW MYTHOLOGY,

WHEREIN IT IS SHOWN THAT THE HOLY SCRIPTURES TREAT OF
NATURAL PHENOMENA ONLY.

BY

MILTON WOOLLEY, M.D.

“When we shall be able to bring into Semitic studies the same liberty of scientific criticism which is conceded to Aryan studies, we shall have a Semitic Mythology.—*De Gubernatis' Zoological Mythology*, Vol. ii, p. 412.

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P R E F A C E .

HUMAN nature in every age and country is very much the same; though modified to some extent by the circumstances of time, place and degree of civilization. Hence the general resemblance of all the *cosmogonies* or *creations* found in the various mythologies of the world—the Hebrew not excepted. Impressed by these sentiments, I became strongly convinced that all were framed, in all their details, on the same general plan. Accordingly, nearly seven years ago, when turned of my sixtieth year, I began the study of the Hebrew language in order to discover, if possible, the lost key, by whose aid I might recover the rich treasure so long locked up from public view. My endeavor was, as I believe, crowned with a success as complete as one could desire—a success amounting in fact to actual demonstration, as many, if not most of my readers will come to see and acknowledge.

The labor of the study and composition of my work, though difficult, long and tedious, was one of love—of love, first, because of the intellectual enjoyment experienced in this most varied and interesting study of man's nature and motives—and second, because of the prospective good which may accrue, as the result of my investigations, to my fellow-citizens throughout the world. That the foundation of my system is stable, and able to resist any attack of criticism, I do not entertain a doubt, as its truth is based on my philological analysis of the word *Elohim*, and also on any amount of corroborative evidence. On this score, I may defy the assaults of criticism. Among the details of my exposé, there may be, and doubtless are, some errors, or what may be deemed such. These may furnish food for the small critic.

My foundation, then, being established, its superstructure, if at all damaged, may be readily repaired. I trust, however, that my exposition will prove in the main correct. The person who shall attempt its overthrow will, of course, first undertake to do away with my analysis of the word *Elohim*, and so upset the rules of the Hebrew language. His next care should be to account for the uniform ease and facility with which my system

proceeds to unravel each and all, even to the most difficult, problems of the Old Testament; none being omitted because of their intricacy. Thus he will find plenty of work,—more perhaps than he bargained for, or can hope to execute.

Science is ever progressive, and but for theology, would become more general among the people, much to the advantage of all. As the case now stands, the very poor, except occasionally an individual of indomitable will (and of such come the most useful of every age and country), are completely shut off from science. The middle, but not wealthy, class are obliged to spend all they can spare in church-going, to find themselves at the end of a long life, as ignorant, almost, as at its beginning. Only the wealthy can afford to give their offspring a classical and scientific education. For this inequality of condition, a remedy should be provided. If knowledge is desirable and useful, as most people allow, its benefits should extend as far as possible to all. How may this be done? Let the same amount of money, and time, and assiduity, now spent in church-going, in reading and commenting on the myths of the Bible, be spent in seeking out and cultivating the improvement of the poor and middle classes—in teaching them science, which they can understand, thus elevating them in their own estimation, and we shall have done for them and ourselves a lasting benefit; we shall have made them more intelligent, more industrious, more useful and better citizens—rendered their homes more desirable, their families happier, and the world altogether better. The grog-shop, the brothel, and all the paraphernalia therewith connected, would be cast aside, and crime of every description would quickly reach its minimum. Yes, let our churches be turned into halls of science, our preachers into teachers of the same, with apparatus for its illustration, and people of all classes would flock thither, eager to possess themselves of knowledge,—eager to join themselves in one universal brotherhood.

Ah! then we would have more teachers and fewer priests; more educated, and fewer ignorant; more books, and less whiskey; more sober, and fewer drunken; more moral, and fewer criminal—in fine, more of everything conducive to the ease, comfort, and enjoyment of the whole people, and less of misery, disease, and premature death.

M. WOOLLEY, Streator, Ill.

JANUARY 23, 1877.

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INTRODUCTION.

MAN, say our theologians, is naturally religious; which is but to say, man is born naked, helpless and thoughtless, his mind being, as it were, a complete blank, but soon capable of receiving impressions, the earliest of which being all but inefaceable. Hence the extreme anxiety manifested on the part of theologians to make these first impressions. All see and know this. Train up a child in the way you want him to go, and when he is old he will not depart from it. This is the rule hitherto, and still acted upon; and this the ingenious reader will see at once is but a tacit acknowledgment of a doubt, at least, as to whether they teach truth or falsehood — more likely the latter.

But to return: When man first made his appearance upon this earth is not definitely known — tens of thousands, perhaps millions, of years ago. This much is made certain by the revelations of geology,—the old Patristic chronology can cover but a small fraction of the vast period referred to.

Man, the species I mean, is usually divided into three or more branches, termed races: The Aryan or Indo-European, the Semitic, the Turanian, etc. The first, which has always been the dominant race, gets its cognomen of Indo-European in allusion to the extent of the territory its members have come to occupy — extending from Persia, where it appears to have originated, west through Europe and thence to America. This Aryan race is subdivided into many groups, the first two of which — the Iranians and Indians, inhabiting Persia and India

—at an early period probably formed but a single group, whence their descendants have sprung.

Man, though born *ignorant*, but capable of improvement, would at the first learn by experience, afterward by his reasoning powers; but in proportion to the development of these. The ascendancy which knowledge gives one man over his ignorant neighbor would induce its owner to appropriate its benefits wholly to himself. The most striking of the natural phenomena by which he is surrounded would be the first to engage his attention. In these the designing would see gods or devils, according to the season of the year—in summer, gods; in winter, devils. In the Sun, Moon, planets, constellations, etc., he would see kings, queens, angels, giants, etc., and these again he would esteem good or evil, according to the season of the year. In the earth, in the ocean, in the lakes, in the rivers, he would find imaginary beings, good or evil, as his fancy might dictate. In the clouds he would see horses, elephants, camels, cows, sheep, etc., white or black, “ringstraked, speckled and spotted,” according to their form or appearance in the sky, or, as the time is day or night, winter or summer. Out of all these he might, and probably would, form a history, as of men, relating their offices, manners, customs, arts, etc. Peace and war, the great pastime of antiquity, he would make to succeed each other as regularly as summer and winter. This the Old Testament proves.

Thus a few designing men in collusion among themselves (and in the first ages they would be few), seeing their advantage, would embrace the opportunity to lord it over their less favored fellow-citizens. To perpetuate and confine the power thus obtained to the few, secret societies would be formed, more particularly on the introduction of writing, either by means of hieroglyphics or of the alphabet. In process of time, however, many generations having passed away, the key to their allegories or fictitious history would be lost. Thus commentaries would

originate. These differing as they must, the priesthood would become divided, some supporting one view and some the opposite. Doubt would thence arise, first among themselves, afterward among the people. Hence inquiry; and this being prosecuted, though ever so slowly, would inevitably end in the discovery that their theology or mythology was based on fraud and avarice. This result would be reached sooner or later by the people — sooner if the language in which their religion was expressed be the one spoken by them; later, if expressed in a dead and foreign tongue. Thus at the birth of Christ the popular religion of the Romans had almost died out, notwithstanding “many nations, whose manners were savage and barbarous, were civilized by the laws and commerce of the Romans. And by these the benign influence of letters and philosophy was spread abroad in countries which had lain before under the darkest ignorance” (*Mosheim’s Eccl. Hist.*, p. 7). Religion didn’t civilize and enlighten them. Wars and tumults had greatly diminished, and, what was very remarkable, their great variety of religions and of gods neither produced wars nor dissensions among the different nations (*Ibid*, p. 8). Religion had become so low and degraded that not only the common people scouted it, but “the ancient sages derided it; after disguising its extravagance by the thin pretense of allegory” (*Gibbon’s Dec. and Fall*, chap. xiv, near the end). Thus the whole people had learned the utter folly of all religion; and it is not wonderful that “the wiser part of mankind,” as Mosheim tells us, “about the time of Christ’s birth, looked upon the whole system of religion as a just object of ridicule and contempt” (*Eccl. Hist.*, p. 10). Kingcraft and priestcraft were near extinction. The people, having fathomed its mysteries, were about to abandon the shadow for the substance — theology for science, trickery for honesty, idleness for industry, and lying for truth!

Here, then, was a state of things which must be speedily looked to — or, good-by, priest; good-by, king. But what was

to be done? Answer: just what was done. A parcel of old Jewish fragmentary writings were collected together; for as a collection, they have not been traced farther back, under the name of *Ta Biblia*, or, *The Books*. This included, as is supposed, the Old and New Testaments, for God, priest, or king, of course, had a right to alter his WILL whenever he found it inadequate to his purpose.

In the first, or *Old Testament*, something is said of an expected MESSIAH (the anointed, or spring-Sun); in the second, or New Testament, something is said of a CHRIST (*the anointed*, scil. *Sun*) already come; both, indeed, being the same = the spring-Sun. The difference, if any, was as to whether the Savior or spring-Sun had really come or not. This, then, was, and is still, called the Jew-book—the Old Testament part at least. Much, if not most, of it was stolen from the sacred books of the nations among whom this scattered people sojourned; for “intercourse with the heathens had made some Jews ashamed of their fathers’ faith” (*Smith’s Bib. Dict., Art. Messiah*). Split into two factions, the Jews (those so called to-day) embraced the opinion that the *Messiah*, or spring, had not come. Those “ashamed of their fathers’ faith” adopted the idea that he had come.

Thus stood the dis severed Jews — one faction stationary, the other conservative, though inclined to progress. The progressive pagans, therefore, if they united with either party, must join the latter. To this they were induced at the beck of their priests, under their murderer* chief, Constantine, surnamed the Great, accepting, at the same time, the scriptures of the Old and New Testaments, the latter being the offshoot of the former. The

* Constantine’s list of murders runs thus: Maximian, his wife’s father, A. D. 312; Bassianus, his sister Anastasia’s husband, A. D. 314; Licinianus, a boy eleven years old, his nephew by Constantina, A. D. 319; his wife, Fausta, drowned in boiling water, A. D. 320; Sopater, his former friend, A. D. 321; Licinius, his sister Constantia’s husband, A. D. 325, the very year of the Nicene council, when he was organizing the new religion; and Crispus, his own son, A. D. 326.

term Bible was prefixed to the whole collection by Chrysostom in the fourth century.

Here, then, we behold the humiliating spectacle of a race every way superior to all others, casting aside, at the instance of their priests and rulers, their national literature, rich in every department of science, to embrace the brutal, cruel, low and obscene mythology of a race ever scattered here and there over the civilized world; and in every place, no matter where, always held in derision and contempt.

“ O! what a fall was there, my countrymen!
Then I, and you, and all of us fell down,
Whilst bloody treason flourished over us.”

So the new form of religion was firmly established, or, rather, the old form was dressed up anew. It was now *dubbed* the Christian religion. Its secret basis (natural philosophy) was now safely deposited beneath the idiom of a foreign and dead language—the Hebrew. All intellectual progress was checked, and the people again brought under the rule of priests and kings, so to remain for a long but indefinite period—until the amount of light, gathered up in infinitesimal doses, shall become sufficient to enable them to discern the cheat.

Ignorance, let the reader remember, is the basis of all religion. Says the Rev. S. Baring-Gould: “ We find that a condition of the first importance to religious exaltation of feeling, is ignorance” (*Orig. of Rel. Belief*, vol. i, p. 357). Indeed, so thoroughly has priestcraft and kingcraft (twin brothers) in every age been aware of the importance of ignorance in enabling them to retain their hold, which they secured upon the people at an early age, that they have resorted to every means to conceal the truths of science from them, or rather, I should say, to prevent them from coming to their knowledge; for science and religion ever have been, and always will be, antagonistic of each other. The two can no more unite than fire and water.

Hence the continual warfare which has been waged for centuries — even thousands of years — between Theology and Science, in which, after the longest siege ever known, the latter is now happily coming off *first best!* And hence, too, all theological books abound in parables, allegories and myths to cover up the truths which science had forced upon the writers of the various mythologies, and so prevent them from coming to the understanding of the laity. Our Bible forms no exception to this remark, as my reader will come to see in the sequel. The Jewish Mythology runs in a line parallel with all other mythologies, whether Hindu, Persian, Egyptian, Greek, Roman, Norse, or any other.

To become tolerably versed in religion, the student must have some knowledge of its principal forms. This the author, presently to be named, styles the “Science of Religion,” a paradoxical term, but true nevertheless. Max Müller uttered sound sense when he said of religion: “*He who knows one, knows none.*” (*Science of Religion*, p. 11.) Thus is the Christian reflected upon as being ignorant. However, I will add: *He who knows all, believes none.*

Let us next endeavor to ascertain, if possible, whether the professors, or teachers of the new religion as thus reformed and adopted, really believed it, or were sincere in their professions — even from the day of its adoption to the present: The Savior is represented (Mark iv. 12) as speaking in parables, “That seeing they may see, and not perceive; and hearing they may hear, but not understand.”*

St. Paul says: “For if the truth of God hath more abounded through my lie unto his glory, why yet am I judged as a sinner?” (Rom. iii, 7.)

The apostolic father, Hermes, mentioned by St. Paul (Rom. xvi, 14), exclaimed, “O Lord, I never spake a true word in my life, but I have always lived in dissimulation, and affirmed a lie for the truth to all men, and no man contradicted me, but all

* See Isaiah vi, 9.

gave credit to my words." (Quoted by Rev. R. Taylor, *Diegesis*, p. 45.)

Tertullian, an early Christian father, born about A.D. 150 in Carthage, thus witnesses against his profession: "I find no other means to prove myself to be impudent with success, and happily a fool, than by my contempt of shame; as for instance, I maintain that the Son of God was born; why am I not ashamed of maintaining such a thing? Why! but because it is of itself a shameful thing. I maintain that the Son of God died; well, *that* is wholly credible, because it is monstrously absurd,—I maintain that after having been buried, he rose again; and this I take to be absolutely true, because it was manifestly impossible." (*Ibid*, p. 326.)

To the same purpose speaks Bishop Gregory Nazianzen to St. Jérôme: "A little jargon is all that is necessary to impose upon the people. The less they know the more they admire. Our forefathers and doctors have often said, not what they thought, but what circumstances and necessity dictated." (See *Volney's Ruins*, p. 177.) This Gregory lived in the fourth century.

Says Bishop Synesius, born in Cyrene, Africa, in the fourth century: "The people are desirous to be deceived; there is no acting otherwise with them. For my own part, to myself I shall always be a philosopher, but in dealing with the mass of mankind, I shall be a priest." (*Ibid*, p. 177.) This bishop, says Gibbon, "loved profane studies and profane sports; he was incapable of supporting a life of celibacy; he disbelieved the resurrection; and he refused to preach fables to the people unless he was permitted to philosophize at home" (*Dec. and Fall*,—note to chap. xx, sec. 5). His request was granted.

"This book of Genesis," says Maimonides, "taken according to the letter, gives the most extravagant notions of the Deity. Whoever, therefore, should perceive their true meaning ought to take care not to divulge it. It is difficult for any one, either from the text itself, or from lights elsewhere afforded, to keep off

from a good guess at what it means; but then he ought to say nothing about it."* *Reference lost.*

So much, then, of ancient and medieval Christianity. I now approach our own times. In a recent work, "The Origin and Development of Religious Belief," by the Rev. S. Baring-Gould (vol. i, p. 232; New York, 1870), may be read the following: "To preserve equilibrium, the majority of men must be fools, and only the minority sensible, for the economy of society demands a coördination of manual labor and mental direction. Those who execute the manual labor,—building houses, tilling the ground, weaving cloth,—are subservient to those who direct the affairs of State. The laborer is a living tool." Mr. Baring-Gould is a prominent English clergyman, and, of course, truly reflects the sentiment of his caste, both in England and our own country.

Thus we find the same Christian sentiment precisely pervading every Christian age. The "sensible minority" must and will "direct the fools," if they can, and fleece them. The instrument which has always been used, and which the "sensible minority" purpose to continue the use of, is RELIGION. *Religion*—a word soon to be recognized as a synonym of ignorance—has hitherto always ruled the down-trodden laborer with a rod of iron; has ever arrogated to itself, under many names, the government of the world. No matter what its name or form, this fiend, Religion, has always managed to insinuate itself into every government set up by man; the result being in every instance loss of liberty to the laboring classes, and this loss being, in most cases, the consequence of long, bloody and exhausting civil wars. So that the "sensible minority," by means of this mighty agent, have thus far succeeded in converting our beautiful world into a "slaughter-house, drenched with blood and tears" (*Higgins'*

*Prof. W. D. Whitney, of Yale College, seems to have acted upon Maimonides' advice, in declining to correspond with me on this subject. He, however, vouchsafed this much: "I admire the ingenuity of your parallelisms." *Letter to the Author, dated Oct. 19, 1873.*

Celtic Druids, p. 299). For war, thus far, has ever been the pastime of the "sensible minority," or, as the sensitive Shelly has it:

"War is the statesman's game, the priest's delight,
The lawyer's jest, the hired assassin's trade."

"Religion and philosophy," says the Rev. G. Oliver, D.D., a learned English clergyman, "were veiled under the impervious shade of hieroglyphical symbols, unintelligible to the profane, and intended to lead them into a maze of error, from which it was difficult to extract a single idea which bore any resemblance to the original truth. These symbols were publicly displayed in the temples, beaming streams of light to the initiated; while to the profane they were but an obscure mass of unintelligible darkness" (*Hist. of Initiation*, p. 73). Such was then, and is now, the *magnanimity* of the "sensible minority."

"The priesthood of all nations had acted upon the system that it was necessary to deceive the mass of the people for their own good; that it was not possible to guide them by the plain, open truth" (L. Maria Child, *Prog. of Relig. Ideas*, vol. iii, p. 167). "Guide them!" Where? Why, into the great whirlpool of ignorance and barbarism, such as the world experienced during the one thousand years of "the dark ages," when priests and kings brooked no opposition. Where else could deceit and lying guide them?

And now, my co-workers and fellow-citizens—farmers, mechanics, artizans of all classes and descriptions ("fools" in the estimation of the Rev. S. Baring-Gould and his coadjutors), what do you think of the "mental direction" thus proposed to you, coming, as it does, from a class of men who never, as a rule, perpetrated a useful invention of the smallest moment—who never did the least thing intentionally for the advance of civilization, but on the contrary have ever taken upon themselves the "mental direction" of your race in a way calculated to lead to ignorance and slavery, as above conclusively proven?

Where, let me ask you, where had we all been to-day but for the great minds and hands which have occasionally, and only now and then, appeared as bright oases in the boundless desert of ignorance of the past ages, such as Pythagoras, Socrates, Plato and others among the ancients; Copernicus, Galileo, Columbus, Newton, Laplace, Lyell, Darwin, Huxley and Tyndall among the moderns—real philanthropists, who have both thought and worked for the benefit of *the world*? Was there ever advancement except at the hands of such men? No! emphatically No!! All progress thus far has come from those who have spurned the “mental direction” of theological mountebanks and kings; all future progress will come from a similar source.

As all advancement in civilization has ever been in proportion to the number of self-directing hands—slow at first because of paucity of numbers, may we not hope, from the continual accession of numbers, for a more rapid improvement in the future? This, of course, will depend much, but not altogether, upon the working classes. If in connection with the scientists, their true friends, they work and *think*, their betterment of condition will be made sure. But if they work, and let those who do not work think for them, they will surely decline from their present condition, which is truly low enough, and become the tools of designing men. “The laborer is a living tool,” says the Rev. S. Baring-Gould.

Having truth, and nothing but truth in view, the inquirer should have some notion of the means for its attainment. For this purpose I know of no better instrument than the law of the development of the human mind, as first put in form by the French savant, M. Auguste Comté. A knowledge of this law, if put to use, will greatly aid the free-inquirer in his search after truth: “The law is this: That each of our leading conceptions, each branch of our knowledge, passes successively through three different theoretical conditions: The theological, or fictitious; the metaphysical or abstract; and the scientific, or positive.”

Now every one who has arrived at years of maturity, must have observed, that his mind was developed, if developed at all, strictly in conformity to this law. In his childhood, he was a theologian; in his youth, a metaphysician; and in his manhood, a philosopher.

This law is expressed by its author in bold and prominent language, whose purport cannot be mistaken by the reader; and although a later and very able writer, Herbert Spencer, affects to disagree with the Frenchman, it is merely in the matter of its expression, as the upshot of his argument proves. For, in his treatise on EDUCATION, he enunciates this same law thus: "Of the three phases through which human opinion passes—the unanimity of the ignorant, the disagreement of the inquiring, and again, the unanimity of the wise—it is manifest that the second is the parent of the third." (p. 101).

It may be remarked that the theological stage of development is divided into Fetishism, the lowest and most degraded form of religion; Monotheism, its highest and least frequent form, and Polytheism, the form in which it appears in the Bible. This last proposition may be objected to, but it cannot be disproved.

A careful study of many religions, or of all, will disclose the fact of their common origin—in *natural phenomena*;—in the sky, the Sun, the moon, the constellations, the planets, etc. Thus, "the sky may be called not only the brilliant, but the dark, the cowering, the thundering, the rain-giving. This is the polyonomy of language, and is what we are accustomed to call polytheism in religion." (Max Müller, *Science of Religion*, p. 124.)

Thus have I, at length, brought Theology and Science face to face. The first covers up and hides truth to the degradation of man; the last uncovers and brings it to the people for their improvement. "For it is true," says Macrobius, a philosopher of the fifth century, "that while the mythologists (theologians) stuff the history of their Gods with fables, the naturalists reduce their fictions to a rational sense." (*Quoted by Banier, Myth.*, vol. ii, p. 183.)

As regards my subject, the Bible, I have taken the course of the "naturalists," and so have shown in the following pages that that *sacred* (secret) book treats of natural phenomena only. It can't treat of anything else, for there is nothing else to treat of. Does the infatuated theologian imagine a God? The idea originated in Aries, the first of the zodiacal constellations. Does he imagine Bulls breathing flames of fire? His image is formed from the Sun in Taurus. Does he picture to himself a Devil? He obtains his prototype from the Sun in Scorpio; and similarly of all the fictions of the *sacred* Book, and also of all the world's mythologies, by means of which one man wheedles his fellow out of his substance, and at the same time of his liberty.

But it will be objected to what I have written of the twelve tribes, that there is a small tract of land called the "Holy Land" east of the Mediterranean sea, divided into twelve parts, to each of which one of the Patriarchal names is assigned; and hence that I am wrong—intentionally wrong. This objection is readily met and set aside. The Hebrews never applied the name Palestine to the whole country so called, but only to the long strip of maritime plain inhabited by their encroaching neighbors, and this even is doubtful. Biblically, this name Palestine is a misnomer. Neither did the Roman division coincide with the theological name, nor did the Romans have a distinct name for the Holy Land. (*Bib. Dict., Art. Palestine.*) "Soon after the Christian era this name took possession of the country" (*Ibid.*). That is, I suppose, the country surveyed itself off into twelve districts and named them after the twelve Patriarchs—a miracle, to be sure, but nothing is impossible with God!

Note further: At the beginning of Adrian's reign, A. D. 117, the Gospels had not yet appeared; the world was without a miracle; Mary, the bride of Heaven, had no place in history; and the proof that Christ had ever existed was too weak to overcome, or even to contend against, the skepticism of the age. The time to supply additional proof of the reality

of Christ was favorable. (Reber., *Enigmas of Christianity*, pp. 57-59.)

Though all who lived during the alleged time of Christ had, by age or the calamities of war, gone to their graves, leaving little or nothing concerning him, still the priests entered upon the task of foisting the old religion, or Paganism, under the name of Christianity, upon the people. They quarreled among themselves for centuries, forged books, manufactured traditions, and shamefully altered and corrupted the works of the Fathers to make them conform to the doctrines of the day (*Ibid*, p. 61). Such, then, was the origin of Christianity!

To understand what I have written of this *sacred* Book, or "Book of books," as its advocates would have us call it, a moderate, not a profound, knowledge of astronomy is necessary. This may be acquired from any of the common elementary treatises on the subject. To aid my reader further I have affixed to this book a beautiful picture of the zodiac, with an index and globe. Mastering the details of this he will find but small difficulty in understanding what I have written.

In the space between the two circles are the twelve zodiacal constellations, the *exaltations* of the seven planets of the ancients (the ☉ being marked E), nodes of Venus, Beth-el and Ai—the beginning and ending of the Jewish ecclesiastical year; also *Dan* and *Beer-sheba*, the latter being the end of summer, the former the beginning of winter. The larger circle is divided into three equal parts by means of curved lines. These meeting by twos at three equidistant points in the inner circle, form an equilateral triangle, within which is placed the SUN.

The spaces, or arcs, designated *Shem*, *Japheth*, *Ham*, denote the three seasons of the year (the Trinity) of the ancients. The planets, as designated by their respective characters, placed within and near the circumference of the smaller circle, occupy their respective houses — marked D. H.=day-house; and N. H.=night house. The whale that swallowed Jonah (the Sun) is

placed south of Aries and Pisces. In astronomical maps the LEFT hand is *East*, the RIGHT hand *West*. If, as before remarked, the reader make himself thoroughly familiar with this chart, he will derive infinite pleasure from the perusal of my work. Besides this, he will be able to comprehend better than he now does, much of ancient history, as well as the various mythologies of the world.

THE SCIENCE OF THE BIBLE.

CHAPTER I.

THE CREATION.

THE Creation embraces all the first chapter of Genesis and the first two verses of the second chapter.

“In the beginning* God (*the Gods* = Elohim) created the heaven and the earth.”† (Gen. i, 1.)

Here the first inquiry of the rationalist will naturally be: Who, or what was, or is God? Hitherto civilized (?) man, in his supreme folly, has failed to see the necessity of a correct answer to this question — who, or what was, or is God? — but has blundered along in the gloom of Egyptian darkness, without knowing, or even caring, whether he was advancing to, or receding from the object of his search. Consequently he is now, at the end of thousands of years of laborious research, as ignorant of God as the veriest savage.

Who, or what was, or is God? Until we can answer this most important, this fundamental question satisfactorily and

* “The beginning of the historical times of every nation, is described as the beginning of mankind.” (Abbe Banier, *Myth.*, vol. ii, p. 558.)

† “The creation,” says Clemens Alexandrinus, “was concluded in six days, for the motions of the Sun from solstice to solstice is completed in six months.” (Vol. ii, p. 386.) The period before which this myth could not have been written may be readily ascertained. Thus, the amount of the precession of the equinoxes, since the Sun entered the first degree of Aries, is about 45°. This, divided by 50°, the annual precession of the equinoxes, will give 3,240.

“Creation,” says Philo the Jew, “is a thing in its own nature *movable*, but that the uncreated God (Aries) is unchangeable and immovable.” (*Bohn’s Philo*, vol. ii, p. 343.) By an attentive perusal of this book, the reader will doubtless learn what Philo meant.

truthfully, we may as well stop right here; for we must have some point of departure—some means whereby we may traverse the *Red Sea* (*yam-suph* = weedy-sea) of the Bible, else all our endeavors will prove fruitless and barren of result, as have hitherto all researches of a like character.

It has often been said that “God is unsearchable and his ways past finding out” (Rom. xi, 33). Is this true? Let us see; and while “it is the glory of God to conceal a thing” (Prov. xxv, 2)—not everything—let it redound to the glory of man to detect both him and his ways. It has been said, too, “that it is easier to tell what God is not, than what he is.” We shall see. In the Hebrew text אלהים = *Elohim* stands opposed to *God* in the English. This אלהים is the plural of אלה = *eloh*, which last is a compound of אל = *el* and יה = *jah*—the י and ך being interchangeable. (See *Gesenius’ Heb. Lex.*, p. 370.) Uniting these radicals we get אליה = *Eljah*, precisely the same, bating the Masoretic punctuation, which Sir W. Drummond characterizes as “a most impertinent imposition” (*Edip. Juda.*, p. 191), that is elsewhere falsely translated *Elijah*. The root אל = *el*, is contracted from the verb אול = *ail*, to roll, to twist, and was hence applied as a name to the male of the sheep kind, in allusion to his contorted or “twisted horns” (*Ges. Heb. Lex.*, p. 41). The root יה = *jah*, is the short for יהוה = *jahveh*, literally “he will be,” and, being the future of יהוה = *havah* = to be, denoted existence of course. It would seem, then, that אלה = *eloh*, or אליה = *Eljah*, thus compounded of אל and יה, had reference to the Sun entering the first degree of Aries at the spring equinox—THE BEGINNING. The connection of the Sun and Aries thus begun, would continue from day to day, from week to week, and from month to month, while the two remained above the equinoctial line, or during the six summer months. Thereafter the two (Sun and Aries) are disjoined by the intervention of the Earth, the RAM setting at the rising of the Sun. Thus, keeping in view this relation of the Sun and Aries during the days, weeks or months of summer, we can readily understand why the plural form, *Elohim*,

is used instead of the singular *Eloh* or *Eljah*, which has never before been correctly accounted for.*

God (גו), or as the Methodists properly pronounce the name—*Gawd*, is the Hebrew for “*coriander seed*,” because of the “*little furrows or stripes on the grains*” (*Heb. Lex.*, p. 177), and was hence another name for the RAM, because of “*the little furrows or stripes which encircle his horns*.” God also meant fortune, because when the Sun rose in Aries, the time was propitious, and men then began to cultivate the earth—began to seek their fortunes.†

These etymologies are, to say the least of them, sufficient to lead to the suspicion that the *Elohim* of the Hebrews is only the Sun in conjunction with the Aries of the Zodiac during summer, and that *God* is but one of its many synonyms. In the progress of our investigations, our evidence of this will be cumulative, as the lawyers say, and more than sufficient to convert our suspicions into undeniable fact. Another very strong proof of my position, which I may as well adduce here, is that the ancient Egyptians, as did most other nations previous to this beginning of Genesis, when the Sun entered Taurus (the *cherubim* of the Bible) at the spring equinox, paid divine honors to the BULL, as Baal-peor, or LORD of the opening year. The world (year) by them was thought to be a *chaos*, but inclosed in an egg. “This egg being observed by the BULL (the Taurus of the Zodiac) was pierced by his horns; thus, it was said, the BULL created the world (year), and by his breath formed the human species.” (Rev. G. Oliver, *Hist. of Init.*, sect. 3.) The Hindus held the idea that this great mundane egg was divided in half; that the lower half corresponding to chaos or winter, was *male*; while the

* In 1 Sam. iv, 8, these seven summer months are called “mighty Gods;” *Elohim addim* by the Philistines, or winter months.

† Some of the ancients supposed Aries was upon the meridian (noon-mark) at the great natal hour, when the Sun rose directly after in Leo. This would refer the beginning of the year to the summer solstice. (See Sir G. C. Lewis’ *Astron. of the Ancients*, p. 308.)

The Egyptian Neith (Virgo of the Zodiac) reigned inseparably with Aman (Aries) in the summer hemisphere. She was the “mother of the Gods,” mother of the Sun, etc. Being the feminine principle as Aman was the male principle, her temples bore this inscription: “I am all that has been, all that is, and all that will be. My offspring is the Sun.” She, like the Virgin Mary, conceived on the 25th of March, and gave birth to the Sun on the 25th December following.

upper half, answering to the Creation or summer, was *female*. During the winter Brahma or the Sun slept, but awakened on the approach of summer. (*Wheeler's India*, vol. ii, p. 457.)

In general we shall find that each myth of the Bible recounts but the various phenomena of the year, to describe which, or what is the same thing, the Sun as it seems to pass over the ecliptic, it is necessary to begin at some certain point in it. The author of this myth of the Creation chose the time of the spring equinox, which then happened as the Sun entered Aries or the Ram. Hence he wrote: "In the beginning the Gods (*Elohim* = the Sun in Aries) *created*," etc. The verb *bara*, here mistranslated "created," never meant the production of something out of nothing.* Its primary sense is "to cut, to divide;" hence this first verse of Genesis should read, to bring out the sense the author intended: "In the beginning the Gods (*Elohim*) divided the summer from winter." This was the first step to be taken in the division of the year.

"And the earth was without form and void." (Gen. i, 2.) Correctly translated, this verse would read: "And the earth in winter is *dreary* and desolate" (*tohu ve bohu*). In this rendering I am supported by the Rev. George Bush, a noted American Hebraist (see *Science and the Bible*, by Rev. H. W. Morris, p. 52). This also makes much for my hypothesis, as the earth in winter is indeed *dreary and desolate* — *dreary*, i. e., *bloody*, in the old sense of the word, in allusion to the color of the dead vegetation at this season; *desolate*, because of the obliquity of the Sun's rays, as opposed to the *insolate*, or more direct rays of the sun in summer.

"And the Gods said let there be light; and there was light" (v. 3); i. e., the Sun entering Aries at the spring equinox,

* In Joshua xvii, 15, *bara* is used in the sense of *cutting down trees*. Max Müller stigmatizes the idea of a creation out of nothing (*ex nihilo*), as a "groundless notion," an "*ignis fatuus*"; and that in the word *bara* "there is no trace of the meaning assigned to it by later scholars, of a creation out of nothing"; that the idea is of modern origin; and further, "that to find out how the words of the Old Testament were understood by those to whom they were originally addressed, is a task attempted by very few interpreters of the Bible." (*Chips*, Vol. i, pp. 131-3.) In Psalm civ, 30, *bara*, according to the writer just quoted, bears the sense of "thou renewest the face of the earth," which the *Elohim* do every spring. "God" is a mere substitute for "*Elohim*." (Nott and Gliddon's *Types of Mankind*, p. 561.)

brought summer or light out of darkness or winter — winter passed, summer came.

Thus much, then, as regards the division of the year into two parts — summer, over which the *Elohim* presided, and its opposite, styled “*dreary and desolate*,” whose ruler I will hereafter point out. Overlooking, then, for the present, the latter, I will now proceed to the smaller divisions of the former, which the sacred, i. e., the *secret* writer, or his translators for him, has denominated days.*

Before proceeding farther, however, let us endeavor to fix the precise meaning of this term “day.” In 2 Pet. iii, 8, we learn that “a day with the Lord (summer) is as a thousand years.” In the cosmogony of the Persians, as quoted by Dupuis (*Origin de tous les Cultes*, tom. iii, p. 21), we find a *thousand years* are as *one month*; hence, it will follow that if a day with the Lord is as a thousand years, and a thousand years are as one month, a day must be equal to a *month*. Thus is our way made clear, and we may proceed to analyze the remainder of this myth as follows: During the first day (month March) of summer, God (the summer Ram) divided “*between the light and between the darkness*” (marginal reading), i. e., he made the days and nights of equal length = twelve hours each. He dried the waters off the earth during the second day (month April), leaving the ground fit for cultivation. During the third day (month May), he made the grass grow, when the cattle are turned loose to feed on it. The Sun, having gained his highest point (summer solstice) in the heavens during the fourth day, when he made the Sun and Moon, *ruled THE day*; i. e., the longest day of the year. At this time, too, God, or Aries, having gained his zenith at sunrise, becomes the MOST HIGH GOD, i. e., the *Most High Ram*. The Moon, being at her full in the eastern horizon at sunset, of course *gave light by night*, i. e., shone all that night. On the fifth day (month July), God brought forth insects, creep-

* “A month is a day and night with the *Patriarchs*, and is divided into two parts: the bright half is their day for laborious exertions; the dark half, their night for sleep. A year is a day and night for the Gods; and that is also divided into two halves; the day is when the sun moves toward the north; the night when it moves toward the south.” (*Asiat. Research*, Vol. i, p. 280.)

ing things, etc., which we all know flourish best at this time. During the sixth day (month August, the ingathering month), God made the "beasts of the earth" and cattle, and lastly man, i. e., in addition to his daily food, God gave man his winter supplies, if he were not too lazy, like some I know of, to gather them. Thus it happened that all animals, man not excepted, had become sleek and fat, and were, of course, prepared to breast the hardships of the coming winter.* "Thus the heavens and the earth were finished and all the host of them," i. e., the six summer months had passed away. "On the seventh day (month September), God ended his work which he had made," i. e., he ripened the fruits which had attained their growth during the previous six months, "and he rested on the seventh day (month September) from all his work which he had made" (Gen. ii, 1, 2). That is, we are to understand, God (*El*), or the group of stars called Aries ("stars of God," Isa. xiv, 13), which was always, during the six months of summer, somewhere above the horizon at sunrise, and successively corresponded to each of these summer months, in its turn, now went below the horizon, or set in the west at the approach of day, i. e., Aries or God got on the side of the earth opposite to that of the sun, and so became a night constellation. The Sun and Aries, being thus rudely *disjoined* by the intervention of the earth, *cease their labor!* Thereafter Aries, the poor Ram, gropes his way through the darkness of Egypt, or winter, in order to rejoin the Sun, his spouse,† at the following spring equinox. Meanwhile the

* The ancients, not having the wherewith to make themselves comfortable, execrated the winter season much more than the moderns. Hence their intense hate of this season so often expressed in their records. Having demolished Ai (the old year), Joshua (the Sun) set up an altar in Mount Ebal (bare mountain = the dreary and desolate earth at the spring equinox), whence he delivered "the blessings and the cursings" (Josh. viii, 34), half the tribes standing on either side of him (Deut. xxvii, 12, 13), "according to the book of the law." (Josh. viii, 34.)

Plutarch writes in relation to summer and winter: "It is alike impossible for anything bad to exist where God is the cause of all things; and for anything good to exist where he is the cause of nothing" (*Isis and Osiris*, 45.)

"Two urns by Jove's high throne have ever stood,

The source of evil one, and one of good;

From thence the cup of mortal man he fills,

Blessings to these, to those distributes ill."—*Iliad*, Book 25.

† The Sun was male or female, according to circumstances—in winter male, in summer female.

poor disconsolate Sun, bitterly bewailing his (the Ram's) loss, the great tears rolling down his cheeks (the rainy season then began), exclaims with David (Ps. xxii, 1), and our dear Savior (Matt. xxvii, 46), "*Eli, Eli, lama sabachthani,*" i. e., literally, "*my Ram, my Ram, why hast thou forsaken me?*"

Here let my reader note that *Elohim*, or the Sun in conjunction with Aries, constitutes the summer God or Gods, while the winter God is simply *El*, or Aries as disjoined from the Sun. This will hold good, I believe, throughout the Hebrew Bible, except where *El* has some modifying epithet, when it is generally, if not always, equivalent to *Elohim*.

In six days (months), then, the Gods (*Ram-Suns*) divided (*bara*) or measured out the heaven and the earth, while occupying the space between the conjunction of the Sun and Aries, and their opposition. God ended his work, however, on the seventh day (month September), when the Sun was in Libra, and exactly opposite Aries, and so made up the sacred number seven. This accords with the sacred books of the Parsees, or Sun-worshippers: "Seven months of summer are there; five months of winter there were; the latter are cold as to water, cold as to earth, cold as to trees; there is mid-winter, the heart of winter; there all around falls deep snow; there is the direst of plagues."* (*Avesta*, vol. i, p. 9.) Thus the Gods (*Elohim*, or the *Ram-Suns*) had their *spell*, which at first was written *God's spell*, but now, *Gospel*.

That the ancients other than the compilers of the Bible, had a notion of the Creation as above worked out, many examples in proof might be adduced. The classical reader cannot fail to recognize the Hebrew creation as identical with the creation of the first book of Ovid's *Metamorphoses*. But this, it will be said, Ovid borrowed from Sanchoniathon, and he in turn from the book of Genesis. This is only supposition, however.

The creation of the Norse Mythology is very similar, if not precisely the same. (See Anderson's *Norse Mythology*, chap. i, p. 171.)

In the Genesis of Berosus we have: "In the Beginning all was darkness and water. These generated men with two or

*The ten plagues of Egypt.

four wings and two faces; bulls with human faces (see Layard's *Babylon and Nineveh*); dogs with fishes' tails; horses with dogs' heads, and men with fishes' tails, etc. Before these stood a woman, who being split in two by Belus (Sun in Virgo) formed earth and heaven. Having put the world in order by creating animals, etc., *he last of all cut off his own head.*" (Bunsen's *Egypt*, vol. iv, p. 364.)

Here the monstrous animals refer to the constellations. The halved woman denotes the year half gone, Belus cutting off his own head refers to Aries setting *head first* at the end of summer.

But of all the cosmogonies known to this writer, that of the Persians, quoted by Bailly and Dupuis, is the most outspoken and precise. Translated from the French of these authors, it reads as follows: "In the beginning God created the Man (earth) and the Bull (Taurus) in a high place, where they abode 3000 years, free from evil; and these 3000 years embraced the *Ram*, the *Bull* and the *Twins*. After these, they remained another 3000 years, experiencing neither pain nor inconvenience; and these thousands answered to *Cancer*, to *Leo* and to *Virgo*. At the seventh thousand, corresponding to the *Balance*, evil appeared." (See Bailly's *Anc. Ast.*, p. 392; also Dupuis' *Origine des Cultes*, tom. 3, p. 21.)*

What is particularly remarkable in all these cosmogonies or creations is that summer alone is definitely described, winter being simply alluded to as *dreary and desolate; as a chaos, or yawning gap (ginungagap* of the Norse mythology), or as something equally to be dreaded. Now, taking, as I propose to do, the Creation as a synonym of summer, is it possible that all the ancient peoples of the north temperate zone have drawn each its cosmogony from a single original manuscript, as is so often supposed and even asserted? Rather, as all beheld the

* "Le Dieu suprême créa d'abord l'homme et le taureau dans un lieu élevé, et ils y restèrent pendus 3000 ans sans mal. et ces 3000 ans comprennent l'agneau, le taureau et le gemaux.

Ensuite ils restèrent 3000 ans sur la terre sans éprouver ni peine ni contradiction, et ces mille répondent au cancer, au lion et à l'épi. Après cela, au 7^e mille répondent à la balance, le mal parut."

Marco Polo describes a city in Cathay having "twelve gates, three on each side of the square, each gate being guarded by a thousand men" (*Travels*, Bohn's ed., p. 184.)

same phenomena pass before them annually, would it not be more reasonable to suppose that each made up its own record of these phenomena to a certain extent at the least? These questions are put, not as determinative of this subject, but to excite the curiosity of the reader.* All may have drawn from a common (extinct?) source, however.

The Creation, then, was confined to these *seven* summer months; nor need the royal-arch mason, or mason of the *seventh* degree be surprised or offended on being told that his "sublime degree" is founded, as was the Lord's temple, upon these same summer months. The first three, let me add, rest upon the eastern pillar, or spring equinox; the last three upon the western pillar, or fall equinox; the middle month wherein is the summer solstice forming the *key-stone* which completes this "royal arch" (see frontispiece to *Fellows' Freemasonry*).

"Faith," says the Rev. Robert Taylor, "is the genius of spring; Hope, of summer, and Charity, of autumn — Faith of spring, because Faith and Works must always come together; Hope, of summer, because from that point the Sun looks vertically down upon the seeds which have been committed to the fertilizing womb of the earth; Charity, of autumn, because then the Sun empties his cornucopia into our desiring lap." (*Devil's Pulpit*, p. 260.) The Gods (Elohim) having gone to rest, i. e., having got on the side of the earth opposite to that of the Sun, as before related, at the end of the seven summer months, there yet remain five months, or 150°, to complete the circle of the year. Now, who takes the place of the Gods, and becomes the leader during this balance of the year? As the Sun leaves Libra, he next comes in conjunction with Scorpio, the first of the five winter constellations; and, as it was given to the Scorpion to hurt men five months (Rev. ix, 10), we may be certain that Scorpio is the rightful successor of God, and the legitimate ruler and leader-up of Satan's hosts — the winter constellations.

Whence, then, the origin of the idea of Satan, or the Devil, as we see him depicted in our books? By a careful inspection

* Faber says "that in writing the book of Genesis, Moses declared nothing but what was then generally known." (*Pagan Idol.*, vol. i, p. 202.)

of the Zodiac, it will be seen that the *Bull* and *Scorpio* occupy opposite points in the heavens. In the Bull we have the horns and cloven feet; in Scorpio, the tail and its sting. These joined to a distorted human figure, the emblem of the earth in winter, give us the form of his sooty majesty as seen in print. Behold! then, the origin of this frightful, but fabulous monster! Demiurge, i. e., a *worker-for-the-people*, is a term frequently used to designate the Sun of summer, while that of *Satan*, the opposer, or Anti-christ, or the destroyer, is equally applied to this same luminary in winter.

I may further remark that in this Myth of the Creation, we have the sum and substance of the whole Bible. Every subsequent myth, be its name what it may, is but a modification of this. It is true that by the letter, the myths of the Bible seem to differ widely among themselves, yet by a careful analysis all are proved essentially one—a description of the *phenomena* of the year, or some part thereof. The Rev. Geo. W. Cox claims for himself the honor of this discovery as it relates to the mythology of the Aryan nations (*Myth. Aryan Nat.*, vol. i, p. 6, Lond., 1870). I claim for myself this same discovery as regards the Jewish Mythology, and in addition thereto the far greater and more important discovery—the *nature of the BIBLE GOD!* My position in this last respect, like his, is already, in my belief, “established by an amount of evidence which, ere long, will be regarded as excessive.”

This, by far the greatest theological discovery of modern times, will in the end, I have no doubt, work an entire revolution in theological studies, and thus be the means of placing the Bible where it properly belongs—upon the shelf with its congeners of the Hindu, Grecian, Roman and all the other written mythologies of the world. For the good of mankind, it should have occupied this place a thousand years ago.

CHAPTER II.

ADAM AND EVE.

ALL nations have had their first Man and first Woman. These of the Jews were doubtless derived from the Hindus, as the names of their first pair were ADIMA and HEVA. (*Jaccoliot, Bib. in India*, p. 196.)

The *dramatis personæ* of this myth are *Jahveh Elohim, Adam, Eve* and the *Serpent*.—Scene: the garden of Eden.* Here, as in the myth of the Creation, *Aries* or *God*, coming in conjunction with the Sun of March, introduces Adam (*Red-earth*, i. e., the *dreary and desolate* earth) from the winter into the summer hemisphere. 'Tis then —

“Earth swells and claims the genial seeds of love;
Then, the Ethereal Father (Sun) lord of life,
Sinks on the bosom of his blissful wife;
With showers prolific feeds the vast embrace
That fills all nature and renews her race.”—*Virgil, Geor. 2, 274.*

Thus the Lord-God (*Javeh-Elohim* = Sun in Aries) formed Man (Adam = red-earth) of the dust of the ground. But the Lord-God, either because the raw material was exhausted, or because she was the more refined of the two, was obliged to bring the woman out from the man's side! There is a kind of ambiguity about this word “man” it may be well to look to. In Psalm xlix, 2, we find in the Hebrew *gam beni ADAM, gam beni ISH*, literally in English — *also sons of EARTH, also sons of MEN*, but which reads in the English Bible, “*both low (earth) and high (men)*.” The idea here thus suggested may lead the *thinker* to suspect that after all *Adam* is but another name for the earth, which would doubtless be correct.

* “The Eden story in the Bible is probably another form of the Arabian legend and the Persian story of Jima's Paradise in the golden age of mankind.” “It was a most ancient idea,” and common to both these nations. (*Dunlap, Spirit-History of Man*, p. 291.) “Jima is an old name of the Sun-god and Saturn.” (*Ibid.*, p. 292.)

The delightful garden into which this *Man* was introduced was planted full of trees, of the fruit of all which he was freely permitted to eat, save one, "the tree of knowledge of good and evil." But two of the trees were named — the one just alluded to, and "the tree of life in the midst of the garden."

Very soon in an interview with him, the woman which the Lord-God had *created in the garden*, told the serpent, in her state of ignorance, that they (herself and Adam) were forbidden to eat of the tree "in the midst of the garden" (Gen. iii, 3),* which was a mistake. The serpent, however, determined to circumvent the Lord-God, was careful "the man" should partake of the fruit of the right tree — "the tree of knowledge of good and evil." He did not wish him to eat of "the tree of life," and so become equal to the Lord-God and live forever. This was not his design. He wished to get "the man" below with him in the infernal regions — into his possession, in his kingdom of darkness. This was his object; and the Lord-God must have been off his guard, or else he must have intended from the "*Beginning*," which I am inclined to suspect, to turn our poor old grandfather with his innumerable progeny over to the subtle serpent — our great adversary, the *Devil, or Winter*. The result of the eating, however, was knowledge, which most people now-a-days fearfully lack; and the Lord-God, anxious lest this poor, feeble, naked and miserable old "man" should make a profitable use of his recently acquired knowledge, hastened to remove him from his presence! Before doing this, however, he curses all the parties implicated. Nay, more; he curses the very ground, which certainly showed a lack of consideration and that he was not in his right mind.†

Adam had not yet named his wife, because, probably, his

* The "tree of life in the midst of the garden" was, probably, the *harvest* which was gathered about midsummer, or a little before.

† The serpent was the first to receive the curse: "upon thy belly shalt thou go." Are we, then, to infer that previously the serpent went upright on the end of his tail? If so, the curse must have proved a blessing!

"I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii, 15). One would not suppose a serpent with his head *crushed* could bite "his heel" very hard. There must be some other than the literal meaning. The Sun's ecliptic, as before remarked, was symbolized by a coiled snake biting his tail. His two extremes met at the winter solstice, with his head in the direction of the Sun's course. (See frontispiece to *Mallet's Northern Antiquities*.) The head, therefore, following the Sun, "bit his heel," i. e., the

knowledge was not equal to the task. He now calls her name *Eve = life*, "because she was the mother of all living" (Gen. iii, 20), which name, of course, was very appropriate, as she was not yet a mother at all. The name would have better applied to Adam, as the Lord-God got Eve of him!

The Lord God clothed Adam and Eve with skins—wonder where he got them, as death was not yet in the world—and sent him ("the man") forth from the garden—"so he drove out the man" (Gen. iii, 24)—what became of the woman?—and placed at the east of the garden of Eden "the cherubim and the flaming sword"—why didn't he guard the west end of the garden?—"to keep the way of the tree of life." The Lord-God had a "heap" of trouble with "the way of the tree of life," but not, it would seem, without a reason; for, if, in addition to his knowledge, the "man" had possessed himself of "the way of the tree of life" he might have proved even more than a match for the Lord-God, who, judging from the account, was not overstocked with intelligence!

Thus much for this senseless legend, taken literally. May there not be some hidden meaning beneath this mass of rubbish? Let us see. In the name *Jahveh Elohim*, the epithet *Jahveh* is the future of the Hebrew *havah*, *to be*; hence in plain English, *Jahveh Elohim* is, "*The Ram Suns will be*," by which we are to understand that the constellation Aries (God) *will be* in Eden or Paradise, or somewhere *above* the horizon at sunrise during the six summer months. Thereafter he will be disjoined from the Sun, and thus becoming a night constellation, he is simply *El*=Aries, and not *Elohim*, after the seventh month (September); hence the number *seven* is reckoned *sacred*, i. e., *sunny*, in allusion to the seven summer

Sun's south declination ended; while the Sun, coming to his southern tropic, "bruised his head," i. e., the days began to lengthen.

"Unto the woman he said: I will greatly multiply thy sorrow and thy conception." Here the earth is likened unto a woman, and is supposed to conceive at the spring equinox, gestation being completed at mid-winter, the season of sorrow.

"And unto Adam he said: Cursed is the ground for thy sake; thorns also and thistles shall it bring forth unto thee." The earth, having passed into the winter hemisphere, produces nothing but dry stubs="thorns also and thistles." These were the natural emblems of winter and "symbols of the divine presence" (Smith, *Bib. Dict.*, *Moses*). Thus when Aries, or God, sets "in the fall of Man (Earth)," he becomes a night constellation, and may be seen of a clear night in his house—Beth-el—in the zodiac, as he comes to his meridian in December.

months. Then, too, both he and we will be overwhelmed with the "torrents (rains) of the nether world (winter hemisphere), Sheol," Hell or Winter (*Ges. Heb. Lex.*, p. 136).

"And a river went out of Eden to water the garden; and from thence it was parted into four heads" (Gen. ii, 10). This was an extraordinary river. "It went out of Eden to water the garden!" It didn't water the garden while in it, for *it went out of the garden to water it*. The garden was in Eden (Gen. ii, 8), therefore, when it went out of Eden, it, at the same time, went out of the garden. Hence, if the garden was watered at all by this four-headed stream, it must have been done by some hitherto undiscovered process.

That this was a most wonderful, a miraculous river, is proven from the fact that it has been hunted for time out of mind, and found in every region of the earth—from the Ganges in Asia to the Nile in Africa; from the Mississippi and Colorado in North America to the Amazon and Paraguay in South America. But though everywhere found, men could not agree as to its identity; and hence many have concluded, and Luther among them, that the flood turned everything on this earth *topsy-turvy*, so that the discovery and identification of this mystical river have been thus effectually tabooed by the Deity forever. Hence, too, has it been concluded that "it is useless seeking to identify the river-system of Eden with anything known at present." (*Cham. Ency., art. Eden.*)

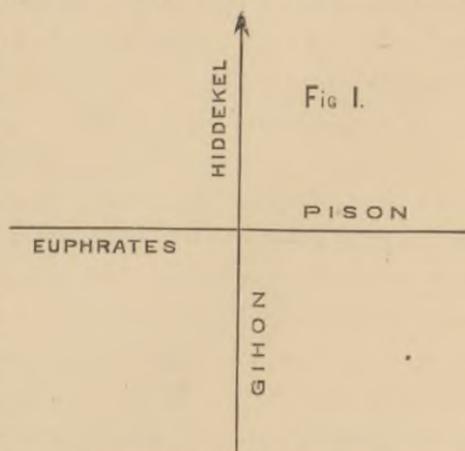
Notwithstanding all this, I think the text sufficiently clear to warrant me in introducing my opinion among the rest. My view of this matter, which, of course, will differ from all that have gone before me, is, that this four-parted stream has reference to, and may be identified with, the *four cardinal points*. These, separate, become parted into *four heads*, and go out from any locality without watering it; yet the winds returning by them bring in the clouds charged with moisture, which, under favorable circumstances, is shed in the *garden*. This garden, of course, was located in the north temperate zone, including, perhaps, a part of the torrid zone—in all a strip or belt of only about 40° of latitude broad. (See Bohn's *Strabo*, vol. i, p. 199.)

“The Hindus [from whom this account was probably borrowed] imagine that one vast river rises either from the head of Siva, or from under the feet of Vishnu [likely from both]; whence, after passing through the circle of the moon [compass], where it is divided into four streams flowing toward the *four cardinal points*; and the Puranics use the very same expression as the author of the Pentateuch, to denote the quadruple division of the one original river; but taking the word *heads* in a literal sense, and confounding also these four river heads with the four heads of the cherubim [four-faced figures, symbolics of the four cardinal points], they suppose that its four branches actually pass through four rocks carved into the shape of the heads of four different animals—a cow, a horse, an elephant and a lion. (Faber, *Pag. Idol.*, vol. i, p. 315.)

These four rivers are not confined to Paradise, or summer; they were also the *four rivers of Hell* or winter. (*Ibid*, p. 369.)

The four river heads of Eden, then, correspond to, and are the four cardinal points; each by its name, actually falling into its proper place, as shown by the accompanying diagram.

In the early ages, the East and the West points of the horizon must have first engaged the attention of mankind—the East as the first to appear in the morning; the West as the last to disappear at night. Accordingly we find the East (Pison = that which shows off proudly) first named; the West (Euphrates = the region of fruits = autumn) is the last named. Hiddekel, as all agree, is the Tigris, which word means an *arrow*, the symbol of the North. Gihon, literally *the breaking forth of the Sun*, is the South, the point whence the Sun is seen to begin his annual tour to the North. (Gen. ii, 11, 14.)



It was upon this river *Gihon* that Homai, the fabled mother

of mankind, "committed her son *Darab*, the Persian Moses, in a little wooden ark," to be picked up and educated by a *dyer*, to whose place (the morning of the spring equinox, which is *dyed red*) the little vessel drifted. (Faber, *Pag. Idol.*, vol. iii, p. 183.)

"And the Lord-God formed man" (*Adam*). (Gen. ii, 7.) Adam (red-clay) *was* the *earth*, for it took all the dust of the earth to form him. It was said, however, that some little remained, which was "converted into locusts." The Rabbi Jehuda says that "as he lay stretched upon the earth, he covered it completely." (*Gould's Legends of the Patriarchs*, etc., p. 26.) The book *Sepher Gilgulim* says that when Adam was made, "his head and throat were in Paradise, and his body in the earth." (*Ibid.*) This accords with "THE MAN" (earth) surrounded by the zodiacal constellations, as seen in the frontispiece of our common almanacs, whose upper half answers to summer, while his lower half represents winter.

Eve (*havah*) is literally *breath*, and hence *life*, as being its most essential characteristic. Who knows but the summer crops are Eve? They are taken from the side of *adam*, or the earth, and are, to say the least of them, great sustainers of life.* Besides, we are told that when Eve was "laid beside Adam, she resembled him exactly, except that her features were more delicate, her hair longer and divided into 700 locks (the seven summer months), her form more slender, her eyes softer, and her voice sweeter than Adam's." (*Gould's Leg.*, etc., p. 29.)

Thus early in my investigations, as has been seen, have I come to the conclusion that EDEN was the *summer* of the north temperate zone. This idea, strengthened thus far, will be, in the sequel, established beyond a doubt. Though the word *eden* sometimes seems to denote an indefinite period of time, I believe it always has reference to the season of fruits, or some part thereof. In the case of Nebuchadnezzar, the seven times (*edens*, Dan. iv. 25) he was turned out to grass, no doubt had reference to the *seven* summer months, as "at the end of

* Philo Judæus (Works, vol. i, p. 85, Bohn's Ed.) thinks the literal statement that the woman was made out of one of the man's ribs, "a fabulous one," and the expression has reference only to the *man's strength*. This, in my view, would mean the earth's fertility.

twelve months, he walked in the palace of the kingdom of Babylon" = winter (v. 29). Nebuchadnezzar, or the winter Sun, is turned out to grass during summer!

But what did the Serpent represent? that devilish, damned intriguing Serpent, who so unluckily entrapped our first parents with

"The fruit
Of that forbidden tree whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden."

Who or what was he? who can tell? Not any of our priests, I ween. Turning to Rees' Cyclopædia, article Serpent, I read: "The serpent was a very common symbol of the sun." When coiled in a circle and biting his tail, he indicated the course of the sun, i. e., the sun's ecliptic. In Benj. Thorpe's Northern Mythology, I find "the All-father cast the Midgard [or equinoctial] serpent into the deep ocean which surrounds all lands, where it grew and became so great that it encircles the whole world, and bites its own tail." (Vol. i, p. 50. See also Anderson's *Norse Mythology*, p. 382.) De Gubernatis, in his *Zoological Mythology*, vol. ii, p. 396, writes: "The symbolical representation of the solar year in the form of a serpent biting his tail is equivalent to the monster-serpent who dies when his eggs are broken." The monster-serpent here referred to is *winter*, which, as the sun reaches the spring equinox, dies. "His eggs" are annually broken by the Taurus of the Zodiac. (Oliver, *Hist. of Init.*, p. 85.) The Rev. Thos. Maurice, in his *Ind. Antiq.*, vol. ii, p. 196, speaks thus: "The Asiatic astronomers assigned the figure of a serpent to the path of the Sun through the signs of the Zodiac."* Can there remain a possible doubt, then, but the serpent in this myth symbolized the Sun's path — particularly the winter portion of it?

Bearing in mind, then, that the Lord-God is the summer Sun walking over the brazen or summer half of this serpent, or the portion of the Sun's ecliptic above the equator; that the serpent alluded to in this myth is the winter Sun, travers-

* The zodiac in Eastern hieroglyphics was "represented by a circle of intertwining serpents." (Maurice, *Ind. Antiq.*, vol. ii, p. 196.) This "circle of intertwining serpents" probably not only indicated the Sun's ecliptic, but the Ptolemaic *epicycles* as well.

ing the infernal regions—Sheol, Hell, Hades, or Tartarus—over the lower half of the Sun's path, or that part represented by the head and tail of the serpent; that Adam is the Earth, and Eve, the crops of Summer, which last is Eden, Paradise, or Heaven, this otherwise foolish legend becomes at once not only intelligible, but interesting and instructive. We can thus readily understand how, not only man, but the whole animal world, was permitted to eat of the tree of knowledge of good and evil—good being summer, the season of plenty, and evil, winter, the season of scarcity—and even necessarily of that, though subject to expulsion from Paradise. We can understand, too, why Eve, the vegetation of summer, was the mother of all living, and why taken from the side of Adam, or the earth, by the Lord-God, or the Sun of summer; why the woman (Virgo), standing as she does at the *west* end of the garden (fall equinox), receives the apple (of the Hesperides, or the West) from the Serpent (approaching winter) and proffers it to her husband, who is in pursuit of her, and why death (winter) follows. We can further understand why the Lord-God was walking in his garden in the cool of the day (September) when he found some of his apples were missing. Failing to sufficiently clothe themselves with fig-leaves (which falling just then become the emblem of the Sun retiring south, or of the coming winter—see King's Gnostices, p. 42), we can readily comprehend why “the Lord-God made coats of skins and clothed them, i. e., the whole animal world, and turned them out of Paradise, the bright summer, into gloomy winter.* Yet more, we can comprehend why this Lord-God placed a guard at the east of Eden, the only entrance, while he left the west gate, the autumnal equinox, the only place of exit, unguarded; why the guard was the “Cherubim and the flaming sword”—the Bull in conjunction with the Sun, etc.

One thing more in this connection: Why are we told on Bible authority that the earth is less than 6,000 years old? The secret is right here, and this “Cherubim and flaming sword” will let it out. Thus, the Sun now enters the sign

* In spring, animals generally, man included, shed, or cast off their winter's garb. On the return of the following winter, they put on their new coats made of wool, fur, feathers, etc. Man clothes himself with the plunder of the inferior animals.

Pisces about the 19th of February [the birthday of Galileo], but does not enter the constellation until the 6th day of March." (*Burgett's Astron.*, p. 21.) Consequently about 15° of Pisces are now in the Summer hemisphere. To these 15° add 30° each for Aries and Taurus, and we have 75° , equal the sum of the precession of the equinoxes, since the Sun left the first degree of Taurus at the spring equinox. Hence $75^{\circ} \div 50'' = 5,400$ years = the age of the earth according to Bible authority as made out by theologians. The Baron Bunsen tells us that "it is only from the mythological references to the ecliptic that we can discover what was the earliest historical point of contact between the astronomical synchronisms and the astral phase of religion. The Bull (*Tor*) we know to be the astronomical sign of spring; but the Sun entered into the sign of the Ram at the equinox shortly after the year 2000. The epoch, therefore, when the Bull was the vernal sign must have been between 3000 and 4000 B.C." (*Egypt's Place in Hist.*, vol. iv, p. 354.)

Thus, the reader will see, my reckoning tallies exactly with that of the learned German Baron, as 1875 from 5400 leaves 3525, equal the number of years before our common era, when the Sun entered the first degree of Taurus. There seems to be no other way of getting at the age of the earth by means of the Bible record. The chronology of the earth, as ascertainable by the aid of geology and astronomy, though indefinite, is infinitely greater, and so is unorthodox.

My reader has doubtless observed ere this, that the word *Elohim* figures altogether in "the *Creation*," while in "*Adam and Eve*," we have *Jahveh Elohim*; hence the first is often denominated the *Elohistic*, and the last, the *Jahvistic* account; and this circumstance has led many learned men to believe the two accounts were written by different authors. Such may have been the case, but, in my opinion, not necessarily so.

The names *Jahveh*, *Elohim*, *Adam*, *Eve*, *Abel*, and the like, Bunsen regards as "purely ideal." (*Egypt's Place in History*, vol. iv, p. 388.)

"Ihoh, Jahoh (Ahoh) is the name of the Sun-God, Dionysus or Bacchus." (Dunlap, *Spirit-History of Man*, p. 225.)

CHAPTER III.

CAIN AND ABEL.

“AND Adam knew Eve, his wife, and she bare him Cain” (Gen. iv, 1). Aha! I thought our poor old father would again find his wife. In his endeavor to regain “his lost estate,” he met Eve at the east gate of Paradise, still within; for be it remembered, the woman was not turned out of Paradise. Only the “man” was driven thence — “so he drove out the man” (Gen. iii, 24). Eve remained behind, and like Lot’s wife, still holds her place in Eden (Virgo in Summer).

Adam “knew” Eve about the time of the spring equinox, at the very moment when the Virgin Mary “was overshadowed by the Holy Ghost,” or March wind. This would indicate that Cain’s birth occurred at the winter solstice, and so was coincident with the birth of Jesus Christ. Very soon, however, it is said, “Eve again bare his brother Abel” (Gen. iv, 2). Did Eve bear Abel a second time? The language certainly indicates this. The Hebrew says *she added to her bearing his brother Abel*; and thus we may suppose Cain and Abel were twins, like Esau and Jacob.*

“Cain,” it is said (Gen. iv, 2), “was a tiller of the ground.” The Hebrew says he was an *obed*, i. e., a *slave* of the ground (Adam). Cain is, literally, a *lance*, an instrument used in hunting in winter, and by metonymy, is winter itself. No; Cain was not a tiller of the ground; but like all savages, he was a *slave*, and subject to all the hardships and inconveniences of savage life. What kind of a “tiller of the ground” could he be whose labors were decreed by the Almighty to go unrewarded — unto whom it was decreed that when he tilled it, the ground “shall not henceforth yield unto thee her strength”

*It was a common tradition that Eve always bore twins. (Gould’s *Legends of the Patriarchs*, p. 69.)

(Gen. iv, 12), but only "thorns and thistles" (Gen. iii, 18)? 'Tis true, in Gen. iii, 19, Adam is told he shall "eat his bread in the sweat of his brow;" but "*lehem*," here translated "bread," means food in general—such as the savage usually gets, and that too by the sweat of his face. Abel means the same as Eve, i. e., *breath, life or summer*. Thus we find Cain and Abel are the true offspring of Adam and Eve; the same exactly as one year is the offspring of the preceding year. Hence, too, we find that this myth is but a rehash of that of Adam and Eve.*

"In process of time," reads our false version, "Cain brought of the fruit of the ground, etc." (Gen. iv, 3). "At the end of *his* days" is the true rendering, i. e., at the end of winter, on the night before "the Beginning" of the new year, which was at the vernal equinox. At the end of winter, then, "Cain brought of the fruit of the ground"—"thorns also and thistles," i. e., the *dreary* and *desolate* earth—as an offering unto the Lord (summer). "And Abel, he also, brought of the first-born of his flock," i. e., *Aries*, the first of the summer constellations.† Thus, we see the two brothers, winter and summer, met at the spring equinox. "The Lord had respect unto Abel and his offering" (Gen. iv, 4). Of course; and the Lord (the summer Sun) was right, for who has not respect for the seven fruitful months of summer (Abel) over which the Lord presided, and their rich and precious gifts? "But unto Cain and his offering (the dreary and desolate earth), he had not respect." No wonder. The Lord-God had previously (Gen. iii, 18) cursed the ground so that when Cain tilled it, it would bring forth "*thorns and thistles*." And hence, I think, none of us would disapprove of the Lord's preference. "So Cain was wroth,

* "Dualism of the Deity dates back to a time when the *Old Bel* was not changed into a *Bel, the younger* (Belus Minor). The Phœnician Gods Belus and Canaan are Cain and Abel." (Dunlap, *Spirit Hist. of Man*, p. 296.)

All nations had their two hostile powers=brothers. Thus, the Persians had their *Ormuzd* and *Ahriman*; the Egyptians their *Osiris* and *Typhon*; the Lydians, their *Adrastus* and *Agathon*; the Grecians and Romans, their *Mars* and *Adonis*, and the aboriginal Americans their *Good* and *Evil* spirits. The *Devil*, or bad spirit, always kills *God*, or the good spirit.

† Of the summer zodiacal constellations, or Abel's flock, Aries was the first to rise with the Sun in spring. It was therefore the first-born, and, as such, was the first to be offered to the Lord, or summer Sun; the remaining ones being offered in their regular succession.

and his countenance fell," i. e., winter returned, when the surface of the earth was turned from the Sun, the heavens were overcast with clouds and the winds blew cold.

The Lord demanded of Cain: "Why is thy countenance fallen?" "If thou doest well, shalt thou not be accepted?" That is, if thou, by the precession of the equinoxes, get up into heaven (summer) wilt thou not be *elevated*, and so be able to produce the offerings thy brother, Abel, now makes — the crops of summer? — for the word translated "accepted" means *taken-up*, or *elevated*. This was a kind of irony poor Cain must have keenly felt; for it would require 12,000 years for him to procure acceptance! "But," continues the Lord, "if thou doest not well, sin (the Sun's south declination) lieth at the door" (the fall equinox), i. e., winter will succeed.*

The Lord continues: "And unto thee shall be his desire (summer will go and winter come), and thou shalt rule over him" (Gen. iv, 7). Thus is Abel given over to Cain, as Job was afterward given over to Satan. "So Cain talked with his brother Abel, as Satan talked with the Lord" (Job i, 7), i. e., as summer passed, winter succeeded. The primary meaning of the Hebrew word here translated "talked," is "*to bring out to light*" (*Ges. Heb. Lex.*, p. 66); i. e., summer being gone, winter came to light — the Sun entered the winter constellations and brought them out to light; made *day* constellations of them. Hence, "it came to pass when they were in the field together," at the fall equinox, "that Cain rose up against his brother Abel and slew him," i. e., overcame (came over) him, i. e., the two sets of constellations (summer and winter) exchange places, the first becoming night, the last, day constellations, and both in regular succession. The word "*slay*" does not necessarily imply that Cain killed Abel; he only put him *aside* for the time being; for the two, like Castor and Pollus, divide immortality between them.

"And the Lord called unto Cain, saying, what hast thou done? the voice of thy brother's blood crieth unto me from the ground" (Gen. iv, 10). The earth had again become *dreary*

*The Sun's declination either north or south is 23° 28'; its south declination constitutes the sum of all the iniquities of the children of Israel.

and *desolate*, and the Lord again, as in the case of Adam, fell to cursing Cain (winter), as we often do; and though the Lord may seem partial, we will none of us hesitate to excuse his partiality!

But Cain went out from the *presence* of the Lord, i. e., winter came near its close, when it would be out *from before* (*milpeni Jahveh*) summer, or the Lord, being between winter and summer, and dwelt in the land of NOD on the east of Eden" (Gen. iv, 16), where he saw his wife and "knew her." So here we are for the third time at the famous spot on "the east of Eden," or summer. It was in this very place that Adam knew his wife. Here, too, the Holy Ghost overtook the Virgin Mary; and here let me say it, though under threatenings of eternal pain, that this mythic lady (the Virgo of the Zodiac) was, in turn, the mother, the daughter, the sister, the wife of all the Patriarchs (*arch-fathers*) of the Bible! "What," exclaims my reader, "do you mean to say that Cain wed his own mother? I answer—most assuredly, and that, too, on Bible authority; and I defy any one to adduce the first particle of evidence to disprove my assertion. Eve is the only woman spoken of by name in the Bible previous to Cain's seeing his wife (of course he was married to her some time before) in the land of Nod. How, then, could he wed any other than his own mother, the only woman in the universe? Impossible, and why not? Abram wed his sister (Gen. xii, 13); Judah "came in unto Tamar, his daughter-in-law" (Gen. xxxviii, 18); Lot's daughters lay with their father (Gen. xix, 36); David lay with Uriah's wife, and on finding her in an uncomely way, slew her husband (2 Sam. xi); Absalom "went in unto his father's concubines in the sight of all Israel" (2 Sam. xvi, 22); Isaiah took Uriah and Zechariah,* two faithful witnesses with him when he "went unto the prophetess," to record, and thus preserve, the exact date" (Isai. viii, 2, 3). The morals of these old Bible worthies differed somewhat from those of our day.†

* Uriah (*aur*=heat) and Zechariah (*zechar*, "to stick in, *infigere*, of the membrane virile" (Fuerst, *Heb. Lex.*, p. 392)=*warmth* and *venerial desire*, are surely two of the most faithful witnesses that could be had in every such case!

† Taking the language of the Bible, as I do, to be mythical, it nevertheless shows, as language is always sure to do, in any age or country, the true standard of the then ruling

Cain, then, "found his wife in the land of Nod, on the east of Eden." Of course he did. *Nod* in Hebrew means the same as *nod* in English — *a waving to and fro, or up and down*. It lacks but the terminal *e* to indentify it with the astronomical term *NODE*, and doubtless had reference to the vernal equinox, or the point where the ecliptic intersects the equinoctial line.

Thus is it forever settled what the Hebrew terms, God, Lord, and Lord-God, mean. They are all more or less identified with the summer hemisphere; God having especial reference to the Aries of the Zodiac, as the term Lord has to the season of summer. The nature of Adam and Eve, of Cain and Abel, are equally certified. Adam and Cain denote the earth in winter; while Eve and Abel refer to the earth in summer. Thus the mark set upon Cain by the Lord is made plain and unmistakable; and though whenever we chance to meet him we may be entirely willing to slay him, yet we are constrained to let him pass along unmolested.

In the corresponding passage of the 9th of Ezekiel, we find that six men came from the higher gate (the six winter constellations, which, at the spring equinox, are all above the horizon at sunrise), each having a slaughter weapon in his hand. One (Libra) had an inkhorn upon his *loins*. All stood beside the brazen altar (the Sun at the fall equinox).

morality. And I may safely assert that, as a rule, the greater the amount of religion, or which is the same thing — ignorance, the lower the standard of morality; and *vice versa*, the greater the amount of intelligence, the less there will be of religion, and the standard of morality will range higher. To many this may seem odd, but it is true, as all history will prove. The instances which may be adduced in proof of the truth of this proposition are very many. One example shall suffice here. This happened toward the end of the fifteenth century, near the close of the "dark ages," when the Christian religion was in the height of its power, and brooked no opposition. "At the siege of Naples in Italy in 1495, a new disease broke out and spread rapidly until it pervaded all ranks. It was syphilis." "If contemporary authors are to be trusted," says Dr. J. W. Draper, "there was not a class, married or unmarried, clergy or laity, from the holy father Leo X to the beggar by the way-side, free from it. It swept over Europe. Its march was equable, unbroken, universal, making good its ground from its point of appearance in the southwest, steadily and swiftly taking possession of the entire continent, and offering an open manifestation and measure of the secret wickedness of society." (*Intel. Devel. of Europe*, p. 496.)

That this species of wickedness still prevails in religious circles to a greater extent than in all others, is abundantly proven by our contemporary literature. St. Augustine says this practice of marrying mothers, sisters, etc., "is not vile in divine beings." (*City of God*, b. iv, sec. 11.)

The glory of the God of Israel went up from the *cherub*, or ox, i. e., as the Sun leaves Scorpio, the last of the four constellations assigned to Israel, or Summer, Taurus or the Bull set and the summer ended. He of the inkhorn (Libra = the loins. See frontispiece in every almanac) now went forth and set his mark upon the winter constellations, slaying, at the same time, the setting summer constellations (v. 2-6).

NOTE.—Lamech (strong=Samson=the Sun) a descendant of Cain, had two wives: Adah (ornamental=summer) and Zillah (shade=winter.) The latter, like Sarai, had partaken of a certain drink which rendered her barren until she was old, when she bore Tubal-Cain and Naamah=Winter and Summer. From Tubal-Cain, dropping the *Tu*, we obtain Bal-Cain=the Vulcan of the Romans. (*Gould's Legends*, etc., p. 97.)

CHAPTER IV.

THE FLOOD.

“When awful clouds descending drench the earth,
Mimas and *Nephilim* receive their birth.”*

THIS Myth of the Flood of Noah is perhaps the most remarkable of any on record. Traces of it under different names may be found almost everywhere on the face of the whole earth.

That this catastrophe, as described in Genesis, could not possibly have occurred literally is now generally conceded. And, notwithstanding the almost innumerable traditions of a flood, scattered, as they are, over nearly all the earth, and which are deemed conclusive in proof of its universality by the ignorant, science has, during this and the preceding century, steadily declared against the literal truthfulness of the sacred word! There is, therefore, no alternative but to class this *stupendous* miracle where all miracles properly belong—with the mythological traditions of the semi-civilized and barbarous peoples. I shall, therefore, so dispose of it, and proceed at once to a critical examination of the language found in the sixth, seventh, eighth and ninth chapters of Genesis in relation to this supposed event; in order to show that such language never was intended to be taken in a literal sense; but that it conceals beneath the gross letter of the text, a hidden meaning, which, when brought to the light of day, will challenge the admiration of all lovers of truth, while it will put to shame

* This distich is taken from Samson A. Mackey's *Mythological Astronomy*, printed at Norwich, England, in 1824. It points to the beginning of the *rainy season*, in autumn, when the Sun is in Scorpio, and forms a very appropriate heading to this essay. *Mimas*, the *mock*er, or *Satan*, is Scorpio, the first of the winter constellations. He was so named because he leads up the winter constellations. In doing this, he not only *imitates* or *mimics* the gods, but wars against them—the summer constellations. (See *Anthon's Class. Dict.*)

the unblushing hypocrisy of priests, the upholders of the literal sense of such tales as this.

Before proceeding, however, let me forewarn the reader that Noah is described in the various mythologies of the world under an infinity of names. He was the Thoth, Hermes, Menes, Osiris, Ogyges, Deucalion, Dionysus, Neptune, Poseidon, Jonah or Janus, etc. In fact all the deities of the sea, how diversified soever, are referable to Noah. Indeed, the Rev. Geo. S. Faber, thoroughly informed as to this, boldly declares that "the first sovereign of every ancient pagan nation will uniformly prove to be Noah." (*Pag. Idol.*, vol. i, p. 454.) His character, however, is perhaps more clearly manifested under the name of JANUS than under that of any other of the *water gods*. Janus had two faces — one of an old man looking back on the old year just departed; the other, that of a young man directed forward to the incoming new year. So Noah, too, was depicted as having two faces; one of an old man facing backward on the antediluvian or old year; the other, that of a young man viewing the postdiluvian or new year. He (Noah) is sometimes shown as half man and half fish — clearly denoting what is meant — the earth both in winter and summer, the wet and the dry seasons.

Noah is the Hebrew for *rest*, and is one of the many names applied to the earth, which, by the ancients, was supposed to be the center of the universe and *at rest*. He had three sons:* Shem, Ham and Japheth = the three seasons of the year of the

* In the Hindu version of this myth, *Menu Satyavrata* figures as Noah; *Sherma*, *Charma* and *Jyapeti* are his three sons. These are easily recognized as *Shem*, *Ham* and *Japheth*. As in the Hebrew, so in the Hindu, the father gets drunk. Charma laughs at him and gets his father's curse — "Thou shalt be the servant of servants; and since thou wast a laughter in their presence, from laughter shalt thou acquire a name." (*Asiat. Researches*, vol. iii, p. 263.) Here the criminal (if so he may be called) receives his punishment, while in the Hebrew myth, he escapes and the innocent gets punished. Thus is injustice taught in the most effective way — by example.

Besides this triad, we have many others: Brahma, Vishnu, Siva, of the Hindus; Jupiter, Neptune, Pluto, of the Romans; Zeus, Poseidon, Hades, of the Greeks, etc. etc., whose history is more or less preserved in the annals of every nation, and yet when taken separately, "they are each the patriarch Noah worshiped in conjunction with the Sun." (Faber, *Cabiri*, vol. i, p. 313.)

Undoubtedly each of these trios gave rise to the Christian trinity. Indeed, the Rev. Geo. S. Faber believes "the Platonic trinity, from which the early fathers borrowed the mysterious dogma which is the very corner-stone of Christianity, was originally composed of Shem, Ham and Japheth." (*Cabiri*, vol. ii, p. 147.) If this be true, then *the*

ancients. SHEM (a name) was applied to *winter* because of its unproductiveness. This season embraced November, December, January and February. JAPHETH signifies *addition*, and denoted *spring*, because during this season the days lengthen and the crops grow. *Spring* included *March, April, May* and *June*. HAM means *heat*, and, therefore, fittingly represents *summer*, which took in the remainder of the year—*July, August, September* and *October*.* (See *Rawlinson's Herodotus*, vol. ii, p. 237.)

The age of each of these three sons was limited to a *hundred and twenty years* (Gen. vi, 3.) The Hebrew *shanah*, here translated *years*, may with greater propriety be rendered *days*, since its root means simply *to repeat*, or *to do a second time*. (Ges. *Heb. Lex.*, p. 1092.) Thus the combined ages of these *three sons* will equal 360 years, the exact number of degrees in the circle of the year.

“To these three sons was assigned the year, and each Ruled o'er *his* portion of the vassal world (year), Into three parts divided; for the earth Into three parts had been by Heaven's decree Severed.”—*Bryant's Mythology*, vol. 4, p. 102.

“There were giants in those days,” says our vulgar text (Gen. vi, 4). The Hebrew is *nephilim*=† *fallen ones*, reference being had to the southern zodiacal constellations, when “Noah was a just man,” i. e., when the Sun was in *Libra* (Gen. vi, 9). These giants were *Scorpio, Sagittarius, Capricornus, Aquarius* and *Pisces*, then below the equator.

“And God saw that the wickedness of man was great in the earth, and that the imagination of the thoughts of his heart

trinity is much older than Plato (429 B. C.), as these three names, which constitute their *Trimurti*, were borrowed from the Indians. The Hebrew myth of the flood is later than that of the Indians, since the curse of the former was put upon Canaan.

Brahma is the Sun of spring, *Siva* is the Sun of summer and *Vishnu* is the Sun of winter. (*Asiat. Researches*, vol. v, p. 254.)

* Besides “this period, the year was taken at four months, at three months, at two months, at one month, and even at one day. (*Lewis' Ast. of the Anc.*, p. 363.)

Other nations besides the Egyptians, as the ancient Germans, Old Anglo-Saxons, etc., made their year to consist of three seasons. The above-named author considers the division of the year into three seasons as the most natural. “The antithesis,” says he, “between summer and winter is obvious; the revival of nature in spring, after the torpid winter is also a marked epoch. But autumn is a less definite season.” (*Ibid.* p. 11.)

† This word occurs in the distich at the head of this article.

was only evil continually" (Gen. vi, 5). Here we have a translation as faulty as it can well be. Correctly rendered, it would read: "And the Lord (*Jahveh*, not *Elohim*) saw that the wickedness of *the Man* (אָרְיָא, i. e., Aquarius, for the article אַ = *the* in the original, shows that a particular *Man* is referred to) was great in the earth, and that the purpose of his thoughts was only evil every day." The meaning of the text is thus made clear. The Lord seeing the Sun descending in his ecliptic toward "*the man*" (Aquarius), thought *the Man* was pulling the Sun downward to Hell, day by day, and, of course, believed "*the Man's*" intentions "were only evil every day;" and, indeed, the Lord's fears seemed well grounded, for it would be a shocking thing, according to appearances, should the Sun in his downward course to the *bottomless pit*, never stop to return to the summer hemisphere again. In consequence of this threatened danger, we are told (Gen. vi, 6) the Lord *repented* that he had made "*the Man*" (the article is still present in the Hebrew), and scoffers, who know not the Lord, have thought him silly in this; but, let me say, it must have seemed a terrible thing to the Lord, when he saw the earth (which sympathizes with the Sun), with its countless myriads of living creatures, the work of his own hands, being tumbled down to Hell at the rate of, as astronomers tell us, 1,639,000 miles a day, or 19 miles a second!

"But Noah found grace in the eyes of the Lord" (Gen. vi, 8). Yes; Noah (the earth) had been basking in the "glory of the Lord" (sunshine) during the preceding six months, and was now come down to the end of summer, loaded with an interminable variety of fruits for the support of the vast menagerie which would accompany him in the ark (winter) during his perilous voyage. Truly, indeed, was it said: "Noah found grace (the summer crop) in the eyes of the Lord."

"But the earth was corrupt before God" (Gen. vi, 11). Truly translated, this sentence would read: "*And the earth was cast down before God*," i. e., the earth and Aries were in conjunction, and the Sun rose in Libra. (*Compare on the zodiac.*)

“Noah was a just man; perfect in his generations; Noah walked with God” (Gen. vi, 9). Noah (earth), being at the autumnal equinox where the days and nights are equal in length, was thence “a just man.” In coming to this equinox, he ended the Jewish *civil year*,* hence perfect in his generation, or *circle*, for this last is the meaning of the Hebrew word. Again, being in conjunction with Aries, he “walked with God.”

Thus, by a combination of circumstances, the time when Noah *walked and talked with God* concerning the ark (winter), is fixed at or near the fall equinox. Dr. Stukely, an eminent English divine, wrote in 1730: “According to the calculations I have made of this matter, I find that God Almighty ordered Noah to get the creatures in the ark on *Sunday*, the 12th day of October, the very day of the autumnal equinox that year.” This (quoted by him) Buckle thinks is “remarkably exact concerning a subject of which nothing is known.” (*Civil. in Eng.*, vol. i, p. 570.) My solution of this grand enigma will suggest that the learned divine might have known whereof he affirmed.†

“Make thee an ark of gopher wood” (Gen. vi, 14). The ark (Teba, something “hollowed out.” See *Fuerst's Heb. Lex., in voce*) seems to have indicated a part of a circle, and was often represented by the *crescent moon*. It doubtless typified the winter portion of the year. The material — gopher wood, an evergreen, emblem of winter — out of which it was made, likewise favors this idea. As the year was made up of three seasons, so the ark consisted of three stories — “lower, second and third.” The one window was “above” = the canopy of heaven. The single door (entrance) was in its side = the fall equinox. The gopher wood, says Gesenius, was “pitch-

* The sacred year of the Jews began at the spring equinox; the civil year, at the fall equinox.

† The learned Jacob Bryant says the precise time, in his judgment, when Noah entered the ark, and when the flood came, “was on the 17th day of Athyr, when the Sun was in Scorpio.” (*Anc. Myth.*, vol. iii, p. 44.)

In the case of the Argonauts, their ship was stranded among the Syrtes of Africa, i. e., in the deserts of the *Southwest*, or at the beginning of winter. To proceed, *twelve* men were obliged to bear it upon their shoulders until they came to the river Triton (literally *third Sun*). This, counting from the end of each of the *three* seasons, would bring them back to the spring equinox. (*Ibid.*)

wood" (*Lev.*, p. 201). This makes a nice blazing fire, affording both light and heat — the very thing for a savage people in winter. From its abundant heat, and the season in which it was used, this kind of fire doubtless came to be styled *Hell-fire*, i. e., *winter fire*; *hell* being the old high German for *hole* = the *hole* or *cave* in which the Sun seems to sojourn during the winter months.

God directed that the ark should be 300 cubits long, 50 wide and 30 high. The astronomical *cubit* of the ancients was equal to *two degrees of a circle* (*Bohn's Strabo*, vol. i, p. 116). But the sacred (secret) numbers of the Bible being generally *multiples or fractional parts* of the true numbers, are often difficult of comprehension. If the subject be sufficiently recondite to seal the eyes of the uninitiated, the true numbers are then used; otherwise they are disguised as above indicated and proved in my account of the "Creation." Let us here suppose the $\frac{300}{2}$, $\frac{50}{2}$ and $\frac{30}{1}$. We will then have 150, 25 and 30 as the result. The 150 will equal the number of degrees answering to the five months (150 days) during which the flood lasted (*Gen.* vii, 24). The 25 will equal nearly * the Sun's south declination, and the 30 will correspond to the latitude of the place! Thus we obtain the exact dimensions of this ark of Noah. Hence, too, the reason why the Egyptians painted the ark in the form of the new moon. Having thus constructed the ark according to God's directions, Noah entered it with his family † (the whole animal kingdom) and provisions (the summer crops). "In the 600th year ‡ of his life (alluding probably to the previous six months), in the second month

* The obliquity of the Sun's ecliptic in the time of the great Hindu astronomer Meya, is said to have been 24°. (*Higgins' Anacalypsis*, vol. i, p. 273.)

† That is, himself and wife, with his three sons and their wives. Now who was Noah's wife? Who knows? Perhaps the following, from Epiphanius on Heresies, will throw a little light on this obscure subject. He says the name of Noah's wife was *Barthenos*, which, changing the B for P, which is allowable, becomes *Parthenos*, the Greek word for Virgin, the name of a constellation in the zodiac, and of the mother of our Savior (Quoted by Dupuis, vol. iii, pt. 2, p. 108.)

‡ This 600 years was an astronomical cycle, "common to the whole north of Asia." (*Bunsen, Egypt*, vol. iii, p. 407.) This same author tells us: "The intercalation of an extraordinary lunar month of 29 or even 30 days, every 600 years, produced on the whole a closer approximation between the current year and the tropical than the Julian intercalation" (*Ibid.*, p. 406.)

Josephus thinks men were permitted to live 600 years that they might make "astronomical and geometrical discoveries." (*B.* 1, 3, 9.)

(counting from the fall equinox), the 17th day of the month, entered Noah into the ark,* and the Lord shut him in" (Gen. vii, 16). Yes; that's so — "the Lord shut him in." God (Aries) couldn't do it, for God and Noah were walking together in the ark, i. e., they were both below the equinoctial line in the winter hemisphere. The Lord, therefore, i. e., the summer Sun, generously stoops from his lofty height (summer solstice), comes down to the western or fall equinox, and shuts them, God and Noah, into the ark = winter.†

The discrepancies as to the manner in which the animals entered the ark by twos, sevens, etc., may be passed by as of little consequence; they having reference to them as gregarious or otherwise. We may remark, however, that the warning voice of God is the same to-day as then: Get ready for winter, says God or the Ram, as he leaves the upper hemisphere, Eden, Paradise or summer, and he will be obeyed, or the neglect will be punished accordingly.

"And the rain was upon the earth forty days and forty nights" (Gen. vii, 12).

Now it happens, and curiously enough too, that the very next month after the Lord had shut Noah and his companions in the ark, was called *Bul* in Hebrew; in English *Rain*, because of the heavy rains it brings. The word *mabul*, here translated "*flood*," is by grammatical construction, a participle of *bul*, to *rain*, and should have been translated *raining*, as having reference to the *rainy season*, rather than *flood*, which simply means the flowing of water in a swollen stream, or river. Here, then, we have another of the many proofs that this legend did not originate in Egypt, which is comparatively a

* "The entrance into the ark was considered as a descent into Tartarus (Hell); the liberation from it was deemed a passage into Elysium (Heaven)." (Faber, *Pag. Idol.*, vol. i, p. 374.)

† "Typhon (Hill-Sun=Lord) constructed an ark of curious workmanship. Into this Osiris (the Sun) entered, and was shut up by Typhon. This was the same Deity that shut Noah and his family into the ark." (Bryant, vol. iii, p. 168.) "The ark was spoken of by the mythologists as the mother of mankind." (*Ibid.*) So was the earth spoken of as the mother of mankind, and truly too. "On the return of Osiris to Egypt, Typhon laid a stratagem for him, and contrived, in the midst of a feast (the ingathering), to shut him up in a chest which exactly fitted his body. This took place on the 17th day of the month Athyr, when the Sun was in Scorpio." (*Prichard's Egypt. Myth.*, p. 58.) Osiris, after escaping, returns to Egypt (winter) every year in autumn.

rainless country,* but in some district where they have but two seasons, the wet and the dry, as in Hindustan, or India; and this is now coming into general belief.

Though it rained but "forty days and forty nights," "the waters prevailed, and did not abate from off the earth until after the end of one hundred and fifty days,"=the rainy season in either hemisphere, and corresponding in the northern, to the months October, November, December, January and February, while the Sun is below the equator.

The state of the weather during this season is graphically described by Dante in his *INFERNO*, Canto vi, where he enters the *third* circle—

" Where rain
Accursed — heavy — cold — eternal flows;
No change — no respite in this dread domain.
Dark water tumbled through the gloom profound,
With snow and hail terrific; whence arose
A noisome stench from all the putrid ground."

"Fifteen cubits and upward did the waters prevail; and the mountains were covered" (Gen. vii, 20). The ancient cubit, as before remarked, was equal to two degrees of latitude. The "fifteen cubits and upward," will therefore indicate a latitude of a little more than thirty degrees north of the equator, where this legend was got up. Reference is had by the term *mountains* to the slope of the earth from the equator to the poles; also, to the climatal divisions of the earth's surface, according to the views of the ancients. (See *Tower of Babel*.)

"But God (why not the Lord as well) remembered Noah and all that were with him in the ark; and God (Aries nearing the spring equinox) made a wind (the S.W. monsoon) to pass over the earth, and the waters were assuaged" (Gen. viii, 1), i. e., the *rainy season* passed away.

"And the ark rested in the seventh month (counting from the fall equinox) in the seventeenth day of the month upon the

* This is true as a rule, though rain in small quantities has occasionally fallen during the historic period, and this only when the vallies were overflown with water. This is attested by many authorities: by Plutarch, Herodotus, etc. More anciently, however, there must have been heavy rains, as shown by the deep ravines which are furrowed into the earth. More recently, owing to the planting out of millions of trees, Egypt is more frequently watered by showers of rain.

mountains of *Ararat*, or *terra sancta*,—in English, *sunny land*, at the vernal equinox, just five months, to a day, from the time Noah and his family entered the ark, and the exact time required to bring the ark up to this holy, i. e., *sunny*, spot (Gen. viii, 4).

“The tops of the mountains,” however, had been previously seen at the winter solstice on the first day of the tenth month (reckoning from the previous spring equinox), when the days begin to lengthen (Gen. viii, 5). Forty days* after this “Noah opened the window of the ark,” and sent forth a *raven*, which not being a bird of passage, of course, “went to and fro,” wherever it chose, “but returned not unto him again.” He also sent forth a dove, which, being a bird of passage, and finding “no rest for the sole of her foot,” returned to the ark, i. e., to a warmer clime.† Migratory birds, of which the dove is here taken as the type, retire south in autumn, and return in the spring; following God (Aries) both ways in their journeyings. Doubtless it was from this circumstance that the dove came to be esteemed a sacred bird and an emblem of the Holy Ghost, March wind, or of the spring monsoon. The dove also symbolized the seven summer months, or Paradise, because it remains with us during the seven months of summer. (Didron’s *Christian Iconography*, p. 120.)

Sometimes, as all have witnessed, the dove leaves the ark (the South) rather early, when she is obliged to return, like Noah’s, to the ark, but when she comes forth “bearing an

* This “forty days” was the season of Lent (length), which comes between the winter solstice and the spring equinox, when the days are growing longer, and the nights shorter; when the sins (Sun’s S. declination) of the world (year) are being *purged off*, and come to nought (0) as the Sun reaches the equator. This was the *PURGATORY* of the ancients, during which a *fast* was kept, and is still kept by many of the moderns, in imitation of nature, *to purge off their sins!* The last month of the year, and the one more particularly observed was named February, from *februare*, *to purge*; because, at the end of this month the Sun was found at the spring equinox; and having *no declination*, *his sins are all gone*.

The ancients held two festivals at opposite points of the ecliptic; one, the *anagogia*, or *going-up* of the Sun, at the spring equinox (this was the passover of the Jews); the other the *katagogia*, or *going-down* of the Sun, at the fall equinox; this was the ingathering of the Jews.

This “forty days” was also styled by the Alchemists a “*philosophical month*.” (*Rees’ Cyclopaedia*, art. *Month*.)

† The Dove’s station was near *Purgatory*, i. e., near the spring equinox, at which time she returns to us, the inequalities of the days and nights having been purged off. (Faber, *Pag. Idol.*, vol. 3, p. 343.)

olive leaf plucked off," we know of a certainty that spring has indeed come.*

It has often been charged that there are many discrepancies as to the dates found in this myth. This comes from a misunderstanding of its import. On a close examination I confess my inability to find any. It is true, there is a seeming confusion; but, with a full understanding of the subject, they are all readily and fully reconciled. The reckonings are from both equinoxes; consequently a little attention to this circumstance will enable the reader at once to reconcile the difficulty as to the months. Thus the dates recorded in the eleventh verse of the seventh chapter and the fourth verse of the eighth chapter are evidently reckoned from the fall equinox. Those found in the fifth, thirteenth and fourteenth verses of the eighth chapter are as evidently reckoned from the spring equinox; that of the fifth verse being antediluvian, while those of the thirteenth and fourteenth verses are postdiluvian, the interval being about a year. If we add the date of the fifth verse, the forty days of the sixth verse, the seven days between the sending forth of the raven and the dove, and the two "other seven days" of the tenth and twelfth verses, we will obtain the date of the thirteenth verse nearly. Thus are the days disposed of, and all the dates made to agree.

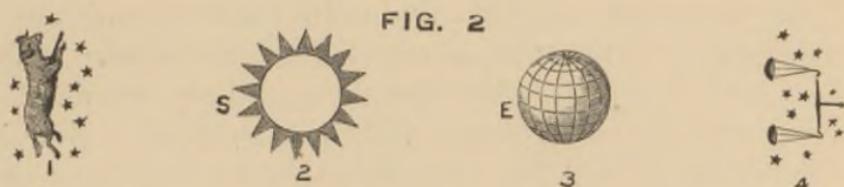
In the thirteenth verse, eighth chapter, we are told "the *face* of the earth was dry" on the first day of the first month, but we learn from the fourteenth verse of the same chapter that the *ground* was not dry until the following month, April, which corresponds to the *second* day or month of the "Creation."

* When God sets in the West in autumn, the dove disappears from among us, following God into the South. When God comes back from the South (Hab. iii, 3) and again rises with the Sun, the dove reappears among us. Thus it was that the dove came to be the emblem of the Sun of Man (of the earth), and also of the Holy Ghost (Sun-wind of March=S.W. monsoon), because then these *three* all appear at the spring equinox together; and we cannot speak of any of them without thinking of the other two. If we speak of the Son of Man we speak of the luminary which gives light to the earth; if we speak of the Holy Ghost we speak of the spring monsoon; and if we speak of the heavenly (summer) Dove we equally speak of the spring, or the mild season of the year, when the Dove is with us. God, or the Sun in Aries, the Holy Ghost, or Zephyrus, and the Dove are all one, because they come simultaneously in spring, remain with us during summer, and depart together in autumn. They constitute a *trinity in unity*, as the three seasons are *one* in the year. "The Dove caught the first rays of the dawn and the last rays of the setting Sun." (*Didron's Christ. Icon.*, p. 439.)

In the second month, then, on the twenty-seventh day of the month, Noah (having completed his six hundredth year)* and his family went forth from the ark by the command of God (Aries), the same as we still do every spring. Now, be it remembered that the ancients were directed in all their agricultural pursuits by the indications of the stars. Thus, when the Sun rose in Aries, i. e., when the Sun came forth from the ark, or southern hemisphere, they knew spring had come, and they might begin their season's work. God enters *the ark* with Noah every fall, and comes forth with him the following spring; let us all observe his ways and obey his commands!

About this time (spring equinox) we observe (Gen. ix, 11) a *covenant* was made between God (Aries) and Noah (the earth): and as a token, or sign, that this *covenant* was made, God set his bow in the cloud. Now why was the rainbow the sign that the covenant was made? What are the conditions of the rainbow, and why don't we see it as often in the winter as in the summer? And what was *this* covenant here so particularly referred to—a covenant made between God and Noah, between Aries and the Earth? Answers which will prove satisfactory to all who think, can be made to all these questions. All know, upon the least reflection, that to see a rainbow, the Sun and the rainbow must be opposite each other, and the beholder between the two; and that the Sun must not be elevated above a certain angle—equal to the semi-diameter of the bow—in the sky. Manifestly, then, these conditions are oftenest fulfilled during summer, the season of showers. Consequently at the beginning or winding up of the first shower in spring, if the conditions are right, God (Aries) will set his bow in the cloud; and it is this first bow which puts him in mind of his covenant. Covenant, compounded from the Latin *con*=together and *venio*=to come, means a *coming together* of two or more things. Thus the "Covenant" is made between God and Noah when the Sun comes to the spring equinox; for then *the Sun is directly between God, or Aries, and Noah, or the Earth*. Thus, in the figure, we have the relative positions of these three heavenly

* Higgins' *Anacalypsis*, vol. 1, 264.



bodies (1. God; 2. Sun; 3. Noah) at the spring equinox. Aries is east of the Sun, and rises head first; the Earth is west of the Sun in Libra, 4.

Why we seldom see a rainbow in winter is because the necessary conditions are rarely fulfilled. The only instance within my recollection is that of the rainbow seen in this place (Livingston county, Illinois,) about nine o'clock on the morning of December 23, 1871. This was preceded during the night before by a heavy shower of rain, accompanied by sharp lightning and loud, crashing thunder.

“And Noah began to be an husbandman; and he planted a vineyard; and he drank of the wine, and was drunken; and he was uncovered in his tent” (Gen. ix, 20).

Ah! here we have another clew as to Noah's identity. He was during summer the heathen Dionysus or Bacchus. And Noah, Dionysus or Bacchus *was drunken*. As there is scarcely a nation or tribe of people on the face of the earth, civilized or savage, but contrives in some way to get drunk, but more particularly at the season of the year here referred to, we cannot but feel that the language of the holy text, “and Noah was drunken,” is exceedingly appropriate. But Noah or the earth was not only morally but physically drunken.* He had been whirled around so unceasingly in his journey to the nether regions, that his head had become dizzy; and having been shorn of his harvests, his verdure and his fruits, he fell down naked—“uncovered in his tent.” But Ham, the father of *Canaan*, seeing the nakedness of his father, instead of covering him, as a dutiful son should do, i. e., *if he could*, goes off and tells his brethren without. Poor Noah! as the ends of the world (year) were upon him, he should have taken heed lest he fall (1 Cor. x, 11).

* “Drunken, but not with wine” (Isa. li, 21).

But Shem and Japheth, like dutiful sons, as they were, took a garment (the snow of the one and the verdure of the other) and, so very modest were they, walked backward to cover their father's nakedness. No sooner, however, had Noah awakened from his wine and knew — for his two elder sons had taken good care to tell him — what his youngest son had done to him (which was just nothing), than he, like his great exemplar, God, fell to cursing, and like many who have but lately been aroused from their wine, was so much out of sorts, that he cursed one wholly innocent, one who had had nothing to do with the nakedness consequent on his grandfather's drunken rout! It is entirely probable that as Ham had absconded, and could not be come at, Noah cursed the next of kin (Canaan),* who was within his grasp, and so vented his spite. This is entirely in keeping with the morality of savages, and I may add without departing widely from the truth, that this same feeling is not often found wanting among a class of people who style themselves Christians!

I must observe, however, much to the credit of poor Ham, that, as he was the departing summer, all he could do, for he must go on, he could not turn back, was to inform his two brothers who were behind, of their father's unhappy, not to say disgraceful, condition. But these two brothers, like many *pious* brothers now-a-days, taking advantage of his absence, instead of giving poor Ham credit for what he had done, set the old gentleman against their defenseless brother, by telling unseemly stories about him.†

But why did these brothers walk backward to cover their father's nakedness? Because, by the geocentric hypothesis, the motion of the stars composing their constellations is retrograde with regard to the earth.

* Ham had four sons, of whom *Canaan* was the *youngest*. Ham being the four months of summer, Canaan, the last, would correspond to Scorpio. This *fourth part* of Ham will be noticed in connection with the *Tower of Babel*. Scorpio was always the accursed sign.

† It is thought by some that Noah, while in his state of intoxication, was deprived of his virility. If so, it is no wonder the old man was so angry when he awoke. The sacred text, too, seems to favor this idea, as Noah lived 350 years after that, and had no more *children*! Canaan was suspected to have committed this irreverent act, and was punished in consequence. (*Faber's Pag. Idol.*, vol. i, p. 255.)

“God shall enlarge Japheth, and he shall dwell in the tents of Shem” (Gen. ix, 27).

Correctly translated, this verse would read somewhat as follows: “*God shall set Japheth loose, when he will let himself down into the tents of Shem.*” Allusion is here made to the precession of the equinoxes, by reason of which, the seasons will be made, in time, to exchange places; spring (Japheth) will take the place of winter (Shem); winter, of summer; and summer (Ham), of spring. God, or Aries, is made the agent, because the precession is reckoned from that constellation. Thus, at every revolution of the earth around the Sun, the equinox of spring (with the other cardinal points of course) is moved backward about 50" of a degree, or about 100 rods in the ecliptic. This, though a *recession*, was styled a precession of the equinoxes, because of the supposition that the Sun moved, and not the earth.

“And Canaan shall be his (Japheth’s) servant” (Gen. ix, 26), i. e., Japheth having taken the tents of Shem, in manner above indicated, Canaan, in the absence of Ham, shall in turn take the tents of Japheth, and so become his servant. Afterward he will succeed to the tents of Shem, for he was to serve both (Gen. ix, 25).

Thus have I gone through this most marvelous myth of the Bible (hitherto unexplained and given up as inexplicable), and pointed out the true and rational solution of every considerable circumstance in it. I have shown, I think, conclusively, that it was elaborated from the economy of the heavens and the earth, and in strict accordance with the principles of astronomy as then understood. My object has not been to derogate in the least from the authority of the sacred (secret) word, but to confirm it, by removing from it a mass of rubbish which time has thrown about it, and to enucleate, so to say, the bright and priceless jewel within concealed.*

* To show that all the phenomena of the Flood accompanied the exile of RAMA, I quote the following passage of the *Ramayana*, from J. Talboys Wheeler: “All the ladies of the royal household were filled with distress, like cows who have been bereft of their young. The priests who served the sacred fire made no oblation to the gods; the householders prepared no food; the moon forbore to shine; the sun disappeared while it was yet day; the elephants rejected their fodder; the cows refused to nourish their calves; mothers felt no pleasure even in the sight of their first-born; the planets approached the

moon in evil aspects; the stars appeared gloomy, and moved backward; the clouds were driven by the wind until they resembled a troubled ocean in the air; *the city was moved out of its place*; and the four quarters of the heavens were in great agitation and over-spread with darkness. The whole city of ΑΥΘΗΝΑ was thrown into mourning, and resembled the earth and mountains when deprived of Indra (summer); fathers and mothers ceased to think of their children, wives forgot their husbands, and lovers failed to remember each other." (*History of India*, vol. ii, pp. 130, 131.)

To the mythologist, this parallel is complete; the matter-of-fact reader, as is to be expected, will fail to see it, thereby foregoing great mental enjoyment.

CHAPTER V.

TOWER OF BABEL.

“Assyrian* chiefs bade Babel’s tower arise
On Shinar’s plain, aspiring to the skies;
Whose *eight-voled dragon* twining round the whole,
Shews that *eight cycles* round the northern pole,
At *four degrees* asunder, closed their view;
Which prove its latitude was *thirty-two*.”

Mackey’s Myth. Astron., p. 19.

THIS myth of the Tower of Babel, though varying so almost entirely from any of the preceding myths of the Bible as scarcely to be recognized as identical with any of them, is certainly, as I expect to show, but a variation of the old story, or at the least, a part of it—winter.

A critical examination of the language of this myth as found in Genesis xi, from which its history is to be mainly derived, together with what may be gathered from outside sources, will enable the reader to decide this question with some degree of certainty.

“Babylon, the first-built city of the world, was founded by persons of giant race, who likewise erected the celebrated tower” (Bryant, *Anc. Myth.*, vol. iv, p. 153). This accords with the Bible account, and is true, of course, as “there were giants in the earth in those days” (Gen. vi, 4). Thus it ever is: as soon as we begin to inquire concerning this celebrated tower, the idea of a “confusion,” chaos, or yawning gap (the ginungagap of the Norsemen) sticks out and becomes prominent.

“Alexander Polyhistor and other profane writers, who have

* The word “Assyrian” comes from the Semitic root *asher*, to *step up*, as the Sun does in returning from the winter solstice. Asshur is from the same root.

He was the *second* son of Shem (Gen. x, 22), and answered to the month wherein the winter solstice was. (See note on page 63.)

noticed the tower, said that it had been blown down by the winds" (Smith, *Bib. Dict.*, art. Babel). This also, of course, is true beyond a doubt; for we all see this famous tower blown down every spring by the March or God winds. Thus will the sacred recital ever be supported by profane history, the truth of which is never to be doubted when in support of theology.

"And the whole earth was of one language and of one speech" (Gen. xi, 1).

Previous to the Flood the year was divided into two seasons — winter and summer, the former being alluded to as *dreary* and *desolate*. In the myth of the Flood, the year consisted, as we have seen, of three seasons. In this of the Tower of Babel, the antediluvian division is readopted, as we shall soon see. We are now told that "the earth was of one language and of one speech," which is merely saying by way of circumlocution, that the earth "was *dreary* and *desolate*," i. e., that the pleasant summer days were ended; that the myriads of airy-tinged flowers which had but just now bespangled the earth, were faded and gone; that the leaves were fallen from the trees; that the ground was bared of its herbage; that the birds had flown to happier climes; nay, that the very beasts had retired to the forests, or hid themselves within their holes and caves; and that all was still, silent as the tomb, save the hoarse sough of the chilling blast. In short that it was winter,—

" When biting Boreas fell and doure,
Sharp shivers through the leafless bower;
When Phœbus gives a short-lived glower
Far south the lift."

Indeed, in the expression: "And the earth was of one language and of one speech," we have nothing but the naked truth; for Phœbus, bright Phœbus, the Sun of summer, the God of all activity, shorn of his *seven* golden locks, Samson-like, had departed far into the "sunny south," away down into the "bottomless pit," and the question with the distressed Babylonians (the people in winter) was how to regain Heaven — how to get back into summer. For this purpose they

united, being of one speech, to build a vast tower by which they hoped to scale the ramparts of the celestial city!

But to begin, they must first lay the foundation for their tower, i. e., they must fall back from the tripartite, or diluvian division of the year, to the bipartite, or the antediluvian division. This they did thus: In 1 Chron. iv, 39, 40, we find: "And they went to the entrance of Gedor (division) unto the east of the valley (winter) to seek pasture for their flocks; and they found fat pasture and good, and the land was wide and quiet, and peaceable (the weather was mild); for they (the fourth part of Ham) had dwelt there of old." The meaning is, that by the old bipartite or antediluvian division of the year, the fourth part of Ham (October, the last of the summer months in the tripartite division of Noah) had formerly had its place in the winter half of the year. Again; in this same chapter, v. 10, Jabez (*he causes pain* = winter) prayed to have his coasts enlarged, and *God granted his request*, i. e., Aries, setting wholly, brings the first degree of Scorpio up to the equator; where God rests and winter begins. Now, suppose a line drawn across the zodiac from east to west, so as to show the seven summer constellations on its north side; the five winter constellations will then appear on its south side, and October (represented by Scorpio) the fourth part of Ham (the summer of Noah) will be included with the four months of Shem (the Noachic winter). This was exactly what Jabez, or Shem, prayed for and obtained, as above noted. Thus, then, was the fourth part of Ham's people, "who had dwelt there of old" (before the Flood), transferred back within the coasts of Jabez to the great gain of the distressed Babylonians. "This one fourth part of the line of Ham were the apostates, who had an inclination to remain where they first settled, instead of occupying the place to which they were afterward assigned." (Bryant, *Anc. Myth.*, vol. iv, p. 43.)*

* In Gen. x. 22, we find Shem had *five* sons: Elam, Asshur, Arphaxad, Lud and Aram. They were born to him after the Flood (Gen. x, 1), and probably for this special use of the Babylonians. This understood, of course, they may all be readily identified with these five winter months as now reconstructed, and represented by Scorpio, Sagittarius, Capricornus, Aquarius and Pisces, thus: "ELAM," says Fuerst (*Heb. Lex.*, p. 1040), "stands for *paras*" = Persian for horseman = *Sagittarius*; ASSHUR, one who mounts up = *Capricornus*, the goat, an animal famous in this direction; ARPHAXAD, according to

The journeying in this myth, as in all, is *from* the East. And it came to pass as they journeyed, that they found a valley (not a plain, but a valley, as in the original) in the land of Shinar. (Gen. xi, 2.)

"Of this name *Shinar*," says Dr. Smith (*Bib. Dict.*), "no traces are to be found among the Babylonian inscriptions," which admission is significant. "It seems," says the Doctor, "to be plainly Jewish, and unknown to any other people." Gesenius tells us "its derivation is unknown" (*Heb. Lex.*, p. 1094). Fuerst, in his Hebrew Lexicon, is¹ equally at fault. Sir William Drummond, however, and it would seem with a good degree of plausibility, derives it from *shan* = the Sun, and *naar* = a boy, i. e., Shinar means *boy-Sun* = the New Year's Sun, the Ganymede (Joy-promoter) of the Grecians, and the *Wish-you-happy-New-Year* of the moderns.

Thus, then, the whole earth, i. e., the people of the northern hemisphere, found themselves away down in the valley of Shinar, at the winter solstice, the birth-place of the Sun; in the valley of Hinnom, in Gehenna, in Sheol, in Hades, or in "the belly of Hell," out of which, it is said, Jonah cried so lustily. (Jonah ii, 2.) Here they set themselves at work, as honest people, to build a Tower whereby they might return to Heaven, or summer, or "the land flowing with milk and honey." They of course worked with a will, for, in the short space of three months, they constructed a "tower a furlong in length and breadth, upon which they raised a second tower, and on that a third, and so on up to eight." (*Herod.* i, 181.) This vast edifice they surrounded with a *spiral* stairway which encircled it *eight* times. This was just sufficient to bring them up to the spring equinox. Here they were met by the Lord and his company (Sun in Aries = the "*us*"), who came down upon them with their March wind, overturned their works, confounded their language, and scattered them abroad upon "the face of all the earth" (Gen. xi, 9).

In this myth, then, the Tower of Babel denoted the winter

Philo, the Jew (*Bohn's Philo*, vol. ii. p. 275), is—"he disturbs sorrow" = *Aquarius* = Moses, who disturbed Pharaoh; LUD was a descendant of Ham, and therefore = *Scorpio*; and ARAM = high = *Pisces*, the last of the winter months, according to any arrangement now known.

hemisphere. The *eight spirals* refer to the *eight* climatal circles which the Sun seems to describe about the earth in his return from the winter solstice. Here let it be noted that each successive climatal circle denotes an increase in the length of the midsummer day of a quarter of an hour. The eight climatal circles would, therefore, show the longest day to be fourteen hours, which points to a latitude of thirty-two degrees north, that of Babylon nearly.*

The ancient Egyptians, it appears from some of their monuments, adopted half-hour climates. These they indicated by a serpent coiled four times about a man, a pillar, or an egg, each the symbol of the universe, or the year. These four coils would point to the same latitude as the eight of the Tower of Babel.†

But it is time to return to the poor Babylonians. Of course they must be thought in a bad fix; their tower, erected at an immense cost, leveled to the ground; their language confounded, and themselves scattered in the twinkling of an eye over all the earth. However, the season was much in their favor, being spring, when all nature is rejuvenated. The beasts and animals of every description had come forth from their several quarters, and, with the birds, insects and all creeping things, were on the alert in search of food, and in preparing to rear their young. And their voices! Oh, what incoherent *babblings*! The horse neighed and the ass brayed; the bull bellowed and the cow lowed; the sheep bleated and the dog barked; the hog squealed and the turkey gobbled; the frog croaked and the cock crowed; the birds sang and the bees hummed. Oh, what an interminable hubbub! Myriads of voices were thus *confounded*, i. e., *poured out together*; and though scattered over all the earth, all were joyful and full of activity.

* Other examples: The famous Ecbatana had *seven* spirals, "denoting the seven planets, or the seven climates." (*Raw. Herod.*, vol. i. p. 186.) Nineveh ("*nine-serpents*") [this is Mackey's etymology] had, it is said, *nine* spirals indicating a north latitude of 36°, which is its true latitude, nearly. The porcelain tower of Nanking, China, had *eight* symmetrical towers, pointing to a latitude of 32°, or thereabouts. The basement of this tower is dissimilar from the main shaft, and may not be counted in. More examples might be collected, but here is enough.

† "The serpent which winds his crooked folds around a pillar images the obliquity of the Sun's ecliptic." (*Banier's Myth.*, vol. i, p. 532.)

Ah! what joy, what happiness! It was enough to warm up the cold heart of the most impassive stoic. None could, none cared to understand the language of any but his own mate; none gave heed to any other, but poured forth in notes of love and admiration the innate perturbations of his inmost soul regardless of those around him.

In Gen. 10, we are three times told that the descendants of Noah not only divided the habitable world among themselves *according to their families*, but *according to their tongues*, or languages, also. This having taken place, according to the marginal chronology of the Bible, *one hundred* years before "the confusion of tongues," of course has nothing to do with the tower of Babel.

The learned Jacob Bryant thought the Lord "did not change the language of the Babylonians so that it became another language, or many languages, but only *confused* it, and this confusion was simply a *failure of the lip*, so that the people could not articulate distinctly; it was not an aberration in words or language, but an incapacity of distinct utterance, and this incapacity of speech is by all *limited* to the region about Babel." (*Anc. Myth.*, vol. iv, p. 40.) This very learned author is undoubtedly correct, as in right cold weather, our tongues often refuse to do their office, i. e., they become stiffened and are, therefore, "*incapable of distinct utterance.*" Hence we learn why Moses, who was a Babylonian, "was slow of speech and of a slow tongue" (Ex. iv, 10).

Dr. Smith says, in relation to "the confusion of tongues," it does not follow that languages were then formed as they exist now, and the comparative grammarian may trace up the beautiful laws which show the very *opposite of confusion*, without fearing to contradict the true sense of Scripture narrative." (*Old Test. Hist.*, p. 62.) When, oh when will theologians cease to mislead the people?

CHAPTER VI.

ABRAM AND SARAI.

BARON BUNSEN remarks of this myth: "With the exception of the father (Abram) and nephew (Lot) we have no real personages." (*Egypt*, vol. iii, 374.) This is equivalent to saying that Abram and Lot were not real personages, as indeed they were not; for, if their fathers were unreal, it must follow of a necessity that the sons were unreal also.

I shall treat of this myth as it relates to the first form of the names *Abram* and *Sarai*, and afterward proceed to the second part of the story under the altered names Abraham and Sarah, when I will show the reason of their alteration.

Terah (*Lat. terra=earth*) begat Nahor (*snorter=winter*), Abram (father-of-elevation=spring), and Haran (heat=summer), i. e., the earth during the year begat the three seasons in their regular succession. Haran, the brother of Abram, begat Lot (the hidden one=winter), i. e., winter came after summer. Thus, Lot was nephew to Abram (Gen. xi, 27). In the twenty-eighth verse, it is said, "Haran died in the land of his nativity before the face of his father, in Ur of the Chaldees," i. e., as the Sun leaves Scorpio, summer ends, the earth (Terah) being exactly opposite the East (the Ur of the Chaldees) at the rising of the Sun as it comes to the first degree of Sagittarius (see the zodiac). As Haran died, Lot (winter) was born. Besides Lot, Haran had two daughters, Milcah (queen=Virgo in autumn) and Iscah (she that looks back=Virgo in spring). Iscah married her brother Lot, and shortly after, because she, on a certain occasion, *looked back*, was turned into "a pillar of salt," i. e., Virgo went down into the sea below the western horizon. Haran, though unmarried, for all we know, seems to have had better luck in getting children than his God-favored brother,

Abram, who took to wife his half-sister* Sarai (Gen. xx, 12). Nahor married his niece Milcah. Thus, are these three brothers found to be the same with Shem, Ham and Japheth, sons of Noah, who was the same as Terah.

Though this myth sets out with the Noachic or tripartite division of the year, the reader will notice that provision is at once made for its abolition and the resumption of the older bipartite division. This is done by the death of Haran and the birth of Lot. Nahor is preserved to be used as Shem was in the myth of the tower of Babel. He will turn up again, however, at the proper time. (See Gen. xxiv, 15.)

Arrangements having been thus made, Terah (terra=earth) sets out upon his journey, taking with him "Abram, his son, and Lot, the son of Haran, his son's son, and Sarai, his daughter-in-law, his son Abram's wife, and they went forth with them from Ur of the Chaldees, to go into the land of Canaan, and they came into the land of Haran (the summer season of four months, the last of which is Canaan=Scorpio), and dwelt there" (Gen. xi, 31).

Here Terah died, as the earth, shorn of its harvests and deprived of its power of production,† dies every year at this precise time—the end of summer. Abram now, as a dutiful son, on the death of his father, went into mourning. After the prescribed time of weeping (the rainy season) was past, being called of the Lord (spring), Abram again departed for the land of Canaan. This time he personified the seven summer months, and Lot, the balance of the year. Matters being thus arranged, the little party set out as before from "UR OF THE CHALDEES." Now, where and what is this "UR OF THE CHALDEES"? "Oh," says the theologian, "it is a city of Mesopotamia." But where is this "Mesopotamia?" "Oh,"

* *Jupiter* had a sister-wife (*Sover et conjux*) *Juno*. The Grecian *Zeus* took *Hera*, his sister, to wife. (Keightley's *Myth.*, p. 85.) The Scandinavian *Thor* and the Indian *Indra* were counterparts of the *Zeus* and *Jupiter* of the Greeks and Romans. The latter, *Indra*, being once covered all over with the symbols of his concupiscence, was named "the profligate lord of the gods." (Moor's *Hindu Pantheon*, p. 264.) As these lords all personify spring, the love season, these facts may be readily accounted for.

† Here, too, it was that Noah got drunk, as we have seen, and lost his virility; and again, it was the very spot where Joseph, as we shall hereafter find, being impotent, forfeited his cloak to the beautiful wife of his master and fled, rather than expose his weakness. (Gen. xxxix, 12.)

he again answers, "it is a place somewhere between two rivers." Truly, the parrot is able to utter a few words, though indistinctly, if first pronounced for him. Mesopotamia is literally *middle rivers*, not "*between two rivers*," as usually interpreted, for here it means the horizon, which was deemed a river by the ancients. (See *Cosmas Indicopleustes' Map of the Earth, copied into Types of Mankind*, p. 569.) It is plural in form, following the analogy of Elohim, Cherubim, Seraphim, etc. But "*Ur of the Chaldees*," where is that situated? "Ur" is the Hebrew word for *light*. "*Chaldees* is derived from *Chesed*, who is mentioned in order to derive from him the origin of the Chaldees" (*Ges. Heb. Lex.*, p. 490). This is a way the ancients had of making nations. All they had to do was but to speak the word, and, *presto*, a nation would come up quick as thought. Chesed was, it is said, the son of Nahor (Gen. xxii, 20). His name is literally, *one who cuts*=a *divider*. In this sense, it may have reference to the spring equinox, which divides winter from summer. Thus we arrive at what may be deemed the true meaning of "*Ur of the Chaldees*." "It is a city of upper Mesopotamia," i. e., it is a city of the division of light, and is located at the spring equinox, exactly where "God divided between the light and between the darkness" (Gen. i, 4). It is the *East*, the *Orient*, the *Urim et Thumim*, or the *true light*=the *light par excellence*, i. e., the *equinoctial Sun* of spring*.

Here, then, at "*Ur of the Chaldees*," at the spring equinox, or at the beginning of the year, Abram (the summer Sun), with his relations, sat out upon his annual round. He passed thence "unto the *place of Sichem*" (*shoulder*=the commencement of the year), "unto the plain of Moreh" (the archer, Mars, who usually holds an arrow, and has his home in Aries), i. e., Abram, or the Sun of spring, on leaving the equinoctial line, entered the constellation Aries, whose place was formerly occupied by Taurus. "The Canaanite was then in the land," i. e., Scorpio was still above the horizon at sunrise, though

* Since writing the above, J. P. Lundy, in his recent new work, comes to my support. He says: "Ur of the Chaldees was called Urphl and Orphl." From the last apparently comes Orpheus, by which name we are to "understand Cadmus and the Cadmeans," i. e., the East. (*Monumental Christianity*, p. 190.)

going down in the west. Here he built an altar to the Lord (the Indra of the Hindoos, the Zeus of the Greeks, the Jupiter of the Romans, or the warm spring atmosphere of all nations), who makes his appearance about this time. Noah also built an altar at this season, and let the Lord smell "a sweet savor" (the blossoms of spring), which greatly tickled him (Gen. viii, 20, 21). From the plain of Moreh, Abram removed to a mountain on the east of Beth-el (Ram's house). This mountain was the summer solstice, which (the Sun in Aries) is on the east of Beth-el or Aries. At this spot he pitched his tent, having Beth-el on the west, and Hai (the end of the year) on the east, i. e., the first half of summer was gone, and on the west; the last half was yet to come—from the east. Here, too, he called upon the name of the Lord (the *summer solstice*). Thence (i. e., from the summer solstice), Abram journeyed, going toward the south (Gen. xii, 9),* on his way to Egypt, or the *land of distress*=winter. As usual after the ingathering, there was a famine in the land, i. e., the land for that year was done producing and the winter stores must be drawn upon. "When he had come near to enter into Egypt," i. e., when he was at the fall equinox, and Virgo was risen into the upper hemisphere, to protect himself, because of his unfounded suspicions, and regardless of the ignominious treatment he supposed his wife was about to receive at the hand of the virtuous and benevolent Pharaoh (winter Sun), Abram adopted the method best calculated to defeat his purpose—lying. But Pharaoh, infidel as he was, having enjoyed the beautiful Sarai's company for a time in his own house, sent her forth pure and chaste as she entered it, with a withering rebuke to her perfidious husband. Abram, however, like many another deceitful hypocrite, took all in good part, while he decamped with the wealth of which he had *spoiled the Egyptians*. The Lord, too, it appears, was in league with Abram, for while Pharaoh was enjoying Sarai's company, "he plagued Pharaoh and his house with great plagues, because of Sarai, Abram's wife"

* One would suppose, from the vulgar text, that Abram had previously been traveling south. The translation is bad, as may be gathered from the marginal reading even. The word "still" is totally unwarranted by the original.

(Gen. xii, 17). These "great plagues" were the same with those of the Exodus.

But Abram went up out of Egypt, journeying from the south even to Beth-el (the spring equinox), and thence to the place of his tent (summer solstice) between Bethel and Hai. Here, as before, he called upon the name of the Lord. By this time Abram and Lot, of which last as yet little has been said, had become so wealthy, having herds and flocks and tents, that "the land was not able to bear them." This often occasioned strife between the herdsmen of the two parties. They, therefore, dissolved partnership. Lot chose the plain (*kiskr* = circle) of the lower Jordan (the Sun's ecliptic), i. e., the winter hemisphere, which was "well watered everywhere" (rainy season), and then, as now, contained the five cities (five winter months), *Sodom*, *Gomorrhah*, *Admah*, *Zeboim* and *Bela*, which is *Zoar* = the Little. The two brothers having thus parted at the end of summer, "Lot journeyed from the east,"* i. e., winter came on (Gen. xiii, 11). "But the men of Sodom were wicked, and sinners before the Lord exceedingly" (v. 13). Thus, Abram, like his grandson Jacob, got the best of the bargain.

In due time after the separation from Lot, the Lord, as was his habit, met Abram at Beth-el. Here he renewed his covenant with Abram, and repeated his promise (of the coming crop). After which Abram settled in Mamre (the fattening-place = summer) near Hebron at the spring equinox, where he abode six months.† Hebron is the same as Kirjath-arba (four cities, i. e., the four quarters of the year). (Gen. xxiii, 2.) Note here, too, that besides the Canaanite, the Perrzzite (laborer) dwelt then in the land" (Gen. xiii, 7). Thus, we see, Abram may personate the Sun, the earth, the year, or a part of it, or, it may be, all together; for all work in unison and reciprocate among themselves according to their respective relations and attributes. If he personate the year, then, of course, he represents all the relations between the Sun and

* This is the reading of the original, which is correct, since the stars all move from the east to the west.

† Counting from Aries, where he set up his altar.

earth during the year; i. e., all the phenomena of the year; if of spring, then only those pertaining to this season, etc. Lot, though personating winter, was a mere underling, as Abram took the lead in everything.

In chapter xiv, we meet with what is seemingly a digression, but which, however, is in proper relation. The year, by the dissolution of the partnership between Abram and Lot, was henceforth to be more distinctly defined as consisting of but two seasons—summer and winter. The calendar, of course, must be regulated accordingly. This seems to be the aim of this chapter. In order to do this, i. e., to define the exact amount of territory which should fall to each of the two brothers, Abram and Lot (for Haran was dead and Nahor otherwise disposed of), a great *battle* must be fought. In this battle of the year, we find engaged on the one side, Chedorlaomer (the sheaf-binder = the year which is made up of all its parts) and his three kings (the three seasons of the old year) against the five kings (the intercalary days), on the other side. These last had served Chedorlaomer twelve years (the twelve lunar months), but in the *thirteenth* they rebelled, i. e., the time passed along well enough until at the end of the thirteen lunar months, or 364 days, a mistake of one day was discovered—hence the rebellion. Chedorlaomer now came on with his three kings against Lot (the winter, the intercalation having always been, and is yet, put to the winter side of the year) and was (so prone are the ignorant to stick to old ideas) for the time victorious—the conservatives against the innovators—carrying Lot and his household into captivity. “But one escaped” (the odd day), came and told Abram the Hebrew, i. e., Abram of the crossing = Sun at spring equinox, of Lot’s defeat and capture.

Hearing this, Abram the Hebrew gathered up 318* of his servants, born in his own household (Sun’s ecliptic), of whom

* The number, 318, of Abram’s servants is remarkable. Plutarch relates that a connection having been discovered between Saturn (Time) and Rhea (Earth), the Sun threatened that the latter should not be delivered of a child during any month, or year. But Mercury, who was in love with Rhea, playing at dice with the Moon, won the twentieth part of each of her annual lunations, i. e., the twentieth part of 360 days = 18 days. The Moon God, however, won back the seventy-second of each day of the year, out of which she formed five whole days. These she added to the 360 days, thus making the

he was the father, and pursued the enemy unto Dan, i. e., unto Scorpio; for here it was that the summer of the *bipartite* year was reckoned to end. Here at the spot where Noah entered the ark, Abram at midnight, for from thence time is usually reckoned, divided his little army, i. e., he left the summer days behind him, and with the remainder he pursued the enemy unto Hobah (lurking-hole = the ambush of Joshua), smiting them as he went. Hobah is on the *left* (west) of Damascus (the East, or spring equinox). (Gen. xiv, 15.)*

Here, having thus recaptured Lot with his household and goods, Abram was met by two kings: the king of Sodom (the winter solstice), and Melchizedek, king of righteousness (the summer solstice). The latter brought forth "bread and wine" (Gen. xiv, 18), "gifts which recall to Christians the Lord's supper" (Smith, *Old Test. Hist.*, p. 74), but which will enable the free inquirer to identify this "king of peace," who was priest of the "Most High God," i. e., Aries at his zenith, as the summer season of the year. The other, the king of Sodom, was, of course, king of the alternate season, or winter. Thus ends this legend of Abram.

In Gen. xv, we have another repetition of the story of Abram, in a still different form, wherein, Lot being left out, Abram (the Sun, or earth, or both, it matters little, for the two act reciprocally) is made to personify the whole year.

year to consist of 365 days. On these five days Rhea brought forth Osiris, Arueris, Typhon, Isis and Nephte.

The reader will bear in mind that the Moon has two revolutions: the *sidereal*, which is equal to the time which elapses between her leaving a particular star till she returns to it again=27d. 7h. 43m. 11s.; and the *synodic*, which is equal to the interval between two conjunctions, or two oppositions=29d. 12h. 44m. 2s.—in round numbers respectively, 28 and thirty days.

Now, from the year of 12 synodic months, or 360 days, take the twentieth part, or 18 days. Deduct these 18 days from the 12 sidereal months, or 336 days, and we have 318, the number of Abram's servants. (See Plutarch's *Morals*, vol. iv, p. 78, Lond. 1694; also, Bunson's *Egypt*, vol. iii, p. 65.)

Clemens, of Alexandria, gives us another solution in the Greek $\tau\epsilon\tau\alpha$. The τ is the Lord's sign, i. e., it denotes the summer solstice, its numeral value being 300. The $\epsilon\tau$ are the first two letters of $\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$, of which $\epsilon=10$, and $\tau=8$; the whole=318. (*Works*, vol. II, p. 352.)

* Hobah was probably the time of Lent, as 360—318, the number of Abram's servants— is equal to 42, about the number of days (the period varying between 40 and 50 days) devoted by Christians to fasting toward spring. This institution was probably got up to economize food, which is apt to get short about this time. The Israelites ate *manna*— *what-d'ye-call-it?* during Lent!

Here the Lord, appearing in a *vision* (i. e., *during Lent*, when Daniel mourned and ate neither flesh nor drank wine, Dan. x, 23), to Abram, makes his accustomed promise, but Abram, grown older and richer, asks: "What wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer (helping-ram=Aries during summer) of Damascus (the East)? Thou hast given me no seed (did Abram lie? see xiv, 14), and this illegitimate (alluding to Ishmael of the next chapter) born in my own house is my heir. He shan't be thy heir, responds the Lord (v. 4). Look at the stars above thee; thy seed shall be as they, i. e., the self-same stars. Abram saw and was converted.

Thus far the promise: Abram is now again taken from Ur of the Chaldees (v. 7), and while making the usual offerings (vv. 9, 10) of the crops of the two halves of summer (the harvest and the ingathering), which the divided animals signify (*Philo Jud.*, vol. iv, p. 413), "the fowls (the Vulture or the Lyre, the Swan and the Eagle, constellations which set toward the end of summer) came down upon the carcasses," i. e., the summer was followed by winter, which devoured the crops (v. 11); and Abram, says our fraudulent translation, "drove them away." *Philo Jud.* has: "Abraham passing over, sat upon them" (vol. iv, p. 417), which is much nearer the original — Summer passed away and rested upon winter.

Soon after, as the autumnal Sun was going down into the winter hemisphere, "a deep sleep fell upon Abram (Adam), and a horror of great darkness" (v. 12). The Lord now told him, in his sleep while dreaming, that "his seed (the summer stars) shall serve a stranger in a strange land, and be afflicted 400 years," i. e., that the summer constellations will be visible in the night during the five winter months — October, November, December, January, February. *Philo Jud.* has it 40 years (vol. iv, p. 418). It matters not, however, as the number in either case is a multiple of 10, the number of Egyptian plagues.

On being assured by the Lord that he would come forth with great substance, go to his fathers in peace, and be buried in a good old age, Abram of course, was content. Thus, the

Sun having gone down, Abram found himself in darkness (winter) where he beheld a smoking furnace (hell-fire) and a burning lamp (the dim Sun in winter) to light him on his way through these gloomy regions — *between the two pieces of the calf* (Jer. xxxiv, 18, 19). What an idea! All right, nevertheless; the calf (Taurus of the Zodiac) “*is cut in twain*” at either equinox, between which (the two equinoxes), in the lower hemisphere, Abram was passing (v. 12). In due time, however, the “covenant” is made and “the land from the river of Egypt (spring equinox) and the river Euphrates” (good-fruits=autumnal equinox) was again in his possession.

At verse 16 reference seems to be had to the bissextile or leap year; for here it is said, “The iniquity of the Amorites was not yet full.” Hence it is said, “In the fourth generation they shall come hither again.” The word “*dor*,” here translated *generation*, literally means *circle*, i. e., the *year*. At the end of the fourth year, therefore, the “iniquity,” i. e., the error, could be corrected by the addition of an integral or whole day — the “one escaped,” the informer of Abram, as is still done. The Amorites — intercalary days — were the subjects of Amor (from the Hebrew *amar* = *to speak, to call*), the speaker, or caller, or commander, Aries, the first of the zodiacal constellations, to which all the days of the year were supposed to be subject. *Intercalary* means *called-between*, hence *intercalary days* are *called-between* days.

Having traced out the meaning of these three legends of our common Father, the year, we now come to the very beautiful and interesting episode of

SARAI AND HAGAR.*

Gen., chap. xvi: “Now Sarai (my star), Abram’s wife, bare him no children.” Despairing of offspring by herself,

* Hagar appears to have been the same as Leucothea, or the White-goddess of the Grecians — the same also as their Ino, daughter of Cadmus, or the East; the same again as the Greek Eos, and the Roman Matuta, or morning goddess, because rising with the Sun. All were handmaids to their mistresses, and secondary wives to their husbands, by whom they all had children. (See Leucothea in Montfaucon and other works on Mythology.)

She was also sometimes called Astræa, or the starry goddess, of whom it was said in autumn —

“When fraud and violence fill earth and main,
Ashamed of man Astræa flies the plain.”

Sarai gave her handmaid Hagar (flight), an Egyptian woman, to Abram, "to be his wife, that he might be builded up through her."

Now, be it known that when the Sun rises in Aries, Virgo has set, thus becoming a night constellation, and "beautiful to look upon." Thus she is Abram's wife, Sarai (my star), and is found during the summer months until near August in the night hemisphere, coming to her meridian toward the end of May. Coming in conjunction with the Sun at the end of summer, she flees with Abram into the winter hemisphere, and gets the name *Hagar* (flight). As a winter constellation, she gets the epithet *Ethiopian*. By means of her fruits, gathered at the end of summer, Sarai is builded up through her (Hagar). Just nine months after the love affair above spoken of (their conjunction), Ishmael is born at the summer solstice. Ishmael was the genius of winter, because born when the days begin to shorten. He was the precursor of Isaac, and bore the same relation to him as John the Baptist did to Jesus Christ. Ishmael and Isaac were the same as Esau and Jacob. Isaac was the younger. Like Jacob, he came forth clinging to the heels of his brother, as summer always follows winter.

Ishmael is literally *the Ram will hear*. Why? Because the Ram (Aries) was in his zenith, i. e., was the *Most High God*, when Ishmael was born. Going in different directions, as they apparently did, the Ram will hear him and that is all. Our Savior is often called *Immanuel*. Why? Because at his birth the Ram was in his *nadir*, i. e., on his meridian, and the two traveled together to the east where they met (Sun in Aries); hence Immanuel, i. e., "God is with us."

Ishmael's hand was "against every man and every man's hand against him." Why? Because, at his birth, the days grew shorter, and winter came on. Winter is against every man and every man is against winter, i. e., in summer every man must provide against winter. Isaac (laughter) was Jesus, because born at the winter solstice (the Savior's birthday), he brought "*good tidings* of great joy, which shall be unto all people." That is, the days begin to lengthen from the winter solstice, spring is in prospect, when all will be saved!

Again, Ishmael and Isaac are the same as John the Baptist and John the Evangelist of the Freemasons (*Mackey's Manual*, p. 57). Says John the Baptist, "he (Christ, or John the Evangelist) must increase, but I must decrease" (John iii, 30) — the days shorten from the summer solstice and lengthen from the winter solstice.

But what has become of poor Hagar, with whom Sarai dealt hardly? Ah, here she is exactly where the angel of the Lord (Aries) found her, by a fountain of water (the latter rain of spring) in the way to Shur (the solstitial colure). The angel of the Lord (Aries in spring) at once ordered her to return to her mistress, which she proceeded to do, not, however, before he told her she was "in the family way," which news, seeing she was six months gone, so startled her that she exclaimed, "Thou God seest me!" And sure enough so he did see her, for they were opposite each other, across the way — God (Aries) being near the spring equinox, and Hagar (Virgo) a little past or below the opposite point in the zodiac. Wherefore the well was called Beer-lahai-roi (the Well-of-life-of-vision), because the *living* God* looked upon her. It is between *Kadesh* = Holy, and *Bered* = hail (Ges. xvi, 14) — between holy and hail, i. e., between summer and winter. In short, the time was spring, for Aries and the Sun were in or near their conjunction; as they now are — March, 1873; and Christ, the Sun of summer is again risen from the dead (winter), and we shall be resuscitated — shall live again! Glory hallelujah! i. e., praise ye Jack — Jack the giant (winter) killer — the Jack that built the house (summer) that Jack built!

Such is the account of Hagar's flight as found in this chapter. In Gen. xvii, 25, Ishmael was thirteen years old when this event took place. Again, in Gen. xxi, 14, he is a mere child and borne upon the shoulders of his mother! These are glaring inconsistencies, though they relate to a most

* Christians, in using the term "living God," so often repeated in the sacred text, always admit, though not aware of the fact, the alternative — *a dead God!* My discovery of their mystic *God* will readily explain this apparent paradox. Aries being God, as is now thoroughly proven, his conjunction with the Sun during summer, constitutes the *living God*. Disjoined from the Sun, as in winter, he is the *dead God!*

important *historical* event. Which of the three accounts is true? Who can tell? In a mythical sense all are true!

ABRAHAM AND SARAH.

I here enter upon the second part of this very interesting myth, which is but a repetition of the first, though in some respects changed, but not without a purpose. In his first part, the myth-maker originated a new name for the genius of winter, as we have seen, but was unable, without a change of his programme, to bring out his intended new name for the genius of summer. To this intent, then, he altered the names of Hero and Heroine — of Abram and Sarai. By the insertion of a letter (ה, the ו being dropped from יה, Jah, an abbreviation of יהוה, Jahveh, or summer. See *Fuerst*, in voce יהוה) before the last two of Abram, and substituting the same in place of the last letter of Sarai, he formed the new names *Abraham* and *Sarah*, thus postponing the time of sexual congress from the fall, to the spring equinox. With this reconstruction of his myth, he was able in due time to produce ISAAC, the new name desired.

At the beginning of this myth, we had Nahor=Snorter=Winter; Abram=Father-of-elevation=Spring, and Haran=Heat=Summer, i. e., the year was divided, according to the old style of the ancients, into three seasons. This arrangement was at once changed, as we have seen, Nahor and Haran were removed, the latter by death in the land of his nativity, the former being *hidden* away for future use — to furnish a wife for Isaac, through Milcah=queen, Terah's daughter. By this change, Abraham and Lot were made to personify the year; the first representing summer, the last, winter. Hence they came to be brethren, as they were sometimes called; and they are brethren as near as summer and winter can make them, though, it must be confessed, they often look wonderfully — terribly unlike. The names (for all depends upon names in mythology) of Abram and Sarai were imperfect for the purpose looked for. True, Abram had Ishmael by Sarai's handmaid Hagar, but he was an illegitimate, and could not inherit of his

father — winter could not be summer. The proper heir could only be procured *by the help of the Lord*, and hence the change of names as before indicated. Thus, we see that in Hebrew, as in all mythologies, there is a constant tendency to a multiplication of names for the same thing, or, what is but slightly different. Indeed, the interdependence of the heavenly bodies, and the changes wrought by their different and ever-varying aspects, are such, and so infinitely numerous, that by a mere shift of our standpoint, even during the same myth, as in our present case, the material for the fabrication of such tales as this could never be exhausted.

But to proceed: Abraham having got his new name, the Lord at once renewed his *covenant* with him, i. e., the summer began, as before, at the spring equinox. Here the Almighty God (*El Shaddai* = the *breasted* Ram, or Aries during summer)* promised to multiply him exceedingly (Gen. xvii, 2). Whereat Abraham fell upon his face, i. e., the summer passed and the crops (the covenant promise) were ripe and gathered. Hereafter thy name shall be called Abraham (Gen. xvii, 5). Nations and kings shall come forth of thee. Of course, God, who never lies, told him the truth; for without the earth's products, neither nations nor kings could exist.

The rite of *circumcision* was now instituted. *Circumcise* means *to cut around*, or *to make a circuit*, and doubtless had reference to the completion of the year. At least, this seems to be its import here, as also in Ex. iv, 24. Here, in the East where the year ended at the spring equinox, the Lord met Moses (Sun in Aquarius) in the *inn* (the spring equinox, or *inning* of the year), and sought to kill him, i. e., to end the year at that time. Zipporah (Virgo) seized a sharp stone (the cardinal points being symbolized as sharp stones) and circumcised her husband, i. e., she set in the west, thus bringing Aquarius above the equinoctial line, when she cast the *circle* of the year *beneath* his feet, saying "a bloody husband art thou

* *Shaddai*, as an adjective, is a derivative of *shad*, "the breast of a woman." (Fuerst, *Heb. Lex.*, p. 1344), *Shad* is from *shadah*, "to pour out, to moisten, to suckle a child," and hence to give sustenance, and so an apt epithet of El during summer. From the same root comes *shiddah* = "a mistress, spouse, wife." (*Ibid.*, p. 1346.) I suspect that the Amazons, then, were the winter months.

to me"—the term "bloody" having reference to the aurora which then sat upon the East. Only the man-child (winter), be it observed was to undergo this rite (Gen. xvii, 10), and he that was not circumcised, of course, could not come to the Lord's covenant or spring equinox. This understanding of this rite of circumcision, will free the Lord from all imputation of cruelty to helpless infants, who cannot, and would not, if they could, perform this painful, cruel and barbarous operation. It takes force, and nobody but a cruel and savage priest, with his bugbear religion, could induce even the ignorant, to submit to such barbarity. In further proof of my position on this question, I submit that there was a place called "Foreskins-hill" (see Josh. v, 3), situated near Gilgal (the spring equinox). Stripped of its obscenity the name would mean "Naked-hill" (the earth being naked at this time), for the Hebrew *áral* means *to make bare*, not to circumcise (see *Fuerst*, in voce), and has reference to the earth in spring, as *bare*, or *dreary* and *desolate*. Again, spring is the season of love, when this rite may have reference to the congress of the sexes, not only of man, but of all animals; nudity being then indispensable. I may add still further, that Joshua did not circumcise the children of Israel by the way (v. 7). i. e., during winter, but did so just at the *passover*=the spring equinox (v. 10).

