

The Celestial Ship of the North

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I GRATEFULLY DEDICATE MY BOOK to my friend S. E. D., who has ever been ready to enrich my resources with the treasures of her priceless wisdom and has inspired me to rise above the bondage of materialism into that paradise of promise, the happy fields of Aah-en-Ru. My great desire is that all who read this book may be similarly inspired to look above and to love the Great Cosmic Mother and her children, the Luminaries, the stately Planets and the brilliant Stars.

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FOREWORD

Age after age the Great Architect of the Universe has sent his messengers in many lands to make plain to man that the laws under which life spiritual and temporal evolves have been the same from the foundation of the world and are but the reactions of the planet earth to the stimuli of the moon, stars, suns and super-suns of the heavens. And amongst these the Mighty Ruler, "Ship of the North," was ever pre-eminent in its primal energising.

The relation between the heavens and earth has been the same fundamentally in all ages. Out of knowledge of this ancient bond has been born the only true religion or "binding back" to causation.

Heavenly forces play upon earth and visibly impress their operative laws. The sun governs earth's motion. The moon sways earth's tides. The pole-star exerts a law-giving, orbit-directing influence upon earth's polar axis. And the signs of the zodiac through which the Sun takes his royal course year after year and in one of which earth dwells every age, being at present in Pisces and proceeding thence into Aquarius, were called the "living creatures" because of their lively magisterial modification of forces playing through the sun upon earth. Of old other celestial governors of earth were known and their forces differentiated and revered.

Reverence in its highest essence is an eternal and non-personal attribute of the soul and withers slowly but fatally in the face of the reiterated assertion of a personal exegetic dogma divorced from Nature's laws. To continue in spiritual growth man must worship his Maker alone, that First Cause of which all other causes are but delegations or emanations.

Astrology and astronomy, esoteric and exoteric knowledge of the heavenly bodies or entities, have lain at the generating

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heart of every great religion that has waxed and waned upon earth in accordance with cyclic celestial law.

Out of the past the author has brought path-finding clues to this First Cause which reveals Itself.

These pages are a contribution to that painstaking, scientific, selfless research which shall in the coming years identify behind the allegory, symbology and ritual of many faiths the same everlasting truth, which perceived will unite all races and creeds in reverence of creature for Creator, the one eternal religion or “binding back” to Causation.

S. E. D.

“Every one of these Stars that are in Heaven, do not make

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the like, or an equal course; who is it that hath prescribed unto every one, the manner and the greatness of their course?

“This Bear that turns round about its own self; and carries the whole World with her, who possessed and made such an Instrument.

“Who hath set the Bounds of the Sea? Who hath established the Earth? For there is somebody, O Tat, that is the Maker and Lord of these things.

“For it is impossible, O Son, that either place, or number, or measure, should be observed without a Maker.

“For no order can be made by disorder or disproportion.”

Hermes Trismegistus.

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BOOK ONE

Dawn of Divine Conception

“Depicted on the walls of the secret and sealed Shrine in the Temple of Denderah is this picture of Hathor, known to the Egyptians as the Virgin Mother or the Mother of God, to whom the Temple was dedicated. Her name Hat-hor implying that she was the “Habitation of the Holy Light” or the incarnate Horus, shewn by the rays of divine splendor streaming from her.

“The secret and sealed Shrine was entered once a year by a high-priest, on the night of midsummer and an image of the Holy Mother was conveyed by a procession of priests up a secret stairway to the roof where communion with her divine father Ra was held, while within the Temple a festival to Hathor was celebrated.” From “The Book of the Master,” by Marsham Adams.

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CHAPTER I THE MOTHER MYSTERY

The most ancient peoples believed that God gave Revelation, and was the One Supreme, the Eternal, the Infinite, pervading all places and exalted in a super-celestial place of Divine Light, that He was spiritual in essence, self-existent, uncreated, yet was made manifest to all as the most tender love and truth, which they received in their lives on earth with happiness and joy. Born of this Supreme One was She of celestial loveliness and purity, Divine in nature, whom they called the Spirit of God, the Dove¹, the Virgin Spirit, the Logos which is the Word of God, the earliest first Mother, whose name came to represent the essence of all that was beautiful and pure, and of most divine love. She was, in the Talmud, “The Spirit of God that hovered over the water like a dove, which spreads her wings over her young.” She was the Shekinah, a mystic word often variously typified as a Lotus, a Rose, an Egg, and by symbols that were oval, as a Cup, a Boat or a Moon.

1 Wine has a mystical relation to the Dove, which is the Holy Spirit, in a passive sense, the Creator being the active power. Wine and the Holy Spirit are of one root in primitive language. “Truth, her essence, is spiritually called Wine, and sometimes Blood, for Wine is the Blood of the Grape.” These symbols all play a remarkable part in both the Old and the New Testament.

“God when He meditates on Divine Beauty, is said to be one; but when He creates to be Bi-Une. The Syrians symbolized this communion by their image of Ad-Ad, the Sun-Father, shooting down his splendid rays toward the Earth, while she sent forth rays of splendor upward that met and mingled with His beam.”²

2 Kenealy—The Book of God.

She was also the Argha, a most ancient form of the “Ship,” the Ark that floated over the celestial waters of the Abyss, the Great Matrix of the Universe, that place of spiritual birth and re-birth and emergence into Immortality. Argha also means a Cup,

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a Vessel in which flowers and fruit are offered to Deity, the Cup that must always be curved like a ship.

This Argha was the primordial Mother of all, and was called the “Holy Spirit,” the Ark that held the germs of all nature, that brooded over the Great Abyss, the Ship of the North, or Ship of Life, that bore the germs of all being over the vast ocean of the Infinite. She was the Immaculate of Supreme Heaven, in which God was the ruling Force. “When God has been called the Holy Spirit, the implication has been incorrect, the Holy Spirit was only His Regent or representation, the second Great Being of the Universe, the Anima Mundi, the Great Mother of Nature.”

The Navi-formed Argha of the mysteries typified the Holy Spirit, the Great Mother of all existence. The High Priests of the Arabians make the Holy Spirit symbolized as a Cup or Ship, a necessary part of their religion. In the “Vision of Hermas”¹ the Holy Spirit was called “The Old Woman who was the first of all creation.”

1 This Hermean work was an elementary Scripture used in the church, as Eusebius says, “before the Christ had been completely carnalized by the Sarkolatras.” This work was always held in very great reverence by Irenaeus, Clement of Alexandria, and other great thinkers, who considered it a divinely inspired work. Hermas was surnamed “The Shepherd.”

The basic belief of all ancient cults is that Spirit is from God, and that Souls come from the Holy Spirit, the great Soul of the world, ever productive and having the attributes of the Supreme. “The Spirit of God hath made me, and the breath of the Almighty hath given me life.”—Job xxxiii, 4.

Again the Holy Spirit was Virgo, the Virgin of the Zodiac, who bore the Immaculate Son. She was the great nurse of all existence; she was Wisdom; she was the Power of God, more beautiful than the Sun, and when “compared with the light she is found before it.” She was the Mother of the Gods; She was Issa, the Virgin of God; she was the Sea, the mystical Rose, the Cup with wings. To typify her transcendent beauty, she was called the Rainbow, having the seven colors or the seven stars in One.

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At Sais she was bespangled with stars, and there she gave her mystic message: "I am all that is; I am all that hath been; I am all that will forever be: and my veil no mortal hath drawn aside. The fruit that I brought forth was the Sun."

She was called by the Sanconiathans, "The air shining with ethereal light."

She has been imaged as intensely black, her bosom bare, crowned with a golden pyramid, about which twined an immense serpent. Night and Darkness belong as symbols to very great antiquity. A superabundance of darkness metaphysically is Light. "Darkness adopted illumination in order to make itself visible."¹

¹ Fludd, Robert.

Out from the boundless Abyss of Darkness, acted upon by divine power, came the Holy Light. Paracelsus called the Sidereal Light the Astral Light, the reflection of the Great Immaculate Mother, to whom the name of the Astral Light had been given;²—a name never given to the father, or the fatherless son of the Immaculate Mother, who was placed on the physical plane, as the lowest of the manifestations.

² Astral Light—Light derived from the stars; a light only perceived psychically.

This Holy Spirit, the Great Mother,³ is symbolized by a great Tree whose branches spread over the entire world, and reach above the heavens. A more beautiful symbol can hardly be conceived. This Tree "has three roots, widely remote from each other. The first is among the Gods; the second among the Giants (the blessed spirits); the third embraces hell (region of all who are not among the heavenly blessed). Under the roots is the fountain of carnal desires, whence flow the infernal rivers, and the roots are gnawed upon by the mighty serpent, Midhager (Conscience warring with carnal desires); under this, reaching towards the land of the Giants, is the Fountain of Wisdom and Knowledge."⁴

³ The Mexicans worshipped the Holy Spirit under the name Chuacohuatl, the Serpent woman; and as Tonacacihua, the woman of flesh.

⁴ Kenealy—The Book of God, p. 324.

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At a very much later period in the mysteries, Apuleius presents a portrait of the supreme goddess mother, as she was unveiled to the Initiates—"the Mother-earth, flower crowned, with her bounteous-bosomed body full of fruit. The Mother-heaven in her black mantle, lustrous with moon and stars; a radiant reality of the divinest dreaming, unveiled in human form; a visible revelation of the bringer-forth."¹

¹ Massey, Gerald, *The Natural Genesis*, Vol. ii, p. 79.

In addition to these there are many beautiful revelations of the Mother, earliest known thought of the Creator and His first Creation, who, being direct from God, was the medium through which life was given to the world.

The Sons of God were offspring of this Mother, and the ancient world overflows with memories and symbols of these sons or Celestial Messengers, who were called the Messiahs, emanations from the Holy Spirit of God. The Messiahs were all incarnations of the Sun. They were all concealed, buried, and arose from the dead thereby typifying the setting and the rising of the Sun. Their "Incarnation was symbolized as a Golden Serpent coming out of the ark." The Serpent was a symbol of Immortality and Wisdom. The Ark was the Holy of Holies.

The religion of the ancient peoples seems to have been one throughout the entire world; a great brotherhood, a universal faith. Strange has been the impulse of priests and theologians, to deviate from the ancient holiness which was so solemn and majestic in primeval days, and to instruct the masses in false doctrines.

The Garden of Eden, or Paradise, was the place of birth of Man, and of Time. The Holy Spirit was a Garden, the Garden of Paradise, the female principle under its venerated symbol. In this garden, which was also called Meru, grew all the delicious fruits, flowers and vines, and among them the "Golden Apple" of primitive times. This Garden was placed at the North, the

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Egyptians called it Sais, and Proclus remarks, "It partakes of a peculiar emanation from God." This is the Garden of Eden, the North Pole itself, the North that was called Sacred, the home of the constellation of the Great Bear, "The Genitrix," whose Seven Stars were the Sailors, who watched over and ever will watch over the celestial sea—"beautiful for situation, the joy of the whole earth, is Mount Zion, on the side of the North."—Psalm lxxviii, 2.

The Abyss, in Egypt is a name of the North, and the original mother of this Abyss, which was Space, was called Typhon, the Mother of Beginnings, the Mother of the Fields of Heaven, the Mother of Revolutions (time cycles),¹ as well as the Mother of Gods and Men. She was later made goddess of the constellation of the Great Bear, Mother-Goddess, and her first son was called Sut, the Dog-Star in the south. It is here, in the mystical allegory born amongst the stars, that we find the origin of the Immaculate Conception. This Mother was called "The Old Woman," because she was the first of all creation, and the world had been made for her. From this early beginning developed the so-called Typhonian Religion, which, with its types, is the oldest of all.

1 This Mother of Revolutions was called the Producer and Re-producer of souls, or gods, who were the self-born who came from the cycles, created by the revolutions of the stars of the Great Bear. They were later known as spirits of the gods, and in another phase as the planetary spirits. Helios, the Sun-God, was born in the cycles of the Sun—the Light-born.

We read that from one Mother the Universe was born. This was the Mother Typhon, a primordial figure of Power. A very ancient form of Typhon was the Water Horse, the "Bearer of the Waters" which was the Hippopotamus. This animal has four toes on each of its four feet, and therefore was considered a type of the four corners of the earth. The earliest types were always feminine, and were represented as animals or having the properties of animals. Jehovah, who at first was considered female, was also represented as a type of animal, and by the Rabbins was known by the mystical name of four letters—J H V H—their Tetragrammaton. The portrayal of a woman, arching over the earth and resting on her hands and feet, represents the

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four corners, or the four cardinal points. The Zodiac was given as a human female figure, and upon this the Astrological Chart was founded. Atum (the first Adam) is called in the “Book of the Dead,” “The Mother Goddess of Time.” All beginnings were founded on the feminine.

The constellation of the Great Bear was known as the Typhonian Thigh, the “Thigh of the North,” the birthplace of the beginnings among the stars. In our Bible we read “The days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the North.”—Jeremiah xvi, 14.15.

The original Mother Typhon, “Lady of the Heavens,” was Mother of the male child known as Sut who grew up to be her consort, and who eventually became his own father, in the character of the generator. “The oldest permutation known in Theogony became apparent at this point, which is that of the son becoming his own father and the mother being generated by the son.”¹ It is in this Typhonian Religion that we first find the worship of the Virgin Mother, and the fatherless child, which later found a home in Rome. “But she came to be portrayed as a male virgin or maleless, to indicate the begetting or creating power on the way towards the final fatherhood.” It was Manu who said the male-virgin gave birth to the Light. All mythical allegories of the heavens state that from herself the Mother came first.

¹ Blavatsky, H. P.

At a far later period when solar time (i. e. time told by the Sun) took the place of the early Sabeian time (time told by the stars), the self-creator was made in the image of the male. Forms of worship of this very early religion are somewhat obscure, but it did not in any way constitute a mystery of immodesty, for it is known that originally it was pure and beautiful relating to the mystery of life itself. Nothing impure had ever been connected with it. All that was claimed to be obscene and anathematized as

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unclean, was due to other and later interpretations. It represented the naked nature of primal beginnings, the primitive physiological conceptions of a creative force. There was nothing gross in it, but much that was of absorbing interest. This religion finally passed into Judea, making its home in Jerusalem. “The branding of the Sut-Typhonians as the fatherless ones, religiously speaking, came through worship of the mother and child, who became the harlot of Revelation, and the bastard of the Osirians.”¹

¹ Blavatsky, H. P.

Sut, son of Typhon, was the name given to the first male ever recognized or known, and though his manifestations were many, his beginning was as Sut, the Dog-Star, as we know it, in the south. He ended by becoming the Alpha and Omega of the Book of Revelation. Al-Shadai, Adonis, Baal and others were all personifications of this early son of the first Mother, and originally belonged to her cult, which is the same as that of the Church of Rome today—the worship of the Mother and the Child.

By a little searching many secrets of the ancient cult are recognizable as explanations given for the so-called orthodox forms of the religion of today. The Mother and Son worshipped by modern Christians, hark back to Typhon in the Egypt above and her son Sut. This Virgin Mother and the Child of heavenly conception were ages old before they became Semitic. They were also worshipped by the Hekshus, called the Shepherd Kings, of pre-monumental Egypt, who were the rulers for thirteen thousand years before the time of their first king, Menes. The Shus-en-Har, or Hekshus, were known as the followers of the great Egyptian God, Horus, with whom mythologically the Israelites were connected.

When superseded the Sut-Typhonians were denounced by those who had come to worship a Father and Son instead of the Mother and Son. Of the good Typhon it was said, however, “Hers is a figure so ancient that it belongs to a typology which preceded eschatology and mythology, and of an order set in heaven for

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use and not for worship, type of Time, and Force, and not for Beauty.”

Primitive man knew nothing of the one God of a later religion. In all earlier cults, God meant the Absolute, pervading all places, in and of all, yet none might share His surpassing celestial majesty. God was not a solitary figure, a Silence. “He was surrounded by other gods of light, beauty, purity and divineness, immortal in their essence for it emanated from the Most High,”¹ but all were encompassed by His love, a source of all. The second Spirit of God, the second great power that began to exist when God developed beauty out of Himself was the Mother, the Mother first and foremost everywhere preceding any knowledge of that One God. She was Nature, the Spirit of God, the Virgin Spirit of ineffable loveliness, and as such received worship.²

¹ Kenealy—The Book of God.

² The Egyptians symbolically named God the “Ancient Darkness.” Of this Darkness H. P. Blavatsky writes, “Darkness is the root of Light, Light is matter, Darkness pure Spirit, Darkness metaphysically is absolute Light. Light is merely a mass of shadows as it can never be eternal, and is simply an illusion, or Maya.”

Serpent worship, Tree worship and Water worship were all feminine. The Serpent sloughed periodically as the feminine type, and the bearing Tree with its fruit was feminine and Water was feminine and the source of life, the Mother. Motherhood antedated by aeons of time any knowledge of a fatherhood that could have been identified as such, and even among the original seven gods (later planets) there was no mention of fatherhood.

The Hindu Initiates whose vision was sublime, recognized God as “The One who is All” which we are apt to veil in the present era.

In that far off beginning everything was Sabeian, i.e. belonging to the stars. It was only later when Sabeian (Star) and then Lunar (Moon) periods had made way for the Solar (Sun) periods that a male element appears, and introduces the male and female as separate deities, for in the beginning all was considered in double

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aspect as male-female, Bi-Une. When at the advent of the solar period the worship of the fatherhood in heaven became established, then, time was reckoned by the Sun instead of as formerly by the Stars and the Moon. Atum in Egypt, Hea in Assyria and Abraham in Israel became the Father of the Gods, and the Child of the Mother became known as the Son of the Father. This individualization of the Father, whom the people then enthroned above the ancient Mother, was acclaimed with great rejoicings. Finally the Child of both became a substitute for the Mother and the Father of a later period of theology.

The seventh day, Saturday, was always the day of Sut, Saturn, but when Sut of Sabeian origin was turned into a solar God, his day became Sunday, the day of the Sun.¹ In this solar form he became known as Sebek-Ra, the Lamb of the thirteenth dynasty. This occurred when, at the equinox, the Sun entered the Zodiacal sign Aries symbolized as the Ram or Lamb, and, He, who was in his Sabeian origin the leader of the Typhonian Seven of the constellation of the Great Bear, was continued as the Lamb of the Seven Stars of the Book of Revelation.

1 The secular church was founded by Constantine, who set aside the day of the Sun—Sunday—for the worship of Jesus.

The starting place was always in the North, where the ancients noted that the revolving of the constellations around the Pole Star took place. One of these early constellations was called Cassiopeia, the “Lady of the Seat.” She can be seen sitting in a chair in the pictorial charts of the heavens. She was Queen of Ethiopia, our Biblical Kush, and this ancestral seat in the north, as a point of beginning, suggests Ethiopia as the first mystical birthplace. In the Hebrew writings Ethiopia, Kush and Zaba are convertible terms for the same country, the Egypt beyond Egypt, and combine with the “Za-be-ans from the Wilderness.”—Ez., xxiii, 42. Kush and Ethiopia are both names of the North, where the constellation called The Thigh, the Matrix of the World, is found.

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At first, when the elementary Powers ruled lawlessly and destructively, we learn that there was Chaos, and from out of this chaotic dissolution in space, Creation brought with it the beginnings of mythology, and ushered in the first period of Fixed Time. The Seven Stars of the Constellation at the Pole, came to convey the idea of this First Time. They were called "The Beginningless Lights," and were held most sacred by the priests, and many of the observations and the information given in the sacred mysteries concerning these "Lights" have fortunately been so carefully preserved that no type has ever been completely lost, and all can still be studied in their pristine purity.

Knowledge of celestial time was attributed to Typhon, Goddess Mother of the Great Bear, and to her son Sut, the Dog-Star. When she made her first circle around the North Pole, at the rising of the Dog-Star, in the south, the first year or cycle of time was accomplished, of which Sut was made the announcer.¹ Only an upper and lower heaven were given at this period, it was before the four corners or cardinal points had been represented, and before the equinoxes and solstices had been established. This fulfilment of the first year of Time remains fixed in the planisphere forever; and regardless of all changes, this origin has never been entirely lost or superseded. It was found in the heaven above and reflected in the earth below, and will remain as witness of the early Sabeian time which began with the old mother Typhon and her son, Sut.

¹ Every race, tribe, and cult of olden time has had its traditions of the early Seven Stars, and everywhere can be found myths of "The woman and her dog"—Typhon and the Dog-Star, and the divisions of Light and Darkness.

Although the roots of religion seem almost hidden in a remote past, many proofs are extant of its having been developed from Mythology, never Mythology from Religion. The conception of a concealed deity lies at the foundation of all religions, which explains perhaps the endeavors to make religion come before mythology. The origin was with the Mother, who preceded the Father and who had produced the first Seven Great Stars of the

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Bear as early Forces born out of space or chaos, called Creative Forces by all ancient peoples. These by the Christians were termed “The Virtues of God;” in the Greek and Roman churches they were the Seven Archangels, which belong also to the Parsee scriptures. They had under their care and protection men, animals, fire, metal, earth, water and plants. The original Seven have a common origin in Egypt, Akkadia, India, Britain, and New Zealand.

Jacob Boehme says of the Feminine producer and of these Powers or Forces, which he calls “Fountain Spirits,” that “We find especial properties in nature whereby this only Mother works all things—desire, bitterness, anguish, fire, light, sound, and substantiality; whatever the six forms are spiritually, that the seventh is essentially. These are the seven forms of the Mother of all being from whence all that is in the world is generated.” And again in his Theosophy he says, “The Creator hath, in the body of this world, generated himself as it were creaturely in his qualifying or Fountain Spirits, and all the stars are nothing else but God’s powers and the whole body of the world consisteth in the seven qualifying or fountain spirits. Therefore man’s life hath such a beginning and rising up as was that of the planets and the stars. . . . But that there are so many stars, of manifold effects and operations, is from the infiniteness that is in the efficiency of the Seven Spirits of God in one another, which generate themselves infinitely. . . . Man’s property lieth in sundry degrees according to the inward and outward heavens, viz.: according to Divine manifestation, through the seven powers of nature.”

These were the mystical Seven, first found in the Seven large Stars of the constellation of the Great Bear, and representing the first Great Mother in her likeness as Mother of the first elementary Forces and of Time. When the Solar period was established these became the seven souls of Ra, the Egyptian Sun. These Creative Forces, or Powers, were always known as gods, and the higher

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gods of antiquity were always sons of the Mother before they became sons of a Father. Sut, Horus, Shu, and others never had a Father. In their origins they were male-female, as were all the ancient gods. Zeus was often called the Beautiful Virgin, Venus has been found bearded, the original Apollo was bi-sexual, Horus is given in both sexes, Osiris and Isis are found to interchange. In the vision of St. John in the Book of Revelation is found the Logos, now connected with Jesus Hermaphrodite, and portrayed with female breasts. Jehovah was originally female.

On a Babylonian tablet Venus is depicted as a male at sunrise and a female at sunset. To the Peruvians Venus was a morning star called "The Youth with the Curling Locks." Philo tells us that Astarte placed on her head a Bull's horn as a symbol of her lordship or male-female nature. In Sanscrit writings it was said that the Bull was eaten as food but that the Cow was too sacred as she was the Mother of Life. These were types of the early Mother.

The gods, divinities, and personages of mythology were universal. They were made secret and divine because they were never human, though their attributes were often based upon human experiences, due to the knowledge of the ancient scholars, so conversant with life here below and so versed in astronomical knowledge. They taught their myths and allegories whithersoever they went. These did not spring up independently in various places in the world. Their unity in mythology is conclusively proven. The further one searches into the great past the more profound grows his wonder.

"Origen observes, 'If the Law of Moses had contained nothing which was to be understood as having a secret meaning, the prophet would not have said, 'Open thou mine eyes and I will behold wondrous things out of thy law','" (Psalm cxix, 18), whereas he knew that there was a veil of ignorance lying upon the heart of those who read and do not understand the figurative meanings," and he tells Celsus that the Egyptians veiled their

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knowledge of things in fable and allegory—"The learned may penetrate into the significance of all Oriental mysteries, but the vulgar can only see the exterior symbol. It is allowed, by all who have any knowledge of the Scriptures, that everything is conveyed enigmatically'."¹

¹ Massey, Gerald—A Book of the Beginnings, Vol. ii, p. 184.

The Egyptian Khephsh, or Kush, became the Hebrew Chavvach, personified throughout Inner Africa as "The Old Mother," who, whether as Typhon, Khephsh, Kefa, or the Hebrew Chavvach, was the early Kamite Eve, the Eve of the Biblical Genesis, typifying the Birthplace of Existence, whether human or divine, i.e. celestial, tradition says that this earliest Kamite Eve, called Adam's second wife, was the cause of mankind losing Paradise, but creations in primordial myths have naught to do with human creations, but became humanized at a later period.

The Egyptian Kefa, as the first mother, meant "Mystery," and can be identified as our Eve. She was the serpent woman, goddess of gestation, and in Egypt had a serpent placed upon her head. The oldest subject matter in the world is found in the Book of Genesis. Misconceptions have arisen solely through wrong conception regarding the very ancient wisdom of this first book of the Bible.

In the beginnings of mythology, the elements of Fire, Earth, Air and Water were first typified, before there was any formation of the world; later they became the establishers of Time and Order. All creations were first Stellar, then Lunar, and last Solar, and as such are found everywhere in ancient tradition. There were three primary heavens in the Babylonian astronomy, the heaven of fire, of aether and the planetary heaven. These answer to the star stations, the lunar station and the solar station.

The very ancient form of Typhon, called the "Bearer of the Waters," was the Hippopotamus wearing a crocodile's tail (anciently the crocodile or the dragon interchanged as the

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Constellation Draco, adjoining that of the Great Bear). This was the old Typhon who became outcast in a later theology, but as Kefa she was made the Seven-fold Watcher, whose “Seven Eyes (stars) went to and fro through all the earth.” As she was Goddess of Time, they called her child, Seb-Kronus, a second condition of Time (Kronus, Time). As Sut he was the first announcer of Time, but as Seb-Kronus he became a repeater of Time in dual aspect called the Sun and Sirius (or Saturn). The earliest type of Sirius was not the dog but an Inner African Giraffe,¹ called the Ser which was a figure of Sut-Typhon, counterpart of Sirius. From Ser we have Sirius just as from Sut we have Sothis (Sirius). This animal can see both ways without turning its head or its eyes, which made it the primary type of a steadfast watcher, begotten as were other types through primitive man’s closeness to external nature.

¹ The Giraffe, which is pictured in the heavens as the Constellation Camelo Pardalis, lies close to the Pole Star and is a peculiarly made animal, which became a type of great interest to the deep-thinking and far-seeing Egyptians. Its head and body resemble a horse, the neck and shoulders a camel. Its ears are like those of an ox, and its tail like that of an ass. The legs seem to be in imitation of an antelope’s, while the color markings seem to have been borrowed from the panther. He appears to be all out of proportion, with his short body and long neck and legs, and lacks beauty and grace in the sloping body and height. The head is very beautiful, the eyes very brilliant yet with a softened beauty. They are spiritual eyes. He never utters a sound, not even in the agonies of death. His native land odor has been compared with that of a hive of heather honey; both hearing and sight are highly developed. Naturalists claim that the name Giraffe is a corruption of the Arabic Serafe meaning “Lovable,” which so truly fits this animal. It has no vocal organs.

Sut, as the first child of the mother of Time, when called Seb or Sevekh-Kronus, was named the Dragon of the Seven Stars of the Lesser Bear (Ursa Minor), the manifestor of the Seven which encircled the Pole with her, when forming the first primary circle. Records and cycles of time had depended upon these starry turners, until they were found to be “unfaithful,” not keeping the true time. Sevekh, who was the earlier Sut, became the planet Saturn, and one of his names was Sut-Nub. Nub means golden. When he became famous as the ruler of the Golden Age of the Greeks, he was christened Sut-Nub.

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The Seven Stars of the Great Bear were also called the "Bringers Forth;" i.e., of perennial time and creations, creators of the first form taken in space. "Thus Time, and Space were figured as a circle by placing a boundary around that which was boundless." In ancient times the body of this constellation was nearer the North Pole, and as the tail moved around the North Pole it was said strongly to resemble a Pointer, like the hand of a clock—a Time Teller. "Typhon in the north and Sut in the south were likened to the two hands of a clock, the Bear being the pointer hand, and Sut the Dog-Star, the hour hand. Pythagoras calls the two bears the two hands of the Genetrix."

The Chinese named this constellation "A Bushel," which was a measure of time. In the writing of Hoh-Kwantsze we are told that the Chinese determined their seasons and months of the year by the revolutions of the Great Bear,—“When the tail of the Bear points to the East (at nightfall) it is Spring to all the world; when the tail of the Bear points to the South, it is Summer all over the world; when the tail of the Bear points to the West, it is Autumn to all the world; when the tail of the Bear points to the North, it is Winter to all the world.” The tail is also called the Handle.

From the hidden Sun of the Solar regime and through the knowledge of the evolutionist came the cycles of Time. The Egyptian God Taht, the Moon God, later the planet Mercury, and Seb, the Star-God, later the planet Jupiter, were said to be born as Time-keepers or Watchers in the heaven. They were types of gods and angels but when history began these types were transformed into demons. In the early beginnings types and symbols were necessities of daily usage in the life of primitive man.

The element of Fire, the fire that vivifies, was called Heh, a Serpent. The goddess Hea was the earlier Kefa, Chavvah, Hovah, or Eve. Hovah is the feminine side of Jehovah. The Akkadian Hea was a God of Wisdom, the repository of all wisdom. These

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all meet in the first-mother Typhon, and among her many types was that of a serpent. Heh as an element of Fire typified the Sun in its motion without visible means, like the gliding of the serpent. Breathing, or heaving as the motion of the serpent, became a type of visibility. Kefa, Hefa (Eve), became the Great Serpent of Life, the Serpent Woman, Goddess of Gestation.

The Serpent Fire of the occultists is said to lie at the base of the spine coiled like a serpent. The Lord said unto Moses, "Make thee a Seraph," which means a Fiery Serpent. Serf signifies a Flame, and Ref is the serpent of Life.

The mythology of Israel begins, as we see, with the cult of Hovah, who was Eve, the Typhonian Mother of Sut, also called Seth. The serpent belongs to an early representation of the Mother, and followed the time when she was known by the type of the Hippopotamus, and coincides with the change in Israel from the worship of the North, and the stars, to that instituted by Moses in the Wilderness. "And the manna fed to the children of the Wilderness is emblematic of feminine reckoning and rule, and the angels' food supplied by the Genetrix from the Gynoeceum above to the children below." "Man did eat angels' food," (Psalm lxxviii, 25), which was the Bread of the Mighty, meaning that celestial knowledge which originated at this northern point in the heavens.

The serpent became one of the special symbols of this oldest of mothers. The Two Great Truths of the Egyptians were said to be written with the Serpent; they were also given in the two characters of the Gestator of the sign Pisces and the Virgin of the Zodiacal sign Virgo, typical of gestation and maternity. She was the Tree of Life as well as the Serpent of Life.

The two northern constellations of the Bears, called the Primal Pair, became humanized as the parents of our race, and were placed in the Garden of Eden, called the Mount, in which stood the Tree, or the Pole. The Fall was introduced when the earlier

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stars as timekeepers were found not to be keeping correct time, so they were called Laggards. The imperfect creations preceded the perfect. The earlier attempts at time-reckoning by the stars had failed.

The ancient traditions and allegories of the Egyptians and the Chaldeans with their rootage in the far past were continued by the Gnostics. They identified the early Seven Stars of the Great Bear by name and nature, as the Seven Daemons who always opposed and resisted the human race, because, as they claimed, the father of the Seven had been cast down to a lower world, not meaning the earth. This was portrayed in the Bible as the fall of Adam the mortal on earth, but its origin was purely astronomical.

Error and darkness had their beginning together. It is said in the Apocrypha, "Their beginning was with sinners." The true doctrine of the Fall belongs to the hidden wisdom, known only to teachers who have kept its meaning unsullied; and the books of the Hidden Wisdom tell us that "to be allied to Wisdom is immortality." "By means of her, I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me." (Wisdom of Solomon, Chap. viii, 17.)

In the Divine Pymander it is said, "This is the Mystery that to this day is hidden, and kept secret; for Nature being mingled with Man brought forth a Wonder most wonderful; for he having the Nature of the Harmony of the Seven, from him whom I told thee, the Fire and the Spirit, Nature continued not, but forthwith brought forth seven Men, all Males and Females, and sublime, or on high, according to the Natures of the Seven Governors." And these were the Seven that finally became planetary, but primarily were the Seven Stars of the constellation of the Great Bear.

The Egyptian books, the Hindu Puranas, the Chaldean and the Assyrian scriptures all speak of seven primitive men or Adams. The Jews got their Adam from Chaldea. Ad, in Sanscrit, is "The

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First." The Assyrian Father is Ak-Ad, or Father Creator, and Ad-Ad meant the "Only One." Adam stands really for the first primitive race.

In the Gnostic ideas of the Creation man was formed by "A certain company of angels as a mere wriggling worm; the worm becomes winged, a living spirit." Their Adam was Adam the "Red," or the Sun. In Genesis we are told "Male and female created he them." The Mohammedan tradition affirms that the body of Adam was at first a figure of clay that was forty years in drying, and then the Creator endowed it with breath. (Koran ch. lv.) Many are the traditions of a first Adam or that which his name symbolized.

The Biblical account of the war in heaven is explained astronomically, when Typhon and Sut, or the Northern constellation of The Bear and the glowing Dog-Star in the south proved false in their time reckoning, causing their own degradation, their downfall. This was also brought about by the change in the earth's axis, which had gradually pointed to a star other than the one around which it had been revolving. It was the Egyptian Osirians who cast out and condemned the ancient Typhon, and who changed the Star-god into Sevek-Ra the Sun-god. They then placed upon his head a pair of horns, and he became the Ram or Lamb symbolized in the Zodiacal sign, Aries, and when the Sun passed into this sign, Aries became typical of the change from one Pole Star to another. This casting out of the old Mother took place when theology turned many of these ancient myths into religious history. Religious chaos resulted and the past was almost lost in obscurity. But strange to relate, followers of the ancient Typhonian cult of the first Immaculate Conception are spread over the world today, though many of them are in ignorance of the foundation of their religious belief.