But, it is time to return to Abraham, whom we left at the spring equinox talking with God, and being *circumcised*. Meanwhile, his wife's name has been changed to Sarah, a son, promised by her, named, his inheritance fixed, and all that. Abraham, as in duty bound, again fell upon his face (Gen. xvii, 17). This time he laughed. Of course; the crops looked well, and summer laughed. As regarded the promised son, however, Abraham was incredulous. He scouted the idea of an old couple like himself and Sarah, the one aged one hundred years and the other ninety, bearing children. He only asked "that Ishmael might live before thee," i. e., winter was coming on just then, which would be *before*, or *opposite* to summer (v. 18). God, no way offended at Abraham's familiarity, immediately, i. e., in the following spring, renewed his promise, making it more definite—"But my covenant will I establish

with Isaac, which Sarah shall bear unto thee at the appointed time (the winter solstice) next year" (Gen. xvii, 21). This is surely precise enough. So Abraham, leaving God at the fall equinox, passed around to the spring equinox, where, again meeting him, he circumcised himself and Ishmael and all his household.*

In chap. xviii, we find the Lord again appearing to Abraham; this time also in the plains of Mamre, the fattening place, or summer, "as he sat in his tent door in the heat of the day," i. e., at the summer solstice. Abraham now "lifted up his eyes and looked, and lo, three men stood before him," one of whom he knew was "my Lord" (*Adoni*), for he so addressed him. The other two no doubt were God and Devil, as we read in Job these gentlemen sometimes get together. Perhaps we had better suppose the three were the three cardinal points, East, South, West, Abraham, or the Sun, being in his Northern tropic, and thus making the fourth. This wouldn't be blasphemy. The eatables Abraham *brought forth* were all summer products. The promise of a son by Sarah was here renewed. It was now Sarah's turn to laugh, and laugh she did; for when "she heard it in the tent door" (the East, for Virgo was approaching the East), which was behind Abraham (the Sun was not yet in Virgo), "Sarah laughed within herself" (Gen. xviii, 12). Yet though Sarah "laughed within herself," the Lord, ever watchful, saw and accused her. Sarah denied, saying, "I laughed not;" when the Lord, as he gazed upon her transcendent beauty, for Sarah was "beautiful to look upon," couldn't but retort, like an entranced admirer: "Nay, but thou didst laugh" (Gen. xviii, 15).

"And the men rose up from thence, and looked toward Sodom (winter), and Abraham (the Sun) went with them to bring them on their way" (v. 16). Accordingly we find him in Sodom, but still *before* the Lord, i. e., opposite summer, for he was one of the company (v. 21), when, drawing near unto the Lord (summer) he plead feelingly for Sodom and Lot, but probably more for himself. However that may be, he was

* Also all that were bought with money, of the stranger. These last were the *winter days*, to support which costs money. The stranger=outsider, is winter.

successful as to Lot, but not as to the city.* Lot (the winter Sun) was seized by the two angels (the two equinoxes) and dragged up out of Sodom to heaven—the spring equinox (Gen. xix, 1). Abraham might have taken him into heaven, but Lot hung back, and by his entreaty, was left in Zoar (the little), formerly Bela—the swallowed-up place—the end of the year.

When Lot arrived at Zoar, “the Sun had risen upon the earth,” i. e., it was the beginning of summer (Gen. xix, 23). It was then the Lord overthrew the cities of Sodom — winter was succeeded by summer, and the Lord (atmosphere) rained down from heaven “fire and brimstone” (thunder and lightning, these usually making their appearance at the close of winter) upon Sodom. But Lot’s wife (Ischah = who looks back), poor woman, looked back (Virgo setting headlong, and facing the earth), she couldn’t help it, and was turned at once into “a pillar of salt,” i. e., she went down into the briny sea.†

After this, Lot (the hidden one) and his two daughters (Virgo at the two equinoxes) dwelt in a cave in the mountains (the night hemisphere in summer), for he feared to dwell in Zoar (Gen. xix, 30). Here, following the example of his illustrious predecessor Noah, he got drunk. His two daughters, very unlike Noah’s two pious sons, took a course the opposite of theirs, and the result was two sons — Moab (Aquarius) and Ben-ammi = the son of Aries = the summer solstice, being the same as Ishmael and Isaac.‡

But let us return to look after Abraham, who, in the meanwhile had gone “to his place,” the summer solstice, astrologically the Sun’s home (Gen. xviii, 33). The word here rendered “his place,” is literally *his rising up* (*mkmo*), hence I translate *summer solstice*, as the context requires this sense.

* Ten men (ten plagues) was the smallest number for whose sake Abraham asked the Lord to spare Sodom. He did not ask that the city might be saved for the sake of five, the true number. Indeed, had he done so, his request would have infallibly been denied; the city was doomed anyhow.

† “That they (Sodom and Gomorrah) were submerged, we have no historical record whatever; and the whole tenor both of the history and of geological evidence is directly opposed to such an hypothesis.”—*Tristram’s Land of Moab*, p. 344.

‡ “Cinyras (=sorrow=Lot) king of Babylonia, it is said, had criminal intercourse with his daughter, Myrrha, while in a state of *intoxication*; the consequence of which was the birth of Adonis (the winter sun).”—Faber, *Pag. Idol.*, vol. ii, p. 259. This myth is fully related in Ovid’s *Metamorphosis*, Book X. It is also noticed by other authors, but the parallel is carefully kept out of sight.

Abraham journeyed thence South, and "dwelt between Kadesh and Shur" (the two solstices) and sojourned in Gerar (wash-pot=the rainy season). Gerar is also synonymous with Moab—"Moab is my wash-pot" (Ps. lx, 8). Here in Gerar, in the wash-pot, or rainy season; Egypt or winter, Abraham repeated the story that Sarah was his sister, but Abimelech (father-king), who is the same as Pharaoh (the winter sun), and who had taken Abraham at his word, still proving incorruptible, sent Sarah back to him untouched, with a sharp reproof for his tergiversation. So God healed Abimelech and his household, and they bare;—the original don't say "*children*"; this is an interpolation. The meaning is that summer followed winter, and the earth bore its usual crops.*

Sarah, by the slight change in her name, had so improved in her health (which had heretofore been too untoward to take upon her the most interesting, as well as the most important, duties of the household, which consequently aforesaid she had assigned to her handmaid Hagar) that she was now able, although she "had ceased to be after the manner of women," to take upon her the entire duties of her homestead. After the birth of Isaac (summer), Hagar and Ishmael (winter) were cast forth to wander in the wilderness of Beer-sheba (Gen. xxi, 14). That is, winter *fled* on the approach of summer; and could only be thought of as recurring at the end of summer; hence, Hagar and Ishmael wander in the wilderness of Beer-sheba (the seventh month, when winter would again return), only to be thought of, and provided for during summer.

Poor Hagar and poor Ishmael. "The water was spent in their bottle" (Gen. xxi, 15), i. e., the rainy season was over—spring had come, and Hagar cast her baby "under one of the shrubs," and went and sat down over against him a good way off, as it were a bow-shot" (v. 16). That is, as the Sun (Isaac) rises in Aries, winter (Ishmael) is ended, and Virgo (Hagar)

*It seems odd that God thought it necessary to heal Abimelech after he had proved himself completely incorruptible. He had entertained his old friend Abraham's beautiful wife in his house five months, and never during all this time had he manifested the least desire to corrupt her. Where in all Christendom can Abimelech's equal, in this respect, be found? Not one Christian priest in ten thousand could or would have withstood such a temptation. God or no God!

has set—gone below the western horizon (see the zodiac). Thus, she is opposite Aries, and has between herself and Aries inclusive, one half the Sun's ecliptic for her "bow-shot," and is a good way off—as far as she can get.

Now, whether summer or winter expire, a resurrection of one or the other is sure to follow; hence Hagar cast her son, at the end of winter, under one of the shrubs (the spring equinox). In due time, however, "God (Aries setting in the fall) heard the voice of the lad" (v. 17), and "opened Hagar's eyes" (v. 19), i. e., the Sun entered Virgo, when she saw a well of water (the former rain of October, Virgo and Scorpio being in sextile aspect). She now refilled her bottle and gave the lad drink (v. 19); "God was with the lad" (v. 20). Of course he was, for Aries, being a night constellation in winter, was with the lad (winter). Finally, God (Aries) takes care of the lad, and being himself an archer, made an archer of the lad, who came and dwelt in Paran=El Paran=Ram's cave=summer.¹

But Abimelech (Father-king, so called probably because he presided over the month in which the Sun, our Savior, is born), and Phicol (All-month = the winter winds), seeing that God was with Abraham in all that he did,* proposed an arrangement by which all might be benefited. Abraham gladly accepted the offer, which, on his part he ratified by an *oath*. Abimelech closed the contract simply by an *affirmation*. The reason was he could not swear if he would, because he was an infidel. Abraham could and did swear, i. e., he *sevened*, because he had *seven* houses, or months. Abimelech having but *five* months, could only *five*. Indeed, all know that *swearing* is a faculty peculiar to Christians. Neither Satan, nor any of his family, has ever been accused of swearing. If so, "though they say, The Lord liveth, surely they swear falsely" (Jer. v, 2).

But Abraham, having missed a well of water which somebody had "violently taken away," reproved Abimelech (Gen. xxi, 25). But Abimelech declared (he didn't swear) "he could

* As God, or Aries, apparently makes the entire circuit of the heavens during the year, he was, of course, ever present with Abraham (the Sun) in all that he did, whether good or evil. "I form the light and create darkness; I make peace and create evil" (Isa. xlv, 7). Shall there be evil in a city and the Lord hath not done it? (Amos iii, 6.)

not tell who did this thing, nor had he heard of it but to-day" (v. 26). I wish our Bible-men would tell us how this well was "violently taken away." This secret might put money into many an Illinois farmer's pocket during our dry seasons. I suspect, however, that this well had reference to the rainy season, which was removed by reason of the precession of the equinoxes, causing Abraham to lose on one end of his territory, while he gained as much on the other. But this Abraham, like many of his followers, could not see; he could see but one side — his own. Abimelech was much the honestest man.

But this thing had to be settled. So Abraham took *seven* — he began to swear again — ewe-lambs, typical of the seven productive months, for a witness unto himself (what did the lambs know about the well?) that I have digged this well. "Wherefore, he called that *place* Beer-sheba" (v. 31). So it turned out after all that "this well" was only a "place," not a well — the well being the rainy season, was on Abimelech's domain, where it remains to this very day. Having agreed as to their respective territories, Abimelech and Phicol returned to the land of the Philistines, trusting to Abraham to set up their land-mark, which I suspect was a stake marked *no. seven*, in large letters! After this Abraham, having called there (at the end of summer) *in* the name of the Lord (not *on*, as in the translation), on the *obscure* God (*El olam*), i. e., Aries during winter, "sojourned in the Philistines' land many days" (v. 34).

We now approach the most remarkable act of Abraham's whole life — the attempted assassination *of his only son*, Isaac; and this simply by the command of God! The analogy between this and the crucifixion of our Savior, is readily seen; but of this in its proper place. Having prepared all things necessary and marched within three days' (three months') journey of the place *pointed out by God* (Aries setting), he left his two servants (the spring equinox and summer solstice) with his ass,* while he (the Sun) and Isaac (summer) went

* The ass, a star so named, is in Cancer, where the summer solstice occurs. This ass, of course, the Sun always, as he passes Cancer, leaves behind. Our Savior (the Sun) rode into Jerusalem (summer solstice) on this very ass, and one other in the same constellation, called by the sacred writer "the foal of an ass." *Balaam* failed to get his ass beyond, and

forward. Poor Isaac wondered where was the sacrifice, but his father assured him all was right — that God (Aries setting) would provide it; and so he did; for he, God, the Ram, was the sacrifice and Isaac as well. “And Abraham stretched forth his hand and took the knife to slay his son” (Gen. xxii, 10). Wonder what the poor boy thought of his pious daddy, when he saw the *glittering blade* poised above him! But the Lord called, and Abraham looked, and “behold a *Ram* caught in a thicket by his horns” (Aries was then setting head-first), which he seized and offered instead of his son. Thus, as the Sun went down below the fall equinox, were the Lord (summer), Abraham (the Sun), God (Aries), and Isaac and all the rest of ’em sacrificed and pitched into Hell (winter) together!*

Soon after this wonderful tragedy, Sarah died in that famous city Kirjath-arba=four cities=the four cardinal points in the Sun’s ecliptic — “the same is Hebron” (Gen. xxiii, 2). Dr. Wm. Smith (*Old Test. Hist.*, p. 88) believes “Abraham must have returned from Beer-sheba to his old home” at Sarah’s death. The Doctor is right, for Abraham couldn’t see his wife die unless he was at home — at Hebron, the Sun’s

brought an everlasting stigma on his name because of his brutal treatment of his ass — “the ass rebuked him” (Num. xxiii, 28).

Angelo de Gubernatis, in his recent work on Zoological Mythology, vol. i, p. 377, says of this mythical ass: “It is certain that it existed in the heavens; it is certain that it flies in the air like a valiant warrior: that it terrifies its enemies in the sky with its terrible voice; that, in a word, it was a real and legitimate heroic animal. It is certain, moreover, that considered under another aspect, it not only throws down the heroes, but carries them down to Hell, serves the infernal monsters, and is found in connection with the treasures of Hell.” What a round-about-way this author takes to avoid telling his readers directly that this mythical ass is a star in the zodiacal constellation Cancer! Doubtless he would have said so at once had he not stood in awe of the priests. Cancer sets when the Sun rises in Capricorn. It is then found amongst the monsters of Hell. In summer Cancer is closely related to the Lord of Heaven — the Sun.

* The word *sacrifice* comes from the Lat. *sacer*=*secret*=*hidden*=*lost*; and *facere*=*to make*; i. e., sacrifice means to make sacred=hidden=secret=lost (*Andrews’ Lat. Lex.*) Thus, if a person throw anything into the sea, lose it, or in any way dispose of it so that it cannot be recovered, it is *sacrificed*, *covered up*, *hidden* and *lost*. This seems to have been the original idea; and the idea set forth in Abraham’s *sacrifice* of his son Isaac; in God’s sacrifice of his only son; nay, even in the sacrifice of God himself when “he cut off his own head” (see *Dunsen’s Egypt*, vol. iv, p. 287, etc. etc.)

These fictions, as I have shown so far, all appear simple enough when understood; but priests, seeing their advantage, and making use of it, converted these mythological tales into the actual slaying of men and animals, the former to insure their dominion over their ignorant fellow-men, and the latter to secure a fat living for themselves at the expense of their dupes.

crossing at the spring equinox; for Sarah died when she went below the horizon, or set in the west.*

Abraham, who, like the Son of Man (Sun of Earth), "had not where to lay his head," now bought "the cave of Machpelah (the winding or spiral way, or Sun's course in the ecliptic), wherein he buried his wife. His purchase was from Ephron, the Hittite.—Ephron, literally *fawn-sun*, so called, it may be, in allusion to the warm summer nights, when the cervidæ produce their *fawns*. Hittite, an epithet of Ephron, denoting terror or dread, i. e., the night, because he was the genius of the night, and by extension of the idea, of the winter also—both subjects of dread and terror to many. Thus, Sarah may be seen in her sepulchral vault on any fine night in April, May or June. Here it was, then, in the land of Ham, in the land of Canaan, in the cave of the field of Machpelah, before Mamre = summer, that Abraham buried Sarah. This field (the two hemispheres properly joined or coaptated) and the cave (night hemisphere of summer) that is therein were made sure to Abraham for a possession of a burial-place by the sons of Heth (dread). (Gen. xxiii, 20.)

After Sarah's death and burial Abraham began to think of his latter end. He, therefore, proceeded to marry off his son Isaac. By the Lord's guidance, Isaac was soon fitted with a wife. Rebekah (one snared) was his wife's name. *Snared* she surely is, for, behold, she is caught in the famous *snare*, the zodiac. Having been proved by Adam, Cain, Noah, and his own father, she will doubtless make an excellent wife for *Isaac*! Rebekah was the daughter of Bethuel (God's house, or Aries, or the Ram's house = spring equinox). Bethuel was the son of Nahor (Aries being the first constellation after winter). She resided in Haran (see Zodiac), and was therefore a Canaanite. Eliezer (Helping-Ram = Aries setting) followed

* The Horoscope of the astrologers was always in the *East*, where Aries is found at the end of the year. Therefore, as Sarah died when Virgo set, the Sun (Abraham) must necessarily appear at the East in or near Aries, in order to see his wife die.

In the case of Rebekah, soon to be noticed, the myth takes a different form. Eliezer (helping Ram) passes over from the East to the western equinox. Looking thence across the Zodiac, he sees Rebekah by a well (the rainy season of October). Having watered his camels (the clouds), he *snared* Rebekah, and passing through the winter hemisphere, brings her before Isaac, when she alights from off her camel, i. e., gets below the horizon in the west, where Sarah died.

Rebekah "down to the well," where she filled his pitcher and gave him drink (Gen. xxiv, 17, 18). The well was the rainy season of autumn, for Isaac was in the South country (the winter hemisphere). After watering his camels (the clouds),* or rather after Rebekah had watered them, Eliezer made haste to secure his prize. He therefore at once put the *nose-ring* in Rebekah's nose,† and set his face homeward leading her after him. In the meanwhile, Isaac came from the way of the *well lahairoi* (Beer-sheba) to meet her, for he dwelt in the South country (Gen. xxiv, 62), i. e., the Sun was in Scorpio. Now note their position: Isaac (the Sun, is just below the equator; Rebekah (Virgo), just above it; and the place of meeting is the spring equinox. Winter having passed, Isaac (the Sun) is found at eventide, i. e., at the end of the year, in Aries, while Rebekah (Virgo), has gone a little below the equator, i. e., she has alighted from her camel, on the opposite side of the zodiac.‡ Here Isaac placed her in his mother Sarah's tent. Thus Rebekah was made the wife of Isaac by Eliezer (the helping Ram), Abraham's servant, in direct violation of the fearful oath he had made to his master (Gen. xxiv, 2, 3). However, Abraham was in his dotage, and overlooked it.

Having thus cared for Isaac, and ready to give up the ghost, Abraham, in his dotage, took to wife Keturah (bond-woman=Hagar), the very woman he had so recently buried. By her he had six sons (the six winter constellations). Tradition says Abraham sent these six sons away "that they might not dwell near Isaac, lest his greatness should swallow them up, and built them a city of iron, with walls of iron (the symbol of winter); but that the walls were so high that the light of the sun could not penetrate the streets, and that therefore he set in them diamonds and pearls (*stars*) to illumine

* Indra, the Hindu Lord, rides upon an elephant (*the great thunder cloud*), and thus gets the name of "*lightning-sender, thunder-bearer.*" (Moor's *Hindu Pantheon*, p. 261.)

Sometimes, as Mahadeva—the Great-God, he sits quietly on a tiger's skin; thus denoting the summer sky when overspread by the broken clouds. (*Ibid.*, p. 63.)

† The reading in our common translation is: "And I put the earring upon her face" — a pretty place to put an earring. This language betrays the fraudulent translation. Mine is the true one.

‡ I forgot to say in its proper place that Rebekah, when alighting from her camel, put a veil (the night hemisphere) over her face; and that Isaac was comforted by his wife after his mother's death, i. e., that summer was come.

the iron city." (Gould's *Legends of the Pat. and Proph.*, p. 203.)

At last Abraham being old and full of years, died and was buried in that mysterious cave Machpelah by his sons Isaac and Ishmael=summer and winter=the year!

CHAPTER VII.

ISAAC AND REBEKAH.

IN this legend of Isaac and Rebekah we have a somewhat altered repetition of Abraham and Sarah, whose connection as husband and wife under the first form of these names — Abram and Sarai — is simply alluded to in Gen. xi, 29. In its present form the matter is gone into in Gen. xxiv, with considerable detail, the result being what has been styled “a pattern marriage.”

“Abraham was old and well stricken in age” (*gone in days* is the sense of the original), i. e., the year was near its end, when he called the eldest servant of his house, Eliezer (Ram-helps = Aries, the first of the zodiacal constellations, which accompanies the Sun during summer; hence the name). This Eliezer was of Damascus (the East). Having traversed the half of the zodiac during summer, he had just reached the fall equinox, when Abraham said unto him: “Put thy hand under my thigh” (Gen. xxiv, 2), i. e., pass from the summer into the winter hemisphere; the winter being typified by the lower half of the man (see cut in almanac). “And the servant took ten camels, and went to Mesopotamia (the horizon), unto the city of Nahor (winter) (Gen. xxiv, 10). Here Eliezer (Aries) encamped without the city by a *well of water* in the evening (at the end of summer, when Aries sets); when the women *go out* to draw water (when the stars of Virgo pass into the upper hemisphere and the rainy season comes on).

“The damsel was fair to look upon and a virgin” (Virgo). Having found Rebekah, the predestined wife of Isaac, in Abraham’s father’s (Terah’s) house, where he was directed to go (Gen. xxiv, 38), and which he knew by signs indicating the *rainy season*, Eliezer put “the earring upon her face” (“the

nosering in her nose," in the Hebrew), i. e., he *snared* Rebekah (as indicated by her name), and proceeded by the way of the "south country" to conduct her home to Isaac. Before setting off, however, he asked whose daughter she was. Rebekah said her father's name was Bethuel (the House-ram = Aries at the spring equinox = the Ram's house), and informed him they had "straw and provender" (the winter store), and room to lodge in (winter). So Eliezer bowed his head (Aries sets head first) and worshiped the Lord (went out of summer). Here he soon learned that Rebekah had a brother Laban (winter), who, on his approach, bid him "come in;" so in went Eliezer, when he found "straw and provender" for his camels (Gen. xxiv, 32). Eliezer now "popped the question," but Laban and Bethuel answered: "We cannot speak unto thee, bad or good." The weather was neither cold (bad) nor hot (good), but "lukewarm" (Rev. iii, 15). So Eliezer, having presented the "jewels of silver, and jewels of gold, and raiment" (see Josh. vii, 21) to Rebekah,* feasted all night (winter), and went home the next morning (spring) and introduced Rebekah to Isaac (the Sun), her future husband, who was walking in the field (zodiac) at eventide (the close of the year). Isaac kindly received her, placed her in his mother's tent and was comforted — warm weather came (Gen. xxiv, 67).

After Ishmael and Isaac had buried their father, the first was lost sight of. His place must thence be provided for. This was done after this manner: In his youth, Isaac (laughter) personated summer; in his old age he became blind, and then personated winter—the Philistines put out his eyes. Rebekah, like Sarai, during the fore part of her married life (beginning of summer) was barren, but at the end of summer she, like Sarah, became prolific, as we will soon see.

"And it came to pass after the death of Abraham," that the gods (Elohim = Aries during summer) blessed his son

* The "jewels of gold and silver" were symbols of spring and summer; the first of spring, because then the harvests, the most valuable of the year's crops, were gathered; the second of summer, because its products were not so valuable as the cereals. The "raiment" of course denoted winter, the last of their three seasons, and in Josh. vii, 21, is called the Babylonish or winter garment.

Isaac; and Isaac dwelt by the well *lahai roi* (the end of summer) (Gen. xxv, 11). It was now that "Isaac entreated the Lord (summer) for his wife (Virgo) because she *was* barren, and the Lord was entreated of him," i. e., the Sun being in Virgo, the crops were ripe. This was precisely the time when Sarai gave Abram her handmaid Hagar "to be his wife," i. e., it was when the Sun and Virgo conjoin, or lie down together.

Thus, Rebekah conceived and bore two sons — Esau, *rough, hairy* = winter; and Jacob, *smooth* = summer. The latter came forth clinging to the heels of his brother, as summer always comes forth, or follows upon the heels of winter. Rebekah, therefore, included both Sarai and Hagar.

"And because of the famine in the land (this famine always happened in the winter), Isaac went unto Abimelech (Father-king), king of the Philistines (they of the *ancient land* = winter), unto Gerar (water-pot = October). Gen. xxvi, 1. Isaac didn't go down into Egypt (v. 2); he went unto Gerar (rainy season), which is the same as Egypt, unto Abimelech, where he sojourned (v. 6); his object being to obtain food. In case of obedience, the Lord promised, as he did Abraham, his father (Gen. xxii, 17), to make his seed as the stars of heaven, i. e., to restore him to summer. So Isaac dwelt in Gerar (v. 6). Here he undertook to play off the old trick, his father had twice before him enacted, but Abimelech caught him sporting with his wife Rebekah (Gen. xxvi, 8), and at once charged the lie upon him. Isaac excused himself as his father had done. The Sun (Isaac) and Virgo (Rebekah) come in conjunction about the close of summer, and hence it was that "*Isaac sported with Rebekah.*"

However, "Isaac sowed in that land (the sowing season), and received in the same year, an hundred-fold; and the Lord (the next spring) blessed him" (v. 12).

The old difficulty of the well, which Abraham and Abimelech had settled aforetime, now came up again. Here, as in his father's case, Isaac had all his own way. Abimelech was no way inclined to be quarrelsome. The well was the same, Beer-sheba. So, as Isaac's servants and the herdsmen of Gerar

strove together, "he digged again the (three) wells of water which the Philistines had stopped up." The first, he called *Esek* (strife=the time between winter and summer); the second, *Situah*, (opposition = winter solstice, which is opposite the summer solstice); and the third he called *Rehoboth* (rooms=summer months), for the Lord hath made us room, and we shall be fruitful.*

From Rehoboth (summer), Isaac (the Sun) went to Beer-sheba (October), v. 23. Here, at Gerar, he met his old enemies — Abimelech (king of winter), Ahuzzoth (winter), and Phicol (all-month=the winter winds), who proposed an alliance with him. Isaac was offish at first, but was soon conciliated, when he made a feast (the ingathering) for his guests, and "they did eat and drink" (v. 30); after which they departed in peace. Isaac's servants (the zodiacal constellations) now digged a well, and he called it Shebah (seven); it is the same as Beer-sheba.

Esau (his elder son=winter) now married Judith (Jewess =Virgo near the fall equinox) and Bashemath (fragrant=Virgo at the spring equinox), daughter of Elon, the Hittite=Aries in winter; "Which were a grief of mind unto Isaac and Rebekah" (v. 35), i. e., winter followed summer.

At length Isaac, having become blind (winter came on), and perceiving that his days were drawing near to a close, directed Esau (winter) to "take some venison," and prepare "savory meat," that he might receive the blessing, which was his by right of primogeniture, from his father; but Jacob (summer), who had previously, because of the necessity of his poor brother (for winter must eat), unfairly extorted Esau's birth-right, now managed, by the aid of his deceitful mother, to deprive him of the blessing (the summer crops) also. Though we may be unwilling to justify the means by which Jacob obtained the blessing, yet to him (Esau) it was a matter of necessity; for people must eat in winter as well as in summer — Sarai must be built up through Hagar.

Here we have a beautiful illustration of that middle state

*There can be no doubt but Abraham dug these same wells, though the circumstance is not mentioned before.

between savagism and civilization — between the hunting and the agricultural life.*

At length Isaac, the Summer, came to his journey's end — died and was buried by his two sons Esau and Jacob (the year), in the old burial place — in *Arba*=Kirjath-arba — which is in Hebron (the Sun's ecliptic), with its four towers, which are the four cardinal points. Of Rebekah's death and burial, we are not informed. Dr. Smith says: "it has been conjectured (theology has always conjectured) that she died during Jacob's sojourn in Padan Aram," i. e., in Mesopotamia=the middle river=the spring equinox. (*Bib. Dict., art. Rebekah.*) This "conjecture" of the Doctor's, though only a conjecture, is doubtless correct; Padan Aram being the spring equinox, where Rebekah dies (Virgo sets). She was buried where all her ancestors were, in Kirjath-arba=the Sun's ecliptic. She will next turn up as Rachel, the second wife of Jacob.

On the division of their father's property, tradition relates that Esau accepted the personal, while Jacob inherited the real, estate. (Gould's *Legends*, p. 253.) This affords us another clue to what is meant by these personifications, — personal property being more available in winter, and real estate in summer.

* In the Hindu story found in the Ramayana, Kaikeyi aids Bharata, her son, to supplant Rama. (See J. Talboys Wheeler's *Hist. of India*, vol. ii, p. 114.) The two legends are exact parallels the one of the other, or so nearly so as to be readily identified, both having a common origin. The Hindu legend, however, is given more in detail, and in grace and beauty far surpasses that of the Hebrews.

CHAPTER VIII.

JACOB AND RACHEL.

REBEKAH, after the usual period of barrenness, at last received and brought forth Esau and Jacob. The latter (heel-catcher=summer), having supplanted his poor brother Esau (rough=hairy=winter), and cheated him, as we have seen, of his inheritance, went out from Beer-sheba (end of summer) and lighted upon a certain place (winter), where he tarried all night (all winter), because the Sun was set (into the winter hemisphere), (Gen. xxviii, 11). Here, having slept his sleep (the "deep sleep" of Adam), using the stones of the place for pillows (the zodiacal constellations were designated by stones — Josh. iv, 9), during which he dreamed he saw that wonderful ladder* (the zodiac) extending from earth to heaven, with the angels of God (the zodiacal constellations) ascending and descending upon it, he awoke and exclaimed: "Surely this is the house of God (Aries) and this (the spring equinox) is the gate of heaven." Jacob got up early, and set up the stone he last used for a pillow, for a pillar, and called the place Beth-el, i. e., the house of God=Aries, or the Ram of March; but the name of that city was Luz (departure) at the first. (Gen. xxviii, 19.) Thence Jacob went on in his journey of the year, and came unto the people of the East (Sichem, his father's first halting place). Here he found a well of water (the latter rain of spring). Having watered his animals, he inquired for Laban (winter), his future father-in-law, pressed forward, and when he

* The Rev. George Stanley Faber thinks this "was not a ladder, but a pyramid of seven steps on every side of it" (*Pag. Idol.*, vol. 3, p. 623). Doubtless the Rev. gentleman is right, as the ladder reached from earth (winter solstice) to heaven (spring equinox), which would require seven, or more, steps or *climates*, according to the latitude of the place. This idea would refer us back to the *Tower of Babel*, that great instrument by which our ancestors ascended, as ourselves still do every year, from the depths of hell or winter, up to the confines of heaven or summer. See Babel.)

was come unto the land of Haran (the months July, August, September, October), he met Rachel (*ewe*, the second of these months), and kissed her, i. e., the Sun and Virgo came in conjunction. (Gen. xxix, 11.)

Thus, having made love to Rachel, he must next obtain her father's consent before he could proceed further. This was an easy matter; for "when Laban (winter) heard the tidings, he ran to meet him,* and brought him to his house," i. e., the Sun (Jacob) passed from Virgo, the last of the zodiacal constellations in the upper hemisphere into and was embraced by the winter hemisphere. Here Laban set him to work. Having served the seven (the sacred number being used instead of the true number *six*) years (months) agreed upon, as Jacob had supposed, for Rachel, Laban, instead of fulfilling on his part, foisted Leah (weak-eyed=Virgo in winter) upon him (Gen. xxix, 29). Jacob did not discover the cheat until he arose the next morning (spring equinox). He then reproached Laban for his dishonesty, but Laban remained immovable. Jacob must serve other seven years (through the summer) before he could have Rachel. However, Jacob tricked the old gentleman pretty well afterward for cheating him in his marriage contract, as we shall presently see.

With Leah (winter) Jacob got Zilpah (dropping = the latter rain = spring), Leah's handmaid; and with Rachel (ewe = nourisher), he got Bilhah (tottering = autumn), Rachel's handmaid. Leah bore Jacob, Reuben, Simeon and Levi, and Judah; Zilpah bore Gad and Asher; Bilhah, Rachel's handmaid, bore him Dan and Naphtali, but Rachel herself remained barren. Because of this she envied her sister Leah, and said to Jacob, "Give me children, or else I die." But Jacob told her he was not God, and went about his business. After this, Leah bore him Isaachar, Zebulun and Dinah. However, after a while, Rachel was blessed with a son; and she called his name Joseph, and said: "The Lord shall *add* to me another son."

With this large family Jacob now proposed to return home, but was induced by special contract to remain with his

* As the Sun approaches a constellation, the two seem to move toward each other.

father-in-law until he had grown rich and powerful. Laban agreed at Jacob's suggestion, that after removing from the flocks all that were "speckled and spotted," he would give Jacob for his "hire" all the cattle that were afterward brought forth "ringstraked, speckled and spotted." This contract ended, Laban "set three days' journey between himself and Jacob," i. e., three months, counting from the winter solstice, when the days begin to lengthen. From this point the Sun always sets out on his journey home — to the summer solstice.

Jacob now (spring equinox), by the ingenious device of "pilled rods" placed in the sight of the cattle, caused them to bring forth "ringstraked, speckled and spotted." "When the cattle were feeble (in winter) he put them (the rods) not in; so the feeble were Laban's and the stronger Jacob's" (Gen. xxx, 42). Thus it was *diamond cut diamond*, and proved true what Jacob had previously told Rachel, "that he was more cunning than Laban, her father." (*Gould's Legends*, p. 222.)

In this relation we have another of "the thousand and one" proofs of the Hindu origin of the Bible. The cattle are the clouds. They are likened to cattle because they send down upon the earth their refreshing and fertilizing rains. In the various mythologies of the world, the clouds are often referred to as *apples, sheep, cows, eagles, fingers of the earth, maidens, ships, swans*, etc., according to their fancied shapes and the functions attributed to them. (See *Cox's Myth. of the Aryan Nations*.) The Sun's rays, as we often see them streaking down through the interstices of the clouds, are the "pilled rods." The characteristics "ringstraked, speckled and spotted" well apply to the summer clouds — *to the cirrus and the cumulus*, and their modifications; while the *stratus*, the more uniform, usually overspread the sky in winter.

Having grown rich in children (zodiacal constellations) and cattle (the clouds) Jacob (the Sun) stole away unawares to Laban the Syrian (the Sun at the end of winter). Meanwhile Rachel had feloniously taken her father's God (Teraphim in Hebrew, from Terah, Abram's father). This word Teraphim

is plural like Elohim, Cherubim, Seraphim, and like them is here used in a singular sense, meaning the earth. So soon as Laban had heard of their flight, he went in hot pursuit, overtaking them in Mount Gilead = witness-heap = Bethel = spring equinox. But God (Aries) had warned Laban "in a dream to speak not to Jacob either good or bad" (Gen. xxxi, 24). The parties thus met at the spring equinox — between winter = bad, and summer = good, and of course neither could say either good or bad. Laban, however, determined to recover, if possible, his lost Teraphim, commenced search, at the request of Jacob, "who knew not that Rachel had stolen it" (v. 32). Poor Laban was completely foiled, for having searched elsewhere in vain, he at last approached Rachel, who, having "the custom of women" upon her, retained her seat, and thus thwarted her father and kept his Gods! The earth (Teraphim) and the constellation Virgo (Rachel) were in conjunction. It may be noted, too, that it was near the time of the annunciation of the Virgin Mary, and also the season of love!

The search over, the parties, after a little altercation, made a covenant (the spring equinox), the same which the Lord (Sun) aforetime had made between God and Noah (Earth), and the same precisely which was and has been made both before and since annually. The same stone which Jacob had set up at the beginning of his previous year, was again set up for a pillar, and called this time, not Beth-el, but *Galeed* = *witness-heap*, and Mizpah = watch-tower (Gen. xxxi, 48, 49). These names indicate the same thing precisely — the spring equinox.

In the next chapter (xxxii), Jacob met "the angels* of God" at a certain place, which he named Mahanaim = the *two camps*, or hosts of God = the place where the two halves of

* Abraham, as we have seen, saw these same angels, as he sat in his tent door in the heat of the day (summer solstice). Having treated them very handsomely, "he went with them to bring them on their way" down to Sodom (xviii, 16); where Lot, as he sat at the gate of Sodom (winter solstice), received them. Lot treated them with great consideration, but the people (the cold days) round about him behaved very boisterously; endeavoring to break into the good man's house to get at his guests — the angels. Lot, in his vain endeavor to pacify them, even offered "to bring his two daughters (Virgo at the two equinoxes) out unto them;" but this wouldn't do; they must get at the two angels. So the men, i. e., the angels, smote the besiegers with blindness, took Lot and his family and went away, leaving them to grope their way as they could.

summer meet = the summer solstice. From this place he dispatched messengers to his brother Esau, in the land of Seir = winter. Learning that Esau was approaching him with 400 men (the four winter months), Jacob was greatly distressed, as well he might be after having cheated his poor brother so outrageously. He instantly prepared for battle,* and like all conscience-smitten cowards, prayed to God for help. But as Esau, though suffering wrong, meant no wrong, the two brothers were soon reconciled, and after a great fuss and palaver separated — Esau to Mount Seir (Goat = Capricorn = winter solstice), in the lower hemisphere, or land of shivering (for Seir comes from a root which means *to shiver*), and Jacob went to Succoth = Tents = the summer months. After the parting of the two brothers, Jacob moved from Padan Aram = Mesopotamia = middle-river = spring equinox, to Shalem = peace = summer solstice. Here he bought a piece of land of the children of Hamor = the Ass, or two stars called the asses in the constellation Cancer, where he erected another altar which he named El-Elohe-Israel = God-the-God-of-Israel, or the Most High God = Aries in his zenith at sunrise, the Sun being in Cancer. Hence he is styled The Most High God, or, which is the same thing, *The Most High Ram*.

It was at this very spot (summer solstice) that Hamer, the Hivite (Ass of life = the tree of life = midsummer), communed with Jacob (Sun in Cancer) concerning the defilement of Dinah, or Virgo, by Shechem (Taurus), who was then just as far east of the Sun as Taurus was west of it. Shechem, it appears, had the year before, in going below the western equinox into the winter hemisphere, taken Dinah with him “and lay with her” (Gen. xxxiv, 2). Thus it was, Shechem *ravished* and *humbled* Dinah. To atone for this crime, Shechem was required, agreed to, and was circumcised, i. e., he finished his year by coming in conjunction with the Sun in the east. Notwithstanding Shechem had shown himself “more honorable than all the house of his father,” Simeon and Levi (Pisces = Fishes), “on the third day (Sun in Cancer), when they were sore” (v. 25), took each his sword, and invading the city

* He divided his people into two bands as did his father before him (Gen. xiv, 15).

(winter) slew all the males (the winter months). At the same time they (Pisces setting) took Dinah out of Shechem's house (the place occupied by Taurus, the Sun being in Aries), and went out (v. 26). Jacob was much dissatisfied with Simeon and Levi, because of their conduct, for it was like to bring him into trouble with the Canaanites and Perizzites, as winter was now at hand, when he and his house would be destroyed—summer would pass away (v. 30).

This story is again repeated in Chap. xxxv, but this time it differs widely from any of the preceding. Add to this, that in our English translation, the sense of the original is so badly perverted that it is impossible for the reader to obtain a clear idea of its meaning. He will, therefore, permit me to adhere strictly to the letter of the Hebrew text, for the first few verses at least. The narrator passes quickly from the spring, over to the fall equinox: "And the Gods (*Elohim* or summer Rams) said unto Jacob, arise, go over to Beth-el, and dwell there, and make thee an altar to the God (*El* = Aries in winter) that appeared unto thee when thou fleddest from the face of Esau, thy brother" (v. 1). Thus, the Beth-el here spoken of is the fall equinox. See what follows: "And Jacob said to his household and all that were with him: Put away the Gods (*Elohi* = Gods of summer), which now appear among you, and cause yourselves to shine (i. e., let the summer become winter stars), and let your garments (the vegetation) be changed" (v. 2). So Jacob went as desired, unto Beth-el or Luz, in the land of Canaan, where he built an altar to the God (*El* = Aries in winter) which answered him in his distress (v. 3).* His household gave him the Gods (*Elohi* = the summer Rams) and the earrings, and Jacob hid them under the oak (*elah* = a ram) which was in Shechem, i. e., as the Sun went below the equator in autumn, the summer days ended (v. 4). As Jacob's company journeyed on, the weakness of the Gods (*Elohim*) was upon the cities round about them (the days were all the while growing shorter), and they (the cities, etc. = the summer months) did not pursue the sons of Jacob (v. 5), but remained just where he left them. However, Jacob soon "came to Luz (de-

* That is, during the winter before.

parture) which is in the land of Canaan." This description designates which Luz is meant.* Here he built an altar and called the place El-beth-el, because here the Gods (*Elohim*) uncovered his God (*Eli*), i. e., the God he had when he fled from the face of his brother, and winter came on (v. 7). Here let the reader bear in mind that Aries during the six summer months is above the equator with the Sun, hence *Elohim*; that during the following six months the two are disjoined, being on opposite sides of the earth, hence *El*.

Here at Luz, at the fall equinox, Deborah, Rebekah's nurse died, poor woman, and was buried "beneath Beth-el under an oak," i. e., *under an oak tree beneath God's house!*—a curious place of sepulture; well, it don't matter, so that the good lady was decently inhumed. Deborah bore the same relation to Rebekah that Hagar did to Sarai. All are the same, Virgo as she appears at different seasons, in different parts of the heavens. Thus the Ram (Aries) sets in the fall, when, the honey season being over, Deborah (the Bee = Virgo) rises before the Sun (the latter being in Libra), is blotted out by the Sun's superior rays, i. e., dies. She was buried as above related, her burial-place being called *Allon-bachuth*, or the weeping Ram, because the Ram Aries was setting when the *rainy season* was about to begin (v. 8).

Again: God (Aries in his zenith, and in quartile aspect with the Sun), appeared to Jacob, as he left Padan-aram (the equinox of spring), and told him, "thy name shall not any more be called Jacob, but Israel shall be thy name, and he called his name Israel."

At the beginning of this chapter (xxxv), Jacob set up his altar, at the fall equinox, unto *El*, Aries during winter, as directed by the *Elohim*, the Sun-Aries of Summer. Now, the Sun being at the summer solstice, the four spring constellations are wholly risen. These belong to Jacob. The next four, viz.: Leo, Virgo, Libra, Scorpio, are to follow, and here they receive their collective name ISRAEL.

In Gen. xxxii, 24, we find "Jacob was left alone," and while

* As there were two equinoxes or places of *departure*, so there were two places called *Luz=departure*.

alone, he wrestled with an angel (Aries) until he obtained the blessing=harvest. Here, Jacob had just crossed the Jabbok=the out-pouring=end of the year at the spring equinox, when he began his wrestling match with the Lord's angel, which he continued until "the breaking of the day," i. e., until after *midsummer*, about which time the angel took "the hip-lock" of Jacob, and dislocated his thigh. Having got the better of Jacob, the angel asked to be excused, but Jacob hung on, and said, "I will not let thee go except thou bless me." The angel then asked: "What is thy name?" "And he said, Jacob." Very well: "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with the Gods and with men, and *hast prevailed*," i. e., thou shalt get the blessing. Jacob now asked the angel's name, but instead of the name got the blessing. By this Jacob knew the place and its name Penuel, i. e., *the face of God*, or Aries setting opposite the Sun. Passing Penuel, Jacob halted upon his thigh. See "*thighs*" in the frontispiece of your almanac. Thus are we told more than once that Leo, Virgo, Libra and Scorpio are collectively called Israel.*

Having thus got his new name, God again spoke unto Jacob, saying: "I am God Almighty" (*El shaddai*=the summer or nourishing Ram); "be fruitful and multiply," etc. (v. 11). Jacob now, having the promise of the land that belonged to his fathers, Abraham and Isaac, set up a pillar and called it Beth-el. Thence he journeyed to Ephrath (summer solstice), which was but a short distance from Beth-el. Here, when Rachel died and was buried, Jacob set up a pillar over her grave, "which remains unto this day." Israel now spread *his* tent beyond the tower of Edar (the flock=the summer solstice), thus taking in the four months just assigned to him. Soon after, "while Israel dwelt in that land" (beyond the tower of Edar), "Reuben" (Aquarius) "went and lay with Bilhah, his father's concubine; and Israel heard it" (v. 22). That is, Aquarius set opposite Virgo, and, both being below

* Leo rises in the east with the Sun at the beginning of the ancient summer; and sets in the west at the middle of the ancient winter. These are the two solstices. (See *Zodiac*.)

the equator, lay with her. Besides, he (Reuben=Aquarius) was in the same place exactly which Virgo occupied seven months later, when the sun came to the first degree of Aries—where Jacob or the sun comes in unto, i. e., opposite, Rachel (Virgo) every spring. He (Reuben) therefore, when his father was in bed with Billah (Sun in Virgo), his concubine, “went up to his father’s couch”—Rachel’s bed. See *Zodiac*.

Before closing this article, it may be noted that this wrestling bout of Jacob with the angel of the Lord, has its parallel in other than the Jewish mythology :

“The Phœnician Hercules himself wrestled with Typhon (the Sun at the meridian) in the sand, as Jacob-Israel did with Elohim in the dust. Hercules, like Jacob, was wounded in the thigh ; and, like the son of Isaac, received the name of ‘Palaimon,’ the wrestler.” (Bunsen’s *Egypt*, vol. iv, p. 212.)

“Hercules-Palamedes once wrestled with Zeus on the sand, and had his hip sprained. He was called in the Canaanitish dialect, Ysrael, Israel, i. e., the Struggle with *El* or *God*.” (*Ibid.*, p. 284.)

CHAPTER IX.

JACOB AND HIS SONS.

THUS far we have seen that the constant theme of the Bible has been the phenomena of the year. In the myth of the Creation, as also in that of Adam and Eve, and of Cain and Abel, the year is divided into Winter and Summer, the latter being particularly described, while the former is barely referred to as "*dreary and desolate.*" In the Flood legend, the year is divided into three seasons — winter, spring, summer. This division continued up to the time of the Tower of Babel, when it was abolished a second time. The myth of Abram begins with the tripartite year in order to give us the key to the story, after which it is dropped, Lot is brought upon the stage, and the bipartite year restored; and these divisions will continue, to some extent, to alternate throughout the Old Testament at least.

Jacob, as we have seen, married two wives, Leah and Rachel, and two concubines, Zilpah and Bilhah. By these he had eleven sons and one daughter—the twelve months of the year.

In Ezekiel's time, these four wives were represented by images called Cherubim — "And every one of them had four faces; the first face was that of a *cherub*, and the second face was the face of a man, and the third, the face of a lion, and the fourth, the face of an eagle." (Ezek. x, 14.) In Ezek. i, 10, we have the face of an *ox* correspondent to that of the *cherub*, in the above quotation; hence *cherub* and *ox* are synonyms. Hence, again, we may infer that Ezekiel's year began when the Sun entered the constellation Taurus. During, and for a long time after the spring equinox ceased to happen in Taurus, the Bull was worshiped by most ancient nations.

When Moses (Aquarius) led the children of Israel up out of Egypt (winter), it was found that by the precession of the equinoxes, the vernal equinox occurred in Aries, and not in Taurus; hence, it being desirable to reform the calendar accordingly, the people were taught to worship the Ram, or the priests who wore the Ram's head, to remind them of the true object of worship. The Philistines had a God they called Dagon, from *dag*=a fish, and *on*=the Sun=the Fish-Sun, or the Sun in Pisces. Dr. Inman, of Bristol, England, thinks the fish's head "indicates the origin of the bishop's mitre." (*Anc. Faiths*, vol. 1, p. 112). Whether his conjecture be correct or not, as the spring equinox now occurs in the constellation Pisces, it certainly would not be out of the way for a bishop to surmount his head with that of a fish in order to tally with the superstition he is vainly endeavoring to keep alive. And this too, because the *three* persons of the divine trinity are often symbolized by fishes; especially as they, or at least the second *person* thereof, converted the apostles "into fishers of men" (Mark i, 17), which office has ever since been regularly transmitted through the priesthood down to our present time; for, most emphatically are our priests to-day "fishers of men." "Now on one of the capitals of the church of St. Germain, in France, we see a *Siren*, male and bearded, holding a fish in his arms; and a female, beardless siren holding another fish; and besides these, two other fishes united by a thread of water. The first group, then, ought to be regarded as the Father Almighty holding his son; the second, the Virgin Mary (Virgo in opposite Pisces in the Zodiac) with the infant Christ; the third, the Father and Son linked together." (Didron's *Christ. Iconography*, vol. i, p. 361.) This last group, it is needless to say, typifies the *Sun in Pisces*, and doubtless the symbol originated when the Sun entered Pisces precisely at the spring equinox, when the sacred year of the Hebrews began; their civil year commencing six months later. Their year also began at one or the other of the solstices. These circumstances, together with every other, even the most minute, must be regarded, in a true interpretation of the holy scriptures, not only of the Hebrews, but of every nation. I shall

now proceed to discover the true nature of each of the sons of the great Patriarch (the Sun) here called Jacob, quoting as an entering wedge thereto from the blessings of the Father to each of his sons, in Genesis xlix, and also, when it suits my purpose, from that of Moses to these same sons — Deut. xxxiii. And first let me observe that as Jacob was the Sun, and Moses = Aquarius, it may be concluded that the blessing, i. e., the year, was made to begin at the winter solstice when the Sun was in Aquarius.

1. REUBEN = AQUARIUS = JANUARY.

“Reuben, thou art my first-born, my might, and the beginning of my strength; unstable as water, thou shalt not excel; because thou wentest up to thy father’s bed; thou defiledst it; he went up to my couch” (xlix, 3, 4).

Reuben is, literally, *Behold-a-son*. A man was painted upon his ensign. The exclamation, “Behold a son,” reminds us of that of Pilate when he delivered the Savior over to the soldiers: “Behold the man!” = ECCE HOMO (John xix, 5), i. e., behold the MAN on Reuben’s ensign or flag. The “royal arch” masons have Reuben upon one of their banners. (See *Macey’s Manual*, p. 168.) It would seem that Reuben, Moses, Pilate and Jesus were more closely related than is commonly supposed. Moses and Pilate were both murderers; Reuben lay with one of his father’s concubines, and the Savior was born of the Virgin Mary by the Holy Ghost, and yet he was the Son of God, i. e., of the Ram Aries. Reuben was the *first* born of Jacob (summer) by Leah (winter). He was therefore half and half, i. e., he was half the year above the equator, and half below it. His standard was fixed on the south side of the Hebrew camp (Num. ii, 12). The learned Father Kircher thought Reuben was Aquarius. Indeed, he and others believed the emblems emblazoned on the standards of the twelve tribes were no other than pictures of the zodiacal constellations. Reuben, then, was simply a personification of a cluster of stars, into which the Sun appeared to enter about the winter solstice, when this fiction was fabricated.

Reuben was the “first-born,” i. e., he was the first month

of the year; he was "unstable as water," i. e., his place in the ecliptic was continually shifting by the precession of the equinoxes; "he shall not excel," i. e., his relative position in the zodiac is fixed, and in his movements, he can only keep pace with the other constellations; "he went up to my couch," i. e., when Aquarius sets as the Sun comes to the constellation Virgo, Reuben is in the very place occupied by Virgo five months before, and which she will again occupy seven months after. Both being below the equator and opposite each other, they "lay" together.

As Reuben was widely known, we may conclude, what is certainly the case, that he had many names. He is Noah, Moses, Jonah, etc., of the Old Testament; he is the Osiris and Tamas, of the Egyptians; the Oannes of the Berosus; the Chronos of the Grecians; the Neptune of the Romans; the Chinese Conon, who is represented as coming from the mouth of a whale, and the Aquarius of the zodiac: and, what is very curious, all these names are in some way connected with water, or some water vessel, from the huge ark of Noah down to the diminutive water-pot of Aquarius.

A very good description of Reuben, or Moses, or Aquarius, is quoted from Albricus, by Bryant, in his *Mythology*, vol. iii, p. 77. *Homo sedens in throno fulgenti radiis circumquaque, qui duas facies habebat; quarum una ante se, altera post se respiciebant. Juxta illum quoque erat templum et in manu ejus dextra habebat clavum quâ templum ipsum aperire se monstrabat. In sinister vero habuit bacculum, quo saxum percutere, et ex illo aquam perducere videbatur; i. e., A man is sitting upon a glowing throne surrounded by rays; he has two faces, one looks backward, the other forward. Near him stands a temple. In his right hand he holds a key to show that he opens the temple (the year). In his left, he holds a club with which he seems to strike a rock, and thence to procure water.*

The Janus of Paganism was the same with Reuben, as our month January testifies. There were two Januses — Janus Bifrons and Janus Quadrifrons. The first typified the beginning of the new year, and had two faces; one, that of an old

man looking backward on the old year just departed; the other, that of a young man looking forward to the incoming new year.

Janus Quadrifrons, or Janus with four faces, was represented as a man having four faces instead of two, and typified the year. His temples were built with four equal sides, each with one door and three windows. The four doors denoted the four seasons; the three windows in each side, the three months of each season; and all together, the twelve months of the year. Janus Quadrifrons was Matthew, Mark, Luke and John.

Moses plead for Reuben: "Let Reuben live and not die" (Deut. xxxiii, 6). Though Reuben in occupying his father's couch committed a frightful crime, he was in the broad road to hell and the bottomless pit, and likely to get his just reward for it. This Moses seemed to understand, and being himself a criminal, he sympathized with his faithful but wicked associate!

In the second verse of this chapter Moses introduces his subject thus: "The Lord came from Sinai, *rose up from Seir*, and shined forth from Mount Paran." Thus is his starting point defined exactly: *The Lord rose up from Seir* = the *Goat* = Capricorn, i. e., he rose up from the winter solstice. But he first came down from Sinai = the moon's house = Cancer, according to the astrologists. Sinai is from root *sin* = the moon, among the Zabians. (See *Fuerst*, p. 977.) "And shined forth from Mount Paran = spring equinox; its root being *paär* = "to be green."

2. SIMEON AND LEVI = PISCES = FEBRUARY.

"Simeon and Levi are brethren" (Gen. xlix, 5). Kircher assigned Pisces to Simeon and Levi. Simeon is literally "heard of the Sun," and Levi, a *bond*. The Fishes of February are united on the sphere by a *bond* or *fillet*. The Sun in Pisces presages the coming of spring. February means *purged*, and has reference to the spring equinox, where the Sun's declination is nought, and the days and nights of equal length.

“Simeon and Levi are brethren.” One would suppose that the sons of the same father are all brethren. But though brethren to the rest of Jacob’s sons in the usual sense, these are brethren in a special sense — they live together in the same house apart from the rest. Astrologically all the zodiacal constellations or signs are houses. Hence Christ (the Sun) is made to say (John xiv, 2): “In my father’s house are many mansions,” many places of abode; the idea being that of an apartment with a single occupant. Hence the notion of monks and monasteries (from Greek *mon* = ONE, and *aster* = A STAR). In the original Greek, for *many mansions* we have *monai pollai* = MANY-ONES.

In the older zodiacs this constellation was represented by a single fish. In after times, a second, Levi, was *joined* by a band, as shown on our celestial globes, to the first. This is accounted for thus: Levi was disinherited of his brethren and made to stand before the Lord, i. e., before the beginning of summer, which is the Lord. “Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance” (Deut. x, 9). He was, therefore, on the same footing as Aaron (Num. xviii, 20). Thus was Levi ordained a priest, i. e., one of the *elder*, or greater divisions of the year, after the order of Melchizedek. He was, therefore, equal with, though not the same as Aaron, who, as *high* priest, presided over the summer months: July, August, September, October; while Levi seems to have presided over the four spring months: March, April, May, June.

Some of the early Christians held that Melchizedek was the son of God; the Jews, that he was the Messiah. Both were slightly mistaken. Melchizedek brought forth *bread* and *wine*, and, therefore, presided over both spring and summer (Gen. xiv, 18).

“Instruments of cruelty are in their habitations.” Gesenius translates: “Weapons of violence are their swords” (*Heb. Lex.*, p. 566). Fishing nets, hooks, spears, harpoons, etc., are “instruments of cruelty”—of fishing. When the Sun appears in Pisces, all the signs that presage evil to the earth are above the horizon—in the upper hemisphere, the

natural abode of the summer constellations. But this is not all. The setting of Pisces was but the prelude to the passage of the Sun into Scorpio, when the terrible reign of Typhon, or winter, would begin; for we must not forget that it was given to the Scorpion to hurt men five months (Rev. ix, 10)—the first of these being October, the last, February. Nor should we forget that, according to Plutarch, the Egyptians held fish in singular dread, refusing to eat them; and when they wished to express disgust, or great abhorrence, they painted a fish.

“For in their anger they slew a man” (Gen. xlix, 6). This man was Hamor, the *Ass* of Cancer. They slew him because he had ravished and humbled their sister Dinah=Virgo opposite Pisces. The manner of this slaying has before been related. We have a parallel to this in the story of Orion and Diana. The bearing of Scorpio to Pisces, being the first and the last of the adverse signs, and the opposites of each other, may be readily seen. Thus: Pisces must set before Scorpio can rise; and when the latter rises, the “man,” Orion, sets with Taurus, the place of the Moon’s exaltation, and is then *stung by Scorpio as he rises and so slain*.

“In their self-will they digged down a wall.” This translation is bad. It should be: “In their wantonness they *castrated a Bull*.” The astrologists fabled that Scorpio in rising devoured the testicles of Taurus. Indeed, the stars *testiculi Tauri* set precisely as Scorpio rises, and are thus devoured. There can be no doubt as to the meaning of the text.

“I will divide them in Jacob, and scatter them in Israel.”

Although the Fishes are widely separated, i. e., scattered in the celestial sphere, I incline to differ from the Rev. Robert Taylor (*Astronomico-Theological Lectures*, p. 304), as to the meaning of this text. An inspection of the zodiac will show that Pisces comes to his zenith and *divides* the day-hemisphere in half during May, one of the four months named *Jacob*. Again, when the Sun rises between Virgo and Libra, i. e., midway of the four months called *Israel*, Pisces has set—*is scattered, dispersed, exiled*.

To the end of this month, February, astronomers have

long been in the habit of adding a day at the end of every fourth year, or, of commanding the Sun and Moon to stand still, as did Joshua, "for the space of about a whole day" (Josh. x, 13).

"Our Roman forefathers called atoning sacrifices by the name *Februa*, in allusion probably to the spring equinox, which happened at the end of this month (February), when the days and nights are of equal length, and the Sun *purged* of its sins, i. e., when the Sun's ecliptic and the equinoctial line meet, and so figuratively speaking *are of one mind*=*at one-ment*=*atonement*." (See *Ovid's Fasti*, book ii.)

Simeon had five sons (Gen. xlvi, 10). Let's see who they were: Jemuel=God's day=Sun entering Aries; Jamin=Right-hand=the East; Ohad=United=the point where winter and summer meet=spring equinox; Jachin=Upright, because the day and night are of equal length; Zohar=Rising-up=the beginning of summer; and Shual=Desire=the love season of spring.

In the same manner the three sons of Levi, *Gershom*=one expelled, *Kohath*=assembly, and *Merari*=bitterness, may be recognized as the three ancient seasons of the year.

3. GAD=ARIES=MARCH.

"Gad; a troop shall overcome him, but he shall overcome at the last" (Gen. xlix, 19).

The rural year in the northern hemisphere, begins when the Sun enters the sign Aries, or Gad. In the first verse of Genesis, the Hebrew *Elohim* is not translated, but Gad, or God, a term of nearly the same import, is *substituted* in its place. (*Types of Mankind*, p. 561.)

As Gad (Aries), by the apparent revolution of the heavens, descends from the upper into the lower hemisphere, the opposite or winter constellations overcome (come over) him. Returning into the upper hemisphere, as he does the following March, he in turn overcomes (comes over) his enemies. The ancients, therefore, as he went head first, represented him as a ram butting with his horns. "As one of the tribes (constellations)

east of the Jordan (Sun's race-course=ecliptic), Gad was among the first carried into captivity." (*Smith's Old Test. Hist.*, p. 122.) That is, Gad, God, or Aries, was the first of the summer constellations to set, or go below the equator into the winter hemisphere—"into captivity."

"Gad provided the first part for himself" (Deut. xxxiii, 21). Gesenius would translate: "Gad chose the best part for himself." (*Heb. Lex.*, p. 951.)

When we remember that Gad, or Aries, was called *Princeps Zodiaci*, *Dux Gregis*, *Princeps Signorum*, etc., and that he is the first of the summer signs, we shall be able to identify Gad as the God of the Bible, which I have so far repeatedly shown. "He chose the best part for himself," because he is the first of the summer constellations, and so the Creator of heaven (summer) and earth (the people), through the crops of summer. If selfish, it was in behalf of others. Gad was the *Bereshith* (the "In-the-beginning") of the Old Testament; the "En arche" of the New Testament, and the March of the Almanac. He was worshiped as the god of Fortune under the name of *Baal-Gad*, i. e., Lord-God, because he presided over the happiest and most prosperous half of the year = summer. During his apparent circuit of the heavens, he acquired numerous other titles, a few only of which I will name: Baal-berith=Lord-of-the-covenant, or of the coming-together, as denoting the time when the Sun and Aries come in conjunction; Baal-zephon=Lord-of-the-North=the Sun in his summer solstice; Baal-zebul=Lord-of-flies, because about the fall equinox the flies begin to decline; Baal-ial=Lord-of-the-opposite, when the Sun is at the winter solstice; and these four Baals answer to the four cardinal points. Besides these, there were many others—Baal-peor, or Lord-of-the-opening; Baal-perazim, or Lord-of-the-divisions; Baal-shaddai, or the Lord that giveth suck, i. e., sustenance=summer, etc.

Gad was the Ares of the Greeks, and the Mars of the Romans. This last gave his name to our month March. All were Gods of war. Mars was a terrible God; was of huge size and strength, with a voice (the March winds) as loud as the united voices of ten thousand men. He covered *seven*

plethra of ground, i. e., the seven summer months (*Keightley's Myth.*, p. 93).

The St. Peter (a stone, the one set up at Beth-el by Jacob) of the Gospels (God's spels) was March. He held the key of Heaven in his hands, because the year began in March. He was otherwise called Cephas, which also means a *stone*. St. Peter had a brother, St. Andrew, who was born in Beth-saida (house of the hunter), and who was crucified with his head downward (Aries sets head first), on a saltier, or leaping cross, because probably the victim *kicked* while upon it—a cross shaped like our letter X, which measured the angle made by the Sun in crossing the equinoctial line. “Streams of oil,” it is said, “flowed from the tomb of this saint on the anniversary of his martyrdom.” (*Rees' Cyclo. St. Andrew.*) St. Peter is the spring, St. Andrew the fall, equinox, hence brothers. The oil still flows in streams on the anniversary of this saint!

The ancient Egyptians symbolized this month by a man bearing a Ram's head and horns. Eusebius says this symbol marked the conjunction of the Sun and Moon in the constellation Aries. In fact the new moon nearest the spring equinox, whether it took place in Taurus as at first according to the ancient Persians, or as later in Aries, seems to have denoted the new year of most of the ancients.

This Amen, or Ammon, is no other than the Savior, Christ. He is variously represented according to the season of the year, thus: “As a little infant at the winter solstice, when the days are shortest; but the length of the days increasing, he acquires at the vernal equinox, the vigor of a youth, and is typified accordingly by that emblem. Afterward we find the age of perfect manhood marked by a long beard, and this form relates to the summer solstice, at which season the Sun has acquired his greatest power. At length, when the days diminish, he is represented in a fourth form, in that of an old and decrepit man.” (Macrobius, quoted by Prichard, *Egypt. Myth.*, p. 106.)

4. EPHRAIM = TAURUS = APRIL.

“His glory is like the firstling of his bullock, and his horns are like the horns of unicorns (straight, as we see them on the

celestial globe). He shall push the people together to the ends of the earth" (Deut. xxxiii, 17).

This was the chief of the famous Bulls of Bashan = Bethshan = House-of-the-Sun = Summer. The Sun in Taurus was the "molten calf" of Aaron (High-Sun = Summer solstice). Ephraim was, therefore, inseparably connected with this Bull-calf. When Ephraim "committed whoredom and Israel was defiled," then he was the "thy calf, O Samaria" (Hos. v, 3). Samaria signifies a watch-tower, and has reference to the winter solstice. Then, too, it was that Ephraim became king of Samaria, or the ten *lost* tribes. His kingdom was, doubtless, a very desirable kingdom; but of this more in its proper place.

He is the same *calf* to which the Amen (Aries) "who holds the seven stars (Pleiades in Taurus) in his right hand; who walketh in the midst of the seven golden candlesticks" (the seven summer months), addressed himself, and whose candlestick he threatened to remove out of its place, "unless he will repent (return) and do the first works" (Rev. ii, 5). The reference of the Savior is to the precession of the equinoxes. The poor calf (Taurus), unable to obey the command at once, lost his place, which, after all the fuss, was no loss at all; for he received just as good a place in its stead, i. e., he moved forward and took the place another had just vacated.

Reader, contemplate but for a single moment that grand spiral revolution of the heavens, as indicated by the precession of the equinoxes, about a common center whose circumference is inconceivable, and whose speed is as inconceivable, ever moving on, and on, and on, thousands and tens of thousands of years, before it can return to the point whence it set out, to be swallowed up into itself, and look with contempt, if you can, upon that ancient symbol of eternity—a serpent biting its tail! How does the idea thus unfolded compare with the inane twaddle of the Christian priest?

"He shall push the people together to the ends of the earth." "The ends of the earth" at that time were not far asunder; nevertheless the people will be pushed by the work the season brings—the various operations of husbandry.

Some writers, as Sir W. Drummond, seem disposed to

assign this place to Joseph, and with some degree of plausibility. Very likely he at first occupied this place (the harvest), but we must remember that he was sold into Egypt by his brethren. Here he married Asenath, daughter of Potipherah, by whom he had two sons, Ephraim and Manasseh. Ephraim succeeded to the old homestead in the following manner: When Jacob (the Sun), Joseph's father, was about to give up the ghost, i. e., was about to set below the equator in the west, and bury himself in that mysterious cave of Machpelah (the winter hemisphere), he (Jacob), although the elder (Manasseh = emptiness = winter) was placed at his right (imagine yourself standing in the west and facing the east), and the younger (Ephraim = fruits = summer) at his left, contrived, by crossing his hands (Gen. xviii, 14) wittingly, that the blessing should fall upon Ephraim to the exclusion of Manasseh, according to the rule: "The last shall be first and the first last." Thus far this rule has been strictly adhered to. Thus: Eve — Adam; Abel — Cain; Isaac — Ishmael; Jacob — Esau; and now Ephraim — Manasseh. The first in every case, signifying whatever brings forth fruit, grows or causes to grow = the vivifying influence of nature.

If we halve the *five* months of winter, we shall get two half months. These two halves were assigned, the one to November, the other to February, under the names of half tribes of Manasseh, in the camp of the Hebrews, as copied from Kircher by Sir W. Drummond. So in like manner might two halves be obtained by the division of the odd month of summer.

5. ASHER = GEMINI = MAY.

"Out of Asher his bread shall be fat, and he shall yield royal dainties" (Gen. xlix, 20).

Asher is the Hebrew for happiness — a happy name for May. Asher was to be blessed with children; hence the text: "And of Asher he said, let Asher be blessed with children" (Deut. xxxiii, 24.) He was, therefore, symbolized by a pair of twins = *Gemini*. Hence, too, children are learned to swear — by *Gemini*, instead of by God, as being less wicked! The

name Gemini was given to this constellation in allusion to the increase at this season of the husbandman's flocks — many of the dams, particularly the ewes, producing *twins*. The rest of the description, though characteristic, is not equal to that of the "Faerie Queene:"

"Then came faire May, the fayrest mayd on ground,
 Deckt all with dainties of her season's pryde,
 And throwing flowers out of her lap around;
 Upon two brethren's shoulders she did ride,—
 The twins of Leda; which on eyther side
 Supported her like to their soveraine queene:
 Lord! how all creation laught when her they spied,
 And leapt and daunc't as they had ravisht beene!
 And Cupid selfe about her fluttered all in green."

In all ages and among all nations there seems to have existed an uncontrollable desire to give vent to the joyous feelings so universally felt at the return of this happy season. Nature, long dead and cold, smiled again! Oh, what an occasion for rejoicing! and this rejoicing found utterance among the Romans in their *floralia*, floral games, which have thence been celebrated in Europe by *May-poles*, *May-queens*, etc., down to the days of the Puritans, when they were swept away by act of Parliament in 1644. It was enacted "that all and singular May-poles that are or may be erected, shall be taken down," and the gloomy desires of these fanatics were carried out, when necessary, by the infliction of penalties.

Castor and Pollux, the children of Asher, are two stars of the first and second magnitudes in *Gemini*. They were the twins of Leda, or Night, by *Zeus* and Tyndareus, or light, i. e., they were the sons of *Night and Day*. Homer sings:

"By turns they visit the ethereal sky,
 And live alternate and alternate die.

"Pollux, offering his alternate life,
 Could free his brother, and could daily go
 By turns aloft, by turns descend below."—*Virgil*.

The fat bread, and royal dainties, were, of course, the products of the month, such as milk, butter, etc.

Castor is *in extenso* Ca-Astor; Ca=the *house*, and Aster=the *Star*=the Sun in Gemini. Castor is a star of the first magnitude. Pollux=pugilist. His Greek name, *Polydeukes*, however, means *much-sweet*, in allusion, probably, to this, the flowery season. Castor and Pollux were supposed to preside over judicial matters, and were sworn by, as we swear by our "*Almighty God*." Hence Cicero, in his seventh oration against Verres, makes a noble appeal to their divinity in their images, then standing before his eyes in the Prætorium: "Vos omnium rerum forensicum." But I will give it in English: "Ye of all forensic matters, of greatest councils, of laws and of judgments, the arbiters and witnesses, Ye, O Castor and Pollux, occupy the most celebrated place in the Prætorium!"

Do our May court sessions have anything to do with these Gods?

6. ISSACHAR=CANCER=JUNE.

"Issachar is a strong ass couching down between two burdens; and he saw that rest was good, and the land that it was quiet." (Gen. xlix, 14.)

"Issachar," says Gesenius, "may be read, he brings reward." (*Heb. Lex.*, p. 430.) True, since by June the harvest is secured. Issachar may also be read, "*he kicked the Devil down stairs!*"* Literally, however, Issachar means "*he brings strong drink*"; and this reading identifies him with the Dionysus or Bacchus of the Greeks. Jacob, Issachar's father,

* He who wishes to verify the latter reading, may be referred to the plate fronting p. 2, of Sibley's "Key to Physic and the Occult Sciences," where he will see the Old Fellow kicked out of heaven, tumbling down headlong to Tartarus, or Hell, thus happily illustrating the sublime description of his fall by Milton—

"Him the Almighty Power
Hurled headlong flaming from the ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition, there to dwell
In adamantine chains and penal fire,
Who durst defy the Omnipotent to arms.
Nine times the space that measures day and night
To mortal men, he with his horrid crew
Lay vanquished, rolling in the fiery gulf,
Confounded, though immortal."

had his thigh* dislocated in a wrestling bout with Jahveh, while striving for the blessing — wine. Besides, the two syllables *issa* and *nysa* common to both names point to a common origin, “Issachar is Asaker or Zagrens (Bacchus), and the name is punned upon by assimilating it to the Hebrew *sekari*=*hire*.” (Dunlap, *Spirit Hist. of Man*, p. 267.) The punning was doubtless done by means of the Hebrew *vowel-points*, which “did not exist until near a thousand years after the Hebrew ceased to be spoken.”

The manner of Issachar’s birth was this: “And Reuben went out in the days of wheat harvest (Aquarius in his zenith, the Sun being in Taurus), and found mandrakes (*dudaim*=*love-apples*) in the field, and brought them to Leah, his mother.” (Gen. xxx, 14). Rachel coveted the love-exciting fruit, and in consideration of it, agreed to let Leah enjoy Jacob’s company the following night. Leah, in consequence, at the proper time, brought forth Issachar=*Reward*=*Strong-drink*; for the Orientals manufactured from the mandrake an intoxicating beverage. The mandrake (*Atropa mandragora*) belongs to the nightshade family of plants; and Reuben (Aquarius) comes to his diurnal meridian at the proper time — wheat-harvest — when the mandrake is ripe.

“It has been absurdly pretended by some of the Pagan writers,” says Sir W. Drummond, “that the Jews worshiped Jehovah in Jerusalem under the form of an ass.” (*Edip. Jud.*, p. 2). This learned writer had not yet learned that whatever is absurd in science, is not so in theology. Circumstances combine to prove that this pretension is not altogether unfounded, as Sir William would have us believe.

* In the Pagan mythology, Dionysus or Bacchus was the son of Jupiter by Semele. The father of the Gods, at the request of Semele, having approached her with his thunder and lightning, set the palace on fire, when Semele perished in the flames. Being at her seventh month, Jupiter transferred the infant Bacchus into his thigh to be brought forth at the proper time. This story, which is related in almost every book on mythology, Thos. Francklin, D.D., the translator of Lucian, styles a “ridiculous fable.” But crack the nut, and the rich meat will appear.

Jupiter is the year, being represented by the Man in the frontispiece of every almanac. Semele is the summer of seven months, and denoted by the Man’s body. Summer extended from the 25th of March, or Annunciation day, to the 25th of October, the last of the ancient summer months. Thence to the 25th of December would be two months. These added to the seven summer months would make nine months, the time required. The second birth would then take place at the *winter solstice*, denoted by the Man’s knees, to which Capricorn points. (See almanac.)

The summer solstice then took place, when the Sun was in Cancer, where are the two stars called the *asses*. The Jews, it is said, pronounced the word "Jehovah," which meant the summer solstice, not "Jehovah," but *Adoni*, so as to resemble *the braying of an ass*. Formerly, too, we must remember, the "*feast of the ass*" was celebrated in commemoration of the "*Flight into Egypt*," which took place from the summer solstice (Egypt being winter). "The holy family" was represented by a beautiful young girl, splendidly attired, seated upon an ass (they couldn't seat her "upon an ass and a colt, the foal of an ass."—Mat. 21, 5) and holding a young child at her breast. Having been led about the city in which the celebration was held, in solemn procession, the ass with its load was taken into the church and placed near the high altar during the services, at the conclusion of which, the *priest brayed three times*, and was answered by a general *he-hawing* from the congregation (*Apuleius' Asses*). A hymn was sung by a double choir, the people joining in the chorus, which was as follows :

" Now seignior ass a noble bray,
 Thy beauteous mouth at large display;
 Abundant food our hay-lofts yield,
 And oats abundant load the field.
 He-haw ! He-haw ! He-haw !"

—*Chambers' Book of Days, vol. 1, p. 113.*

Cicero thought it unaccountable "how one priest can refrain from laughter when he meets another" (*Nature of the Gods, p. 25*).

The two burdens were the two labors incident to the two halves of the summer season, here divided by the summer solstice, the point opposite the winter solstice. The first marks the longest, the last the shortest, day in the year. The circle which cuts these points is called the solstitial *colure*, the last word meaning *dock-tailed*, because the southern ends of the hour circles, in our hemisphere, are never seen above the horizon.

"And he saw that rest was good, and the land that it was pleasant."

Never does the land appear more pleasant than in the month of June, when the Sun comes to his highest point in

the heavens, where he must stop in his course and seem to *rest*; and this rest was not only of the Sun, but of all nature:

“ It seemed as if life’s brilliant sun
Had stopped in full career,
To make this hour its brightest one,
And rest in radiance here.”

Issachar, we must conclude then, is truly referable to *Cancer*, the *Crab* of June; and, as he is the same with Bacchus, so was he the Phœnician Adonis, or the Hebrew *Tammuz*, i. e., Thomas, the very name of the *crabbed* apostle of the Gospels. The name Thomas signifies a *twin*, and well applies to the two solstices, which have been appropriately styled twins. Luther regarded Tammuz as Bacchus. Calvin thought him to be Osiris. In Ezekiel’s time the women bewailed the fate of Tammuz, who they supposed had been slain by a boar (symbol of winter). “ Then he (the Lord God) brought me to the door of the gate of the Lord’s house, which was toward (opposite) the north (summer solstice); and behold, there sat women weeping for Tammuz ” (Ezek. viii, 14). Poor Tammuz (summer Sun) was dead, slain by the boar (winter) and gone to Hell = south hemisphere. The women, however, had a search for him, or rather for the wooden image of him; this found, they washed it (rainy season) and anointed it, and placed it in a coffin, as the Egyptians did Osiris; at the same time showing the wound made by the boar (winter). The people sat around the bier on the ground with their clothes rent, while the women howled and cried aloud. The whole scene, I dare say, resembled the hunt of the freemasons after their grand master, Hiram Abiff (the Sun in winter), who had been slain by the three ruffians, Jubela, Jubelo, and Jubelum, or the three seasons of the ancient year.

The suffering and death of our Savior (the Sun) upon the cross (the autumnal equinox) is but a repetition of the same old story in different language. He, too, descended after his crucifixion into the lower regions—into Hell, or winter; but revived in due time, and rode into the Holy City—Jerusalem (summer solstice), upon “ an ass and a colt, the foal of an ass,” astride the two, of course, working the most astounding mir-

acles as he went ; the boys and girls following after and crying out — Hosanna ! while Bacchus, tickled by the drollery of his situation, and maybe a little fuddled with wine, for it is said that “ wine cheereth the heart of both God and man,” joyfully shouted : “ Verily, if these should hold their peace I tell you the very stones would cry out.”

7. JUDAH = LEO = JULY.

“ Judah, thou art he whom thy brethren shall praise ” (Gen. xlix, 8).

Judah in English is *praise*. We have already seen, as we shall see hereafter, that the four previous months are collectively called Judah ; and this because they are the months in which the cereals are grown and gathered. These four spring months ending as they did at the summer solstice and the products thereof garnered, it was but natural that the following month should take the individual name of Judah = *praise*.

Many centuries ago the summer solstice was in the constellation Leo = the Lion. Judah, or Leo, being thus the most northerly constellation, and also the Most High, and so presiding over the year, would secure the praise of his brethren. Leo, too, be it ever remembered, was, with the astrologers, the *house*, or dwelling place of the Sun, i. e., it was the place of the *summer solstice*. Accordingly we find that at this season the Egyptians had the Sun in the highest honor ; and held a grand festival on the occasion, as also did the Hebrews and most other nations. In Leo the Sun was adored by the Egyptians as *Osiris* ; by the Syrians as *Adonis* ; by the Jews as *Tammuz* ; by the Tyrians as *Melech-arets*, or *King-of-the-earth* ; and by the Greeks as *Hercules*, *Dionysus* or *Bacchus*.

“ Thy hand shall be in the neck of all thy enemies.” When *Taurus* was the first of the summer constellations, Judah, Leo or the summer solstice, stood for the upper hemisphere against its opposite or the winter hemisphere, whose constellations were regarded as the enemies of those of summer — winter is the enemy of summer. At midsummer, then, Judah’s hand is upon the neck of his enemies.

“Judah is a Lion’s whelp.”—Judah embraced Leo minor, which is represented *couchant*, as well as Leo major—the smaller as well as the greater lion. These are the lions which dwell in Beth-labaoth, or the Lion’s den; and this *Leo minor* is the lion the youngster David went out after and slew—the same that is annually slain. He is the young lion that “roared” against Samson, or the Sun, and which he rent as he would rend a kid = the Goat of December. He is the Lion that did not eat up Daniel, or Aries, when he passed through his den. He is the Nemean Lion, or Lion of the grove, i. e., of the zodiacal constellations; the very same that Hercules, or the Sun, slew. He is the same Lion also of the Apocalypse that did not open the “Book” sealed with seven seals (the seven summer months), but *prevailed* to open it, i. e., when Leo comes to his meridian near the spring equinox, he prevails with the Lamb (Aries), which then rises with the Sun, to open the Book = summer, or the year.

“Thy father’s children shall bow down before thee.” The Sun being in Leo at the summer solstice, Judah’s brothers, the constellations corresponding to the four preceding months, are said to *bow down* before him, i. e., set before him.

“The scepter shall not depart from Judah, nor a lawgiver, from between his feet, until Shiloh come.”

Here the translator is at fault. “*Come*” should be “*go*,” and then we can attach some sense to this otherwise obscure passage. The Hebrew is *jabo*, the future of *bo*. The very first definition of this word by Gesenius is “*to go*.” The Hebrew *bo*, this author tells us, corresponds to the Sanscrit *va*, *to go*; to the Greek *baō*, *to go*, whence the Latin *vado*, *to go*, and this definition, he thinks, is “the *primary one*.” (*Heb. Lex.*, p. 116.) In Gen. xxxvii, 30, it is translated “*go*,” as “*whither shall I go*.” In Jonah, i, 3, it is “*go*,” as “*he found a ship going to Tarshish*.” In Num. xxxii, 6; Job, ii, 11; Isa. vii, 24; xxii, 15, and many other places, it is rendered “*go*.” I shall, therefore, substitute “*go*” for “*come*,” and proceed at once to the evident meaning of the text. Reference is had in my view to the precession of the equinoxes, by which, after 2160 years, Shiloh, or the summer solstice, having entered the

first degree of Leo, would be removed therefrom into the adjoining constellation—from between Judah's feet, or the east and west boundaries of the constellation Leo, and with it (the summer solstice), of course, the scepter and Lawgiver. The summer solstice now occurs in Gemini, the winter solstice being in Sagittarius.

“Shiloh” Gesenius regards as derived from shalem—*peace*—*rest*. To this I agree in part, and suggest that the *h*, suffixed to *Shilo*, is an abbreviation of Jahveh, of which we have many examples in the Bible. Shiloh would thus mean *Lord's rest*—the summer solstice.

The Shiloh or Shilon (for both mean the same thing, *peace* = summer solstice) is the Ele-on, or High-Sun, of the Egyptians, whence the Greeks derived their *Helios*, the Sun, and the English their *Lion*. At this season (mid-summer) the heat became vehement, and because the lion was the emblem of strength and violence, the name was transferred to him. Other reasons may have had their influence; as, at this season, the people were much annoyed by these animals, which then left the desert because of the scarcity of water. It was but natural, therefore, that this asterism should be assigned to the lion.

8. NAPHTALI=VIRGO=AUGUST.

“Naphtali is a hind let loose; he giveth goodly words.” (Gen. xlix, 21.)

Naphtali is literally “*my wrestling*.” Coming from a root which signifies in its active sense, “*to twist, to twine*,” it may mean, in its passive sense in which form the name is found, “*to be crooked, crafty, deceitful*” like Jacob, and therefore if not the same, Naphtali is closely related to his *wrestling* father—“a chip of the old block.” It was about this time, let us remember, that Jacob, having dislocated his thigh in *wrestling* for the blessing, ceased to contend with the Gods (*ram-suns of summer*). It may be further noted that Rachel took “her wrestlings of God” to *wrestle* with her sister, and, so prevailing, obtained a son. Having got this

son in the manner related, through her handmaid Bilhah, Rachel called his name Naphtali "*my wrestler.*" (Gen. xxx, 8.)

Again: "Naphtali is a hind let loose." A "hind" is a female deer, and also a name for a servant or slave. By an easy transition, it may come to signify a *woman-slave*. The harvest having been brought to a close, it was fitly said "Naphtali (the slave-woman) is a hind let loose," her liberty and her rejoicings being compared to the gambols of that beautiful animal.* None but they who have witnessed a group of slaves enjoying their holiday, can conceive of the scene these poor slave-women, thus liberated for a little season, would exhibit after their long period of most exacting toil.

"He giveth goodly words." That is, the garner well filled, he speaks right home to every individual; for what can discourse more eloquently to an empty stomach than a well prepared meal? To this species of eloquence priests have ever been keenly alive. The hint given in the above text, however, leads us to suspect the identity of our zodiacal Virgin with Minerva, the Roman goddess of eloquence. Indeed a critical comparison of their respective attributes will not fail to identify them. They will be found to be absolutely the same, even to the very name—in Greek *Parthenos*. The *cerulean*, or blue-eyed Athena of the Greeks is only another name for this goddess. Athena is compounded of *Aith-ain*=Fons-ignis=fire-fountain=the Sun. She was the daughter of Jupiter=the sky. She sprang forth from his *cleft-head*, i. e., from "the fore-head of the sky" (*Cox's Myth.* vol. i, p. 440.) Thus Naphtali was born of Bilhah=*the Dawn*; and this same myth runs through the Indian, Scandinavian, Grecian, Roman, and, I may venture to say, all the written mythologies of the world.

Moreover, a careful examination and comparison of the attributes of the various females of the Bible will suffice to

* The Iphigenia of the Greeks, the daughter of Agamemnon, was the Virgo of the Zodiac; as was also the Jephthigenia of the Bible. We are told that as the former was about to be sacrificed, a *hind* was substituted in her place. St. Augustine says that "since that virgin was afterward found alive, it is easy to see that a *hind* had been slyly substituted for her." (*City of God*, vol. ii, p. 238.)

satisfy the unprejudiced and intelligent reader that they are all mere personifications, and for the most part, if not wholly, identical with the zodiacal Virgin. Thus: Sarah, Rebekah, Rachel, wives of Abraham, Isaac and Jacob; Miriam, sister of Moses and Aaron; Zipporah, Moses' wife, also Lot's wife, Iscah; Ruth, Esther, Bath-sheba, etc., to whom we may add Jezebel, Ahab's wife, also Jael, Heber's wife, who nailed Sisera to the earth with a tent-pin.

We may note in addition that she is the *Neith*, or the *As-Neith* of the Egyptians, who had a great shrine at Sais, which bore the world-renowned inscription: "I am all that was, and is, and is to be; no mortal has lifted up my veil,* and the fruit I bore is the sun." That is, as the great bright star *Spica Virginis* rises above the eastern horizon at midnight, on the night of the 25th of December, it is said the Sun is born, and begins at once his north declination, as our new year begins.†

"O Naphtali, satisfied with favor, and full of the blessing of the Lord, possess thou the West and the South" (Deut. xxxiii, 23).

That is, full of the fruits of the earth, which are ingathered at this season (August), Naphtali (Sun in Virgo) "possess thou the West and the South," i. e., being in the east with the Sun at the end of summer and above the equinoctial line, pass thence to the west below the equinoctial line, where she is found when the Sun enters Aries. The reader will observe that this address of Moses can have no possible reference to the geographical position of the little plot of territory assigned to Naphtali in our map of Palestine. For the West and the South, i. e., the south-west, is put down to Simeon, while the portion of Naphtali is exactly opposite in the north and about the same distance from the sea-coast. The allusion, therefore, must be as above stated. Virgo is directed to retire from the north-east, where she is found at the end of summer, into the south-west, where she is found every spring as the Sun enters Aries.

* In a translation of Plutarch's *Isis and Osiris* by William Baxter in 1694, I find "petty-coat" instead of "veil."

† See Bunsen's *Egypt*, vol. i, p. 399.

9. BENJAMIN = LIBRA = SEPTEMBER.

“ Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and at night divide the spoil.” (Gen. xlix, 27.)

This translation I conceive to be faulty. The word rendered “ wolf,” meaning *tawny* in the original, was given to the wolf because of the color. It undoubtedly had reference to the reddish-yellow tinge which the leaves assumed at the beginning of winter. Being used in the original as *an adjective*, it, of course, is descriptive of Benjamin, the impersonation of winter. A better translation is this: “ The *tawny* Benjamin shall *gather*; during the morning he shall accumulate, and at night appropriate his store.”

The language is allegorical. Morning refers to the productive portion of the year, during which man procures his present sustenance, gathers in in autumn (the Sun being in Libra), and lays by something for winter use. Night is winter—the dread reign of Typhon, or the North—during which the reserved supplies must be consumed. Typhon is literally Sun’s hill = the summer solstice. Upon this hill or altar is the the Sun yearly sacrificed for the salvation of mankind—for the summer crops. That is, the Sun leaving his northern solstice gradually *declines* to the south as far as the Tropic of Capricorn. During his absence, human sacrifices are made in his stead, i. e., the people of the northern hemisphere suffer because of the evils incident to winter, or the “ Wolf.”

Benjamin means “ *son-of-the-right-hand*,” i. e., he is the WEST. Now facing the north with extended hands, as all our geographies direct, the *right hand* will point to the east, the *left hand* to the west. Thus Benjamin being the son of the east, must represent the west. Libra, then, is his home or place in the Zodiac, and not Gemini, as Sir W. Drummond supposed. (*Edip. Juda.*, p. 30.)

He is the next constellation following Virgo in the Zodiac. The *Wolf* appears a little farther on and foreshadows the hungry (the wolf was ever the symbol of hunger) and desolate

character of winter. Benjamin's mother, as her soul was departing (the Sun was leaving Virgo to enter Libra), called his name Benoni (son of my sorrow), because, as she (summer) died, Benoni (winter) was born. But his father, Jacob, glad, perhaps, to be rid of the old lady, immediately changed his son's name to Benjamin, or the *fortunate*, in allusion, probably to the bountiful crops, then *ingathered*. Philo Judæus says "Benjamin is an emblem of young and old time." (*Bohn's Philo*, vol. ii, p. 351.) He is correct, as the Jewish civil year both began and ended at the fall equinox.

"And of Benjamin he said: The beloved of the Lord shall dwell in safety by him; the Lord shall cover him all the day long, and he shall dwell between his shoulders." (Deut. xxxiii, 12.)

Now all this is very odd. But is it literally true? Did the Lord, or will he at any time, vacate heaven, and come down to earth to "cover" a man "all the day long," and sit between his shoulders nobody knows how long? As it stands, the language is but the wild ravings of the maniac. But figuratively, can there be any sense worked out of it? I think so, and go at once to extract it. The Lord is the summer solstice, or the Sun in his zenith, and presides over the *summer* months. Benjamin, the last of these months, is September. He is represented by a pair of scales, because, when the Sun reaches Libra, the days and nights are of equal length. "The beloved of the Lord" is the summer crops, because produced by him, and by this time is secured, i. e., "dwells in safety by him" (Benjamin).

"The Lord shall cover him all the day long." How cover him? With his hand, as he covered Moses (Ex. xxxiii, 22), and afterward take it away that Benjamin might see his "back parts," or did he sprawl himself out like a great bloated toad over him? In its common acceptation the language is nonsense. To the initiated, however, it is significant and beautiful. Thus:

When the Sun (Lord) comes to the equinox in autumn, he covers Benjamin, or the equator, "all the day long," i. e., he rises in the east, passes over the middle of the earth and sets in

the west. In the meanwhile he *dwells* between his shoulders, i. e., between the two horizons — the east and the west.

10. DAN=SCORPIO=OCTOBER.

“Dan shall be a serpent by the way: an adder in the path that biteth the horse-heels, so that his rider shall fall backward” (Gen. xlix, 17).

We have already seen that Scorpio in connection with Taurus, the opposite constellation, has afforded us the material, i. e., the ideas out of which to picture Satan, or the Devil, or the Adversary, who, though if prepared for, is not so much to be dreaded as is usually represented by our free-spoken but venal clergy. Says an old poet:

“ I'll tell you what now of the Devil:
He's no such horrid creature; cloven-footed,
Black, saucer-eyed, his nostrils breathing fire,
As these lying Christians make him.”

—*Brand's Pop. Antiq.*, vol. ii, p. 518.

Dan is literally *judge*; hence in the verse preceding the one above quoted, it is said: “Dan as one of the tribes of Israel, shall judge his people.” The word translated *people* means *kindred*. The tribes of Israel are Leo, Virgo, Libra and Scorpio, the last being Dan. Followed in his rising by the four winter constellations, he judges them — his *kindred* — but not his own people = the summer constellations. The language now is not of things of heaven (summer), but of Hell, or that portion of the celestial sphere below the equator, wherein the Sun appears during the winter months. The name of Dan's house in Hebrew is *Beth-akrabbim*, which is, being translated, *House-of-the-horse-heel-biter*. Dan is the Scorpion of October. In the next house, or constellation, we find the “horse and his rider” = *Phil-hippos*, *Philip*, or *Horse-lover*, who will, when the Scorpion bites his heels, i. e., when the Sun passes from Scorpio into Sagittarius, fall over backward, but not off his horse. Sagittarius, in setting, goes down tail first, thus tumbling over backward.

But here we are (ugh! how it makes one shudder) on the brink of Hell, where (ugh!):

“ Lo! the fell monster with deadly sting,
 Who passes mountains, breaks through fenced walls,
 And firm embattled spears, and with his filth
 Taints all the world.”—*Inferno, canto xvii.*

But, honest reader, be not frightened, as, properly equipped, you will be conducted through these infernal regions as safely as were Virgil and Dante. Though you may have frequent reason to shudder (ugh!) as you tread the dubious way, at sight of the fiend of evil, who —

“ In the void
 Glancing, his tail upturned its venomous fork
 With sting like Scorpion's armed.”—*Ibid.*

Trust in me, and I promise you, unforeseen accidents excepted, a “ safe conduct ” through these

“ Regions of sorrow, doleful shades, where peace
 And rest can never dwell.”

And though

“ Long is the way
 And hard, that out of Hell leads up to light; ”

and though

“ Grim horrors round our mansion reign,
 Yet spring will come and Nature smile again.”

Seated upon the same Geryon (Sun in Scorpio), or *Cahen Ades* (Dog or Priest of Hell=the triple-headed Cerberus, see *Bryant's Myth.*, vol. ii, p. 119), which bore Virgil and Dante, and the whole human race, let us issue the same order:

“ Geryon! now move thee; be thy wheeling gyres
 Of ample circuit, easy of descent.”

And he shall bear us through the infernal regions, over the hated *Styx* (river-of-dread=winter solstice), and thence on and unto and over the placid *Lethe*, or river of forgetfulness, the Ararat of Noah, and the equinox of March, into Paradise (corrupted from Para-Diis=among the Gods), or the summer months.

Geryon was the son of *Echidna*, who was a beautiful woman above, but a horrid serpent below, i. e., Echidna was

the Sun's ecliptic—the summer half being symbolized by a woman; the winter half by a serpent. Geryon, it seems, was the annual Sun, being *triple-headed*, in allusion to the three seasons of the ancient year.

They, who have read the Divine Comedy of Dante, know that it has three parts—Hell, Purgatory, and Paradise, in allusion to the triple division of the year above named. In fact, in all, or nearly all, the great epic poems, we are first introduced into Hell, and afterward into the other divisions of the year. Protestants discard *Purgatory*, and substitute therefor *Repentance*. In this they gain nothing, for *Purgatory* and *Repentance* substantially mean the same thing. With the Jews, *Sheol* answered to the Christian Hell; *Rephaim*, to Purgatory or Repentance, and *Shamaim*, to Paradise or Heaven.

Sheol usually translated Hell or its equivalent in the Bible is the “under world or subterranean cave” (*Ges. Heb. Lex.*, p. 1022). *Sheol*, then, is the earth in winter, when the Sun appears among the southern constellations. This is the true meaning of *Sheol*, which corresponds to the Hades of the Greeks. “Hades is an intermediate state between *death* and *resurrection*”—between death and life; it is *the earth's sleep*. (See *Smith's Bib. Dict.*, *Art. Hell*). *Sheol* includes *Limbo*, or the border of Hell farthest from the state of bliss = summer, where all of earth who have reaped the fruits

“Of painful superstition and blind zeal;
Naught seeking but the praise of men, here find
Fit retribution, empty as their deeds.”

The Sun having crossed the equinoctial line, or path of righteousness, on his southern tour, *errs* or sins from day to day, i. e., he gets farther and farther from the line of rectitude, and thus forcibly reminds us that continual sinning will lead to certain destruction, unless a stop be put to it, and forthwith a return to the *law of God* be inaugurated. This happens at the winter solstice, at *Christmas*, when Christ—the Sun—is born again, and proves true that saying of his—“except a man be born *again*, he cannot see the kingdom of God,”—the following summer.

But let us haste, lest if we die here, our doom will be fixed in Hell sure ; just as sure as, should we be fortunate enough to mount Jacob's ladder (the Zodiac), with Jesus or the Sun, and ride with him astride the two asses (two stars in Cancer) into the holy city Jerusalem (mid-summer), which is above, and die there, our fate will be fixed in highest heaven. But whether in hell or heaven will make no difference, for "all go unto one place, all are of the dust, and all turn to dust again" (Eccl. iii, 20).

From the winter solstice, or lowest pit of hell, we enter Purgatory, and thenceforth, at every step of our journey, our Savior, Geryon, or Jesus, or the Sun, purges both himself and us of his and our sins until at length we reach the vernal equinox, or path of righteousness.

The Eagle, a constellation which rises about the same time with Scorpio, was, for mystical reasons say, the astrologers, adopted on the standard of Dan instead of Scorpio, which was the accursed sign, and held to be a symbol of bad omen, i. e., it was the harbinger of winter.

The four royal titles — Reuben, Ephraim, Judah, and Dan, are the genii of the four seasons, or quarters of the year ; and their symbols — the Man of Reuben, the Bull of Ephraim, the Lion of Judah, and the Eagle of Dan, are precisely the same as at this day accompany the four Evangelists, or *Good Angels*, in all the paintings and representations of them in all the Christian and Pagan cathedrals in the world. They may be seen thus painted in Trinity Church in the city of New York, each with his inseparable companion, or emblem. They are even so represented on the title page of the authorized version of King James I, in the primary edition of 1611 — the Man with Luke, the Bull with Matthew, the Lion with Mark, and the Eagle with John. Thus, we have three sets of symbols expressive of the four quarters of the year — Reuben, Ephraim, Judah, and Dan, of the Old Covenant ; Luke, Matthew, Mark, and John, of the New Covenant, and Aquarius, Taurus, Leo, and Scorpio (Eagle) of the Astrologists, or of the Almanac ; all which unite in symbolizing the year, or, in gospel phrase, "in preaching the acceptable year of the Lord."

It will not be improper to state that these four emblems — the BULL, the MAN, the LION, and the EAGLE, are still borne upon the Masonic insignia.

11. JOSEPH=SAGITTARIUS=NOVEMBER.

“Joseph is a fruitful bough, even a fruitful bough by a well. The archers have sorely grieved him, and shot at him and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob” (Gen. xlix, 22–24).

The sense of the original scarcely appears in the above translation. The following is a more literal and better translation:

“Joseph is the son of a fruit-tree—the son of the fruit-tree by the well. His chiefs (the summer months) have provoked him, and the lightnings (not archers) have grieved, or shot at him; but his bow abode in strength, and the arms of his hands (bow and arrow) were made strong by the hands of the mighty of Jacob;” i. e., by the four spring months over which Jacob presided. The word for “God” does not occur in the original, nor is it even hinted at.

In ancient times the months were designated as trees, each bearing its appropriate fruit. Joseph was the son (fruit) of the tree (month) by the well (winter). This is the month November. The word *Joseph* signifies addition; or Joseph is something to which something is added. But Joseph’s “branches run over the wall,” i. e., over the previous eight months, during which the crops were grown, gathered, put in market by November, and afterward sold to the Midianites or middle-men.

The narrative of Joseph’s life has been distinguished as “the most charming in all history” (*Smith’s Old Test. Hist.*, p. 106).

Although a divine, and as such, an infallible being, Joseph’s good name, having been tampered with by mortals, had, as might have been foreseen, suffered somewhat; and, as we shall see, even in his own age, smacked of human folly and want of foresight. I do not by any means wish to favor the idea that

Joseph was fallible, for that would be wrong; but that his character as handed down to us seems to partake less of the divine than of the human, solely through human agency. As to his infallibility, "let every man be fully persuaded in his own mind" (Rom. xiv, 15). However, whether of high or low degree, he *rode in Pharaoh's second chariot* (Gen. xli, 43), and November is the *second* of the *five* winter months.

"Now Israel (the sun after the summer solstice), loved Joseph (the crops as ingathered in November), more than all his children (the four months of summer), because he was the child of his old age (the close of summer), and he made him a coat of many colors" (the leaves and fruits of autumn) Gen. xxxvii, 3. Therefore his brethren hated him. Besides Joseph dreamed two dreams; in the first he was binding sheaves in the field with his brethren, "when, lo, his sheaf stood upright, while his brothers' sheaves stood round about, and made obeisance to his sheaf." In the second the sun, moon and stars, (zodiacal constellations), make obeisance to him (the twelfth) Gen. xxxvii, 9. Both were to the same import, viz., that all must subsist upon the stores laid by for winter. "And his brethren (the eleven zodiacal constellations, exclusive of Sagittarius) envied him, but his father observed the saying" (Gen. xxxvii, 11). After this Joseph's father sent him out of the vale of Hebron (autumn, when grain was sowed), to Shechem (Taurus of spring, when the grain ripens), to look after his brethren. On his way the poor boy got lost (the grain was not up yet), but a certain man (Aquarius) found him, (i. e., the grain began to grow) and sent him on his way to Dothan (the latter rain of spring, when wheat harvest is approaching). At Dothan Joseph found his brethren, who were looking for him. Afar off they espied him, when they said to one another: "Behold this *dreamer* cometh," and, conspiring together, took him (the gathered crop) and threw him into a pit (granary). Scarcely had they done this when some Midianites (men of strife) merchantmen, coming along, they drew him up out of the pit (such are used to-day in that country for granaries) and sold him to the Ishmaelites (the people in winter). To exculpate themselves, they having dipped it in the blood of a kid (the

goat of December) slain for that purpose, exhibited poor Joseph's bloody coat to their father; i. e. they showed the reddish hue of the frost-killed vegetation. The Ishmaelites, themselves Egyptians, took Joseph (the grain) down into Egypt (winter), where they sold him to Pharaoh (winter sun), king of Egypt. Here, the Lord being with him, Joseph prospered exceedingly, and, being withal extremely beautiful, he drew upon him the lustful eyes of his mistress, who boldly accosted him, saying, "*lie with me.*" But Joseph's virtue, like Abimelech's, was not to be overcome. The woman, however, persevered, and seizing his garment, again importuned him, saying, "*lie with me.*" This time Joseph fled, leaving his garment in her hands. Here the Sun being in Virgo, the earth (Joseph) was on the opposite side, over against Virgo. Passing into the winter hemisphere, the earth or Joseph leaves its *green* cloak in the hands of Virgo, Potiphar's wife. It has often been said:

"Hell has no fury like a woman scorned."

Hence, Mrs. Potiphar, appearances being in her favor, accused Joseph before her husband. Joseph, of course, was condemned and sent to prison — "in Potiphar's own house" (*Smith's Old Test. Hist.*, p. 109), which looks rather ominous, since Potiphar dying soon after, Joseph took this same woman to wife (*Gould's Leg. of Pat. and Proph.*, p. 237), and soon learned of a truth that "her house is the way to Hell, going down into the chambers of death (winter). For she hath cast down many wounded; yea, many strong men have been slain by her" (Prov. vii, 26, 27).

Here, in prison, "in Potiphar's own house," the Lord (Sun) being still with him, Joseph contrived to make himself useful. Having correctly interpreted the dreams of the chief butler and the chief baker (summer and winter), who, like Castor and Pollux alternately live and die, he was, at length, brought to the favorable notice of Pharaoh, who had just dreamed two remarkable dreams. Having interpreted them satisfactorily, he was set to work at once to prepare for the coming famine he had predicted. During the seven plenteous years (the

seven summer months) he stored up the corn in the land to sell out at extortionate prices during the seven years of famine (five winter months and March and April) to the poor starving farmers. This was found a profitable speculation, for he not only got his own money back, but with it all the farmers' property — their lands, their cattle and themselves also, for he made them renters to Pharaoh — summer provides for winter (Gen. xlvii, 23).

Joseph was no respecter of persons; he sold to all alike, provided, of course, the pay was forthcoming; dealing harshly with his own kin, who were obliged, as he had forewarned them, to *come down to him or starve*. Thus were his dreams fulfilled — the Sun (his father) and the moon (his mother) and the eleven stars (his brethren) being brought to make their obeisance to him.

All having been thus satisfactorily performed, Pharaoh called Joseph ZAPHNATH PAANEAH, i. e., *Salvator mundi*, or Savior of the world, and gave him to wife Asenath, daughter (wife) of Potipherah, priest of On (Sun). This Asenath was the *As-neith* of the Egyptians, the Grecian Athene, the Roman Minerva, the Virgo of the Zodiac, and the Virgin Mary of the God's-spell, or Gospel. She was always a mother though ever a Virgin. She was the Bath-sheba, wife of Uriah, the present Joseph, whom David afterward slew that he might enjoy the beautiful wife.

Joseph, at his first interview with his brethren in Egypt, "took Simeon and bound him before their eyes" (Gen. xlv, 24). Astrologically, Simeon (Pisces) is in *dexter quartile* aspect with Joseph (Sagittarius). This was unlucky for poor Simeon. But by the old Egyptian division of the year, Joseph was the first and Simeon the last of the winter months; thus Simeon was doubly bound to Joseph. Joseph next demanded that they should bring him Benjamin (Libra), who fortunately is in *sinister sextile* aspect with Joseph (Sagittarius), on their next visit. To this their poor old father strongly objected, as it was a long way poor Benjamin would have to travel; but being persuaded by Reuben and Judah (Aquarius and Leo = the two solstices) that they would certainly see the lad home

in safety, the old man gave way. True to their promise, these faithful sons returned Benjamin to his father (the Sun in Libra), notwithstanding all the difficulties thrown in their way by their arrogant brother.

Having delayed, fretted and puzzled his poor brethren by placing the money he had taken for their food in their sacks (adding to Benjamin's his silver cup—the *cornucopia*, or horn of plenty, for this was the month of the ingathering), and sending them on their journey; then bringing them back, accusing them of theft, etc., Joseph got up a splendid dinner (we should rather say *supper*, for the word translated *noon* means *two-lights*=our twilight=evening), and after much fuss and dilly-dally, at length discovered himself to his brethren, saying: "I am Joseph your brother, whom ye sold into Egypt;" he didn't, nor could he, simply say, "I am Joseph your brother." No! the accusation—"whom ye sold into Egypt"—must come out, and properly enough, too, from our point of view. How many farmers are there in Illinois and the Northwest who, at the approach of winter, sell all they have down into Egypt (destruction), and, being afterward obliged to repurchase what they had sold, at treble rates of the Josephs always ready to profit by their advantage, listen in sorrow to this same accusation—"I AM *Joseph whom ye sold into Egypt?*" However, we are told that the scene of this disclosure was indescribably affecting, for *Joseph wept!* Yes! "Joseph wept aloud." In the original: "*he gave forth his voice in weeping.*" *The rainy season had then just begun.*

During all this fuss-making, Joseph did not *dream* that his poor old father was at home starving. Not he; this was of no consequence. He was in authority, and he must show it. While poor, he was humble. But this was only his human nature—his weak side. However, after a little, his brethren were fitted out with wagons, provisions, money, and everything necessary, with instructions to bring all down into Egypt (winter).

Jacob didn't like the idea of removing down into Egypt, a bit, but God (*El*) reassured him, saying: "Fear not to go down into Egypt; for I am the God (*El*) of the Gods (*Elohi*)

of thy father" (Gen. xlvi, 3);* "I will go down with thee into Egypt, and I will surely bring thee up again" (v. 4). The reader will remark here that God (Aries) and Jacob (the Sun) go down into Egypt (winter) every fall, and come up together again by spring. "So Jacob (the Sun) rose up from *Beer-sheba* (the end of summer); and the sons of Israel (Leo, Virgo, Libra and Scorpio) carried Jacob, their father, and their little ones, and their wives, in the wagons (winter months) which Pharaoh had sent to carry him. And they took their cattle and their goods, which they had gotten in the land of Canaan (the month represented by Scorpio), and came into Egypt (winter); Jacob (the Sun) and all his seed (the earth) with him: his sons, and his sons' sons with him, his daughters and his sons' daughters, and all his seed brought he with him into Egypt" (Gen. xlvi, 5-7).

Joseph had daughters; how many, the text does not tell us; but Philip, who is this same Joseph, of whom something here, though in digression, may not be out of place, "had four daughters which did prophecy" (Acts xxi, 9), i. e., *marched upon the wall*—the zodiac, and thus foretold coming events. These "four daughters" were likely the *four* seasons of the year. Two of them persevered in their virginity—Autumn and Winter.

Philip means *horse-lover*. He is made up of man and horse, which explains the waggish conceit found in Psalm cxlvii, 10: "He (the Lord) delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man;" a comical but instructive scrap of revelation. By it we learn the important truth that the Lord (Sun in Sagittarius) is a composite of *man and horse*—a man having not a man's, but a horse's, legs—a man growing to a horse, and so a *horse-lover*, most literally a *Phil-hippos*, Philip, or Joseph. The Lord, then, in this shaping of the heavens, is identified with Joseph, with Philip, and with the Sun in Sagittarius, or the *Archer*.

* For the benefit of the learned reader, and to show that my translation is not an outlandish one, as many at first sight might think, I subjoin the original text in English letters: "*Anoki ha-El Elohi abik*," i. e., "I am the God (*El*=*Ram*) of the Gods (*Elohi*=*Ram-suns*) of thy father." Jacob's father was Abraham, the summer season, and was represented by *Elohi*, or the *Ram-suns*, or *Aries* during summer. *Ha-El*, or *The Ram*, or *Aries*, was *the God* that went down into Egypt (winter) with Jacob.

Philip's wife's name was Herodias (heroine of the path, or zodiac=Virgo), the lady who longed for John the Baptist's head. She was the daughter of Herod (hero of the path, or zodiac = the Sun) the tetrarch (governor of four). She was also the daughter of Hercules (hero of the skin = the Sun). He is placed north of the equator on the solstitial colure, with a lion's skin thrown over his back. He is *tetrarch*, because, as the Sun, he is Lord of the *four seasons*. Directly below him, on the opposite side of the colure, is Philip (Sagittarius), the son-in-law, with bow in line with the triple-headed dog of Hell in the hand of the father-in-law. Looking westward on Map 4 (Burritt's), we see Herodias, Philip's wife, precisely on the equinoctial colure. She is looking at her father as if asking for John-the-Baptist's head — a cup of cool water, which of a sultry day in August, is quite refreshing. The time was near the end of the dry season. Soon, however, the fall rains began and her longings were appeased.

Now Philip was of *Beth-saida*, i. e., of the House-of-the-hunter=November. And the angel of the Lord (Aries in trine aspect with Sagittarius) spoke unto Philip, saying, "Arise and go toward the south in the way that goeth down from Jerusalem unto Gaza, which is desert" (Acts viii, 26). The way here pointed out is the part of the Sun's ecliptic between the two tropics. Jerusalem is the Tropic of Cancer, and also Mount Sinai, or the *Sunny Mount*, and the Sun's northern terminus. Gaza (goat) is the Tropic of Capricorn, the opposite point of the sphere, and the capital of the Philistines. Thus Philip's journey was only of thirty days' duration, and ended at the winter solstice in December, *which is desert*.

"In his humiliation, his judgment was taken away" (Acts viii, 33). As Philip, or the Sun, on his journey, went *below* the equator, his judgment was taken away, and as Uriah, he was slain, i. e., "his life is taken from the earth." But the eunuch (good night), "a man of Ethiopia" (night), and Philip, though dead, traveled on, whither they knew not, because *crazy*, until they came to a certain water — the river of Aquarius — where they took a good ducking, the best of treatment

for lunatics. On coming up out of the water, the spirit of the Lord (spring) caught away Philip (Sagittarius passed his zenith) that the eunuch (the winter night) saw him no more; and he (Philip) went on his way rejoicing. Queen Candace and her eunuch were left to take care of themselves. Candace (daughter of the Sun — *Antho'n's Class. Dict.*) is the constellation Cassiopeia, wife and queen of Cepheus, king of Ethiopia. Both are conspicuous constellations seen in the heavens of a fine night in November or December.

Elisha was Philip — was Joseph. Shaphat (Judge=Sun), his father, plowed with twelve yoke of oxen=the twelve months of the year. But Elisha (saving-Ram) plowed with the *twelfth*, the last month of the Jewish civil year, when the Sun comes to Libra. Elijah (Sun-Ram) dropped his mantle upon Elisha, i. e., during winter Aries is Elisha, but Aries rejoining the Sun in spring, gets the name Elijah. Elisha was bald-headed (typical of winter). On his way up to heaven, or the summer solstice, he must pass the twins (Gemini), who cried out, "Go up thou bald-head," which so irritated the good prophet, that he sent two she-bears to devour them and so teach them better manners. In this latitude, the two *she-bears* (Ursa Major and Ursa Minor) never set; so that when the children (Gemini), retiring from the Sun, set, it may be said the two bears tear them in pieces, as then they come immediately over the twins. This feat of Elisha may remind the reader of the Dragon of Wantly alluded to by the immortal Paine in his *Age of Reason*:

" Poor children three devoured he
That could not with him grapple,
And at one sup he ate them up,
As hog would eat an apple."

But Philip was found at Azotus (Acts viii, 40), or the city of destruction=mid-winter. Here he suffered martyrdom in Hierapolis, or the city of the Sun=winter solstice. He was "hanged up by the neck *against* a pillar," exactly as we find him hung "by the neck" upon the ecliptic beside the solstitial colure. *Requiescat in pace*=Rest in peace.

12. ZEBULUN=CAPRICORN=DECEMBER.

“Zebulun shall dwell by the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.” (Gen. xlix, 13.)

The passage exhibits the sense of the original very imperfectly. The following will come much nearer the truth:

Zebulun shall let himself down to the place of the waters (Aquarius); his front shall extend to the *Pitcher*, while his “hinder part” shall border upon the hunter (Sagittarius).

Tsidon (from *tsid*=hunter) I translate hunter. Tsidon, or Zidon, is November, the hunter’s month. So far I have the support of Sir W. Drummond (*Edip. Jud.* p. 16). He disagrees with me, however, as to the Pitcher, and translates “an haven for a ship.” In this he is certainly wrong. A glance at the map of Palestine will show that the portion of Zebulun bordered neither on Zidon nor the sea-coast. The careful reader will observe, too, that “haven” in the vulgar text has the sense of shore or coast. The word rendered “ships,” I translate Pitcher; because in *Ges. Heb. Lex.*, p. 71, I find it means especially “a vessel for containing water, as a *bucket, urn, pitcher*, so called from the idea of retaining and containing.” Reference being had to the constellation Aquarius, the name takes the plural form as in Elohim, Cherubim, Seraphim, etc. In the first sentence of the verse quoted, for “sea,” I substitute “waters,” because the original, *yamin*, is plural, and means *waters*. The original for “border” is unquestionably *hinder-part* or *rear-side*. The text can have no possible reference to the little patch of ground marked out in our maps of Palestine, and labeled Zebulun.

But who, or what was Zebulun? This is the question. The name is made up of *Zebul*=dwelling, and *on*=the Sun, i. e., Zebulun is the Sun’s *dwelling-place*. Now, as the Sun had many dwelling-places (twelve), our next inquiry will be to find which particular dwelling Zebulun’s is, and where located. From the description given in the text, one would say at once that Zebulun’s house is Capricorn = the Goat of December.

Should the evidence thus far be deemed inconclusive, more is at hand. In Num. xiii, 10, it is said *Gaddiel*, the son of Sodi, was Zebulun's phylarch, or *tribe-leader*. *Gaddiel* is literally he-goat, and Sodi means *circle*, i. e., *Gaddiel*, the son of Sodi, is the *he-goat of the circle*, and, as there is but one *he-goat in the circle*, we must conclude that *Gaddiel* was the Capricorn of the Zodiac.

The name Zebulun not only means a dwelling, but its radical sense reveals the idea of sphericity. It indicates a mass rolled up in the form of a sphere, as the "dung-ball" (I derive my definitions mainly from Gesenius) "of the goat, sheep, etc.," but especially the little sphere of the dung-beetle. This insect, with the Egyptians, was sacred to the Sun, because, no doubt, as with its *tail-to* exertions, it tumbled its little pellet of dung over the ground, it was thought to resemble the Lord bowling the Sun over the crystal vault of Heaven! The analogy holds yet further. The persevering little insect, as he dumped his precious load into its resting-place, was made to personate the Lord tumbling the Sun into its Zebulun, or house = the *winter solstice*. Both equally awaited resurrection.

The scarabæus was supposed to be male only; hence it was made to signify the self-existent, self-begotten, and the paternal principle of nature, the Sun. Mystical ideas were also attached to it; its thirty toes answered to the thirty days of the month, the deposition of its ball containing its eggs, was supposed to refer to the lunar month; the motion of its ball referred to the motion of the Sun, and personified that luminary. By the old astronomy, the motion of the Sun appeared to be retrograde as regarded the stars; hence the similitude. "The Egyptians believed that the beetle kind had no female, but that the males cast out their sperm into a round pellet of earth, which they roll about by thrusting it backward with their hinder feet,—and this in imitation of the Sun, which, while itself moves from west to east, turns the heavens the contrary way" (*Plutarch's Isis and Osiris*, cap. 74). Its form, too in hieroglyphics, expressed *being or existence*. Painted with the four evangelists upon its corselet, it symbolized the year;

hence many of the early fathers of the church called Christ their good *Scarabæus*. This insect, too, turned upon its back, resembled a freighted boat, hence another reason why it typified the Sun, as that luminary was often represented as being borne about in a boat.

Again: Zebulun's border was unto *Sarid*, i. e., the one left—the last=November (Josh. xix, 10), and his home was in Beth-horn the nether. There were two Beth-horns—nether and upper (Josh. xvi). Horon, from *hor* = cave, and *on* = Sun, is literally *Sun's cave*. The nether Horon is the winter hemisphere; Beth-horn the upper, the summer hemisphere. Moses represented the former, Aaron the latter. A queer book is the Bible; it dishes up the same story in numberless ways to confound the ignorant, that the few may rule them. But wisdom in time will lift up the unlearned and make them free.

“Rejoice, Zebulun, in thy going; and Issachar in thy tents” (Deut. xxxiii, 18).

The meaning of this verse is transparent. Zebulun is December, Issachar is June; in the former is the winter, in the latter the summer solstice. Zebulun reports the shortest, Issachar the longest day in the year. Zebulun is the dying Sun, which is at once reborn; hence, rejoice, Zebulun, in thy going out, because instantly thou comest in again—renewest thyself. Issachar is the Sun in his highest glory. In Zebulun (December) we have our Christmas day; in Issachar (June), our St. John the Baptist's day. Both have, from time immemorial, been magnificently celebrated by sumptuous feasts, games, and athletic sports, etc., and that, too, long before the names of Christ and John the Baptist were heard of.

JACOB'S DEATH AND BURIAL.

“And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people” (Gen. xlix, 33).

No sooner had his father “yielded up the ghost,” than Joseph at once prepared for his interment. He embalmed him

forty days; i. e., he caused him to become of a reddish hue, like ripening wheat, or frost-killed vegetation; or, as Dr. Adam Clarke suggests, *tanned* him as tanners do the hide of an ox, which took forty days. By these *forty days*, reference is had to the closing of the year at the spring equinox, and to the reddening of the east as the Sun enters the constellation Aries = the Ram = God, at the beginning of the following year. This is the season of Lent (in reference to the lengthening of the days and shortening of the nights), observed by the Jews, Mahomedans, Christians, etc., and corresponds to the forty days of Moses in the Mount Sinai; to Christ's fast of forty days, and to all the other forties mentioned in the Bible.

And there went up with Joseph (Sagittarius) to bury his father, "all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt; all the house of Joseph (i. e., all the winter constellations = Sagittarius, Capricornus, Aquarius and Pisces) to the threshing-floor of Atad" ("*threshing-floor of the buckthorn*," Fuerst; "*Christ's thorn*," Gesenius), which is right by the spring equinox, where our Savior, the Sun, was crowned with thorns, the symbol of winter (Gen. iii, 18), and also of "the Divine presence" (*Smith's Bib. Dic. Art.*, Moses), and *crucified*, i. e., was made to pass the equinox. It was in this very *thorn-bush* the symbol of the Divine presence (summer), that the angel of the Lord (Aries) appeared unto Moses "in a flame of fire" (Ex. iii, 2).

Here Joseph and the Egyptians mourned seven days, during which period they made such a fuss that the Canaanites (Scorpio setting), who *saw* it, named the place *Abel-mitzraim*, the mourning of Egypt, or of the expiring winter. At this time, too, the winds changed, as they always do in these countries of the monsoons, where these stories were made up. This mourning of the Ancient people, or the Egyptians, answered to the rejoicing of the Jews at their *passover feast*, which also lasted seven days. The *paschal supper*, which was the same as Christ's supper, was eaten on the last of these seven days, in the very place where the Devil put it into the head of Judas to betray the Savior (John xiii, 2). Thus, while Joseph (winter) mourned, did his brethren (summer) rejoice!

However, "Jacob's sons did unto him according as he commanded them" (Gen. 1, 12). They carried him into the land of Canaan (Sun in Scorpio) where they buried him, in that mysterious cave of Machpelah (v. 13). The parties all returned into Egypt, i. e., winter came on, the sun being in Sagittarius. Jacob's sons seeing their father was dead, now found themselves in the hands of Joseph their brother. Fearing he might now take advantage of his power, and revenge himself of their evil treatment, they sent a messenger to Joseph asking his forgiveness. Joseph listened and wept as they spake to him — the rainy season was come on (v. 17). They even fell down before him — the summer constellations go down as those of winter come up — and said, behold we are thy servants (v. 18). "But Joseph said unto them, Fear not, for am I in the place of the Gods" (Elohim=Aries in summer)?* No: certainly he was not, for the Gods were at that moment powerless for good or evil — summer was past.

So Joseph (the winter's supplies) comforted them, and spake kindly to them. Dwelling in Egypt (winter), he saw Ephraim's children (the year's produce) of the third generation, i. e., of spring, summer and winter. "The children of Machir, the son of Manasseh, were brought up on Joseph's knees" (v. 23), Machir (sold) is the gathered crops: Manasseh (forgetfulness), the time the seed is germinating in the earth; the children of Machir is the growing crop. Spring having by this time arrived, Joseph swore "an oath of the children of Israel, saying the Gods (Elohim=Aries during summer) will surely visit you, and ye shall carry up my bones from hence" (v. 25). Why carry up with them Joseph's bones, and not Jacob's? Because, when the year (Jacob) ends, there is nothing of it left; but of the winter supplies (Joseph) there is always something left. So Joseph died, being a hundred and ten years old; equal, probably, to the number of days the people had to be fed from the winter stores. Baron Bunsen has declared: "But that the three patriarchs should have lived, one after the other, 150 years, and even more, and the

* Philo Judeus has, "I am in the place of God" (Bohn's Ed. vol. ii. p. 507). The difference amounts to nothing. The meaning in either case is that winter had taken the place of summer.

viceroys Joseph, their successor, 110, cannot be historical.” (*Egypt*, vol. iii, p. 340.)

Thus, we have reached the end of the first book of the Bible, wherein, as we have seen, is recounted the GENESIS of the year, its seasons, and its months. The phenomena of the larger divisions of the year are also described in various ways, in considerable detail. We shall find the same subject continued in connection with the twelve months, throughout the remainder of the Old Testament; many of the old names being retained, while an infinity of new names are invented for the same agencies in connection with the new ones to be introduced from time to time, as occasion may require. I shall continue to employ the same method of analysis, which will enable me to ferret out the hidden, but true meaning of the text, in a manner so clear and comprehensive, that the common reader cannot fail to apprehend it.

CHAPTER X.

THE EXODUS.—INTRODUCTION.

WE may as well right here, at the outset, forewarn the reader, once for all, of the *nature* of the *Egypt* of the Bible, more especially as we are all constantly associating this name, *Egypt*, with that of a country situated in the north-east of Africa. The Hebrew MIZRAIM is improperly translated *Egypt*, since *Mizraim* signifies *distress, darkness, etc.*, a name no people ever conferred upon their native land.

“Egypt was a name which the Greeks gave first to the Nile, and afterward to the country through which it flows” (*Drummond’s Origines*, vol. ii, p. 52). According to this same learned author, the word *Egypt* signifies *Agatho-dæmon* = the *good genius, Demiurge, or worker-for-the-people* — a meaning diametrically opposed to the meaning of the Hebrew *Mizraim* = *distress*. Egypt — the country, I mean — was the son of the Nile, or, in the language of Herodotus, it is “an acquired country, the gift of the Nile” (*Rawlinson’s Herod.*, vol. ii, p. 5). The Egyptians, from whom the Greeks appear to have descended, were certainly of Asiatic origin, and of the Indo-European stock. (See *Smith’s Students’ Greece*, p. 15). Colonies from any country usually carry with them their traditions, customs, and mythology, or religion, which bear a general resemblance throughout the world.

Ham and Mizraim, his son (winter comes after summer), it is said, settled in Egypt, while it is not “known where Shem and Japheth chose their residence” (*Drum. Orig.*, vol. ii, p. 81). These three names are readily seen in *Charma, Sherma*, and *Jayapeti*, of the Hindu mythology (*Asiat. Res.*, vol. iii, p. 67).

Again, the name Egypt seems to be derived from the San-

scrit *Gupta-stan*, i. e., *Guarded-land*, which was esteemed holy = the *sunny-land* of summer. Dropping the *stan* of *Gupta-stan*, and *Gupta* remains, to which prefix A, and we have *Agupta*, to be readily converted into *Egypt*. Thus, the idea of *distress* does not enter into the name *Egypt*.

On the other hand, the *Mizraim* (distress) of the Bible, wrongfully translated *Egypt*, also appears to be of Sanscrit origin — *Misra-stan* = *thorny-land* = winter. (*Asiat. Res.*, vol. iii, pp. 96+100).

These names all being of foreign origin, and having put on their modern forms, the legends into which they at first entered, were, of course, up before the country now called Egypt was thought of. They are mythological, and, having followed the people who promulgated them, are as applicable, with slight modifications, to America, as to Hindustan, or Egypt.

If this story of the Exodus be only applicable to the country now called Egypt, how comes it that none of Egypt's great monuments — the pyramids, the sphinx, the temples of Denderah, of Philæ, of Karnac, of Thebes, the various colossi, the labyrinth, etc., etc., are not mentioned, or even alluded to in the Bible? How happens it that Herodotus, the father of history, and the most accredited of the ancient historians, who traveled into, and examined most critically, the records, monuments, and antiquities of Egypt, speaks not a word of the Jews or Israelites? How happens it that not one historian outside the Bible has ever noticed the Jews as a nation? Oh! but Josephus — well, what of Josephus? Only this: "Critical research among the Jews into the remote periods of Scripture history, in so far as deserving of notice in the history of science, ends with Josephus." (*Bunsen's Egypt*, vol. i, p. 206.) As Josephus drew largely from the Bible, the conclusion need not be stated, — that the Jews were never a nation. We know they are not now; and the Jews of the Bible were what Bunsen calls them — "mythological Semites." (*Egypt*, vol. iv, p. 422.) They were scattered from the very first (Gen. xlix, 7) — were nothing more than a religious sect — "And there dwelt at Jerusalem Jews, devout men, *out* of every

nation under heaven" (Acts ii, 5). So we have dwelling with us in America, *Free-masons*, devout men, out of every nation under heaven; but who ever dreamed of them as a nation? I conclude, then, that the Egypt of the Bible is not the Egypt of geography. It is a mythical name.

Again: if the Israelites sojourned in Egypt but four generations, and during that short space of time increased from "seventy souls," (only two of them females, see *Colenso on the Pent.*, part i, p. 162), so that at their exodus they numbered 600,000 fighting men, implying a population in all of over 2,400,000, how happens it that few or no Jewish remains have been found in Egypt? Of Egyptian antiquities vast quantities have been discovered, and are still being excavated. Bayard Taylor, who saw M. Auguste Mariette, at his work in Egypt, in 1851, tells us in his "*Egypt Revisited*," that "he saw him still (1874) at his work; that "Mariette's collection had opened his eyes as to the comparative value of Egyptian museums, the most valuable one in the world being in Cairo," and that "Mariette's discoveries, thus far, have thrown less

light upon the sojourn of the Israelites in Egypt, than many might have expected or wished." Where, then, are we to look for the fragments of the arts of the ancient Jews, as a nation? In Brobdingnag!

In order to account for the extraordinary fecundity above alluded to, Bishop Patrick suggests that "by the blessing of God each woman might have brought forth six children at a time."

Now, who can doubt the truth of the good Bishop's conjecture after having looked upon the accompanying picture of one of these ancient or breasted

FIG. 3



women of the Hebrews? The cut (fig. 3) was taken from Drummond's *Edipus Judaicus*. Of course the reader will not mistake her for a real woman. She is the Diana of the Ephesians. Being the offspring of the Amazons, or winter months, she must personate the summer months. This will account for her prolificness.

This 2,400,000, then, having wandered forty years in a dense column about 25 miles long, without a purpose, at length came to the land of Canaan. Into this small territory of only 11,000 square miles, they rushed with their flocks, etc., where they found "seven nations greater and mightier than Israel itself" (Deut. vii, 1), thus increasing the number of its inhabitants to over 17,000,000, or, 1,763 persons to the square mile, to say nothing of their flocks! War became inevitable; which continuing, after a time they found themselves reduced to one-sixth the number that left Egypt, the balance (ten tribes) having somehow disappeared, how and where, nobody ever could or would tell!*

So much, then, for this mythical Egypt, and the equally mythical Israel, held in a state of captivity within it.

Moses.†

As Joseph died, he told his brethren: "The Gods (Elohim) will surely visit you, and bring you out of this land (Egypt= winter) unto the land (summer) which they swore (*severened out*) to Abraham, to Isaac, and to Jacob" (Gen. 1, 24).

It appears from the account, that the children of Israel, in their bondage in Egypt were there treated harshly and subjected to hard bondage, as were the builders of Babel; that, notwithstanding their cruel treatment, they, by the aid of Joseph (winter's provisions) their brother, whom they sold into Egypt, had multiplied so rapidly that the new king Pha-

* It was necessary, as the Jewish *nation* grew up, mushroom-like, that it should disappear as rapidly, or the story would defeat itself, if indeed it does not anyhow.

† The name Moses comes from *mosheh*=to draw out, not to be drawn out, as in Ex. ii, 10. The sense of the original is *active*, not *passive*. Hence it is readily seen that Moses is but a synonym of the Aquarius, or Water-drawer of the Zodiac. True, his mother says (Ex. ii, 10) she named him Moses "because she drew him out of the water," which is also strictly true; for as Virgo sets below the western horizon, Moses, or Aquarius, comes up out of the water=the rainy season; from the lower into the upper hemisphere.

raoh (new year's Sun) thought best to check their further increase, lest his power be overthrown. To this end, he spake to the Hebrew midwives, Shiphrah (brightness=summer) and Puah (mouth=winter, because winter consumes the surplus of summer), but they were always tardy, and thus the *men*-children (winter zodiacal constellations) were always saved alive. Therefore "the Gods dealt well with the midwives" (Ex. i, 20), i. e., they (the Elohim=Aries in summer) kept company with each alternately at the equinoxes — with Shiphrah at the spring equinox, and with Puah at the fall equinox. So the people waxed great and became exceedingly mighty. Notwithstanding their prosperity in respect of numbers, they were far from happy, and sighed for liberty; but they were without a leader, through whom they might attain it. The Lord, however, always kind to his own, soon supplied this deficiency; for he caused Jochebed (glory-of-the-Lord=Virgo in spring), who had just married her nephew, Amram (high-people=summer months), to conceive at the spring equinox (the very time when the Virgin's annunciation was made), and, at the following winter solstice, to bear a son (Aquarius). When Jochebed saw that he was a "goodly," she hid him *three* months, which brought the time up to the spring equinox; when she could conceal him no longer, because "the sun had risen upon the earth," i. e.; had crossed the equinoctial line (Gen. xix, 23). She, therefore, abandoned him in an ark of bulrushes, in the flags by the river's brink (Ex. ii, 3), to take his chance of life or death.

But "his sister (mother?) stood afar off (on the opposite or west side of the zodiac, where she — Virgo — appears every spring) to wit what would become of him;" when behold, the daughter of Pharaoh (this same Virgo in the night hemisphere), coming down to the river (the latter rain) to bathe herself in its waters, discovered him, took charge of him and reared him; i. e., brought him round the circle in conjunction with the Sun again.

"Now when Moses was grown" (i. e., when Aquarius rises heliacally, or before the Sun), "he spied an Egyptian smiting a Hebrew (winter smiting summer), and he looked this way

and that way, and perceiving himself unseen (the Sun's rays hid him), he slew the Egyptian," i. e., winter was followed by summer. "But when he went out the second day (i. e., after he passed the summer solstice), he saw two Hebrews (the two halves of summer) striving together." In attempting to pacify them, he was reminded by the first half of summer, which witnessed his act, of his murder of the day before, became frightened, and, on learning that Pharaoh (the winter Sun) intended to slay him, fled into the land of Midian (strife=the point between winter and summer). Here "he sat down by a well." Beer-sheba=the end of the *seventh* month, when the "former rain" begins.

"Now the priest of Midian* had seven daughters (Ex. ii, 16), who drew water for their flocks, when the shepherds came and drove them away," but *Moses stood up* (i. e., Aquarius came to his meridian—struck the rock) and watered their flock, i. e., the rainy season beginning in October, came on. This enabled the poor girls to return home sooner than usual. Reuel, *alias* Jethro, inquired the cause. The girls told him; and Moses, in requital of his kindness, was called into the family and received consolation from Zipporah, Jethro's daughter; i. e., Moses, or Aquarius, passing from the dark into the light hemisphere, married Zipporah (the singing bird), the Virgo of spring. By Zipporah Moses had two sons—Eliezer (Ram-helps=summer), and Gershom (A-stranger-here=winter, i. e., winter comes after summer).

But the Gods (Aries during summer), the king of Egypt (the Sun of winter) being dead, on hearing the groaning of the children of Israel, remembered the covenant (spring equinox) which they had made with Abraham, with Isaac and with Jacob, and had respect for the children of Israel. So Moses (Aquarius) led the flock (the summer constellations) of his father-in-law to the back side of the desert (winter), and came to the mountain of the Gods (Elohim), to Horeb (the begin-

* This priest of Midian (fall equinox) afterward became Moses' father-in-law. In Ex. ii, 18, he is called Reuel (friend of God=Earth in conjunction with Aries); in Ex. iii, 1, he is named Jethro. The latter, and most common, name signifies redundancy, or something *over*, and refers to the month September, which, added to the six previous months of the year, gives *one* more than the half of twelve. His *seven* daughters were these same seven summer months.

ning of the dry season — *Horeb* being the Hebrew for *dry*. Here the angel of the Lord (Aries) appeared to Moses “in a flame of fire out of the midst of a burning bush” (the Sun). “The bush (Sun) burned with fire, and was not consumed” (Ex. iii, 2). That is, Aries, or God, rising in conjunction with the Sun, was “*in combust of the Sun.*” (See *Lilly’s Christian Astrology*, p. 113, London, 1647.) “Out of the burning bush the Gods called, Moses! Moses!! and he said, Here am I.” “And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground,” i. e., the ground is *warm, and it is time to go barefoot!* So Moses, or Aquarius, is represented *barefoot* on our celestial globes. After which the Gods again announced themselves not only as the Gods of Abraham, the Gods of Isaac and the Gods of Jacob, but also as the Gods of Moses’ father, Amram; whence we find that Amram and the Patriarchs above named were all the same = *the seven summer months.* But Moses was afraid to look upon the Gods, and hid his face, i. e., the stars of Aquarius were effaced by the brighter effulgence of the Sun.

Moses (Aquarius) and God (Aries) are, in the language of astrology, in *sextile* aspect, or sixty degrees apart, as regards each other, in the zodiac. In this relation they converse together, as they apparently traverse the circle of the heavens. Moses, taking the lead, goes down into Egypt (winter), while God (Aries) follows on to observe the afflictions of his people (the summer constellations). Having done this, the Gods, on his return, announce to Moses their intention of sending him down into Egypt “to bring forth his people, the children of Israel, out of Egypt, unto a good land and large; unto a land flowing with milk and honey” (summer). (Ex. iii, 8–11.) But Moses demurred, and the Gods promised, “certainly we will be with thee.” Moses, knowing the Gods to be reliable, as they most assuredly are, asked what he should say when he came unto the children of Israel, provided they asked for his name. Whereat the Gods exclaimed אהיה אשר אהיה; “I WILL BE WHAT I WILL BE,” and directed Moses to say unto them, “I WILL BE, hath sent me unto you” (Ex. iii, 14). In this translation, which I affirm to be the correct one, I have

the support of Dr. Adam Clarke, who translates with me, "*I will be what I will be.*" (See his comment in this place.)

Now, if Moses hadn't been puzzled as to the name his Lord would assume, when he (Moses) got down into Egypt with the children of Israel, would he have insulted the sovereign ruler of the universe by asking what he should call him? Moses was in doubt, hence his question. The Gods were not offended; hence the answer, "*I will be what I will be.*" Tell them "I WILL BE hath sent me unto you." Now an acquaintance with the Hebrew will disclose at once the true meaning of the text, and the reason of Moses' doubt. The parties, Aries and Aquarius, were in the *light* or summer hemisphere. Aries, being behind Aquarius, urges him ahead. Moses knew the Gods then as *Elohim*, but he couldn't tell exactly when, as the two would soon be divided by the equinox, they would put off the *Elohim* and take on the *El*, God's name while in the night hemisphere. Hence the Gods (*Elohim*) direct Moses to go ahead, and tell the Israelites "*I will be* hath sent me unto you." However, in the next verse, that there might be no mistake, the Gods directed Moses to use his old name: the Gods of Abraham, etc.

Notwithstanding the positive promise of the Gods (v. 12), accompanied, as it was, by the assurance, "they shall hearken to thy voice" (v. 18), Moses gave the Gods the flat contradiction — "Behold, they will not believe me, nor hearken to my voice; for they will say the Lord (*Jahveh* = summer) hath not appeared unto thee" (Ex. iv, 1). Here they are, the Gods and Moses, at it again — punning upon names. *Jahveh* being summer, of course, never appears to *elik*, to thee, my El = God, or Aries, in winter.*

Instead of reproving Moses for his ill manners, the "Lord" (they are yet in the summer hemisphere) said unto him, "What is that in thine hand? And he said, a rod. And he said, cast it on the ground. And he (Moses) cast it on the ground, and it became a serpent; and Moses fled from before it. And the

* The reader will please remember that while Aries was in the summer hemisphere, his name was *Elohim*, in the plural; but when in the winter or dark hemisphere, it was *El*, in the singular. This rule, as I have before indicated, has its exceptions, but they are few.

Lord said unto Moses, put forth thy hand and take it by the tail" (Ex. iv, 4). In casting his rod on the ground, Moses went into the lower hemisphere; and, in taking it by the tail, he (Aquarius) comes in conjunction with the Sun at the winter solstice.

With the ancients the figure of a coiled serpent was a favorite, as well as an apt, beautiful and appropriate emblem of the Sun's path or ecliptic. The two extremities were supposed to unite in the winter solstice with the head in the direction of the Sun's course. Thus the tail half would typify the lengthening of the days up to the summer solstice, while the head half of the animal would denote the decrease of the day's length, for the balance of the circle or year. The Lord (the summer solstice) directed Moses "to take it by the tail." This, at that time, doubtless, fixed Moses' place at the winter solstice. From this point, the serpent "was for a rod in his hand." In Ex. iv, 20, it is called "the rod of the Gods" (*Elohim*).

As a further proof of his divine mission, the Lord (summer) turned Moses' hand, which naturally was of the color of the mark put upon Cain, to a snowy white; and shortly after caused it to resume its wonted hue. This miracle has reference simply to the position of Aquarius, as regards the Sun and earth. When a day constellation, i. e., when Aquarius and the Sun are on the same side of the earth, his hand is leprous; when they are on opposite sides of the earth, it has its normal color. If, armed with these awe-inspiring credentials, he failed in his mission, he was empowered, as a last resort, to make use of a third miracle—the changing of water into blood; i. e., he might extend his journey up to the spring equinox, where "the water which thou takest out of the river shall become blood upon the *dry*," i. e., where the atmosphere would appear *red* at sunrise. The word "*land*" in the vulgar text is an interpolation; it is not in the Hebrew text.

Nevertheless, Moses still remonstrated, insisting (being the genius of winter) that he was not eloquent, but was "slow of speech and of a slow tongue" (Ex. iv, 10). The cold probably stiffened his tongue somewhat. Thus the Lord, though "his anger was kindled against Moses," found it was of no use to

parley with Moses alone. He must avail himself of additional means. Accordingly he associated with Moses his brother Aaron (the genius of summer) "who could speak well." "Behold," said the Lord to Moses, "he cometh forth to meet thee." "He shall be thy spokesman, and thou shalt be to him instead of the Gods" (*Elohim*). Here we are again — into the enigmas! Why should Moses (Aquarius), when he descends into the winter hemisphere, "be to Aaron (the summer solstice) instead of the Gods?" Because, when Aries goes below the equator, "there are no Gods" (*Elohim*), his name then, by the intervention of the earth between Aries and the Sun, becomes simply *El*. Coming in conjunction with the Sun, Moses becomes the leader; and the Lord further directs: "And thou shalt take this rod in thine hand, wherewith thou shalt *do signs*;" i. e., by means of the Sun's ecliptic, he will be able to pass over the *signs* of the Zodiac (Ex. iv, 17).

The matter between the Lord and Moses, being thus at last settled, the latter, having obtained his father-in-law's consent (Ex. iv, 18), and being assured of the Lord that all the men which sought his life, were dead (the previous six months during which he was in the upper or *light* hemisphere), "took his wife and his sons, and set *them* upon an ass, and he returned to Egypt," with "the rod of the Gods in his hand" (v. 20). Soon after Aaron, by direction of the Lord, having set out to meet Moses, fell in with him "in the mount of the Gods" (spring equinox) when he kissed him (v. 27), Aaron, or Leo, being in the western horizon.

The brothers, in order to a little preliminary practice, to get their hands in, "did the *signs* in the sight of the people. And the people believed;" and, on hearing "that the Lord had visited the children of Israel" (Leo, Virgo, Libra and Scorpio, the children of Israel, were at this point — the winter solstice — yet *above* the equinoctial line, and in the presence of the Lord), "bowed their heads and worshipped" (set). Meanwhile the twin brothers ventured before Pharaoh (winter) with their "THUS SAITH THE LORD." But the grim monarch of winter, no way disturbed by their presence, faced them boldly, as was his wont, with his — "Who is the Lord, that I should

obey his voice to let Israel go? I know not the Lord, neither will I let Israel go" (Ex. v, 2). This was manly language, and such as befitted Pharaoh, who was every inch a king.

Instead of answering this bold but sensible question, the poor brothers, scared out of their wits, could do no more than to recite the lesson taught them by the Lord (Ex. iii, 18), wherefore Pharaoh ordered them to their tasks; Moses, however, returned unto the Lord and began to upbraid him "for evil-entreating this people," when the Lord, instead of rebuking him, or showing any sign of disapprobation of his conduct, turned upon him with — "Now shalt thou see what I will do to Pharaoh;" and repeating what he had said so many times before, assured Moses that he was the Lord, etc. (Ex. vi, 1, 2).

Thus, the Lord, no way discouraged, determined Moses should "*try again.*" As before, Moses plead to be excused. The children of Israel had not heard him, and he was of "uncircumcised lips" (Ex. vi, 12). Many, referring to Ex. iv, 25, may think that Moses fibbed here a little — a very natural conclusion with those unacquainted with the esoteric sense of the sacred narrative — but I can assure them that he told the truth. Others would get around the apparent difficulty by supposing it was Moses' younger son, Zipporah circumcised. This last also is true, as I am able to show. The right of circumcision had reference to the completion of the year of any planetary or stellar body. More particularly is this the case when the Sun comes in conjunction with any heavenly body *at*, or *near* the spring equinox, as then the earth is *bare*, which is exactly what the Hebrew *arel*, means — not *circumcision*, as translated, though it may be so construed. This explanation, then, shows that Moses, or any others of the heavenly host, must be circumcised *every year*. And though Moses had been circumcised numberless times, he had not been that year, for he had not yet come before Pharaoh, or the winter solstice.

Oh! but Zipporah circumcised her son. Of course she did; *but her son was her husband*. This the text distinctly declares: "Then Zipporah took a sharp stone (the stone Ebenezer) and cut off the foreskin of her son and cast it at his (her son's)

feet, and said, surely a *bloody husband* art thou to me" (Ex. iv, 25). Language cannot be plainer.

Now, in explanation: Moses had two sons, Eliezer and Gershom. The first personified summer, was not circumcised, because he didn't reach the end of the year. Hence he was "cut off from his people" (Gen. xvii, 14). Gershom was born in a strange land, as his name imports. He thus represented both hemispheres with his father; and both coming to the spring equinox at the same moment, were circumcised by Zipporah, who, coming down to the western horizon, seized the stone, cut off the "foreskin" of each, and cast it at their (Moses') feet — Aquarius having just entered the upper hemisphere. (See Zodiac.) Thus we can understand how the Bible worthies intermarried — the father the daughter, the son the mother, etc.

But, to return. The Lord would take no excuse. "See," said he, "I have made thee a God (Elohim) to Pharaoh, and Aaron shall be thy prophet" (Ex. vii, 1). Thus, when the Sun is in Aquarius (Moses), it is mid-winter, and Moses is a God, i. e., he is in the cast in the place of God (Sun in Aries) to Pharaoh; and Aaron, being the opposite point in the heavens, becomes the prophet, foreteller, or forerunner of Moses; the same as John-the-Baptist is the foreteller, or precursor of Jesus Christ.

Thus endowed, in addition to the power to work miracles before bestowed upon them, the brothers came before Pharaoh. Aaron cast down his rod before Pharaoh, and it became a serpent, i. e., summer passed away and winter came on. Pharaoh's sorcerers (five of them, for we must not forget that Joseph presented *five* of his brethren unto Pharaoh — Gen. xlvi, 2) now took their turn, and cast down their rods; and they also "became serpents, but Aaron's rod swallowed up their rods, i. e., winter passed away and summer returned. Thus we find nothing supernatural in all this. The Sun's ecliptic was symbolized by a coiled serpent, with its two ends, head and tail, united in the winter solstice. Pharaoh's portion, of course, was in the winter hemisphere, and his sorcerers personified the *five* winter months: October, November,

December, January, February. Aaron's were made up of the *seven* summer months.