It is well never to lose sight of the fact that in the heaven-world all is pure and beautiful in its symbolism; nothing is

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material, for all exists through God, whose rays are the Light now piercing through the veil of His creations. There are many who do not realize the beauty to be found in the old symbols, which have been so cleverly falsified and maligned.

the celestial ship of the north

CHAPTER II THE LAND OF LIGHT

Kinship between Egypt and India is very closely marked, so that debate arises as to which country can rightfully claim the oldest astronomical knowledge.

In support of the Indian theory, it is said that the so-called Eastern Ethiopians, a matured people, who colonized the Egyptian territory, which was the home of the Kushite, or Hamitic, race, came from southern India. The lower part of Egypt had been formerly a gulf of the sea, but the sediment of thousands of years, brought down by the river Nile and deposited there, made lower Egypt in no uncertain way an offshoot of Ethiopia. It was called the Land of Ham, or Kam.

Herodotus wrote, "I am of the opinion that the Egyptians commenced their existence with the country called the Delta, but that they always were, since men have been; and that, as the soil gradually increased, many of them remained in their former homes, and many came lower down. For ancient Thebes was called Egypt, and the inhabitants considered themselves the most ancient of mankind." ¹

¹ Stobeus.

Egypt lies near the center of the land surface of the world. Piazzzi Smith tells us that the base of her great Pyramid lies near to the heart of all the world. "There is a Hermean fragment that pictures the earth as a prostrate woman, her arms stretched forth towards the heavens, and her feet pointing in the direction of the northern constellation of the Great Bear; her body represents the geographical divisions, while Egypt is typified as the heart of all."

Tradition also claims that Ethiopia was the home of the Egyptians, that the founders of Egypt came from Meru, a word

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which signifies the inhabitants of the “Mount at the North,” “the Birthplace,” “the Outlet.” In Hebrew writings, Zaba, land of the Zabeans, Ethiopia and Kush, are names of the same country—the “Egypt beyond Egypt.” “Zaba, the first-born son of Kush,” is mentioned with Kush and Mitzraim. The inhabitants of Meru were the “Zabeans from the wilderness.” It is to be remembered that there is a wilderness above, in the heavens, as well as a wilderness below, on earth.

The name “Kam” means “to create,” and also “black;” hence Kam signifies the home of the black race, the Ethiopians. Mythologically, this race came from Khepsh, the constellation in the northern heavens called “The Thigh,” signifying Typhon, Mother of the human race to the people who looked to the North, as the ideal place for primitive parentage and birthplace of the world.

Kam, the Ham of the Hebrews, was known as the country of the “coming forth.” Research brings to light in the Hebrew writings much mythological astrology evolved from a study of the heavens, which afterward was given to the world as history and religion. Later sophistries garbled and falsified that ancient learning, which, primitive and simple, had been founded on the laws of nature itself. Its very simplicity was unfathomable to later theorists. The knowledge of astronomy and the perfection which this science attained in ancient times seems beyond modern comprehension. Near the city of Benares, in India, there are astronomical instruments cut out of the solid rock of a mountain. In former times these were used for making observations.

Semitic origins show etymologically their Kamitic derivation. The “K” of Kam was transformed into the “S” of Sam, which was the root of the word Semite. The Semites were known later as the Sumarians. The Sumarians followed the Kamites when the race of Kam left its primitive or nomadic habitat. The earliest “Wise men” were known to have come from the south, not from the

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east, and to have formulated the language of the earlier settlers, or squatters, when they settled in Sumaria on their journey northward.

Both Kam and Sam signify “black.” The Semites were Kamites in a later phase of development.

Since Kamite names are the earliest known, it seems probable that Egypt is the missing link between the Inner African origins and the rest of the world. As her myths are incalculably old, much substantiality can be given to the theory that Egypt was the place of Beginnings. No country on earth is like her, or situated so favorably for the study of the stars; bounded at thirty degrees north latitude by the sea; and traversed by a river which overflows its banks three months of every year, and is dry nine months, typical of the period of gestation. Egypt is reborn annually as her waters add layer after layer to her soil, she literally comes from herself like her great goddess Isis. In Egyptian mythology, typology, and symbology the celestial is primordial and continually contains the clue to the terrestrial; the earthly is ever but the image of the heavenly. Egypt has no Genesis, no Exodus, her rootage cannot be traced back to any line. Her offspring is civilization.

“Divinest foresight could have found no fitter cradle for the youthful race, no mere quickening birthplace for the early mind of man, no mouthpiece more adapted, for utterance to the whole world. . . . fruitful and fertile for man and beast, Life was easy there from the first.”¹

¹ Massey, Gerald—A Book of the Beginnings, Vol. i, p. 21.

In Egypt the migratory instinct was fostered from most remote times. Her colonies were scattered over the world, and the four racial colors, black, red, yellow, and white—all blending into the Egyptian types, are depicted on her monuments.¹ The antiquity of Egypt is traced by both occultists and antiquarians for hundreds of thousands of years. In the Egyptian “Book of the

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Dead” can be found indications of a greater knowledge of the heavens than the astronomy of today can touch.

¹ “A pictorial representation is found on the tomb of Seti First of four races of people arranged in groups of four men each. These are the Hahsi (negroes); the Hemu, men of a light brown hue, with blue eyes, the hair in a bag; the Tamahu, who are as fair as Europeans; and the Rut, who are Egyptian.” See Massey, Gerald—A Book of Beginnings, Vol. i, p. 27. The color of the skin does not depend on climatic conditions; these modify but do not create.

“Egypt below” was but a replica of “Egypt above.” Her myths and fables, founded on her astronomes, have been so misunderstood by many interpreters, so torn to bits in attempts to make history out of myths, that their identity is at times barely recognizable. Her ancient Truths, traced back to their Sabeian origins, find their verification in “the Egypt that never dies.” Primitive human customs were interpreted and preserved in her mythology of the heavens, and were carved deep in the hieroglyphic symbols of her imperishable monuments, all held sacred and divine, as coming direct from God. This mythology was later called the Word of God. Door after door opens in an endless vista to those who are earnestly seeking the sacred truths known of old.

The Egyptian “Book of the Dead,” which is traced back to 4260 B. C., years before the writing of the New Testament, has its foundation in the lore of the heavens, and in poetical imagery follows the path of the Sun through the different signs of the Zodiac. Many phrases, many headings of the chapters of the New Testament are similar to those in the “Book of the Dead.” Egypt originated calendars, the incorporation of stars into groups and constellations and first recorded solar motions.

“But the greatest proof that the people of Egypt were the first to give names to the stars, and to arrange them into zones, by the circle of the spheres, is the name by which that country itself has been known. It was called “Aegyptian” from its being overflowed while the Sun was in the sign of the Goat. . . . This name is compounded of “Aegis, a Goat;

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and OB, the swelling of the River; and Tan, a Country; which makes, when put together, Aegiptan; i.e., a country overflowed by the Goat; which agrees with the original fact. But besides being called Egypt, and Aman, it was called Mizeraim; from which distinguishing epithet we may conclude it was a country whose people first gave the names to the Stars. . . . It was the custom with the ancients to call those brilliant points in the heavens, which we call Stars, by the name of fires. . . . Thus, then, this country was acknowledged to be the first that studied the stars, by its being called Mazreoth, or Mizeraim. It has been sufficiently proved, by the union of the Tropics with the circle formed by their Zenith, to be 40,000 years ago; or thereabouts.”¹

¹ Mackey, S. A.—Mythological Astronomy.

The constellation of “The Thigh,” which we know as the Great Bear, was the primordial birthplace in the North, the oldest known, and though mythical and type of the ancient Mother Typhon, has become historical. The star Mizar, which can be seen in the tail of the Great Bear, had been definitely identified as the Mitzraim of celestial Egypt, before it was given as a name to the land of Egypt in Africa. Thus Mizar, Mitzraim, Mazaroth and Mes-ru are the witnesses above.

There is a fragment of ancient lore given in the Hebrew scriptures which asserts that the line of Mitzraim comes from Ham, or Kam, joined with Kush. Thus Mitzraim is the son of Ham (Kam) of the black race, and the black race was the first on earth, just as it was in prototype in the heavens. Mazaroth, in its Sabeian origin, meant the stars, the “Fires of Heaven,” while Mes-ru is the equivalent of the Hebrew Mizr, plural Mitzraim. Mest is the birthplace, and Ru the door, gate, mouth, or opening, thus Metz-ru is the outlet from the birthplace, found in the constellation of the Great Bear or “The Thigh,” and called the “matrix of the world.”

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In Africa the days and nights are of equal length. A river Euphrates is there, sacred and revered as the Nile that runs through the land of Kush (Kam) the Paradise of mythology, the Garden of Eden on earth. "A rabbinical geographer of the Fifteenth Century says it is declared by the knowing ones (the Gnostics) that Paradise is situated under the middle line of the world where the days are of equal length." ¹

1 Sepher Hamunoth, f. 65, C. i. Stehelin, Vol. ii, p. 4.

"If equatorial Africa be the human birthplace, it is there we may expect to find the earliest localization of the paradise and Eden of mythology, in the country from which issues the river that runs through all the land of Kush. . . . Moreover there is an African river Euphrates or Eufrates, the chief river in Whydah (Hwida) which is still revered as the sacred stream, and a procession in honor of it is made annually."

²

2 Massey, Gerald—A Book of the Beginnings, Vol. ii, p. 602.

Some of the early black settlers of India were Egyptian in type. Black Buddhas are found there whose images are cast in the negro mould. In H. P. Blavatsky's book, "Caves and Jungles of Hindustan," on page 134 an account is given of some subterranean temples of India, not far from Chandova, known as Enkay-Tenkay, in which are numerous idols ascribed to early Buddhists. "They all, from the tiniest to the hugest, are Negroes, with flat noses, thick lips, forty-five degrees of the facial angle, and curly hair! . . . This unexpected African type, unheard of in India, upsets the antiquarians entirely. This is why the archaeologists avoid mentioning these caves." It is the immense past of the Egyptian that accounts for the persistence of type. Diana of Ephesus is of negroid type, and is a representation of the Great Mother. The Sphinx of Egypt, whose age is so great as not to be discoverable, has the same flat nose and full thick lips as the negro.

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Many such instances point to the prime antiquity of Egypt, and to the conclusion that Egypt may indeed have been the cradle of the human race. It is undoubtedly the place where primitive typology is to be sought and studied, and is the point where history and mythological astronomy converge most closely.

The negroes were thought to be sons of the mythical Ham (Kam), a Hebrew derivative of the Egyptian god called Sevekh Kronus, a second phase of the son of the first mother, who, when he became planetary, was Saturn, whose color is black. Astrologically the planet Saturn is of the greatest importance to the negro race today, because it indicates a bridging over to a new condition and into an entirely new development which has to do with Africa, where Saturn has always been peculiarly potent. Astrologically the polarity of Saturn must be repolarized in Africa by the negro race. Saturn can never reach its highest expression in the new cycle except in its bridging periods, and also through the negro race, that primitive people belonging to an immense past, with only a few remnants of correlative races remaining. The early races being dark, a certain stigma has been placed upon them, and even to the present time, they are thought by some not only to be born without souls, but past redemption and to be excluded from the heaven of the Christians because they belong to a period previous to the entrance of the Solar reckoning of time, before the Fatherhood had been inaugurated.

This is a peculiarly provincial and grotesque opinion about the earlier races to entertain at the present time.

A study of negro horoscopes will be of great interest, as Saturn will be found to play a part in the new cycle, by evolving the dregs of the old. Saturn has been a planetary god, but will now become a planetary wet nurse. Saturn is a great Ender and a great Hanger-on.

Ancient priests of Egypt prophesied through astral motion. All prophecy is based on astrology. Egypt is passing through a

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period of rebirth or resurrection, as it were, today, and as her ancient astrological knowledge comes more and more to light, it emphasizes the fact that history has been evolved from this ancient mythical astrology, whose foundations were formed by natural phenomena belonging to the symbolic and sacred writings evolved from the heavens. These facts found in the heavens, which were astrological, had absolute verification on earth long before history and religion existed; and an avalanche of misinterpretations subsequently is due to theology. The supernatural had very little in common with primitive man, who lived close to nature, looking above and below for his natural facts, which he found in phenomena.

Egypt is and has always been looked upon as a land of mystery and Light. Out of her great past that looms through the mists, her ancient carvings, her hieroglyphs, her history grows more and more beautiful, and the farther back in time one goes in his research, the more he finds of stimulating material for thought, by which is revealed the wisdom of those who held a lifelong communion with nature, and who left a heritage of nature myths, which have been permitted gradually to slip away, through the mere apathy or unnecessary ignorance of the people of today.

The mysteries of Egypt were never borrowed, but came direct from the heavens.¹ Their "Book of God" was built on the knowledge that "The first law of nature is uniformity in diversity, and the second, the analogy. —As above so below."² Egypt had a marvelous past previous to the recording of the most ancient classics. It may well be called the "wonder country" of the world. There is an Arab proverb, "Let us know the first, although the followers do better."

1 The primordial hieroglyphic ideograph, upon which later written characters, signs, etc., were founded, was the constellation of the Great Bear. The Chinese taught that the origin of writing was traceable to the markings on the back of the tortoise, which was the Typhon symbol of that country. The Egyptian and Akkadian hieroglyphics were developed from figures all primarily taken from natural objects, which, as time went on, took on symbolical meanings, and the pictorial writing forming the basis of the cuneiform characters is unmistakably only a species of the hieroglyphics.

2 Blavatsky, H. P.

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In the second volume of the Secret Doctrine, page 432, Maspero is quoted as saying, "It is to this prehistoric race that belongs the honor. . .of having formed the principal cities of Egypt and established the most important sanctuaries," while Lenormant also cites Egypt as "the country of the great prehistoric sanctuaries, seats of the sacerdotal dominion, which played the most important part in the origin of civilization." "Egypt has kept her records of a past so great that 6,000 years ago certain parts of a book were discovered as antiquities of which tradition had been lost." ³

3 Deveria, M.

It is conceded by archaeologists that the further they pierce into Egypt's night of time the more wonderful and finer become the arts in which her people excelled. Writing was known and used during the time of Menes. It has been proven that the wonderfully decorated Greek vases are copies from the Egyptian, visible on the walls of palaces and tombs of the time of Amenhept First, when Grecian art was unknown. Beer was known as a beverage 2100 years B. C. The introduction of gold between two pieces of glass existed; also perfect imitations of precious stones. Music for healing nervous disorders was used in their temples. They created the lyre of twelve strings. On the walls of a palace at Thebes Amenhept is seen playing chess with the queen. The antiquity of the game of chess goes back to the Garden of Eden, or the North Pole. Originally it was played by four people, representing the first four quarters of the world. Iron was known 20,000 years ago. Egypt was the cradle of chemistry. Alchemy was practiced in those days, and was part of prehistoric magic. Linen bands wrapped about their mummies have been found a thousand yards in length without a break. The mystery of the circulation of the blood, of dyes, of enamels, are but a fragment of their knowledge. Egypt is indeed "old and grey in her ancient wisdom."

"In the oldest times within the memory of man we know only of one advanced culture, of only one mode of writing, and of only one literary development, viz.: those of Egypt;

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*and we know of only one contemporary people who could have had knowledge of this culture, appropriated its results, and conveyed them to other nations—this was the Kushite, the masters of the Erythraean Sea to its furthest limits. It was by them that Babylonia was colonized and fertilized with Egyptian culture. . . . The astronomy of Babylonia is only a development of that of Egypt. . . . its architecture (that is to say, its temples as well as its pyramids and obelisks) is an imperfect imitation of Egyptian originals; and so with the other arts. At every step we meet in Babylonia with the traces of the Egyptian models. . . .”*¹

¹ Lepsius, Professor—Introduction to “Nubian Grammar.”

A most accurate record of the movements of the stars and planets, with their positions, was kept by the priests of Egypt, extending over an incredible number of years, and their predictions, based on the eclipses of the Sun and Moon, have been faithfully recorded. In Egypt the only fixed and definite period was astronomical, in her symbology the celestial was primordial and continually contains the clue to the terrestrial; the earthly being the image of the heavenly. It was through the astrological that the ancients learned the meaning of the “Dynasties of the Gods.”

Five hundred years before the reign of Menes, “Herodotus was shown, by the priests of Egypt, statues of their human Kings, and Pontiffs—piromis (arch-prophets, or Maha-Choans of the temples), born one from the other, who had reigned before Menes, their first human King. These statues were enormous colossi in wood, three hundred and forty-five in number, each of which had his name, his history and his annals. And they assured Herodotus that no historian could ever understand or write an account of these superhuman Kings, unless he had studied and learned the history of the three dynasties that preceded the human—namely, the DYNASTIES OF THE GODS, that of demigods, and of the Heroes, or giants (Giants or Titans).”¹

¹ Blavatsky, H. P.—The Secret Doctrine, Vol. ii, p. 369.

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Similarity is found in every tradition of these divine races. “All the classics support Herodotus in the knowledge of the Three Divine Dynasties preceding the coming of the human race.”² It is also noted by De Rouge, “In the Turin Papyrus. Most remarkable of all, Champollion, struck with amazement, found that he had under his own eyes the whole truth. . . . It was the remains of a list of Dynasties embracing the furthest mythic times, or the ‘REIN OF THE GODS AND HEROES’.”

² Bailly.

Herodotus claims that chronological observations were made by the Egyptian Priests during a period of fifty-two thousand (52,000) years. To cite Pandoros,

“It is before the time of Menes that the reign of the seven Gods who ruled the world, took place. . . . It was during this period that those benefactors of humanity descended on earth and taught men to calculate the course of the Sun, Moon and Stars by the twelve signs of the Ecliptic.” Creuzer writes, *It is “From the spheres of the stars, wherein dwell the Gods of Light, that wisdom descends to the inferior spheres. . . . In the system of the ancient Priests, all things without exception—gods, the genii, manes (souls), the whole world, are conjointly developed in Space and Duration. . . . The Pyramid may be considered as a symbol of the magnificent hierarchy of Spirits.”*

Modern writers are prone to deny these ancient annals of the Divine Dynasties, but the world is beginning to awaken to the necessity of recognizing the truths found in ancient traditions, and feeling the need of sweeping away the cobwebs that have been allowed to accumulate and hide them. Many of the great truths remain, awaiting that revelation which will banish much of the skepticism and doubt at present surrounding them.

It is through tradition that we first learn of Menes, and there is much evidence that he existed as king, and was the connecting

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link between the ancient Dynasties and the people of the Monumental Period of Egyptian history. Astrologically, his era must have been about four thousand five hundred and sixty B. C.¹ Astrological cycles give foundations for these divine Dynasties, while papyri and other written evidences coincide with this celestial chronology. The Bull and Mena of Egypt are traced to the time when the spring Equinox was in the zodiacal sign Taurus, the Bull. The name Mena is also identified with the Bull, Men-Apis, as the celestial birthplace of the Sun, or Heliopolis. This “Bull of Menes” and the Bull of Osiris, are the same which coincided with the myth of Osiris, represented as the death of the Sun taking place in the sign Scorpio, which is opposite to that of Taurus, the Bull. Scorpio is the sign of night, darkness, death, while Taurus is the sign of physical generation, Life. The Egyptians placed the crocodile in this sign of darkness, Scorpio, when the crocodile’s symbolical meaning had been transformed into an evil thing or condition. This occurred at the time of the degradation of the ancient Mother, Typhon—when the male was elevated above the female.

1 Menes’ date is variously given as 5869 B. C. (Champollion); 5004 B. C. (Mariette); 4455 B. C. (Brugsch); 3893 B. C. (Lieblein); 5510 B. C. (Petrie); 3892 (Lepsius); 3623 (Bunsen).

It was at this time that history emerged from mythology, and the Pharaohs assumed the titles of Divinities, to whom temples were built. It was not the human king that was worshipped, but through the human that which was thought divine.

The Egyptians, at the period when Menes reigned, had all the knowledge and wisdom of the Atlanteans, whose sacred records had been carefully preserved by their priests. It was from these marvelous records that they got their extraordinary understanding of the heavens.

Since Menes belongs to a period so far back in the range of time, we only catch glimpses of him through the mists that reflect the rainbow glory of Old Egypt. Sceptical or pessimistic delvers in the ancient cults are eager to pronounce his existence fabulous,

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while earnest, open-minded seekers and evolutionists are convinced that he actually lived. Esotericism traces from Menes starting points of the greatest value in many different countries.

The Thirteenth Dynasty of Egypt was that of Sebek, and this God was symbolized as Sebek-Ra by the Pharaohs. Sebek, a Star-god, was the crocodile-headed God of Darkness and also typified the Dragon. Tradition says that Sebek devoured Mena, which is a purely astrological symbolism relating to the Precession, carrying us back from Taurus, the Bull, to the sign Aries, the Ram, and introducing him in a new Solar character as Sebek-Ra, the Ram-headed God of the sign Aries, the Ram, who at this point was given his horns. Sebek-Ra was the Solar form of Sut, the Star-god. His Shrine was at Ombos, and he was an older form of Seb-Kronus (Time) and earlier identified with Sut. Because of the changing of Time he manifested as the Sun-god, and became the Lamb of Sacrifice at the approach of the Piscene Manifestation. Sebek-Ra can also be seen "wearing the head of a Ram on an erect Serpent," and became a type of Shu, who in his ancient character is also seen with two horns. Shu in his latest character is the planet Mars, ruler of the Zodiacal house of the Ram. The Ram-headed in the Harris Papyrus is shown manufacturing men on the Potter's Wheel.

The Egyptians picture a serpent standing upon two legs, symbolizing a High Initiate, or Hierophant. Sometimes he wears a disc with the Ram's horn upon his head. Similarly Moses is given with the Ram's horns upon his head, shewing him to be an Egyptian Initiate.

When Sebek-Ra became the young Sun-god, he was The Lamb, of those who called themselves "Sebek-hepts." Hept means peace, rest, plenty, etc., as well as the number seven. The Sebekhepts of the 13th, 14th, 15th and 16th Dynasties were the Shus-en-Hars, or Hek-Shus, who were worshippers of the child and his mother as Sut-Typhon. Sebek as the son of Typhon became her consort, thus representing one of the first Trinities.

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From earliest times, whatever sign the Equinoctial colure was in, that sign represented the place of the manifestation of the Sun above (or below) the horizon, so when Taurus, the Bull, receded to Aries the Ram of Sebek-Ra, it brought about a change of the birthplace of heaven.

The Egyptians expressed the place of birth, or re-birth of the Sun, and its burial below, by saying, "The tomb of one life was ever the womb of another." They built their cities accordingly, as places of Resurrection.

When the Vernal Equinox receded from the sign Aries, the Lamb, into Pisces, the Fishes, and when the Sun-gods were born under this sign the Gnostics, or early Christians, who were versed in ancient wisdom typified the Sun-gods as fishes.

Sacrificial types had existed under all the different signs into which the Vernal Equinox entered during the Precessional Cycles, and thus the Lamb became the sacrificial type under the sign Aries. Before that, when the colure was in the sign Taurus, the Bull, there was the sacrifice of the Bull, and before that, when in the sign Gemini, the Twins, twins are known to have been sacrificed as offerings to the Gods. Every type corresponded in Solar Astronomical time. Through knowledge of these sequences of the great Precessional periods of the world proofs are found of the era of Menes, and the Divine Dynasties.

About twenty-eight thousand years ago, the Vernal colure was in the sign of the Fishes, the zodiacal Pisces, and about two thousand years ago occurred a period closely allied to it. The Precession of the Equinoxes takes approximately 26,000 years to pass through the twelve signs of the Zodiac—hence the Piscene Manifestation of two thousand years ago. Since then a lunar dark period has intervened, out of which the world is now emerging into one of great light, as the Sun enters a new precessional cycle of the zodiacal sign Aquarius, the "Light-Bearer." This Light will manifest fully when Aquarius recedes into the sign Capricorn, the Sea-goat.

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The Fish symbol, adopted so frequently in early Christian portraiture, did not originate in the Piscene period of two thousand years ago, for the end of a Great Cycle renews itself in the beginning of a new Great Cycle, although it is not always clearly defined. The Fish symbol belonged to the Vernal Equinox of 28,000 years ago, and was that of a Messiah Son, who was born in the sign of the Fishes, and whose Mother Goddess wore a fish on her head. There were other Fish-Goddesses, who were given a fish tail—imagery that belonged to that ancient time. And when the watery sign of the fishes receded into another sign, fish became an abomination, as fish out of water might presumably be. Fish now belongs to the Lenten season, when it is used as food, and is given an important place in the diet on Fridays, which is the day of the planet Venus, astrologically in its elevation in the sign Pisces, the Fishes.

All ancient myths, legends, and allegories were created by men who dealt with Nature, and who were profoundly spiritual. This cannot be repeated too often. It is through ignorant misinterpretation of mythology that history became transformed into so-called historic truths, and that the heavenly or celestial births of the Sun-gods were irreverently perverted. But Truth, however long obscured, invariably comes to light. And through their mythical significance eternal truths will be forever traceable to their pure primordial origins, for they belong to the Stars—those silent, faithful watchers in the heavens.

VULTURES

In the temple at Karnak these Vultures armed with sacred and divine emblems are carved above the naves of the hypostyle halls and on the under sides of the lintels of the immense doors through which the king must pass on his way to the sanctuary. They are the Vultures of the goddesses Nekheb and Uati. The Vultures symbolized the Mother and as a talisman were worn to attract motherly love and protection.

the celestial ship of the north

CHAPTER III “IT IS IN THE MYTHICAL WE HAVE THE TRUE”

Renouf, the Roman Catholic Egyptologist, says in the Hibbert lectures, “We know that mythology is the disease that springs up at a peculiar stage of human culture.” Professor Max Muller teaches and scatters broadcast the same idea—that mythology is a disease of language, and further says that “The ancient symbolism was a result of something like a primitive aberration.” To this Gerald Massey, the greatest of all Egyptologists, makes answer: “They can conceive the early man in their own likeness, and look upon him as perversely prone to self-mystification, or as Fontanelle has it ‘subject to beholding things that are not there’. . . My reply is, ’Tis but a dream of the metaphysical theorist that mythology is a disease of language, or of anything else except his own brain. The origin and meaning of mythology have been missed altogether by these solarites and weather-mongers. . . Mythology was a primitive mode of thinking the early thought. It was founded on natural facts, and is still verifiable in phenomena. There is nothing insane or irrational in it, when considered in the light of evolution, and when its mode of expression by sign language is thoroughly understood. The insanity lies in mistaking it for human history and Divine revelation. Mythology is the repository of man’s most ancient science, and what concerns us chiefly is this . . . when truly interpreted once more, it is destined to be the death of those false theologies to which it has given birth.”

In his “Lunolatry, Ancient and Modern,” Gerald Massey states: “In modern phraseology a statement is sometimes said to be mythical in proportion to its being untrue; but the ancient mythology was not a system or mode of falsifying in that sense. Its fables were the means of conveying facts; they were neither

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forgeries nor fictions.” Fortunately primitive man was not a metaphysician; he was spared the “darkness of subjectivity,” which has been called the modern disease, and which seems to exclude the understanding of primitive man.

The beginnings of the mythology of the Akkadians and of the Egyptians are definite and identical. The ancient method of conveying facts was by mythology—a plain simple mode of expression, and in no way occult. By placing oneself in touch with this simple understanding of nature, at least a faint gleam may be had of the mysteries of the now shadowy past. In that past, diademed by the stars of heaven, sacred because celestial, began the Generations of the Heavens, with the separation of the upper from the lower, or, the separation of Light from Darkness. All falsities found in the interpretation of the myths are due to their having become literalized.

The gesture or sign language, supplementing sounds, was an outcome of the image-making faculty of primitive man. It revealed his ideas, sensations, and experiences. It was thought, visualized, a reflected mental expression before the development of words, and became permanent in typology. The earliest method of representing things, conditions, or Gods was through types, or typology. Kings and prominent personages were worshipped or glorified under various types, or symbols, which conveyed the idea of certain powers. Thus the lion was the personification of strength and vigilance; the eagle was the “Golden Bird that soared aloft fearlessly in the flame of the Sun;” the serpent was the “Image of Eternity;” the lightning held the sting of Death; and the Sun was “emblem of Life and Light.”

Primitive thought dealt with things known and recognized, and in expressing it, the people dealt with simple things, which later were introduced into the mysteries. The type of them symbolized what had not yet been given a name. In this way, the cat became the symbol of the Moon, because it saw in the dark, and its eyes were luminous at night. But when in course of time

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it became known that the Moon was the reflection of Solar Light, the cat's eye became the type of the Sun, because it reflected the Solar Light, as the eye gives back its image in its mirror. "In its form as the goddess Pasht, it keeps watch for the Sun with its paw holding down and bruising the head of the serpent of darkness, which was called the Sun's enemy. The eye of the cat was also very symbolical as a timekeeper. The Egyptians say that the male cat changes the shape of the pupil of its eye according to the course of the Sun. In the morning, at the rising of the Sun-god, they are dilated; in the middle of the day they become round, and about sunset appear less brilliant."¹

¹ Hor Apollo.

A statue of a god in the City of the Sun was in the form of a cat. When a transformation of the solar god was made into a cat, the "Book of the Dead" said, "He makes the likeness of Seb," and Seb was god of Time. A timepiece made in the form of a cat is still in use by the Chinese, who employ the eye of a cat, according to the size of its pupil, to determine time.

We find in the Egyptian mythology of the heavens definite creations, their formation often being in accordance with the character of the cycle and the division of the circle. In the "Book of Enoch" are the words, "I behold the secrets of Heaven and of Paradise, according to its divisions." The first division was that of the Celestial Waters, from which the seventy-two duo-decans of the Zodiac were finally evolved. Mythical Astrology was purely Egyptian, originating from a primal source whose chief types came from the constellations and stars. Hindu, Arabian, Chaldean and Greek systems agree on this point. Ancient countries were very close to each other in the knowledge and wisdom found in the heavens, as well as in many other ways. There was a time when temples of astrological knowledge were scattered all over the world—in Europe, in Asia, in Africa, and in America. This was a time when the myth of the Sun and the Dragon was sacred, and belonged to a symbolical worship.

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As types the Dragon and the Serpent were interchangeable, but distinguishable. The Serpent, astronomically connected with the Sun and spiritually with Wisdom, has been found portrayed in the planisphere, scribbled or carved on rocks, in caves, or on monuments all over the world. The Serpent symbol was the most spiritual of all. It stood for physical regeneration and immortality. It should be remembered that Moses was an Egyptian Initiate, and knew the Wisdom of the Serpent.

A mythical and symbolical method of reasoning appears far back in the distant vistas of time, before the words or language of any people were known. Early beginnings were found in the heavens. Knowledge of the Kamite Serpent of Millions of Years was one of the first concepts. This was the seven-headed primordial Serpent of Darkness, whose seven heads were the Seven Constellations in the North, discovered as the makers of a circle as they turned around the Pole which was anterior to the myths and symbols founded on the Constellation Draco, the Dragon or Serpent, with its seven heads, or seven stars, which belonged to the Constellation of the Little Bear, and was joined to Draco in early reckonings.

This same Constellation Draco was also called the Crocodile, which figures so largely in all mythological astrology, and as the Crocodile was a type of Sunset and Sunrise. The tip of its tail as Sunset was called Kam (black), while its two eyes represented the Sunrise. This conforms to the natural fact, as the crocodile comes out of the darkness at sunrise, lies on the sands during the daytime, and at night, when it disappears in the water, the last seen of it is the tip of its tail, which thus became the ideograph of darkness.

This is the same Dragon, or Crocodile which was placed in the mountains of the West or at Sunset in the Akkadian myth, and because of its great jaws, was said to swallow the Lights, the Sun, Moon and Stars. The Constellation Hydra—called the

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Dragon of the Waters, below—and the Constellation Draco of the waters, above—representing “Overwhelming Darkness”—were interchangeable. “Out of the darkness leapt the lightning bolt, and in the deep waters lurked another subtle foe of life. Thus the jaws and fangs and sting of death were assigned to the devil of darkness, who gradually assumed the character of man’s mortal enemy, that brought death to the world.”¹ It is difficult to realize that the Constellation Draco, or the Serpent belonging to the myths of the past became personified as the devil of theology.

¹ Massey, Gerald.

The Scarab, or Beetle, was held very sacred, and seemingly born of itself, and from itself, was given the title of “The Only Begotten.” In the month of June, or Mesore, at the rising of the river Nile, this creature rolls its egg into a little ball which it stows away, to await birth. Mesore means also re-birth, and was the name given to the Zodiacal sign Cancer, which marked the month of transformation, re-birth, and new beginning. A lunar symbol was created from the Beetle or Scarab, as it was said to deposit its seed and then leave it for twenty-eight days (typical of the mystical Moon of nature) and on the twenty-ninth day the little seed-ball opened and life was renewed. On this day the Moon came to the conjunction of the Sun, and then reappeared, resurrected into a new life. So the beetle below transformed into a new life just as the Moon above coming to conjunction with the Sun in the chart of a native, was said mystically to give re-birth to the Christos within.

The sacred Beetle and the Crocodile because of their connection with the inundation were considered most important in Egypt. “They were prognosticators of the height of the coming waters of the Nile; wherever their eggs were laid, would be the utmost limit to which the waters would rise that year. For, not being able to lay their eggs in the water, and being afraid to lay them far from it, they have so exact a knowledge of futurity that though they enjoy the benefit of the approaching stream at their

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laying and hatching, they preserve their eggs dry and untouched by the water.”¹

¹ Plutarch—Of Isis and Osiris.

The Serpent was the type of renewal, and an emblem of immortality. Among South African races there was a belief that the spirits of dead ancestors came in the shape of serpents. The ancestral spirit, that preceded the individual later ancestors, became an ideograph of the serpent that transformed and renewed itself.

The caterpillar and the serpent became types of the stealthy crawling which was a necessity to early man. The Tadpole was an ideograph of Millions by reason of the fecundity of the frog. In England at one time when children were wanted a frog was swallowed by the woman.

The Sow was a very sacred symbol, and type of the Great Mother because she represented the multimammalian mother, the many-breasted nourisher and Giver of Life. She was also a destroyer of snakes, which run away from her. The Ibis was also a great destroyer of snakes, and was therefore held in honor. For a person to destroy a snake was a crime punishable by death in Egypt. The Ibis was given to Taht, the Moon-god, who was the Egyptian god of medicine, because of her internal purging and cleansing of herself. So very fastidious was this bird that it would never go near unwholesome water. The priests watched the Ibis to see from which pool of water or river it would drink in order that they might take thence the water to be used for their sacred ceremonies and lustrations. Taht as the great Hermes was supposed to watch over the Egyptians in the form of an Ibis and to teach them the occult sciences.

Primitive peoples believed in and held in great reverence divination by birds. The Christians hold the Dove sacred today as a symbol of the Holy Ghost, the Holy Spirit. The Turtle Dove was a symbol of Spirit, of Fire. Our North American Indians, the

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Hurons, believed the souls of their dead friends became Turtle Doves. Hor Apollo tells us that the Vulture was a symbol of the Mother. There being no male Vulture, the female became impregnated by the wind, which was called the Holy Ghost. This bird was a symbol of the primal Virgin Mother. The white Vulture, found in the heavens as the Constellation Aquila, the Eagle, is one of the paranatellons of the sign Scorpio, and was connected with the myth of Prometheus. The Vulture denoted Foreknowledge. "The Vulture indicated the place of the Sun or Solar Fire, in the abyss of the inferior hemisphere, the Fire that Prometheus was fabled to have snatched from heaven."

The mouse was especially revered for its blindness, as it typified the Darkness, and became the subject of many a curious tale. In Germany it was considered a symbol of the human soul. In Egypt the mouse was a type of the early god Horus, as a first condition of soul. Blood as a second condition was given to the Hawk, symbol of breath.¹ The Hawk was said to drink only blood, never water, for the soul was sustained by blood. Blood and breath were considered the primary elements or souls of life. The mouse came to represent the soul of flesh, or the mother soul. When the future life of Horus was being gestated, he was shut up in the Meshkin, or Holy Shrine, place of annihilation or transformation, and was symbolized by the Red Mouse. "The Mouse typified the mystery of shutting up the red source of life, the flesh-maker, which was looked upon as the first factor in biology."²

¹ In Germany where both rats and mice were thought to represent the human soul, there is the story of a little red mouse creeping out of the mouth of a sleeping child. It being difficult to arouse her, she was taken to another place. On the return of the little red mouse, not being able to find the child, he disappeared and with his disappearance the child died.—(Told by Baring Gould in *Curious Myths*, Vol. ii, p. 159.)

² Massey, Gerald—*The Natural Genesis*, Vol. i, p. 48.

A superstition existed among Mexican women to the effect that when the Moon was in eclipse there was danger that a woman's coming child might be turned into a Mouse. Astrologically the Moon in eclipse is fatal to gestation.

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In Egypt the Hawk was revered as the personification of Light, and the Mouse, because of its blindness, represented the Darkness preceding light. In England the little blind Shrew Mouse was sacrificed for purposes of healing. The little animal was placed alive in a hole made in a tree and the ailment for which it had been sacrificed was said to disappear with the remains of the mouse. To denote "Disappearance" a mouse was used. Horus disappeared in the "Shut-In" place, the "Hidden Shrine," that his transformation might take place. The little shrew or blind Mouse was adopted as a symbol of the Hidden Shrine, which was always the place of re-birth of the Solar God. The Sun disappeared into the Hidden Shrine in the West—the dark, to be born anew on the horizon of the East as the child of Light, called the Sun of the Resurrection. The resurrection is astronomical and Kronian, and occurs at the end of all cycles.

In early mythical astrology the constellation of the Great Bear as Mother Nature was represented in various ways and by different symbolical names, among which are Rerit, the Sow, the Plough, the Sword, Khepsh, the Ass, the Aan. All typified the great Mother Typhon, called the "Almighty One" of the North, though later denounced by the solarites as an abomination, because she was too slow in her revolutions. They therefore called her "Sluggish Animal of Satan." As Rerit, the Hebrew Lilith, she was Adam's first wife, though it was Eve, his second wife, according to the Hebrew version, who was said to have caused the fall from Paradise by listening to the Serpent.

The Welsh, like the Egyptians, had their orders of Priests known as Diviners. The Welsh bards called their Diviners "SYW" and the Egyptian Priests called theirs "Shaau," both terms being identified with the Sow. The British Keridwen took the character of HWCH, also meaning a Sow, and HWCH was a magician, similar to the Greek Hecate. It was thought that pigs see the wind, and so they were made to represent the divining faculty. The Plough was named from this animal, the Sow, which ploughs

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the ground with its snout, while the constellation in the heavens makes the circuit of the Pole by ploughing through the stars and creating the furrows of heaven.

The Sow was a primordial keeper of time, and has remained as a timekeeping sacrifice once a year in many parts of the world. In ancient times they had Sow-days. In Egypt once a year a sow was sacrificed to the Moon and Isis. We hear of owners of herds of swine sacrificing one of their herd on a certain day every year, and there is still the custom of sacrificing pigs or sows at Easter and Christmas.

Leprosy is mystically said to be the result of drinking the Sow's milk, i. e., the Sow, meaning Lilith, or the Forbidden Fruit.

The Sword as the Flaming Sword, that turned every way, was the Sword of the Four Corners, or the Cardinal points of the world, and as the Crooked Sword or Sickle was a symbol of the planet Saturn, called the Scythe of Time. In Egyptian it was called Khephsh, one of the names of the constellation of the Great Bear. In the Denderah planisphere it was symbolized by the leg of a Hippopotamus indicating The Thigh, the original birthplace in Heaven. When Saturn was represented as a God, a crown was placed upon his head, endowing him with majesty, and making him a Judge of the Court of Justice, held at the time of Reaping, the Harvest time, the Golden Age of Justice. Saturn has remained a symbol of Justice down to the present day.

Khephsh, as the Constellation, making the circle of the Pole, created the Garden of Eden, with the Pole at the center as the Tree of Life. This Eden was made the home of the Biblical Adam and Eve, who in ancient mythology were represented by the Constellations of the two Bears. Adam became one with Sevekh, the manifestor of the seven stars of the Little Bear, and Eve became one with Kefa, the manifestor of the Seven Stars of the Greater Bear of early Sabeian days. These two were the outcast gods of these constellations, but were later re-created as human

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beings. The Fall was from the Sabeian Star to the Lunar Moon time, to a lower heaven, called Adamah in Genesis and not to earth.

The Ass in ancient mythology was a symbol of great importance. The Ass originally typified the deity of the Dog-Star, then known as Sut, son of the Typhonian Mother, who had the honor of rearing this first child in heaven. The Ass, having long ears, became the "Hearer," and was known as the "Utterer," and the "Sayer of Great Words." The "Book of the Dead" says, "The Great Words are spoken by the Ass." It was said mystically that the Ass once carried immortality into heaven, but sold it to the Serpent.

"The Rabbins say that Moses, when in the presence of the burning bush, was bidden to put off his shoes because they were made of the hide of the Ass." This is of course symbolical. In Egyptian, the Hebrew Jah, Iao or Ieu, mean an Ass, type of the Sabeian Sut, who was the earliest El, son or Sun. An ideograph of an Ass's head was the equivalent of a period of time and of a cycle.

Moses brought from Egypt to the Israelites a Solar God Jah-Adonai, which provides a reason for his "taking off" his shoes in the presence of the Sun-god, Jehovah, who was the Sabeian, Sut. The Ass was also an ideographic hieroglyph of the number Thirty, symbol of a luni-solar month, its numerical value bearing relation to the month of thirty days, which was divided into the three weeks of ten days each in the year of twelve months. Twenty-eight days of the Moon period belonged to Sut-Typhon. When later thirty days were allowed to the Moon, the period was called Sut's resurrection, and then by the changing of the Sabeian and Lunar periods to Solar reckoning, Saturday, which was Sut's day, was converted into Sunday, the day of the Sun. This number thirty signifying thirty years of a celestial period, was assigned to the planet Saturn. The triple phase of the Moon of thirty days

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connoted by 3X10 was represented as the three-legged Ass, found in Persian Scriptures, from which many myths of the trinities were created which later became histories.

The Ass as a lunar symbol belonged to the night side of myths and manifested great strength in the struggle with Darkness, the enemy of Light. We find the Ass bearing the Sun, which she carries between her two ears, also hauling it along with ropes, pictured as vines. In the Twelfth Century she was made to assume the name Iu, the original Sut, the Star-god, who became the Sun-god, and bears a very close relation to the Hebrew deity Jehovah. The Ass, when type of the full Moon, was the Mother. The waning Moon was the impubescent son, and as the New Moon was the youth, the "Lord of Light," who became the Solar Sun-god, or Messiah, re-born from the Moon. In the ancient myth the Great Mother, typified as the Ass, carried the "Messiah" of the mysteries, the coming "New Light." In ancient trinities a Messianic child was always the Light of the Moon, whose Father was the hidden source in the underworld and whose Mother was the Moon who brought him forth.

Our word Head is the Egyptian Hut, and the winged Hut was a symbol of the Sun. A horse's head was typical of Hut and the Constellation Pegasus. The Sun about 5,000 years ago entered this sign at the Winter Solstice, and when it began to mount was called the Winged Horse. "Uttara-Bhadrapada is the twenty-seventh lunar mansion in the Hindu Asterisms, partly in Pegasus. This was the point at which the Sun began to mount, hence the Winged Horse." Hut was the good demon overcoming the powers of darkness, and became a substitute for the Ass of Typhon. In the Hebrew myth we find the Ass, used instead of the horse to carry the young hero Shiloh. The Jews are charged with preserving the symbol of the Ass Head until a late period. Sut as the Messiah was identified in Rome as the Egyptian IU. The Jews were certainly Suttites from the very beginning, and even after 200 B. C. they are known to have worshipped the Golden Head of an Ass.

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Zechariah's death and dumbness were due to his vision in the temple which he had entered to make offering of incense, and in which he saw a man standing in the form of an Ass. Epiphanius writes that this was the cause of his death, for when Zechariah came out of the temple and through surprise would have disclosed what he had seen his mouth was stopped. When he had it in his mind to say to the people—"Woe unto you, whom do you worship," he who had appeared to him in the temple took away his power of speech. Afterwards, when he had recovered his speech, he declared what he had seen to the Jews, and they slew him. "They (the Gnostics) add to this, that on this very account the high priest was commanded by the law-giver (Moses) to carry little bells, that whensoever he went into the temple to sacrifice, he whom they worshipped, hearing the noise of the bells, might have time enough to hide himself, and not be caught in that ugly shape and figure."

The Cynocephalus, characterized as the Egyptian Dog-headed Ape, was one of the earliest known of the sacred animals, and because of its relation to the heavens, is of unusual interest. It also belongs to the original Seven Sacred Stars of the mystic Seven of the Constellation the Great Bear, and to the Lunar god Taht, who was the deity of "Utterance" as well as "The Oracle of the Gods." The Cynocephalus was honored in many temples in connection with the Moon which it resembled in its feminine period and became a reckoner of time under the name of Aan, and as the Kaf-Monkey its ideograph is found amongst the hieroglyphs of the Egyptian temples. Aan was a representation of the Moon in the northern heavens, a lunar feminine type of the Great Mother from which all proceeded, and was a Giant type of Soul. Kaf was a type of the star-god Shu (Mars), who was one of the earlier determiners of Time, and was also a type of one of the first elementaries, the Wind, Air or Breath, and of Conception. Later the Cynocephalus became the Genii of wind of the four corners. These are legends, and many of them, of men being turned into monkeys as the result of great hurricanes

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that had taken place. There is an African superstition that men are changed into monkeys after death.

The Cynocephalus had a close symbolical connection with the conjunction of the Sun and Moon,¹ for it is said that during the dark quarter of the Moon, which is loss of light, this animal goes blind, and neither eats nor sleeps, but that when the New Moon appears, it stands erect, with its paws uplifted, and is depicted with a diadem upon its head, as it sings praises for the coming of the Light. It was from this cry, at the coming of the Light, this soul-given cry of rejoicing, that the sounds given in the scale of music were evolved. Of this Darwin writes, "It is a remarkable fact that an Ape, one of the Gibbons, produces an exact² octave of musical sounds, ascending and descending the scale of half tones."

1 In Champollion's "Panthéon Égyptien" plates or disks are to be seen painted in brilliant colors in which the Cynocephalus wore blue at the head and red at the tail, symbols of the dual lunation. The disk at the tail signified the Aa, as the waning Moon. Aesculapius had The Dog for companion (dogs were offered him), so had the Cynocephalus of Hermes. Sirius was the Fire Dog of the summer solstice, which rose heliacally with the Sun. All meet as one in the Dog-Star, the Sabeian Sut (Saturn), later the planet Mercury.

2 And the monkey "alone of brute mammals may be said to sing."—(Prof. Owen, "Descent of Man—Origin of the Scale in Africa.")

The Ape, being an imitator, was used as a symbol of the Transformer. In consequence of this, the Ape was confused with the spirits of the dead, although it bore no relation to those invisible spirits of the air, whose aeolian melodies were played by the wind, giving rise to the magic harps. From these spirit melodies the Eastern peoples deduced architectural forms.

Spirits were known as Breaths. Vowels as we know them are Breaths, and the correct utterance of the vowels belonged to the mysteries of Egypt as well as of India. Chanting of the vowels by the Priests of the temples was a very ancient form of religious service. They were chanted with solemnity often with great secrecy and were thought most sacred. These "Breathing Utterances" were chanted by the Egyptian priests as a hymn addressed to Serapis. These vowels were the seven primary sounds, from which

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all others were evolved and were finally ascribed to the planets. "These seven tones in the musical scale are given as Sit, to the Moon; Ut applies to Mercury; Re, to Venus; Mi, to the Sun; Fa, to Mars; Sol, to Jupiter; and La to Saturn when making the Music of the Spheres, and seven is also the number of the Moon, whose changes occur every seven days."¹

¹ Dupuis—Tom 1, p. 75, authority.

Chnuphis, identical with the Ophite Serpent, is portrayed raising itself aloft, with seven rays darting from its crown, every ray tipped with a vowel. These rays also represent the seven days of the week, and the planets. It is said of this seven-lettered God that he was the true and perfect Serpent, Jehovah, and that the chanting of his name was for the seeker and inquirer of the sacred wisdom. Vowels were symbolical of the life principle, and when a name contained all the vowels it was especially connected with Divinity, the Giver of all Life. The Agathodaemon, endowed with knowledge of good and evil, was the symbol of divine wisdom and was the Christos of the Gnostics, and became the Spiritual Sun of Enlightenment and Wisdom.

In the Pistis Sophia Jesus asks, "Do you seek after these mysteries? No mystery is more excellent than the seven vowels, for they shall bring your soul into the Light of Lights. Nothing, therefore, is more excellent than the mysteries which ye seek after, saving only the mystery of the seven vowels and their forty-nine Powers, and the number thereof."

The Mantrams of India attain their full power in sound. "The most potent and effective magic agent, and the first of the keys which open the door of communication between mortals and the Immortals." Anyone who hears these Mantrams intoned will realize their awe-inspiring sacredness, which must bring a stirring of the heart, and a great spiritual quickening even to the unbeliever.

The seven vowels were consecrated to the seven principal planets, and every planet in its revolution represented a sound,

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the seven together forming a wondrous harmony. "It is on number seven that Pythagoras composed his doctrine on the Harmony and Music of the Spheres, calling 'a tone' the distance of the Moon from the Earth; from the Moon to Mercury half a tone, from thence to Venus the same; from Venus to the Sun 1 ½ tones; from the Sun to Mars a tone; from thence to Jupiter ½ a tone; from Jupiter to Saturn ½ a tone; and thence to the Zodiac a tone; thus making seven tones—the diapason harmony. All the melody of nature is in those seven tones, and therefore is called 'the Voice of Nature'." ¹

¹ Blavatsky, H. P.—The Secret Doctrine, Vol. ii, p. 601.

Although there are countless varieties of musical instruments, all are reducible to three types. Prehistoric music passed through three developments—the Drum, the Pipe, and the Lyre; "Rhythm, Melody and Harmony."

The name Mes, meaning Mass, has as its hieroglyph a cake of earth. A cake, product of the water, was called Mesi, which was eaten as Bread belonging to the Mass, and this finally became the wafer, used in religious ceremonies today. This Mes, or Mass, produced from the mud which had become caked from being massed in water, was used in ancient Egypt, and virtually under the same name, and was made typical of primeval land. Mes was also a name of the Abyss. The reeds growing in the marshes and along the water channels of the river Nile were the Egyptian plants Byblos and Papyrus, from which we have the words Bible and Paper.

The color Green was very sacred as a symbol of re-birth, type of immortality, and resurrection from the earth. These types, a few of which have been given, will unlock many doors to understanding of primeval man's outlook on life. He revered that great mystery Birth and his unquestioning belief in re-birth as he looked to the constellation of the Great Bear, the northern heavens, as that point of commencement typified to him the first Great Mother of all time. Philo, the most illustrious of his race,

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an Initiate of the Mysteries, said, "It is in the mythical we have the true," and not in the literal version where so much is false. The mis-reading of mythology, upon which theology is founded, has resulted in obscured, beclouded, chaotic, ubiquitous confusion filled with religious falsehoods.

Research points to Egypt as the source of primitive astronomical beginnings. Her early namings were often mystical, but divine in meaning because celestial. They were transformed into the physiological. Many imperishable proofs are found in her "myths and fossils of language, which constituted the geology of prehistoric times," says Gerald Massey, greatest of Egyptologists, who claimed that the common center of primeval unity is found in Africa, womb of the human race, with Egypt as its outlet into the world.

EGYPTAN SYMBOLICAL HEAD-DRESS

The above illustration shows one of the head-dresses worn by the Egyptian gods and goddesses. The two tall feathers crowning the solar disk, symbolized upper and lower heaven. Two feathers also denoted the Two Truths of Light and Shade and were symbolical of Breath and Spirit.

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CHAPTER IV DUALITIES

The true inner meaning of certain ancient myths has been obscured by the lapse of time, and by reason of later retouchings which have worked undeniable harm. But the original myths are always reliable, and will withstand the tests of ages, they were not born from civilization, nor from the mind of man, but were the reaction of human cognition to divine impulse. Mythology commenced with the measuring and distinguishing of periods. The Egyptians were worshippers of Nature; the Greeks reveled in Beauty; the Romans demanded Law; and the Northern races revered Courage. Greek interpretations profusely set forth their ideals of beauty, which caused Philo to complain, saying, "They brought a mist upon learning making the discovery of truth almost impossible." Plato becomes misleading when he called Time "the moving image of eternity," for the "foundation of the image is in planetary and stellar motion." He also, "in the foundations of the visible, tries to establish all that was invisible." "The decadence of mythology is to be found in the Greek poetizing, the Hebrew euhemerizing, and the Vedic vagueness, where in India the myths have been vaporized" is the discerning judgment of Gerald Massey, and, as he says, "Poets play with shadows but mythology was the primitive way of conveying facts."

Ancient mysteries, the oral "dark sayings of old," were whispered lip to ear in the adyta because they contained the wisdom sacredly guarded from the ignorant. When theology succeeded myth these became the Sayings—Logia of the exoteric church. Myth—Mythos and Mythology—derived from the Greek Mythos meant and were equivalent to Logos.

The earliest manifested Logos was female everywhere. She was the Holy Spirit, the first word God spoke, His message to man, His revelation. The Sayings, or Logia, in Egypt were later

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assigned to Taht the Moon-god, the Sayer or Utterer of Divine Words, who was reckoner and registrar of truth in the hall of Double Truth and Double Justice. A study of ancient typology shows that it laid stress upon duality, the “Two Truths” of all life.

The dual aspect of life, the Law of Opposites, lies at the root of all Egyptian thought. The beginning was simply the Oneness¹ that opened in giving birth. The act of opening brought about duality. The Constellation of the Great Bear, which appears under so many types and names, was the matrix of the North, the opener, the Female. From Darkness came the Light, from the Circle came the Cross. Nowhere is duality more beautifully expressed than in Egyptian mythology or mythical astrology, for primitive man looked for inspiration and truth to the heavens. Nothing was so mystical in Egypt that it could not be traced to its origin, for everything there was typical.

1 “All veritable Beginning in typology, mythology, numbers and language can be traced to the Opening of a Oneness, which divides and becomes dual in its manifestation.”—Massey, Gerald—The Natural Genesis, Vol. i, p. 137.

An old Jewish tradition says that man was born of both sexes. In the beginning all ancient Gods were bi-sexual, and from the early Oneness, or the Mother, emerged the Child. Sex was originally denoted in the gesture or sign language. Following this came duality in the image, which can be found in the Sphinx, the Centaur, and many others. One of the Pharaohs was known to wear the tail of a lioness behind, so that he might thus express duality, added power.

Africa is the land of equal day and night which in her Astrological Mythology were divided into day and dark, the North and South, or Life and Death. Water and Breath were known as the regulators of all life and existence. Water was the Mother Source that brought about all creation. Breath and Soul were synonymous. Biologically the mystical Water of Life was Blood—Breath—fire. Water and Breath, as Blood and Fire, were symbolic of the male and the female. Adam¹ was called the “Blood of the

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World,” or the feminine Source. Blood was called the Adamic Soul which was the mystical Water or Matter of Life, the Red Earth of mythology. Adam is Red. The Virgin Earth is Red, from which we have the name Adam, who in Egypt was Atum. Red Earth was primordial matter. The Red Sea was the Egyptian Red Lake of primordial matter. In the Semitic languages Blood was simply Blood, Wine is called the blood of the grape, but the first wine in its mystical meaning was the “Blood of the Tree of Life,” and the Great Mother was imaged as the Tree. The Greek Ouranus is derived from the Egyptian Urnas, representing the Celestial Waters. “The Waters of Ouranus or Urnas is the celestial water of life, i. e., Blood. Ur is the water or oil for anointing, really blood.”

¹ There is a symbolical relationship between the two Adams of the Bible, one the man of Red earth and the other the heavenly man, or earth and heaven. The humanizing of Adam through the Fall was the descent of the soul into matter in one interpretation, or heaven brought down to earth, but originally it was due to the stars that “came not in their proper season.”

The dew of life and the dew of heaven, breath and spirit, are dew condensed from breath. Rock crystal was supposed to be formed from dew, and was accounted sacred. The heavens were said to be formed by the rising of the vapor from the Abyss of Darkness, the celestial water and breath.

The duality of upper and lower heaven is indicated as Breath or the constellation Scorpio and as Water in that of the Crocodile. The Scorpion is a sign of number 6, as well as Scorpio (Serk), meaning to breathe. The Scorpion is said to have 6 eyes. Breath and the number six are identical in the Zodiacal sign Taurus, the ruler of which, Venus, is number six. Taurus and Scorpio polarize each other in the Zodiac. A passage in the “Book of the Dead” reads, “I am like the Sun in the Gates—I give the breath of life to Osiris. I have come like the Sun through the Gate of the Sun-goers, otherwise called the Scorpion.” Scorpio is the eighth gate in the Zodiac, the gate of darkness, opening into life everlasting.

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Our American Quiche have the duality of wind (breath) and water. In their myth of the Four Ancestors, which were four forms of spirit or breath, they represented the four elements as male—breath, air, fire, and water—said to be created by the air in motion. Their four wives, mothers of the human race, were forms of water, as Beautiful Water, Falling Water, Water of Serpents and Water of Birds.

In the New Testament there are the two baptisms, one by water and one by fire, or as Justin says, “Fire kindled in the River Jordan.”

In the duality of Light and Shade, or light and its negation, dark, are found the two primaries in which all colors blend. There are the two solstices, north and south. Two stars or constellations are connected with this division and are known as the “Lawgivers” of the Zodiac, Kepheus in the north and Regulus in the south. The sign Libra, or the scales, when placed at the equinoctial level as a connecting link between the two heavens, is also an emblem of the Two Truths, and of the spiritual birth from above and the physical birth from below.

The Chinese have two primal principles called Yang and Yin, male and female, or father heaven and mother earth. They were originally known as Light and Shadow. They also had their two waters or rivers in the valley of Han, which is the Egyptian Aan, the Fish. It was in this valley that the mythical “Yellow Emperor” of China received the ancient Dragon Writings from the river Ho, and the Tortoise Writings from the river Lo. These two waters can be found in the planisphere as the double stream of Aquarius.¹ One of the myths speaks of a mist which hung over the river for three days and nights, and when it lifted the Emperor saw a great Fish, to which he made sacrifice, and as it swam out to sea, he discovered and secured the mysterious map writings. This Fish was probably the royal star Fomalhaut. Fomalhaut means the Mouth of a Fish, and is found in Pisces Australis, a paranatellon of Aquarius.

¹ An ancient name of the birthplace is found in this double stream of Aquarius.

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Among the primitive types of the old Great Mother are found the Fish, the Crocodile, and the Water-cow, all of which are said to “bring forth writing from the mouth,” i. e., The Word, the Logos.

In a Maori myth the center of the heaven, was a point of commencement, hence their custom of dividing a fish found stranded on the beach. It must be divided through the middle of the backbone and distributed to their chiefs. This divided fish harks back to the one fish of the ancient birthplace of the primordial division, which has come down to us as the two fishes of the Zodiacal Pisces.

When the Solar Zodiac was formed, Pisces became the Solar birthplace, as the outlet from the Abyss. Semiramis was a fish-tailed goddess who brought forth her child from the water. The child Vishnu issues from the mouth of a fish holding in his hand The Word, rescued from the waters. Rama in Egyptian means both Fish and Throat, hence the issuing of the Word, the Logos, which in celestial allegory means From Above. Rama was a name of the river Tiber, the birthplace of the twins Romulus and Remus, and the Mitre worn by the Pope of Rome represents the Fish's Mouth.

The Tree, Serpent, and Water are basic sources whence spring many myths. To several races they represented the supreme type of Deity. In a Russian fable a Flying Serpent brings two great heroes to the borders of a lake, into which they throw the fresh green branch of a Tree. As it touches the water it bursts into flames and is quickly consumed. Going to another lake they throw into it an old or decayed branch of a tree, which contacting the water immediately becomes a mass of beautiful blossoms. When the people murmured against the bitter waters of Marah, Moses “cried unto the Lord; and the Lord showed him a Tree, which when he had cast into the waters, the waters were made sweet.”—Exodus xv, 23-25.

Earliest emanations were from the Abyss, the primordial place of birth and re-birth, of which the fish became a dual type. Fish

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is a symbol of Breath, or Spirit, and Water. It lives and breathes in the water. Birth from the water was symbolized when the Egyptian goddess Neith was created, seven thousand years ago, under the type of a fish, and gave birth to her child Horus, whom she netted or fished from the water. Neith and Net are synonymous, and a fish was placed on her head symbolizing birth from the water. Neith Isis, as the Immaculate Virgin, is one of the oldest goddesses known. As “Isis she symbolized personified Nature and as Neith, primordial Matter and infinite space.”

The double waters were said to issue from a mount called “The Rock of the Horizon,” “The Two Topped Mountain Divine.” This Mount or Rock first marked the Solstices and later the Equinoxes. Shu (Mars) was god of Solstices. He was the Smiter or Divider of the Rock from which the waters flowed, creating the division of the heavens. Shu typified Fire, also a Lamp and a Light.

The Gnostics had two baptismal rites recognized by them as physical and spiritual—exoteric or esoteric. “Generators of Years” was one of the names for the Two Pools, “The Pool of Natron and the Pool of Salt” in one of which the Sun was said to be re-born by day and the Moon was renewed by night. The Two Waters were often typified as the Pool of the Sun and the Pool of the Moon. Hebrews and Mohammedans also had their Pool of the Sun and their Pool of the Moon. “The fertilization of the world was from the Two Waters.”

The Holy Mysteries of the Eleusinian Gnosis were read to the candidates for initiation from two large tablets of stone that fitted closely together and were called the Petroma. They represented Truth in a dual or double aspect. Petru in Egyptian means to interpret, to reveal, or explain. Similarly the Ten Commandments of the Old Testament were written on two tablets of stone, which are reverently read in the Christian churches, and are being interpreted as were the mysteries of old from the ancient Book of Stone called the Petroma, The Book of Truth, the Two Leaves of Truth.

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The two serpents of the beginning were the Constellation, Draco in the North and Hydra in the South, both encircling the Poles. "Hydra is the Serpent of wet, of moisture, the first element of life; The Dragon of the North, the winged Dragon, the fiery Dragon,¹ the original of all the dragons of flame and drakes of fire, was the symbol of the second element of life, the breath, heat or fire that vivifies."²

¹ This was the dragon that fulminates fire for protection.

² Massey, Gerald—The Natural Genesis, Vol. i, p. 346.

The Head and the Tail of the Dragon represent the ascending and descending nodes of the Moon. These are points or degrees in the Zodiac occupied by the Moon when she crosses the Ecliptic. As she passes from South to North latitude she is portrayed as the dragon's head, and as the dragon's tail when she passes in the opposite direction. Eclipses usually take place in the neighborhood of the head or tail of the dragon.

Duality is found in the imagery of the two Bears, the Great Bear and the Lesser Bear of the planisphere; similarly in the two dogs, Canis major and Canis minor; the two Lions as Lion-gods; the two Fishes; the two Mothers as Virgo the Virgin and Pisces the Gestator; the Twins of Gemini, who in Egypt were the two Lion-gods. There were also the Ass and its foal; the Dragon of the North and the Dragon of the South; the double Anubis, or Sut in his dual form. Sut-Horus and Sut-Nub are a double manifestation of the Light and the Darkness of the horizon when portrayed with two heads of birds. One is the Black Vulture of night, the other is the Golden Hawk of solar time.

In Egypt there were two golden harvests. The wilderness was made to blossom and bear fruits by the inundation of their River Nile, whose waters when first coming down were of a crude green color, and very unwholesome. The color gradually changed to red, due to the oxide of iron in the water, and when the Sun's rays spread over the river, the waters had the appearance of blood, which became typical. Red as Blood, represented to

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primitive man the Mother Source. Water as a first element, the Water of Life, was recognized in a mystical sense as Blood, hence the Mother Source of Life, a universal belief. Matter as the Red Earth was mystically found in mud as a source of beginning. The Sacred Lotus grew from roots in the mud but blossomed in the light. This was the perfect flower symbolizing the duality of life, as the breather in and out of the water. Isis is supposed to have conceived through smelling this flower. The Lotus was a flower of breath and reproduction, a type or image of primal Cause.

The primitive idea of the origin of good and evil as opposite principals, has evolved in our later day duality into God and the Devil. Thus does the Eternal Law of Opposites find a crude modern expression. All primitive myths originated in the darkness. The earliest reckonings came from the Night. Night was the great mystery of the mysteries. Darkness as the enemy of Light, later the enemy of man, was evolved from that strange old Dragon of the Dark which took its first form in Space, Darkness visible opponent of the Light. From this Dragon of the Dark myriads of fables have arisen, culminating in that curious composite of superstition, the Christian Devil, a real miracle of miracles!

WATCHING OVER EDEN

The serpent encircling the tree is keeping an eternal watch over Eden. He is the guardian of treasures, starry jewels and all precious things. The tree typifies the celestial mount or pole. Mount or pole interchanges with the tree, and the serpent, later called the Tempter instead of the Protector of the Tree of Knowledge.

the celestial ship of the north

CHAPTER V THE GARDEN OF “THE BEAUTIFUL”

Eden (or Ghedon as a root word) means periodicity, or a definite time, and is feminine. It was created by the first turn of the Seven Stars which formed the Constellation of the Great Mother in the polar heaven, and these Seven were the archangels which became identical with the stars that sang together in the dawn of creation, when all the sons of Elohim shouted together for joy. Job xxxvii, 7.

Eden has another name, Gen-Eden, which means Paradise, a “Garden of Delight,” a “Region of Supreme Loveliness.” It also means to encompass, to surround, to clasp, to enclose. It was a circle of space, a cycle of time, a ring. As Paridhistha, it is situated on the horizon. Eden by whatever name it may be called is a symbol of the Seven Stars and their circle around the pole. It was the Paradise or Highlands of early Sanscrit-speaking people. Its etymological meaning in Greek signified voluptuousness. It was their Olympus. It was also the early Mount Meru, the abode of the gods, and must have been the Paradise of Mohammed, full of Houris. It was never the property of the Jew. The tale of the lost Paradise restoration has been attributed to the Hebrews but they had stolen it from the Persians. One day its significance as an imperishable symbol of the Mother heaven will again be recognized.

The original Eden meant Wisdom, and a place of bliss like Nirvana. This makes reference to the fact that man has power to evolve his own divine nature, since he holds within himself the Eden in which grows the Tree of Knowledge of Good and Evil, and man is the Knower thereof. “The Garden of Eden on the Euphrates became the garden of the Astrologers and the Magi.” “China, 2000 B. C., had such a primitive garden in Central Asia, inhabited by the ‘Dragons of Wisdom’,” the Wise Ones. The

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Japanese also had their Garden of Eden “on the Plateau of Pamir between the highest peaks of the Himalayan ranges,” a culminating point of Central Asia, where four rivers flowed from a common source called “The Lake of the Dragons.”¹ The Light descended at these places in the past.

1 Blavatsky, H. P.—See *The Secret Doctrine*, Vol. ii, pp. 203, 204.

The Jewish Eden was copied from the Chaldean, and its temptations were of a very great antiquity. In past ages, there had been a Sacerdotal College having Priests called Aliem, the Hierophants of which were initiated into the knowledge of the Good and Evil of the world. They taught the sons of men to become as one of them. Thus in Genesis it is written, “Behold the man is to become one of us, to know good and evil,” and there were Priests or Lords of the Garden of Eden who wore their “coats of skin.”

The antiquity of the allegory of Genesis is indicated by the fact that the Fall of Man into generation took place in Mesozoic days, the Reptile Age, which is explained in the Zohar, which says that the serpent (Satan) which seduced Eve was a kind of Flying Camel. In an old Zoroastrian manuscript there is an account of a huge serpent with a camel’s neck, which in the Avesta is represented after the Fall as having lost “its nature and its name.”