"But the Lord hardened Pharaoh's heart" (Ex. vii, 13). That is, the Sun apparently moving backward in his ecliptic, sent Aries down lower and lower, day by day, and month by month, into the winter hemisphere, and so, the cold increasing *pari passu*, hardened Pharaoh's heart = mid-winter. Thus encouraged by God (Aries), who seemed intent upon his destruction, Pharaoh remained unintimidated and confident. The Lord, therefore, to overcome the obstinacy himself had fostered, thought proper to employ accessory aid for the accomplishment of his purpose. This would require time, for it was yet a long way to spring, and time could be annihilated in no other than the ordinary way. A system of *plagues* was, therefore, inaugurated, which, in the end, would prove successful, and bring the stubborn old infidel and *arch-enemy* of the world, to terms. These plagues were in number *ten*, equal to the number of times Laban changed Jacob's wages. They are separately treated of below. Of course, we shall find nothing in them but natural phenomena.

1. THE PLAGUE OF BLOOD.

The Lord (the Sun) having learned (Ex. vii. 15) that Pharaoh (winter Sun) would arrive at the river's brink (winter solstice) in the morning (of the new year) directed Moses (Aquarius) to meet him there (Sun in Aquarius) and demand of him, "saying, let my people go" (Ex. vii, 16). The request not being instantly complied with, Moses smote the waters of the river (the dawn), "and all the waters in the river turned into blood" (Ex. vii, 20). "The magicians (five winter months) of Egypt did so with their enchantments" (Ex. vii, 22). That is, the mingling of light with darkness and the refraction of the Sun's rays produced a reddening of the Eastern horizon at sunrise, and brought forth, riding in her golden chariot, rose-fingered Aurora, the bright goddess of the morn. The Fishes (Pisces), following in this river of blood, soon died, i. e., as the morning passed away. "And the waters

stank," i. e., the morning air sometimes (especially in those countries where cleanliness is not well attended to) had a peculiar odor which was reckoned unwholesome. This was the river Styx (dread), a famous river of Hell (midwinter), whose waters were regarded with superstitious awe, because, being so *cold* and *poisonous* as to break any vessel with which they came in contact, *except the hoof of a horse or ass.* (*Chambers' Encyc., Art. Styx.*)

Having aided in the working of this miracle, Pharaoh, of course, was not troubled by the result, but "turned and went into his own house," while the people, as before, got their water wherever they could find it. Pharaoh took the thing *coolly*, while the Lord was measurably disappointed.

"And seven days were fulfilled after the Lord had smitten the river" (Ex. vii, 25).

These seven days were spent much as they are at present, in the various feasts of the holydays — as Christmas, or the Feast of Christ, the New-born Sun, Feast of the New Year, etc., during which great emulation was sometimes got up among the singers, the reward of the victor being a *goat*, in memory of the Goat (Capricorn) of December just deceased. The songs sung on these occasions were called *tragedies*, i. e., songs in memory of the Goat's death. Hence the term tragedy came to apply to any fatal or mournful event. Tragedy = *goat-song*.

"These festivals of Dionysus (or the Sun) at Athens and elsewhere were all solemnized in the months nearest the shortest day, where his worshipers conceived the god himself to be affected" (*Anthon's Smith's Dict. of Greek and Roman Antiquities*). "They were capable of expressing the extremes of sadness and wild lamentation as well as the enthusiasm of joy" (*Ibid*).

2. THE PLAGUE OF FROGS.

Thus Pharaoh had one whole week in which to take breath; the shortest time possible for the practiced eye to discern whether or not the Sun had made any progress in his return from his southern tour. The Lord again egged on the two

brothers, and "frogs came up." Pharaoh's "magicians did so with their enchantments" (Ex. viii, 7). The Sun was still in Aquarius, near, or in its first degrees.

As these were a peculiar kind of frogs, being bred in mid-winter, and entering into every apartment of the Egyptians' houses, even into their ovens and kneading troughs, I suspect they may not after all have been an animal production. This legend was probably derived from the Hindu story of *BHEKI*, or the *FROG-PRINCE*, "which denotes the Sun as it rests upon the water," or just above the horizon, as it always does near the winter solstice, sprawled out as in the act of leaping into the water. Thus, when Moses and Aaron, assisted by Pharaoh, stretched forth their hands, up came *Bheki*, or the *Frog-prince*, or the winter Sun, with his hateful progeny, in the form of cold windy weather, which entered into every imaginable nook and corner of the land — into their ovens and kneading troughs. (*Cox's Myth.*, vol. i, pp. 165–400.)

3. THE PLAGUE OF LICE.

Again, Aaron stretched forth his hand, and "all the dust of the land became lice in man and in beast." Gesenius (*Heb. Lex.*, p. 476) would render the word here translated lice, "*gnats*." So rendered, these "*gnats*" must have been such as *nip* the boy's ears of a frosty morning in winter. Dr. Adam Clarke thinks if the vermin were truly *lice*, "this plague must have been exceedingly dreadful and afflicting to the Egyptians, who were an exceedingly cleanly people." No doubt the Doctor is right; and this will account for the failure of Pharaoh's magicians to imitate their master's degraded and dirty slaves, who could breed them without end, *ad infinitum*.

Other mythologies furnish parallel stories to this. "In the ninth Esthonian story," says De Gubernatis, "the son of the thunder, by means of a *louse*, obliges the thunder-god to scratch his head for a moment, and thus to let fall his weapon of thunder, which is instantly carried off to Hell" (*Zoological Mythology*, vol. ii, p. 222.) The next parallel I will take from Acts xii, 23. It is the case of *Herod Agrippa*, who had this

“louse disease.” See Robinson’s Greek and English Lex. of the New Testament, under *σχιληχοβρωτος*. The name Herod comes from the Greek *Hero* and *odos*=*a path*; i. e., Herod was the Hero-of-the-path=*the Sun*. Agrippa, from *Ager*=*a field*, and hippos=*a horse*, i. e., Agrippa means *a horse-field*=Sagittarius, the first of the winter constellations, by the tripartite division of the year.

The third case I shall adduce is that of *Pheretima*. “Her body swarmed with worms, which ate her flesh while she was still alive.” (*Herod.*, B. iv, 205). *Pheretima* means *honor-bearing*, reference being had to the constellation Virgo, or the Virgin Mary, who bore the Savior, or the Sun at the winter solstice. “She was still alive, i. e., Virgo was, at the time, in the upper hemisphere, though on her decline toward the opposite or southern hemisphere. Blastus (or the germinator=*the winter solstice*) was Herod’s chamberlain, because the days begin to lengthen from this point.

The reader will find on examination, that all these and similar legends have reference to the winter season, or to Tyre and Sidon, which denote the same thing.

4. THE PLAGUE OF FLIES.

The myth-maker here returns to the “water” (winter solstice,—Ex. viii, 20), to acquaint his readers with a remarkable phenomenon which happened when “the waters of the river were turned to blood.” In this, as in the other case, Moses was directed to stand before Pharaoh early in the morning, i. e., at the beginning of the year, when the Sun would rise in Aquarius at mid-winter, from which time the year was reckoned to begin (*Encyc. of Relig. Knowl.*, Art. *Year*).

The flies, the subject of this plague, were evidently not our common house-flies, since the Hebrew *oreb* or *ereb*, rendered flies in this passage, signifies the evening and thence the west also. Let us pursue this idea. Dr. Smith (*Old Test. Hist.*, p. 147), thinks this word *ereb* has reference to the *scarabæus sacer* (sacred beetle) so frequently met with in Egyptian sculpture. This is not at all improbable. In the astrological remains of

Egypt, a *scarabæus* or beetle is used to denote the constellation Cancer. Fuerst (*Heb. Lex.*, p. 1092) says, "we must understand by it an animal *scorpion-like*, and stinging," and refers us to the Greek *karabos* = a *crab*, as identical with it. Now let us note that when Aquarius is about to rise with the Sun, Cancer or the Crab settles down *upon the earth in the west*. And right here at the setting of Cancer, at the winter solstice, it is that the days begin to lengthen, and, according to the old adage, "the cold begins to strengthen." It is in this way and in no other, as I can see, that "flies," as the Hebrew *ereb* is translated, could be sent upon the earth in mid-winter. The learned Jacob Bryant says, "the season in which the frogs appeared, and these insects swarmed, was contrary to all experience. They used to be produced in Egypt at a different, and for the most part, an opposite time of the year" (*Plagues of Egypt*, p. 91).

It was the cold weather, undoubtedly, which is usually attendant upon the setting of the constellation of Cancer, that is alluded to by this plague; and a plague it truly is, which sorely annoys most people, especially the poor, every winter.

5. THE MURRAIN PLAGUE.

Though it was now near the spring equinox, as we learn from the use of the term *Lord-God*, the weather was still cold. The Lord-God (Sun in Aries) of the Hebrews (the seven summer months) demanded of Pharaoh (the winter) the release of the seven summer constellations, now held in Sheol, Hades or Hell, i. e., he demanded that winter should cease. The cold still continuing, the plague of the Murrain next ensued. The Lord took good care, however, to "sever between the cattle of Israel and the cattle of Egypt" (Ex. ix, 4), i. e., between those that would survive the cold, and those that would not — between the healthy and robust, and the sickly and weak. The latter all belonged to Egypt (winter) and died; the former all belonged to the children of Israel (summer) and lived.

Let it be noted that "the Lord did that thing (the murrain) on the morrow," i. e., in the following month (April), the most

trying month in the whole year for lean and sickly cattle. The word *murrain* comes from the Latin *morire, to die*.

6. THE PLAGUE OF BOILS AND BLAINS.

Boils and blains mostly occur in spring, indicating that they are in some way connected with a low temperature of the air. Chilblains, it is well known, are always the result of cold, or, perhaps it would be better to say, of alternations of heat and cold. Both these agencies are referred to in the text. We may also observe that, though both the brothers were addressed by the Lord, Moses (Aquarius) was the actual agent in the production of this plague of the Boils and Blains. "Moses sprinkled the ashes up toward heaven" (Ex. ix, 10). Aaron couldn't do it, because, as Moses was in the upper hemisphere, Aaron, as his opposite, must be in the lower one. It was Moses, then, who converted the watery vapors of the air into icy particles, and thus laid the foundation for these plagues now brought forth by the returning warm weather.

Indeed the word *abak*, here translated "small dust," has reference to the watery vapors which form the clouds, and which in Nahum i, 3, are figuratively styled the "dust of God's feet," i. e., of the Ram Aries traversing the lower or *foot-half* of the Zodiac. I make no doubt but these boils and blains were precisely the same as poor Job was smitten with (Job ii, 7). The Lord delivered Job over to Satan; the Lord gave the Israelites into the hands of Pharaoh, the same power exactly. Both suffered at the instance of the Lord, in their persons and in their property. The Israelites as well as Job, after great losses and almost intolerable sufferings, were finally saved and again brought into the favor of the Lord,—passed from the winter into the summer hemisphere.

7. THE HAILSTONE PLAGUE.

Still Pharaoh held out—"winter lingered in the lap of spring." There was a conflict of the elements; the weather was changeable, and the winds blew cold. So the Lord directed Moses (Aquarius) to stand before Pharaoh (the Sun), early in

the morning, and say: "Thus saith the Lord-God (Sun in Aries) of the Hebrews (the constellations which cross the equator to the north during summer), let my people go." But Pharaoh looked glum; and the Lord-God exclaimed: "Exaltest thou thyself against my people?" i. e., wilt thou (O Sun), persist in sending us cold weather, when we should have warm weather? "Behold, I will cause it to rain a very grievous hail, such as hath not been seen in Egypt (winter) since the foundation thereof," — since the beginning of that winter (Ex. ix, 18).

Warning of the impending storm having been thus given, i. e., the people saw it then gathering, as we ourselves do at this day, the provident put themselves and their stock out of its reach, while the improvident chose to trust to providence for the preservation of themselves and theirs. The result showed the wisdom of the former and the folly of the latter, for it is to be observed that "God helps them that help themselves," i. e., they who do up their work at the proper season, receive their reward in an abundant harvest. Or, as it has been more tritely observed, "men do not gather grapes of thorns, nor figs of thistles (Matt. vii, 16). That is, as grapes and figs are summer fruits, it cannot be expected they will grow in winter, which produces according to the curse of God, "thorns also and thistles" (Gen. iii, 18), though Christ seemed to think otherwise when he cursed the fig-tree because it didn't bear fruit in winter (Matt. xxi, 19), or at all events, out of season, "for the time of figs was not yet" (Mark xi, 13).

The storm, however, was a very grievous one, "for the Lord (Atmosphere=Jupiter) sent down thunder and hail, and the fire (lightning) ran along the ground;" the effect being such as we sometimes witness. All within its range was destroyed. "Only in the land of Goshen (Sun's house* = one of the solstices), which was out of the storm's range, was there no hail." (Ex. ix, 26).

Pharaoh, thus overcome, and seemingly repentant, acknowledged that he had sinned, and that "the Lord is righteous," i. e., that the sun was at the spring equinox, as appears from

* *Bryant's Mythology*, vol. i, p. 243.

the text "the barley was in the ear, and the flax balled." Pharaoh, therefore, was ready for a parley with Moses. Summer and winter were still intermingled, and it was doubtful which was in the ascendant. However, Moses promised that when he left the city, "he would spread his hands unto the Lord (Zenith), which he actually did (see Zodiac), and the hail would cease; "that thou mayest know that the earth is the Lord's," i. e., that then the earth would be in the summer hemisphere. Moses (Aquarius), is in sextile aspect with Aries and was 60° from the equinox, and 30° from his zenith, which, astrologically speaking, is the Sun's house. In journeying thither, Moses' hands are always spread in that direction.

The hail-storm which occurred in the land called Egypt, in January, 1843, as described by Lepsius in his letters from Egypt, makes it probable that this plague hail-storm may also have occurred there. But though probable, it is by no means certain. Egypt, especially lower Egypt, is placed by geographers in a rainless district, where such storms must be exceedingly rare. These two, with the one related by Volney, are all I know of on record. The two described by Lepsius and Volney, we must regard as having taken place in Egypt; of the other we may not be so certain, since we derive our biblical revelations mainly, if not wholly, from India. See *Bunsen's Egypt*, vol. i, p. 458, where he tells us: "The cradle of the mythology and language of the Egyptians is Asia."

8. THE PLAGUE OF THE LOCUSTS.

Although commentators affect to explain this plague by supposing the common locusts of the East (a species of grasshopper) were blown into Egypt from Arabia *across* the Red Sea, because it is said (Ex. x, 13) the Lord brought an *East wind* upon the land (as he always does after God, or Aries, sets at the autumnal equinox), I am inclined to think an entirely different thing is meant than the one commonly supposed. Indeed, there seems to be a difference of opinion, as well there may be, among the learned as to their real nature. "Before them there were no such locusts as they, neither after

them shall be such" (Ex. x, 14), i. e., during *that winter*. They were not, then, the common locust of the country. The interpretation of this plague must, therefore, be looked for in some other direction. By the "East wind," I understand the *Monsoon*, which blows from the proper quarter, "from about the middle of October," when *Scorpio* rises, "to the middle of March," soon after which *Scorpio* sets. The wind then changes and blows from the opposite point for the same length of time. The interval between the rising and setting of *Scorpio* is winter, when, according to the accounts, the locusts (the stars of *Scorpio*) stripped the earth of every *green* thing; entering at the same time, the houses of Pharaoh, and the houses of his servants, and the houses of the Egyptians — the winter months. Thus it was, as I conceive, that the locusts (the cold weather) were blown in upon the land of Egypt, and afterward blown out from thence; and thus, too, are we furnished with a beautiful exposition of this legend.

Theologians, having little or no regard for the sacred (secret) text, which is very common with them, have adopted the *common locust* as the instrument of this hateful plague. They did not take into their account the *time*, nor did they need to. All they had to do was to find a name outside the Bible, no matter where, corresponding to the one within it, and they would be all right; they would be in no danger except from the prying eye of the infidel, and him they had already brought into disrepute. They cared nothing for the season; nothing for the text: "Before them there were no such locusts as they, neither after them shall be such." They forgot that this plague was brought upon Egypt (winter) by an East wind (the N.E. Monsoon); that it was taken away by a "mighty strong West wind" (Ex. x, 19) — the S.W. Monsoon; that the interval between these winds, during which the *locusts* were upon the land was exactly five months, which corresponds to the five winter months, when there were no locusts except in the egg; they forgot that the Israelites got out of Egypt in the month Abib = March, the first month of the year, when it was too early for locusts to appear, according to the following, which is copied from Bryant's *Plagues of Egypt*, p. 141: "They (the locusts)

generate in October; and with their tails make a hole in the ground; and having laid three hundred eggs in it, and covered them with their feet, die; for they never live above six months and a half. And though the rains should come they would not destroy the eggs; nor does the frost, though never so sharp, hurt them. But they continue to the spring, which is about mid-April; when, the Sun warming the earth, they are hatched, and leap about; being six weeks old before they can fly." Other accounts accord with the above. But Dr. Smith, in his Bib. Dic., leaves us in the dark on this important point.

Since writing the above, I have been able to consult the recent able work of Angelo de Gubernatis on Zoölogical Mythology, wherein I find (vol. ii, p. 48) that the Sun and Moon were sometimes personified as locusts or scorpions. Moreover, commentators are not agreed as to the meaning of the several words translated locusts. Some of these words may be and are translated "frost" (Ps. lxxviii, 47), which will strip the leaves from the trees even more effectually than the locusts. Hence the Sun in Scorpio may be conceived of as a vast flight of locusts, which, blown in by the N.E. Monsoon, for this wind begins when the Sun enters Scorpio, overspreads the earth, and sweeps off every green thing (Ex. x, 15). Note the language, "they left not any green thing." They did not *denude* the land like the insect locust, but left vegetation in a dried state, i. e., the frost killed it. In due time, the frosty season being over, Moses (Aquarius) passed the equinoctial line into the upper hemisphere, and so went out from Pharaoh. Following on, Aries soon came in conjunction with the Sun, and thus brought with him the "mighty strong west wind" (the S.W. Monsoon) which swept the locusts (frosts) away and summer came.

9. THE PLAGUE OF DARKNESS.

The darkness here spoken of must not be confounded with physical darkness, or that occasioned by the absence of light. This darkness was certainly different, for it was a *darkness that could be felt*, and was confined to Egypt = Winter. Reference was had to the cold and other inconveniences incident

to the winter season. Hence it was a darkness that could be felt — that all have experienced. The word darkness is often used metaphorically, as in the dark days — unfortunate days of one's life; the dark days of one's country, such as those of war, famine, pestilence, or other misfortune; and as in our present case — the dark days of winter, and dark enough, too, are they to the poor and needy.

This Egyptian darkness lasted three days (months), and then passed away. These three months embraced the coldest part of the winter season, and the cold or darkness was felt by none but the Egyptians — the people of winter. Pharaoh, though somewhat mollified, was not wholly overcome. God (Aries) was still with him, below the equinoctial line; and, of course, Pharaoh could hold out so long as *God (El) was with him*; but the time was soon to arrive when the two must be parted, and then Pharaoh must succumb. In this interview Pharaoh was so nearly overcome that he ordered Moses from his presence — “See my face no more,” said he (Ex. x, 28).

At this time Aquarius (Moses), the Sun having entered Pisces, rose before the Sun, i. e., heliacally, so that Moses could well answer — “Thou hast spoken well, I will see thy face again no more” (Ex. x, 29); for Pharaoh, or the Sun, that Proteus of the Zodiac, had thrown a veil over Moses' face and blinded him, i. e., the constellation was effaced, or hidden from view, by the overpowering rays of the Sun.

10. THE SLAYING OF EGYPT'S FIRST-BORN.

In his tenth and last plague, the Lord resorted to extreme measures to compass his purpose, and succeeded. Having spoiled the Egyptians (Ex. xii, 36), i. e., having gathered up the fragments winter had left (the bones of Joseph), which Moses took with him (Ex. xiii, 19), Moses went out from Pharaoh in “great anger” (Ex. xi, 8). And no wonder! Pharaoh (the Sun) had got up such a fuss among the four winds, and put them in such dreadful conflict, that it was, for a time, doubtful on which side victory would finally perch — winter or summer. Moses, however, nothing daunted, manfully pushed for-

ward to the side of summer, and put forth his — “Thus saith the Lord,” about midnight, I will go out from Egypt, “and all the first-born in the land of Egypt shall die” (Ex. xi, 5).

Proclamation having thus been made, precautions were next taken to prevent indiscriminate slaughter, for the Lord was not, like Pius IX, infallible. To avoid mistakes, it was ordered that “the two side posts,” and “the upper door posts” (Ex. xii, 7) be “struck with the blood of a lamb” (Aries), slain for that purpose, and “that none shall go out at the door of his house until the morning” (Ex. xii, 22).

Thus, all having been arranged, the Lord proceeded with his bloody purpose; and this was its *modus operandi* — the constellation Aries (God) rose in conjunction with the Sun (Lord) at the spring equinox, while Libra, a southern constellation, and the first-born of Egypt, because it is the first of the southern constellations to rise, set in the west.* Thus it was that the first-born of Egypt was slain; and this slaying of Egypt’s first-born takes place every spring soon after the equinox, and everybody is glad of it.

It is perhaps unnecessary to say that “the door” was the east where the Sun rises, as this is the door (gate) through which that luminary must pass before he can ascend into heaven, or the summer hemisphere. The blood “struck upon the two side posts and the upper door post,” was the reddish tinge exhibited by the Aurora at sunrise; and this was the blood of the lamb (Aries) slain from the foundation of the world (beginning of the year); it was also the blood of Jesus Christ, the Lamb of God (Aries), the Savior (Sun) of the world (year).

* Les Astres, qui sont au levant, annoncent la vie, et au couchant, la mort, dit Firmicus. (*Dupuis’ Origine des Cul’es*, tom. iii, pt. ii, p. 222).

That is, “The stars at their rising announce life, and at their setting, death, Firmicius says.”

CHAPTER XI.

THE SANCTIFYING OF ISRAEL'S FIRST-BORN.

AS Libra, the first-born of the Egyptians (southern constellations), went down in the west, i. e., was slain, Aries, the Ram, came up in the east, at the spring equinox. This was the *first-born* of the Hebrews. "Thou shalt set apart unto the Lord all that openeth the matrix" (Ex. xiii, 12), i. e., all that cometh forth from the "belly of Hell," or winter, thou shalt cause to pass over to the Sun of summer. And so Aries, the first-born of the northern constellations which crosses the equinoctial line in spring, was sanctified, i. e., *sun-nified*, because thenceforth the Sun would shine upon them and the earth during the next six months, when the crops would be produced.

The people, overjoyed at the return of spring, instituted a great feast—the feast of the *pass-over*—in memory of this most important and happy event, which was to be continued *seven* days, the last of which being especially consecrated to the Lord (Ex. xiii, 6) because the nearest to summer. During all these seven days "*unleavened* bread," and no other, was to be eaten, i. e., bread made from the last year's crop, for that of the present year was not yet ripe. This feast was ordered to be held annually, and it has been so held by all peoples from time immemorial. None were permitted to partake of the passover unless circumcised, i. e., until they had reached the spring equinox, as a brook cannot be crossed until it is come up to.

At the wheat-harvest festival, which soon followed, "*leavened* bread," i. e., bread made from the new crop, was used.

Months after the above was penned, on looking into Bohn's

Philo Judæus, vol. iii, pp. 285-6, I find the same reasons there assigned for the use of the two kinds of bread, at these festivals, that I have given.

Thus were the Israelites fairly out of Egypt (winter), not the country called Egypt in the northeast of Africa, for the "children of Israel" were never, as a body, there. Dr. Inman, and I with him, "defy scholars to prove that the Israelites were ever, as a body, in Egypt." He also asserts, and I prove, that "Adam, Abraham, David, Moses, Solomon and the prophets are imaginary beings;" and that "the whole history of the Old Testament is untrue, with the exception (and this exception was unnecessary) of a few parts which tell of unimportant events." (*Ancient Faiths and Modern*, p. 469.)

JOURNEY OF THE ISRAELITES.

Let us next turn our attention for a few moments to the journey of the children of Israel up out of Egypt. The Lord ordered Moses (Aquarius) to cause them to turn and encamp before Pi-hahiroth ("the place where sedge grows"=the place where Moses' mother abandoned him, near the spring equinox), between Migdol (tower=autumn) and the sea (the eastern horizon), over against, i. e., on this side Baal Zephon (Lord-of-the-North=the summer solstice). Thus their first encampment was at or near the spring equinox.

Pharaoh (the Sun), being informed of their flight, on reconnoitering, concluded, as the Lord had predicted, "that they are entangled in the land; the wilderness hath shut them in" (Ex. xiv, 3). Soon, however, he, "with his six hundred chariots, and all the chariots of Egypt," was in hot pursuit; but the children of Israel, pressing forward, aided by a strong east (west?) wind (the monsoon), "went out with a high hand" (Ex. xiv, 8). When Aquarius (Moses) rises, his right hand appears first above the horizon, and so the leader of the Israelites comes up out of Egypt, winter, night, or darkness, "with a high hand." "The children of Israel went up *harnessed* (i. e., by fives, as stated in the Hebrew text) out of the land of Egypt" (Ex. xiii, 18). That is, the months were divided

each into parts consisting of ten, or of *five* days each, styled *decans* and *semi-decans*, of which last seventy-two (72) made a year.* “They took their journey from Succoth”=Tents. If we supply *emek*=valley, with Gesenius, we shall have *valley of tents*, i. e., the winter months, as opposed to *succoth-bamoth*, or *high-tents*=the summer months. “They encamped at Etham at the end of the wilderness”=the end of winter, and also of the year. *Midbar* is the word here translated “wilderness.” Its root is *dabar*, to *speak*. It is in form a participle, and means *speaking*, and probably alludes to the intercalary or *spoken-in* days.

The children of Israel were now at the spring equinox — at the end of the year. Up to this time, the Lord went before them by day in a pillar of cloud (the days are cloudy during the rainy season) and by night in a pillar of fire=the stars (“toward evening during the rainy season, the clouds disappear, the Sun sets in a clear sky, and the nights are serene and fine”)† “that they might go by day and night” (Ex. xiii, 21). But now, at the end of winter, the rainy season being over, the Angel of the Gods (the spring *equinox*) removed and went behind them, and came between the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these (Ex. xiv, 20). Thus were the two parties, winter and summer, situated; the one would not recede, the other could not advance. A miracle, of course, must be wrought to save the *chosen* of the Gods. So the Lord said to Moses — “lift up thy rod, and stretch out thy hand over the sea and divide it” (Ex. xiv, 16). Now, reader, look upon the Zodiac, which accompanies this book, turning it until Aquarius rises heliacally or just before the Sun, and you will see Moses with his uplifted rod and outstretched hand, in the very act of dividing the Red Sea (the Aurora of the morning—of Spring). The waters (the rainy season) thus divided, the children of Israel pass over or through the sea dry-shod, while the Egyptians, pursuing, were “shook off” (see marginal

* The high-priest being added, made 73. and $73 \times 5 = 365$ = the number of days in a year.

† “At sunset, the clouds disappear, the rain ceases, and not a drop falls during the night.” *Warren's Physic. Geog.*, p. 50. Other authorities might be adduced.

reading) into the waters, i. e., winter ended and summer began.

Then sang Moses and Miriam (Virgo), his sister, and the Israelites; "The Lord (Sun in Cancer) hath triumphed gloriously; the horse and his rider hath he thrown into the sea." (Ex. xv, 21), i. e., Sagittarius had just set in the West.

From this place of singing—the tropic of Cancer, Moses led his people "out into the wilderness of Shur," wall or boundary, i. e., Aquarius came to his meridian in October.

After this, having gone three days in the wilderness, and finding no water, they at length came to Marah (bitterness—the time between the beginning of the rainy season and the winter solstice). Here they found water (the rainy season), but it was so bitter they couldn't drink it (the weather being wet and disagreeable). But the Lord (summer solstice) *shewed* Moses a tree (the winter solstice), which, thrown into the water, would make it sweet; i. e., having passed the winter solstice, the days would begin to lengthen. To this tree (Elim, palm-trees—See *Ges. Heb. Lex.*, p. 42) they soon came and found twelve wells of water and seventy *palm-trees*. The twelve wells—the twelve months, and the seventy palm-trees—the number of *weeks of five days each* in the year of 360 days.*

Note right here that *Elim* is the plural of *El*=a *ram*. In this place it denotes Aries on his meridian about the winter solstice. It is made to signify almost anything strong; and is translated "an oak," or "oaks," a "terebinth tree," a "mighty tree," etc. In Isaiah i, 29, it is translated "oaks;" in Isaiah lvii, 5, "idols;" in Isaiah lxi, 3, "trees." Thus the English reader of the Bible may see how nicely he is cheated in King James' version of the sacred books.

Note again: *Elim* is not *Elohim*; the first is simply *rams*, and belongs on the winter side of the sphere. The last is *sun-rams*, and answers to the opposite or summer side. This though a general rule, is not without its exceptions; thus *El-Shaddai*, or the *breasted-ram*, and *Elim-zedek*, or *righteous-rams*, are the same with *Elohim*. In Job xlii, 8, *Elim* is translated "*rams*."

*The *seventy*, like the Greek Septuagint, means *seventy-two*.

THE FORTY-YEARS' WANDERING OF THE ISRAELITES.*

These consist, as we shall see, of incidents and observations which may be noted by any one during the year, or a series of years.

Departing from Elim (winter solstice), the congregation (the seven summer months) of Israel came to the wilderness of Sin (mud = the muddy season of spring), which is between Elim and Sinai (mount of Sin, or of the Moon = summer solstice), on the 15th day of the second month, after leaving Egypt, or the winter hemisphere (Ex. xvi, 1).

Here their stock of provisions failed them, as often happens to the people of the present day; and the children of Israel murmured against Moses and Aaron, because they could not, as during the winter, "sit by the flesh-posts of Egypt," and "eat bread to the full" (Ex. xvi, 3). But the Lord (the Sun) who suffers not a sparrow to fall to the ground unnoticed, and who tempers the wind to the shorn lamb, provided for them. Accordingly, quails were sent. These are a species of migratory bird, which still come into that country at this season of the year. To them, of course, the people helped themselves for meat. They also found "a small round thing on the ground" (a kind of gum still produced from certain trees, and still used by the Arabs for food. According to Burckhardt, "they gather it in the morning, boil it, strain it, and put it in leathern bottles; and in this way it can be kept several years uninjured" (*Smith's Bib. Dict., Art. Manna*); which looked strange to them, and they asked — *manna?* = *what is this?* Thus, this substance, whatever it was, came to be called *manna*. Indeed, the whole narrative indicates plainly, that the people of that day, like the savage and barbarous races of to-day, picked up their subsistence, at this season, wherever they could find it.

* "Of the forty years, which the Israelites are said to have dwelt in the desert, not more than two are covered by the events of the narrative. The remainder are wrapped in dense obscurity. There is, however, a significant fact which deserves mention in this connection. The death of Aaron marks, as it were, the close of Israel's journey. Now, while in Num. xxxiii, the death of the high priest is described as occurring in the fortieth year, in Dent. x, it is actually referred to the second year of the Exodus."—*Prof. Felix Adler in No. 53 of the Popular Science Monthly, p. 593.*

From the wilderness of Sin, having passed several stations, as Dophkah (cattle-driving), and Alush (turmoil), "the Israelites came to Rephidim (place of refreshment = harvest), where they pitched their tents; and there was no water for the people to drink" (Ex. xvii, 1). So "Moses cried unto the Lord," i. e., came to his zenith, and, the Lord commanding him, he struck the rock in Horeb, right where the Lord stood, and water flowed from it and the people drank; i. e., Aquarius then rose about midnight, came to his zenith about sunrise, and set at noon. It was thus Moses brought water from the rock in Horeb (the dry season). Here note that Moses struck the rock but *once*. In Num. xx, 11, when in the wilderness of Sin (low-land = winter hemisphere), he smote the rock *twice*, i. e., a second time; for so the word *paamaim* (dual in form) may be properly translated. The first referred to the *latter* rain of spring; the second, to the *former* rain of autumn, beginning in October, when Aquarius comes to his meridian.* This place (the zenith) was called Massah (temptation) and Meribah (chiding). Here we find Moses and the Lord together (Ex. xvii, 6); the first the children of Israel chided, and the last, they tempted, saying — "is the Lord among us or not?" (Ex. xvii, 7).

For these two striking of the rock by Moses to procure water for the people, we have an exact parallel in the two fountains, one on each side of Mount Helicon (the summer solstice), Aganippe (much-horse) and Hippocrene (horse-fountain). These two fountains were formed precisely after the same manner; namely, by the Horse Pegasus, which, first coming to his zenith and afterward to his meridian with Aquarius, strikes the ground with his foot, and thus produces the two fountains named above. (See *Anthon's Class. Dict., Art. Pegasus*; also *Celestial Globe, Constellation Pegasus*.)

* "Moses having, by the observation of the movements of a troop of asses (the two stars of Cancer), found out the spring that saved the congregation from perishing in the wilderness." (*The Gnostics*, by C. W. King, p. 91.)

CHAPTER XII.

ISRAEL'S WANDERINGS.

DEFEAT OF THE AMALEKITES.

AT Rephidim (harvest) the Jews encountered Amalek (*amal*=labor, and *lakah*=to take away, i. e., laziness) an enemy ever formidable to the Jews (praised ones). The Jews too, let us remember, were “*devout men out of every nation under heaven*” (Acts ii, 5). They were never a nation, but were always “scattered in Israel” (Gen. xlix, 7). They never did like work, never would work except when compelled, or when Moses held up his hands, and this was but a small part of the time, for “Moses’ hands were heavy” (Ex. xvii, 12). On this one occasion, when “Aaron and Hur (the two solstitial points) stayed up his hands,” they did work “until the going down of the sun,” i. e., until noon, when “the going down of the sun” begins. During this time Joshua (savior=labor) discomfited Amalek (laziness) with the edge of the sword,* i. e., the grain was cut with the edge of the sword, as was the custom (see *Judah Paddock’s Narrative*, etc.) This half day’s labor of the nabobs so astonished the Lord that he directed Moses to write it in a book “for a memorial” (Ex. xvii, 14). Indeed, but for this care on the part of the Lord, we should be wholly in the dark as to whether or not his *chosen* ever voluntarily or involuntarily worked at all. At any rate, the Lord (summer sun) decreed that there should be war with Amalek (laziness) from “generation to generation,” i. e., as long as there are Jews, Aristocrats, or Nabobs, as the Hindus call them (Ex. xvii, 16). The reader will notice that this *bat-*

* The Heb. *chereb*, here translated sword, is also rendered *knife* (Josh. v, 2); *razor* (Ezek. v, 1); *graver*, or *chisel* (Ex. xx, 25); *ax*, or *hatchet* (Ezek. xxvi, 9). In this place, but for the *battle*, it would doubtless have been translated *sickle*.

He occurred in harvest-time, when the sun was in Taurus. Aquarius (see Zodiac) would then be "on the top of the hill" (Ex. xvii, 10), in his zenith, at sunrise. This would indicate that the work of harvest was done in the cool of the day; for, passing his zenith, or, "the top of the hill," Moses' hand begins to grow heavy and falls down in spite of Aaron and Hur.

Agag (the summer sun) was king of the Amalekites. He was captured by Saul (the winter sun), who spared him (1 Sam. xv, 9), although he knew it was the will of the Lord (summer) that he should be extirpated (Ex. xvii, 14; Deut. xxv, 17). However, Samuel afterward sent for, and having got him, "hewed Agag in pieces before the Lord in Gilgal" (the *circle* or *year*), i. e., he divided the year into its several parts (1 Sam. xv, 33). In the time of Hezekiah, it is supposed, "the rest of the Amalekites, that were escaped," were extirpated (1 Chron. iv, 43). I shouldn't wonder, however, if, according to the Lord's prediction, numbers of them still turn up every year (Ex. xvii, 16).

In chap. xviii, we find Jethro (redundancy=September), or, Reuel (friend of God=Earth and Aries in conjunction), with Moses' wife (Virgo), and his two sons (Gershom=winter, and Eliezer=summer) "encamped at the mount of the Gods" (Ex. xviii, 5), i. e., in the East, the time being autumn. "Moses went out to meet his father-in-law, and did obeisance to him, i. e., went below the equator (see Zodiac). Moses, having told his father-in-law of the Lord's goodness (of the crops), Jethro rejoiced; for it was the ingathering (Ex. xviii, 9).

Jethro, observing that Moses always sat alone to judge the people, said unto him: "The thing that thou doest is not good" (Ex. xviii, 17). "Be thou," said he, "for the people God-ward (*mul ha Elohim*=in front of the Gods,—see *Zodiac*), that thou mayest bring the causes unto the Gods" (Ex. xviii, 19), i. e., shoulder part of the work on the Gods—good counsel! Besides Jethro advised the appointment of rulers over thousands, over hundreds, etc. Moses at once adopted his father-in-law's advice. The parties then separated, when Moses went into his own land—the winter solstice in Egypt (winter).

“In the third month” after the children of Israel had left Egypt, counting from the winter solstice, the Israelites, going up from Rephidim, came unto the wilderness of Sinai, where they camped, not in, but “before the mount” (Ex. xix, 2). Thither the Lord bore Moses on Eagles’ wings (constellation Aquila, which is just ahead, but a little north of Aquarius) and brought him to himself, the Lord (Ex. xix, 4). Having washed their clothes (latter rain) to be ready against the third day (month), the people left their wives (v. 15), and “stood at the nether part of the mount” (v. 17). Thus the situation of the heavens appears to be this: Aquarius is at his zenith, where he was ordered to be, “in the morning” (Ex. xxxiv, 2). The Sun was, of course, in Taurus. Here, then, in Mount Sinai = summer solstice, whence the law was ever promulgated, Moses and the Lord conferred together and produced the famous ten (twelve) commandments—all drawn from the twelve zodiacal constellations, and the phenomena of the year. This was but an imitation of the surrounding nations, who also had their “twelve tables of the law.”

AARON’S MOLTEN CALF.

Thus, Aquarius in his zenith and the Sun in Taurus, Aaron (Mountaineer, because at the mount of God) formed his “molten calf.” “He fashioned it with a graving tool, after he had made it a molten calf” (Ex. xxxii, 4). That is, having conceived the idea, the myth-maker traced the outline of the calf (Taurus) out of the mixed (the word rendered “molten” is better translated *mixed*), or commingled stars, and thus brought them within the proper form. The Lord, having discovered Aaron’s calf, said unto Moses: “Go; get thee down,” and see to this “stiffnecked people.” So Moses “turned and went down from the mount (he didn’t come down on the side by which he went up, but he went down on the opposite side), and the tables of the testimony were in his hand” (Ex. xxxii, 15). As soon as he came nigh unto the camp (the western horizon, or the place of his setting), he saw the calf and his dancing (Taurus was then “dancing” in the zenith), and

Moses' anger waxed hot (literally, in the original, *Moses' nose became red*; Aquarius sets head first), and he cast the two tables (the two halves of the year) out of his hand, and brake them *beneath* the mount" (Ex. xxxii, 19). Yes; "he brake them *beneath* the mount," not at its foot, but beneath, *under* the mount, i. e., below the equator at the winter solstice, where the year ended, as he still does every year. At the same time Moses (Aquarius) passing his meridian, the Sun being in Scorpio, "took the calf (Taurus setting), which they, (Moses and Aaron) had made, and burned it in the fire (western twilight), and ground it to powder (setting, Taurus became invisible), and strewed it upon the water (the former rain), and the children of Israel (summer constellations) drink of it" (Ex. xxxii, 20). That is, when Taurus set, the Sun rose in Scorpio, and the rainy season, or winter, began, to be followed by the dry season which *drank* up the water.

Thus, the reader will notice that Sinai (literally *moon-heap*, in allusion, probably, to the fourth day of the creation—see Creation) has never before been clearly identified, or correctly located. The difficulty of finding and locating this *mythical mount*, by the theological plan is simply insurmountable; by the scientific process, the task is readily accomplished, as above. Aquarius and Taurus are always in quartile aspect. Horeb (literally dry) is the dry season, or as the learned theologian, Dr. Wm. Smith, suggests, "a vast green plain of which Sinai is clearly a summit distinctly marked" (*Bib. Dict., Art. Horeb*). Truly, the vagaries of theology are often more amusing than instructive.

THE TWO TABLES RENEWED.

The manner in which the two tables of the law were renewed is narrated in Ex. xxxiv. It is there said Moses, having first "hewed two tables of stone (the two halves of the year) like the first," went unto Mount Sinai (the zenith) early in the morning, as before, the Sun being in Taurus, of course. He remained there "forty days and forty nights"—the season of Lent, which happened just then (v. 28). Departing thence, "Moses made haste and bowed his head toward the earth

(Aquarius sets head-first) and worshiped." The original, more literally translated, reads, "*Moses hasted, bowed his head to the earth, and subsided,*" i. e., set and went under — left the upper for the lower hemisphere.

Moses, having thus gone below the horizon, down into Egypt, Hell, or winter, prayed lustily (v. 9), and said: "Pardon our iniquity and our sin (our divergence from the equator, or path of righteousness), and take us for thine inheritance;" i. e., take us up out of the winter hemisphere, or Hell, into the summer hemisphere, or heaven = the *heaved-up place*. The Lord granted Moses' prayer, and he made a covenant, i. e., Aquarius came in conjunction with the Sun. In the meanwhile the Lord forbade his inclining to any other God = *El* (which, by the way, he could not do, were he ever so willing, since he could not get below God = *El*), for the Lord, whose name is jealous (*kanna* = *red*), is a jealous God, i. e., a *red-Ram* = Aries in winter, when he may be seen among the stars during the night (v. 14).

The Lord also forbade him making "molten gods," which he could not do, — only the Sun in Aries can make a "molten god" (Ex. xxxiv, 17). The Sun in Taurus makes a "molten calf," and the Sun in Aquarius, by the rule, would make a "molten man."

Again: "All that openeth the matrix (rises in the East) is mine;" . . . "whether ox, or sheep, that is male" (v. 19), i. e., whether Aries or Taurus. "But the firstling of an ass (Cancer) thou shalt redeem with a *kid* (see marginal reading). All the constellations, as they emerge from the lower into the upper hemisphere, are redeemed, i. e., restored to favor, each by its opposite. The Ass (Cancer), it is particularly stated, must be redeemed by a *kid* (Capricorn); thus: As Cancer rises, Capricorn sets, and the Ass is redeemed — saved, while the poor Goat is lost! (Ex. xxxiv, 20).

Moses, having received his instructions, written the ten (twelve) commandments (*words*, in the original) upon the two tables of stone (the two hemispheres), and *fasted* his forty days (Lent) in the Mount, came down from Sinai, "with the two tables of testimony in Moses' hand." This time his face shone

while he (the Lord) talked with him. "But Moses wist not that the skin of his face shone" (v. 29). All Israel, however, saw it, and were afraid to come nigh him (v. 30). Now, the Sun in Taurus, the moon in her last quarter would appear in Aquarius (See your Almanac). This, doubtless, is what is here referred to.* The fact, too, that in the Latin Vulgate Bible we have *cornuta erat facies sua*, corresponding to the Hebrew *keren*, both signifying *horned*, favors this idea. Thus was Moses' face *horned*; hence painters and sculptors have often represented Moses as "*horned*." How beautiful, and yet how true!

Noah, who often represented Aquarius, or Moses, and was intimately related to the Bull (Taurus), was sometimes called "*the horned Noah*." (See *Faber's Cabiri*, vol. i, p. 210.)

The reader will further note, that though, on this second coming down from the Mount (zenith), nothing is said about breaking the commandments, they were broken, nevertheless, as before, and are so broken by Moses still at the end of every year.

THE TABERNACLE† AND TEMPLE.

History can assign no date for the erection of the first temples; they are fairly pre-historic. Architectural remains pointing to a date very much prior to our Bible chronology, have been found on almost every part of the globe, but more particularly on the eastern continent; those of Egypt and the countries connected with Bible history being the most noted.

"From the most gloomy glens
Of Greenland's sunless climes,
To where the golden fields
Of fertile England spread
Their harvest to the day,
Thou canst not find one spot
Whereon no city stood."—*Shelley*.

* By the earth's double motion, dally and annual, the stars are made to assume two corresponding apparent motions. The one given above answers to the daily, which, on second thought, I suppose, was not meant by the unknown author; but the annual, rather. It makes no difference, however, for *Moses' face was horned*!

† Tabernacle or Temple means the same thing as the *Zodiac*. *Tabernaculum istud Zodiaco circulo constitutum, qui ex duodenario constat*. In English: "The Tabernacle, like the zodiac, is based upon the number twelve." (*Hermes in Pæmandero*, quoted by *Dupuis*, *Origine des Cultes*, tom. iii, p. 312.)

It would seem, from these remains, that in the ancient, and even in pre-historic times, it was customary, as it is at this day, to erect temples, or structures descriptive of the universe, or of the year. Some were, in form, square, having a door and three windows in each side, thus typifying the year. Others were circular, with as many doors and windows as there are days in the year; whilst a third class, and by far the most numerous, were oblong in form, the length being east and west, with the *door* and *steeple*, or *spire*, fronting the east. To this third class belonged the Memnonium at Thebes or Diospolis (city of the Gods) in Egypt. This famous structure bore the same proportions as Solomon's Temple and the Tabernacle of Moses, being in length three times its breadth (*Anthon's Class. Dict., Art. Memnonium.*) Within this temple stood the statue of Osymandias (*dans-vocem=voice-giving=Memnon*), himself bearing this inscription: "I am Osymandyas, king of kings (the Sun). Whoever will dispute this title with me, let him surpass my works" (*Rees' Cyclo., Art. Osymandias*). In this temple, besides this statue of the Sun, there was "a vast circle of gold (the Sun's ecliptic), a cubit in thickness and 365 cubits in circumference"—the number of days in the year. (*Maurice's Indian Antiq., vol. iii, p. 101.*)

At Balbec (city of the Sun) in Syria, was found the ruins of a temple dedicated to the Sun; also at Palmyra, or Tadmor, in the wilderness. This latter, it has been supposed by some, but without probability, to have been built by Solomon.

Thousands and tens of thousands of temples have been built; thousands are being built, and dedicated, unwittingly, to be sure, to the SUN, the great LORD of LIGHT and LIFE! Another fact: Those temples, the Jewish in particular, were usually built in *seven years* (months), and destroyed by fire in the same month, and on the same day of the month—the 18th day of August, falling into the enemy's hands in the following month (September, the first of the winter months), is of itself significant. Winter is ever the enemy of summer (*Jerusalem, in Rees' Cyclo.*). But without further remark, let us enter upon our subject—the Tabernacle and Temple.

Moses (Aquarius) by direction of the Lord (Sun) having exercised the office of law-giver and leader to the children of Israel (summer zodiacal constellations) for a space of time, sufficient to establish his divine mission in the eyes of his subjects, by a series of striking miracles, thus collecting his material, is now prepared to inaugurate a regular system of divine (star) worship. To this end, the Lord ordered him to let the children of Israel make him a sanctuary out of the material he had collected (see Ex. xxv, 3-7, inclusive), that he might dwell among them,—the Sun dwells among the Stars. This Sanctuary or Tabernacle, with the instruments therewith connected, was made according to the pattern shown Moses in the Mount—Sinai—the summer solstice (Ex. xxv, 40). The orders for this purpose may be found in Exodus xxvi; the work as carried out, in Exodus xxxvi, where, contrary to all manner of custom among the people of our day, the work of this singular structure was, according to the account, begun from *above* and continued downward, like all air-built castles. This may not, after all, appear so very singular, when we come to learn the nature of the structure, and of the material out of which it and its hangings, vails, curtains, etc., were made.

This tabernacle was doubtless a *facsimile*, or true representation of the universe, or year, as then known. Of this we are certified by Josephus: "If any do without prejudice and with judgment look upon these things—the Tabernacle, high-priests, ornaments, etc."—says this accredited author, "he will find they are every one made in way of representation and imitation of the universe. The vails, too, which were composed of four things, declare the four elements; for the fine linen was proper to signify the earth, because the flax grows out of the earth; the purple signified the sea, because that color is dyed by the blood of a sea shell-fish; the blue is fit to signify the air; and the scarlet will naturally be an indication of fire" (*Antiq.*, B. iii, chap. iii, § 7).

Dr. Smith (*Bib. Dict.*, *Art. Tabernacle*), says: "The structure of the Tabernacle was obviously determined by a complex and profound symbolism," and "that it is not probable that the elaborate symbolism of such a structure was understood by

the rude and sensual multitude that came out of Egypt. Yet it was not the less, was perhaps the more fitted on that account to be an instrument for the education of the people." Exactly, Doctor, for, by such means the more you teach the people, the less they know.

Having thus obtained a glimpse at least, if not a clear idea of what the Tabernacle represented, let us next see what can be made out of the text in Exodus in relation to this wonderful wigwam. To do this, it will be proper at this stage of our inquiry, to make the acquaintance of the principal characters or personifications concerned in its erection. Of Moses and Aaron, and their sons, we are already informed. Besides these we now meet with Bezaleel, Aholiab, and their relatives. Bezaleel is literally: "*The-Ram-is-in-the-shade*, i. e., the Ram (Aries or God) coming to his meridian in December, is consequently on the side of the earth opposite the Sun, and, of course, in the shade, apparently, to us on the earth. The time was hence mid-winter, when the Sun (the Savior of the world) was born. Bezaleel was the son of Uri, i. e., of light, of summer, because Aries is a summer constellation, and because summer is followed by winter. He was also the son of Hur, the Hole or Winter, or Darkness, as Apollo (the Sun) was the son of Leto=Darkness. Aholiab (*Father-of-the-tent*), was the same as Ephraim, or Taurus, because the spring equinox was aforesaid in Taurus; hence, he was the first of the summer constellations, and *Father-of-the-tent*, or of the *congregation*. He was the son of Abisamach, or of the *Helping-brother*, of the tribe of Dan, or Scorpio; for each of the zodiacal constellations had its helping-brother, or co-worker in its opposite.

These (Bezaleel and Aholiab, i. e., Aries and Taurus, and the balance of the constellations), each keeping its allotted time with the Sun as he apparently moved over the ecliptic, erected the Tabernacle, which was simply a type of the universe, *one-turn*, or the year. Their starting-point, be it remembered, was from the winter solstice, to which they returned by a single revolution.

Having thus discovered the nature of the Tabernacle, and

made the acquaintance of its architects, we are now prepared to unriddle the mysteries of its construction. Beginning with its frame-work, we shall trace out its form, and end with its inclosure and division into apartments.

In form, then, the Tabernacle was rectangular, being thirty cubits long by ten wide, and ten high; or according to Dr. Smith (*Bib. Dict.*) 45 feet long, by 15 wide and 15 high—smaller than many a farm-house or barn. Josephus, however, gives the length as thirty cubits, but he makes the breadth and height each *twelve* cubits; and adds: “this proportion of the measures of the Tabernacle proved to be an imitation of the system of the world” (*Antiq.*, B. iii, chap. vi, secs. 3 and 4), and he is doubtless right. Thus the thirty cubits equal the number of days in a month. These multiplied by twelve give 360, the number of days in the ancient year. The height being necessarily equal to the breadth, is not taken into the account. The “ten” of the Hebrew text may have reference to the year as containing but *ten* months after the old Roman arrangement. (See *Art. Calendar*, *Anthon's Smith's Dict. of Greek and Rom. Antiq.*)

This number of months was afterward increased, first to eleven, and then to twelve, the number given by Josephus.

The Tabernacle or Zodiac extended in length from East to West, and in breadth from North to South. This squared with the notions, not only of the ancient Fathers of the Church, but of the people generally to a late date, concerning the shape and position of the earth, as the geographical terms *longitude* and *latitude* still testify. It was inclosed with hangings of “blue, purple, scarlet and fine-twined linen,” i. e., of the four elements, as explained by Josephus before quoted.

The question next to be settled is this: How did our forefathers get the idea that the earth and the heavens were in form rectangular, or, as it is expressed in holy-writ, “*four square?*” The horizon in all plain countries always appears circular; how, then, obtain from the phenomena by which we are surrounded, the idea that the earth and the heavens are rectangular in form and *thrice* as long from east to west as from North to South? Probably thus: They observed, as

we do, that at the summer solstice, the Sun rose far in the northeast, and set as far in the northwest; that at the winter solstice, it rose as far in the southeast and set correspondingly in the southwest. Drawing two lines parallel to the equator and to each other connecting these points and joining the extremes on the east and west, or the beginning and ending of the year, they obtained the figure required. Now dividing the year of 360 days into three equal parts, we get 120 days, which is equal to the one third of thirty days, multiplied by 12=120. The length of the Tabernacle, therefore, seems to refer to the length of the year, and its breadth, to one of the three ancient seasons.

But the Tabernacle proper seems to have embraced, as we have seen, the space between the two tropics, i. e., the *torrid* zone. This was called the *Holy of Holies*, or the *most sunny place*. In the Temple it was styled "*the inner court*." The balance of the visible heavens was included in the "court of the Tabernacle" (Ex. xxvii, 9). This surrounded the Tabernacle, and was much more spacious, being 100 cubits long by 50 wide. This "court" was adorned with hangings precisely like those of the Tabernacle, viz.: "blue and purple and scarlet and fine-twined linen," i. e., with the four elements. It was surrounded by sixty pillars, equal to the number of degrees in the radius by which, in turning around, a man sweeps the horizon. The position of the "court" with regard to the cardinal points was the same with that of the Tabernacle.

The porch before the Tabernacle faced the East, was 10 cubits front by 5 deep, and rose in the form of our modern church spires, probably to the height of 90 feet. I am aware that these dimensions are not stated in Exodus. But Dr. Smith (*Bib. Dict., Art. Temple*), an excellent authority, tells us that "all the arrangements (of these two structures) were identical, and that the dimensions of every part of the Temple were exactly double those of the Tabernacle." Now, in Kings vi, 3, and in 2 Chron. iii, 4, we find the porch of the Temple was 20 cubits by 10 on the ground and in height 120 cubits; hence the conclusion given above.

As Moses was Egyptian born, and skilled in all Egyptian

lore, it is not improbable but, in the projection of the porch of the Tabernacle, he kept in view the lofty obelisk and *spiral* column, symbolic of the solar beam, which shot heavenward in every country on the globe in the form of the Sun's all-vivifying ray, in order to secretly perpetuate the old superstition with which he was already familiar. Indeed, our modern church spires bear unmistakable witness to the regular transmission of this ancient superstition down to our own time; particularly those of the Catholics which are surmounted by crosses (right-angled), typical of the Sun in his northern solstice. This cannot be denied, but stands confessed: "I am afraid," says the learned and ingenuous Rev. Thomas Maurice, "I am afraid that even at this day, after so many ages have elapsed, the vestige of this first grand superstition, so general in the ancient eras of the world, is too apparent in the lofty spires and pinnacles with which the sacred edifices of Europe are decorated." (*Ind. Antiq.*, vol. iii, p. 129.)

We have seen above, that the arrangements of the Tabernacle and Temple were precisely the same, except that the dimensions of the latter were twice those of the former. This being the case, we may expect to find the architects identical, though called by different names. Thus the builders of the Tabernacle were Bezaleel and Aholiab, whom we identified as the Aries and Taurus of the zodiac.

TEMPLE.

Solomon and Hiram built the Temple of the Lord; and afterward a palace for the former. This last was the same with the Tabernacle, as I shall presently show.

Solomon is, literally, peaceful Sun. The name is derived from, or rather is a translation of, the Hebrew *salem* peace = the summer Sun. It is composed of three syllables, *Sol* = *Lat.* *Sol* = Sun; *om* = the unutterable Sanscrit o'm or अ॒म = the Jahveh of the Jews, and *on* = the Greek ων = the being. Solomon, then, meant the annual Sun; and as the Temple of the Lord (Sun) was begun in the second month, he commenced his career in Taurus, and is thus identified as Aholiab. Hiram is

from *hur*=a dark hole="the *black hole*"=winter, and *rum*, to be *high*, i. e., Hiram is Aries on his meridian at the winter solstice. Hiram, also, was a man of Tyre=a rock, i. e., the rock, or meridian, whence Moses drew water for the people. Hiram means *noble, splendid, shining*, and hence, as Aries comes to his meridian in December, at the same time with Bezaleel, Hiram is Bezaleel.

In 1 Kings vii, 4, we learn that Hiram was a widow's son of the tribe of Naphtali (Virgo), and his father was a man of Tyre. His father, then, was still living, though his mother was a widow—a grass widow, perhaps. In 2 Chron. ii, 14, we are told Hiram was the son of a *woman* of the daughters of Dan, and his father was a man of Tyre. The reader is left to reconcile these different statements for himself.

"Solomon determined to build a house for the name of the Lord (Sun during summer), and a house for his kingdom"—the year (2 Chron. ii, 1, 12). Accordingly, Solomon began to build the Lord's house "in the second day of the second month (April), in the fourth year of his reign" (2 Chron. iii, 2), and finished it "in the month Bul (October), which is the eighth month. So he was *seven* years in building it" (1 Kings vi, 38). Here, if we reckon the years as months, all will harmonize, otherwise we will stumble upon insurmountable difficulty. For, if Solomon commenced to build the Lord's house "in the second day of the second month Zif (April), and finished it in the month Bul, which is the eighth month" (October), he certainly did not work *even* or entire years. But if we call these years *months*, all difficulty will vanish. The *second* month, then, will be the fourth, counting from January, of Solomon's reign, because the Sun is born, i. e., begins his reign, from the winter solstice. This house of the Lord was built during, and corresponds with, the *seven* months of the Creation, as before treated of (See Creation). It also corresponds to the seven degrees of the Royal Arch mason. But in the building of his own house, Solomon occupied *thirteen* years (the thirteen lunar months), and these thirteen years (lunar months) began with Solomon's reign, and ended with the year. Solomon's house was the same as the Tabernacle,

which, says Josephus, "was made in way of representation and imitation of the universe," or of the year. (*Antiq.*, B. iii, cap. 7.)

The astronomy of the Bible being that of the Ptolemaic system, the reader will naturally, of course, be led to look for *epicycles*, i. e., small circles so placed that their centers move in and about the circumference of a great circle; and sure enough, here they are in 1 Kings vi, 5: "And against the wall of the house he built chambers round about (i. e., circular chambers), against the walls of the house round about (i. e., of the circular house), both of the temple and the oracle," i. e., the *holy of holies*. We also find such described in Ezekiel xl, 16, and xli, 16, but much more complex. The number of these epicycles varied according to the fancy of the author. Thus, when the number had risen to thirty-four, Aristotle added twenty-two more. This number not being adequate, additions were still made until the system became so cumbrous that it fell of its own weight, and gave place to the Copernican, which *we call* the true system.*

THE COVERINGS OF THE TEMPLE.

Having thus established what is not denied, the identity of the Tabernacle and Temple, I next proceed to describe the nature of the coverings, divisions, etc. The Tabernacle, we are told, "had four coverings or carpets thrown over one another." (*Rees' Cyclo.*, Art. *Tabernacle*.)

The *first* was made of "fine-twined linen, and blue, and purple, and scarlet," i. e., of the four elements — earth, air, fire and water. (*Joseph. Antiq.*, B. iii, c. 7, sec. 7.) This structure being a type of the universe, the earth is very properly brought in as forming a part. The *second* was of "goats' hair." The

* Josephus tells us the number of "*small rooms* round about the temple was thirty" (B. viii. c. 3, sec. 2).

When the above was written I had not seen the recent work of Prof. J. P. Clarke, on "THE NEW CHEMISTRY." From page ten I transcribe the following: "The courses of the planets have not changed since they were watched by the Chaldean astronomers three thousand years ago; but how differently have their motions been explained — first by Hipparchus and Ptolemy, then by Copernicus and Kepler, and lastly by Newton and Laplace — and however great our faith in the law of universal gravitation, *it is difficult to believe that even this grand generalization is the final result of astronomical science.*"

word *hair* in our English version is an interpolation. Nothing of the kind can be found in the original. *Izzim*, plural of *ez*, from *azaz* = "to make strong;" and Gesenius tells us "the usual concomitants of might and power, are *splendor, glory, etc.* (*Heb. Lex.*, p. 764). I, therefore, take it that this covering was *sunshine*, which emanates from the highest power known — the Sun.

The following description of a Singalese Temple is in point here: "The roof of this brilliant pavilion is formed of *moonshine*; the *golden* columns on which it rests, are *beams* of the Sun, and in number a thousand and thirty; its walls are composed of *woven ether*, meteoric fires, and the condensed evaporations of aromatic shrubs and flowers." (*Upham's Hist. of Buddhism*, p. 57, folio, Lond. 1829).

The *third* covering was of "*rams' skins dyed red.*" Dr. Smith (*Bib. Dict.*) says the Hebrew may be translated "*skins of red rams,*" which is true. Here, then, is a dilemma. The ambiguity, however, may help us to an intelligible solution of these questions: What were these "*red rams' skins,*" and where may we find the *red rams*? Though most of us have heard of "*rams' skins dyed red,*" few, I take it, have ever thought of "*red rams.*" Dr. Smith (*loco citato*) says the "red ram" is by Ham. Smith identified with the Aoudad sheep (*Ovis Tragelaphus*). This animal, as its specific name imports, is not properly a sheep; besides, though of the required color (reddish yellow) it is wild, and inhabits chiefly the lofty parts of the Atlas Mountains in northern Africa (*Murrey's Encyc. of Geo.*, vol. iii, p. 7). It would, therefore, be difficult to conceive how the Israelites obtained their skins, unless they had laid in a store beforehand for their purpose. This, under their circumstances, they could not possibly do; and the Egyptian rams being all *black*, their skins could not be used. I fear, then, we shall be obliged to give up the pretty "*red rams,*" and admit that the children of Israel stole the Egyptians' *black* rams' skins and *dyed them red.* This they could readily do, the process being extremely simple: Thus, when the great shepherd of the sheep (Sun in Aries) rises in the east, the "*fleecy clouds*" (rams' skins) which shortly before were enveloped in

the blackness of night, suddenly became luminous (*died red*). Soon, however, they lost their color, but at or near sunset, they again put on their glorious reddish-yellow tinge. After night, when the richest myths refer to the Sun shut from our view by the surrounding darkness, they return to their original dark hue. Such, then, was this *third* covering of the Tabernacle. (For the mythological sheep, see *De Gubernatis*, vol. i, *ad finem*.)

The *fourth*, or uppermost covering of all, was made of "*tachash*," which has commonly been translated in connection with *ôr*, plural *ôrôth*, "badgers' skins." How in the name of common sense this word "*tachash*" can be tortured into *badgers' skins*, nobody but a theologian can tell, and not even he, as it appears; for he has at last concluded that "it is quite impossible to identify the animal denoted by the Hebrew word." The same authority (*Smith's Bib. Dict.*), however, informs us that "the ancient versions seem nearly all agreed that it (*tachash*) denotes not an animal, but a color, either *black*, or *sky-blue*." That's the talk, Dr. Smith — the uppermost covering of the Tabernacle is the *upper ether*, which in the night is *black*, at other times *sky-blue*!

THE CURTAINS OF THE TABERNACLE.

The curtains, or hangings, which adorned the inner tabernacle, were of the same material as the outside covering. In the Hebrew text we have the words *ohel* and *mishcam*, which are indifferently translated Tabernacle. Of these words, Gesenius speaks thus: "As to the distinction in the Tabernacle between *ohel* and *mishcam*, the former denoted the exterior covering, consisting of *twelve* curtains of goats' hair, which was placed over the *dwelling* (*mishcam*), i. e., the *twelve* interior curtains, or hangings, which lay upon the *frame-work*. (See Ex. xxvi, 1-7; xxxvi, 8-14.*)" The reader will notice that the number "*twelve*" does not occur in the texts cited. The learned Professor thought the number *ought* to be *twelve* to correspond to the number of our calendar months?

In Exodus xxvi, 1, and xxxvi, 8, we find the number of cur-

tains *ten*. These, no doubt, had reference to the number of months in the year, which at one time was *ten* (*Ovid's Fasti*, B. iii, 100). I shall be told this was the number of months in the old Roman year. I answer, true; but Romulus and Moses were the same. Note their parallel. Both were heaven-descended; both were committed to the river; both were rescued and wonderfully preserved; both grew up and became famous law-givers; and both, having performed their rôle, miraculously disappeared from the earth. Romulus was surnamed Quirinus, because of the litnus or rod in his hand. Quirinus was the same with Aquarius, who also, like Moses, bears in his hand a rod. (*Brand's Pop. Antiq.*, vol. i, p. 366.) The identification, then, of these three — Moses, Romulus and Aquarius — is complete, and defies successful contradiction. To these, others might be added, and more proof be adduced, but the above is deemed enough. Whoever wishes for more may consult *E. B. Tylor's Prim. Cult.*, vol. i, pp. 281-2.

Again: In Exodus xxvi, 7 and xxxvi, 14, the number of curtains named is *eleven*. This probably refers to a period somewhat later, when the Jewish year had gained an additional month; for the ancient — not the most ancient — Jewish year consisted of *eleven* months. (*Rees' Cyclo.*, Art. *Year*.)

THE FURNITURE—ARK.

The tabernacle being erected and inclosed, the next step is to furnish it. Of the furniture, the first and most important article seems to have been the ARK. Concerning this symbol much has been written, but no clear idea as to its true signification or purpose has thus far been elicited. All the accounts with which I am acquainted are distinguished for their *cloudiness*. The following interpretation of this symbol will, I hope, convey to the mind of the reader a more definite and intelligible conception of it.

The *Ark* (*arón*, from the Hebrew *arah*, to *pluck off*; to *make bare*) was made of *shittim-wood*, a species of acacia, or thorn, the emblem of winter — of the five months October, November, December, January and February. In the myth

of the Creation, seven months only are taken into the account, as we have before seen, these five being referred to as *dreary and desolate* (Gen. i, 2). In the myth of the Flood, we have, in connection with the seven summer months, a detailed account of these five winter months, during which the whole animal world was preserved in the *Ark of Noah* until spring. As the tabernacle "was made in way of representation and imitation of the universe," or the year, and the phenomena thereof, I conceive this particular *Ark* was typical of the five winter months. An *arc*, as every reader knows, is a part of a circle. Besides this particular *arc*, this *arc par excellence*, others are named in the Bible, e. g., *ark of bulrushes*, *ark of the covenant*, *ark of God*, the portion of the Sun's ecliptic answering to the month March; *ark of the Lord*, or *ark of the congregation*=the seven summer months; *ark of the testimony*, etc. All these various arks are usually taken by the casual reader, and even by the learned, to be synonyms.

But let us take the Bible, and see if we cannot trace out the proper places of these several arks (arcs) in the Sun's ecliptic. With the ark of Noah the reader is already acquainted. The other arks or arcs will be indicated as we proceed. In Numbers iii, 31, the whole charge of the service of the tabernacle was given to Elizaphan (hidden-ram=Bezaleel), chief of the house of the families of the Kohathites (assemblymen=zodiacal constellations) and son of Uzziel (strong-ram=Aries in summer). That is, the point of beginning was, as with Bezaleel, at the winter solstice. Aaron (high-Sun=summer solstice) appointed Eleazar (helping-ram=Elizaphan=Bezaleel=Immanuel) priest (one of the cardinal points=winter solstice). The Lord directed that the Kohathites might not die, but live when they approach the most holy things=summer (Num. iv, 19). The services of Gershom (winter solstice=Immanuel) son of Moses (Aquarius) were enlisted under Ithamar (Palm-tree=summer) son of Aaron (Num. iv, 28).

All thus in readiness, set out from Shittim (winter solstice) and move on until they come to the river Jordan (spring equinox). Here they take up "the ark of the covenant" (the part of the ecliptic near the equinox), and the priests make a stand,

while Joshua informs them how they may know "the *living* God" is among them (Josh. iii, 10) — Aries had just entered the summer hemisphere, and was hence "the living God" — was no longer *dead*, as he had been during the winter. The priests, having brought the soles of their feet "to rest in the waters of the Jordan," kept their stand "until all was finished" (Josh. iv, 10) — until Joshua had set up the *twelve* stones in the midst of the Jordan (the Sun's ecliptic), in the very foot-prints left by the priests that "bare the ark of the *covenant*, and there they are unto this day" (Josh. iv. 9). These twelve priests, then, denoted the *twelve* months of the year. However, the people passed over, and "the ark of the Lord," i. e., the *seven summer months*, followed them (Josh. iv, 11).

THE ARK OF GOD.

"The Ark of God," it would seem, answered to the part of the ecliptic covered by the constellation Aries. The Philistines (*they who roll around*), having pitched in Aphek (a fortress) "over against" the children of Israel, who were at Eben-ezer (*stone-of-help* = autumnal equinox, and stone-of-help, because opposite the stone Bethel, or the spring equinox), took the ark of God, and brought it from Eben-ezer unto Ashdod, the last of the winter months, so called from *shadad*, *to spoil*, because it was right here the Hebrews spoiled the Egyptians. Here the Philistines brought the ark of God into the house of Dagon (Pisces, — see *Types of Mankind*, p. 477), "but Dagon fell upon his face to the earth," i. e., set (1 Sam. v, 3). Here we have an allusion to the precession of the equinoxes, or rather, to their recession; for we find by reference to the marginal chronology of the Bible, that Pisces had gone forward rather more than half a sign (1,140 years; 2,160 being equal to a whole sign). Poor Dagon! his "head and both the palms of his hands were cut off *upon the threshold*," or what was formerly the dividing line between Pisces and Aries; only the stump of Dagon was left" (1 Sam. v, 4).

In 1 Sam. iv, 5, 6, we are told that when the ark of the covenant of the Lord, which is the same as the ark of God,

came into the camp of the Hebrews, all Israel set up a shout that frightened the Philistines, and no wonder, for their doom was sealed; the Gods (Elohim) were again on the side of the Hebrews, or in the summer hemisphere. The Philistines, however, having been cautioned not to send the "ark of God" empty away (the *passover* feast was at hand), asked: "What shall be the trespass (*passover*) offering?" "Ye shall make images of your emerods, and images of your mice that *mar the land*," was the answer (1 Sam. vi, 5). Accordingly five golden emerods (golden bullets), and five golden mice, "according to the number of the Lords (five) of the Philistines" were "returned for a trespass offering unto the Lord = the summer Sun" (1 Sam. vi, 17). The former typified the small (weak) suns during the five winter months, just passed away; while the latter alluded to the disappearance of their provisions in the meanwhile. ("The mouse is never conceived of otherwise than in connection with nocturnal darkness, and hence, by extending the myth, in connection also with the darkness of winter." *De Gubernatis' Zoolog. Myth.*, vol. ii, p. 72).

The Philistines, having come up to the spring equinox, now built a *new cart* (the new year), and took "two milch cows" (the Pleiades and Hyades), and having secured their calves (the former and latter rains), they "tie the kine to the cart," laying "the ark of the Lord" thereupon, and "send it away that it may go" over to the children of Israel. "The kine (left to themselves) took the straight way to the way of Beth-shemesh" (house-of-the-Sun=summer: astrologically, the summer solstice), by which circumstance the Philistines, who followed up to the border of Beth-shemesh (spring equinox), knew that the Lord was the cause of their affliction (1 Sam. vi, ix).* Having thus ascertained the cause of their trouble, the poor Philistines "returned to Ekron (vacuity) the same

* Other peoples than the Jews made use of portable shrines drawn by cows or oxen. Tacitus tells us that the goddess of the ancient Germans was "drawn in her car by heifers with much reverence, followed by the priest" (*De Mor. Germ.*, cap. 40). Sanchoniathon says the same of Agruerus or Noah, who was venerated by the Byblians as the greatest of the Gods. The ancient idolatrous Irish had a shrine of the same sort in which the statue of Noah was drawn about. They called it *Arn-braith*=Ark-of-the-covenant. (See *Faber's Cabiri*, vol. i, pp. 218-19).

day, "for they feared the Lord," the Sun of summer (1 Sam. vi, 16).

As the Beth-shemites were reaping their wheat "they lifted up their eyes, and saw the ark, and rejoiced to see it" (1 Sam. vi, 13). It was taken into the field of Joshua the Beth-shemite, where it was placed upon the great grass plot, or meadow, called Abel ("*a fresh, grassy place*"). Notwithstanding the Beth-shemites were so glad to see "the ark of the Lord," because they looked into it, "he (the Lord) smote of the people fifty thousand three score and ten men of them" (1 Sam. vi, 19). Ah! here comes the rubber. Why should the Lord, when the poor people had done for him everything in their power, be so cruel as to slay "fifty thousand three score and ten men of them," because they had just peeped into his ark, a thing they could not help? This is *the* question. Reader, can any of your clergy answer it? You know they cannot. The moment you approach them with questions like this, they get the horrors, and ever after shun you as they ever have done all semblance of science. But, you ask, can you solve it? I can, and will. No sooner had spring come, i. e., no sooner had the Beth-shemites looked into the ark, than the PLAGUE (plague means "to infest with disease") began its ravages, and prevailed to the extent that it swept off the number of persons named in the text. Now for the proof. Dr. Aitken tells us, "It is impossible to determine the time when the plague first appeared in Egypt" (*Science and Prac. of Med.*, vol. i, p. 335). Dr. Tanner says: "Most authorities now agree that the only place in which the plague *originates* is in Egypt, from whence it is imported into other countries" (*Prac. of Med.*, p. 193). But, then, it is again asked, how did the plague get into Syria? Volney informs us that the plague prevails in Egypt in winter and spring, extending its ravages into the month of June; and that "when it passes directly from Cairo to Damascus, all Syria is sure to be infected" (*Travels into Egypt and Syria*, vol. i, p. 267).

But the Beth-shemites longed for the time when the plague would be stayed. So "they sent messengers to the people of Kirjath-jearim" (*leaved-out-cities* = summer solstice), saying:

“the Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you” (1 Sam. vi, 21). So the men of Kirjath-jearim brought the ark of the Lord up into the house of Abinadab (noble-father), in the hill (summer solstice), i. e., midsummer came, when the plague abated, i. e., “Aaron (solstitial Sun) ran into the midst of the congregation” (summer solstice), “and stood between the dead and the living” (Num. xvi, 47-8), i. e., between the two halves of summer, the first just dead, the last living.

Here Eleazar (helping-Ram = Aries in his zenith) was sanctified, i. e., *sunified*, as was Aaron before him (Lev. viii, 12), to keep the ark of the Lord (1 Sam. vii, 1). And here the ark, pitched in the midst of the house of David (solstitial Sun), “had rest” (1 Chron. vi, 31). At this place (the summer solstice) *they found nothing in the ark, save the two tables of stone* which Moses placed there when the children of Israel came out of Egypt (1 Kings viii, 9). Of course, for Moses had but just deposited in this “*hill*” (Mount Sinai) the two tables, that the Lord might re-inscribe upon them the laws for the next *generation, circle, or year*. The time, too, was between wheat harvest and the vintage, when this ark is naturally empty. At other times, of course, it would contain the various products of the year. Fellows says this ark “is but a copy of the old mysterious chest of the ancient Egyptians, which, among other monuments of the ancient state of mankind, contained ‘acorns, heads of poppies, bay-berries, branches of the fig-tree,’ etc., which, like the manna of the Jews, are said to have served as their main sustenance in the early ages of the world.” (*Freemasonry*, p. 306.)

But David (mid-summer Sun) wished to push on; so they took the “cart out of the house of Abinadab; and Uzza and Ahio drave the cart.” On leaving the house of Abinadab, “Uzza put forth his hand to hold the ark; for the oxen (what had become of the cows?) stumbled.” For this dutiful act, the Lord smote Uzza (strength = spring), “and there he died before God” * (1 Chron. xiii, 10). Abihu (Uzza) and Nadab (Ahio),

* Aries came to his zenith at the very moment, hence Uzza “died before God.” The time and place are further identified by the word *Chidon* (an arrow, the sign for the North).

Aaron's sons, shared the same fate for offering *strange* fire before the Lord (Lev. x, 2). Uzza was spring, or the first half of summer, which ended at the moment alluded to.

After this David brought not the ark home to himself, to the city of David (summer solstice), but carried it aside into the house of Obed-edom, the Gittite (a patronym of Gath=a wine-press=autumn). Here it remained "three months," and "the Lord blessed the house of Obed-edom and all that he had" (1 Chron. xiii, 14). Thus the ark of the Lord, having gone the circle of the year, passed through the hands of Goliath of Gath, the giant of the wine-press=King Alcohol, again into the hands of the Philistines; where let it remain; for the Lord hath said, by the mouth of his prophet: "I will give you friends which shall feed you with knowledge; and it shall come to pass when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more—the ark of the Lord; neither shall it come to mind," etc. (Jer. iii, 15, 16.)

THE CHERUBIM.

Having shown that the ark of the tabernacle, not only symbolized but denoted, any part of the Sun's ecliptic, wherever the Sun happens to be, at any time during the year, I come next to those monstrous symbols, called Cherubim. These had four faces which answered to the four quarters of the year, and, also, to the four cardinal points.* Ezekiel (x, 14) describes them thus: "The first face was the face of a *cherub*, and the second face was the face of a man, and the third, the face of a lion, and the fourth, the face of an eagle." In proper order, the fourth ought to be the face of a *scorpion*, but Dan ("a serpent by the way") rejected Scorpio, according to Father Kircher (Drummond's *Edipus Judaicus*, p. 19), because it foreboded evil—the approaching winter—and adopted the eagle, a paranatellon of Scorpio, instead. It might be difficult to find out how he bettered himself. Perhaps he had heard of

* "The Buddhists of Thibet," says Geo. Stanley Faber, "have also the same number of heads of animals, which are disposed in the same manner; and both their divines and those of India, consider the four animals as the original guardians of the four quarters of the world." (*Origin of Pag. Idol.*, vol. i, p. 325.)

the Roman Eagle, which had borne to that people a world-wide renown.

The monstrosities bearing the four faces just named, were called Cherubim, which is only the plural of *cherub*, an ox, or bull. The quartette took their name, Cherubim, from the "*cherub*," the first named of the four, because the year formerly began as the Sun entered Taurus. Hence the "sole of their feet was like a calf's foot" (Ezek. i, 7). The word took the plural form, Cherubim, probably, because as the creator, the *Sun Taur* divided the summer into six equal parts. Thus, we find (Ps. xviii, 10) the Lord (Sun) "rode upon a cherub (ox), and did fly." We also read (Deut. xxxiii, 12) the Lord squat between poor Benjamin's shoulders, and rode him "all the day long." Now, counting the months represented by Taurus and Libra, with the intervening ones, and we get the six months above alluded to. These Cherubim were placed over the mercy seat=summer.

THE TABLE.

The table was an emblem of the earth. Clemens Alexandrinus says: "the table, in my opinion, exhibits the image of the earth, supported as it is on four feet, summer, autumn, spring, winter, by which the year travels" (*Misc.*, book vi, cap. 11).

The twelve loaves of *shew-bread*, which were placed upon the table, Josephus plainly tells us signified the *twelve* months of the year (*Antiq.*, book iii, cap. 7, sec. 7).

THE GOLDEN CANDLESTICK.

This denoted the *seven* summer months, or, the *seven* planets, or the *seven* days of the week, or, the *seven* holy arch-angels, or angels of *light*=summer in contradistinction to the *five* angels of *darkness*, *night*, or winter—*fallen* angels, or ministers of his Satanic Majesty, the Sun in winter, etc.

Clemens of Alexandria says this lamp or candlestick "was placed to the south of the altar of incense; and by it were shown the motions of the *seven* planets that perform their rev-

olutions toward the south. Three branches rose on either side of the lamp with lights on them; since the Sun, like the lamp, set in the midst of all the planets, dispenses light to those above and to those below him, according to a certain divine harmony." (*Misc.*, book v, cap. 6.)

By the phrase "divine harmony," Clemens probably refers to the astrological order of the planets, as follows: ♃ ♄ ♅ ☉ ♆ ♇ ☽. Those on the left hand of the Sun are said to be *above* him; those on the right, *below* him (*Lilly's Christian Astrology*, p. 119, London, 1647). In other words ♃ ♄ ♅ on the left of the ☉, are in the east, and are therefore Oriental, or rising; the three ♆ ♇ ☽, on the right of the ☉ are in the west, and Occidental, or setting; or the first three are *superior*, the last three, *inferior* planets. The Sun imparts light to the three *above* him, and also to the three *below* him.

It is well known that most civilized nations have given the names of these seven planets to the seven days of the week, but not in the order as above arranged. In the center of the above group of planetary symbols, we find the ☉, which gave its name to our Sunday. On his extreme right, we have the ☽ for Monday; on his immediate left, we have ♄, for Tuesday, and so on alternately until these symbols are used up, and the seven days of the week all get their names. In this arrangement, the reader will see that the same "certain divine (astrological) harmony" is preserved.

The names for most of our week days, were taken from the Scandinavians. (*Mallet's North Antiq.*, p. 94.)

THE TWO PILLARS.

The two pillars, *Jachin* and *Boaz*, sustain the "royal arch" of the Freemasons. This corresponds to the *seven* summer months (see frontispiece to *Fellows' Freemasonry*). The first, *Jachin*, is literally "he (Aries) will set upright;" the last, *Boaz*, according to Gesenius, means "*alacrity*," or swiftness. They answer to the east and west during the entire year; in spring and autumn, to the equinoxes, in summer and in winter, to the solstices.

The ancients supposed the Sun moved and not the earth. They also observed that this apparent motion of the Sun was accelerated during winter, and retarded during summer. The reason of this is explained by Kepler's first law: *The radius vector of every planet describes about the Sun equal areas in equal times.* Hence it is found that the daily motion of the earth when nearest the Sun is 61' 10'', and when farthest from the Sun 57' 12'' (*Loomis' Astronomy*, p. 69). Of course the reader will understand that these motions are the same whether attributed to the sun or earth.

In 1 Kings vii, 15 we are told these pillars were *eighteen* cubits high; in 2 Chron. iii, 15, their height is *thirty-five* cubits. Both statements, of course, are correct as being given by divine inspiration, which cannot err! "The *chapiters* set upon the tops of these pillars have been shown by Hutchison to have been a kind of orreries, "representing the motions of the planets, etc." (*Drummond's Edip. Judaicus*, p. 99.)

"At the present time, in the northern temperate zone, spring and summer are *seven* days longer than autumn and winter." (*Bunsen's Egypt*, vol. iv, p. 53.)

THE MOLTEN SEA.

The molten sea was ten cubits in diameter and five cubits high (1 Kings vii, 23; 2 Chron. iv, 2). Josephus describes it as, in form hemispherical, and says it rested upon "a short pillar that had *ten spirals* around it, and that that pillar was *ten* cubits in diameter" (*Antiq.*, viii, 3-5). The molten sea and its pedestal, then, were of the same diameter. Some have thought the molten sea was a type of the hemisphere (*Drummond's Edip. Judaicus*, p. 99). Of itself, no doubt it was, and that of the summer hemisphere. With its pedestal of *ten** spirals, it denoted the circle of the heavens, or the year, as the twelve oxen, by their position under it, sufficiently prove. The *ten spirals* around the pedestal refer to the *ten* quarter-hour circles, or climates, by which the Sun mounts the heavens from the spring equinox, where the days and nights are equal

*The number 10 "is the physical Decalogue of heaven" (*Clem. Alex. Misc.*, B. vi, cap. 16).

in length, to the summer solstice, where the longest day thus indicated is fourteen hours and a half, thus denoting a N. latitude of 35° . "At Ptolemais in Phœnicia, and at Sidon and Tyre, the longest day consists of fourteen hours and a quarter." (*Strabo's Geog.*, vol. i, p. 201, Bohn's edition.) These places are about 33° north.

The ancient Egyptians indicated most beautifully their climate by a serpent coiled four times about an egg (see plate in vol. iii, *Bryant's Mythology*.) This egg emblem, supposing half-hour climates, points to a latitude of 30° north, making the longest day in the year fourteen hours. Different authors make use of, as it seems, different climatal zones. Those of Josephus and the Tower of Babel are quarter-hour zones or climates.

The snuffers are the western horizon, which snuffs out the light of the Sun, or star, or planet, descending underneath it.

Having thus pointed out what I conceive to be the meaning of the most important articles of the temple furniture, I leave the minor details for the intelligent reader to divine the meaning of for himself. He may rest assured, however, that all, when scientifically investigated, will infallibly bring forth to the view an astronomical signification.

THE PRIEST IN HIS ROBES.

The high-priest in his robes was simply a walking miniature representation of the Tabernacle or Temple; i. e., of the universe, or the year. "The twelve stones, set in four rows on the breast, describe for us the circle of the zodiac, in the four changes of the year." (*Clem. Alex. Misc.*, B. v, cap. 6.) The miter, cleft at the top, sub-indicated the two halves of the year. "The seven planets are represented by the five stones, and the two carbuncles for the Sun and the Moon" (*Josephus' Ant.*, B. iii, cap. 7, sec. 7). His stole referred to the zodiac, and his rosaries were symbols of the stars and planets (*Volney's Ruins*, p. 133.)

From the lower border of the priest's robe were suspended alternately little bells and pomegranates. The former, in the

opinion of Josephus, signified thunder, while the latter denoted lightning. Clemens of Alexandria gives the number of bells as equal to the number of days in the year; the number of the pomegranates, of course, was the same. Thus this description will enable the reader to see in this ancient priest, the analogue of the Catholic priest of to-day; who, while officiating in his robes, seems to personate the Lord, or summer Sun, while the little boy jingling his tiny bell behind him *is his thunder!*

All priests profess to represent the Lord, or what is the same thing, the Lord God, or Sun of Summer; nothing would induce them to personate Satan, or the Sun in winter. This would be blasphemy and an unpardonable sin against the Holy Ghost!

Thus, having analyzed the most prominent myths of Genesis and Exodus, we shall proceed by rapid strides over the remaining books of the Pentateuch; stopping only occasionally to unfold the meaning of some of the most prominent rites, ceremonies, and incidents *by-the-way*. These books — Leviticus, Numbers, and Deuteronomy, are, as all know, made up of a confused mass, or hodge-podge of rites and ceremonies; some of them sensible and judicious, but most of them nonsensical and foolish, besides needless and vain repetitions. Nevertheless, it may be well to acquaint ourselves with the origin, drift and tendency of some of them.

THE SCAPEGOAT.

The first of these we shall notice is the scapegoat found in Leviticus xvi — “And the goat shall bear upon him all their iniquities to a land not inhabited” (v. 22). The original (and also the marginal reading of the common Bible) is — to a *land of “separation,”* in allusion, doubtless, to the *line of the equator*, which separates the two hemispheres. This line is “not inhabited.”

Now let us observe the marvels which a critical examination of this subject will bring to light. The priest (Aaron = the point of the summer solstice in Cancer) is to “take the two goats, and present them before the Lord (Sun in Capricorn, opposite Cancer then setting as the Sun rises) at the door

of the tabernacle of the congregation" (winter solstice), where the Sun is, Aries, the leader of the congregation, being on his meridian (Lev. xvi, 7). He is next to "cast lots upon the two goats: one (Capricorn) for the Lord, and the other (Sun) for the scapegoat" (Lev. xvi, 8). Here the Sun in Capricorn is conceived of as two goats, while really there is but one, and he a personification. This one (Capricorn) "upon which the Lord's lot fell," is to be instantly sacrificed (i. e., left by the Sun) for a sin-offering, or the remission (the giving-up) of the sins of the world, or of the year, i. e., the Sun's south declination will decrease from the winter solstice and become nought at the spring equinox. The other, the Sun, will be for a *scapegoat*, to bear off the sins (Sun's south declination) of the world, which had been heaped upon him during the past three months, and be "presented *alive* before the Lord, to make an atonement with him" — *with him*, not to him (Lev. xvi, 10). Thus: the Goat (Capricorn) is sacrificed (left behind) when the Sun leaves him; and the Sun in leaving him, *escapes* the Goat, and hence becomes the scape-goat, and so is no goat, any more than the man who *escapes* the gallows, is a gallows. The Sun in either of his solstices is at his greatest declination; this is diminished day-by-day as he moves toward the equinox. And when he touches his northern tropic, he is presented alive (hot) before the Lord, and so makes his atonement "*with him*," i. e., becomes of one mind with him — is emphatically *the Sun*; and as such presides over the longest day in the year. Hence the astrologers made the summer solstice the Sun's *house*, or *home*.

But yet, oh! for the Lord's sake, i. e., for the sake of the Sun in summer! see what an unconscionable load of sin the Samaritan Creator (Capricorn) has piled upon him — nearly 40,000,000 miles long, and equal to $23\frac{1}{2}^{\circ}$ (the Sun's S. declination) of the arc of a circle whose radius is 95,000,000 miles. It's almost discouraging, yet old Sisyphus (the *very-wise* = the Savior) will, as of yore, tumble his load up the high hill. See, already

He has entered upon that steep ascent
Up which, though ever difficult at first,
More he proceeds, less is his weight of *sins*.

And he will journey on from day to day, *purging off* his sins, in the way of Hezron (Sun's-field=the zodiac), encamping first before Pi-hahiroth (cave's mouth=winter solstice) before Baal Zephon (summer solstice): thence passing many places, all astronomically significant, until he arrives at Hebron (spring equinox). Hebron (Sun's ecliptic) was aforesaid Kirjath-arba=four cities=four cardinal points=the four seasons). Kirjath-arba was the father of Anak, the son of Hebron. Anak is literally *long-neck* (the Sun's ecliptic). He had three sons (the Anakim), the three seasons of the year: Sheshai=white=winter; Talmai=furrowed=spring; and Ahiman=giving-brother=summer.

THE ANAKIM.

These were giants (Anakim) which dwelt in the land (the year) to which Moses sent the twelve spies (the twelve months), and at which they were so badly frightened, because it was "a land (the year=Time=Kronos=Saturn) that eateth up the inhabitants thereof" (Num. xiii, 32). However, after forty days' search (Lent) the twelve spies returned and reported favorably as to the fertility and productiveness of the land, saying: "Surely it floweth with milk and honey" (Num. xiii, 27). Notwithstanding its desirableness in this respect, a large majority of the spies were unfavorable to its invasion, because of its bad character, as before stated. But Caleb (dog=Canis major), the son of Jephnuneh (who turns about=Tropic of Cancer), and Joshua (Sun of March) the son of Nun (Pisces), were for possessing it at once. Their counsels prevailed, and "those men that did bring up the evil report upon the land, died by the *plague* (it was the season—spring—for the plague) before the Lord," i. e., before midsummer (Num. xiv, 37). "But Joshua, the son of Nun, and Caleb, the son of Jephnuneh, lived still;" proving that under similar circumstances, the best way is to be just, keep clean, and fear not. But we have left the Scapegoat.

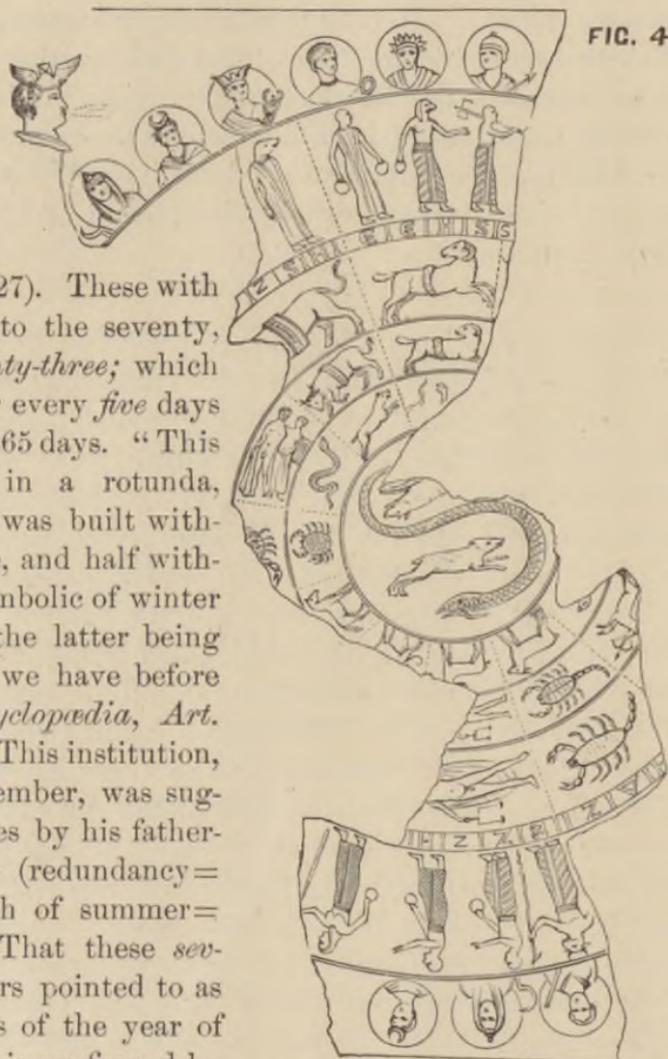
THE SANHEDRIM.

The word Sanhedrim signifies a *sitting-together*, or an assembly. Though the term is not to be found in the text,

the institution which gave rise to it is there found (Num. xi). The Sanhedrim was composed of *seventy-three* members. Authors, however, differ as to this, but the above is doubtless the true number; because, after Moses had set the "seventy elders round about the tabernacle," or the *Sun's ecliptic*, there remained in the camp, El-

dad and Medad (Num. xi, 27). These with Moses, added to the seventy, make out *seventy-three*; which is *one elder for every five days* of the year of 365 days. "This assembly sat in a rotunda, half of which was built without the temple, and half within," plainly symbolic of winter and summer, the latter being the *temple*, as we have before said (*Rees' Cyclopædia, Art. Sanhedrim*). This institution, we must remember, was suggested to Moses by his father-in-law, Jethro (redundancy = the odd month of summer = September). That these *seventy-three* elders pointed to as many divisions of the year of *five days* each, is confirmed by

the fact that the children of Israel went up out of Egypt "by *five in a rank*" (Ex. xiii, 18), and also by the fragment of an old Egyptian Zodiac found at Rome, whereupon *thirty-six* men (answering to the thirty-six decans, or periods of ten days each), are, as is evident, placed around and outside the twelve constellations of the zodiac.



Eldad (Ram-lover=Sun in Aries) and Medad (Water-lover=Sun in Libra) were the two equinoxes. The Hebrew Zodiac was divided into *four camps* — the *camp of Reuben* (Aquarius); the *camp of Ephraim* (Taurus); the *camp of Judah* (Leo); and the *camp of Dan* (Scorpio). These were the same with the four cardinal points, or the two equinoxes, and the two solstices — also with the cherubim of Ezekiel.

All the elders, including Eldad and Medad, stood up with Moses in the tabernacle (the Sun's ecliptic), and while Eldad and Medad prophesied in their camp, "Moses got him into the camp, he and the elders of Israel" (Num. xi, 30), i. e., the Sun entering Taurus, Aquarius came to his zenith at sunrise. The Lord (atmosphere) now sent forth a wind (the spring monsoon) which brought in quails from the sea (migratory birds of spring). Of these the people, of course, helped themselves for food. But lo! "while the flesh was yet between their teeth, ere it was chewed," the Lord got mad, and "smote the people with a very great plague" (Num. xi, 33).

THE PLAGUE AGAIN.

Many of the people died and were buried here, hence "the Lord called the place Kibroth-hattaavah, because there they buried the people that lusted" (Num. xi, 34). The people longed for spring, the *love-season*, but when it came they were seized by the plague and died. Kibroth-hattaavah=graves-of-the-lusting. From Kibroth-hattaavah they moved to Hazeroth (probably October). Here, Moses having wed an Ethiopian woman (Virgo in winter), Miriam, Moses' sister, and Aaron, his brother, spake against (opposite to Moses), because of his unfortunate alliance. "Now, the man Moses was very meek (low down in the zodiac) above all the men which were upon the face of the earth" (Num. xii, 3). The Hebrew word here translated "meek," properly signifies "oppressed," i. e., low down, as above — Sun in Aquarius.

The Lord (Sun) having called Moses, Miriam and Aaron together, and talked with them awhile, departed. "And behold, Miriam was leprous, white as snow" (Num. xii, 10).

That is, while the Sun and Virgo are together in the same hemisphere, Miriam was "leprous, white as snow"; but when the people moved from Hazeroth and came to El-Paran (the spring equinox) she changed color, i. e., Virgo set, and her countenance grew darker.

KORAH, DATHAN AND ABIRAM.

The attentive reader will have perceived ere this that a species of dualism generally prevails throughout the Bible; that the year is usually divided into two seasons — winter and summer. The Flood myth forms the first exception. That of Abram and Sarai began with trinitism, but soon lapsed into dualism. In the myth of Korah, Dathan and Abiram we have an attempt to restore trinitism. With Moses and Aaron on the one side, and the three above named on the other, the battle is to be fought, and decided, as we shall see, in favor of *no change*. Each party has, of course, its adherents. But I will proceed to the Myth's analysis. Korah (hail) is winter; Abiram=Abram (father-of-elevation) is spring; and Dathan (giver) is summer. Moses and Aaron are winter and summer as before. Korah was the son of Izhar-(the shining-one=the Sun of summer), i. e., winter follows summer. Dathan and Abiram were the sons of Eliab (Ram-father=Aries in winter), i. e., spring and summer follow winter.

These, with certain of the children of Israel, "rose up before Moses," i. e., the seven summer constellations with part of Scorpio (the "certain of the children of Israel"), in all 250 princes of the assembly (Zodiac), who were famous in the congregation (seven summer months), and told him he took too much upon himself. Whereat "Moses fell upon his face"—came to his meridian, the Sun in Scorpio (Num. xvi, 4)—and said to his opponents: To-morrow (next winter), if you put fire and incense in your censers, you will find out "whom the Lord doth choose." "Ye take too much upon you, ye sons of Levi," retorts Moses (v. 7). Because the Lord (Sun) hath taken you to seize him in the tabernacle and stand before the congregation (v. 9), ye would seize the priesthood also (v. 10). Why murmur against Aaron, your high priest (v. 11)?

Moses (Aquarius) now sent to call Dathan and Abiram (v. 12), who answered: "We will not come up" (they were going down and couldn't come up); and flippantly accuse him of taking them from a land "flowing with milk and honey" to kill them in the wilderness; he hadn't "brought them into a land flowing with milk and honey"—winter was coming on—not he; and besides, he would now "put out the eyes of these men" (the darkness of winter, or Egypt). No Sir! "We will not come up."

Moses was now very wroth (the weather became cold), and appealed to the Lord, saying: "I have not taken one ass from them"—neither of the *asses* (stars) of Cancer had yet set. Moses was completely foiled. However, he ordered Korah, who was with him, and of his tribe (Reuben), to put in his appearance with his company—"thou and they and Aaron to-morrow" (v. 16).

At the appointed time, Moses with his party stood "in the door of the tabernacle of the congregation"—at the winter solstice, Sun in Aquarius and Aries on his meridian. Korah, being of the same tribe with Moses, of course, stood with him, "at the door of the tabernacle of the congregation" (v. 19). The Lord now proposed to consume the congregation (the seven summer constellations) in a moment, but they fell upon their faces, i. e., one after another came to its meridian. So the Lord told Moses to order them to depart from the tents of these wicked men (the tropic of Capricorn), lest they be consumed in all their sins (Sun's S. declination). Moses then stood up, and spake to the people (Aquarius began his yearly round), telling them the ground would cleave asunder, and the earth would open her mouth and swallow up his opponents (the opposite constellations would go down as he went up), and that they would go down *alive* into the pit (the dark hemisphere): that if his predictions did not come to pass he was no prophet (v. 29). Accordingly, when Moses had made an end of speaking (i. e., at the end of the year), "the ground clave asunder and Korah and all that appertained to him (Moses too) went down *alive* into the pit" (v. 31). That is, during the year all the zodiacal constellations rose, culminated and set,—went down into the

pit, Sheol, Hell, or the "under-world," according to Gesenius. Here let us observe, again, that the Lord got mad us usual, and slew 14,700 people with the plague. At this the children of Israel murmured against Moses and Aaron, saying: "Ye have killed the people of the Lord." This they could not deny, as it was true. But Moses ordered Aaron to take his censer (fire-pan) and put fire (the Sun) in it, and run into the midst of the congregation (i. e., in the midst of the seven summer months), and make an atonement for the people, that the plague might be stayed. Aaron did as directed, and stood between the *dead* and the *living*, i. e., the Sun came to his northern tropic, and the plague was stayed as usual.

AARON'S ROD BLOSSOMS.

Still the children of Israel, who were a stiff-necked people, murmured; and the Lord directed Moses to take of each of the twelve tribes a rod — twelve rods in all, and "write every man's name upon his rod" (Num. xvii, 2). Only upon the rod of Levi (bound together = the seven summer months), thou shalt write the name of Aaron (summer-Sun); for one *rod* shall be for the *head* of the house of their father?" (v. 3). This "*head* of the house of their fathers" was the first of the zodiacal constellations — Aries. This done, "thou shalt lay them (the rods) up in the tabernacle of the congregation (the seven summer months), before the testimony" (*ha-eduth* from root *ud* to *circle* = the year), where (at the beginning of the year) I will meet you" (v. 4). As the Lord commanded so did Moses, "And it came to pass on the morrow (in the spring — winter being night and summer day) that as Moses went into the tabernacle of witness (i. e., as Aquarius *ascended* into and passed over the summer hemisphere, behold! the rod of Aaron for the house of Levi (the summer) was budded, and brought forth buds, and bloomed blossoms, and yielded almonds (v. 8).

Now, who is there in all this world that cannot see the transparency of this myth? Aaron is the summer sun; Levi is the seven summer months, and the *rod of Levi* is that part of the Sun's ecliptic which answers to the seven summer

months. All together constitute summer, which produces buds, blossoms, and fruit.

“Of all the trees,” says Philo Judæus (Bohn’s, vol. iii, p. 113), that are accustomed to blossom in the spring, the almond is the first to flourish, bringing as it were, good tidings of abundance of fruit; and that afterward it is the last to lose its leaves, extending the yearly old age of its verdure to the longest period.”

The almond, then, was the most fitting of all the trees that could be chosen as the symbol of summer.

DEATH OF AARON.

Though Aaron was not a man, yet being represented as such, it was necessary, since man without exception is mortal, that he should die at some time, and at some place.

The Lord (Sun) it appears, fixed upon mount *Hor*, or the winter solstice, as the place, the time being winter, as we learn from the text immediately in connection, “The children of Israel, even the whole congregation, journeyed from Kadesh (holy=summer), and came unto mount *Hor*” (mid-winter). Here the Lord told *Moses and Aaron* that “Aaron shall be gathered unto his people,” that he should not enter the land which he had given to the children of Israel, because *they* had rebelled against him at Meribah in asking for water (Num. 20). The Lord, therefore, directed Moses (Sun in Aquarius) to take Aaron (summer-Sun) and Eleazar (Aries on his Meridian) up into mount *Hor*. This done, Moses stripped Aaron (winter strips summer) of his garments, and put them upon Eleazar his son; and Aaron died there in the mount, and like all his predecessors, was buried in the cave of Machpelah!

But suppose we take the story literally, as is commonly done. What then? By what means did Aaron die? Did not Moses then and there murder his poor brother? “Moses stripped Aaron of his garments” (Num. xx, 28), and having stripped him, did he not then and there knock out the brains, if any he had, of his brother, with the club he always carries in his hand? Who knows? Only the three were present.

Aaron was dead, and the dead tell no tales; Moses, the murderer would not tell, and Eleazar was bribed not to tell! Oh! but this, I shall be told, is divine revelation. Very well; then it is revealed that Moses slew an Egyptian (Ex. ii, 12). Now Aaron was an Egyptian, i. e., he was down in Egypt with Moses; and thus it is proved *by divine revelation*, that Moses, having *spoiled* his poor brother of his garments, slew him without the slightest provocation — no excuse whatever, except that probably he wanted the poor man's garments, for the weather was cold. But the deed being done, his next care was to exculpate himself of the unnatural crime of fratricide. To this end, after its discovery, he told the people *the Lord said he must murder his brother, Aaron*. But it is asserted that the Lord did not tell Moses to murder his brother. Answer: True, he may not have told him directly; but he did say to Moses: "Aaron shall be gathered unto his people" (Num. xx, 24), and was not that enough? Do not the minions of every tyrant understand, when hints are thrown up to them, that such or such ought to die, what is meant, and act accordingly? Oh! ye priests, ye who have practiced this species of murder for ages untold, can ye misunderstand the import of "*Aaron shall be gathered unto his people?*"

THE BRAZEN SERPENT.

Here we have the earliest homœopathic practice on record. The Lord having first caused the snakes to bite the people, afterward directed Moses to hang a serpent upon a pole in order to heal them. Hahnemann must have taken his first hint from this record. However, we shall find this but one of the thousand variations of the same old story; the difference consisting merely in a change of names and circumstances.

"And they (the Israelites) journeyed from Mount Hor," where Moses murdered his brother Aaron, by way of Edom (winter) and the Red Sea up to the wilderness (*midbar*=speaking, from *dabar*, to *speak*, probably Lent), when they (the Israelites=Leo, Virgo, Libra and Scorpio) spake against (set opposite to) God and Moses (Aries and Aquarius, then rising).

“Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread (provisions were getting scanty toward spring), neither is there any water (it was too early for the latter rain); and our soul loatheth this light (vile) bread” (stuff) — meaning the *manna*, or whatever they could pick up. So “the Lord sent fiery serpents (the plague) among the people; and much people died” (Num. xxi, 6).

Discovering their mistake, the people confessed to Moses, and besought him to pray to the Lord for the removal of the serpents. Moses did as the people desired; and the Lord told him to “make a fiery serpent and set it upon a pole (the Sun in his northern solstice); and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live” (Num. xxi, 8). This is another record of the prevalence of the plague. It subsides here, as usual, at the coming of midsummer. The days during which this pestilence prevailed were looked upon as so many fiery serpents; the Sun’s ecliptic being always symbolized by a coiled serpent with its extremities meeting in the winter solstice.

The people, in the meanwhile, journeyed, making short moves, first pitching in Oboth (water-skins). Here Moses (Aquarius) coming to his zenith, struck the rock a second time, the water (latter rain) flowed, and the people filled their water-skins; hence they called the place Oboth. After Oboth, they next came to Ije-abarim (heaps-of-the-crossing) in the wilderness (place of intercalation); thence they passed to Zared (willows, or bulrushes), where Pharaoh’s daughter found Moses. Thence they pitched beyond Arnon (river of rejoicing = spring equinox). Passing Arnon they came to Beer (not Beer-sheba, but to Beer-elim = the twelve wells of water mentioned in Ex. xv, 27). Mattanah (gift = harvest) came next. Leaving Mattanah, they arrive at Nahaliel (the Ram’s possession = Aries in his zenith); their next station being Bamoth (heights = summer solstice), on the dividing ridge (Pisgah) of which they erected the serpent Moses had made for them, upon a pole (at the intersection of the Sun’s ecliptic and solstitial colure), in the very place David afterward planted the “Ark of God,” and the plague in both cases was stayed. From

Bamoth, the Israelites proceeded south into the country of Moab (Wash-pot, Ps. lx, 8=Aquarius) until they reached the top of another Pisgah (division=winter solstice) which looketh toward Jeshimon (a waste=winter). Here the year ended.

OG, OR GOG, AND MAGOG.

Moses being of an exceedingly restless disposition, instantly set off upon his next tour (Num. xxi, 21); and the Israelites sent messengers unto Sihon (sprouter=spring, from *Suh*, "to sprout forth"), king of the Amorites (from *amar*, to speak, or to bring forth to light=the spring months), asking permission to pass through his territory. Sihon objected, and the parties met at Jahaz (*the trodden down place*=place of intercalation). Israel was victorious, and possessed themselves of the land unto the Jabbok, even unto the children of Ammon (children-of-the-Sun, or descendants of incest, i. e., of Lot and his daughters). And Israel dwelt in Heshbon (closing-of-the-year), the city of Sihon, king of the Amorites. Hence, the proverb: "Woe to thee, Moab (wash-pot=end of winter); thou art undone, O people of Chemosh (depression=winter). Heshbon is perished even unto Dibon" (end of the year), where the Sun's south declination comes to nought, and the days and nights become of equal length. From Dibon (spring equinox) Moses sent to spy out Jaazer (whom the Ram helps=the first spring month). Having conquered Jaazer, "they turned and went up by the way of Bashan (Beth-shan=Sun's house=the constellation Leo, or mid-summer). Here they found Og (long-neck), one of the Anakim, king of Bashan (summer), whom they slew, and possessed his land.

Og appears to be the same as Gog, as the initial letters of both words in the Hebrew are interchangeable. This opinion is rendered still more probable, if, indeed, it is not absolutely proven, by the fact that, in addition to the evidence above adduced, we find a star in the right leg of Aquarius, named Magog, i. e., *opposite* Gog. Thus we may set it down as proven that Og or Gog is the summer solstice, and Magog the winter solstice. "The *Syrian Mabog* is obviously derived from *Maha-*

bhaga," a Sanscrit name. Pliny spells it Magog. "Mabog, or Magog, or *Hierapolis*, or *City of the Sun*, was called, also, *Old Ninus*, or *Nineveh*." (See *Asiatic Researches*, vol. iv, pp. 390-1.)

But Og had a bedstead, and a big one, too—nine cubits long, by four in breadth (Deut. iii, 11). It was of iron, the symbol of winter (*Lilly's Christ. Astrol.*, p. 68). Upon this iron bedstead the summer Sun slept in winter. "Awake! Why sleepest thou, O Lord?" (Ps. xlv, 23.)

BALAAAM AND HIS ASS.

"The story of Balaam's ass has often been an object of ridicule among sceptics and infidels" (*Rees' Cyclo.*, *Art. Balaam*). And no wonder. So long as theologians persist in claiming for these Bible fictions, which they have never been able to find head or tail to, literal and veritable history, they may expect to be looked upon as objects of ridicule, and even of scoffing. Of course, their living depending upon it, we shall anticipate that they will continue, as ever, to seek upon the surface for what is hidden in the depths below. Instead of searching for the deep things of God (1 Cor. ii, 10), they will remain content with the filthy scum which floats upon the surface of the written word. So long as gross selfishness and downright laziness govern them, they will scorn to secure to themselves for the benefit of their slavish dupes, the rich kernel of science, but will remain content with the shells and husks which surround and hide the priceless gem. But let us look to our most interesting subject—Balaam and his ass (Num. xxiv).

In the progress of our researches, we have seen the year divided, at first, into two parts—once into three, which, having served its purpose, was quickly discarded. After, in the time of Jacob, it was cut up into twelve parts, or months. Later still, on the institution of the Sanhedrim, it was further distributed into seventy-three subdivisions of five days each, thus making the year to consist of 365 days. As these 365 days do not make a full year, but lack nearly the fourth of a day, calendographers, not being able to fill out the year with

the fractional part of a day, have agreed to add a day to every fourth year, which is too much by 11 minutes and 10.3 seconds. This overplus was corrected in a manner to be explained in another place; the object of this myth being seemingly the disposal of this bissextile or leap-year day.

The first position of the children of Israel in this myth, as ascertained from Numbers xxii, 1, was in the plains of Moab on this side Jordan by Jericho, i. e., it was near spring.

“And Balak (destroyer=winter), the son of Zippor (singer=summer), saw all that Israel had done to the Amorites” (from *amar*, to speak=the intercalary days=the dwellers in Midian, *the land of strife*=the time occupying the last days of winter and the first of spring). And Balak (destroyer), who was king of the Moabites (winter days), sent messengers (astrologers) unto Balaam (a foreigner=leap-year day), the son of Beor (Moon, the day left, after 13 lunations of 28 days each), to Pethor (table=plane of the equator), to inform him of a people just arrived from Egypt (winter), which cover the earth, requesting him (Balaam) to come and “curse me this people” (winter curses the people). Balaam detained the messengers over night (Num. xxii, 8) that he might learn the Lord’s will in the matter. God told Balaam he could not go with Balak, and that he should not curse the Israelites, for they are blessed, being summer and not winter months. Thus, the messengers (astrologers) having consulted the stars during that night, could not say whether the bissextile day ought to be added to that year or not. Balak, determined to carry his point, next sent princes “more and more honorable than they,” i. e., better skilled in their profession. These Balaam also kept over night, that he “might know what the Lord will say unto me more” (Num. xxii, 19). God (Aries) now told Balaam to go with them, i. e., the astrologers found the day (Balaam) should be added to that year, and added it accordingly. So Balaam (the bissextile day) rose up in the morning and mounted his *ass* (the Sun is here mythologically styled an ass) and went with the princes of Moab (the winter months), i. e., the bissextile day was added to the winter side of the year, as it is still done. We may here take note that the word *athor*, here translated

ass, comes from a root which means *to move by short steps*, as the Sun apparently does. Time, a part of which is Balaam, is the Sun's burden.

But God's anger was kindled (literally the Ram's nose became red, for it was rising just then), because Balaam went. However, his ass faltered three times (the three watches of the night). The third time Balaam's anger was kindled, i. e., *his* nose became red (it was not only the dawn of the day, but the dawn of spring also), and he smote the *ass* with a staff=*makkel*=germination, from *makel*, to germinate. The third time, the ass spoke (vegetation began to appear), and the Lord opened Balaam's eyes (the sun rose just then), and he fell flat upon his face (Num. xxii, 31), and the farce was near its end. (We remember that Peter denied his Lord three times, when his eyes were opened at cock-crowing, i. e., when the Sun rose). Balaam's two servants were the Fishes of February, and the wall he rode against was the spring equinox. He couldn't curse the children of Israel, the enemies of Balak, because they were blessed; the word that God (Aries) put in his mouth, that only he could speak.

Balaam next went with Balak to Kirjath-huzoth (dividing-city=spring equinox). Here Balak (winter) offered oxen and sheep (Taurus and Aries), and he brought Balaam unto the high places of Baal (spring equinox). Here Balaam orders Balak to build * him seven altars (seven summer months), and prepare him seven oxen and seven rams (Aries and Taurus as they appear consecutively during these seven summer months); and Balak did so (Num. xxiii, 1). Soon after (v. 4) God (Aries) met Balaam and told him *he* had prepared the seven altars, etc. So "The Lord put a word in Balaam's mouth" and told him to go with Balak (the year ended). And Balaam took up his *parable*, and said Balak, the king of Moab, hath let me *rest* (*yanuh*, from *nuh*, to rest; not "brought" as in the English text) from Aram out of the mountains of the East, i. e., Balaam being the last day of that year, *rests* † at the spring equinox.

* At 1 Sam. vi, 7, we read that the Philistines built a "new cart" for the children of Israel. Balak erected the seven altars in lieu of the "new cart"—the new year.

† This *rest* of Balaam was precisely like the *rest* that God took after his work of the creation. Though winter and summer alternate, time goes on nevertheless.

The winter constellations being now all above the horizon at sunrise, Balaam cannot curse Israel (summer); for, he asks, how shall I curse whom God (*El*=Aries in winter; not Elohim, the Sun-rams of summer) hath not cursed? (The God of winter cannot curse summer; and the God of Summer never curses).

Who can count the dust, or number the fourth part of Israel? i. e., who can number the endless productions of summer? Wherefore, Balaam exclaims, "Let me die the death of the righteous, and let my last end be like his," i. e., *let me not die at all*, for spring, the righteous, or getting-up season, is the renewal of life; and let "my future" (*aharithi*) be like his (the righteous). The word *kts* (*end*) does not occur in the text at all.

Balaam didn't die just then, for directly after, Balak took him into the field of Zophim (honey=mid-summer), to the top of Pisgah (division=summer solstice), where Satan afterward took our Savior, and told him to "curse them from thence" Num. xxiii, 13). But Balaam told Balak that "God (*El*) is not a man that he should lie, neither the son of man that he should repent" (v. 19); and well may we rejoice that Balaam told the exact truth; for the Lord (*Jahveh*), says he, "hath blessed, and I cannot reverse it." He (*El*=Aries in winter) hath not plowed in Jacob (spring), nor seen labor (*amal*) in Israel (summer); the Lord his God was with him, and the shout of a king was with him, i. e., it was spring. However, "God (*El*=Aries) hath brought them out of Egypt (winter); he hath, as it were, the strength (splendor) of a unicorn" (v. 22); i. e., of a *rëem*, or of something "that lifts itself up" (Aries). "The meaning unicorn has no foundation" (*Fuerst's Heb. Lex.*, p. 1270).

Here, at the *lifting-up*, or summer solstice, there was "no enchantment against Jacob," i. e., there were no *nachash*, or fiery serpents to bite the people, no looking-into-the-ark, and so no plague, but the great brazen serpent, or summer Sun, was set upon the pole (summer solstice), and the Sun of righteousness had risen with healing in his wings (Mal. iv, 2). Neither was there divination or witchcraft against Israel;—but all was

in the most flourishing and happy condition. Even Balak relented in part of his purpose, and said: "Neither curse them at all, nor bless them at all" (Num. xxiii, 25). It was exactly at the time when it might be said of Jacob and of Israel, in way of contrast, what hath God (*El*=the Aries of winter) wrought?

Balak, being of the sort who believe in the rule, "*Try, try again,*" said to Balaam: "Come, I pray thee, I will bring thee unto another place." And he took him around to the top of Peor (opening=spring) that looketh toward Jeshimon (the wilderness, or the place of intercalation; for Balaam must complete the circle, or the year). "Peradventure it will please the Gods (*ha-Elohim*=the gods=the summer months) that thou mayest curse me them from thence." Here, the customary offerings of seven bulls, etc., having been made, "Balaam saw that it pleased the Lord to bless Israel," i. e., to cause the earth to bear good crops in summer. He, therefore, lifted up his eyes and saw Israel abiding in his tents according to their tribes (it was summer), and the spirit of the Gods (Elohim) was upon him, when he took up his parable from his third point of view, exclaiming: "How goodly are thy tents (months), O Jacob (spring), and thy tabernacles (months), O Israel" (summer). He next proceeds, summer being past, with his prophecy: "He (Sun in Aquarius) shall pour the water out of his buckets," etc., "and his king (strength) shall be raised up out of Agag,* and his kingdom shall be lifted up" (Num. xxiv, 7). Thus Balaam praised and did not curse Balak's enemies=the summer months.

"And Balak's anger was kindled against Balaam (winter was closing), saying: I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times." "Therefore, flee thou to thy place;" which he at once proceeded to do, while at the same time he would advertise Balak

* Agag (heat, or the Sun) was king of the Amalekites (laziness); heat being the great promoter of laziness, especially in warm countries. Philo Judæus says, "the name Amalek, being interpreted, means 'the people looking up'" (*Works*, vol. ii. p. 168, Bohn's Ed.) This interpretation amounts to about the same as mine, since all lazy people are apt to look up, and think themselves better than they who work. Indeed, it matters little which way they look, so they quit looking into the pockets of the laborer for their support.

what this people (summer) shall do to thy people (winter) in the latter days (Num. xxiv, 14).

Here Balaam seems to allude pretty plainly to the great, or Platonic cycle of 25,920 years,* caused by the precession of the equinoxes; for it would appear from the text that summer will, at some future day, take the place of winter, and *vice versa*. Balak says: "A Star (Regulus) shall go out from Jacob, and a scepter shall rise out of Israel, and smite through both sides of Moab (winter), and shall destroy all the children of Sheth" = winter months (v. 17).

Edom (winter) and Seir (Capricorn) shall become a possession for his (Balak's) enemies (summer months). Asshur (winter) shall carry thee (Balak) away captive. Cain (winter) shall be wasted, until Asshur shall carry him away captive. And Amalek (laziness) — poor Amalek, though the first of nations (all primitive and savage nations are lazy) — his doom "shall be that he perish forever." "Ships shall come from Chittim (= Hittim = dread = winter) and shall afflict Asshur (now winter; then summer) and shall afflict Eber (now summer; then winter), and he (Asshur and Eber) shall perish forever."

The "ships" (constellation Argo-navis) now rise with Leo; and the star referred to was probably Regulus or Cor Leonis.

* Bunsen thinks but one of these cycles has passed, together with 1,240 years of our own era, since the creation of man upon the earth. He says: "Less than one period is impossible, were it only because of the stubborn fact of the strata of languages" (*Egypt*, vol. iv, p. 564).

The learned Baron was much more conversant with Theology and its kindred subjects than with Geology and Palæontology. Fragments of burnt brick have been brought up from a depth of seventy-two feet, without *penetrating the aluvium* in the Nile valley. This depth, according to the calculations of Mr. Horner, would indicate that these pieces of brick were "buried more than 30,000 years ago" (*Foster's Pre-hist. Races of the U. S.*, p. 48), a period 2,840 years greater than that assigned by Bunsen for the birth of man, and yet these fragments were made, nobody knows how long before they were buried. Sir C. Lyell believes "North America was peopled more than a thousand centuries ago by the human race" (*Antiq. of Man*, p. 204). Sir J. Lubbock says: "It may be doubted whether even geologists yet realize the great antiquity of our race" (*Pre-hist. Times*, p. 419).

"The stubborn fact of the strata of language" is no more a proof of the date of the origin of man than of any other animal. Where are the strata of the languages of the mound-builders of the Ohio valley, a race of whom little or nothing is known; of the cave-men of Europe, whose bones are found associated with those of animals long since extinct; of the owner of the Neanderthal skull; "of our ancestors of the miocene period" (see *Lubbock's Pre-hist. Times*, p. 423), or even of the ancestors of the Aryan races? Who can fix the exact dates of these, or any of them? Nobody.

Thousands of languages with their "strata," had, doubtless, passed into oblivion, and were beyond the possibility of recovery, long anterior to the historic era!

If so, the time required from now, to fulfill this prophecy, will be about 10,800 years. Hence the prophet says: "I shall see him, but not now; I shall behold him, but not near" (Num. xxiv, 17).

And Balaam rose up, and went and returned to his place (i. e., he went the circuit of the year); and Balak went his way; "while Israel," as usual at the end of the year, "abode in Shittim" (winter) (Num. xxv, 1).

ZIMRI AND COZBI.

This myth is found in Num. xxv. Its object is to record the ravages of another plague. Of course, this must be done in a manner different from any of the preceding. The point of departure, however, is the same as ever—from Shittim (winter solstice), where the people begin to commit whoredom with the daughters of Moab (Lot's daughters). In due time, "Israel joined himself unto Baal-peor (spring equinox), and the anger of the Lord was kindled against Israel," i. e., the Sun coming to the spring equinox, the weather became warmer. And the Lord said unto Moses: "Take all the heads (zodiacal constellations) of the people (the stars), and hang them up before the Lord against the Sun," i. e., Aquarius passing on in the ever-revolving circle (the zodiac), will bring up each of the zodiacal constellations in its turn before the Lord, or in conjunction with the Sun, and thus turn away the fierce anger of the Lord (the heat of the Sun) from Israel, i. e., the weather will become cooler toward the end of summer.

So "Moses said unto the judges of Israel (the zodiacal constellations as they severally come up to the equinoctial line), slay ye every one his men (the stars in the opposite, or setting constellation) that were joined (six months before) with Baal-peor." Every constellation, be it remembered, rising in conjunction with the Sun, is said to slay the opposite, or setting constellation.

"And behold, one of the children of Israel (Simeon = Pisces) came (to the spring equinox) and brought unto his brethren a Midianitish woman (Virgo setting) in the sight of

Moses (as Pisces comes to the eastern horizon, Virgo touches the western, and is opposite Aquarius), and in the sight of all the congregation of Israel, who were weeping (it was the latter rain) before the door (spring equinox) of the tabernacle of the congregation" (the seven summer months).

And when Phinehas (brazen month), who is the same as Elijah (see *Phinehas, Bib. Dict.*), the son of Eleazar (helping-Ram), the son of Aaron (summer sun), saw it, he rose up (to heaven like Elijah) from among the congregation, and took a javelin in his hand (Sun in Aries), and went *after* the man of Israel (Zimri=singer, a phylarch of Simeon=Pisces) unto the tent (*hakkubah*=alcove=summer solstice), and thrust both of them through, the man of Israel—(Pisces in his zenith), and the woman (Cozbi=deception=Virgo on her meridian), through the belly (middle, Gesenius has "*genitalia muliebra*"); i. e., the Sun came to his northern tropic, when, as usual, the plague was stayed, though 24,000 people were swept off during its continuance.

The Lord was so tickled by this act of Phinehas that he afterward told Moses (Sun in Aquarius) that Phinehas had turned his wrath (heat) away from the children of Israel, i. e., that the heat diminished from the summer solstice, and winter came on, as usual. The children again brought up at Shittim, or the winter solstice, where the year ended.

THE MIDIANITISH MASSACRE.

The last principal myth of the Pentateuch which I shall notice, is that of the massacre of the Midianitish women and children. This is commonly pounced upon by infidels as one of the most atrocious and fiendish acts that can be imagined, and that, too, if the story be taken literally, with signal justice! Its language reveals, as language is ever bound to do, not only the utter want of decency and refinement of the Jewish people, whoever they may have been, but shows also to what an abominable, beastly and offensive state of mind their ignorant, uncultivated and savage priests were reduced, when this filthy and inhuman myth was framed. We may rest assured, how-

ever, that no such transaction ever transpired literally ; for we may set it down as an impossibility that 12,000 men ever slew in the manner signified, 48,000 men, and took captive 100,000 women and children ; all of which last, except 32,000 girls " that had not known man by lying with him," they murdered in cold blood ; and all this without the loss of a single man. The thing is impossible. If true, what did these 12,000 men do with the 116,000 dead bodies ? Did they bury them ? We are not told. Besides the dead, they had to care for 32,000 young girls, 675,000 sheep, 72,000 beeves, 70,000 asses, together with goats and " all manner of beasts " (Num. xxxi, 30). These 12,000 men must have had their hands full without caring for the dead. The 116,000 carcasses were, doubtless, left to putrefy and cause the plague.

Of the 32,000 virgins, the Lord got just 32 for his share ! The Lord, then, certainly did not get the lion's share ! May be he didn't care much for virgins. However, he seems to have been content with the 32 girls the Israelites gave him, which is more than may be said of some of his followers !

And it is such stories as this that we are called upon by

" Those cherubs, earthly ministers "

to believe, and that, too, by *their* simple say so, as veritable history, *revealed to them* by God, as his word ! Bah ! out upon ye, priests ; the story is not true ; it is not history. The language beneath which is veiled the true meaning, is mythological, and of the coarsest and most revolting description ; revealing the foul and brutish character of the intellect that excogitated it. The numbers are all *round* numbers, and as such are evidently mythological, and hence fictitious.

But what does this ugly and filthy myth mean ? And the Lord spake unto Moses, saying : " Avenge the children of Israel of the Midianites (Num. xxxi, 1, 2)." Who were the Midianites ? The inhabitants of Midian, of course. Well, who or what was Midian (literally strife) ? " The children of Israel pitched in the plains of Moab, on this side Jordan, by Jericho (Num. xxii, 1). Jordan by Jericho is the spot where the sun crosses the equinoctial line in spring. Hence the time

was Lent=February. Here were the children of Israel, among the Midianites, the last days of winter, blustering days; between winter and summer—between “Moab (winter solstice) on the one hand, and Mt. Sinai (summer solstice) on the other” (*Ges. Heb. Lex.*, p. 538). “Here they are reckoned among the Ishmaelites; elsewhere they are distinguished from them” (*Ibid*). Here the Israelites “vex the Midianites,” and then “smite them” (Num. xxv, 17). Having overcome the Midianites, and returned with their spoil, “Moses came forth to meet them without the camp” (spring equinox, when Aquarius rises before the Sun). Seeing the children of Israel returning with all their prisoners still alive, “Moses was wroth (*broke forth*, in the original, i. e., Aquarius rose before the Sun) with the officers, because they had saved “all the women alive.” “Now, therefore (said he), kill every male among the little ones, and kill every woman that hath known man by lying with him; but all the women children that have not known man by lying with him, keep alive for yourselves” (Num. xxxi, 17, 18). Taken literally, this relation is more cold-blooded, cruel, ferocious and inhuman, than anything I have ever read of outside of the Bible; for in the Bible there is much nearly equal to this.

But I have signified my disbelief of this legend, taken literally. How, then, may we get at its true sense? I find, in mythology, “the days of the year called cattle” (*Cox's Myth. of the Aryan Nations*, vol. ii, pp. 39, 280). Of course, this term “cattle” would embrace both sexes. Now, why not call them men, women and children, as well? Groups of five days each, have been personified as men (see Sanhedrim), why not days, hours, minutes, seconds, or any division of time, be personified the same? Granting that such may be done, I think we may get at the meaning of this myth.

The winter days, being unproductive, will represent the males, which, with the summer days (the females) of the past year—these last having lain with man (the earth)—are slain at the end of the year, at the spring equinox. The coming summer days, with their divisions, will personate the girls who have not known man (earth) by lying with him. These the

Israelites very properly kept for their use.* This interpretation modifies materially the criminality involved by the literal text, but does not excuse, or palliate the gross turpitude of the language used.

DEATH OF MOSES.

After the children of Israel had avenged themselves of the Midianites, and captured their young virgins for future use, Moses was "gathered unto his people" (Num. xxxi, 2), i. e., leaving the Sun, "he went and returned, and dwelt" with the Sun — he completed the circle of the zodiac, or year. Having thus looked upon the promised land (summer), Moses died, and *buried himself* in a valley in the land of Moab (water-father = Aquarius = Moses), "but no man knoweth of his sepulcher unto this day" (Deut. xxxiv, 6). After this day, January 10th, 1876, his place of sepulcher will be made known! Although one hundred and twenty years old, "his eye," it is said, "was not dim (his stars shine as brightly now as they did then), nor his natural force abated (the rainy season still comes on every year)" However, the people wept thirty days, i. e., during the passage of the Sun through Aquarius, the Wash-pot (Ps lx, 8), or the rainy month.

Nor must we forget that Michael (who is like a ram) contended with the Devil about Moses' body, each claiming it for his, i. e., it was not yet exactly known whether the winter solstice was in Aquarius or Capricorn. It had probably ceased to be found in Aquarius, but could not be said to have entered Capricorn. However, "Michael durst not bring a railing accusation against him (the Devil = winter solstice)," but said, "the Lord rebuke thee" (Jude ix). The Greek, here translated "rebuke," is *επιτιμησαι*, to set a value upon, i. e., the Sun (Lord) in his northern solstice will fix the southern solstice, which is exactly opposite.

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. xxxiv, 10).

* Virgo, coming in conjunction with the earth, sets, while Andromeda rises, and thus knows not man (earth) by lying with him. Dupuis says: "Andromide porte cher les Hebreux, le nom de Vierge ou du femme, qui n'a pas connu d'homme" (*Origine des Cultes*, tom. iii, pt. ii, p. 87).

The two solstices always face each other; and Aquarius is the only man in the zodiac.

Since the winter solstice ceased to be found in Aquarius, it has been removed by the precession of the equinoxes, into the 15° of Sagittarius, or about 45° distant from the first degree of Aquarius. This 45° divided by $50''$ gives 3,240 years, almost exactly the same as found by the marginal chronology of the Bible, for $1451+1876=3327$; the excess being only eighty-seven years.

I shall now pass to the Book of Joshua, leaving the balance of the Pentateuch, and particularly that of Deuteronomy (double-naming="a repetition of former things"), for my readers to divine the sense of for themselves. This they will readily do, provided they are well grounded in what I have already written.

CHAPTER XIII.

JOSHUA.

THE Book of Joshua "is a distinct whole in itself."
(*Smith's Bib. Dict., Art. Book of Joshua.*)

In this sentiment I fully concur; particularly as regards the first twelve chapters. Its object appears to be the reconstruction of the calendar, made necessary by the removal of the solstices from Aquarius and Leo into Capricorn and Cancer, and the change of the beginning of the year from the winter solstice to the spring equinox. The various divisions of the year will, of course, remain precisely as before, though answering to different constellations in the zodiac. "Joshua's name appears in the various forms of Hoshea, Oshea, Jehoshua, Joshua, and Jesus" (*Bib. Dict., Art. Joshua*), to which I will add *Mamers, Mavors, Mars, March; Ares, Aries*=a *Ram*, the constellation then corresponding to the month March, the first month of the year, because the Sun then rose in conjunction with Aries on the equinoctial line.

Joshua, like Mars, was the son (Sun) of strife (Midian). He was also, like Mars, the "God of battles." He was the son of Nun, i. e., of the Fish=the Whale, whose head is immediately under the Ram; or, he was the son of the Fishes (Pisces), as, having passed this constellation, he would be very aptly styled the Sun of, or from the Fishes. He was born about the time when Moses fled into Midian, i. e., when Aquarius was coming to the equinoctial line toward spring. He grew up a captive in the brick-fields of Egypt (muddy season, or the three months between the winter solstice and the spring equinox, the period during which Moses' mother was able to conceal her son), where he saw the ten plagues.

At the death of Moses, i. e., when the winter solstice had

passed from Aquarius into Capricorn, Aries was below the equinoctial line in the lower or winter hemisphere, or Egypt. The Lord (Sun in Capricorn at the winter solstice) spake unto Joshua (Aries on his meridian), saying: "Arise, go over this Jordan (equinox of spring) unto the land (summer) which I do give to them, even to the children of Israel" (Josh. i, 2). This land (summer) extended from the wilderness (the intercalary, or spoken-in days), and from Lebanon (winter) even unto the great river Euphrates (the fruit season=our autumn), toward the going-down of the sun" (Josh. i, 4), i. e., it embraced the seven summer months from March to September, inclusive.

So Joshua (Aries passing his meridian) commanded the people (they having first prepared victuals), saying, "Within three days (three months) ye shall pass over *this* Jordan, to go in to possess the land which the Lord your God (Sun in Aries) giveth you to possess it" (Josh. i, 11).

The Reubenites (sons of Aquarius), Gadites (sons of Capricorn), and the *half* tribe of Manasseh (half of Pisces), being the exact half of the five winter months, were ordered to let "their wives, children, cattle," etc. (i. e., the kind of weather peculiar to these constellations when the sun is passing through them), "remain in the land which Moses gave them on this side Jordan (i. e., on the winter side of the year); but ye shall pass *before* your brethren (the summer constellations) and help them" (Josh. i, 14), i. e., the winter constellations must pass over the equinoctial line before those of summer can follow (see Zodiac). They all answered Joshua (Aries) saying: "whithersoever thou sendest us, we will go" (v. 16). Capricorn, Aquarius and Pisces being ahead, are sent along by Aries. All were exhorted to "be strong and of a good courage."

Preparatory to this march, Joshua sent out of Shittim (winter) two men (days) to spy out the land, even Jericho (the lunar month). These men went directly into a "harlot's house" (our Savior's mother=Virgo; for it was right here, on the 25th of March, that the Virgin Mary conceived of the Holy Ghost, or March wind). This "harlot's" name was

Rahab (freedom of the Lord). Being discovered, they first provided for the "harlot's" safety, and then returned from the mountain (spring equinox) to Joshua. The necessary information being thus obtained, Joshua rose up early in the morning, removed from Shittim, and came to Jordan (the spring equinox). Here they lodged before passing over (Josh. iii, 1). Joshua next ordered the priests (the twelve constellations) to take up the covenant, i. e., to begin crossing; when the Lord said to Joshua (Sun in Aries): "This (equinoctial) day will I *begin* to magnify thee (i. e., to make the days longer than the nights), in the sight of all Israel (i. e., of the four ancient summer constellations — Leo, Virgo, Libra, Scorpio,— called Israel, which, being exactly opposite, were supposed to see the spring equinox), that they may know that as I was with Moses, so will I be with thee"—the beginning of the year (Josh. iii, 7). As the priests severally came to the Jordan (spring equinox), "Joshua said: Hereby ye shall know that the living (summer) God (*El chi*—not the dead God of winter) is among you, and that he will without fail drive out from before you the Canaanites," etc., i. e., that winter will pass away (v. 10).

When the priests (the constellations all appear to move in concert) that bore the ark of the covenant (the spring equinox) came to Jordan, "the waters which came down from above (the latter rain) rose up upon a heap (*ned, nud, or Nod*, the place where Cain found his wife = Virgo) very far from the city of Adam that is beside Zaretan (Earth in winter), while those of the plain (the former rain) failed, and the people passed over against Jericho" (Josh. iii, 16); i. e., the former and latter rains occur before and after (not at) the spring equinox, and thus the priests that bore the ark (of Aries) stood firm on dry ground in the midst of Jordan, until the people *were passed* clean over Jordan (iii. 17).

By direction of the Lord, Joshua next ordered the children of Israel to take twelve stones (symbolic of the twelve months) out of the midst of Jordan, and carry them to the place, or places where they severally lodged (iv, 8). These twelve stones Joshua set up in the midst of Jordan in Gilgal (Sun's ecliptic)

“in the places where the priests’ feet stood, and they are there unto this day” (iv, 9), and I will add — unto this day, January 10, 1876. After this, the people came up on the tenth day of the first month and encamped in Gilgal, in the east border of Jericho, i. e., at the end of the first third of the first month (iv, 19).

Here Joshua, the year of survey being ended, performed the rite of *circumcision*. This was done with sharp stones, the twelve he had just set up in Gilgal, or the Sun’s ecliptic. The word *circumcision* means to *cut around*, or to *encircle*; and as Joshua had just completed the *circle* of the year, set up his land-marks, or the twelve stones, and thus, having arrived at the *love-season* of spring, had rolled away the reproach of Egypt (the barren and unprofitable winter), it was now proper and even necessary to institute some rite or ceremony in token of the covenant, or *coming-together*. Hence the erected *pole* or *phallus*, the emblem of the fecundating power of the Sun at this season, was, by this rite, represented with denuded apex or *glans*, as if in readiness to commit its seed into the fertilizing womb of the naked earth (see the seventeenth of Dupuis’ Plates illustrative of the Origin of all Worship). This same rite was, as we have seen, enjoined upon Abraham in token of this same covenant, or spring season of the year. Moses, not representing spring, was regardless of this rite being “of un-circumcised lips” (Ex. vi, 12). It was right here, too, as on a former occasion (Ex. xii, 18) the children of Israel ate *unleavened* bread, i. e., bread made of *old corn* (Josh. v, 11), and the manna (what-is-it?) ceased on the morrow (the next month, which was that of the harvest).

Joshua (Aries) having thus arrived by Jericho, found a man (the Sun) before him with a drawn sword in his hand. He asked the man (Sun) if “he was for, or against him.” The man replied, “Nay, but as captain (head or first) of the Lord’s host (the seven summer months) am I now come” (v, 14). The captain (Sun) told Joshua (Aries) to take his shoe off; for, said he, “the place whereon thou standest is holy,” i. e., sunny, or warm, and it is time to go barefoot! It is now spring, and Joshua begins his campaign, his first battle being against Jericho.

BATTLE OF JERICHO (LUNAR MONTH.)

Joshua, having obtained all necessary information by means of his two spies (the two days to be added to each of the twelve lunar months), and having staked off, by the twelve stones, the Sun's ecliptic into as many equal parts, and taken every other precaution necessary to insure success, was now prepared for his ensuing campaign. His first battle was against Jericho. This is a collective name, having for its root, *jerah* = the moon. Jericho may, therefore, mean the four quarters of the moon, or the four weeks of the lunar month.

The two spies, as before noted, went to Rahab, who received and lodged them. Rahab, who personifies the *fornix*, or the great *vault* of heaven, is thus said to commit *fornication*, and so gets her surname of *harlot*.

But Jericho was straitly shut: "none went out, and none came in" (vi, 1). The Lord (Sun) however, gave it into Joshua's hands. Seven priests (seven summer constellations) were appointed to bear as many trumpets of rams' horns (Aries during each of these seven months) about the devoted city (lunar month). These rams' horns the priests tooted about the city every day (month) for six days (months). On the seventh day (month) they compassed the city seven times, tooting their rams' horns as they went, i. e., they recalled all the summer months to view (feast of tabernacles, or of the ingathering) in that one month, when the city (summer) fell down flat, and the people at the command of Joshua, shouted "Amen (*Oh, Ram*), glory to *the Ram*," as he went down in the west.

All that was in the city was utterly destroyed, save Rahab (or Virgo, which became a day constellation), whom notwithstanding her slip of chastity, Joshua saved alive with all her household, and all that she had, and she dwelleth in Israel (i. e., she is one of the four constellations of summer) unto this day (vi, 25). Thus perished Jericho, or the lunar month, and the calendar month of 30 days being firmly established, the year consisted of 360 days.

BATTLE OF AI.

Joshua next pitched his forces against Ai (the Heap=the Year). Having sent men from Jericho to view Ai, which is beside Beth-aven (house-of-nothingness=the supposed vacancy between the two ends of the year) on the east of Beth-el (i. e., next the first degree of Aries), Joshua, by the advice received from them on their return, sent only "three thousand men (representing the supposed *three* intercalary days) up thither; and they fled before the men (days) of Ai" (vii, 4). Such was the consequence of "the transgression of my covenant" (spring equinox), or of the mistake of the children of Israel "in the accursed thing" (*cherem*=the shut-up, or hidden thing =the unknown number of intercalary days). Joshua was thus badly beaten; for the men of Ai smote of them about "*thirty and six* men" (vii, 5), equal to the 36 decans of the year, or the year itself, and chased them from the gate (spring equinox) even unto Shebarim (fractions), i. e., from the beginning of the year to where the intercalary days are counted in.

This was a hard blow for Joshua. He fell upon his face (Aries sets head first) before the ark of the Lord (summer) until eventide (winter solstice), and cried and took on until the Lord ordered him to get up: "Up, said the Lord (Sun), to Joshua (Aries on his meridian at the winter solstice). "So Joshua rose up early in the morning, and brought up Israel by their tribes, and the tribe of Judah was taken (Sun in Leo). Search being made in this tribe, it was soon found that Achan (*trouble*) the son of Carmi (vine-dresser=spring), the son of Zabdi (giver), the son of Zerah (riser=spring) was the trouble. Achan, on being interviewed, and exhorted to confession, owned up, and said: "When I saw among the spoils a goodly Babylonish garment and 200 shekels of silver, and a wedge of gold of 50 shekels weight, then I coveted them and took them; and behold they are hid in the earth in the midst of my tent, and the silver under it" (vii, 21).

Here, reader; here are some nuts for us to crack. I remark, first, that 200 silver shekels would be worth about \$125; the 50 gold shekels, about \$425 — in all about \$550, more or less.

The value of the Babylonish garment is not quite so easily come at. Is it possible, then, that so paltry a theft was like to ruin an army of 600,000 fighting men? Who believes it? Thefts of ten thousand times this amount did not ruin the cause of our Union in the late war of the rebellion; and yet the theft of \$550, unless the thief were discovered and punished, would ruin the Jewish nation (?), the chosen of God — was of the greatest moment, and of such astounding magnitude as to bring disaster and defeat upon the Israelitish army while under command of the Lord-God — was of such gravity that in order to prevent the ruin of the Almighty, the poor, weak-minded offender must be sought out at all hazards, and made to undergo capital punishment!

I can't see it; and must hence resort to what may be deemed its esoteric or hidden meaning. Gold with the ancients was symbolic of the Sun; silver of the Moon. The words "*adereth shinar*," translated "*Babylonish garment*," literally mean "*shining boy-Sun*" = the new year Sun = the Ganymede, or joy-bringer of the Grecians. The Hebrew *adereth* is of the feminine gender, and I note that the boy Ganymede, as pictured in Bell's Pantheon and Keightley's Mythology, has an exceedingly feminine look. Indeed, the gender of this little joy-bringing God, or Goddess (Sun at the spring equinox, for *adereth* is the feminine of Adar, the name of the Hebrew month which embraced the last half of February and the first half of March), seems doubtful. He, or she is always pictured standing beside the Eagle, a northern extra-zodiacal constellation, on whose wings the Lord brought the children of Israel up out of Egypt (winter) (Ex. xix, 4).

Now let us compare notes with the text. Joshua, having found Achan (the troubler = the annual intercalation) just where the Lord (Sun) said he would find him ("in the midst of thee, O Israel" — vii, 13), and recovered the stolen goods, viz.: the 50 shekels of gold (the day for the Sun's house, or the constellation Leo) and the 200 shekels of silver (the remaining four intercalary days — one day for each 50 shekels), and "the goodly Babylonish garment" (the fourth part of a day, since the Sun had passed from the spring equinox to the summer

solstice=a fourth of the circle), took them with Achan and all his sons, daughters, etc., to the valley of Achor (the end of the year, the place of intercalation), where "all Israel stoned them with stones and burned them with fire (the Sun) after they had stoned them with stones" (vii, 25). Having done this, "they raised over him a heap of stones unto this day," marking the end of the year, and called the place "the valley of Achor (or place of intercalation) unto this day" (vii, 26).

Thus was found the true amount of intercalation to be added to the 360 days conquered in the first battle of Joshua with Jericho. This made Joshua's year to correspond to ours as to the number of days.

JOSHUA'S THIRD BATTLE.

We left Joshua in the valley of Achor at the end of his second battle, i. e., at the spring equinox. Here the Lord again told Joshua (Sun in Aries) he had given Ai (the year) into his hands (viii, 1). So Joshua arose with his army and went to Ai, i. e., he passed over the circle of the year, and camped between Beth-el and Ai, the beginning and ending of the year, which are never very far apart. His camp was on the west side of Ai, however (viii, 9), and, of course, next to Beth-el. Thus Joshua had learned the exact amount of force necessary to success. So next morning he rose up and numbered his people; after which he pitched on the *north* side of Ai (the Sun had just entered the northern hemisphere). Joshua now took about, not exactly, but about, 5,000 men (the intercalary period) and placed them between Beth-el and Ai, on the *west* side of the city, i. e., at the end of the 360 days—the old place of intercalation (viii, 12). The description is very exact. Now there was a valley between them and Ai, i. e., between the main army (the Sun) and Ai (viii, 11)—referring to winter. Into the midst of this valley Joshua went that night (winter), i. e., Aries came to his meridian. Of course, the men of Ai (the days of the last fourth of the year) went out to call Israel to battle. But they "wist not of the liers in ambush." Joshua and Israel went on as though beaten, fleeing by the

way of the wilderness (viii, 15). The Aiites pursued, but were easily captured by the 5,000 in ambush, in the wilderness; not a man of them being left either in Ai or Beth-el (viii, 17). Joshua now, by the direction of the Lord, stretched forth the spear (the Sun) he held in his hand (Sun in Aries), and the devoted city was captured, i. e., the year ended. Joshua next burnt Ai, and made it a heap forever, a desolation unto this day—that year being totally annihilated. Its king (the Sun) he hanged on a tree (the last day of the year) until eventide (the end of the last minute) when he cast the carcass (the old year's Sun) at the entering of the gate (spring equinox) of the city—the beginning of the following year.