The banyan tree of India, so sacred to the Hindus (because Vishnu during one of his incarnations reposed under its mighty shade and there taught human philosophy and science) is called the Tree of Life and the Tree of Knowledge. Under this tree their teachers impart the first lessons of immortality, and initiate their students into the mysteries of life and death.

In China today the teacher of the doctrine of Buddha is living in a temple of Buddha, on top of a mountain between China and Thibet, and there produces his greatest religious miracles under a tree called the Tree of Knowledge and Tree of Life. These miracles

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take place every three years, when great throngs of Chinese Buddhists make a pilgrimage to this place.

The early Adepts, initiated at the fount of knowledge, who understood the mystery of life and death, have been accused by materially minded posterity of having been guilty of sin and of having been tempted by the serpent. Strange interpretations have been developed out of the mystery of the Garden of Eden, its tree and its serpent. The serpent was the symbol of Divine Wisdom which represented the Lord as the Logos speaking words of divine creative wisdom, that his hearers also might become creators of this wisdom in turn. A symbol of sacred knowledge in antiquity was a Tree, ever guarded by a serpent, the serpent or dragon of wisdom. The serpent of Hercules was said to guard the golden apple that hung from the Pole, the Tree of Life, in the midst of the garden of the Hesperides. The serpent that guarded the golden fruit in the garden of the Hesperides and the serpent of the Garden of Eden, which enfolded with its coils that mysterious tree, are the same.

Likewise Mount Meru with its beautiful tree, the abode of the Gods was guarded by the serpent guarding the North Pole, whose secret still defies the greatest explorers and scientists of the day. We have also the myth of Juno giving to Jupiter on her marriage with him a Tree with Golden Fruit. Is it not the same tree, the Tree of Knowledge enfolded in the coils of the serpent, which was given to Eve in the Garden of Eden, and from which she offered the apple to Adam? What has changed this Serpent of Wisdom into the devil of the Christians? The creative power in man is a gift of divine wisdom and not the result of sin. It is far better to place the so-called curse of the Garden of Eden where it belongs. "The Cross itself is an evolution from the Tree and Serpent, and thus became the salvation of mankind." It was divine at first and later humanized. "To the Eastern Occultist the Tree of Knowledge in the paradise of man's own heart, becomes the Tree of Life Eternal, and has naught to do with man's animal

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senses.”¹ “The universal essence is first figured as a Tree of Life, union with the Tree of Life is said to be ‘The consummation of vision and the perfection of the mystical.’”

¹ Blavatsky, H. P.—The Secret Doctrine, Vol. ii, p. 587.

The original Pillar of heaven as applied to the North was the pivoting point or Pole. This was the Mount, with its alluring garden, that surrounded the world. In Ezekiel, chapter xxviii, 13-14, the Lord is speaking, saying “Thou hast been in Eden, the Garden of God; every precious stone was thy covering. . . . Thou wast upon the Holy Mountain of God, thou hast walked up and down in the midst of the precious stones of fire.” These are the Stars, the Pillar, the Tree and the Pole that belong to the Garden of Eden.

Within the Temples of Egypt, Babylon and China the heavens are depicted upon the ceilings as “A Dome of Stars” the Mount that surrounded the world.

There is also the beautiful Asvattha, Tree of Life, of the Bhagavad-Gita, whose roots are generated in Heaven, representing the Supreme Being, and whose luxuriant branches spread out over the terrestrial world. Those who can reach above its branches need never reincarnate and return to experience the suffering of the world. But when this tree reached the Garden of Genesis it became changed beyond imagination, its pristine purity was soiled, and it has ever since been the herald of perverted truth and called a Curse.

The passing of aeons of time has given many names and forms to all symbols which were originally cosmic and astronomical. The Tree might always have been kept green, nurtured by the Water of Life, and the Dragon always have been divine, had they not been forced out of their Sidereal Home. The primal pair in Paradise were Typhon, goddess of the Great Bear (Ursa Major) and Sut, her son, as manifestor of the Little Bear (Ursa Minor), the two constellations revolving around the pole of

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the Tree. There is a Kamite legend of Isis and Osiris living together in Paradise in peace and happiness until Osiris became possessed with the desire for the drink of immortality, in the search for which he fell. Osiris is the reputed discoverer of the vine, which is seen in the decans of Virgo, and Isis, Virgin of this sign, was the discoverer of wheat, branches of which she carries in her hand. Wheat is the symbol of seed, and generation of life is from the seed. The vine, or the grape, was an emblem of wisdom and knowledge. The wheat has been thought by both Rabbins and Musselmen to have been the forbidden fruit eaten by Adam. We are told that "Adam at the moment when he tasted wheat, received the seed for the propagation of mankind.

From the grain which he ate sprang up a tree; life in me and in thee is its fruit."¹ The first seed belonged to the Great Mother.
1 Shea and Troyer—Dabistan, Vol. ii, p. 338.

The Iroquois have their legend of the lost heaven or Paradise, and of the woman who dwelt there, to whom they sent a messenger borne on the wings of a bird, who watched and waited until she came to the tree in the garden, to draw water from the well, and then tempted her to fall from grace. It is not unlike the Christian legend of Mary being watched at the well by the Angel Gabriel. In the Iroquois legend it is said that when the woman fell from heaven she was caught on the back of a tortoise, on which was placed a quantity of soil brought from the bottom of the sea by a fish, and that there she gave birth to twins, sisters, found in many myths.

Ignorance leads to profanation, and ridicule born of misunderstanding to untruth, conditions that inflame and energize the fiery wheels of animal instincts found in the Zodiac, the Wheel of Re-birth. The undercurrent of our world of humanity is setting toward a goal reflecting the stars above. The dogmatism that can see nothing but cobwebs in ancient philosophy and antagonizes the seeker of archaic truths, will have to do battle with the Law of Compensation.

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To sum up the entire story of the Garden of Eden, Sharp writing on Egypt says, "The whole history of the fall of man is of Egyptian origin. The temptation of the woman by the serpent, and of man by the woman, the sacred tree of knowledge, the cherubs guarding with flaming swords at the door of the garden, the warfare declared between the woman and the serpent, may all be seen upon the Egyptian sculptured monuments."

There were said to be four Rivers of Eden which proceeded from a central river. The River Pison flows around the land of Gold and Light, dispensing and receiving. The River Gihon flows around the land of Ethiopia, or Darkness, land of the most primitive races. Hiddekel runs eastward to Assyria, a stream of Power—"The stream rising and flowing back to ancient or interior ages, guiding to Assyria the land of perfection and peace." The fourth river Euphrates means the weaving together. It is fundamental power, and is joy and delight—"The Voice of Heaven." It was anciently called the "Soul of the Land."

Again we have the four rivers proceeding from a central river, as 1 plus 4 equals 5.

1 equals the Monad, the Source.

4 Signature of the Earth.

But 5 equals 2 plus 3.

2 Duad, Antagonism, Light versus Darkness.

3 Light Triumphant, Divinity in triple aspect.

2 plus 3, Duad permeated by and ruled over by Superior Force.

"As above, so below" is always to be remembered. Thus a correspondence is found between the four fixed stars and the mundane registration of the Cardinal Cross.

There are also the Cosmic Rivers of the Human Will or Physical Generation, with the Tree of Life at the center, and all flowing from one source as they go forth to water the Paradise of the heavens, or the heaven in one's heart. In the stars we find

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many mystic meanings. Do not turn aside from the mystical, nor from legends, for they are most beautiful, and were of Celestial origin created for all Eternity.

It was foretold that wherever a river-head could be located, even with channels that no longer existed in usefulness, provided there were four waterways, suggesting that it had once “run on all fours,” a Biblical Eden would be discovered, whether in Asia, Africa, Europe or America. There is an ancient legendary prophecy that the Lost Paradise with its Tree of Life will reappear upon a mount, from whose summit there will spring four rivers that will reach to the four quarters of the world. There was an ancient hymn to the Goddess Ishtar extolling her as the Queen of the Four Rivers which carries us back to the ancient Mother.

The cross is of immense antiquity, and was first celestial. The Tree of Paradise was called the Tree of the Cross, and was placed at the Mount of the Four Corners in the Garden of Eden, which was formed by the stars encircling the pole. Here the great Serpent, as the constellation Draco, kept his sacred watch, “the Cross was an evolution from ‘The Tree and the Serpent’ and thus became the salvation of mankind. By this it would become the very first fundamental symbol of Creative cause, applying to geometry, to numbers, to astronomy, to measure and to animal reproduction.”¹

¹ Blavatsky, H. P.—The Secret Doctrine, Vol. ii, p. 216.

The cross that is so sacred to the Christians is supposed to date from the Crucifixion, about two thousand years ago. For many years the cross stood for the Christ, but not the humanized Christ of whom we have learned from the theologians, but for the Christ that in those days of antiquity was a personification of the Supreme Spirit, the Higher Self. Only in the Catacombs of Rome during the early centuries of the Christian era, has the ageless celestial Christ of the polar cross been humanized, and as an alleged starting point for a new religion. The earliest human figure on a cross appeared during that period and roused many

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questionings and much skepticism concerning the truths and realities of the Christ of the new religion, since the many and various symbols used needed explanation and harked back to an allegorical Christ. This questioning and unrest among the people disturbed the Church very much, for previously the symbol on the cross was a Lamb. Consequently during the reign of Justinian II, fearing lest the reality of a personal Christ be lost, the Council of Trullo decided that for the future the figure of a personal Jesus should be portrayed upon the crucifix in place of the Lamb. "He shall be represented in his human form, instead of the lamb, as in former times."

No portrait of Jesus had been extant at any time to prove either his humanity, or his divinity. Therefore, he had been represented in many ways, even as a type of the so-called pagan gods. It was very necessary to retain and not lose the symbol. "Therefore, it was proclaimed that the symbol of the Lamb was to be superseded by the human form, as the Christ our Lord." The Lamb had been mentioned as the type of sacrifice belonging to the Zodiacal sign Aries, symbolized by the Lamb or the Ram. Adrian, Pontiff of Rome in the Eighth Century, proclaimed that the "Lamb of God must not be depicted upon the cross as the chief object, but there is no hindrance to the painting of a Lamb on the reverse or inferior portion of the cross where Christ hath been duly portrayed as a man." ¹

¹ Cited by Didron, *Icon. Chret.*, pp. 338-339.

Over and over again one finds this imagery belonging to ancient times twisted and turned into a later historical and theological form. The cross was that of Life, never that of Death, and was an image of Immortality. In many countries it represented the four foundations of the world, the four corners, emblems of reproduction, duration; and type of the Eternal.

The Tree of Life and the Cross were identical also with that Mount Meru of the Four Corners that originated at the Pole, with its seven steps, our Paradise. There is a legend that tells us that

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“Seth obtained a shoot from the Tree of Life, and placed it on Adam’s grave at Golgotha, where it sprang up as the Cross of Christ, and the spot where it was reburied was discovered by Helena.” Another legend tells us that when Adam was sick unto death he sent his son Seth to the Gate of Paradise to pray for a little oil from the Tree of Life as a cure. But the Tree had vanished with the lost Eden.” This was the seven-branched tree, replaced by the Cross of the Four Corners, or a tree of twelve branches.

In another version Adam asks his son to tell the prophets and the patriarchs what the angel Michael had told him when he was praying at the gate of Paradise for a little oil to anoint his father’s head and heal his pain. The answer was that he had been told that he was not to entreat God for “The oil of mercy, because in no way could he obtain this oil until the Last Day and Times.”

It is said by Esdras of those who are to be saved, “They shall have the tree of life for an ointment of sweet savor.” Esdras, II, 12. “The Tree of Life and knowledge is represented as being restored in the shape of the cross, and the solar god who entered Amenti once a year is now depicted as doing the same thing at the end of the great cycle, as it is written in the ‘First Book of the Seventy’ in a certain sacred volume said to have been preserved by the Jews.”¹

¹ Massey, Gerald—The Natural Genesis, Vol. ii, pp. 382, 383.

These sayings all belong to the allegories of the heavens and that immaculate birthplace in the North, and to the great cyclic periods produced by the Precession of the Equinoxes.

The Rod of Moses was fabled to have been a shoot from the Tree of Life. Likewise in a Christian tradition it is said that the cross of Calvary was composed of four kinds of wood—the palm, the cedar, the olive and the cypress. This was surely the cross that represented the four corners or the four points of the Cardinal Cross of the world. The mystical or mythological cross never consisted of four different kinds of wood, yet many and varied

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are the traditions belonging to all countries of the world concerning a certain wood held most sacred, from which the cross might have been made. It was said to be the Elder, which suggests the ancient mother Typhon, "it is yet believed in England, and in other northern countries, that the wood of the true cross was elderwood . . . the elder was one of the trees of life in the north and a type of the old Mother. The elder is one of the wine trees, a producer of the inspiring juice, and its leaves and flowers are still held to be very healing. Also there was a sacred festival at which the Romans annually paraded a kind of crucifixion consisting of a dog stretched out alive upon a cross of elderwood. The exhibition was made between the temples of Juventus and Summanus." ¹

¹ Massey, Gerald—The Natural Genesis, Vol. i, p. 434.

In King's "Gnostics," on page 91, there is shown a most curious picture of a crucifixion found on the Palatine walls of Rome, for stretched on the cross is a dog with the ears of an ass. This was paraded in one of the Gnostics annual festivals, and was thought to be the work of a pious Gnostic, but has been termed the "Blasphemous Crucifixion." The dog was a type of the Egyptian Sut—as Anup he was the Golden Jackal, and depicted on the cross or at the Crossing. Sut, as we know, was the first son of the ancient mother, who was represented as the great star in the South, Sirius, or the Dog-Star, and who as the starry announcer had three different types—the dog, the jackal, and the ass. He was the guide of the crossings in pre-solar and pre-Christian myths, when known as Sut-Nahsi or Sut-Nubti, he was the negro god, continued in Egypt as Sut-Har of the Sun and Sirius cycle, a Sabeian-Solar combination found in other mythologies where a Star-god of fire became a Sun-god.

Sut as Anubis was the Egyptian embalmer and preserver of the dead; in Greece he was the Hound of Hermes, who guided souls to the River Styx. He also guided the sun and the souls (the stars) through the underworld, or night, and became the "Preparer of the Way," Guide of the passage through the dark as

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the Star of Sunset. He became guide of the resurrection, the deliverer, the Saviour, as he reached the Sunrise of the horizon. In planetary form the Dog-Star is Mercury. Statues of the god Mercury as a protector from harm were erected, and were in the shape of the cross. In Inner Africa, as the jackal, Mercury was called the god of thieving, and later became the Mercury of the Romans. By "thief" is meant the dark encroaching on the light. Both the jackal and the dog-headed ape were types of the thief of light, just as the fox and the jackal were the Typhonian types of the Dark Power, which was the thief of the light of the Moon. These two were also the prophesiers, their bark usually predicting calamity of some kind. The Golden Jackal as the messenger, Mercury, was the prophet of the Dog-Star, and of sunrise and sunset. The coyote, the prairie dog of the North American Indians, was thought by them to have brought the rood-diggers of California into the world. On the fifth day of their most solemn religious ceremony, the Iroquois Indians sacrificed a white dog by burning, to establish communication with the Most High God. The Lenni Lenape Indians honored the wolf as the animal that released mankind from the dark abode underground. The Dog-Star "Fiery Flaming Sentinel of the Fiery Hosts of Space," son of the Immaculate Mother—Goddess, can be traced by means of monuments and allegory to the Lamb, the type of Fulfilment.

There are pictures extant of the Lamb standing on a mountain, out of which four rivers seem to be flowing, symbolizing the four quarters of the world. Didron writes of a monument of the Eleventh Century portraying the four streams called Gyon, Phishon, Tygris and Eufrates, symbolized as men, each carrying an urn of one of the streams. Their type and head-dress show them to be members of the Mithraic cult. To this cult the Ram of Aries belonged which the Persians always called the Lamb, and we are told by Dupuis, that the Persians celebrated a feast relative to the cross just before the Sun entered the sign Aries, the Lamb, when the Southern Cross, the cross that remains in heaven for all time, shone most brilliantly at night as a beautiful type of the Vernal Equinox.

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In Christian Iconography the cross is connected with the Lamb, representing the equinoctial colure in the sign of Aries, the Ram. This crossing, as all other Zodiacal crossings, represented a cycle of 2160 years, and was called the Christ sacrifice of that cycle. The Lamb or Ram type also belongs to India, where the Spirit or God of Fire was symbolized as the Cross of Fire ridden by the Lamb, and was their solar sign of reproducing power. The Hindu Agni is the Agnus Dei of the Christians.

The Egyptian god Sebek-Ra, who wore the horns of the Ram or Lamb, is identical with the Lamb that was imaged on the cross for seven or eight centuries, and which bore the sins of the world or took them away, and was later converted into a human figure. With the ending of this cycle of Aries came the beginning of that of the Fishes, or the Zodiacal sign Pisces, when the child was portrayed as a fish. This cycle of the Fishes was ushered in a little over two thousand years ago.

In the Hermean Zodiac a Fish-goddess is to be seen holding a dove in her hand. The Fish, the Dove, the Cross and the monogram K R are all found in the Typology of the Catacombs of Rome, where “the concealed burial-place of the ancient religion, visibly becomes the birthplace of the new, and it is there we can see the types in the process of transformation.”¹

¹ Massey, Gerald—The Natural Genesis, Vol. i, p. 454.

The cross is composed of Chi and Ro, which reads Chr. Chr was accepted as an abbreviated name for Christ, or conveyed that meaning, but was not of Christian origin. Forty years before the Christian Era it was found on the coins of the Ptolemies and also on those of Herod. Chi and Ro are the circle and the cross. The Ru is an oval, found on the top of the Ankh Cross, which we find as the symbol of the planet Venus. In Egyptian Chr or Kher or Kheru signifies a Word, a Voice, and later became the solar Logos. Ker is a circle and identified with the Ark, Kr and Ark are symbols of the cross and the circle. The ark was the circle made

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by the Constellation of the Great Bear, that primary circle made in heaven and earth, and is inseparable from the cross, which was the symbol and type of the first four corners of the world.¹ Ru or Kr is a circle or a course of time, and in various other languages has the meaning of a course. In Greek it became an abbreviation of Kronus. K R is the root of the name Kronus, Course, Circle, Cross, and Christ. Chrestos (Greek) was the early Gnostic name for Christ. Justin Martyr claims the early Christians were called Chrestians.

¹ A cross is the symbol of the old god Anu of the Assyrian myth, and Annu is the Egyptian place of the crossing and equinox; also of Anit (Neith), who brings forth the child at the crossing.

To the Gnostics, who were the early Christians, Christ as the “Word of God” was never accepted as a man of flesh; manifestation of the spirit was through the illumination of the mind, it was the purification of the Spirit. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.—John i, 18. “Even the Son of man which is in heaven.”—John iii, 13.

To them Christos meant the impersonal principle, the Atma within every man’s soul, not Jesus. The Fall, Incarnation, Atonement, and Resurrection were never accepted literally by them. In the British Museum is an old Coptic MS. In which Christos is frequently referred to and this word is found to have been constantly replaced by that of Jesus. Chrest is stolen or borrowed from the pagans, and meant to them “‘A disciple on probation,’ a candidate for hierophantship; who, when he had attained it, through initiation, long trials and suffering, and had been anointed (rubbed with oil), was changed to Chrestos—the ‘purified’ . . . the Chrestos, the ‘man of Sorrow,’ became Christos himself.” The finding of the Christ within had taken place. Krishna, the Avatar, was sought for among the shepherds who had concealed him, and thousands of their newly-born babies were slain during the search. His conception, birth and childhood is the prototype of the story in the New Testament.¹

¹ See “The Key to Theosophy,” H. P. Blavatsky.

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The first Cross was celestial and Sabeian, created by the revolution of the constellation of the Great Bear, and its pattern was found in the Ankh Cross of the Egyptians, their symbol of Eternal Life and Continuity. It was from this revolution that the origin of time, the cardinal points of the world, and the cross of the four quarters were derived. It was followed by the Solar God, who made his circle and crossing in the Equinoxes and Solstices. A type is also found in the Swastika, which has a nail in each of its four corners, and which is symbolized in the human figure extended with nails in hands and feet. The figure of the cube unfolded forms the figure of the cross. The cross was originally a symbol of life, but finally came to symbolize death and the blood sacrifice. Besides this fourfold cross there is the sixfold, many churches being builded on the sixfold cross of the four quarters, the Zenith, and Nadir.

In Ecclesiastical heraldry the single cross belongs to the Bishops, the double cross to the Cardinals and Archbishops, while the sixfold belongs to the Pope. The sixfold cross was known ages before the Christian era. It was the cross of the completed solar circle. In a feminine form it was the triple cross, the S S S of the Sistrum and a form of the 666 of the Book of Revelation, known as the Beast. The double triangle, known in India under the sign of Vishnu, with its apex pointing upwards, was always masculine, and with the apex pointing downwards was feminine and a form of the number 6. The circle in its primacy, as the circle in heaven as well as on earth, is the Ru, the female sign which is inseparable from the cross. In the human aspect of its typology there must always be the male-female, therefore there could never be a cross without the circle, for otherwise there could be no reproduction.

Nails were emblems of reproduction and generation for both male and female, and are found on the hands and feet on cuneiform figures, symbolizing a second life. They also represent a phase of pubescence, gestation and resurrection. Nails are found on the chests of mummies in Egypt as a symbol of

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pubescence, potency and virility, and they signify “to rise again.” The number of nails used depended upon the type of cross.

In the original crucifixion there is no cross. In the ancient cult of the Avatar Krishna the crucified one was the cross, and was typical of the Tree of Life. The stigmata are seen on his hands and feet, and represent the Transfiguration, the passing from one life to another, the re-birth into a higher spiritual existence.

The crucified Vishnu is seen extended into space, with nail marks on hands and feet as tokens of his divinity and emblem of his virility, which was so powerful as to cause him to be re-born after his crucifixion. On that wonderful Tree of Life, not Death, no wood is seen, no inscription, no nimbus, thus proving that the crucifixion of Vishnu was entirely pre-Christian.

Nails are also seen on the hands and feet of Buddha, and on Maya, just as they are seen on the arms of the Swastika cross, that “Cross of the four quarters, foundation of the world. The Cross that can be traced back to the very depths of the unfathomable Archaic ages.”

In Egypt, at the Vernal Equinox, when the Sun and the Moon were reunited at Easter time, the child Horus was born. In mediaeval times pictures of the crucifixion were accompanied by representations of the Sun and the Moon, symbols of re-birth. The woman arrayed with the Sun and Moon under her feet, is the Mother Moon at the Vernal Equinox, who brings forth her child at Easter, as related in the Book of Revelation.

The position of the Sun and Moon at Easter is responsible for the two traditions of the Crucifixion (the Passover or the Crossing) occurring one on the 14th, the other on the 15th of the Egyptian month Nisan, as well as for the two celebrations of the Resurrection of Christ, which survived until a late period in Rome. There are two diverse statements concerning the Resurrection in the New Testament, one in St. Luke and the other in the Book of Acts, further explained through the Mythos by Gerald Massey:

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“In Luke the risen Christ is “carried up into Heaven” on the third day following the crucifixion. In the Acts he is not “taken up” into Heaven until the fortieth day, or after forty days! Such serious discrepancies as these are forever irreconcilable as history, but they are found to contain the very facts that reconstitute the Mythos.

“The resurrection of Osiris at the Autumn equinox was lunar; at the vernal equinox it was solar. After he was betrayed to his death, when the sun was in the sign Scorpio, he rose again on the third day as Lord of Light in the moon, or as Horus, the child of the mother-moon. The solar resurrection was at the vernal equinox when the sun entered the first of the upper signs and Orion rose. This time it was in the character of the second Horus, the adult of 30 years; and this second resurrection followed the forty days of mourning for the suffering God which were celebrated in the Mysteries, and survive in a Christianized form as our Lent. And just as the myth of the double Horus in the two characters of the child of 12 years, and the adult Horus of 30 years, has been continued in the Gospels to furnish the two phases in the life of Jesus, so have the two different resurrections with their correct dates been applied to the Christ made historical.

“Thus interpreted by means of the Mythos these two versions of one alleged fact tend to corroborate my explanation already made that the two different dates for the crucifixion given in the otherwise irreconcilable accounts belong to the luni-solar reckoning in the same luni-solar myth. In Egyptian the signs of a half moon and fourteen days are identical; and in the dark half of the moon Osiris was torn into fourteen parts. Therefore, the 14th of the lunar month was the day of full moon. Whereas in the soli-lunar month of thirty days the 15th was the middle of the month. Now the crucifixion or the crossing at Easter was and still

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is determined by the day of full moon. This will be on the 14th of the month of twenty-eight days in the reckoning by the moon only, but on the 15th of the month according to the soli-lunar reckoning. Both reckonings were extant in two different cults and both were separately continued by the Eastern and Western Churches for the one day of the crucifixion. Both cannot be historically correct, but they are both astronomically true. Both could be made to meet at a given point in the total combination which was determined by the conjunction of the sun and moon at the equinox as the day of full moon. But the two different dates for the mid-month remained, and these are represented by the traditions of two different dates for the crucifixion. Both the lunar and the solar dates could be utilized by the Mythos, in which there were two crucifixions and two resurrections, though these will not bear witness for the single fact of the historical crucifixion. As we have seen, the two ascensions of Osiris on the third day and at the end of forty days, have been preserved, and are repeated as historical transactions. Two different Crosses were also continued in the Christian Iconography as the cross of Autumn and of Easter; and although we may not be able to show two crucifixions in the Canonical Gospels, nevertheless the total matter of the Mythos is there. When Jesus was led up into the wilderness to be tempted of the devil, and to suffer during forty days, we have the parallel to the struggle between Osiris and Sut, which was celebrated during the forty days of mourning in the mysteries. Moreover, there were two days of death or crucifixion kept in Rome until the present century, when the dead Christ used to be laid out and exhibited on the Thursday before Good Friday; and two days of resurrection were also celebrated in the two Sabbaths on Saturday and Sunday. As the Apostolic Constitutions show, both of these days were continued for the two weekly holidays of the Christians, Saturday being the day of rising again on the

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7th day of the week in the lunar cult; Sunday, the Sabbath of the 8th day, according to the solar resurrection. Such are the fundamental facts; and, to my thinking, they are of sufficient force to cleave the Canonical history right in two, each half being then claimed by the Mythos. Here, as elsewhere, the Mythos does explain the fact, but only by abolishing the history. From beginning to end the ascertainable facts are astronomical, and interpretable solely by means of the Gnostic explanation of the Egyptian Mythos, which always denied, because it disproved, the alleged human history.”

The mummy, type of preservation, was called by the Egyptians the Karast or Christ, and the perfection to which these people had brought the embalming of their dead indicates that it must have originated in a very remote past. The embalmed corpse of their dead was type of the Karast, and was intended as the image of their own resurrection, the spiritualized other self, which was the Eternal. It was created through a great desire to make the other self permanent, which accounts for the marvelous way in which the mummy was prepared. It has been found carefully wrapped in woven bands of linen one thousand yards in length without a seam. It was the seamless robe of their primitive Karast which was the type of the mystical Christ, the everlasting spirit within. The mummy was never intended for a physical resurrection, as their doctrine of the hereafter was one of Transformation. They believed in the continuity and immortality of the Spirit, and not in a bodily resurrection. It was the Transformed, who would arise from the dead at the re-birth of the spirit in the heaven world. This Mummy-Chris type of the Spirit was placed in the tomb, which they always called their “Good Dwelling.” Great ingenuity was shown in their endeavor to retain a general likeness of the dead, as the other self, the True Self, the Spirit which was its own ancestor. This was the origin of their Ancestor Worship.

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The Assyrian Mammit, which was called Shebti, the double of the dead, was also of Egyptian origin, and was spoken of "As a shape of Salvation, descending from the midst of the Heavenly Abyss." It was a preservative figure of divine attributes, which was placed in the hands of the dying, and was thought to be the "one Deity that never failed." Two images were sometimes placed with the dead in the tomb, one the Shebti, double of the dead, ready for transformation; the other the Ka, the spiritual, higher and immortal self.

Man was thought to be composed of various bodies. The Ka was an ethereal projection or double of the person, and a perfect likeness. The Ba, the soul, was portrayed as a bird, while the Khoo, "The Luminous," was the spark of divine fire. The Ka, the immortal self, remained with the body, but the Ba and the Khoo left it to follow the gods, though they kept continually returning. Body, soul and spirit seem to have been represented.

The Shebti, symbol of a second life, "was made of red clay, which denoted the flesh, and glazed with a vitreous varnish that was blue, the color sacred to the soul. This is the complexion of the deceased who has been spiritualized. The soul is likewise painted blue in the act of leaving its red body behind. This color is the symbol of human immortality. Blue is also the robe of wisdom whose bands are purple lace."¹ The embalming of the dead with red clay or red earth, which represented flesh, is of most ancient origin. Red was the sacred color. Sometimes a material other than earth, but of a red color was used for the embalming of the dead, a process which did not belong to Egypt alone. In Africa the red earth was used in various ways as a covering for the body of the living as a protection from the intense heat of the Inner African sun. This method finally developed into the preservation of the dead. In many instances bones of the dead were unearthed and coated with it. In the Book of the Dead we read, "I have made the dress which Ptah has woven out of clay." "Ptah was the re-clother of the deceased in flesh, i. e., the

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red clay which represented flesh, and the clay dress of Ptah was initiated by this primitive way of embalming bones, a rite performed among the Maoris, the Australian aborigines, Mound Builders of Britain and the North American Indians.

¹ When the vernal equinox was in the sign Taurus, Orion became the image of the re-arisen Horus, his "Glorified Body," and then it was said "to shine in the stars of the constellation Orion, on the bosom of the upper heaven."—(Book of Sen-Sen I, Records, Vol. iv, p. 121.) In the ritual the re-arisen mummy says, "I am the great constellation Orion dwelling in the solar birthplace in the midst of the spirits."

The Constellation of Orion was known as the Mummy Constellation, which arose six thousand years ago. It represented the re-arisen Horus, and was called the Star of the East. It was the Mammit, type of Karast, image of the "Eternal when he transformed in the underworld and obtained a Soul in the stars of heaven as he arose on the horizon as or in the constellation of Orion." Karast also means to anoint, to embalm or make a mummy. It is that which was placed in the tomb for the re-birth of the spirit. "His soul does not enter or is not thrust back into his mummy forever," says the "Book of the Dead." This was that other self to whom they gave worship.

Even today in the heart of Africa the dying are prepared for the tomb with the greatest reverence, for the tomb is to them typical of the womb, hence the greatest care is exercised to keep the likeness of the dead as nearly perfect as possible, and similar to the foetal embryo. The head is drawn to the knees, which touch the chest, and the legs are folded to the thighs. Many other nations prepare their dead in the same way. In Africa a net is often used about the body to draw it into a living shape. It is the oldest form of burial known, and belongs to the Palaeolithic age, going back some 50,000 years.

All ancient tombs were images of the maternal birthplace, and their earliest form was always feminine. This mother-mould was adopted by the ancients because of their reverence towards the mystery of birth, and their desire to reproduce. In whatever light they looked upon their Christ, whether astronomical or

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mythical, he was not of the flesh, though of both sexes, male-female, a Supreme Spirit.

All these primitive beliefs speak more eloquently of divine truths than does anything evolved by the so-called learning attained by man in later, darker ages. Modern teaching and theology are devoid of the profound reverence which the ancients had for the mystery of birth and rebirth. Primitive phallic worship was as pure and spotless as the seamless mummy band, robe of their Christ. Unrecognized and unthought of by the majority of Christians, phallic emblems and worship survive today in the symbolism of the churches and their surrounding tombs, which symbolism was instituted and founded upon the primitive worship of reproduction.

In Egypt, when a net was placed on the outside of the mummy in its preparation, it was the symbol of the goddess Neith. This was the net with which she rescued the young Horus from the water. Interwoven with it were what were called the "Beads of Isis," sign of reproduction and gestation, toward which they felt innate veneration. "Neith was 'Lady of the Waters,' from whose divine personality gushed the stream of life, and who gave to every mummy the draught for which he thirsted," like the parched land thirsting for the waters of the River Nile. The scarab was also woven in the network, symbol of the regeneration of the mummy in the tomb, or reproduction as a primal truth.¹

¹ Herodotus.

During Egyptian feasts a mummy image was carried about and presented to each person with this remark: "Look upon this, then drink, and rejoice, for thou shalt be as this."² This was done to remind them of immortality and the rebirth of happiness, belonging to the mystery of transformation.

² The Tie was a hieroglyphic sign of reproduction, and also a sign of the covenant, carried by the Great and encephalic Mother as her emblem. It was an ideograph of periodicity, of feminine pubescence, "The first Ankh-tie was put on at puberty by the leaf-wearers, some of them still clothe themselves with a leaf-girdle today." The collar called Mena or Menka was the ring of the wet nurse. It was made with nine or ten beads, symbolical of the nine or ten months of gestation, and sign of the covenant.

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One of the Quiche myths tells of four old Men, Spirits or Gods, who when dying left in their place a Bundle which could never be opened or unfolded, as it had been made seamless. This Bundle was known as the “Enveloped Majesty” and was held sacred as a memorial to the Fathers. These four “Old Men,” after giving counsel to those they were leaving behind, sang an ancient sweet song called KAMUCU, meaning “WE SEE.” The myth says that they sang the song at the mythical sunrise of the world “when all the stars sang together and all the sons of God shouted for joy” as they shone rejoicing in the primeval dawn. The Bundle bears a certain resemblance to the mummy of Egypt. In the myth the four are combined into one. In many instances fourfold gods or spirits are compounded into one. Ezekiel, the Book of Revelation, Brahme, and Tat are examples of this and belong to the typology of the four corners. The dropping of a garment in passing meant the leaving of the body behind. The bundle represented the god or spirit which had departed, and reminds one of the mummy type of Egypt.

Green was a type of the Eternal, and a green stone was a symbol of reproduction. A green stone, as well as a green axe, were worn by both the living and the dead. The color green had the same significance with the Aztecs, the Chinese, the Neolithic men, and with the Egyptians. Axes were made from the polished emerald, felspar, jade or jasper. The axe was type of founding by opening the ground, and making the passage for the dead on its way towards the image of its resurrection. “Axes of green stone were also buried in the ancient mounds of Japan, and an emerald was made the base or heart of the Aztec mummy.”

The Swastika Cross was placed on the breasts of defunct mystics, and has been found on the heart of statues of Buddha. “It is a SEAL placed also on the hearts of living Initiates, burnt into the flesh, forever, with some”¹—because they must keep certain Truths inviolate, intact, and in eternal silence until an appointed time, although this symbol is degraded today, it can never lose its mysterious power.

¹ Blavatsky, H. P.—The Secret Doctrine, Vol. ii, p. 586.

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The earliest Stigma ever branded on the human body was a totemic token of puberty, and was the origin of the cross used as a brand cut into the flesh, or tattooed on the thigh at the time when the crossing from boyhood into manhood was being accomplished. This tattooing was also typical of parenthood in either men or women. Primitive people knew well the life histories of the animals which they so freely make use of as Totems. From earliest times animals, birds, insects and reptiles were adopted as a symbolic means of expression. The zoological system of typology will endure forever as it appropriately symbolized the stars and the constellations.

The origin of Totemism and heraldry is found in Egypt, where entymological symbolism was used by tribes, clans or groups of people for purpose of identification. The earliest ideographs, even extended to the individual man whom we find denoted by his individual star. Primitive people are known to clothe themselves in figures of birds and animals, which they wear in their primitive dances, imitating the call of the bird or the cry of the animal which they personify, every tribe being distinguished by its appropriate animal Totem sign. Totemism began ages before a male or individual fatherhood as progenitor was known. Descent came from the mother's side and she was first pictured as an animal, and that animal was the type of the entire group or clan. The Totem representing the ancestor's name did not originate until ages thereafter. These groups and clans became symbolized in the Constellations, the Star groups, thus linking their souls with the stars. Amongst the Arab tribes many used a certain star as Totem, whilst others adopted the constellations, and in certain countries shooting stars were supposed to be the souls of the departed. Star Totems became star deities, and the Totemic archetypes in heaven may be found in every likeness on earth. The twelve signs of the Zodiac are Totemic and are symbolized as animals. Today we follow that ancient method for the ruling planet of the horoscope is the "Individual Guiding Star" anciently a Totemic type.

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The Cross and the Circle in our planetary symbolism are indivisible. In Mercury there is the half circle, the circle, and the cross; Jupiter gives us the cross and the crescent; Mars is the cross on the circle; Venus has the cross below the circle; Saturn has the semicircle and the cross. The square was always the symbol of the earth, and the circle that of heaven. The fourth finger wears the circle of the wedding ring because the thumb touching the fourth finger makes the circle which denotes fatherhood. The cross as a sign denoting the four corners or quarters is found everywhere. The cross of the Christians is perhaps the sole exception, since it became to the Christians type of the Eternal Region, finally found by them in the Zodiacal sign Pisces which solar birthplace became chief of all corners.

THE TAT CROSS

The Tat Cross or Pillar was a special type of the Moon-god Taht, who was the establisher of the four quarters of the Moon, as well as of Ptah the Sun-god when he established the four quarters of the solar Zodiac. It is the equivalent of the Mount of the Four Corners and was ever a sacred emblem.

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CHAPTER VI THE SACRED FOUR

The Great Mother was called the “Keeper of the Four Corners”—the primal four corners which were universal in ancient mythologies, and formed by her as she turned around the pole with her Seven Stars. From this primal circle great mysticism has evolved. The first seven elementaries, born from the Abyss, became the spirits or stars presided over by this Great Mother. Of the seven, Fire, Earth, Air and Water were and will be for all time the four elements, symbolized in the four corners or the four quarters of the universe. In earliest symbolism these elements were represented as animals. Fire was portrayed as a bird, Earth a beast, Air an ape and Water a fish. Water became recognized as an element of life, and as the feminine source was the first element to be humanized and became symbolized by the Great Mother.

Originally the heavens were said to rest on four corners. These four corners typified the square and this square with the four cardinal points was an original way of registering the circle. In a first and feminine form, heaven was said to stand on four legs, as it were, over the earth, or resting on the four corners. Didron gives a figure of the square supplementing the circle in the halo of the saints (Figure 5, 26).

In Egypt the Phoenix, Bird of Fire, was said to have the star Sirius at the heart of it, and as it outshone the sunrise the South was made to represent the quarter of Fire.” The crocodile, represented the earth, and the west, from which the earth was said to have emerged from the inundation. The ape, as a symbol of breath and air, represented the east, and the hippopotamus, representing water, was given to the birthplace in the north. The Genii of the early circle of the four quarters were one female and three males. With the three males, the god Har, or Ra (fire), was

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hawk-headed; the god Sut (earth) was ass-headed; the god Shu (air) was ape-headed, and Uati (water) the Mother, the female, was represented as human-headed. With the division into the four quarters Uati, the hippopotamus, was portrayed with the nose of an ape, the feet of a lion, and the hindquarters of a crocodile, all of very great significance to one who understands the types.

The four elements, forces, and powers were looked upon in primeval times with fear, which suggested one of the earliest religious thoughts. In connection with the god Ra, who presided over Fire, Fear was represented by devouring flames, with the god Sut, who presided over the Earth, by the terrors of the earthquake; with Shu, god of the Air, by the hurricane; with Uati, goddess of the Water, fear was represented by drowning, being swallowed by water. The death-giving heat in Egypt or Inner Africa was an early symbol of fire, from which the historical or theological Hell was evolved.

The Mexicans had four ages or aeons ruled over by the Sun, for which they made the Sun a synonym. They called the past ages so many destroyed Suns. These four great periods had all ended with a cataclysm, symbolical of the elements that had represented the age, for example, the Sun age was by fire, conflagration; the Earth age by earthquake and famine; the Air age by hurricane; and the Water period by the universal deluge.

These elements were all later personified as Gods, Genii, and Winds, progeny of the Great Mother, the "Bearer of the Waters," or the enceinte mother.. She was the primordial ark, and long before boats were built was called the Ship of Life or the Ship of the North. And this primitive ark or ship contained within herself the causation of all the Fours, which still cling to the cardinal points and the cross.

The ark was later represented as the coffin of Osiris, with the four Genii standing and keeping guard at the corners. They

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were Ra, Sut, Shu and Uati, the four great spirits of the seven stars of the Great Bear, and of the four, Shu, was the Angel Gabriel, who in a Mohammedan legend is called the chief of the four great Genii, or the favored one of the angels, being the Spirit of Truth. He is the angel who appeared to Mohammed in his great trance. In the legends of the middle ages, the Angel Gabriel was called the second of the great spirits that stood before the throne of God. Gabriel was Shu, god of breath, a divine type of power. And as the planet Mars Shu was known as the god of generation and was given the Feather of Truth.

The typical four of India receiving the greatest honors were the Cow, the Ape, the Eagle and the Serpent. They were called the greatest of the Totemic types.

The Assyrian four Genii are represented by a lion with a man's head, (fire); by a bull with a human face, (earth); by the Uster, Aquarius, in human likeness, (air); and the Nettig or Scorpion with the head of an eagle, (water). The elementary spirits, or Genii, who are found stationed at the four corners, in whatever type, represent the four elements—Fire, Earth, Air and Water. The Mandans placed four tortoises at the corners of the earth and they were said to spout forth water.

The heraldic emblems of China are the Stag, the Phoenix, the Tortoise and the Dragon. In Egypt the Phoenix represents the south, the Tortoise west, the Dragon north, and the Stag east. The Aztecs have the four great ages of Fire, Earth, Air and Water. The Druids have the Square, the Circle, the Triangle, and the Crescent, signifying the elements. These four symbols are found in the nimbus, in the portrayals of the Christian saints, as a Glory of God. The nimbus truly belongs to the Holy Spirit, the Regent of God.

When the four corners became established, a place of importance was given to the Spring Equinox, when the conjunction of the Sun and Moon took place, a conjunction which

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always signified the birth of a new Sun, Child, or Christos, just as the conjunction of the Sun and the Moon astrologically gives birth to the Christos within. A yearly festival was always held in honor of the birth of the Sun-god, or Saviour God, giving a representation of his suffering, burial, and the resurrection into the new life, typifying renewal, regeneration, and a new birth of nature. This conjunction or crossing also represented the Rock of the Horizon, on which the gods were wont to find refuge from the waters.

The most important word or glyph of ancient times, set in heaven, and used figuratively, was the serpent, relating in celestial correspondence to time, seasons, and the four elements all being represented by serpents—Heh, represented Fire; Bata, Earth; Nef, Breath; and Hydra, Water. A four-headed and four-winged serpent in Egypt symbolized the four corners of the earth, and their serpent, Apta, a name signifying “The Corner or end of the World,” was covered with four mystic figures, which represented the four cardinal points. Hapu means “Corner or Secret Places,” and the serpent Hapu was represented with four heads. Four serpents, in various forms and conditions, were used in many countries as foundations for temples, within which, designated by a serpent were corners and places for worship.

The four corners that turned four ways were called the Sword of Flyfut, the weapon of Thor. This was a form of the four-footed cross, type of the four corners, as was the Swastika or the God Agni of the Hindus, or the Agnus Dei of the Christians.

Later the four corners were superseded by the form of the mount that would rise in some mysterious way and fill the entire world as a throne for the Solar God. For the elementaries of the beginning, emanating from the Abyss, Darkness, or the Great Mother, had become in the Solar myth the “Servants of the Solar God” Light, the Egyptian Ra, whose mother had been the ancient Typhon. This change was typical of the struggle between Darkness and Light, “When the Lioness spends her fiery fury against the

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Wicked, the Scorpion stings on behalf of Gods and men.” It is then the scorpion, kin of the serpent, which holds within itself the sting of the world.

In Jacob Boehme’s “Threefold Life of Man,” Chapter 2, he writes of the first elements in creative nature: “The first four forms in themselves are the anger and the wrath of God in the eternal nature; and they are in themselves nothing else, but such a source or property as standeth in the darkness, and is not material, but an originality of the Spirit, without which there would be nothing. For the four forms are the cause of all things.”

These elements, originally emanating from the Great Mother, were called Primordial Forces, and became combined in a single Deity. Later the worship of this one God arose, whose name was “I am that I am,” and whose symbol was the disk of the Sun, standing for Light, Truth and all-sustaining Power.

This one God belongs wholly to religion, and was not an initial creation. “No one God that is not a bi-une being, a twin form of the ‘double primitive essence,’ mother-mould of the producer, was primordial.” If there is one god, an only one, as father of a beginning, endowed with all the powers of deity, it is the Egyptian Amen-Ra, the hidden Sun, whose creation came in the later solar period. The earlier gods—Ptah, Seb, Shu, Osiris and Sut never had a father. Taht, the lunar god, and Seb, the Star-god, were said to be born of time, and there is an inscription belonging to the Temple El-Karjeh referring to Amen-Ra as the “self-produced,” “he has not come out of a womb he has come out of cycles.” (Records of the Past.) The earlier gods were all evolved from space and from the forces known as Fire, Earth, Air and Water, before the world was made or creation had become an established fact. We learn from Berosus that “in the beginning all was darkness and Water; and therein were generated monstrous animals with strange and peculiar forms. . . . A woman ruleth all.” The conception of a Triune God has come down to us today through the vista of ages, and through its adoption by the

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Roman Catholic Church, it is today believed in with blind unquestioning faith.

The four types were given as symbols of one God. The four elementals of Egypt and those of the four corners became the souls of the solar god, Ra. Four rams, animals with wings, and the four Assyrian bulls with human heads, were types of the later solar god. There was the four-headed Brahma, portrayal of the body of the Hindu Creator, and signifying the four types or characters of the elemental castes. All denote the four elements that were compounded into One God, and made One.

Irenaeus assumes that for mystic reasons the Gospels needed to be four in number, due to the origin of the Four Quarters and the Spirits, Angels or Keepers of the Corners. "The books of the Egyptian Horoscopus were four in number. The first treated of the system of the fixed stars; the second and third of the solar and lunar conjunctions (eclipses and the ends of periods being called deluges and destructions); the fourth was the book of the risings or resurrections of the sun, moon and stars, and eschatologically, of the souls of men. Similarly four books of magic were assigned to Taht or Hermes. We are told in the magical texts that

'These are the titles of the four books:

- (1) The old book;
- (2) The book to destroy men;
- (3) The great book;
- (4) The book to be as a God.'

"No better identification or apter illustration of the four books of the 'Magical Texts' could be given than the Book of Adam for (1) the Old Book; the Deluge for (2) the 'Book to destroy Men;' the Law for (3) the Great Book; and the Book which renews man and bears him into the kingdom of heaven for (4) the 'Book to be as a God'." While to quote from Egyptian Texts, "There are four mansions of life at Abtu (the abode of

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the four corners); each is built four stories high. There are four mansions of life. Osiris is master thereof. The four outer walls are of stone. Its foundation is sand, its exterior is jasper, one is placed to the south, another to the north, another to the west, another to the east. It is very hidden, unknown, invisible, nothing save the solar disk sees it. It escapes men that go there. The sun's librarians, the treasure-scribes, are within. . . . The writer of his divine books is Taht, who vivifies it (the house) each day; its excellency is neither seen nor heard. 'O thou daily hidden one' is written in front of the house, and in the chapter to open the fate of this house it is said, 'I have opened heaven, I have opened earth, I enter'." ¹

¹ Massey, Gerald—The Natural Genesis, Vol. ii, pp. 475-476.

From the earliest Sabean reckoning by the constellation of the Great Bear down to the latest periodicity given for the Sun, the Four Corners and the ancient Sabean cycle still remain in our solar Zodiac with the four quarters marked out by the signs of the Lion, the Bird, the Waterer, and the Bull.

In all lands in all languages are found endless myths of the early Four, which belong to the circle discovered to have been made by the constellation of the Great Bear revolving around the Pole. These myths are sacred and elevating in thought, though often crudely expressed by primitive peoples who were giving their impressions and conceptions of the Spirits, Angels and Winds, which were to carry their messages of love and reverence into the Great Beyond.

The history of the world from beginning to end is found in the stars and recorded in the Zodiac by a universal symbolism, the key to which has always been and always will be with the Initiates, who have ever known and held sacred the unchangeable Laws of God. Man's first insight into life itself came through study of the stars, whereby the heavens revealed to him their sacred

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truths, inspiring him, when he began to realize God, the Eternal, the Absolute, to seek out the revelation of a higher destiny. Aspiration and longing were in the heart of primitive man. Thomas Carlyle realized this when he wrote these dynamic lines: "The great antique heart how like a child in its simplicity, like a man in its solemnity and depth; heaven lies over him wherever he goes or stands on earth, making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover doing God's message among men." Knowledge of the Central Spiritual Sun, and the manifestation of Light appearing at certain periods of world change, came through primitive man's early piety and reverence. May the soul of man be reawakened, through knowledge of the stars and astrology as a sublime science, for "Knowledge is Recollection," and eternal memory of the precious gems of the golden age of the mythical and mystic is within man.

Moreover there are records extant on ancient monuments and temples whose starry symbolism is readily deciphered by the Initiates to whom we owe so much. We are told also that there are in existence today secret inexhaustible volumes of sacred books belonging to an immense antiquity.¹ As a matter of fact, scientific knowledge is but the development of occult knowledge, yet wherever Science identifies and formulates one of these old occult Truths, to the scientist it ceases to be occult.

1 In all corners of the world people had retained a knowledge of sacred Books, which had disappeared or were mysteriously hidden. The Vatican can tell of these, but the Vatican is ever silent. All divine and holy traditions speak of these hidden Books, the Secret writing. These traditions are prevalent among all nations, and refer to the books being in a lost language.

Very priceless this Wisdom, which is within the reach of all, much of which can be found in the Apocalypse, and which was originally given to the Priests and to their followers thousands of years before the Old Testament was written. It was the Wisdom from that great Book of God, of the Sun, of the Moon, and of the Stars.

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There are signs, evidently ideographic, found on the hatches of the Palaeolithic period, according to Lubeck. And when our Red Indian tribes petitioned the President of the United States to grant them possession of four small lakes, the petition was written on a tiny piece of fabric barely covered with a few animals and birds. Scientists cannot decipher the different methods the American savages have of writing, nor their early hieroglyphic ciphers which are preserved today and known in occultism as Senzar. The American Indian has knowledge as profound as the hierophants of the early days of the world, yet there are those who claim that the ideographs of the Indians, as well as the written characters of the Chinese, are “an attempt of the early races of mankind to express untutored thoughts.”

A tradition is extant among the Cheyenne Indian tribe that “Two or three thousand years ago in the Cheyenne tribe, a boy was born, who from babyhood possessed great intellectual powers. He not only had supernatural powers, but he was a prophet from the beginning of his life. This boy grew to manhood and lived to be four hundred years old.” His name was Motzyruff. “He went to a high mountain and as he went near it a door opened for him to enter into the earth, and he entered. Inside of the mountain he communicated with the Great Medicine. There were several other men there who represented other nations and were there to learn from the Great Medicine. These men consisted of several red-skinned men, one black skinned man, who was dressed in Indian fashion, and one white skinned man who had long hair on his chin. All wore long hair on their heads. . . . After four years Motzyruff returned to his people as a man of supernatural powers, a messenger and prophet from the Great Medicine.”¹

¹ “Cheyenne Indian Ceremonial Organization of the Cheyenne Sun Dance.”—Smithsonian Publications.

This is evidently the Cheyenne tradition of the King of the World. Throughout Asia today the Messiah, whose coming is

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confidently expected, is known as the King of the World. A possible reference to this Super-Being occurs in the history of the Cheyenne Indians of the United States and bears witness to tutored thoughts of ancient wisdom on our continent prior to the white man's advent.

Cardan says "He that goes about to destroy art is far worse than he that is unskilled in it, for his mind is full of malice and idleness as well as ignorance." Egotistical superficial knowledge has held back many men's souls from finding the ancient eternal laws of the heavens. To the astronomical priesthood of ancient days we owe many of the sublime allegories which are our precious inheritance, and which have become the foundations of many theological systems. Sacred mysteries and their symbolism are the same today as when primordial man created them out of the traceries of the heavens. For this reason they will remain as unchangeable as the Laws of Heaven. We also owe to the astrologers the principles embodied in many myths and symbols of the Cross, the Cardinal Cross, and the number Four, which are the foundations of life.

Cosmic Forces are represented by the Cardinal Cross, the four points of the compass—North, East, South, West—each having a distinct occult force at the beginning of all great cycles. These occult properties are found in the winds of North, East, South and West, and in the four principal stars creating a first Zodiac of four signs in the making of the twelve.

The "sky is mystically spoken of as the Temple, and the eternal consciousness of God. Its altar is the Sun, whose four arms or rays typify the four corners or the cardinal cross of the universe," which have become the four fixed signs of the Zodiac, and as the four powerful sacred animal signs are both cosmical and spiritual. They represent the basic elements resembling our human principles. The sign Leo represents Fire or Spirit; Taurus, Earth or Body; Aquarius, Air, or Mind; and Scorpio represents Water

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likened to the Soul. Leo as the Lion, is the strength of the lower nature, and is the Serpent Force which, if directed upward, overcomes. Taurus, the Bull, is always the symbol of Creative Force. Aquarius, the Man, is the Light-bearer, or Light-bringer. Scorpio the Scorpion is often transmuted with Aquila, the Eagle, a southern paranatellon of Scorpio, which rises at the same time with Scorpio, they are closely linked in symbolism. Scorpio is “the ‘Monster of Darkness,’ who stings to death, and yet preserves and reproduces,” symbolizing not only generation but regeneration. As the latter it is Aquila, the Eagle, the bird of the Sun which has conquered the dark side of Scorpio (that adversary that can drag man down lower than the beasts), but when transmuted is the Eagle of Light, which can exalt above the gods.

Certain fixed stars belong to every one of these signs of the Zodiac. Regulus, a star in the heart of the Lion, belongs to Leo; Aldabaran, a star in the eye of the Bull, belongs to Taurus, Fomalhaut, the eye of the Southern Fish, belongs to Aquarius; and Antares belonging to the heart of the Scorpion—to Scorpio. These four are known as the consecrated animals of the Zodiac, while the signs themselves represent the basic fundamental elements of life, Fire, Earth, Air and Water.

The Four can be traced back to the circle of Seven Stars, which together with the four quarters,¹ the four Gods, and the four constellations, marked the four cardinal points and the solstices and equinoxes, and gave us spring, summer, autumn and winter. The four fixed Signs are found as the national symbols of the Chinese, by whom the Lion is called the “Black Warrior,” Taurus the “Azure Dragon,” Scorpio the “White Tiger,” and Aquarius the “Red Bird.” These colors were prominent in the heraldry of the famous Yellow Emperor, who is supposed to have reigned about the year 2697 B. C. An ancient teacher is made to say of him, “Cherish that which is within you, and shut off that which is without; for such knowledge is a curse. Then will I place you upon that abode of Great Light which is the source of the

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Positive Power, and escort you through the gate of Profound Mystery which is the course of Negative Power. The Powers are the controllers of heaven and earth, and each contains the other.”

¹ The four corners were a type of the Eternal, and in Egypt, four times, was a synonym of Forever.

The four fixed signs are also compounded in the Sphinx, of whom Denon writes, “The Sphinxes (of Egypt) have been wantonly mutilated, with few exceptions, which barbarism, wearied with destroying has spared; and on examining which it is easy to distinguish, that some of them had a woman’s head, others that of a lion, a ram, a bull, etc. The avenue which leads from Cornac to Lugsoar, or Luxor, was of this latter description; and this space which is nearly half a league in extent, contains a constant succession of these chimerical figures to the right and left.” This was the Egyptian manner of preserving their register of time through the Zodiacal signs, giving several revolutions to the equinoctial points. These so-called monsters were not gods, and were not worshipped as something divine, as many deluded modern interpreters in their anathemas against the ancients seek to make the modern world believe. They were registers of time and were preserved with veneration.

The Sphinx may possibly represent the passage of the Sun through the signs Leo and Virgo at the time of the overflow of the river Nile. The Virgin’s head on the body of the lion was the passing of one great Age or Cycle to another. The word Sphinx, derived from the Hebrew, means “a woman disguised.” We are all familiar with the Great Sphinx, which is the woman disguised. But as Mr. Mackay says, “The Act which put the Virgin’s head upon the Lion’s body, was 2100 years in passing . . . and as the stars of Leo were seen in that constellation, from whence they received the bounty of the Virgin after a lapse of 2000 years; the twofold figure pointing out the same division of the Zodiac, was as truly a superabundance.”

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The four horses of the Book of Revelation correspond to the four rivers of Eden and represent the Zodiacal constellations Virgo, Libra, Scorpio and Sagittarius as the struggles of the four lower planes of existence. The yellow horse is Virgo, the “Virgin at the gate,” who is given power to overcome the passionate side of life. The red horse is Scorpio, ridden by Mars, who gives battle to the lower desires. The black horse is Libra, the balance between, ready to bring harmony and justice. The white horse is Sagittarius, the Archer, who is the conqueror. White is a symbol of the purified magnetic force of Light which revibrates and conquers the lower mind, so that man can arouse the serpent coil, or Solar Force, from its sleep of ages. Then man becomes a true Son of God, the Central Spiritual Sun, the One God whom we are bidden to worship and no other, as revealed in the Book of Revelation.

Ezekiel says, “The glory of the Lord comes from the way of the East,” the rising of the Sun, and Jeremiah, Isaiah and David assure us that all evil comes from the North and the West, while the Roman Catholics credit epidemics, wars, calamities to the invisible forces emanating from the North and West.

A grievous misconception has arisen among the Christians regarding the regents or angels guarding these points, which according to their way of thinking are either virtues or devils. The four cardinal points symbolized are allegorically in the square forms of the Tabernacle, Obelisk, Temple or Pyramid and in all sacred square buildings. Josephus takes care to explain that the pillars of the Tabernacle, described in Numbers, “were the same as those raised in Tyre to the four elements, which were placed on four angles and faced the four cardinal points; adding that the angles of the pedestals had equally the four figures of the Zodiac on them representing the same orientation.”

In all sacred buildings that have escaped the ravages of time, whether in the Indian temples carved out of rock, or in the Zoroastrian caves, or as the square of the obelisk or temple,

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these four points as primitive elements were the basis of religion, and were symbolical of the celestial signs of the Zodiac, and with their regents, angels, or ruling planets, were typically the protectors of mankind.

Ezekiel in his vision saw four living creatures, having in their higher symbolism, four faces and four wings; faces of a man (Aquarius); a Lion (Leo); an Ox (Taurus); and an Eagle (Scorpio). Other symbolical names such as “Winged Globes,” “Fiery Wheels,”¹ were also given them. Ezekiel very plainly describes the four Cosmic Angels as the four celestial signs of the Zodiac, “I looked and behold a whirlwind came out of the north, a great cloud, and a fire infolding itself? . . . Also out of the midst thereof came the likeness of four living creatures . . . @they had the likeness of a man, and every one had four faces and every one had four wings . . . they had the face of a man, and the face of a lion . . . the face of an ox . . . and the face of an eagle. . . . Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures with his four faces . . . and their appearance and their work was as it were a wheel in the middle of a wheel . . . for the spirit of the living creatures was in the wheel . . . their appearance was like burning coals of fire, etc.”—Ezekiel, Chapter I.

1 “The Seraphim were the fiery serpents of heaven, and are found in a passage describing Mount Meru as the exalted mass of glory, the venerable haunt of the gods and heavenly choristers . . . not reached by sinful men . . . because guarded by Serpents. These were called the Avengers, and the Winged Wheels.”—Blavatsky, H. P.—The Secret Doctrine. The chariot of Ezekiel was called the Merkabah and like the Sun was an emblem of solar worship. The doctrine of the Merkaba was a great mystery, belonging to the hidden wisdom of the Kabala. In 1 Chronicles, Chap. xxvii, 18, we read of “Gold for the pattern of the chariot of the cherubim, that opened out their wings, and covered the ark of the covenant.” The ark was the Cosmic Mother, the Ship of the North, the earliest chariot or boat of the gods known.

The four living creatures with these faces, are used in the Roman Catholic New Testament to preface the Gospels and represent the Evangelists. With Zodiacal imagery, “the face of the Eagle (Scorpio) is the symbol of Cosmic Spirit and is given to St. John; the face of the ox, bull, (Taurus) is the symbol of Cosmic

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Strength and is given to St. Luke; the face of the lion (Leo) is the symbol of Cosmic Fire and is given to St. Mark; and the face of the man (Aquarius) synthesizes the three into the symbol of Cosmic Spirituality and is given to Matthew.” (Raphael), Lion (Michael), Bull (Uriel) and Eagle (Gabriel)¹ to represent the four lower principles as well as the four elements. These Four Ophite Archangels, Raphael, Michael, Uriel and Gabriel, all have their names ending with the name of the Deity, the El or Al of the Hebrews, and are the Genii who presided over the fixed stars. Nearly all anthropomorphic ideas and concepts of deity are composed of four letters, Adad, Assyrian; Amun, Egyptian; JHVH, Hebrew; Deus, Latin; Allh, Arabian; Taht, Egyptian; and many others.

¹ “Gabriel is one of the seven planetary Gods, who are attendants on the Sun circling about his Golden Throne, wherefore they are called in Christian mythology, ‘The Seven Angels of the Presence.’ His name, which means ‘Strong Man of God,’ identifies him with Mars (Aries) who occupies Scorpio as his zodiacal house, and is primarily the God of Generation.”—Pryse, James, “Tidings of St. Luke,” p. 689.

In Ezekiel we find the four living creatures having “a physical as well as a spiritual correspondence to the four constellations that form the suite and cortege of the Solar God. Ezekiel was a slave in Babylon when he had his marvelous visions, which were truly astrological in intention. The stars he describes as tiny lamps, and begins by saying “The heavens here opened and I saw a vision of God,” meaning the Sun. The Sun in its travels through the Zodiac is described as the spirit of God moving up and down among the living creatures. Some of the constellations are called beasts, and the one with “eyes before and eyes behind” readily suggests the constellation Taurus, with the brilliant stars in each of the horns of the Bull. The circles, as S. A. Mackey asserts, were the Equator and the Ecliptic, and the tropics, two Parallels of Declination, having a wheel within a wheel, resembling the movement of the Ecliptic as it moves up from the earth along with the constellations, the living creatures. As they were lifted up “they turned not as they went.” Being turned up to the north indicated the coming of the age of Sorrow and Trouble which

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would fall to nations when “the wheels mounted up to the North until they had passed the Poles as far on the other side.” These first chapters of Ezekiel are considered very precious heritages of antiquity explaining the ancient science of astronomy. The visions of Ezekiel and St. John give us knowledge of the pericyclical motion of the Poles (the Precession). To understand this motion and the Wheels of Ezekiel, the Ecliptic, the Equator, the Tropics, the Zodiac, along with their living creatures, and the Zodiacal constellations “who turned not as they went” but went whithersoever the spirit (the Sun) was to go, is to perceive the immutable law “As above, so below.”

The four Beasts of Ezekiel and of Revelation are similar to the Assyrian Sphinxes. They are also found on the walls of almost all Hindu Pagodas.

The Evangelists have near them one of these animals. They are grouped together in Solomon’s Triangle, are in the pentacle of Ezekiel, and are found in the four Cherubs or Sphinxes of the sacred arch. Hence the early Christians adopted them, and the Roman Catholics still represent these animals of the Zodiac in their pictures of the Evangelists of the Four Gospels. Irenaeus, Bishop of Lyons, insisted upon the necessity of having Four Gospels, reasoning that there could not be less than four, as there were four zones in the world, and four principal winds coming from the four corners of the earth.

“There were four Angels standing at the four corners of the earth, holding back the four Winds of the earth, so that no Wind should blow over the Earth or the Sea or upon any Tree.” Revelation vii, 1.

And in the ninth chapter of the Book of Revelation a voice speaks saying, “Set at liberty the four Angels who are prisoners near the green River Euphrates.” The Four Spirits in the Book of Enoch are the four great angels—Michael, Raphael, Gabriel and Phanuel, described as the four Winds or Spirits of the four

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quarters. "The first wind is called the eastern, because the Most High there descends, and frequently there descends he who is blessed forever. The western wind has the name of diminution, because there all the luminaries of heaven are diminished, and descend. The fourth wind, which is named the north, is divided into three parts; one of which is for the habitation of man; another for seas of water, with valleys, woods, rivers, shady places, and snow; and the third part contains paradise," which is the Garden, which at a later period was placed in the East. Angels, Spirits and Winds are all interchangeable.

Tradition tells us of a grotto in Central Asia wherein light enters from four openings, placed crosswise at the four cardinal points. Every light is of a different color, red, blue, orange-gold and red, and they converge around a pillar of white marble, capped in the center with a globe supposed to represent our earth. It is named the Grotto of Zarathustra.

Four is the divine number of the Hebrews, a type of their deity, their J H V H or Jehovah, in which are hidden great truths. The Kabalists used this number to hide their secret doctrine concerning the Divine Essence of the creative God. The four fundamental elemental elements are said to be inhabited by beings called Elementals. The Salamanders inhabit the fire, the Gnomes the earth, the Sylphs the air, and the Nymphs the water.

On Egyptian monuments four different colors were employed to represent the different races. The four corners of Mount Meru, or the North Pole, have different colors representing the four points of the compass. White was used for the east and yellow for the south; black the west and red the north. The Mayas had a different arrangement of the colors, coinciding with the Ages that were named from them. Yellow as gold was given to the east; white as silver to the north; red as copper, or brass, to the south, while black as iron was given to the west. The combining of the metals with the four quarters is found in many of the old

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cults. Thus in his dream Belshazzar saw clay mixed with the iron at the roots of the tree. And “when Zarathust desired immortality he beheld the root of a tree, on which were four branches, one Golden, one of Silver, one of Steel, and one mixed with Iron.”¹

¹ Bahman Yast—Ch. i, p. 2.

On almost all ancient ruined monuments, towers and temples, the four-armed cross is found. It was traced on the forehead of the Neophyte with water and oil—“The Father’s name written on the forehead.” The intersection of the Equator with Ecliptic forms the Cross and symbolizes the Crucified. The cross has also been called the Tree of Life, the mystery of the dual nature.

There are also the higher quaternaries of Space and Time. In space there is length, breadth, thickness and the within; for Time, there is past, present, future and ineffable time neither past, present nor future, but including all time in every instant of time. And there are the four planes of consciousness—physical, astral, mental and spiritual. Zechariah saw four chariots. One was red; one, black; one, white; and one, grizzled. Ezekiel saw four living creatures, having four faces and four wings—faces of a man, a lion, an ox, a man, and a flying eagle.

How easily can divinity be brought close to us! Look up to the starry heavens above and also to the starry sphere within, for as above, so below, or within. The Law of Compensation was accurately known to the ancients. From the higher they looked to the lower. They knew that positive energy meeting its magnetic opposite would polarize its activities, and that polarity or sympathetic attraction was a proof of the universe. Out of the darkness of the past age, astrology will rise Phoenix-like uplifting its ancient truth. “Time destroys the speculations of man, but it confirms the judgment of nature.” (Cicero.) Theology today, combined with materialism, has tried to destroy many of the marvelous philosophical and astrological conceptions of the past,

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but new weapons are being forged out of the old, and we who love those ancient days with their celestial symbolism will rejoice in the forthcoming period.

From very far away has come the message, "There is somewhat in us that loveth the mystical things, and so we tell not all, but the love which seeketh and is not wearied." Seek and you will surely find, seek with love in your heart, and the beautiful treasures of heaven are yours.

VIEW OF A VILLAGE IN PUNT (From Mariettes Deir-el-Bahari, plate 5.)

"The trees are two date-palms in fruit, and three myrrh-trees (odoriferous sycamore), the foliage of the latter being indicated by a line bounding the tops of the branches." The mystical Sycamore or Fig Tree was a chief type of the Tree of Life or of Knowledge, the "Tree that Told." It imaged the Mother as the Giver of Life. In the above illustration the Sycamore Tree with its enclosing line, oval in shape, maintains the ancient symbol. The Mother of the Gods of ancient Egypt was hidden in a Sycamore Tree. Christians from many lands worship a Sycamore Tree in the gardens at Heliopolis where tradition states that Mary, Joseph and the child sought shelter. "Religious traditions never die, but reappear in new dress from time to time."