Joshua next re-wrote the law of Moses in the presence of the children of Israel (the Sun being in Aries), who stood on both sides of the ark of the covenant (spring equinox)—half over against mount Gerizim (dividing), and half over against mount Ebal (stripping), i. e., half were below, and half above the equinoctial line. To these, summer and winter, Joshua read the “blessings and the cursings according to all that is written in the book of the law (viii, 34)—the blessings went to the summer; the cursings, to the winter side of the year.

EPISODE OF THE GIBEONITES.

In chap. ix, we are told the Gibeonites (summer people—the laborers) combined against Israel (the nabobs). They came to Joshua with their *old sacks, old rent, and bound-up wine bottles, old shoes and clouted, and mouldy bread* (emblems under which the nabobs of every age and country have ever delighted to represent the working classes), and made as if they were ambassadors from a far off country. The Israelites, before they were aware of their true character, “made peace with them, and made a league with them, to let them live” (ix, 15). This was noble—magnanimous! The Israelites agreed “to let them live!!” Why, they were more liberal than our princes—millionaires—of to-day. They, the Israelites, let the Gibeonites—laborers—live, which can scarcely be said of our princes! Three days after, the Israel-

ites learned the true character of the Gibeonites, i. e., "they *heard* (they only knew by hearsay) they were their neighbors, and dwelt among them" (ix, 16). How characteristic and how true!—it is human nature all over. The rich now-a-days scarcely know that they have any poor among them — not till they are obliged to contribute to their support, or rather, to give back a part of what they have stolen from them. However, the Israelites, finding they were in for it, "slew them not" (ix, 26), but *curse*d them (what a mercy! — what nobleness of mind!). The Gibeonites had never injured the Israelites; they had only struck for higher wages. For this they were enslaved (made bondsmen, I should rather say, for the Bible don't sanction slavery) — made hewers of wood and drawers of water for the congregation (for the rich, who sit in fine churches) and for the altar of the Lord (the priest) even unto this day" (ix, 27).

JOSHUA'S FOURTH BATTLE.

An account of this fourth battle is found in chapter x. It was had against the *five* kings (the five intercalary days) of the Amorites (the intercalary period), who had rebelled against Joshua. They gathered themselves together and encamped before Gibeon (summer Sun), i. e., they were the last five days of the year (x, 5). They made war against Gibeon, because it took the Sun five days longer to reach Gibeon, or the spring equinox. Joshua, at the request of the Gibeonites, hurried up over these five days to Gilgal (the end of the year, or spring equinox) to their aid. Here the Lord (Sun) said unto Joshua (Aries), "fear them not, for I have delivered them into thy hand" (10, 8), i. e., the Sun, having passed over the intercalary space, had entered Aries. Joshua, therefore, or because of this conjunction, went up from Gilgal all night and came upon them suddenly (x, 9). "And thus the Lord discomfited them before Israel (the four constellations, Leo, Virgo, Libra, Scorpio, exactly opposite or before the spring equinox), and slew them with a great slaughter at Gibeon (spring equinox), and chased them along the way (ecliptic) that goeth up to Beth-

horon (the upper)=the summer hemisphere, "and smote them to Azekah (the breach or intercalary space), and unto Makkedah"=the spotting-place, where Jacob, by his incantations, turned all Laban's cattle into "ringstraked, spotted, and speckled," and then claimed them for his own=spring equinox. Thus discomfited and smitten, they fled, and as they went down to Beth-horon (the nether), the Lord (atmosphere) cast down great (hail) stones upon them and they *died*. These five kings, then, some slain by the sword, but more by the hail, were, of course, all dead. Thus, Joshua, having captured Jericho (the lunar month), Ai (the year), and the five Amorite kings (five intercalary days), had erected the common year of 365 days. But this was his fourth battle or year, and the bissextile or leap-year day was still wanting to complete his calendar. He must have one more *day*. Hence: "Then spake Joshua (Aries) to the Lord (Sun) in *the day* when the Lord delivered up the Amorites (intercalary days) before the children of Israel, and he said in the sight of Israel, SUN! stand thou still upon (or at) Gibeon (the spring equinox), and thou MOON, in the valley of Ajalon (Sun in Aries). So the Sun stood still in the midst of heaven, and hastened not to go down *about* a whole day. And there was no day like that before it, or after it" (x, 10-14). "Is not this written in the book of Jasher?"—the upright=the spring equinox? Of course it is!

Here Joshua's labors and battles would have ended but for the *five* pesky kings. They would resuscitate, come to life again, and flee and hide themselves in the cave of Makkedah every spring. This wouldn't do; they must be otherwise disposed of. So Joshua, on learning that the five kings were hid in the cave at Makkedah, ordered great stones to be rolled over its mouth, and men set by it to keep them (x, 18). This done, Joshua ordered his men forward in pursuit of his enemies, with directions "to smite the hindmost of them" (x, 19). This was sensible. Of course they could do no otherwise—to-morrow must come before next day. "And it came to pass (of course it did), when he had made *an end* of slaying them with great slaughter *till they were consumed*, that the *rest* entered into *fenced cities*" (x, 20).

Indeed, these must have been strange people who would not stay dead after having been slain, burnt and consumed so many times; but yet managed to "enter into fenced cities." However, "all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel" (x, 21).

At verse 22, Joshua orders "those five kings" to be brought out: the king of Jerusalem (summer solstice), the king of Hebron (equinox), the king of Jarmuth (winter solstice), the king of Lachish (the smitten-October), and the king of Eglon (the returning Sun of spring). This done, he orders his captains (the months) to put their feet upon those kings' necks, i. e., he distributes the five intercalary days over the year, which, of course, would afford them much satisfaction. Next, Joshua again smote them, and slew them, and hanged them on five trees (months). Here he let them remain until the evening, i. e., until the end of the year, when they were again cast into the cave and guarded as before. And thus has this ordering out, smiting and slaying of those five kings recurred year after year, during the whole of Joshua's administration, and even unto our own day.

Again: from verse 28 to verse 29 inclusive, Joshua again fights his battles of the year, for the purpose, probably, of trying his new arrangement. His passage over the ecliptic is indicated by the names: Makkedah (spring equinox) Libnah (white=summer), Lachish (difficult to conquer=the first half of winter) and Eglon (returning-sun=last half of winter). All this is summed up or recapitulated in verse 40: "So Joshua smote all the country of the (seven) hills, and of the south, and of the vale (winter), and of the springs (the former and latter rains) and all their kings," etc. (x, 34). "And Joshua returned and all Israel with him, unto the camp to Gilgal," i. e., when the Sun comes to the equinox of spring, all the zodiacal constellations are in their normal positions—the summer portion of them being on one side of the equator, and the winter portion on the other.

JOSHUA'S HORSE STORY.

This is found in chapter xi. Jabin (he that sees God=earth in Aries), king of Hazor (inclosed), on hearing what Joshua had done, sent to Jobab (howler= winter Sun) king of Madon (winter), and to two other kings; the three representing the three seasons of the ancient year. He also sent to the kings on the north of the mountains (summer), and to the kings of the plains, on the south of Chinneroth (the constellation of the Lyra); in the valley in the borders of Dor (circle, or the ecliptic), on the west, etc. All these kings met at the waters of Merom (high place), the latter rain, to fight against Israel. The Lord told Joshua (Sun in Aries), not to fear, "for to-morrow about this time (fall equinox) will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire" (xi, 6).

In this myth, we find the Sun in Aries, with all the constellations of the season, particularly of the Lyra (Chinneroth) in its zenith at sunrise, with Pisces, the last of the four winter constellations, just above the horizon, and Sagittarius, the first of the winter constellations, just past his zenith going west. Then as Aries moves over the upper hemisphere during the summer months, the winter constellations will have exchanged places with them, and as the horses (Sagittarius) set during this time, heels first, they are *houghed*. Meanwhile the Sun has burnt their chariots, the summer months, with fire. And as for these cities that stood still in their strength (winter months) Israel burnt none of them—"save Hazor (September, as inclosed with the six summer months) only; that did Joshua burn" (x, 13). Nevertheless, he took all the cities (months) of the circle (year); not a city made peace with Joshua save the Hivites, or Gibeonites, as related in chapter ix. These all are ever ready to make peace with, for it is by them (the laborers) we all live.

Joshua even cut off the Anakim (*long necks*=the larger divisions of the ecliptic as they relate to the months or seasons). However, he spared those of Gaza, Gath and Ashdod, Philis-

tine cities, or winter months. These Joshua (Aries disjoined from the Sun) could not burn. "So Joshua took the whole land according to all that the Lord had said to Moses (the inheritances of the nine tribes and a half), and Joshua gave it for an inheritance unto Israel according to their divisions, by their tribes. And the land rested from war (xi, 23)." This rest answers to God's rest after the creation.

In chapter xii, we have a recapitulation of the conquests of Israel, followed in the succeeding chapter, by a description of the lands not yet conquered. These (the space between the winter solstice and the spring equinox—the old and the new beginnings of the year) last were long before disposed of by Moses (Num. xxxii, 33) *to the Reubenites, the Gadites, and the half tribe of Manasseh.*

The inheritance of the remaining nine tribes and a half, consisting of the conquests of Joshua aforesaid, was disposed of by lot (xiv, 2), each, of course, receiving its appropriate share. The description of this disposition, long and tedious, I shall not stop to analyze; but will leave it for the curious reader, who, if he has studied faithfully what precedes, and has the necessary facilities at hand, can readily solve it for himself. Whether they are solved at all or not matters little. It is enough for my purpose to add, that Joshua set off to each tribe its allotted share, and sent every man to his inheritance (xxv, 28).

Being now "old and well stricken in years," Joshua died, aged 110 years, and was buried on the north side of the hill of Gaash (spring equinox). The bones of Joseph which the children of Israel had toted about with them over 200 years, were here buried in Shechem (harvest time). They were nothing but the remnants of the last year's crop.

Thus Joshua's calendar was made to consist of $365\frac{1}{4}$ days, a little too much, but the overplus will be disposed of in Ahaz's dial (2 Kings xx, 11).

CHAPTER XIV.

JUDGES.

THE calendar thus reconstructed according to the new order of things, the unknown compiler proceeds accordingly. The rulers of the people (the year) are now called Judges; hence the name of this book. The root of the Hebrew word translated "judges," means "*to divide, to split off, to separate.*"* The term judges, then, means *dividers*, and amounts to the same as the *Elohim* of the Creation, i. e., the Sun under any of the names of these judges, divides the year into seasons, months, weeks and days.

Now, as the children of Israel (Leo, Virgo, Libra, Scorpio) did evil in the sight of the Lord every year, it became necessary, notwithstanding the Lord's anger was hot against Israel (the hot weather of the four months answering to the four signs above named), for him to raise up judges (the Suns of spring) to deliver them out of the hands of those (the winter months) that spoiled them (ii, 16).

Hence, whenever these wayward Israelites transgressed the Lord's covenant (fall equinox), and went down into Egypt (winter) to serve Baalim (the winter Suns), it pleased the Lord to raise up judges: "And when the Lord (spring) raised them up judges, then the Lord was with the judge (the Sun), and delivered them out of the hand of their enemies (winter months) all the days of the judge," i. e., during the summer (ii, 18). But when the judge died, as he did at the end of every summer, then they (the Israelites) returned and again corrupted themselves (i. e., descended into the winter hemisphere), and ceased not from their own doings, nor from their stubborn way (ii, 19). Consequently, the Lord left those nations, which

* See *Fuerst's Heb. Lex.*, p. 1429.

he delivered not into the hand of Joshua, and did not drive them out *hastily* (ii, 23), but left them to prove (purify) Israel (iii, 1), as winter purifies summer. These nations were the five lords of the Philistines (iii, 3), or the five winter months.

JUDAH.

After the death of Joshua, the children of Israel were again in want of a leader. The Lord, however, at their solicitation, appointed Judah (Leo=the first of the summer constellations) *to go up* for them against the Canaanites (the constellations setting in the west). Judah, not deeming himself equal to the whole work, called Simeon (Pisces) to his aid. "Come up with me," said Judah to Simeon, "unto my lot, that we may fight the Canaanites, and I likewise will go with thee into thy lot" (i, 3). Thus Judah (Leo), starting from the summer solstice, moves forward as the leader, and all the other constellations follow: "and the Lord delivered the Canaanites and the Perizzites (Canaanites, but of the rustic class, according to Gesenius) into their hands; and they slew of them in Bezek (lightning=summer), ten thousand men" (i, 4). "But Adoni-bezek (Sun of summer) fled; and they pursued after him, and caught him, and cut off his thumbs and great toes (i, 6), and brought him to Jerusalem (the spring equinox, or end of the year), where he died" (i, 7). The thumbs and great toes probably refer to the extremes of the year, which Judah and Simeon had compassed and overcome. Some, as Dr. Inman (*Ancient Faiths*, vol. i, p. 90), would say the thumb typifies the *virile member*, which would in this case (the season being spring) convey the same meaning.

However, Adoni-bezek, before he died, acknowledged the justice of his punishment, as he had, during the year, taken three score and ten kings (the Sanhedrim) whom he served in like manner (i, 7).

In Jud. i, 9, 10, "Judah went *down* to fight the Canaanites that dwelt in the mountains (spring) and in the south-land (summer), and in the valley (winter); also those that dwelt in Hebron (the Sun's ecliptic, or Kirjath-arba=the four cardinal

points); and they slew Sheshai (white=winter), Ahiman (brother-of-a-gift=spring), and Talmi (summer), i. e., the three seasons, or the year of 360 days, as we shall soon see.

Having conquered the year as above, Judah next went against Debir (from *dabar*, to *speak*=the spot where the people spake against Moses=the five intercalary days), whose former name was Kirjath-sepher (Book-city). Another *alias* was Kirjath-sannah (Thorn-city), where our Savior received his crown of thorns. This was always a formidable city, which occasioned much hard fighting and loss of life. Of course, for this taken, the year ended. The people under Moses, mutinied before it (Ex. xxxii), but were with much ado brought again into subjection. Under Joshua, it took one defeat and much hard fighting afterward to subdue it; and now, in the time of the Judges, its capture was deemed of such great importance, that Caleb (a dog=the constellation Canis, which rises with Cancer), offered his only daughter Achsah (anklet) to him who would take it, for his wife. Accordingly,

OTHNIEL (LION-RAM),

The son of Kenaz, Caleb's younger brother, took it. Caleb did as he had agreed, and gave him his daughter Achsah to wife. Now let us analyze a little. Othniel is literally Lion-ram, and is made up of the names of the constellations Leo and Aries. These, the Sun being in Leo, and Aries in his zenith, represent midsummer, and are the same with Judah. Othniel is the son of Kenaz (the Hunter=Sagittarius, the first of the months which represent winter=the hunting season. Summer follows winter, and is hence the son of winter—of Kenaz. We may notice further, that these constellations (Leo, Sagittarius and Aries) are equidistant in the zodiac as regards one another, and thus answer to the three seasons of the ancient year. Now, when the Sun is about to enter Aries, Virgo sets with her *ankles* just above the horizon, and thus gets the name Achsah=anklet. Thus, too, is she the princess Cinderella with the glass slipper; the Sun being the prince in pursuit of her. Again, when Aries is near setting in the west,

Virgo has risen in conjunction with the Sun, her ankles being again in the horizon. In this position the prince, the Sun, has overtaken Cinderella, and thus she (Achshah) becomes Othniel's wife. Othniel (Lion-ram) makes another half circuit, at the request of Achshah, and she obtains a field (the summer hemisphere) of her father (Caleb=Canis, the Dog). At this juncture (Virgo setting) Achshah alighted from her ass, when her father, Caleb, asked: "What wilt thou?" She replied: "Thou hast given me a south-land (Virgo was then a night constellation), give me also springs of water." And Caleb gave her "the upper springs and the nether springs" (i, 15).

Here is a beautiful riddle for us to unriddle. Aries, Leo and Sagittarius, according to the astrologists, are of *the fiery triplicity*, hence the request for water. Now, while Virgo is setting (going to the south-land her father had just given her), Caleb (the Dog) comes to his meridian with Gemini. Canis being in quartile aspect with Virgo, she is in her father's presence, who, having granted her suit, proceeds to make it good. He soon brings the Sun in conjunction with Taurus, when the "latter rain" happens. This is the "upper springs." The constellations still moving forward, Caleb, followed by his daughter, soon gains the upper hemisphere, and the Sun comes in conjunction with Scorpio, when the "former rain" comes on. This is the "nether springs."

Again, "the Lord was with Judah (Sun in Leo, and the time mid-summer), and he drove out the inhabitants of the mountains; but could not drive out the inhabitants of the valley, because they had chariots of iron" (i, 19). A chariot wheel with the Babylonians was emblematic of the Sun, and the kings of Judah consecrated chariots and horses to the Sun (2 Kings xxiii, 11). Of course, then, they may be made, by the material of which they are composed, to correspond to the temperature of the several seasons, or even months of the year. There can be no doubt but the language of this verse has reference to the heat of summer and the cold of winter; the extremes between the two being by no means inconsiderable. "The summer heat," says Volney, "is absolutely insupportable, while the winter, which lasts from November to

March, is sharp and rigorous; in the plains, the air is more moderate. At Antioch, Aleppo and Damascus, there are several weeks of frost and snow every winter" (*Travels*, vol. i, pp. 314-15).

In the mountains, then, during summer, the Lord (the insupportable heat) drove the people into the shade, but in the valley (winter), he (the feeble Sun) could not drive them from the fire, for they had chariots of iron (cold weather). These were the people too, we must remember, that Joshua failed to conquer, and the Lord said he wouldn't drive them out, but would leave them "for snares and traps unto you, and scourges in your sides, and thorns in your eyes" (Josh. xxiii, 13; Jud. iv, 21). What kind of chariots the people of the mountains had, we are not told, but doubtless they were brazen chariots, being constructed of the same material as was Moses' brazen serpent!

JAEI AND SISERA.

Passing a few of the judges of Israel, whose acts were similar to Othniel's, we come to Deborah (a bee), a prophetess, and wife of Lepidoth (lamps=winter months), who judged Israel in the time of Sisera (the stars visible in winter), i. e., during winter.

"And the children of Israel again (as they did every year) did evil in the sight of the Lord, when Ehud (the civil year) was dead" (Jud. iv, 1), i. e., when winter came on. So the Lord sold them into the hand of Jabin (the seeing one=Sun of September), king of Canaan (the fourth son of Ham=Scorpio), who reigned in Hazor (inclosure=zodiac), and whose captain was Sisera (the winter constellations), which dwelt in Harosheth of the gentiles (the winter months). Deborah meanwhile "dwelt *under* the palm-tree," i. e., at the end of summer.

Thus we find the position of the heavens: The Sun was in Libra and winter was coming on, i. e., the children of Israel were committing evil in departing from the equator south. Deborah now sent for Barak (lightning, for he had departed), the son of Abinoam (father of pleasantness=summer) to come

back from Kadesh-naphtali (fall equinox), asking: "Hath not the Lord commanded, saying, Go and draw toward Mount Tabor (*navel* or *umbilicus*=the zenith) and take with thee 10,000 men (the ten months from September to June inclusive)? Do this, and I will draw unto thee, to the river Kishon (bow-Sun=spring equinox), Sisera the captain of Jabin's army with his chariots (of iron=the winter months), and his multitude (the winter stars), and I will deliver him into thine hand" (v. 7). Barak promised to go, provided Deborah would go with him, not otherwise. "I will surely go with thee," said Deborah, "notwithstanding the journey shall not be for thine honor, for the Lord shall sell Sisera into the hands of a woman" (v. 9). She had just promised to give Sisera into Barak's hand (v. 7). So Barak (lightning) and Deborah (summer) went up together to mount Tabor (navel of heaven=the zenith).

Now Heber (the spell), the Kenite (the son of Cain=winter), who was of the children of Hobab (winter months), had severed himself from the Kenites (winter months) and pitched in Zaanain (place where they load up for removals=spring equinox), which is by Kedesh (summer), i. e., the Sun had left the winter constellations, and was about to enter Aries.

Here it was at the spring equinox that Sisera gathered together his chariots of iron (the cold days of winter), in view of the coming battle. At this critical moment Deborah (Virgo setting in the west at sunrise) exclaims: "Up, for this is the day in which the Lord hath delivered Sisera into thine hand. Thus the Lord discomfited Sisera (the winter *array* of stars) and his chariots (of iron) and his hosts with the edge of the sword (Sun in the eastern horizon) before Barak (the lightning of spring). Sisera lighted from his chariot and fled away on his feet (i. e. the winter stars were obscured by the overpowering rays of the Sun) to the tent of Jael (he that goes up Aries), the wife (because a summer constellation) of Heber the Kenite, (Cainite) or son of winter, "for there was peace between Jabin (the Sun) king of Hazor (the zodiac) and the house of Heber," i. e. Aries was at the spring equinox and it was neither winter nor summer.

And Jael went out to meet Sisera, i. e., summer went to

meet winter, and said unto him: "Turn in, my lord, turn in to me;" and he turned in, when she covered him with her mantle (of daylight), the vail which hid Moses' face (Ex. xxxiv, 33), and so hid him from sight. Becoming thirsty, and "asking for water, Jael gave him milk and also butter in a lordly dish" (v. 25). The flocks had just brought forth, and milk and butter were plenty.

Sisera, fearful of a discovery, told Jael to stand in the tent door (spring equinox), and, in case he was inquired for, to say, there is no man here; and, covered with Jael's mantle, went to sleep, not dreaming of danger. Taking advantage of his helpless condition, Jael seized a tent-pin (a streak of lightning) and a hammer (Thor's thunderbolt,—see *Thorpe's Norse Myth.*, vol. i, p. 39), and smote the nail through his temples (the equinoxes) and pinned him to the ground.* So, of course, Sisera died. Barak pursued Sisera, whom he found in Jael's tent, dead, the nail being still in his temples (iv, 22).

So God (Aries) subdued Jabin (the winter Sun) on that day (the equinoctial) before Israel (the four constellations, Leo, Virgo, Libra and Scorpio, exactly opposite the spring equinox).

GIDEON.

"And the children of Israel did evil in the sight of the Lord: and the Lord (the summer Sun) delivered them into the hand of Midian (strife=winter) seven years," i. e., seven months; each half year being reckoned seven months by recalling and adding to them the last of the previous six months. "As the Hebrews had seven hells (or winter months), so had they likewise seven heavens" (or summer months),—*Maurice's Ind. Antiq.*, vol. iv, p. 277.†

During the time (winter) that Midian prevailed against them, the children of Israel made themselves dens and caves and strongholds in the mountains; i. e., the summer constellations become night constellations, and were to be seen over-

*"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock?" (Jer. xxiii. 29).

† With the Hebrews, the same month was counted twice; as the *first* and also as the *seventh*. (*Bohn's Philo. Jud.*, vol. iv, p. 374).

head in their respective houses, dens or caves in the great vault after sun-down. Here they were sadly oppressed by the Midianites (winter days), and the Amalekites (sons of laziness = winter days), who encamped against them and destroyed the increase of the earth, and left them no sustenance. Thus Israel was greatly impoverished because of these enemies. Of course they cried to the Lord (summer), their only resource for help (v. 6).

In answer to their cry, the Lord sent a man prophet (*ish n'bia*) = Aquarius = Moses, who recounted the great things the Lord had done for them, and exhorted them: "Fear not the Gods of the Amorites (the intercalary days) among whom ye dwell" (v. 10). Just then the angel of the Lord (Aries) came and sat under an oak (the arc of Aries), which was in Ophrah (rubbish = the fag-end of the year) that pertained to Joash, (summer-Sun), the Abi-ezrite (the helping-father) whose son Gideon (the dividing-son = the Creator) threshed wheat by the wine-press to hide it from Midian, i. e., to lay it up for winter.

Wine-press is a euphemism for the *season of love* (see *Inman's Ancient Faiths*, vol. i, p. 538). The harvest month of the Jews, our April, was devoted to Venus (Love) by the ancient Latins. It was in spring when Adam knew Eve; when Cain knew his wife, and when all the famous mothers of Israel conceived. It was in spring when Onan "spilled his seed upon the ground" (Gen. xxxviii, 9), and which is represented upon the Mithraic monuments by a man doing as Onan did (see plate 17 in *Dupuis' Origine de tous les Cultes*). It was in spring, too, that the annunciation of the Virgin was made.

But the angel of the Lord appeared unto Gideon (the Sun in Aries), and said: "The Lord is with thee," i. e., it is summer. Gideon, the weather being still cool, thought it strange, and asked, "why then is all this befallen us?" (6, 13). The Lord looked upon Gideon and said: "Go and save Israel from Midian." Gideon asked how; "for," says he, "my thousand (not "family," as translated) is the poor (one) in Manasseh (forgetfulness = the winter just passed), and I am least in my father's house." His *thousand* probably stood for the month February, where, near its end, the Sun (Gideon) was. It might also stand

for the intercalary days at the end of the year, which were represented as forgotten—*Manasseh*. However, the Lord promised to be with him—Sun during summer. Gideon, to make sure the Lord was with him, requested him to wait till he brought his meat offering (it was the passover lamb—Aries). The Lord promised to wait. Gideon brought his offering, when lo! both it and the Lord disappeared from his sight, i. e., the Sun left Aries and entered Taurus (v. 21). Poor Gideon was badly scared, and thought he would die, but the Lord said: “Peace be unto thee; fear not; thou shalt not die,” i. e., thou shalt come to the summer season. So Gideon built an altar, and called it “Jehovah-shalom”=*Jahveh is peace*, i. e., it is summer.

The Lord (Gideon having taken the first bullock=Sun in Taurus) next ordered him to take the *second* bullock of seven years (months) old, i. e., Taurus at the end of summer, and throw down the altar of Baal (peor) that thy father hath, and cut down the grove (*asherah*) that is by it” (v. 25). He was also to build an altar unto the Lord, and offer the *second* bullock a burnt offering with the wood of the grove, as he *cut* it down.

Baal-peor (Lord-of-the-opening=*vulva*) was the God (*Phal-lus*) “in whose worship females prostituted themselves” (*Ges. Heb. Lex.*, p. 859). Asherah (translated “grove”) answered to Virgo during the year. She, as the Sun rises in Aries is seen in the opposite heavens, in the west, and is therefore “prostituted,” or placed before Baal-peor. “*Asherah* and *Ashtoreth* are equivalent to each other” (*Anc. Faiths*, vol. i, p. 307). Dr. Inman “feels disposed to derive this word from *isha* and *tor*, the woman dove” (*Ibid*, p. 310). As *tor* also signifies an ox, I shall prefer this last, though the other is admissible, since the woman in this case is placed before the ox (Taurus).

Now, when we remember that the annunciation of the Virgin took place March 25th; that Baal-peor was Lord of the opening, and that Asherah was the Goddess whose appropriate symbol was the *grove*, or year of thirteen lunar months, for the “custom of women” occurs at the end of each lunar month, we may be able to understand how Gideon *cut* down the *grove*, and cast down Baal’s altar. Taking ten men (months) with

him to do the work assigned him — “to throw down the altar of Baal (to bring Taurus to his meridian), and cut down the grove that is by it” (the corresponding months) — he was afraid to do it openly, because of his father’s household, and the men of the city (the summer season); so he did it covertly in the night (winter), the time when the pleasures of love are usually enjoyed. When the men of the city found out what Gideon had done, they wished to kill him; but his father told them if Baal was “a God” (Elohim), he could plead for himself, which was found true (v. 31). The God of love has been, and ever will be, able to plead for himself.

After this they all went over together into the valley of Jezreel (where God plants=spring). But the spirit of the Lord came upon Gideon, and he blew a trumpet (the Ram’s horns), when Abiezer (father-of-help=autumn) was called after him (v. 34). Being now altogether ready, Gideon, as was the custom, wanted a proof of his mission. This he procured by means of a fleece of wool (Aries). This, exposed out of doors over night, was wet with dew, or remained dry, as he asked of God (vv. 37, 39). The phenomena of dew explain this: thus, “wool radiates heat freely, and being a bad conductor, collects (when the sky is clear) a large amount of dew” (*Loomis’ Meteorology*, p. 92). This for his first experiment. In the second probably some “slight artificial covering” was used. The omens being favorable, Gideon was prepared to go on his mission.

So Gideon got up early and “pitched beside the well of Harod” (trembling=Nod=spring equinox). The Lord, however, being a little jealous of Gideon’s valor, checked him, saying he had too large an army. All the timid, therefore, were, at the instance of the Lord, permitted to retire. Still ten thousand men were left. This number was yet far too great; since the Lord (summer solstice) wanted Gideon to know that he had a hand in the matter. Gideon was, therefore, directed to bring them down to the water (the meridian), and to take none but those that lapped water like a dog! This trial proved that but three hundred were necessary. With these Gideon proceeded to battle (vii, 6).

Now let the reader observe that Gideon is the Sun; that astrologically Leo is the Sun's house, and that of all the animals represented in the zodiac, only the lion laps water. The three hundred men, then, are the thirty days of Leo, round numbers being used to conceal the truth from the uninitiated. The precise time is when Leo comes to his meridian in April (the Sun being in Taurus), where Moses struck the rock the second time and produced water—the latter rain of spring.

Now when Gideon was come, a dreamer told his fellow he had dreamed a cake of barley (it was barley harvest) had tumbled into the host of Midian, and overthrew them (vii, 13). His fellow answered that it was nothing else than the sword of Gideon, the son of Joash (*Jah is fire*). The Sun had come to his zenith. When Gideon understood the dream—that he was at his northern tropic,—he worshiped., i. e., he bowed down, and began his return to the south. He now (Sun in Leo) *divided* his little army into three companies (the three decans of Leo) and put trumpets (the horns of Taurus, with which he was in quartile aspect) in every man's hand, with empty pitchers (Aquarius with his *pitcher* is opposite Leo, and it was the dry season), and lamps (the stars) within the pitchers, for the Sun in Leo, Aquarius, is seen during the night.

Gideon now told his men to do as he did, and led off. All tooted with their horns, brake their pitchers, and took their lamps in their left hands (every day passed, of course, was at their left). The Lord, meanwhile, set every man's sword against his fellow, i. e., every star shed its light against or opposite its fellow, and all the host fled to Beth-shittah (winter), in Zererath (the bound-up or frozen), even unto the border of Abel-meholah unto Tabbath (good report=spring).

From this place Gideon sent to the Ephraimites to come down to help him. These people having taken the waters of Beth-bara and Jordan (the latter rain) with Oreb (Raven) and Zeeb (wolf), two constellations which had just set, “did chide with him (Gideon) sharply” (viii, 1). Gideon, however, like a valiant leader, gave them more credit than he claimed for himself; came to the Jordan (the place where the ecliptic cuts

the equinoctial line) with his army, and passed over. Being faint, for the winter had consumed their provisions, Gideon asked of the men of Succoth (tents=summer) bread. It not being harvest-time, his request was denied. Gideon, somewhat nettled, told them that when he did take Zeba and Zalmunna he would tear their flesh with *thorns* and *briers* (the hardships of winter). He went on, however, up to Penuel (Ram's face), i. e., the Sun came in conjunction with Aries, where bread was still denied him. He now threatens "to break down this tower (the spring equinox) when he comes in peace," i. e., when he returns from the war with winter (v. 9).

Now Zeba (the place where the first-born of the Egyptians was slain=the spring equinox) and Zalmunna (where shade is denied=summer) were in Karkor (winter), i. e., the time was winter, and Gideon went up by the way (fall equinox) of them that dwelt on the east of Nobah (barking=Canis major, a paranatellon of Cancer) and Jogbehah (elevation=summer solstice). Reaching his enemy, he found them secure and smote them (viii, 11); then returned before the Sun was up (i. e., before the equinox of spring) from his battle. His home was in Ophrah, at the end of the year (v. 27).

Setting out on his third campaign, he caught a man of Succoth (the first month of summer), who described to him the princes and elders of Succoth, i. e., the months and their decans. Upbraiding them in his turn for their former ill-treatment (viii, 1), "he took the elders of the city, and thorns of the wilderness, and briers, and with them he taught the men of Succoth." "And he beat down the tower of Penuel and slew the men of the city" (vv. 16, 17). Coming again to Zeba and Zalmunna (winter), he asked: "What manner of men were they whom ye slew at Tabor?" They answered: "As thou art, so were they" (v. 18). Gideon finding they *were* his brethren, the sons of his mother! ordered Jethro (redundancy=the intercalary days): "Up and slay them." But Jethro, being *small*, feared. Zebah and Zalmunna quietly submitting to their fate, Gideon slew them with his own hand, and, like the Israelites, spoiled them of their ornaments (the stars).

After these things, the children of Israel were so delighted with Gideon, that they asked him to set up a hereditary monarchy over them. This Gideon flatly refused to do, saying: "I will not rule over you, neither shall my son rule over you; the Lord shall rule over you" (v. 23).

Gideon next asked that all the ornaments, golden earrings, etc., which the children of Israel had taken, should be given to him, which was done (v. 25). Of these he made a golden *ephod*,* and put it in his city, in *Ophrah* ("female fawn"—a place near the spring equinox), "and all Israel went thither a whoring after it; which thing became a snare unto Gideon and his house" (v. 17).

Verily, one might think from the above account, that Gideon set up a house of ill-fame; and this idea is strongly corroborated by what follows, for in verse 30, it is said he had seventy sons (the sanhedrim) by many wives, besides one, Abimelech, by a concubine. However, "Gideon died in a good old age and was buried in the sepulchre of his father Joash in Ophrah" =the end of the year (v. 32).

JEPHTHAH AND HIS DAUGHTER.

Jephthah, like many of his predecessors, and some of his successors, was the son of a harlot (the heavenly vault). He was a mighty man of valor. Being an illegitimate, he was thrust out of his father's house by the sons of his father's wife, who, for all we are told to the contrary, may have been of as ignoble birth as he. However, as he was the child of love, his ability as a statesman and warrior, superior as it was to that of any of his brethren, must be attributed to his *illegitimate* and *divine, not human origin*.

Jephthah means "*he will open*," and has reference to the Sun as the opener of the year, being the same personification

* The shape of the *ephod*, says Dr. Inman, when off the body, is and represents the female organ. It is almost identical with the old Babylonian  which was the representative of the same organ as stamped on coins and  medals (*Anc. Faiths*, vol. i, p. 487).

Whatever the *ephod* may have been, the connection in which we find it in the sacred writings, certainly leads one to suspect it had some relation as a symbol to the generative process.

as Samson and the Grecian Hercules. After his expulsion from his father's house (summer solstice = the Sun's house), Jephthah fled to the land of Tob (good = autumn = fruits), where, soon after, he was associated with men (the winter constellations) of bad repute ("vain men" = winter months), who went out with him, i. e., the Sun rose and set in turn with each of the southern constellations, which were empty and unproductive.

"And it came to pass in process of time (*after days* in the Hebrew, i. e., in a few days) that the children of Ammon (Egypt = winter) made war against Israel" (summer)—xi, 4. War being thus declared, the elders of Gilead (the decani, or deacons of the summer months) wished to recall Jephthah to serve them as captain against Ammon. Jephthah, mindful of their previous ill-treatment while in prosperity, asked the elders why they now came to him in their distress? Covertly acknowledging Jephthah's superiority, they answered: "Therefore we turn again unto thee now, that thou mayest go with us and fight against the children of Ammon, and be our head," etc. (xi, 8). Jephthah was ready to return and fight for the elders of Gilead, provided he was sure they would make him their leader. This they agreed to do; and ratified their agreement with an oath (xi, 10).

Jephthah, like most rulers, next proceeds to pick a quarrel with the Ammonites, demanding why they had invaded his land, and received for answer: "Because Israel took away my land, when they came up out of Egypt, from Arnon (shouting, or *new-year's* Sun) even unto Jabbok" (the pouring-out place, or end of the year at the spring equinox).* Jephthah denied, saying: "Israel took not away the land of Moab, nor the land of the children of Ammon." Thus they quibbled. The truth, to which both alluded, was that, when winter came, summer was gone, and when summer came, winter was gone.

But the Ammonites, Philistines or Egyptians, had invaded the land, and Jephthah must fight, i. e., winter had come and

* The Ammonites, then, claimed that part of the year which was between the winter solstice and spring equinox — three months. The previous three months belonged to the children of Moab. Hence, "An Ammonite or Moabite shall not enter into the congregation of the Lord" (Deut. xxiii, 3). That is, winter cannot be summer.

must be provided for. So Jephthah recounted the manner in which the Israelites came up out of Egypt, from Arnon (winter solstice) even unto Jabbok (spring equinox); how the Lord delivered Sihon (wiping-out Sun=end of the year), king of the Amorites (intercalary days), the king of Heshbon (counting-Sun) into the hand of Israel, "with all the coasts of the Amorites from Arnon even unto Jabbok" (xi, 22). Having thus stated his case, Jephthah concludes by asking: "Shouldst thou possess it (the conquered territory)?" "Wilt not thou possess that which Chemosh (the depressor=the Sun during the shortening of the days) thy God giveth thee to possess?" "So whomsoever the *Lord our God* (the summer Sun) shall drive out from before us, them will we possess." "Art thou better than Balak (the emptier=first half of winter), the son of Zippor (summer), king of Moab," etc. (xi, 25)?

But the king of the Amorites would not hear, and as Jephthah thought his people wronged, the war went on. "And Jephthah vowed a vow unto the Lord, and said: If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return *in peace* from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering" (v. 31).

So Jephthah (the Sun) went against the children of Ammon (the last half of winter); and he smote them from Aroer (nakedness=earth in winter) to Minnith (division=spring equinox). And Jephthah came to Mizpeh (summer solstice) unto his own house, and behold his daughter (Jephthigenia =Iphigenia of the Grecian legend) came out to meet him (Virgo of the zodiac was then in sextile aspect with the Sun). She being his only child, Jephthah exclaimed: "Alas! my daughter, thou hast brought me very low." He then explained to her the nature of his vow, when Jephthigenia said: "Do unto me according to that which hath proceeded from thy mouth" (v. 36),—what Lot did to his younger daughter! Only, said she, "let me alone two months, that I may bewail my virginity," which she was about to lose (v. 37). To her request Jephthah consented, unwillingly no doubt, as it would

take him just *two* months to reach Virgo, when (Sun in Virgo) he would serve her as David, the man after God's own heart, served Uriah's wife! — that is, the Sun would pass through Virgo, and thus offer her as a burnt offering. Thence it became a *law* (not custom, as in the English text) that the daughters of Israel went yearly to lament the daughter of Jephthah (v. 40). Poor Jephthigenia!

Here, as in the case of Gideon, we have the episode of the Ephraimites, but in a different vein. Gideon praised the Ephraimites; Jephthah massacred them. Ephraim, according to Gesenius, is "*twin-land.*" Fuerst translates "*fruits,*" but Dr. Inman will have it "*calf.*" All three may be right, however. As a *calf*, the word relates to the constellation *Taurus*. The Bull, as the emblem of summer, may be translated *fruits*. As fruit is developed from the bud, the last appearing in spring, the first in autumn, Ephraim may be rendered "*twin-land.*" Then, again, we must remember the word "*Shibboleth,*" by the pronunciation of which Jephthah was able to detect any Ephraimite wishing to pass the Jordan (spring equinox). The Gideonites passed before the Ephraimites, i. e., the Sun entered Aries before it came to Taurus. Of course, they could all say *shibboleth* (flood, or stream), and passed over. But when the turn of the Ephraimites came, there being no stream to cross, they could only say *sibboleth* (fruits, and grain, for it was then harvest); so the Gideonites fell upon the Ephraimites, and slew forty and two thousand of them, i. e., they gathered and ate the fruits of the season. This is evident from the address of Gideon to the Ephraimites—"Is not the gleanings of the grapes of Ephraim better than the vintage of Abi-ezer?" (Jud. viii, 2.) Gideon was a fruit-eater, and not a wine-bibber! It was also the season of the plague.

SAMSON.

We pass next to the story of Samson. This Dupuis characterizes as a bad copy of the twelve labors of Hercules (*Origine de tous les Cultes*, tom. i, p. 311). Dr. Inman also thinks "the fable of Samson is based upon the stories told by the

Greeks of Hercules" (*Anc. Faiths*, vol. i, p. 685). Other authorities might be quoted to prove the identity of these myths, but this is unnecessary, as there can be no doubt upon this point with the intelligent.

Here, as usual, we are told the children of Israel "did evil in the sight of the Lord," consequently he abandoned them, or they him, as is always the case in winter, i. e., the Sun left the summer for the winter hemisphere.

Samson is the Hebrew for *Sun*, and his birth was as followeth: His reputed father's name was *Manoah*, which is simply a variation of NOAH=Earth=Joseph, the husband of Mary! Mrs. Samson (whose *Christian* name, unfortunately, has not come down to us), like most of the celebrated *women* of the Bible, "was barren, and *bare not*." However, as good luck would have it, "the angel of the Lord (the Ram Aries) appeared unto the woman, and said unto her, thou shalt conceive and bear a son" (Jud. xiii, 3). The woman, not at all abashed at the *annunciation*, immediately told her husband who was not far off (earth in Virgo) the joyful news. Manoah signified at once his desire that "the man of God" (who doubtless resembled somewhat the men of God of our day) should again visit his wife, and entreated the Lord to let him come again, that he might tell them what to do with the child. It seems "the woman" became *enciente* during her first interview with "the man of God." However, "the man of God" very condescendingly came at the instance of Manoah, a second time. Curiously enough, too, it happened that "the woman" was alone this time, when "the man of God" came. On being apprised that "the man of God" had come again, Manoah hastened to see him, and being somewhat inquisitive, asked: "What is thy name?" This was all very natural, as every husband would like to know what kind of company his wife kept during his absence. "The angel of the Lord" (Aries), or "the man of God" (Gabriel), however, perhaps a little suspicious, answered Manoah's question by asking another: "Why askest thou thus after my name, seeing it is secret?" (Jud. xiii, 18). The root of the word here translated "secret," is *phala*; in Sanscrit, *phal*; in Greek, *phallos*; and in Latin, *phallus*=

the male generative organ. These words are all the same except in termination, as any linguist can see.

Notwithstanding this evasive answer of "the man of God," Manoah, like Gideon, prepared a kid (Capella in the constellation Auriga, a paranatellon of Taurus) and offered it upon a rock (the spring equinox), and the "angel of God did wondrously! while Manoah and his wife looked on" (v. 19). To understand the force of this "doing *wondrously*," the reader should see the seventeenth plate of Dupuis' *Atlas* to his *Origine of all Worship*, which I cannot introduce here. Having fertilized the earth by his "*vast embrace*," the angel of the Lord (Aries) ascended in the flame of the altar, and did no more appear to Manoah and his wife. Manoah was badly scared, and told his wife they should surely die; because they, like Jacob, had seen God (Aries). Mrs. Manoah thought otherwise, since the Lord had received the burnt kid graciously. In due time, however, the woman bare the promised son and called his name Samson (the Sun). And the spirit of the Lord began to move Samson, at times, in the camp of Dan (Scorpio=winter) between Zorah (the winter solstice, his birth-place) and Eshtaol (the summer solstice), i. e., at the spring equinox.

Passing the summer solstice, Samson went down to Timnath (*South*,—see *Records of the Past*, vol. i, p. 37). In his way thither, he saw a woman (Virgo) a Philistine that pleased him well. Returning, he told his father and mother he had seen the woman, and asked them to get her for him for a wife. At first his parents hesitated, but on learning that it was of the Lord, they gave way, and went with their son. On his way, as he approached the vineyards of autumn, a young lion came roaring against him (Sun in Leo). This he rent as he would a kid. However, he told neither father nor mother what he had done, but went on and talked with the woman (Sun in Virgo), who pleased him well (it being the time of the ingathering of fruits).

After a time (the next year) he returned to take her, and on his way, on turning aside, he discovered a swarm of bees and honey in the lion's (Leo's) carcass (bees and honey are usually found in the month of July). He took some and gave to his

parents, but did not tell them how, or where he got it. While at his wedding feast, he proposed a riddle for his guests, saying if they could declare it within the seven days of the feast, he would give them thirty shirts and thirty changes of garments (one for every day in the month). The riddle was this: "Out of the eater came forth meat, and out of the strong came forth sweetness." But they could not guess it, and answered through his wife. Samson retorted: "If ye had not ploughed with my heifer, ye had not found out my riddle." However, he went on down to Ashkelon (the scales of September), got his thirty garments off the men he there slew, and paid his forfeit. His anger being kindled, he next went up to his father's house, when behold! his wife was given to his companion (the autumnal Sun). "A while after, in wheat harvest, Samson visited his wife with a kid (Capella of Auriga), saying, I will go in to my wife into the chamber." But to his astonishment, her father objected, and said: "I gave her to thy companion, because I verily thought thou hadst utterly hated her. Is not her younger sister fairer than she? Take her, I pray thee, instead of her." But Samson's grit was up (the weather was hot) and he said: "Now shall I be more blameless than the Philistines though I do them a displeasure." So "Samson went out and caught 300 foxes, and took fire-brands, and turned tail to tail, and put a fire-brand (the Sun) in the midst between two tails (nights), and sent them into the standing corn (wheat, etc.) and burnt it up with the vineyards and olives (xv, 4, 5). (In *Ovid's Fasti*, B. iv, lines 680-712, is a similar story about the foxes.)

This is a curious story, and has never, that I am aware of, been intelligibly explained. The following, I trust, will be found the true solution. The time was near harvest, when the Sun was in Taurus, near the Pleiades. In this asterism we find a star of the third magnitude, named *Alcyone*=sea-dog, from the Greek *als*, the sea, and *kuon*, dog, because it seems to rise up out of the sea. The French call this star *Renard*—the *Fox* (*Dupuis*, tom. i, p. 92). *Angelo De Gubernatis* says the *fox* is "the spring aurora" (*Zool. Myth.*, vol. ii, p. 251). Thus we have a clew as to the nature of Samson's (the Sun's) 300

foxes. The number 300 has reference to the three decans of ten days each in every month; round numbers being used, as a rule, in the Bible. I suppose, then, that the heat of the Sun became so intense that it damaged the grain as it stood in the field (as it frequently does with us), and even in the shock, as also the grapes and olives. Thus we see how, as he intimated (Jud. xv, 3), Samson injured his own friends, the Israelites, as well as his enemies, the Philistines, which is ever the case when people go to war; the resisting force being always equal to the force impulsive.

In retaliation, the Philistines *came up* and burnt Samson's wife and her father with fire, i. e., the winter constellations rose with the sun (Jud. xiv, 15), and the people had to warm themselves with fire! But Samson, ever ready to avenge himself, soon after smote them hip and thigh (at the summer solstice, where Jacob wrestled with the Lord). Thence he went down and dwelt upon the rock Etam (winter solstice), whilst the Philistines pitched in Judah and *spread* themselves in Lehi (the jaw-bone=spring equinox). They now told Judah they had come up to bind Samson. Judah sent down three thousand men* to the top of Etam, and bound Samson and brought him up from the Rock, telling him the Philistines now ruled over them, and that they were about to deliver him into their hands. Samson cared not for this so that his own friends did not injure him. They promised: "Surely we will not *kill* thee." So when he came to Lehi (jaw-bone=the spring equinox; jaw-bone because the beginning of the year—of an ass=Sun's ecliptic, because, like the ass, it bears its burden=the Sun), the Philistines shouted (the west wind blew, and of course) against him. When, lo! the spirit of the Lord (summer heat) came upon him, the cords were loosed from his arms as if "burnt with fire," and seizing the jaw-bone of the ass (spring equinox), he slew with it a thousand men (the last month of the year). So elated was Samson at this that he exclaimed: "With the jaw-bone of the ass—the ass of two asses (the halves of the ecliptic); with the jaw-bone of an ass have I slain a thousand men" (Jud. xv, 16).

* The three months from the winter solstice to the spring equinox.

Having slain his thousand men, he threw aside the jaw-bone, and called the place Ramoth-lehi (jaw-bone lifting), i. e., the place where the year began. After this his great exertion, Samson was "sore athirst," thought he would die and fall into the hands of the uncircumcised. Moses (Aquarius) coming to his zenith in the nick of time, struck the *Rock*, while God assisting (Aries during March) by cleaving the hollow place—the alveolar process) of the jaw, brought water thereout (the latter rain), and Samson was saved. He therefore called the place *En-hakkore*, i. e., the place where he asked for water.

After this adventure, entering upon another tour, he came in due time to Gaza. On his way he saw a harlot, and went in unto her (Sun in Virgo), the last of the summer months. Having learned that Samson was with them, the Gazites (Philistines) laid a plan to entrap and slay him; but Samson arose at midnight (midwinter), and took the doors of the gate (folding doors, of course), with the two posts, put them upon his shoulders, and took them up to the top of a hill before Hebron (the intersection of the Sun's ecliptic with the equator =spring equinox), and thus stole the march of his persecutors.

He next fell in love with a woman in the valley of Sorek (the vine) whose name was Delilah (*languishing* with desire, like her old great-grandmother Eve, when she first saw Adam). The time was spring, the season of love. Of course Delilah was in the same fix as Samson's mother was when she saw "the man of God."

His old enemies, the Philistines, ever watchful, now bribed his paramour to find out "wherein his great strength lieth." She went to work, and Samson first told her to bind him with *seven* green withes (the seven summer months). These he snapped as though a thread of tow. Next he told her to bind him with *seven* new ropes (the same summer months), but he "brake these from off his arms like a thread." The third time, he said: "Weave my *seven* (the seven summer months) locks of my head." She did so, and fastened them to the web with a pin, but, lo! he "went away with the pin of the beam and with the web." Disappointed, though no way discouraged, as thousands would have been after so many trials, Delilah

now put her whole soul to the work for the fourth time. "How canst thou say I love thee," said she, "when thine heart is not with me?" and she pressed him daily with her words, and urged him, so that his soul (life) was vexed (*shortened* in the Hebrew text) unto death (Jud. xvi, 16).

So Samson told her all his heart; that he was a Nazarite; that he was unshaven, and that in his hair (the Sun's rays) lay his great strength. "If I be shaven, I shall become weak like any other man." Delilah (Virgo) saw that this time he had told her the whole truth. Notifying his enemies, the Philistines, of her discovery, they came up with their bribe money (the price of the season's crop), when she caused Samson to sleep upon her lap (Sun in Virgo) and called a man to shave off the *seven* locks upon his head (Apollo also had *seven*), when his strength went from him (summer passed away). When Samson awoke he wist not that his strength was gone, so he went out as formerly, but soon, to his sorrow, learned his mistake.

Ah! then the exulting Philistines (winter months) seized him and carried him down to Gaza. Here they put out his eyes (the clouds overspread the sky during winter — the rainy season) and enslaved him, as they did the Hebrews aforetime. Soon, however (at the winter solstice), his hair began to grow again, and its growth increased until his strength was renewed.

The Philistines having met, as was their custom, near the spring equinox, to sacrifice to their fish-God Dagon (Pisces), called Samson and took him with them to make them sport. They sat him between the pillars of the house against which he leaned. The Philistines were having a grand time, for the house was not only full of men and women, but the roof was covered with people, and they made sport with Samson. Meanwhile, addressing himself to the Lord (summer begins), Samson took hold of the two middle pillars of the house, exclaiming: "Let me die with the Philistines," lifted with all his might, and, overturning the house, slew the whole nation of the Philistines at one blow, himself dying with them, i. e., the year came to its end. Samson was buried between Zorah (winter solstice) and Eshtaol (summer solstice), i. e., he was buried at the spring

equinox, where the year ended. He, it is said, judged Israel twenty years. On examining his story critically, it will be found he (the Sun) had passed over the ecliptic near twenty times.

In *Herodotus*, B. 2, cap. 45, we have an epitome of this same story as it related to Hercules, or the Sun.

“A CERTAIN LEVITE”=THE EARTH.

With the legend of Samson I had thought to dismiss the Book of Judges, but on looking into the 19th chapter, I find a complicated story of a “certain Levite,” which, I think, it may be well to analyze.

In verse 1, we are told that when there was no king in Israel (i. e., at the spring equinox, which was at the end as well as at the beginning of the year), there was “a certain Levite” (one bound=the Earth) sojourning on the side of Mount Ephraim (the point opposite the spring equinox), who took a concubine (the Earth in Virgo), *out* of Beth-lehem-Judah (i. e., Virgo as the last of the summer or producing months). This concubine “played the whore *against* him,” i. e., Virgo had connection with the Sun, which was *over against*, or opposite her at the spring equinox, which she does every spring as she sets in the west opposite the rising Sun. She then “went away from him (Virgo leaves Earth) unto her father’s house to Beth-lehem-Judah (the end of April, when the harvest is ended), where she abode *four whole months*,” i. e., Virgo came to her meridian in May, whence to the end of September is *four whole months* (xix, 2).

Her husband now (at the end of summer, when the earth and Virgo again begin to approach each other) arose and went after her to speak friendly to her, i. e., to again make love to her, as he does every spring. On his way, he (Earth) took “his servant” (Cancer) and “a couple of asses” (two stars in Cancer) with him; and she brought him unto her father’s (the Sun’s) house (astrologically the summer solstice), i. e., the Earth came in conjunction with Cancer, and (the Sun being in his winter solstice) it was mid-winter. Soon after, the father (the Sun) of

the damsel (Virgo) saw him (the Earth), i. e., when the Sun came to the spring equinox, "he was rejoiced to meet him (Sun opposite Earth), for it was then spring, when all nature brightens up. (Here is the end of the first round or year).

ere (directly after the spring equinox) the father-in-law (Sun) retained (*strengthened* in the Hebrew text, i. e., warmed and fertilized the earth as the days lengthened) him three days (months). This brought him to the summer solstice (the earth being in Capricorn), when Aries came to his zenith, and so was the most high God. Three months later, and Aries would set, making out the six days (months) of Creation. The fourth and fifth days (months) from the spring equinox, he lingered (the earth moves most slowly about this time) by the way (vv. 5, 8), but on the sixth day (month) "he would not tarry, but rose up and departed" (v. 10), i. e., went to the autumnal equinox (Earth in Aries), coming over against Jebus, which is Jerusalem (summer solstice), and here (earth in Cancer) there were with him "two asses saddled, and his concubine with him, i. e., Virgo was in sextile aspect with the earth in Cancer.

When they were by (not over-against, but in) Jebus=Jerusalem=summer solstice, the day (season) was far spent (it was mid-summer), when his servant wished to stop at Jerusalem (summer solstice). His master (Adoni=the sun during the shortening of the days) said, We will not stop, but pass on to Gibeah (hill of Benjamin=fall equinox). So they passed on, "and the sun went down (below the equator) when they were by Gibeah, which belongeth to Benjamin=September (v. 14). Here (at the fall equinox) they remained in the street, for there was no man to give them lodging (v. 15). Soon, however, there came along an old man (the Sun, then as an old man) from his work out of Mount Ephraim (the summer), who sojourned with them at Gibeah, and inquired: "Whither goest thou, and whence comest thou?" which question the man (Levite) answered thus: "We are passing from Bethlehem-Judah (spring) toward the side of Mount Ephraim (fall); from thence I am. I am now going to the house of the Lord (the next summer), and there is no man to receive me." And

the old man (sun in winter) furnished them with "straw and provender" and other necessaries out of the stores laid by for winter; and they washed their feet (it was the rainy season), and did eat and drink (v. 21).

But behold, when they thought all was right, and suspected no danger, "the men of the city, certain sons of Belial (sons of destruction, good-for-nothing fellows—the winter months), beset the house, beat tumultuously at the door, and ordered the old man (the Sun) to bring the man (the earth) that came into thy house, forth, that we may know him" (v. 22). The old man remonstrated, and refused them, but, like Lot, turned out to them his daughter (Virgo during winter), the man's concubine, and they *knew* her, and abused her all night (winter). Here let it be noted that when the sun goes down into the lower or southern hemisphere, Virgo rises into the upper hemisphere, i. e., is turned out of summer, or her father's house, into winter, unto the rowdies—the winter days. Winter was denominated night, while summer was called day. Having abused the woman (Virgo) all night, they let her go just as the day (summer) began to dawn. It was right here, just before the sun rises in Aries, i. e., at the dawning of the day, that Virgo, the man's concubine, fell through the door of the man's house, where she was found at daylight, precisely the time when Virgo sets. When her Lord (Adoni=master) got up, he found his concubine dead, killed by the men of Gibeah (xx, 5), i. e., the sacred year was ended.

So the man (Earth) having got "home," took a knife and laid hold on his concubine, and divided her, with her bones, into twelve pieces (one for each month in the year), and sent her into all the coasts of Israel, i. e., Virgo was sent over the twelve months of the year.

In chapter xx we find the congregation (the seven summer months), from Dan to Beer-sheba, gathered together unto the Lord in Mizpeh, i. e., the summer is just ended. Here, at the end of summer, the Levite (Earth), again recounts his wrongs (vv. 4-7). The children of Israel, knit together as one man (v. 11), declare that they will not, any of them *turn* unto the house of Benjamin (v. 8), but that they will "go up by lot

against it," i. e., they (the constellations of the zodiac) will pass one by one in conjunction with the Sun. Their army thus gathered at the fall equinox, they demand of Benjamin that the children of Belial (the winter days) be delivered up to them. This Benjamin, with his army of "*left-handed men*" that "could sling stones at a hair breadth, and not miss," flatly refused to do. A battle, of course, followed. Benjamin (*the left-handed*) coming forth from Gibeah (the beginning of winter), destroyed down to the ground (the winter solstice) and carried every thing before them (v. 21).

The children of Israel, sorely grieved at their loss, went up weeping (the rainy season came on) before the Lord, and asked if they should try again (v. 23). The Lord said: *Go up*—in the first instance, they "went out" (v. 20)—against him. So they went "*up*" (from the winter solstice), but Benjamin was again too much for Israel, sweeping him down to the ground (the spring equinox). Israel now inquired at "the ark of the covenant," by the mouth of Phinehas (the March wind), and the Lord said, "Go up," for to-morrow I will deliver them (the children of Belial) into thine hand" (v. 28). Israel now, in imitation of Joshua, set "liers in wait" (the intercalary days), and obtained an easy victory, treading down with ease the Benjaminites in the chase over against Gibeah toward the sun-rising (spring equinox,—v. 43).

Chapter xxi. The tripartite is here succeeded by the older but unequal bipartite division of the year. Hence the people swore (sevened) in Mizpeh (summer) that they would no longer give their daughters for wives to Benjamin (Libra=September); and hence, too, after coming to the house of God=Aries (Beth-el), and abiding *before* the Gods (*Elohim*, or seven summer months) till even (winter), "they lifted up their voices and wept sore," i. e., the rainy season came on (v. 2). And hence, again, at the end of these seven summer months, "they found one tribe (Scorpio) lacking in Israel." Him, according to their oath, they doomed to die (v. 5), i. e., they passed him to the winter side of the year, which, being unproductive, was death.

However, as to Benjamin (Libra), they repented, i. e., they placed him to the summer side of the year. Still they found

one tribe (Scorpio) cut off from Israel (v. 6). They, therefore, instituted an inquiry to find the missing tribe (v. 8), and how to evade their oath, and so be able to give wives to them that remain (of Israel, viz., Leo, Virgo and Libra — this last in particular). On numbering, they found none of the inhabitants of Jabesh Gilead (months of *winter*) with them (v. 9). Twelve thousand men (the twelve months of the year) were, therefore, sent "to utterly destroy every male and every woman that hath lain by a man" (v. 11), i. e., the year ended. In this expedition they found among the people of Jabesh Gilead "four hundred virgins," and brought them to the camp in Shiloh (summer solstice), *which is the land of Canaan* (falling-off, or shortening days). The whole congregation (the seven summer months) now conferred with Benjamin at the *rock Rimmon* (place where pomegranates ripen = September), where they gave them the four hundred virgins they had saved alive from the Jabesh-Gileadites (the days less the overreckoning) for wives, but these sufficed them not (vv. 13, 14). The deficiency, however, they were directed to make up out of them "that be escaped of Benjamin," at Shiloh (summer solstice), at the yearly dance of its daughters (v. 19). The Benjaminites then, i. e., every man of them not supplied with a wife, issued from their vineyards (i. e., that portion of September which August covered by the annual overreckoning of 11 minutes and 10.3 seconds), and took them wives, according to their number, and bore them off in triumph, each returning to his own inheritance (see 2 Kings xv, 16; also Ahaz's dial, 2 Kings xx).

CHAPTER XV.

RUTH.

IN Ruth we have a clever little love story, accompanied by some few mishaps, but followed by the usual consummation—wedlock.

Elimelech (*El is my king*=Aries during summer), a man of Beth-lehem-Judah (spring), having wed Naomi (summer) and got two sons by her, sets out with his family for Moab (winter). Elimelech (summer) soon died, and his sons Mahlon (cave-Sun=summer) and Chilion (pining-away=winter) took them wives of the daughters of Moab. Orpah (fawn=Virgo in winter) and Ruth (female friend=Virgo in summer). The two sons died in turn, and without issue. The poor widow Naomi, finding hard fare in Moab, and hearing that the Lord had given his people bread (harvest of spring), set out on her return to the land of Judah (spring) with her two daughters-in-law (v. 7). As they proceeded on their way, Naomi requested her daughters-in-law to return each to her mother's house, hoping that by so doing each might "rest in the house of her husband" (v. 9). However, they continued to follow the old lady, as if they thought she would yet furnish them with other husbands; at least the mother-in-law seemed to think that was their object. However, at the last moment (i. e., at the spring equinox), Orpah yielded to the request of Naomi, but Ruth (Virgo in summer) stuck by her, saying: "Where thou diest, will I die" (v. 17), i. e., at the end of summer. So the two came to Beth-lehem (spring harvest), when the people inquired: "Is this Naomi?" She replied: "Call me not Naomi (summer), but Mara (bitter=winter); for I went out (of summer) full, but the Lord hath brought me back empty" (v. 21).

Naomi now, by her request, permits her daughter-in-law, Ruth (Virgo in summer), to go to the field of her kinsman

Boaz (constellation Boötes), in whose sight, she was persuaded, she should find grace. Of course, she had a right to think her beauty would soon attract the attention of her kinsman, and she was right. Boaz told her "to abide fast by his maidens, and charged his young men not to touch her" (v. 9). Ruth acknowledged her obligation to him, by falling on her face (Virgo sets head first) to the ground. Meanwhile the courtship went on until Ruth, by the advice of her mother-in-law, who understood all about such matters, cleaned herself up, put on her night clothes (iii, 3), and, when Boaz had got sufficiently fuddled and gone to bed, she came softly to where he lay, uncovered his feet, and got into bed with her lover (v. 7). Boaz, being merry, was in the proper mood, as the old mother had foreseen, to get into the trap thus set for him.

During the night, on coming to a little, he turned over and found a woman in bed with him. Of course, he was greatly frightened, and called out: "Who art thou?" The poor lonely, longing young widow, as much scared as he, answered: "I am Ruth, *spread thy skirt over me*" (iii, 9). At this Boaz was as much tickled as he was scared at first; for Ruth now showed him more kindness than she did at first (iii, 10). "I will do to thee all that thou requirest," said he; for every body knows that thou art a virtuous woman (v. 11). There is another, said he, nearer than I, who ought to do the part of a kinsman; but never mind; "lie down until the morning" (iii, 13). She did as requested, "and rose up before one could know another." Boaz, as she departed, strictly charged her to tell nobody that she had slept with him over night, and gave her *six measures* of barley in part compensation for her company (iii, 17).

Boaz next went to the gate (the eastern horizon), where he met the kinsman (Aries setting) whom he had spoken of to the young widow. Inviting him to sit down, he told him of the inheritance left by Elimelech, his brother. "The kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance; redeem thou my*right to thyself" (iv, 6)—Winter could not become summer. So Boaz redeemed it for himself, had the bargain ratified after the usual way, and took Ruth for

his wife. In due time she brought her husband a son — Obed (servant) by name = the Redeemer = Christ = the summer Sun !

The curious reader will look on the celestial globe, where he will see Ruth (Virgo) going to bed, i. e., setting at the feet of Boaz, or Boötes, the ox-driver, otherwise called Arcto-phy-lax, or the Bear-driver, in allusion to *Ursa major*, directly west of him.

Many are the myths which have been framed in relation to these famous constellations in almost all parts of the world.

CHAPTER XVI.

SAMUEL.

NEXT in order comes Samuel (*heard of God, or Aries*). Samuel was the son of Elkanah (the Ram that builds=the Creator). Elkanah, we are told, was of Ramathaim Zophim, or the *two-topped* overflowings; i. e., the former and latter rains. He was also an Ephrathite, i. e., a son of Ephraim, or the *twin-land*=spring and autumn, which corresponds to, and is the same as Ramathaim-zophim. Elkanah was, then, the Ram Aries during the year, or the year itself. He is further identified as the son of Jeroham (the finder of mercy=spring); the son of Elihu (his Ram=Aries); the son of Tohu (the depressed one=winter); the son of Zuph (flood=former rain).

Like others of the Bible patriarchs, he had two wives: Hannah (favor=Virgo during spring and summer before the ingathering=Sarai), and Peninnah (she that faces the Fishes=Pisces; from *peni, to face*, and *nun, a fish*, as Virgo does in the zodiac in autumn=Hagar). Peninnah, like Hagar, had children (ingathered crops), but Hannah, like Sarai, had none; consequently a jealousy arose between the two wives; and Peninnah vexed poor Hannah until she "wept sore," i. e., until the rainy season, over which she presided, came on.

Now Elkanah (Aries or the Sun, it don't matter which) went to Shiloh (the summer solstice) yearly, to worship, i. e., to *fall down*, and to *sacrifice*, i. e., to make himself *holy*, or shiny as in summer. On these occasions, he gave his wives portions, but Hannah's was a "double portion,"* i. e., losing sight of Peninnah, Hannah was made to represent the whole

* The Indian Maharaja granted "two boons to Kaikeyi," his favorite wife (*Wheeler's India*, vol. ii, p. 152).

of the year, which was equivalent to changing Sarai to Sarah, and casting out Hagar=*one fled*.

“So Hannah rose up after they (her husband and company) had eaten in Shiloh, and after they had drunk (i, 9), i. e., after the Sun had passed his summer solstice, and Virgo her meridian. But Hannah was now (in winter) in “bitterness of soul,” and while talking to herself, i. e., while invisible as a day constellation, Eli (my Ram or the Sun), who was by a post of the temple (fall equinox), supposing her drunk, told her to put away her wine, to which she replied: “Count me not a daughter of Belial” (winter), i. e., let me go into the summer hemisphere, and Eli said, “Go in peace” (i, 17). From this time her countenance was no more sad, since her prospects were brightening up.

After this, “they (Sun in Virgo) rose up early in the morning, worshiped (i. e., went down to the winter solstice), returned and came to Ramah (high place=spring equinox). Here Elkanah (the Creator) knew his wife (Earth in Virgo), and the Lord (Sun) remembered her” (i, 19). Now, note that the word translated *remembered*, means to *penetrate*, as the *membrum virile*. Thus known by the Lord, at the fullness of time Hannah (the year) bore a son, whose name she called Samuel (the *Ram-heard*), because when born the Ram Aries was upon his meridian at the winter solstice. Samuel and Ishmael, names having the same Hebrew roots, and the same mother under different names, are consequently the same personification. To disguise their identity and cheat the unlearned reader, it became necessary to spell them differently, which was done accordingly. Samuel was born at the winter solstice, as is the Sun, who is the Savior of the World and the Jesus Christ of the Gospels, so ignorantly, and, of course, irreverently, worshiped by Christians.

Taking winter and Egypt as synonyms, of which there can be no doubt, we can readily understand that saying of the Lord: “Out of Egypt have I called my son” (Mat. ii, 15). After the birth of Samuel, Elkanah and his house (Beth-el=Aries) went up to offer unto the Lord (the summer solstice) the yearly sacrifice, but Hannah went not up until after the

child was weaned, i. e., not until after the Sun had passed his northern tropic, and Virgo her meridian, in May. She might then go up. So they slew a bullock (Sun passed Taurus), and Hannah went up bringing the child (Earth) to Eli (mid-summer Sun). "And she said (addressing Eli): O my Lord (*Adoni*), as thy soul liveth, my Lord, I am the woman that stood by thee here and prayed for this child (Earth). Therefore, I have lent him to the Lord (*Jahveh*), or, as in the marginal reading, "I have returned him whom I obtained by petition, to the Lord; as long as he liveth, he shall be lent to the Lord. And Samuel worshiped the Lord there" (i, 28), i. e., he bowed before the Lord, where the Sun, turned of his northern tropic, began his southern tour. When the Sun entered Libra, Samuel, or the Earth, ceased to live, i. e., vegetation declined, winter soon came on, and Samuel's time with the Lord, or summer, ended, as with us it still does at the end of every summer.

Hannah now, at the end of the productive year, sings: "Mine horn (the cornucopiæ) is exalted, my mouth is enlarged over mine enemies; the bows of the mighty (the rain-bows of summer) are broken," etc., i. e., the summer is ended, and concludes with: "The Lord (Sun) killeth and maketh alive," i. e., winter and summer alternate; "he bringeth low, and lifteth up; he bringeth down to the grave (*Sheol*=winter), and bringeth up" (to heaven, or summer),—1 Sam. ii, 6. The next verse repeats the same idea.

But Samuel (Earth) ministered before the Lord, during summer, and his mother Hannah, or the year, gave him a new coat from year to year, when she came up with her husband to offer the yearly sacrifice, i. e., when the Sun, Earth and Virgo come in conjunction, as they do annually, the earth is clothed with its crops, which are sacrificed, eaten up, or destroyed by the following winter.

And the Lord visited Hannah, so that she conceived and bare three sons and two daughters" (ii, 21). Pretty well for once, though undoubtedly true. Here the Lord is the Sun at the spring equinox, and Hannah is put for the year. The sons were the three seasons of the ancient year as in the myth of

Noah; the two daughters are Virgo at the two equinoxes, in one or the other of which she appears at intervals of six months.

But the child Samuel (Earth) grew before the Lord (summer), while Eli (my Ram) was become very old, i. e., the summer was near its end; and Eli "heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation" (ii, 22). The sons of Eli were the sons of Belial (ii, 12), or the unproductive Sun, and good-for-nothing fellows they were; they knew not the Lord or summer. Hence at the end of summer the Sun comes in conjunction with Virgo and *lies* with the women of Israel at the door of the tabernacle, etc., i. e., the Sun rises in Virgo, at the close of summer, where is situated the *back* door of the temple, or congregation of the summer months—the fall equinox.

Nevertheless, Samuel was in favor with the Lord, and also with men (earth in summer), when (ii, 27) there came a man of God (Elohim in the original, the man of God was one of the three decans, or deacons of Aries) unto Eli (Sun at mid-summer), and told him that the Lord appeared plainly unto the house of his father (Aaron) when they were in Egypt (winter) in Pharaoh's house (Sun at winter solstice; Aries on his meridian), and that the Lord chose him (Aaron) out of all the tribes of Israel (four summer constellations) to be his priest principal elder during summer) to burn incense (the flowery odors of summer); to wear an ephod (the emblem of fertility); and to give unto thy father's house all the offerings made by fire (the summer Sun) of the children of Israel—the fruits of summer. "Wherefore," he asks, "kick ye at my sacrifice and at my offering (the season's crops)?" "Behold the days shall come when I will cut off thine arm," etc. (v. 31), i. e., after the constellation Aquarius or Moses sets, the summer with its crops will end, and then "thou shalt see an enemy (winter) in my habitation (the year). And the man of thine (winter solstice, represented by Saturn, the God of time), whom I shall not cut off from mine altar (because he could not), shall be to consume thine eyes, and grieve thine heart (*life* in the original), i. e., winter will succeed summer.

And as a sign that all this shall come to pass, Hophni (fighter=winter solstice) and Phinehas (Brazen month=summer solstice) would, like Uzzah and Ahio (2 Sam. vi, 3, 7), and also Nadab and Abihu (Lev. x, 2), both die in one day, i. e., when the Sun comes to the fall equinox, it is neither summer nor winter, but between the two.

Here (1 Sam. iii, 1) we find Samuel (Earth) ministering unto the Lord (Summer) before Eli ("summit"=summer solstice), i. e., the Sun was in his northern solstice, the Earth being in Capricorn, of course, and the word of the Lord was precious (the crops looked well); there was no breach of vision (*open* is a mistranslation), i. e., the days being long and the sunshine bright, there was no lack of light.

Soon after (at the fall equinox) Eli (the Sun) "laid down in his place," when his eyes began to grow dim that he could not see (iii, 2); but ere the lamp of the Gods (Sun of summer) went out in the temple of the Lord (at the end of summer) where the ark of God was (Aries setting at the fall equinox, or the stone Eben-ezer, where the Philistines annually take possession of it). Here Samuel (the Earth) laid down to sleep as did his old father Adam before him (Gen. ii, 21). The Lord (the following summer) now began to call, Samuel, Samuel! Samuel!! Being very tired and sleepy withal, and not recognizing the voice of the Lord, Samuel answered three several times—"Here am I," and as often sought Eli for an explanation. Eli told him it was the Lord (the following summer) who called him, and, having instructed him how to act, told him to go to sleep again. Soon, however, the poor fellow's sleep was again disturbed; for "the Lord called as at other times, Samuel, Samuel" (iii, 10). Samuel answered, arose and made the Lord's acquaintance, for, the time being spring, he opened the doors of the Lord's house (summer) and went in (iii, 15). Samuel now prospered, for the Lord was with him (iii, 19), and all Israel from Dan to Beersheba (i. e., the whole year) knew that Samuel was a prophet of the Lord (that the Earth during summer foretold the coming crop). However, it was not long before the Lord appeared to Samuel in *Shiloh*=mid-summer.

But poor Samuel soon got on the shady side of the Lord,

for, leaving the summer solstice, he came to all Israel (the four summer constellations — Leo, Virgo, Libra and Scorpio), as they went out to battle with the Philistines (winter). They pitched beside Ebenezer=stone-of-help=fall equinox, where they met the Philistines ready for the fight. The Israelites caused Hophni (fighter) and Phineas (brazen month) to bring the ark (arc) of the covenant of the Lord into the camp. It was received by all Israel with a shout that made the Earth ring again (iv, 5). The Philistines were badly scared (iv, 7). Soon, however, they regained their presence of mind, and by dint of hard fighting, took the ark of the Lord, slew 30,000 men (the three months between the fall equinox and winter solstice), together with Hophni and Phineas, sons of Eli—the two solstices.

“And there ran a man of Benjamin” (Sun in Libra) the man opposed to “the man of God” (Sun in Aries) of Mrs. Manoah (Jud. xiii), out of the army and came to Shiloh (winter solstice), with his clothes rent (the shine being partly taken out of him—the Sun) and with Earth upon his head (Sun is nearest the Earth in winter). When the man of Benjamin (Sun in winter) related the defeat of Israel, and the loss of the ark of God, Eli, who had watched and trembled for the ark of God, fell “backward by the side of the gate (winter solstice), broke his neck and died” (the Sun was supposed to die at midwinter at the end of the year). In the meanwhile, Eli’s daughter-in-law, Phinehas’ wife (Virgo then rising in the east at midnight), being near delivery, and badly frightened at the loss of the ark, brought forth a son (Jesus Christ), whom she named I-chabod, i. e., in-glorious=not shining=“the glory of the Lord is departed, for the ark of God is taken,” i. e., the Sun had gone to Hell=Sheol=Hades, or the winter solstice.

The Philistines kept the ark of the Lord seven (the sacred number) months, and then passed it over to the Beth-shemites (summer months). Soon after regaining its possession the poor people looked into it, a thing they could not help, and 50,070 men of them were slain, as I have before explained (see *ante*). In consequence of this disaster, they gladly passed it to the people of Kirjath-jearim (leaved-out cities = mid-summer).

Samuel (vii, 3) told the people if they would return unto the Lord, they must put away their false gods (Aries during winter) and Ashtaroth (Venus as morning star) from among them. This done, they might prepare their hearts to serve the Lord, i. e., spring would come (vii, 3). The people at once proceeded to obey Samuel's directions, coming first to Mizpeh (watch-tower=spring equinox, the beginning of summer). Here they drew water (the latter rain), and poured it out before the Lord, i. e., the rain fell upon the ground during summer.

Samuel, having judged Israel in Mizpeh, i. e., during summer, the people gathered together in *the* Mizpeh (the fall equinox), where they met the Philistines, and were afraid of them (vii, 7). They therefore urged Samuel to save them. So Samuel took "a sucking lamb" (Aries just about to leave the summer hemisphere) and offered it *wholly* to the Lord. In the meanwhile the Philistines drew near to battle, i. e. summer met winter, "but the Lord thundered and discomfited" them" for the time being. However, the men of Israel went out of Mizpeh (the summer) and pursued and smote the Philistines unto Beth-car=car house, or fall equinox. Here Samuel took a stone and set it between *the* Mizpeh (summer solstice) and *the* Shen (the tooth=the winter solstice, a place, says Dr. Smith, of which nothing is known), and called it Eben-ezer (stone of help=fall equinox), saying hitherto hath the Lord (summer) helped us; thus intimating that during winter the people must obtain help elsewhere.

Thus were the cities which the Philistines had taken from Israel all restored to him, from Ekron (vacuity=the end of the year at the spring equinox), even unto Gath (wine-press=fall equinox), and there was peace between Israel (summer) and the Amorites (winter), i. e., it was neither.

SAUL.

When Samuel (the Earth) was old, i. e., when winter came on, he made his two sons, Joel (Eljah=the Sun in Aries), the first-born, and Abiah (his father is Jah, or the summer=the fall equinox), i. e., the two equinoxes; the first being born, as

the name indicates, when the Sun enters Aries; the last when the Sun enters Libra, six months later, where the father was at the birth of the elder. They were judges in Beer-sheba (the seventh month, the Sun being in Libra). These sons walked not in the ways of their father, "but turned aside after lucre, and took bribes (the crops) and perverted judgment," that is departed from the fall equinox, the place of judgment (viii, 3), and winter followed.

This, as it is always sure to do, displeased the people; and they asked of Samuel a king. At this Samuel, in his turn, was displeased, for he, as the earth, or nature always is, was on the side of the people. So Samuel prayed to the Lord (summer) for help. The Lord, however, told Samuel to hearken to the people; for says he, "they have not rejected thee, but they have rejected me" (viii, 7), i. e., they were still on the earth though they had left the summer hemisphere. "Appoint them a king, yet protest solemnly (the weather was growing colder) unto them, and shew them the manner of the king (the winter Sun) that shall rule over them" (viii, 9). Samuel protested, as the Lord had directed, but the people said: "Nay, but we will have a king over us" (viii, 19).

Though fairly warned by Samuel, and in time, the people would not rest, as it ever has been, and is still the case; but would have a king, come what might. So Samuel (the earth) made Saul, Sheol, Hades, Hell, or the pit (winter solstice) a Benjamite (i. e., one related to Benjamin, or the Sun in Libra, because in quartile aspect with him), king, i. e., the earth came in conjunction with Cancer, the Sun being in Capricorn.

We first meet with the name of this king in Gen. xxxvi, 37, 1676 B.C., where he is styled "Saul of Rehoboth (Zodiac) by the river" (Aquarius), and follows or succeeds Samlah (a garment, i. e., the earth in summer). In 1 Chron. i, 48, 1676 B.C., he is "*Shaul* of Rehoboth by the river," and reigns after Samlah, or the summer Sun. In both accounts he is made to die before the year 1496 B.C., being not far from 180 years old. The latter spelling (Shaul) accords with the pointing of the Hebrew; the former does not.

In this myth (1 Sam. ix), Saul is brought upon the stage 1095 B.C., and dies about 1056, B.C., at the age of about 39 years. The reader may note that these Bible *men* live, die; then live again! Our last Saul, Shaul, or Sheol—however you spell the name—whom our Samuel, Shamael, or Ishmael (the earth in its orbit), made king over us, died about the 21st of March, 1876. He will come to life again after the 22d of September next! Thus we see that when Bible interpreters and translators have a selfish end in view, they transfer or translate accordingly. If they wish to personify winter, as in this myth, they transfer the word and spell it *Saul* or *Shaul*; but, their object being to frighten dupes and fools, they do no such thing. They then translate by the most frightful names and epithets they can command or conceive of, as *grave*, *pit*, *bottomless pit*, *hell*, *etc.* No wonder Cicero thought it unaccountable that one priest could look another in the face and not laugh! The wonder is that the people have been able to submit for so many ages to such abominable imposture.

But to return to Saul, Shaul, Sheol, Hell, Winter, or the Grave, the *tall* or surly king. His father Kish (a bow) had lost his asses, i. e., at the winter solstice, the constellation Cancer, containing two stars called the *asses*, sets, and thus are Saul's father's asses lost. Wishing to recover them, Kish said to Saul (Sun in Capricorn), his son: "Take one of the servants (the moon, as we shall soon see), arise, go seek the asses." Saul did as his father bid him; and having passed many places, found not the asses. At length they came to (not into) the land of Zuph (spring equinox). Here Saul (winter) was lost, and proposed to return (ix, 5). This was impossible. What to do he didn't know; he was in a strange land, and altogether in a bad fix. At last his servant told him there was "a man of God" (Sun in Aries) in the city; that he was an honorable man, and truthful; for whatever he said came to pass (ix, 6). But what could this avail poor Saul?—his "bread was spent," and he had nothing to pay "the man of God," i. e., the priest, with. Luckily, however, his servant (the Moon), after an anxious search, found the "fourth part of a shekel of silver" (the emblem of the moon in her last quarter). This was the

exact fee that would admit them into the presence of "the man of God"—the beginning of the new year.*

Prepared with his guide (the Moon), Saul and his servant set out upon their doubtful way, and as they went up the hill to the city (of God or Gad), they found young maidens (the stars of Virgo) going out (Virgo setting) to draw water (the latter rain). Saul asked them: Is the seer here? The maidens answered: He is, behold, he is before you; go straightway into the city and you will find him to-day; for the people hold a feast (the passover) there to-day, and they will not eat until he (Samuel) come. So Saul went into the city, and "behold Samuel (the Earth) came out against him"—Saul, or the Sun (1 Sam. ix, 14). The Lord had previously whispered to Samuel (ix, 15) that Saul would soon put in his appearance, i. e., that spring was near. So the moment Samuel espied Saul, the Lord exclaimed, "Behold the man (Sun) whom I spake to thee of" (ix, 17). Saul drew near to Samuel in the gate (the spring equinox), and asked for the seer, for he was yet in quest of his father's asses! Samuel said: I am the seer; thy asses, which were lost three days (months) ago are found (Cancer at meridian).

Samuel now had a conversation with Saul about the kingship, but didn't get much out of him. However, he took him and his servant up into the parlor (summer solstice), "the chiefest place among them that were bidden," thirty persons (the number of days in the month) being present with them. Here Saul got his dinner, it being the *noon* of the year. He ate, however, at the second table, or at least of that that was "left," or laid by for winter (ix, 24). After dinner, they went into "the city." When they came to the end of the city, having *communed* with Saul, Samuel proposed to show him "the word of God," i. e., the products of the summer (ix, 27).

Without waiting for a reply, and unbeknown to Saul, Samuel dashed a bottle of oil (it being the season when oil was pressed out) on his head, and then kissed him (the two met at the fall equinox). What poor Saul thought of this

* We remark here that most ancient nations began their year at the spring equinox. Even in England "the civil or legal year formerly began on Annunciation day, or the 25th of March." (*Rees' Cyclopaedia, Art. Year*).

proceeding we are not informed. However, Samuel there dubbed him captain (not king) over the Lord's inheritance (winter). Saul, who up to this time had been lost and under the guidance of Samuel (by the old Ptolemaic system of astronomy the Sun seemed under the guidance of the Earth), now departed and came to the sepulcher of Rachel (Libra), where he found two men (Benjamin and Samuel) at Zelzah (shade=winter), who told him his father had found his asses (Cancer on the meridian), but sorrowed for the loss of his son (the summer Sun), saying, What shall I do for my son? (x, 2). Saul, being of a surly temper, cared little for his father (summer), but went on to "the plain of Tabor" (umbilicus, or navel=winter solstice, Mount Tabor denoting the summer solstice,—see Jud. iv, 6, 12, 14). Thence he went to "the hill of God" (spring equinox). Here he met a company of prophets (*nabim*, from *naba*=to pour forth together—the confusion of Babel), who prophesied, and as they prophesied, "the spirit of the Lord" (warmth of the summer Sun) came upon him, and Saul prophesied too and was "turned into another man," for God was with him=Sun in Aries (x, 7). After this, i. e., from the spring equinox, Samuel went before Gilgal (summer), where he tarried seven days (months). As Saul turned his back upon Samuel, i. e., as he left the spring equinox to go upon his mission, "God (Aries) gave him another heart"—he became the summer Sun (x, 9). Thence it became a proverb, "Is Saul also among the prophets?" i. e., Has summer come? However, Saul soon made an end of prophesying, and came to the high place—the autumnal equinox, the cardinal points being all high places, or towers. Here his uncle (winter) asked him where he had been. Saul answered, "to seek the asses (the constellation Cancer); and when we saw they were nowhere (i. e., passing Cancer and thus leaving the asses behind) we came to Samuel" (x, 14)—the Sun and Earth meet at the equinoxes. Well, asked his uncle, what said Samuel? Why, "he told us plainly the asses were found," but of the matter of the kingdom, Saul told him not (x, 16).

After this "Samuel (Earth) called the people together unto the Lord to Mizpeh" (spring equinox), and told them the

Lord-God (the Ram-Suns) had delivered them out of the hand of the Egyptians, and out of the hand of all that had oppressed them (winter and its privations), etc., and they had rejected the Gods (Sun-Rams) in asking for a king (x, 19). However, Samuel fetched Saul out of the stuff (winter) where he had hid himself. As Saul stood before the people, taller than any of them from his shoulders up, they shouted: "Let the king live" (see marginal reading), i. e., let summer come. But the children of Belial (winter months=good-for-nothing fellows) didn't think much of Saul as a savior, "*So they brought him no presents*"—winter is barren.

It was now spring when Nahash (the constellation Ophiuchus, or Serpentarius) the Ammonite (a son of Lot=winter) came up Ophinchus then rose in the evening) and encamped against, i. e., opposite to, Jabesh Gilead (Dry-Sun, the dry season having just begun). The Jabeshites, scared at their supposed enemy, proposed to make a covenant with Nahash. This the latter would do, but only on one condition: "That I may thrust out all your right eyes." i. e., the summer being passed, I will rise in the east with the sun as you now do, and your bright light will fade. The elders of Jabesh asked seven days (months) to think of it. This was granted, of course, as it would take six months besides the present one to bring this thing about. But Saul, hearing of the matter, was very wroth, i. e., the heat of the Sun was great. He, therefore, took a yoke of oxen (Taurus of spring, and also of autumn), and hewed them in (twelve) pieces, and sent them through all the coasts of Israel (the twelve zodiacal constellations); and so called out all Israel to battle, numbering them in Bezek (thunder and lightning=summer). The fight began in the morning (spring) and lasted until the heat of the day (mid-summer), when it came to pass that no *two* of the enemy were left together, i. e., half of the winter zodiacal constellations were above the horizon, and half below, at sunrise, or at sunset (xi, 11). The people now proposed to kill the men that wished to make Saul king, but Saul said: "There shall not a man be put to death this (solstitial) day;" for the Lord hath wrought salvation in Israel to-day (xi, 13), i. e., the harvest was gath-

ered. So the people, at the very time when the days begin to shorten, made Saul king *before the Lord* in Gilgal (duplicate of *gal*, a wheel = the zodiac), when they immediately sacrificed *peace* offerings (left the summer solstice), and Saul and all Israel rejoiced greatly, i. e., ate of the autumnal fruits and drank wine,—winter is *before*, or opposite to, the Lord, or summer.

Samuel is now grown old and infirm, and, of course, is not long for this world (year). Knowing that what he had predicted of their king would certainly come to pass, and that the people would be greatly dissatisfied thereat, Samuel is solicitous to place himself in a favorable light before them. For this purpose he challenges them to bring aught against his character as their judge. He next recounts what the judges, including himself, had done for them; that they had ever delivered them from their enemies; that under their rule they had ever “dwelt safe;” and he exhorted them to fear the Lord and obey him, when all would be right; “but if ye shall do wickedly, ye shall be consumed, both ye and your king, i. e., *the summer will end*. To back up his predictions (for Samuel was ever a true prophet) he exhibited a specimen of his power,—he called unto the Lord, “right in harvest time” (out of season,—see Prov. xxvi, 1), and the Lord (the atmosphere) “sent thunder and rain,” and scared the people badly. (Ignorant people are still in our day frightened at thunder and lightning.)

JONATHAN.

At the end of the second year of Saul's reign, Jonathan (gift of summer = the crops), Saul's son, comes upon the stage. Saul was in Michmash (the hiding place) of Beth-el (Aries setting), while Jonathan was in Gibeah (hill) of Benjamin (fall equinox). Here the Philistines, as ever, met them, but Jonathan (the food laid by for winter) smote the Philistines, i. e., kept the people alive, while they dwelt in caves, in pits, in thickets, etc.—wherever they could find shelter, like all primitive and savage people, until spring. Saul now failed

to come to time; for while some of the Hebrews (summer days) had gone over Jordan (the spring equinox) Saul (the Sun) tarried seven days — the fourth of a moon (xiii, 8). In 1 Sam. ix, 6, Saul and his servant got lost for the same space of time, as indicated by “the fourth part of a shekel of silver.” Saul was directed by “the man of God” (Sun in Aries), until Samuel came out against them (the Earth was in Libra), for to go up to the high place (summer solstice). Finding Saul behind time “seven days,” Samuel could not pardon, but upbraided him, and told him he had acted like a fool, and that he would soon lose his kingdom (xiii, 13, 14), i. e., that summer was at hand. Samuel remained in Gibeah of Benjamin (Earth in Libra) while Saul numbered the people that were with him (xiii, 15), about six hundred men (the six summer months). This brought Saul and Jonathan and the people to Gibeah of Benjamin (the fall equinox). Here they met the spoilers in “three companies” (xiii, 17), i. e., winter was divided into three parts: Each took its proper course; one went by the way of Ophrah (the fall equinox) unto the land of Shual (the jackal=winter); a second went to Beth-horon (the nether), or to the winter solstice; the third, to the land that looketh toward the valley of Zeboim (hyenas=winter).

We are now told (xiii, 19) that “there was no smith found in all Israel.” The Israelites went down to the Philistines “to sharpen every man his share,” etc., i. e., during winter, the people repaired their tools, as thrifty people still do. Only Saul and Jonathan had sword or spear in the day of battle (xiii, 22), i. e., the *Sun* and the *store of provisions* alone enabled the people to pass safely through the winter. Saul, like Tubal-Cain and Vulcan, was the God of the smithy. Like the weather he brings, he was surly and crabbed, and fire was alike necessary to warm the person, and heat the metal, hence hell, or winter fire, the hottest then known.

Here we find that on a certain day (autumnal equinox) Jonathan (food) went over to fight the Philistines (winter) unbeknown to his father, or the people. Saul tarried (seven days as before) in the uttermost part of Gibeah (summer) under a pomegranate (the emblem of summer, because of its numerous

seeds) in Migron (place of descent=fall equinox), having with him *about* six hundred men=six months of the year.

On each side of the passage (autumnal equinox) by which Jonathan went down to the Philistines, was a sharp rock; one was called Bozez (shining=summer), the other, Seneh (thorn=winter). In the fifth verse they are particularly located; the first (Bozez) was northward over against Michmash (hidden=winter), the second (Seneh), southward over against Gibeah (summer).

Jonathan and "the *young man* that bore his armor" (the new year, for the Jewish civil year began at the autumnal equinox), having passed the western equinox, soon discovered themselves to the Philistines, "for the Lord hath delivered them into the hand of Israel" (xiv, 12; see also Judges vii, 11). So the Philistines fell before Jonathan, as Joseph's brethren fell before him, but his armor-bearer (time) slew after him only about twenty men however, for it was healthy; and this was the first slaughter (xiv, 14).

There were now signs of an earthquake, as the earth trembled, and the watchmen of Saul (the two equinoxes) saw the multitude (the winter days) melting away. On seeing this, Saul (the winter Sun) called to Ahiah (the brother, or summer Sun) to bring the ark of *the* Gods (Sun enters Aries—the letter *h*=*the*, is prefixed to *Elohim* in the Hebrew), and while talking with the priest, said, "withdraw thine hand" (let winter pass). The people (the twelve constellations) now all "cried together," and "every man's sword was against (i. e., opposite) his fellow" (xiv, 20)—winter was ended, and the battle passed over into Beth-aven (house of nothingness=the end of the year). Here, as usual, the people were short of food (xiv, 24). But they had reached a land where "they found honey (*manna*) upon the ground," i. e., they had reached summer, "the land flowing with milk and honey." This manna, or honey, Saul (winter) forbid them to touch, i. e., winter produces neither. But Jonathan (the year) ate of it in spite of his father. Saul threatened Jonathan, but as the Lord liveth (i. e., as long as summer lasted), Saul couldn't hurt Jonathan.

We can't blame Jonathan, for we are all apt to besmear our bread and butter with honey, and truly it is no mean addition. This case of Jonathan reminds us of the "sop" prepared by the prudent Sibyl for the grim Cerberus, or dog of Hell=Saul, on a like occasion :

" No sooner landed, in his den they found
The triple porter of the Stygian ground,
Grim Cerberus, who soon began to rear
His crested snakes, and armed his bristling hair.
The prudent Sibyl had before prepared
A *sop*, in *honey* steeped, to charm the guard;
Which, mixed with powerful drugs, she cast before
His grinning jaws, just ope'd to roar.
With three enormous mouths he gapes, and straight
With hunger pressed, devours the pleasing bait."

Nor must we forget, but ever bear in mind, that it was with this self-same "sop" that our Savior detected the traitor Judas (John xiii, 26), who, afterward repenting, hanged himself (Mat. xxvii, 5). This is disputed, however, as it is said, "falling headlong, he burst asunder in the midst, and all his bowels gushed out" (Acts i, 18). Of course, both these accounts are true, for what is there to hinder a man hanging himself by the heels with a rotten rope, and falling headlong, bursting asunder in his middle?

But to return. It is said Saul had three sons (the three ancient seasons of the year); Jonathan (giving-Sun=autumn), Ishui (empty=winter) and Melchi-shua (king-of-help=spring), and two daughters—Merab (increase=summer) and Michal (who-is-like-God=winter).

In the foregoing chapter, we left Saul trying to slay his son for tasting a little honey (xv, 43, 44). They met at the spring equinox. From hence, Saul is sent by the Lord to smite Amalek (laziness). Preparatory to his campaign, he numbered the people in Telaim (lambs=Sun in Aries). He next ordered the Kenites (the winter days) to get out of his way, "lest I destroy you." "So the Kenites departed," and Saul smote the Amalekites (the hot days of summer, that beget laziness). However, he took Agag (the flamer=the Sun), king of the Amalekites, alive, refusing to kill him. He also saved "the

best of the sheep and oxen (Aries and Taurus in winter)," etc., "but destroyed all the refuse," i. e., he prepared for winter.

The Lord now repented that he had set up Saul for king; it likewise grieved Samuel, for while it deprived the one (the Sun) of his strength, it froze the other (the earth). Samuel, poor fellow, cried unto the Lord all night (winter). In the morning (spring), he came early to meet Saul at Carmel (the garden of Eden), but behold, Saul had "passed on" (xv, 12). On Samuel's coming up to Saul, Saul exclaimed: "Blessed be thou of the Lord; I have performed the commandments of the Lord," i. e., I have the true time, the covenant is made, and I, Saul (the Sun), am at the spring equinox. Samuel referred Saul to the bleating of the sheep (Aries), and the lowing of the oxen (Taurus), in proof of his mistake, and said: "Stay, and I will tell thee what the Lord said to me this night" (the past winter). Saul answered: "Say on" (xv, 16). So Samuel told Saul he was made king when he was little, i. e., when he (the Sun) was born at the winter solstice, and that the Lord sent him to destroy the Amalekites, etc.

Saul became sensible of his mistake — that he had indeed "transgressed the commandment of the Lord, but it was through fear of the people, whose voice he had obeyed (xv, 24), i. e., he (the Sun) had moved on in the ecliptic with his usual pace, regardless as to the precise time when the year ended. At the end of his circuit, he found, by the help of Samuel, that he had transgressed his proper limit by *seven* days, the rate being 11 m. 12 sec. annually, or 56 minutes in five years. Saul now entreated pardon of Samuel, but as Samuel turned to go away, Saul laid hold upon the skirt of his mantle, and it rent "into twelve pieces" = the number of months in the year (see 1 Kings xi, 30). Upon this Samuel told Saul the Lord had rent the kingdom of Israel from him, and given it to his neighbor (the summer Sun), "a better man than thou" (the winter Sun).

Saul, however, still entreated; "so Samuel turned again after Saul (at the end of summer), and Saul worshiped (fell down before) the Lord (summer), i. e., the Sun came to his southern tropic. Samuel (the Earth) being cold, for it was win-

ter, said, Bring up hither to me Agag (summer Sun), king of the Amalekites (lazy ones). "And Agag came to Samuel *delicately*," i. e., with pleasure or delight, for the root *eden*, of the word translated "delicately," signifies pleasure or delight=summer. The meaning is that the warm weather came gradually. Samuel then said to Agag, "As thy sword (the sickness of spring) hath made women childless, so shall thy mother (Virgo in winter) be childless among women." "And Samuel hewed Agag (summer) in pieces before the Lord (summer Sun) in Gilgal," i. e., the earth during the summer season was divided as in the myth of the creation, into *seven* parts=months as regards the year. Samuel then went to Ramah (Earth in Cancer), and Saul went to his house to Gibeah of Saul (the southern tropic). Though Samuel came no more to see Saul until the day of his death (spring equinox), yet he mourned for Saul. It was winter, and earth mourned.

CHAPTER XVII.

DAVID.

AS Saul, the *asker* and *receiver*, was winter, so was David, the *lover* and *giver*, summer. His relations with Saul were the same as those of Aaron with Moses; Aaron being David and Moses Saul. It is commonly said that David was a man after God's own heart. But why? Because, when the Sun (David) enters Cancer, God (Aries) comes to his zenith or day meridian at sunrise. David was the son of Jesse (Lat. *esse*=*being*=*the year*) the Beth-lehemite, Samuel having ceased to mourn for Saul (winter was past), was commissioned by the Lord (the Sun) to anoint David king of Israel. Samuel disliked this office, because he feared Saul would kill him, i. e., that winter would follow, but the Lord told him to take a heifer (Earth in Taurus) and call Jesse (the year) to the sacrifice. Samuel obeyed, and Jesse passed seven of his sons (there were twelve in all) before, i. e., opposite to, Samuel, viz., Sagittarius, Capricornus, Aquarius, Pisces, Aries, Taurus, Gemini. These the Lord rejected, and called for the eighth=Sun in Cancer=David, whom the Lord accepted. Being directed of the Lord, Samuel anointed David king of Israel, "in the midst of his brethren," i. e., at mid-summer. This done, Samuel departed and went to Ramah, i. e., changed places with the Sun (Earth in Cancer). In the meanwhile, "the spirit of the Lord (summer) departed from Saul, and an evil spirit (winter) from the Lord troubled him." Saul's servants saw at once the reason of their poor king's alienation and recommended the proper remedy. Let our lord (Adoni), said they, have a cunning player upon the harp (summer) perform before him. Saul consented; and David (the summer Sun) was sent by his father Jesse upon an ass (Sun in Cancer, where are two stars called the asses) unto

Saul, who instantly fell in *love* with David and demanded him of his father to stand before him. So after this when Saul got the *hyppo*, David came opposite him playing upon his harp, and Saul was refreshed.

At the end of David's tune, i. e., at the end of summer, those savages, the Philistines, put in their appearance, having pitched between Sochoh (summer solstice) and Azekah (winter solstice) at Ephes-dammim (end-of-bloods, in allusion to wine-making=the fall equinox). Saul and Israel were pitched by the valley of the Elah (*ha-elah*=the place where Aries sets). Thus were the parties situated, having the equinox between them, when Goliath of Gath (winter) challenged the Israelites to choose their man, whom he would meet in single combat. Saul and his men "were dismayed and greatly afraid." David, however, hearing of the challenge, wanted to know "what shall be done to the man that killeth this Philistine?" The answer was that "the king will enrich him with great riches, and will give him his daughter" (xvii, 25), i. e., *winter* being conquered, the summer crops would be gathered as the Sun entered Virgo.

This was enough for David. Saul, however, tried to dissuade him, but David said he had slain a lion (Leo=Hercules' first labor) and a bear (Ursa major, directly north of Leo), and "this uncircumcised Philistine shall be as one of them." Saul then said go. So David took "five smooth stones (the five winter months) out of the brook (zodiac), and drew near the Philistine, who looked scornfully upon him." David, however, confiding in his strength, smote the Philistine (winter) with the five stones, and then cut off his head. The men of Israel shouted and pursued the Philistines to the gates of Ekron (vacuity=end of the year at the spring equinox), where the wounded Philistines all fell. Here Saul *was again lost*, for he didn't know David! He asked Abner (father of light=Sun at the spring equinox), the captain (*first*) of the host (summer months), "Whose son is this youth?" Abner answered: "As thy soul liveth, O king, I cannot tell." Brought before Saul, David told him he was the son of Jesse, the Beth-lehemite.

When David "had made an end of speaking unto Saul,"

(i. e., when the Sun had passed into the summer hemisphere,) he (Saul) became jealous of David because the people, but more particularly the women, praised him. Even Jonathan, Saul's son, fell in love with David, and "his love was wonderful, passing the love of women;" yea, his very soul was knit (earth's crops are closely related to the Sun) with the soul of David. So Jonathan and David made a covenant (the fall equinox), when Jonathan (the Earth) stripped himself and gave his garments (the crops), his sword (Sun's heat), his bow (the rainbow), and even his girdle (the summer hemisphere) to David (xviii, 4).

And notwithstanding David went whithersoever Saul (the winter solstice) sent him; notwithstanding Saul had set him over the men of war (the seven summer months); notwithstanding David pleased all the people and slew the Philistines (winter days) without sparing any of them, Saul secretly wished David dead, or out of his way, and did actually seek his life. Twice did Saul, while David was playing on his harp (the *seven* summer months) to divert him, hurl his javelin at David—once, at the summer solstice, when the days began to shorten, and again, at the fall equinox, when the length of the night began to prevail over that of the day—and twice did David avoid it, flee and escape, because the Lord (summer) was with David, and not with Saul (winter). "All Israel and Judah loved David because he went out and came in before them,"—summer and winter alternate.

Saul, although he hated David so excessively, promised him his daughter Merab (mother-of-a-multitude = Virgo in spring) to wife, but before the time (Sun in Virgo) David should have had her, she was given to Adriel (God's, or the Ram's flock = summer) the Meholathite (the dancer = summer). But Michal, Saul's younger daughter, loved David, and Saul said, "I will give him her, that she may become a snare to him, and that the hand of the Philistines may be against him," i. e., the Sun leaving Virgo, winter soon succeeds! David, at first, did not relish the idea of becoming the king's son-in-law, but soon became reconciled, and was not only willing to take Saul's daughter, Michal, but would give *something* for her. The

price fixed upon by her father was "100 *foreskins*" (scalps) of the Philistines. David would give more! So "he and his men *arose*, and went and slew 200 Philistines, and gave their foreskins (scalps) *in full tale* to the king, that he might become the king's son-in-law!" and Michal (who is like God=Virgo rising in conjunction with the Sun), became David's wife. Now let us pause, and while we can scarce repress a hearty giggle, seek the solution of this smutty myth. Our clergy, and they certainly know, tell us that a proper understanding of these Bible stories is of the utmost importance; that our very happiness both here and hereafter depends upon it; and we are half inclined to agree with them, but with this difference — possessed of their true solution, we would never after frequent their shops, or be seen in their company! To our business, however: Bearing in mind that the southern constellations are the Philistines, and the northern, the Israelites, and that the summer solstice, the home of David, or the Sun, was between Cancer and Leo — conceive this to be the case. Then, as the Sun rose, in the morning, Pisces and Aquarius would be above the western horizon (see the zodiac). During the following month the Sun (David) would traverse Leo, and Pisces (Aquarius having set) alone would remain above the horizon at sunrise. Aquarius or 100 scalps of the Philistines would, therefore, be all Saul could ask for Michal. But to possess the whole of Michal (Virgo), the Sun (David) must traverse both Leo and Virgo, and thus slay and scalp, by the setting of Aquarius and Pisces, the 200 Philistines! Thus Saul saw and knew that the Lord *was* with David, and that Michal, Saul's daughter, loved David — Sun in Virgo.

It is autumn, and Jonathan (Earth with its crops) comes again upon the stage. Saul (winter) orders Jonathan and his servants to kill David (the Summer Sun). Being averse to this, Jonathan told David to hide himself in a secret place (the winter hemisphere) and abide there until the morning (spring). So Jonathan stood beside his father (food sustains us during winter) and plead for David, and so wrought him up in David's favor, that he swore "as the Lord liveth he shall not be slain;" so David was not slain.

Soon again, on the approach of spring, there was war, and David slew the Philistines (the first-born of Egypt,—Ex. xii, 29) as before. Saul, as usual about this time, became crazy and sought David's life. Michal (Virgo), David's wife, however, let him through *the* window (*light-hole*=spring equinox) and thus saved him. At the same time she took an *image* (Heb. *teraphim*=the earth) and put it in the bed (Earth in conjunction with the winter constellations in succession), and when Saul asked for David, she said David is sick (she fibbed a little, for the Sun is sick only in winter). Saul, however, ordered, saying: Bring him up to me in the bed that I may slay him (xix, 15). But "when the messengers were come in, behold there was an image in the bed, with a pillow of goats' hair for his bolster" (xix, 16). The translation of the last half of this verse is bad. A literal translation of the original would read: "*A rolling up of the goats at his heading*"=Capricorn in his zenith, the place of the Sun at the summer solstice. "*Goats' hair*" is not even hinted at. Disappointed of his prey, Saul scolded his daughter, but she excused herself, saying David wanted to go and she let him go! So David fled and escaped, and came to Samuel (Earth) at Ramah (high-place=spring equinox), where he told Samuel all that Saul (winter) had done to him (Earth in spring is *dreary and desolate*). After this, they dwelt together in Naioth (the summer months). To Naioth Saul sent messengers to take David, but the spirit of the Gods (Elohim, or Aries, during summer) came upon them and they prophesied. So he sent a second, even a third time, with the like result. Finally, he went himself, when he, in turn, became a prophet. He even stripped off his clothes (the clouds of winter, or the rainy season,) and prophesied before Samuel as he was—naked (the cloudless sun). "Wherefore it is said, is Saul also among the prophets?"

David, having left Naioth (summer), comes before Jonathan (the crops in autumn) and inquires of him concerning his father's disposition toward him. Jonathan assures David he shall not die. "Whatsoever thy soul desireth I will even do it for thee" (xx, 4). David informs Jonathan that "to-morrow

is the new moon, and I should (*ought*) not fail to sit with the king at meat" (the ingathering feast). David, however, begged to be excused and hid himself until the third day in the field (zodiac), i. e., until the winter solstice. Thence he went to Beth-lehem, "his city" (v. 6), where there was a yearly *feast* (marginal reading) for all the family. David gave Jonathan directions how to ascertain his father's disposition toward him. If Saul, on learning David's whereabouts, said: "It is well," he would "have peace"=summer; if he appeared to be "very wroth," evil=winter.

Jonathan and David then departed together into the field (Zodiac), when the former addressed the latter (xx, 12), "O LORD GOD OF ISRAEL" (which identifies David as the Sun at the summer solstice). About three days (months) after this (at the fall equinox) Jonathan would ascertain his father's disposition toward David, and report. David, on his part, swore that he would stick to Jonathan. The next day (xx, 18), it was the new moon, when David's seat (the summer solstice) would be empty. After the next three days (months), David would "go down quickly" (the Sun appears to move faster in winter than in summer) to the place where he had previously hidden himself. This was by the "stone Ezel"=the stone of departure=the winter solstice (xx, 19). Jonathan would then shoot three arrows (the Sun's rays during the next *three* months), as though at a mark (the spring equinox), and send "a lad" (the new year's Sun) to find them. Such was the conference between David and Jonathan. Accordingly David hid himself (the summer became the winter Sun), and when the new moon was come, i. e., when the new year began, Saul sat upon his seat by the wall (the tropic of Capricorn) with Abner (father-of-light) by his side, David's place (the tropic of Cancer) being empty (v. 25). "Saul spake not anything that day," thinking something was wrong—"surely he is not clean," i. e., is not bright—does not shine as in summer (xx, 26). The second day (month) Saul asked Jonathan where "the son of Jesse" (the summer Sun) was. Jonathan, in answer, gave the excuse agreed upon, when Saul's anger was kindled (the Sun shone a little brighter) against Jonathan, and he exclaimed:

“Thou son of the perverse, rebellious *woman!*” The word “*woman*” was interpolated because of the gender of the words translated “perverse, rebellious.” Correctly rendered, the passage would read, “Thou son of her *falling away* and *going down* opposite”—Virgo was then setting. In the strictest sense, Jonathan is the son of Virgo, since the crops grow during the six months of summer, at the end of which the Sun is found in Virgo. “Do not I know,” continues Saul, “that thou hast chosen the son of Jesse to thy shame, and unto the shame of thy mother’s nakedness” (“*pudenda*”)? i. e., “don’t I know that winter produces not,” as is explained in the following verse: “For as long as the son of Jesse liveth upon the ground (i. e., so long as the Sun is below the equator), thou shalt not be established in thy kingdom” (summer)—the crops don’t grow in winter. Wherefore, “he shall surely die” (xx, 31). Jonathan asked why; but Saul threw a javelin (the end of the year) at him (David). Thus Jonathan knew that his father meant to kill David. So he (Jonathan) arose from the table and did eat no more meat (food was becoming scarce, and Lent was at hand). The next morning (at the spring equinox), at the time appointed, Jonathan met David, and “the little lad” (the spring Sun, for so it was pictured) was with him. He sent the little boy to recover his arrows (the Sun’s lost rays), though the boy knew nothing about them. To this boy Jonathan gave his “artillery” (thunder and lightning=“heaven’s artillery”), and told him to carry *it* (not “*them*,” for Webster says “the word has no plural”) to the city. After the lad was gone, David came up from the South, when he and Jonathan hugged and kissed each other, and wept together (latter rain), until David was grown great—until the crops were grown. Jonathan then told David he might go; he had no further use for him!

David next arrived at Nob (the summer solstice), where he met Ahimelech (brother of the king,—the solstices were always brothers) the priest. Ahimelech was somewhat scared (see xvi, 4). David, however, demanded five loaves of bread, or what there is present” (xxi, 3). Ahimelech told him there was no “common bread;” but, “if the young men have kept

themselves from women," there was hallowed bread (it was then harvest time). David assured Ahimelech the priest that "women have been kept from us about three days" (months; for it was about three months since David, or the Sun, "came out" of, or left the spring equinox, where he met Virgo). So Ahimelech gave him "hallowed bread," i. e., bread made from the new crop (xxi, 6).

Doeg (fear=winter solstice) was here found detained before, or opposite to, the Lord (summer solstice). Doeg was the "chiefest of Saul's herdmen" (the winter constellations). David, as if in fear of him, asked for a sword. The priest (the priest is a great lover of the sword) gave him the sword of Goliath, whom David slew in the valley of Elah (*El-jah*, near the spring equinox). With this sword David went boldly to Achish (anger)=Abimelech=winter solstice. Here he got frightened, i. e., was sore afraid of Achish the king of Gath (winter). So he changed his behavior before them, and feigned himself mad, and scrabbled (frosted) on the doors, and let his spittle fall down on his bread" (xxi, 13), as he is seen to do every winter. Achish, having no use for madmen, sent him away.

At the end of the preceding chapter we left David with Achish (winter solstice), whence he departed and escaped to the cave of Adullam (just-people=spring). Here David made himself captain over all in distress, over all the discontented, and over all debtors (the people just out of winter), and went thence to Mizpah of Moab (tower of the water-father=the fall equinox); not to Mizpah of Gilead (tower of the witness-heap=the spring equinox). Thence he took his father (Jesse =winter solstice), and mother (the same was his wife) before the king of Moab (Aquarius), and left them there all the while he dwelt in the hold (the winter hemisphere). The prophet Gad (Aries then on his meridian) told David to depart and go unto the land of Judah (spring). So David departed and came to Hareth (a thicket=summer), where he discovered himself, i. e., the fruits began to appear. Saul (the opposite of David) said to the Benjaminites (left-hand men), his servants (for fall serves winter), this "son of Jesse (David) will soon

give you every one fields, vineyards, etc.; that they had all conspired against him; that his son (Jonathan=the crops) had made a league with David, and that not one of them was sorry for him," etc., all which was true! Poor Saul!!

Doeg (fear=winter) told Saul he saw David coming to Nob (summer solstice), to Ahimelech (brother-king) the son of Ahitub (good-brother); that Ahimelech inquired of the Lord for him and gave him victuals (the fruits of the season) and the sword (the solar ray) of Goliath, the Philistine (the genius of winter). Saul sent for Ahimelech, who, on call, answered, "Here I am, my Lord" (xxii, 12). On being arraigned for conspiracy with David against his king, Ahimelech wanted to know "who of all thy servants is so faithful as David, which is the king's son-in-law?" "He goeth at thy bidding (Saul was David's father, as winter is the father of summer), and is honorable in thine house" (the year). The king need not accuse him, for he "knew nothing of all this, less or more" (xxii, 16).

Nevertheless, Saul pronounced sentence of death upon Ahimelech and all his father's house, and at once ordered his footmen (summer days) that stood about him to slay the priests of the Lord (summer months), but they failed or refused to execute his command, i. e., summer could not come opposite summer. Disappointed, Saul next directed Doeg, the Edomite, to "turn (he could not slay without turning) and fall upon the priests." Doeg did as bid, and slew "fourscore and five persons that did wear a linen ephod" (xxii, 18)=the number of days to the fall equinox. The linen ephod denoted summer. Doeg not only smote Nob, but he smote both men and women, children and sucklings, oxen, asses and sheep; he spared nothing; none escaped save Abiathar (the crops), who went with David. These two acquainted each other of the mishaps of the slaughter, and abode together in full faith that all in the end would come out right. Food supports the people during winter.

David is now told that the Philistines are fighting against Keilah (*in* Keilah, in the Hebrew), and that they are robbing the threshing-floor, i. e., they are using up the stores laid by for winter. David (the Sun) inquired of the Lord if he should go and smite the Philistines. The Lord (Sun at summer sol-

stice) said go. But David's men said, "we be afraid here in Judah (summer solstice, where the days begin to shorten), how much more, then, if we come to Keilah (winter) among the Philistines. "David inquired of the Lord yet again" (xxiii, 4), i. e., literally, "*he added to Sheol* (Hell or winter) in the Lord," by which we may understand, the Sun having passed Leo, another month of summer is gone, and consequently *Sheol*, *Hell* or winter is one month nearer. However, the Lord told David "to go down to Keilah, and he would there deliver the Philistines into his hands." So David went and saved the people of Keilah.

Abiathar (father of plenty=summer), the son of Ahimelech (the king's brother), met David in Keilah with an ephod in his hand. (The ephod was a girdle or belt, consisting of two parts; one covered the back — winter; the other, the front — summer. On each part were engraved six names of the tribes of Israel). Consequently Abiathar as he came to the autumnal equinox — to Keilah, having his ephod bearing the names of the six summer months, in his hand, gave it over to Saul — winter. Saul in the meanwhile, having heard that David was in Keilah, knew, of course, that God (Aries sets just then) had delivered him into his hand (xxiii, 7).

Saul now began his siege. David, at the same time, aware that Saul meant mischief, began to entreat the Lord God (Summer Sun) to know whether he and his men would be given into the hand of Saul. The Lord said: "He will come down," but "they will deliver thee up" (xxiii, 12). Poor David, thus deprived of his kingdom, now took 600 men (the six winter months), and departing out of Keilah, "went whithersoever they could go." Though Saul was aware of David's escape, he "forbare to go forth" as yet, for it was not the proper time. So David abode in the wilderness of Ziph (the rainy season), and though Saul sought him every day, God (Aries) did not give him up to Saul.

Jonathan (the winter stores), Saul's son, told David he need not fear his father; for said he, "my father shall not find thee." The summer Sun is not to be found in winter. "Thou shalt be king over Israel (the four summer months), and I

(the harvest) shall be next unto thee." This my father knoweth (xxiii, 17). Making a covenant with Jonathan, David abode in the wood (or rather, solitude; for *horesh*, here translated *wood*, means *silence*). The Ziphites (they of the rainy season, or winter) suspected, and told Saul so, that David was lurking about, perhaps in the wood (solitude) of Hachilah (darkness=winter); or in Maon (rest=winter solstice). Saul sought David; David avoided Saul. When Saul went on this side of the mountain, David went on that side, i. e., winter and summer alternate. At length Saul was called to fight the hateful Philistines, and David, the while, took refuge in the strongholds of En-gedi (goat-fountain=Capricorn=winter solstice.)

When Saul returned from chasing the Philistines, he at once sought for David with 3,000 men (the three remaining months of winter). Unluckily Saul stopped in a cave (the winter solstice) "to cover his feet" (to ease himself,—Jud. iii, 24,—i. e. to turn the solstice). David, who was just inside the cave, seeing his opportunity, "cut off the skirt of Saul's robe," i. e., the nights began to grow shorter. After this, Saul (the winter Sun) "rose up out of the cave." David arose afterward, went out of the cave, and cried after Saul, who on turning, saw the skirt of his robe in David's hands. The son-in-law now playfully reproaches the father-in-law, asking if the king was in pursuit of a dead dog (the winter just ended) or a flea (the approaching summer). If the latter, he might need to observe the advice of Tusser:

"While wormwood hath seed, get a handful or twaine,
To save against March, to make flea to refraine."

When David had finished speaking, Saul lifted up his voice and wept (the latter rain); confessed his evil ways, acknowledged David's righteousness, and knowing that David would soon be king, made him swear that he would not cut off his seed after him, nor destroy his name out of his father's house. So David swore unto Saul, and when Saul went home, David and his men got them into the hold (winter).

Here we have the record of Samuel's death and burial in Ramah=high place=spring equinox=the end of the year.

David arose after this, came to the summer solstice, "and went down to the wilderness of Paran (the dug-out=winter hemisphere), where he found a man (Aquarius) in Maon (rest=winter solstice), whose possessions *were* in Carmel" (xxv, 2). This man was very rich; his flocks were numbered by thousands. Nabal (folly) was his name. He was a very churlish kind of fellow, and much like Saul. As often happens with such men, he had a beautiful wife, Abigail (daughter of a noble father=the Sun) by name. "She was a woman of good understanding," being the same with *Virgo*. She pleased "the man after God's own heart," much more than her husband's great riches, since he was a great lover of women, his name itself signifying love. So David instantly set on foot his scheme of obtaining her for his wife. Hearing that Nabal was shearing his sheep (earth is shorn of its crops in winter), David sent ten young men (the number of months in the old year) to beg of Nabal something to eat. Nabal, to whom David was a stranger, did not think fit to part with his stores. This, in David's view, was just cause for war. So he equipped, at the end of winter, and sent up 400 men (the constellations Aries, Taurus, Gemini and Cancer), while 200 (Leo and Virgo) abode by the stuff (*calim*=instruments=scales=Libra). Thus he was in precisely the same position as when he began fighting for the "200 foreskins" of the Philistines. One of the young men (Leo) told Abigail (Virgo) that Nabal (winter) had refused to give them food, and that David was about to punish him for his stinginess. Abigail (Virgo) forthwith mounted her ass (the Sun's ecliptic), and, taking provisions (the harvests), went after David, whom she met at the *covert* of the hill (Sun in Virgo). David was talking to himself, and threatening vengeance (wine-making) upon his enemies. He would cut off, that he would, all that pertaineth to Nabal, and leave not "any that pisseth against the wall"—meaning, of course, all the *males*. The expression is rather indecent, but it is in the *infallible* Book. Thus we see that, like most of the men of God, David was after the women. When Abby saw David, she lighted from her ass, and fell before David (Sun in Virgo). She now told David her husband was a good-for-nothing (*Be-*

lial) old fool, and advised him to let all his enemies "be as Nabal"—fools (xxv, 26). She then presented him with the provisions (the crops) she had brought with her, and told David a man (Saul, Nabal, or Winter) had risen to pursue him; one who would seek his soul (apparent heat), but that his soul would "be bound in the bundle of life" (latent heat); that notwithstanding, it would reappear when the Lord shall have appointed him ruler over Israel, i. e., when summer comes; and asks him to *remember* her then, i. e., to have sexual connection with her. This would happen in the following spring, at the time of the *annunciation* of the Virgin Mary. David was in ecstasies. He hugged and kissed Abby, and said: "Blessed be the God of Israel which sent thee this day to meet me" (Aries was just setting); and added that "except thou hadst hastened, and come to meet me, surely there had not been left unto Nabal, by the morning light (spring), any that pisseth against the wall" (xxv, 24). This elegant expression will be explained farther ahead.

So David not only took the presents Abby had brought him, but he distinctly said to her: "I have hearkened to thy voice (her adulterous propositions), and have accepted thy person," i. e., enjoyed her as his wife (xxv, 35). Truly this familiarity both of word and deed boded no good to Nabal, but augured his speedy death. Accordingly, when Abby next met her husband, she found him feasting and "very drunken." What an opportunity! Abby, the wife, didn't lose it. She waited until he was sober, i. e., until spring, when she told him "these things," i. e., her amour with David. Poor Nabal was dumbfounded, and "his heart died within him," for Abby had poisoned him. In ten days Nabal was dead! The murderous deed was, of course, charged upon the Lord (xxv, 38).

At the news of Nabal's death, David was hilarious, and rejoiced greatly. He, at once, took Abby "to him to wife." Abby was not slow on her part. Besides her, David also took Ahinoam (my brother's beauty) of Jezreel (the Ram will sow). So David had two wives, or rather *one* with two different names. "But Saul (winter) had given Michal (who is like Aries=earth in Virgo) to Phalti (Lord's Savior=Moses), the

son of Laish (Leo, Aquarius being its opposite), which was of Gallim" (fountains).

Winter has come again, and the Ziphites (rainy days) have come to Saul (winter Sun) to Gibeah (autumnal equinox) to inquire of him if David (summer Sun) hasn't hid himself in Hachilah (darkness=winter), which is before Jeshimon (desolate, or winter Sun). Saul took 3,000 men (the first half of winter) and went down to Ziph (mid-winter) and pitched in Hachilah (darkness). David watched Saul, and went with Abishai (father of precious things=summer) to the place where Saul and Abner (father of light=Aries), the captain of Saul's host (the winter constellations), were. They found them encamped "in the trench" (winter solstice, at which time Aries comes to his meridian). Saul was asleep; his spear was stuck in the ground at the head of his bolster (winter solstice). Abishai (summer) wished to dispatch him at once; but David, more prudent, would save his life. So David took his spear (winter solstice) and *cruse of water* (Aquarius) and went over to the other side, to the top of a hill (summer solstice). From this stand David called to Abner (Aries) and reproached him, saying: "Art not thou a valiant man?" etc. Saul knew David's voice, and the two conferred together, i. e., met at the fall equinox. David again told his father-in-law he was "in search of a flea" (xxvi, 20) — that he was playing the fool; to which Saul confessed, and said he had erred exceedingly. David then returned Saul his spear, saying he would on no account stretch forth his hand against the Lord's anointed. So Saul blessed his son-in-law, and told him he should do great things and prevail. David then went on his way, and Saul returned to his place, i. e., summer ended and winter began.

But Saul (winter) is again after David (summer), and the poor fellow, thus driven to despair, thinks he will one day perish at the hand of Saul. He concludes, however, that his safety is with the naughty Philistines, to whom he repaired with 600 men (six summer months) unto Achish (anger), the son of Maach (the poor one), king of Gath (winter). He applied to Achish for a homestead. Achish gave him Ziglág (outlet of a fountain=winter solstice); wherefore Ziglág per-

taineth to Judah (summer solstice) to this day — the two solstices will always pertain to each other. David dwelt with the Philistines “a full year and four months” says our corrupt translation. The literal of the Hebrew is “days and four months”=the duration of winter according to the old division of the year. Leaving the kingdom of Achish, David invaded the Geshurites (from *geshur*=a bridge=spring equinox), and the Gezrites (the deciders=harvest days) and the Amalekites (lazy ones); for, says the account, these people were of old inhabitants of the land (summer) even unto Shur (wall=fall equinox) and the land of Egypt (winter). David smote the land, leaving nothing behind him, i. e., summer came and went. On his return, Achish (winter) wished to know where he had been. David replied that he had been “against the south of Judah (summer solstice), against the south of the Jerahmeelites (the merciful Rams=summer), and against the south of the Kenites” (dwellers in birds’ nests=young birds), i. e., he had passed the summer season. On the principle that dead men tell no tales, he slew both men and women, lest through them the Philistines might learn his true character.

Achish was completely deceived, for he believed all David told him; that he had made his people abhor him, and he would, therefore, retain him a slave forever. Here we again end at winter.

The Philistines (naughty fellows) again threatening trouble, Achish, consulting with David, said: “Know thou assuredly that thou shalt go out with me to battle,” i. e., the two solstices shall move off at the same time, in the same direction, to fight the battle of the year. Achish and David were associated, as were Moses and Aaron; in fact the two parties were identical. On the promise of allegiance, Achish made David “keeper of his head forever” (xxviii, 2), i. e., the year will begin at the *summer solstice*.

Samuel (Earth) was dead and buried in Ramah (high-place=spring equinox), where he was conceived, i. e., where the Jewish ecclesiastical year began. The Philistines, with David at their head, had pitched at Shunem (peace=summer solstice), while Saul and his host were at Gilboa (boiling fountain=the

place of the earth at the summer solstice). Saul, seeing David's advantage, and his own unfavorable position, "was afraid, and his heart greatly trembled." He, therefore, began to inquire of the Lord, but the Lord answered him not; neither by dreams, for he was out of his season, being the genius of winter; nor by Urim (light=the east), for he was not there; nor by the prophets (constellations), because he was no longer their leader. Thus he was every way in a bad fix; what to do he didn't know. He had put all the witches out of the land (Virgo had set the year before), and what could he do? In this, his great strait, he told his servants (the constellations) to seek him a *woman* at En-dor (fount of the dwelling=spring equinox), Virgo setting. Saul, suspecting what might happen, disguised himself (he, Capricorn, being a disguised, or day constellation until after mid-summer), and went with his two servants (the solstices) to see the woman (Virgo) by night (Capricorn sets before the Sun enters Virgo). Saul made known his errand, but the old woman, not recognizing him, reminded him that Saul had cut off all the witches, and signified that he might seek to betray her. Saul swore: "As the Lord liveth (for it was yet summer), there shall no punishment happen to thee for this thing" (xxviii, 10). Then said the woman, being reassured, whom shall I bring up to thee? Saul answered, Samuel! Now, when the woman (Virgo, as she rises with the Sun) saw Samuel, she knew it was Saul (for winter was just at hand) who had consulted her. Frightened, she exclaimed, why hast thou deceived me, for thou art Saul? The king said: "Be not afraid," and asked what she saw. She replied that she saw "*gods* (Elohim) ascending out of the earth" (Aries was about to become a night constellation). Saul asked: "What form is he (Samuel) of?" The witch answered: "He is an old man covered with a mantle" (earth with its crops). Saul, knowing it was Samuel, bowed himself to the ground (Capricorn came to his meridian).

Samuel didn't like to be disturbed just then, for winter would soon be upon him. He listened with evident impatience to Saul's complaints, and told him, in answer, that all his troubles were through his own fault; that if the Lord had

departed from him (summer was gone), it was because he had not obeyed him; that he had not executed the fierce wrath (the hot weather of summer) of the Lord upon Amalek (laziness). "Moreover, the Lord will deliver Israel (summer) with thee into the hand of the Philistines; to-morrow shalt thou and thy sons be with me," i. e., winter will then begin. "Then Saul fell straightway all along on the earth (the shadow, made by the Sun with an object at mid-day in winter, is longest) and was sore afraid because of Samuel's words, and there was no strength (heat) in him" (xxviii, 20). But when the woman came to Saul (Sun in Virgo), she saw at once his trouble — he was hungry. She reminded him of the risks she had undergone on his account; however, she had brought him some bread, which he must eat. Saul refused, but his servants and the woman compelled him. He was now able to rise and sit upon his bed (winter). This generous woman, besides her bread, had a fat calf (Taurus) in her house (Virgo and Taurus are northern constellations). "She hastened and killed it," i. e., Taurus set in the west, while Virgo came to her zenith. She (the witch) didn't give any of the "fat calf" to Saul and his party, however, but baked them *unleavened* bread, and gave it to Saul and his servants, and they did eat. They then rose up and went away that night" (winter), i. e., the winter constellations ascended into the upper or day hemisphere, and spring came.

Here we find the Philistines gathered together in Aphek (in the day hemisphere), while the Israelites were pitched by a fountain (the latter rain) in Jezreel (seed-time), where these parties were left at the end of the preceding chapter. The Lords of the Philistines (winter constellations) passed on by hundreds and by thousands; but David (the Sun) and his men (the northern constellations) followed in their rear with Achish — an excellent description of the apparent motion of the heavens at this season. It must be here observed that the northern constellations begin their ascent into the upper hemisphere, while the southern begin to descend into the opposite hemisphere; and that at mid-summer they are equally divided at sunrise, one half of each being on either side of the equi-

noctial line. This feature of the heavens, the mythologist now takes notice of. The Philistines object to the company of the Hebrews, Achish, however, who had been in David's company for days and years, found no fault with him. He had performed his part faithfully and well, i. e., the two (solstices) had always been in perfect unison. Nevertheless, the Philistines objected to David's fighting with them, "lest in the battle he be an adversary to us" (v. 4). He was the David of whom the women sang—"Saul has slain his thousands, and David his tens of thousands," and of course, was not to be trusted. Achish, therefore, in a friendly way, told David he found no fault with him; he had acted uprightly and honorably with him, but as the lords of the Philistines objected (placed themselves opposite to him), he would, with great respect, advise him to return "in peace." "But what have I done?" asked David, and "what hast thou found in thy servant, while I have been before thee?" i. e., opposite thee, as the summer solstice is opposed to the winter solstice. Achish (winter solstice), in answer, said to David: "I know that thou art good in my sight, as an angel of God (Aries), but the Philistines have said: He shall not go with us to battle." Wherefore, Achish, as a friend, advised David to rise early on the next morning and depart. David did as advised, and went into the land of the Philistines, while the Philistines went up to Jezreel, i. e., summer departed and winter came on.

At the end of the previous chapter (xxix) we left the two parties opposed to each other. The Philistines, or winter constellations, were in the ascendant, i. e., rising; while the summer constellations were retiring, or going down. Three days (months) later, David came to Ziklag (the winter solstice), where he found the Amalekites (lazy ones) "had invaded the south (Taurus had set) and Ziklag, and smitten Ziklag, and burnt it with fire."* "They slew not any, great or small, but carried them away." Now let us look at the aspect of the heavens. The Sun is at his winter solstice; Taurus is below the horizon, and Virgo above it. She is not at either

* At sunrise, the Sun being in either solstice, the solstices seem to coincide with the equinoxes; hence they are said to be smitten—burnt with fire—the Sun.

equinox, East or West, where she would be Ahinoam (sister of a noble brother), or Abigail (sister of a noble father). David was greatly distressed at the loss of his wives, "for the people spake of stoning him" (rendering him unfruitful), which would be most unlucky, not only for David and his wives, but "because the soul of all the people was grieved (it was cold), every man for his son and his daughter." David, however, took refuge in the Lord his God (the following summer), and said to Abiathar (father of plenty), the son of Ahimeleck (king's brother=summer solstice), "Bring me hither the ephod" (a sacerdotal upper garment said to be symbolic of the fruitful part of the year, and likened, as Dr. Inman thinks, "to the female *yoni*, and like it, was beautifully embroidered with fine needle work." (*Anc. Faiths*, vol. i, p. 487). This would bring David (the Sun) up to the spring equinox.

At this place he inquired of the Lord if he should pursue this troop (*gadud*, from *gad*, a ram=Aries during summer). The Lord said *pursue* and recover all, i. e., the crops at the end of summer. David went with 600 men (six summer months) to the brook Besor (glad tidings=summer solstice). Here he had 200 men left (the last two months of summer=Leo and Virgo). They were behind because they hadn't yet crossed the brook. Having the 400 men (the first four months of summer) in his possession, he went on to get the balance. Now hold: two summer constellations are yet in the lower hemisphere; consequently their opposites are above the equator at sunrise. One of these is Aquarius, "a young man of Egypt" (winter), and servant to an Amalekite (Taurus, which is in quartile aspect with Aquarius). Hence Taurus is the master, because ascending, while Aquarius is descending—*sick*. His sickness began three days (months) before, when Aquarius commenced his descent to the lower regions.

This young man told David they had invaded the south of the Cherethites (the Philistines), the coast of Judah, the south of Caleb (the dog=constellation Canis), and had burnt Ziklag with fire=the Sun. David asked the young man (Aquarius) "to bring him down to this company." This he

would do provided David would first swear that "he would neither kill him, nor deliver him into his master's hands." Now observe: Aquarius was opposite the Sun (David) in Leo. Precisely six months later the Sun entered Aquarius. Virgo and Leo were then above the western horizon, about to set. David had kept his oath; for as Aquarius came to his meridian, he began to ascend, while Taurus was at the same time descending. The Sun coming in conjunction with Aquarius, we find the 400 men (Libra, Scorpio, Sagittarius and Capricornus) that had just escaped (fled,—xxx, 17), above the eastern horizon. Thus David, in passing around the circle, recovered both his wives (Virgo at both equinoxes) and all that the Amalekites had taken away. He also now *met* the two hundred men (Virgo and Leo) that stopped at the brook Besor, because they were faint and couldn't get over, and saluted them—"asked them how they did" (see marginal reading). Virgo and Leo are opposite Pisces and Aquarius.

Then all the wicked men and men of Belial (*good-for-nothing fellows*—David wasn't particular about the company he kept) refused to give those that remained behind by the stuff (*cali*=instruments=Libra, i. e., the winter months,) any of the spoil; but David overruled and divided it, as related in the concluding verses of this chapter, to the several months of the year, ending with Hebron (the crossing=the equator).

Leaving Hebron, the divide between summer and winter, we now come to the final battle between the Hebrews and Philistines (1 Samuel). Israel fled ingloriously before the Philistines and fell down wounded in Mount Gilboa (winter solstice), leaving Saul, their king, and his sons at the mercy of the enemy. The Philistines followed hard upon Saul and his sons, slaying Jonathan (the provisions), Abinadab (giving-father) and Melchishua (saving-king), Saul's sons. Thus poor Saul was left alone in the battle-field, but not long, for the archers (the rainbows of spring) soon fell upon him, and to save himself from these *uncircumcised, half-year* men, he fell upon his own sword and died (winter ended); so also did his armor-bearer (the opposite point in the heavens), and they all five died in one day.

When the men of Israel on the other side of the valley (the meridian, where was Cancer,) and they that were on the other side Jordan (spring equinox), i. e., the six summer constellations, saw that Israel had fled, and Saul and his sons (winter) were dead, they also fled from their cities, the Philistines immediately occupying them, i. e., the two sets of constellations, the northern and the southern, now seemingly reversed as to their natural positions, begin to move; the summer to ascend into the upper and the winter to descend into the lower hemisphere. The Philistines, finding Saul and his sons dead, stripped Saul of his armor and put it in the house of Ashtaroth (Venus' house=Libra, the first of the winter constellations,—see *Lilly's Christ. Astrol.*, p. 73), in readiness for the next winter's campaign. His body they fastened to the wall of Beth-shan (house-of-quiet=summer). When the Jabesh-Gileadites (summer months) heard what the wicked Philistines had done, they took the bodies of Saul and his sons (winter constellations in the day hemisphere) and burnt them in Jabesh Gilead (the dry season of summer) and buried their bones under a tree at Jabesh (at the spring equinox). After which they fasted *seven* days. This was the fast of the atonement, which now took place, i. e., when the days and nights were of equal length. Poor Saul! thou wast a churlish and unfortunate fellow. *Requiescat in pace.*

When David returned from Ziklag (winter solstice) from the slaughter of the Amalekites, three days (months) afterward, he learned that Saul (winter Sun) and Jonathan (the provisions) were slain, i. e., that it was spring. On inquiry, he found Saul had attempted suicide, but not quite succeeding, he was dispatched, in his last moments, at his own request, by a *young Amalekite* (Sun entering Taurus), who chanced to be near, as he afterward confessed to David (2 Sam. ii, 9). Although David had apprehended so much evil at the hand of Saul, he now pretended to be very sorry. He “took hold on his clothes and rent them,” and took on like one mad. Collecting himself a little, he again catechized the young man, who now told David he was the son of an Amalekite, i. e., he was Scorpio, the constellation opposite Taurus. Though the two

stories seem to disagree, they really hang together; for Saul, or winter, dies or ends equally at the rising of Taurus or the setting of Scorpio. The last, however, was slain by David's order, i. e., Scorpio, wherein the Earth appeared, for "he had the earth upon his head," set. The earth being bare, his clothes were rent.

David, while lamenting for Saul and Jonathan, pronounced their eulogy—a mixture, taken literally, of hypocrisy and sincerity, such as is often witnessed to-day—of hypocrisy as to Saul, for he feared and hated him; of sincerity as regarded Jonathan, for "his love for him was wonderful, passing the love of women." Summer and its crops are very nearly related, and their love for each other must, of course, be exceedingly wonderful.

The Lord now told David to go up to Hebron (Sun's crossing). David did so, and he and his wives dwelt in the cities of Hebron (summer months), where the men of Judah coming to him, anointed him king over the house of Judah—*over the house of Judah*—who told David that the men of Jabesh-gilead had buried Saul. For this act of kindness to his father, David expressed himself duly thankful. But Abner (father of light=the Sun) made Ish-bosheth (man-of-shame=winter=Saul) king over all Israel, Judah, of course, included. Ish-bosheth, however, reigned but two years; for Joab (father-Sun=the four summer months, July, August, September and October) the son of Zeruiah (tripartite Sun) and the servants of David (March, April, May and June) met at the pool of Gibeon (Sun's hill=summer solstice), where the parties "caught every one his fellow by the head, and thrust his sword in his fellow's side," and death to all followed, i. e., neither spring nor summer existed. The place was therefore called Helkath-hazzurim=the division by swords (2 Sam. ii, 16). It is in Gibeon=Sun's hills, or summer solstice. This proved a sore battle, wherein Abner and the men of Israel were beaten before the servants of David, i. e., summer had passed and winter was at hand.

The three sons of Zeruiah (tripartite Sun=the Sun of the three seasons, or of the year), viz., Joab (father-Sun=summer),

Abishai (giving-father=spring) and Asahel (rough-goat=Capricorn=winter), now prepared for battle. Asahel (the time being winter) took the lead, and notwithstanding the repeated warnings of Abner to turn aside from following him, he still pursued, when Abner punched him under the fifth rib, a dangerous place to hit, with the back end of his spear, and Asahel died, i. e., winter ended (2 Sam. ii, 23).

Abishai (spring) and Joab (summer) now followed Abner (the Sun) until he came to Ammah (or Taurus), which is before Giah (the fountain Beer-sheba). Abner now called to Joab (for he was the last to follow) to stop. So Joab stopped and blew his trumpet, and his people stood still, i. e., vegetation came to a stand, ceased to improve, or rather declined from this time—the end of summer. Abner and his men now (i. e., from the end of summer) walked on all night (winter), passed the Jordan (the Sun's ecliptic at the fall equinox), went through Bithron (first half of winter) and came to Mahanaim (the double encampment). Here they found they had lost 360 men—the number of days in the year. They then took Asahel (Capricorn) and, burying him in Beth-lehem (the zenith), came to Hebron (spring equinox) at break of day (the beginning of summer, which is the day of the year, winter being its night).

A long war was now declared between the house of Saul and the house of David, but David waxed stronger and stronger, while Saul waxed weaker and weaker. David soon became the father of six sons (the six summer months) by as many wives, i. e., he came to the end of summer.

During the progress of this war Ish-bosheth (man-of-shame) accused Abner (father-of-light=the Sun) of committing fornication with his father's (Saul's) concubine Rizpah (hot-stone=summer solstice, which was in Cancer). Abner, who at first had sided with the house of Saul, Ish-bosheth's father, was very wroth, and exclaimed: "*Am I a dog's head?*" i. e., am I only the Sun at the summer solstice, and not the annual Sun? for the "Dog's head" rose with the Sun in Cancer at the summer solstice;* and threatened "to *translate* the king-

* For the functions which this "Dog's head" performed, see Dupuis' *Origine de tous les Cultes*, tom. ii, p. 269.

dom from the house of Saul, and set up the throne of David over Israel from Dan to Beer-sheba," i. e., over the whole year. Ish-bosheth was cowed. Abner, however, proceeded to put his threat into execution. He presented his proposition to David who would not negotiate until Abner "first bring Michal, Saul's daughter," whom David had bought of her father for one hundred Philistine foreskins (scalps). So Ish-bosheth (the winter constellations) took Michal (Virgo setting) from Phaltiel (escaped Ram=Aries just past his meridian) and carried her along, her poor husband following and weeping (the latter rain) behind to Bahurim (youths=Gemini), when Abner ordered him back, "and he returned" (Aries returns from his zenith to the south annually). Abner now insisted that the elders of Israel should make David king, according to promise; and while he was consulting with the parties concerned, the servants of David and Joab (spring and summer months) "came from pursuing a troop" (Aries, or Gad=*a troop*), and brought great spoil (the crops) with them. David was now in Hebron (fall equinox) and Abner (summer Sun) was gone in peace (2 Sam. iii, 23). Joab (summer of four months) found Abner (the Sun) at the well Beer-sheba (seventh month=September). Here Joab called Abner "aside in the gate" (the entrance to winter) and smote him under the fifth rib, killing him at once, thus avenging himself of the blood of Asahel, his brother.

(These three seasons of the year severally smite one another in turn under the fifth rib, counting from and including the last month of each).

David professed his innocence of Abner's death, and ordered Joab and the people to rend their clothes and put on sackcloth, for winter had again come, and Abner being dead, a proper regard must be had to his memory. Sackcloth, the emblem of mourning and sorrow, must now be worn until spring. David wept at the grave of Abner (rainy season of winter).

Though David lamented the death of Abner, it was on his own account, as presaging his own. Abner, he said, died like a fool — referring to the rape of Tamar by Ammon (see chap.

xiii, 12-13). However, David swore he wouldn't eat "till the Sun went down" (below the equator). Of this saying the people took notice, for the saying pleased them (feast of the ingathering). He then reminded his servants that a "prince and a great man had that day (equinoctial) fallen (set) in Israel." He knew this, because, though a king, he felt that he had grown weaker — winter was come, and the Sun's heat was diminished.

When Ish-bosheth heard of Abner's death in Hebron (fall equinox) his hands grew feeble,* and Israel was troubled (winter came on). He had two men: Baanah (son of sorrow) and Rechab (a rider=the Sun). They were the sons of Rimmon (a pomegranate=summer, because of its numerous seeds), a Beerothite (i. e., of the wells) of Benjamin (Libra). These fled to Gittaim (winter).

We are now told, by way of parenthesis, that Jonathan had a son five years (months) old, who was lame in his feet. At this age, when "tidings came of Saul and Jonathan out of Jezreel" (spring), his nurse seized him and fled, but unluckily, in her haste, she let him fall "and he became lame." His name was Mephibosheth, or Meribaal (struggle with Baal=food during winter).

These sons of Rimmon (summer), Rechab and Baanah, went to the house of Ish-bosheth (Aquarius) in the heat of the day (at mid-summer, when the Sun rose in Leo and the two points of the solstices are in the horizon), where they found him on his bed at noon (summer solstice, when Aquarius sets, or goes to bed). The naughty scamps approached him as though they brought wheat (it was threshing time), and, taking advantage of their ruse, "smote him under the fifth *rib*" (2 Sam. iv, 6). They then escaped by night, and brought his *head* to David at Hebron (the crossing or equator), i. e., having set, and passed through the lower hemisphere, Aquarius rises, or comes to David, *head-first*. If David was wroth at the death of Saul, how much more was he displeased when these wicked men slew a righteous person in his own house, on his own bed! He commanded his young men, and they slew them, cut off

* Ish-bosheth was Moses, whose hands were falling down.

their hands and feet (the extremes of winter) and hung them up over the pool in Hebron (the "latter rain"), which happens when Aquarius comes to his zenith, or day meridian, where he strikes the Rock (meridian) a second time, the first being the stroke which brought the "former rain." Ish-bosheth's head they buried in the sepulcher of Abner in Hebron (at the fall equinox).

This chapter (2 Sam. v) commences with the beginning of the new year at the spring equinox, where David (the Sun) annually gathers the children of Israel (zodiacal constellations) unto, or at Hebron (the equator or crossing). At this place all the elders (principal divisions of the year) met David, and the king made a league with them in Hebron before the Lord, i. e., at the beginning of summer. Here, too, David was "anointed king over Israel" (v. 3). As king, David next went forth from the spring equinox up to Jerusalem unto the Jebusites. The people of Jerusalem (summer solstice) objected to his coming among them, unless he removed "the lame and the blind" (v. 6), i. e., the dark days of winter. However, he took the stronghold of Zion (ship-Sun=the ship Argo just south of Leo, which rises near the summer solstice). The lame and blind were thus, of course, thrust out. So David dwelt in the fort (summer solstice), which he called the city of David (Sun's city, or Heliopolis). Thence he went on and grew great (the heat increases and the crops are ripened). Hiram (high-hole=the place of the winter solstice at sunrise) right here built David a house, i. e., Aquarius setting indicates the place of the Sun at sunrise to be in Leo, astrologically the house of the Sun (David). From this house or point David perceived the Lord (summer solstice) had made him king over Israel. Shortly after he had become king he took him more concubines and wives, i. e., the Sun entered Virgo. The Philistines having heard that David was king now sought him. David met them at the hold (fall equinox). The Philistines spread themselves in Rephaim (valley of the Physicians=October indicated by Ophiuchus, also called Esculapius, because certain epidemic diseases disappeared about the time of his rising—as the plague). The Lord, on David's asking, told him he might go

against the Philistines, for he would "doubtless deliver them into his hand"—it seemed *doubtful* however. David came to Baal-perazim (Lord-of-the-breaches=winter solstice), where the Philistines had left their images (*ozebim*=*work*, in allusion to the longest night). David, of course, burned them, i. e., he took away a little from the length of each successive night. Or: the last three months of winter are an exact reversed counterpart of the first three—hence images. In coming to the spring equinox, he took these away.

Again the Philistines spread themselves in Rephaim. On inquiry, the Lord told David he must "fetch a compass behind them over against (opposite to) the mulberry trees," or, the fall equinox. David followed the Lord's directions and smote the Philistines from Gaba (hill=fall equinox) to Gazer (the division=spring equinox), i. e., winter passed away or ended.

The classical reader will doubtless remember that in the myth of Pyramus and Thisbe, these lovers agreed to meet under this identical *mulberry tree*. The former being the *Sun*, and the latter *Virgo*, the tragedy which followed, the reader can readily imagine.

In a previous page I have treated sufficiently of the ark of God (see Ark of the Tabernacle). I will here simply review briefly the conduct of David while the ark of God was in his city—the summer solstice.

David, it appears, went from "Baale of Judah," i. e., Kirjath-jearim, or the summer solstice (2 Sam. vi, 2), to Obed-edom (fall equinox) to bring home the ark of God (v. 12). Having gone six paces (months) on his return, "he sacrificed oxen and fatlings (Taurus and Aries)," i. e., he came to the spring equinox. Thence David (the Sun) danced before the Lord with all his might, girded with a linen ephod (the female emblem of fecundity). As the ark of the Lord, which "David and all the house of Israel brought up," came into "the city of David" (the summer solstice), Michal, Saul's daughter and David's wife, saw, through a window (the east, for Virgo was just below the eastern horizon), her husband leaping and dancing, naked (sun in the clear sky), before the maidens, "and she despised him in her heart" (v. 16). However, David set up

the ark in the midst of the tabernacle (mid-summer). He then blessed all the people, and gave every one a loaf of bread and a flagon of wine (the harvest and the vintage).

After, when David returned to bed with his wife Michal (Sun in Virgo), she gave him a "curtain lecture" for exposing himself so shamelessly before the young girls! David protested that, as the Lord had appointed him ruler over the people, it was his right; besides, he would conduct himself still more shamefully, so that he would even seem "base in his own sight" (like some high church dignitaries now-a-days); and yet his maid-servants would have him in honor! i. e., like Hagar, they would bear children by him, while Michal would bear no child unto the day of her death. And this, because David (the Sun) was ruler over the people of the Lord (summer), and not Saul, or the winter Sun!

It is now mid-summer, for "the king sat in his house, and the Lord had given him rest" (summer solstice). So David dwelt in a house of cedar (the tall tree=Sun in Cancer), while the ark of the Gods (Elohim) dwelt within or between curtains, i. e., Aries was in his zenith, and, of course, between the eastern and western horizons. The Lord now told Nathan (the spring just ended) to ask David about building him (the Lord) a house to live in, saying he had not dwelt in any house since he brought the children of Israel up out of Egypt (winter), but had walked in a tent and in a tabernacle (zodiac). Poor Lord! he must have been very tired by this time! How sorry we are for him (2 Sam. vii).

Though the Lord had taken David from the sheepecote (Aries), made him ruler over his people, and went with him whithersoever he went; had destroyed all his enemies (winter days), and made him a great name, a name like the greatest of the earth, David could not build the Lord a house (summer), because summer was mostly gone. The Lord would, therefore, appoint a place for his people (Israel=summer), which they might call their own, wherein the wicked children (wintry days) shall not afflict them; and where thy days shall be fulfilled, i. e., when summer is ended, and thou shalt sleep with thy fathers (in winter). I will establish the kingdom of

thy seed (Solomon), and "he shall build a house for my name" (2 Sam. vii, 13), i. e., the next summer, "I will establish his kingdom for ever" (*olam*=hiding), i. e., to the hiding—to the next winter; for the Sun in winter was always known as the *hidden one*=*Sether*, whose cabalistic number is 666 (Rev. xiii, 18). Thus, in Job xiii, 24: "Wherefore *hidest* thou thy face, and holdest me for thine enemy?" (see also Ps. xlv, 24, and lxxxviii, 14; and the Seals of the Planets in *Barrett's Magus*.)

David having learned, through Nathan the prophet, that his time is limited (v. 12), laments its brevity, yet becomes reconciled, praises the "Lord God" (Adoni-jahveh=the summer solstice), and asks him to let his blessing extend "*unto the hiding before thy face*," says the Hebrew text—to winter.

Here David again pitched into the Philistines, taking Metheg-ammah (crook-in-the-knee=the winter solstice) out of their hands. He also smote Moab (Water-father=Aquarius, or the rainy seasons), and measured them with *two* lines (Ham and Shem) to put to death, and one full line (Japheth) to keep alive. And so the Moabites (the latter rain of spring = Japheth) became David's servants, and brought him gifts (the crops). He also smote Hadadezer (helping spring Sun), the son of Rehob (Zodiac), king of Zobah (station=the earth), when he went to recover his border (summer) at the river Euphrates (good-fruits=fall equinox). From Hadadezer David took chariots and horses (the days of the year). Part of the horses (spring days) he houghed (i. e., during spring Sagittarius set); part he saved for himself (summer days). He also subdued the Syrians (the lengthening days) as he came to the summer solstice, and they brought gifts (the crops). David took shields of gold from Hadadezer's servants (sunbeams of the spring months=the golden fleece of the Argonauts); and from Bethah (ripeness=autumn) and Berothai (my wells=the winter months) David got much brass (winter Sun=the brazen age). When Toi (*error*=*winter solstice*), king of Hamath (*water skins*=*Aquarius*), heard what David had done, he sent Joram (*the lifted-up*, or equinoctial Sun) to salute him and to bless him—give him another crop. Joram also brought

vessels of silver and of gold (the spring and summer Sun) to David, all which he dedicated to the Lord (summer). "So David gat him a name when he returned from smiting the Syrians in the valley of salt" (winter). Salt being the best preservative against putrefaction known to the ancients, I cannot help thinking the phrase, "valley of salt," had reference to the preservation of the Sun during winter. "Salt," says Philo Judæus, "is calculated to preserve bodies, being placed in the second rank as inferior only to the soul; for as the soul is the cause of bodies not being destroyed, so likewise is salt, which keeps them together in the greatest degree, and, to some extent, makes them immortal" (*Bohn's Philo.*, vol. iii, p. 235).

David next garrisoned Edom (laid by provisions for winter), and the Edomites thus became his servants. The LORD (summer) also preserved him, and he reigned over all Israel (the whole year), executing judgment impartially.

Joab (father-Sun) was over the host (the year). Jehoshaphat (judging-Sun) was recorder. Zadok (the just) and Ahimelech (brother-king) were priests, i. e., the two solstices; Seraiah (Sun-ruler) was the scribe. Benaiah (building-Sun) was over the Cherethites (Philistines), and the Pelethites (runners). David's sons were chief rulers.

2 Sam. ix. David now seeks for a descendant of Saul, that "he may show him kindness for Jonathan's sake." He inquired of one Ziba (plantation=Earth) of the house of Saul (earth in winter), if he knew "any of the house of Saul." Ziba said: "Jonathan hath yet a son lame of his feet;" he is in the house of Machir (merchant), the son of Ammiel (my servants' Ram), in Lo-debar (no-pasture=winter). David lost no time, but "sent and fetched him" out of the merchant's house. When Mephibosheth (expeller of difficulties=food) came to David "he fell on his face and did reverence," i. e., was placed upon the table. Having no feet he must fall, and would most likely fall on his face. David, though ready to devour him, said to him: "Fear not; for I will show thee kindness, and restore thee the field (winter) of Saul, thy father, and thou shalt eat bread at my table continually," i. e., summer will

always furnish bread for the winter season. Mephibosheth doubtless felt very grateful, at the same time calling himself "a dead dog" (the winter just ended).

David kept his promise, as he immediately told Ziba (the Earth) he had given his master's (Saul) son all that pertaineth to Saul and Saul's house" (v. 9), i. e., the winter was just ended. "Thou, therefore, and thy sons, and thy servants, shall till the land (during the summer) for him and bring the fruits, that thy master's son may have food to eat: but Mephibosheth shall eat bread always at my table." Mephibosheth had a son, Micha (who is like the Sun=the Sun in winter). "All that dwelt in the house of Ziba (Earth) were servants to Mephibosheth." So Mephibosheth (sustenance) dwelt in Jerusalem (summer), "for he did eat continually (i. e., the year round) at the king's table; and was lame on both his feet."

2 Sam. x. As chapter ix relates to the putting in of the crop, so the present chapter contains the myth of the following harvest with the balance of the year. After the death of Nahash (serpent=winter), king of the children of Ammon (the descendants of Lot by his younger daughter), Hanun (favor=summer) reigned in his stead. David thought to show kindness to Hanun, because his father had been kind to him. He, therefore, sent his servants (summer constellations) into the land of the children of Ammon, to comfort Hanun. The princes of the children of Ammon persuaded Hanun that David had a selfish end in view, which was not an unreasonable idea, as if the grain were not garnered, it would drop into the ground. So Hanun took David's servants (the summer months) and shaved off their beards (the grain crop), and cut off their garments (the grass) in the middle (of course leaving a stubble) down to their buttocks (fall equinox,— see cut in the almanac, where the MAN figures as the Earth), and sent them away!

Thus David's servants felt that they were sadly disgraced, and, in consequence, "were greatly ashamed." The king said: "Tarry at Jericho (spring, when the wheat heads out,) until your beards be grown, and then return." Of course, the children of Ammon (base-born fellows) soon found themselves

in bad odor with David (for winter was in prospect), and they must prepare for the battle which they knew would soon be at hand. To this end, they hired the Syrians of Beth-rehob and of Zoba, 20,000 men; of King Maacah, 1,000 men; and of Ishtob, 12,000; in all 33,000 men, or one-third of the year, and that probably the winter third (Shem). Against this formidable enemy David sent Joab (sun-father=the four summer months in the Noachic division of the year=July, August, September, October). Joab soon found "the battle against him before and behind" (2 Sam. x, 9), his season being between the other two. He, therefore, took all the chosen men of Israel (the months just named) and put them opposite the Syrians (the summer against the winter months). The rest of the people (the four spring months) he placed in the hand of Abishai (father-of-a-gift=spring, the growing season). Thus arranged each could help the other. The battle now began. These three seasons both pursued and fled from one another, and Joab came to Jerusalem (summer solstice). The smitten Syrians, seeing they were whipped, now "gathered themselves together" (v. 15); for, at the summer solstice, part of the southern constellations are above and part below the western horizon at sunrise. Hadadezer (helping-sun of spring) sent and brought the Syrians from beyond the river (western horizon) to Helam (the turning=fall equinox).

The two parties were now, of course, arrayed against or opposite each other. The Syrians fled, as before, and David slew (leaving out the interpolated words) 700 chariots (the seven months of winter, counting from and including September), 40,000 horsemen (forty days lent) and Shobach (poured-out=end of the year), who died there (at the spring equinox). So the parties made peace, for the Syrians feared to help Ammon any more, i. e., winter ended.

2 Sam. xi. It is again mid-summer, the time when kings go out to battle; when David sent Joab (Sun-father) and all Israel with him to destroy the children of Ammon (winter), the descendants of Lot by his younger daughter (Virgo, rising with the Sun), and besiege Rabbah (winter). "But David (the solstitial Sun) tarried still at Jerusalem" (summer solstice).

On a beautiful evening, not in May, however, as David, having "arose from off his bed," was walking on the roof of the king's house (after sunset, the Sun being in Cancer), he spied a woman washing herself (Virgo setting), and nude as she must have been, she was very beautiful to look upon. David's passion was at once inflamed. On inquiry, he found the woman's name was BATH-SHEBA (daughter-of-seven, i. e., of the seven summer months=Virgo). She was the wife of Uriah (heat-of-the-Sun) the Hittite (son-of-dread). David at once sent for her; had her brought to him, and he lay with her (Sun in Virgo). The consequence was, as it often happens in such cases, the woman was got in an interesting condition — in fact she was *enceinte*; or, as she plainly informed David, "I am with child."

David, like many another high church dignitary, even in our day, was now in a "peck of trouble." He sent for Uriah, and, after a little common-place talk, told him to go home, wash his feet and *go to bed with his wife*. Thus the king thought to cover up his crime. Unfortunately for poor Uriah, he heeded not the king's command, but slept at the door of the king's house (Scorpio was then on his meridian and in quartile aspect with the Sun in Leo). So David's object was for the time frustrated. He asked Uriah: "Why didst not thou go down unto thine house?" Uriah couldn't see it. "What," exclaimed he, "go home into mine house to eat and drink and to lie with my wife, while my lord, Joab, and the servants of my lord are encamped in the open fields!" Not he. David was not slow to discern his position. Uriah must be done for, or the thing would out of itself! So he let Uriah tarry that day and the next, which made three (months) in all, the exact distance to Uriah's house (Scorpio). Meanwhile David wrote to Joab to put Uriah (Sun's heat, which dies when cool weather sets in,) in the forefront of the battle and then retire from him (Sun entering the winter constellations), that he may be smitten and die. This, as Bath-sheba was his own daughter, Joab was only too ready to do, and so he became a participator in the king's crime.

What was hoped for, happened. Uriah (heat of the Sun)

was placed in the forefront of the *hottest* battle (the end of summer), and while fighting valiantly for his king, who had most deeply wronged him, and thereby became his mortal enemy, fell pierced by the darts of the opposing forces,—Joab having in the meanwhile withdrawn from him, i. e., summer ended. In his dispatches to the king, Joab, always in collusion with him against Uriah, carefully gives the messengers instructions to say nothing of Uriah's death until David show *some change of disposition* as regarded the result of the battle, i. e., until the weather grew cooler. The messenger was then, and not until then, to casually revert to Uriah's fall and death. Still, in his report to the king, he must always carry the idea that Uriah's death was the result of the fortune of war, or of chance, or anything, rather than by design. These instructions were carefully attended to. David tipped the wink to the messenger, saying, tell Joab the sword devoureth one as well as another. But the damning fact that David—the mourning, which of course was a short one, being over—sent for Bathsheba and fetched her and took her to wife, she meanwhile bearing him a son, sufficiently exposed David's intrigue with the woman. But the thing “was evil in the eyes of the LORD,” i. e., summer ended and winter came, or was close at hand.

2 Sam. xii. Nathan (the gift=the crop) now appears upon the stage—sent by the Lord (summer), of course. Very well. His business was to learn David a lesson on the “golden rule”—to do by others as he would be done by, concerning “the rich man who had many flocks and herds,” and “the poor man, who had but one little ewe.” And it must be confessed that Nathan put the thing very nicely, and greatly to the indignation of David, who declared, “off hand,” that the transgressor should restore “fourfold” to the injured party. Nathan (the crop) at this fitting moment (Sun in Virgo) thundered: “Thou art the man” (v. 7); and went on to tell what the LORD (summer) had done for him: he had anointed him king; had delivered him from the hand of Saul (winter); had given him his master's house (Leo), and his master's wives (Virgo during the year), etc. “If that had been too little, he would have given him such and such things” besides; but

now, because he had killed Uriah (sun's heat) with the sword of the Ammonites, and taken Uriah's wife to be his wife, etc., he (the Lord) would raise up evil (winter) against him, and give his wives to his neighbor, and "he shall lie with thy wives in the sight of this (winter) Sun." David, become aware of his desperate and deplorable condition, cried lustily: *peccavi*, "I have sinned." Nathan, quick as thought, exclaimed: "The Lord also hath put away thy sin; thou shalt not die," i. e., thou wilt survive the cold and other privations of winter. "Howbeit, because thou hast given great occasion to the enemies of the Lord to blaspheme, the child (crops) also that is born unto thee shall surely die." The Lord had soon forgotten the lesson he had just taught David by Nathan; *so the innocent must suffer for the guilty*. This is Christian all over. But, David besought God (Sun approaching Aries) for the child, and went in (where? why, in the winter or night hemisphere), and lay all night (winter) upon the earth (the lower hemisphere). "The elders (decans) of his house (Leo) went to him (Leo setting=winter solstice) to raise him up, but he would not; neither did he eat bread with them." On the seventh day (seventh month, counting from and including, which was usual, the last summer month). The poor child died (the winter was gone). David's servants feared to tell him the sad news, but he perceived, from their whisperings (the milder winds), that the child was dead. So he arose (came to the spring equinox) washed (latter rain), anointed himself (became the summer sun again), changed his apparel (put on his summer garb), and came to his own house (Leo, or Heliopolis), where he worshipped, i. e., began his south declination again. "When he required, they set bread (harvest) before him, and he did eat." His servants wanted to know why he acted thus. David told them that while his child was alive, there was hope, therefore he fasted and wept (for food was scarce and the season rainy); but when dead he couldn't bring him back again; hence mourning was useless. It would be better to cheer up and "try again." So his next care was to *comfort* poor Bath-sheba, his wife; after which, in due time, she bore him Solomon (Sol=Sun; *om*=Sun; *on*=Sun, i. e.,

the sun during the entire year), and the Lord (summer) loved him, and named him Jedidiah (esteemed of the Lord).

Again Joab (father-Sun) fought Rabbah (winter) and took the "city of waters" (rainy season), and delivered it over to David, who finished its conquest (spring came). The crown was again put on David's head, and he spoiled the city—the Egyptians. Having brought forth the people (out of winter), he, Oh, horror of horrors! "put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln." "So David and the people returned to Jerusalem," of course, all safe and sound. But alas! what sufferings the poor people underwent at the hand of David! Oh, the savage wretch! But hold! No; it was only an odd way they had of telling that the people, when winter was over, returned to their respective avocations,—the carpenter took his *saw*; the farmer, his *harrow*; the woodman, his *axe*, and the brick-maker returned to his kiln!

2 Sam. xiii. Here Amnon (faithful Sun) is in love with Tamar (palm-tree=summer), Absalom's (father-of-peace=winter Sun) sister. Amnon fell sick (Sun in winter), because of Tamar, but "thought it hard to do anything to her." His friend Jonadab (given-of-the-Sun=the crops), the son of Shimei (Earth), said to him: "Lay thee down on thy bed, and make thyself sick (Sun gets sick near the end of summer), and when thy father cometh to see thee, say unto him: Let my sister Tamar come and give me meat." All went on as foreseen. Tamar (summer) brought the food, but Amnon, through love for his sister, had lost his appetite. He asked her to approach and lie with him. She declined; when Amnon, "being stronger than she, forced her, and lay with her" (Sun in Virgo). Now, Amnon, having accomplished his desire, hated his sister, and said: "Arise, begone." Tamar expostulated, but Amnon called his servant (Libra), and said: "Put this woman from me, and bolt the door after her" (Virgo rises heliacally while the Sun passes the fall equinox). Tamar was clothed with a garment of many colors (vegetation at the end of summer). Thrust from Amnon's presence, she now "put ashes on her head" (the emblem of mourning=Virgo in winter), tore off

her garments (vegetation of summer), laid her hand on her head, and went on crying (winter). She now informed her brother Absalom (Sun in winter) how Amnon had abused her. Absalom simply said to her: "Hold now thy peace, my sister" (v. 20). So Tamar remained desolate (during the winter), in her brother's house (the day hemisphere in winter), while "Absalom spake neither good nor bad to his brother Amnon" (v. 21), i. e., it was neither summer nor winter.

But when David heard of Tamar's disgrace, he was very wroth (summer had returned). Absalom, however, kept silence (winter was gone), a sure indication that he would, at the proper time, avenge his sister's disgrace. Soon after (in autumn), Absalom had sheep-shearers (the Hebrew says nothing about *sheep*, — the word translated *sheep-shearers*, is *gozazim cutters*, i. e., the *frosts* of autumn) in Baal-hazor (the winter half of the zodiac), which is by Ephraim (two-lands = spring and fall; here the latter), where Absalom invited all the king's sons ("the sons of God," or summer constellations, — See Job i, 6), and even the king himself. David (the summer Sun) declined to go (v. 25), but nevertheless he blessed him (the summer crops). At the urgent request of Absalom he permitted Amnon to go with him, also. Absalom, now, having the guilty party in his power, told his servants (the winter months) to watch him, and when they saw that Amnon's heart was merry with wine (as in the case of Noah), to fall upon him, and "kill him; fear not." Absalom's servants did as they were bid; after which each mounted his mule (his part of the Sun's ecliptic) and fled."

Rumor, with her "loud report," soon informed David that "Absalom hath slain all the king's sons, and there is not one of them left" (v. 30). Of course, poor David was in great grief; he tore his garments (the vegetation), and "lay on the earth (Sun in winter), while all his servants (summer months) stood by with their clothes rent." Jonadab (the crops), a friend of Amnon, and withal "a very subtle man," being a son of Shimei (Earth), comforted David, and assured him that Amnon alone was dead.

But Absalom (winter) had fled, and the young man (Leo,

the original coming from *naar*, to roar) that kept the watch (Leo setting), on looking *behind* him espied "much people coming by the way of the *hill-side*" (spring equinox). Jondab said: "Behold, the king's sons (the summer constellations) come," i. e., are coming. They soon came, lifted up their voices and wept—the king weeping also (the latter rain of spring). But Absalom fled and went to Talmai (a son of Anak=the fall equinox), the son of Ammihud (people that *turn aside*=autumn), king of Geshur (a bridge=equinoctial line), where he remained three years (three months). But the king, David, having become reconciled to the death of Amnon (summer), "*was consumed*" (see marginal reading) in going forth to his son Absalom (winter).

2 Sam. xiv. Joab (Sun-father=summer solstice) saw that the king's heart was set toward Absalom (winter). So Joab sent to Tekoah (a place near the desert=winter) for a wise woman. Having "fetched" her, he told her to put on mourning for her dead son (the summer), instructed her what to say, and sent her to the king (Sun in Virgo). Having rehearsed the words put into her mouth by Joab, "she fell upon her face to the ground," did obeisance and said, "Help, O king." The good king, having listened to the story of the fight between her two sons, Absalom and Amnon (Cain and Abel), in which the latter was killed, and also of the disposition of "the whole family toward the murderer, assured the poor widow that not a hair of his head should fall to the ground" (v. 11). Having thus enlisted the king's sympathy, she boldly made her case the king's own; for, it was of the king's sons, and her own as well, Absalom and Amnon, she was speaking.

David was not slow to perceive that Joab had had something to do in the matter, and inquired of the woman if such was not the case. She at once ingenuously confessed to the truth, adding that all events were decreed by fate, or destiny. So the king ordered Joab to go and bring the young murderer back. Joab, obedient to the king's command, fell to the ground on his face (Sun in the winter solstice, or Aquarius). He next arose and went to Geshur (bridge=spring equinox), and brought Absalom (Aquarius) to Jerusalem (his zenith, or

day meridian); for as there are two meridians, day and night, so there were two Jerusalems; "the Jerusalem which is above" (Gal. iv, 26), and the opposite, or lower Jerusalem). Here Absalom entered his own house (zenith), "and saw not the king's face." It was veiled like Moses' face.

Now Absalom* (father-of-peace=Earth) was greatly esteemed for his beauty; he had not a blemish upon him (it was harvest time). When he polled his head, which he did but once a year, the hair of his head weighed 200 shekels (*sheaves*, the shekel having a sheaf stamped upon it), after the king's weight, i. e., the crop was good or bad, according to the season, the 200 sheaves being the average crop for each "head," or unit measure of land.†

While Absalom dwelt in Jerusalem, which was "full two years" *shenathaim yamim, two days* (v. 28)=the time the Sun occupied in passing the winter hemisphere), there were born to him four children, three sons and one daughter, i. e., the year began at the spring equinox. These children were then born, not grown; being perhaps by his father's concubines, as we don't learn that Absalom ever had any wives of his own!

The king (the Sun) having refused to see him, Absalom sent for Joab twice to introduce him to that august autocrat, but Joab wouldn't come—he was going in the opposite direction. Absalom, therefore, out of spite, *like Samson*, set Joab's field, which was near his own, on fire. This aroused the anger of Joab, who demanded of Absalom why he "set his field on fire." The latter told the former frankly that it was because he wouldn't introduce him to the king. So Joab, thus brought to terms, went straight to the king, and told him Absalom wanted to see him. Soon after the king called for his rowdy son. Absalom went, met his father, bowed himself on his face

* The reciprocal action of the celestial bodies among one another is the reason why what is said of one may often be said of another; and their respective attributes be mutually transferred, as in the case in hand. Thus when Aquarius comes to his zenith, the Sun is in Taurus, these two constellations being in quartile aspect, with the Earth opposite the Sun. Hence, what is said of any of these bodies, in their present relation, is true of any other, because all have reference to the same season of the year.

† Taken according to the letter, the weight of Absalom's hair would be about 6¼ pounds! This absurdity, theologians have endeavored to remove by many senseless conjectures. (See *Rees' Cyclopaedia, Art. Absalom.*)

to the ground before the king, and the king kissed him (Sun entered Aquarius).

2 Sam. xv. "And it came to pass after this, i. e., after the Lord's threat (xii, 11), "that Absalom prepared him chariots and horses and fifty men (the five winter months) to run before him." He then stood by the gate (the entrance to winter) and made fair promises to all that came along — the crops looked good. Having made sure of the good will of the people, he next expressed his desire to be made king, or at least the king's deputy. He would then see that the people had justice done them, that he would. So when any man approached him, he took him by the hand and kissed him, as our wily politicians still do. Thus he stole the people's hearts. After a while, he obtained the king's consent to pay a vow he had vowed to the LORD in Hebron at Geshur in Syria (spring equinox). Arrived at Hebron (the crossing) he made arrangements that the people, at the sound of the trumpet (the Ram's horns of Jericho = Aries in spring) should proclaim him king. This was done. Soon after, Absalom with 200 men that were called out of Jerusalem (the constellations Leo and Virgo, several times before alluded to, and fools, for they knew nothing), went forward in his simplicity. In the meanwhile he sent for Ahithophel (brother-of-a-fool, i. e., brother of Absalom), David's counselor, and a Gilonite (a dweller-in-a-circle = the Sun). Ahithophel (summer solstice) offered sacrifices (the southern or winter constellations then setting). The conspiracy increased continually, for the people (the days) constantly went over to Absalom's side, i. e., summer was passing away. Rumors of Absalom's rebellion soon reached David. Frightened out of his wits, he took his servants and fled. Like Saul, David became another man (1 Sam. x, 6). In his haste, he left ten * of his concubines (the last decan of Virgo) "to keep the house." Thus, David was completely exiled — was in the winter hemisphere with his old enemies, the Cherethites, the Pelethites and the Gittites (Philistines). Even Ittai (the pronoun *thou*), a Benjaminite (David, or the Sun in Libra), who was the last to

* These ten concubines, or days, were the ten degrees the Sun went back on the dial of Ahaz.

pass over into the winter hemisphere, stuck closely to David, swearing by his most solemn oath, that wherever "the king shall be, whether in life or in death (in summer or in winter), even there also will thy servant be" (v. 21). The poor ex-king gladly accepted Ittai's company (poor, I say, because a man is usually known by the company he keeps).

The people now, at the beginning of winter, all wept with a loud voice as they passed the brook Kidron (*muddy stream*, which flows only in winter—the rainy season of winter). Zadok (Sun at the fall equinox) went over with the rest, bearing the ark of God (Aries was just setting) with him. David told Zadok, if he was a seer, or prophet, to carry the ark of God back into the city (Jerusalem=summer solstice), and he would tarry in the plain of the wilderness, at the pleasure of the LORD, "until there come word from you to certify me," i. e., until Aries, or the ark of God, reached his zenith, or Jerusalem, when the Sun would be in Cancer. Thus the Sun must have successively passed the constellations Aquarius, Pisces, Aries, Taurus and Gemini, when Zadok's mission was ended.

So Zadok and Abiathar (father of plenty), and their two sons Ahimaaz (brother-of-anger=summer solstice) and Jonathan (winter solstice), carried the ark of God again to Jerusalem. Poor David, meantime, went up by Mount Olivet (Mount of brightness=spring equinox), and the people with him weeping as they went (latter rain), and barefoot (shoes, or rather *sandals* were then put off), but with covered heads (the clouds which overspread the sky).

David now, for the first time, learned that Ahithophel (summer solstice) was among the conspirators. By the apparent motion of the heavens, the summer solstice (Ahithophel) seems annually to take the place of the winter solstice, and *vice versa*, while the equinoxes also seem to be reversed in like manner. Thus Ahithophel got "among the conspirators with Absalom" (winter, or rather Aquarius, who was always esteemed the genius of the rainy season, or winter). David prayed that the Lord would turn his counsel (Ahithophel had advised Absalom "to go in unto his father's wives,"—see chap. xvi, 21) into foolishness, i. e., that winter would come on,

during which the Sun could not come in conjunction with or in opposition to Virgo.

Soon after this, when David came to the "top of the mount," where he worshiped God (Sun in Libra), behold Hushai (haste=the Sun's apparent accelerated motion in winter) the Archite (dweller in the ark=winter) came to meet him, with his coat rent and earth upon his head. David told Hushai * his company would be burdensome (the days were growing shorter), and wished him to go to the city (winter solstice) and tell Absalom thou wilt be his servant as thou hast been mine hitherto (v. 34). "Then mayest thou for me defeat the counsel of Ahithophel." He (Hushai) had with him, said David, Zadok (the priest=one of the cardinal points), Abiathar (father of plenty), Ahimaaz (brother of anger=summer) and Jonathan (the crops of summer); "and by them ye shall send me everything that ye can hear." So Hushai, David's friend, came into the city (winter solstice) and Absalom came into Jerusalem (the nether), and thus prevented, for the time being, the consummation of Ahithophel's advice to Absalom; for during this time the Sun could not come in conjunction or opposition with Virgo.

2 Sam. xvi. Now when David was a little past the top of the hill (summer solstice), Ziba (station=Earth) the servant of Mephibosheth (expeller of care=the crops) met him with two asses (two stars in Cancer) laden with bread, fruits and wine. The king asked Ziba what he meant. Ziba answered that these things were for the king's household (the year). He next asked after Absalom, his son. Ziba said he was at Jerusalem, and he said: "To-day shall the house of Israel restore (he had been king before) me the kingdom of my father;" he also said: "Behold thine are all that pertaineth to Mephibosheth" (v. 4).

When David came to Bahurim (low land=fall equinox), he met Shimei (Sun and Earth are then on the equinoctial line), the son of Gera (anger=winter). Shimei (the Earth) now came forth and cursed as he came, i. e., the earth became bare. He also cast stones at David, and said, "Come out, come out,

* Hushai may mean the Moon.

thou man of blood (warrior), and thou son of Belial" (lord of the opposite=summer, for it was then winter). Such were the reproaches which Shimei hurled at David (the summer Sun). Abishai (father of a gift), the son of Zeruiah (dividing Sun) was so much nettled at "this dead dog" (Earth in winter) that he wanted to take his head off, but David didn't think it worth while, since he only did what the Lord had bidden him (natural law). "It may be," said David, "the Lord will requite me good for his cursing," i. e., the summer will come again, and the earth will produce all the better for having been frozen through the winter. So David went by the way (the Zodiac), while Shimei went along opposite to him (v. 13), cursing and throwing stones (the months) as he went, until at last he threw only dust, i. e., the earth became dry, as in Gen. viii, 14,—summer came. The king (the Sun) and his weary people (exhausted by the winter), now refreshed themselves ("came to life again," is the purport of the Hebrew). But Absalom and all Israel (the year) came to Jerusalem (summer solstice) with Ahithophel (summer), where Hushai met him, exclaiming: "God save the king." Absalom was not a little surprised at the treachery of his father's old friend. Hushai (now at the place where the Earth moves slowest in its orbit), however, smoothed the matter over to the satisfaction of Absalom, when the latter ordered Ahithophel to give him counsel as to what should be done. Ahithophel said unto Absalom: "Go in unto thy father's concubines" (v. 21). By the addition of one day at the end of every fourth year, as was, and is still customary, there is an annual overplus of 11 m. 12 s. "This difference amounts to a little more than three day's in the course of four hundred years" (*Loomis' Astron.*, p. 73). In about 1,270 years, therefore, this difference amounts to ten days—the last third of Virgo, which would thus extend beyond the equinoctial line into the winter hemisphere. These ten days were the concubines David left to keep the house" (xv, 16). Being on the winter side of the year, David (the summer Sun) could not reach them, while Absalom, (the winter Sun), "went in unto them in the sight of all Israel (v. 22). This, Ahithophel's counsel was obtained "at the oracle (word) of God," i. e., from

the position of Aries at the summer solstice, and was the same "both with David and with Absalom:" they both being one—the annual Sun!

These ten women were the ten degrees by which the shadow went back on the dial of Ahaz in order to prolong the life of Hezekiah (2 Kings xx).

2 Sam. xvii. In the previous chapter we left Absalom at the fall equinox, going in unto his father's concubines. At this place (the beginning of the Jewish civil year) Ahithophel asked for 12,000 men (the twelve months), with which to pursue David "this night" (winter), and come upon him while he is weary and weak-handed. He would bring back the man sought for, and that would be the same as if all were returned.

Though Ahithophel's advice was pleasing in his eyes, yet Absalom wished to consult Hushai (speed) also. Hushai didn't think it the proper time, as David was chafed in his mind, and was as a bear robbed of her whelps. He was also a man of war, and "behold he is hid now in some pit" (the summer Sun was changed into the winter Sun, and, therefore, "hid in some pit"=the winter hemisphere). He would, therefore, advise that all Israel be gathered unto Absalom from Dan to Beer-sheba, i. e., that Absalom (the winter Sun) should perform the circuit of the Zodiac, or year; thus winter would last the entire year. This was bad counsel, and Hushai knew that if Absalom undertook to follow it, he must certainly fail, as the event proved. But what cared Hushai? His object was to defeat Absalom. "We will come upon him in some place where he shall be found (how strange!) and light upon him as the dew falleth upon the ground," i. e., in the spring. Though Hushai's counsel was intended for David's benefit, Absalom, like many another foolish son, preferred it to that of Ahithophel, and the spy compassed his end—the ruin of David's enemy and son. The next thing was to communicate with David. They sent word to Jonathan (food), and to Ahimaaz (summer), who stayed in En-rogel (foot-fountain=winter), by a wench (Virgo setting near the spring equinox), "and they went and told David." Notwithstanding their precaution, they were not undiscovered,

for "a lad (Aquarius) saw them and told Absalom." Jonathan and Ahimaaz went to a man's (Shimei's=Samuel's) house in Bahurim (earth in Libra at the spring equinox), where there was a well (latter rain). In this well the two spies hid themselves, the woman (Virgo setting) covering them with a cloth sprinkled over with ground corn. Absalom's servants soon appeared, and asked of the woman after the spies. She lied, like the harlot Rahab (Josh. ii, 4), saying, they had gone over the brook. Failing in their search, Absalom's servants (the winter constellations) returned to Jerusalem (the upper or day hemisphere). After their departure, Jonathan and Ahimaaz came up out of the well, and told David to get over the brook (the latter rain) as soon as possible, for Ahithophel had counseled against him, which was true. David, therefore, hurried on, and by morning all had passed over Jordan, or the spring equinox.

Poor Ahithophel was foiled and undone. Chagrined at his want of success, he saddled his ass (Cancer), went home (to the summer solstice), put his house in order (at midsummer the universe seems fixed upon a right-angled, or Catholic cross, and *in order*) and, like Judas, hung himself. David next came to Mahanaim (two-camps=the two equinoxes). Here Absalom, having passed the Jordan, made Amasa (burden-bearer) captain instead of Joab (father-Sun). Amasa was the son (following the old rule) of Ithra (plenty=summer), by Abigail (my father is exaltation), daughter of Nahash (serpent=Zodiac), sister of Zeruah (cleft-Sun), Joab's mother. So Israel and Absalom pitched in the land of Gilead (*witness hill*=the hemisphere opposite the one they occupy in their seasons), and it was spring.

It now came to pass, when "David was come to Mahanaim (the fall equinox) that Shobi (captain=the gathered crops), son of Nahash of Rabbah (serpent of summer), of the children of Ammon, and Machir (merchant), the son of Ammiel (Ram's people) of Lo-debar (literally, *no-word*; paraphrastically, *no-pasture*=winter), and Barzillai (made of iron=winter), brought beds, basins, and wheat, and barley, and flour, and butter, and honey for David and the people that were with him in the wilderness, for they were "hungry, and weary, and thirsty."

2 Sam. xviii. Having numbered the people and arranged them by thousands and by hundreds, with captains over each division, David sent them forth in *three* divisions: a third part went with Ittai, the Gittite=winter: a third with Abishai (father of plenty=spring), and a third with Joab (Sun-father=summer). These were the three seasons of the year, of four months each.

The king thought to go with them, but the people objected. (Summer couldn't be winter.) He then gave strict injunctions concerning the young man Absalom — "Deal gently with the young man for my sake, even with Absalom." This was said in the hearing of all. The reason is obvious, and need not be stated. Absalom met the servants of David (at the end of summer), in the "wood of Ephraim" (season of fruits). The conflict was terrible. Twenty thousand (the original don't say *men*) were slaughtered, mostly on Absalom's side, "the wood" devouring most of them. But, alack-a-day! for David's undutiful son Absalom! As he was riding upon a mule (the weather between winter and summer) under "a great oak," (spring equinox), "his head caught hold of the oak, and he was taken up between the heavens and the earth," i. e., winter ended, but his mule (the Sun's ecliptic) ran away from under him. All this was seen by a certain man (Samuel=Earth), who told Joab: "I saw Absalom hanged in an oak." Joab asked why he didn't kill him. To Samuel this was blasphemy. He wouldn't put forth his hand against the king's son on any account. But Joab was made of sterner stuff. He took three darts (the three months between the spring equinox and winter solstice) in his hand, and thrust them through poor Absalom's heart. To make himself sure beyond a doubt, that he was dead, he ordered ten young men the first ten days of the new year) to surround him, and smite him and kill him — so the work was thoroughly done.

Joab (the four constellations Leo, Virgo, Libra, Scorpio, the first two of which had just set, bringing the Sun up to the spring equinox, where winter — Absalom — ended) now blew his trumpet (the horns of Aries), and the battle ceased. They then cast Absalom into a great pit (oblivion) "and laid a

very great pile of stones (the six months of summer) upon him." The pile which Absalom reared up in his life-time he called Absalom's place=winter.

Ahimaaz (spring) the son of Zadok (spring equinox) now wanted to carry the news to David (summer Sun), but Joab held him back, letting Cushi (Leo), the eldest son of Ham (summer=Joab), go. Next day (next month) Ahimaaz set off, and overran Cushi (spring goes before summer). Approaching the king, Ahimaaz exclaimed, "all is well," i. e., it is summer. David, however, asked after Absalom. Ahimaaz could only say he saw a great tumult (the bluster of spring), but when Cushi (Leo, or July, the first of the summer months, and therefore summer) came, he could say positively "Absalom is dead." David was much moved. He went up to his chamber (summer) weeping (the rainy season) as he went, and exclaiming—"O my son Absalom! my son, my son Absalom!" All this time David sat between two gates—the two equinoxes.

2 Sam. xix. David continued to mourn, crying with a loud voice, "O my son Absalom, O Absalom my son," until he had shamed the faces of all his servants. Joab (summer), tired of his senseless moaning, at last met him, and told him to go forth and speak comfortably to the people—let them have warm weather and good crops; for said he, "I swear (seven) by the Lord (summer), if thou go not forth, it will be worse for thee than all the evil that befell thee from thy youth until now," i. e., there will be no crops.

So David "*arose and sat in the gate*" (fall equinox), while Israel fled every man to his tent, i. e., the Sun being on the equinox was in no particular constellation, but between Virgo and Libra. All the people (constellations) were, therefore, at strife with one another, because the six months just ended had reversed their apparent positions in the heavens. The king fled out of the land (summer) for Absalom (winter), who, six months before, was slain by Joab. Now, why not recall the king (the Sun, to the spring equinox)? This, David, consulting with Zadok (the equinox) and Abiathar (autumn), exhorted the elders of Judah (Aries, Taurus, Gemini, Cancer)

to do. "Ye are my bones and my flesh," said he. "Say ye the same to Amasa (burden=Sagittarius), who shall be captain of the host (the four winter constellations) in the room of Joab (the first month of summer), who had gone on ahead of the king" (the Sun), i. e., summer had just ended. David must, therefore, ride over the constellations, Sagittarius, Capricornus, Aquarius and Pisces, before he can reach *Jordan* (the spring equinox); and this he must do by consent of Judah (the four spring months). All the parties *moved on as one man*. "So the king returned and came to Jordan," where Judah met him at Gilgal (spring equinox) to ferry him over. Here David also met Shimei (Samuel=Earth) the son of Gera (enmity=winter), a Benjaminite, because he (the Earth) was in Libra, which was of Bahurim.

Shimei had 1,000 men of Benjamin (the Earth was in Libra) with him, besides Ziba, a servant of the house of Saul (i. e., the same Earth which had served the past winter), his *fifteen* sons (the 15 ancient constellations *south* of the zodiac) and his twenty — the round number being used instead of 21, the true number — servants (the 21 ancient constellations *north* of the zodiac). "These all went over Jordan before the king" (v. 17), apparently, but really at the same time. The king's household "went over in a ferry-boat" (ark of the covenant). Shimei now fell down *before* the king as he went over Jordan, i. e., as the Sun passes over the equinox in spring, the Earth goes over it in the *opposite* direction (see the zodiac). Thus he atoned for his former offense of cursing the king as he went out of Jerusalem (summer) six months before (see *ante*, chap. xvi). Having confessed his sin, he now sought the king's good will, by being the first of the house of Joseph to go down to meet him (v. 20). But Abishai (spring), the son of Zeruah (dividing Sun=the equinox), asked: "Shall not Shimei be put to death for cursing the Lord's anointed?" David answered that he had not now anything to do with Satan (*Satan*, in the singular, not "*adversaries*," in the plural), and assured Shimei, "Thou shalt not die" (v. 23).

Mephibosheth now put in his appearance to the king, in the raw, just as he was, barefoot, long-bearded and with

unwashed clothes. They met at Jerusalem. The king asked him why he hadn't come before. Mephibosheth replied that his servant (the Earth in winter) had deceived him — bore no crop. But David's servant had brought him upon his ass (Cancer), as he was lame, and he was now ready to sit at the king's table, i. e., to furnish him food.

Barzillai (iron=winter=the constellations Sagittarius, Capricornus, Aquarius and Pisces, now above the horizon at Sun-rise, and, therefore, a Gileadite=a witness-heap, because their position testifies that spring has come) came down from Rogelim (feet=Pisces, the last of the winter constellations) “to conduct the king over Jordan.” He was very aged, even fourscore years old=the four winter months. He fed David while he was at Mahanaim, i. e., during spring, being a very great man; went with him a little way over Jordan (the variable weather at this time), and then returned, leaving Chimham (*last-end*=the balance of the season) to go the rest of the way with him to Gilgal (the fall equinox).

The king kissed Barzillai, as they parted, and blessed him, i. e., gave him the spring crop. After this the king and Chimham jogged along together to Gilgal. All the people of Judah (Aries, Taurus, Gemini, Cancer,) and half the people of Israel (Leo, Virgo,) conducted the king, the Sun, over this space or period of six months (v. 40). Reader, weigh this last verse attentively.

Then the men of Israel (the constellations Leo, Virgo, Libra, Scorpio) said to the king, “why have the men of Judah, our brethren, stolen thee away,” and brought the king and his household over Jordan? The men of Judah answered, “because the king is near of kin to us,” i. e., most of the crops grow during the four months of spring; why, then are ye angry? Have we eaten at the king's cost? — meaning that these four months not only feed themselves, but the rest also. The men of Israel said: We have ten parts in the king, i. e., “we have the sun and moon, stars, clouds, light, wind, water, air, darkness, fire. These are the physical decalogue of heaven” (*Clem. Alex.*, B. vi, chap. xvi). This is equivalent to saying they had the whole (the year formerly contained but *ten* months), and

hence Israel concluded: "And we have more right in David than ye," which was true, for Israel had two of the southern constellations (darkness), while Judah had none. "Why, then, despise us?" Why reject our advice in relation to bringing back our king? But the words of the men of Judah were harsher, or more laborious, i. e., more productive, than the words of the men of Israel!—furnished more food.

2 Sam. xx. It is astonishing how many, how infinite, are the changes which may be wrought on this "harp of a thousand strings"—the year. Witness the following:

The Sun is now at the autumnal equinox, about to enter Libra, when Sheba (the seventh) puts in his appearance. He (September) was a man of Belial (prince of the lower world=winter=the first of the southern constellations) the son of Bich-ri (first-born=Aries); and a Benjamite, i. e., a son of the right hand=September=the left hand. He blew a trumpet (the horn of Aries, then setting) and said: "We have no part in David (or the summer Sun); neither have we inheritance in the son of Jesse" (*esse*=being=life=summer). Therefore, "every man to his tents, O Israel." At the equinoxes, the two classes of zodiacal constellations are found on opposite sides of the equinoctial line; Leo and Virgo, the one half of Israel, on the one side, and Libra and Scorpio, the other half, on the other side. So every man of Israel, i. e., the part represented by Libra and Scorpio, "went up from following after David, and followed Sheba (Libra), but the men of Judah (Aries, Taurus, Gemini and Cancer, with Leo and Virgo) clave unto their king, from Jordan (the equator) even to Jerusalem," i. e., these six constellations were then, at the fall equinox, to be found in the upper hemisphere at sunrise; Aries was about setting, to be followed by the rest in due order.

David now "took the *ten women*, his concubines" (no, not concubines, but *separated* women), which *rested*, or remained *for surplusage* of the house (Virgo), and gave them to the house of *surplusage*, held them there and fed them, *but did not go in unto them*. So they were bound and forsaken (by David) until the day of their death (See 2 Kings xx). This is the better translation, and indicates more plainly the true mean-

ing of the text. The reference is to a defective calendar. The ancients, like us, appended six hours to the end of every year. This being too much by 11 minutes 12 seconds, will, in a little less than 1,300 years, amount to 10 days, called *women*, because attached to the constellation Virgo, the last of the northern constellations. David (the summer Sun) could not "go in unto them," because they ran beyond the fall equinox into the winter hemisphere, but yet were counted to Virgo. Absalom could, and did, "go in unto them, in the sight of all Israel," from and after the fall equinox. Thus were they forsaken by David; they were not widows, inasmuch as David still *lived*, but were turned over to Absalom (the winter Sun) and his successors. This is signified by the term, "*widowhood of life*," in the marginal reading.

Then said the king to Amasa (winter=Shem): Assemble me the men of Judah (spring=Japheth) within three days" (months). But Amasa tarried longer than "the set time," by the amount of the *surplusage* above named=ten days. Fearing that Sheba would do him more injury than Absalom had done, David (Sun entering Aries) ordered Abishai (spring) to take his lord's servants, and pursue Sheba (Libra). Abishai was followed by Joab's (summer=Ham) men and the Cherethites and Pelethites (Philistines).

When they were at the great stone (Beth-el=Aries), in Gibeon (Sun's hill=spring equinox), Amasa went before them (winter was ended). Joab's garment was *girded* (the western horizon cut him in the middle, half being above and half below the horizon), with a sword in its sheath, which, as he went forth (set or disappeared below the horizon), fell out. Joab now seized Amasa by the beard (harvest), and, as if in the act of kissing him, smote him under the fifth rib, so that he shed his bowels (the latter rain) upon the ground, and he died—winter ended. Poor "Amasa wallowed in blood in the midst of the *high-way*=the day hemisphere (v. 12). Six months later, "when the man (Earth) saw that all the people stood still (autumnal equinox), he removed Amasa out of the *high-way*, into the field (zodiac), and cast a cloth (darkness) upon him, i. e., the winter constellations were below the horizon at sunrise.

Amasa, being removed out of their way, the people went on after Joab in pursuit of Sheba (Libra). Joab went through all the (four) tribes of Israel unto Abel-beth-maachah (meadow-of-the-poised-house=Libra), and unto all the Berites (dwellers at the wells=the former rain of autumn), where the people again came together (v. 14). They now besieged Abel-beth-maachah, and were near capturing it, when a *wise* woman (the witch of Endor=Virgo), hailing Joab, asked him what he wanted, because, said she, it is customary to ask counsel at Abel. I am one of the peaceful and faithful in Israel (one of the summer months), but thou seekest to destroy a city and a mother (Virgo) in Israel. Why wilt thou swallow up the inheritance of the Lord (the summer crop)? Joab protested he only wanted a man of Mount Ephraim (two lands=spring and autumn), Sheba, the son of Bichri (the first-born=Aries), for he had rebelled against the king even David (winter against summer). Indeed, if this was all, she would throw Sheba's head over the wall to him. She did so (Sun passed from Virgo to Libra), and every man went into his tent (the twelve constellations are again evenly divided—see zodiac). Joab now tooted his trumpet (Aries setting), and returned to Jerusalem to the king. Joab was now over all the host of Israel, Benaiah (summer solstice) was over (opposite to) the Cherethites and Pelathites=the Philistines. Adoram (zenith) was over the tribute (*mas*=pinning = shortening days); Jehoshaphat = Sun-judge = *winter solstice*. Sheva (nothingness) was scribe=the point of beginning; and Zadok and Abiathar were the fall and spring equinoxes. Ira (the Sun) was high-priest, or *watcher*=BISHOP.

2 Sam. xxi. Here we are again introduced to the unfortunate Gibeonites (Sun-hill-men=the peasantry). Poor fellows! Joshua (ix, 15, 23) cursed them and made them "hewers of wood and drawers of water for the house of my God" (*Elohi*=my Sun ram). They were, then, near God. Perhaps they were his children, as our sainted preachers tell us the poor are the children of God! Saul, according to the first verse of this chapter, slew them. Of this fact there can be no doubt, as Saul was a very wicked *man*. God got mad about it, and brought on a famine (God, or Aries setting in the fall brought

on winter) in the days of David, which lasted three years (months), and thus punished the innocent for this wicked act of Saul, who had been dead about twenty-five years.

Saul's, as I have all along indicated, was, as it is here called, a *bloody house* (winter). "Saul slew the Gibeonites." The declaration is sweeping, and must mean *all* the Gibeonites. But they were few — "the remnant of the Amorites." However, being a peculiar people, as all Bible characters are, they came to life again. Indeed, their presence was indispensable "to bless the inheritance of the Lord" (the summer crops). Though drudges and despised — "hewers of wood and drawers of water," robbed of their substance, and even slain, the nabobs could'nt do without them. David, having now resuscitated them, is anxious to appease their anger. But they would have neither silver nor gold of Saul or his house, nor would they take the life of "any man in Israel;" but let seven men of Saul's sons be delivered unto us and we will hang them up unto the Lord in Gibeah of Saul (the day hemisphere at sunrise in spring, where are the winter constellations). The king gave them the two sons of Rizpah (coal, Isa. vi, 6=Virgo in spring), Armoni (Aries), and Mephibosheth (Libra), and the five sons (the intervening five winter months) of Michal (David's wife), which she (Virgo setting) brought up for Adriel (Ram's flock=the summer constellations), the son of Barzillai (winter), the Meholathite (son of summer, with its seven months, or the Lyre, to which the term Meholathite refers).

These seven winter constellations (men) were delivered up into the hands of the Gibeonites, at the spring equinox, who hung them up "in the hill before the Lord." Thus were these poor sons of Saul put to death "in the first days of harvest," i. e., they were all supposed to be above the horizon at Sunrise. Rizpah (Virgo setting), daughter of Ariah (howling-Sun= spring, when the wind blows), spread her sackcloth, i. e., became a night constellation, watched the poor victims until the rainy season in autumn began, when she rose above the horizon and became a day constellation. When David heard what Rizpah had done, he went, i. e., passed the summer, and took the bones (frame-work) of Saul and Jonathan (these same seven

constellations) from the men of Jabesh-Gilead (dry witness-hill=upper hemisphere in summer), who had stolen them from Beth-shan (house of rest=winter solstice), where the Philistines had hung them. These he buried in Zelah (side) of Benjamin (Libra), in the sepulcher of Kish (man-of-the-bow=Sagittarius). After this (i. e., during the winter), God was entreated for the land, i. e., his return to the spring equinox was asked for.

Of course, there was war again with the Philistines; David with his servants went down and fought them until he got faint, i. e., until the end of winter. Ishbi-benob * ("my seat is in Nob"=the spring equinox), son of Rapha (shade=winter), who was girt with a new sword (equinoctial line in spring), thought to have slain David, but Abishai (spring) smote the Philistine, and killed him (spring killed winter). David's men now swore he should no more go out to fight, lest the light of Israel be quenched, i. e., spring came on.

After this, there was another battle had with the Philistines at Gob (exaltation, an astrological term for the Sun at the spring equinox). Here Sibbecai (the interweaver, Sun in Aries=Moses' burning-bush) slew Saph (the "entrance place" to summer), one of the sons of Rapha (winter).

In the next, or nineteenth verse, we have a third battle *in* (not *a*) Gob, when Elhanan (the beneficent Ram=Aries during summer), the son of Jair-oregim (spring equinox), a Bethlehemite (son of winter), slew the brother (summer) of Goliath of Gath (winter), "the staff of whose spear was like a weaver's beam" (the equinoctial line). In chapter xvii of 1 Samuel, vv. 49, 50, 51, it will be found that David, the son of Jesse, performed this same feat. Both accounts are true, for Elhanan and David were both personifications of the same thing=summer.

As to the fourth battle described in the twentieth verse, any one with half an eye can see that it relates to the equinoctial day in autumn. The fingers and toes answer to the twenty-four hours of that day; the first twelve, to the light half, the last twelve to the dark half. When this giant defied Israel,

* Ishbi-benob is the same as Goliath of Gath.

Jonathan, the son of Shimei (summer and its crops), slew him. Thus the Israelites or summer, in four great battles, conquered the year, i. e., furnished food to the animal world.

2 Sam. xxii. David here breaks forth in a song of thanksgiving for the Sun-ram's powerful deliverance, and thenceforth during the year, for his manifold blessings. The Sun-ram is his rock, in whom alone he can trust. When in Hell (winter), he was surrounded by the waves of death, and the floods (rains) of ungodly men (the wintry days), when the Sun and Aries (God) are opposed to each other. Then the sorrows of Hell (the inconveniences of winter) compassed him about. In this, his distress, he called upon the LORD (summer), and cried to his Sun-ram (God); and he (the Sun-ram) did hear, i. e., summer came with all its phenomena.

2 Sam. xxiii. Here we have the last words of David—a description of the year. Summer is productive; winter, barren, as thus: He (David=the Sun) was “raised up on high,” i. e., came to the spring equinox; *astrologically, the place of his EXALTATION*. During the next four months (spring), he was the anointed of the God of Jacob, or Judah, because then the cereals grow; the succeeding four months (summer) he was the sweet psalmist of Israel, because then the grapes ripen and wine is made (v. 1). During spring, “the spirit of the LORD,” or the gentle winds, blow. After mid-summer the Sun rules over the earth in the fear of the Gods (*Elohim*), as then Aries descends from his meridian, and winter threatens (v. 3). During these eight months he is the light of the morning (the productive season) when the crops grow.

It is not so in winter. Then “his house is not so with God” (*El*), for then he does “not make it (the grass) to grow” (v. 5). Belial (winter) is like thorns, which may not be handled, except with pitchforks, and then only to be burned (v. 7).

David had mighty men, and these are some of them: The Tachmenite, or *wise-one*, the same is Adino the Eznite, or the strong one of Eden, was chief among the captains. He was spring. Eleazar (helping-ram=Aries in his zenith) was the second. He was the son of Dodo (love=spring), and person-

ated summer. The third was Shammah (waste, desolation, ruin=winter), being the same as Shem. These three seasons went with David (the Sun) in harvest time to the cave of Adullam (resting-place=summer solstice). The Philistines were pitched in Rephaim, opposite to the Sun. David was in a hold (summer solstice), where there was a lack of water (it was the dry season). His three captains broke through the Philistines, and brought water from a well (the former rain) near the gate (the fall equinox). But David refused to drink of it, and poured it out unto the LORD (i. e., summer ended).

Other valiant men David had — Abishai, Joab and Benaiah, who were the same as the three preceding. The last, Benaiah (building-Sun=winter solstice), did many valiant deeds; he slew two “lions of God” (Leo major and Leo minor, both summer constellations, and therefore of God). He went down, also, and slew a Sun-lion (*ariah*), or Leo major, in the midst of a pit (winter solstice) in time of snow. Again, like Moses, with whom he is thus identified, he slew an Egyptian, who was a *goodly* man. Benaiah was, therefore, honorable among the thirty (days of the months), but he was not equal to the first three=three seasons of the year. Of course not, for he was but one of the three!

2 Sam. xxiv. The anger of the Lord was again kindled against Israel; i. e., the weather was hot, and he (the Lord) moved David against them to say: “Go number Israel and Judah,” i. e., set out on your annual mission from the spring equinox. In the parallel passage of 1 Chron. xxi, 1, we have: “And SATAN stood up against Israel, and provoked David to number Israel.” How’s this? Here seems to be a direct contradiction — Satan against the LORD! and yet it is not a contradiction, for both are true — in fact, are the same. Now my orthodox friend, don’t get impatient, but read on. In the revolution of the heavens, the cardinal points *seem* to be continually changing. What is the zenith or LORD to-day, will, six months hence, become the nadir, or Satan. Hence, the same point will appear alternately as God and Devil. Or, by an inspection of the celestial globe, it will be found that, at the spring equinox at sunrise in the morning, the summer

constellations (Lord) are all below the horizon, and the contrary of the winter constellations (Satan), which are overhead, or above the horizon. Thus, the LORD may *order*, and Satan *provoke* David to number Judah and Israel. The point of departure for Satan was not from the spring equinox, however, but from Dan (Scorpio). So the king (David=Sun at the end of summer) said to Joab, his captain, "which was (there still) with him:" "Go now through all the tribes of Israel, *from Dan to Beer-sheba*," i. e., number all except September, October, and the ten days surplus time=David's ten wives, or the first decade of November. Thus the starting point would be from the first day of the second decade of November. Joab didn't like the thing a bit, but the king's word prevailed.

So Joab passed (traveling forward as regards the Sun) over the Jordan (Sun's ecliptic), and pitched in Aroer (ruins=the winter hemisphere) on the right side of the city in the midst of the river of Gad (Aries) toward Jazar (summer). This fixes the place of Joab at the fall equinox. Next he came to Gilead (witness heap, i. e., into the night hemisphere), and to Tahtim Hodshi (*under*-new Moon=probably the first after the fall equinox). After this he came to Dan-Jaan (greedy winter) and to Zidon (the hunting season); then he passed the stronghold of Tyre (the winter solstice), and thence to the cities of the Hivites and Canaanites (spring and summer), to the south of Judah, even to Beer-sheba (Libra=September). Thus after "nine months and twenty days," he arrived at Jerusalem, giving as the result of his census 800,000 men that drew the sword for Israel, and 500,000 for Judah. These numbers, allowing 500,000 for each of the three seasons, and deducting for the two months and ten days which were not included (not numbered, or gone over) are nearly correct. Thus David soon, allowing for the ten days surplusage, which extended beyond the fall equinox, found himself in the winter hemisphere. His heart now smote him, for he had sinned and done foolishly — had got beyond Jahveh's jurisdiction. However, he prayed lustily for the LORD to come and take away his iniquity (the Sun's south declination). So when he got up in the morning (winter solstice), the word of the Lord (summer) came unto

Gad (Aries on his meridian), David's seer (they were in quartile aspect), saying, "Go and say unto David," etc. So God came to David (Sun in Aries) and told him to choose of the three evils, seven years' (months') famine (winter), three months' flight before his enemies (the winter months), or three days' (months) pestilence (the plague). David chose to fall into the hand of the Lord* (summer), rather than into the hand of man; for he feared the Lord less, which was natural. But the poor people found greatly to their cost, that it was a "fearful thing to fall into the hand of the Lord," for there died of the *plague* 70,000 men (v. 15).

When the destroying angel was about to lay his hand upon Jerusalem (summer solstice), the Lord said: "It is enough—stay now thine hand." (The plague usually ceased by mid-summer, being destroyed by the hot, dry weather). David next bought a "threshing-floor" of Araunah (stretched-Sun=Sun in his zenith, at the summer solstice,—see *Inman's Ancient Faiths*, vol. i, p. 277), the Jebusite (dweller at the summer solstice), whereupon he built an altar and "offered burnt offerings and peace offerings, and the plague was stayed from Israel," i. e., it didn't extend into or beyond the month of July. Volney says "the plague infallibly ends in the month of June" in Egypt (*Travels in Egypt and Syria*, vol. i, p. 255).

Here ends 2 Samuel, but not the life of David. This is concluded in the first book of Kings, second chapter.

The king (David) was now old (it being near the end of summer), and though they covered him with clothes (the crops), "he gat no heat." So they put him in bed with Abishag (my father is error, in allusion to winter then at hand), a Shunammite (dweller in peace=Virgo at the end of summer). The fair Abishag warmed him awhile, but her consolations were of short duration, as winter soon came. It was then Adonijah (the winter Sun), who was the same as Absalom, exalted himself (passed the fall equinox), saying: "I will be king;" and "prepared him chariots and horsemen, and fifty men to run

* Indeed, David could not do otherwise than he did; for, being at the spring equinox, summer (or the Lord) must follow, bringing the *plague* in its season—the forepart of summer. So with him it was Hobson's choice anyhow.

before him, precisely as he did under the name of Absalom (see 2 Sam. xv, 1). Joab (summer), the son of Zeruiah (cleaver) and Abiathar (father of a gift) followed Adonijah; while Zadok the priest, Benaiah (building-Sun=the Sun from the spring equinox to the summer solstice), the son of Jehoiada (he knows the Sun=Aries at winter solstice), Nathan (the giver), the prophet (forteller=spring), Shimei (Earth), and Rei (pasture), together with Bath-sheba (Virgo), adhered to the opposite, or summer side, with David. These last sought the king (David), and told him: "Behold, Adonijah reigneth; and thou knowest it not" (1 Kings i, 18). "He is gone down this day, and hath slain oxen and sheep (Aries and Taurus set just then), by the stone Zoheleth (serpent=the very one that gave Eve the apple), which is by En-rogel" (fountain of the foot=the beginning of winter, the foot of the year). Having called all his brethren, the king's sons (the summer months) together, where the sons of God presented themselves before the Lord with Satan (Job i, 6), Adonijah the son of Haggith (the feast of the ingathering) feasted them. "And behold they eat and drink before him and say: "Let king Adonijah live" (see marginal reading, which is the true one, nothing being said about "God" in the Hebrew text).

Nathan, the prophet (spring), Benaiah (building-Sun), and Solomon (the annual Sun) he called not. Hence, these, David's adherents, urged him to appoint his successor, reminding him, meanwhile, that he had sworn that Solomon, his son, should reign after him. So David said: "Cause Solomon, my son, to ride upon mine own mule (*pered*, "so called *from his quick pace*,"—*Ges. Heb. Lex.*, p. 864: the Sun (Earth) moves faster in his ecliptic in winter than in summer), and bring him down to Gihon (the river which runs south from Eden (summer) around Ethiopia=winter solstice). Here at Gihon, Zadok and Nathan anointed Solomon king, as instructed, blew their trumpet (Aries on his meridian) in turn, and proclaimed: "Let king Solomon live" (1 Kings i, 34). The adherents of Solomon followed him up to the throne of David (summer solstice), he being appointed king over Judah and Israel.

Adonijah, hearing what David had done; that his younger

brother already sat upon the throne, and, fearing Solomon, came down from the altar (the high-place, or slaughter-house=summer solstice), whither he had fled for safety, bowed to the king (went to the fall equinox), and received the order: "Go to thine house"=winter.

1 Kings ii. Now the days of David drew nigh; *when he ought to die*. So he charged his son Solomon to be very pious, to walk in the ways of the Lord (summer), to keep his commandments, and all that. But though so very sanctimonious, and on the brink of the grave (winter), he didn't fail to give his son his "legacy of blood." "Thou knowest," said David, "what Joab did to me," and he might have added: "what I have hitherto winked at from motives of policy:" "Let not his hoar head go down to the grave in peace" (when the Sun, Solomon, passes the winter solstice, Leo, the first or head of the four constellations called Joab, sets, i. e., goes down to the grave just as "the days begin to lengthen and the cold begins to strengthen). Thou hast also Shimei (Earth) with thee which cursed me when I (the Sun) went to Mahanaim (fall equinox); hold him not guiltless, "but his hoar head bring thou down to the grave with blood," i. e., let the earth become "*dreary and desolate*," as in the beginning.

Considered as a man, these dying words of David are terrible, and such, it would seem, as no *man* could possibly utter at such a time. My system explains their true import — summer passes, winter comes.

"So David slept with his fathers, and was buried in the city of David," i. e., when Solomon was anointed king at the winter solstice, David died, or rather slept, and was afterward buried in the summer solstice, or the Sun's house; he being known thereafter by the name of Solomon=the Sun.

CHAPTER XVIII.

SOLOMON.

SOLOMON now sat upon the throne of David, his father. Adonijah sued through Beth-sheba for "Abishag the Shunammite, to wife." As Bath-sheba (Virgo) approached, Solomon (the Sun) rose up to meet her, bowed to her, and gave her a seat at his right hand (Sun at spring equinox). Making her business known, she said, "I desire one small petition of thee." "Ask on, my mother," said the king, "*for I will not say thee nay.*" "Let Abishag, the Shunammite, be given to Adonijah thy brother to wife (1 Kings ii, 21). Whew! This was too much. For this usurper to ask for his own dear Bath-sheba, his mother, his wife, his sister—yea, even his own daughter—was downright insult, and must not be borne. Forgetting his promise, "I will not say thee nay," Solomon got mad, went for Adonijah, and swore by the Lord (the summer then just beginning), "Adonijah (winter) shall be put to death this (equinoctial) day (of spring)." Thus Solomon now had his pretense for doing what was previously premeditated. So he ordered Benaiah the son of Jehoiada (Sun in Aries), "and he fell upon him that he died," i. e., the Sun passing the spring equinox, winter ended.

Solomon next banished Abiathar (father of plenty) to Anathoth (answers to prayers=the crops=autumn and its fruits). Joab, meanwhile, fled to the tabernacle of the Lord (spring equinox), whither he was followed by Benaiah (building Sun), who ordered Joab to come forth, but "Joab said, Nay; but I will die here." Benaiah, therefore, reported Joab to the king. The king ordered Benaiah to take Joab at his word, "fall upon him and bury him." For he killed two men "more righteous and better than he"—Abner (father of light=spring) and

Amasa (winter). Let him die in his turn. "So Benaiah (the lengthening days) went up, and fell upon him and slew him" (v. 34). They buried poor Joab in his own house in the wilderness. Being a murderer and a would-be fornicator, he, doubtless, deserved his fate. Solomon now put Benaiah the son of Jehoiada, in the room of Joab over the host (summer solstice), and Zadok (the just=the fall equinox) in the place of Abiathar (father of plenty). But this was only a change of name for the same things.

Solomon (the annual Sun) next turned his attention to Shimei (Earth), the time being spring. Here, as with Joab, he only wanted an excuse. He, therefore, told Shimei to go and build him a house at Jerusalem and dwell in it; that should he leave and pass the brook Kedron (dark-Sun=the fall equinox), he should surely die. Shimei answered "all right," arose and saddled his ass, and at the end of three years (months) found himself at Gath (the fall equinox). Solomon now called to him and told him of his premeditated wickedness, at the same time reminding him of his former ill treatment of his father; "therefore the Lord shall return thy wickedness upon thine own head" (v. 44), i. e., winter was again upon the earth. "So the king commanded Benaiah, the son of Jehoiada, which went out (Aries set in the west at the end of summer), and fell upon him, and he died," winter began. Thus were the injunctions of David, his father, carried out by Solomon, and thus was his kingdom established, i. e., the Jewish civil year began just then.

Solomon, being now ready, at the fall equinox, for active work, "made an affinity with Pharaoh, king of Egypt" (winter), i. e., the summer became the winter Sun, and took Pharaoh's daughter (Moses' Ethiopian wife=Virgo in winter)—it is not said "to wife." Having taken her, he carried her to the house, or city of David (summer solstice), "until he had made an end of building his own house (the year), and the house of the LORD (the seven months of summer), and the wall of Jerusalem round about" (circuit of the year).

Though Solomon loved the Lord (summer) and sacrificed in high places (summer months), he went to Gibeon (the Sun's

hill=either of the solstices—here that of winter), where “the Lord appeared to him in a dream by night (winter) and told him *to wish*. Solomon simply asked ability “to discern between good and bad,” i. e.,* between summer and winter, that he might reign the whole year. This was extremely modest, and God (Aries on his meridian, at the winter solstice) granted his wish, 1 Kings iii, 11). Soon, however, Solomon awoke (spring) and found “it was a dream.” He at once proceeded to Jerusalem (summer solstice), where his wisdom was put to the test, and it was not found wanting; for, there came two women (Virgo, of the two halves of summer, harlots, i. e., rejected women, for Virgo was not then at either of the equinoxes, where she would be *wife or concubine*.) before Solomon (Sun at summer solstice); the one bringing a dead child (the past three months), and the other, a living child (the next three months just entered upon). Both claimed the living child. In the absence of all evidence, Solomon proposed to divide the living child, and give half to each claimant. To this the rightful owner objected, preferring to lose the child to herself, in order to preserve its life. By this device, Solomon discovered the rightful owner of the child, and gave it to her, i. e., the Sun, leaving his solstice, passed from the dead to the living half of summer.

1 Kings iv. Solomon was now king over all Israel. He appointed Azariah (whom the Sun helps=Japheth), the son of Zadok (the just=equinox) the priest; Elihoreph (Aries setting=Ham and Ahiah; brother Sun=Shem), sons of Shisha (the Sun), scribes, i. e., the three seasons which encircle the year. Jehoshaphat (the Judging-Sun=sun at spring equinox), the son of Ahilud (brother-born=fall equinox), was made recorder, remembrancer, *begetter, or spring*. Benaiah (building-Sun) the son of Jehoiada (known of the Sun) was placed over the host (the seven summer months), i. e., the Sun in Aries began the year. Zadok (the just) and Abiathar (father of plenty) were priests, i. e., elders, or chiefs. Azariah (spring) the son of Nathan (the giver) was chief officer, and Zabud (a gift=the crops) was the king’s friend. Ahishar (brother of the upright

* Hercules. it is said. made a similar choice.

=winter) was over the household, i. e., he was the *eater*, and Adoniram (lord of high=summer solstice) the son of Abda (for Abdael=servant of the Ram) was over the tribute (the crops). Besides these, "Solomon had twelve officers over all Israel, which provided victuals for the king and his household; each man his month in a year made provision" (v. 7). The names of these *twelve* are given, but as they represent the *twelve* months, I need not trouble the reader with them.

Solomon's family was a very large one, and required immense daily supplies. To be able to procure these, a commensurate amount of wisdom was necessary. With this the Lord supplied him as above noted. He spake 3,000 proverbs, and his songs numbered exactly "a thousand and five" (v. 32). He spake of trees, plants, animals, in fact of all things; nothing escaped his sagacity, i. e., his (the Sun's) genial influence was everywhere felt. Indeed the fame of his wisdom was so noised abroad, that the queen of Sheba (of the seven=Virgo=his wife and mother) having heard of it, came "to prove him with hard questions" (Sun in Virgo). Having satisfied her curiosity, she told Solomon that, though she disbelieved what was told her until she saw for herself: "behold, the half was not told me," i. e., the year was not half gone when the Sun entered Virgo (x, 7).

"The visit of the Queen of Sheba, marks the culminating point of Solomon's glory" (*Smith's Old Test. Hist.*, p. 495), which is certainly true, for when this meeting took place (Sun in Virgo), the feast of the "ingathering" was held, and "the whole of the chief fruits of the ground, the corn, the wine, and the oil were gathered in" (*Bib. Dict.*, *Art. Tabernacles, Feast of*). On the departure of this renowned queen (at the fall equinox), Solomon, the wisest among men, entered the lower hemisphere, where he was

" Led by fraud to build
His temple right against the temple of God
On that opprobrious hill; and made his grove
The pleasant valley of Hinnom — Zophet thence,
And black Gehenna called — the type of Hell."

Besides the "cedar trees out of Lebanon" (southern con-

stellations in summer), and the "hewed stones" (twelve constellations), Solomon (the Sun) required immense quantities of gold for the ornamentation of the Lord's house (summer). This he obtained from the land of Ophir* (the East=spring equinox); for he had "a ship" (not "navy") of Tarshish (when the Sun rises in Aries, the ship Argo is on its meridian with Cancer) with the ship of Hiram (high-hole=the meridian)—(1 Kings x, 22). This was the same ship of ships, which Solomon (Sun in Aries) made in Ezion-Geber (back-bone of the man=summer. The *man* of the almanac answers to the earth during the year; the trunk=summer; the lower half=winter), which is beside Eloth (Rams=Aries, which is then in quartile aspect with Cancer and the ship Argo). This ship (Argo) of Tarshish once in three years (i. e., at the end of the three seasons, or every year) brought gold, silver, etc., to Solomon, i. e., the Sun apparently moving from Aries to Cancer, the opposite point in the heavens (Hiram) keeping pace the while, brought the "golden fleece" of the Argonauts, and the harvests of the husbandman.

"Now the weight of gold that came to Solomon in one year, was six hundred three score and six (666=the number of the Sun's seal) talents." This 666 is also the number of the beast (Sether=winter), and is made up by adding together the numbers represented by the Hebrew letters composing the name *Sethur*, סתור: thus ס=60, ת=400, ו=6, and ר=200, in all 666. In fact gold (sunbeams) entered largely into the Lord's house (summer). Spring, with the ancients, was the golden age (See *Faber's Pag. Idol.*, vol. i, p. 10). Spring, on the Mithraic monuments, was indicated by a calf's head, and the budding (almug) tree, as shown by the accompanying cut copied from Sir William Drummond's *Edipus Judaicus*.†

* As to the locality of Ophir (*over*) theologians have ever disagreed; all has been conjecture, and "more than conjecture no one can have in this matter" (*Prid. Con.*, vol. i, p. 67). In the Hebrew text, I think I can detect the work of the giant finger of deception. The Hebrew is *Auphir* for which Gesenius can find no root. By inspection, it is evident that, dropping the serviles *u* and *i*, we have *Apher*; change the *A* for *O*, which is allowable, and we get *Opher*=a calf, or young animal. But why change *Auphir* to *Opher*? Let the theologian answer.

† For the benefit of the curious reader, a more definite description of this cut will be necessary. The picture as a whole is a hieroglyphic description of the Lord's Temple, or summer. The *almug*, or *budding* tree of spring (1 Kings x, 11) is on the right, with the

A like cut may be found in Montfaucon's *Antiquity Explained*, pl. 215. The word *almug* is composed of *El*=Aries, or March, and *mug*, to flow out, or sprout=the budding trees of spring.



The temple of the Lord (summer) being completed (see *Tabernacle and Temple, ante*), it must next be dedicated. This was done in the month Ethnaim (gifts), when the feast of the ingathering was held. It was right here, too, that Solomon

calf's head and the torch half elevated. The Phrygian youth on the bull slaying him, denoted the Sun in Taurus at the spring equinox. The dog (Canis Major, rising with Taurus) drinks his blood. The Lion, couchant, refers to mid-summer; the Serpent is the Sun's ecliptic. The Bull's tail, ending in two wheat ears, refers to the harvest which took place as the Sun reached the end of the constellation. The tree, with the Scorpion, loaded with fruit, denoted autumn. The Scorpion, it was fabled, devoured the Bull's secrets (*testiculi tauri*=a group of stars so named in his hinder part). The Raven pre-saged the coming winter.

The young man at the left and above, with elevated torch, symbolized spring; the old man below him, with reversed torch=autumn.

In the top, we have the four horses with driver=the year; the man with the snake coiled four times about him=winter; the car with the seven flaming altars=summer; the four altars on the right of the flying man with the serpent coiled about him, denote the four spring months=Uzza, who died when the oxen stumbled (2 Sam. vi, 6), and the three on the left, the three months the ark remained with Obed-Edom (2 Sam. vi, 11). This picture points to a date of over 2,000 years anterior to the Creation of Genesis. It was taken from Dr. Hyde's *Hist. of the Religion of the Ancient Persians*.

Ahio, who was the same as Moses, drove the cart. As he went down from the mountain his face was horned. Look at him.

blessed all the congregation, i. e., gave the people food (the crops of summer) for winter. This ceremony of the dedication, particularly of the long prayer, which the Bishop Colenso says is "certainly Jeremiah's" (12th Lect. on the Pent.), must have been extremely interesting and imposing.

Solomon now (after the fall equinox) fell away from the Lord (summer), for he "loved many strange women" Virgo during the winter). He had, besides 700 legal wives, 300 concubines—1,000 in all. They belonged to five different tribes (the five winter months,—see 1 Kings xi, 1). No wonder these strange, or winter women turned Solomon's heart after other gods (Aries during winter); for his heart was not wholly with the Lord (i. e., it was not confined to summer) like his father's. The word Solomon is made up of three words, each denoting the Sun: *Sol*, the alone, or winter Sun; *aum*, or *om*, the living, or spring Sun, and *on*, the hot, or summer Sun. These three words, or syllables, combined, produce Solomon, or the annual Sun. Solomon's heart, then, was not wholly with the Lord (summer), but with the three seasons of the year of four months each.

Not satisfied with 1,000 women,* Solomon went after Ashtoreth (the Moon), the goddess of the Zidonians, and did evil in the sight of the Lord (summer). He even built a high place for Chemosh (the winter Sun) in the hill (winter solstice) that is before, or opposite, Jerusalem (summer solstice). At these things the Lord got angry (1 Kings xi, 9), and stirred up an adversary (Satan) unto Solomon, one Hadad (fierceness=winter), an Edomite (a dweller in the winter hemisphere), whose wife (the end of the year), the sister of Tahpenes (caput seculi=the beginning of the year), bore Genubath (thefts, because he steals a little off each of the shortening days). Genubath was weaned in Pharaoh's house, at the winter solstice, whence the days begin to lengthen. Hadad, the adversary of Solomon, did much mischief (in shortening the days), but Rezon (pining away=the last half of winter) bothered

* The 1,000 women represent Virgo; 700 were *wives*, 300 concubines; the 1,000 being divided into thirds as near as round numbers will do it. The 300 concubines denote the *ten* women, or one *third* of Virgo, which David (summer) shut out of his own house by themselves, into the winter hemisphere. "Absalom went in unto them" (see *ante*).

Solomon the rest of his days. Rezon was the son of Eliadah (whom God cares for=summer), which fled from Hadadezer (Hadad's help=summer), king of Zohah (station). He abhorred Israel, and reigned in Syria—the last half of winter (1 Kings xi, 25).

Jeroboam (the people will be many=summer) was the son of Nebat (the seer=spring equinox), an Ephrathite (fruit-producer), from Zereda (cold=winter), i. e., the earth during summer was called Jeroboam. Zeruah (the leprous, or white woman=Virgo in winter), his mother, was a widow, her husband having died six months before. "He lifted his hand up against the king," because Solomon built millo (fullness=winter, because winter with summer fills out the year, summer is always opposite winter), and closed the breaches of the city of David—the latter being the Sun during summer.

Jeroboam, on account of his valor, had charge of the house of Joseph, i. e., the earth in summer produced its crops (Joseph). Leaving Jerusalem (summer solstice), the prophet Ahijah (brother Sun), the Shilonite (of the summer solstice), found Jeroboam in the way (at the fall equinox, where these two always meet) and, seizing the new garment of Jeroboam ("they two were alone in the field"), he rent it (the crop) into twelve pieces, one for each month in the year. Ten of the twelve pieces he immediately gave back to Jeroboam, saying, I will rend the kingdom (the crop) out of the hand of Solomon (the year), and will give *ten* parts of it to thee. Now, counting from the fall equinox, where the parties there were, these ten months would bring us around to July (Leo), which Saul gave to David as the price (100 "foreskins" of the Philistines) for Michal (Virgo), his daughter. David, finding Saul's price too little, doubled it, as he could not get full possession of his bride without. Hence one of these months (August=Virgo) was given provisionally to Jeroboam,—“for my servant David's sake, and for Jerusalem's sake” (xi, 32). The other (July=Leo) was reserved for a special purpose;—as “the city which I have chosen me to put my name there” (xi, 36). This was Leo, as indicated above, which, astrologically, was the Sun's house. At a future time, “I will take thee, and thou shalt

reign according to all that thy soul desireth, and shalt be king over Israel (the year).” Solomon sought, therefore, to kill Jeroboam, but he fled to Shishak (legs=winter), king of Egypt, where he tarried until the death of Solomon at the spring equinox, where the year (Solomon) ended.

Shishak is probably a reduplication of *shak*, the Chaldaic for *shak*, a leg; hence *Shishak*=legs=the winter hemisphere (see the MAN in our common almanac). “The Hebrew interpreters, as also Jerome, suppose ששך, *Shishak*, to stand for בבל, *babel*, according to the secret or cabalistic mode of writing called *ethbash*, wherein the alphabet is inverted.” Thus ש, *sh*, would stand for ב, *b*, and ך, *k*, for ך, *l*. (*Heb. Lex.*, p. 1114).

REHOBAM.

1 Kings xii. Rehoboam (family founder=winter) succeeded his father, Solomon. He went to Shechem (shoulder=the east). Jeroboam (summer), his brother, was still in Egypt, whence the people called him. He came and told Rehoboam that his father had made their yoke grievous, i. e., had enslaved them (1 Sam. viii, 11–18); make the yoke he put upon us lighter, and we will serve thee (v. 4). Rehoboam, therefore, consulted the old men (the past summer months), who advised mild measures; but the young men (the coming winter months), when approached by him, counseled severity. So Rehoboam returned for answer: “My father chastised you with whips, but I will chastise you with scorpions” (the scorpions had power to hurt men five months,—Rev. ix, 10), i. e., during winter.

The poor people, finding they had no portion in David, or inheritance in the son of Jesse (for it was winter and not summer), ordered: “To your tents, O Israel,” i. e., move on to the spring equinox, where David (who had long been dead) would see “to his own house” (v. 16), i. e., summer would come. One month, however, was passed, for Rehoboam reigned over the children of Israel in Judah, i. e., over Sagittarius, Capricornus, Aquarius and Pisces, which then were coming to the eastern horizon. So Rehoboam sent Adoram (lord of altitude), but *Israel* stoned him that he died, i. e., the Sun descended

month by month to the winter solstice, when the days ceased to shorten. Rehoboam now became frightened and made speed to flee to Jerusalem, i. e., the days began to lengthen. "So Israel fell away from the house of David (summer solstice) unto this day" (winter solstice).

JEROBOAM.

1 Kings xii, 20. Jeroboam (summer) now comes around again, and true to his time, at the spring equinox; for he built Shechem (shoulder=spring equinox) in Mount Ephraim. Thence he went out and built Peniel (*facing-Ram*=Aries at the fall equinox). Jeroboam now flattered himself that the kingdom had returned to the house of David—to himself. He also saw that should the people be permitted to sacrifice in the house of the Lord (summer solstice, the turning point of summer, where he then was,) in Jerusalem, they would kill him, i. e., summer would pass away, and they would go again to Rehoboam (winter). Wherefore he made two golden calves and set one of them up in Beth-el (Taurus rising in spring) and the other in Dan (Taurus setting in autumn). He next made a house of high-places (winter solstice) and made priests of the *lowest* people, i. e., by discarding the true solstices and equinoxes (priests of which the summer solstice is chief) and readopting those which had been obsolete thousands of years, "he made priests of the lowest of the people." He also fixed "the feast of the tabernacles" in the eighth month, on the fifteenth day of the month, just one month too late. This was all wrong; but then the "fool returneth to his own folly" (Prov. xxvi, 11). In fact, this was Aaron's "molten calf" re-enacted, which Moses punished so unmercifully. Jeroboam's is now to follow (1 Kings xiii). As Jeroboam stood by his altar (summer) there came a man of God (the Earth) out of Judah (spring), by the word of the Lord (summer), unto Beth-el (spring equinox), i. e., the Sun rose in Aries and not in Taurus, as Jeroboam had it. This man of God "cried out against Jeroboam's false reckoning and predicted that Josiah (the correcting Sun, then upon the equinox,) will offer the false *priests* (cardinal points) of Jeroboam upon it (the altar);

that the false altar shall be rent, etc., i. e., the true reckoning will prevail. Jeroboam, on hearing this, put forth his hand (the latter rain) to arrest "the man of God," but his hand "dried up" (the latter rain ended and thus indicated the true time), the altar was rent, and Jeroboam was altogether in a bad fix. He now begged to have his hand restored. "The man of God" then besought the Lord, i. e., the Sun passed over to the next rainy season (former rain), and Jeroboam's hand was restored. The king was very thankful, and, out of gratitude, invited "the man of God" to go home with him and refresh himself (begin a new year in Taurus). This the man of God could not do, and, of course, declined, saying he was charged by the word of the Lord (the true time): "Eat no bread, nor drink water, nor even turn again by the same way that thou camest." So the man of God did not turn back, but went on in his circuit until he returned to Beth-el, where the year ended. He did not end the year, or come to the spring equinox at Beth-zur, or house of the Bull, as Jeroboam desired. Thus Jeroboam's project of keeping up the old calendar, like that of the Protestants of the last century, seemed frustrated, for a time at least.

However, there dwelt an old prophet (the Sun) in Beth-el, who, on learning by his sons (the twelve months) what "the man of God" had done, went after him and "found him sitting under the oak" = Sun in Aries. On learning his character, the old prophet (Jeroboam) said: "Come home with me and eat bread" — (it would be harvest time). "The man of God" answered as before, but the old prophet would not be put off thus. So he said to "the man of God," "I am a prophet also as thou art, and the angel of the Lord (Aries) said to me: Bring him back (from Aries) with thee into thine house" (Taurus). Though the old prophet "lied," he compassed his end, for "the man of God" (Earth) went with him and ate "bread and drank water," it being harvest-time and near the rainy season. But the Lord told "the man of God," by the prophet that brought him back, that because of his disobedience his carcass should not come unto the sepulcher of his fathers — the true end of the year.

The old prophet then saddled his ass (Sun in Cancer) for "the prophet whom he had brought back." And when he was gone, a lion (Leo) met him by the way and slew him. His carcass (the old calendar) which had been so disobedient (i. e., hadn't kept the true time) was brought back by the prophet "upon the ass" (Cancer, where was the true place of the summer solstice) and buried, the new style being readopted. So Jeroboam (i. e., the people, or the protestants) failed of his project—the restoration of the "old style," the second time. So grieved was the old prophet, at his signal failure, that he requested at his death to be buried "in the sepulcher wherein the man of God is buried"—the end of the year, O. S.

But Jeroboam was obstinate, and turned not from his evil way, but "returned and made" (marginal reading) priests, as before related, "of the lowest of the people," until the sin (error) became so great as to cut off and destroy the house of Jeroboam (the old style) altogether, as related in the next (fourteenth) chapter.

1 Kings xiv. Abijah (father-Sun=Summer), the son of Jeroboam, now fell sick, i. e., the calendar was confused. Jeroboam told his wife (Virgo below the eastern horizon) to "arise," i. e., get up above the horizon, and "disguise thyself" (become a day constellation), and go to Shiloh (Sun in Virgo), and she would find Ahijah (brother-Sun), who would tell her the fate of his son Abijah (father-Sun). So she took *ten* loaves of bread (the *ten* women David shut up by themselves) and went on. As she came to Ahijah, who was blind by reason of his age (the winter, merged into the summer Sun), and having been previously informed by the Lord of her approach, he said: "Come in thou wife of Jeroboam; why feignest thou to be another?" Accordingly she entered (Sun in Virgo). Ahijah said to her: "Arise and get thee to thine own house (Libra,—see *Christ. Astrol.*, p. 104); and when thy feet (Virgo sets head first, her 'feet' touching Libra) enter the city, the child (summer) shall die" (v. 12).

So Jeroboam's wife arose and departed and came to Tirzah (delight=fall equinox), and when she came to the threshold of

the door, the child died* (v. 17). Thus was the true time indicated, and Jeroboam's reign brought to its end.

REHOBOAM.

Rehoboam (winter) succeeded. This old king again reigned with a high hand. In his fifth year (month), Shishak (legs=winter), king of Egypt (winter solstice), came up against (opposite to) Jerusalem (summer solstice) and took away all the shields of gold (summer days) Solomon had made, putting brazen ones in their place, and committed them (the gold ones) unto the hands of the chief of the guard (spring equinox=Ophir, where the cherubim was placed, and the year began). Rehoboam then "slept with his fathers."

ABIJAM.

Abijam (father of the sea=Moab=Moses=Aquarius=the rainy season, or winter) succeeded to the throne of his father, Rehoboam. He is sometimes confounded with Abijah (summer,— see *Ges. Heb. Lex.*, p. 5)— a mistake. The characters of the two show they were separate personifications. Abijam (winter), like his father, did *evil* before the Lord, and warred against Jeroboam (summer). But he soon "slept with his fathers," and was followed by

ASA.

Asa reigned in Jerusalem (summer solstice), i. e., had his home or palace there. At mid-summer, as I have before shown, the plague ceased its ravages, and hence the name Asa, physician or healer, may have been derived. The word *heal*, it should be remembered, was derived from the Greek $\eta\lambdaιος$, *helios*=the Sun.

"Asa did that which was right in the eyes of the Lord, like David, his father." He took away the Sodomites (winter months), and removed all the idols (calves) his father had set up. He even deposed his own mother Maachah (oppression=

* Of course the dogs ate him (v. 11); for he died in the city. The dog marked the beginning of summer, and was the companion of Isis; Isis was the same as Ceres, and Ceres the same as Virgo, the setting of whose feet marked the fall equinox, the end of summer, which the dog ate up just then. The winter months were given to *the Swan, the Eagle and the Vulture*.

Virgo in the lower hemisphere), "because she made an idol in a grove" (made a *miphbezeth la-asherah*, i. e., showed a desire for sexual congress, as she does every spring, at the very time when, it is said, the Virgin Mary conceived. Hence it has been supposed by some, and with a good degree of probability, that the spring equinox (*asherah*) was denoted by a pillar, or *image*, or *idol*, whose shape resembled that of the phallus, or *membrum virile*. *Asherah* is a Hebrew feminine noun, and hence some have supposed (Dr. Inman, *Anc. Faiths*, vol. i, p. 307) it had reference to the "female organ," and "the counterpart of Asher," or the male organ. The "Annunciation of the Virgin Mary" certainly denotes that a *consummation* was thought to have been had about this time — the 25th of March.

Whatever Maachah's idol was, Asa, it is said, *destroyed and burnt* it by the brook Kidron (obscurity, or darkness), i. e.. Virgo then went below the horizon, or set as the Sun rose.

Though Asa removed the Sodomites, destroyed his mother's idol, and dedicated the silver and gold (the summer days) unto the house of the Lord (summer), he did not remove "the high places" (cardinal points) like his father Jeroboam. And when war came on between him and Baasha (between summer and winter, as at the fall equinox), he was careful to secure the "silver and gold," by confiding them to the custody of Ben-hadad (son-of-fierceness, or winter=spring), the son of Tabrimon (the good pomegranate* = Venus=spring), the son of Hezion (vision — the East was always the horoscope), king of Syria (spring), who dwelt at Damascus (the east=spring), i. e., the summer days were, in imagination, committed to the following spring, an agent entirely trustworthy, and would certainly return them.

Asa now, at the fall equinox, reminded Ben-hadad (spring) that he had a league with him as well as he with Baasha, and conjured him to break with the latter. This Ben-hadad con-

* What a name for a man or woman! But then what of it? Why this — the pomegranate was the well-known symbol of Venus, whose rites were celebrated in spring, when, it was supposed, the tender passion was awakened. One of its names, "Rhoia," was the same as Rhea, the mother of Romulus and Remus (*Bryant's Anal.*, etc., vol. iii, p. 238). Rhea was the same with Ceres, Venus, Isis, the Virgin Mary, etc. (see *Faber's Cabiri, passim*).

sented to, and instantly sent his forces against Baasha, and smote Ijon (a ruin), Abel-beth-maachah (field-of-oppression = winter), and Dan (Scorpio), and Cinneroth (the Lyre which rises with Scorpio). When Baasha (winter) heard of his losses, he left off building Ramah (summer solstice), i. e., winter ended at the spring equinox, and dwelt in Tirzah (summer). Ben-hadad having thus returned the "silver and gold" (summer), Asa went on and built Geba (hill) of Benjamin and Mizpah (watch-tower = the east), the equinoxes, which, of course, included summer. Asa, now grown old, became lame in his feet, and, at the end of summer, "slept with his fathers" (1 Kings xv, 24).

JEHOSHAPHAT I

(Judging-Sun = Sun on the equinox) now reigned in his father's stead. His reign, however, was exceedingly short (while the Sun was crossing the equinoctial line), as we are told in the 25th verse that

NADAB

(the liberal one = Autumn) "*reigned*" (see marginal reading, which is the true one) over Israel two years (the months September and October). "He did evil in the sight of the Lord," i. e., the days grew shorter all the while, and thus he caused Israel to sin — the Sun being below the equinoctial line, or path of righteousness.

BAASHA.

Baasha (the evil one = winter) now conspired against Nadab and smote him at Gibbethon; "for Nadab and all Israel laid siege to Gibbethon," a city of Dan, which nevertheless belonged to the Philistines, or winter months. In the third year (month) of Asa (summer) Baasha slew Nadab and reigned in his stead. He began his reign in Tirzah (summer), and "did evil in the sight of the Lord;" for he smote all the house of Jeroboam (the summer months, including October) and left not anything that breathed (i. e., he left no part of summer), according as Ahijah, the Shilonite, had predicted. At length, having committed all the depredations he was capable of, Jehu

(the Sun is he=Sun of summer), by the word of the Lord, came up against Baasha. Jehu told Baasha he was a wicked old scamp, and he would put an end to him. Besides, he told him that the dogs should eat all that died in the city, and the fowls should eat all those that died in the field (zodiac). After this Baasha "slept with his fathers" and was buried in Tirzah at the end of summer.

ELAH.

Elah, the Ram, or Oak, or Pine-tree, or the spring equinox, followed Baasha, or winter, his father. He reigned in Tirzah, but was soon slain by his captain, Zimri (songster=summer), who found him drunk in the house of Arza=Earth.

ZIMRI.

Zimri then, of course, reigned in Elah's stead. Like David he slew all the house of Baasha, leaving "not one that pisseth against the wall," i. e., he slew all the males (the winter months). Thus did Zimri according to the word of the Lord by his prophet Jehu (v. 12). Zimri had reigned but seven days (months) in Tirzah, i. e., during summer, when the people found he had slain their king. So they made

OMRI

their next king. (The root of the word Omri is the same with that of Gomorrah, and means, according to Gesenius, "to overwhelm with water.") Thus Omri was the rainy season, or winter. He at once besieged Tirzah (summer), and being the stronger, took the city. Zimri, unwilling to live in disgrace, set fire to his house and perished in the flames—summer ended; 1 Kings xvi, 18.

The people of Israel, i. e., the four months, July, August, September and October, "were now divided into two parts;" half, i. e., July and August, followed Tibni (the equinoctial line), and half, September and October, followed Omri. Tibni was the son of Ginath, or the garden=summer. Tibni died, and Omri (Winter) reigned. "But Omri wrought evil in the eyes of the Lord," and did worse than all that were before him (v. 25). "He slept with his fathers" (v. 28).

AHAB.

Omri was succeeded by his own son Ahab (brother-to-the father=Omri=winter), in the thirty-eighth year of Asa, he being still alive, king of Judah (spring). He reigned over Israel in Samaria (winter), and was a very naughty king—Ahab was—and very famous because of his naughtiness. He was very like Pharaoh, only more so, for he was the worst *winter* the people had ever seen or known. He married Jezebel (the *non-cohabited*=Virgo in winter), the daughter of Ethbaal (with-the-Sun=Sun in winter), king of the Zidonians (hunting-months=winter, and went and served Baal (the winter Sun). All this looked ominous; and showed that Ahab was preparing to do his best against the Lord-God, or summer. And though Hiel (the live Ram), of Beth-el, did in his days build Jericho (the lunar month), laying its foundation in Abiram (winter solstice), and setting up the gates thereof in Segub (high=the meridian), his first-born (being the point where the days begin to lengthen), it made no difference. Ahab would have his own way: he reared up an altar in Samaria (“*watch-post*,” so called from the winter solstice), and thus oppressed the people with cold weather. After this he made a grove, *asherah** =the emblem of fecundity=spring equinox), and did more to provoke the Lord God of Israel to anger (to bring warm weather) than all the kings of Israel that were before him.

Thus did Ahab bear sway with a high hand, defy the LORD, and wage war against Heaven (winter against summer). But it happened, unfortunately for Ahab, just at this time, that there was a famine in Samaria (in winter, as there always is),—1 Kings xviii, 2. Ahab now called upon Obadiah (Sun’s servant =Earth), the governor of his house, “to find grass to save the horses and mules alive” (v. 5). The two then parted, Ahab (the Sun) going in one direction, and Obadiah (the Earth) in

* The *asherah*, or “female organ,” was of olden time carved over the doors of churches. By the Irish they were called *Shelah-na-gig*. Several of them have been found in the county of Tipperary, Ireland, and are *figured* and described in R. Payne Knight’s “Worship of the Generative Powers,” pp. 132-134. Doubtless in the primitive ages of simplicity this organ was esteemed, or looked upon as the symbol of the Creation, and hence of spring, when the Creation began.

another. The latter soon met Elijah (Ram-Sun), who told him to go back and tell Ahab of his whereabouts. This Obadiah feared to do, as he believed Ahab would slay him, and his fears were not groundless. The upshot, however, was no grass for "the beasts," and Ahab went to his house heavy and displeased (1 Kings xx, 43). In his great strait, what was Ahab to do? Just what has always been done — if he couldn't procure food in one way he must in another; if not by purchase, then by theft or robbery.

1 Kings xxi. Now it happened, and luckily enough, too, for Ahab, that he had a neighbor, Naboth (fruits=summer), whose vineyard (the crops of summer) he, in his necessity, coveted — winter must live off of summer. This Ahab asked Naboth to give him, or, if he liked, he would buy it for money (v. 2). Naboth refused to do either. At this Ahab was much displeased; but Jezebel suggested a plan to get it anyhow. By her advice a fast (in memory of Moses' broken tables of the law) was proclaimed. This Naboth ridiculed, and treated with contempt — summer laughed at winter. Of course he was arrested, when two men (the two halves of winter), sons of Belial, good-for-nothing fellows, like many witnesses now-a-days, appearing against him, poor Naboth was convicted of blasphemy, carried out and stoned to death (summer ended). Ahab, on learning by his wife (Virgo at the fall equinox) that Naboth was dead, "rose up to go down" (v. 16) to take possession of his vineyard (the summer crop), which Naboth no longer needed, but Ahab did.

Of course, this act of Ahab, though done in the way of self-preservation, created a great sensation. Such is generally the case. Accordingly, all was now uproar and confusion. Elijah the Tishbite (the captive=Sun in winter) was directed by the Lord to face him, and declare to him what he had done, and what would, in the end, become of him. It must be remarked that Elijah didn't accuse Ahab of the murder directly, but asked, "Hast thou killed and also taken possession?" (v. 19). There was a doubt, and the accused must have the benefit of it. And the sentence, though pronounced, was deferred: "I will not bring the evil in his days, i. e., dur-

ing the winter" (v. 29). The Lord would spare him to the end of his natural life. Not but that Ahab had behaved very naughtily, but he had "humbled himself before the LORD" (summer solstice), had got down as low as he could get (winter solstice), and would thenceforth, because he could not get lower, be likely to mend his ways. Nevertheless, Ahab trembled somewhat as he faced his old enemy, Elijah the prophet (Sun at the spring equinox), who told him of the evils he would bring upon him: "I will take away thy posterity (will here end the winter annually), and will cut off from Ahab, him that pisseth against the wall;" I will vacate thy house, and make dog's meat of thy wife: Yes, said the vindictive prophet, "the dogs shall eat Jezebel by the wall of Jezreel (spring equinox, Jezreel=the Ram will sow=seed-time—the wall of Jezreel being the equinoctial line). "And him that dieth in the fields shall the fowls of the air eat" (v. 24). Let's see if all this jargon may not be explained rationally. The attribute "pissing against the wall" is characteristic of *the dog*, which was the inseparable companion of Isis or Virgo. Now the constellation *Canis major* setting heliacally with Taurus, denoted the Sun's entrance into the constellation. Hence the dog had his seat in Taurus, and was so represented on the Mithraic monuments, as may be seen in the wood-cut on page 354. And hence, the dogs were feigned to eat Jezebel or Virgo, as she died in the city, or in passing from the light into the dark hemisphere. The days of the past year, which died in the field (zodiac), the fowls of the air devoured, i. e., they disappeared successively. The dog (*Canis major*), having his seat in the upper hemisphere, was, of course, cut off from Ahab, or winter.

Thus was Ahab threatened. Let us see the event. Three years (months) passed without war between Israel (summer constellations) and Syria (high-place=spring equinox). At the end of the third year (month), Jehoshaphat (judging-Sun=equinoctial Sun) met the king, Ahab, at the spring equinox, of course, and thus were the northern and southern constellations divided by the equator, the Sun being about to engage with the former. Ahab (now at the equinox) saw Ramoth-

gilead (heights-of-the-witness-heap=summer) with its rich harvests lying before him, and sought to capture it. Being forewarned by Elijah (equinoctial Sun), he would proceed cautiously. He first approached Jehoshaphat (Sun on the equinox), to learn if he would go with him to battle. Jehoshaphat answered: "I am as thou art, my people as thy people, my horses as thy horses." Thus were they all identical, the time being the beginning of spring. Nevertheless, Jehoshaphat told Ahab "to inquire of the Lord to-day" — the equinoctial day. So Ahab got together 400 (a multiple of 10) prophets of Baal (the 40 days of Lent), who told him to "go up, for the Lord shall deliver it into the hand of the king (1 Kings xxii, 6). Jehoshaphat was not quite satisfied, but wished Micaiah (who is like the Sun=the Moon), the son of Imlah (the filler =the Earth) to be consulted. Ahab was averse to this, as he hated Micaiah, "for he doth not prophesy good concerning me, but evil;" i. e., the Moon was then in its wane, and its next conjunction with the Sun would tell of Ahab's death; as the year was then reckoned to begin from the new moon at the spring equinox. Jehoshaphat insisted; so he and the king put on their robes and set in "a void place" (between winter and summer, "and all the prophets" (Micaiah among them) said to Ahab, "Go up and prosper." But they all lied, and Ahab twitted Micaiah, saying, "How many times shall I adjure thee that thou tell me nothing but the truth?" Micaiah in answer, said: "I saw all Israel scattered upon the hills as sheep without a shepherd; and the Lord said, these have no master," — the future summer had no Sun. (1 Kings xxii, 17).

Aha! exclaimed Ahab to Jehoshaphat, didn't I tell thee he would prophesy evil concerning me? Thus things were seemingly at a stand-still; when Jehoshaphat, recurring to the past as an earnest of the future, ejaculated: "I saw the Lord sitting on his throne, and all the host of heaven (the seven summer months) standing by him on his right hand and on his left," i. e., during the past summer, he had seen the Sun at his solstice (St. John the Baptist) with the three preceding months on his left hand, and the three succeeding ones on his right hand, the middle month, his throne, constituting the key-stone—the

whole being the royal-arch of the freemasons (see frontispiece in *Fellows' Freemasonry*).

The Lord (v. 20), realizing the criticalness of his situation (the Sun's heat being feeble in early spring), prays for help against Ahab, asking, "who shall persuade Ahab, that he may go up and fall at Ramoth-gilead?" Instantly "THE WIND" (*ha-ruah*), i. e., *the spring monsoon*, emphatically "*the wind*," or "*the spirit*," came forth, and said, I will persuade him; yes, I will be "a lying," i. e., an *adverse, or opposite*, wind in the mouth of all his prophets. The Lord was reassured at once: "Go forth and do so," said he (v. 22). Now Ahab had *four hundred* prophets (the forty lent days), who were as fully bent upon the destruction of their king as our modern prophets are upon the ruination of their supporters—the laboring classes; and though informed of the Lord's intentions, and made fully aware of the base treason of his prophets, the devoted king prepared for battle.

Zedekiah (equinoctial Sun), the son of Chenaanah (she that is setting=Virgo), struck the first blow, hitting Ahab's worst enemy, Micaiah, on his cheek (new moon), and asked him which way the spirit of the Lord (spring monsoon) went to speak unto him. Micaiah thought he would find out as he went from chamber to chamber (month to month) to hide himself (in winter, the Sun's hiding-place). The impertinent Micaiah was ordered back to Amon (Aries) and to Joash (the king's son, or the Sun in Aries) to be put in prison until Ahab's return in peace, i. e., the new moon was ordered to its full. Micaiah remarked to Ahab, that if he returned in peace, "the Lord hath not spoken by me."

Everything being in readiness for the coming campaign (Sun at the spring equinox), Ahab and Jehoshaphat went up to (not into) Ramoth-gilead, the former disguising himself like his predecessor, Saul, and thus becoming another man. The latter went in his robes (v. 30). The king of Syria (spring), having ordered his men to fight with none but the king of Israel, Jehoshaphat was in danger of being taken for Ahab. Such was the case, but Jehoshaphat "cried out" (the confusion of Babel), and so his life was spared. A certain man (Aries, the archer),

however, drew his bow at a venture and smote Ahab "between the joints of the harness" (equinoctial Sun), thus giving him a mortal wound. The battle *ascended* (marginal reading), notwithstanding, and the king was stayed up in his chariot until even, when he died. His blood ran from the wound into the body of the chariot. Proclamation being made, everybody went to his own city, i. e., the two sets of constellations were each on its proper side of the equator. Ahab was buried in Samaria; his clothes were washed in the pool of Samaria (the latter rain), and the dogs licked up his blood, i. e., summer followed (1 Kings xxii, 38).

BEN-HADAD.

1 Kings xix. Ben-hadad (son-of-the-fierce-one = spring) appears to be the same as Hazael (the Ram seas). He was anointed king over Syria (spring), being the first of the *three* (seasons) which the Lord ordered Elijah to appoint to their respective places in the zodiac (v. 15). This king gathered his hosts (the six summer constellations), and sent messengers to Ahab, king of Israel, into the city (of Ahab = the six winter constellations), saying: "Thy silver and thy gold is mine; thy wives and thy children are mine" (1 Kings xx, 3). Thou shalt deliver all to me (v. 5). To this Ahab consented (v. 4). But when Ben-hadad threatened to take all, Ahab demurred. "The king of Israel," thus threatened, called his elders together, and said: "Mark, I pray you, how this Ben-hadad seeketh mischief." After due consideration, the elders of Ahab, who, as we have seen, was, it is said, a very naughty fellow, advised him not to comply. To this Ahab agreed, and sent word to Ben-hadad accordingly. The Syrian king ripped out an oath — swore by the Gods, and said: "The dust of Samaria (winter) will be enough for him." To which Ahab replied: Don't be too crank; my time hasn't yet come (v. 11).

At this, Ben-hadad marshaled his hosts in battle array against the city (of Ahab), which was made up of the six winter constellations, as above stated. Among these are Libra and Scorpio, called "Israel in Samaria." Over these Ahab ruled.

The children of Israel, it is said, were pitched before the Syrians, in Aphek (spring equinox), "like two little flocks of kids" (1 Kings xx, 27). Libra and Scorpio form one flock, and Leo and Virgo, the other. At the spring equinox, these four constellations are exactly opposite that point, two being above, and two below, the horizon (see the zodiac).

The Lord, who was now on the side of Ahab, told him to go ahead, and he would deliver Ben-hadad into his hand (v. 28). Accordingly Ahab got ready, and, going out at noon (summer solstice), joined battle with the Syrians on the seventh day (month)—(v. 29). About this time, Ben-hadad "was drinking himself drunk, in the pavilions" (v. 16). It was the season of winemaking. On being notified of his enemy's approach, and being in excellent humor, of course, from the exhilarating effects of his wine, he gave orders to take him alive. However, the Israelites came on, and slew, of the Syrians, "every one his man" (v. 20), i. e., the six summer months (Syria*) set, or passed away, and were followed by the six months of winter (Israel). The Syrians fled, and Ben-hadad, their king, escaped on a horse. Thus were the Syrians defeated in their first battle with Ahab, king of Israel.

The prophet now warned Ahab: "Mark," said he, "what thou doest, for at the end of the year (at the spring equinox) Ben-hadad will come up against thee" (v. 22), i. e., spring will again return. The Syrians attributed their defeat to the fact that the Gods of the Israelites were Gods of the hills, i. e., the six winter constellations were ascending in the east to the upper hemisphere; the contrary being the case with the six summer constellations. They would, therefore, fight them in the plain next time, i. e., their positions would then be reversed. So Ben-hadad and his army went up to Aphek (spring equinox—the hills). The Israelites again pitched before them like two little flocks of kids, half above, and half below, the horizon. But the Syrians filled the country, i. e., the balance of the lower hemisphere. The position was an unfavorable one

* The reader will perceive that this is not strictly correct. The six summer months took in the four months of Syria, or spring, and the first two of Israel, or summer. The six winter months embraced the last two of Israel, or summer, and the four months of Samaria, or winter.

for the Israelites—so thought Ben-hadad, but the Lord, offended because Ben-hadad thought he was not the God of the valleys, as of the hills, promised to deliver the Syrians into the hands of Ahab again. “Ye shall know,” said he, “that I am the Lord” (v. 28).

“And they pitched one over against the other seven days” (months), i. e., six constellations marched opposite the other six, for seven months. On the seventh day (month), the battle was joined as before (i. e., the Sun entered Libra, when Aries sets), and the children of Israel slew of the Syrians 100,000, or any other number you please, in one day (month), i. e., during the time Aries was setting and Libra rising. The rest of the Syrians fled to Aphek, as before, where the balance (27,000) of them were killed under a wall that fell upon them, i. e., they came to the fall equinox, or the end of the civil year. Ben-hadad, however, fled from *chamber to chamber*—from month to month—into an *inner chamber*=night hemisphere. His servants put on sackcloth, the emblem of sorrow and winter, went and applied to the king of Israel to spare Ben-hadad’s life. “Thy servant,” said they, “saith, I pray thee let me live.” “What,” exclaimed Ahab, who, after all that was said against him, was an excellent *man*, “Is he yet alive? he is my brother; go ye, bring him.” The two kings met, and Ben-hadad, on promising to restore “the cities which my father took from thy father,”—a general covenant being agreed upon—“went his way.” Doubtless both the parties faithfully kept their “covenant.”

JEHU.

Jehu (the Sun is he) was the son of Nimshi, the latter being merely a form of the Hebrew for Moses. Jehu was, therefore, the same as Aaron. He was anointed “to be king over Israel,” by Elijah (1 Kings xix, 16). Elisha, also, did the same thing, by proxy (2 Kings ix, 6); so he was doubly a king, and this may account, in part, for his remarkably *eccentric* career.

He was a *harum-scarum* kind of king, and very like the Phaeton of Heathen mythology; for “he driveth furiously.” On his accession to the throne the people were much surprised,

and great confusion followed; every one hiding his clothes, etc., "saying, Jehu is king." The clothes, however, were laid by for winter! Jehu at once conspired against Joram (high-Sun), who had kept Ramoth-gilead (heights-of-the-witness-heap), and was languishing there from wounds received in his fight with the Syrians. Jehu mounted his chariot and rode to Jezreel (the eastern equinox). Here two watchmen accosted him in turn, saying: "Is it peace?" (i. e., is it mid-summer?) Why, what have you to do with peace? demanded Jehu. Get ye behind me. He went on, and the report of the watchmen was: "He driveth furiously."

So Joram (Sun in Cancer), the fleeing king of Israel, and Ahaziah (spring Sun), king of Judah, went out each in his chariot against Jehu, whom they met in the field of Naboth (fruits) the Jezreelite (son of the sowing=the crop), i. e., Aries got opposite the Sun in September, when fruits are ripe. Here Joram again accosted Jehu: "Is it peace?" Jehu answered: "What peace, so long as the whoredoms of thy mother, Jezebel (the non-cohabited, or unmarried), and her witchcrafts are so many?" Jezebel, or the non-cohabited, is Virgo at the fall equinox, where, of course, as she is going among strange gods—winter gods—gods of the valleys (1 Kings xx, 28), she must be guilty of everything charged to her; for wasn't winter, the work of her witchcraft, coming on? How, then, could there be peace? Joram, turning to Ahaziah, exclaimed, "O Ahaziah, here is treachery," and fled. Then Jehu drew a bow (the arch of the hemisphere), and shot Jehoram through the heart, and he sank down in his chariot (Sun comes to fall equinox, and Aries sets). Bidkar (divider=equator) buried him in Naboth's field.

When Ahaziah (Sun in Aries), king of Judah, saw this, he fled in the way to the garden house (Eden=summer). Jehu went after him full tilt, hallooing—smite him, smite him! Ahaziah, hunted down like a wild beast, was wounded at Gur (whelp or wolf) near Ibleam (the fall equinox), and died at Megiddo (winter solstice). His remains were afterward buried in Jerusalem. From Jerusalem, Jehu went to Jezreel (seed-time=fall equinox). Here finding his company divided by

the equator, he looked up and asked: "Who is on my side?" As he looked up, he saw "two or three eunuchs" looking at him (2 kings ix, 32). The words here translated eunuchs, means *rooted out*, or *extirpated*, and probably refers to the "two or three" constellations, Leo, Virgo, Libra, then just above the western horizon at sunrise. It was the season, too, let it be remembered, when poor old father Noah was made impotent. Jezebel, hearing of it, went and painted her face, and tired her head, and looked out of a window, i. e., she put her head, which rose first, into daylight — she was very sorry.

Jehu, seeing his unlucky position (the Virgin being in the upper or day hemisphere in winter), cried: "Throw her down, throw her down!" and they threw her down. Her blood (the aurora of spring) stained the wall (horizon). Jehu, the naughty Jehu, "trode her under foot," after which he gave orders for the burial of "this cursed woman," for she was a king's daughter. But when his servants went to her, behold! Oh, horrible, they found nothing but her skull, her feet and her hands! The dogs had eaten the flesh of her body! i. e., her head and hands were below the reddened horizon, her chest in it, and her *feet* above it. In this position, she was the Cinderella of the glass slipper, of fairy tale.

Jehu, however, was justified for his inhuman (and it was certainly inhuman) act by the word of the Lord by his servant Elijah the Tishbite. And so thousands of criminals are at present justifying their infernal deeds by what *they deem the word of the Lord*, through our clergy. (See the *Newspapers*.)

The next act of Jehu was of unparalleled barbarity. He dispatched letters to Samaria (the four winter months) telling the people to place their best man upon the throne, and fight for their master's house (x, 1-3). Knowing the desperate character of king Jehu, the silly Samaritans yielded at once, saying to Jehu: "Do thou that which is good in thine eyes." At this Jehu ordered them to decapitate Ahab's seventy sons, and send them to him at Jezreel. Heartless and cruel as this order may seem, the pusillanimous Samaritans complied without a murmur; and the heads of Ahab's seventy sons were delivered, in *two heaps*, to Jehu at Jezreel. Literally, this tale cannot be

true; the composer of it must have been a bloodthirsty villain. No people on earth, however degraded, have ever been known to comply, without a struggle, with such a brutal order, and I doubt even then. The story cannot, I repeat, be true; it is only an astronomical myth. But how solve it? Thus: When the Sun comes to the spring equinox (Jezreel), the Jewish year ends, i. e., *is slain*, and with it, of course, the 70 sons of Ahab, the Sanhedrim or 70 (this number being used instead of 72, the true number) semi-decans of the year of 360 days. Their heads were delivered in *two heaps* = the *two halves* of the year, before Jehu (the summer Sun) in Jezreel = the spring seed-time (x, 7).

Besides Ahab's 70 sons, the bloody Jehu "slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left no more remaining." This killing, of course, referred to the past year. His slaying went on, for we soon find him slaying "all that remained to Ahab in Samaria (v. 17).

On his way to Samaria (winter), Jehu met at the *shearing-house*, the brethren of Ahaziah, king of Judah, i. e., the spring constellations were setting, while the summer constellations were rising, as may be seen on the zodiac. "The shearing-house" seems to me to be a bad rendering of the Hebrew. Commentators, however, are far from agreeing as to the meaning of this passage. I think it refers to the time of the year when Noah and his family entered the ark — the 17th of October. I know this is an uncommon idea, but think I am right. If so, then I may translate: "*the house prepared against evil.*" But see farther on, Jehu (the four summer constellations) asked Judah's brethren (the spring constellations) where they were going. To salute the children of the king (Sun in Leo) and queen (Sun in Virgo) of Israel, said they. "Take them alive" (bring them into the upper hemisphere), said Jehu. This was done; but the children of Judah slew them soon after at "*the pit of the shearing house.*" This proves my translation of the "*shearing house*" correct; for as the last of the four summer constellations (Scorpio) comes down to the western horizon, the Sun enters Taurus, at the

eastern, where Noah and his family left the ark on the 27th day of the second month (Gen. vii, 14).

When Jehu again departed (the time being spring), he soon met Jehonadab (driving-Sun=Uriah). Him he took up into his chariot with him, saying, come, see my *zeal* (heat) for the Lord (summer), and, coming again to Samaria (winter), he slew all that remained to Ahab in Samaria. Jehu then gathered all the people together (at the end of the year) and said unto them: "Ahab served Baal (the winter Sun) a little, but Jehu shall serve him much" (v. 18).

A last grand rally was now prepared against Baal under the *pretense of serving him*. "He (Jehu) did it in subtlety," says the text, i. e., "*over the left*." Having called together all Baal's prophets, servants, priests, etc., he proclaimed a solemn assembly (passover=the spring equinox), to which all the worshipers of Baal came, even to the last man of them. "The house of Baal was full from one end to the other." He next appointed fourscore men (the four spring constellations) without to see that none escaped. If any escape, "he that letteth him go," said he, "his life shall be for the life of him." Jehu now gave the word, and the guard, and the captains (of Jehu) smote them and cast them out. The Israelites then went to the city of the house of Baal (Sagittarius, the first of the four winter months,) and brought forth the images of Baal (the four winter constellations) and burnt them, i. e., the Sun passed successively through them. Thus Jehu destroyed all Baal out of the house of Israel, and it was spring again. Who does not see that this last act of Jehu was the last also of Samson? The two were the same, the solstitial Sun.

But Jehu didn't remove Jeroboam's golden calves. These were left standing, and the Lord, in consideration of his services, no doubt, overlooked this neglect of Jehu (v. 29).

In those days (at the fall equinox) the Lord began "*to cut off the ends*" of Israel (see marginal reading). That is, at this time two of Israel's constellations are above the western horizon at Sun-rise and two (Libra and Scorpio) below it. "These are the ends of Israel." Hazael (Aries sees) smote them in all the coasts of Israel, i. e., as the Ram sets, summer ends. Jehu now "slept with his fathers."

CHAPTER XIX.

ELIJAH—ELISHA.

“**E**LIJAH the Tishbite has been well called “the grandest and the most romantic character that Israel ever produced. He meets us with a suddenness as startling as the first appearance of John the Baptist. There is not a word of his parentage; and of his birth-place we only know that it was in the land of Gilead east of Jordan” (*Smith's Old Test. Hist.*, p. 520).

It is true, as the gentleman above quoted well observes, that the language in which Elijah's career is portrayed is romantic, wild, extravagant, fictitious, fanciful and all that—such as we are not accustomed to in our day, yet a little learning and a little patience may help us to a better acquaintance with the “parentage and locality” of this famous prophet.

Elijah, correctly spelled without the Masoretic points, a most impertinent imposition (see *Sir W. Drummond's Edipus Judaicus*, p. 191), becomes El-jah (literally Ram-Sun), the same word precisely into which the Elohim of the first verse of Genesis resolves itself under a scientific analysis, as has been seen in the article Creation. The epithet *Tishbite* is derived from the root *shabah*, to lead captive. From this we learn that *Elijah the Tishbite* personifies the *Sun and Aries* during winter. This the history of his short but wonderful career will abundantly confirm. He first put in his appearance at the beginning of the reign of the naughty Ahab, or at the beginning of winter. The first act of his life was to warn his sovereign that there would be neither “dew nor rain” except by *his* word; referring to the time which was near, when Moses (Aquarius) would strike the rock, or come to his meridian, as he always does when the Sun enters Scorpio, and the

“former rain” would begin. Thus, having made his first prediction, the Lord told him to go and *hide* himself by the brook Cherith (division=the equator), *which is upon the face of Jordan* (the Sun’s ecliptic), i. e., the Sun was to pass into the southern hemisphere at the intersection of these two great circles. There, said the Lord, thou shalt drink of the brook (the former rain), “and I have commanded the ravens to feed thee there.” Elijah, trusting in the Lord, went on, and these “black devils” did feed him. But how? that’s the question. A little knowledge coupled with a modicum of thought will explain this hitherto unexplained mystery. The raven, the *croaking raven*, is a *black* bird—a bird ominous of evil, of winter. Hence, he was made the emblem of the *dark* days of winter, and placed just below the equinoctial line near the fall equinox where *winter* begins (see constellation *Corvus* on the celestial globe). Hence, it appears, the semi-savages of those days lived during the winter—like the same class of people now-a-days—on what they could get.

Elijah’s second miracle was a reproduction of the first in a different form, and had, like the first, reference to the subsistence of the people during winter. It is as follows: After the brook dried up, i. e., after the Sun had crossed the equinoctial line, the Lord told Elijah to go to Zarephath (the place where gold is smelted=the East, which belongeth to Zidon (the hunting month=November), i. e., to that part of the horizon where the Sun rises in November. Elijah went and met a widow woman at the gate of the city (Virgo in quartile aspect with the Sun). She was gathering sticks* (on the Sabbath, i. e., in winter for winter’s use). This woman had a barrel of meal and a cruse of oil, the provisions laid by for winter, and the products of the previous summer. Out of these she was about to prepare food for herself and son. Elijah craved a share. The poor woman, assured by him that she had enough to last, gave him of her store. So they all ate, and the meal and oil failed not, but lasted until the new crop came in.

* In ancient days, as now among savages, the duty of procuring fuel and preparing food devolved upon the housewife. By this we learn why this woman was spared, while the man in Num. xv was stoned to death for doing the same thing. In the woman it was a duty; *in the man, a crime.*

Elijah's third miracle was still more wonderful. The poor woman's son (the summer) "fell sick; and his sickness was so sore that there was no breath left in him" (1 Kings xvii, 17). In the distracted state of her mind, brought on by her suffering and grief, she was near accusing Elijah of the murder of her child. Elijah, to whose lofty character was added the possession of a compassionate spirit, said: "Give me thy thy son." So he took the apparently lifeless child from his mother's bosom (Sun leaves Virgo and summer ends) and carried him up into a loft (the upper hemisphere), where he abode (winter solstice, where the Savior was born), and laid him upon his own bed. Elijah now took up the refrain of the poor mother, and said: "O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?" Having uttered these words, he stretched himself upon the child three times (three months from the winter solstice to the spring equinox), and cried unto the Lord and said, "O Lord my God, I pray thee, let this child's soul come into him again." The Lord heard Elijah; the child's soul got into him again and he revived, i. e., spring returned. Elijah then gave the child back to his mother, saying, see, thy son liveth! This miracle we all witness every spring, and a grand miracle it is too, as all must confess.

His fourth miracle was equally, if not more wonderful. It was founded on autumn and spring, or better, perhaps, winter and summer. Ahab (winter) having gathered his prophets at Mount Carmel (grape mountain=the vintage), where Elijah met him as usual. "How long," said he, "halt ye between two opinions?" i. e., how long before you can tell winter from summer? The poor people were dumbfounded! "They answered him not a word." "But," continued he, "I only, remain of the prophets of the Lord (Elijah had forgotten the 100 Obadiah had hidden in a cave=the part of the zodiac in the shadow of the earth,—see *zodiac*); while the prophets of Baal are 450 men" (xviii, 22). Notwithstanding the great disparity of numbers, Elijah was willing to test their strength. For this purpose, he proposed that the two parties should prepare each a bullock, dressed and cut in (twelve) pieces. Each was

to place his (twelve) pieces on his own pile of wood, but neither must put fire under his pile, v. 23). He farther stipulated that Baal's prophets should prepare their bullock (Taurus setting in autumn) first, which was agreed to; but when these prophets called on the name of Baal (the winter Sun, which never conjoins with Taurus), no voice was heard — none answered.

Great was the exultation of Elijah. His victory was half won. Baal, or the winter Sun, couldn't burn the bullock. The Sun didn't enter Taurus in winter! "Cry aloud," said Elijah, "for he is a God; either he is talking, or he is pursuing, or he is on a journey, or, peradventure, he sleepeth, and must be awaked" (v. 27). Elijah guessed the truth — *the God slept*. The Baalites, however, continued their exertions, wounding themselves with knives, etc., (cold weather) until after mid-day (winter solstice), but no answer came. They were completely nonplused, and obliged to desist.

It was now Elijah's turn. He took twelve stones (the year), with which he built an altar, put the wood in order on it, and laid his bullock on his wood, and to cap the climax, and increase to the utmost the *eclat* of his miracle, he ordered twelve barrels of water (the latter rain), four at a time, for three several times, to be poured over the whole (he forget the former rain of Baal's prophets). All being in readiness, Elijah called: "Hear me, O Lord, hear me," and the fire of the Lord came down and consumed his bullock (Sun entered Taurus, and summer came). All which, the people having seen, fell upon their knees and exclaimed, "The Lord, he is the Gods; the Lord, he is the Gods!" Elijah, his victory thus complete, as in a spirit of vindictiveness, ordered all Baal's prophets to be taken to the brook Kishon (bow Sun=spring, when the Sun sets his bow in the cloud), and slain, i. e., winter ended.

Elijah, having run before Ahab to the entrance of Jezreel (seed-time of spring), told him there was a prospect of rain — the latter rain. This he knew, for he had seen a little cloud, such as sailors often observe at sea, "like a man's hand" at Carmel (spring), where he put his head between his knees — the two halves of the year. He, therefore, warned Ahab

to secure a retreat; so Ahab stopped at Jezreel — winter ended.

On learning (1 Kings xix) by a messenger from Jezreel, that he was in great danger from that imperious lady, Elijah “fled for his life” to Beer-sheba (end of summer). Thence he departed one day’s (month’s) journey, and sat down under a juniper-tree,*—the emblem of winter (Sun enters Sagittarius). He now wished he might die, but the Lord upheld him. So he slept under the juniper-tree, like Adam and others of his predecessors. During his sleep he was twice aroused by an angel to take nourishment. Upon these two meals he was enabled to fast the forty days of Lent; after which he came to Mount Horeb (the dry land, where Noah left the ark).

Being now at Horeb, the Lord asked him what business he had there? Elijah replied: “The children of Israel have forsaken thy covenant, thrown down thine altars (cardinal points) and slain thy prophets, and I, even I only, am left”—he was past the spring equinox (v. 10). However, the Lord told Elijah to go forth, and stand upon the mount (spring equinox) before the Lord. Here the Lord passed by him, and he soon beheld or experienced the same phenomena—the whirlwind, the earthquake, the rending of the rocks, etc.—that happened at the crucifixion of our Savior (Mat. xxvii, 51), but he didn’t see the Lord (summer) in them. Of course not, for the Lord had passed by, and it was winter. However, after all these, there was a fire (the Sun) and then came “a still small voice” = *a gentle breeze*. This was the Lord’s, and on hearing it, Elijah wrapped his face in his mantle (the clouds), went and stood at the “entering in of the cave (the winter hemisphere).

The Lord again called, “What doest thou here, Elijah?” The prophet answered as before (v. 10), but he did not experience the phenomena which happened six months before. He was now at the beginning of winter, when the Lord said:

* Besides “the tree of knowledge of good and evil,” the Jewish traditions inform us of two others; “one of good (summer) and one of evil (winter)—one of life and one of death.” This juniper was evidently the latter, as Elijah was ready to die under it.

Solomon wished to build the temple of it, but his workmen couldn’t use it—couldn’t change winter into summer. He had it taken into the temple, however, when a sibyl attempting to sit upon it, her clothes took fire, and she cried out: “Jesus! God, and my Lord! the son of God will yet hang upon that tree” (*De Gubern. Zool. Myth.*, vol. ii, p. 411).

“Go, return on thy way (the zodiac) to the wilderness of Damascus (the intercalary days of spring), or Syria (spring equinox), and when thou comest, anoint Hazael (*whom the Ram sees*) king over Syria (spring); Jehu, the son of Nimshi, or Moses, king over Israel, and Elisha (the saving Ram=Aries on his meridian), the son of Shaphat (the upright one), of Abel-meholah (meadow-of-dancing = summer solstice) to be prophet in thy room. And it shall come to pass that him that escapeth the sword of Hazael shall Jehu slay, and him that escapeth the sword of Jehu shall Elisha slay,” i. e., the three seasons of four months each shall pass in succession.

So Elijah departed from the fall equinox, and soon found Elisha plowing with twelve yoke of oxen (the twelve months), and he with the twelfth (the last month of the year). “Elijah passed him and cast his mantle (his office) upon him.” Elisha, at the instance of Elijah, slew his oxen (the year ended), and giving them to the people, followed him.

The two prophets now traveled on together until they came near Beth-el, Jericho and the Jordan, the three being very near together, if indeed they are not all the same. Elijah, as they approached the end of the year, requested Elisha three several times to tarry while he went on as the Lord had bidden him. Elisha each time declared he wouldn't do it (it was difficult just then to say which was the winter, and which the summer Sun); so, sending fifty men (the paschal quinquagesima, or the pentacost) ahead, they two stood by the Jordan at Beth-el. The prophets of Jericho now told Elisha the Lord would take his master from him that day. Elisha answered: “I know it; hold ye your peace.” Elijah then took his mantle, which he let fall upon the shoulders of Elisha some ten years before, according to the marginal chronology (1 Kings xix, 19), and which he had somehow got back, and smote the waters of Jordan, and “they divided hither and thither, and they went over on dry ground.” Being over, Elijah asked what he could do for Elisha? Let a double portion of thy spirit (the two halves of the year) be upon me, replied the latter. “And as they went on talking, behold a chariot of fire (the Sun), and horses of fire (the seasons) parted them asunder,

and Elijah went up by a whirlwind (spring monsoon) into heaven" (Sun in the summer hemisphere). Notwithstanding Elisha cried out in bitterness of soul, "My father, my father." Elijah was gone.

Afterward he appeared to his disciples, like Jesus, on the mount (Sinai) of transfiguration, or summer solstice, where he was changed into another, i. e., he became the genius of the shortening days, which then begin.

ELISHA.

After Elijah (Ram-Sun) was snatched up into heaven by the whirlwind, Elisha (the saving Ram) comes upon the stage, being appointed by the Lord to fill Elijah's place. Having got the mantle of Elijah, Elisha proceeded at once to the Jordan, smote the waters with it, and "said, where is the Lord-God of Elijah?" The smitten waters "parted hither and thither, and Elisha went over." This was his first miracle.

Born at the winter solstice, like all the true Saviors, we shall find Elisha made the circuit of the Zodiac, like Elijah and others of his predecessors. Like them he also performs the same miracles. Being urged by the sons of the prophets, he sent fifty of them (*quingagesima*) to hunt for his master, Elijah, well knowing they could not find him, for it was over ninety days from the spring equinox to the summer solstice. The fifty hunted three days and returned, when Elisha said: "Did I not say unto you, Go not?"

As in the case of Moses, there was no water ("the water is naught"=nothing), and the ground is barren (in consequence). Elisha said, "bring me a new cruse,* and put salt therein," i. e., let the Sun enter Taurus, when the latter rain would occur. So Elisha (the Sun) went unto the spring of the waters (the rainy season), and cast the salt (the Sun, the great purifier) into the new cruse (the constellation Taurus) and the water was *healed*, i. e., the rain came down, and the land was no longer barren. Moses (Aquarius) did the same by casting a

* The "cruse," vase or jar denoted any zodiacal constellation, but particularly that of Aquarius, which comes to his zenith, or day meridian, as the Sun rises in Taurus. It is then the *latter rain* came (*Asiat. Research*, vol. viii, p. 73).

tree (the month corresponding to Taurus) into the waters (the rainy season).

These were acts of true beneficence on the part of Elisha, but the following exceeds almost anything on record for wanton barbarity and cruel vindictiveness. Elisha was going up from Beth-el, when he met some "little children," who, in their playfulness, seeing the old fellow was bald, said: "Go up, thou bald head; go up, thou bald head." This, to Elisha, was a terrible—an unpardonable—insult, and must not go unavenged. "Elisha turned back, and looked on them, and cursed them in the name of the Lord." The Sun passed the twins, *Gemini*, and they were done for, for that year. There came two she-bears out of the wood (outside the zodiac), and "tare forty and two children of them"—about half the number of stars now recognized as belonging to Gemini (*Burritt's Astron.*, p. 54). The reader, looking on the celestial globe, will see that as the Sun leaves Gemini the distance between this constellation and the Sun increases until they come in opposition, when Gemini sets soon after the winter solstice—slain, as it were, by the two extra-zodiacal constellations, Ursa Major and Ursa Minor, which appear to chase them to the western horizon, but do not themselves set.

How striking the contrast between this act of Elisha, and that of the gentle Savior, who is the self-same Elisha under another name, and who in aftertimes, on a similar occasion, said: "Suffer little children to come unto me, for of such is the kingdom of heaven."

Elisha went "thence to Mount Carmel (fruit season), and from thence he returned to Samaria" (winter). This completed his first round.

2 Kings iii. When Jehoram (the Sun will rise up), the son of Ahab, *reigned over Israel in Samaria*, he did evil in the sight of the Lord. Being about half and half, he put away the images of Baal (winter), but clung to the sins of Jeroboam—he set up the calf in Beth-el.

Mesha (borrower=winter) having refused to pay his annual interest, war was declared, and Jehoram went out of Samaria (winter), numbered Israel, went to Jehoshaphat (the spring

equinox), and engaged him in his campaign against Mesha, king of Moab. These two kings joined the king of Edom. The three, being the three seasons of the year, then went and fetched a compass of seven days' (months') journey, when they fell short of water (2 Kings iii, 9), and feared greatly that they would fall into the hands of Moab (water-father=winter). Jehoshaphat (Sun at the fall equinox) thought there might be a prophet of the Lord near at hand. So one of the king's servants referred him to Elisha, who had, some time before, washed Elijah's hands. Elisha said: Let's have some *music*. So when the minstrel (the LYRE, which rises with the Sun in Scorpio) played, the valley (winter), which Elisha had ordered to be made full of ditches, and the whole country, were filled with water (the rainy season). The Moabites—the four winter months, rising up early in the morning (at the spring equinox), and seeing the Sun shining upon the water, which appeared red, said: "This is blood, and the kings have surely smitten one another." They were right, for the year had just ended.

2 Kings iv. *The pot-of-oil miracle*. The Sun is at the spring equinox, where all prophecy begins. The widow (Virgo), who has just lost her husband, is just below the western horizon. The creditor (the new year) is after her two sons (the two halves of summer) to make slaves of them. She is in debt and has but one "pot of oil" (the place she occupies in the zodiac). This will not suffice to redeem her sons. Elisha said, "Borrow of thy neighbors (the coming summer months), then fill, and set aside," i. e., the Sun passed through the zodiacal constellations from Aries to Virgo, inclusive, when there would not be "a vessel more to fill," and summer would end.

2 Kings iv, 8. *Birth, death and resurrection of the "great woman's" son*. It happened soon after the "oil miracle," that Elisha went to Shunem (two-rests—the two solstices, which by the Ptolemaic system now coincided with the equinoxes=spring equinox), where he met a "great woman" (Virgo, and indeed great,) who forced him to eat (the passover). As this man of God (the Sun) often passed that way, the "great woman" furnished him a chamber to use while he

abode with her. "And it fell on a day (the equinoctial day) that he came, turned into the chamber and lay there." He told Gehazi (the Earth), his servant, to call the Shunammite (Earth in Virgo). "She stood in the door." Gehazi, at once, learned that she had no child, and that her husband was old. The man of God was ready to serve her. The "great woman," consenting, enjoined "the man of God" to make sure work. "Do not lie unto thine handmaid," is her language. "The man of God," on his part, *assured* her that at the "set time" (marginal reading), i. e., nine months after; she should "embrace a son," all which came to pass. Such was the manner of the child's conception and birth!

The child's sickness and death (v. 18). When the child was grown he went to the harvest-field. Here all at once he was taken sick, and exclaimed to his father, "My head, my head." The poor boy had a *Sun-stroke*. His father said, "Carry him to his mother" (Sun in Virgo). His heart-stricken mother took him and held him upon her knees until noon (fall equinox), when the child died (the Sun enters Virgo's head first and passes over her knees and feet last, when summer, her son, dies). She then "*went up,*" not down, "and laid him on the bed of the man of God" (Sun at the winter solstice), and said peace (Virgo in her zenith). She now mounted her ass (the zodiac) and went after "the man of God," whom she met at Mount Carmel (spring equinox). While she was "afar off," the man of God sent Gehazi to inquire of her (Earth in Virgo) concerning her household. "She answered, it is well" (v. 26), meaning so far as Gehazi was concerned; for she wished to confer with Elisha alone touching her son's *resurrection*. So when she came to the man of God to the hill, she caught him by his feet. Gehazi, coming near, would thrust her away, i. e., the Earth passing below the equator, Virgo would come in conjunction with the Sun, from which she would soon be disengaged, and mount into the upper hemisphere. Elisha, however, kept her company long enough to receive a tongue-lashing from the "great woman" for having deceived her. Smarting from the biting sarcasm of the injured dame, he sent Gehazi with his staff to resuscitate the lad.

Gehazi failing, Elisha undertook the job himself. He, therefore, shut himself up with the child (Sun in winter), stretched himself upon him, "mouth to mouth, eyes to eyes, hands upon hands," and the flesh of the child waxed warm. The lad sneezed seven times and opened his eyes. Gehazi now called the Shunammitess (Earth in Virgo=spring), and Elisha told her to take her son and be off. She, in token of her gratitude, bowed herself to the earth (Virgo setting), took up her child (Sun in the summer hemisphere) and went her way.

2 Kings iv, 38. *The pottage miracle.* Elisha had returned to Gilgal (spring), where he found "there was a dearth in the land;"—not exactly a famine, but a scarcity of food, as is often the case with savages in the spring. The men, therefore, gathered such young and tender herbs as they could find, and made "a pot of pottage." When they came to eat of it, they found it insipid and devoid of nourishment. Hence the natural exclamation—"There is death in the pot!"—starvation. Meal (harvest coming on) was brought and stirred into the water, when the men ate of it and found "no harm in the pot!" The man of Baal-shalisha, or, of the third Baal, referring, doubtless, to the third decan of the month, brought the meal, the first fruits of the harvest, as Dr. Smith supposes he belonged to the same time and place.

2 Kings v. *The miracle of Naaman's leprosy.* Naaman means pleasantness. He was captain of the Syrian host, i. e., he was the first month of spring—the first four months of the year. He was a "lifted up" man (marginal reading), and the Lord had by him, given deliverance to the Syrians, i. e., he ushered in the spring. He was moreover a valiant man, "but he was a leper"—a white man!

Now the Syrians had gone out by companies, i. e., by months, and "brought away captive out of the land of Israel (the four summer months) a little maid, and she waited on Naaman's wife (Virgo in spring; the Israelitess, being Virgo six months later). Being in conjunction with the Sun, "the little maid" was before (marginal reading) Naaman's wife, or Virgo of spring. The "little maid" told her mistress, that if her lord were with the prophet in Samaria (winter), he would

be cured of his leprosy, i. e., he would have a dark skin. The king of Syria, Ben-hadad), on learning this, sent a letter to the king of Israel (David), asking him to cure his servant Naaman of his leprosy. The king of Israel got mad at this, rent his clothes, and swore loudly, no doubt, saying: "Am I God to kill and to make alive," i. e., am I the Ram, which, setting in autumn opposite the Sun, kills — brings on winter, or, rising in conjunction with the Sun in spring, makes alive — brings on summer? He was not God, he'd have him to know, — he could neither kill nor make alive, nor could he cure Naaman's leprosy. Why seek a quarrel with me?

But Elisha, the man of God (Sun in Aries) could. Him Ben-hadad should have first consulted. However, the benevolent Elisha sent word of his own accord to Naaman to come to him for a prescription, and so learn that there is a prophet in Israel. So Naaman came and stood at the door of Elisha (spring equinox). Elisha, whose province it is to say to this one "go, and he goeth, and to my servant, do this, and he doeth it," said to Naaman, "go and wash in Jordan seven times" — once for each of the *seven* summer months. Naaman, like many shallow people now-a-days, was astonished at Elisha's simple prescription, got mad about it (blustering weather), but his adherents insisting, he tried it, and was cured! i. e., summer passed and *dark* winter came.

Naaman, grateful for the priceless service thus rendered, offered, when he next met Elisha (the prescription was given just one year before), to bless him; for, like many patients with us, he had nothing but words to give. Elisha, though repeatedly urged, positively refused to take even his blessing (the Sun can give, but not take). Naaman, therefore, asked the Lord's pardon, saying, "As my master and I bow down in the house of Rimmon (summer), the Lord pardon thy servant in this thing. And Elisha told him to depart. Naaman (summer) had got but a little way (to the next month) when Gehazi (the Earth) set out after him "to take somewhat of him" (the crops). Though a little suspicious, Gehazi assured Naaman, "All is right." Gehazi got "two talents of silver and two changes of garments" (spring and fall crops).

But when they arrived at the tower (fall equinox) Naaman took them from Gehazi, and put them in the house — in store for winter. Gehazi, however, went in and stood before Elisha, who asked him where he had been. Gehazi answered: "Thy servant went no whither." For telling this truth, Elisha scolded Gehazi severely (cold weather) and then pronounced sentence: "The leprosy, therefore, of Naaman shall cleave unto thee forever," i. e., to the end of the year. Thus poor Gehazi departed, "a leper, as white as snow"—the earth is sometimes covered with snow in winter!

2 Kings vi. *The swimming-iron miracle.* This myth seems to refer to the intercalary days. "The sons of the prophets" (intercalary days) dwelt, as we learn (iv, 38), at Gilgal, or near the spring equinox, and foretold coming events. They said to Elisha (the Sun), "we haven't room enough; let us go to Jordan, and let each man of us take thence a *joist*, that he may make him there a dwelling place." Elisha said, "Go ye." But Elisha must go with them, for the Sun must needs be with every day. So Elisha went with them, and they cut down "*the trees*," not "*wood*," as in our fraudulent version, but *the trees*, i. e., certain trees which were destined for a particular purpose. But as "*the one*," i. e., a particular one, was felling *the joist*, he fell, or dropped *the iron* into the *waters*. "And he cried and said, alas, master (Adoni), for it was borrowed." It was borrowed! How borrowed? Why it was the bissextile, or leap-year day, and borrowed, or *asked*, for this last is the better translation, to fill up the gap, and end the year at the proper moment. The Sun (the iron, or ax) coming to this gap, fell in, but when another day (*joist*, for the idea is that of joining or bringing together) was thrown in, *the iron* rose to the surface and swam off as though nothing had happened. The reader will better understand the above if he will bear in mind that the ancients divided the year into three parts—Spring, Summer and Winter, and that these were respectively called the *golden*, the *silver* and the *iron* ages. This explains why the Sun, or the cutting instrument, was denominated "*the iron*." In way of further explanation, I may remark that the word translated "*borrowed*," is precisely the same as that ren-

dered *Saul*, a name for the winter Sun, as before shown. Ignorance and rascality, in the translation of the Bible, went hand in hand.