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CHAPTER VII THE TREE

There is a tradition that the first great tree of earth was hung with clusters of beautiful stars or constellations, and that certain human beings climbing ever higher and higher reached the uppermost branches. There were others who stayed below, and thus the trunk of the tree was divided in two, those human beings in the branches remaining above in the heavens, while those below had their roots in the earth. The vault of heaven was upheld by the first tree, which putting forth two branches, produce our quarters.

The Tree in the beginning was single, feminine, the Mother, the nourisher of life. When the heavens divided, there were two branches. Then there were four, the four quarters of the four cardinal points of the world, and then it became seven-branched, and these were the seven constellations revolving around the Pole, or the Seven Stars of the Great Bear. Then came the tree with its twelve branches, and variable fruits for every month, representing the twelve signs of the Zodiac, and finally this celestial Tree is depicted with seventy-two branches, the duodecans of the Zodiac, and known as the Kabalistic Tree. "By means of the Tree space was first penetrated, identified, divided and configurated." The twelve-branched Tree of the Book of Revelation is the Bearer, celestial type of the Zodiac. The Chinese Tree of heaven and earth has twelve branches, signifying their twelve hours, which are our twenty-four. The thirty-six Crossings of the Syrians were the decans of the twelve Zodiacal signs, originally known as the thirty-six Crossing Stars. The Zodiac is completed with three hundred and sixty degrees. The square of ninety degrees is one-fourth of the circle, creating the four corners, which is the Cross within the circle.

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The Tree was always feminine and the branch was the child, the “Coming One.” The Tree was made the symbol of the Mother as well as of Mother Earth, and all that gave nourishment in bringing forth the child or the fruit, symbol of renewal.

The mystical Tree belonging to the Fall was the Fig Tree, supposed to introduce purity among men. The doctrine of the fig tree belongs to the Hidden Wisdom. The human Fall was that of ignorance—ignorance that brought death into the world. Among the proverbs of Solomon we find, “Wisdom is a tree of life to them that lay hold upon her; and happy is every man that retaineth her;” and “To be allied to wisdom is immortality.” The Tree of Knowledge of Good and Evil is the Tree of Divine Wisdom, the Tree of Life, not of death as our Bible would have us believe.

The Sycamore or Fig Tree figures very largely in many traditions. Its name is derived from Sycos, a Fig Tree, and Moros, a mulberry tree. It partakes of the nature of the mulberry in its leaves and of the fig in its fruit and became chief type of the Tree of Life. In Africa this tree is always green and is a prolific bearer of fruit, being apparently unsusceptible to change of climate, time or season. The fig is an emblem of the feminine reproductive organ, as it contains the seed within itself. As the Tree of Knowledge the fig is known as the “Tree that Told.” In the New Testament it is the blasted withered Tree, the tree without fruit, typical of the degeneracy of the lunar darkness of the Piscene Era of the past two thousand years.

In an Arab tradition the divine Jesus is said to have been concealed in the trunk of a Gemaseh Tree by the web of a spider which had been spun over the entrance and which had hidden him from his pursuers. There is also a Turkish tradition that Mary and her child when pursued by those whom Herod had sent to murder them, reached a Tree at Maturea which had the power to open and close, it opened to receive them both and they were saved, and to this day a Sycamore Fig Tree at Maturea is pointed out as the “Tree of Mary and her Child.” This tree

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symbolizes the “Shrine, the Sekhem.” The name Maturea comes from Mat, which is an ancient name for An, the birth-place. “The Shrine of the Child” imaged as the celestial Tree that offered food and drink to all, was called the Sekhem, birth-place sacred to their goddess mother Hathor. When the tree was portrayed with two extended branches it imaged the Mother of Life and the Cross in one, “The Bearer.”

The Druids selected the most stately and beautiful tree as an emblem of their Deity. After trimming away all its branches, they chose two of the largest and fastened them like extended arms to the highest point of the tree, representing the Cross.

There is a tree in the Koran called Al-Zakum. Mohammed had this tree of Knowledge planted in a place called Hell, instead of in Heaven. The fruit of this tree, of which the damned were to eat, was represented by heads of devils and serpents. This interpretation was, in a sense, but a later revival of the tree and the serpent.

In Egypt the Ark, containing Osiris, floated on the water until it became entangled in the branches of a tamarisk which had grown to the height of a tree, and was enclosed with the child within its trunk, symbolizing the Tree of Life, the “Sekhem” or the “Shrine.” Moreover the mother of Confucius was told in a dream she would bring forth her child in the hollow of a tree.

In India there is a legend that Buddha had been incarnated many times under the Asvattha, the sacred Fig Tree, their mythical Tree of Knowledge, Wisdom and Enlightenment.

Agni, the Hindu God of Fire, is said to have been born in wood, like the embryo in the plant. Curiously wood and fire have the same name in some languages, and Sun and Fire are the same in Hindu. In Hindu philosophy souls are supposed to issue from the soul of the world and return to it as a spark of fire.

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The Palm Tree as an ideograph of time as well as of letters was a form of the Tree of Knowledge, and when Taht, the Egyptian scribe, carried a Palm cross in his hand it was a symbol of Time, representing the crossing (astronomical), not the crucifixion. It was the symbol of the equinoctial year. In Egypt the Buka is the Palm Tree, the branch carried in the hand of Taht, is the Book of Taht, and the bark of the tree was used for his writing. The Buka, or Palm-branch finally yields us the name of the Book. The Palm Tree was the Tree of Knowledge that first supplied the divine drink. The Toddy Palm of Central Africa yielded a liquid like milk, which was fermented and called Koumess. A fermented drink was used in the ancient mysteries to induce the gift of prophecy and divination, while the gods were said to become intoxicated in order to obtain immortality. In Deuteronomy xiv, 26, the Jew is told to save his money “for wine, or strong drink, or for whatever thy soul desireth; and thou shalt eat there before the Lord thy God,” and this was to be his offering to the deity. The first wine, in a mystical sense, was the blood of the Tree of Life. The juice of the fruit of the tree was mingled with blood to prepare the Eucharist of the ancient mysteries.

Buka is the Palm Tree, the Palm Toddy. Buk is food-bread; and in a final phase it became the developed book, while retaining the ancient name. Book and food are both found in the Papyrus plant, the root of which is eaten as food, of which Hor Apollo aptly writes, “To denote ancient descent, the Egyptians depict a bundle of papyrus, and by this they initiate primordial food, for no one can find the beginning of food or generation.” The eating of the book became synonymous with receiving knowledge, which assurance is given us in the Book of Revelation.

The Tree of Life and Knowledge derived from motherhood was wholly feminine. Duality came with the blending of the sexes. Then the Tree of Life became masculine and the Tree of Knowledge feminine, as the woman was the first to eat of its fruit. There is a curious engraving of a sacred Tree of seven branches on an early

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Babylonian Cylinder, in which there is a serpent, a man, and a woman. Of its branches three are given to the man and four to the woman. Back of her, elevated on its tail, is the serpent. It should be remembered that "Dwelling in the Microcosmic Tree are the manifested Serpents of Wisdom," and "in origin and in importance the Tree of the first day and the Fount of Immortality are indissolubly bound together." Our North American Indians have an instructive symbology originated in reverence for the starry heavens and their knowledge of the signs of Zodiac, and based upon the importance of the four cardinal points symbolized in the Tree.

The Lenni Lenape Indians of Delaware hold a festival, in their "House of Sacrifice," in honor of the God of Fire, recognized as the Sun. Twelve poles or trees are gathered, which they tie together at the top, and spread about below into a circle. This they enclose by folding rugs and blankets around it, so that it suggests a small furnace, into which they roll twelve stones, heated until almost red hot. These are sacred to their twelve spirits, four of which represent the genii of the four cardinal points of heaven. Twelve men enter this Temple of Sacrifice, and the duty of one of them, an old man, is to scatter twelve handfuls of tobacco on the stones, the fumes from which, being intensified in the enclosed circle, are inhaled by those inside. This is construed as an inhaling of the spirit, or the Great Breath, and produces a swooning, somnolent condition, which finally reaches a state of ecstasy, in which the supernatural is induced, creating or revealing to them the unseen world.

The fumes of tobacco suggest to the Indian a purifying process and an uplifting of thought, as incense does to other peoples. The smoke wreathing towards the Great Spirit expanded into the Great Breath and was their offering to the Most High. The puffing of the pipe, sending the fumes of tobacco to the four spirits of the four corners of the world, was an indispensable rite of the various Indian tribes and preliminary to any religious

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gathering. Brinton, writing on our North American Indians, calls the cult of the Red Indian “an adoration of the Four Cardinal Points, identified with the Four Winds or Spirits who were the Ancestors of the human race; and that the Indian speaks as if he carried the Cross inside of him and expressed himself according to the Cardinal points, even within his wigwam.”

The Lenni Lenape Indians¹ when speaking of Manitou relate that he floated on the waters in the beginning, where he created and shaped the earth from a grain, and afterwards made man and woman from a Tree. The Sioux Indians thought, however, that for many years primal man stood with his feet held firmly in the earth, growing up like a tree, near which grew another tree. A snake appeared and gnawed them both off at the roots, and in their freedom they walked away as human beings. This was their primitive way of expressing ideas of the early garden of Eden, the serpent, the tree and the primal pair.

1 The Lenni Lenape Indians were those who made the famous treaty with Penn in the year 1682. Penn addressed them as friends and brothers, comparing the red and white men to the different members of the human body, making pledge to live in peace and friendship with them and their children of the forest, and they, being deeply touched by his truth and sincerity, announced through their Chief that they would “live in love with William Penn and his children as long as the Sun and the Moon gave light.”

The Oak Tree, bearing the Mistletoe, source of many sacred legends, was said to have healing properties for both soul and body. The Oak was “The Tree of Knowledge” of the Druids.² They held nothing in greater reverence, using its leaves in all their religious ceremonies, and they considered the growth of the mistletoe on it as a sign that the Deity had chosen this tree as His own, and that therefore its virtues were all-powerful, all-healing. In defining the word Mistletoe, “Mes is generation, birth, child. Ter is time, a shoot, a sign of time. Ta is to register, also a type. Thus Mis-tle-toe is a branch, typical of another birth of time personified as the child, the Prince or branch.”³ They called mistletoe their Branch of Pure Gold. The old gold of mythology was Fire. When gathered and kept for several months mistletoe becomes a bright golden color and was most sacred to them, as

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it revealed the treasures of both heaven and earth. On the sixth day of the Moon six Druidic Priests plucked the sacred branch of mistletoe. The Festival of the sixth day in olden times was called the Lunar Sabbath, and the sixth day of the Moon was anciently called Tabu time. The number six related to breath and was synonymous with conception. The gathering of this sprig also took place when the Sun was in the Zodiacal house Sagittarius, sign of the hunting season, and when the Moon was within a few days of its renewal the Mistletoe must be shot down with an arrow, and caught in the left hand without its touching the ground.

2 Druids were Wise Men, Astrologers, who were ever watching the heavens. They had their sanctuaries in great Round Towers, which were observatories of the heavens.

3 Massey, Gerald.

Similarly the God Shu was placed by the Egyptians in the sign Sagittarius, and represented great power. He was given the Bow and Arrow. Arrows symbolized the Sunbeams and the bringing down of the Light, and by the use of the arrow the divine properties and magical healing qualities of the mistletoe were thought to be retained if kept from contact with the earth.

There was a prevalent belief that Mistletoe contained the "Seed of Fire" and had remarkable properties for extinguishing fires, and it was therefore used as a preventative of fire as well as medicinally for burns by fire.

At the time of the gathering of the Mistletoe the Druids prepared two white bulls with horns garlanded with flowers. The Priests, in pure white, cut the Mistletoe with a golden knife, or sickle, and as it fell it was caught in a cloak of pure white, after which came the sacrifice of the bulls with the prayer "That the deity may prosper his own gifts to them, to whom he has given it."¹ The death of a bull in the Druidic mysteries was a sacrifice to virility, which the bull in the different cults seemed to represent.

1 Pliny.

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Again at the Summer Solstice, when the Sun was culminating in the longest day of the year, the mistletoe was gathered for both mystical and medicinal qualities. Because of its magical virtues, as it grew neither in heaven nor on the earth, and contained the purifying quality of the spark of fiery life from the Sun, it was not allowed to touch the earth, as this contact would destroy this spark of life. There was an "old superstition that the plant in which the life of the sacred tree was consecrated not be exposed to the risk it incurred by contact with the earth."¹

¹ The Golden Bough, Vol. ii, p. 208.

When certain tribes among the Indians of British Columbia are at war and desire to burn the homes of their enemies, they shoot at them with arrows made from Oak Trees that have been struck by lightning, or attach a part of this tree to the arrow, believing its fire to be contained in the wood.

The Oak Tree is more frequently struck by lightning than any other of the forest trees. Fire kindled by lightning was greatly revered by primitive peoples since they imaged their God coming down to earth as thunder and lightning. Great veneration was given the Oak and the Mistletoe growing upon it, for the life or spirit of the tree was supposed to be in the mistletoe, and therefore everliving.

The Yule Log was of Oak, which was the King of the Forest. Its wood was burned at the midsummer festivals as well as in winter, when the golden treasures of the Sun therein stored were released to find a home in the heart of the true believer.

The Apple Tree was also made sacred by the Mistletoe, and was called the Tree of Pure Gold. In ancient times covenants were made and troths plighted under this tree. With its berried sprigs of Mistletoe, so like the clustering stars, it was named the Tree of the "Lofty Summit," pointing the way above. Today we find the Mistletoe suspended overhead at Christmastime for the Christmas kiss. "The tree of the Summit" was a type of the

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Celestial Pole, Seat of Judgment, and was guarded by the celestial serpent, the Constellation Draco.

So extremely sacred was the Tree, that ancient Priests had the figure of a tree imprinted on their bodies, signifying that they had knowledge of the Secret Serpent Wisdom. The sign of the Tree was similar to the Swastika Cross cut into the flesh of the Initiates as a sign of loyalty toward this Wisdom. The Hindus called one of their trees "The Tree of Frankincense, whose fragrance was guarded by the Winged Serpents" (the Seraphim). A concealed symbolism is always found in these sacred mysteries.

The Divining Staff of the Rabbins was the Rod that budded, over which was cut the "Name" and "Sun and Lord." It was a branch of Fire that belonged to the mysteries. A legend of the first Staff, created in the evening of the Sabbath, has been written by the Rabbi Elizier, and is most enlightening.

The Chinese Tree of Knowledge was their Immortal Peach Tree, which bore fruit but once in every three thousand years, around which are woven tales and legends similar to those of the Tree of our Mother Eve of the Garden of Eden. The Chinese manifestation was a Justice one and stressed the three thousand year period, and their Peach Tree of Immortality produced only the one fruit in those years. It is said also of this Tree that three thousand years elapse before the Tree blossoms and another three thousand years before it sets fruit, all having mystical significance. The Great Mother in China was the Royal King-Mother who produced the Immortal Peach, or the forbidden fruit of knowledge but once in every three thousand years. It was the blossoming and the setting of the fruit at stated periods that made this Tree a cyclic symbol, for their Tree was an important type of Time.

In one of their legends Woo-te had eaten of this fruit, after which he built a terraced pyramid of mud, high enough to reach heaven and to the mother of this Immortal Peach. She descended

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to earth by means of this pyramid for seven days and seven nights, that she might discuss with Woo-te the “Principles of Reason” and the Hidden Knowledge. The primitive pyramid with its seven steps or stages is typical of the Great Mother or Goddess of the Seven Stars belonging to the Mount, who was the Royal Mother Si Wang Mu living high up in the mountain of Kwan Lun. Her Tree produced this Immortal Peach from which it was believed the Elixir of Life could be distilled, thus making the Peach a symbol of longevity or Immortality.

The word God in Chinese, as well as in Egyptian and in cuneiform writing, represents a Star. Under a horizontal line there are three perpendicular wavy lines, apparently bringing down “Light from the Sky,” as the blue line above represents the firmament. This outpouring of Rays of Light from the celestial heaven or from the hidden Sun, their God, undoubtedly signified the pouring out of the Light over China every three thousand years.

The Shenu of the Hebrew is the Thorn Bush. In Egyptian the Shenu is the Thorny Acacia, a sacred Tree of Life from which the divine voice was supposed to issue.¹ In Deut. xxxiii, 16, the Hebrew divinity is spoken of as “him that dwelt in the bush.” Diviners were placed in groves of these bushes, from which the oracular voice was thought to issue. Sometimes they used pits for these ceremonies, surrounding them with thorn bushes, from which the divine voice was supposed to come.

¹ The Shenu also represents a point in the heavens or place of the Solstice recommencing in the sign of Leo, that of Fire.

The ancient peoples believed that the mounting of the Tree was a means of reaching Paradise, their place of Rest. It is difficult for us to understand this teaching today, or to comprehend that they found their divine rest and peace in loving adoration of the great Celestial Ocean of blossoming Stars and their contemplation of the Golden Gate, beyond which lay Infinity.

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Tracing the Tree back to these early beginnings of knowledge, food and drink, we cannot wonder that the strangely reverent primitive peoples looked upon the Tree as the Mother of Life.

THE MAY POLE

The May Pole was the Tree of the Sun or Fire. The above is an authentic May Pole with its symbolical additions. "In the Upper portion we have the Apex of the Phallus, the Quarter-feuilles and the Discus and Round. The lower portion is the Linga, Lingham, or Phallus wreathed; also the 'Pole' of the Ship 'Argo,' otherwise the 'Tree of Knowledge'." ("The Rosicrucians," etc., by Hargrave Jennings.)

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CHAPTER VIII FESTIVALS OF FIRE.

The May Pole is a symbol of the Tree of Knowledge, emblematic of virile life, and garlanded with blossoming leaves, belongs to the Crossing of the Sun at the summer solstice. It has been called the Tree of the Sun or Fire. In one of its authentic representations the phallus encircled with leaves looms above, and just a little below is a circle forming the four-fold cross. The seven ribbons of the May Pole symbolized the seven rays of the Sun, the seven prismatic colors or the seven planets and belong to the Great Mother as do all Sevens.

Sirius, Sut, Seb and Baal as gods were connected with the Tree imaging the Mother, they all combined in Sut (Sirius) the first born son and typified the element of Fire, that great and glowing Sun of Fire we know as the Dog-Star. The name and the meaning of Baal also may be a Fire-Tree, a Fire-God, or a Fire-Star. Our Dog-Star is the Fire-Star which belongs to the midsummer because of its heliacal rising and is typical of a new year, a branching of the Eternal Tree, or a rekindling of the Fire of heaven.

Our Bible says that God showed Himself to His Prophets Isaiah, Ezekiel and St. John in the midst of Fire. The word of God is compared to Fire, "Is not my word like a Fire?" Jer. xxiii, 29, and Jesus is likened to fire. Jesus sent His Holy Ghost or Spirit upon his disciples in the form of tongues of flame, or like sparks of fire, Acts ii, 3.

The worship of the Sun in its ancient purity was a belief that the Divine Spark from the Great Spiritual Sun was a revealed manifestation of God. The ancient peoples strove to bring this Spark, which pertained to their God, the Absolute, close to their hearts. Today we have a materialized god. GOLD, the one thing

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in our present Era called Almighty. Two thousand years from now, when our history is reviewed, we too shall be called Worshippers—not of the Sun-god but of the Money-god, which is one of the great illusions of this cycle of the “Dark Star.”

With the coming of Summer the burning of old brooms and the relighting of the sacred Fires took place. The “Need Fires,” or the “Forced Fires,” as they were sometimes called were kindled by the spark obtained by the rubbing together of two pieces of wood, usually of oak. To obtain this Spark, wooden axles belonging to wagon wheels were symbolically used, around which they wound two ropes, which were worked with the greatest speed by powerful men in opposite groups, thus releasing the Fire that had been imprisoned by the Sun. Reading back in the Egyptian Ritual, the stars and the planets are found to be hauling the Sun by ropes, the bringing of the Sun out of the night. The relighting of the Fire by the Spark thus obtained was similarly imaged in these Fire Festivals.

In the ancient Sabean cult, Kar-tek was one of the names given to the goddess of the Great Bear, whose son, Sut, became the Baal of the solar rendering. Kar-tek means a Spark Holder. The “Need Fires” or “Baal Fires” were always sacredly produced by a Spark at their annual ceremonies. This was the divine Spark of the Druids, found at the dawn, which gave them their inspiration through the Fire from Heaven.

The Tree was superseded by the pyramid, and small ornamental trees, pyramidal in shape, were carried about during the Christmas festivals. The Fir Tree is pyramidal. Fir and Fire are from the same root, from which we have the Fir-tree or the Fire-tree at our Christmas festivals. Ta is an ideograph of the pyramid, and has the meaning “to give.” Through this we can trace back to its origin the giving of the gifts at Christmas, which were originally offered to the youthful Sun-God during his festival, which occurred at the time of his rebirth in December. We

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irreverently call this ancient festival Pagan Sun-worship, though it is continued today, when Christians throughout the world joyously gather about the gift-laden Christmas Tree.

The Mummers at Christmas time, who wandered from house to house, masked, had their origin in the old Sabean cult and symbolized the darkness from which the Sun would arise. Christmas Eve, December 24, was the darkest period of the year, when the lowest ebb of all life was reached at midnight. The Pantomime is also very ancient, having been born from the stars above, and given in many types, with representations according to times and customs.

The Pyramid and the obelisk are male symbols, but their bases are feminine and typical of the birthplace. The apex represents Fire, Virility. The triangle is feminine at its base, but masculine at its apex. The nave of the church is feminine, its spire is masculine. The tomb in the earth is feminine, but the stone above is masculine. "In the First Epistle of Timothy, Paul likens the Church to a house and a pillar, . . . the pillar and House were both symbolically the same. Pillar, Seat, Mount, Tree, or Abode, was each representative of Motherhood, whose latest type was the Mother Church."¹ The myths and fables of the Tree first standing for the North Pole, the Tree that was likened to the Horn that produced the Golden Apples, that delicious fruit of the Garden of the Hesperides are today an integral part of our so-called Christian religion, which has seemingly failed to eat from the Tree of ancient Knowledge.

¹ Massey, Gerald—The Natural Genesis, Vol. i, p. 393.

In Egypt the equator was known as the Horn Point of the world, called Apta. It was the beginning and the ending, and a point of endurance, or a foundation. The Ascendant of the horoscope, which shows the beginning as well as the ending of the great circle or wheel of life, was sometimes known as the Horn.

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The Circle Dance, solar in origin, danced by David uncovered before the Ark of the Covenant, was also a characteristically Sabeian rite, denoting the motion of the planets around the Sun.

A religious dance is performed by the Kaffirs at the time a lad reaches the age of puberty. At this time the creative power, the reproducing spirit, the Ruach, as the descending dove, called the "Spirit of God," symbolical of rebirth and renewal falls upon him. It is a manner of celebrating the coming of the fatherhood upon earth. In the Hebrew tradition Ruach is said to enter the child at the age of thirteen, when he becomes possessed of Ruach, which is the "Breath of Life," or the coming of life of the spirit in embryo.

Another religious dance, Solar in origin, given at the turning point of the Summer Solstice, when the Sun entered the Zodiacal sign Leo, was called by the Greeks the "Pyrrhic Dance," from Pur, meaning Fire. The dancers imitated the coiling and gliding of the serpent, esoterically signifying the motion of the Serpent Fire. August, the month of the Lion, is a peculiarly Solar or Fire Month, and while named after the Emperor Augustus, was perhaps so designated to indicate its imperial authority in the Solar year. It was the month of the Dog-Star days, and was by the Western Indians consecrated to the Serpent Worship. The Serpents, by the way, are charmed and controlled by Feathers. Feathers symbolized Breath and were an early ideograph for Spirit. The well-known immunity of the Indian dancers to the serpent poison is easily explainable when the winged or feathered serpent art of Egypt is understood, and when we realize the power of the Serpent Fire, which is closely allied to the sign Leo, house of the Sun. This constellation with its subtle connection with the Serpent is probably one of the most famous of the twelve signs of the Zodiac.

Fire was the great secret of the Magi in the slaying of the lion and the control of the serpent. "The lion is the celestial Fire, while the serpents are the electric and magnetic currents of the

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earth;” and “That which is above is like that which is below and that which is below is like that which is above, for the fulfilment of all things.”

In the first volume of the Secret Doctrine, on page 213, we read that “The highest group of hierarchies is composed of the divine Flames, so-called, also spoken of as the ‘Fiery Lions’ and the ‘Lions of Life’ whose esoterism is securely hidden in the Zodiacal sign of Leo. It is the nucleole of the superior divine World. They are the formless Fiery Breaths;” also, “the Hierarchy of Creative Powers is divided into seven (or 4 and 3) esoteric, within the twelve great Orders, recorded in the twelve signs of the Zodiac; the seven of the manifesting scale being connected, moreover, with the Seven Planets.”

The death of the Scandinavian Sun-God Baldur, the Beautiful, the Good, at midsummer, and the Fires that were to light him through the underworld and greet him on his return to life, were the same as those used in the burning of the yule log and the hanging Lights on the Fire Tree. Baldur could be killed only by the Mistletoe. He was the personification of the Mistletoe on the Tree, which was thought to contain the life and spirit of the tree, yet it was the Mistletoe that caused his death.

The Divining Rod was gathered on the mystic midsummer eve. It was thought to be made of four kinds of wood, of which Mistletoe was one. In England a sprig of mistletoe was always carried by the Priests on Christmas Eve to the High Altar, at which time liberty and pardon were granted to the wayfarer and the wicked who came and stood at the Gates, which symbolized the four Quarters of Heaven and Earth. This branch has been poetically said to bring back to life those who wait at the Golden Gate, the Eighth, leading to infinity.

The Russians have a belief that if the golden bloom of the fern seed is caught at midnight on the mystical midsummer eve and scattered about in the shadowy darkness, it will fall to the

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ground like sparkling stars, directly on the spot where great treasures are hidden. This is a key to the hidden mystical treasures of divine knowledge.

Regarding the Eve of St. John fancies innumerable arose, beautifully interwoven with the gathering of the flowers and plants, golden and glowing from the entrapped rays of the summer Sun, guarding against sorceries and disease. It was thought that when the Sun had reached its greatest culminating point, its magic entered the flowers, which must be culled before the witching hour had passed, which brought together the youth and the maiden under the enchanted spell of midnight, when they plighted their troth with each other. Among those that were considered of the greatest importance to be gathered for magical healing and divination was St. John's wort, which some think should be gathered on the day immediately following St. John's Eve when the sun enters the sign of the Lion. Its bright yellow blossoms and golden stamens are tiny types of the great Sun above. The edges of the calyx and leaves are marked with dark purple spots, which yield a red oil, believed to be the blood of St. John, hence its great healing property, and value for endless other safety guarding purposes.

Magical flowers of the Solstice are chosen for their brightness, their golden colors shedding light, like lamps in the darkness, and should be gathered on the longest day of the year, when the radiant fire and heat of the Sun at the very moment of its greatest power carries its mystic message into the heart of the plant.

We lovingly tread on enchanted ground whence man looked toward heaven and the glowing Sun whose light and fire were stored in the leaf and blossom and had dreams of magic and healing, extracting the divine spark for wonder-working, as it were, from God Himself, who was thought to manifest at the time of the two solstices, celebrated by festivals of Sacred Fire. The Summer Solstice was preeminently a feast of Fire or a Fire

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Festival. In many lands huge bonfires were built on the summits of high hills and wheels of Fire were sent blazing down the hillsides, typical of the descending Sun, the wheel with its spokes representing the sun and its rays.

At the Summer Solstice the lifting of children over the dying embers of the fires, the joyous leaping through the flames, the swinging and leaping around the blaze in their circular dance, the sacred lighting of the flame by releasing the embedded fire of the Sun, were all for purificatory purposes. They reverently and joyously believed that the new born Sun would bring riches through the golden summer and a plentiful harvest, and would dispel the evil witchcraft of the sorcerer.

Midsummer fires are continued in our present era, but are regarded as superstitions, whereas in olden days they were revered as symbols of the Sun's crossing at the Summer Solstice. At the Winter Solstice the Tree of Fire has become the Tree of Light on our Christmas Eve. We have the burning of the Yule Log. Yule means the Sun, whose Fire is transfigured in the green-leaved Christmas Tree of renewal and rebirth, the light of which symbolizes the return of life of the Sun-God.

December the twenty-fifth was originally devoted to the worship of the Sun-God Mithra, and was adopted and introduced into the Western Church in the Fourth Century, climaxing as the anniversary of the birth of Jesus in the later Christian religion. The origin of both the Maypole and the Christmas Tree however are to be found in the crossing of the Sun in the two Solstices.

Mithra was the name of the Solar God of Light and Wisdom among the Persians. His birthday was celebrated on the twenty-fifth of December, date of the rebirth of the Sun at the time of the Winter Solstice. The Mithraic cult was introduced into Rome by the early Emperors, and the date of December twenty-fifth was adopted as a special festival by Aurelian A.D. 273. The Solar

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character of this festival was well known by the Roman Emperors, and not until the Fourth Century was December twenty-fifth introduced and accepted as the birthday of their Christ. "Augustus and Gregory discoursed on 'the glowing light and diminishing darkness that follow a nativity'."¹ "Pope Leo the Great recognized the day as the birthday of the Sun; and denounced it as the birthday of Christ. He was Pope of Rome in the Fourth or Fifth century. Gregory the Great became Pope about the year 590."²

¹ Olcott—Sun Lore of All Ages, p. 230.

² Special Reports, Leo the Great and Gregory the Great.

Mithra was said to have been born in a cave at the Winter Solstice, which occurs in the Zodiacal sign Capricorn.³ Abba-Udda, the Akkadian name for the tenth month, which corresponds approximately to December, means "The Cave of Light," and indicates the birth of the Mithraic Messiah. This Mithraic cult with its aspirations towards moral purity and immortality, proved a formidable rival to Christianity. Our Christmas is borrowed directly from it, and close relation is found between the Sacred Books of Revelation of the two cults—the Persian Zend-Avesta (the Parsee Book of Zoroaster), written about 1000 B. C., and the Book of Revelation of John of Patmos. The foundations of both these books are astronomical and prophetic. All ancient prophets and priests were astrologers.

³ On the twenty-fifth of December, the day of the Nativity of the Sun, the days begin to lengthen, and the Sun's power is on the increase. This was the time when in Egypt and Syria the celebrants entered the inner shrine, and issued at midnight crying, "The Virgin has brought forth"—"The Light is Waxing." The log burned on Christmas Eve was in celebration of the birth of the divine child as the Solar Sun-god.

A comparison of the two books will reveal the Christian form of the Mithraic Revelation. To attain knowledge of God and see the future, Zoroaster drinks of a special magnetized water which produces a trance lasting seven days and nights. In Revelation we are told that John eats a little Book that he may prophesy. The Serpent, which was the constellation Draco, called the Serpent, or the Dragon, figures largely in both visions. In one book the Dragon swallows one-third of mankind, cattle, sheep,

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and other creatures; in the other he draws the third part of the stars from heaven with his tail. When the ancient religion of the Mother and Son was changed into that of the Father and Son, the change was symbolized by the falling of a star from heaven. This is the demoralization or dethronement of that "Old Mother," who became the degraded Venus in one cult and the harlot in the other. "When the Star Jupiter comes to its culminating point and casts Venus down, the sovereignty comes to the Prince," and there is the "Woman clothed with the Sun whose Prince comes when the Star falls from the sky." Zoroaster describes the seven regions of the world founded on the seven heavens, or the Tree of seven branches with its divisions of time and space. John describes the seven Churches of Asia and the seven-branched Candlestick, or the Tree of seven branches. In the fulfilment of the prophecies, the heaven of seven, or the early seventy Princes or divisions, are replaced by the Zodiacal Tree with its twelve branches or signs, and its thirty-six decans or seventy-two duodecans, from which Tree was derived the Cross, symbolized in the four corners, or the four cardinal points of the world. It was originally the Tree of Healing and of Light, which vanished with the lost Paradise. Both cults were Kronian and Solar and followed the cult of the Mother and Son, and were established when the Sun was proved to be the true time-keeper.

The priestly ceremonies of the Mithraic mysteries were in imitation of the motions of the heavenly bodies. The Initiates were given the names of the Constellations, and were dressed like the animals that were represented in the signs. Their purification was by water, and in honor of "She of the Celestial Waters." They had their Confessional, and also a kind of Eucharist, or offering of bread. The "bread" used in the Mithraic sacraments was a round cake, emblem of the Solar Disk, and the "Cup" is usually found on the altar or "table." All concerning the worship of Mithras and the caves used for initiations, were destroyed after A. D. 400. There is a tradition of the Rabbins,

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concerning the origin of the Wafer, given by Alfonso de Spira, in his *Fortelicium Fidei*, vol. ii, 2, which “says that its circular form is a symbol of the Sun, and that it is offered to the genius of that luminary as a victim. ‘The Wafer has ever been styled the Hostia, the victim,’ in Hebrew ‘Messah’.”

The worship of Mithra was introduced at Rome after the conquest of Pontus by Pompey, as a distinct creed, which became very popular during the second and third centuries of the Empire. The religions of Mithra and of Serapis were the sole forms of worship, penetrating far corners of the Empire, the Mithraic Festival was called the “Birthday of the Invincible One,” and celebrated chariot races took place during this festival later dedicated to the memory of Christ. Its exact date is not known, but it is not surprising that “Leo the Great (Serm. II on the Birth of the Lord), blames those Christians who gave offense to the weaker souls through the shameful persuasion of some by whom this festival of ours is revered not so much on account of the Christ’s Birth as on that of the ‘Rising of the New Sun’.”¹

¹ King—*The Gnostics*, pp. 49, 50.

Mithra was undoubtedly admitted to be a type of Christ, and the Jews when they were living in Persia obtained a great portion of their spiritual wisdom from the Mithraic Creed. At that time they brought into their worship a belief in a future state of rewards and punishments, the latter carried on in a fiery lake. Both Jews and Christians by misinterpreting the Mithraic ritual of the “sacred fire” founded a fiery region named Gehenna by the Jews, a name which in the New Testament is transferred by a metaphor into Hell which figures so largely in their beliefs. The Jews have also a Holy Order of the Angels, as well as Devils, a Last Judgment, and the Immortality of the Soul, all of which are borrowed from the religion of Zoroaster.