Elisha made *the blind to see, and these that see, be deprived of sight*. This miracle is simply a play upon the phenomena of light and darkness; of day and night, or summer and winter.

Immediately the ax (the Sun) was made to swim, by the insertion of the bissextile day, "the king of Syria warred against Israel" (v. 8). The Sun was, therefore, on the equinox of spring when this war began. Now the reader will bear in mind that *Syria* was *spring*; *Israel*, *summer*; and *Samaria* *winter*=the three seasons according to the ancient division of the year. The Syrian king (the first day of spring) pointed out to his servants his future camp=the end of spring. The king of Israel was informed by the man of God (Elisha), and was thus enabled to save himself—"not once nor twice" (v. 10). "The heart of the king of Syria was sore troubled for this thing" (v. 11)—Syria was like to succumb. Having learned that Elisha was the offender, and that he was at Dotham (the place of the "latter rain"), the king of Syria besieged that city. At this, Elisha's servant (the Earth) was much frightened, a thing not to be wondered at, as the poor boy was blind (because of the cloudy weather). Elisha calmed his fears, however, and restored his sight (the clouds dispersed), when the boy saw "the mountain (summer hemisphere) was full of horses and chariots of fire" (summer months). After, "when they came down to him" (the earth=Sun in Scorpio), Elisha prayed (literally "*fell down*") unto the Lord, and said, "Smite this people, I pray thee, with blindness," i. e., let *dark* winter come on; and the blindness came at the request of Elisha (v. 18). Elisha, now, at the beginning of winter, told the people they were going the wrong way. "Follow me," said he, "and I will bring you to the man you seek" (the spring Sun); but he led them into Samaria (winter). Here he again prayed and his followers *saw* that they were in the midst of Samaria (mid-winter, where the days begin to lengthen (v. 20).

Thus captured and in his power, the king of Israel (Leo,

then beginning to set) exclaimed, "My father (the solstices are alternately the sons of each other), shall I smite them? shall I smite them?" Elisha (Sun at the winter solstice) answered *no!* but rather "set bread and water before them that they may eat and go to their master" (the summer solstice). This they did and "the bands of Syria left the land of Israel" (v. 23).

Immediately, however, that tyrant, Ben-hadad (Aries), laid siege to Samaria (during the forty days of Lent), and the besieged were so sorely pressed for food, that they paid eighty pieces of silver for an ass's head, and five pieces for the fourth part of a cab (cup) of dove's dung. The latter was probably a kind of pottage such as Jacob sold equally as dear to his poor brother Esau. The price here set down is *twenty* pieces of silver for a small cupful! The "ass's head," of course, was more valuable. *Eighty* pieces of silver was the price given for it. The quantity of silver each piece contained seems to be unknown, but a proximate idea of the cost of "an ass's head" (the spring) may be gained by circumstantial evidence, which is often the best kind. Thus: the Hindu ass slew 1000 men on the battlefield of Hell (*De Gubernatis' Myth. Zool.*, vol. i, p. 371), and Samson, it is well known, slew 1000 Philistines on the brink of purgatory, they falling back in and he on top of them! But, besides his use as a war instrument, he has another and greater value. The greatest dignitaries of earth have ever delighted in riding the *ass*. Our Savior even rode upon *two* at once (Mat. xxi, 5), and the practice is still kept up by the same class of people, who delight to ride the most valuable asses (more at a time than the Savior did) that may be had — *the laborers!*

Nevertheless the famine (Lent) continued very sore, for as the king of Israel (Leo) passed by on the wall (the equator), a woman (Virgo, just behind him) cried: Help, my Lord, O king." The king replied: "If the Lord do not help thee, whence shall I help thee? — out of the barn floor (summer), or out of the winepress" (winter)! However, the king kindly inquired what was the matter.

The poor woman, in great grief, said she and her compan-

ion (Virgo during summer) had cooked her son (the previous year's crop) and eaten him, but now when they were starving, her companion had hidden her son (the coming crop), and she couldn't find him.

Perceiving the situation of things, the king became very wrathful (Leo), passed by on the wall (over the equator), tore off his clothing, and putting on sackcloth (night), threatened to take off Elisha's head (Aries, the first of the zodiacal constellations). "But Elisha sat in his house (spring equinox), and the elders (the twelve months) sat with him," i. e., the year had just come to its end, when the messenger of the king of Israel came down unto him. "This evil (the famine) is of the Lord," said he, "why wait longer for him?" Elisha replied: "To-morrow (next month, when the harvest is ready) a measure of fine flour shall be sold for a shekel in the gate of Samaria" (fall equinox). Israel's messenger doubted it, even though the Lord opened the windows of heaven, and let it down; but Elisha assured him that such would be the case; that he would see it, but wouldn't eat of it (2 Kings vii, 2). The messenger sent by the king (Leo) of Israel was (Aries). The harvest took place when the Sun was in Taurus, or in the second month, and not in the first. And bread is almost always seen before it is eaten.

It will be seen from the rest of this chapter (seven) that when the Syrians came, the four leprosy men at the gate (the division between any two seasons, or principal portions of the year), joined them as they afterward joined Israel. The Syrians (spring), frightened at the coalition of Israel (summer) with the Hittites and Egyptians (winter), fled in the twilight (the interval between winter and spring) for their life, leaving their horses and asses (the part of the ecliptic they had just occupied), at the same time transferring their leprosy (the light of the Sun) as they passed, to the Israelites (summer), who now stood with the four lepers at the gate, the Syrians having hid themselves, i. e., spring ended. The king of Israel, on his arrival at the eastern horizon, found "no man, neither voice of man, but horses tied, and asses tied, and the tents as they were" (v. 10). This, of course, was a disappointment, but the king of

Israel (Sun in Leo) was not to be overcome. A council of war was had, and it was determined to pursue the fugitives. "They therefore took two chariot horses" (Leo and Virgo) and went after the Syrians unto Jordan (fall equinox); and lo, all the way was full of garments (the crops) and vessels (the months), which the Syrians had cast away in their haste" (v. 15). So the Israelites spoiled the Syrians, and were thus able, as thieves usually are, to sell "a measure of fine flour for a shekel, and two measures of barley for a shekel," thus fulfilling Elisha's prophecy. The man (Aries), who wouldn't wait for the Lord (summer) to come, was trodden upon by the people in the gate (fall equinox), and he died" (v. 20) — Aries set in the west.

2 Kings viii. Elisha now told the woman (Virgo, as she rose in autumn), whose son (summer) he had, six months before, restored to life (he didn't tell her he had just killed him again), that the Lord had ordered a seven years' (months') famine (such occur every winter) and advised her to look out for herself. So, as she couldn't do better, like Joseph, she took up her abode with the Philistines while the famine lasted. With them, though very bad people, she didn't starve, poor woman, for six months later, the famine being over, she returned to claim her house and her land (Virgo in spring). As the king (Leo) of Israel was talking with Gehazi (valley of seeing=Earth), i. e., the Earth was in Leo), about the wonders Elisha had done, behold! this woman came along, when Gehazi, on seeing her (Earth in Virgo), exclaimed, "O King! this is the woman, and this (summer) is her son whom Elisha (has again) restored to life." The king (Leo), having heard her story, appointed an officer (Pisces, opposite Virgo) to restore all that was hers, and it was done (v. 6).

Elisha next went to Damascus (activity=spring). As it was now time for a change of actors, or, rather, of the names of the actors, Ben-hadad was taken sick. Desirous of learning the event of his disease, he fitted out Hazael (the Ram sees=Aries in spring) with *forty* camel loads of the good things of Damascus (the 40 days of Lent), and sent him to Elisha, to inquire about his recovery. Elisha said: "Go, and say unto him: Thou mayest certainly recover; howbeit, the Lord hath

showed me that he shall surely die" (v. 10), i. e., at some future day. The language, as in every such case, was so shaped that, let the event be as it might, the prophet could clear himself from blame. However, he, while delivering himself, was affected even to the shedding of tears (the latter rain). Hazael, greatly surprised, asked: "Why weepest thou, my Lord?" "The Lord," answered Elisha, "hath showed me that thou shalt be king over Syria (spring), that their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child."

This was frightful, dreadful, awful language; even Hazael himself was horrified at it, and exclaimed: "But what; is thy servant *the* dog, that he should do this great thing?" But what of it? Shall we be frightened when a madman stares? Let's calm ourselves, and examine. In the Hebrew we have (*ha-Caleb*=*the* dog); the article (*the*) showing that some particular dog is referred to. The dog (Canis Major), as we have before seen, was the companion of Isis, or Venus, who had her seat in Taurus, i. e., the Dog (Canis) and Taurus set together. The influence of the Bull was, therefore, transferred to the Dog, by his imbibition of the slain Bull's blood (see cut on page 354), and he (the Dog) represented spring, the same as the Bull did. The idea meant to be conveyed to the initiated, by the writer, was that spring and summer from that moment would come and go, leaving, as they usually do, their crops.

So Hazael (Aries) departed from Elisha (the Sun), and, forgetting what he had just heard, the first thing he did, naughty fellow, was to put a wet cloth (the latter rain) over Ben-hadad's face, so smothering him to death, he reigning in his stead. Moving along over the divisions of his army, he dashed Israel's children to the ground, *pari passu*, thus bringing Leo (Israel's king) to the eastern horizon at sunrise, and so setting fire to the strongholds of Jerusalem (summer solstice), and slaying their young men with the sword (the Sun). Moving onward still, Virgo next comes up with the Sun, bearing in her womb the rich harvests of the season, which were then

ingathered, i. e., "the women with child were ripped up." Not so horrible, after all.

However, Hazael repaired, in part, at any rate, the evil he did to Ben-hadad; for he named his son Ben-hadad (chap. xiii, 24).

The last and most wonderful of Elisha's miracles was the resurrection of himself. His time drawing near, of course, he fell sick. Joash (fire-sun=Leo) came *down* to him and mourned over his face (Sun in Leo)—the days began to shorten. Elisha said to Joash: "Smite the ground." Joash "smote thrice, and stayed," which was unlucky for the prophet, as foretelling his death. The old fellow got mad over it, telling Joash he should have smitten five or six times. The last number would have taken him to the winter solstice, whereas the "thrice" only took him to the fall equinox, where he died, and was buried. Three months later, some Moabites (people of Aquarius) threw a man into the sepulcher, upon the bones of Elisha. "He revived and stood upon his feet" (v. 21). This *was* wonderful! But what became of Elisha? "He stood upon his feet." Didn't he walk off? Why, no; "he stood upon his feet." But didn't he die again? Oh, no; "he stood upon his feet." Well, indeed, this was the wonderfulest of all miracles! If he had walked off, we might have guessed that he *is* the Wandering Jew.

But to the solution: As the Sun (Elisha) comes to his winter solstice, just at the same moment Aries (the man) comes to his meridian, and is thus thrown upon Elisha. As the two touch each other, both revive, and recommence their northern trip to the summer solstice. They "stood," to use seamen's language, off to the north—*Immanuel!*

CHAPTER XX.

JEHOSHAPHAT II—ZEDEKIAH.

JEHOSHAPHAT (Sun-judges=spring equinox) was king over Syria, or Judah, after Ahaziah, the son of Ahab. The valley of Jehoshaphat got its name from him, and was the place decreed by the Lord for the gathering together of all nations, i. e., it was the spring equinox, where the year began, and where all the constellations (nations) are at home in their proper places (Joel iii, 2).

This pusillanimous king conspired with the prophets against the life of his neighbor, king Ahab; joining with them for this very purpose, in an expedition against Ramoth-gilead, a city belonging to Judah, a part of his own domain. The result of the battle ensuing therefrom is given under the name Ahab. He then went to Jerusalem in peace. Here (at the summer solstice) he was sharply reprov'd by Jehu, the prophet, because he had helped the ungodly, and loved them that hate the Lord (2 Chron. xix, 2). Jehu, it will be remembered, was the Sun at the summer solstice. Jehoshaphat was now (mid-summer) threatened with an overwhelming destruction (2 Chron. xx). A great multitude (the children of Ammon, Moab and Mount Seir) were on their march against (opposite) him. Even then they were at Hazazon-tamar (shorn-palm), which is En-gedi (fountain of the Goat). He was badly scared and began to pray to the Lord with all the inhabitants of Judah and Jerusalem (for the Sun was at his winter solstice, whence he begins to go toward the spring equinox) for help. This was unnecessary, for upon Jahaziel (the Ram sees=Aries in his meridian), the son of Zechariah (the past Sun), the son of Benaiah (the building-Sun), the son of Jeiel (the sweeping Ram, because, coming to his meridian, the days cease to

shorten), the son of Mettaniah (the giving Sun=spring), a Levite (a bundle=the four spring months), of the sons of Asaph (the zodiac), came the spirit of the Lord in the midst of the congregation (i. e., at the summer solstice), and told Judah, or Syria, Jerusalem and Jehoshaphat to be quiet, for the battle was not theirs, but God's (2 Chron. xx, 15). To-morrow, says the spirit, leave your present position — the summer solstice, and go ye down against (opposite) them (to the winter solstice); behold, they come up by the cliff of Ziz (winter solstice), and ye shall find them at the *end of the brook* (the Sun's south declination) before Jeruel (the Ram that lays the foundation=Aries on his meridian). Nevertheless, don't fight, but stand still and see the salvation of the Lord (v. 17). Again: "To-morrow (i. e., the six months following the first six) go out (again) against them, and the Lord will be with you" (Immanuel). Accordingly Jehoshaphat and his host fell to the ground, and worshiped (bowed down to) the Lord, i. e., the four spring constellations went below the horizon, or set, in succession, while the Levites (bundles) of the Kohathites (assemblymen=the summer which follows spring), and of the children of the Korhites (*bald-heads*=winter), stood up to praise the Lord-God of Israel, i. e., the three seasons follow each other throughout the year; every one helping to destroy another (2 Chron. xx, 23). Jehoshaphat's army went into Tekoa (spring equinox). Here as the men of Judah began to sing, the Lord ambushed his enemies, i. e., the Sun, rising with Aries, hid the winter constellations which were then overhead.

When Judah came to the *watch-tower* (the horoscope of Astrology) Jehoshaphat and the Judahites spoiled their enemies, the Egyptians, as did the Israelites aforetime. They were three days collecting the spoils. On the fourth day (month), reckoning from the winter solstice, they reached the valley of blessing (harvest), which is called Berachah (blessing-Sun) to this day (2 Chron. xx, 26). All now returned to Jerusalem joyfully, for "the realm of Jehoshaphat was quiet;" and "his God (Aries) here gave him rest," i. e., he became the Most High God, or, Aries in his zenith. The Sun was at the summer solstice, and the time was mid-summer.

Jehoshaphat, like his father, left the high places standing, for the people were not yet ready for their removal. In the early part of his reign, as has been seen, Jehoshaphat joined with Ahab, king of Israel, against Ramoth-gilead, his own city, when Ahab was killed. At the close of his reign, he leagued with Ahaziah to build ships at Ezion-gaber to go to Tarshish (the Sea=the Flood) and Ophir (over=the Flood) for gold. Tarshish and Ophir are thus evidently synonyms. However, the ships, being made at the wrong time, didn't go, but were wrecked at Ezion-gaber (the man's back-bone=summer), as Eliezer (the Ram will help), the son of Dodavah (Sun-lover=summer solstice), of Mareshah (heading=winter solstice), prophesied. "Now Jehoshaphat slept with his fathers" (2 Chron. xxi, 1).

JEHORAM.

Jehoram (exalted Sun), the son of Jehoshaphat, succeeded his father to the throne of Jerusalem (summer). He was the same as Joram, and king of Israel (2 Kings viii, 16). Like all his predecessors of Ahab's house, he did evil in the sight of the Lord — shortened the summer days. Nevertheless "the Lord would not destroy Judah for David his servant's sake," though David did precisely the same thing (i. e., caused Uriah's death — diminished the Sun's heat in the afterpart of summer), "for he had promised him to give him always a light" (the Sun).

During the days of Jehoram, i. e., during the rising of the four summer constellations, the Edomites (the four winter constellations) revolted from under Judah (the four spring constellations), i. e., the winter constellations begin to rise, while those of spring are setting. Jehoram, meanwhile, went forth with his horses and all his chariots. He rose up by night (it was winter, the night of the year) to smite the Edomites. Libnah (Sun-light=Uriah), too, had revolted, because Jehoram had forsaken the Lord God, or summer.

"Moreover, Jehoram made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto" (v. 11). That is, all the summer constellations, passing their zenith, the *fornix*, or

“royal *arch*,” committed fornication (*fornix-ation*). Those of spring having preceded them, Jehoram is said to have compelled them to commit fornication!

Elijah (Ram-Sun — Aries setting) now sent him a letter twitting him of his faults, and saying that soon he would get a grievous bowel complaint, in consequence of which his bowels would rot and fall out,—the summer constellations would go below the horizon in the west, and summer=Jehoram, would come to his death.

The Lord now, to carry his purpose into effect, stirred up the Philistines and Arabians, that were near the Ethiopians, i. e., the six southern constellations, and they came up into Judah (the space occupied by Judah at the spring equinox), broke into it and carried away all Jehoram's substance (winter consumes the products of summer), his sons and his wives, leaving only his youngest son, Jehoahaz (the Sun will hold on),—the Sun is always left, if the days, months and years do pass away. The Lord now (summer being gone) smote him, as he had before threatened, and his bowels decayed and fell out! “So Jehoram died of sore diseases.” Horrible, wasn't it? Judas lost his bowels in a similar way (Acts i, 18).

JOASH.

Joash or Jehoash (the Sun is fire) came to the throne when “he was seven (months) years old,” i. e., when he arrived at the summer solstice (his throne), being born, as the Sun is every year, at the winter solstice; where, it would appear, he was king over both Judah and Israel, or spring and summer. Dr. Smith thinks “there is a discrepancy between his character and his actions” (*Old Test. Hist.*, p. 549). The Doctor is right,—spring differs from summer.

Joash made a good king under the guidance of Jehoiada (the knowing or spring Sun), i. e., he did his part well in everything that concerned the people. Still, he did not remove the high places (the fornix), for the people would commit fornication in them (2 Kings xii, 3). During the growing season, under the guidance of Jehoiada, he made collections and

repaired the Lord's house, i. e., produced the crops. But after the death of Jehoiada, he departed from the Lord and became an indifferent king (king of Israel in Samaria), and did that which was evil in the eyes of the Lord, as did the kings of Israel before him. The Lord would coax him back to him again, but Joash heeded him not (2 Chron. xxiv, 19). Still the Lord strove with him, sending the spirit of God upon Zechariah (aged-Sun=Sun at fall equinox) to remonstrate with him, but Joash ordered him to be stoned to death with stones (v. 21). Thus it was that Joash requited the kindness of Jehoiada by slaying his son. As the wretched Zechariah was being stoned to death, he invoked a curse upon the head of his murderer as a punishment due him for his ingratitude,—Sun came to his winter solstice (v. 22), was *stoned* to death.

Accordingly, at the end of the year (at the spring equinox), the Syrians (spring) came up against Joash, as king of Israel, destroyed his princes and sent the spoil to the king of Damascus=spring. What is left of the stores of winter, of course, goes over to the spring, and thence, if any, to summer.

Though a small body, the Lord delivered a very great host into the hands of the Syrians. After the Syrians had departed, i. e., after spring was gone, Zabad (the gift=crops), son of Shimeath, an Ammonitess, and Jehozabad, the son of Shimrith, a Moabitess, his own servants (the sons of Lot's two daughters,—Gen. xix), conspired against him and slew him on his own bed (winter,—v. 25).

In 2 Kings xii, we have Jozachar (Zechariah inverted) in place of Zabad, and Shomer instead of Shimrith; and the slaying was done in the house of Millo=Beth-millo=full house=the end of the year. Both accounts amount to the same thing, and are equally true. "So they executed judgment against Joash" (v. 24).

AMAZIAH.

Amaziah (the Sun strengthens) next succeeded to the throne of Judah (spring). His mother's name was Jehoaddan (whom the Sun adorns=Virgo during summer). "He did that which was right in the sight of the Lord, but not with a

perfect heart," i. e., he did not ripen the fruits. He didn't remove the high places (the long days), but let the people burn incense upon them, i. e., he let the flowers bloom (2 Kings. xiv, 4.) However, he slew the murderers of his father (the winter months), which was right by the law of Moses (Deut. xxiv, 16)—Spring always follows winter.

Numbering his army he found he had 300,000 able-bodied men—the last three spring months, the first not being reckoned as able-bodied. To make up this deficiency, Amaziah hired 100,000 of the king of Israel (the month corresponding to Leo being the first of summer. This step was of doubtful propriety, and "a man of God" (the Earth), coming along just at the time, told him so. But, said the man of God, "if thou wilt go, do it;" but "God (Aries) shall make thee fall before the enemy; for God hath power to help (raise up) and to cast down"—Aries at the two equinoxes. This was probably the same as Jeroboam's sin, as by putting the time one month ahead, the whole year would become deranged (see 1 Kings xii, 32).

Though Amaziah disliked to lose his 100 talents, by the advice of the man of God, he sent his mercenaries that were to come to him from Ephraim (land of fruits) back home; wherefore, as they returned home (summer solstice), their anger (Sun's heat) was greatly kindled against Judah. Amaziah now *strengthened* himself, went to the valley of salt (winter—the preserver—Hindu Vishnu), and slew the children of Seir (the Goat, Esau or Edom), 10,000 (2 Kings xiv, 7). He took Selah (a rock—winter solstice), and called it Joktheel (subdued-Ram—Aries on his meridian). The 10,000 captives Judah carried to the top of *the* rock, cast them thence and smashed them in pieces (v. 12). Now it was that the army of Israel (Leo), which Amaziah didn't take with him to battle, fell (Leo sets) upon the cities of Judah (spring constellations just set), from Samaria to Beth-horon, (i. e., from the fall equinox to the winter solstice), and smote 3,000 of them (the constellations Taurus, Gemini and Cancer, Aries having just cleared his meridian), taking much spoil (the harvest now, the end of June, ingathered or threshed). This was a great loss

to Judah. However, Amaziah or Judah soon got the upper hand again; for having slain the children of Edom (winter), he brought the Gods of Seir (the four winter constellations) and set them up to be his gods (in the upper hemisphere), bowed down to them (for he was under them), and afterward burnt incense unto them, i. e., spring came with its flowers. Thus the anger of the Lord was again kindled (the hot weather returned). The Lord next sent a prophet unto Amaziah, who asked: "Why hast thou followed after the gods of a people who couldn't deliver themselves from thy hand?" (spring follows winter, which it is said to conquer). Amaziah said: "Forbear; why shouldst thou be smitten?" "Then the prophet (Earth) forbore (vegetation declines after mid-summer), and said: I know that God (Aries setting) hath determined to destroy thee, because thou hast not hearkened to my counsel" (2 Chron. xxv, 16).

Amaziah king of Judah next proposed to meet Joash face to face (2 Kings xiv, 8). This would bring the four spring constellations above the equator, and opposite the four summer constellations below it; the exact positions of the two sets of constellations at the summer solstice. But Joash (in power — in the Sun's company) sent to Amaziah (out of power — spring was gone), saying the thistle (Amaziah) that *was* in Lebanon (light of the Sun) sent to the cedar (Joash) that *is* in Lebanon, saying: Give thy daughter (Virgo in summer) to my son to wife; and there passed by a wild beast (Joash) that trode down the thistle. Thou hast, indeed, smitten Edom (winter), and art lifted up (the spring constellations were then above the equator). "Glory in this and stay at home," said Joash; for if thou meddle, it will be to thy hurt, i. e., the spring constellations, moving onward, would go below the horizon and winter would follow. But Amaziah couldn't be easy; for the Gods had decreed his fall — Aries would set. Consequently Joash went up, and Amaziah came down until the two looked each other in the face at Beth-shemesh (the Son's house) which belonged to Judah — not Israel, i. e., at the winter solstice. "So Judah was put to the worst before Israel" (at mid-winter), and they fled every man to his tent (spring equinox).

Joash next took the king of Judah and demolished the walls of Jerusalem (summer solstice), from the gate of Ephraim (fall equinox) to the corner gate (winter solstice), 400 cubits—100 for each month, including the extremes, as was customary. Thus he took all the gold and silver (Sun and Moon) and all the vessels (the other planets) from the house of the Lord (summer), with Obed-edom (the three months between the summer solstice and the fall equinox), etc., and returned to Samaria (winter), where he died.

At the end of summer, i. e., when the Sun comes to Sagittarius, Gemini and Cancer remain above the horizon in the west at sunrise. They belong to Amaziah, and are the fifteen years that he lived after the death of Joash. As these sink below the horizon, Amaziah is slain, at mid-winter, by a conspiracy made against him in Jerusalem—the meeting of the ends of the year. Lachish is from a root which signifies *to heap together*, and has reference to the end of the year.

I may here remark that when one constellation, or an assemblage of constellations forming a season, parts from the the Sun, it dies, *expires or breathes out*, as in the case of Joash; but the opposing constellations, in setting, *are slain*, as was Amaziah, whose history I have just traced from the beginning of his reign to his death.

AHAZ.

Ahaz (the grasper—the Earth, or the Sun during the year—*Jah* being understood, according to Fuerst), began his reign in Jerusalem (summer solstice) when he was twenty years old. He did evil in the sight of the Lord (the days began to shorten), unlike David his father,—David had sons born to him hundreds of years after his death. The name, Ahaz, indicates that his rule was not confined to Judah among whose kings he is usually reckoned. He assumed more than this; for he not only “walked in the ways of the kings of Israel” (2 Chron. xxviii, 2), but he “made molten images for Baalim” (the four winter constellations), and offered sacrifices in the valley of Hinnom (winter), and burnt his children in the fire (the con-

stellations as he passed them in succession), like the heathen whom the Lord had cast out (the winter constellations). Moreover he sacrificed and burnt incense in the high places, and on the hills, and under every green tree (the summer months). That is, as we thus see, he made the circuit of the year.

Wherefore the Lord delivered him into the hand of the king of Syria (Earth in Aries), who smote him and carried off many captives. Passing the gauntlet of Judah, he was next "delivered into the hand of the king of Israel" (Earth in Leo), who also smote him with a great slaughter (Sun at winter solstice). Then Pekah (eye-opener=Aquarius, or winter solstice, because there the days begin to lengthen), the son of Remaliah (Sun-adorned=Earth in summer), took him in hand. Here he fared no better, for Pakah slew in Judah in one day (month), 120,000 men (Aquarius rises while Leo sets), because they had forsaken the Lord (summer).

After this monstrous slaughter, on came Zichri, or Zechariah (the remembering or returning Sun), who slew Maaseiah (the works of the Lord=summer) and Azriakim (he that helps to set up=Aries) and Elkanah (the year). The children of Israel, by the help of all these, took many of their brethren captive, and brought the spoil (the crops) to Samaria (the beginning of the next winter). Oded (he that sets up=Aries) came along at the head of his host (the spring constellations), and twitted them (Israel) of what they had done, and that because "they had slain Judah in a rage that reached up to heaven," i. e., during the winter, they now proposed to keep them (Judah and Jerusalem = the seven summer months) under for bondsmen and bondswomen, i. e., to produce the next season's crops. "But," added Oded, "are there not with you, even with you, sins against the Lord your God?" Of course there were, for they (the northern constellations) were above the equator, and what were they there for, if not for their sins against the Lord?

Now, therefore, continues Oded, ye children of Samaria (winter) get you to your own place (and thus deliver the captives you have taken), for the fierce wrath of the Lord (summer heat) is upon you.

Hereupon Azariah (helping-Sun), son of Jehonan (summer Sun), Berechiah (the blessing-Sun), son of Meshillamoth (the rewarding-Suns), Jehizkiah (strong-Sun), the son of Shallum (peace=solstitial-Sun), and Amasa (burden=the crops), the son of Hadlai (rest=the end of the season), all sons of Ephraim (fruits), "stood up (i. e., went up) against them (the winter constellations) that came from the war" (2 Chron. xxviii, 12).

"So the armed men (the winter constellations) left (went away from) the captives (summer constellations), leaving the spoil (of the Egyptians) before the princes and all the congregation." The men (summer constellations) named in v. xii rose up, took the captains, fed, clothed, and otherwise cared for them. What an array of jaw-breaking names, and what a roundabout way of telling a very simple story. Why not say at once that the crops of summer support the people during the year? Oh! but that wouldn't do; the people could understand such language, and thence their *spiritual* advisers might help raise the crops.

Having secured their annual stores, they (the men named in v. xii) returned to Samaria (winter came on). Here they met more trouble. The Edomites (winter months) had risen up and smitten Judah (the spring constellations had set opposite). The Philistines had invaded the low country and the south of Judah (half the spring and the four winter constellations were below the equator) and were making sad havoc among Ahaz's cities, having taken Beth-shemesh (summer solstice), Ajalon (Aries in the fall), Gideroth (the foldings=the equinoxes), Timnath (the South) and Gimzo (the sycamores=the place of Aries and Taurus).

Thus the Lord hath brought Judah *low*, because of Ahaz, i. e., the Sun, passing to the winter constellations, brings the Earth in conjunction with those of Judah, hence the Earth's nakedness was transferred to Judah, because Ahaz had transgressed against the Lord.

Tiglath-pileser* (Sun in winter solstice), king of Assyria

* Rawlinson says Tiglath-pileser is—"Be worship given to Hercules." Hercules, it is well known, was the Sun. The term "worship" carries the idea of *falling, or getting down, or debasing one's self*, as does the Sun in winter. *Pil, or Pal=Bal or Baal*=the left hand, or winter Sun. So Satan is *Samael*=the left hand ram, or Aries in winter, and is

(the stepping-up=the lengthening of the days from the winter solstice), next came to Ahaz, "but he strengthened him not" (v. 20). "Ahaz took a portion out of the house of the Lord, and of the king's house, and of the princes (i. e., most of the four spring constellations set) and gave to the king of Assyria; but he helped him not" (v. 21). In 2 Kings xvi, 8, he removed the gold and silver, which indicated the same thing. "As the days lengthened the cold strengthened," and his distress increased. This was because he sacrificed to the Gods of Damascus (i. e., he brought the Earth in conjunction with the spring constellations one after another), "which smote him." These Gods (Aries, Taurus, Gemini, Cancer) helped others (when in the summer hemisphere), and he thought they ought to help him, but being south of the equator, they ruined him—*stripped* him, the Earth being *bare* in winter, and the Sun, shorn of his summer rays.

Verses 24, 25 relate the manner in which Ahaz ended his career; how he gathered together all the vessels of the house of the Gods, i. e., how he came to the spring equinox; how he cut them in pieces, i. e., passed each in turn; how he closed the doors of the Lord's house, i. e., ended the year, and set up altars at every corner of Jerusalem, i. e., in coming back to the east, or the end of the year, he set the cardinal points all right again.

"And Ahaz slept with his fathers, and they buried him in the city, but not in the sepulchers of the kings of Israel" (v. 27), i. e., the year did not end with summer, but with winter.

HOSHEA.

Hoshea (Savior), the last and best king of Israel, is the same as Joshua; the same also as Jesus. Like his successor, he was the son of Elah (Aries on his meridian, as at the winter solstice). He began his reign in Samaria (winter) in the

the *angel* of the planet Mars, who has his "Day-house" in Aries. *Eser*=*Zira*=*zodiac*, according to Oppert. Tiglath-pileser was king of Assyria. The root of this last word signifies *to step up*; the word itself, a *step*. Assyria proper lay east of the Tigris, i. e., east of the *North*, and may be assigned to that part of the Sun's ecliptic wherein the days lengthen. Tiglath-pileser, therefore, as king of Assyria must have reference to the winter solstice.

twelfth year of Ahaz (i. e., at the end of the twelfth month), and reigned nine years, i. e., until the following fall equinox. Hoshea "did evil in the sight of the Lord, but not as the kings of Israel that were before him" (2 Kings xvii, 2), i. e., though the cold strengthened, the days lengthened from the winter solstice, while with the other kings *who ruled over Israel in Samaria*, they grew shorter. Shalmaneser=Pileser =winter solstice, came up against (opposite him) and took presents from Hoshea, because he was his servant, i. e., summer serves winter. At length Shalmaneser formed a conspiracy against (opposite to) the king of Assyria, i. e., the days grew shorter instead of longer; for he sent to So (the hider=Sun from fall equinox to winter solstice), king of Egypt, and from that time no present, tribute, was brought. The king of Assyria (winter solstice), therefore, put him in prison (the winter hemisphere), for he had nothing to redeem himself with.

Thus in the ninth and last year of Hoshea's reign, the king of Assyria took Samaria (winter), and carried Israel (*captive*) away into Assyria. He there placed them in Halah (the window) in Habor (the joining-together place), by the river of Gozan (of the fleece=the crops of summer), and in the cities of the Medes (middle cities). The writer chose to be very exact that there might be no mistake as to the whereabouts of the poor Israelites, or the twelve tribes, during their captivity.

Here, then, we have the famous Babylonian, or Assyrian CAPTIVITY. Many other captivities there were, but this one is particularly doted upon, because of the loss of the *ten* tribes, which have never been found till now. Being liberated after a captivity of seventy years (Jer. xxv, 12), these ten tribes went, theologians never could tell where. And though they have hunted for them from that time to the present, they are still as much in the dark as ever. But I will endeavor to find these "*ten lost tribes*" for them. Their captivity lasted seventy years. This number, being a multiple of ten, contains the last seven times, which is equal to the six months (one of the two extremes being counted twice, as was customary) the Sun was below the equator. At the spring equinox all were liberated, but lo! ten of the twelve tribes were not to be found. Only

two were left, Judah and Benjamin=Aries and Libra; the Sun being in the first, and the Earth in the last! Thus the truth flashes suddenly upon my reader's mind, and the "*ten tribes*" are found, never more to be lost! and though lost every year, they will ever be found again without difficulty. The trouble in finding them heretofore was in looking where they were not.

How it ever came that this Babylonish captivity was looked upon as a literality, I can't possibly conceive. Does any person alive and in his senses believe, or can he conceive even, that *ten-twelfths* of the American people could be captured and taken into any part of the globe whatever, and all knowledge of their whereabouts, or of their extinction, if that be supposed, as in this case of the Israelites, be lost, or obliterated from the records of time? The thing is an absurdity—an impossibility upon its face. The Babylonish captivity is a myth; if not, it is a lie.

Hoshea disappeared as mysteriously as did the ten tribes. He was "cut off as the foam upon the water" (Hos. x, 7). Doubtless Satan whisked him off into his capacious den, Hell, or the winter hemisphere, with the ten lost tribes. Poor Hoshea! he was a good king indeed, for he shared with his unfortunate subjects the same fate, going directly to Hell with them! Such kings are rare in any age or nation, and are not to be found in our civilized age.

HEZEKIAH.

Hezekiah began his reign in the *third* year (month) of Hoshea. His name signifies *strong-sun*=the summer sun. He was the son of Ahaz, and also of David (2 Kings xviii, 3), as being the summer Sun, and reigning between the two equinoxes. An excellent king he was, too, for he removed "the high places," cut down the groves (the lunar months?), and brake in pieces Moses' brazen serpent (v. 4). He trusted in the Lord God of Israel, and in this respect he was unlike all the kings of Judah, both before and after him (v. 5). Cleaving unto the Lord (the six summer months), the Lord was with him, and he prospered whithersoever he went. He rebelled,

and his rebellion was, of course, against the haughty king of the Assyrians (winter solstice), and smote the Philistines, even unto Gaza (*fem.* of ez=a goat) — “from the tower of the watchmen to the fenced cities,” i. e., from the spring to the fall equinox.

In the fourth year (month) of Hezekiah, and the seventh of Hoshea, i. e., at the summer solstice, Shalmaneser (the opposite of the summer solstice) again besieged Samaria, and having taken it, at the end of three years (months), carried Israel with him, as in the time (ninth year) of Hoshea, into captivity (into the winter hemisphere), and imprisoned them as before (xvii, 6). This was because summer passed away, and winter came (v. 12).

In the fourteenth,* i. e., in the seventh year (month) of Hezekiah, Sennacherib (winter solstice) came up against all the fenced cities of Judah (the four spring months), “and took them,” i. e., when the last of the four spring constellations (Cancer) sets, it is mid-winter, and summer is gone. Hezekiah now found himself “used up.” He therefore told Sennacherib that “he had offended,” and would bear the burden the king saw fit to put upon him. Accordingly, the king of Assyria demanded the silver and gold of the temple. These being surrendered, Sennacherib sent Tartan (winter solstice), Rab-saris (big eunuch=winter), and Rab-shakah (big cup-bearer=Aquarius) from Lachish (winter solstice) to Jerusalem, to Hezekiah (summer). These calling to the king, there came out to them, Eliakim (Aries on his meridian), the son of Hilkiyah (smooth-sun=winter), which was over the household (the Sun is over the year), and Shebna (youth=new year’s sun), and Joah (brother-sun), the son of Asaph (collector=end of the year).

Hezekiah being now fairly caught, Rab-shakeh began to ridicule him. “Where now is your confidence, seeing you have rebelled against me?” (vv. 20, 21). Ha, ha! you have trusted upon a bruised reed — even upon Egypt — on which, if a man lean, it will pierce his hand. Such is Pharaoh, king of Egypt, unto all who trust him.

* This number, *fourteen*, being a multiple of seven, may have some reference to the name Sennacherib, which means, says Rawlinson, “Sin (the Moon) has multiplied brethren” (*Five Mon.*, vol. ii, p. 246). Libra is certainly the seventh of the zodiacal constellations, and the first of those south of the equator.

“But we trust in the Lord.” Aha! you do, eh? Whose, the high places and the high altars ye have thrown down, and taken away, I’d like to know! Swear allegiance to my king, the king of Assyria, and you shall have two thousand horses at once, if you be able to put riders on them. But Rab-shakeh talked gibberish to Eliakim. Don’t speak to me in the Jews’ language, said he; speak to thy servants in the Syrian tongue. Rab-shakeh would do no such thing; he didn’t understand Syrian, for it wasn’t yet spring. Hadn’t he been sent to tell them they should eat their own dung, and drink their own piss (delicate, but Bible language) with them that sit upon the wall (winter solstice), i. e., weren’t they to live upon what they could pick up, like other savages? Of course they were. The parties understood each other well enough.

But Rab-shakeh (great irrigator=the rainy season) went on in a loud voice: Don’t let Hezekiah deceive you; have nothing to do with his trusting in the Lord; it is not yet summer. Make the king of Assyria a present (the increment of the lengthening days), and then you “may eat, every one, of his own vine, and every one of his own fig-tree, and drink ye, every one, of the waters of his cistern” (v. 21). “Until I (the lengthening days) come and take you to your own land, a land of corn and wine,” etc., where ye may live. Don’t listen to Hezekiah’s “the Lord will deliver us.” I can deal with you as well as he. The lengthening days extend from the winter to the summer solstice, during the last four months of which the crops are grown. Where are the Gods of Hamath, of Arpad, of Hena and Ivah (all Syrian, or spring, cities)? Have they delivered you from my hand? How, then, can the Lord deliver Jerusalem out of my hand? Clearly, he could not. The people held their peace (v. 36).

But Eliakim rent his clothes, went and told Hezekiah what Rab-shakeh had said. Hezekiah then (xix, 1), in turn, rent his clothes and put on sackcloth (winter apparel), and sent Eliakim to Isaiah (Hosea, Hoshea, Joshua, or Jesus=the Savior), the prophet (spring-Sun), the son of Amoz=strength. On his arrival, Eliakim accosted Isaiah, saying: “This is a day of trouble and of rebuke, and of blasphemy; for the children are

come to the birth, and there is not strength to bring forth" (xix, 3). The labor, being tedious, the patient was exhausted, and stimulus was needed. This the increasing heat of the Sun would soon furnish, when the labor would be safely concluded — spring would come indeed.

Though the Lord thy God would listen to Rab-shakeh (the latter rain), yet fair weather would certainly come (v. 4). And thus would summer and winter alternate (for Hezekiah had removed the high places, i. e., divided the year into two seasons). Don't fear for what Rab-shakeh has said, rejoined Isaiah. I will send a blast (the March monsoon) upon him, and cause him to fall by his own sword (the rainy season ceases at the change of the monsoon in spring). The angel of the Lord (Aries) went out in the night (from the winter hemisphere), and smote of the Assyrians "a hundred, four score and five thousand" * (so supposed), for they were found the next morning (the spring equinox, "all dead corpses" (v. 35). So Sennacherib departed, went and returned (direct and retrograde motions of astronomy) and dwelt at Nineveh (Pisces).

Unhappy Sennacherib; no sooner had he got home, than he went to worship in the house of his god, Nisroch (constellation of the Eagle, which rises with the Sun in Scorpio); when his two sons, Adrammelech (bright-king) and Sharezer (fire-prince), slew him and fled to Armenia (Ararat=spring). Esarhaddon, *the breastless* one, or Amazon, in contradistinction of *El-shaddai*, the breasted Ram, or nourisher=the Ram of summer (from *esar*=*"prohibition,"* and *haddon*, *"the breast"*), reigned in his stead.

THE DIAL OF AHAZ.

I come next to the story of Ahaz's dial. This king was probably the same as Osymandyas, king of Egypt. This last had in his temple a "vast circle of gold, a cubit in thickness and 365 cubits in circumference, denoting the days of the

* All the numbers in the Bible, whether extravagant or otherwise, doubtless have a definite significance, which in time will be better understood. Drop the ciphers in the number named above, and we have 185. Doubling this, and the product is 370, ten more than the number of degrees in the Sun's ecliptic. This ten probably has some relation to, or connection with, the ten degrees of Ahaz's dial, which will be next noticed.

year." However, Ahaz's story is told in this (20th) chapter of 2 Kings, repeated in 2 Chron. xxxii, and again in Isaiah xxxviii. The three recitals agree in most respects, while they disagree in others. This makes no difference in mythology, as the gist of the legend is the same, though related in a thousand different forms.

The solution of this myth has, I believe, never been achieved; being considered by theologians as one of extreme difficulty. Bible commentators have usually passed it by, as it would seem, under the notion of "*least said, soonest mended.*" Wm. Smith, of Bible Dictionary notoriety, thinks in this case "the best course is to follow the most strictly natural meaning of the words." To this I at once agree, and proceed to expound this enigma, this *opprobrium theologorum* in a scientific manner.

I note that in these three recitals, we have the personifications — Hezekiah (strong-Sun=the summer Sun, or simply *summer*), Isaiah (saving-Sun), the son of Amoz (strength=summer), i. e., the summer genii on the one hand, and Sennacherib (winter-sun), Adrammelech (king-of-light) and Sharezer (fire-prince), his two sons, who slew their father; besides Esarhaddon (Amazon=the breastless one=winter) on the other or winter side, i. e., the year is divided into summer and winter, Hezekiah being the former, as above indicated.

"In those days was Hezekiah sick unto death" (2 Kings xx, 1). In what days? Why in the days when Sennacherib was slain (xix, 37) by his two sons, *about* the fall equinox, when Pisces, the last of the winter constellations, sets, i. e., *is slain*; and Esarhaddon (the Amazon) succeeded his father at the beginning of the next winter. And why was Hezekiah sick unto death? Because the calendar appears to have got out of order, and so needed correction. This the ancients did as we still do. "If we assume," says Bunsen, "that the Egyptians were aware that the true solar year was not a quarter of a day longer than 365 days, but about eleven minutes less, the Phœnix period (500 years) would give them a means of rectification similar to that which the Gregorian calendar gives for the Julian year, only a more complete one" (*Egypt*, vol. iii,

p. 68). Thus we have the nature of Hezekiah's sickness; his end being too near.

So Hezekiah, in his distress, "turned his face to the wall (summer solstice), and prayed to the Lord"—the correct starting point. The Lord, on his petition, directed Isaiah, "afore he was gone into the middle court" (mid-summer), to tell Hezekiah, "I have heard thy prayer (detected the error); I will heal thee (rectify it); I will deliver thee and this city (summer solstice, which was out of place by the over-reckoning) out of the hand of the king of Assyria. This he would do for both his and his servant David's sake (i. e., in order to have correct time).

Now for the cure. Isaiah directed a cataplasm of a "lump of figs" to be placed "on the boil" (the error), and Hezekiah "recovered"—*was alive*, in the original. But why "a lump of figs?" Because the fig was, like the pomegranate (seeded-apple), and for the same reason (its numerous seeds), a female symbol.* Its application denoted where the summer ought to end, and that it properly did end as the Sun left Virgo. Hezekiah's sickness was caused by the addition of six hours (too much by 11 m. 12 sec.) to the end of every year, and this addition had, in the course of a long series of years, shoved Virgo partially over into the winter hemisphere, as was discovered by an inspection of the heavens. Pushing her back again into her proper place, remedied the evil. This was signified by the fig poultice.

Now let us look back a little. In 2 Sam. xv, 16, 17, we find that when David (summer Sun) fled, i. e., went into the winter hemisphere, "he left ten women, one third of the thirty days allotted to Virgo, to keep the house, taking the rest with him. These ten women David didn't have intercourse with, but Absalom (winter Sun) went in unto them "in the sight of all Israel," i. e., after the fall equinox. In 2 Sam. xx, 3, it is said David took these ten *concubines* and put them *in ward*, i. e.,

* Formerly, it was customary, in some parts of England, to eat figs on Palm Sunday, which comes near the spring equinox, when the Virgin Mary (Virgo of the Zodiac), as it was supposed, conceived. The day was then called Fig Sunday. 'Twas also "that worthy day wherein our Savior Christ (the Sun) is thought to come unto Jerusalem (summer). Bohn's *Brand's Pop. Antiq.*, vol. 1. p. 124.

under guard, in the care of somebody else ; but did not himself go in unto them.

Again : Solomon (1 Kings xi, 3) had 700 wives and 300 concubines—1000 in all ; the proportions being nearly the same as in David's case. These ten days, then, as I will call them, probably answered to the ten degrees the shadow was brought backward on the dial or circle (or the Sun's ecliptic) of Ahaz.

Although the fig poultice had restored Hezekiah's health, he lacked the sign by which he might know of his recovery. He, therefore, applied to Isaiah (v. 8) for the sign. So "Isaiah the prophet—'twas not now the Isaiah of the middle court, or mid-summer Sun, but Isaiah the prophet, or the Sun at the spring equinox)—cried unto the Lord, and he brought the shadow ten degrees backward, by which it had gone done in the dial of Ahaz" (the Sun's ecliptic), i. e., the true time was found to coincide with the Sun in the first degree of Aries.

At that time precisely (the spring equinox) Berodach Balam, king of Babylon (winter), sent Hezekiah a present (these ten days), for he had heard that he had been sick. In turn, Hezekiah showed the king of Babylon all the precious things (the summer crops) of his house ; wherefore Isaiah (the autumnal Sun (not Isaiah the prophet) warned him that the time (winter) would come when all he had would be taken from him, and carried *captive* into Babylon ; "nothing shall be left, saith the Lord" (v. 17). Hezekiah didn't care, so that "peace and truth be in my days"—correct time.

By this act of the Lord, Hezekiah's life was prolonged, it is said, fifteen years (days, for *shanah*, translated years, literally means a *shine*, i. e., a day). Now, any one can see, that by calling the 5th of August, the 15th, it will take just fifteen days more to make the thirty. Of course, the alteration didn't affect the length of summer any way, but the Lord must have his joke as well as man.

Thus was done in Hezekiah's time, just what Gregory XIII did at a much later day. He found that, from the Council of Nice in 325, when the vernal equinox fell correctly on the 21st of March, up to his own time, 1582, there was an over-reckoning of ten days, and that the spring equinox took place incor-

rectly on the 11th of March. To correct this error, he decreed that the 5th day of October should be reckoned the 15th; and to keep the right time in the future, he ordered that every centennial year which could not be divided by four, should not be bissextile, or leap year, as it otherwise would be. Thus Gregory XIII made the shadow go back ten degrees "on the dial of Ahaz" in his time, and provided that it should return back one degree three times in every 400 years, i. e., he prevented Hezekiah from getting so sick again, by administering to him at the proper time! Catholics readily adopted the N. S., but Protestants refused until compelled by act of British Parliament in 1752, to adopt it.

It will be noticed that from the Council of Nice to Gregory's time was something more than 1200 years; that from the first allusion to leap-year day in Gen. xy, 16, up to Hezekiah's time, is, also, 1200 years; from Hezekiah to the Council of Nice was something short of 1200 according to Bible chronology, which is doubtless inexact. The relations of the three periods are sufficiently near for our purpose, variations in chronology are often vastly greater, particularly in Bible chronology.

MANASSAH.

Next in order comes the wicked Manassah. We must remember that Hezekiah died at the fall equinox, and was succeeded by his son, Manassah (forgetfulness=winter), to the throne. Manassah, it is said, was king of Judah, which looks odd, as compared with the other kings of Judah. But let it be borne in mind that *the dish in his case was turned upside down*, and the winter constellations now (autumn) occupied the place the summer constellations did six months before. His mother's name was Hephzi-bah (my delight — the crop — is in her=Virgo). So Manassah was the son of summer, i. e., the winter Sun (2 Kings xxi).

He, like Ahab, was a very naughty king; and did evil in the sight of the Lord; for he rebuilt the high places which his father had thrown down; made a grove like the one Ahab made; worshiped the host of heaven (i. e., was *under* and op-

posite the summer constellations); built altars in the house of the Lord, i. e., the winter constellations appeared where those of summer did six months before; and in the two courts (halves) of the house of the Lord (summer). He passed his children through the fire of the valley of Hinnom (Sun in winter); observed times (winter holidays); "used enchantments," i. e., in coming to the winter solstice, the Sun "bruised the head of the serpent" (*nachash*=a serpent, the word here used), "dealt with familiar spirits"—*asah ob*, turned the water-skin (Aquarius), i. e., began his northern tour), and "wrought much wickedness in the sight of the Lord," i. e., the Sun made his greatest southern declination. The translation of King James, it would seem, is here willfully wrong, since the chance of mistaking the meaning of the original is small indeed.

Manasseh also set up a graven image of the grove, in the house of the Lord, i. e., Manasseh (the winter Sun) set up the winter constellations, which are *imaged*, or outlined as animals and things, in the places occupied six months before by the summer constellations. In short, "Manasseh seduced them (the children of Israel=the four summer constellations) to do more evil than did the nations (the winter constellations) whom the Lord (summer) slew before the children of Israel. That is, the four summer constellations, by the rising of the four winter constellations with the Sun, were drawn, as it were, along overhead toward the west, and thus more evil was done, because it was winter, than when these same winter constellations set opposite the Sun, when it was summer.

'Twas then, too, that the Lord stretched the line of *Samaria* (winter), and the plummet of Ahab (the winter solstice) over Jerusalem (the upper hemisphere), and thus wiped the dish and turned it upside down (reversed the hemispheres). 'Twas then, he forsook the *remnant* of his inheritance (Libra and Scorpio) and gave them into the hands of their enemies, the four winter constellations.

Thus it was that "Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to the other"—the winter constellations were all in the upper hemisphere, and it was spring, when the earth is found *dreary* and *desolate*.

Winter was gone, however, and Manasseh, the naughty boy, was dead!

AMON.

Amon (*a prop**) was the next king after Manasseh. His reign was short, only two years (months) in Jerusalem (the summer hemisphere). Meshullemeth (friend of God), daughter of Haruz (activity) of Jotbah (good), was his mother. He sacrificed unto the carved images which his father made, *but didn't humble himself before the Lord* as did his father, i. e., he didn't get beyond the summer solstice (2 Chron. xxxiii, 22, 23). His servants conspired against him, and slew him in his own house (summer solstice,— v. 24). "The people of the land made Josiah, his son, king in his stead" (v. 25).

JOSIAH.

Josiah (healing-Sun=Sun at summer solstice, in allusion to the end of the plague season). Josiah was an excellent king. Born at the winter solstice, as the Sun still is, he came to the throne (summer solstice) at the age of eight years (months). Thus young, he sought the God of David at once (Aries in his zenith). In his twelfth year (winter solstice) he began to purge Judah and Jerusalem, i. e., the days began to lengthen (see the Zodiac). At this he worked earnestly, for "he brake down the altars of Baalim in his presence," i. e., the winter constellations set during summer. He also "cut down the *Sun images*" (marginal reading), i. e., the constellations through which the Sun was passing, reduced the groves, etc., (the summer months) "to dust and strewed it (the dust) upon the graves (the spaces just vacated by the winter constellations) of them that had sacrificed unto them." This done, Josiah, or the Sun, will be found at Naphtali (Virgo), as stated in 2 Chron. xxxiv, 6.

Here, according to the reckoning with which his reign began, he would be 18 (months old), as stated in v. 8. Josiah from hence sent Shaphan (hedge-hog=winter), the son of Azaliah (side-Sun=Sun in Libra), and Maaseiah (Sun's work=

* The days were growing longer, i. e., were being propped up, hence *a prop*, or *Amon*.

the crops), and Joah (Sun-brother=winter), the son of Joahaz (summer Sun), the recorder, to repair the house of the Lord, i. e., to bring about another summer. Thus we have the proper actors of this solar drama, with their pedigrees all right and in due order. They went to repair the house of the Lord, i. e., to bring back the summer just ended. They did so, and when they came back to Hilkiah (Sun's house), the high priest, they deposited the money (the gold and silver, i. e., the crops) into the house of God (Aries in his zenith=summer solstice),—v. 9. These crops, or the money for them, the Levites (cardinal points) had gathered of Manasseh (winter=4 months), of Ephraim (spring=4 months), of the remnant of Israel (Libra and Scorpio=2 months), and of Judah and Benjamin (Leo and Virgo=2 months; the last, Virgo, extending to the equator, which divides Israel). "And they returned to Jerusalem" (v. 9). Though the amount was very great, all drew from it *ad libitum*, no account being kept, for "they dealt faithfully" (2 Kings xxii, 7). Yes! though having free access to the treasury, Josiah's men proved faithful. The like transaction now-a-days would justly be accounted a miracle.

The names of these workmen (for they should be handed down to the latest posterity in letters of gold) were Jahath (union=fall equinox) and Obadiah (the Sun's servant=the Earth), of the sons of Merari (bitterness=winter) on the one side, and Zachariah (remembering-Sun=spring equinox) and Meshallum (Ram's friend), of the Kohathites (summer constellations), on the other. No wonder King Josiah's workmen were faithful!

Just at this, the nick of time (mid-summer), Hilkiah (the dividing Sun), lucky fellow, found the Book of the Law (the ten or twelve commandments*) of the Lord, as given by the hand of Moses (v. 8). This book of the law Hilkiah gave to Shaphan (winter), who, having read it before the Lord during the year, brought it back again to the king, saying: "All (the year) that was committed to thy servants, they do it" (2 Chron.

* The ten or twelve months of the year. The ancients at first had but ten months in the year. These were afterward increased to twelve. Hence the ten tables of the Hebrews and the twelve of the Romans, both containing the laws or phenomena to be observed during the year.

xxxiv, 16). The king now (mid-summer) commanded Hilkiah and Ahikam (his raised-up brother=Sun in winter solstice), and their associates Achbor (winter) and Asahiah (summer), to go and inquire of the Lord concerning the words of the book (year) that was found (v. 21).

So Hilkiah went to Huldah (a weasel=Virgo peeping out of the east at Sunrise) the prophetess (because in the east), the wife of Shallum (the crops), the son of Tikvah (hope), the son of Harhas (winter), the keeper of the wardrobe (winter clothing). The reader will thus perceive that Huldah's pedigree is exact.

Well, Huldah* prophesied, and told them at once that winter would come after summer, and that all the curses written in the book would come also with winter (v. 24). But as for the king of Judah, because his heart (Aries) was tender, and he bowed before me, I will gather him to his grave in peace, so that his eyes shall not see the evil spoken of. Aries, the first of the spring constellations, sets as the Sun enters Libra. So they brought the king word again (Sun in winter solstice,— v. 28).

Thence, i. e., from the winter solstice, the king departed, and went with his people up to (not into) the house of the Lord (spring equinox). Here "he read in the ears of the people all the words of *the book of the covenant* that was found in the house of the Lord" (v. 30)— not the book of the law of the Lord, but *the book of the covenant*, or spring equinox. "And he caused all that were present in Jerusalem (the six summer months) and Benjamin (the first of the southern constellations), to stand to it" (v. 32). "And the inhabitants of Jerusalem (summer) did according to the covenant of God" (spring equinox). In coming to this point Josiah took away the abominations (evils of winter) which afflicted the people.

On the 14th day of the first month, and the 18th year (month) of his reign, Josiah kept a passover, and such a pass-

* Huldah, in Hebrew, is a *weasel*. The name is applied to Virgo, because, like the weasel, she, rising head-first, puts forth her head as from a hole. The east was also sometimes typified by a serpent creeping from a hole; the west, by a serpent entering a hole (*Sir G. C. Lewis' Anct. Ast.*, p. 180). The reason of the symbol is obvious: the snake leaves his winter quarters in spring; returns to them in autumn.

over—"there was no passover like to that kept in Israel (in Israel," mark that, for the fall equinox cut Israel in halves) "from the days of Samuel" (2 Chron. xxxv, 18). All that Conaniah (set-up-Sun), Shamaiah (hearing-Sun), Nathaniel (giving-Ram), Hashabiah (regarding-Sun), Jeiel (snatched-Ram=Aries setting), and Jozabad (bestowed of God=the crops), gave the Levites (the year), was used up in this pass-over offering (v. 9).

After all this, when Josiah had prepared the temple, i. e., at the end of summer, Necho (smiter) came up to fight against Carchemish by Euphrates (fall equinox). Josiah went out to meet him. Necho plead off, said he had not come to fight him, but "the house of my war" (marginal reading, which is the correct one). God, said he, is with me (and so he was, for Aries was just setting), and commanded me to make haste (Sun appears to move faster in the southern hemisphere); forbear thee, then, to meddle with God, lest he destroy thee (v. 21). But Josiah wouldn't forbear; he must have a tussle with Necho (the bully) in the valley of Megiddo (winter, where Aries is). So he disguised himself (passed the equinox) and *went for* Necho (the cold weather). His fight was soon over, for Necho's archers wounded him (v. 23), after which he was taken to (lower) Jerusalem, where he languished, died, and was buried. And Jeremiah lamented for Josiah; the singing men and singing women also lamented for him "to this day." Josiah was taken from Megiddo—dead (2 Kings xxiii, 30).

It has been seen that Josiah was wounded in the valley of Megiddo, whence he was taken to (lower) Jerusalem, or winter solstice, where he died. After which

JEHOAHAZ,

or the zodiacal Sun, filled his place for three months. This would take him to the spring equinox. Pharaoh-Necho (Aquarius) then put him in bonds at Riblah (fertility=Earth in the second month, April (Sun in Taurus), in the land of Hamath (warm spring=latter rain), for "he reigned in Jerusalem" (summer,—see marginal reading). Pharaoh-Necho (Moses) next made Eliakim (elevated-Ram=Aries in his zenith)

king in Josiah's stead, and *turned* his name to Jehoiakim (high-Sun=Sun at summer solstice), and took Jehoahaz away.

JEHOIAKIM,

from the time of his elevation, did evil in the sight of the Lord (2 Chron. xxxvi, 5). Nebuchadnezzar, king of Egypt (winter), came and bound Jehoiakim in chains and carried him off to Babylon (winter), whither Necho had taken his brother Jehoahaz, but a short time before. Pharaoh (winter) fined Jehoiakim (summer) in a large sum (a hundreds talents of silver and a talent of gold), enough to support him and his family until the next spring, when Jehoiachin, his son, was put upon the throne. Jehoiakim served Nebuchadnezzar three years (months), after which he rebelled, i. e., began his north declination (2 Kings xxiv, 1). Three months later, i. e., after he had turned the winter solstice, he met the Chaldees (people of the division=spring equinox). Here Jehoiachim slept with his fathers.

JEHOIACHIN

succeeded his father. Like his father, he did evil in the eyes of the Lord, and shared the same fate.

ZEDEKIAH

(righteous-Sun=Sun at summer solstice) followed Jehoiakim to the throne. He did evil in the sight of the Lord, whereby he was cast out of the Lord's presence, of course into Egypt or Babylon. Here he rebelled against Nebuchadnezzar, who drove him away and compelled him to swear (*seven*) by God (Aries during summer); "but he (Zedekiah) stiffened his neck from turning unto the Lord God of Israel," i. e., he wouldn't turn back, but set his face toward winter, where he carried all vessels (constellations) of the house of the Lord (summer) away down to Babylon (the Sun-ram's gate=winter solstice), where "the land enjoyed her sabbaths; for as long as she lay desolate, she kept sabbath" (2 Chron. xxxvi, 21). Mark

that:—"As long as she lay desolate (deprived of the Sun's heat) she kept sabbath." Winter, the true sabbath, was instituted by God (El, *not Elohim*), but it has been greatly perverted by interested parties, and greatly to the detriment of the people.

CHAPTER XXI.

EZRA.

THE book of Ezra is said to be "a continuation of the book of Chronicles" (*Smith's Bib. Dict.*). Of this there can be no dispute, especially as regards the last chapter of 2 Chronicles.

The word *Ezra* means "help," being the same precisely as Ezer. By metonymy, or change of name, it is here made to signify the year, of the phenomena of which, this book treats.

Chap. i. Here it is related that in the first year (month) of Cyrus (Persian for *Sun*), king of Persia (fire-land=summer), the Lord, by the mouth of Jeremiah (high-Sun=summer solstice), stirred up Cyrus to say: The Lord God of Heaven (Sun at summer solstice), having given me all the kingdoms of the earth (Satan offered the same to our Savior,—Mat. iv, 8, 9), hath charged me to build him a house at Jerusalem, which is in Judah, i. e., *summer*, the house of the Sun.

The chief (*head*, in the Hebrew) of the fathers of Judah and Benjamin (the two saved tribes), together with the priests and Levites, had raised up (Sun in Aries, Earth in Libra) "to all the city" * (*summer*) of the Gods (Elohim), *his spirit*, that it might go up (to the summer solstice) and build the house of the Lord, which is in Jerusalem (the summer solstice),—v. 5. Cyrus (the Sun) brought forth by the hand of Mithredath (giving-Sun) all the golden vessels, which Nebuchadnezzar ("who protects the youth" †=Ganymede=boy-Sun=Sun at winter solstice) had carried away with him to Babylon (winter) and numbered to Sheshbazzar=Zerubbabel (Sun rising in

* The word *ir=city*, is wholly ignored in our common translation. The root of *ir*, signifies *to wake up, to be warm or hot*; hence the noun means *summer*.

† This interpretation of Nebuchadnezzar may be found in *Str G. Ravollinson's Five Monarchies*, vol. iii, p. 80. Although near enough for my purpose, I think there is a much better and more significant etymology of this name:—*Neba*=a prophet; *chad*=a bucket, and *azer*=store, i. e., *The prophet or prince of the store-bucket*=Aquarius=Moses.

Aries). Zerubbabel brought them up from Babylon with them of the "transportation," i. e., with those passing through the winter, and gave them over for the building of the Lord's house=summer.

Chap. ii. All the men, women, children, horses, asses, camels, etc., i. e., the whole animal world, came from the winter into the summer hemisphere. The chiefs of the fathers (summer months) gave according to their ability for the Lord's house. The Nethinim (productive months) also dwell in the cities, and, of course, did their share; all Israel also.

Chap. iii. "When the seventh month was come* and the children of Israel were in the cities," all the people found themselves, as one man, at Jerusalem (summer solstice). Jeshua (Joshua=Jesus) was there with them. He was the son of Jozadak (Just-Sun=Sun in Aries). He came up with the priests (cardinal points), and Zerubbabel, the son of Shealtiel (*Sheal*=Hell, and *El*=Aries, i. e., Hell-ram=Aries in winter), and builded the altar of the God of Israel (Aries in his zenith at the summer solstice), to offer burnt offerings thereon, as it is written in the law of Moses, the man of God" (Deut. xii, 11).

Here it should be noted that *mizbah*, translated "*altar*," means "the place of slaughter," i. e., the place where the constellations begin their descent into the west, and also where the days begin to grow shorter; *alah* rendered *burnt offering*, simply means *to go up*. The meaning I understand is this:—the Sun having attained his northern tropic, begins from that time "*to offer burnt offerings*"—to shorten the days; for it was "*from the first day of the seventh month began they to offer burnt offerings to the Lord.*" "But the foundation of the temple of the Lord was not yet laid" (v. 6). They built from above downward, and laid the foundation at the end of summer,—see *Tabernacle, supra*.

The people observed the "set feasts of the Lord" (v. 5) at the proper time, but the "feast of tabernacles" was held after the tabernacle or temple was built, at the end of summer, when food was plenty, and *before the foundation* (winter) was

* Counting from the winter solstice.

laid. The text authorizes my translation; besides Solomon built the Lord's house in the seven months of summer; but he was thirteen months, or one year, in building his own. Again, summer, the Lord's house, with the ancients in their year, came before winter, or Satan's house, which was always, and is still, the foundation of the Lord's house. At this feast, "all sang together by course," in praising and giving thanks to the Lord "because he is good, for his mercy is to the end of Israel" (the end of summer), or to the "*veiling*" (winter), — see *Fuerst's Heb. Lex.*, p. 447. This singing match was held by the lucky ones — those who had good crops, or had cheated others of theirs; for it must not be forgotten that "many ancient (old) men wept with a loud voice" (v. 12). However, the "loud shout" of these, it seems, stifled the weeping of the old and infirm, as at the present day.

Chap. iv. At this stage (fall equinox) of their proceedings, the adversaries (winter constellations) of Judah and Benjamin, having heard that they (the summer constellations) had built the temple of the Lord (summer), proposed "to Zerubbabel, and the chief of the fathers," to build with them (v. 2). Being refused, they (the winter constellations) weakened the hands of Judah and Benjamin, and stopped their building. Not only this, but they hired counselors against them to frustrate their purpose all the days of Cyrus, i. e., during the winter. They even brought their accusation before Ahasuerus (Lion-king = Leo = summer), in the beginning of his reign, i. e., winter lasted until the beginning of summer. In the days of Artaxerxes (the opposite of Xerxes, or the *pseudo-Smerdis* = winter), all the parties, Bishlam (son of peace), Mithredath (treasurer = winter), Tabeel (good ram), Rehum (compassion), and Shimshai (my Sun), with their companions, and the rest of the nations, whom the great and noble Asnapper (treasurer = Joseph) brought over on this side the river (the equator), and set in Samaria (winter), joined together in a letter to Artaxerxes, the purport of which here follows: "The Jews, which came from thee to us, are now building the rebellious and bad city (winter), having already joined the foundations (winter solstice). Now be it known unto the king that if this city be builded *again*, then

they will not pay toll, tribute, or custom (there will be no crops), and the king's revenue (*strength*,—marginal reading) will be endangered. Now, therefore, as we have maintenance from the king's (the Sun's) palace, we could not see the king's dishonor, hence have we certified the king," etc. This letter "was written in the Syrian tongue, and interpreted in the Syrian tongue" (v. 7). It was! Suppose I were to address my reader, who understands no language but the English, in Greek, and interpret it in Greek, how much the wiser would he be for it? The thing is a gross absurdity upon its face; yet theologians gulp it down, not doubting but all is right. The meaning of the text is, that the Jews—the summer months—passing away in succession, winter came on. This passing in turn brought spring=Syria, which having a language understood by all, interprets itself—is understood by all.

Artaxerxes answered Rehum and Shimshai, saying: "This city (winter) of old time hath made insurrection against kings," etc. (v. 19); therefore, cause these men (the winter months) to cease building *until they have another commandment from me* (v. 21), i. e., until the next winter. Then Rehum and Shimshai went up (from Syria=spring) to Jerusalem, unto the Jews, i. e., summer followed winter, and made them (the winter months) "to cease by force and power."* The work (of winter) ceased accordingly unto, or *at the* "second YEAR," says our deceptive translation, of the reign of Darius (Savior=Sun), king of Persia (the summer). The word here translated "year" is *turtin*,† or *turin*=*oven*. The meaning of the original text, therefore, seems to be that winter ceased at or in the "second" of the spring months, the very month in which Noah left the ark. The idea of *year* is not in the word *turtin*.

Chaps. v and vi. In the four preceding chapters of this book, we have an account, as just shown, of the building of the temple of the Lord; or in other words, of summer, as the work ceased at the fall equinox. True, the adversaries of Judah and

* Rawlinson (*Five Mon.*, vol. iii, p. 403) thinks that the work was stopped by the pseudo or false Smerdis. He is right; for the true Smerdis (splendor) was the summer Sun. The false=the winter Sun. It is really amusing to see learned men striving to convert these myths into veritable history.

† See Parkhurst's *Heb. Lex.*, p. 796.

Benjamin sued for a copartnership in the work, but they were refused; and though they came on, their work wasn't recognized as a part of summer.

In these two chapters we shall find a description of the building of Solomon's palace, or, of the phenomena of the year. The writer begins at the usual starting point — the spring equinox, where the year began — and ends his piece at the same point. Haggai (Sun at the feast of the tabernacles=fall equinox) and Zechariah (remembering Sun=spring equinox), the son of Iddo (returning Sun=winter solstice), i. e., the two equinoxes, first prophesy, after which, Zerubbabel (spring Sun), the son of Shealtiel (Aries in winter), and Jeshua (Savior=Joshua=Jesus) began to build the house of God* (the year), which is at, not in, Jerusalem (summer), where the year began and ended = the spring equinox. God's prophets helped them (v, 2).

Here (at the spring equinox) they were met by Tatnai and Shethar-boznai (the winter and summer Sun), and their companions, who attempted, like the adversaries of Judah and Benjamin, to interrupt their work, asking, "who commanded you to build this house?" (v. 3). They didn't stop the work, however, for the "eye of their God (i. e., of the year God) was upon the elders of the Jews" (Aries during winter). Hence this indirect answer: "We are the servants of the God of heaven and earth (summer and winter, or the year), and build this house that was builded many years ago, which a great king of Israel (Solomon) *builded and set up,*" but which the God of heaven (summer, not the God of the year), provoked by our fathers, gave over (Aries setting in the fall) to Nebuchadnezzar (Sun in winter), king of Babylon (winter), who destroyed it. But Cyrus (the Sun), king of Babylon (winter) and also of Persia (summer), in his first year, decreed that "we should build this house of God (the year), directing at the same time that the gold and silver (spring and summer) which were carried off to Babylon (winter should be returned to Sheshbazzar (the summer Sun) to be used in its adornment" (v. 14).

* Here we have a different God from any hitherto — a kind of hermaphrodite God, in the word *eloha*, "which is not spoken of Jehovah specially, but of every God" (*Fuerst's Heb. Lex.*, p. 93).

Putting this answer into the form of a petition, Tatnai and his friends, "*on this side the river*," presented it to king Darius (the Sun), asking him to hunt up this alleged decree. This being done, the decree was found to set forth the exact dimensions of "the house of God." The height and breadth (and probably the length) were to be sixty cubits each. Each cubit being equal to 2° of the Sun's ecliptic, as heretofore shown, the sum would be 360° , the number of degrees in a circle, or the year. "The three rows (seasons of four months each) of great stones (vi, 4), and a row of new timber," probably had reference to the same thing. Such was the nature of the decree. Of course, the prayer of the petitioners was denied; and Tatnai and his friends "*beyond the river*" were ordered off—"be ye far thence" (v. 6). "Let the work of *this* house of God alone" (v. 7),—Let's have but one winter in the same year.

This intermeddling of Tatnai, etc., who were beyond the river (the winter constellations which had just passed the Sun) being thus happily got rid of, the builders of the house of God (the year) went on prosperously, and finished their work on the third day of the month Adar, the twelfth and last month of the year. Then followed its dedication, when rams and bullocks (Aries and Taurus) were offered in immense profusion to the Lord. Next the priests (months) were set in their divisions, and the Levites (bundles of months=the seasons), in their courses, for the service of their God which is at Jerusalem (spring equinox). The children of the captivity (winter) now kept the passover, the feast of unleavened bread, with joy; for the Lord God had procured them an ally in the king of Assyria to *strengthen* their hands in the work of the house of God—the God of Israel. Assyria represented the increments of the lengthening days at this, the spring season of the year.

Chap. vii. The temple of God, or the year, being completed, the next thing to be done was to furnish and adorn it. For this purpose Artaxerxes (winter Sun) commissioned Ezra to carry all his gold and silver, and all that could be found in the province of Babylon, with the free-will offering of the people, up to Jerusalem. With this money, bullocks and rams

(Aries and Taurus, then rising) and whatsoever was needful for the house of God, were bought.

Chap. viii. Accordingly, Ezra (v. 15) gathered his friends together to the river (Sun's ecliptic) that runs to Ahava (spring equinox). Here he found none of the sons of Levi (none of the seasons, for it was mid-winter), i. e., he was not at the end of winter. However, after three days (months) he sent for Eliezer (helping-Ram), Ariel (lion-Ram), Shemaiah (Sun-hears), Elnathan (giving-Ram), Zechariah (Sun-remembers) and Meshallum (peace) — all genii of summer. These come, he "sent to Casiphia (place of silver) to Iddo (the one=Aries), chief of the place, and the Nethinim (the givers=summer months) requesting them to bring ministers (the summer months) for the house of our Gods" (v. 17). Sherebiah (Sun's heat) and Hashabiah (Sun regards, or looks down upon) were sent, with others.

Ezra then proclaimed a fast (Lent), which observed, he chose Sherebiah (Sun's heat) and Hashabiah (regarding Sun) and ten others of the chief priests (=the twelve months), among whom he divided "the silver and the gold" (sun's light). All being now ready, they leave the river Ahava on the 12th day of the first month, to go to Jerusalem (summer solstice). On the fourth day after their arrival, Meremoth (heights=summer solstice) weighed the silver, the gold, etc. (the sunshine), and all the weight was written down at that time (v. 34). Uriah (Sun's heat), Eleazar (Aries at his zenith), Phinehas (brazen month), Jozabad (Sun bestows), and Noadiah (Sun convenes), the son of Binui (the builder), Levites, were present to witness the weighing. After this, "they furthered the people, and the house of the Gods" (Elohim, or summer).

Chap. ix. It was now (fall equinox) discovered to Ezra that not only the people, but the priests and Levites, to the great scandal of the Jews (summer months), had, in their peregrinations, taken for themselves and sons, the daughters of the people with whom they sojourned (Virgo in winter); "so that the holy seed have mingled themselves with the people of those (winter) lands!" This was a most shocking thing, and Ezra was so enraged about it, that he tore his shirt, plucked

out his hair and beard, and sat down astonished, in *desolation*, for it was mid-winter (v. 3).

Ezra (Sun or Earth, it matters not which), as in duty bound, now fell upon his marrow bones before his God (Aries on his meridian), confessed the sins of his people, and told God how great they were; that for "our iniquities (Sun's S. declination) have we, our kings, and our priests, been delivered into the hands of the kings of the land (winter), to the sword (Sun), to *captivity*, and to a spoil;" and that notwithstanding all this, "he had left us a small chance for escape—a nail in his holy place (winter solstice)—to give us a little reviving (increase in the length of the days) in our bondage" (v. 8). "For we *are* (not *were*, which is a false interpolation) bondmen, yet our Gods (Aries—always in the zodiac) have not forsaken us in our bondage;" they have given us "a reviving;" we have passed the Rubicon and will soon set up the house of our Gods and repair the desolations thereof, i. e., we have passed the shortest day, spring will soon come, when the vegetation will revive (v. 9).

"O our Gods," we know not what to say, for ye did tell us by your prophets (the signs of the seasons) that the land to which we were going, was an unclean land, a land filled from one end to the other, with the filthiness and abominations of its people, etc. (vv. 11, 12); yet we heeded you not. But we have come off with less punishment than our iniquities deserved (v. 13). Next time we may be wholly consumed by your anger (v. 14). But never mind; we are escaped "as it is this day—behold, we are before you in our trespasses" (v. 15), i. e., they were just past their southern tropic.

Chap. x. Such was Ezra's prayer, and a very sensible one, too, it was; for he prayed having "faith"; knowing that the spring which he asked for would certainly come "at the set time." He was greatly interested, for "a very great congregation of men, women and children had assembled unto him, and they wept sore"—it was the rainy season.

Shechaniah (let-down Sun=Sun at winter tropic), the son of Jehiel (living-Ram=Aries on his meridian), one of the sons of Elam (Shem's eldest son), came forward, confessed his sins,

and said to Ezra, we have trespassed, i. e., passed the fall equinox, and have taken strange wives (Virgo in winter). Now, therefore, says he, let us *make a covenant with our Gods*, i. e., let the Sun enter Aries—let spring come! What for? Why, that we may “put away all these wives and such as are born of them”—the cold winter days. “And let it be done according to the law.”

“Arise, Ezra, get up, for this matter belongeth to thee,” continued Shechaniah (v. 4). Then Ezra, having sworn his attendants, arose and went into the temple of Johanan (merciful-Sun), the son of Eliashib (returning-Ram=Aries past his meridian). The time, then, was mid-winter=the *ninth* month. So Ezra made proclamation, that “all the children of the *captivity*” should gather unto Jerusalem (the spring equinox) within *three* days (months). Judah and Benjamin (Aries and Libra inclusive=seven months) obeyed the summons (v. 9). Before starting they confessed their sins (passed the winter solstice), and promised to put away their strange wives, i. e., to leave Virgo, which sets at the spring equinox. But, said they, “it is a time of much rain, and we are not able to stand without” (it was the rainy season), nor “is it the work of a day or two” (v. 13).

Jonathan (gift-of-the-Sun=food), the son of Asahel (fruitful-Ram=Aries in summer), and Jahaziah (the Sun sees), the son of Tikvah (a line=Sun’s ecliptic) were selected to oversee the work (v. 15). On the first day of the tenth month, Ezra and his assistants sat down to examine the matter. And on the first day of the first month (March), they “made an end with all the men that had taken strange wives” (v. 17), i. e., they hung them, perhaps.—Oh no, no, they didn’t, for here follows a long list of them. Pleading guilty, they offered a Ram of the flock (Aries with the Sun) for a trespass offering, and were thus cleansed from their sins (v. 18).

CHAPTER XXII.

NEHEMIAH.

WE find Nehemiah (lamenting Sun=Sun in winter), the son of Hachaliah (flashing, or summer Sun) in the month Chisleu (the ninth month of the Jews, and answering to our month December), in Shushan (lily*=zodiac), the king's palace.†

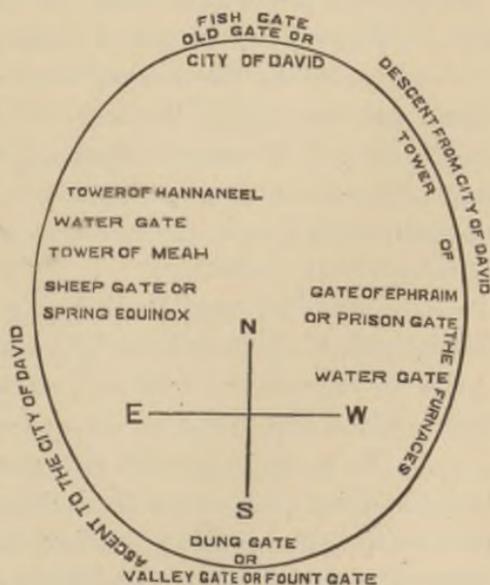
Being informed by certain men, but more particularly by his brother Hanani (mercy=Sun in summer) that "the remnant of the captivity (Judah and Benjamin=Aries and Libra) are in great affliction and reproach" (it was mid-winter). Nehemiah sat down (Sun in his southern tropic) and wept (the rainy season) very sore. Like poor Ezra, he prayed, confessing his sins (Sun's southern declination) to the Gods of heaven before him. Being out of work and in great affliction, and in want of food, he accepted the office of cup-bearer to the king (Sun in Aquarius), and is thus identified as the Ganymede, or joy-promoter of the pagan mythology.

Chap. ii. In the month Nisan (March) Nehemiah, having a sickly look, brought the accustomed wine before the king (four cups, one for each spring month=the passover wine). The king observing his sad countenance, inquired its cause, concluding at the same time: "This is nothing else but sorrow of heart," to which Nehemiah assented, saying: "Why should not my countenance be sad, when the city, the place of my father's sepulchre lieth waste?" To comfort him, the king gave Nehemiah leave "to build it." Clothed with the king's authority by letters to Asaph (collector), he proceeded onward

* The lily, having three petals, and thus containing of itself the idea of a Trinity, or of a Three joined in one, or of the year of three seasons, is a beautiful emblem of the zodiac.

† Nehemiah was born at Babylon (the winter solstice), during the captivity, i. e., at mid-winter (*Rees' Cyclopædia, in article Nehemiah*).

accompanied by the king's guard. When he came to the governors over the river (spring equinox), he found, as did Ezra before him, that they (Sanballat the Horonite and Tobiah=the two solstices) were exceedingly aggrieved, because he sought the welfare of the children of Israel (i. e., because their rule was about to end). However, Nehemiah went to Jerusalem, where he tarried three days (Ezra viii, 32). Leaving Jerusalem at the end of three days (months), in the night, by the valley gate (fall equinox), which is before the *dragon* well (former rain, Sun in Scorpio), he went "to the dung port" (stable of Augeas), where he viewed the broken-down walls of the holy city (it was winter, not summer). Thence he passed the fountain gate (winter solstice). Here there was no room "for the beast that was under him (Capricorn) to pass" (the constellations appear to go in a direction contrary to that of the Sun). In verse 15, it was by the brook (Kedron, 2 Sam. xv, 23=the Styx, or *dread*, of the pagan mythology) that he viewed the ruined walls. Then turning by the valley gate (winter solstice), he returned before the rulers knew where he had been, or what he had done (v. 16). Having, on his return, informed the Jews that the hand of the Gods (Sun in Aries) was upon him; they said: "Let us rise up and build" (v. 18). But when Sanballat, the Horonite (winter Sun) and Tobiah (the good or summer Sun), the seryant of Sanballat (summer serves winter) and Geshem, the Arabian (the evening or latter rain) heard it, they laughed them (the Jews) to scorn, and despised us, saying: "What would ye do? will ye rebel against the king?" Nehemiah answered: "The Gods of heaven (Aries during summer), they will prosper us:



we will rise up and build, but ye (apostates) have no portion, nor right, nor memorial in Jerusalem"—winter has nothing to do but to eat up the surplus of the summer crop.

To aid in understanding this and the following chapter, the diagram on the previous page is presented.

Chap. iii. Here follow "the names and order of them that builded the wall": First comes Eliashib (Aries rising at the spring equinox). This *Dux gregis*, *Princeps zodiaci*, leader of the flock, and chief priest with his brethren (the other constellations), built the "sheep gate," or the spring equinox, and sanctified it, even unto the Tower of Meah (=100, the number of days from the winter solstice), and unto the Tower of Hananeel (the time of harvest). Right here, too, and over the same ground, the men of Jericho (moon=month) built. Zaccur (*membrum virile*), the son of Imri (*the eloquent one*), also "builded" here, but it is not said what. If we bear in mind that Lady-day comes on the 25th of March, we shall be able to guess. The "Fish-gate" (Cetus or Whale in his zenith) was built by *the sons* of Hassenaah (thorns=winter), i. e., by the summer constellations. Meremoth (heights=summer solstice), the son of Urijah (hot Sun), the son of Koz (a thorn), puts in his appearance, together with Meshullam (the ruling Ram=Aries in his zenith), the son of Berechiah (blessed Sun), the son of Meshezabeel (freed of Aries), and Zadok (the upright=summer solstice), the son of Baana (affliction=winter solstice—the solstices being the sons of each other alternately, or, as in the case of Moses and Aaron, brothers). The Tekoites (tentmen the summer constellations) next repaired, "but their nobles put not their necks to the work of the Lord" (v. 5),—of course they didn't.

Jehoiada (favoring Sun), the son of Paseah (the cripple=Jacob with his dislocated thigh) and Meshullam (ruling Ram=Aries in his zenith) the son of Besodeiah (intrusted to the Sun=Aries and the Sun in quartile aspect), built the "Old gate." In connection with this gate, I remark, we have Uzziel (mighty Ram), the son of Hashaiah (dry Sun), besides Rephaiah (the healing-Sun=the physician, because the plague ceases its ravages at mid-summer), and some others. So far, so good.

Descending from the "Old gate," we approach the "tower of the furnaces," or fall equinox, so called because two of the four summer months or *furnaces* are located on each side of it. Malchijah (Sun-king), the son of Harim (flat-nose — the Sun is so pictured in our almanacs), and Hashub (regarding-Sun=Sun in the west, or autumn). Shallum (Lot) and his daughters perform their part next (v. 12). Hanun (grace=food) and the people of Zanoah (the marsh, or bog=winter) built the "valley gate." Malchiah (Sun-king=Sun in winter solstice), the son of Rachab (a band of riders=zodiac), built the "dung-gate" (stable of Bethlehem, also the stable of Augeas, which Hercules, in his sixth labor, cleansed by turning a river — Aquarius — through it).

The fountain gate (Aquarius) was built by Shallum, the son of Col-hozeh (the All-seeing=the Sun), "the ruler of a part of Mizpeh" (watch tower). Nehemiah, the son of Azbuk (desolation) repaired the last quarter of the circle, by the aid of his friends. But here we are at the completion of the circle, and only midway of the chapter, with but half the localities enumerated. How are we to account for this? James Fergusson (*Bib. Dict., Art. Jerusalem*) supposes, first, that there were "two walls of Jerusalem," or, "that the first sixteen verses refer to the walls of Jerusalem, while the remaining sixteen refer to those of the city of David," but prefers the last hypothesis as the true solution of the difficulty.

Now, I am not certain but both are right, for the word Jerusalem, or, as it is more properly written in its *dual* form, *Jerusalaim*, implies a *double* city, as having reference to the two hemispheres, and hence we meet in Nehemiah a *double* description of it. One going in the direction in which I have traced it, the other in the opposite direction. This accords well with the *apparent* motion of the Sun and constellations with regard to the Earth, which is *double*, i. e., both forward and backward — forward as regards Aries when he leaves the Sun, backward as to the Sun when Taurus receives him; and this will account for the two descriptions. So when the *half* year comes around, the two sets of constellations — winter and summer — stand on opposite sides of the equator, having the

“sheep-gate” (spring equinox) and the “prison-gate” (fall equinox) at either extremity of summer. This cannot happen except at the end of a half revolution of the stars, commencing at either equinox.

This view of the matter is fully confirmed in chap. xii, where it is distinctly stated that, after the singers had gathered out of the plain country (winter hemisphere) round about Jerusalem (winter solstice), where they had builded villages (v. 29), and from Netophathi (droppings=winter), and from the house of Gilgal (circle=zodiac), out of Geba and Azmaveth (strong-death=winter), and when the priests and Levites (months and seasons, both ending at the spring equinox,) had purified themselves and the people, i. e., when the Sun having passed the month February (purification), clears itself from the inconveniences of winter, Nehemiah “appointed two great *companies of them that gave thanks*” (v. 31); one of which (the summer constellations) went on the right hand over the wall (zodiac) toward the dung-gate (winter solstice), i. e., they went from the east to the west. Coming opposite the fountain gate (winter solstice) “they went up by the stairs (the degrees in the Sun’s ecliptic, for the word is the same with the one translated ‘degrees’ in 2 Kings xx, 9, 10, 11,) of David, even unto the water gate eastward,” i. e., the *water gate*, or rainy season, then coming on. Meanwhile, Nehemiah, the other *company that gave thanks*, following “after them,” made the opposite half circuit, bringing up with Aries at the prison gate (fall equinox), or tower of furnaces, where the Sun (Nehemiah), having left Virgo, is about to enter Libra. “So stood the two *companies of them that gave thanks* in the house of God; both I, and half the rulers with me” (v. 40). The corrected punctuation of the last clause of this verse, which I have ventured upon, and which is the correct one, brings out, with the improved translation, the true sense of the Hebrew text. In support of this my remark, I will say that the *italicized* words “*companies of them that gave,*” found in vv. 31, 38, 40, form no part of the Hebrew text. Being gross interpolations, they are well calculated to misdirect the reader. The two parties were evidently and truly the Sun (Nehemiah) and the

northern or summer zodiacal constellations. Both these setting out from the spring equinox, as described in this chapter, apparently, move at the same time, but in opposite directions; and both in the space of six months will have made half their yearly circuit, as described above.

Having come to the end of the ingathering, they held the annual feast of the tabernacles, and rejoiced greatly, gave tithes to the priests, who, though they didn't work, must be supported.

Chap. xiii. This chapter appears to refer to another correction of the calendar similar to that of the dial of Ahaz, except that the error had not become so great, being, according to the marginal chronology, nearly three days.

Thus Nehemiah (the Sun) found the people profaning the sabbath, i. e., doing their work out of season, marrying strange, outlandish women — women of Ashdod, Moab and Ammon, i. e., the Sun came to the fall equinox nearly three days before leaving Virgo. Hence these three days being over the equinox, on the winter side, were called strange, or outlandish women, such as were David's ten shut-up wives and Solomon's 300 concubines, both which typify the last ten degrees of Virgo, before the correction of the twentieth chapter of 2 Kings.

Hence, "on this day," when they (the two companies before treated of) "stood still in the prison gate" (xii, 39), at the fall equinox, and read the law of Moses (Deut. xxiii, 3, 4) which prohibits the Ammonites or Moabites from entering the congregation of the Gods (*Elohim*), or the summer constellations, counting Aries the first, forever. The true time must be kept according to this law.

Thus the contents of this book of Nehemiah, though intricate and difficult to fathom, turn out, like all that precede, to be no other than a description of the phenomena of the year.

"The only description of the ancient city of Jerusalem which exists in the Bible (says James Fergusson, the greatest of living architects), so extensive in form as to enable us to follow it as a topographical description, is that found in the book of Nehemiah" (*Smith's Bib. Dict., Art. Jerusalem*).

CHAPTER XXIII.

ESTHER.

“ALL hail to the ‘great Esther!’ She was really called Myrtle, for Hadascha is in Hebrew the myrtle. That Esther is *aster* has long been generally admitted; also that Xerxes is Ahasuerus. The chronology is equally decisive” (Bunsen to Max Müller, *Chips*, vol. iii, p. 418).

Hadassah, then, is the Hebrew for *myrtle*. “The Romans gave Venus the name of *Murtia*, from the myrtle, which was consecrated to her” (*Banier’s Myth.*, vol. ii, p. 333). Venus, then, is the same as Hadassah, or Esther. Astrologically she had her *fall* in Virgo, and hence their relationship. In autumn Virgo rises before the Sun, and it was thence she got the name Hadassah (Myrtle), as denoting *death*, or the end of the growth of vegetation—the Myrtle being a funeral tree. In the spring Virgo sets just before the Sun rises, and she is thence called the Star—the star of the Savior, or the Sun, as denoting life, or the renewal of vegetation. Esther and Hadassah answer in every respect to Sarai and Hagar, or Virgo in summer and winter.

Ahasuerus, it is also understood, is the same as Xerxes, the “Ruling-eye,” or the Sun (*Rawl. Herod.*, vol. iii, p. 462). He ruled from India (the east) to Ethiopia (the West), i. e., over the summer months. In the third year (month) of his reign, having displayed the glorious riches of his kingdom for the space of 180 days (six months) he made a feast (that of the tabernacles) in Shushan (the year), to which he invited all his princes and servants. At this feast, though the drinking was done according to the law, it was done “according to every man’s pleasure” (v. 8, chap. i). Vashti (beauty), the queen, also “made a feast for the women.” On the seventh and last

day of the feast, the king, merry with wine, commanded his seven chamberlains (the seven summer months) to bring Vashti, the queen, before the king, that he might display her beauties ("for she was beautiful to look upon"), before his princes and the people (i, 11). But behold! the queen, shy of her beauty, flatly refused to obey the king's order (Virgo had just left the Sun, and, of course, wouldn't come back). At this Ahasuerus got mad — "his anger burned within him" (i, 12), and consulted "the wise men which knew the times," as to the queen's behavior; it was bad — humiliating, for just then the king was like to go into a decline. Due consideration having been had, it was determined "that Vashti come no more before king Ahasuerus." It was also decided that "the king give her royal estate unto another that is better than she" (v. 19). "This pleased the king." The next step was to find "the maiden which pleaseth the king, and let her be queen instead of Vashti" (ii, 4). This it was not difficult to do; for, it was soon discovered that "a certain Jew," Mordecai (the planet Mars) by name, the son of Jair (whom the Sun enlightens=Mars with the Sun), the son of Shimei (the Earth), a Benjamite (Mars has his *detriment* in Libra, i. e., is in opposition to the earth), had just returned from his *captivity* in Babylon (winter), whither Nebuchadnezzar (the winter Sun) had taken him, bringing up with him "Hadassah," i. e., Esther (v. 7), the daughter of Abihail (father-of-strength=Sun). Mordecai, or Mars, is sometimes called Ares or Aries, from his astrological connection with that constellation. Mars has his "terms" in the constellation Virgo, hence it is said, Mordecai *adopted* Esther as "his own daughter." Her father and mother, the Sun and Moon, died when they entered the winter hemisphere.

Out of many maidens, Esther proved the lucky one — "she obtained kindness" of the king (v. 9). Esther had not yet shown her people or kindred. This Mordecai charged her not to do (being the beginning of spring, the summer constellations were yet in the lower hemisphere). So Mordecai walked every day before the court of the women's house (he being in Aries) to know how Esther did, and what would become of

her (ii, 11). Having waited for "every maid to go in to king Ahasuerus," Esther's turn at length came, and "she was taken unto king Ahasuerus into his house royal (winter solstice) in the tenth month, which is the month Tebeth (ark month=the last half of December and first half of January). Here, her purification of six months (v. 12) having been completed, she was made "queen instead of Vashti." Ahasuerus now made a great feast (drinking is the sense of the original, in allusion, perhaps, to the rainy season); even Esther's feast, and he made a *rest* (marginal reading=a cessation *from labor*) to the provinces and gave gifts according to the state of the king's (treasury).

When the virgins were met a second time, Mordecai sat in the king's gate (spring equinox). Right here, too, in this very spot, two of the king's chamberlains, Bigthan (gardener=summer) and Teresh (severity=winter) sought to lay hands on the king Ahasuerus. This Mordecai told Esther, who certified the king thereof,—Aries was about to rise with the Sun and Mars. Of course the king executed them both at once, i. e., the ending of the old year, and the beginning of the new year expired together.

Chap. iii. After these things, i. e., after the beginning of the new year, Ahasuerus promoted Haman (the planet Mercury), the son of Hammedatha ("double"=Gemini, wherein is Mercury's "*day-house*"), the Agagite (son of summer), i. e., passing Aries, Gemini, etc., Mercury reaches Virgo (her *night-house*). Here, though in the presence of the king, and highly honored by all the king's servants, which *were*, but not then, in the king's gate, Haman perceived that Mordecai (Mars) was still in the king's gate (Aries), and did not *bow* to him—had not yet passed the summer solstice. At this Haman was full of wrath, i. e., Mercury being with the Sun in Virgo, the weather was still warm. Haman, however, scorned to lay hands on Mordecai alone.

Hence the following *conjunction* in order to destroy the entire race of the Jews. In the month Nisan (the first month), probably on the 13th (v. 12), "they," Mordecai and Haman, "cast Pur" or lots, i. e., they compared their respective places

in the heavens with regard to each other and to the earth, "from day to day, and from month to month *to the month Adar*" (v. 7), or, *to the first day* of the 12th month. Thus, *the time of Lent* was left out of their reckoning. During the 318 days (the number of Abram's servants) remaining, Haman (Mercury) found he had made over three revolutions,* while Mordecai (Mars) had made less than half of one — only 318 out of his 688 days. Haman had bowed (passed his zenith) repeatedly, but Mordecai had not returned the compliment even once! This was extremely mortifying. And poor Haman complained to the king that there were a certain people scattered in all his provinces (the zodiac) whose laws differ from those of other people. He would advise their destruction, and for this purpose he would himself contribute 10,000 talents of silver. (Mercury has one of his three decanates, or *ten faces*, as well as other essential dignities, in Virgo, a constellation belonging to the summer division of the zodiac, and is, therefore, of the *silver age*. The 10,000 being a multiple of ten, was, doubtless, used to deceive the uninitiated.)

Haman's proposition was agreed to by the king (vv. 10, 11), and proclamation thereof was made, the king having given Haman his ring (the zodiac) on the 13th day of his (Haman's) first month (April, when astrologically, the Sun and Mercury come to "terms"), by command of Haman, in the name of the king Ahasuerus, sealed with the king's ring, to the governors that they shall destroy, kill and cause to perish, all the Jews (the four spring constellations), by a certain day, viz., the 13th day of the twelfth month, Adar (about the first of March, when the six northern constellations are wholly in the southern hemisphere). The posts which carried these orders, were hurried up by the king's (Sun's) command, the decree having been "given in Shushan, the palace (spring equinox), and the king and Haman sat down to drink" (Beer-sheba=Sun and Mercury in Scorpio); but Shushan was perplexed, i. e., the equinoxes had changed places, and the spring constellations were going down in the west. Thus was Haman's design so far accomplished.

* The two planets are supposed to start from their respective *exaltations*, both at the same time, Mars from the 28° of Capricorn, and Mercury from the 15° of Virgo. Thus Mercury would make about four revolutions before Mars would pass his zenith.

Chap. iv. Poor Mordecai now went out into the midst of "the city" (Mars in Capricorn=his *exaltation*). Here he rent his clothes, put on sackcloth (his winter dress) and cried with a bitter cry, for it was doubtless very cold. He remained thus humbled until he came before the king's gate (spring equinox). Here he found the Jews fasting, weeping and wailing (it was Lent); and "many lay in sackcloth and ashes." As Mordecai could not be permitted to enter the king's gate (spring equinox) in his sackcloth suit, Esther (Virgo just set), on being informed of his condition, kindly sent him raiment, and offered to remove his sackcloth, but Mordecai refused to receive it, it being too soon (v. 4). Then Esther called for Hatach (Pisces), one of the king's chamberlains (winter months), "whom he had set before her" (*see marginal reading.*)* By him she sent word to Mordecai that "no one could enter into the king (Sun) into the *inner court* (summer) and live, except such to whom the king shall hold out the golden scepter, and that she had not been called unto the king these thirty days" (v. 11),—Virgo is wholly set when the Sun enters Aries. At this Mordecai intimated to Esther that she would fare no better than the rest of the Jews. However, Esther kept her temper, and advised Mordecai to gather all the Jews to Shushan (spring equinox). and fast with them while she and her maidens fasted (Lent). So Mordecai did as Esther bid him.

Chap. v. On the third day (or period of time, perhaps the third *decan* of the month is referred to), we find the king and queen in their royal robes opposite each other; the one on his royal throne (Sun's exaltation at the spring equinox), the other in the inner court (Virgo in the dark hemisphere) of the king's house. Immediately the king saw her, he extended the golden scepter, which he held in his hand. "Esther drew near and touched the top of the scepter"—literally its *head*. The expression is a euphemism for the sexual congress. The root of the original (*Shabit=scepter*) signifying, "to make firm, to stand, or to make to stand" (*Ges. Heb. Lex.*, p. 1027). Of course the king was in his best mood, and said: "What wilt thou, Esther? it shall be given thee even to the half of the

* Pisces is opposite Virgo.

kingdom" (Virgo then possessed the night hemisphere, while the Sun, of course, occupied its opposite). Esther barely requested the presence of Haman at the banquet (harvest) she had just prepared. This was easily granted, for the king and Haman come to "*terms*" from the eighth to the fifteenth degree of Taurus (April=the harvest month). We must remember, also, that Mercury (Haman), being the God of eloquence, his presence would naturally be desired on such occasions. And as this festival was closely linked to the passover feast, the cup must, according to rule, be passed around *four* times, the last being designated "*the cup of blessing*" (*Smith's Bib. Dict., Art. Passover*). This being done, of course good cheer and hilarity will prevail, as is usual in harvest, when "jokes are free."

Again; at the instance of the king, Esther made another request, viz., that Haman's presence be permitted at the banquet "that I shall prepare for the king and Haman" (v. 8), alluding to the meeting of the Sun and Mercury in Virgo at the end of summer (feast of the ingathering). This was readily granted. It is clear that Haman, though the God of eloquence, was no voluptuary, as the king doesn't appear to have been in the least suspicious of him as regarded his queen, but see anon.

Haman, being thus favored of the king a second time, went forth joyfully and with a glad heart, leaving Mordecai, "who stood not up, nor moved for him, in the king's gate" (v. 9). At this Haman was full of indignation (Sun's heat). Nevertheless he restrained himself, went home (his night house is in Virgo), and called for his friends (the crops), and Zeresh (Virgo at the end of summer), his wife. To them he recounted the glory of his riches, the multitude of his children (the number of days in his year), and how the king had promoted him; but all these things availed him nothing so long as he saw Mordecai, the Jew, sitting in the king's gate. Zeresh and his friends advised a gallows, fifty cubits high, to be erected (Mercury's exaltation* is in the middle of Virgo), and that

* Mars' (Mordecai's) *exaltation* being in the 28° of Capricorn, he couldn't be hung in Virgo, in the middle of which Haman (Mercury) has his *exaltation*. The 50 cubits, equal to 100 degrees of a circle, doubtless refer to the distance (107°) between the two planets at their exaltations, the round number being used in place of the true one.

Mordecai, the king's consent being obtained, be hanged thereon. "The thing pleased Haman; and he caused the gallows to be made."

Chap. vi. On that night (the following winter) could not the king sleep (the Sun having *no night house*, never sleeps), so he looked over the records of the chronicles (times) and found that Mordecai had saved his (the king's) life in the affair of Bigthana and Teresh. "What reward had Mordecai received for this?" None, answered the king's servants. "And the king said, who is at the king's gate?" Haman. "Let him come in," said the king. So in came Haman (time, spring).

The king wished to know of Haman, "what should be done to the man whom the king delighted to honor?" Haman, thinking himself the one alluded to, told the king according to his own desires. The king quickly ordered Haman "to make haste — take the apparel and the horse (the Sun), as thou hast said, and do so to Mordecai, the Jew (i. e., Mars during the four spring months). Haman obeyed the king, and Mordecai came *again* to the king's gate (spring equinox). At the same time Haman hastened to his house of mourning (his *night-house*, in Virgo). Here he related his mishaps to Zeresh, his wife, and his friends. They told him: "If Mordecai be of the seed of the Jews, before whom thou hast *begun to fall*, thou shalt not prevail against him, but shalt surely fall before him" (v. 13). This was, of course, comforting. However, Haman was taken to the banquet that Esther had prepared for him. It may be observed, right here, that Mars, astrologically, has his *fall* in Cancer; Mercury, in Pisces, but because of the greater rapidity of Mercury's motion, the latter would reach his *fall* long before the former. Nevertheless, Haman is again invited to the queen's banquet.

Chap. vii. The king and Haman again meet, for the third time. As at other times, the king, with his usual asseveration, asked Esther to prefer her request. The queen, having made her customary preamble, informed the king that herself and people were sold "to be destroyed, to be slain, to perish." If the selling, said she, had been into bondage, she would have held her tongue. "Who is he," shouted the king, "and where

is he, that durst presume in his heart to do so?" "Here he is," answered the queen, "it is this wicked Haman" (v. 6). Poor Haman was dumbfounded — caught in his own trap; for he plainly saw that evil was determined against him by the king; i. e., he would pass from his present "*exaltation*," onward to his "*detriment*," or where his influence amounted to little, or nothing.

The king, having returned from his palace garden (summer solstice), whither he, in his wrath (heat), had retired, found Haman on the queen's bed (the first seven degrees in Virgo belong to Mercury, and are called his "*terms*"). "What!" exclaimed the king, "will he force the queen before me in the house?" As the word went out of the king's mouth, they (the king and queen) covered Haman's face, i. e., Mercury went between the Sun and Virgo, and so became invisible to the Earth. Harbonah (ass-Sun=Sun in Cancer) in sextile with Virgo, now called the king's attention to the gallows Haman had made for Mordecai. "Good," said the king, "hang him thereon." They did so, and "the king's wrath was pacified," i. e., the hot weather began to moderate.

Mercury (Haman) comes astrologically to his *exaltation* in the 15° of Virgo, and is thus hanged. But for spoiling the story, he would have hanged before; for he is, of course, thus hanged every time he makes the circuit of the Sun.

Chap. viii. "On that day (What day? Why, on the day when the planet Mercury reached the 15° of Virgo) did the king Ahasuerus give the house of Haman, the Jews' enemy, unto queen Esther, and Mordecai came *before the king* (Sun in Pisces). The king's *ring* was now transferred from Haman to Mordecai, who then took charge of the house of Haman, which belonged to Esther (v. 2). It must be borne in mind that Mars has the last *six days* of Virgo for his "*terms*." He receives his "*detriment*" in *Libra*, and "faces" with the third *decan* of *Pisces*.

Soon Esther *spake* again before, or opposite to, the king, fell down at his feet, etc., i. e., as the Sun entered Aries in the east, Virgo sank below the horizon in the west, and is thus at the Sun's feet. Esther now (spring) besought the king to put

away the mischief (winter) which Haman the Agagite (son of the flaming one=son of the Sun, because the planet nearest to the Sun) had devised against the Jews, the four spring months.

The good king now extended his golden scepter, as aforetime, toward Esther, and the queen stood before him (v. 4). Renewing her petition, she asked the king to let his order be put in writing, "to reverse the letters devised by Haman," etc., (v. 5). The king kindly assented to her request (v. 8). The king's scribes were called in, and, on the 23d day of the third month, Sivan (Pentecost, reckoning from the 16th of Nisan,—*Smith's Bib. Dict., Art. Pentecost*), they wrote out the commands of Mordecai to the Jews, their lieutenants, etc., from India to Ethiopia (from the rising to the setting Sun, including the *seven* summer months); 127 provinces, the exact number of days of summer yet remaining, counting from the 23d of Sivan.

These most important commands were written in the name of the king (Sun), sealed with his *ring* (ecliptic), and sent by posts on *horses* and *mules* (v. 9); the horses=the hot days of the latter days of summer; the mules, the cooler of September. "The camels and young dromedaries" is an interpolation of the translators, not being in the original Hebrew. A similar corruption of the text may be found at verse 14.

The purport of the king's decree was that the Jews, the world over, should gather together on a certain day, to wit, on the thirteenth day of the twelfth month (the eve of St. Valentine's day), "to stand for their life, to destroy, to slay, and to cause to perish" (the language is legal), all that stood in their way, "both little ones and women," and spoil them (v. 11). The spoiling of the Egyptians again.

This (literally) infamous decree, being published, Mordecai put on a golden crown (came in conjunction with the Sun), and Shushan (the new year) rejoiced. "The Jews had light and gladness, and joy, and honor" (summer had come). Many of the people were converted and became Jews (i. e., shortly before they dwelt in winter, but now in summer).

Chap. ix. Here we have the account of the Jews met

on the designated day (the 13th of Adar); of the lieutenants and officers of the king, who helped to smite and slay with the sword (Sun) the Jews' enemies (the southern constellations which now begin to set while those of summer rise). In Shushan (the palace=spring) alone they slew 500 men, besides ten of Haman's sons. This was done thus: while Taurus and one-third of Gemini were rising, Scorpio and one-third of Sagittarius were setting. The first third, or decan, of Sagittarius was Haman's ten sons. Scorpio thus answered to the 500 slain men. The result of this slaying the king reported to the queen (v. 12), and asked further orders. The good queen, now eager for the fray, said: "Do to-morrow also according to *this day's* decree, and let ten (others) of Haman's sons be *hanged* upon the gallows" (v. 13). On the morrow *Aquarius* would be found just past his *zenith*, where he would *hang* in the sky. The second *decan* of *Aquarius* was assigned to Mercury (Haman).

In this relation, it must be noted, we are carried back after each exploit to the 13th of Adar, as the base of operations, and that after each one day more is added. Hence we find the expressions, first, the 13th of Adar (v. 1); next, the 13th and 14th of Adar (v. 17), and lastly, the 13th, 14th and 15th of Adar (v. 18). The last two, the 14th especially, were to be observed annually as feast days, "and the month which was turned unto them from sorrow to joy, and from mourning to a good day" (v. 22). The 14th, it has already been noticed, is St. Valentine's day. On the 15th the Romans held their *Lupercalia*. With the Greeks, it was the festival of *Pan*. The origin of this feast is lost in the mist of antiquity.

Thus have I gone over this astrological book of Esther, and demonstratively shown beyond all cavil, its true character and import. However distasteful my exposition may be to those who live by wheedling their dupes; to the truth-seeker it will come most acceptable, as leading to truthfulness, honesty, intelligence and independence.

In order to understand Esther, the reader, besides a competent knowledge of astronomy, should know something of astrology. Bohn's *Lilly's Astrology* is probably the best as well as the cheapest, costing about one dollar and a half.

CHAPTER XXIV.

JOB.

THE name Job (*Iob*) signifies properly "one persecuted" (*Ges. Heb. Lex.*, p. 41). Now, of all the planets * visible to the naked eye, none are seen accompanied by satellites except the Earth, and that with but one—the Moon. The Earth, then, is the *followed*, or *persecuted one*. Hence I am disposed to think that *Job* is but a name for our planet. How well the name fits the history, or rather the romance, contained in the book ascribed to Job, will be made to appear in the following exposition:

First, let it be noticed, Job was a man of, or from, Uz (the depressed, or sunken land=winter). "Ewald supposes Uz to have been the district south of Bashan" (Beth-shan=Sun's house=summer). I think he is right. In fact nearly every circumstance and name connected with his birth point to the southern hemisphere as his primeval home. Job was *whole* (*tom*) and *level* (*jasher*). He also saw the Gods (Elohim=Sun in Aries), and eschewed their companion (winter=evil). Thus, in coming to the spring equinox, he is both *whole* and *level*,—*whole*, because at the end of the year, and *level*, because the day and night are equal in length.

There were born to Job seven sons (the seven summer months) and three daughters (the three seasons of the year). Besides these he had an abundance of live-stock and a very great household,—in short, he was the greatest of all the men of the east. Fearing that his sons, who were feasting in their

* It may be objected that the ancients did not recognize the Earth as a *planet*. Whether they thought the Earth a planet or not, has nothing to do in this case of *Job*. That the Earth "moves," and is followed by the Moon, around the Sun, are facts not to be disputed at this day. The ancients could see as well as the moderns that the Moon moves about the Earth; hence the last was called the "*persecuted one*." Indeed, Job himself says God "hangeth the Earth on nothing" (xxvi, 7).

respective houses, might also be sinning and cursing the Gods (Elohim) in their hearts, as doubtless they were, for they were in the southern hemisphere, Job rose up early in the morning (spring) and offered burnt offerings (the passing months) according to the number of them all, i. e., the seven summer months passed away each in its turn, and the Sun arrived at the end of summer.

Hence "there was a day when the sons (months) of the Gods (ha-Elohim) came to present themselves before the Lord (opposite summer), and Satan came also among them" (v. 6). And it was right here, on the day above referred to, that that ever memorable, but imaginary, colloquy, was had between the Lord (Jahveh) and Satan (summer and winter), at the end of which "our heavenly father" (summer) yielded up hapless Job and his effects into the hand of the Evil One (Satan or winter). It was right here, too, that Job's sons and daughters were eating and drinking (the ingathering feast) in the eldest brother's house (Aries, the *first* of the summer constellations just set in the west), while the dread compact between the Lord and Satan was being made, by which these innocent parties, all unconscious of the evil that awaited them, were turned over by the Lord of Heaven into the hand of the prince of darkness, or Hell, to be tortured. One by one were they given over by man's greatest and best friend into the clutches of his greatest and worst enemy, to do with as he might! What for? Why, according to the letter of the language used, to gratify the whim of a booby despot. Nothing else. No wonder the poor "afflicted old man," on hearing of the manner in which his supposed best friend had disposed of his sons and daughters, and, worst of all, all his possessions, "arose, rent his mantle and shaved his head (the bare Earth in winter) fell down and worshiped,"—who? Why, Satan, of course, as the Lord had forsaken him,—and said: "Naked came I out of my mother's womb, and naked shall I return thither.* The Lord (Jupiter Olympus=summer) gave and the Lord (Jupiter Stygius=winter) hath taken away; blessed

* Did Job, as a man, having attained the average stature of a man, "return into his old mother's womb?" Nonsense!

be the name of the Lord" (v. 21). How apt the description! The Earth comes naked from the winter hemisphere, is clothed with the crops of summer, is shorn of them on the approach of winter, and returns naked thither every year! "In all this Job sinned not, nor charged the Gods foolishly." I am not quite sure of that. It is certain that Job did sin with his body, i. e., that he *erred* or wandered far from the path of rectitude—the equator, and charged the Gods with his sins, but not foolishly — perhaps.

So much, then, for this first chapter of Job, which, with the concluding chapter, some have imagined was written by the author of the Pentateuch. This is mere conjecture, however. But it matters little when, where or by whom it was written, so that we get at the gist of it — its true meaning and intent, which, after so many centuries, we are now likely to attain to.

Chap. ii. In the preceding chapter, Job was only deprived of his possessions, not injured in his person. The sons of the Gods (summer months) again meet Satan (winter months) in the presence of the Lord. The Lord queries Satan as to where he had been, Satan replies as before:—"from going to and fro in the earth, and up and down in it," i. e., he (the winter constellations), as he does every year, had passed from the nadir up to the zenith, or highest point in the upper hemisphere, and back again,—had just returned from his first round with Job, and was now ready for his next.

Job, having stood his first ordeal so remarkably well, the Lord was prouder of him than before. Hence the second colloquy of the Bright One with his sable antagonist. "Skin for skin," replied the latter, "all that a man hath will he give for his life" (v. 4). "He is in thine hand, but save his life," was the rejoinder of the heavenly Autocrat. Thus given over to his arch-enemy, hapless "Job was smitten with sore boils from the sole of his foot to the crown of his head" (v. 7). Job was now in the greatest affliction. He took a potsherd (a fragment=winter="anything mean and contemptible,"—*Heb. Lex.*, p. 349) to scrape himself withal, and sat down among the ashes (the remains of the year).

Mrs. Job was now, for the first and last time, brought upon

the stage. She, sympathizing with her afflicted husband, exclaimed: "Curse the Gods (Elohim) and die." The word *barak*, usually translated "bless," is here rendered "curse," hence the discordant opinions as to the correctness of this translation. A little reflection will make the thing clear. Gesenius says "the language is that of an impious woman" (*Heb. Lex.*, p. 160). Of course, then this word "bless" would not be likely to receive from Mrs. Job its direct sense, but would be used ironically as derisive of Job's piety. The primary sense of *barak* is "to bend the knee" (*Heb. Lex.*, p. 159), and the address to Job should have been, and doubtless was: "bend thy knee and die." * Now, at this precise time (fall equinox) Virgo is seen rising heliacally with the Sun, while Aries, in conjunction with the Earth, settles below the equator into the winter hemisphere, the first (Aries or God) being cursed, while the Earth (Job) dies, as it were, but is resurrected and brought to life again in the following spring. Job told his wife she talked foolishly, and exclaimed: "What! shall we receive good at the hand of the Gods, and shall we not receive evil?" "In all this did not Job sin with his lips." The implication is that he sinned with some other part — his backside?

As no person, however low, debased and afflicted, can be without sympathizers, so poor Job had his. Indifferent ones, too, they were. "They came every one from his own place," by previous appointment to *mourn* for him and to comfort him; for misery, it is said, likes company. As true sympathizers, these three friends sat down with Job seven days, i. e., during the period Satan had him in his clutches, without saying a word. This was well; had they continued thus Job had not fretted so much — perhaps.

Chap. iii. But pleasure and pain, joy and sorrow, blessing and cursing, alternate as regularly as day and night, or summer and winter. Of this truth Job was fully aware: "The thing," says he, "which I greatly feared has come upon me."

* In this last sense of the word *barak*, the propriety of Mrs. Job's address is readily seen. Job, or the Earth, was leaving the summer hemisphere, the abode of the *Elohim*, for the winter hemisphere, the abode of the *Elim*. He bent his *knee* in coming to his southern tropic, to pass the Goat (Capricorn), which represents the knees and died.— See the *Man* in your almanac.

“I was not in safety, neither had I rest, yet trouble came” (25, 26). Poor Job, once prosperous, rich and happy, was now in frightful adversity. This, of course, he had to bear, but how well, his deep imprecations inform us. In imitation of his great heavenly father (Gen. iii, 17; iv, 2), he fell to cursing, and in language not the most chaste and select, he cursed the day (the 25th December) in which he was born; nay, he even extended his curses to the night (the 25th March) of his conception: “Let that day be darkness,” and “as for that night, let darkness fall upon it,” said he, and more equally senseless, as if anything but darkness could characterize night, and the day of his birth be brought back again! Poor Job’s *sufferings* must have been exceedingly intense, for “his roarings” were poured out like water (v. 24), it being the rainy season. It is fit to notice here that the word *patient* means one who *suffers*, not necessarily one who keeps his temper. Hence a sick person is styled a *patient*, i. e., a *sufferer*.

Chaps. iv, v. Job having broken silence, and given vent to his grief, his three friends, Eliphaz (the Ram that makes rich = Aries during spring), the Temanite (son of the South), Bildad (wrangler = winter), the Shuhite (son of the pit = winter), and Zopher (a sparrow), the Naamathite (son of the pleasant land = summer), suppose themselves licensed, although not directly addressed by Job, to put in their say-so; each speaking in the order above named, is answered in turn by Job. At the end of the year, let it be remembered, all are present together.

Eliphaz = Spring, begins gently, as if feeling his way, fearing that Job might be grieved; “yet who can withhold his tongue” (iv, 2)? Though Job had instructed many, and strengthened them, he would remind him of his own weakness *in time of trouble* (iv, 5). The upright are not cut off; only they that plough iniquity — get into winter, perish by the blast of the Gods — the autumnal monsoon. None, not even the fierce (hot) lion, can withstand this. “In the visions of the night (winter) when deep sleep, Adam’s sleep) falleth on men, a secret (the knowledge of evil) was brought to him, and fear came upon him, insomuch that his hair stood up.”

Its form he could not perceive, but silence prevailing, he heard a voice, saying: "Shall mortal man (the Earth) be more just than God" (*Eloh*=Aries in summer)? Of course not, "Wrath killeth the foolish man," etc. (v. 2). I would therefore advise you, Job, to *smash through* this winter God (*El*=Aries in winter), and commit your cause to the summer Gods (*Elohim*=Aries during summer).* For the *Elohim*, the summer Gods, do great things—give rain upon the earth, raise up the low, disappoint the crafty, save the poor, etc. They correct and make happy; "will deliver thee in six troubles, and in the seventh, no *evil* will touch thee;" for then comes the time when Noah left the ark, and winter is gone. After this thou shalt become great, and laugh at destruction (winter) and famine (scarcity of food). All this Job knew as well as Eliphaz, yet he couldn't help pouring out his "roarings, like the waters!"

Chap. vi. Job speaks in answer to Eliphaz. As the poison of the Almighty's arrows was still within him, and "the terrors of God (*Eloh*) still set themselves in array against him," afflicted Job longed for the day to come when he would be "lifted up (see marginal reading) in the balances together," i. e., he longed for spring, when the Earth (Job) would come in conjunction with the "Balances" (*Libra*). The afflicted should receive the pity of their friends, but Job's brethren had dealt deceitfully with him, as a brook filled with ice and snow, which, on the return of warm weather, would be dissipated. The troops of Tema (the southern, or winter constellations), and the company of Sheba (seven summer constellations) were confounded (i. e., mixed, part of each being below and part above the equator), and in disgrace. "Ye see my casting-down, and are afraid," because in consequence thereof "ye are nothing," i. e., when the year ends it is nothing. Have I asked aught of you? Not a thing. "Teach me;" show me wherein I have erred. Ye cannot do it.

Words of reproof, though just and forcible, are as wind to the desperate, such as I am. Therefore, be content; don't

* This, my translation of the 8th verse of chapter v, gives the true sense of the original. I defy its refutation.

overwhelm the fatherless (me), and, like fools, dig a pit for your friend; but return, I pray you, and remove this iniquity, — this unevenness of the days, for my righteousness is in it — in summer.

Chap. vii. Job continues — in consequence of an appointed time (fixed law), he is made to possess months of vanity (empty, or winter months). During the night (winter) he tosses “to and fro” until the dawn, i. e., he (the Earth) goes down to, and returns from, the winter solstice to the spring equinox. All this time, too, he is clothed with worms (the animal world), his skin is broken (the crops are gathered but the stubble remains), and his days are as swift as the weaver’s shuttle (the shortest of the year), and without hope (a crop). His life is wind; he that goes into the grave returns not. Therefore, Job will open his mouth, and complain: “Am I,” says he, “a sea, or a whale, that thou settest a watch over me?” i. e., is he the Flood that deluges the earth during winter, or is he the Whale that swallowed Jonah? Probably both! If I try to sleep, you scare me with dreams, and I would rather die than live; for my days are vanity, empty, and I have sinned, erred, and got below the equator. Therefore “let me alone — let me alone, until I swallow down my spittle” — emptiness = the end of the year. Ah! I am a burden to myself; pardon (lift up) my transgression (fall) and thus take away my iniquity (Sun’s southern declination). If you don’t do it, you’ll not find me in the morning = spring!

Chap. viii. Bildad (wrangler = winter) the Shuhite (son of the pit = Hell) comes next. Eliphaz (spring) assayed the company of Job; Bildad has it; for he is the *Bel-Adad*, or the Sun in winter. Bildad extols his God (*El*). As the Almighty (*shaddai*) don’t pervert justice, i. e., as summer produces its crop; so God (*El*, Aries in winter) don’t pervert judgment, i. e., in the fall the crop of summer is adjudged to winter, and winter uses it — don’t throw it away. Therefore, wouldst thou *blacken* the character of this winter God (*El*), and supplicate the Almighty (*shaddai* = the *breasts* = the summer, — v. 5)? Of course he would. Well, if thou wert pure and upright, i. e., if it were spring, he (the Almighty, the

shaddai, the *breasts*=summer), would *awake* for thee, and make thee prosperous (v. 6). The beginning (of summer) would be small, but the latter end should greatly increase.

The rush cannot grow without mire, nor the flag without water (v. 11). Thus it is with all that find (*shacah*, to find,—see *Fuerst's Heb. Lex.*, p. 1380) this winter God (*El*), and the hypocrite's (underplayer's) hope shall perish (v. 13).

God (*El*) will not cast away the upright, neither will he help the wicked, till he fill thy mouth with laughter, etc., i. e., until spring comes; then he will cast thee into summer!

Chap. ix. Job answereth Bildad, who having spoken of his own knowledge, tells the truth. Job admits the truth of Bildad's words, but how can a man be just with God (*El*)? He would not deny the power of the God (*El*), which "maketh Arcturus, Orion, and the Pleiades, and the chambers of the south" (the winter hemisphere), but he thinks he makes a bad use of it; complains bitterly of his injustice, and with reason, too, if his assertions be true, as they undoubtedly are. He not only finds fault with God (*El*) on his own account, but accuses him of destroying both "the perfect and the wicked" (v. 22); says that "if the scourge slay suddenly, he will laugh at the trials of the innocent" (v. 23), and that "the earth is given into the hand of the wicked" (v. 24). In fine, do what he might, good or bad, God (*El*) would make him suffer—would plunge him in the ditch (winter), and his own clothes (the dry and withered herbage) would abhor him (v. 31). If God (*Eloh**=summer Sun) will not withdraw his anger (if summer don't come again), "the proud helpers (summer constellations) do stoop under him" (v. 13), and what can I do? My wounds are multiplied without cause (v. 17), and my days pass as *ships of reeds*; as the *Eagle* (two of the southern constellations), that hasteth to her prey (the Eagle rises shortly after the winter solstice, and thus is the harbinger of spring)

Oh, that there were a *daysman* (mediator=spring Sun) between us, that might lay his hand upon us both. He would

* The words *El* and *Eloh* (plural *Elohim*) are translated indifferently *God*, and the sense of the text is bent to suit the occasion, though the difference in sense is generally as readily to be seen as that of the orthography of the two words.

remove his rod (the winter half of the ecliptic), and then "he would speak and not fear him."

Chap. x. But my soul is weary of life, and I will speak in the bitterness of my soul. Why, O God (*Eloh*), contendest thou with me; why *despise* the work of thine hands, and *shine* upon the counsel of the wicked? "Thou knowest that I am not wicked" (v. 7). "Why delightest thou in my affliction? Why hunt me as a fierce lion" (v. 16). Are not my days few enough? "Cease, then, and let me alone, that I may take comfort a little, ere I go into the land of darkness and the *shadow* of death," *where the light is as darkness* (v. 22). This in answer to Bildad.

Thus did the wretched but pious Job plead with his unfeeling and wicked persecutor, the Lord-God, who, as we have seen, delivered him into the hand of the Evil One, for no other purpose than to try his power of endurance: "Behold he is in thine hand, but save his life," said the Almighty autocrat (ii, 6).

Chap. xi. Zopher (*twittering bird*=summer), the last of the trinity, in the order here named, now has his say. He deals wholly in favor of the *Eloh*, the Ram-Sun, or summer-Sun. Why chatter and lie at such a rate? Shame on thee Job! "for thou hast said, My doctrine is pure" (v. 4). "But oh that God (*Eloh*) would speak and open his lips against thee" (v. 5), i. e., that spring would come!

"Canst thou by searching find out God (*Eloh*)? canst thou find out the Almighty (*the breasts*=summer) unto perfection," i. e., unto the ripening of the crops? He (God, *Eloh*) is high as heaven" (of course he is, because he is always in heaven),—"deeper than hell." (This also is true, the Earth being nearest the Sun in winter). What canst thou know? The measure thereof, i. e., of heaven and hell, or the diameter of the Earth's orbit between the solstices, is longer than the Earth, and broader than the sea. If he revive and shut off (winter) and gather together, i. e., come to the spring equinox, who can hinder him? For, having known vain men, and seen wickedness, will he not build himself up again? i. e., will not summer follow winter?

Now Job, continues Zopher, if thou wilt put far away thine iniquity (South declination), and let not wickedness

dwell in thy tabernacles (months), and stretch out thine hands toward God, then shalt thou lift up thy face without spot, and wilt forget thy misery, remembering it only as waters (the rainy season) that have passed away. Then will thy strength (the brightness of spring) surpass that of the twilight, or the weakness of the Sun's rays in winter. Then will the eyes of the wicked fail and thou shalt be secure—none shall make thee afraid.

Chap. xii. Job now answers the three thus: Doubtless ye are the people, and wisdom will die with you. Think not that I am inferior to you, for when time dies, you know, the year with its seasons all go together. You mock (each answers to but one-third of the year), and the just man is laughed to scorn. Though they provoke God (*El*), robbers prosper and are secure; God (*Eloah*) provides for them—a broad hint. But go; consult the beasts of the field, the fowls of the air, and the fishes of the sea, and learn of them the times and the seasons.

With God is strength and wisdom; the deceived and the deceiver are his (v. 16). He makes fools of judges (v. 17); spoils princes and counselors, treating the former with contempt (v. 21), tongue-ties the trusty, and stultifies the aged, etc., etc.

Chap. xiii. Job continues: Mine eye hath seen all this, therefore look out, my friends. I am not inferior to you; what you know, I know. I would speak to the Almighty (summer), and I desire to *reason* with God (*El*=winter). But you, you are liars, all physicians of no value (v. 4). Can God (*El*) induce you to speak wickedly and deceitfully? Aye! Be careful; his dread may fall upon you (v. 11). No, no! hold your peace; let me speak come what will (v. 13). "Though he slay me, yet will I trust in him; but I will maintain my own ways before him," i. e., the earth will bear its winter dress of "thorns, also and thistles," all the same. "A hypocrite shall not come before God (*El*);" he is with God (*El*), not before him. Hold, there; now I am ready (v. 18). Who will plead with me? for my tongue must wag, or I die. Only do this—with draw thy hand and I will not dread thee (v. 21).

Tell me, how great are my sins? that I may know my transgression (my South declination). Don't hide thy face from me as if I were thy enemy. Thou accusest me of bitter things (cold weather), and "makest me to possess the iniquities of my youth (winter), and puttest my feet in the stocks" (winter solstice.)

Chap. xiv. We left Job in the last chapter in the pillory, the winter solstice. Here we find him meditating apart from his friends, on his situation. Though born of a woman (Virgo, as she appears in the eastern horizon at midnight, on the 25th of December), says Job, man (Earth) is "short of days" (marginal reading) and full of trouble (the hardships of winter). He comes forth as a flower (in the spring), and is cut down (to the fall equinox); he (then) fleeth as a shadow (through the winter) and "is not set up," i. e., he (man=the Earth) gets down to the winter solstice, where we now find Job. He is then at the impassable bound, the winter solstice (v. 5). There let him rest till he has, as a hireling, fulfilled his task (v. 6)—until he returns to the end of the year at the spring equinox. Job continues, in illustration: "there is hope of a tree, if it be cut down that it will sprout again" (v. 7); but man wasteth and dieth; yea, man giveth up the ghost, and where is he? Why, as low down as he can get—at the winter solstice (v. 10). "Man lieth down and *riseth not till the heavens be no more.*" (v. 12). Now let's take a look at the heavens—Time, the winter solstice. The Sun rises with Capricorn, and we find one-half the summer constellations, or heaven at sunrise, extending from the zenith down to the western horizon. Turn the zodiacal card until Aries meets the Sun in the east, and all the summer constellations will be found in the lower hemisphere, and the *heavens are no more*; while man (the Earth in Libra) has risen from the dead=winter! This is the "set time" of the thirteenth verse; which Job so longed for, that he was in doubt as to its ever coming. Hence the question: "If a man die, shall he live?"—the "*again*" appended is an interpolation of the translators. Calling to mind the simile of verse seven, Job is reassured, and exclaims: "All the days of my appointed time will I wait, till my change come," i. e.,

until he can step into his proper place at the equinox of spring. Here, then, is the gist of his celebrated passage of scripture, by means of which priests have made so much out of their ignorant dupes — themselves equally ignorant.

My transgression, continues Job, is sealed up in a bag the winter solstice (v. 17), for now thou numberest my steps (the increments of the lengthening days). “Surely thou dost watch over my sins” (v. 16). I am glad: “Call and I will answer thee” — Earth and Sun in opposition in spring. Thou wilt now have a desire — wilt rush to — the work of thine hands. The falling-mountain cometh to nought — disappears, and the rock (winter) is removed out of his place.

Job’s three friends have now had each his turn with him. The next chapter opens with the second round.

Chap. xv. Eliphaz (the ram that makes rich) again takes his turn. “Should a wise man utter vain words, and fill his belly with the east wind (the monsoon, then prevailing). Thine own mouth condemneth thee — shows thy whereabouts. What knoweth thou that we know not — seeing that thy knowledge must come from us — the year? With us are the gray-haired, and very aged men (the constellations) — much older than thy father (the Sun). God’s (*El’s*) influence upon thee is now at its *minimum*. Why is it? Why dost thou curse God (*El*) at such a rate (v. 13)? The man who puts no trust in his saints (the summer constellations) is unclean; the skies are not clean in his sight (v. 15). How much more filthy is he that drinketh of iniquity as water — gets down on his knees in the filthy cistern, winter, and sups from its dirty contents? This thou, Job, hast done! The wicked man (Earth at winter solstice) travails in pain all his days; he believeth not that he shall return out of darkness (winter); he wanders abroad asking for bread, saying, “Where is it?” but finds it not, for wheat don’t grow in winter. The dark days are upon him, he stretcheth his hand against God (*El*), and makes for the Almighty (*Shaddai*), while he dwelleth in *desolate* cities (winter months). He will not be rich; what substance he has will diminish (v. 29). I am Eliphaz (the Golden Ram), the only rich man among us all — the ancient spring of four months produced the har-

vests, and is thus the only rich man among them. Now, Job, let's hear thy defense — thy reply.

Chap. vi. Job: "Miserable comforters are ye all." Your words are but the *wind*. Change places, and "I could heap up words against you" (v. 4). But I will not: I would strengthen you with my mouth, and the moving of my lips should assuage your grief (v. 5). Though I speak, or forbear, my grief is not allayed (v. 6). God (*El*) hath made me weary; yea, thou (*El*) hast desolated my country, i. e., in getting behind the Earth, hast deprived the Earth of the Sun's summer rays (v. 7); thou hast filled me with wrinkles (Earth in winter=an old man), and my leanness (lack of fruits, etc.) witnesseth thereunto (v. 8). He (*El*) teareth me in his wrath, and gnasheth his teeth upon me (v. 9). Yes, they (the four spring months) have opened their mouth upon me, and *smitten me* upon the cheek *reproachfully* (winter,—in due time Job will turn the other cheek (Mat. v, 19), which will shame them into a laugh=spring), and clubbed together against me (v. 10). God (*El*) hath turned me over into the hands of the wicked (winter). I was at ease (summer), he *took me by the neck* (Aries sets head first in autumn), shook me to pieces, and set me up for his mark (v. 12). I sewed sackcloth (the symbol of winter) upon me, and rolled my horn (strength) in the dust, i. e., I got down as low as possible (v. 15). My face is foul with weeping (rainy season), and the shadow of death (winter) is upon me (v. 16).

This is hard, but it is no fault of mine, for I am pure (v. 17). "My friends scorn me" (have forsaken me). My God (*Eloah*) carried me unto Satan (*El*), but neither is to blame, for the year is divided between the two; the time will come when he will take me to himself again, when I will prosper as before — produce another crop!

Chapter xvii. This chapter scarcely differs from the preceding one, Job contrasts his former with his present condition. He is now eminently unhappy, and like all unfortunates, is ever prating of his grief to all who will stop to hear him. His answers to his antagonists, thus far, have been lengthy, lugubrious, and made up of repetitions of the inconveniences of

winter. His eye is dim, i. e., the winter days are less bright than those of summer. His members are wasted away, because of the scarcity of food, for Satan took his all. But men will be astonished when the innocent (summer months) shall demolish the hypocritical (winter months).

Come now, says Job, *return*, for my purposes are broken off, i. e., my southern declination is at its end. The night is changed into day, the winter solstice is passed, and though the days are lengthening, they are still short. If I stop here, *Hell* (*sheol*) is my house= my home, and my bed is everlasting night (v. 13). Then I may say to destruction, thou art my father, and to the worm (*the trodden-down*), thou art *my mother and my sister* (v. 14). Ah! where, then, will be my hope— who shall see it? Our rest will be in the dust together!

Chap. xviii. *Bildad*. When will you be done, Job? Mark; then stop, and we will speak. Why count you us beasts and vile in your sight (the winter constellations are outlined as animals)? Don't rend in pieces your life so (the shortening days). The wicked shall dwell in darkness with me— earth in winter (vv. 5, 6). His strength (productive power) shall fail him; he will go of himself into the snare (v. 8), laid in the ground, where terror will seize him (v. 11), and he shall be hunger-bitten (v. 12). The first-born of death (Scorpio, the first of the winter constellations) will devour his strength (v. 13). His courage will fail him, and he will encounter the king of terrors (death). "Brimstone (*gophrith*=the stuff Noah used to pitch his ark with) shall be scattered upon his habitation" (to keep out the water during the rainy season). "His roots (the stubble) shall be dried up beneath, and above shall his branch be cut off" (the harvest). His name shall be forgotten, and he driven from light (summer) into darkness (winter), and chased out of the world (the year will end). Such is the house of the wicked and of him that knoweth not God (*El*). He that is "chased out of the world," of course, knows neither the summer nor winter God; the year ends with the latter (*El*).

Chap. xix. Job is again on hand to receipt for Bildad's compliment. "How long will ye vex my soul (life)? These

ten times (the ten plagues of Egypt, also the *ten* times Laban changed Jacob's wages, etc.) have ye reproached me. If I have erred, what is that to you? That's my business. I tell you, God (*Eloh*=Aries in summer) hath overthrown me, and got me in his net (v. 6). This is wrong, and I complain (v. 7); for he hath stripped me of my glory (sunshine), and taken my crown (my harvests) from my head. My kinsfolk and family have failed, forsaken and forgotten me. They that dwell in my house, even my maids (Virgo), count me a stranger (outsider).

Have pity upon me, have pity upon me, O my friends. Why persecute me as God (*El*) does (v. 22)? Be satisfied with my flesh! Oh that my grief, my affliction, my sorrow, my woe could be uttered even now, and written out fully! Oh that they might be *inscribed* in a book! (the art of *printing* was unknown to the Hebrews).

I come now to one of the celebrated texts of the Bible,—one which is often preached from, and gloated over with the greatest unctio. It is fitting, therefore, that I give the text entire, and make such comments thereon as are calculated to set forth its true meaning and intent:—

“I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth” (v. 25).

Here *goal** is translated “Redeemer.” Its true sense is that of a *liberator*. True, it may be translated, and very properly, too, *redeemer* or *mediator*, as it has reference to the Sun at the spring equinox, the boundary *between winter and summer*. Toward the close of the verse, *aharon* is rendered by “latter.” This is wrong. The word is compounded of *ahar*, the *last*, and *on*, the Egyptian for Sun. Thus, the meaning is — the Sun will stand on the *last* day of the year at the spring equinox, *upon* the *over*. The word *day* is interpolated.

The next verse (v. 26) is supplemental to this, and much worse translated. I adopt the translation of Gesenius (*Heb. Lex.* p. 693) as infinitely better: “After *they* shall have destroyed my skin,” in my flesh shall I see God (*Eloh*=Sun in Aries), i. e., the crops having been consumed, I will emerge

* The English *goal*, a mark or boundary, is here seen.

from the winter hemisphere "*dreary and desolate*," when I shall see *the Sun in Aries*.

Chap. xx. Zopher. You, Job, check me of my reproach, but don't you know, that since man came upon the earth, the triumphing of the wicked is short, and the joy of the hypocrite but for a moment (v. 5)? Yes, it's even so: "Exalt a mortal to the skies" (Earth in summer) and he will come down like yourself, Job; "he will perish like his own dung" (v. 7); he shall depart like a dream (v. 8). Once you were in high esteem with the Lord (Earth in summer), but where are you now—in the Devil's hands? Ah! Job, though wickedness be sweet in a man's mouth (v. 12), the tide will at length turn against him. You don't see the streaming brooks of honey and butter now, that you were accustomed to, do you? They are gone, and Old Nick has got you! You, Job, have forsaken the poor, and have removed a house you didn't build (v. 19). Flee you from the *iron* weapon and bow of steel (winter, with the ancients, was the *iron* age). Terrors are upon you; no wonder. Heaven (i. e., the position of the stars) shall reveal your iniquity (deviation from the equator). The increase of your house (the crops) shall depart (hasn't the Lord given it and you to the devil?) Ah! Job, having left the Gods (Elohim=summer), you now possess the portion of the wicked man, and the heritage appointed to you by God (El=winter)!

Chap. xxi. Job. Ah! my *friends*, listen: let me speak, then "mock on." Though my spirit (productive power) is troubled, my complaint is not to man. Just look at me, be astonished, and lay your hand upon your mouth (Harpocrates, the god of silence=mid-winter). "The wicked live, become old, yea, are mighty in power" (v. 7). Why is it? "Their seed is established in their offspring before their eyes" (v. 8). Their houses are safe from fear, neither is the rod of God (*Eloh*), the summer half of the Sun's ecliptic, upon them (v. 9). They prosper, spend their days in wealth, and desire not the knowledge of God's (*El*) ways, saying unto him (the winter God), depart from us (vv. 13, 14). They pray not to the Lord; indeed, why should they? Though their candle

(the Sun) be snuffed a little too much, and they be borne away as chaff before the wind, what matters that, so long as God (*Eloh*) layeth up his iniquity for his children. Though in various circumstances, all die, and all shall lie down in the dust (v. 26). What say ye? I know your thoughts. Ye would ask what becomes of the wicked, if they are not reserved to the day of destruction? Who shall declare his way to his face, and repay him for what he has done? This is your quest. But let me tell you — “*He shall be brought to the grave and shall remain in the tomb.*” Isn’t this plain enough? Ye are fools, and your answers, *falsehoods*.

Chap. xxii. Eliphaz, the Temanite. Ah! Job, you needn’t try to screen yourself. The Almighty has no pleasure in your righteousness, for your wickedness is great. “You have stripped the naked of their clothing” (*a true Hibernicism*), withheld water from the thirsty (drouths); bread from the hungry (scanty crops); sent widows away empty, and broken the arms of orphans. Indeed, there is no end to your want of principle — your depravity and hardness of heart — your obliquity. Hence, your sudden fear, your blindness (winter), and the abundance of waters (rainy season) which covers you.

Is not God (*Eloh*) in the height of heaven? Of course he is. Behold “the head of the stars,” for it is high (=Aries on his meridian at mid-winter). Yet thou sayest: How doth God (*El*) know? Can he judge through *the dark cloud*? I tell you, Yea; God (Aries) walketh in the circuit of heaven.

Dost thou remember the fate of the wicked of olden time, who said unto God (*El*=Aries in winter): “Depart from us” (go below); “how they were overflown with a flood” (that of Noah)? Let me advise thee: “Acquaint now thyself with the Gods (Elohim), and be at peace. Put away thine iniquity (the short days), return to the Almighty (summer), and he will build thee up. Then shalt thou heap up the gold of Ophir (summer crops), as the stones of the brooks. Thou shalt have the Almighty (summer) for thy defense, and shalt delight in him, lifting thy eyes up to God (*Eloh*).”

Chap. xxiii. *Job*. Oh, how I suffer! cold, oh so cold! Oh that I could find God (*Eloh*)! how gladly would I order

myself before him (Earth in Libra, and before Aries). Thus he would put strength in me. Once there, and I, the righteous, might dispute with God (*Eloh*); but no! I cannot find him. "He worketh on the left hand" (v. 9), and hideth himself in the south (God came from Teman=south, Hab. iii, 3), and I cannot see him. However, he knows my way, and directs my steps, i. e., he takes me to himself in summer, and gives me over to Satan in winter; and I decline not his direction. Having tried me, I shall come forth in the spring as gold (the gold of Ophir=the summer crops). He is of one mind, and varies not; he does as he pleases, and when I consider, I fear him.

Chap. xxiv. Job continues. But why, my friends, do you (priests) who know God, see his (the summer) days? Seeing you have accused me so outrageously, let me quiz you: How is it, my friends, that you remove the landmarks (thus changing the seasons), bear away the flocks, drive off the ass of the fatherless, and take the widow's ox for a pledge (tithes)? Why do you turn the needy out of doors, cause the naked to lodge without clothing,—taking theirs to cover yourselves; why pluck the fatherless from the breast, and take the sheaf from the hungry? Yes, ye priests, you rob those who make oil within their doors, tread their own wine-presses, and yet suffer thirst. For you, men groan, and the soul of the oppressed crieth out; yet, your word for it, God (*Eloh*) lays not folly to you! Oh, no! no!! You rebel against labor, choosing a life of laziness and uselessness, at the expense of your poor neighbors. Oh, shame, where is thy blush? Ah, priest, priest, look to thyself!—

"Whether thy trade is falsehood, and thy lusts
Deep wallow in the earnings of the poor."

Yet more: the murderer (I mean no wrong) rises with the light of morn, and kills the poor and needy; the adulterer (often a priest) waits for the darkness when the thief thrives. Both spot houses during the day, and rob them at night. Infinite is the number of your deviltries, that I might name, but enough. Are not these that are already named, true? If not, call me "a liar, and make my speech nothing worth" (v. 25).

Chap. xxv. Bildad here assays an answer to Job, but is evidently overwhelmed by the foregoing, and after a feeble effort subsides, and the triologue ends.

In taking leave of Job's three friends, I will say that the ancients had many threes or trinities. They are often met with in all their sacred writings, always sacred, i. e., secret, or such as concealed some physical truth at bottom. The first met with in the Bible is Noah's three sons, which I have proved to be the three seasons of the ancients; the next were Nahor, Abram and Haran, sons of Terah, both which are the same with Job's three friends. All refer to the same thing — the triple division of the year of all the very ancient people's — spring, summer, winter, and are personified sometimes as men, sometimes as women. Singly, they are represented as individuals, with each a head, thus forming each a season, or one in three . Collectively, they are represented as one body having three heads, symbolic of the year, or the three in one . Hence the three-headed Brahma, or *Trimurti*, of the Hindus; the Father, Son and Holy-Ghost, Godhead, or Trinity, of the Christians, and the triple-headed Cerberus of the Greeks. Cerberus, *flesh-devourer*, is the same as Chronos, or Time, which devours all things, even to his own children. The year closing as the Sun comes to the spring equinox, locates the abode of Cerberus in Hades, Hell, or Winter, whither Hercules, or the Sun, at the command of Eurystheus (Broad-god), went to dislodge him.

Chap. xxvi. In the next six chapters, including this, Job delivers his *parable*, or *allegory*, i. e., he says one thing and means something else. In this chapter he seems to direct himself particularly to Bildad, or winter, reminding him of his barrenness: Whom hast thou helped? To whom hast thou uttered words of kindness? To whom hast thou given life? "Dead things are found from under the waters; and the inhabitants thereof" (v. 5), i. e., during the rainy season in winter nothing is produced. Hell (Earth in winter) is naked, and destruction (hell) hath no covering — no vegetation. God stretcheth the north over the empty place (Aries on his merid-

ian in December), and "hangeth the earth on nothing" (Copernican system?).

During the winter, or rainy season, the clouds are charged with water, and God's throne is covered with clouds. This state of things lasted until "the day and night came to an end," i. e., until the *year* ended at the spring equinox; day being *summer* and night *winter*. The seven *pillars* of heaven ("the seven pillars of wisdom," Prov. ix, 1; or the seven summer constellations) tremble (sparkle, for they are seen in the night in winter), and wonder at his curse; for God (El) always *curses*, i. e., renders barren, the North temperate zone in winter. This idea, so far as I know, pervades the whole Bible. By his spirit he garnishes the heavens,—makes the summer constellations visible. He forms "the crooked serpent" (the Sun's ecliptic), and makes its circuit every year.

Chap. xxvii. Job waits for reply, but none coming, he goes on with his parable (side-speaking). Though God (*El*) has taken away my judgment, and the Almighty vexed my soul (rained on him,* for *hamar* means *to rain*), yet so long as a particle of my breath remains in me, will I not speak wickedness, neither will I justify you (his three friends). Though my enemy (Aries in winter) be wicked, I will hold fast my righteousness, for, let me tell you, the hope of the hypocrite (under-player) is small. My condition, as you see, proves what I say. When God (*Eloh*) taketh away his soul (heat), will God (*El*) hear the hypocrite's cry? Will the hypocrite then delight himself in the Almighty (Shaddai) and call upon God (*Eloh*)? i. e., when winter comes will it be summer? Of course not.

By the hand of God (*El*), I will teach you; but you have seen the bounties of the Almighty — summer; why, then, are you now altogether vain — empty? Let me tell you, "This is the portion of the wicked man when with God" (*El*) = winter. "If his children be multiplied, it is for the sword" (v. 14). Witness the fate of my own (see chap. i). "The rich man shall lie down," "he openeth his eyes and is not" (v. 19). Is

*In winter, the summer constellations are seen in the night hemisphere. Hence it is said the Almighty rained on Job, or the Earth.

not this my case? You see it is. Terrors seize him, a tempest steals him away in the night (winter); the east wind (winter monsoon) carries him away and hurls him out of his place—from the summer into the winter hemisphere. “He would fain flee of his (*El's*) hand. Oh that my calamity were laid in the *balances* (*Libra*) together” (vi. 1).

In this chapter we have the finest example of the distinction to be made between the two Gods, *Eloh* and *El*, the summer and the winter Gods, in the whole Bible. The line of demarcation is so plain and distinct, that with a correct translation of the Hebrew, the most unlettered can't fail to see it. Ignorance and rascality have hitherto prevented our having a faithful translation of the Bible.

Chap. xxviii. Here Job discourses of many things, but is somewhat mixed,—of gold and silver, then of brass, as a distinct metal, not as an alloy of copper and zinc, as we know it to be; next, of bread coming out of the earth; of precious stones, birds, beasts, mountains, rivers and floods; and lastly, of wisdom, more precious than gold,—yea, even more to be valued than the *gold of Ophir*—*the Sunshine of spring*, which gives us bread. And as bread is more precious than the sunshine, which produced it, so it must be equal in value to wisdom. But whence cometh wisdom? seeing it is hid from all living; destruction and death (winter) alone having heard the fame thereof! Let me tell you: “God (*Elohim*) understandeth the way, for he looketh to the ends of the Earth and seeth under the whole heaven,” i. e., the *Elohim*=(Sun-Rams) preside over summer from *one end to the other*. Hence “the fear of the Lord (*Adoni*=winter), that is, wisdom; and to depart from evil (winter) is understanding.” Can the thing be made plainer?

Chap. xxix. Job again bewails his lost estate, but, in recurring to his former prosperity, his language soars aloft into grandeur and sublimity: “Oh that I were as in months past (the previous summer), when God's (*Eloh*) candle (the Sun) shined upon me; as I was in my youth, when the Almighty was yet with me and my children (the summer months) were about me; when I washed my steps with butter and the rock

poured out rivers of oil" (was it petroleum?). Then, oh what honor! The young men hid themselves (went below the equator); the aged stood up (above the equator); princes refrained from talking, and nobles held their peace. The ear hearing, blessed me, and the eye gave witness to me. I put on righteousness (came to the summer solstice), and it (the crops) clothed me. I delivered (fed) the poor, the fatherless and him that was helpless. I, turning to the Sun, gave sight to the blind. "Then I said I shall die in my nest (summer) and multiply my days as the sand," i. e., I thought summer would never end. My glory (early spring) was fresh upon me, and my (rain) bow (though lost during the winter) was renewed in my hand. Ah, those were happy times! Men gave ear to my counsel, waited upon me, and opened their mouths as for the latter (spring) rain (v. 23). If I laughed, they believed it not (the weather in spring being changeable, if a fine day intervened, it was regarded as a weather breeder. "The news was too good to be true"). "I chose out their way, and sat chief, and dwelt as a king, as one that comforteth mourners."

Chap. xxx. "But the change came, and my prosperity was turned into calamity." As poverty overtook me, my house, of course, came to be held in contempt. Perhaps this is just, as I have treated others, perhaps my equals, with such extreme disdain, that I would not have set them with the dogs of my flock; and now I am reminded of the proverb, "Pride goeth before destruction and a haughty spirit before a fall" (Prov. xvi, 18). In my younger days I prospered so greatly that I became the greatest man of the East. I had wife, sons and daughters, and with them I became the possessor of boundless wealth. Riches flowed into my coffers, as it were, by enchantment; and with my possessions, came honor as the usual consequence. The Almighty was my first and most valued friend. In an unlucky moment, however, and as if in a freak of his fancy, this good friend forsook me, his "perfect and upright" servant, and turned me over into the hands of my most bitter enemy — Satan. Yes, in a moment my fickle and humorsome friend severed the tie by which we were bound, notwithstanding he had

doated over me so lavishly, and plunged me into this mire, made me a brother of dragons, and a companion of owls. The Sun, being at the winter solstice, the Earth is brought opposite the triple-headed dog of Hercules, and Draco in the northern hemisphere, he is made a brother to dragons. His situation depending on the Sun, which is near the Owl (*Noctua*), in the southern hemisphere, he is a companion to owls. "My harp (the *seven* summer constellations) is turned to mourning (silence=winter), and my organ, into the voice of them that weep (the rainy season).

Chap. xxxi. Job continues: "I made a covenant with mine eyes, why then should I look upon a maid (*Virgo*)?" (being at the winter solstice, and in quartile aspect as regards the spring equinox, Job made the covenant only with his eyes, not with his person). Is not destruction to the wicked? Ah! don't I know it? Haven't I experienced that? If I have walked with vanity (winter), and my foot hastened to deceit, I couldn't help it. The Lord compelled me, sold me to Satan, and I am blameless. But no matter, let me be weighed in the even balance, and God (*Eloah*) will then know my integrity, for then I will be again in the path of righteousness — on the equinoctial line.

What if I did, at the instance of God, step aside into the winter hemisphere, didn't the people eat of what I gave them? If my wife deceived me, didn't she grind unto another (*Sarai* with Pharaoh and *Abimelech*)? True, it was a heinous crime, for it rooted out mine increase — winter uses up the summer crop. If I did despise the cause of my man-servant and my maid-servant when they contended with me — expected a crop out of season — didn't God (*El*) fashion us all in one womb — winter?

I have not withheld from the poor, or from the widow, or from the fatherless. None perished from want of clothing; all were warmed with the fleeces of my sheep. I didn't lift up my hand against the fatherless, when I saw my help in the gate (Sun in *Aries*). 'Twas then I provided for all. You *priests* (the passing seasons), the forgers of lies (xiii, 4), and your God (*El*) are the guilty ones, for you "delivered me into the hands

of the wicked." If I did wrong, it was through you and your God's instrumentality. I meant no harm. My destruction came from God (*El*). Indeed it was a terror to me, but I couldn't help it, nor did I bear it except as I was compelled, for by reason of God's (*El's*) highness (Aries on his meridian), I could not endure — could not produce.

When I made gold (the gold of Ophir) my hope, and rejoiced in my wealth (the crops), for I had gotten much; when I beheld the Sun shining, or the Moon walking in *his* brightness, i. e., when I saw the summer passing away, my heart (my faculty of producing) was secretly led astray, and winter came on. This was a great sin, to be punished by the judge, "for I should have denied the God (*El*) that is above" (v. 28). *El*, or Aries on his meridian, was "the God that is above." If I rejoiced and lifted myself up (summer) when evil and destruction came upon my enemy (winter), my mouth didn't sin by wishing a curse upon his soul. If Job's household did exclaim: "Oh that we had of his flesh (the winter stores),—we cannot do without it!" Of course they had it — the stranger did not lodge in the street.

When I *hid* my transgressions as Adam (the earth) did, i. e., when I passed into the winter hemisphere, the old hiding-place, and thence committed evil, did I fear the multitude and the contempt of families? Not at all. Was it for this that I kept silence and remained within doors — in prison in the winter hemisphere — in Babylon?

Oh that somebody would hear me — that the Almighty would answer me — that summer would come, and that mine adversary had written a book, i. e., that winter were ended! Ah! how gladly would I take it (winter) upon my shoulder. (The two equinoxes, or the east and the west, are the shoulders of the world, universe, or one turn = the year.) At the spring equinox, all the winter constellations appear above the horizon at sunrise, surmounting those of summer, and may well be compared to a crown of glory in token of the submission of Satan or winter. Then, too, would I declare unto him the number of my steps (degrees, one for each step or day); as a prince (of the first-class) would I go near unto him (the Al-

mighty=summer). *If my land cry against me*, or its furrows complain (bear no crop); if I eat the fruits thereof without money, or cause the owners thereof to lose their life, i. e., if the seed being sown, I produce no crop, and thus cause the people to starve, as my enemy, winter, has done; "then let thistles grow instead of wheat, and cockle instead of barley," i. e., let the summer, like winter, become "*dreary and desolate.*" Thus, the circuit of the Earth's orbit having been made, "the words of Job are ended."

Chap. xxxii. So these three men (three seasons) ceased to answer Job, because *he was righteous in his own eyes*, i. e., he was at the spring equinox where the year ended, and also began. It was at this fortunate moment that Elihu (literally *his*, i. e., Job's Ram-Sun=Sun in Aries) got his wrath kindled against Job, i. e., his nose became red (*yaharaph*), and the Sun shone square against the earth. This Elihu was the son of Barachel (blessed-Ram), the Buzite, or the son of Buz (contempt=winter), and of the kindred of Ram (HIGH=summer). Job justified himself rather than the Gods (Elohim), hence Elihu's anger. All being on the equinoctial line should be equally just, but Job, being vastly nearer the Sun than God (Aries), got more sunshine than God did, hence Elihu's (the Sun's) wrath was against Job. "Elihu had waited till Job and his friends had spoken, because they were older than he." But receiving no answer, Elihu began: "Though I am younger than you, I am inspired by the spirit of the Almighty (the heat of summer), which giveth understanding" (v. 8). "Great men are not always wise, neither do the aged understand judgment." "I attended unto you; none of you answered Job's words" (v. 12). I expected you would say God (El) thrust him down — not man; but you didn't, and I am disappointed. Therefore I am full, ready to burst (buds of spring), and will out with what I have to say. And though I speak, you needn't look for flattery,—I know nothing of this — but I am done with you!

Chap. xxxiii. Now Job, let me have a word with you. You needn't look so sour: "My lips shall utter knowledge clearly." If you can answer (show the growing crops), get

ready—"stand up" (sea phrase). So Job "stood up." Behold I, Elihu (Sun in Aries), am, as you wished, in God's (El's) stead (v. 6). You needn't fear; I will not be hard with you. But just now (at the fall equinox), I heard you say: "I am clean, and without transgression." I suppose you were, for you were where the days and nights were equal in length. Yea, more; you said, "He (El) findeth occasions against me; he counteth me for his enemy; he putteth my feet into the stocks (winter)." Now Job, at this time you are not just, for God (*Eloh*) is greater than man. Don't strive against him; for he accounts not to you, but you to him.

God (*El*) speaks once, yea, twice (at the two equinoxes), but does not encompass us (v. 14). In a dream (in his bound up, or frozen state), in a vision of the night (winter), when deep sleep falleth upon man (Earth), in slumberings upon the bed (winter hemisphere); then he uncovers the sick earth and completes his reproof. This he does that he may withdraw the earth (Adam) from producing, and hide (consume) the pride (the crops) of the *strengtheners* (*mizzeber*)=summer.

He (*El*) prevents the earth's soul, as contained in seeds, roots, etc., from perishing in the pit (hell or winter), but while the earth is upon its bed (winter), he inflicts much pain upon the multitude of his bones (the lean animals). Bread is scarce, and Isaac's venison is in request, but through a scanty supply, his (the earth's) flesh wastes, and his bones stick out! Still, though he draws near death, yet if he pass the winter solstice, or where his reproof is completed, and seek God (*Eloh*), he shall see the light (spring), when his flesh shall be fresh as the child's, and he shall return to the days of his youth (v. 25).

All these things God (*El*) oftentimes worketh with man to *return* his soul from the pit, to be enlightened with the light of the living, or of summer (v. 29).

In this chapter, the difference between *Eloh* and *El* is plainly to be seen.

Chap. xxxiv. Elihu again addresses the three *wise men*: Tell us what is good. Job says he is righteous, but that God (*El*) has removed his judgment. Job is right, for he drinks scorning like water (the bare earth is made an object of derision)

and keeps company with the wicked winter): he says it don't pay to deal with God (*Elohim*). Poor Job is beside himself. God (*El*) will not do wickedly, nor will the Almighty pervert judgment (v. 12). God (*El*) has charge of the earth; he sees man's doings (v. 21). He will not lay upon man more than right. True, he punishes you, but it is for your benefit, to bring you back into the path of your former glory. You, Job, spoke without knowledge or wisdom. "Let Job be tried unto the end (of the year); because of his answers for wicked men."

Chap. xxxv. Elihu still proceeds: Job, thou hast said thy righteousness is more than God's (*El's*). This is true; but when you doubt that the cleansing you of your sins will benefit you, you reflect upon me. For I am righteous, even as thou art; and whether you are benefited, or not, depends altogether upon me (the Sun). Look at the clouds above you, and at the heavens (the summer sky) also. In sinning (going into the winter hemisphere) can you benefit or hurt God (*El*)? Your wickedness (Sun's S. declination) may hurt man; as your righteousness (Sun's N. declination) may benefit the son of man; but you cannot move God. Why don't you ask, where is God (*Eloh*), your maker, and the author of the riches which God (*Eloh*) commissioned Satan (*El*), to deprive you of? God (*El*) will not hear vanity (the end of the year), neither will the Almighty (summer) regard it. You don't expect to see God (*Eloh*) again? Judgment is *before* him, i. e., opposite to him, in Libra. When you are weighed in the Balances (Libra), you will meet God (*Eloh*). True, God (*El*) now visits you in anger, yet you don't seem to realize his presence in your extremity. But then you are excusable, for your words are vain (*dreary and desolate*), and uttered without knowledge.

Chap. xxxvi. Elihu still goes on: Yet, I will speak in God's (*Eloh's*) behalf — will ascribe righteousness to my maker, and will not lie. God (*El*) is mighty, though not partial. If he preserves not the life of the wicked (winter); he gives right to the poor, and looks upon the righteous (summer). Bound in fetters (of frost), he shows them their transgression (Sun's S. declination), and bids them return from their iniquity. Obeying, they prosper; disobeying, they perish, or dwell among

the *consecrated*, the prostitutes, Sodomites, or the children of Sodom, Hell or winter. You, Job, as you ought to know, he would have taken from this Hell, to a place where your table would be loaded with fatness (the fruits of summer), but you have fulfilled the judgment of the wicked, i. e., you are at the spring equinox. Beware, now, lest his stroke throw you away — out of your orbit, as then a *Redeemer* would be out of the question (v. 18). For your riches, he don't care a fig! Desire not the night (winter), for then people are often cut off. God (*El*) is great, and exalts (lifts up) by his power. You can't count his years. He casts abroad his light, rains upon the earth, then judges and feeds the people, i. e., after the rainy season of winter and spring, come the various crops of the season. The beauty and expressiveness of the language is unsurpassable.

Chap. xxxvii. Elihu concludes: When God (*El*) thunders and lightens, my heart trembles. "Great things doeth he, which we cannot comprehend" (v. 5). He causes rain and snow, when man cannot work, and the beasts go into their dens. "From the chamber cometh the whirlwind; from the north it is called" (literal translation of v. 9). God's (*El's*) breath (the north wind) brings frost, and water freezes (v. 10). But, Job, the clouds have shed their rain, and the skies are brightening up. Stand still, Job (spring equinox), and consider the wondrous works of God (*El*), i. e., the creative or generative operations of Nature. Dost know when God (*Eloh*) set them up, and caused the light of his cloud to shine? Yes! (See Ex. xiv, 19.) When the clouds are balanced, you know, your garments become warmed by the south wind. Fair (golden=the gold of Ophir=over) weather cometh from the north, and with God (*Eloh*) is much swelling (the budding of spring). As to the Almighty (summer), we cannot, as yet, find him out. However, as he is excellent in power, in judgment and in justice, we need not fear him. "He will not afflict."

Chap. xxxviii. The Lord = Indra = Zeus = Jupiter = the Atmosphere, and by interchange of influence, the Sun, now "out of the whirlwind," or, at the change of the monsoons, in his turn, takes Job in hand.

Who are you, Job, that darkens counsel by words without knowledge? Now, sir, stand up like a man (see the man in the frontispiece of any almanac); for I will demand of you, and you will answer me. Where were you when I laid the foundations of the earth?—when the morning stars (the stars rising just before the Sun) sang together, and the sons of God (Elohim = Ram = Suns of summer), or the seven summer mouths, shouted for joy?—spring!

Who, let me ask again, set bounds to the (Red) sea, and said, “Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed?” Didn’t I do it? True, you aided somewhat (gravitation). Hast thou commanded the morning (spring) since thy days (the previous summer), and caused the day-spring (equinoctial day) to know his place; that summer might begin, and the wicked (winter) be shaken off? No, sir; you have not; but you entered into the springs of the sea (the rainy season of winter), and walked in search of the depth (winter solstice); you opened the gates of death (winter) and have seen the doors thereof. Now, sir, tell me where light (summer) dwells; and where is darkness (winter)? You know, for then (at mid-winter) you were born, but you have seen many days. You have also seen *snow* and *hail*, which come in winter, in time of trouble—against the day of battle (the battle of the long nights), of which Aries, God, or Mars, the god of war is my great general—my JOSHUA.

Next, tell me how the light is parted (Gen. i, 4) which scattereth the east wind (the changing monsoon) upon the earth. Who divided the watercourse (the waters from the waters,—Gen. i, 6), i. e., who divided the former from the latter rain, and provided for the lightning of thunder? Hath the rain a father? Am I not he (Jupiter pluvius)? Who gendereth ice, and the hoary frost?—is it not I? Ah! Job, the waters are still frozen—and summer is not (v. 30.)

Nay, more: “Canst thou bind (secure) the sweet influences of the Pleiades, or loose the bands of Orion?” for this is what we now seek.* You don’t understand me? Well, I’ll put

* The Pleiades, or seven stars, as they are commonly called, are situated in the neck of Taurus, or the Bull. The Sun and Taurus rise together in May, when the trees are

the question in another form, for the capacity, or, rather, the incapacity, of ignorance must be conformed to — Can you put forth buds, leaves and flowers, except by the aid, through me, of that great fountain of light, the Sun? You needn't answer just now, for I know you can't. Again, can you bring forth Mazzaroth (the zodiac) in his season, or guide Arcturus* with his sons? This, too, is beyond your capacity? Then I'll again simplify; — Can you make the circuit of the zodiac, or the summer portion of it, without the aid of the same great source of all things — I mean the Sun? You may take your time for a reply. Furthermore, do you know the ordinances of heaven (the solar system)? Can you, of yourself, cause rain, send forth the lightnings, number the clouds (Jacob's cattle), hunt prey for the lion, etc.? Nay; one question more — Who provides food for the raven? because, when his young ones cry unto God (*El*), they wander for lack of food. I know your priests say otherwise, but they are even more ignorant than yourself! The difference between *Eloh*, the summer God, and *El*, the winter God, is here and elsewhere always conspicuous.

Chap. xxxix. The Lord continues: Job, the wild goats (Capricorn) of the rock (meridian) gestate five months (the five winter months), and bring forth in the spring. They bow down (Capricorn descending from his zenith) and cast forth their sorrows (the winter). Their young grow up with the corn, go forth and return not. Who set the wild ass free,

loaded, and the earth covered with the "sweet influences of the Pleiades" (the odors of the flowers). Orion, one of the most conspicuous constellations seen in the winter sky rises with the Sun near a month later, when the summer is fully established. Orion sets in autumn, when the Sun rises in Scorpio, hence, cold weather, and "the bands of Orion," which are loosed at the return of warm weather.

* "Arcturus and his sons," i. e., the constellation Bootes. Not perceiving the true sense of the holy text, authors differ as to the constellation here referred to. Gesenius supposes *Ursa Major*, or the Great Bear, though he admits that the word so translated does not, of itself, signify a bear. Fuerst, less positive, says it means "either the tail of the Pleiades, or the seven stars, the Great Bear, or some other constellation" (*Heb. Lex.*, p. 1045). Thus, having plenty of latitude, I adopt *Bootes*, as above, in which I am borne out by the translators of the "authorized version." Arcturus, or Bootes, rises with Virgo, and Argo Navis, or Noah's ark, at the end of summer, when the rainy season begins, and when the great *menagerie*, being provided for, is ready to go into the ark, or, in other words, into winter quarters.

I remark, in passing, that Noah's wife's name was *Barthenos*, which, substituting P for B, becomes *Parthenos*, a Grecian goddess — the Virgo of the Latins (see *Dupuis' Origin of old Worship*, tom. iii, pt. ii, p. 108).

thereby loosing his bands (Cancer, with the two stars called the asses, passing his meridian, and wild because in the winter hemisphere)? whose house I have made the wilderness (winter) and the barren land (winter) his dwelling.

Will the wild ox* (Taurus in winter) be willing to serve you — can you bring him to the furrow? No! you cannot. Did you give wings to the peacocks,† or wings and feathers to the ostrich?‡ She (the ostrich=winter) scorneth the horse and his rider (the Sun). Did you give strength to the horse, and clothe his neck with thunder? You did not!

Chap. xl. The Lord continues: Does not he that contends with the Almighty (winter against summer) depart from him? Let him (winter) that reproaches God (Eloh), answer.

Job. O Lord, behold I am vile, low and despised (earth in winter); how *shall I return* (shib) unto thee? § I spake once (against thee), when I left the summer hemisphere, and now, returning to it, I speak again, and wait a reply (Job, or Earth in the Balances or Libra, where he so earnestly wished himself (vi, 1). But, Oh, I pray thee, take me to thyself, guide and direct my steps, that I may put on the panoply of thy might, by which I may be able to resist the future attacks of Satan, into whose power, as thou hast once done, thou wilt most likely commit me again!

The Lord, having heard Job's petition, now, for the second time addresses Job out of the whirlwind (the spring monsoon) in strains truly sublime: "Gird up thy loins and be a man (i. e., a giant); I will demand of thee (a crop) and declare thou (produce it) unto me." You can't disannul my judgment;

* "Unicorn" in the English text. The original is "*rim*," from "*rum*," to be high. The "Unicorn" being a modern constellation, this translation is consequently erroneous. The probability is altogether in favor of the *wild ox*=Taurus in winter. He comes to his meridian in January.

† The peacock, or bird of Juno, is Sarai, Abram's wife, and symbolized "the serene starry heavens," because "of its eye-be-spangled feathers" (*Gubernatis' Zool. Myth.*, vol. ii, p. 323).

‡ The ostrich, because of its proverbial voracity, also symbolized winter. The word so translated may also be rendered *eagle* according to the opinion of some. This constellation, rising with Scorpio, anciently the first of the winter months, denotes the winter, and as it always precedes Pegasus, it was said she scorned the Horse. She is always among the slain, or winter constellations, where her prey is.

§ This is the correct translation, and the only one that will give us the true meaning of the author, whoever he may have been.

you can't ignore me, and be righteous. Have you an arm like God (*El*); can you thunder with a voice like his?

Now "cast abroad the rage of thy wrath" (the dreary and desolate winter), look upon every proud one, and abase him (v. 11); "tread down the wicked in their place" (v. 12), i. e., look at the winter constellations, all now above the horizon at sunrise; bring them below during summer. "Deck thyself with majesty and excellency and array thyself with glory and beauty, i. e., put forth buds, leaves and flowers, that at the end of summer, you may show a bountiful crop. "Then will I confess unto thee that thine own right hand (summer; winter being the left) can save thee" (v. 14).

Behold now (spring) *behemoth** (*all cattle*, collectively; plural of *behemah*) which I made with thee; he eateth grass as oxen. His strength is in his loins (the latter end of summer); his force is in his navel (the same being a mere pleonasm) of his belly. He moves his tail (at the end of summer, when cattle are fat) like a cedar (i. e., strongly). The mountains (summer months, where all the beasts play, bring him forth food. In the hot weather he frequents the shady trees, the covert of the reeds and fens, as cattle still do. See you, it is impossible to take him, for you can't hook his nose! "He trusteth that he can draw up Jordan into his mouth!" a not impossible conclusion. *The ox eateth grass like an ox!*

Chap. xli. The Lord continues to address Job (Earth). "Canst thou draw out leviathan with a hook?" or "bore his jaw with a thorn?" Here is a grand conundrum. The "leviathan" is conjectured to have been a crocodile, a cetus, or whale, a hippopotamus, a dragon, a crooked serpent, etc., any huge and frightful object, no matter what, so it gratified the morbid taste of the ignorant and superstitious multitude — anything but the truth, which theologians seldom seek.

Etymology, which is our great sheet-anchor and only sure guide in mythology, shows us that "leviathan" is a compound

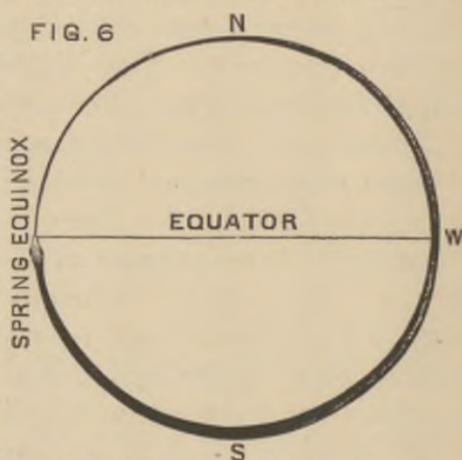
* It is really amusing to read the endless comments and glosses which have been written on this word "*behemoth*." Common sense would suppose the object of the writers was simply to avoid the plain and obvious meaning of the text. The truth that cattle eat grass like oxen, was too simple to be seen by learned theologians, most of whom, seeking to fill their own bellies, never think of an ox, except in the form of steak, as it comes smoking hot upon their platters — let alone the ox eating grass like an ox.

of three distinct roots — *levi*=a joining together, *jah*=the Sun, and *than*=a serpent. Leviathan is that portion of the Sun's ecliptic called summer. In winter *leviathan* is cast into the sea to be *hooked out* in the spring. The dreaded season of winter may be denoted by any great animal, any of the above-named; the whale which swallowed Jonah, or the Sun, being the one most likely meant.

In iii, 8, this word *leviathan* is translated *mourning*, as testified by the marginal reading. The translation is so distorted that much attention is required in reading it, to get at its meaning. The English should run thus: Let them that curse the day, and who are ready to haul up *leviathan*, curse the night also, i. e., on the return of spring let winter, cursed winter, pass away. The Whale and the Ram rise together. If the Sun come in conjunction with them, summer follows — *leviathan is hooked out of the sea*.

Leviathan, we are told, sometimes meant Pharaoh; at other times it referred to Sennacherib, etc. (see *Smith's Bib. Dict., Art. Leviathan*). In Isa. xxvii, 1, "leviathan" is "that crooked serpent." What "crooked serpent?" Are not all serpents "crooked," one as well as another? Why this distinction?

The adjective must refer to some *permanent* characteristic of the serpent spoken of, and as I know of no other "crooked serpents" than the orbits of the planets, I conclude *leviathan* is the Sun's ecliptic, or, what is the same thing, the Earth's orbit. This serpent is here shown. He may be seen in the frontispiece to Mallet's



Northern Antiquities. So this "leviathan" is a terrible fellow. He will not make a covenant with you — will not come between God and Noah, for the constellations are beyond our solar system; still we use him as a "servant," as a means to denote the time of the year. Don't play with him as with

a bird, nor fill his skin with "*barbed irons*," or his head with fish spears; but lay thy hand upon him gently (v. 8)—let the warm weather come. He has terrible teeth, for he (time) devours all things. His scales (bits of time) are so near together that no air can come between them. By his "neesings," sneesings, or radiations, light is sent forth, and sorrow (winter) is turned to joy (summer). He esteems Iron (winter) as straw; but he beholdeth high things, and is king over all the children of pride (summer).

Chap. xlii. Job responds: "I know that thou canst do everything, and that no thought can escape thee." Unwittingly, I have hidden counsel, and uttered what I understood not—a thing not uncommon, as thou knowest, with *thy people*. Therefore listen and let me speak: I will demand of thee (good weather); and declare thou (it) unto me. I heard of thee (during winter), but now I see thee. Wherefore, coming from darkness (winter) into light, I abhor (see) myself (*dreary and desolate*), and repent (repœnite—"I feel pain," because the worms—animals—have taken off my skin, the crop of last summer) in dust and ashes (naked earth), yet in my flesh, skinless, I now see God (*Eloh*=Sun in Aries).

The anger of the Lord was now kindled (the atmosphere began to get warm) against Eliphaz (Golden-Ram, or the Ram returning the golden fleece=the spring crops) and his two friends. So he ordered them to take seven bullocks and seven rams (Taurus and Aries during summer) and go to Job, and offer up for themselves a burnt offering (summer), while Job prayed for them (grew a crop), or, said he, "I will deal with you according to your folly," i. e., I will produce no crop.

So Job's three friends did as the Lord bid them, and "the Lord turned the captivity of Job," i. e., he released him, or the Earth, from the winter season. Job now began to pray for his friends, and the Lord gave him "twice as much as he had before"—the old stock with the increase. Thus the Lord blessed Job's latter end (summer) more than his former (winter).

Besides having his property returned with interest, Job got back his seven sons and three daughters—without increase!

He named his daughters, Jemima (Dove=Spring), Kezia (nakedness=Summer), and Keren-happuch (painted-horn=Winter). In all the land (the year) there were no daughters so fair as Job's. He didn't think his sons worth naming. So Job died, being old and full of years.

CHAPTER XXV.

PSALMS.

THE Psalms (*tehillim*, “resoundings,” reflections or throwings-back=echoes-of-sounds) are one hundred and fifty in number. The word *psalm* is from the Greek *psallo*, *I sing*, so that it is not an exact translation of the original. They are wholly, or at least for the most part, fragmentary pieces which relate to different portions of the year, and are calculated to be used on special occasions, or at particular seasons of the year. Thus, in spring, at harvest, and during the vintage, the welkin was made to *resound*, or *echo* the praises of the Lord, or *Jahveh*, whence the name *tehillim*. If in winter, when food is scarce, as often happens with ignorant and semi-barbarous tribes of people, disease, want and suffering prevail, *lamentations* are made, and prayers offered up by the afflicted in consequence for their delivery from such distress. In summer, when mild weather prevails, and food is plenty and the health of the people good, thanksgiving songs of praise are poured out by the people in commendation of the great *Jahveh* (fine summer weather), the bounteous giver of all their present enjoyments. Hence it is that these two great features, so long lost sight of, prevail so extensively throughout the whole book. And hence, too, it may be, that the ancient division of the whole into five parts, or books, as they were called, came about in part at any rate.

1. The first of these five parts, or books, we are told ended with Psalm xli, with a reduplication of the word *Amen*, God (*Aries*), the great *architect*. In this first part the word *Jahveh* prevails.

2. The second ended with Psalm lxxii, the last verse being, “The prayers (fallings-down below the equator) of David (the

Sun), the son of Jesse, are ended." The principal word is "God" (Elohim).

3. The third terminated at the end of Psalm lxxxix, with the reduplicated *Amen*, like the first book. In this book *Elohim* and *Jahveh* nearly balance; the former being used in the first half, and the latter in the last half of the book.

4. The fourth is concluded with Psalm cvi. In this fourth book *Jahveh* is almost exclusively used, being coupled with *Elohim* a few times only. The *El*, in cvi, 21, was the God of the winter hemisphere; he did great things in Egypt (winter), and would have destroyed them, had not Moses, (Aquarius) stood in the breach (winter solstice) to *turn away his wrath, because they believed not his word* (v. 24).

5. Of course the balance of the Psalms is left for the fifth division. Here virtually *Jahveh* prevails almost wholly, "*Elohim* being found therein only in two passages incorporated from the earlier psalms" (*Smith's Bib. Dict., Art. Psal., Book of*).

Thus, then, are we enabled to judge, having the key, as to the general tenor of each of these five books, or of the whole body of the Psalms taken together:

1. If the psalm be in form of complaint, lamentation, prayer or petition, to either *Jahveh* or *Elohim*, the time is winter, from the privations of which relief is sought.

2. But if the psalm take the form of rejoicing, thanksgiving, and praise, the time is summer, and the people are happy and contented.

3. If the psalm be put on a double form of disparagement and praise, the whole year is included in it.

1. Under the first head, we have plenty of examples; as in Psalms x, xiii, xiv, xvi, etc. In all these David (the summer Sun) is in great affliction, hence his prayers for deliverance from captivity—his sojourn in the winter hemisphere. He complains, in Psalm x, that the Lord in his time of trouble, had *hid* himself; that the wicked (*El*) persecutes the poor, boasteth his heart's desire, blesseth the covetous, and that *Eloh* is not in all his thoughts, etc. Yet, having made his complaint, he prays in v. 12, to the winter (*El*), and asks why the wicked (himself) contemn *Eloh*. Thus the difference between the

winter (*El*) and the summer (*Eloh*) is made evident. David if unable to procure the help he desires, is willing to take up with such as he can get. If out of the reach of *Eloh*, he will, and does, petition Satan for help!

In Psalm xiii, David complains that the Lord (summer) has forgotten him, and that he is like "to sleep the sleep of death." In Psalm xiv, considering his forlorn condition, he exclaims: The fool hath said in his heart, there is no *Elohim*. This is a most, if not *the* most, famous text in the whole Bible among the clergy; but they never knew its meaning. I will remove some of their flatulency. This saying, uttered in the winter, is true, for then *Elohim* (summer) is not. David, the fool, i. e., the Sun in winter, said it and knew whereof he affirmed. This the context shows; for he adds (v. 2): "The Lord looked down from heaven upon the children of men (Adam), to see if there were any that did understand and seek *Elohim*=summer. But he found (v. 3) all had gone aside and become filthy="muddy;" "there is none that doeth good, no, not one." The workers of iniquity (Sun's S. declination) were very ignorant, for they didn't know that *Elohim* is in the generation (or circle) of the righteous (summer), and not with the wicked (winter). Oh! that the salvation (the Sun) of Israel were come out of Zion (literally *Ship-Sun*, or Noah's ark), i. e., were come out of the winter hemisphere. When the Lord (summer comes and) brings back the *captivity* of his people, Jacob (the summer Sun) will rejoice, and Israel (summer) be glad. Psalm liii is but a duplicate of this.

In Psalm xvi, David, or the Sun, addresses the winter (*El*) as for the time being there was no other, for the fool, David, had said in his heart, there are no *Elohim*, or summer Gods. While the saints (summer constellations) are in the earth, i. e., are night constellations, David takes his refuge with the Lord. He blesses the Lord, because he will not leave his soul in *Sheol*, or Hell, nor suffer the Holy One, the Sun, to see corruption (a *breaking-up-together*), but will show him, David, the path to life (summer); for at the right hand (summer) are pleasures forevermore. Winter, *El* or *Sheol*, was always the left, or *unused* hand, God or Ram.

But the best specimen psalm, perhaps, for the illustration of this division of our subject is that numbered xxii. Here we find David in the greatest affliction. Hence the famous exclamation, which was afterward repeated by the Christian Savior in a similar situation: *Eli, eli, lama sabachthani?* My *El*, my *El*, why hast thou forsaken me? why dost not thou help me? why so far from the words of my roaring? Thus David addressed the winter (*El*), but not for help, because, as he well knew, he might have cried both night and day, as he said he did, to the *Elohim*, who were far distant from him, without obtaining help until spring came—"thou hearest not." Hence he prayed to *Elohim* prospectively, believing that when he could make them hear, help or summer would come. But while praising the Holy One of Israel (summer Sun), his mind suddenly reverted to his low condition, whence he exclaimed: "But I am a worm and not a man;" thus happily comparing his situation (that of the Sun in winter) to a worm in its chrysalid state during the winter. "He rolled on the Lord" (marginal reading), i. e., the Sun rolled through the heavens as we daily see it, and trusted that the Lord would at length bring him into the summer hemisphere.

"Thou art he that took me out of the womb (of winter), and didst make me hope when I was upon my mother's breasts (*shadi*, the word so frequently translated *Almighty*). David, Christ, Ganymede (Joy-promoter), and many other Gods, were born at the winter solstice, where they were all, David among them, placed upon their mother's lap. Hence David (v. 10) says, "Thou art my God (my *El*) from my mother's belly"—mid-winter. Don't go off, for trouble is near, and there is none to help (v. 11). Many strong bulls of Bashan have compassed me around. The dogs (*Canis major* and *minor*) have beset me (are come around opposite me): I am poured out like water, my strength is dried up, and I can count my bones (ribs). They part my garments among them, and cast lots (*gamble*, as the "bulls and bears" still do) upon my vesture (the crops).

But, O my Lord, O my strength, haste thee to help me! my *only one*, deliver me from the *dog*, save me from the Lion's

mouth (Leo roars as a lion), for thou hast heard me from the horns of the unicorns (the constellation Taurus). Then, Oh, then, will I praise thee in the midst of the congregation (the seven summer months), and show a fine crop! Yes, then will I praise thee, and the meek (the people in winter) shall eat and be satisfied — filled.

Psalm lxix shall suffice for the illustration of this first division of my subject — the year.

Here we find David in great distress — sunk in the deep mire (of winter), and weary with crying (rainy season). His eyes fail (winter is blind) while he waits for his God (*Elohim*). Surrounded on all sides by enemies more numerous than the hairs of his head, he acknowledges his former foolishness in saying there is no *Elohim* (xiv, 1; liii, 1). For this he is extremely sorry and wishes to reinstate himself in the good graces of the *Adoni Jahveh** of hosts, i. e., the summer Sun.

He had borne much for the Lord's sake — the shame and reproach of his enemies; had become a stranger unto his brethren, had made his garment of sackcloth (emblem of winter), and become a proverb to his enemies!

Therefore he would now, in an acceptable time, put up his petition to the Lord: "Hear me, O Lord, deliver me out of this mire (winter); don't, oh, don't let the water (Noah's flood) overflow me, nor the pit (winter) swallow me. O Lord, thy loving kindness is good, but oh, don't hide thy face from me, for I am in trouble. My dishonor, my reproach, my shame, as thou knowest, have broken my heart (summer). My enemies give me gall for meat, and vinegar for drink. Oh, turn their table into a trap, darken their eyes, let their habitation be *desolate*, for they persecute (come after) me, whom thou hast smitten. Blot them out of the book of life (summer); let them not come among the righteous."

But I am poor and sorrowful (winter); O Gods (*Elohim*), set me up on high (in the summer hemisphere), and oh, how I will praise the name of the Gods (*Elohim*), and magnify them with thanksgiving — what a crop I will show him!

* *Adoni Jahveh* seems to refer to the summer constellations from Aries to Libra inclusive. Aries and Libra, it will be remembered, are the two tribes, Judah and Benjamin, which were saved after "the captivity," the other ten being lost.

In Psalm xlii, David's soul pants after the Gods (Elohim). His tears (the rainy season) continually say, Where are the Gods (Elohim). The time was when David went with the multitude to the house of the Gods (Elohim), with joy and praise. Remembering this, he now pours out his soul, saying, Why art thou cast down, O my soul? Hope in the Gods (Elohim) for I shall yet praise them. O my Gods (Elohim), my soul is cast down (in Hell), therefore I will remember you from the land of Jordan, and of the Hermonites, from the hill Mizar, i. e., from Zion, the ship Sun, or winter solstice.

“Deep calleth unto deep, and the Lord's waves run over me, yet will I command his loving kindness in the *day time* (next summer). Ah, then I will say to the God (El) of my rock (to *El sabi*—to the Ram on his meridian at the winter solstice), why hast thou forgotten me? Why go I mourning because of the oppression of the enemy?” They reproach me daily, saying: Where are thy Gods (Elohim)? for I shall yet praise them—shall see summer and produce the usual crop!

2. Of the psalms relating to summer, Psalm xix is a perfect model. David is in his glory. “The heavens declare the glory of God” (*El*), i. e., his “renown-deserving agency” (*Fuerst's Heb. Lex.*, p. 633); for God (*El*), or Aries of winter, is supposed to be the agent in bringing about this happy state of things. “The firmament (the division between the waters above and those below—a great big watch crystal, perhaps) showeth his handy work.”

David (the Sun) is like a bridegroom, fresh from his chamber (winter), and ready, as a strong man, to run his race from one end of the heavens to the other—making “his circuit” from the East to the West, or between the equinoxes, during summer. His praises of the Lord are now boundless, unmeasured, though not exaggerated; as all will agree that the products of summer are more to be desired than gold, which of itself, will not sustain life. Yet, notwithstanding his present happiness, he fears for the future; is apprehensive of evil—of winter; hence he prays that he may remain upright—be kept from presumptuous (looked-for) sins, and that he may not transgress (v. 13), or pass over into the winter, but remain in

the summer hemisphere. So long as he can do the will of the Lord, i. e., remain in the summer half of the year, he will commit no sin.

Psalm lxxxii. This is a psalm of Asaph (the collector, or the Sun at the spring equinox, because here the year ended—was collected, or gathered up). At the spring equinox the winter zodiacal constellations are all overhead at sunrise. Hence, it is said: The Gods (*Elohim*) stand in the congregation of the mighty *El*, who judges in the place of the Gods (*Elohim*), i. e., the *Elohim*, or summer constellations, now occupy the place *El*, or the winter constellations, did at the beginning of winter, being separated by the equinoctial line alone. He (*the El*) judges in the place of the Gods (*the Elohim*). How long will ye (*Gods*) judge unjustly and accept the persons of the wicked? i. e., how long will you summer constellations remain below the equator?—Selah;—*stop now*, leave the wicked; judge (see marginal reading) the poor and fatherless; deliver the poor and needy; and get them out of the hand of the wicked (winter). For they (the poor and needy, summer constellations) don't understand, but walk in darkness (are night constellations); all the foundations of the earth (the winter constellations) are out of their course, above the equator. I have said ye are Gods (*Elohim*), yea more; ye are the sons of the Most High (*Eleon*=uppermost, or highest Sun, i. e., the mid-summer Sun). But ye shall die like men, and fall (set) like one of the princes, or chiefs, of the zodiacal constellations (*Libra* then setting). Now, arise, O Gods (*Elohim*), and judge the earth, for ye shall inherit (claim) among all nations.

Here, by supplying in parenthesis the names of the two kinds of Gods, the reader is enabled to see the true sense of the psalmist. At the same time he is qualified to judge of the ignorance and rascality displayed in King James' translators. But they and the king had a purpose to subserve—to rule and rob the people by keeping them in ignorance.

In psalm lxxxiii, we have another psalm of Asaph (the collector). In this the position of the sphere is the same as in the previous psalm. "Keep not silence, O Gods (*Elohim*), be not still," i. e., at the change of the monsoon, let there be a

confusion, as at the demolition of the tower of Babel (see Babel).

Your enemies (the winter constellations) now make a tumult (the confusion of Babel); they have lifted up their head and occupy the upper hemisphere; they have combined against you and your *hidden ones* (the summer constellations, which are below the horizon). Yes; the tabernacles of Edom and Ishmael; of Moab, and the Hagarenes (sons of Hagar); Gebal, Ammon and Amalek—the Philistines; and also Assur, who have helped the children of Lot (all being the genii of winter), are all joined against, i. e., opposite you. Serve them as you did the Midianites, Sisera and Jabin, at the brook Kishon (bow-Sun, or Sun in Aries), which were slain at En-dor (fountain of the circle), and became as dung for the earth, i. e., the earth, becoming warm, began to produce. Make their nobles like Oreb and Zeeb (the Owl and the Wolf, two southern constellations, and symbols of darkness, night or winter), i. e., let them pass gradually below the horizon; let them be as *Zeba* and *Zalmunna* (slaughter and *shade*). Constellations going below the horizon are considered as *dead, and in the shade*. They would possess the houses of the Gods (*Elohim*); would get above the equinoctial line. Now, O Gods, (Elohi) make them like a wheel (Ezekiel's wheel—the zodiac), then persecute (follow after) them, and turn them back over the equator into their own place (as they are at the end of summer); let them know that you, whose collective name is JAHVEH, are the Most High over all the earth.

3. Psalm lxxxiv. This is a song for the sons of Korah (baldness=winter), i. e., for the people in winter. "Thy tabernacles (summer constellations), O Lord, are they not pleasant? O how my heart cries out for the living God (*Elochi*=Eloh). Blessed are they that dwelt in thy house; and blessed is the man (Earth) whose strength (power of production) is in thee; who, passing through the valley of Baca (weeping=rainy season=winter), shall go from company to company (marginal reading), i. e., from constellation to constellation, or from month to month, until he shall behold the God of Gods (*El Elohim*,—see Clark's comment, *in loco*) in

Zion (Ship-Sun=winter) at mid-winter.* O Lord of hosts, hear my prayer; give ear, O my God (Elohi) of Jacob — but stop (*selah*), look, O ye Gods (Elohim), our shield, look upon the face of your anointed (the New Year Sun). Ah! a day in your courts (summer) is better than a thousand in this my captivity (winter). I had rather be a door-keeper in the house of my God (Eloh), i. e., I would much rather the season were summer than winter, which is so wet, cold and disagreeable. The Lord of Gods (*Jahveh Elohim*) is the Sun in summer; he will give glory, i. e., riches and every good thing, to those who cultivate his good will. Blessed is the (industrious) man who abideth with him during summer.

Psalm cviii. This is a Psalm of David, or the summer Sun. Like Apollo (the Greek Sun-God), David invokes his lyre (the *seven* summer months), and sings praises to the Lord (summer) among the nations. He urges the Gods (Elohim) to the zenith (mid-summer), that the Earth may put on its richest dress, and thus save the people by their right hand (the crops of summer), their left hand being winter. Because the Gods (Elohim) had spoken in their holiness, i. e., because summer had come, he (David) will rejoice (produce a good crop). He will *divide* Shechem (the summer) and mete out the valley of Succoth (winter); for he possesses Gilead, Mannasseh and Ephraim (the year).

“Judah (summer solstice) is my law-giver; Moab (winter solstice) is my wash-pot; over Edom (winter) will I cast my shoe, i. e., shoes are to be worn in winter; over Philistia (winter) will I triumph. But who will lead him into the strong city — into Edom, or winter? Who, but the Gods (*Elohim*) who had cast him off, i. e., who had left him at the fall equinox? The Gods (*Elohim*) will also, at the return of spring, go forth with the hosts (summer months), and so help us out of trouble. The help of man is vain, but through the Gods (*Elohim*) we obtain help; for it is they that shall tread down our enemies; it is through them that we shall do valiantly! Summer will come after winter, and produce a crop.

* *El* is the God of Gods, because, being the winter God, he existed before the *Elohim*, or summer Gods.

Psalm cx. This is said to be a psalm of David. Perhaps it might rather be called a psalm of David and Korah, or of summer and winter. Whosoever, or whatsoever it may be, it is a very peculiar psalm; and, though not understood, it has been much commented upon by believer and skeptic.

“The Lord said unto my Lord.” This is nonsense, and nothing but nonsense. When, however, we recur to the Hebrew, the sense comes out at once in bold relief: “The Lord (*Jahveh*=the summer Sun) said unto my Lord (*Adoni*=the winter Sun), sit thou at my right hand,” i. e., in the west, which in astronomical maps is at the right hand, “until I make thine enemies thy footstool.” Winter and summer, always regarded as mutual enemies, each alternately becomes the footstool of the other. Hence the Lord (*Jahveh*=summer) proposes to pass away and become the footstool of the Lord (*Adoni*=winter).

“The Lord (*Jahveh*) shall send the rod of thy strength out of Zion” (ship-Sun=Argo navis, or Noah’s ark). Fuerst says Zion means a “barren mountain”=winter. The meaning is: When summer is past, winter comes on. It is then Adoni, Moses or Aquarius with his rod “rules in the midst of his enemies,” the winter months. This may appear inconsistent to some, but it must be remembered that Adoni was killed by a *wild boar*=winter (see *Ovid’s Meta.*, B. x, Fab. 10). Adoni is the same as the Tammuz of Ezek. viii, 14. Verse 3 of this psalm is badly translated in James’ version. In Baker’s edition of the Bible it is: “Thy people shall come willingly at the time of the assembling of thine army in holy beauty (i. e., at the spring equinox, when the zodiacal constellations are in their normal positions at the beginning of the sacred year of the Jews); the youth of thy womb shall be as the morning dew,” i. e., the people will be glad when spring shall come with its morning dews!

“The Lord (*Jahveh*) hath sworn (sevens), and will not repent,” i. e., the seven summer months have passed and cannot be recalled. Therefore he (*Jahveh*) is a priest at the end of summer like Melchizedek (the holy, or summer king).

“The Lord (*Adoni*) at the right hand of *Jahveh*, shall

strike through kings in the day of his wrath," i. e., during winter.

He will then judge among the heathen, the people of the earth, and will fill the places with the dead bodies (the summer constellations will go into the lower hemisphere, or we may say that many from want of proper food and clothing and other necessities of life will die during the winter).

He (Adoni still) will drink of the brook (fall rain) by the way, where he will lift up his head," i. e., at the beginning of winter.

CHAPTER XXVI.

ISAIAH.

IT is not known who wrote the book of Isaiah. The name *Isaiah*, compounded of *isha* and *jah*, means *the Sun will save*. Jahveh or the Sun is the same with the Jupiter of the Romans, the Zeus of the Greeks, and the Indra of the Hindus. Isaiah was a prophet, as were nearly all the prominent Bible characters; as, Adam, Noah, Abraham, Isaac, Jacob, Moses, etc. His *vision* extended over the days of Uzziah, Jotham, Ahaz, and Hezekiah; four names meaning nearly the same thing — the Sun in the summer hemisphere.

Like the book of Psalms, this book of Isaiah has been variously divided, according to the different views of its several commentators. Calmet divided it into eight parts, whilst others would divide it into historical and prophetic only. Vitranga held to this latter division, but subdivided the prophetic into five principal sections. Adam Clarke thinks “God never left his work for man to mend,” and that “no classification was ever intended.”

Tsabaism (from *tsaba*, “*to rise up in splendor, as a star*”) was, in the early history of the world, the almost universal worship. Arabian historians speak of it as the oldest religion, having been handed down from the earliest patriarchs (fathers of the arch) — from Adam, Enoch, Sabai, a son of Seth, etc. “The *sun, moon and stars*, the highest objects of the natural world, figuratively represent *kings, queens*, and princes or rulers.” As all these, as I have conclusively shown, form the chief subjects of the previous books of the Bible, it will not be unreasonable to look for many notices or descriptions of their relations in the book next to come under review. And as all the phenomena pertaining to the stars cannot be observed in a

shorter time than a year, it was found convenient to divide this period into several parts—two at first, and afterward into three. These were called seasons. The latter number seems to have been adopted by the writer or writers of Isaiah. This I infer from Chap. ix, 12: “The Syrians (*Aram*=those rising up) before, and the Philistines behind, shall devour Israel with open mouth,” i. e., the Syrians or *spring* coming first, and the Philistines or *winter* last, Israel or summer being between the two, is swallowed up, as it were, as a matter of course. Now, as the Bible treats of the phenomena of the heavens and of the year, we may confidently look for a mythological description of these three seasons, which description shall, when brought forth to the light, be so exact and clear that the ordinary reader can’t fail to see the truth.

The first chapter of this book of Isaiah seems to be disconnected with the main work, and serves merely as an introduction, giving simply an outline of what will be found in the book itself. The Lord (summer) appealing to heaven and earth, i. e., *swearing* (*severing*) by himself (the seven summer months), because there is no greater, declares he had “nourished and brought up children (the winter constellations) which had rebelled against him;” who had left the “daughter of Zion,”* i. e., Jerusalem, or summer, *desolate*; as a besieged city, as a garden of cucumbers (as having but little substance—the winter supply), yet that “very small remnant” kept them alive and from perishing like Sodom and Gomorrah.

The season being winter, the Lord disliked their vain (empty) oblations, their sabbaths (winter being the true sabbath), and new moons; he would neither look upon them nor hear their prayers, because their hands were full of *blood—dreary and desolate*. Hence, before he would deal with the people, he would advise them to wash (rainy season) and clean up; “cease to do evil” (to make the Earth barren), “learn to do well.” Seek judgment, or the spring equinox, when “we will reason together; though your sins be as scarlet (winter), they shall be white as snow.” “Be willing and obedient, and ye

* Zion being the winter solstice, the “daughter of Zion” would represent the opposite, or summer solstice.

shall eat of the good of the land"—of the summer products. But, if ye refuse and rebel ye shall be devoured, etc. Here, overcome by the thought of his once prosperous and happy people, the Lord exclaims: "How is the faithful city become a *harlot*! it was full of judgment; righteousness lodged in it, but now murderers." Summer is faithful, because productive, while winter, unproductive, is likened to a *harlot*. But, though these princes (summer months) had become rebellious (passed away), and were companions of thieves, I, the Lord, will yet ease me of my enemies, will turn my hand upon them, "and purge away their dross and take away their tin,"—winter being likened to dross and tin, or the baser metals. Yes, Zion (winter solstice) shall be dismissed by those "that return of her (marginal reading) to righteousness," or summer.

Chaps. ii, iii. I now come to the body of the book attributed to Isaiah. "It shall come to pass in the last days," says the prophet, i. e., at the end of the year, at the spring equinox (the time being winter), "that the Lord's house shall be established in the top of the mountain" (summer solstice). "Out of Zion (ship-Sun=winter solstice) shall go forth the law (as in Moses' time), and the word of the Lord from Jerusalem ('which is above')=the summer solstice. Then, i. e., in summer, the people shall beat their swords into plough-shares, and their spears into pruning-hooks," i. e., they will then cease robbing one another as they did in the winter, and go to work to raise another crop, about which to quarrel the following winter; as at that time, and until recently, war implements were often used in summer for agricultural purposes.

Anon; he (the Sun) prophesies of destruction and ruin to the people: "Judah (spring) is fallen; the shew of their countenance doth witness against them" (iii, 8, 9). "Woe unto their souls, for they have rewarded evil unto themselves," i. e., in going into the winter hemisphere. "The daughters of Zion (Virgo in winter) are haughty (up in the winter hemisphere), and walk with stretched-forth necks (Virgo flies through space head foremost), binding back their feet (of course her feet will follow her). Therefore the Lord (Adoni, Pluto, or the Sun in winter) will smite with a scab the crown

of the head of Zion's daughters, and the Lord (Jahveh, or Jupiter, or the summer Sun) will discover their secret parts" (iii, 17), i. e., Virgo rises and sets head first; as she rises, the Adoni, or the winter Lord smites her head; as she sets, being half below the western horizon in spring, her heels sticking up, Jahveh, or the summer Lord, discovers her "secret parts," and has, as it was supposed, sexual intercourse with her! and all nature becomes fecundated! The memorial of this "secret" discovery is still perpetuated in our almanacs, the day being called annunciation or Lady-day — the 25th of March. Thus it came that in that day the Lord (Adoni, not Jahveh) took away all her ornaments, and being thus left *desolate*, "she sat upon the ground" (iii, 26), i. e., became a night constellation, at the end of winter.

Chap. iv. "And in that day (the summer of seven months, when Virgo sits on the ground) *seven* women (Virgo in each of these months) shall lay hold of one man (the Sun, or Earth), saying: We will eat our own bread and wear our own apparel (summer is self-supporting), only let us be called by thy name, to take away our reproach (the barrenness of winter). Then, i. e., during the summer, the fruit of the Earth shall be excellent and comely for the escaped of Israel,—the crops will show well at the end of summer. "The escaped of Israel" are Leo, Virgo and Libra, which (the year being divided into two seasons) are placed on the summer side. These, with Scorpio, make up the season of the year named *Israel*, or summer. The Sun, entering Scorpio, goes into winter quarters; hence Scorpio is not among "the escaped of Israel" (iv, 2). "He that is left in Zion (Scorpio, on the winter, or Zion side of the year), and they that remain in Jerusalem (Leo, Virgo, Libra, on the summer side of the year) shall be called holy, because they are written among the living," or summer months (v. 3).

At verse 4 we again enter the winter season, though the English text does not show the fact very plainly. The Hebrew, however, will aid us to bring out the sense of the passage quite clearly: When the Lord (Adoni, or Hercules) shall have purged away the filth (ordure) of the daughters of Zion,

i. e., when the rains and frosts of winter shall have destroyed the rotten vegetation, and the miasm thence arising, which have accumulated during the last months of summer, or, in other words, when Hercules shall have cleansed the Augean stables; then the Lord (Jahveh) will create upon mount Zion, a cloud of smoke by day, and the shining of a flaming fire by night," that the Israelites may go out from Egypt and the Philistines, as in Ex. xiii, 21.

Chap. v. Having escaped winter (iv. 5), songs of an amorous and cheerful nature come with spring, and continue through summer. In winter they take a different turn—become lugubrious. Hence the several complexions of the song of this chapter. Vineyards are planted in the spring, hence Judah (spring) is the Lord's "pleasant plant," while "the house of Israel" (summer) is *his vineyard* (v. 7). Joining house to house, i. e., month to month, spring and summer soon pass away, and the houses of desolation (winter months) soon follow (v. 8), when the people regard not the work of the Lord (summer). Therefore my people have gone into *captivity* (winter), and "Hell hath enlarged herself" (v. 14). But never mind, "the Lord of hosts shall be exalted in judgment" (at the spring equinox), and *the El*=Aries, which here becomes "*new, fresh, young*" (see *Fuerst's Heb. Lex.*, word *kadesh*, p. 1221), shall be consecrated (or shined upon by the Sun) in righteousness, i. e., during the following summer. "Then shall the lambs (Aries during summer) feed after their manner," i. e., the crops will grow. Therefore, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness"—that invert the order of the seasons and so produce nothing. Against all such the anger of the Lord (Jahveh) is kindled, and will not be turned away. "He will lift up an ensign (the summer in passing brings up *Scorpio*) to the nations" and will *hiss* unto them *from the end of the earth*, i. e., from the end of summer, and during the winter, when they "shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns" (vii, 19).

Chap. vi. This chapter is unique and without parallel. It has never been commented upon in a way calculated to bring

out its true sense and import; no one being capable or honest enough to do thus except the non-beneficiary. I proceed to unfold its mysteries.

“In the year that king Uzziah (the summer Sun) died, Isaiah (the Savior, born at the winter solstice) saw the Lord (Adoni, the winter Sun, or Pluto,) sitting upon a throne, high and lifted up (Sun at winter solstice), and his train (the summer constellations which were drawn after him) filled the temple (the opposite or summer hemisphere). Hence, the time, as it appears from the text, was mid-winter, and as the summer solstice is exactly opposite that of winter, the prophet (the Sun) saw in his *dream*=winter, the seraphim (from *saraph*=to burn, hence seraphim=the six summer, or burning months) standing above, or over it (Adoni’s or Pluto’s throne =winter solstice). Each *seraph* (thirty days) had six wings, two for each of its ten days, or *decans* (whence our word *deacon*, as this officer is called). Each, of course, had head, body and feet, or beginning, middle and end. They cried one to another, “Holy, holy, holy” (once for every decan) is the Lord of hosts (Jahveh of the summer months), and the door posts (cardinal points) moved at the voice of him that cried, and the house was filled with smoke (the pillar of cloud of the Exodus, and the foggy days of winter).

Poor Isaiah, being of unclean lips, was all but frightened to death; he had seen, in imagination, or in his *dream*, the Lord (Jahveh) of hosts, and thought himself undone. “Woe is me! for I dwell in the midst of an unclean people,” i. e., he (the Sun) was in the middle of winter. However, one of the seraphim flew unto him and touched his lips with a *live* coal (the equinoctial Sun) which he had taken from the altar with his *tongs* (the two horizons—East and West), saying, “thine iniquity (Sun’s S. declination) is taken away, and thy sin is purged,” i. e., the Sun is at the spring equinox.

While intent upon the glories he beheld, Isaiah, all at once, “heard the voice of the Lord (Adoni=Pluto, or Satan), saying, Whom shall I send, and who will go for us?” The young Savior replied: “Send me.” And ADONI said: “Go, and tell this people: Hear ye, indeed, but understand not; and see ye,

indeed, but perceive not. Make the heart of this people fat (with good crops), and make their ears heavy, and shut their eyes, i. e., keep them in ignorance; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed" (v. 10). Here, then, we have the precepts which priests of all ages have ever strictly inculcated to the very letter! But who first uttered and gave them? Why, the Lord. Ah! and who was this Lord? The original Hebrew text (v. 8) says it was ADONI, who is the same as *Pluto, Satan, or the Devil!* Why, to be sure; and our Savior taught the very same doctrine (Matthew xiii, 13; Mark iv, 12; Acts xxviii, 26) by order of this same evil spirit, as hereby acknowledged; for Isaiah and Christ are one and the same = the Sun. And this accounts for all the robbery, war, bloodshed and murder, with the rest of the immense catalogue of evils, which the devil and religion, *alias* ignorance, have ever heaped upon the human family. Let the reader ever bear in mind, then, that *all religion has, by the testimony of the Holy Bible, Satan for its author.* Disprove this who can.

But Isaiah, though in himself was goodness itself, wanted to know how long he must follow these infernal instructions. Adoni (v. 11) "answered, Until the cities be wasted without inhabitant, and the houses without man, and the land utterly desolate; and (*Adoni* still speaks) until the Lord (Jahveh, not Adoni) have removed men (the winter constellations) far away, and there be a great forsaking in the midst of the land;" i. e., until the spring equinox, when the evils of winter pass away, and Adoni releases his hold upon the people!

The thirteenth and last verse seems to relate to the seed, which must be saved from the previous summer crop, to return (produce) food to the people; for the teil (linden) and the oak, having cast their leaves, still retain the principle of life, though dormant through the winter.

Chap. vii. This chapter sets out from the beginning of the year at the spring equinox. Ahaz, the Sun's ecliptic, is the king of Judah, or the first four months of the year. Rezin (delight) is also king of Judah. Pekah (open-eyed = summer solstice) is king of Israel, or the four months, July, August,

September, October. He is the son of Remaliah (the Sun adorns—the flowers of spring), because he follows spring. These Rezin and Pekah) went *toward* Jerusalem (summer solstice), but didn't take it, because they didn't get there, a very good reason, certainly!

However, David (the Sun), on being told that Syria (spring) and Ephraim (fruits=autumn) were confederate against him, was badly scared, for his heart moved as the trees before the wind. The signs of the zodiac were so many trees, which moved as the Sun moved, but in an opposite direction. The Lord (Jahveh) told Isaiah (savior-Sun) to go forth (from the spring equinox) with his son, Shear-jashub (returning-remnant= Libra and Scorpio, two of Israel's children yet above the horizon at sunrise) to meet Ahaz at the upper pool (the former rain, which came on when the Sun entered Scorpio) and tell him not to fear for, or because of, the two tails (ends) of these smoking firebrands (the two warm seasons). No matter if they (Syria and the son of Remaliah=Pekah) did take evil counsel against thee and try to set up a king in the midst of Judah—even the son (Scorpio) of Tabeal (the good Ram). For the Lord-God (Jehovah-Adoni=Sun at the fall equinox) saith it shall not stand, nor shall it come to pass. For the head (beginning) of Syria (spring) is Damascus (the East), and the head of Damascus is Rezin (delight), i. e., spring begins at the eastern equinox, and the season is one of delight. But yet it (Ephraim) within 65 years (days) shall be broken "*from a people*" (marginal reading), i. e., the season will be over half gone. Again: The head of Ephraim (spring) is Samaria (winter), and the head of Samaria is Remaliah's son=Pekah (summer), taken retrospectively. If you don't believe, it's your own fault (v. 9).

Ahaz, having given no heed to what Isaiah had said, the Lord (Jahveh) spake again unto Ahaz, saying: "Ask thee a sign (constellation) either in the depths (winter) or in the heights above (summer)." But Ahaz would not tempt the Lord (Jahveh)! So the Lord (Adoni) gave the proffered sign: "Behold, a virgin (Virgo) shall conceive and bear a son, and shall call his name Immanuel" (the Ram is with us,—Aries comes to

his meridian as the new year's Sun is born at the winter solstice. Thence the two journey together toward the north, meeting at the spring equinox=Sun in Aries). "Butter and honey shall he eat that he may know to refuse the evil, and choose the good; for before the child shall know to refuse the evil (winter) and choose the good (summer), the land (winter) that thou abhorrest shall be forsaken of both her kings (vv. 15, 16), i. e., the winter will end.

D'besk, here translated "honey," means a collection=the winter stores. "Libations of honey," says Faber, "were wont to be poured out to the infernal gods" (*Pag. Idol.*, Vol. iii, p. 220). Honey was, therefore, a symbol of winter. This may be inferred from the frequent phrase—"a land flowing with milk and honey," i. e., the productive land=summer, since winter is unproductive. Jupiter, let us remember, was fed during his infancy, with goat's milk (Capricorn) and honey. "The Lord shall bring upon the people days that have not come" (v. 17). Wonderful! that day should follow day.

"It shall come to pass in that day *when* (not '*that*,' as supplied by the translators,) the Lord (Jahveh) shall hiss for the fly (hunt bees) that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria (spring). After this they will come into *desolate* vallies," etc., i. e., winter will begin. Then, in that same day, shall the Lord (Adoni) shave with a razor that is hired of the Assyrians (the frosts of winter); then shall a man (the Earth) nourish a *heifer* (the Moon,—see Faber, vol. iii, p. 220,) and two sheep (the *second* sheep=Aries setting). Then, too, everyone, i. e., the people, shall eat butter and honey, i. e., of their winter stores (vv. 18–22). Then shall the land, which abounded with plenty (summer), be covered with briars and thorns (winter), and men will resort to the bow and arrow for food (vv. 23, 24).

"On all the hills that shall be digged in the spring thorns and briars need not be feared, for oxen shall be produced" (Taurus of spring), and the season will yield its usual crop.

Chap. viii. It is again spring, and the Lord (Jahveh) told Isaiah (the Sun) to take a great roll (the year) and write in it about *Maher-shalal-hash-baz, haste-to-the-spoil, he speeds-the-*

prey, i. e., having raised a crop we consume it, the time employed being a year. Isaiah proceeds without delay to obey the Lord's (Jahveh's) command. To this end, he took with him "faithful witnesses"—Uriah (the Sun's heat) and Zechariah (the fertilizing Sun), the son of Jeberechiah (blessing Sun),—and "went unto the prophetess" (Virgo), i. e., the Sun passed from the spring over to the end of Virgo, or to the fall equinox. During this time she conceived and bare a son. The Lord (Jahveh) said, call his name Maher-shalal-hash-baz=the summer crops. The fourth verse tells us these crops, which were the riches of Damascus (spring) and the spoil of Samaria (winter) shall be carried *to* or *before* the king of Assyria= spring, before the child would know enough to cry "my father and my mother," i. e., they would be consumed by the next spring.

The Lord (Jahveh) spake again, saying: Because this people refuse the waters of Shiloh (summer solstice), that go softly (the gentle rains), and rejoice in Rezin (spring) and Remaliah's son (Pekah=summer), therefore the Lord (Adoni=the winter Sun) bringeth upon them waters strong and many (the rainy season of winter). These shall overflow the land, even to the neck (of Taurus, where Moses struck the rock a second time), thus filling thy land, O Immanuel, up to the second month, as Noah's flood did. Therefore, do what you will, O people; take counsel together and it will come to nought (the end of the year), for God (Aries) is with us (v. 10).

The people, having waited upon the Lord (Jahveh) until he had hidden his face from the house of Jacob, i. e., until after mid-summer, began to stumble and fall and get taken into the winter hemisphere (v. 15). Seeking the Lord of hosts (summer), they now found he dwelt in Mount Zion (winter solstice). Here, on being told they must seek for familiar spirits (*oboth*=bottles=Aquarius=Moses, the great necromancer and prophet,) and unto wizards (the new year) that peep and mutter (as children), they thought it time to seek the living Gods (Elohi, or Sun-rams of summer),—the *living*, instead of the *dead* Gods.

Therefore, "to the law and to the testimony," i. e., setting

out from the winter solstice, or the Sun's greatest south declination, which is the beginning of the law and the testimony, they move on. Now, if they speak not or move according to this word, there will be "no morning" (spring) for them. They will pass through (the winter) hardly bestead and hungry; they shall curse against their king (summer) and against their Gods (Elohi), looking upward, but, downward, they shall behold trouble and darkness=winter (v. 22).

Chap. ix. The preceding chapter ends with the word darkness, by which, as has often been seen, winter is meant. And though the people walked in darkness, they beheld a great light (the Sun); though they dwelt in the land of the shadow of death (winter), "upon them hath that light (the new year's Sun) shined" (v. 2). "For their yoke (mid-winter) is broken and passed, and unto us a child is born; unto us a son (Sun) is given." "The government shall be upon his shoulder, and his name shall be called Wonderful (*phala*), Counsellor, the Mighty Ram," etc., i. e., Samson, or the Sun, the Prince of Peace.

"The Lord (Adoni) sent a word unto Jacob (spring), and it hath lighted upon Israel (summer). My reader must never confound the two Lords — Jahveh and Adoni — the first always representing summer, the last, winter. In the example before us, Adoni sent his word unto Israel; hence, the time was winter, when "the bricks (of the temple, or summer,) are fallen down" (v. 10). "Therefore, the Lord (Jahveh) shall set up the adversaries of Rezin (spring, i. e., the winter constellations will take their places above the equinoctial line,) and join his enemies," the summer and winter. "Then, with the Syrians (spring) before and the Philistines (winter) behind" (both meeting at the spring equinox), Israel (summer) will be swallowed with open mouth, i. e., the summer constellations, Leo, Virgo, Libra, Scorpio, will be, at the time spoken of, one-half above and one-half below the western horizon at sunrise, and exactly between spring and winter, "swallowed with open mouth" (v. 12).* Hence it happened that the Lord (Jahveh) cut from Israel both head and tail (Leo and Scorpio), branch

* See the Zodiac.

and rush (Virgo and Libra), in one day—the equinoctial of spring. Leo is the ancient and honorable; Scorpio is the tail, is the liar, or rather, the father of lies=Satan (v. 15). The time being spring, the Lord (Adoni) has no joy in their young men (the first days of the season). Wickedness (winter) now burns as the fire burns thorns and briars, and is consumed (v. 18). “Through the wrath (heat) of the Lord (Jahveh=summer) is the land darkened,” i. e., when summer passes, winter succeeds; when no man shall spare his brother” (v. 19). As savages, men shall snatch on the right hand and on the left, and still go hungry. “Every man shall eat the flesh of his own arm,”—each furnishes for himself both meat and drink.

Manasseh (winter) shall be against Ephraim, the one supplying flesh, the other fruit; both, however, are against Judah (spring), which furnishes the cereals=bread.

Chap. x. Unrighteous decrees (v. 1), turning aside from judgment (v. 2), the day of visitation and destruction (v. 3), all these, as winter, bow down the people as prisoners in darkness (winter). Woe is to the Assyrian, for it is winter, when savage people become lawless and spoil the spoilers, and prey upon the preyers, i. e., mutual robbery reigns (v. 6). The people do not really mean so, nor do they think it right, but necessity compels them to act thus (v. 7). For, is not Calno as Carchemish, Hamath as Arpad, and Samaria as Damascus? i. e., is it not the beginning of winter, when the Sun is in Sagittarius? * Wherefore it shall come to pass, that when the Lord (Adoni) has performed his whole work upon Mount Zion (winter solstice) and on Jerusalem (the lower), I will punish (consume) the fruit of the stout heart of the king of Assyria (spring), and the glory of his high looks (v. 12).

Therefore shall the Lord (Adoni), the Lord (Adoni) of hosts (the winter months), send among his fat ones, leanness. The flocks, usually fat at the beginning of winter, become lean before spring (v. 16). Though it is now winter—cold weather

* At the beginning of the winter season of four months. Sagittarius meets the Sun in the east, the same as Aries does in spring. These four winter constellations are then just below the eastern horizon, the four summer constellations just above it, and the four spring constellations between the two, half above and half below the western horizon. Two sets of names for the three seasons are here used, to the confusion of the reader.

— the “briars and thorns,” emblems of winter, shall be devoured *in one day* (the equinoctial of spring*). Then it shall come to pass in that day, that the remnant of Israel (Leo and Virgo), and such as are escaped of the house of Jacob (spring), shall no longer remain upon the bed (lower hemisphere) of him that smote them, but shall stay upon the Lord (Jahveh), i. e., summer will come on. The remnant of Israel (Libra and Scorpio), as also that of Jacob (Gemini and Cancer), shall return unto the mighty God (El-gaber = strong, or summer Ram). “The consumption decreed shall overflow with righteousness” (good crops). This the Lord-God of hosts (*Adoni Jahveh tsabaoth* = the division line of spring) shall determine (v. 23). Therefore, says the Lord-God of hosts (*Adoni Jahveh tsabaoth*), or the Sun at the spring equinox, Be not afraid of the Assyrian; though he smite thee with a rod, he will lift up his staff for thee, i. e., fine weather and good crops will follow (v. 24). For yet a little while, and the indignation (bad weather) will cease (v. 25), when the Lord of hosts will bring a scourge (the plague) for him (Moses) according to the slaughter of Midian (spring) at the rock Oreb (the zenith), to which Aquarius (Moses) comes as the Sun enters Taurus (see Jud. vii, 25).

The burden, or yoke (winter), shall be destroyed at the anointing (spring equinox). The Sun having come to Aiath (end of the year), will proceed to Migron (summer solstice, or his northern tropic), and at Michmash (fall equinox), will lay aside his equipage (summer heat). The people, being beyond the passage (fall equinox), lodge in Geba (the hill, or winter hemisphere). Ramah (high hill) is afraid; and Gibeah (summer) is fled (v. 29). Lift up thy voice, O daughter of Gallim (zodiacal Virgo, which rises in autumn), make it heard unto Laish (Scorpio), O poor Anathoth (answers = fall equinox, which answers, or is opposite the spring equinox). Mad-menah (dung-hill, a town of Benjamin = fall equinox) is removed, and the inhabitants of Gebim (the cisterns = the rainy season) gather to flee (to turn the southern tropic). He shall remain at Nob (the tropic) *one day*; then he will shake his head against (opposite) Jerusalem (summer solstice), the daughter of Zion

* Moses' burning bush.

(the solstices are alternately the sons or daughters of each other).

“Behold, the Lord, the Lord of hosts (*Adoni-Jahveh tsabaoth*), or the winter Sun, shall humble the haughty (summer). He will hew the thickets (constellations) of the forest (zodiac) with *iron* (winter) and Lebanon shall fall by a mighty one” (= *El*).

Chap. xi. The preceding chapter left us in winter. Here the rod (shoot, or new year Sun) is to start from the stump of Jesse (the existing Sun, the Sun at his farthest south declination). Hence the spirit of the Lord (Jahveh) shall rest upon him (Jesse), the summer solstice being exactly opposite. “He shall not judge after the sight of his eyes,” but he will judge the poor (winter) with righteousness (summer), and that righteousness shall be the girdle of his loins (the crops—the Sun gets to the *loins* of the *man* in the almanac, about harvest time), i. e., all will be rewarded according to their labor (v. 5). But he will smite the Earth with the rod of his mouth, slaying the wicked with his breath (v. 4). This brings us around to winter.

We now encounter a series of prophecies the most astounding in the Bible, i. e., taken literally, as usually taught by our clergy. That contained in vv. 6, 7 of this chapter, in relation to certain animals of the most discordant dispositions and natures—the wild, the savage and the ferocious, as the wolf, the leopard and the lion, against the gentle, the mild and the peaceful, as the lamb, the kid and the calf—the carnivorous against the herbivorous, is the one usually harped upon with a gusto really sickening to the intelligent. Little children, too, mingle with them without danger. Now the idea that all these animals of the most opposite natures should lie down in peace together—the carnivorous all at once becoming tame, gentle and straw-eating as the ox, is the most preposterous that could enter the brain of infatuated man. The thing is utterly impossible, and demonstrates but too well the frightful extent to which the fraudulent are willing to degrade the industrious in order to live off of them. Literally true the account cannot be. How, then, shall it be understood? My

astronomical system will make all plain and intelligible. The constellation Lupus (the wolf) rises as a paranatellon of Scorpio, i. e., the two rise together. At sunrise, then, the Sun entering Scorpio, the wolf (Lupus) and the lamb (Aries) "dwell together" just below the horizon, but opposite each other. Thus the time was at the beginning of winter. The calf (Taurus) and the kid in Auriga and the fatling, an indefinite idea, which may apply to any *small* fat animal, as Noah's dove (Columba), and the young lion (Leo) and the leopard all *lie down together* in the winter hemisphere, where they are led by "a little child" (Ganymede, Moses, Jesus, or the new year's Sun).

At the coming of spring, the cow (Taurus) and the bear (Ursa major) are "*green together*," and "their young ones *shall lie down together*"—*copulate*? Who knows but by a misconstruction of the Hebrew text, one of the greatest miracles (the gendering of the cow with the bear) has been overlooked? Will not some of our worthy clergy look to this at once? Josephus tells us that at one time at the passover feast (the time here spoken of) "a *heifer*, about to be sacrificed by the high priest, brought forth a lamb" (*Wars*, vi, 5). Why not produce a bear-cub as well? Herodotus also informs us that in the time of Xerxes, "a *mare* brought forth a hare!" (B. vii, 57).

But "the lion shall eat straw like the ox." "The lion" typifies the Sun in winter, which, by metonymy, eats straw like the ox. "The sucking child" (the Sun between the winter solstice and spring equinox, which equals the time Moses' mother nursed him) shall play on the hole of the asp (the last half of winter); "the weaned child" (the Sun during summer) shall stretch his hand over the cockatrice's den (*mearoth tsiphon* = *enlightened north* = summer, which is opposite to or over winter = cockatrice's den).* "They shall not hurt nor destroy in all my holy mountain" = summer. No; for the period of destruction (winter) is past; the time of renovation and reparation has come; hence the earth shall be full of knowledge of the Lord (Jahveh = summer), as the waters cover the sea, i. e., the crops of summer.

* See under chap. lix, where a fuller explanation is given.

“And in that day,” the crops being matured at the equinoctial day of autumn, there shall be a *root* (not a *branch*, as in spring) of Jesse (Sun in winter), which shall be a sign to the people that the Lord (Adoni=winter Sun) will “set his hand again the *second* time to recover the remnant of his people (Libra and Scorpio). At the fall equinox the Sun first enters Libra and afterward Scorpio, two constellations of Israel or summer, which remain below the equator at the time named above, and so recovers the *remnant* of his people from Egypt or winter. These same constellations coming in conjunction with the Earth, as in spring, the Lord (Jahveh) forsakes them and delivers them over to their enemies.

Chap. xiii. Passing chap. xii, which is a mere song of joy, because of the presence of summer, I next come to the *burden*, *oracle*, or prophecy of, or concerning Babylon, or winter; for this myth of the year, which I have all along been dealing with, must be made to assume every conceivable form.

Isaiah (the Savior=the Sun), the son of Amoz (the zodiac), is the seer or prophet. The noise of the nations of the mountains (summer months) comes from the end of the heaven of the Lord (Jahveh), with the weapons of his indignation (the winter) to destroy the whole land — to stop the growth of vegetation (v. 5), and to lay the land desolate, i. e., to deprive it of the direct rays of the Sun (v. 9). Therefore, howl ye; for the (last) day of the Lord (Jahveh=summer) is at hand; “it shall come as a destruction from the Almighty” (v. 6). This last sentence gives but an imperfect idea of the original *keshod mishaddai jabo*=“it shall come according to the failure of the breasts;” thus implying the gradual cessation of the summer crops; when “they shall be afraid, pangs and sorrows shall take hold of them” (v. 8).

“This (equinoctial day) of the Lord (Jahveh) cometh cruel, both with wrath and fierce anger” (v. 9); for the constellations, i. e., the six summer constellations, shall not give their (summer) light, the Sun shall be darkened (as in winter), and the moon shall not cause her light (but that of the Sun) to shine (v. 10). Thus will I, by the hardships of winter, punish the world for their evil, i. e., for getting into the winter hemi-

sphere. Behold, I will stir up the Medes (middle days, or such as partake of winter and summer) against them, which shall not regard silver (summer); and as for gold (spring), they shall not delight in it, for the time will be winter, the *iron* age (v. 17).

At v. 19 we come to the prophecy of the destruction, or end of Babylon or winter. In her last days, i. e., at the end of winter, Babylon, "the glory of kingdoms, the beauty of the Chaldees' excellency," shall be as (it was) when God (Elohim = Aries in summer) overthrew Sodom and Gomorrah (winter), i. e., it shall remain as it was when Sodom and Gomorrah were overthrown. The question will naturally arise: What was Babylon's condition at the overthrow of Sodom and Gomorrah? Was Babylon the same as Sodom and Gomorrah? Of course, the ordinary reader thinks it was destroyed as were Sodom and Gomorrah, and the text seems to bear out that idea. If destroyed as Sodom and Gomorrah were, then must the same phenomena have happened. There must have been a shower of fire and brimstone, and somebody's wife must have been turned into a pillar of salt, etc. (see Gen. xix, for the details).

Again: If it was to remain as Sodom and Gomorrah, then, since there are left no traces of these cities, there can be none of Babylon. This idea is well supported by Dr. Adam Clarke, who relates—"that by the concurrent testimony of modern travelers, no remains, not the least traces of these prodigious works, are now to be found" (*comment, in loco.*) Babylon (bab=gate; el=ram; on=Sun, the gate of the Ram-Sun, or Elohim=winter solstice) was a mythological city, like all Bible cities. The name may have been transferred to Earth, as in other instances, Heliopolis (Sun-city), etc., for example.

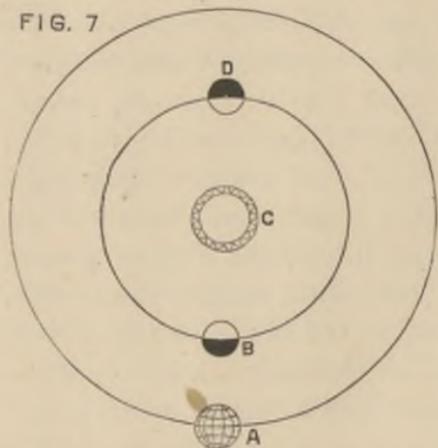
Of course, time past can "never be inhabited," except by creatures of the imagination; "doleful creatures," as satyrs, etc. The *owls* or *ostriches* must be left out, as they are not mentioned in the Hebrew text.

Chap. xiv. Babylon destroyed, i. e., winter passed, spring will succeed, when the LORD (Jahveh) will have mercy on Jacob (spring), and choose Israel (summer) and set them in their own land. Strangers (outsiders) shall be joined with them,

i. e., at the proper time *winter* will appear, and they shall cleave unto the house of Jacob, i. e., these three seasons will complete the year. Israel shall possess them in the land of the Lord (summer), and shall take them *captives*, whose captives they were, and they shall rule over their oppressors, i. e., as summer comes, winter goes. Thus the LORD shall give Israel rest from his sorrow (winter), and he shall exclaim against the king of Babylon (the winter Sun):—Ah, how hath the oppressor fallen!—ceased to demand the golden days of spring, the gold of Ophir (v. 4). The LORD hath broken the staff of him (winter) who smote the people—of him who persecuted, but is now persecuted in turn. The whole earth is now quiet—“at rest” (summer solstice); “they break forth into singing” (v. 7). “The fir trees rejoice”—put forth buds, etc. Yet Hell underneath is moving against thee to meet thy going (summer goes, winter comes); it (Hell) is bringing up the shades of the “goats” (Capricorn) out of the earth against thee. All they (the “goats,”—*see marginal reading*) shall ask—art thou weak like us? Ah, yes! thy pomp is fallen down to the grave (Sheol, winter). How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thy heart, I will ascend into heaven; I will exalt my throne above the “stars of God” (*El*), I will sit upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most high (Sun at the summer solstice). Oh, what a correct, beautiful, and poetical description of Venus as she passes from evening to morning star; and “Oh, how necessary it is to understand the literal meaning of scripture that preposterous comments may be prevented” (*Dr. Adam Clarke, in loco*). Of course this famous commentator interpreted this famous passage of holy scripture right, only he failed to write it down and publish it. But let me seek the meaning in my own way. Venus is an interior planet, i. e., she is situated between the Sun and the Earth. This the ancients understood. In changing from evening to morning star, Venus must pass from the east to the west of the Sun. This she does at her

inferior conjunction B, as shown in the diagram, her superior conjunction being on the side of the Sun opposite that of the Earth A, as at D. Whether

FIG. 7



morning or evening star, she is always near the horizon, never departing above 47° from the Sun; hence she is "cut down to the ground" (horizon). The Sun being in Capricorn, as above indicated, the Earth and Venus would be in *inferior* conjunction in Cancer. Nevertheless Venus, being nearer the Sun than the

Earth, would seem to the inhabitant of the latter, to be in Capricorn. Thus, as morning star and rising before the Sun, she would be above "the stars of God" (Aries on his meridian). When at her *superior* conjunction (Sun in Cancer), she sat upon the mount of the congregation on the sides of the north, and above the clouds. Thus she resembled the Most High. Descending thence, she wasted the nations (the days grew shorter), and was brought down to the sides of the pit, hell, or the infernal regions of the dead, or winter (v. 15). In her descent, she was narrowly watched to find if she is the man that made the Earth to tremble—that caused it to become a wilderness, desolated its cities, and opened not the house of its prisoners (v. 17). But the Lord of hosts hath purposed all this; "it shall stand."

Following the death of Abaz, or summer, Isaiah prophesies, concerning "whole Palestina," which may not rejoice because the rod (summer) that smote it is broken (gone), for out of the serpent's *root* (winter solstice,—do serpents have roots?) shall come forth a *cockatrice* (the Sun) whose fruit shall be a fiery flying serpent (the hot summer days). The first-born (the Sun) of the poor (winter) shall feed (upon the short days, i. e., the days shall lengthen,) and the needy, i. e., the passing days, shall lie down in safety; and I (Isaiah) will kill thy root (winter solstice) with famine (want of the Sun's rays),

and he (the Lord) shall slay thy remnant (the last half of winter).

Therefore, "howl, O gate; cry, O city (winter solstice)! thou 'whole Palestina' art dissolved (passing away), for there is coming from the north a smoke (the dust of Hezekiah's army=the summer days), and none shall be alone in his appointed times," i. e., the Sun in his course shall pass each zodiacal constellation in proper succession. Wherefore, then, shall anyone answer the national messengers (Philistines,—*Fuerst*) that the Lord (Jahveh) hath founded Zion (winter solstice), and the poor of his people (winter) shall trust in it.

Chap. xv. Here comes the burden, or oracle of Moab (water-father=Aquarius). In the night (winter) Ar of Moab (Earth in winter) is laid waste (*dreary and desolate*) and brought to silence (unproductiveness). This was bad, indeed; Moab (the winter Sun) has gone to Bijath (the house) and to Dibon (wasted=winter solstice) to weep (rainy season), when Moab will howl over Nebo (winter solstice) and Medeba (the floods). Their heads shall be bald and their beards cut off (Earth in winter). Girded with sackcloth (winter emblem) they shall come howling (wind) and weeping (rain). Heshbon (Sun at winter solstice) and Elealeh (ascending Sun, and therefore past the winter solstice,) shall cry, and their voice shall be heard to Jahaz (the bound of winter, or the spring equinox). Life shall be grievous and they shall flee to Zoar (the end of winter) as a heifer three years (months) old; the reference is to Taurus, three signs from Aquarius or Moab. They shall mount the steps (the increase of the day's length) of Luhith (stairway) weeping (rainy season), and on arriving at Horonaim (the two hemispheres=spring equinox) they shall raise a cry of a *breaking up* (see marginal reading). Spring passed, the waters of Nimrim (the *Leopards*=the scattered clouds of summer) shall fail, the grass dries up and no green thing is left (v. 6). Hence whatever stores the people have on hand, they will carry into winter (*erebim*=darkness=winter, not brook of willows). Hence, too, the cry of Moab (winter) extends to, or is between, Eglaim (the two ponds=the former and latter rains), and to Beer-elim (the Rams' well=winter solstice).

The waters of Dimon (end of the year=the spring equinox) shall be full of blood (an Egyptian plague); and upon him who escapes Moab (winter), the Lord (Jahveh) will bring lions (*ariah*), says the text, but it is altogether probable that the reading should be *uriah* (Sun-heat), the *u* having been dropped by some careless transcriber. The change, however, amounts to nothing, as the lion has always been a symbol of heat.

Chap. xvi. Send ye, Moab, send ye the lamb (Aries) from Sela (Rock=winter solstice) unto the mount (summer solstice) of the daughter (Jerusalem) of Zion (winter solstice). The daughters of Moab shall be at the crossings of Arnon (Virgo becomes a night constellation at the spring equinox) as birds cast from their nest (v. 2). Bring counsel, execute judgment, i. e., let spring come; then, O Moab, "make thy shade as the night in the midst of noonday!" i. e., begone, get thee into Hades, Hell, or the home of shadows! Take my outcasts (the winter days) with thee, for the spoiler (winter) ceaseth,—is at his end (v. 4). The throne (summer solstice) shall be established in mercy (warm weather), and he (the Sun) shall sit upon it in truth, in the tent of David (summer solstice), judging, seeking judgment and hastening righteousness,—the ripening crops (v. 5). The end of summer is coming, and we begin again to hear of the pride of Moab (winter). He is proud because of his recently gathered crops; so of Pluto, the infernal God of riches of the Romans; he is proud of his haughtiness (elevation above the equator); proud of his wrath (cold weather); but of his lies (barrenness) he shall not be proud. Thus, Moab, like many men, is proud because he possesses the property of another! Therefore, shall Moab howl for Moab, for Moab everyone shall howl; ye shall mourn for the foundations of Kir-haresh (winter solstice), for surely they are stricken down (v. 7).

Heshbon (winter) and the vine of Sibmah (winter) languish—are unproductive. The lords of the heathen (five winter months—Philistines) have broken down their plants and come to Jazer (help of Aries=winter solstice, where the days begin to lengthen, hence help of Aries, then on his meridian). Therefore will I, Isaiah (the new-born Savior), weep with the

weeping Jazer, the vine of Sibmah (the rainy season). O Heshbon and Elealeh (winter solstice, with Aries turned off his meridian), I will water thee (thus Heshbon and Elealeh are *one*), for thy summer fruits and harvest are gone; gladness and joy are removed from the plentiful field; there's no singing in the vineyards; all these I (the winter Sun) have made to cease. Wherefore my bowels shall rumble from flatulency, and I shall become pot-bellied because of Moab (Aquarius) and Kir-haresh (the mid-winter Sun). When Moab wearies of his high place (Aquarius on his meridian), he will come down to his sanctuary (fall equinox) to pray, but he shall not prevail (Aquarius' or Moses' hand is down, and the days begin to shorten). Since that time (the fall equinox) the Lord (Jahveh) hath spoken concerning Moab, saying, within three years, as the years of a hireling, i. e., three months, men being usually hired by the month, the glory of Moab shall be contemned, i. e., the first half of winter will be past; the remnant, if any, will be very small and inglorious, i. e., the winter solstice turned, the days will begin to lengthen.

Chap. xvii. The Burden, Oracle, or Prophecy of Damascus — Spring. The cities of Aroer (winter) are now forsaken. Damascus, or spring, shall follow, and in turn become a ruinous heap (v. 2); yes, the fortress of Ephraim (harvest) and the kingdom (spring) from Damascus and the remnant of Syria (spring) shall be as the glory of Israel — gone. Yes, the glory of Jacob (spring) shall pass away. It shall be as he that gathereth ears of corn in the valley of Rephaim (the abode of shadows), i. e., it shall exist in the imagination only. A few grapes may be left (v. 6). Then, indeed, shall a man look to and respect his Maker (the crops), the Holy One of Israel (the four summer months); he shall not look at the altars (the months already past); or *the Sun-images* (see marginal reading), for these strong cities shall be forsaken, and desolation (winter) shall follow (v. 9). And this because thou hast forgotten the Gods (Elohi) of summer, who are the only salvation. When winter comes, *woe* to the multitude, but especially to those who through inability or neglect have failed to provide therefor.

Chap. xviii. This chapter is without title, but properly belongs to the preceding, which ends with verse 11; the last three verses, as Dr. A. Clarke rightly observes, having "no relation to the foregoing prophecy, or connection with what follows." It is said this chapter contains "one of the most obscure prophecies in the whole book of Isaiah."

Let us see. "The shadowy land," over, or beyond, the river Cush, translated *Ethiopia*, is the winter land. Woe to this dark and dreary land, for it brings to the poverty-stricken, wretchedness, disease and death. It sends ambassadors (*tsirim*, from *tsir*, "to go in a circle," i. e., *circle travelers*=the constellations) by sea (the rainy season of winter), in vessels of bulrushes, such as Moses was set adrift in. These ambassadors were sent "to a nation scattered (as in hunting) and peeled" (without provisions); to a nation made "terrible" by hunger; a trodden-down nation (people in winter), whose land the rivers (the rainy season) have spoiled—made unproductive, as in winter. The words "scattered and peeled," may also be translated "tall and shaven," as in reference to the *bared* earth in winter (v. 2). And, O ye inhabitants of the world (year), and dwellers on the earth, "when he lifteth up an ensign on the mountains (of Ararat=Sun in Aries=spring), see ye;" and "when he bloweth a trumpet (Gabriel's=the March winds), hear ye," i. e., prepare for work—plant your vines, make wine, and get drunk like father Noah!

For the Lord (Jahveh), having taken his usual rest during the winter just passed, will henceforth prattle, as he sits upon his stool (summer) like *a clear heat* upon herbs, and as a dew in harvest time; i. e., the Sun, through the medium of the atmosphere, will mature the crops (v. 4). Early in spring, and before harvest, when the bud is perfect, and the sour grape is forming in the flower, let the vines be pruned, and remove the branches therefrom (v. 5). The sixth verse is one of some difficulty. Our vulgar translation, seems to me but nonsense; Dr. A. Clarke passes it without remark. The following would appear to be a better translation: "The birds of prey shall *loathe* them" (the prunings), and "the beasts of the earth (carnivoræ) shall *turn aside from* (i. e., scorn) them." The

phrases, "fowls of the mountains," and "beasts of the earth," plainly point to the author's meaning. In the last verse, we are brought again to the people "scattered and peeled," whose land the rivers have spoiled; to whom the present (the crops of summer) was brought; and to Mount Zion (winter solstice).

Chap. xix. The prophet here returns to his old subject under a new title — "the burden of Egypt" (*mizraim* = the two distresses, afflictions, or discomforts = the two halves of winter). The Lord (Jahveh) rides upon a swift cloud, and comes into Egypt, i. e., summer passes; winter comes. Egypt's idols (*Elili*, an intensitive of *el* = Aries on his meridian) shall nod before him, i. e., Aries will be exactly opposite the Sun; and the heart (middle) of Egypt (winter) shall be divided in half, thus constituting the Catholic Hell and Purgatory; the latter being the last half of winter, as denoted by the name of its last month — February, from the Latin *februo*, to purge (v. 1). Hence, Egyptians will be set against Egyptians, i. e., the lengthening of the days will follow the shortening ones, offsetting them; kingdom will be set against kingdom — lower against upper Egypt — Purgatory against Hell (v. 2). "The spirit of Egypt shall fail in the *midst* thereof," i. e., the weather will moderate after mid-winter; when the people will seek the murmurings (*ha-ittim* = the gentle breezes), and the *oboth* = *water-skins* = the spring rains, and the knowing ones, *yadanim*, i. e., the summer months. For this purpose, the Lord (Adoni) of the Lord (Jahveh) of hosts, i. e., the winter Sun, will deliver the Egyptians into the hand of cruel Lords (*Adonim*), and a fierce king (the hot Sun) shall rule over them. Hence, hot weather, drought, withering of the vegetation, failure of the fisheries, because of the low water, etc. Surely, the princes of Zoan (one who loads up, as the lengthening days) are fools, and the wise counselors of Pharaoh (winter) are become brutish, i. e., mixed, half and half; the Lord (Jahveh) has mingled a perverse (opposite) spirit — has tempered the winter air by the increasing heat of the season. Egypt, therefore, staggers, as if departing (v. 14). At the spring equinox, there is no work for Egypt, which the head (Leo) or tail (Scorpio) of Israel may do, i. e., winter is past (v. 15). Here, "head and

tail," according to some, refer to the moon's nodes (*Clarke's Com., in loco*).

In that day (the equinoctial of spring) Egypt shall fear, because of the shaking of the *hand* of the Lord of Hosts, which he shakes over it. Judah (the four spring months) also shall then begin his rule and thus help to terrify Egypt. In that equinoctial day, too, five cities of Egypt (Scorpio, Sagittarius, Capricornus, Aquarius and Pisces, which are then above the horizon at sunrise) shall speak the language of the Canaanitish, or *thrown-down* cities—the five opposite constellations; and they shall swear to the Lord of hosts, i. e., they shall pass to the inferior hemisphere. One of them (Scorpio) shall be called the city of destruction, because as the Sun enters it, winter begins. An altar (the summer) is now set up for the Lord (Jahveh), and a pillar on the border thereof, i. e., Jacob's stone, which he called Beth-el, at the spring equinox (v. 19). When the Lord (Jahveh) sees this pillar, as he does every spring, he sends a Savior (the summer Sun) to deliver the people—to give them a crop (v. 20). The Lord (Jahveh) smites and heals Egypt, i. e., winter and summer alternate (v. 22). Assyria (spring) comes into Egypt (winter), and Egypt into Assyria, Israel (summer) being the third with regard to Egypt, i. e., these three seasons succeed one another in regular order (vv. 23, 24).

At verse 25 we have a recapitulation of the three seasons: "Blessed be Egypt, my people (i. e., the people awaiting work), and Assyria, the work of my hands (the season of work), and Israel, my inheritance" (the crops ingathered).

Chap. xx. Here Sargon (supreme head=Sun at the beginning of the year) sent Tartan (*tall person*=Saul=the winter Sun) to fight against Ashdod or Azotus (winter). At the same time, the Lord (Jahveh) told Isaiah (the new year Sun) to go and take off the sackcloth from his loins (his middle=spring equinox), and "put off thy shoe from thy foot." Isaiah did so, walking naked and barefoot three years (months, from winter solstice to spring equinox), for a sign and wonder upon Egypt and Ethiopia (winter). In like manner, the king of Assyria (equinoctial Sun) bore away the Egyptian's prisoners and the

Ethiopian's captives (winter days) naked and barefoot, just as they were. Even their buttocks (the end of the year) were uncovered, to the shame of Egypt—the Earth every year comes out of winter naked, and winter ought to be ashamed of it.

Nor must we forget that immediately winter is over spring comes; and, as spring with the ancients was the season of love, we may readily guess why their “buttocks” were “uncovered.” Tartan is the name of a ship used in the Mediterranean; also of a Scotch plaid, both emblems of winter. Tartan was winter. He was related to Rabsaris (the eunuch, spring, or Manoh; *who looks on* while the angel of the Lord—Sun—does wondrously); also with Rabshakeh (great drinker=summer, or the dry season,—see 2 Kings xviii, 17).

Chap. xxi. This chapter is made up of three parts, and has as many titles. They severally begin at vv. 1, 11 and 13.

1. “The burden of the desert of the sea”=Babylon=Winter. It (winter) comes from a desert land—a terrible land. This treacherous dealer and spoiler comes every year as all know, when Isaiah's (the Sun's) loins are filled with pain, and he is bowed down (below the fall equinox to the winter solstice), where he ordered the princes (the stars) to arise and “anoint the shield” (the Earth, i. e., put a new crop on it).

For thus hath the Lord (Adoni=winter Sun) said unto me, “Go, set a watchman;—let him declare what he seeth” (v. 6). This was done. Presently he saw three chariots, one of horse-men, one of asses, and one of camels—typical of the three seasons in their order; the horses, of spring; the asses, of summer; the camels, of winter. The reason why these animals typify the three seasons, the ingenious reader can, if he has studied what precedes, supply for himself. Soon, again, he exclaimed, “A LION” (symbol of the summer Sun, and of mid-summer). Of this he was certain, because he had been at his post day and night (v. 8). Therefore seeing the two horsemen are come, he knew spring had come. Babylon was fallen and winter was past. So he could talk of farm work, and of what the Lord (Jahveh) of hosts and the Gods (Elohi) of Israel might say.

2. "The burden of Dumah" (silence=the language of Babel,—see *Babel*). The watchman cried out of Seir (Capricorn=winter solstice), the morning (summer) cometh and also the night (winter)—the year glides away.

3. "The burden upon Arabia" (night, or winter). O ye wanderers of Dedanim (*low grounds*=winter). Dedanim is a reduplicate of the root *dan*, "to be low" (see *Fuerst's Heb. Lex.*, p. 316). The name was also written Dardanim (*ibid*, p. 317), in allusion to Dardanus, the founder of the Trojan race. Changing the *d* to *t*, according to rule, the name becomes Tartanus, which, dropping the Latin termination, is the Tartan of chapter xx. Thus change the name as you will, so you conform to the custom of the ancients and violate no rule of philology, the allusion is always to the winter season. The war of Troy was a description of winter.

So the people lodged in the forests of Arabia (winter). The inhabitants of Tema (South, or winter) brought them water=the rainy season; bread having been furnished before their flight into Egypt (winter). For the Lord (Adoni) has said within a year all the glory of Kedar (the dark-one=winter) shall fail—pass away; his archers (Sagittarius) also shall follow him. The Lord (Jahveh) God (Elohi) of Israel hath spoken it.

Chap. xxii. "The burden of the valley of vision" (winter). Winter is full of stirs, a tumultuous and *joyless* city; * the slain are not slain by the sword; all thy rulers (summer months), bound together by the bow, or arch of summer, have fled, i. e., summer is past. Therefore Isaiah (the Sun) will weep bitterly because of the spoiling of the daughter of my people (the rape of Proserpine, or the Virgo of summer). As the iron age, injustice or winter comes on, Virgo or "Astræa leaves the plain," ascends into heaven, where she becomes Rahab, the harlot, or the scarlet women of Babylon—a day constellation. "Oh, it is a day of trouble and of treading-down, and of perplexity, by the Lord (Adoni) God (Jahveh) of hosts (or the Sun at the fall equinox), in the valley of vision," or winter.

* *Joyless* is the correct translation; for, though the word meaning *joyous* stands in the Hebrew text, it is used in "a bad sense" (*Gen. Heb. Lex.*, p. 787).

Elam (the eldest son of Shem, and first month of winter) bare the quiver (the arrows, or Sun's rays, being spent); Kir (depth= winter solstice) uncovered the shield (Earth) — destroyed vegetation. But it shall come to pass that thy choicest valleys (the lower hemisphere) shall be full of chariots and horsemen (the summer constellations), "who shall array themselves at the gate" (spring equinox). Hence spring and the covering (harvest) of Judah are reached; next, the breaches of David (summer solstice) and the houses of Jerusalem are numbered — summer ends, and the lower pool (the former rain of October) is overtaken. Then the Lord (Adoni) called to weeping (rain) and mourning (bad weather), and baldness (naked Earth), and girding of sackcloth (winter clothing). Oxen and sheep are slain (Aries and Taurus set), and "joy and gladness" prevail with the wise, industrious and prudent, for they, having provided plenty of meat and wine, may eat, drink and enjoy the present, for to-morrow they shall die. Adonis now tells Isaiah that the iniquity (Sun's S. declination) will not end until the Sun reaches his southern tropic (v. 14). For this he refers him to his treasurer Shebna (youth=the Ganymede of the Greeks and Romans=the winter solstice), who had collected and laid up the amount of the Sun's S. declination, and then held it in his vault, or sepulchre, that he had hewed for himself in the rock (winter solstice) subject to the Lord's (Jahveh's) order. The Lord, however, can't wait, but proceeds at once to carry both Shebna and his gold and silver (the same which Hiram aforetime took to Solomon) into a "mighty captivity," *turning* quickly, and tossing him (the Sun) up like a *ball* into a large country (the summer), where he will first cover him (the Earth), and then let him die, where the chariots of his glory (the winter constellations) will shame his Lord's (Adoni's) house, i. e., it will be summer, not winter.

In that day, too (the winter solstitial day), I will call my servant Eliakim (raised-up Ram=Aries on his meridian), the son of Hilkiab (the summer Sun), and I will clothe him with thy robe (winter), and strengthen him with thy girdle (Sun's ecliptic), and I will commit thy government (the lengthening days) into his hand, and he shall be a father (each season is

father to the following one) to the inhabitants of Jerusalem and the house of Judah (spring): The key I will lay upon his shoulder (it's a heavy key), and he shall open and none shall shut, and he shall shut and none shall open, i. e., the Sun will open and shut the year, Aries being the key. The nail upon which the Lord hung Eliahim, or Aries, was the winter solstice, a sure place, though movable somewhat by the precession of the equinoxes.

Chap. xxiii. "The burden of Tyre," Troy, or winter. Tyre, in Heb. *tsur*=a rock=the winter solstice, or winter. Howl, ye ships of Tarshish, i. e., howl, ye winter winds. Tarshish (the broken land) is winter. Ships=Noah's ark, by which the sea, or rainy season of winter, is navigated. The land of Chittim or Hittim, both being the same (from \aleph η and \aleph \beth , the \beth and η being interchangeable) is the land of *dread*=winter. "Be still, ye inhabitants of the isle." "Isle" is winter, silence being one of its characteristics. The merchants of Tsidon (autumn), that pass over the sea (winter), have replenished you, i. e., like Joseph of Egypt, they have bought your season's produce, and are prepared to sell it back to you, at the price of your liberty (Gen. xlvii). "By great waters (the former rain) the seed of Sihor (blackness=winter) springs — is Sihor's revenue (the crops). In plain English, the produce of summer is bought, as we still see it, by speculators, from the people in the fall, to be retailed back to them in winter (v. 3). Of this Zidon, i. e., its people, ought to be ashamed, for in consequence of their neglect, the *sea* (the winter merchants) says: "I travail not, nor bring forth children, neither do I nourish up young men, nor bring up young virgins," i. e., the laborers support the merchants and their children in idleness; and this report concerning Egypt and Tyre is painful — mortifying.

Aha! is this your joyous city, whose "antiquity is of ancient days?" Chaos was, before the creation, "the ancient of days"—was winter, the creation being summer (Gen. i). But, who has counseled against, or *opposite* to, Tyre? Why, the Lord (Jahveh), of course; since the summer Sun is always opposed to the winter Sun (v. 9). The Lord (Jahveh) destroyed the strongholds of the sea (winter), and said to the oppressed

virgin (Virgo below the equator), "Thou shalt no more rejoice; *arise, pass over to Chittim* (i. e., into the upper hemisphere, as at the beginning of winter), where thou shalt have no rest" (time waits not).

"Behold, next, the land of the Chaldeans (spring) *was not*, until the *Assyrian, step by step*, lengthened the days and brought it about at the appointed time; until then it did not exist. The Assyrian brought spring to the falling-down place (*maphalah*), or the summer solstice, when spring ended, and where the days begin to shorten (v. 13). Therefore, howl, ye ships of Tarshish, for your strength is gone (v. 14). Tyre (winter) shall be forgotten 70 years *according to the days of one king*. Hence these 70 years were not common years, but were the *seven* summer months. At the end of summer, Tyre will sing like a harlot — become unproductive. At the end of these 70 years, i. e., at the end of summer, when the Lord (Jahveh) shall visit Tyre, she will return to her hire, and commit fornication,—bring barrenness upon the land. Her merchandise shall be for those that dwell before the Lord (Jahveh), i. e., for the use of the people in winter, which is before, or opposite to, summer.

Chap. xxiv. Winter still; for the Lord (Jahveh, or the summer Sun) makes the earth a waste, and *turns it upside down*, and winter ensues. In winter, all suffer alike; no class can escape altogether the evils of winter, when the land is desolate, and the earth mourneth; when the *curse* (winter) is upon us, and "*the city of confusion*" (v. 10) has broken in upon us. Wine is then in demand, to cheer the saddened heart, for "all joy is darkened, and the mirth of the land is gone" (v. 11). The people glorify the Lord (Jahveh) in the fires; i. e., in winter they use artificial heat, in place of that obtained from the Sun in summer, to keep out the "bitter, biting frost."

But I (Isaiah) said: Oh, my leanness (weak rays); the treacherous have dealt with me treacherously; therefore, O inhabitant, are you in the pit, it is no fault of mine (v. 17). You cannot escape, for the earth is utterly broken down — is clean dissolved; i. e., is at the lowest point of its orbit (perihelion)

—it is mid-winter, when the earth reels to and fro, like a drunkard, as if undecided which way to go. Ah! it is here “the Lord (Jahveh) will punish the host of the high ones” (the summer constellations), i. e., they will appear *over head* in the night, where they are shut up in the pit (winter). But after many days, the Sun will revisit them (v. 22).

Then the Lord (Jahveh) of hosts shall reign in Mount Zion, in winter, in Jerusalem (the lower), before his glorious ancients (the summer constellations). The moon shall be *reddened*, and the Sun *obscured*, as in winter (see *Fuerst's Heb. Lex., in bush*). Zion (ship-Sun) is the winter solstice, and the Jerusalem in connection with it, is the *lower town*, and, of course, is opposite the summer solstice, or “the Jerusalem which is above” (see Gal. iv, 25, 26).

Chap. xxv. Spring has returned; and, O Lord (Jahveh), thou art my Gods (Elohi). I, Isaiah, or the Sun, will exalt (lift) thee up, and praise thee, for thou hast done wonderful things; “thou hast made of a city, a ruin.” “Thou hast overthrown Babylon,” and turned the earth right side up again (xxiv, 1). “It shall never be built.” Therefore, strong people (the summer constellations) glorify thee; the terrible ones (winter constellations) fear thee. Thou hast helped the poor and needy (raised up the summer constellations), and brought the terrible ones (winter constellations) low; i. e., winter has passed. Therefore, in this mountain (spring equinox), the Lord of hosts will make a feast of fat things (passover); he will destroy the covering (the winter clouds), which was over the people, and will swallow up death (winter) in victory (the return of spring); will wipe away the tears from all faces — the gloom of winter will be replaced by joyous spring (v. 8).

In that day (the equinoctial of spring) it will be said: Behold, these are our Gods (Elohi=Sun-Rams). We have waited, oh, how long we have waited! but, never mind, it is now spring, and oh, how glad we are; and how we rejoice in their (the Sun-Rams') salvation! The Lord (Jahveh) now rests in this mountain (summer), but Moab (winter) is trodden down — trodden down as straw for a dung-hill, and oh, how glad we

are! The word dung-hill symbolizes winter, because dung-hills are commonly made in winter.

Chap. xxvi. Here the song is of Judah (spring). "Open ye the gates (spring equinox) that the righteous nation (summer) may enter in. In the Lord Jehovah (*Jah-Jahveh*) is everlasting strength, which supplies all necessaries, both for summer and winter. The Lord inaugurates righteousness, and brings down the lofty ones (the winter constellations begin to set in spring).

In the night (winter) I desired the Lord (Jahveh=summer), and now he is come — is here, and I (the Sun) will seek him early (v. 9). The wicked will not learn righteousness, though favored; when the Lord's (Moses') hand is up, they will not see; i. e., when the Sun rises on the spring equinox, the winter constellations are above the horizon, and invisible; but when his hand is down, i. e., after sunset, they rise and become visible. "They shall be ashamed," i. e., shall show themselves.

Though other lords (*Adonim*) have had dominion over us (v. 13), thou, O Lord (Jahveh), wilt now ordain peace (summer) among us. Thou hast destroyed the "*cruel lords*" (xix, 4), and increased the nations — winter is passed, summer has come. Thus in time of trouble, i. e., when the wicked Lord (Adoni) has us, then, Lord (Jahveh), we must seek thee (v. 16). But, O Lord (Jahveh), thou knowest we have been in trouble, in great pain, like as a woman that draweth near her time; yes, Lord, we have travailed in great pain, and yet, who'd have thought it? "*we have, as it were, brought forth wind*" — the changing monsoon of spring; we haven't wrought any salvation as yet, for vegetation is but just starting (v. 18). Thus do I explain this hitherto unexplained, ridiculous and obscene passage of *holy, or sunny writ!*

In spring, Nature is renewed; the dead, as it were, come to life, awake and sing; for behold the Lord (Jahveh) cometh — is coming (v. 21).

Chap. xxvii. Spring is continued. "In that day," the equinoctial day of spring, the Lord (Jahveh), with his great and strong sword (*hereb*=summer) shall punish leviathan,

“that *crooked serpent*” (the winter segment of the year), and dragon of the sea (winter). Then you may sing unto her (spring) which is likened to a pleasant vineyard. The Lord (summer) will keep it, both night and day, for there is now no fury in him. Still, if “briers and thorns” (winter) are set before him, he (the summer Sun) will burn them, for the Lord (Jahveh) makes peace — “conquers peace.”

Jacob (spring) shall now “take root,” and Israel (summer) shall blossom and bud, and fill the earth with fruit. Summer and winter are opposed, and each, as it were, smites the other (v. 7). The rough or winter wind is stayed in the spring, and the east wind is turned into a west wind, and so is Jacob (spring) purged (v. 9), i. e., summer returns, and winter, being forsaken, is left as a wilderness. The calf (Taurus) shall now flourish (v. 10). No favor will be shown to the past winter, for in that day (the equinoctial of spring) the Lord (Jahveh) shall beat off Egypt (winter), and Israel shall be gathered one by one, i. e., month by month (v. 12). Then, “in that day” the great trumpet (of Gabriel, and the Ram’s horns of Jericho) shall be blown, announcing spring, when the outcasts of Egypt (winter) shall worship the Lord (Jahveh) in the holy mount of Jerusalem; i. e., the winter constellations will set and go below the western horizon into the lower hemisphere.

Chap. xxviii. Ephraim signifies fruit and = autumn. Syria (spring) “was confederate with Ephraim” (vii, 2), i. e., spring produces blossoms, and the fruits of autumn follow. Autumn, or, as it was then called, summer, was the crown of pride, because of its fruits and the wine then made; hence the “drunkards of Ephraim.” The crown of pride, or “Ephraim,” shall be trodden under foot, i. e., summer will pass away, and the “glorious beauty” (the many-colored leaves) of the fat valley (autumn) shall pass with it, as a fading flower (v. 4).

The Lord (Jahveh) of hosts shall be a crown of glory to him that sitteth in judgment (Sun at summer solstice), and strength to them that turn the battle to the gate (fall equinox, where they err through wine). And now who shall be taught knowledge? Why, they, of course, that are “weaned from the milk, and drawn from the breasts,” i. e., they that have passed

through the summer and arrived at the fall equinox, as Adam and Eve. No others; for to obtain knowledge the fatal apple must first be eaten. This is the preliminary of all *freshmen*. Thus initiated the learner may pass on over the "*broad way*" that will lead him to knowledge, freedom and the enjoyment of life. The little "narrow way," so much harped upon by the ignorant, can't furnish the room necessary to success in science; for the trial has been daily made for hundreds, if not thousands, of years. "Precept upon precept, and line upon line; here a little and there a little," have been expended upon the *sucklings*, with no other effect than that they might fall backward over the fall equinox, and thus be broken and snared and taken (v. 13). Men must enter the winter hemisphere if they would acquaint themselves with evil. Familiar with evil, they would understand the nature of good. Like their great grandparents, Adam and Eve, they must make a covenant with death and hell (winter), and thus cover themselves with falsehood and lies (v. 15). It was through these means that the Lord (Adoni) laid his corner stone in Zion (winter solstice, where the days begin to lengthen), hence a sure foundation, whence there is a certain prospect of getting up out of hell. And what is quite curious in this connection is, that "he that believeth shall not make haste," i. e., being assured of his safety he will take things *coolly* (v. 16)!

After winter comes spring, with its path of righteousness = the equinox, whence hail (the seventh plague of Egypt) will sweep away the refuge of lies (winter), and the covenant with death and hell will be disannulled, and the overflowing scourge (winter) shall pass, and ye shall be for "a treading-down to it" (marginal reading), i. e., "*ye shall be made to fit it.*" Yes, though your bed be of iron (winter) like that of Procrustes, and too short, ye shall be brought to fit it, i. e., if your winter store be scanty, eat less — stretch it out; if too long, lop off a part, i. e., sell it.

The Lord (Jahveh) will rise up from Mount Perazim (mount of breaches = winter solstice) to do his strange (*side* or winter) work. Therefore, don't mock (waste), lest your bands (necessities) be made strong (great); for the Lord (Adoni =

winter) has determined a consumption which will use up your supplies. The balance of this chapter, from v. 22, relates to seed-time and harvest.

Chap. xxix. Here the city of David, Jerusalem, or the summer solstice, is the starting point. It is called Ariel (*Lion-ram*) because Aries passes his zenith as the Sun enters Leo. Come what may, the Lord will distress Ariel with "heaviness and sorrow," and himself also (v. 2). He will camp round about and against him with a mount (Zion), i. e., the Sun will pass from constellation to constellation in the zodiac until it reaches the winter solstice six months later, when poor Ariel will be brought low,—to his meridian (v. 4), thus placing "Jerusalem in bondage with her children" (Gal. iv, 25). Nevertheless, "the multitude of terrible ones" (winter constellations) shall pass away, and Ariel will again "be visited of the Lord of Hosts with thunder," etc., i. e., summer will succeed winter (v. 6). "The multitude of all the nations" (winter) which fights against Ariel (summer) upon Mount Zion (winter) shall pass away,—shall be as a dream (vv. 7, 8).

But stop now, see: They are drunken, and stagger, not with wine or strong drink, but with the cold weather; for the Lord (Jahveh) has brought the "deep sleep" of Adam upon them, and all has become as a sealed book, which none of them can read! Wherefore, the winter Lord (Adoni), seeing that these people honor him with their lips, while their heart is far away, will do a marvelous work—will cause their wisdom to perish and their understanding to be hid! Hence their counsel *will be hid* from the Lord (Jahveh), and "woe unto them" (v. 15), because of the cold weather.

"Your turning of things upside down shall be esteemed as potter's clay," you having nothing to say in the matter. In a little while Lebanon (winter) will be turned into a fruitful field (summer). Then shall the deaf hear and the blind see again, (winter being both deaf and blind). The meek, also, shall rejoice in the Lord (Jahveh=summer); for the terrible one (winter) will be brought to nought—will have passed away.

Then, ah then, Jacob, the smooth and wily Jacob (spring) "shall not be ashamed, neither shall his face wax pale," except

perchance when he shall find himself near his poor brother Esau, whom he *lied out of the blessing*, having shortly before cheated him of his birthright (Gen. xxvii, 24); or his father-in-law Laban, whom he robbed of his possessions, even to his Teraphim (Gen. xxxi). Meeting either of these, he might fear, and with good reason (Gen. xxxi, 7).

Nevertheless his children (the spring months), the work of my (the Sun's) hands, shall sanctify my name, and sanctify the holy (sunny months) of Jacob, and fear the Gods of Israel (summer). They that erred in spirit, but not intentionally, were restored to *understanding* on the coming of spring (v. 24), i. e., the summer constellations, which during the winter went into the upper hemisphere, and so changed the temperature of the air—"erred in spirit"—were restored in spring, and *stood under* the horizon at sunrise.

Chap. xxx. Woe to the rebellious children, who take counsel, but not of me. They walk straight down into Egypt, hell or winter, where they counsel with Pharaoh, my greatest enemy. They trust in the shadow of Egypt, to my great neglect (v. 2). Therefore, the strength of Pharaoh (the cold weather), and the shadow (the dark days) of Egypt, shall shame and confuse them (v. 3). Pharaoh's princes were in Zoan (winter solstice) and his ambassadors died in Hades, hell or winter. These children, who had left the Lord, now hold in bad odor a people (winter) that cannot help them. They are in a land of trouble and anguish, whence come the young and old lion (summer), with the fiery flying serpent (summer half of the Sun's ecliptic), which will carry their riches (the harvest) upon asses, (two stars of Cancer) to a people that will not profit them (winter, v. 6). Egypt helps to no purpose; its strength is to sit still (the sabbath of five months). Egypt's people are rebellious, and obey not the law of the Lord (summer). They say to the seers and prophets: "Turn aside out of the path that the Holy One (Aries) of Israel (summer) may cease from before us," i. e., let Aries go below the equator that winter may come on (v. 11). So winter came, but they could only be saved by "returning and rest" (v. 15). But no; the months must flee upon horses. "One thousand (one month) shall flee

at the rebuke of one (the opposite month); at the rebuke of five shall ye (the five winter months) flee, till ye be left as a beacon on the top of a mountain" (spring equinox), where the Lord (Jahveh) waits for them (v. 18), that he may be very gracious, and produce for them a good crop. The Lord (Jahveh) will be Gods (*Elohi*) of judgment, i. e., he will give to each according to his labor. Though the adverse Lord (Adoni) now feeds you with the "bread of adversity and the water of affliction" (winter fare), you will again see your teachers (the summer months). You will hear a word behind you, saying: "This (the zodiac) is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left," i. e., walk above the equator, and below it—make the circuit of the year (v. 21). And now, as it is the time of the year when Rachel had "the custom of women" upon her, "the covering of thy graven images of silver" (winter months) will become defiled, when you shall cast them away as a "menstruous cloth," saying—"Get thee hence."

The filth of spring being thus disposed of, the Lord (Jahveh) will rain upon thy seed (latter rain), and the cattle shall feed during summer in large pastures; the mountains and hills shall be covered with water (the former rain) in the day of "the great slaughter" (the Flood), when the towers fall* (at the end of summer). The light of the summer (*hemmah*=heat, not *Sun* as translated) shall be sevenfold, as is the light of seven days (months), when the Lord (Jahveh) binds up the breach of his people, i. e., as when he ends the summer of seven months (v. 26). Thus this sevenfold light of the Sun was but his ordinary light during the *seven* summer months. The light of the Moon, of course, corresponded to her usual light. The name of the Lord extends far, i. e., summer embraces the first seven months, from March to September inclusive. His burden, the crops, is heavy. His lips (March and September) are full of foam=frost, and his tongue ("licker") is as a devouring fire=the mid-summer heat (v. 27). His breath (the atmosphere), as an overflowing stream (the rainy season), shall extend to the midst of the neck (of Taurus). During this time the

* The towers of the furnaces=summer months.

people will be put through a sieve of vanity (the winter), through which they are led by a bridle in their jaws (v. 28). Now look at the zodiac, and see if, when the Sun is in Scorpio, the year will not be *halved* when he reaches the same point in Taurus. The allusion is to the flood of Noah, who went into the ark (arc) of winter on the 17th day of the second month (counting from the fall equinox) October (precisely the time when Osiris entered his), and left it on the 27th day of the second month (counting from the spring equinox), each six months being a year, as is evident from the context. If otherwise, as some may contend, it may be noted that the Jews began their ecclesiastical year at the spring equinox, and their civil year at the autumnal equinox.

“A song” is now heard during “a holy solemnity.” This was the sanctifying of the *first-born* (Ex. xiii), on the mount of the Lord (Jahveh), or at the spring equinox. The people then pass on to the “*rock*” (summer solstice), where the Lord lets down his arm, etc., i. e., puts off part of his attributes (the harvest being over), and where the Assyrian (Moses?), “which smote with a rod,” is beaten down; and the *staff is grounded* (Moses was told to ground his rod, Ex. iv, 3), i. e., the Sun dies, and the year ends. The Sun, however, is immediately reborn, as denoted by the joyous music, and is soon ready to fight the next year’s battles (v. 32).

Tophet, an onomatopoeic name, suggested by the act of spitting, is winter, the *spit-upon place*. It was made of old for the king (Sun), and is deep and broad. Whatever Tophet was, it took an *all-fired* big pile of wood, which could only be kept blazing by “*the breath of the Lord*” (the oxygen of the air) which kindled it as readily as brimstone, to warm it. Though coal was as plenty then as now, the people were not acquainted with its use.

Chap. xxxi. The preceding chapter left us in Tophet. This begins where that left off—in Egypt. They that go down into Egypt for help (a crop) will be disappointed, though they have horses and (iron) chariots and strong horsemen. For help, they must seek the Lord (summer). Yet the Lord wisely brings evil (winter), and though he will not recall his

word (the Sun never turns back), he will arise against the house of evil, and will not help the workers of iniquity (v. 2).

When the Lord (Jahveh) stretches out his hand, i. e., when spring begins, the Egyptians (winter days) will all fall down together, i. e., winter will end. The Lord of hosts (seven summer months) will next come down as a roaring lion ("western Sun"—see *Gubernatis' Zool. Myth.*, vol. ii, p. 157) to fight for mount Zion (v. 4). As flying birds,* "the ministers of Zeus," the Lord of hosts will mount up and deliver Jerusalem—passing *over* it, he will preserve it.

Therefore turn ye unto him from whom Israel has deeply revolted. For, at the spring equinox, every man casts away his idols, the winter months, which, being unproductive, imperfectly resemble the summer months,—hence idols (v. 7). Then, too, shall the Assyrian fall, but not by the sword of a mighty man (summer), nor shall the sword of a mean man (winter) devour him. But he shall flee, i. e., he shall go up *step by step*, as his name indicates, without interruption, from the winter to the summer solstice, where his young men (the increments of the lengthening days) will be discomfited, and the days begin to shorten. From this point the Assyrian will pass down, as he came up, step by step, until he reaches his rock (winter solstice), where the days begin to lengthen, and where the Lord's (Sun's) fire originates, or is born (in Zion), his furnace (hot weather) being in Jerusalem (the latter half of summer).

Chap. xxxii. Ah, here we are in Christ's kingdom; also Hezekiah's (summer), where the king (the Sun) and his princes rule in judgment—give a reward for labor bestowed. Here a man shall escape the tempests, the rains and the dark days of a weary land (winter). In the bright summer, too, men see more clearly, while the hearing is more acute (v. 3).† The heart of the *apt* (not "rash," as in the English text, but *apt*) shall understand knowledge—shall comprehend the phenomena of

* The birds here referred to are the Eagle, the Swan, and the Vulture, or the Lyre, three northern constellations, which come to their zenith about the spring equinox. They were called *obscene*, or *stymphalid* (*phallus-erecting*) birds, because they made their appearance as above, which was the *love* season of the year.

† "Temperature affects the velocity of sound; the latter is increased about one foot (0.96 ft.) for each degree of rise in the temperature" (*Olmsted's Nat. Phil.*, 2d ed., p. 191).

the seasons, while the tongue of the stammerer (stiff from the cold of the past winter) shall now speak plainly (v. 4). The vile and churlish hypocrite (winter) deviseth wicked devices to destroy the poor with lies, even when the needy speaks right (vv. 6, 7), but the liberal (summer) deviseth liberal things (a good crop) and stands by them (v. 8). So far, summer; the scene now changes. Virgo (the woman at ease = Sun in Virgo = ingathering), leaving the Sun, now rises into the upper hemisphere, when the vintage fails, and there will be no ingathering. Therefore tremble ye careless women, strip yourself bare (harvests are gathered), and put on sackcloth (winter apparel); for "the people will lament the loss of your teats (*shaddaim* = breasts), the pleasant fields, and the fruitful vine" (v. 12).

Instead of these, "briars and thorns" shall come upon my people; and they will remain until the spirit (the Sun's heat) shall be again poured down upon us from on high (i. e., until the following summer), and so turn the wilderness into a fruitful field (v. 15). Then will my people dwell in a peaceable habitation (summer). Ah! blessed are ye that sow beside all waters (the former rain), and send thither the ox (Taurus setting) and the ass to tread in the grain (v. 20). Seed time past, the earth shall be laid low in a low place (southern hemisphere).

Chap. xxxiii. Winter spoils, but is not spoiled; ceasing to spoil (ending), it is spoiled, i. e., the provisions left are carried into the next season (v. 1).

It is spring, hence, O Lord (Jahveh), be gracious and give us a good crop, for this alone is our salvation in time of trouble — in winter (v. 2). "At the noise of the tumult (the confusion of Babel) the people fled;" at the lifting up of thyself (the Sun going into the upper hemisphere) the nations were scattered — got out of the ark (v. 3). Your spoil (Joseph's bones = the remains of the winter stores) shall be gathered into a small space (v. 4).

Behold, the Lord (Sun) is *exalted* (in Aries), he dwelleth on high (in the summer hemisphere); he hath filled (in time past) Zion (winter) with judgment and righteousness. Wisdom and knowledge shall be the stability of thy times (the spring)

and thy salvation. The fear of the Lord (Jahveh) is his (Judah's) treasure, i. e., the position of the Earth as regards the Sun brings the crops (v. 6). But again "behold" their valiant ones (*erellem* * = *the lion* or *summer rams* = Aries during the summer months) shall cry without (i. e., during winter); the ambassadors of peace (the summer months just ended) shall weep bitterly,—the rainy season will next come on (v. 7).

The highways now lie waste (Earth in winter), the way-faring man (the Sun) ceaseth (his labor); for he hath broken the covenant (gone below the equator), he hath despised the cities (summer months), he regardeth no man (v. 8). The Earth mourneth and languisheth, and Lebanon is ashamed; Sharon (plain) is like a wilderness (winter), and Bashan and Carmel (spring and summer) shake off their fruits, i. e., are past (v. 9).

Now will I (the Sun) rise, saith the Lord; now will I be *exalted* (Sun in Aries); now will I lift myself up. Ye (Lebanon and Sharon) may conceive chaff and bring forth straw; for thus was your curse (Gen. iii, 17, 18). You are ever devoured by your own breath,—winter consumes the summer crops. The sinners and hypocrites of Zion (winter) are afraid, because they dwell with the devouring fire (v. 14). But he that walketh uprightly shall dwell on high, in summer, and bread (harvest) shall be given him (v. 16). Thine (Christ's or the Messiah's) eyes shall see the king (the Sun) in his beauty in summer, and the land that is far off (v. 17). Thy heart shall meditate terror (winter). Where is the scribe?—the end of the year. Where is the "weigher?" = Libra. As the Sun enters Aries, Earth enters Libra, and spring begins. Here thou shalt not see a fierce people, etc. (v. 19). After summer look upon Zion (winter solstice), the city of our solemnities, wherein we celebrate Christmas, or Christ's birth.† Again thou shalt see Jerusalem (peace = summer) a quiet habitation, a tabernacle that shall not be taken down (v. 20). But this

* "The word *erellam*, which we translate *valiant ones*, is very difficult; no man knows what it means,"—*Clarke, in loco*. Some MSS. read *erellim*. The true reading, doubtless, is *ariellim* = *Lion-rams*. In this I am supported by *Fuerst, Heb. Lex.*, p. 148. None are so blind as they who won't see!

† Or the sending forth of Christ, or the Sun.

Jerusalem, this summer, will be a place of broad rivers, where no ship shall float. Noah's scow can never navigate here. It belongs to the winter hemisphere.

The Lord (summer Sun) is our judge, law-giver and king. Thy tacklings are loosed, winter is past and its spoil (what is left of its store) is divided among the lame (the people being usually crippled, i. e., short of provisions just before harvest). At the spring equinox, the days and nights being equal, the sins or iniquities of the people are forgiven.

Chap. xxxiv. The nations — even "all things that come forth of the world" (the year) are called together (at the fall equinox), and told that the indignation of the Lord (winter) is upon them: "He hath utterly destroyed them (summer being wholly past) and delivered them to the slayer" * (winter); that thenceforth their carcasses shall stink; and the mountains shall be melted with their blood; that the heavens (summer) shall be rolled together as a scroll; and all their host (the summer constellations) shall fall down (set), as (when) the leaf falleth from the vine, and the fig from its tree, in autumn. This language of blood and carrion is extravagant and frightful, and well calculated, as doubtless intended, to horrify and appall the ignorant and weak-minded. But, let us not be frightened when a madman stares. The figure is continued:

The Lord's sword, "bathed in heaven" (the Sun at the end of summer), and "filled with blood" (the red and least refrangible rays of the Sun, which, from the Sun's position as regards the Earth, prevail to their greatest extent in winter), and made fat with the kidneys of rams (the crops at the end of summer when Aries sets), shall come down upon Idumea (Edom, or winter, from the "red-brown" pottage of Esau) to sacrifice in Bozrah of Edom (pen of Edom, or winter; perhaps October), and make a great slaughter in the land (winter).

The wild oxen ("unicorns") and bulls (Taurus setting as the Sun rises in Scorpio) shall come down with them (the neighboring stars), and their land (winter) shall be drunken with blood (explained above). "It is the day of the Lord's vengeance," i. e., the equinoctial day, when the Lord will

* Satan (Job i, 12).

retaliate, or pay off summer for opposing Zion, or winter (v. 8). Fires must now be made to keep the people warm, and "the land shall lie waste from generation to generation." The word here translated generation, means a circle, or a period of time, as a day, a week, or a month; and the meaning is that the land shall lie waste from month to month until spring. Until then none shall pass through it, none shall cultivate it for its brightness (*netsah*), i. e., none will mistake winter for summer. *Netsah netsahim* seems to be the intensive of brightness. However, its sense certainly stands opposed to that of *olam*, usually translated *for ever*; this last, in my view, referring to winter, or *darkness*, while the first refers to summer, or *brightness*. How two words of wholly different orthography, and having opposite meanings, may be honestly translated to mean the same thing, I leave for theologians to make out.

Non-migratory birds, as the owl, the raven, etc., of course will "dwell in it," i. e., remain with us during winter. The Lord will stretch upon winter, the line of confusion (winter arc of the circle) and the stones (see Josh. iv, 9) of emptiness (winter). The nobles (summer months) will not be there, but will be as nothing (time past). Thorns and brambles (the dead herbage of winter) shall occupy the place of summer, also dragons and owls (v. 13). The wild beasts of the desert and the island, with the satyr (goat=Capricorn) and the screech-owl shall find rest there (v. 14).

Therefore, in view of all these inconveniences, it will be best to seek the book of the Lord (summer); for therein will it be found that all times and seasons may be predicted of the future, and that whatever is so predicted will surely come to pass, for there is no point in the circle which has not its opposite (v. 16). "The Lord has cast the lot for them, and his hand hath divided it unto them by line; they shall possess it for ever," i. e., until winter (*olam*=hiding, or darkness) sets in; and from generation to generation, or from year to year.

Chap. xxxv. Ah! here we are again in Christ's kingdom (spring), and, sure enough, the desert and solitary places (Earth in winter) now rejoice, and blossom as the rose. Yea, it shall blossom abundantly amid the joy and singing of birds,

now just returned among us. The glory of Lebanon (melted snow) shall be given to it (the bare Earth), with the excellency of Carmel (the garden of Eden) and Sharon (spring, when the rose blooms). Then shall they see the glory of the Lord, and the excellency of our Gods (Sun-Rams, or Aries during summer), i. e., they will see the fruits of the season, if they will but cultivate the soil. Therefore, strengthen the weak hands, etc., i. e., cultivate the tender plants, and say to them, Be strong — grow; for behold, your Gods will come with vengeance (warm weather); even the Gods (Elohim) of recompense, and, doing your part, will save you (v. 4). For remarks on v. 5, see chap. xxxii. The lame, or the crippled, or those short of provisions, will now leap for joy. Waters (the latter rain) shall break out, and the “parched ground” shall become a pool — shall be saturated with water.

What was, during winter, a habitation for dragons, will now be covered with grass, reeds and rushes (v. 7). The highway, which shall be called the way of holiness (summer), shall not be for the unclean (winter), but for the wayfaring man, who, though a fool, shall not err therein; for the most confounded fool could scarcely mistake summer for winter.

No lion (*ariah*=Sun in Leo) shall be there (the time being before the Sun reaches Leo); nor any ravenous beast; only the redeemed (such of the constellations as have reached the upper hemisphere) shall walk there. But the ransomed of the Lord (such as have passed their zenith), shall return, and come down to Zion (the fall equinox) with songs of joy upon their heads, because of the bounteous crops just *ingathered*.

Chap. xl. The chapters here passed have been noticed heretofore. The scene of the prophecy in this chapter xl, we are told by the commentators, was laid in Babylon near the close of the captivity, i. e., about the end of winter. Their conjecture is about right. Hence, their Gods tell the people to comfort themselves; for the captivity of Babylon, or winter, is near its end, and warm weather is at hand. Next: Speak to the heart, or rather upon the heart, of Jerusalem (mid-summer); tell her her warfare is ended, and her iniquity pardoned (the year here supposed to have commenced at the

summer solstice, is ended); for she has received of the Lord double for all her sins. Between the two solstices we have the two declinations of the Sun, the north and the south; both these the Sun recovers at the summer solstice.

John the Baptist, or John the Bather, so called from the necessity of bathing in hot weather, the genius of the summer solstice, now puts in his appearance. Every valley, says he, himself bringing up the valley of Hinnom, which he shouldered six months before, shall be exalted, and every hill be made low; i. e., all the stars of the zodiacal constellations shall ascend to their zenith, and then descend to their nadir, as Jacob dreamed he saw them do (Gen. xxviii, 12*). The Voice, i. e., John, said: Cry. "And he"—who? John? God? Lord? or Devil? But never mind. "He said, What shall I cry?" as if in doubt what to say; and certainly, being, as he was, upon the pinnacle of the *temple*, there was reason for doubting, as he did not exactly know which way he might fall. However, as his mind must be made up quickly, he came to the conclusion, from his position, that there must be some analogy among all living beings; so he cried: "All flesh is as grass," i. e., as the grass grows, comes to maturity, and then declines, or withers, simply because "the spirit of the Lord (the summer air) bloweth upon it," so it must be of the animal kingdom. Here, then, we have that "*ensemble* of vital phenomena presented by the organic world as of a whole," which was accepted of the ancient as of modern philosophers (*Spencer, Biol.*, vol. i, p. 321).

In the ninth verse of this chapter we have Zion and Jerusalem (the winter and summer solstices); both as bringers of good tidings (good crops and general health). The first (Adoni) gets into a high mountain (western horizon); the second lifts up its voice without fear (being in conjunction with the Sun, it is without fear); both say unto the cities of Judah (spring): "BEHOLD YOUR GOD."

Now, look at the cut (fig. 8) on the next page. The sun being in the summer solstice, rises with Cancer. Capricorn being opposite Cancer, is in the western horizon with the

* Verse 5 of this chapter is an interpolation (see *Clarke, in loco*).

Earth. The two solstices therefore *seem* to coincide with the two equinoxes, the summer solstice being in the East; the opposite solstice in the West. Thus situated both are directed to say to the cities (constellations) of Judah:

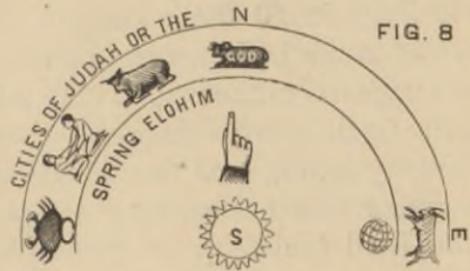


FIG. 8

“Behold your God,” i. e., Aries in his zenith. The four months of spring being just passed, the constellations corresponding to Judah are Aries, Taurus, Gemini and Cancer; the first of the four being at that moment in his zenith, or in mid-heaven! Oh, how beautiful!

“Yes! behold! for the Lord-God (*Adoni-Jahveh* = the union of the two solstices with Aries in his zenith) has come; his reward (the crops) is with him, and his work is before him.” Yes, sir, that’s so; and with these crops he will feed his flock (the whole animal kingdom) as a shepherd feeds his sheep; he will gather his lambs (the stars of Aries) under his arm, and carry them with the upright or solstitial cross, denoting mid-summer, in his bosom, as seen in the picture before us (*Didron’s Iconog.*, p. 322).

At this time, too (summer solstice), the Lord measures the waters in the hollow of his hand, metes out the heavens with a *span* (the semi-circle overhead), and weighs the mountains in a balance (*Libra*, be it noted, is now on its meridian, and exactly under the Earth at sunrise). Now, who hath directed or instructed



FIG. 9

the Lord in all these things? The nations are as a drop of water in the bucket, and as dust in his balance, i. e., the Earth is compared to the whole. He takes up the isles (the dry land) as a small thing. Lebanon (winter) he cannot burn (shine directly upon), nor use his beasts for burnt offerings. The summer Sun has nothing to do with winter. Thus much of the Lord (Jahveh), or Elohi (Ram-Suns of summer). This subject is dismissed at verse 17.

“To whom, then, will ye liken God” (*El*=Aries in winter)?—the impoverished, barren and destructive God (*El*); the God (*El*) that *afflicted* Job didn't know how to deal justly with (Job ix, 2); the God (*El*) that Job says he should have denied (xxxix, 28); the God (*El*) he could not endure, because of his highness (Aries on his meridian=mid-winter),—Job xxxix, 23; the God (*El*) that sitteth upon the *circle of the earth* (winter); not the Gods (*Elohi*) that mount into the heavens (summer), but the God (*El*) who brings heaven's princes (the summer constellations) to nothing, and makes earth's judges as vanity; the God (*El*), who, if seed be sown, permits it not to take root in the earth, but blows with his cold winds and vetoes all vegetable growth. True, “the workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains,” i. e., the Sun, in winter, shows his yellow face as he passes from sign to sign, and that is all.

“To whom then will ye liken me, or shall I be equal? saith the Holy,” the “One” being an interpolation (v. 25). The word (*kadesh*) translated “Holy,” means something *new, fresh, clean, pure*, etc., and has reference to *El*, or Aries at the beginning of the year, and before he reaches the spring equinox, or comes opposite to, and in connection with, Virgo. “Lift up your eyes on high (to the spring equinox), and behold (the Elohim) who hath created all these (six summer constellations), who bringeth them all out from the spring equinox (for then they are all below the equator), numbering and calling them by their names. Not one will fail to come at the proper time.

“Why, then tell me, O Jacob (spring), and O Israel (summer) that my way (winter) is hid from the Lord (Jahveh=the

upper hemisphere), and my judgment is passed from my God" (*Elohi*=Sun in Aries). I tell you it is not so; not having yet reached him (the Sun at the spring equinox), how can it be possible that I have passed him? Note, below the equator and disjoined from the Sun, the Hebrew of Aries is *El*. Above the equator, and with the Sun, the two are in Hebrew *Elohi* or *Elohim*.

Dost thou not know (*El* is yet speaking), hast thou not heard, that the *hiding** Gods (*Elohi*), the Lord (*Jahveh*), the creator of the ends of the earth (the summer of which the East and the West are the ends) fainteth not, nor is weary? There is no searching of his understanding (?). He gives power to summer, which without him was faint and without strength. In his absence there is failure (v. 30). But they (the summer constellations) that wait upon the Lord (*Jahveh*) shall *renew* their strength; they shall mount up with wings as eagles (the constellation called the Eagle in its rising precedes that of Aries, and coming to its zenith brings spring).

Chap. xli. Here the author starts with winter—"silence, keep silence before me" (*Jahveh*, or summer). Winter was before summer—chaos before creation. Then all were of one speech—silent. But now "let the people renew their strength," i. e., let spring come, when they will recover their speech (v. 1). Spring comes,—and "who raised up the righteous from the east, where the Sun rises? 'Twas I, the Lord (*Jahveh*), the first and the last that did it, none else could do it. I pursued them (the winter months), and passed safely. The isles (winter) and the ends of the earth (the east and the west) saw and feared (v. 5). However, they helped one another to forge the silver chains (xli, 13). The carpenter (the dumb, or silent one=winter) encouraged the goldsmith (the Sun), and the work went bravely on. Soldering time (the spring equinox) came, and he (the carpenter) nailed it (v. 7).

Jacob (spring) is now the Lord's friend, while Israel (sum-

* The Hebrew *olam*, here and elsewhere translated "everlasting," literally means *hiding*, and this is its common meaning in the Bible. *Hesed Jahveh me olam, vead olam*=The mercy of the Lord (summer) is from the *hiding to the hiding*, i. e., is from the end of one winter to the beginning of the next. The word *netsah* (*brightness*, the opposite of *olam*, or *darkness*) is also translated (xxxiv, 10) "for ever and ever," i. e., the land shall lay waste *ur!!! brightness*, or summer.

mer) following after, becomes his servant (v. 8). But though now a servant, Israel is not cast off, i. e., summer is not past (v. 9). Israel will catch up, as at v. 10: "Fear not, for I am with thee;" I will strengthen and uphold thee—Sun passing the four summer constellations. All they (the winter constellations) that were against thee, shall be as nothing (winter is past). Seeking, thou shalt not find them (v. 12). But fear not, thou worm (*swallower*) of Jacob, i. e., fear not, Israel, for I will be at thy right hand, and will help thee, saith the Holy one of Israel (v. 14)—summer follows spring. After harvest, threshing time comes; hence "I will make thee (Israel=summer) a 'threshing instrument' (the season of threshing), and thou shalt thresh the mountains (the heaps of grain), and beat them small like chaff (v. 15). Then shalt thou fan the heaps, when the wind will scatter the chaff, and thou shalt rejoice in the clean grain, giving the Lord, or summer, due praise for the part he performed for you (v. 16).