Justin Martyr declared that the Mithraic mysteries were so like those of the Christians that they had stolen them to deceive the people. A final severance of these two cults—biblical and

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non-biblical—can never take place, because both are purely astronomical, and upon them much later theological history has been founded. Our Era of Light, however, now superseding the Era of Darkness, will dissipate the fogs created by false interpretations of the myths. Truth will finally reveal itself in the Light.

Millenia belong to the end of cycles, and are the fulfilment of prophecies. In the new era, as in other precessional periods of the past, prophecies will be fulfilled. In the thirteenth chapter of St. Matthew, in speaking to the initiates Jesus says, “It is given unto you to know the mysteries of the kingdom of heaven.” To the unbelievers, indeed, it has not been given!

Kircher tells us that all who entered the Temple of the Epicine divinity Serapis¹ bore on brow or breast the letters or sign of IO (IU). IU was the Egyptian Messiah, their Coming One, their Prince of Peace. Serapis, like all other gods, was a double type of the Solar God Apis, and Sirius, or the Sun and Sirius. Tracing the Egyptian myths to their source, we find basic truths underlying their mythological structure. Sut, son of the ancient Mother, was called the long-eared Ass, or IU, as the Hearer, who became a type of the Bull God AU. AU was the Lord of Victory, and resided in the house of Shu, the Egyptian Moses. This was the house of the Lion-Gods, who light Atum, or AU (in other words the Sun) in and out of the generative abyss of darkness. Hor Apollo says the ear is a symbol of a future act. AU means to be, and thus as Iu-Em-Hept he is the future being, the Coming One. Cosmically and astronomically the Sun-Gods were always Sons of the Sun, but when they had ceased to be housed in their mythological and astronomical houses, they became through theology “Sons of Righteousness.”

¹ In all temples where Isis and Serapis were worshipped, images with the finger to the lips were seen, meaning that silence was to be maintained regarding all that concerned the great Mother Mystery, symbolized by the Shekinah of heaven, the Sacred Spirit as Mother of all.

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In the Second Century in the city of Alexandria which was a hot bed of Gnosticism, a sect sprang up which gave an almost fanatical worship to Isis and Serapis. They believed Serapis the prophetic type of Christ, Lord and Creator of all, judge of the living and dead. Portraits and statues of his head were undoubtedly the first conventional head of Christ. In Payne Knight's "Ancient Art and Mythology" Serapis is represented as wearing his hair long, "formerly turned back and disposed in ringlets falling down upon his breast, and shoulders like that of a woman. His whole person, too, is always enveloped in drapery reaching to his feet." Serapis and Sarpa mean Serpent, and both Serapis and Jesus are later found represented as a great Serpent, an indication of Divine Wisdom, and symbol of Spirit. "The Egyptian Priests chanted the seven vowels as a hymn addressed to Serapis, and at the sound of the seventh vowel, as at the 'seventh ray' of the rising sun, the statue of Memnon responded." ¹

¹ Blavatsky, H. P.—Isis Unveiled, Vol. i, p. 514.

Throughout all the celestial myths of Egypt, Horus, the Egyptian Messiah, figures most prominently. Two Horuses were given and yet were as one, symbolizing both sexes, male-female. The child Horus, son of Isis, remained a child until twelve years of age. All the children of Egypt wore what was called the Horus Lock until they had reached the age of twelve. Full manhood was attained at the age of thirty, at which age Horus was anointed, as the son of Osiris.

Horus the adult was the revealer of the Father in heaven, when his worship superseded that of the Mother and Son. The child Horus was the shadow of the real, but when at the vernal equinox he became the Sun of the Resurrection, he was the potent, pubescent Son. The name Horus denotes one who ascends as a spirit. As the adult Horus, the revealer, his mythical character is given in all the histories or legends of the world, and is always identified with the ending of an Age or a Cycle.

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In the Egyptian myth this youthful Messiah was manifestor of the Seven Powers. He was known under different names in other cults. In the Sut-Typhonian he was Har-Khuti, Lord of Light and of the glorified elect. Har, the younger type of Horus, was spiritual, had the power of becoming invisible, and typified the resurrection of the Osirian cult. He was the Horus. In that of Iu-em-Hept he was Atum, the Eternal Word. He was also Khunsu, the child in the cult of Amen-Ra, introducing the Solar cult, and we finally find him as the Good Shepherd, the Saint of God, the Bread of Life, as Truth and the Life, the Fan Bearer, and the Door of Life.

“Horus represented the Path over which the dead passed out of the sepulchre, the God whose name is written in the Road.” As Khunsu in the Denderah planisphere he is seen in a disk of the Full Moon of Easter, offering a pig for sacrifice. In the judgment scenes, given in the “Book of the Dead,” the return to primordial matter is pictured as entering the bodies of swine. As Ra, the Sun, he is sometimes called Remi, the Weeper. It was Horus who sent fire into the “Place of Destruction,” and was “God of the Furnace”—that is, the Solar Fire, which the theologians have construed into “Hell Fire.” Its origin lies in the scorching heat of the African summer sun.

There are at least thirty-six different languages in Africa, and in every one of them the word Fire is the same as Hell. In Africa the heavens were looked upon as a “Hell of Fire” and in one instance was called a “Heaven of Ashes” because of the intense heat of Africa. Even today the heavens are termed “Fiery Furnaces.”

Six thousand years ago, when the Vernal Equinox was in the sign of Taurus, the Bull, the Constellation Orion arose as “The Star of the East,” and the three large brilliant stars seen in the belt of the Constellation were mythically given the names of the “Three Wise Kings.” According to the Precession of the

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Equinoxes, the next sign to arise was Aries. The constellation of the brilliant Triangle was the new star arising on the horizon in the East, and was said to beckon to the Wise Men, pointing to the coming of a new Sun-God or Messiah. This Triangle, the pyramid of Horus, belongs to the young Egyptian God Har-Khuti. Har, as the younger God was type of Horus of the Resurrection, and spiritual. He is pictured in one of their ancient Zodiacs holding a Triangle in one hand, the rule or flail in the other. Horus of Egypt was their Lord, their Alpha and Omega, the important events of whose mythical life are found in counterpart in our New Testament. All events given in his life were never human, but were of divine significance because they were born from above, created out of the configurations found in the heavens. Similarly the Fall in the Solar cult was an astronomical myth, which has been surrounded with that halo of glory which very frequently clothed their humanized heroes who were all so called "Heathen Gods?"

When the sun rises at the time of the Winter Solstice, and the Christmas celebration takes place, the Zodiacal sign Virgo appears on the horizon. The twenty-fifth of December is a date given not only for the birthday of the Sun, but also for the births of Jesus, Buddha, and Mithra. Virgo, the virgin sign of the Zodiac, is represented as a Mother, and looking at a very old planisphere of the heavens, we can see her there symbolized, holding a child in her arms, and apparently pursued by a serpent which is directly under her feet, and as if about to be trodden upon. This same symbolism obtains for Isis and Osiris of Egypt, Maya and Buddha of India, as well as in China, and in the Book of Revelation. The Woman and the Child later found in Rome as Mary and Jesus are an example of it. The unity of the ancient myths found in various countries of the world, slightly changed in some renderings, due to elaborations, but identical in their roots, is unmistakable. The myths of the Serpent, emblem of Eternity and type of the night which encircles the world in an endless embrace

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are similarly identical. And what of astrology, “Astrology is a synthesis, because the Tree of Life is a single Tree and because its branches spread through heaven bearing flowers of Stars . . . are in correspondence with its roots, which are hidden in earth.”

¹ And these Stars are reflectors of great and mighty splendors, while our Sun, symbol of the Great Central Sun, which is the source of all Truth and Light, is but the phantom shadow of that great primal Source from which all glory emanates and which manifests in man as a spark of Divine Fire.

¹ Ballanche—Orphic Initiation.

the celestial ship of the north

CHAPTER IX CELESTIAL WATERS

Every symbol in esoteric philosophy is said to have seven keys. The Dragon also had its septenary interpretation. Its symbol was the constellation of the Dragon, Draco, sometimes called "the Scaly One," giving significance to its Seven beautiful Stars, which in their highest symbolism became identical with the self-born, the Logos. The Dragon is one of the most ancient of all symbols. Terrestrially the name Dragon was given to the "Wise Men," who were astrologers. The mystics were also called Dragons of Wisdom or Serpents.

In China the Emperor's throne was known as the Dragon's Seat, inherited from the Initiates or Dragons of Wisdom. The Chinese profusely display emblems of the Dragon, of which the Twan-ying-t'u says, "His Wisdom and Virtue are unfathomable . . . he does not go in company, and does not live in herds, he wanders in the wilds beyond the heavens. He goes and comes, fulfilling the decree; at the proper season if there is perfection he comes forth, if not he remains (invisible). And Kong-fu-tyu says of the Dragon, "The Dragon feeds in pure water, and sports in the clear waters, i. e. Wisdom and Life."

As far back as the third "Deluge" of the third Lemurian race, that old Dragon "Whose tail sweeps whole nations out of existence in the twinkling of an eye," that ancient "Old Dragon" of the heavenly constellation was identical with the great Flood. "We know that in the past the constellation of the Dragon was at the pole, or boss, of the celestial sphere. In stellar temples . . . the Dragon would be the uppermost or ruling constellation . . . it is singular how closely the constellations . . . correspond in sequence and in range of right ascension with the events recorded respecting the (Biblical) flood." ¹ The first great flood was heaven-born and cosmical. There have been numbers of terrestrial floods.

¹ Proctor.

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The pyramids are closely connected with the constellation Draco, and the deluges as are the Initiates, who were the Dragons of Wisdom. The "Secret Doctrine" tells us that "The Great Dragon (Deluge) had respect for the Serpents of Wisdom, whose holes are under the Triangular Stones," i. e. the Pyramids at the four corners of the world, records of which have been well preserved, together with the history of human evolution traceable in the heavens.

Anciently pyramids existed at the four corners of the earth, and belonged to no single nation. They have been found scattered over the two Americas, under and above ground in virgin forests, on plains and in valleys all over the world. They were built with geometrical precision corresponding to the heavens, showing that the ancient peoples realized that "God geometrises." Endeavor to reach their origins brings us to a time almost unimaginably far distant. Pyramid, Dragon and Deluge became associated with the Flood, and the floods of the Nile in Egypt were regarded as a divine reminder of the Great Atlantean Flood.

The story of the Deluge is undeniably a universal tradition. The Smithsonian confirms the existence of many deluges and glacial periods dating the earliest one 850,000 years ago, and the last one about 100,000 years ago. "But which was our Deluge? Assuredly the former, the one which to this date remains recorded in the traditions of all the peoples, from the remotest antiquity; the one that finally swept away the last peninsulas of Atlantis, beginning with Ruta and Daitya and ending with the (comparatively) small island mentioned by Plato. This is shown by the agreement of certain details in all the legends. It was the last of its gigantic character . . . Noah's flood . . . at least, only, a moral connection." ¹

¹ Blavatsky, H. P.—The Secret Doctrine, Vol. ii, p. 141.

Within the memory and possession of the Aryans observatories of the submerged Atlantis are recorded at a period 850,000 years ago. Floods preceding this date were traditional.

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We are told that astronomical records had their beginnings in the early Atlantean period. Age-old records can be found in the planisphere of the ceiling of the Denderah Temple, showing that the Poles have been inverted three different times. The ancient Planispheres and Zodiacs, and their bearing on humanity, should be studied with earnestness, and great reverence.

“Deluges” were caused by the reeling motion of the world, when making the movement of precession. A great Zodiacal allegory, far earlier than the Hebrew, and based on astrological fact, is the Nimrod Epic, in twelve Cantos or legends, paralleling the Sun’s passage through the twelve signs of the Zodiac, and containing distinct reference to the animal forms of the Zodiac. The eleventh canto was given to the God of Rain and Storms, Rimmon, whose place was in the Zodiacal constellation Aquarius, sign of floods. The Akkadians called this sign the “Curse of Rain.” In an early Zodiac the Egyptians, placed the goddess Menat, their wet-nurse, in this sign, portraying her as the Mother from whose many breasts flowed the “Water of Life.”

Deluges signified the end of a cycle or period of time. A first deluge is found in the conflict between Timelessness and Time, or Chaos and Creation. Ancient legends teem with stories of the Deluge, but all having a fundamental unity with the original first telling of Time and Creation, when the heavens were the Celestial Waters. In the symbolism of every nation the Deluge stood for unsettled chaotic matter, Chaos itself, and for water, which was the feminine principle. Today we are entering the sign Aquarius, and we shall find changes, prophecies fulfilled, and a chaotic condition which will spread over the entire world, carrying us back in thought to those old traditions.

The flood has dual meaning, spiritual and physical, cosmic and terrestrial. Chaos or the Great Deep stood for the Moon as the Mother, whence proceeded all the germs of life. She was called the Ark of the Celestial Waters, while the Sun was the principle giving life to all. Ark was the mystic name for the Holy Spirit or

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Mother, whom the Jews connected with Israel, Jehovah and his seed. Ur (Urt) was the chief seat of the worship of the Moon-god, being the place from which Abraham came. The Moon was originally feminine, but later for a time was made masculine. The Akkadian Urdhu and the Hebrew Ararat are the Egyptian form of Arurut. Urdhu is the district of the Northern Mountain, which mythologically is the North of the Great Bear, "The Thigh!" Ur meant First, Oldest, Great, and Urt was the Enceinte Mother whose image "typified the very primitive crib and cradle (Apt) of the human race, or the time-births which began in the mountains of the north, Urdhu, Ararat, or Urrtu, afterwards called the birthplace of man, in all the oldest mythologies; the full form of whose name (Urt) is Rerit (or Ururat), the Sow, the Hippopotamus, the Great Bear." ¹

¹ Massey, Gerald—A Book of the Beginnings, Vol. ii, p. 521.

In all traditions of the Deluge the Ark was made to contain the Seed of Life, which in various miraculous ways was always saved for future generations. This germ of all living things was necessary for the re-peopling of the earth. It represented the "survival of life, and the supremacy of spirit over matter, through the conflict of the opposing powers of nature." ² The ark, oblong in shape, was used as the "Sacrificial Chalice" by the priests in the worship of the goddesses who represented the generative powers of nature. Hence the Ark as a symbolical representation of the mother containing the seed of life was the Ship of the North. "The Talmud books say that Noah was himself the dove (spirit), thus identifying him still more with the Chaldean Nouah. Baal is represented with the wings of a dove, and the Samaritans worshipped on Mount Gerizim, the image of a dove." ³

² Blavatsky, H. P.—Isis Unveiled, Vol. ii, p. 444.

³ Talmud, Tract—Chalin, Vol. vi, col. 1. ² Massey, Gerald—The Natural Genesis, Vol. ii, p. 190.

The story of Noah's deluge is astronomical and astrological, based on the same archaic traditions of persons who were saved from the deluges or cataclysms in boats, ships, arks and canoes.

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Noah clearly a mythical symbol, cannot be rightfully claimed by either Jew or Christian. Noah is but a Jewish representation of the Pagan Gods, who were never men but types of astronomical periods, or solar or lunar years. Noah mythically means "One who rests," sometimes called the "Sun Setting." Also the Hebrew Nuach or Noah is related to Breath, breathing. Nu means a flood; so did Time as Seb, one of whose names was Nu, and Nua was rest, repose. "Nothing is older than water as an element of life and there is nothing more initial than its influence on the mind of man as an agent of destruction, of death, of an ending, the water of death being the natural antithesis to the breath of life." ⁴

⁴ Blavatsky, H. P.

Water and Breath, in which baptismal regeneration finds its origin, are a symbolical representation of "from out of the water into a new life," or rebirth. Among the many names derived from the word Noah, that of No means a boat, feminine symbol of repose, rest; while Ah is masculine. No is also synonymous with habitation. The Noahchidae, who were the Children of the Boat, have belonged to different nations. All proves that Noah was never a human being, but belonged to the mythological stories of the heavens.

Mystically Noah is interpreted as spirit falling into matter. When so imprisoned the pure spirit is said to become intoxicated, thus we find that Noah, as soon as he finds himself on dry land, plants a vineyard and gets drunk. A mystical interpretation extends to the two Falls given in the Bible, which are closely related. The Fall of Adam came about because he had tasted of the forbidden fruit, celestial knowledge. Noah's Fall was caused by his drinking too freely of the terrestrial fruit of the grape. Celestially the fruit of the grape was divine wisdom. Drunkenness represented the abuse of this wisdom in an irresponsible way, so "Adam gets stripped of his spiritual envelope; Noah of his terrestrial clothing; and the nakedness of both makes them ashamed." ² Noah's ark signifies spiritual rebirth, the emergence into immortality.

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There are many historical deluges as well as local ones traceable in the traditions of many countries, but they have nothing in common with the mystical Noah. Deluges, cataclysms or cycles of time at the ending of different eras do not destroy the world, but the general appearance is changed and a new type of humanity, races, animals and flora evolve from the old.

Kaemfer in his "Japan" gives a tradition of the Chinese flood—"The Island owing to the iniquity of its Giants, sinks to the bottom of the ocean, and Peiru-un, the King, the Chinese Noah, escapes alone with his family owing to a warning of the gods through two idols. It is that pious Prince and his descendants who have peopled China." It seems evident that this flood also points to Atlantis, indicating a Chinese belief in the divine dynasties of kings. One of the traditional deluges described in Hindu books bears an interesting resemblance to the same tradition. Viavasvata saves a little fish which turns out to be the Avatar Vishnu, who warns him that the globe is about to be submerged, and that the inhabitants will perish. He is told to construct a boat upon which to embark with his family, "And the seeds and plants and pairs of animals" are to go with him. At the coming of the rain an enormous fish places itself at the bow. It has a large horn and to this Viavasvata fastens the cable of his boat, and so is piloted through the turbulent waters. When the storm ceases the boat is landed on the summit of the Himalayan Mountains. This traditional story was never considered sacred, but in some books was told concerning a descendant of Viavasvata. It was carried into all countries belonging to India East and West.

The metaphysical meaning of Fish is thus and other great Messengers were all called Fish. The Chinese term every great period or cycle of time, Deluge. "Their River Scheme" with its written program, is brought up from the water. An altar marks the spot where the Fish or Fish-man emerges, and the River Scheme is laid upon the altar. The same story is related of Xisuthrus, hero of the Chaldean flood, while the Egyptians placed

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an empty boat in the scales (Libra), which is their sign of the altar. Viavasvata, Xisuthrus, Deukalion, and Noah were all heroes of world deluges. Natural phenomena furnish names and records of the causes leading to these events, whose mythical origins are discoverable, as are all beginnings, in that wonderful birthplace in the north of the heavens.

In the traditions of the terrestrial deluges reference is made to the mystery of mankind's being saved from utter destruction at the end of the third race by the woman, who was mortal and was made the receptacle of the seed. There were three Dynasties preceding human rulership, namely, the DYNASTIES OF THE GODS, of the Demi-gods, and of the Heroes, or Giants. In every tradition concerning these ancient floods or deluges the Seed is always miraculously saved, sometimes spiritually and sometimes physically, while Seven also figures very largely in all accounts. The Incas, seven in number, reseeded the earth after the deluge. Xisuthrus, or the Chaldean Noah, being saved was translated to heaven alive with the Seven Kabirim Gods. The Chinese Yao has seven figures sailing with him to be animated as human seed on his landing. Osiris, when he enters his Solar Boat, takes with him the seven Rays. The Titans who were especially associated with the flood, were seven. A meaning of Titan is derived from Tit-Ain—"The Fountains of the Chaotic Abyss," while Tit-theus, or Tityn, means "Divine Deluge." Through all these names if properly read, will be traced records and causes, originating in the constellation of the Dragon and its Seven Stars, and leading to the Deluges.

Babylon owed its foundation to those who were saved from the deluge. These were the Giants who built the Tower and were great Astrologers. They had received their instructions of secret wisdom concerning the heavens from their fathers, the "Mighty Ones," who had left records of the periodic cataclysms which they themselves had witnessed. "This is in flat contradiction to the Bible narrative, which tells us that the deluge was sent for

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the special destruction of the Giants. The Babylon Priests had no reason for telling lies.”¹ The Giants were the astrologers in whose temples were kept records of all great periodical upheavals, of which they were witnesses, and “As the star glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of the lake, so does the imagery of men of those antediluvian ages, reflect itself in the periods we can embrace in an historical retrospect. As above, so it is below, that which has been, will return again. As it is in heaven, so on earth.”²

¹ Blavatsky, H. P.—Isis Unveiled, Vol. i, p. 31.

² Blavatsky, H. P.

The Tower of Babel, one of the most ancient astronomical temples, was called the Temple of “Seven Lights,” or the “Celestial Earth.” It was an edifice embodying the astronomical knowledge of antiquity. Herodotus tells us that there was a road on the outside of the Tower of Babel that went eight times round in its ascent, giving the appearance of eight towers, and filled in from top to bottom with many stars. It was built in the latitude of thirty-two degrees. This is a fact of very great importance, as it shows the “pericyclical” motion of the poles around each other, commemorating eight revolutions of the poles, or “The Serpent coiling Eight times Around.” The Babylonian astrologers made use of this tower as an observatory. The Jews have coupled with this wonderful monument, the history of one they called Nimrod, who was not a man, though they would convey the idea that he was. The meaning of the word “is compounded from Naim, beautiful; Ur, heaven; and Ad, father; Nim’r-ad then, means the Beautiful Father of Heaven.” It is stated that the Giant Naboad (Nimrod) was the son of Kush, Ethiopia, and of the race of Ham (Kam), who built Babylon.¹ In Genesis x, 6-10, it says, “the sons of Ham, Cush, and Mizraim . . . and Cush begat Nimrod; he began to be a mighty one in the earth. . . . And the beginning of his Kingdom was Babel and Erech, and Accad, and Calneh, in the land of Shinar.” This history pertains to the birthplace of

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mythological astronomy in the North. Biblical allegory reveals that Nimrod became a Gibbor (Kibor) giant on earth, and was called the greatest of the Gibborim (Egyptian Kabiri) who were the Seven Great Stars “considered to be a brotherhood of sailors through the celestial waters.” Kabiri or Kab-ari were the Seven companions or watchers, that made the circle and cycle of time. (Kab, Egyptian, means to turn around, ari, companions or watchers.) In the Ritual there are four Kabiri, lords of the four cardinal points, the four genii that guard the four corners of the sarcophagus. These four belong to the Seven Great Spirits of the Great Bear, identified in mythology as the seven Kabiri. The four earliest corners, called the four corners of the Great Bear, were typified by the Hippopotamus, the Lion, the Crocodile and the Monkey. The next following were called the four quarters of Nimrod. They were the four royal stars, the great and beautiful fires of heaven, Regulus, Antares, Alda-baran and Fomalhaut. Anhar-Nimrod, as the Great Gibor, was the elevator of the heavens, founded on the four corners, and became the Angel Gabriel. Shu-Anhar in planetary phase was Mars, a fact which is an aid in tracing the original Nimrod, chief of the four Kabiri, the four Royal Stars. Mars is god of generation and breath, as well as god of War, and is the ruler of the zodiacal sign Scorpio, representing the generative organs, and whose brilliant star is Antares, of the royal group of Four. Gabriel was the Announcer of the Coming Son, and Nimrod, “whose Tetrapolis above was the model of the Tetrapolis below in the plain of Shinar”² was chief of the Kabiri of the four corners.

1 Bunson—Egypt, Vol. i, p. 229.

2 Massey, Gerald—A Book of the Beginnings, Vol. ii, p. 516.

Nimrod, Shu and Kepheus are the same. Shu is portrayed as the hunter with his dogs. He was the Lion of the Sun. On the Nineveh tablet it says: “If the star of the Great Lion is gloomy, the heart of the people will not rejoice.” When transformed into the leopard, or cat, he becomes the Lion-leopard of Heraldry. Nimrod (Kepheus or Shu) was the Hunter, Shepherd, Lawgiver and King of Kush. “Kush begat Nimrod.” Kush (Kam) or Ethiopia

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was the primeval parentage of the black race, and Nimrod was son of Kush. Kush was a name of the birthplace of the North—"The Thigh" (the Great Bear).

The City of Nineveh, the latitude of which is four degrees nearer the Pole than that of Babylon, could have seen nine revolutions of the pole of the Ecliptic pass between the North Pole and its horizon, and from this circumstance "Nineveh received the name Nin'-ophi, i. e., "Nine Serpents." ³ There are other monuments of ancient origin erected to reveal and perpetuate knowledge of the pericyclical motion of the Poles blended with the latitude of the different countries. Every four degrees of latitude represented a coil, or spiral, called a serpent, because of the two slow motions of the Poles.

2 Mackey, S. A.—Mythological Astronomy, p. 72.

"The Serpent round the Solar-fire-place—the Solstice, or the Pole, is the pericyclical figure described by the pole of the ecliptic round the pole of the earth; which is known to form a volute, increasing in size every 25,000 (or more) years, 'till it reaches the Equator; when, by the present rate of the Pole's apparent motion, there must have been traced, an imaginary SPIRAL, having 22 or 23 rounds. The present rate and order of the polar motion, would in forty-five times 25,000 years invert the order of the Poles! describing among the stars, a winding stair-case, called the CLIMAX or scale of heat, from whence is derived the word climate, a measure of heat from cali, heat, and med or metre, a measure. Hence it is very probable that the ancients, in, or about the Age of Horror, divided the earth into forty-five climates, i. e., twenty-two and a half on each side of the equator, allowing four degrees to a climate. And as this number four is measured out to us by the ascent or descent of the pole at every round made by the recession of the equinoctial points, it became a number highly venerated by all the ancients. The Pythagoreans called it the mystical Tetrad; but this does not mean they worshipped the number four as a God." ¹

1 Mackey, S. A.—Mythological Astronomy, pp. 63-64.

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This spiral motion has been the foundation of nearly all religious history. The mind of man needs only to rise above the prejudices of the past to realize a wealth of primitive knowledge concerning “the Solstice, i. e., the Sun-stand—the boundary of the sun which in the Eastern language, is Gibe-on.” The North Pole was called the Mountain. The highest point in the ecliptic, called the Mount of the North Pole, was reached by the Sun at the summer solstice ere it began its descent.

The different nations agree so exactly in respect to this point that there can be neither doubt nor suspicion as to their knowledge of this pericyclical (Precessional) motion. Towers and Temples modeled after the coils of the serpent, given as rings, and connecting their country with the heavens, were erected to register this fact, and show conclusively that peoples belonging to a remote antiquity understood the Precession of the Equinoxes. Babylon, with her thirty-two degrees of latitude, had her tower with its eight coils; Nineveh at thirty-six degrees, is named from the nine coils. Pluto (Egyptian) at twenty-four degrees, is portrayed with six coils of a serpent about him. Pekin at forty degrees of latitude has her Porcelain Tower ten stories high. Moreover there are many statues of human figures with serpent coils representing latitudes of two, four, six degrees, etc. About every twenty-five thousand years by precessional reckoning the ecliptic is removed four degrees from the Pole of the heaven, the angle of the pole varying four degrees with every round or revolution. Each of the motions ascending or descending every twenty-five thousand years with these four degrees of change, was symbolized by serpents, each according to the latitude of the country being represented by a volute, a coil of the serpent. When the ecliptic is within sixteen degrees of the Poles, it would be, every day, in the plane of the horizon in that latitude. “By placing the sign Cancer at the North, that of Capricorn at the South, Aries East and Libra West, the entire Zodiac would be seen in the heavens every morning at sunrise, for six months, and for the next six

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months would be seen at sunset.” In the latitude of eight degrees it would take the ecliptic 100,000 years to go from horizon to pole and back again; at sixteen degrees the period would reach 200,000 years, and so on. (Deduced from Mackey’s Mythological Astronomy.)

During six periods of time the earth was subjected to heavy ravages of the elements which caused floods and havoc of all kinds. Subsequently the earth would become a better place to live in. When the Great Star Aldabaran coincided with the Equator, astronomers of that time could forecast the exact number of years the havoc of waters would continue. About 31,000 years ago Aldabaran coincided with the Equator at the Vernal Equinox. This star was a point in the ecliptic used to measure the longitude of the Equator and regulate time, from which new cycles could be deduced after the Zodiac had gone through all parts of the Equator. Aldabaran was called “The Leading Star of the Heavens,” and also known as “The Guardian of the Sky.” It is one of the four Royal Stars of the Cardinal cross, the four great Sacred signs, and is known as the Ruler or the Regulator. Aldabaran is in the sign of Taurus, the Bull. Six or seven thousand years ago, when this star again coincided with the Equator, Babylon began her 1903 years of astronomical calculations,¹ and festivals were held to commemorate their great period of devastation by flood, which they called “God’s Wrath.” Some people have mistaken these floods for the beginning of the world. Plato in his *Timaeus* claims the Egyptians believed the world subject to conflagrations and deluges, while the Stoics adopted a system of catastrophe destined at times to destroy the world, and ever recurrent at the ending of the great sidereal cycle of approximately twenty-five thousand years. The ancients thought that when the gods could no longer bear the wickedness of man they sent deluge to overwhelm humanity.

¹ The beginning of astronomical observations at Babylon was 2234 B. C. In the year 331 B. C. Alexander the Great found an unbroken series of observations running back 1900 years.

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The Jews were not astronomers, their knowledge of the stars was gathered when they were held as slaves. The Jews received much instruction when in Babylon, in which city Ezekiel was thought to have taught them. It has proved difficult, however, to make astronomers of the Jews. Ezekiel had his marvelous visions when in Babylon; Daniel had his when in Persia; and John when on the Isle of Patmos. Both John and Ezekiel must have had knowledge of the pericyclical motion of the Poles. John's vision belongs to a very remote antiquity. Jewish history covers nothing that is new, but the early Jews had great ingenuity in "turning singulars into plurals; and plurals into singulars; and what was feminine with their masters, they made to be masculine; in working it into their histories; and in some places things inanimate have been turned into men by adding the sign of the masculine gender; this was frequently done by the Greeks."1

1 Mackey, S. A.—Mythological Astronomy, p. 149. 2 Mackey, S. A.—Mythological Astronomy. Appendix p. 23.

It is of interest to note that at the Feast of the Passover, when the ecliptic and the equator met or crossed in the sign Aries, the Ram or Lamb, all Egypt was gay, homes were decorated with branches of trees and door posts surrounded with wreaths of beautiful flowers. The Lamb was decorated with ribbons and flowers and led around the city in triumph, to show the gratitude of the people to the Giver of all good things for the favors that would evolve from the Sun when going through this sign. Nevertheless the Jews slew the Lamb, and smeared their doors with its blood, Exod. xii, 7, disregarding entirely the astronomical significance of the springtime and thus repudiating all astronomical reckonings. Although the Jews began their records at the Vernal Equinox when the Sun was in the constellation of the Bull, there is no relation whatever between them and the beginning of the knowledge of astronomy. The Hindus can trace their knowledge back to an astounding antiquity, yet they have been termed "Benighted Hindus." "These poor benighted Hindus have registered a knowledge of astronomy ten times 25,000 years,

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since the Flood, or Age of Horror, in the latitude of Benares.”² Benares was the chief seat of celestial science in India, and astronomical tables were constructed from the meridian of Greenwich.

Going back in memory to those ancient peoples and realizing their reverence for the heavens and their Creator, one instinctively feels that their sublime devotion was trying to bridge the distance between then and now with an urge or a prayer that a similar spiritual impulse might awaken the sleepers of today. It is incomprehensible how writers, men of learning, continually speak with contempt of the Hindus, whose “Mysteries” came direct from their study of the stars, that Great Book of God. Their imagery of the heavens was both symbolical and poetical, so why denounce them because scholars have misinterpreted both symbol and language? Their religion was infinitely superior to that of the masses today. They were called worshippers of idols, and what will be said of the Christians today? Perhaps they call us also worshippers of idols, because we have our symbols of the Lamb, and the Dove, and the Shepherd. Our miracles are nearly all borrowed from the ancients, although we sadly distort their meaning. Astrology is intimately connected with the piety of the ancients. Their spirit and mind were awakened to a knowledge of the Supreme and His Works. We are gradually approaching ancient scientific wisdom today for the moving finger seems to be pointing backward indicating that finally we shall ultimately identify in the dead past the everliving present Truth.

THE SEVEN GREAT STARS

The Seven Stars of the Great Bear, which in the course of evolution became spirits, genii, gods, planets, and endless other typical Sevens belonging to all the countries of the world.

the celestial ship of the north

CHAPTER X CELESTIAL ORIGIN OF JEWISH RACE AND HEBREW LANGUAGE SEVEN, TEN AND TWELVE

Egyptian myths became miracles in the Hebrew writings, the name “miracle” having been substituted through ignorance. The Jews undoubtedly commingled with the Hek-Shus, the Shus-en-Har, and the Typhonians. They were known as the “Mixed Multitude.” As the so-called Shepherd Kings, they were Typhonian and not of foreign birth. The earliest rendering of the name of the Hebrews is Gabari. These were the Kabiri, the children of the Goddess Mother of the Great Bear constellation, the Typhonians. The Hek-Shus (Hek-Sos) were called the ancestors of the Israelites. The Jew, the Hebrew, or the Israelite belonged to the premonumental cult of Sut-Typhon, the ancient Shus-en-Har. The Disk worshippers theologically have the same meaning as the Hek-Sos. The Hek-Shus and Jews were identical and with the Shus-en-Hars were worshippers of the God Har, or Sut, whether as the Sun or the Son. Manetho tells us that the Hek-Sos were the so-called Shepherd Kings, who were styled Captive and were known as the servants of the Egyptian God Horus. They were finally driven into a city called Avaris. Their efforts to hold this city being futile, they departed from Egypt through the desert toward Syria and there built a city in the country of Judea, and called it Jerusalem. Judea was named from the outcast Jews of Egypt, and the city, Avaris, was called Typhonian. Josephus claimed that his people were followers of the Hek-Shus religion, the Typhonian, which was the worship of the Mother and Son, the earliest ever known, belonging intact to the mythology of the heavens.