At the end of summer, i. e., in October, the rainy season will begin, and the people, who before were short of water, will be supplied beyond their needs, for the wilderness (Earth in winter) will become a pool of water (v. 18). Winter succeeds, as denoted by its symbolic trees—the *shittah*, the *cedar*, *fir*, *pine*, *myrtle*, etc. (v. 19). The Lord and the Holy One of Israel created winter, i. e., winter followed summer, and showed the former things, and the things to come hereafter. Let winter do both good and evil, that we may know its months are Gods; but behold, it is naught, and its work naught; it is an abomination (v. 24).

I (the Lord) have raised up one from the north, and he shall come and call upon my name at the rising of the Sun (spring equinox)—Yes, he shall come upon the princes (spring months) as upon *mortar* (the mud of spring). He hath declared from the "beginning," that we may say he is *righteous*, i. e., that summer has come (v. 26). Zion (winter solstice) will behold this righteousness (summer solstice), when the Lord brings glad tidings to Jerusalem—the harvest (v. 27). Looking back, the past is vanity—emptiness, and "the molten images" (winter months just past) are wind and confusion.

Chap. xlii. Behold the Lord's servant, the Messiah of the Jews, the Christ of Christians, *the Sun of All*. He comes to the spring equinox, where the Lord puts his spirit (heat) in the Sun; which, by his aid, will bring forth judgment (food) to the nations (v. 1). He will not cry; nor will his voice be heard in the street. Without quenching the smoking flax, or breaking a bruised reed (the winter just passed), he will set judgment in the earth (will produce a crop). The isles will wait for him:—winter will follow summer and devour its crops (v. 4). Thus saith *the* God (El=Aries in winter); the Lord (Jahveh) is creating the heavens, etc. (v. 5). This is the correct translation, the common version, being ignorantly corrupt; or, corrupt, through ignorance and rascality combined. My reasons here follow: 1. In the Hebrew of this verse, the word *El*, translated "God," has the article "*the*" prefixed to it, consequently "the God" is the correct translation. Then follows a pause, indicating that *El* and Jahveh are two distinct personifications. 2. All the Hebrew words, translated as *active verbs* of the *past tense*, are *active participles*, and should be so translated, the time being present, as denoted in the next verse: I, the Lord (Jahveh=summer) have called thee, and will hold thee, etc., i. e., I, the Sun, have met thee at the spring equinox; will keep and give thee (the Earth) for a covenant of the people, and a light to the nations (the last clause being a mere pleonasm, wherein "nations" is a synonym of the word people). I, the Sun, will open the blind eyes; bring the prisoners out of winter. I will not give my glory to another—to winter; nor will I shine upon "graven images" (the winter months). Former things (winter) are past; I declare new things (summer), and tell you before they come (v. 9). Therefore "sing unto the Lord (summer) a new song"—sing his praise from the end of the earth (winter), yea, let the isles (winter) and the inhabitants thereof, let them that go down to the sea (winter), the villagers of Kedar (the cold one=winter), and the inhabitants of the rock (winter solstice) shout from the top of the mountains.

For the Lord (Jahveh) will go forth as a mighty man, and prevail over his enemy=winter (v. 13). Verse 14 is so badly

rendered that it scarcely affords a glimpse of the original meaning; "I was caused to hold my peace *from the hiding*=*meolam* (usually translated "*for ever*," but here, "*long time*"), i. e., from the beginning of and during the winter just ended, I kept silence (winter); I restrained myself. As a travailing woman, I will now cry, shine brightly, and destroy all at once. Spring, or summer, having just returned, cries, as in the confusion of Babel, shines brightly, and so destroys winter; and this, too, all at once. The producing season is likened to a travailing woman. After spring comes summer, the dry season, when he will destroy, i. e., the hot weather "will dry up all their herbs," and "the pools" (v. 15). Still, he will lead the blind from darkness into light and not forsake them (v. 16). But they that trust in "graven images," saying, "ye are our gods," shall be turned back into the winter hemisphere, where they will be ashamed (barren).

Therefore, "hear, ye deaf, and look, ye blind, that ye may see!" But the deaf and blind don't see. Hence the poor blind and deaf servant (sun in winter) leads the blind and deaf where they are snared in holes (the winter months), and hid in prison houses (winter). Listen, now: Who gave Jacob (the crops of spring) for a spoil, and Israel (summer) to the robbers (winter months)? Was it the Lord? Certainly it was. Why did he act thus? Because the people could not always walk in his ways, but must, at the proper time, depart from summer into winter. Hence has he cast his fury upon him (the Earth), and though fired and burned, "he laid it not to heart."

Chap. xliii. In verse 1 of this chapter, we have Jacob and Israel (spring and summer) as one, who having passed the rainy season of winter are redeemed of the Lord (summer), Jacob, of course, first, and Israel afterward. The Lord (summer) gave Egypt, Ethiopia and Seba (winter) for them. Thus are both precious in the Lord's sight, i. e., they are rich in crops, and, of course, he loved them (v. 4). When the Lord (Sun) is with them they need not fear, for he will bring them from the East and gather them in the West, where they are extinguished. He will say to the north and to the south, give up, and they will bring his sons from far, and his daughters (the days in

Virgo) from the ends of the Earth (the west). Virgo joins the Sun near the end of summer, when apples are ripe. All the summer days are his (the Lord's), for he created them (v. 7). But *winter* is coming, when they "bring forth the blind and the deaf (the dark days of winter), and let the nations be gathered together, as they are at the fall equinox, where winter meets summer. "Can any show us former things? Ye are my witnesses:" "Before me no God (*El*=Aries in winter) was sprouting, blooming or becoming green, neither shall there be after me" (v. 10), i. e., winter will always be barren. Thus is the ignorance, or dishonesty and deceit of translators and commentators ever cropping out. Summer blooms and bears fruit, not winter. Know, then, that "I, even I, the summer, am the savior, and none else — deny it if you can!" "I have declared and saved and showed, when there was no strange god (*El*) with you," i. e., while it was summer. But now ye are my witnesses, saith the Lord, and I am God (*El*), i. e., it is winter. "Yea, before the day (creation) was, I am he" (*El*); I will work, i. e., go ahead, who shall turn me back? None (v. 13).

Thus saith your redeemer: For your sake I have sent to Babylon (winter), and have brought down thither all their *bars* (meridians), and the Chaldeans (highlanders, or spring), whose cry is now with the ships (*Argo navis*, the ship of the southern hemisphere,— see celestial globe). I, the Lord, your king (v. 15), now make a way in the sea and the mighty waters (the rainy season of winter); I now bring forth the horse and his chariot (the Sun in his ecliptic) and make them lie down together—bring the year to its end at the winter solstice (v. 17). And "I will do a new thing; it shall begin now" (v. 19). Dragons and owls are emblems of winter (v. 20).

The people shall praise the Lord, though Jacob and Israel have not called upon him, i. e., even in winter. If they did not bring their customary offerings, such as Abel brought, but such as those of Cain, it was the Lord's fault, and he, as *particeps criminis*, will not, therefore, remember their sins (v. 25). Because Adam sinned the Lord gave Jacob (spring) to the curse, and Israel (summer) to reproaches.

Chap. xlv. In the last verse of the preceding chapter, Jacob was "given to the curse," i. e., the four spring constellations were all passed to the west of the Sun, and thus given to the curse. Israel, or the four summer months, "is chosen," and so becomes liable to the same fate; hence given to reproaches. Jacob, having furnished the spring crops, need not fear. Jeshurun (the upright, or solstitial Sun, or Israel,) need not fear, for he is chosen.

Thus this chapter begins with Sun at the summer solstice. The Lord (the summer atmosphere) will pour water upon the thirsty and floods upon the dry ground (the rainy season comes on toward the end of summer). The seed (for then is seed-time) that is sown will germinate and grow (v. 3); it shall spring up like willows by the water-courses (v. 4). Verse 5 is far from a literal translation, as the italicized words, which are foreign to the text, denote. I will venture a better: "This shall say to the Lord, *I am*; and this shall call in the name of Jacob; and this shall write by his hand to the Lord: and in the name of Israel shall he cover (or hide) himself." The meaning is obvious: The Sun first passes the four winter constellations, next, the four spring constellations, and lastly, covers, or hides, himself in those of Israel, the hiding place being as we find it in Scorpio (v. 3). The three seasons pass in regular succession.

We next come (v. 6) to the much-hackneyed and ever memorable declaration, "I am the first, and I am the last; and besides me there are no Gods" (Elohim=Ram-Suns). Now, look at the transparent dishonesty, or ignorance of priests. The language of the original is plain and explicit, leaving no room for doubt. The term *Elohim*=*Ram-Suns*, therein found, tells the story. The Sun being at his winter solstice, says: "I am the first, and I am the last; besides me (i. e., leaving *me* out of the question) there are no *Elohim*"=*Ram-Suns*. Why? Because the Elohim, or summer months, were past, and Aries, having set opposite the rising Sun, was no longer one of the Elohim, but, dissevered from the Sun, he became simply *El*=a *Ram*, not *Ram-Sun*, as we shall soon see. But "fear not, neither be afraid;" "ye are my wit-

nesses." Now, let me ask, "Is there a God (Eloh) besides me?" I tell you, "THERE IS NO GOD (*Eloh*); I know not any" (v. 8). And who knows better than I (*El*), who "appointed the ancient (*olam* *=hidden, or winter,) people?" God (*El*) says there is no God (*Eloh*), i. e., that when it is winter, it is not summer.† Reader, do you believe him? Of course you do. True, they make "graven images," base imitations of the summer Sun; but they are vain and empty, unprofitable, as themselves witness, being full of shame, i. e., unproductive and barren (v. 9). Then, tell me, "who hath formed a God (*El*=Aries in winter), or molten a graven image (of the Sun) that is of any use?" "Profitable for nothing," is the vulgar, but stupid translation (v. 10).

Verses 11 to 20, inclusive, mark the passage of the Sun through the winter months. The smith (Tubal-Cain, or Vulcan) works his iron (symbol of winter) among the coals, and the carpenter (the Sun or Hiram) heweth down the cedars (emblems of winter) with which the people make fires and roast their meat. Thus they live, devouring their ashes even (for time spares nothing) until their sins and transgressions are blotted out (v. 22), and the Lord again addresses himself to Jacob and Israel (v. 21). Then, indeed, spring has come: "Sing, O ye heavens, for the Lord hath done it!" "The Lord has frustrated the liars (the winter months), made the diviners mad, turned their wise men (the winter) backward and made their knowledge foolishness" (v. 25). He saith to the deep (the rainy season), be dry, and it is dried; and Jerusalem (summer) is again habitable, the cities of Judah (the four spring months) taking precedence. He saith this also of Cyrus: "Cyrus is an expression for the Sun,"—*Fuerst, Heb. Lex.*, p. 702. "The Greek writers affirm that this name, in Persian, signifies the Sun,"—*Ges. Heb. Lex.*, p. 454. Cyrus is evidently but a variation of the Hindu *Surya*=the Sun.

Chap. xlv. Summer succeeds spring, and winter, summer; and as (chap. xliii) Jacob (spring) was called, and (chap. xlv)

* This word *olam*, like many others, is a very accommodating word. It is twisted and tortured into anything to suit the fancy or whim of the translators. Here it is made to mean *ancient* or *old*.

† Punning, or a play upon words, is of frequent occurrence in the Bible.

Israel (summer) was chosen; so, in orderly sequence, may we look with certainty in this chapter for a description of winter, the third and last season of the ancient year.

The Lord had gradually strengthened (the cold came on by degrees) the *right* hand of his anointed Cyrus (the Sun in winter), that by him he might subdue (literally, *tread down*) the nations before him. He next loosens the loins (see in your almanac if *Libra* don't point to the *loins*) of kings (the zodiacal constellations), in order to open the "*two-leaved*" gates (fall equinox), which shall not be shut during Cyrus' reign, i. e., during the coming winter. The Lord (Sun) goes before, and breaks down the brazen gates and cuts the bars of iron (the baser metals symbolize winter); he gives treasures of *darkness* and *hidden* riches (the winter stores — Pluto, or winter, was the god of riches), that Cyrus might know that he (the Lord) was the God (*Elohi*=Ram-Sun) of Israel, i. e., that he might know that all these riches were the product of the summer season.

In verse 4, the Lord passes from Jacob (spring) to Israel (summer) and thence to Cyrus (winter), whom he surnamed by his presence as he had Israel before him (xliv, 5), Cyrus being unaware of the fact, saying, "I am the Lord, without me, there are no Gods" (*Elohim*=Ram-Suns), i. e., remove the "*Suns*" as at the fall equinox, and only "*Ram*" (*El*) would remain in place of *Elohim*. Rejoice then, i. e., the Sun and Aries, as at the spring equinox, and the *Elohim* are restored; so that plainly, without the *Lord* or Sun, there can be no *Elohim*. Hence the Lord says, "I girded (embraced) thee that they (the people) might know from the rising of the Sun and from the west," i. e., during the winter, "that there is none besides me." Having thus defined his position, the Lord (Sun) confidently exclaims: "I am the Lord, and there is none else" (v. 6). The Ram (Aries) being on the opposite side of the Earth in the night hemisphere, the *Elohim* were nowhere! O ye theologians, ever given to disputations, but never to science, who, like the dog in the fable, catch at the shadow and lose the substance, when will ye cease to delude and cheat an ignorant people?

“I (the Sun) form the light and create darkness; I make peace (summer), and create evil (winter). I, the Lord (Sun) do all these things” (v. 7). Having first created peace (summer) and lastly evil (winter), the Lord sends down rain, for with winter the rainy season begins, from the skies that the seed just sown may germinate and produce a crop, and through it salvation (v. 8). Winter having fairly set in, the Lord denounces the cold, blustering and rainy days, calling them “*potsheds*,” a word, says Gesenius, “put for anything mean and contemptible,” such as winter was ever esteemed by the suffering poor. Nevertheless, as winter is the offspring of summer, the latter is not to be blamed (v. 9). Parents cannot help what their children may be (v. 10).

But, dropping the *present*, “ask me of things to come concerning my sons (the next summer’s days), and the work of my hands” (the next year’s crops). Yet hold; I am, perhaps, a little fast, as I may not be able to tell exactly what they may be. I will say, however, “I have made the Earth, and created man upon it; my hands have stretched out the heavens (the summer just past), and all their host (the months thereof) have I commanded” (v. 12), but I am speaking of time past. Well; as “I have raised him (the Earth) up in righteousness (into summer), I will yet direct his ways.” He shall build my city (produce a crop), and he shall let go, i. e., liberate, my captives (the people in winter) without price or reward (v. 13).

Egypt (first third of winter), Ethiopia (darkness=mid-winter) and Seba (swallowing=the end of winter), all chained together (winter), shall come and bow down (below the equator) and supplicate thee; saying, surely, “God (*El*) is in thee; there is none else; there is an *end* of the Elohim” (Ram-Suns), i. e., it is winter. Ah! “verily, thou art a God (*El*) that *hidest* thyself” (in winter Aries is above the horizon in the night, coming to his meridian in December). The Gods (*Elohi*) of Israel (summer) constitute the Savior, or at least the crops saved at the end of summer (v. 15). “They shall be ashamed and also confounded, all of them” (Who? Theologians? No! they were always and ever will be shameless). The winter months, the makers of idols or images of the Sun, will be

ashamed (v. 16). But Israel (the summer) shall be saved by its crops forever: Ye (the summer months) shall not be ashamed, nor confounded, i. e., without a crop (v. 17). The Gods (*the Elohim*) created the Earth, not in vain (not empty), but put a crop on it, that it might be habitable: I am the Lord (Jahveh), and there is none else, i. e., it is summer; the secret and dark place of the Earth (winter), where I cannot speak — can't cause vegetation to spring up; I don't occupy; I speak righteously and declare things that are right. Therefore assemble, come together, ye that have escaped the nations (winter months), for they pray to a God (*El*) that cannot save — the barren winter Aries (v. 20).

Oh, tell ye them (the spring months) and bring them near, that they may counsel together. Who hath announced this from the East (*kedem*=spring equinox)? I, the Lord (Jahveh), did it, and there are no Gods (*Elohim*) without me (the summer Sun) — a just God (*El*) and a Savior is not without me, i. e., without Jahveh, Elohim would be Elim=winter, and not summer. Therefore look unto me (winter), ends of the Earth, and be ye saved; for *now* I am God (*El*), and there is none else. The Elohim are not yet.

I have sworn by myself (i. e., all alone — have turned my southern solstice); the word has gone forth toward righteousness (summer), and cannot return, because I, the Sun, never travel backward. Every tongue and every knee shall bow unto me — come down to the winter solstice with me. Surely, he shall say of me, in the Lord (summer Sun) is righteousness and strength; to him shall men come, and all that “*snort*” against him shall be ashamed (v. 24). The Hebrew *nâhar* means to *snort*, or to *snore*. The reference is to winter, which, as the night of year, *snorts*, or *snores* against, or opposite to, summer, and is ashamed, i. e., barren.

In spring all the seed of Jacob (spring) shall grow and flourish (v. 25).

Chap. xlv. “Bel boweth down and Nebo stoopeth.” Bel and Nebo have often been regarded as Babylonian, or Assyrian, names for the planets Jupiter and Mercury. Some, however, as Faber, think “Bel, or Baal, is the Sun” (*Cabiri*, vol. i, p.

188), and Nebo, the "tauric Noah" (*Ibid*, p. 123). Dr. Inman believes "Bel the same as *il*, the analogue of the Hebrew *El* (*Anc. Faiths*, vol. ii, p. 198). Nebo he derives from a root akin to n'bo="to bubble forth;" to "nub=*to sprout*," and also to "*nibh*=fruit, or produce" (*Ibid*, vol. i, p. 125). In this sense, Nebo would equal the *Elohim*, or summer Gods. To this I have no objection, as then Nebo would equal summer. Faber's "Tauric Noah" suggests the planet Venus, as Nebo. This is rather plausible, as, according to the astrologists, Venus has her "night-house" in the constellation Taurus. Any, or all, these guesses will answer my purpose. The language evidently relates to the winter season, when the Sun, Samson-like, is shorn of his rays, on his entry into the southern hemisphere, and thus, during the winter months, seems but so many idols, or images, of the summer Sun. Hence, he is burdensome even to the weary beast (v. 1). "They (*the Sun and Venus*) stoop; they bow down together," i. e., come to their inferior conjunction, when their *souls* (marginal reading) are gone into captivity — into the winter hemisphere.* Therefore, hearken unto me, O house of Jacob (spring), and the remnant of the house of Israel (the two constellations, Libra and Scorpio, which, at the fall equinox, are just below the eastern horizon). "Let me bear you out of the belly" (out of the winter hemisphere). "Even to your old age" (the end of the year), I will bear you and deliver you out of winter.

"To whom, then, will you liken me, and make me equal, and compare me, that we may be alike?" Why, they will liken you to yourself—to the barren *El* (Aries in winter), to the Ram without a mate, upon whom they have lavished so much gold and silver. They first weighed it out, you know, in the balance (Libra). The goldsmith (Tubal Cain) fashioned it into a God (*El*), when all fell down and worshiped it (at the winter solstice). Their devotions over, they shoulder and carry him to his place (spring equinox), beyond which he cannot pass, and stand him up (v. 7)!

Now, O ye transgressors (Hebrews), remember this,—be men again, i. e., *cross* over into the summer hemisphere, and

* See chap. xiv.

go to work, still bearing in mind the things of old (the past winter); for I am God (*El*), the Gods (*Elohim*) are not yet, nor is there any like me (*El*). The antithesis in this and parallel passages is so manifestly apparent, that it is hardly conceivable how it has escaped the notice of Hebraists so long. The difference between *El* and *Elohim* ought not to escape the merest tyro in Hebrew, and would not, were it not for education and preconceived notions.

Declaring the end from the beginning (though the end is not far from the beginning of the year, he traveled very far indeed before making his declaration), my counsel shall stand. Calling a ravenous bird (the Eagle comes to its zenith at the spring equinox) from the east, and the man (Aquarius, or Moses) of my counsel, from a far country, my will shall be done as I have purposed it. So "hearken unto me, ye stout-hearted, that are far from righteousness." "I now bring my righteousness near (spring, which is not far off), and my salvation shall not tarry." I will place salvation in Zion (the winter solstice, where the Sun, the Savior, is born every year) for Israel, my glory (the crops of summer).

Chap. xlvii. Come down thou scarlet lady of Babylon. Thou hast drunk of the blood of the saints (Rev. xvii, 6) long enough. Come down, I say, and sit on the ground (Virgo sets just before the spring equinox). There; now thou hast no throne, O daughter of the Chaldeans (divisions=spring equinox). Note that as the Sun enters Capricorn at the winter solstice, Virgo has passed her zenith at sunrise; hence the address—"come down." Coming to the horizon, as she does soon after, "there is no throne." Seated as she appears to be, like a slave woman, she is directed to take the millstones and grind meal. But this is the literal, not the hidden sense, which, as it is now the love season, the reader can readily imagine for the fulfillment of her duties. At this time, too, Virgo foretells the coming of the summer crops, and thus becomes a prophetess. At this very time again, she is also called the witch of Endor (fountain gate=spring equinox), and brings up Samuel (the Earth), as we have already seen. "Uncover thy locks." Passing from the day, where she is veiled and unseen, into the

night hemisphere, Virgo uncovers her locks, and may be seen coming to her meridian in May. The balance of the verse refers to the frequent and well known scenes in semi-civilized and savage countries, at the time when the small streams are swollen (v. 2), and when the earth, being naked, is ashamed, of course. But I (Isaiah=the spring Sun), will take vengeance — I will not meet thee as a man (the barren Earth), but as a woman (the Earth in summer). As for our Redeemer, the Lord of hosts is his name, the Holy One of Israel=the Sun of the *seven* summer months (v. 4). Therefore, sit thou silent as the night, and get thee into darkness (Virgo as a night constellation), O daughter of the Chaldeans; for thou shalt no more be the lady of kingdoms (winter months=Babylon).

I was wroth, as in winter, with my people, I polluted my inheritance, and gave them into thy hand. Thou didst show them no mercy (the weather was cold). “Upon the ancient hast thou laid a heavy yoke (v. 6). Thou (Virgo) didst forget thyself then; and thou wouldst be a lady for ever (v. 7). Now thou dwellest securely in pleasant grounds (summer), and sayest I am, and there is none besides me, which is the very truth; “I shall not sit as a widow, nor know the loss of children;” now, I say, hear this: Two things shall happen, the loss of thy children and widowhood, to thee in one day (the fall equinox). These two things shall happen when the crops are perfected; and because of the greatness of thy sorceries and enchantments, i. e., the summer ended, the Sun, her husband, has gone into winter quarters — is dead, and Virgo has passed from the lower into the upper hemisphere.

Notwithstanding thy wisdom and knowledge, or thy sorceries and enchantments (the forces which produce the summer crops), evil and desolation (winter) shall come upon thee, because of thy wickedness (the Sun’s S. declination), and thou shalt not know whence it ariseth (v. 10). Stand, now, in thy course, with thy enchantments and sorceries and the multitude of thy counsels, with which thou hast wearied thyself, if thou canst (v. 12). Thou canst not. Even the astrologers, stargazers, and monthly prognosticators cannot save thee (v. 13); for, entering the day hemisphere, in autumn, the Sun puts a

veil over thy face, and with his fires (rays) burns all thy counsels; i. e., Virgo is hidden from view by the overpowering rays of the Sun, and the weather begins to grow cooler from this time.

Though the traveling merchants be with thee, they will ply their trade, which is usually best in winter, and will not save thee—none will save thee.

Chap. xlvi. This chapter sets off from the summer solstice with Israel, or Summer, which had just “come forth out of the waters (latter rain) of Judah” (spring). Though the Israelites swear (*seven*) by the Lord (Jahveh), and call to mind (the end of summer) by the Gods (*Elohi*) of Israel, it is not in truth, nor in righteousness—not in truth, for there are not *seven* but only *four* months in Israel; nor in righteousness, for the days grow shorter from and after the summer solstice. They call (name) themselves of the Holy City, and are supported upon the Gods (*Elohi*) of Israel. The Lord of hosts is his name, i. e., Aries of the summer months (v. 2).

“I have declared the former things from the beginning. I did them suddenly,” i. e., in the twinkling of an eye. The Sun of spring and summer was denoted by an . During spring, while the days lengthened, the eye opened; the shortening of the days during summer denoted its shutting (v. 3). “Thy neck is an iron sinew, and thy brow brass.” The ancient summer (Israel) was made up, as I have often indicated, of the four months, *July, August, September* and *October*. The first two, as the hottest of the year, are *the brass brow*; the last two, leading directly into winter, or the iron age, form *the neck of iron sinew*. Time is obstinate, because it cannot be turned back (v. 4).

This I have shown from the beginning, lest thou shouldst say: “Mine idol hath done them; and my graven image, and my molten image hath commanded them.” Did the Lord, then, have graven images and molten images and idols? Of course he did. We have his own word for it, and the fact is certain! Now, ye priests, hush up, and cease to vilify those you call heathen, because they worship idols and images. The Lord sanctions their use: ye do even worse—deceive the

people by crying, Lord, Lord, when ye know not the Lord, nor care for him! Idol=the Sun's disk; graven image=the outlined constellations; molten image=the Sun in any of the zodiacal constellations.

"I will show you new things from this time" (summer solstice), i. e., I will show you such things as grow and ripen after harvest, which was then gathered (v. 6). "They are created now, and not from the beginning" of the year (v. 7). Of these you heard not, nor know; because, being "a transgressor from the womb (one who passes through the summer hemisphere), I knew you would deal treacherously (pass into the winter again). However, for my own sake, i. e., on account of myself, for the sake of the good things, as the grapes, wine, etc., I will defer my anger, and not cut thee off yet (v. 9). It was also for my own sake (for the fruits of the season) that I chose you "in the furnace of affliction" (the hottest weather of the year); for my own sake, then (and I am equally interested with you), I will do it—do what? Why, serve Israel as long as he can; for why should he (the Sun) pollute his name by going into winter quarters before the appointed time? "I will not give my glory (greatest heat) unto another" (v. 11).

Now, O Jacob (spring), and Israel, my called (the summer then passing), "I am he (the Sun); I am the first, I am also the last,"—the Sun always *is* (v. 12). "I laid the foundation (winter) of the Earth; I have spanned the heavens (just passed) with my right hand (summer, his left hand being winter). Thus assembled at the fall equinox, the Lord (Jahveh) assures them that he had loved them, but he will next do his pleasure on Babylon (winter), after which his arm will reach the Chaldeans (spring). He, at the end of summer, then, calls upon Cyrus (xlv, 1), Babylon, or winter, saying: "Come near, for I don't speak secretly." "The Lord-God (Adoni Jahveh=the Sun at the fall equinox) and his spirit (the changing monsoon) have sent me to you, to say that I am the Lord (the Sun, as before), your redeemer," though just now the Holy One of Israel (summer Sun), I will show you the way in which you must travel to get back into summer (v. 17). Oh, how I

wish you had listened to me and behaved yourselves, neither you nor your seed had got into this dismal prison, nor had been cut off and destroyed from before me (v. 19). But enough: "Go forth of Babylon, flee from the Chaldeans with a *voice of singing*, and say the Lord (Jahveh) hath redeemed his servant Jacob, i. e., that spring has come (v. 20). Tell them you had plenty of water while in the deserts (winter months); for Moses (Aquarius) clave the rock (the meridian) and "the water (rainy season) gushed out." "There is no peace, saith the Lord, unto the wicked" = the people in winter.

Chap. xlix. Isaiah, the Savior, the Messiah, Christ, or the Sun, proclaims to the isles (winter) and the people, *his birth* at the winter solstice. The Lord, acting as midwife, brought him forth from the womb (winter) and hid him under his hand (the summer hemisphere); where he polished him, and made him shine as the Sun. Afterward he hid him in his quiver (the winter hemisphere). Unto Israel he said, thou art my servant, in whom I will be glorified (shine brightest). At this I was very sorry, having spent my strength in vain. However, I now know that my judgment (reward = the crops) is with the Lord (summer), and my work with my God (Eloh = Ram-Sun = the Sun as connected with Aries in the upper hemisphere, where the crops are grown). The Lord fashioned me to bring Jacob (spring) back to him, which done, leaving Israel (summer) as yet ungathered, I shall be glorious (shine brightly) in the Lord's eyes (in the spring), and my God (Elohi) shall be my strength (v. 5). The Lord said I needn't esteem it a light thing, as his servant (the Sun), to raise up the tribes of Jacob (spring), and after that to restore Israel (summer). He would also give me (the Sun) for a light to the nations, that the ends of the earth (the year) might be saved (v. 6).

Said the Lord: In an acceptable time, when salvation (spring) is near, I will place you for a covenant to the people to raise up the desolated Earth, to be renewed and replenished. Then the prisoners, those shut up in the ark, in darkness, in winter, will go forth, as in Noah's days, to feed in high places (the summer months), where they will not hunger nor thirst, but be led by refreshing springs of water (latter rains) over my

highways (the summer). All shall come from far, from the north, from the west, and from the land of Sinim (winter).

But spring has come. Therefore, sing, O heavens, and be joyful, O Earth. The Lord (Jahveh) has comforted his people, for spring is here. But poor Zion (winter) is in affliction (is past), because the Lord (Jahveh) hath forsaken me, and my Lord (Adoni) has forgotten me (v. 14). Never mind, Zion, though a woman forget her sucking child, I will not forget thee (v. 15). "I have graven thee upon the palms of my hands, and thou art continually before (opposite) me — the two halves of the year are always opposite each other — and soon I will be with thee again.

Winter again! But look and behold, all these (summer constellations) even now gather and come to thee (Zion = winter). Summer being past, winter will deck herself with its products. Thy waste and desolate places will be too narrow for thy successors. Thou, desolate and captive, moving to and fro, coming and going, wilt ask in surprise, "Who has begotten me these? I was left alone; where were these?" Thus, says the Lord God (Adoni Jahveh = fall equinox), I will lift up my hand to the Gentiles (i. e., bring winter), and the people shall bring your sons and daughters in their arms and on their shoulders (v. 22). Kings and queens (the summer months) shall nurse Zion (summer feeds winter). They shall bow down with their faces to the earth, and thou, Zion, shalt know that I am the Lord. They that wait for me (summer) shall never be ashamed (v. 23). "Shall the lawful captive be delivered?" Of course he will. The Lord will take the captives (the summer months) from the mighty (winter), and, contending with the contender, will save the people (v. 25). Your oppressors (the winter months) will consume themselves and pass away, and all flesh shall know that the LORD is thy Savior and thy Redeemer, the Mighty One of Jacob, or the Sun of Spring!

Chap. I. Where is the bill of your mother's divorcement, whom I have just put away? Have I sold you? Not at all. "Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away." That is, when the summer constellations begin to set, Virgo rises into the

upper hemisphere, and so is put away — divorced; and this divorcement is brought about every year by the passage of the Sun into the lower hemisphere. The Lord, however, adduces a novel reason (the conduct of his children) for thus divorcing his wife! Admitted into our modern courts, this cause would considerably increase our present facilities for divorce-making. Shall we adopt it? What say ye, theologians? It is of the Lord, and a beautiful precedent it is; isn't it?

Am I powerless? Behold, at my rebuke I dry up the sea (rainy season=winter), I make the rivers a wilderness, and their fish stink, i. e., on the approach of spring, the fishes (Pisces) come up out of the sea, the dark winter hemisphere, into the light or summer hemisphere, and so die—become invisible (v. 2). But that is in the future; at present “I clothe the heavens with blackness,”—send the summer constellations into the dark or night hemisphere (v. 3). But, having reached the limit of my rule, the Lord-God (Adoni-Jahveh) has taught me to speak to the weary (summer) in season, i. e., at the proper time=spring. When he (Adoni-Jahveh) spake to me (Jahveh) I did not rebel, “neither turned away my back” (he showed his back parts to Moses,—*Ex.* xxxiii, 23), but gave it to the smiters (the winter months); and my cheeks (the Sun's disk) to them (Delilah and the Philistines) that plucked off the hair (*Jud.* xvi, 19). I, the Sun, hid my face from shame and spitting (winter=shame, and Tophet=the *spit-upon-place*). I did this because I knew the Lord-God (Adoni-Jahveh) would help me. Yes, in a short time he will bring me to the spring equinox and my shame will pass off (v. 7).

Spring! Ah! here he is; he (the equinoctial Sun) that justifieth me. Who will contend with me now? Nobody. Let us (the winter and the summer Sun=Adoni-Jahveh) stand up together, at the spring equinox. Now, who is the Baal (the master) of my judgment, i. e., of the spring equinox? Why, neither the winter nor the summer Sun, of course. I know, however, that the Lord-God (Adoni-Jahveh=spring equinox) will help me; none can hinder. They (the winter constellations) shall wax old and pass away, as if eaten by moths (v. 9).

Who is there among you that fears the Lord (Jahveh), that obeys the voice of his servant (the Sun), that walks in darkness and has no light? Why, the summer constellations, of course, for they are all below the horizon at sunrise in the spring. Trusting in the Lord and led on by Aries, each will walk, in turn, in the light kindled by his conjunction with the Sun. Coming in the same order to the autumnal equinox, each will lie down in sorrow = winter.

Chap. li. Summer and winter alternate: Ye that seek righteousness (spring) and the Lord (summer), look back to the rock (winter solstice) whence ye are hewn, and to the hole (winter) whence ye are dug out (v. 1). Then look forward to your father Abraham (summer) and to Sarah (Virgo) that bare you. The Lord called Abraham and blessed him (with a crop). This crop will comfort (feed) winter (Zion), and make it cheerful as summer (Eden) until spring returns. Then the heavens will vanish as smoke, and the earth wax old, bringing winter. Having cut Rahab (Virgo in winter) and the dragon (v. 9), dried up the waters (rainy season), and made a way for the ransomed (Sun past the winter solstice) to pass over, summer returns (v. 10). The redeemed (summer) goes back to Zion (winter) rejoicing (v. 11) in the comforts (the crops) the Lord (summer) had brought (v. 12); and though having forgotten the Lord, with plenty of bread, who fears the oppressor? Nevertheless, the captive exile hopes his bread will hold out and he not die in the pit (v. 14). The Lord having covered the Zion, or winter Sun, with the shadow of his hand, that he might plant the heavens (the Sun being born at the winter solstice) and lay the foundation of the Earth, and say unto Zion, thou art my people (v. 16). This done, Jerusalem (winter solstice), which has partaken of the cup of trembling (winter), and thus become afflicted and drunken, but *not with wine* (v. 21); whose sons, having fainted, lie at the head (winter solstice) of all the streets (v. 20), awake, stand up. Thy Lord the Lord (Adoni-Jahveh), and thy God (Elohi), has taken the cup of trembling out of thy hand (v. 22), and will again put it into the hand of thy tormentors — winter (v. 23).

Chap. lii begins with winter: "Awake, O Zion," i. e., come

on winter; put on thy beautiful garments, O Jerusalem, i. e., let the summer stars be seen by night. The uncircumcised will bother thee no more, for all on coming to this point (the end of the year) are circumcised — passed around the circle (v. 1). The first of January is circumcision day.* O Jerusalem; O captive daughter of Zion (Babylon), ye have sold yourselves for naught (winter produces naught); but ye shall be redeemed without money (redemption takes place at the spring equinox, when the Earth is bare). A few months will make all right again, however (v. 3). Aforetime my people went down into Egypt = winter (Gen. xlvi, 6), where the Assyrian (the cold) oppressed them without cause; gave them nothing but hard labor, which caused them to howl and blaspheme my name daily (v. 5).

Therefore, my people (summer) shall learn my name, in the day that I shall speak and say: "Behold me!" for it will then be spring, when all exclaim: How beautiful upon the mountains (spring months) are the feet of him† who brings good tidings; who publishes salvation; who says unto Zion, thy God reigneth — it is spring (v. 7). When the Lord brings Zion, "they shall see eye to eye," i. e., the two solstices are upon the horizon (v. 8). Therefore, sing now, ye waste places of Jerusalem, for the Lord has comforted his people — brought them a crop (v. 9). The Lord has bared his holy (sunny) arm, and all the nations shall see the salvation of our Gods (the summer crops).

Therefore, touch no unclean thing; but go on through the summer months (v. 11); don't be in a hurry; let the Lord lead you, and the God of Israel (Aries at the end of summer) will gather you up (v. 12). My servant (the Earth) shall prosper through the summer, be exalted and extolled, because of his bounteous crops (v. 13). Six months ago, his face was so marred and unsightly, that many were astonished at it (v. 14); but now, when his visage is so much improved, kings even, are ready to bow down to him, and consider the things thus

* Circumcision always takes place where the year ends, be that where it may.

† The end of the year is at the spring equinox, and is denoted by the feet of "the Man" in the almanac. They are beautiful, oh, how beautiful! because they indicate that winter is past.

spread before them. Nevertheless, with his October rains, he will sprinkle many nations.

Chap. liii. The prophet (Isaiah) having, as related in the preceding chapter, passed from the winter solstice around the circle, bringing up at the point whence he set out, complains of unbelief. The Lord's arm, though bared six months before, is not now bared. Though fully grown, like some insects, at his birth, the Savior (the Sun) will grow up like a tender plant, and as "a root out of dry ground," i. e., he will acquire his power of imparting heat to the earth, slowly. Not possessed of a comely form, as in summer, he is despised and rejected of men; a man of sorrows (winter), he is acquainted with grief (winter weather); hiding, as it were, his faces from us (one daily, through the winter), we esteemed him not (v. 3). True, though he seemed to suffer with ourselves, yet for all that, we thought him stricken of the Gods, as he certainly was (v. 4). But the Gods wounded him for our transgressions, and bruised him for our iniquities, i. e., the summer constellations passed, like sheep, one after the other, over the equinoctial line, until they brought him down, away down, to his southern tropic, where the Lord laid the iniquities of us all, as the priests laid "all the sins of the people" upon the scape-goat's head (Lev. xvi, 21), upon him! The load was very great, as it was made up of the Sun's south declination. This was, of course, very kind of the Lord; for, though he was oppressed — borne down and grievously afflicted, yet, as a lamb brought to the slaughter, he was dumb — silent, as in winter; he opened not his mouth (didn't give off his heat as in summer). His merciless persecutors had removed him from judgment (the equinox), by distress (winter), and so had cut him off from the land of the living (summer). Who, then, shall declare his generation, his birth, for it happens about this time (winter solstice) every year!

Stricken by his people (the stars), he made his grave with the wicked (the two thieves, summer and winter, or Aaron and Moses, between whom he was crucified), and with the rich (Pluto, Joseph=merchants, who buy and hoard up the provisions) in his death (the end of the year). Though he had

done no violence, nor practiced any deceit, "it pleased the Lord to bruise him!" Of course the Lord, like little children, must have his fun — must torture the worm to see him squirm! However, having tortured his soul out of him, the Lord begins to lengthen the days, and soon the pleasure of the Lord shall prosper in his hand (the crops will grow). Thus he shall see of the travail of his soul (summer heat), and be satisfied with the crops. In his righteousness (summer) my servant (the Sun) shall justify many,— give a reward for the seed sown. After summer he will bear their iniquities (their — the stars' — southern course) with them, and so be numbered with the transgressors, bearing the same sins (deviations from the equator) as they.

Dividing his time between the righteous and the transgressors — between summer and winter, though by pouring out his soul he is numbered with the latter, and makes intercession for them; he shall divide the spoil with, or rather among, the strong, i. e., the crops which grew during the summer shall be distributed over the two great divisions or halves of the year.

Chap. liv. "Sing, O barren that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord" (v. 1).

The time here referred to is spring, as denoted by the singing, and the passage refers to the constellation Virgo as she was during the five winter months just past. In the winter just ended, though the Earth was desolate and bare, the unmarried Virgo, it is feigned, gave birth to the SUN, precisely at the midnight of the winter solstice, at the moment when the bright STAR *Spica Virginis* appeared in the East, above the horizon. Now the Sun, and especially the summer Sun, being the producer, or the maker of all, is certainly greater than all his works — his products including even the earth itself. This is not only mythologically, but it is scientifically, true. Hence the children (the Sun) of the desolate, or of the unmarried women of winter, are more, i. e., greater, than the children of the married wife, the Virgo of summer, which are only the products of summer.

When, by the revolving of the heavens, Virgo is brought

down to the western horizon, as in spring, opposite the rising Sun, she is married to the Sun, which then becomes the "Lord of hosts"=the seven summer months. Thus "she enlarges the place of her tents"—has the seven summer months instead of the five winter months; and thus, too, she makes "the desolate cities to be inhabited."

Regard not, O Virgo, the past winter, when you were a widow, and the Earth barren in consequence (v. 4). You now (spring) find a husband in your creator, the Sun, who is the Lord of hosts, i. e., the summer Sun. He is your redeemer, or purchaser, and the Holy (sunny) One of Israel. He shall be called the Gods (Elohi) of all the earth, i. e., of the summer season, for in winter the Earth counts for nothing (v. 5). True; the Lord (Sun), "in a little wrath," hid his face, and seemed to forsake you, but this was only a freak of the love passion, and momentary, as it were, lasting during the prevalence of the waters of Noah upon the earth—150 days. This was but a short time any way, you know, and not long enough to cause him to forget when he refused (left) his wife (Sun leaving Virgo). You needn't be so downhearted any longer, but put away your grief; for he now (spring) recalls you, and will gather you with great mercies (the harvests),—Sun re-enters Virgo (vv. 6, 9). The mountains and hills (winter months) are now removed, and my kindness is with you. Oh, you afflicted, tempest-tossed and comfortless! I will now deck your stones (months) with fair colors (flowers), and lay your foundations (grounds) in sapphires=precious things=the fruits. I will make your suns, not *windows*, as falsely translated, but *suns*, bright, and your gates (months) I will make sparkling stones (sunny months), and all of your borders pleasant stones (Edens). Your children shall be taught of the Lord, and great shall be the peace (the crops) of your children. Established in righteousness (Virgo comes to her meridian in May), you will be far from oppression (winter), and need not fear (v. 14). They (the summer months) shall surely gather together, i. e., summer will end, but not by me (the Lord), and shall fall for thy sake,—Virgo, being the last of the northern constellations, the *fall* takes place when she leaves the Sun (v. 15).

The smith, Tubal-Cain or Vulcan, blows the coals in winter, and the weapons (winter months) formed against thee don't prosper — don't produce. The heritage of the servants of the Lord is a good crop, and this is the reward of those that cultivate the land in summer.

Chap. lv. The season, here indicated by "the waters," or the latter rain, is spring, when people are apt to thirst after their Gods (Elohim = Ram-Suns, or summer months), i. e., long for the coming of summer. During the warm season, nomads wander here and there with their flocks, milk their cows, goats and asses, and gather the wild grapes, and so procure their milk and wine "without money, or price" — with their labor (v. 1). It is bad policy to spend money and labor out of season for an insufficiency of food, or for that which is of bad quality. The summer is the season in which to obtain good food; for it is then you grow fat (v. 2). Therefore listen: come unto me (the summer Sun), and I will make an everlasting covenant (bargain) with you, by which, if you labor, you will obtain "the sure mercies of David," i. e., the products of summer, without money (v. 3). It was for this purpose that I (Isaiah) gave David (summer) for a witness in behalf of the people (v. 4). Behold, "thou (equinoctial Sun) shalt call up a nation (constellation) that thou knowest not, and nations* that know not thee, shall come unto thee, because of the Lord of thy Gods (Elohi = summer months), and the Holy (sunny) One of Israel (v. 5). Therefore, seek the Lord while he may be found: call upon him while he is near," i. e., make hay while the sun shines — provide during summer for the coming winter (v. 6).

"Let the wicked and iniquitous man forsake his way (winter) and return unto the Lord; he will have mercy upon him (give him food and raiment); and unto our Gods (Elohi = Ram-Suns), for they will abundantly pardon," i. e., *untie* or *loosen*, as the original literally means, from the bonds of winter (v. 7). "Remember this, for my ways are not your ways, nor my thoughts, your thoughts" — summer is not winter (v. 8). "As

* The word *goy*, here translated *nation* and *nations*, is from the root *gavah*, "to ascend and appear visible aloft" (*Fuerst's Heb. Lex.*, p. 270), and refers undoubtedly to the zodiacal constellations as they successively come in conjunction with the Sun.

the heavens are higher than the earth, so are my ways higher than your ways"—summer is warmer than winter; "for the snow and rain come down from heaven, and water the earth, and cause it to bring forth *seed* to the sower and *bread* to the eater," i. e., brings a bare subsistence to the producer, and luxury to the idler (v. 10). "My word (the Sun's influence) don't go forth to return empty, but it accomplishes my pleasure," i. e., the summer produces according to the season, little or much (v. 11). In spring the people set out upon their work with joy, while the birds sing, and the trees bud, blossom and produce fruit (v. 12). Instead of the thorn (emblem of winter) shall come up the *barosh*, the creation, or summer,—not "fir-tree," as fraudulently translated; and instead of the brier (another winter emblem) shall come up the *hadash* (whatever shoots forth), i. e., the vegetation of spring and summer; and this vegetation of summer always was and always will be for a name to the Lord=summer.

Chap. lvi. The Lord now, in the spring, says: "Keep judgment and do justice," get ready for work, for my salvation is near, and my righteousness (reliability) will be shown in the future crop (v. 1). "Blessed is the man that does this," i. e., the work of summer; that keeps from polluting the sabbath, i. e., that keeps out of winter, and does no evil, for the winter is the sabbath, or time for rest, of the Lord (Jahveh); while the Lord (Adoni) works (v. 2). Now don't let the son (Sun) of the stranger (outsider=winter) that has joined himself to the Lord, i. e., that has become the summer Sun, speak and say the Lord has utterly separated him from his people (winter), neither let the eunuch (the barren one=winter) say "I am a dry tree" (v. 3); for, "thus saith the Lord unto the eunuchs (barren ones) that keep my sabbaths (the winters) and choose what pleases me (the new year's Sun); unto them will I give in mine house (summer) a name better than sons and daughters; an everlasting name, that of IMMANUEL, which shall not be cut off, or forgotten" (v. 5).

The sons of the stranger (winter), which join themselves to the Lord (summer), to serve and love him; that keep from polluting the sabbath (winter) and take hold of his covenant

(spring equinox), then he will bring to his holy mountain (the summer solstice) and make them joyful in the house of prayer, i. e., in the "three months" between the summer solstice and the fall equinox, when the Lord *blessed* Obed-edom with wine, —made the people joyful. Their burnt offerings (the summer months just past) and their sacrifices (holy-makings) are accepted upon the Lord's altar at the fall equinox, between the shoulders of Benjamin, or, the letting-down place, i. e., the point where the Earth enters the winter hemisphere. From this point, the Lord-God (Adoni-Jahveh=the autumnal Sun) will gather the outcasts of Israel (Libra and Scorpio) and others (Sagittarius, Capricornus, Aquarius and Pisces) unto him, i. e., the six southern constellations (v. 8). The beasts of the field and of the forest come on now to devour; for his (the Lord's=Adoni's) watchmen are blind, ignorant and dumb dogs, and cannot bark (v. 10). Ceasing to be productive, they (the winter months) now become greedy dogs—strong of appetite, shepherds "that look to their own way; every one for his own gain; saying, "we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant.

Chap. lvii. Thus "the righteous perish and no man layeth it to heart;" merciful men (the summer months) are removed, and summer is past (v. 1). Evil (winter) follows. Peace (winter solstice) shall come, and they (the summer constellations) shall rest in their beds (winter hemisphere), each walking "straight before the one following," or in line (*Ges. Heb. Lex.*, p. 673). But draw near hither, ye sons (winter months) of the sorceress (Virgo=the witch of Endor), the seed of the adulterer (Sun in winter hemisphere) and the whore (Virgo in winter). Against whom do you now sport? Are you not the children of transgression, a seed of falsehood—of winter, which bears "thorns also and thistles?" Why inflame yourselves with the *rams* (elim)?—not idols, as falsely translated. This inflammation took place, be it noted, "under every green tree" (the summer months), i. e., after the end of summer, when they (the winter constellations) begin to slay the children summer constellations) in the valleys (winter hemisphere) under the clefts of the rocks (winter solstice).

The smooth stones (summer constellations) of the stream (zodiac) is thy portion, O Virgo — thy lot: To them hast thou poured out a drink offering (wine), and a meat (bread) offering; shall I comfort myself with these? I think so (v. 6). But lo! upon a high mountain (Virgo in her zenith) thou hast set thy bed (winter being the night of the year); thither thou wentest up to offer — to make thyself *sunny*, the time being sunrise (v. 7).

“Behind the doors (fall equinox) thou hast set up thy remembrance (left thy children,— see *Ges. Heb. Lex.*, p. 279), for thou hast discovered (*uncovered*) thyself to another (the winter) than me (the summer).” The Sun, leaving Virgo, finds the Earth (Joseph) naked, he (Joseph) having left his mantle with Asenath (Virgo), the wife of Poti-pherah = the bringer of evil = winter. Six months later, he married his master’s wife, Asenath before named, whose solicitations he had formerly so strongly resisted. “Thou art gone up.” Leaving the Sun, Virgo ascends into the upper hemisphere (v. 8). “Thou wentest to the king with ointment.” At the approach of spring, Virgo comes opposite the Sun, which is then the Lord’s anointed. Then she increases her perfumes (the flowers appear). She also sends her messengers (they that “go in a circle,” or the *constellations* which precede her) afar off, and debases herself down into hell (Sheol), into the night hemisphere, coming to her meridian in May (v. 9). Though wearied by her journey, she was not without hope, for, finding the life (the crops) of her hand, she was not grieved (v. 10). Forgetting the Lord (i. e., leaving the summer hemisphere), she lied, committed adultery, crossed the equinoctial line south, and kept company with the Sun in the winter hemisphere; with the oppressor whom she feared; but the Lord (summer) held his peace, so she didn’t fear him (v. 11). Returning again to the Lord, he will show her righteousness and works (the crops), but they shall not profit her, for when gathered winter is at hand, and she is again with the oppressor (v. 12). Then, when she cries, her companions cannot help her, but the wind will remove them; but he (Aries) that putteth his trust in the Lord, will again possess the land and inherit the holy mountain (v. 13).

Then he (Aries) will cry: "Cast ye up; cast ye up, prepare the way, take up the stumbling block (winter) out of the way of my (the Lord's) people—the summer months. For thus saith the high and lofty ONE (the Sun), whose name is holy (sunny): I dwell in the high and holy place (spring equinox), and will revive the spirit of the humble and contrite ones," i. e., will bring up the summer constellations from below the Earth, or out of hell. Thus the Lord (Adoni) will not contend forever, or be always wroth—but only during the winter; for in that case, "the spirit would fail before me, and the souls which I have made," i. e., summer would not come. For the iniquity of his (the winter Sun's) robberies I was wroth and hid myself (in the winter Sun), when he went his own way. Nevertheless, I will heal and restore the comforts (the crops) to him and his mourners (v. 18). "I (the Lord or summer) create the fruit of the lips," i. e., the eatables, and bring peace to both far and near, and heal (shine upon) all (v. 19). But the wicked (winter) cannot rest, for there is no peace, saith my God (Eloh), to the wicked—there is no summer in winter.

Chap. lvi. Here we set out where we left off at the end of the preceding chapter—from the winter solstice. The Sun, on reaching his southernmost limit, shows the people and the house of Jacob (spring) the precise amount of their transgression, which is equal to the Sun's south declination= $23\frac{1}{2}^{\circ}$. At the winter solstice, i. e., at Christmas, the people celebrate the birth of the new year's Sun—the Savior. They cry out and "hold not back" (*Ges. Heb. Lex.*, p. 351), i. e., they express their joy without restraint, at the prospect of spring; for they, like us, "ask of me (Isaiah—the Savior) the ordinances of Justice"—to come to the spring equinox; and "take delight in approaching the Gods" (Elohim—the Ram-Suns of summer). Now, reader, don't forget that Aries comes to his meridian at the winter solstice, whence he and the Sun *approach* until they come in conjunction at the spring equinox; and thus the people take delight in approaching the Gods (Elohim) or summer (v. 2).

Fasting for "the affliction of the soul; for strife and debate," and "to smite with the fist of wickedness;" fasting,

which causes man "to bow down his head, and spread sackcloth under him," i. e., the inconveniences of winter was not ordained of the Lord (Jahveh=summer); this was the work of Satan or the Devil — the Evil One=winter! Winter is not acceptable to the Lord (Jahveh,— see history of Cain, Gen. iv). The Lord (Jahveh) chooses "to loose the bands of wickedness; to undo the burdens (of winter), and let the oppressed go free — to break every yoke — to deal bread to the hungry, clothe the naked," etc. This is the business of the Lord (Jahveh), or summer.

Thus, if thou teed the hungry and clothe the naked, as summer does; and hide not thyself from thyself, as the summer Sun hides itself in the winter Sun, then thou wilt be the summer Sun, and thy light will break forth in the morning (spring), and the glory of the Lord "shall gather thee up" (to the summer solstice). Then thou wilt call (shine), and the Lord (summer air) will answer (grow warm,— the greatest heat follows the summer solstice); then thy light will rise from darkness (mid-winter), and thy obscurity (the gloom of winter) shall be as noonday. "Then the Lord will guide thee continually, and satisfy thy soul in *drought*," i. e., the harvest will ripen as the dry season comes on; then wilt thou be like a spring of water that does not fail — wilt have plenty of bread for all (v. 11). Thus, having rebuilt the waste places (the desolation of winter), thou (summer) wilt be called the repairer of the breach (the waste of winter).

The same sentiments are summed up in the last two verses of this chapter as follows: "If thou wilt turn thy foot from the sabbath (winter, when the Earth *rests* from producing); doing thy pleasure on my holy day (summer); and wilt, instead of the sabbath, call in enjoyment unto the 'Holy place' (*Fuerst's Heb. Lex.*, p. 1217) of the Lord, which is to be honored, and wilt honor it, by doing thine own ways; by seeking thine own pleasure, and speaking *thine own* word (without first consulting the priest); then shalt thou delight thyself in the Lord (i. e., during summer), and I, Isaiah (the summer Sun), will cause thee to ride upon the high places of the Earth, and will cause thee to be fed with the heritage (harvest) of Jacob

(spring), thy father; for the mouth of the Lord hath spoken." What glorious promises! and what rich rewards await those whom our priests call sabbath-breakers!

Note,— though my translation of the last two verses of this chapter differs materially from that of James I, and so will not, of course, meet with the approval of the clergy, yet the impartial reader will observe that the sentiment harmonizes throughout, while the vulgar translation contradicts itself. The object and aim of this chapter is to describe the transition from winter into summer, as regards men's use of time and the rewards connected therewith, *rest* being in the main characteristic of the former, and labor of the latter. Therefore if, at the end of winter, which is barren, you will sow seed and cultivate the tender plants to enable them to grow, you will, at the end of the season, reap a rich reward in the crop which is sure to follow.

Chap. lix. In this chapter we learn "the damnable nature of sin," summed up according to the experience of a semi-barbarous and uncivilized people. The Lord's (Jahveh's) hand is not shortened, nor is he deaf, but the people by their iniquities have parted from their Gods (Elohim), the Earth having come between them (Aries) and the Sun. Thus their sins (south declination) have hid their *Gods' faces* from them that they will not hear. Hence, they defile themselves with blood and iniquity (the inconveniences of winter), speak lies, and mutter perverseness=opposition.

They don't call for justice, which comes with spring, because they know it would be vain; therefore "they conceive mischief, and bring forth iniquity" (winter solstice, as being the limit of the Sun's S. declination); and at the same time amuse themselves with eating and hatching "cockatrice's eggs" (the old and the new year's Sun). "He (the old year) that eateth of their eggs, dieth; and that which is crushed breaketh out into a viper" (from Latin *vivo*, to live, i. e., into a *living being* =the new year's Sun). *Tsiphoni*, here translated cockatrice (old French crocodile,—see Web., unab.— was an animal sacred to Typhon, or the north, i. e., it signified winter, because a hibernating animal (see *Bunsen's Egypt*, vol. i, p. 422).

It is from a root signifying *to breathe, to live*, and, like *viper*, signifies a *living being* — in this place the new year's Sun, or the Earth as it appears after the winter solstice.

“The spider's web” doubtless refers to the apparent *spiral* motion of the Sun as it seems to descend to and return from its winter solstice, thus weaving, as it were, a kind of network resembling somewhat the web of the arachnidian named. Of course this kind of web couldn't be used for garments, or to hide evil—the cold weather of winter.*

Knowing nothing of peace (summer) their feet run to evil (winter); judgment is far from them, so they don't fear justice. They grope as without eyes (winter is blind), and stumble at noonday as in the night, because they are in desolate (de-solate) places, and are as dead; and much more of like import in relation to the evils of winter.

However, at the proper time, “the Redeemer (the new year's Sun) shall come to Zion, and unto them that *turn* (at the southern tropic) from the transgressions in Jacob,” or the departure from spring (v. 20). The covenant of spring will at length come, and the Lord's spirit (the warm air of spring) will also appear and last from “henceforth and for ever,” i. e., during the summer of seven months, the length of the Lord's (Jahveh's) life!

Chap. lx. At the close of the last chapter my reader found the Sun just turned of his winter solstice; hence the exhortation, Arise, O Sun; shine, for thy light cometh, is coming, and the glory of the Lord (the genial air of summer) shall rise upon, or rather with thee (v. 1). For, behold, darkness (winter) covers the Earth, and gross darkness the people. The nations shall come to thy light and kings to the brightness of thy (the Sun's) rising. So lift up thy eyes, O Sun, and see: Behold, already they gather and come to thee with the wealth of the nations (the spoil of the Egyptians), with the camels and dromedaries of Midian (*strife*—the variable weather between

* Loke, the Scandinavian devil, wove the net in which he was caught and ruined, after he, in the shape of a mare, had given birth to Odin's *eight-footed* (the spider has eight feet) horse Sleipner, or the winds which blow from the “*eight quarters of heaven*” (*Anderson's Norse Myth.*, pp. 222 and 401). These are most easily pointed out from either of the equinoxes.

winter and summer) and Ephah (darkness=winter) and Sheba (Cush=winter) laden with the gold (the golden fleece=the bright rays of the summer Sun) of Ophir (over, i. e., from winter) and incense (the sweet flowers of spring, which always show forth the praises of the Lord or summer). The flocks of Kedar (blackness=winter), too, will gather unto thee, and the rams of Nebaioth (rams of the heights=Elohim=Ram-Suns or summer months) shall minister unto thee (the Earth) acceptably (produce the harvest), and "glorify the house (summer solstice) of my glory" (v. 7). The migratory birds, as the dove, now begin to show themselves; and the ships of Tarshish (Argo-Navis of the southern hemisphere) come laden with the gold and silver unto the name of the Lord of thy Gods (Elohim). The sons of strangers (outsiders = winter months), i. e., the summer months, shall build up thy walls, and their kings (months) shall minister unto thee, i. e., feed the people. For, in my wrath (winter), I smote thee; but now (summer) I will have mercy on thee. Therefore, i. e., for this purpose, thy gates (the cardinal points) shall be open day and night, that the wealth of the nations (spoil of the Egyptians) may be brought to thee. For the nation (winter) which will not serve thee shall perish. "The glory of Lebanon shall come unto thee" at the spring equinox, where the place of his feet (Pisces answers to the feet,— see almanac) is made glorious (the spring equinox was between Pisces and Aries). The sons (summer months) of them (the winter months) that afflicted thee, shall come bending unto thee (by the apparent revolution of the heavens the zodiacal constellations seem to approach the Sun); while they (the winter constellations) that despised thee shall fall at thy feet (Pisces=end of the year), and they shall call thee the city of the Lord, the Zion (winter solstice) of the Holy One (the Sun) of Israel (Zion, or the winter solstice, was ever the birth-place of the Sun, or Lord; hence named the city of the Lord, or of the Sun = the On, or Heliopolis of the ancients). "Thou (summer Sun) hast been forsaken and hated, so that no man went through thee" (of course not), but "I will make thee an eternal excellency, a joy, *leaping from circle to circle,*" i. e., summer will

come every year, each producing its crop, and so a joy forever (v. 15).

“Thou shalt suck the milk of the Gentiles (winter) and the breast of kings,” whence thou wilt learn from this *rather dry sucking* that I, the Lord (Jahveh) am thy savior and thy redeemer, the Mighty One (Sun) of Jacob (spring). Thus, I, the Lord, will bring gold and silver in place of brass and iron — summer in place of winter (v. 17). Violence, wasting and destruction (winter) shall not come within the borders of summer, but summer shall be called Salvation and Praise (v. 18). The winter Sun and Moon will no more give thee (summer) light; but the Lord of thy Gods (Elohi) shall be unto thee a light that shall endure to the end of summer. Thy people shall be righteous, i. e., shall cease quarreling, as in winter, go to work and produce a crop to quarrel about the succeeding winter.

Thus, “a little one (their sown seed) shall become a thousand (the crop), and a small nation shall become a large and strong one,” — the Lord (summer) prospering all.

Chap. lxi. It is again spring, and the spirit (the monsoon) of the Lord of heaven (Adoni-jahveh* = spring Sun) is upon me (the Earth). The Lord (summer Sun) appointed me to announce glad tidings unto all — the meek and the broken-hearted; to proclaim liberty to the captives, by opening the prison of winter; “to preach the acceptable year of the Lord,” or, as being nearer the original, “to summon, or call forth the *delights of summer*,” and the day of vengeance (the day of the spring equinox) of our Gods (Elohim), and to comfort all that mourn; all that mourn in Zion (winter); to give them beauty (summer) for ashes (winter); oil for mourning; the garment of praise (the crops) for the spirit of heaviness (winter), that they (the months) may be called trees of righteousness (summer), planted by the Lord for his glorification (v. 3).

The old wastes and desolations shall be repaired; strangers (the constellations just out of the winter hemisphere) shall feed your flocks, plough your lands and dress your vines. But ye

* Having examined this phrase, *Adoni-jahveh*, as I have met with it thus far, most attentively, I have come to the conclusion that “*the Lord of heaven*” is the correct translation in this place (see Gen. xix, 24; *Fuerst's Heb. Lex.*, p. 552).

shall be named the priests (months) of the Lord (summer), and the ministers of our Gods (Elohim); ye shall eat of the riches of the nations, and boast in their glory. For the shame you suffered last winter you shall soon reap double joy. For I, the Lord, love judgment (spring) and hate robbery (winter). Thus I (the Earth) will greatly rejoice, since the Lord hath clothed me with the garments of salvation (the crops). For as the earth brings forth bud and fruit, so will the Lord of heaven (Adoni-jahveh) cause righteousness and praise to spring forth before all the nations (*goim*, the word usually translated gentiles).

Chap. lxii. I will not stop at Zion (winter solstice), but will go on to Jerusalem (summer solstice). The nations shall see the Earth's crops, and kings its glory (v. 2). The Earth shall no more be called Forsaken, or Desolate, but it shall be called Hephzi-bah (my delight is in her=summer), and thy land Beulah (married, i. e., crop-bearing). For as a young man marries a virgin, so shall thy sons marry thee (*sons marry mothers*); and as the bridegroom rejoiceth over his bride, so shall thy Gods (Elohim=Ram-Suns) rejoice over thee, i. e., the Earth will produce its crops while the Sun and Aries are in the summer hemisphere (v. 5). For summer don't end (keep silence) until the crop is grown, when it shows for itself (v. 6). The Lord hath *sworn*, i. e., he had divided summer into *seven* parts, or months, which are on his right hand. During this time he will not give corn to his enemies=winter, but will grow it for them. Still they that gather it shall eat it; and they that make wine shall drink it.

Therefore, ye summer constellations, go through, go through the gates (the spring equinox), come up, come up, cast yourselves upon the *high way* (the summer half of the zodiac); lift up the standard of Judah for the people, for the Lord hath proclaimed unto the end of the world (year): Say ye to the daughter of Zion (summer), thy salvation cometh, etc. They (the summer constellations) shall be called the holy people; and the Earth shall be called "Sought-out, A city not forsaken."

Chap. lxiii. Who is this that cometh from Edom (winter) with dyed garments ("sheepskins dyed red"), from Bozrah

(the sheep-fold)? He that is decked in his apparel, traveling in his strength? Ah! who is he, to be sure? Who but I, the Sun, who now occupy the summer hemisphere, and therefore speak in righteousness (the crops), being mighty to save? Why is my apparel red? Because, being at the spring equinox, early in the morning, I tread the wine-press alone in the red rays of the light; none of the people (constellations) are with me, for I am exactly between two of them. But I will tread them down to the earth, i. e., I will ascend with the summer constellations into the upper hemisphere, and so cause the winter constellations to set, each being in turn thus slain, the first-born of Egypt first, of course. The early crops appearing now, begin to show the loving-kindness of the Lord, which will be continued into the house of Israel. Ah, they are my people, and won't lie (v. 8).

But soon (after six months) these same summer constellations rebelled, i. e., went below the horizon in the west, and the Lord became their enemy and fought against (opposite to) them. Then he thought of Moses, that had aforetime brought them up out of the sea (Egypt); and with his uplifted *right* hand (see zodiac), led them through the deep, etc. When a beast (constellation) goes down into the valley (winter), the spirit of the Lord causes him to rest (five months). Look down from heaven, O Lord; where, tell me, where is thy zeal and thy strength (heat)? Are they restrained? Doubtless thou art our Father, though Abraham (summer) be ignorant of us, and Israel acknowledge us not, i. e., it is not summer. O Lord (summer), thou art our Father; our Redeemer; thy name is from everlasting—from winter; i. e., thy name is summer. Oh, why didst thou make us to err from thy ways, and cause winter to come? Why not have summer all the time? Thou didst never rule over winter—thy *name is SUMMER* (v. 19).

Chap. lxiv. It is now winter; and oh, that thou (the Sun at the spring equinox) wouldst rend (divide) the heavens (summer)! that thou wouldst come down (as at the destruction of Babel) and cause the melted snow to flow down from the mountains at the presence of thy heat! Such terrible (and ter-

rible they often are) things thou hast done before, on making the covenant (spring equinox),— see Ex. xxxiv, 10. For from the beginning (*olam*) of the world (year) none know what the harvests will be but the Gods (Elohim—the stars in Aries). To these the ancients attributed all knowledge. The moderns think the Earth knows just as much. In summer we rejoice, and work righteousness (produce a crop); i. e., those that remember the fruits of this season. But oh, it is now winter, and thou art wroth, because of our sins. However, though now in winter (*olam*, here translated “*continuance*”), we shall be saved. Summer, with its crops, will come. But now (winter) we are unclean—our righteousness (works) is like dirty rags—of no avail; we fade as a leaf, and our sins (Sun’s S. declination) have removed us from the summer hemisphere.

But, Lord, we are the clay, and thou the potter, be not wroth long; but work us into the proper shape soon; for thy holy cities (summer months) are a wilderness, Zion (winter solstice) is a wilderness, Jerusalem (summer solstice) a desolation. Our holy (sunny) and beautiful house (summer) is burned with fire (the Sun), and the pleasant season is laid waste—is no more. Wilt thou turn thyself upon these (winter constellations) in the valley (winter)? Why afflict us thus?

Chap. lxxv. The Sun is sought by the summer constellations. They do not ask for him, but find him at the spring equinox. Before this finding, the Sun had spread himself before the winter constellations, a very rebellious people, which walked in a way not good (winter). They provoked him continually to his face (each in turn came in conjunction with him). They sacrifice in gardens (inclosed spaces), upon altars of brick, among the graves, and lodge in the monuments; eat swine’s flesh, etc. (all emblematical of winter).

“Stand by thyself,” says winter to summer, “for I am holier (sunnier) than thou. Thus have the inferior of all ages ever addressed the superior—stand aside, I am holier than thou! But, says the Lord (summer), I will not keep silence (winter). I will repair during my *spell*, the evils you (winter) have done (v. 6), I will bring forth a seed (the crop) out of Jacob (spring), and out of Judah (the same) an inheritor (Israel

=summer) of my mountains (the four spring months), and Israel (the four summer months) shall dwell there (v. 9). Sharon (summer) shall be a fold of flocks, and the valley of Achor (trouble=winter), a place for the herds to lie down in (v. 10).

But ye, that forsake the Lord and prepare a table for Gad, or God (Aries on his meridian),* and that furnish the drink offering (rainy season) unto Meni (Venus in her inferior conjunction), ye shall all bow down to the slaughter; i. e., shall set and so be slain. My servants (summer constellations) shall eat, drink, and be merry, while ye (winter constellations) shall hunger, thirst, and be ashamed (v. 13). My servants shall sing for joy; but ye shall cry and howl for sorrow and vexation of spirit (v. 14).

The Lord of Heaven (Adoni-jahveh) shall slay winter, which is a curse unto his chosen, and call his servants (his chosen) by another name (summer). If he bless himself, it shall be in the Gods (Elohi) of truth, and if he swear (seven), it shall be by the Gods (Elohi) of truth; "because the former troubles (winter) are forgotten, and hidden from mine eyes" (v. 16).

"For behold, I create new heavens (summer), and a new earth (winter); and the former (old year) shall not be remembered, nor come into mind" (v. 17). Therefore be ye glad and rejoice in the Jerusalem (summer), which I create, and I will rejoice with you (v. 19). From that time (spring equinox) "there shall no more be an infant of days, for the child shall die a hundred years old (at the end of summer); the old man shall fill his hundred years at the end of winter, when the old sinner shall be accursed. During summer all that build houses shall dwell within them; they that plant vines shall eat of the fruit thereof. None shall labor in vain, nor bring forth for trouble (winter). Before they call, I will answer, and while they are speaking, I will hear, i. e., the crops will grow while they are being cultivated. The wolf and the lion (foul weeds), and the lamb and the bullock (the cultivated plants) shall feed

* The root of the word here rendered *table* means "to let go." The derivative noun would, therefore, mean the *letting-go* place=the meridian, or place of departure.

together. "The lion shall eat straw, like the bullock," i. e., both shall draw nourishment from the same soil.

Chap. lxvi. The heavens (summer) are my throne, and the earth (winter) my footstool, saith the Lord. But where is the house that ye are to build for me? Where is the place of my rest? It is, or will be, at the next *summer solstice*. All these have mine hand made; all these have been; where are they now (winter)? In the past, of course, and also in the future. To this (Sun), even unto him that is poor and of a contrite spirit, i. e., is meek and low down in the winter hemisphere, like Moses, or Aquarius, and trembleth at my word—turns the winter solstice—will I look (v. 2); he will build my place of rest.

He that killeth the *ox* (Taurus), is as if he slew a man (Orion); he that sacrificeth a lamb (Aries), is as if he cut off a dog's neck (Canis major). These four constellations, Aries, Taurus, Orion and Canis major, all set together nearly; hence the comparison. He (the Sun) that bringeth up a gift (any of the winter constellations) offereth up swine's blood (the Boar that killed Adonis, denoted winter); he that burneth incense (pitch-wood to warm himself) blesseth an idol (fire was the symbol of the Sun). Yea, they have chosen their own ways (winter) and delight in their abominations (the plagues of Egypt, or winter). True, I called, yet none answered; I spake, but none heard me; therefore I, the Lord, was obliged to choose their delusions, but, remember, I will turn their own whelps (the word translated "fears" means *whelps*) upon them; for they did *the* evil before my eyes, and chose that (winter) in which I delighted not (v. 4).

Now, ye summer constellations that tremble at his word, hear the word of the Lord (Jahveh). Your brethren (the winter constellations) that hated you, that cast you out for my name's (Adoni's) sake, said: "Let the Lord be glorified." But the Lord shall appear in the spring to your joy, and then they (the winter constellations) shall be ashamed (v. 5).

The voice of spring is now heard, the voice by which the Lord (summer) recompenses his enemies (winter); for summer always supports winter (v. 6). Before she (summer, or the

Virgo of summer) travailed, i. e., before the crop grew, she brought forth the Sun at the winter solstice! What a wonder! Who has ever heard of or seen the like? The Earth don't produce a crop in one day, but Zion (the winter solstice), as soon as she travailed, brought forth her children (the Sun and summer constellations). Shall I bring to the birth (winter solstice), and not cause spring to come, saith the Lord and thy Gods (Elohi)? Of course not. Rejoice ye, then, with Jerusalem, and be glad in summer. Rejoice, for it is then ye may suck the breasts of her nourishment, and be delighted by their overflowings (v. 11). Ah! I will comfort you as a mother comforts her child (v. 13).

When you see this your heart will rejoice, for the Lord will favor his servants, and be indignant toward his enemies (v. 14). Behold the Lord (summer) will come with fire (the Sun) and with his chariots (summer constellations), like a whirlwind (the spring monsoon); for it is thus he will plead with all flesh, slaying many (v. 16). They (the winter constellations) that sanctify and brighten themselves in the gardens (being day constellations) one by one in the midst (i. e., one by one coming to the fall equinox), eating swine's flesh, the unclean thing, and the mouse,* shall be borne away together (below the equator), says the Lord (v. 17).

I know their works and their thoughts, and when I shall gather all nations to see my glory (the crops), I will then set up a sign (the summer solstice) among them, and will send them that escape, or pass that sign, to Tarshish, to Pul and to Lud (southern hemisphere). At the same time, in going thither, they will bring up your brethren (the summer constellations) to my holy mount Jerusalem, as the children of Israel bring an offering (the crops) in a clean vessel (the renewed earth) into the house of the Lord. "I will take of them (the summer constellations) for priests and for Levites," i. e., I will take them separately, and collectively; in the first case, as *months*, in the second, as *seasons*. While the new heavens and the new earth remain before me, i. e., while summer lasts, your seed and your name shall remain.

* The mouse being a nocturnal animal is thence a symbol of winter.

And it shall come to pass, that from one new moon to another, and from one sabbath to another, i. e., every month and every year, all flesh shall fall down before me, saith the Lord (v. 23). And thenceforth they shall go and look upon the carcasses of the men (winter constellations) that have transgressed (passed over) against (opposite to) me; for their worm (their half of the zodiac) shall not die, nor their fire (the Sun) be quenched; but they (winter) shall be abhorred of all flesh.

CHAPTER XXVII.

DANIEL — INTRODUCTION.

IT is said, "nothing is known of the parentage of Daniel." This is doubtless true. Who wrote the book which bears this name, is equally unknown. The meaning of the name, Daniel, even, is disputed. Some interpret it, "*The Judge of God*," but this is derogatory, and would make of God an inferior being. Others will have Daniel to mean, "*God is my Judge*." This latter (God=Aries, as I have all along shown) is beyond all doubt the true meaning of the name.

The language of the book of Daniel is partly Aramaic, or Chaldee, and partly Hebrew; a mixture which no single individual would be likely to employ. However, whether written by one, two, or a hundred different individuals, would make no difference as to the truths, or falsehoods, the book may contain. The former are no more invalidated, or rendered untrue, than the truths of Euclid's Elements of Geometry would be were they proven to be by an anonymous author.

"The interpretation of Daniel has hitherto proved an inexhaustible field for the ingenuity of commentators, and the certain results are comparatively few" (*Smith's Bib. Dict., Art. Daniel*).

Thus the commentaries on Daniel having been very numerous, as well as very voluminous, with such small results, my readers should be extremely chary as to their opinions on this book as a historical production. Time, with its researches, will, most likely, in the end, show that Daniel, and the work attributed to him, are nearly, if not wholly, mythical.

With the above remarks, I pass to the book itself, believing that I shall exhume, not history, but the science of that day, from the mythological language in which it is enveloped.

Chap. i. Daniel is, literally, *the Ram is my Judge*, i. e., Daniel is *Aries* during the year.

In the third year (month) of Jehoiakim (*exalted-Sun*=Sun at spring equinox), king of Judah (spring), came Nebuchadnezzar (the Sun), king of Babylon (winter) unto, or opposite, Jerusalem (summer), and besieged it, i. e., the solstices seemed to coincide with the equinoxes (*Adoni-Jahveh*). The Lord (Adoni=winter Sun) gave Jehoiakim, king of Judah, into Nebuchadnezzar's hand, with part of the vessels (the four spring constellations) of the house of the Gods (Elohim=seven summer months). These Nebuchadnezzar carried into the land of Shinar (winter) to the house of his Gods (Elohi). Nebuchadnezzar (the Sun) then spake to Ashpenaz (*horse-nose*=Sun in Sagittarius), the master (first) of his eunuchs (the four barren winter months), that he should bring down certain of the children of Israel (the four summer months), particularly such as were without blemish, skillful in wisdom, etc. Ashpenaz passing the Sun, brought in his captives. For these captives, the king provided food for three years (months), after which time they were brought before the king (v. 5). Now, among these were of the children of Judah, Daniel (*Aries*), Hananiah (*giving-Sun*=harvest in Taurus), Mishael (who is like *Aries*) and Azariah (*help of the Sun*),—the four months of spring. Ashpenaz (*horse-nose*=Sagittarius) changed the names of these to suit their changed circumstances, no doubt, into Belteshazzar* (he that collects stores—*Aries* setting, the ingathering is ended), Shadrach, Meshach and Abednego (the other three months of spring). But Daniel determined he would not defile himself by eating of the king's meat, or by drinking his wine, and so informed the chief of the eunuchs, Ashpenaz (v. 8). "Now the Gods (Elohim) had brought Daniel into special favor with this chief of the eunuchs"* (v. 9), but the latter, fearing for his own safety, reminded the former of the consequences which might ensue on his disobedience of the king's orders, should he be found in worse plight than he then was. Daniel desired

* "This name has not been satisfactorily explained as yet" (*Fuerst's Heb. Lex.*, p. 207). To the eye it appears as if made up of *Bel*, a chief; *tul*, to collect, and *atser*, treasure—one who collects stores for winter.

* The *eunuchs* are the winter months, Sagittarius being the chief.

Melzar (the cup-bearer=Aquarius) to prove him but for the days on "pulse to eat and water to drink" (v. 12). The result being satisfactory, the quaternion were allowed to continue *tee-totalers!* The produce of the land in winter, under the curse of God (Gen. iii, 18), being "thorns and thistles," of course Daniel and his companions must resort to "pulse" (*Zeroin*=the crop, as grown from *zera*=seed). Of this he had laid in a store, hence his name Belteshazzar, or Joseph.

To these four children (spring months) the Gods (Elohim) had given knowledge, skill and wisdom, such as they gave to Solomon aforetime. But Daniel had understanding in all visions and dreams. This he practiced only during the winter, which is the night of the year. At the proper time, then, i. e., at the winter solstice, when he (Aries) is on his meridian, the eunuch brought them before Nebuchadnezzar (Sun at his winter tropic), who, communing with (he and Daniel being in quartile aspect) them, found none like Daniel, Hananiah, Mishael and Azariah. In all matters of wisdom and *understanding* (they stood under the equator, or in the southern hemisphere) he found them ten times (there were *ten* plagues of Egypt) better than all his own magicians and astrologers. And Daniel continued unto the first year of king Cyrus. They were better, even *ten* times better, inasmuch as they, in conjunction with the Sun, produced the cereal grains.

Chap. ii. In the second year (month=December) of his reign, Nebuchadnezzar (the winter Sun) "dreamed dreams," whereat he was greatly troubled. Notwithstanding he had forgotten his dreams, he greatly desired to know, not only the dreams, but their import. For this purpose he summoned all the magicians, astrologers and Chaldeans before him to tell him what he had dreamed, and what his dreams foreboded. The king's command was accompanied by the promise of immense rewards to the astrologers, if successful, and also by the most frightful punishments in case of failure. The poor astrologers were in a bad fix. However, they told the king of the unreasonableness of his demand; that there was not a man on earth who could "show the king's matter" (v. 10); and that it was absurd to ask "such things at the hand of any magician,

astrologer or Chaldean." At this the king grew furious (the cold increased), and ordered every wise man of Babylon (winter) to be slain. This decree, of course, included Daniel and "his fellows," then *captives* in Babylon. Daniel was somewhat concerned, not only for himself, but for "his fellows." He, therefore, wisely returned to Arioch* (Sagittarius, see chap. i, 3), "the captain of the king's guard," who was on his march to slay the wise men of Babylon (the constellations then above the horizon), and asked why the king was in such haste (v. 15). Give him a little time, and he would not only show the dreams, but the interpretation thereof also (v. 16). Daniel then consulted his fellows, desiring that they with him would seek the mercies of the God (Eloh) of heaven (summer) concerning this secret (the phenomena of the year), and so save themselves from perishing with the Babylonians (v. 18). "Then was the secret revealed in a night (mid-winter) vision, and Daniel blessed the God of heaven"—"Blessed," said he, "be the name of God for ever and ever"—*from winter to winter*, is the correct translation, i. e., blessed be the name of God during summer, for wisdom and might are his (v. 20). He changes the times and the seasons; removes kings and sets up kings; gives wisdom to the wise, etc. (v. 21). He knows what is in darkness (winter), though the light (summer) dwells with him, i. e., he knows the phenomena of the year—the king's secret (v. 22). Therefore Daniel praised the God (Elah = himself) of his fathers, because he had made known to him the "king's secret" (v. 23). Having learned the dream and its interpretation, Daniel hastened to Arioch (the light, or spring equinox), "who brought him before the king (Sun in Aries) in haste," and said: I have found a man of the captives of Judah that will make known to the king the interpretation (v. 25). The king asked Daniel if it was so (v. 26). Daniel answered, assuring the king that though his wise men were unable to find out the secret, there is a God (Elah) in heaven (Aries had just got there) that can reveal secrets, and that he will make known to Nebuchadnezzar what shall be in the latter

* *Arioch* is probably derived from the Hebrew *aur*, or *or*=light, and *huk*=to go, a name applied to Sagittarius, since he "had gone forth" from the Sun, and hence rose hellacally with him, i. e., walked in the light, as the name Arioch seems to signify.

days — the end of the year (v. 28). He would take no credit to himself because of his knowledge (v. 30). He would simply say that in his dream the king saw a great image (the year); its head was of fine gold (this was himself=the Sun); its breasts and arms, of silver (spring); its belly and thighs, of brass (summer); its feet, partly of iron and partly of clay (winter). Besides this image of the year, he saw “a stone cut out without hands.” This (the equinox of spring) smote the image upon its feet (the end of the year) and broke them in pieces. *Then* were the iron, the clay, the brass, the silver and the gold broken to pieces together, and become like chaff, etc., i. e., the year passed away; and the stone (Beth-el) that smote the image (the year), became a great mountain (the mountain of God, or the spring equinox) and filled the whole earth (v. 35).

Having heard the dream and its interpretation, the king fell upon his face and bowed for Daniel, i. e., the year ended (Sun in Aries). He, at the same time, ordered an oblation of sweet odors (the flowers of spring) to be offered to him (v. 46). Of a truth, said Nebuchadnezzar, your God is a God of Gods (*Elah-Elohim*), i. e., he is Aries at the spring equinox, and a Lord (*Mara*) of kings (v. 47). So Nebuchadnezzar made Daniel a great man, and gave him rule over all Babylon, i. e., winter passed and summer came. At the request of Daniel, the king set Shadrach, Meshach and Abed-nego over the affairs of Babylon; but Daniel sat in the king's gate (the spring equinox).*

Chap. iii. Nebuchadnezzar, or the Sun coming to the spring equinox, now made and set up an image of gold, whose height was *sixty* cubits. Taking each cubit as equal to two degrees of latitude, the height of the image was 120 degrees, or one-third of a great circle, or one-third (the winter third) of the year. The six cubits may reasonably be supposed to refer to the width of the zodiac, since this is differently stated by different authors. This image, be it noted, Nebuchadnezzar set up in the plain of Dura (*a circle*), in the province of Babylon (winter). This image, then, denoted winter (v. 1).

* Daniel (Aries) being in the king's gate, or the Sun in Aries, Shadrach (Taurus), Meshach (Gemini) and Abed-nego (Cancer) would be over the affairs of Babylon, or in the east half of the lower hemisphere.

This done, notice was duly given, by heralds, that whoso fell not down at the sound of the cornet, flute, harp, etc. (the music of spring, or the confusion of Babel), and worshiped Nebuchadnezzar's golden image, should, in that same hour, be cast into a burning fiery furnace (the summer hemisphere). Wherefore, "all the people, the nations and languages," in obedience to this order, except a few Jews (these four spring constellations), fell down and worshiped Nebuchadnezzar's golden image. Certain Chaldeans accused these Jews of disregarding the king's order (v. 12). The king's "rage and fury" were aroused, and he immediately ordered Shadrach, Meshach and Abed-nego before him. On being asked if the accusation was true, if they really had refused to fall down and worship the image the king had set up, the trio very ingenuously confessed: "We are not careful to answer thee in this matter" (v. 16); and we will state further, "Whether our God be able to deliver us from the burning fiery furnace with which thou hast threatened us, or not, that we will not serve thy Gods, nor worship the golden image which thou hast set up" (v. 18). Whew! this was too much; Nebuchadnezzar, full of fury and with changed visage (winter into summer Sun), commanded that they heat the furnace "one seven times" (one seven months) more than it had been heated (during the past winter), i. e., that the next seven months should be summer (v. 19). Then the most mighty men (winter constellations) of Nebuchadnezzar's army were commanded to bind Shadrach, Meshach and Abed-nego and cast them bound into the midst of the burning fiery furnace (summer). The king's command being urgent and the furnace (summer Sun) exceeding hot, the flame slew the men (the winter constellations) that took up Shadrach, Meshach and Abed-nego, i. e., the winter constellations set and were slain, while the summer constellations rose in the east. The four spring constellations following, came successively in conjunction with the Sun, and hence walked in the midst of the burning fiery furnace—the Sun.

Nebuchadnezzar "was astonished," called to his counselors and asked: "Did not we cast these men bound into the midst

of the fire?" Being answered in the affirmative, he replied: "Lo, I see *four* men (the four spring constellations) loose, walking in the midst of the fire (the Sun), and they have no hurt, and the form of the fourth is like the son of God" (the Savior—v. 25). Then Nebuchadnezzar came near to (not up to, but near to) the door (by which Noah entered his ark) of the burning fiery furnace (the summer months), and calling to Shadrach, Meshach and Abed-nego, said, "Come forth and come hither." They did so, i. e., winter came on. On examination "these men" were found to be unhurt (v. 27). Then spake Nebuchadnezzar, and said: "Blessed be the Gods of Shadrach, Meshach and Abed-nego," i. e., I hope they (the spring months) have brought us a good harvest (v. 28). Hence, by a decree, Nebuchadnezzar made it unlawful to speak amiss of the Gods of Shadrach, Meshach and Abed-nego, and attached thereunto a severe penalty, for it was thus found that no other God (Elah) could "deliver after this sort," i. e. spring alone could produce the grain harvest. "So the king promoted Shadrach, Meshach and Abed-nego in the province of Babylon" (winter), the same as Pharaoh promoted Joseph in Egypt (Gen. xli, 40).

Chap. iv. Nebuchadnezzar (the winter Sun) is now at home, i. e., it is winter. Being anxious to show the signs and wonders which the high God (Aries) had wrought toward him, Nebuchadnezzar, as he lay upon his bed, troubled in his head, as too many are now-a-days, had a dream (v. 5). He dreamed he saw a tree, a very high tree (the zodiac=the tree Yggdrasil of the Norse mythology), in the midst of the Earth. This tree (the year) grew and became strong, its height reaching to heaven (summer). The leaves were fair, and the fruit much, furnishing "meat for all." The beasts of the field got in its shade, the birds of heaven dwelt among its branches; all flesh was fed of it. A holy one (the Sun) came down from heaven (summer) and said: Hew down the tree, cut off its branches, shake off its leaves, and scatter its fruit (the products of summer). But leave the stump of his roots in the earth, even with a *band* of iron and brass (symbols of winter), and also the roots of the grass to be renewed in the spring. Then let his (the Earth's) heart be changed from man's (winter), and let

a beast's heart (summer) be given to him, and let seven times (months) pass over him; let the grass be wet with the dew of heaven, and let his portion be with the beasts of the field. Thus was this metamorphosis of Nebuchadnezzar to be the same as that of Saul (1 Sam. x, 6), for both were the same.

Such was the dream (of the year) Nebuchadnezzar communicated to Daniel for his interpretation. Daniel "was astonished for one hour" (in the Hebrew, *one moment*), and his thoughts troubled him, i. e., Aries was on his meridian, with the Sun at his winter solstice. Nebuchadnezzar begged him not to be troubled either by the dream or its interpretation. Daniel, no way cast down, assured the king that the dream and its interpretation were in favor of his enemies; that the tree was himself; that he had grown so large as to reach to heaven (summer) on the one side, and to the end of the earth (of the year, or to spring) on the other, and that his enemies would drive him from men (from winter into summer), make him eat grass as oxen, and wet him with the dew of heaven for seven times (months), whence he would learn that the Most High ruled in the kingdom of men (v. 25). "The stump of the tree roots was left to assure him of his kingdom (winter), after he had learnt that the heavens do rule." "Now, O king, break off thy sins by righteousness, and thy iniquities by showing mercy to the poor," i. e., leave the winter hemisphere, embrace the summer, and raise a crop; this will remedy thy error.

All happened, as related in the following verses, as Daniel had predicted, he being a most truthful and faithful prophet. Afterward, "*at the end of twelve months*," Nebuchadnezzar walked in his palace of the kingdom of Babylon (v. 29). However, he was kept out to grass until his hair was like Eagles' feathers, and his nails like birds' claws, i. e., until the time of the ingathering, when the constellations called the Eagle, the Swan and the Vulture, or the Lyre, set in the west. Hence, too, we have the reason why *Swans* sing sweetest when about to die — it was the season of wine-making; the time, too, when Noah got drunk, etc.

Chap. v. Belshazzar (*Fire-prince* = the Sun) made a great feast — that of the *Passover*. The golden vessels (the Sun,

Moon and summer constellations) were brought in, i. e., came to the spring equinox, and the king and his princes, his wives and concubines "drank in them," not out of, or from them (it was the time of *the latter rain*). They also drank wine (four cups,—see *Bib. Dict., Art. Pass.*), and praised the Gods of gold and of silver, of brass, etc. (v. 4). Of course; for, being *in their cups*, they were in a condition to praise or blame anything. However, while drinking and praising Gods worthy of praise, there suddenly "came fingers of a man's hand, and wrote over against the candlestick upon the wall of the king's palace; and the king saw the *part* of the hand that wrote" (v. 5). Now let us look at this riddle a little.

The name of the Hebrew letter answering to our *J*, is *yod* = *hand* in English. This letter *J*, being the initial of the Hebrew יהוה = *Jahveh*, or *Lord* = *spring*, was used as its abbreviation. It was the hand of the Lord, then, or the beginning of spring, that wrote upon the wall of the king's palace. The ancient spring, as I have often indicated, contained four months. The hand has four fingers, the thumb being folded within it out of sight, as is often represented in Christian iconography. The hand was also often indicated by a circle containing three commas and the sacred TAU, thus, . The spring, therefore, then at hand, was symbolized by the *J*, *jod*, or *hand*, which has four fingers, as the spring had four months. The tetragrammaton, or sacred word, has *four* letters; and the same thing was doubtless typified in the *four* cups of wine. It is right to say, however, that Buxtorf, jr., affirms that the sacred name, *Jahveh*, properly resolves itself into but three letters, J. H. V. = he who was, is, and is to come = the three seasons of the year. Here, doubtless, the hand had reference to the passing of winter and the return of spring. Hence the king's (Sun's) countenance was changed at the sight of the hand-writing, like Nebuchadnezzar's (iii, 19), and also like Saul's, when he became another man (1 Sam. x, 6).

The hand-writing upon the wall (zodiac) opposite the candlestick (winter) frightened the king, Belshazzar, as well it might, for in it his doom was foretold. He, therefore, called

his astrologers and the wise men of Babylon to interpret it, promising that whoever shall read and tell its meaning shall be clothed with scarlet, and have a chain of gold about his neck, and be the *third* in the kingdom (v. 7). However, the king's wise men couldn't even read, much more interpret, the handwriting — winter couldn't be summer. Whereat the king was greatly troubled, and his "*brightness*" changed (v. 9). The queen now happened to come into the banqueting house (Virgo setting). She soon perceived from the change in the king's countenance that he was badly scared. She reassured him, saying: Don't be troubled, nor let thy countenance be thus changed, for there is a man in the kingdom who has an excellent spirit (wind) in him. His name is Daniel (the Ram is judge), and he will quickly show thee what this ominous writing upon the wall means. So Daniel was brought before the king (Sun in Aries). The king remarked to Daniel that he had heard of him before; that he had much knowledge; could dissolve doubts, make interpretations, etc., and concluded by offering to reward him handsomely if he would read and interpret the hand-writing upon the wall (v. 16). Daniel told the king to give his gifts to himself, and his fee to another, and he would read the writing, and make known to the king the interpretation thereof, without fee or reward (v. 17). Daniel was right; for the honest are not to be bribed, although they well know their pay will come in the end. So with Daniel, who recounted the glory and majesty which the Most High God had bestowed upon his father, Nebuchadnezzar, and yet, because of his pride, he was obliged to depose him, and send him out to grass seven months with the beasts of the field.

Belshazzar had followed in the footsteps of his father, and, therefore, it became necessary that he, too, should be humbled. Hence, the hand-writing upon the wall opposite the candlestick (winter), was to forewarn him of his doom.

"And this is the writing that was written: MENE, MENE, TEKEL UPHARSIN* (v. 25), i. e., *numbered, numbered,*

* "*Paresin*" (Dan. v, 25) is from "*peras*" (*Gen. Heb. Lex.*, p. 867). It is sometimes written "*Perasia*" (see *Strabo*, B. xli, chap. ii, sec. 7). "*Perasia*" is from "*P'Ares*" = *ARIES* (*Faber. Cabiri*, vol. i, p. 168). This last — *ARIES* — was *ever* the *divider* of the year. The word *peres*, translated "*Persia*," as a verb, signifies "*to part*," or "*to divide into two*

weighed and divided. The interpretation next follows: MENE, God (Aries) hath numbered thy kingdom (winter), and finished it. TEKEL, thou art weighed in the *balances* (Libra opposite Aries) and art found wanting, i. e., winter is gone, and the year ended. PERES, thy kingdom (winter) is divided, and given to the Medes and Persians (summer). Peres not only signifies a divider, but also a kind of eagle, and may have reference to the constellation so named, which comes to its zenith as the Sun enters Aries.

Thus, the writing having been read and interpreted, the king ordered Daniel to be clothed with scarlet (Ram-skins dyed red—the aurora of spring), to have a gold chain about his neck (Sun in Aries), and to be made the third ruler in the kingdom, i. e., the Earth being the first, the Sun next, and Daniel, or Aries, “the third” and most distant. In that night (the very night in which the first-born of Egypt was slain,—Ex. xii. 29) was Belshazzar, the king of the Chaldeans (the dividers), slain. Darius, the Mede (the Sun at the spring equinox), took the kingdom. The name Darius literally signifies “*the Savior, or Preserver.*” This personage (says Dr. Smith, *O. T. Hist.*, p. 619) is one of the enigmas of sacred history. Let me add, he is not the only *enigma* of sacred history by a long way, as my reader has had many opportunities of seeing.

Chap. vi. King Darius (the Sun and Savior) set one hundred and twenty princes (the number of degrees in the third of a circle) over the kingdom (of Babylon?); and over these three presidents, Daniel (Aries) was placed that the king should have no damage. Indeed Daniel was preferred above the presidents and princes, because an excellent spirit (the spring monsoon) was in him. In short the king thought to set him over the whole realm (year with the ancients, Aries was always the *Dux gregis*, or leader of the flock). Being thus installed as the great chief over all, the presidents and princes (the four winter months) sought an occasion against Daniel concerning

parts” (see Parkhurst’s *Heb. Lex.*, p. 593), and is often translated in this sense in the Bible. Thus, in this very chapter (v. 28) it is so rendered. The almost innumerable instances in which the translators of King James’ version have falsified the original are yet to be discovered. The public little know the extent of the imposition that has been practiced upon them by theologians.

the kingdom, but no fault or error could be found in him (v. 4). They must, therefore, attack his religion (v. 5). This is the usual resort of the bad against the virtuous and the good, such as Daniel certainly was, and it is indeed a terrible weapon of offense in such matters. The presidents and princes went straight to the king, and said, King Darius, "live forever." This, of course, would attract the king's attention, and put him in the proper mood. Now let there be established a royal statute, that whosoever shall ask a petition of any God, or man, save of thee, for thirty days, shall be cast into the den of lions. This was sufficiently flattering to the king, and the decree was enacted. Poor Daniel, they now supposed, was completely entrapped. However, though aware of the law, Daniel wholly disregarded it, for he worshiped as before, three times daily, his windows being open toward Jerusalem (summer solstice, from which he was daily departing). Narrowly watched, as he was, for the days were growing shorter, Daniel was at last detected at the fall equinox, where the night becomes longer than the day, and was, by the king's order, thrown into the lions' den (the winter hemisphere), and a stone (the stone *eben-ezer*) was placed over its mouth (v. 17). Poor Daniel; his enemies had triumphed over him, and he was, as they thought, done for. The king, Darius, was now in great affliction (Sun in the winter hemisphere). He *rolled* (for this is the meaning of the Hebrew) to his palace (winter solstice), fasted, for winter is barren, but couldn't sleep (the Sun never sleeps). His concubines were not suffered to come before him, i. e., the Sun and Virgo don't come in conjunction in winter (see *Ges. Heb. Lex.*, p. 220). "Instruments of music" is an euphemism for the sexual congress, because music usually puts the mind in the proper condition for such enjoyment. Hence women and music were kept from the king at this time of his great affliction. Having passed the night (winter), the king rose very early in the morning (spring) and went to the mouth of the den of lions. In a lamentable voice the king called, for it was spring: O Daniel, servant of the living or summer God, is thy God able to deliver thee from the lions? Daniel answered: O king (Sun), live forever! My God has shut the

lions' mouths, and they haven't hurt me. The king was wonderful glad, and his face brightened up—the Sun shone brighter. So he ordered Daniel up out of the lions' den (winter hemisphere). No hurt was found upon him, because he *carried* (for this is the primary meaning of the word translated “believed”) his God, i. e., he was in himself God. Here Daniel being God, and, as such, the leader of the celestial host, or twelve constellations, or of the year, must *survive* to the end of the year. And it will be seen (Rev. v) that though the Lion (constellation Leo) *prevailed* to open the book of the seven seals, or seven summer months, the Lamb (Aries=Daniel) actually opened it (Rev. vi), as he does here. This Lamb had *seven* horns and *seven* eyes, and these horns and eyes are the seven spirits of the Gods (Elohim). So Daniel survived his terrible ordeal; but how fared his enemies? Let us see. They were the four winter months, the one hundred and twenty princes, or degrees, or the one third of a circle, or year. They were all, with their wives and children, cast into the lions' den (winter) after Daniel got out of it (see the Zodiac). But oh, how different their fate! The lions (cold days of winter) got the mastery of them, “and brake all their bones in pieces or ever they came to the bottom of the den”—the end of the winter! So perish the enemies of good.

Darius (the Sun) now proclaimed peace (summer) “to *all* people, nations and languages in all the earth,” only a small part of which being then known. However, it must be all right, as the ignorant always know more than the enlightened, and are hence always over positive. Moreover, the king decreed that men should fear and tremble before the living or summer God of Daniel; thus Daniel prospered in the reign of Darius, i. e., during summer, and also in the reign of Cyrus, the Persian, or during the same period = summer.

Note,—a *den* is a place to which animals resort for shelter and other purposes. The lion is a nocturnal animal; and hence winter, the night of the year, is aptly styled the den of Leo, or the Lion of the Zodiac. Leo comes to his meridian in April, and may then be seen overhead in the evening. Being opposite Aquarius, he was thus associated with that constellation, and

took the form of the *Man-lion*. This was particularly the case with the Hindus. Vishnu, who reposed "four months" (*Moor's Hindu Pantheon*, p. 23), they say, "became a lion in order to destroy certain giants (the four winter months) who were seeking to dethrone the gods" (*Wheeler's India*, vol. iii, p. 369).

Chap. vii. "In the first year of Belshazzar, Daniel saw a dream in the night" (winter). Belshazzar was, as we have seen, the winter Sun, winter being the night of the year, when Daniel (Aries) comes to his meridian. The four winds answer to the four cardinal points, as also the "four great beasts," or the cherubim. The time being about the winter solstice, when the Lion would be seen to rise in the evening, as the Sun sets in Aquarius. This *lion-like* beast, or *Man-lion*, had eagle's wings, and may be seen pictured in Bonomi's *Nineveh*, p. 251, and in other books. Daniel looked at this beast (Leo) until the Eagle's wings were plucked, i. e., until the Eagle rose, and "was lifted up from the earth; when, lo, a second beast (Scorpio), like to a Bear (*Ursa major*; on the meridian in April, and hence the comparison), raised itself on one side," i. e., on the south side of the equator, where Scorpio rises as a paratellon of the Eagle. The three ribs constitute its symbol, or sign m , shown by three downward strokes, connected at the top like the letter *m*. The devouring of much flesh is characteristic of winter, which begins when the Sun enters Scorpio.

The third "great beast," which Daniel thought, or imagined, he saw, was like a leopard, or better, tiger, since the root of the original word means *to stripe*. This third beast, then, refers to summer, beginning at the summer solstice, when the Sun rises and sets in Cancer, and Aquarius rises soon after sunset. The leopard, tiger and lion are natives of the hot climates, and hence properly typify summer, whose sky is usually overspread with small clouds, scattered here and there like the spots on a leopard. Hence Indra, the Indian Jupiter and the Hebrew Lord, is represented sitting upon a leopard or tiger's skin.

This beast had upon its *back* the four wings (winds) of a *fowl* ("what flies, floats"=the atmosphere during the year,

see *Fuerst's Heb. Lex.*, p. 1027), and also four heads (the four quarters of the year). "Dominion was given to it" (v. 6). "The law," it will be remembered, was promulgated from Mount Sinai, or the summer solstice.

After this third beast, Daniel saw in his night visions a fourth beast, dreadful and strong. It had great *iron* teeth (the three months between the winter solstice and spring equinox), and it devoured, brake in pieces and stamped the residue—the *residue* of what? Why of the year, of course. It differed from all the other beasts and had "*ten horns.*" Why ten horns? Because, as *the perfect number*, it denoted the completed year. From among these "*ten horns,*" there came up a "*little horn.*" This *little horn* was the beginning of the new year. Before this little horn, three of the first horns were plucked up by the roots, i. e., the first three zodiacal constellations—Aries, Taurus and Gemini—had passed their meridian and were making their way to the east. In this little horn, answering to the man's head of the almanac, "were eyes like the eyes of a man." Of course; besides, the east was always the horoscope of the astrologists. It also, i. e., this little horn, for it was a very curious little horn, had a mouth speaking great things. I shouldn't wonder if it was the spring, which usually *promises* a crop,—the same as the renewed covenant and promise of the Lord to Abraham (Gen. xvii, 2).

After this retrospective view of the four quarters of the year, in the order of the cardinal points, Daniel continued his vision forward from the spring equinox, until the thrones (the summer constellations) were all cast down, and the "Ancient of days" (Aries) also with them. This last (Aries) had a garment white like *snow*, and the hair of his head was like *wool*. The reason is obvious. His throne (exaltation) was at the spring equinox; his wheels, the Sun (v. 18). The Sun was before him, i. e., in some of the winter constellations, and thousands (of stars) ministered unto him and stood before him. At last the judgment was set, and the books (summer) were opened, and the voice (little horn) spake. Daniel looked until the beast (winter) was slain (v. 11), when, behold, one like the Son (Sun) of man (Earth) came with the clouds of heaven to

the Ancient of days, and they brought him near before them (v. 14, *Mat.* xxvi, 64). "Unto him (Sun in Aries) was given dominion and glory and a kingdom" for the benefit of all people. This dominion is an everlasting one, i. e., it will last until the following winter (v. 14). Daniel was so grieved and troubled in his head, that he lost his faculty of interpretation. So he asked one that stood by him (the Sun), who acquainted him with the meaning of his dream (v. 16). This we have seen above. A short recapitulation, however, will not be out of place:

1. The four beasts are the four cardinal points, or the four quarters of the year.
2. The Most High is Aries in his zenith in summer.
3. The *ten horns* were the year.
4. The *little horn* was the new year.
5. The three, that fell down, were Aries, Taurus and Gemini, past their meridian.
6. The Ancient of days is Aries.
7. The fourth beast was the last quarter of the year, was represented by Aquarius and extended to the spring equinox — the end of the year.

This last was a very savage beast, for he trod down the earth, and brake it in pieces, i. e., the year ended with him. He spake against, or opposite to, the Most High (Aries in his zenith), and the saints (summer constellations) were given into his hand "until a time and times and the dividing of time," i. e., until spring, when Daniel's countenance was changed (v. 28).

Though the number *ten* belongs to God, and the number *nine* to men (*Philo. Jud.*, vol. ii, p. 176), the Man-lion was often figured with but six, to denote the six months intervening between Aquarius and Leo,— see *King's Gnostics*, p. 200.

Chap. viii. In the third year (month) of the reign of Belshazzar, Daniel saw another vision. This time he was at Shushan, in the palace (winter solstice, where he had often been before), in the judgment-seat (not *province*) of Elam (hiding = winter), by the river Ulai (*two turnings* = *solstitial colure* = here, the winter tropic). Before this river Daniel saw a Ram

(Aries on his meridian), which had two horns (he would have had more had they been necessary to the legend). These two horns were high, but one was higher than the other, and the higher came up last (v. 3). The celestial globe shows that Daniel was right. Well, this Ram (Aries), having risen, pushed westward, and northward, and southward, i. e., Aries rising on the spring equinox, first pushes westward, then northward to his zenith, and thence southward toward the opposite or winter tropic, coming to his meridian at this tropic (v. 4). No beast could stand before him, for he was the leader of the flock—the *dux gregis*. Daniel considered, and while thus, the zodiacal (*circling*, in the Hebrew) Goat came up (in the east) from the west (all the stars must come from the west before they can rise in the east) on the face of the whole earth, and touched not the ground (for he was in the sky above).

This Goat had “a horn of sight” (Sun in Capricorn), a curious kind of horn, between his eyes. Of course this *seeing horn* had one eye (the Sun) at the least (v. 5). He came to the Ram (Aries) that had two horns, and ran into him in the fury of his power (Sun in Capricorn; Aries on his meridian; the two being in quartile aspect). The Goat being very mad at the Ram, pitched into him and broke both his horns. The poor Ram being in the winter half of the year, and out of his element, was powerless, and could not stand before the Goat. So the Goat threw the Ram upon the ground (Aries as a night constellation), and stamped upon him (winter overcame summer—Cain slew Abel). Poor Ram=poor summer. So the Goat became great at the Ram’s expense; but, behold! just as he had become great *he* got his horn broken (Sun in his southern tropic). This was bad for the Goat, but all must have their *ups* and *downs*. However, in place of the great horn, there came up *four* others—the four cardinal points (v. 8). Out of one of these a little horn came up, and waxed great. It pushed, first toward the south, then east, and lastly toward the pleasant land (summer). This was the exact course of the Sun in the winter hemisphere (v. 9). It finally reached the pleasant land (heaven=summer), when it threw down some of the stars (the opposed constellations) to the ground and stamped

upon them (v. 10). He (it) now magnified himself against the chief of the host, i. e., the summer constellations got above the equator, while the winter constellations went below it. This continued until the truth (summer, as opposed to lies=winter) was cast down to the ground—until summer ended. Thus the little horn practiced and prospered, for what is to be done must be done (xi, 36). Daniel now heard one saint (constellation) ask another how long this “making desolate” (winter) would last (v. 13). The answer was 2,300 days—the duration of winter, or—the time when the conjunction of the Sun and Moon would take place in the same degree of the ecliptic; the 2,300 days being one-third of the nineteen tropical revolutions of the Sun nearly, and so put for the winter third of the year.

The vision seen, Daniel “sought for the meaning,” when, behold, there stood before him, “as the appearance of a man” (v. 15). Daniel now heard a voice between the Ulai (the two tropics, *Ulai* being dual in form,—“*Banks*” is an interpolation), i. e., at the spring equinox. The voice told Gabriel (Man-Ram) to explain the vision to Daniel. So when Gabriel came near, Daniel fell upon his face to the ground (Aries sets head foremost). Gabriel told Daniel “the vision would be at the time of the end,” i. e., at the spring equinox. Daniel then fell into a deep sleep, as Adam did before him, and, of course, heard all that was said. Soon Gabriel (the Man-Ram) touched him and set him upright (Aries rises head first), and said: “I will make thee know what shall be in the last end of the indignation” (winter), for when the end of the year comes, then the new year will begin, and here is the vision!

The balance of the chapter is mainly explained above. A few additional remarks may not be out of place, however. The two horns are the kings of Media (middle) and Persia (the dividing—the spring equinox). The rough Goat is the king of Javan=juvenis=youthful—the new year. He is the Capricorn of the zodiac, where the Sun is rejuvenated every year. The great horn between his eyes is the *first* king, i. e., is the Sun, the center of the solar system. This broken, or divided up, four kings (the four cardinal points) stood up for,

or in the place of, it, but not in its power, i. e., a part is not equal to the whole (v. 22). Later, when the transgressors are come to the fall, i. e., when summer has fully passed away, a king (the winter Sun) of fierce countenance, who understands dark sentences, shall stand up, i. e., winter will come (v. 23). His power shall be mighty, but not of itself (the Earth will have something to do with it), and he will destroy the holy people (summer).

This rough Goat (Capricorn), on meeting the Sun at the winter solstice, enlarges his heart—the days become longer. He also casts down many (of the summer constellations). After which, he will “stand up” (sea-phrase) over the prince of the princes (the Sun), but he shall be snatched away without hand (Job xxxiv, 20), i. e., the Sun will pass his southern tropic (v. 25). This winter vision is true (v. 26). Poor Daniel was now “done up,” i. e., Aries was on his meridian, and sick certain days; afterward, he rose up and did the king’s business (Sun in Aries), he being the third ruler in the kingdom (see *ante*). Though Daniel “was astonished, none understood the vision;” nor do they yet.

Chap. ix. The writer here sets out from the spring equinox, for Darius, being a Mede (middle), is the Savior, or Sun, of spring. This is the meaning of the name. He is also king of the Chaldeans (the days between winter and summer). Thus, in the first year of Darius’ reign, Daniel (the Ram is my judge) learned by, or from, the books the number of years whereby the word of the Lord (Jahveh) came to Jeremiah (exalted Sun) the prophet; that he (Jeremiah) should fill out, or accomplish, 70 years (7 months) in the *drynesses* and *desolations* of Jerusalem, i. e., that Jeremiah, or the summer Sun, should pass over the summer portion of the Sun’s ecliptic. Whence it was that Daniel set his face toward the Lord (Adoni) of the Gods (ha-Elohim), i. e., he went into the winter hemisphere. Daniel sought Adoni (the winter Sun) by prayer (falling down), fasting, sackcloth and ashes, i. e., by going into the winter half of the year. Thus, having confessed, or kept company with the Lord of his Gods (Jahveh-Elohi) during summer, he addressed the great and dreadful God (*El*), and

said: We have sinned and committed iniquity, in getting down here (v. 5). We didn't hearken to thy servants, the prophets (the pleasant days of spring); we gave them the slip, and, therefore, we are here. O Lord (O Adoni=O Sun), to thee is the brightness,* but unto us is shame of the faces, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, wherever thou (O Adoni) hast driven them because of their trespass against thee (v. 7). O Lord (Adoni), to us belongs shame of the faces, to our kings, to our princes, and to our fathers, because we have sinned on thy account (v. 8). Just look at our situation: the earth bare and frozen, and the summer constellations, including me, Daniel, or Aries, in the night hemisphere, or away down in Egypt. Our position is one of shame. But the Lord (Adoni) of our Gods (Elohi) has the wombs, or hollows (winter), and the lifting up, and this because *in him we rebelled* (v. 9). We didn't obey the voice of the Lord (Jahveh) of our Gods (Elohi), i. e., summer went by, and all Israel passed over the equator; therefore, the curse (winter) is upon us (v. 11). All this evil came upon us according to the law of Moses. We entreated not the Lord (Jahveh) of our Gods (Elohi), that we might avoid our iniquities and keep out of winter (v. 13). The Lord (summer), passing away and leaving us, brought this evil upon us; but the Lord (Sun) is bright, and shines all the year round.† We obeyed not his voice (v. 14). O Lord (Adoni), which brought thy people from the land of Egypt, and hast gotten a name, we have sinned and caused this disturbance (v. 15).

O Adoni, as thou shinest continually, *let thy nose* and thy water-skin (Aquarius, the Sun's place) be turned away from Jerusalem, thy holy mountain, i. e., let summer come. We know that it was because of our sins that Jerusalem is now a reproach to all around us—that it is winter. Hear us, O our Gods (Elohi), and cause your faces *to shine* upon your sanctuary (Earth in summer), that is desolate, because it is winter. O my Ram-Sun (Elohi), hear, open thy eyes and see our desolations, and that of the holy city. We do not ask

* The primary meaning of *kadesh*, here translated "righteousness," is, *to be bright, to shine*, as the Sun.

† Astrologers assign no *night-house* to the Sun.

thee on account of our superior shinings, but for thy mercies (the crops),—v. 18. O Adoni, hear; O Adoni, forgive; O Adoni, do listen, and defer not, even for thy own sake, to let this cursed winter pass away (v. 19).

Thus did I speak, and while speaking and falling down, and casting myself and my people Israel before the *Lord* of my God; for the holy (sunny) mountain of my God, even the man Gabriel (Man-Ram), whom I had seen in the vision, weary in flight, touched me at the evening resting place (winter solstice), and said: O Daniel, I will now give thee skill and understanding, i. e., *standing under*, for Aries was on his meridian (v. 22). Seventy weeks (seven months) will finish the transgression, or the time the Sun remains below the equator, counting according to custom the last month twice, and make the reconciliation (the spring equinox) and bring in righteousness, brightness or summer, which will continue until the following winter (v. 24). From the going forth of the commandment (from the winter solstice) to restore and rebuild Jerusalem (summer), unto the coming of the Messiah (spring Sun) shall be sixty-nine weeks (the one week mentioned in v. 27, will make the seventy). This seventy weeks, or winter, passed, the Messiah or summer will come. Another seventy weeks (seven months, as before) passed, and the Messiah will be cut off, but not for himself, i. e., summer will end. The city and the sanctuary (summer) destroyed, a flood (the rainy season) will come, with the desolations of the season (v. 26). After this, the (spring) will be confirmed for *one week*=the passover feast.

Chap. x. "In the third year of Cyrus,"—Cyrus is the Persian word for Sun,—the name is traced to the Hindu *Surya*, the Sun,—Cyrus (the Sun) was king of Persia, the eastern or spring equinox. As the ancients had years of varying length (see *Sir G. C. Lewis' Hist. of Anc. Ast.*, p. 30), the third year of Cyrus may have meant *the third season*, or winter. This would explain why Daniel *mourned* "three full weeks," i. e., the three months from the winter solstice to the spring equinox. During this time he ate no "bread of desire" (marginal reading), i. e., he ate no passover or unleavened

bread. He tasted neither flesh nor wine, nor did he "anoint" himself until the end of the "three full weeks" (v. 3), i. e., he didn't come to the spring equinox until the end of the "three full weeks." Coming thither, he would eat unleavened bread, drink four cups of wine, and anoint himself with the holy ghost, or spring monsoon. In fact he would be inaugurated, or rather reinaugurated. as the judging Ram of summer, or of the year.

On the 24th of the first month Nisan, Daniel, in imagination, stood beside the great river Hiddekel, or Tigris. This name meaning an *arrow*, the symbol of the north, pointed him to his zenith at the summer solstice. Looking up, he beheld "a certain man" (Gabriel, the Earth in spring) clothed in linen (the emblem of purity, or of the Earth during summer). The loins of this man were girded with fine gold of Uphaz, or Opher. The loins of the Man (see frontispiece in the almanac) refer to the month September, when the ingathering took place. "His body was like the beryl." The twelve stones (the beryl was one of them), set in four rows on the priest's breastplate, "describe for us the circle of the zodiac" (see *Clem. Alex.*, vol. ii, p. 244), i. e., they by their qualities describe the phenomena of the year. The beryl, to which the body of the man is compared, is of a *greenish* color, and hence denotes the forepart of the season, when the growth of the vegetation is most rapid; and this corresponds to the body of the Man (see almanac). The face, eyes, arms and feet, the body included, of course, answer to the year. So also of his voice (v. 6). Daniel alone saw this vision. The men that were with him being terrified, fled and hid themselves, i. e., the year being ended, Daniel (Aries) was on his meridian, and *alone*. Of course he was weak, for his vigor was turned into deadliness (v. 8). Though in a deep sleep (mid-winter), with his face toward the ground, Daniel heard his (the voice's) words (v. 9). A hand (Gabriel's=the Earth) touched him and brought him upon all fours (v. 10), and told him to "stand upon his standing." So Daniel stood trembling=Aries on his meridian (v. 11). Gabriel told him not to fear, as from the first day (after the winter solstice) when he began to give

heed to, and to report himself before his God (Sun in Aries), his words were heard (v. 12). But the prince (Sun) of the kingdom of Persia (the last days of the year, and hence the "snatchers,"—see *Fuerst's Heb. Lex.*, p. 1154) withstood him twenty-one days, the half of forty-two, the number of days in LENT. *Persia* seems to be the Lent of almost every nation. It also appears to be the Mount Ida of the Grecians and Romans, and the Mount of Olives of the Christians.

But Michael (who is like a Ram), the West, which is opposite the East, or Gabriel, came to his aid (the East and the West always help each other, as also the North and the South). Daniel remained with the kings of Persia, i. e., in the East (v. 13). He said he had come to acquaint him with what shall befall his people in the last days (of the year); for there were yet many days. At this Daniel set his face toward the ground (winter) and became dumb—the silence of winter (v. 15). Gabriel touched his lips, when Daniel exclaimed: O my Lord (Adoni), I am sorrowful and without strength (v. 16); for how can thy servant talk with this my Lord (Adoni), and retain his strength and breath, or life (v. 17)? Gabriel touched him again, and he seemed to gain strength, i. e., the days began to lengthen (v. 18). So Gabriel kept touching him, saying: "Be strong, be strong," and Daniel became strong (v. 19). Now, says Gabriel to Daniel, I will return to fight with (not against, but as an ally, *with*) the prince (Sun) of Persia (the East),—Sun in Aries; and when I am gone, says Gabriel, the prince of Grecia shall come, i. e., winter will follow summer (v. 20).

The word here translated *Grecia*, is *javan*, which is closely related to the Greek *ιωv*, *ιωv*, *ιωvεv*, or the youth Ganymede, the *ιωvαv*, Janus, Jonas, or Jonah of the whale story; all having reference to the new-born Sun. *Grecia* has the opposite meaning, that of "the old," or *ancient*, hence the common translation is bad—*false*. *Javan* also means "mud, dung, swamp," thus pointing to the *rainy season*, or winter. Other definitions are given having the same import. Again, *javan* is the root of the proper name Jonah, of whale notoriety. It is also a name for the *dove*, a bird of passage, i. e., a bird which

follows the Sun in his annual round, whence it (the name *dove*) was transferred to the Sun.

Gabriel assured Daniel that it was noted in the scriptures of truth, that none strengthen him but himself and Michael. This *duad* of angels was, doubtless, made up of the two solstices, which, apparently revolving with the Sun, coincide in the spring with the two equinoxes.

Chap. xi. In the first year of Darius (the Savior), the Mede (the equinoctial Sun), Daniel stood to strengthen and confirm him, i. e., the Sun was in Aries. Daniel now began to show the truth (*emeth*=the phenomena of summer). Three kings (seasons) shall stand (rise) up in Persia (the East). A fourth, a richer and mightier king (the last quarter of the year), shall rule according to his will. This was *Pluto*, the god of plenty of the Grecians and Romans, and the *Joseph* of the Hebrews. This fourth and mighty one was also called the He-goat (viii, 5), which had a notable horn (perhaps the horn of plenty) between his eyes. "And when he shall stand up," i. e., when the Sun leaves Capricorn, or the winter solstice, his kingdom (the year) shall be divided toward the four winds of heaven=the cardinal points. The king of the South, one of his princes, shall strengthen above, or over him, and he shall rule strongly with a *great rule* (Moses with his rod=Aquarius). At the end of the year, i. e., at the spring equinox, the two (the Sun and Aries) shall join themselves together, and the daughter of the South king (Virgo in winter) shall meet the king of the North (Virgo setting as the Sun rises in spring). Neither shall she (Virgo) nor he (the Sun) stand still, but they (summer) shall pass away (v. 6). A branch (the Sun leaving Virgo) shall stand up in his (the summer Sun's) place, and enter the winter hemisphere. So shall the king of the South come into his kingdom and prevail (v. 7). He shall also carry their Gods (Elohim), their princes and their gold and silver (Sun and Moon) captive into Egypt (winter). Thus shall the king of the South come into his own land (v. 9). The king (Sun) of the South shall come forth and fight with the king (Sun) of the North (v. 11). Putting aside the multitude, i. e., the zodiacal constellations, one by one, he will lift up his heart

(come to his northern tropic), and thus cast down *multitudes* (not ten thousands as in the English text, but *multitudes*), i. e., the opposite and setting constellations, yet he shall not strengthen himself—winter will pass away (v. 12). For the king (Sun) of the North will return with a greater multitude (the seven summer months) after certain times, i. e., at the end of the five winter months, with great riches, or the crops (v. 13). Many will thence “stand up” (sea phrase) against the king (Sun) of the South; even the sons (summer months) of the robbers (winter months) of thy people (summer months) shall exalt themselves (v. 14). So the king (Sun) of the North shall come and cast up a mount (summer solstice) against which the arms of the south shall not withstand (v. 15). But he that cometh with (not against) him shall do according to his own will, and stand in the glorious land (summer), which he will consume by his own hand (v. 16). He (the summer Sun) will next set his face to enter the strength of his whole kingdom (the end of summer and at the ingathering). He (the summer Sun) will give him (the winter Sun) the daughter of women (Virgo) “to corrupt” (see marginal reading), but she will not stand on his side, nor be for him (v. 17). Having corrupted “the daughter of women” (Sun in Virgo), he (the Sun) will turn his face unto the isles (winter months); toward the fort (winter solstice) of his own land, where he will be lost—will end his south declination (v. 19). “A raiser of taxes” (the lengthening days) shall succeed him, but he, too, in after days shall be destroyed, though not in anger or in battle (v. 20). The *despised* one, the SAVIOR, shall stand up in his place, and though they refuse him the kingdom, he shall come in peaceably and take it by flatteries (the promising crops). A flood (the latter rain) shall then come on, and interfere with the prince of the covenant (the equinoctial Sun). After the league (covenant), he (Christ, or the Sun) shall work deceitfully; for he (the Sun) shall come up and produce a crop from the seed (v. 23). Entering peaceably upon the richest districts, he will scatter among them the various riches, or the crops (v. 24). Thus he will gather power and heart against the king (Sun) of the south—against winter, this latter being excited to come

up to battle. However, he will not succeed, since provision was made against him (v. 25).

They (winter) which feed of his meat (summer's crop) shall destroy him — the Savior or summer (v. 26). Then shall both these kings (merged in the winter's Sun) speak lies (Sun's S. declination) at one table; but it (what *it*? why, the table or winter) shall not prosper, i. e., being cursed, winter shall produce only "thorns and thistles" (v. 27). Then shall he (the northern Sun) return into his own land (summer), bringing with him great riches = the crops, which ripen at the "appointed time" (v. 28). "At the appointed time" (summer solstice) he shall return *toward* the south, but not as the former (the north Sun) or as the latter (or south king or Sun). If not as either north or south, what then? Why, the equinoctial Sun, of course (v. 29). This is confirmed by the succeeding verse: For the ships (Argo navis, or Noah's ark) of Chittim, or Hittim (dread = winter), shall come (rise) up (not against but) *with* him (the equinoctial Sun), i. e., Argo navis will rise with the Sun in Libra, as usual (see celestial globe). Therefore, he (the equinoctial Sun) shall be aggrieved, and return and make acquaintance with the forsakers (winter constellations) of the holy covenant (v. 30).

Thence, i. e., from the fall equinox, his strength shall shorten the days down to the winter solstice, and the Earth shall be made desolate (v. 31). Such as depart from the covenant shall be desecrated by "smooth things" (ice), but the people that know their Gods (Elohim) shall be strong and prosper = summer (v. 32). The learned (summer) shall instruct many, yet they (the learned) shall fall by the sword (the Sun), fire and captivity = winter (v. 33). Having fallen (to the winter solstice), "they shall be holpen with a little help" (the increment of the lengthening days), and the king (Sun) of the South, acting his own pleasure, shall exalt himself above every God (*El* = Aries in winter), and shall speak wonders against the God (*El*) of Gods (*Elohim*). Thus, the winter Sun shall prosper till the indignation (winter) is passed (v. 36). He (the winter Sun) shall not regard the Gods (Elohim) of his fathers, nor desire women — for Aries and Virgo are summer constella-

tions; but he will magnify himself over all, i. e., he will become the summer Sun (v. 37). Still, in his own place he shall respect the Gods (Elohim) of force, (summer), and load them with gold, silver and precious stones (Sun, Moon and Stars). Thus, by passing from his strongholds into the upper hemisphere, he shall acknowledge strange (or summer) Gods (Elohim), and cause them to rule over many; having *divided* the land (at the spring equinox) for gain (the crops),—v. 39. At the end of the year, i. e., at the spring equinox, the king of the South shall push himself at the king of the North, and meet him in a whirlwind (the changing monsoon), with chariots and horsemen and many ships (Noah's ark). He shall overflow (the latter rain), pass over and enter into countries, and shall come into the goodly land (summer). At the same time many countries (the winter months) shall be overthrown; and these countries, even Edom, Moab, etc. (winter), shall escape out of his hand (v. 41). Egypt, however, shall not escape, for he shall have power over the gold, silver, etc., and he shall "spoil Egypt;" but the Libyans (the light summer) and the Ethiopians (the dark winter) shall be at his steps, i. e., the spring will come (Sun in Aries). Tidings from the east and north trouble him (the winter Sun), for by them he learns his doom—his change from the winter into the summer Sun; hence he goes forth with fury, and makes away many—the winter months (v. 44). He plants his tabernacle or tent between the seas (at the spring equinox) in the glorious holy mountain (spring), but his career, as the summer Sun, will again end with winter, and none can help him.

Chap. xii. Michael (Aries rising as the Sun sets) shall "stand up," and there shall be a time of trouble (winter); at the same time the children of Israel, every one that shall be found written in the book * (Leo and Virgo in the summer hemisphere) shall be delivered, i. e., shall come above the equator (v. 1). And many slumbering in the earth's dust (winter) shall awake; these (Leo and Virgo) to a long life (summer), and those (the slumbering ones) to shame and contempt (winter). And they that be wise and turn to righteousness,

* The book of life=summer.

i. e., they that rise as night constellations, shall shine as the stars in the firmament (v. 3).

But Oh, Daniel, shut up the words (the days), and seal the book (of the Gods=Elohim=summer) at the time of its end. Thereafter many shall turn aside into the winter, when knowledge shall be increased, as at the fall of Man=the Earth (v. 5). So Daniel looked, and behold there stood other two, one on each bank of the river (spring equinox). The one (the man-in-linen=summer), on being asked how long "these wonders?" (the phenomena of the year) would last, lifted up, first his right hand (summer), and then his left hand (winter), and sware (sevened) by him that liveth forever, or during the seven summer months, or until winter, i. e., he swore by the Lord or summer, that it should last for a *pair*, *pairs* and *half a pair*,* i. e., until winter. This accomplished, he would, with his left hand, scatter the power of the holy people (v. 7). Winter coming on, Daniel heard something, but understood it not. So he exclaimed: O my Lord (Adoni=Sun in winter), what shall be the end of these? Adoni said: Go thy way, Daniel (Aries), for the words are closed up and sealed (frozen) until the time of the end=spring, the end of winter, and also of the year (v. 9). Some will be called and chosen, i. e., made white and bright (summer constellations), while "the wicked shall do wickedly; and none of the wicked shall *understand*, i. e., the winter constellations shall pass into the upper hemisphere; but the wise shall *understand*, i. e., shall have their place *below* the equator at the spring equinox (v. 10). From the time that the daily *decrement* of the shortening days shall be taken away, and the casting-down (not abomination), which makes the earth desolate, to the setting-up (spring equinox) there shall be 1,290 days; 516 for each of the two whole months and 258 for the half month—two and a half months being the half of the five winter months (v. 11). But blessed is he that waiteth 1,335 days, for then the harvest will begin (v. 12). But go thy way, Daniel, for thou shalt rest and stand in thy own *lot* at the end of days, i. e., at the spring equinox.

* In the seven summer months, there are *one* pair, *two* pairs, and *half* a pair of months; beginning at the two extremes, and ending with the middle month, or *keystone* of this royal arch of seven degrees.

CHAPTER XXVIII.

JONAH.

THE story of Jonah and the whale, or of "Jonah swallowing the whale," as it is derisively styled, is, taken literally, the most absurd legend in the whole Bible, having always excited the mirth and ridicule of the most intelligent men and women. It is the great "FISH STORY," to which people often refer in order to express their incredulity. No one knows what it means; no one cares what it means; and hence it is but little thought of by the common people. The clergy affect to believe it, because it is one of their canonical books. Were it outside their canon, and only to be found in the Koran, or other records termed pagan, they would be the first to scout at and ridicule it. As it is, they are obliged to make the best of it. So they swallow Jonah, whale and all. Nor is their ability to do this to be doubted in the least, since, as all history attests, the priesthood has even been, from time immemorial, in the habit of swallowing whole nations at will.

The book of Jonah, the reader will observe, consists of two parts, and each of these, of two chapters, being complete in itself. But who or what was Jonah? The word itself signifies a *dove*, a bird which passes to the south with the Sun in the fall, and returns with him in the following spring. The two keeping company, as it were, during the year. The name was hence transferred to the Sun, and so Jonah became a name for the Sun. He was the son of Amittai, i. e., he was the son of truth=summer=the winter Sun.

The Lord (summer) told Jonah (the Sun) to get up (to the summer solstice) and go to Nineveh (Fish-house=Pisces, hence the house of Dagon, or of the Fish, this constellation being at first represented by a single fish, and is the last of the twelve

constellations). Jonah, therefore, fled, as he must necessarily do, from the presence of the Lord; or summer, to go to Tarshish (hardness=winter). He went first to Joppa (the pleasant place =autumn, where the ingathering takes place). "Joppa," says Fuerst (*Heb. Lex.*, p. 590), "was a maritime city on the Mediterranean Sea, at the border of Dan," or Scorpio, or winter.

At Joppa, Jonah found a ship (*Argo* rises in September, as we have already seen). So he got into the ship at the precise time that Noah got into his ark, and started to go to Tarshish (mid-winter), for he was anxious to get out from the presence of the Lord, or out of summer into winter. But the Lord sent a great wind (the moonsoon) which wrought upon the sea, and there was a mighty tempest. The poor sailors were badly scared, for, as a class, sailors are remarkably superstitious, and everyone of them prayed to his Gods (*Elohim*). Jonah, in the meanwhile, careless fellow, was fast asleep (*Adam's* sleep) in the bottom of the ship (mid-winter). The captain went to him, awoke him, and told him to go to praying with the rest of them. But, as is ever the case in times of the greatest danger, praying didn't do. So they cast lots to find out which among them was the cause of the tempest. The lot fell, as all knew it would, upon poor Jonah. On being interrogated, Jonah ingenuously confessed that he was the cause of all the muss. Instead of throwing him at once into the sea, as he richly deserved, and as rational men would have done, the poor sailors worked hard to bring the ship to land. Finding their efforts vain, and having first prayed to the Lord, i. e., having got opposite the summer solstice, or at mid-winter, they cast Jonah overboard, and the sea at once became calm — winter solstice.

Now the Lord had prepared a great fish to swallow up Jonah, i. e., the summer having passed, *Cetus*, or the *Whale* (see celestial globe), had set in the west, *mouth upward*, to receive Jonah, or the Sun, when thrown overboard. So Jonah, the whale having swallowed him, was in the whale's belly, or in the belly of hell, three days and three nights, i. e., three months, the time *Moses'* mother was able to hide him, from mid-winter to the spring equinox.

Chap. ii. Jonah now prayed unto the Lord out of the fish's belly, i. e., he got down opposite the summer solstice in the midst of the sea (mid-winter), and out of the sight of the Lord, or summer. Yet, notwithstanding the waters (the rain) compassed him about, he would again look toward the holy temple, i. e., passing his southern tropic he would again "stand up" toward spring. So with the waters (rain) about him, Jonah went down to the "cuttings off" (see marginal reading) of the mountains, i. e., he made his greatest south declination. The Earth with its bars was hidden from him, i. e., the lower ends of the colures (*docked tails*) were hidden from his view. No matter, the Lord (summer) would bring him up from corruption, from the "slimy pit," Sheol, or hell, and preserve his life, i. e., winter would pass away. When Jonah fainted (v. 7), i. e., when the summer became the winter Sun, he remembered the Lord, and his prayer was unto the holy temple. He also had observed lying vanities (winter), and thus forsook his own mercy (summer). But now he would sacrifice (make holy) unto the Lord, i. e., he would come back into the summer hemisphere, with the voice of thanksgiving=the crops. So he vowed, and would pay his vow, saying: "Salvation is of the Lord," i. e., summer with its crops saves the animal world. In due time, the Lord (summer, which begins with spring) spake unto the fish, and it vomited Jonah, or the Sun, out upon the dry land, i. e., the spring came, when, Cetus rising *mouth downward*, the Sun rolled out of his mouth and entered the next sign (Taurus), when the waters dried from off the earth, which then became fit for cultivation (see Gen. viii, 14). Thus ends Jonah's first circuit.

Chap. iii. Here the word of the Lord appeared again, or the second time, to Jonah, and told him to get up and go to Nineveh (Fish-city), and declare against it as he was bid. So Jonah rose up from the winter solstice, and went to Nineveh. Now Nineveh was a great city extending *unto the Gods* (*Elohim**) three days' (months') journey. Having entered the city a day's (month's) journey, Jonah cried out: Yet forty days

* Here is another big cheat of the translators. The word *Elohim* is wholly suppressed, as, if translated, the reader might possibly get a glimpse at the truth, which must not be told.

and Nineveh shall be overthrown, i. e., winter will then end. The people believing the Gods (Elohim), proclaimed a fast (the forty days of Lent), and put on sackcloth, or winter clothing. The king following suit, not only put on sackcloth, but sat in ashes—the remains of the year. All, man and beast, were forbidden to eat or drink (food was becoming scarce). All turned from their evil way, hoping that the Gods (*Elohim*) would turn with them, and so none perish, but all be saved. The Gods (Elohim), seeing their works, that they had turned from their evil way—had turned their winter tropic, changed their purpose, and did it not, i. e., the evil with which they had threatened the poor Ninevites.

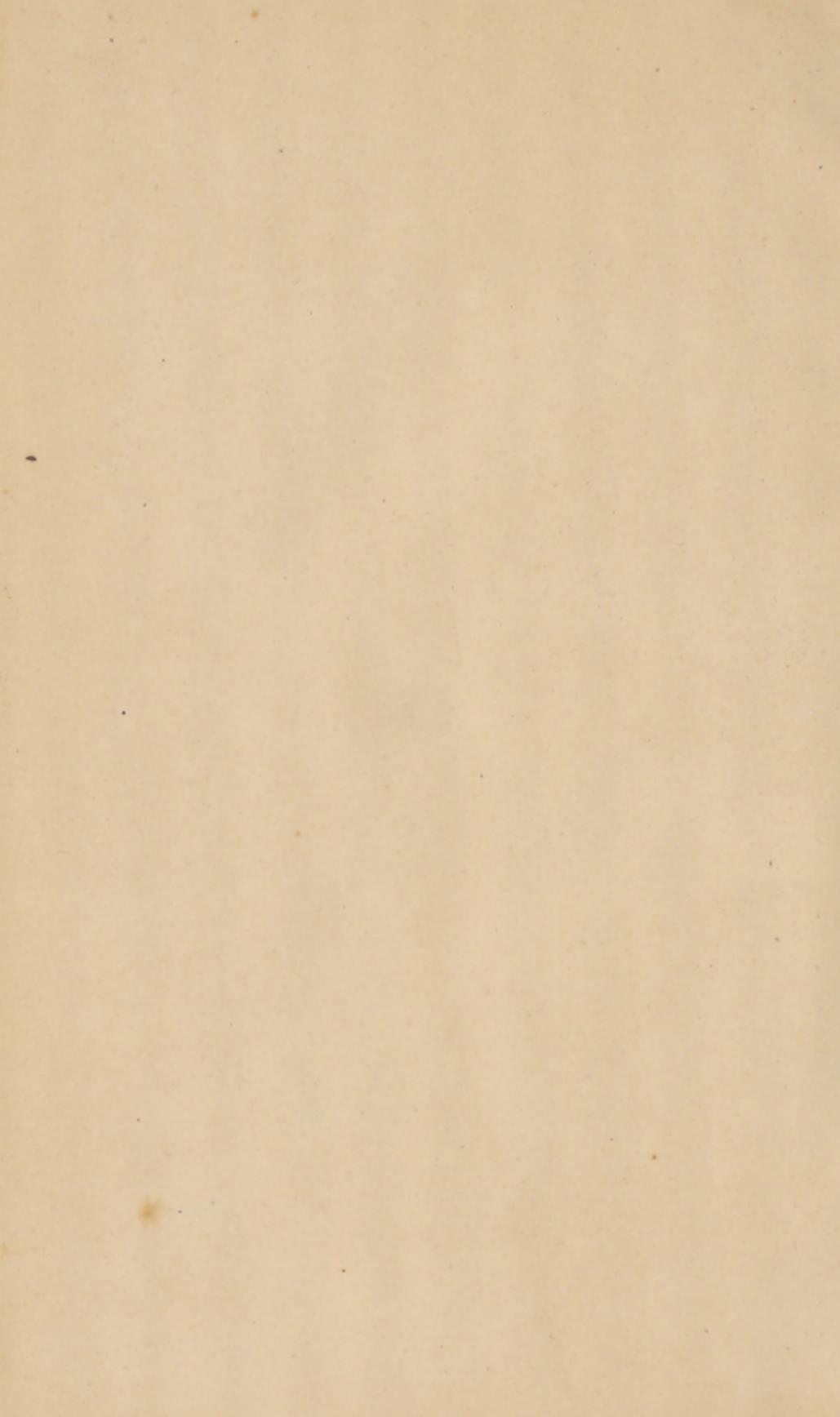
Chap. iv. At this Jonah was greatly displeased, and got very angry, or warm, i. e., his face brightened up (v. 1). So he *rolled* himself (*yithpallel*) unto the Lord, or summer, and said: O Lord, did I not speak my own word, or language, in my own land? Therefore, i. e., to speak for myself, I formerly fled to Tarshish (winter); for I knew that thou wert a gracious God (*El-hannun*), and merciful (through the crops), *slow to anger* (summer is longer than winter), and of great mercy (productiveness), and art always sorry over evil=winter. And now, O Lord, please take my life from me, i. e., let winter and the year end; for it is better that I (winter) should die than live! The Lord asked: Is thy anger good? i. e., dost thou shine well? So Jonah went out of the city (winter), and sat down on its eastern side (spring). Here he made him a booth, or tent, and sat in its shade (the winter constellations in the day hemisphere), looking to see what might become of the city (v. 5). Now the Lord of the Gods (Jahveh Elohim) had prepared a gourd (kikion—the five winter constellations, as each passed successively in conjunction with the Sun (Jonah) from the lower into the upper hemisphere), that it might shade his head, and assuage his grief. This Jonah was very glad of. But the Gods (Elohim) prepared a worm (time) which smote the gourd the next day at sunrise (spring equinox), and it dried up, i. e., winter ended (v. 7). Then, i. e., the next morning, as the Sun rose, the Gods (Elohim) brought a *silent* east wind, i. e., the monsoon changing, the east wind became *silent*,

i. e., ceased, and the gentle zephyrs came up, when the summer heat so beat upon poor Jonah's head, that he again wished himself dead. The Gods (Elohim) asked him if it was well to get angry because of the gourd? Jonah thought it was, and that he ought to die. The Lord thought in his turn that, if Jonah had pity for *the gourd*, which came up in the night (winter), and perished with the night, much more ought he to have pity for six score thousand persons, that didn't know their right hand from their left hand, besides much cattle, i. e., being at the spring equinox, they didn't know summer from winter. So Jonah died according to his wish. He was buried in *Gath-hepher* (water-tub=latter rain of spring), in Judah.

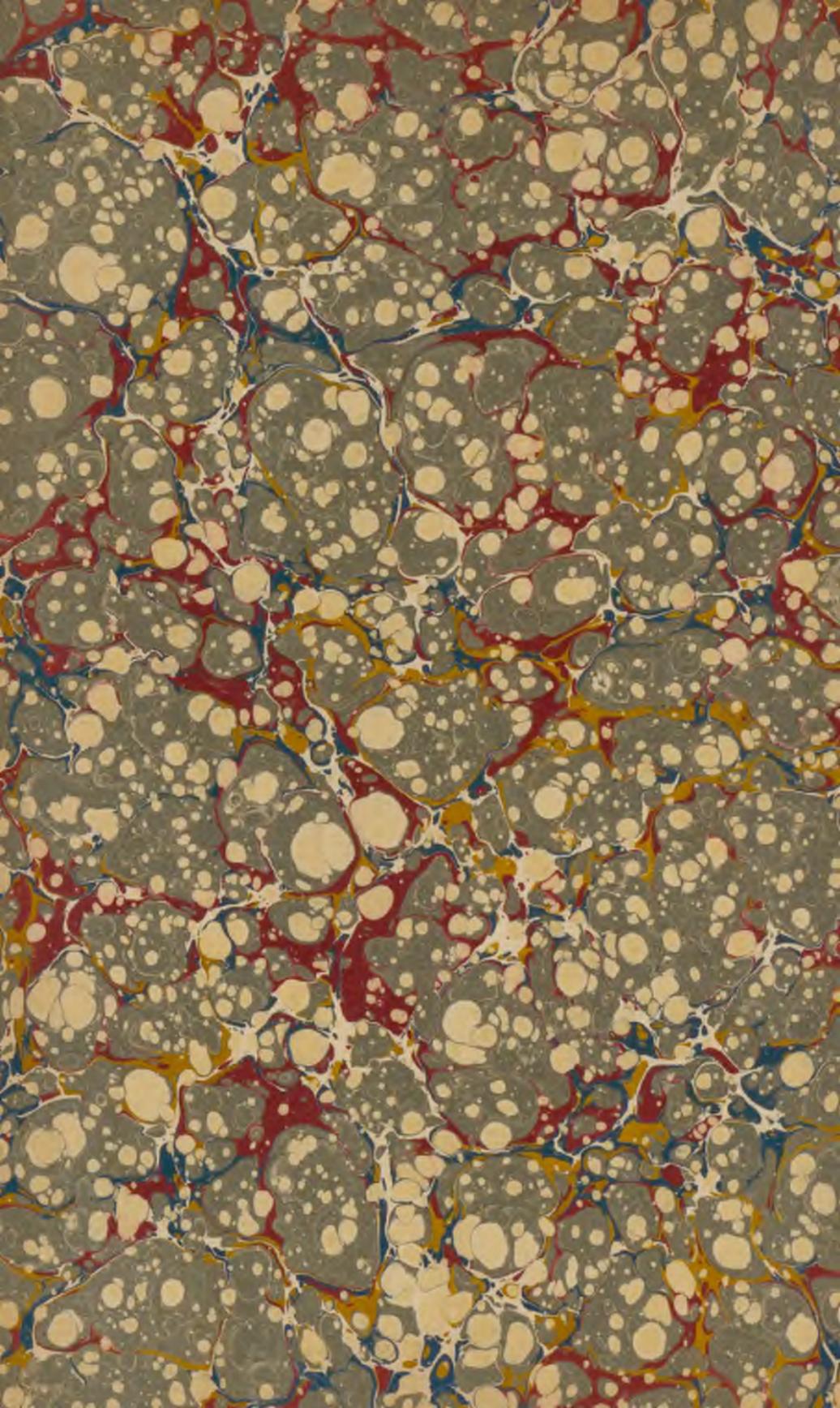
Thus the two parts of the book of Jonah are parallels, and describe in separate ways the same phenomena of the year.

Reader, you have now arrived at the end of my work. You may ask, why I have passed some books unnoticed, as Ezekiel, Jeremiah, etc. I answer: First, I hadn't room for them; and Second, that I have already given you enough—perhaps you will say, more than enough—to enable you to judge as to the character of the whole Bible.

However, I will just add here, that Ezekiel contains an account of the *strong Ram*, or Aries during summer, and also of his *captivity*, or Aries during winter. Jeremiah is literally the *elevated*, or *summer*, SUN. The Lamentations of Jeremiah describe the *depressed*, or *winter*, SUN. He is the same as David with Saul after him. Should time be afforded me, I may go through the New Testament in like manner, thus showing that it, too, is a work of mythology, containing no history, except as incidentally.



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