The rulers of the Shus were called Heks. The Hek was an Egyptian regent or governor. They were worshippers of Hek, who

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was the earlier Kak, god of darkness. The Shus-en-Har did not cease with the reign of Menes, whom tradition claims was King of Egypt about 4560 B. C. following the Divine Dynasties. Violent agitation ensued when the supremacy of the new cult of Sebek-Ra arrived and strove to replace the worship of the ancient Son, Sut, and Sebek, the crocodile.¹ This was the quarrel between Sut, the Son, and the Egyptian Amen-Ra, the Solar Son, resulting in alliance of the Ammonians with the Osirians against the Typhonian cult. Sebek personified the solar Ra (Sun). Sut and his Mother, belonging to the Sabean time, were compelled to make way for the truer time-keeping kept by the Sun. Sut and his Mother were, as the angel Uriel poetically tells Enoch, "the stars which transgressed the commandments of the Most High God." At this time vandalism ravaged the monuments from which whole records of dynasties that had maintained the cult of Sut-Typhon were erased.

¹ In the adoption of the crocodile type there was a custom in the town of Har for everyone to eat some part of a crocodile on a certain day set apart for this.—Manetho.

The wars and struggles of the Hek-Shus began under the Pharaohs of the Egyptian Monarchy, commencing when Amen-Ra, the Solar God, became the generator. Contemporaneous elevation of the male above the female instituted the degradation of the Mother and Son, whose cult before the Fatherhood had been established, was a worship embraced by the entire world under different names. Theologians have been unable, even in the present day, to blot out this worship of the Starry Child and Mother, denounced as "Temple Closers" and "Enemies of God." It was a faith too strong to be shaken. For a time the Osirian cult devastated the worship of the Great Mother and her Son, yet it loomed up again in the year 2300 B.C. As captive kings and servant rulers, the Hek-Shus find identification with the Hebrews in Deut. v, 15, "Remember that thou wast a servant in the land of Egypt."

The Government of the Shus-en-Har belongs to the most ancient in the world. "The original service was that of the Shus-

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en-Har. . . . The ancient theocracy represented a government assumed to be divine with no monarchy but that of Divinity. It is the oldest form of government in the world, earliest anywhere.” Priests or Judges were the Law Givers and representatives of the people. The Hebrew “Mixed Multitude” most certainly adhered to the Typhonian religion until it was looked upon as odious and an abomination. After the expulsion of their last king, who was called SUT-Apehpeh, the Osirians and Ammonians again came into power. Their city Avaris was depicted as the “Home of the Leg.” This was the constellation in the North and seen in the planisphere as “The Hinder Thigh,” symbol of the Mother Typhon and the Matrix of the world. There surely can be no denying that the origin of the Hebrew “Mixed Multitude” is in the Egyptian Mythological Astrology of the Heavens.

The Jewish glyph and the Hebrew language are not original, but borrowed from the Egyptian and are considered sacred. Hebrew is composed of the hieroglyphs, symbols and myths of the Egyptians and their gods. The imagery, allegories and divinities found in old Hebrew writings are Egyptian and appertain to the Typhonian cult. The Jewish “New” departure and developments were made out of the oldest of all materials, originally mythical in Egypt, but converted into the historical by the Jews. Celsus says, “The Jews were a tribe of Egyptians who revolted from the established religion.” Their Jehovah can be traced back to the Great Mother.

The Eighteenth Dynasty overcame the Sut-Typhonians. Ramese II was a follower of the Typhonian religion, and must, therefore, have befriended the Jews. His wife also adhered to this early religion of the Mother and Son. The persecution of the Jews was due to their religion and to the fact that they placed the male element in superiority—the Father and Son above the Mother and Son.

About 2466 B. C. Amenhept I, of the Twelfth Dynasty founded a special temple for the ram-headed god of Thebes. Osiris, the

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great celestial god of the orthodox Egyptian religion, was succeeded by the ram-headed god of one cult and by the Sebekhepts of another. Sut was god of the Nashi, the negroes, and when he became the Aten Sun of the horizon was especially worshipped by the Ethiopians and by Amenhept III, whose mother was an Ethiopian, and therefore a worshipper of the Aten Sun. Amenhept III reintroduced the Aten, or Sun-disk worship, and called the youthful solar god Aten-Nefer. The mother of Amenhept III had marked influence on both politics and religion during this period, foreshadowing the religious revolt that was impending at this time.

A hymn of the Fifteenth Century B.C. to Aten was used in the worship of the Sun-disk as a symbol of God:

“Thy appearance is beautiful in the horizon of heaven, O living Aten, the beginning of life! Thou fillest every land with thy beauty. Thy beams encompass all lands which thou hast made, Thou bindest them with thy love . . . The birds fly to their haunts—Their wings adoring thee . . . The small bird in the egg, sounding within the shell Thou givest it breath within the egg . . . How many are the things which thou hast made! Thou createst the land by thy will, thou alone, With peoples, herds, and flocks . . . Thou givest to every man his place, thou framest his life.”

Amenhept III built a large basin or lake on which he launched a boat of the solar disk, emblematic of his worship, and called it Aten-nefru. It was a symbol of the young sun-god, Aten. His mother represented the boat as the “Bearer,” or the genetrix, which carries us back to the Mother as the Ship of the North. This is the bark or boat representing the Mother who impersonates the Virgin Mother of the Only One. She is portrayed upon the walls of the temple of Ra at Luxor as the earthly image of the mother who gives birth to the child Christ or Messiah representative of the Aten-Sun. In mythology the Messiahs were always born from a virgin mother. This mother was known as

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the Maiden Virgin Queen, Mut-em-Ua; Em-Ua means “alone” and signifies the mother in the line of the Typhonian descent who gives birth to the Only One. The Aten-disk is the emblem of the divine and only Son of the Mother, or mythically the Sun on the horizon, of which this Virgin Queen Mother, Mut-em-Ua is the physical representation on earth. In “The Shrine” or “Holy of Holies” of the temple at Luxor, she is depicted as the Boat of the Sun. In this sacred room four marvellous scenes, which bear close resemblance to those of the birth of the Christian Messiah are engraved in hieroglyphics on the walls. In the first the God

Taht, the messenger of the angels, the “Annunciator of the Gods,” appears to be telling the virgin queen that she is to give birth to the Coming Son, who is to be the symbol of the Aten Sun. In the following scene the god Kneph—Spirit, Divine Breath or Holy Ghost—who causes conception, and Hathor, Nature, are with the Queen Mother. Each takes her by the hand and holds the Ansated Cross, symbol of Eternal Life, to her mouth. This entire scene is typical of spiritual incarnation or conception. In the next scene the child is discovered surrounded by nurses, one of whom holds him in her hands. In the last scene the child is enthroned, receiving the adoration of gods and men, and behind the god Kneph three men are seen kneeling offering the Ansated Cross and three gifts to the child.

These four scenes of the Annunciation, the Immaculate Conception, Birth and Adoration, are quite familiar to Christians. The Immaculate Conception, by the Great Mother, Mut-em-Ua, of the child worshipped as the Aten-Sun, constituted the grandest and most sublime mystery of every ancient religion. ¹

1 “In the great Harris Papyrus Rameses III complains that the revoltors and the insurrectionists have the gods in the human likeness, and Queen Mut-em-Ua and her son assumed the human likeness, as the Mary and child-Christ of the Aten cult.”—Sharp, “Egyptian Mythology.”

Aiu, the husband of the nurse of Khu-en-Aten, was said to be a protege of Amenhept III. He was priest or holy father and fan-bearer at the king’s right hand. He was given the title of the

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Royal Scribe of Justice, and was considered a Judge, a Sep, and as Aiu-Sep he prefigures the Biblical Joseph. The Queen of Khu-en-Aten had a sister who was thought to have been the wife of Tut-Ankh-Amen, and afterwards of Har-em-Hebi.

Amenhept III was followed by Amenhept IV, and “he was supposed to have changed his name to Khu-en-Aten, the Adorer of Aten. ¹ He changed the name of the city called after him into Pa-Aten-Haru, the city of delight for the solar disk, or rather the youthful Sun-god Adon, the Lord, and he would appear in public riding on the golden chariot like the disk of the Sun.”—Inscription of Amenhept IV.

¹ The latest researches point to these two as being different personages.

Amenhept IV was the last of the Twelfth dynasty, and the ram-headed god in all probability was adopted as Amen-Ra and as Sebek Ra about the time that the Sun of the vernal equinox entered the sign Aries the Ram in a date coinciding with the ending of the Twelfth dynasty, in 2410 B. C. Amen was a title of Sebek, the Typhonian Sun-god. Amen-Au was the hidden Au, a god of the Sebek family of gods, and Amen-Ra was the god of later Egyptian naming, who was called the DIVINE FATHER.

According to monumental history there were several Exoduses, under both religious and symbolical names. The Children of Israel were the sons of El, Al, Ar, or Har, the highest type of which was Sut,¹ the Dog-Star, Sirius. Later Saturn as Sabaoth, son of the mother Typhon in the North ruled over Israel. Sut-Typhon fleeing from Egypt, riding on an ass, mythically signifies the Great Exodus.² Ass in its symbolical rendering is Iu, Sut, or Ius—Jews—all one and the same, the son, and hence this very early Exodus symbolizes the exit of Sabean time at the advent of Solar reckoning. The first religion was Sabean, and pre-monumental, and originated with the Star of Joudi, that great mother in the North, and her son Sut, one of whose types was the Ass. To mythology can be traced the idea of a male Eternal Being. “First was the Iu, the one who for ever comes and becomes;

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the divine youth, the son of the mother, the eternal boy, the universal lad.³ Next is the Being who is, and ever continues to be; and lastly, the Being who inferentially was and has been forever.⁴

1 Sut was the Sabeian Son; Khunsu, the Lunar Son, and Adonai, the Solar Sun.

2 The Ass was one of the types of Sut, the Dog-Star; similarly Iu (the Coming One) is a name for an Ass. These types belonged to the Cult of Sut-Typhon, during the Sabeian period which preceded the introduction of Solar time-keeping by Moses. Sut-Typhon was called the ass and its foal.

3 Records, iv, 102, Hymn to Osiris, 17.

4 Massey, Gerald—A Book of the Beginnings, Vol. ii, p. 439.

The Ever Coming One, continuing to come can be identified as born and reborn in the cycles of the Sun. IO, the Lunar Goddess, the “White Wanderer of the Heavens,” is an early feminine form traceable to the Great Mother of Iu, the Jew, whether Sabeian or Solar. Iu-Sa, Iu-Su (Jesus) or Iu-Sif, was the coming son or the Messiah of mythology. In thought the doctrine of the Coming One goes far back to the beginning. IU as the son of the mother, the Coming One, was the double Horus of the Becoming, type of futurity, and not the earth born Messiah. This fact has given rise theologically to many false interpretations. The Egyptian A. U. was the coming being, the embryo, and was similar to Ptah, who personated the embryo, and also to Sut, the Ass-headed. IU is the ancient name for Ass, and this is expressed in the Book of Revelation by A, O, the Egyptian AU, signifying who was and is, and is to be. The letter U is the letter O, thus the IU has the variant AU, the A, O, the Alpha and Omega of the Greek alphabet. “The Jews,” says Petronius, in characterizing their cult, “calls unto heaven’s ears.” The followers of Sut, whether as Egyptians in Egypt or Hebrews out of it, were the followers of Sut-Typhon, the long-eared Ass.

Iu-em-Hept (Hept means peace, plenty) was the peace-bringer, and Nefer-Hept (Nef-breath) was the breather of peace. A male-female dual nature runs through all ancient myths. Bacchus and Horus were bi-sexual, and there is even a Greek statue representing St. Sophia, the Christ, as a bearded female.

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Iu-em-Hept reappears in the Hebrew writings as Ecclesiasticus, the Preacher. The Apocryphal Book of Ecclesiasticus is called the “Wisdom of Jesus the son of Sirach, or Ecclesiasticus.” The Prologue of the book admits it to be a work brought out of Egypt. In the Hebrew collection the Preacher is identified with Jesus. Iu-em-Hept wore the Long Garment, typical of a female gown, just as the Jewish High Priests and the Roman Popes do. In the “Book of the Dead” Iu-em-Hept wearing the long robe is addressed as follows, “Hail to thee coming, approaching in peace, whose garment was that in which was the ‘Whole World’.” Chapt. xviii, 24, of the Book of Solomon, says, “For in the long garment was the whole world, and in the four rows of stones was the glory of the fathers graven.” The name of the mystical Solomon signifies “Peace.” Sol-Om-On represents three names of the Sun in different languages. Iu-em-Hept was the Egyptian Jesus known as “The Eternal Word” in the “Book of the Dead.” IU the root word means to come; the ever-coming one—he who comes with peace.

“The only satisfactory ethnological designation for a people like the Hebrews must be derived from a religion that had its rootage in mythology.”¹

¹ Massey, Gerald.

In a certain sense the Israelites never were in the Terrestrial Egypt. The Children of Israel were the sons of the early Astrological Mythology of the Mother and were the Seven Stars, whose leader was her son, who became Saturn, the tribal god of the Jews.

The Jews are said to be a racial remnant from the Golden Age. The Golden Age in Mythology was that of Sut-Nub, or the Typhonian period. The Jews came from the northern part of Ethiopia, crossing the deserts, and seem to have been builders of pyramids, which is perhaps an evidence of their Egyptian origin. On the plains of Africa there are remnants of pyramids undiscovered, save by the Wild Tribes who regarded them as holy, the foundations of which will one day be laid bare.

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The Phoenicians, whose kings were the Hek-Shus, according to a tradition of Manetho, were identified with the Shus-en-Har, who had rootage in Egypt extending to pre-monumental times. They were called Israelites, and belonged to the Typhonian or celestial religion. They returned from their wanderings under the leadership of their priests and fell into captivity. When Moses led them forth they were briefly rewarded for earlier services, but their true destiny will be world leadership at the end of the reign of Justice, which will precede the Capricornian era, and Moses will be the Law Giver in this coming age, of which all learned Jews have foreknowledge.

The world Serpent is typified in the zodiacal sign Scorpio, and the heavenly Serpent is in that of Capricorn. The Jews are represented by the sign Capricorn. The Jewish Serpent worship was a priestly rite, performed in the service in the Synagogue, and the Jewish priests were supposed to heal the sick with the Serpent power. The Egyptians grew up in the essence of the Light, of which the Jewish people had knowledge. When the Jews returned from their wanderings their leader, Moses, who was an Egyptian, knew they were the people destined to rule the world in a later cycle. Moses was educated, as Manetho tells us, in the Temple of the Sun in the City of the Sun. He was a great Egyptian Priest and knew that the Israelites, or Jews, would rule at the culmination of the present age of Justice, and he knew he would return in that period, and as a world leader, give forth the real justice of the Mosaic power under the new polarity which will not manifest in its entirety before the new axial progress shall be established. At that period the planet Saturn, their ruling planet and ruler of the sign Capricorn, will come to the conjunction of the unseen planet. Capricorn is service justified in evolution.

Among the various names given in celestial allegory to the Sabeian birthplace were the Egyptian Mitzraim and Mazaroth, names originally in the heavens above that were later applied to the Egypt below. The star Mitzr in the constellation The Great Bear gave its name to the Celestial Mitzraim, which with Mazaroth

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belonged to the primal Sabeian birthplace. The first circle evolved by this constellation and its Seven Stars was divided into ten degrees or ten divisions of heaven, or ten tribes, and was again subdivided into seventy. From this we have the earliest knowledge of the Ten Tribes of Israel, which were purely Typhonian and were ruled over by the Seven Stars of this constellation. These Seven, Ten and Seventy were primarily celestial before they were associated with the Nomes of the Egypt below. The name Astronomy comes from Astro-nome, or the arrangement of the stars into nomes, constellations or divisions, from which originated the first Celestial Chart, with its naming and noming afterwards adopted in many lands. Therefore, Mitzraim and Mazaroth are the truth-tellers forevermore of the early Egypt, and her astronomical measurements. Mazaroth means the Fires of Heaven or the "Lights," and the first Nome was given to the Dog-Star, Sirius. Paradise, the early Garden, was also one of the earliest nomes.

In the tenth chapter of Genesis the Seven Sons that came forth from Mitzraim are given. These Seven appear under various names in every ancient mythology and are always the Seven Stars of the constellation of the Great Bear. From this first Sabeian circle of Seven, called the heaven of the Elohim, came the division into Ten, the subdivisions of which created the seventy degrees or Nations that were anterior to the Solar Circle of the twelve signs of the Zodiac.

In Rabbinical lore the earth was divided into seven climates, and every climate into ten parts. "These were the seventy nations divided among seventy princes the blessed God taking no part in them, because he is pure, wherefore they are not children of his image, nor bear any resemblance of him; but Jacob is the portion of his inheritance." In the Hebrew version there were ten generations or patriarchs who followed the Seven, who were again followed by the Seventy, between the Deluge and Abraham, and they certainly coincided with the celestial allegory.

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Atlantis was an immense Island beyond the Pillars of Hercules. It was said to be governed by Neptune, who had ten sons, to each of whom he gave a portion, or one-tenth, of the Island. His eldest son was called Atlas, from whom the Island was named. It had been an island of peace, plenty and harmony, but the people degenerated and finally it disappeared because of earthquake and deluge. ¹

¹ "Atlantis" is the Fourth Continent. . . . The famous island of Plato of that name was but a fragment of this great continent. Since the destruction of Atlantis the face of the earth has changed more than once. . . . The last serious change occurred some 12,000 years ago, and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after the parent continent. Geography was part of the mysteries, in days of old. Says the Zohar, "These secrets (of land and sea) were divulged to the men of secret science, but not to the geographers'."—Blavatsky, H. P.—Preliminary Notes, *The Secret Doctrine*, Vol. ii, pp. 8, 9.

The ten divisions, the ten sons, coincide with the Hebrew ten divisions, and they were the ten races of men mentioned in the Persian Bundahish, which preceded the Chaldean. But Egypt tells us of no similar legend. Their knowledge of a deluge belonged to the cycles of Time. There were two lists of patriarchs who preceded the flood called that of Noah. There were seven names in one list and ten in the other, wherefore the number of nations into which the new earth was arranged was seventy-two, representing the duo-de cans of the solar Zodiac which superseded the Seven, the Ten and the Seventy.

The covenant of Abraham follows the flood, ending the first period of the ten patriarchs. The bow or the circle in heaven was one witness of this covenant connected with the Zodiac, and circumcision was the other.

On the two lists of the names of the Patriarchs that preceded the flood of Noah, the first seven are Adam, Cain, Hanoah, Jerad, Methusael, Lamech and Noah. The second comprises Adam, Seth, Enos, Qunan, Mahalalal, Jared, Hanoah, Methuselah, Lamech and Noah. These are commonly called the Elohist and Jehovistic records, and are two forms of the Hebrew Generations given in one of the creation legends.

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The Patriarchs were sidereal, cosmic and numerical symbols and signs. Volney in his "Ruins" frankly says, "All pretended personages from Adam to Abraham and his father Terah were mythological beings, Stars, Constellations, and Countries." Patriarchs of Vedic origin were the earliest known and were accepted emblematically as representations of the different signs of the Zodiac, by Christians as well as by so-called heathens. Fundamentally the patriarchs were spiritual as well as physical types of evolution belonging to all ages.

Deuteronomy xxxiii is an astronomical chapter of the Bible describing the twelve tribes of Israel to be the twelve signs of the Zodiac. Contemporaneously Jacob became the Father or the Sun-God of the twelve signs.

In Deuteronomy xxxii, 8, 9, it is written, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people, Jacob is the lot of his inheritance." In the Septuagint the text reads, "According to the number of the Angels." These were the mythological Israelites, later brought down to earth as a race of human beings, and the God of the descendants of these children of Israel was Jehovah, deity of the Seven Stars, tribal God of the Jews, who were worshippers of the Lord God of Sabaoth. Sabaoth in planetary form was Saturn, the Individualizer, the Bridging Planet, connecting the material, mortal side of man with his higher spiritual immortal nature, Saturn regenerates through pain and suffering as he lifts the veil revealing the great Light beyond. Beyond his Bridge lies the great enfolding love enveloped in the wondrous Light of the world.

The seven sons of the Egyptian god, Ptah, and the seven sons of Sydik, as well as many, many others, can be traced to the Seven of the Great Bear. The seven spirits associated with this constellation are mentioned in the Egyptian ritual— "These

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same are behind the constellation of the Thigh, Ursa Major (The Great Bear) of the Northern heaven.” They were appointed chiefs and given power over the seven constellations. The Persians later gave the constellations to the planets. The seventy Shepherds, Princes or Angels of the Kabala, who were said to appear on earth during the downfall of the Tower of Babel, were rulers of the seventy divisions. All Seventy can be found in Rabbinical writings under the names of Shepherds, Watchers, Elders, and so forth. They all had a common origin in celestial allegory or the phenomena of the heavens.

*“After King Damascus, came Azelus, and then Adores, Abraham, and Israhel, who were the Kings. But a prosperous family of ten sons made Israhel more famous than any of his ancestors. Having divided his kingdom in consequence, into ten governments, he committed them to his sons, and called the whole people Jews.”*¹

¹ Cory’s Ancient Fragments—From Justin, out of Trogus Pompeius, p. 17.

A rectification on astronomical grounds of the original Seventy resulted in a total of seventy-two, representing the duo-decans of the Solar Zodiac, and when the latest arrangement was based upon the twelve signs and the seventy-two duo-decans of the Solar Zodiac, the ten Tribes became twelve.

*“The Afghans call themselves Ben-Issarael (children of Is(sa)rael from Issa ‘woman and also earth,’ Sons of Mother Earth.” There remains no doubt concerning the Afghan tribes, “the names of the oldest Arabic tribes, re-transliterated, yield the names of the Zodiacal signs and of the mythical sons of Jacob likewise.”*²

² Blavatsky, H. P.—The Secret Doctrine, Vol. ii, p. 200.

When Jacob, of the ten, was changed to Israel, of the twelve, it was said that the seventy princes were not the children of the true, i. e. later, God. They were not born in his image, and bore no likeness to him. In the old allegory there were seventy souls

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of celestial bodies appointed Watchers and Timekeepers in the heaven of the seventy divisions, or degrees, that preceded the seventy-two divisions or degrees. The first mention of the name of Israel is found in the 33rd chapter of Genesis, where we find Jacob elevated to the position of "El," Lord. The name Israel is derived from Isaral, or Asar, the Sun-God, and Isra-el means "Striving with God."

Jacob wrestled all night with the Angel, or opposing power, till break of day, but his thigh was put out of joint. This was in the place called Pen-i-el, and he had "seen God face to face" . . . "As he passed over Penuel the sun rose upon him and he halted upon his thigh," the hollow of which had been touched by the Angel. The place Peniel is found in the heavens at the beginning of the Zodiacal sign Sagittarius and in the constellation Scutum Sobieski. Astrologically this is a point which induces spiritual vision when favorably aspected. Always at the beginning of a new cycle or age spiritual Light spreads more profusely over the world, and to "see God face to face" becomes the privilege of the attaining Seer who has developed his higher consciousness. The constellation Scutum Sobieski is called the Coal Sack, as it is a dark place in the heavens, where shooting stars are seen in the month of November. From out the dark come these creative birth-giving elements, Light out of Darkness always.

No historical evidence of these tribes is given. Herodotus, who was born 483 B.C., and who was in Assyria when Ezra flourished, does not mention the Israelites, and Brugsch Bey gives it as a fact that "nowhere do the inscriptions contain one syllable about the Israelites." In the mythology of the heavens proof is found of the Children of Israel and of their belonging to the Sabeian beginnings. Their birthplace was that great "Ship of the North," and their journeys were from out the land of Darkness into the Light, or mythologically out of Night into Day. The story of the Exodus was common property to all nations and can be found in the ancient Book of Enoch, which is called "The Book of

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the Revolutions of the Luminaries of Heaven,” and is the history of the Sabeian, Lunar and Solar cycles of Time, from the earliest known down to the Precessional Periods belonging to astronomical reckonings, or from the circle of the twenty-four hour period to the great cycle of 26,000 years. The Book of Enoch is filled with secrets concerning the heavens, and with allegories that have been turned into history. In the Egyptian “Book of the Dead” these tribes and children are introduced as a Solar Allegory. Their home of bondage was located in the nether Northern region. When Moses came from Egypt he was a full Initiate with knowledge and wisdom of the mysteries, which were of the heavens. The circle of the Exodus was both Solar and Zodiacal, and represented the wanderings of the Children of Israel. Gerald Massey states that it is apparent that had the journey of the Israelites been a real one the Israelites at Moseroth would have almost described a complete circle around to a point at Baalzephon, the place of their departure, this circular movement being Zodiacal.

It has been said that the Jews had but two tribes, those of Judah and Levi. The Levites, however, could not have been a tribe, as they were said to belong to a caste, a priestly Caste, and were represented by the Zodiacal sign Aquarius. Their knowledge of the Serpent went back for generations. Leo, the opposite sign of the Zodiac, is Judah’s natal sign, through which the present Aquarian era will be ruled. Judah represented the God of the Twin Lions of the heavens, who was the Law Giver, the “Triumphant One.” Judah also represented the Hebrew Kingdom of the Twelve Tribes, as distinguished from the earlier ten Tribes of Israel. These tribes, because of their relation to the Zodiac, are very easily identified in the 49th chapter of Genesis.

Jacob foretold to Judah that “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” Genesis, xlix, 10. Shiloh or the Messiah was the Returning One, whether

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Stellar, Lunar or Solar, for the Shiloh was periodic in the celestial myth. The Solar Shiloh was the Sun of the Resurrection. The Hebrew Shiloh was called the afterbirth, typifying the adult youth. The root of the name denotes renewal, rebirth. He became the revealer of the father in heaven, when the masculine-minded cult arrived. The ever coming one also belongs to the father, “whose power came and forever came with the transformation at puberty,” when the creative power descends.

Cruden says that the full meaning of this prophecy is in regard to the people of Israel in their relation to the Tribe of Judah; and “this tribe alone returned entire from captivity with some relics of the Tribe of Levi and Benjamin. From that time the nation was distinguished by the title of the Jews in relation to it, and the right to dispose of the sceptre was always in the tribe of Judah. The Levites received power from them.” The sceptre means Power, Command.

The name Israel, derived from El ¹, the Lord, belongs to the celestial Ten Tribes, in Je-shu-run. Jeshurun is identified with the first circle of four quarters, in which the reckoning by ten preceded the twelve signs of the Zodiac. The ten signs made way for the coming of the twelve Tribes or the twelve signs of the Zodiac having seventy-two duo-decans. The ten “lost tribes” were of heaven. They remain above, veritable storehouses of knowledge, revealing for all time in mythical language the great wisdom and heavenly mysteries of the ancients.

1 El was the supreme deity of the Hebrews and a male, son of the Great Mother, identified by the Greeks and Romans with Kronus, Saturn. El is the worn-down form of Hal or Har, equivalent to the Egyptian Makheru, or true voice. El or Al was the supreme god of the Babylonians. There is no other origin for the Hebrew El. El interchanges with the Sabeian Baal, Baal-Zebul, Baal-Zebub, Bar-Sutekh, Bar-Typhon (Egyptian), Baal-Zephon and Baal-Kivan (Hebrew). In the Babylonian and Phoenician mythologies they all were the son (Al) of the Great Mother, goddess of Stars, Moon and Sun. In the mysteries of Baal-Poer, Baal-Poer and Bar-Typhon were the Openers. Baal-Poer was lord of the Openings, and is identical with Sut or Bar-Typhon the Opener. Kivan is identified with the Hebrew Jehovah. El-Shadai, Adonai, Baal were all personifications of the son of the cult of Sut-Typhon, the First Great Mother.

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The Egyptian god Ptah ² was called the founder of the Solar Circle. Atum, his son, was typical of the change from seventy to seventy-two divisions in the Solar Zodiac. The god Ptah was the Hebrew Terah. Ptah and Terah were divine artificers. Terah or “Old Time” was seventy years old before his three sons were born in Ur of Chaldee, clearly defined in the myth as “representing the time of the seventy Angels, Princes, Elders, or Shepherds, who presided over the divisions of the heavens, as the seventy years of Terah before the birth of Abraham.”

² The first form of Khepr-Ra is Ptah. Ptah was the image maker of the gods. He was the Potter who shaped the Vase that contained the Seeds of all living, the Vase being always a feminine symbol. Ptah formed the circle of the Sun or Solar Zodiac.

In the 46th chapter of Genesis we are told that all the souls that came into Egypt were three score and ten, the traditional number of the house of Jacob. These were the seventy that preceded the Solar Zodiac and were synonymous with the seventy Elders who judged the people of Israel. “Terah was the Father of the Fathers of Israel, Abraham, Isaac and Jacob, whose children were to swarm in multitudes, numerous as the stars of heaven or the sands of the sea,” and with his twelve sons went into Egypt and “grew into a multitude 2,000,000 strong.” The Egyptian god Ptah was also called the Father of the Fathers of the Gods, and one of his symbols of Time was a frog or tadpole, a sign of swarming millions. Ptah is portrayed as beetle-headed and frog-headed, sometimes as a double type having a scarab placed over the frog-head. And when the bounds were set according to the number of the children of Israel, Deut. xxxii, 8, the division represented the time at which Moses instituted the Solar or final Zodiac. The twelve tribes received his blessing, its bestowal being the last act of life. Gen. xlix. Moses was king in Je-shu-run at the gathering of the Tribes. Je-shu-run was the celestial four quarters of the heavens, later called Solstices and Equinoxes, and representing the sacred animals of the Zodiac—The Bull (Taurus); the Lion (Leo); the Bird (Scorpio); and the Man (Aquarius). “There is none like unto the God of Je-shu-run, who rideth upon the heaven in thy help, and in his excellency on the

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sky.” Deut. xxxiii, 26; also “Sing unto God, sing praises to his name; extol him that rideth upon the heavens by his name, JAH, and rejoice before him.” Psalm lxviii, 4. The god of Je-shu-run is Jah-Adonai, introduced by Moses as the Solar God.

Terah, Father of Abraham, was a “Maker of Images,”¹ the Teraphim. Time in Egypt is Ter, a name given to Khepr, the Beetle. Ap is likewise a name of the Beetle and the Frog. Hence Terap. Its plural in Hebrew is Teraphim, Images of Time. The “Teraphim were consulted in Israel for oracular answers.” The Teraphim were the Gods worshipped by Micah and others. See Judges xviii. The Teraphim were also called the Kabiri. The name Kabiri is derived from Abir, one interpretation of which is Great. Kabiri were the sons of Eber of Sutekh or Kefa, who are readily traced back to the seven sons of the old Great Mother Typhon.

¹ “The temple images were human in shape and made of wood.” (cf. I Sam. xix, 13, 16.)

Teraphim and Seraphim became identical.² The latter were serpent images representing the fiery serpent of heaven, the one fabled to have guarded Mount Meru, which was the Garden of Eden, so that sinful man might not approach. They were sacred symbols of immortality, and were the images received as a dowry and carried by Dardanus to Samothrace and on to Troy. Teraphim and Seraphim were worshipped ages and ages before the Christian era. Seldenus in explaining the Teraphim says they were made and composed after the position of certain stars and planets, and according to figures that were located in the sky and called tutelary gods. Maimonides writes that the worshippers who carved images which were Jewish oracles “claimed that the light of the principal stars (planets) permeating these through and through, the angelic VIRTUES (regents of stars and planets) conversed with them, teaching them many most useful things and arts.” The Teraphim, made by the astrologers, under certain constellations, were at times connected with sorcery, witchcraft and idolatry.

² Sometimes they were winged wheels.

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The Cherubim or Cherubs, were esoterically identical with the Seraphim, being images or likenesses of the Celestial Constellations. “The Heavenly Hosts,” or “Cosmic Angels,” and having exquisite knowledge. It is said of the Seraphim that they know most, but that the Cherubim love most. Cruden in his Concordance interprets the word Cherub as meaning in Hebrew “The Fulness of Knowledge; and Angels are so called from their exquisite knowledge, and were therefore used for the punishment of men, who sinned by affecting divine knowledge.” Cherub has the meaning of a serpent in a circle. Kr is circle, and Aub serpent.

Adonai, Jah, the Hebrew El, or Lord, has a Biblical connection with the Cherubim, as the Lord of Israel is spoken of as dwelling between the Cherubim and the Ark that was in the midst of them. This was the Ark, that point of covenant between heaven and earth, the constellation of “The Thigh,” known as the Ship of the North, the Holy of Holies for all eternity.

Clement Alexander thought it likely that the two Cherubs were originally the constellations of the two Bears. They are found as Solar Cherubs and at a later period as the two Beetles or Scarabs which formerly symbolized the Zodiacal sign Cancer. ¹ “These two Beetles were figured in an Ark, facing each other with wings outspread.” Josephus declares that Moses had seen these Cherubs beneath the Throne of God, which astrologically represented the North Pole, under which are the two constellations of the Bears. The Beetles were the transformers. There was a “gate that opened one way for the descent of the Sun, and afterwards of the souls to the earth, the lower of the two regions; the other way being the outlet to the land of eternal birth, in the eschatological phase of the celestial imagery.” ²

¹ So copied by Rosellini.

² Massey, Gerald—A Book of the Beginnings, Vol. ii, p. 310.

By tracing history back to its starry Sabeian origins one is sure to find a safe original anchorage. All astronomical myths began with the dark or night, in the primal Typhonian cult,

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originating in that wonderful birthplace, the Celestial North, home of the ancient Mother Typhon. In Inner Africa the symbols and types of the primal Typhonian cult still remain extant in primitive form, as they obtained, previous to the immigration down the Valley of the Nile, which initiated the civilization of Egypt itself.

The mapping out of the heavens, the measuring of Time and the Revolution of the Stars, were conceived by the ancients for purposes of practical usage and human guidance. Their observations became facts and were recorded in their astronomical mythology. They observed and connoted with great accuracy the motions of the Sun, Moon, and Stars.

In the Biblical Genesis we are told of divine creations, and that when they were accomplished the Elohim saw that everything was created Good. Who were the Elohim? Mythological Astronomy will tell us. They were the Watchers in Heaven, the Seven Sons or Stars of the Great Mother. They were also the Seven Great Architects of the world, progenitors of man, and by their periodic revolutions Heaven and Earth, the Upper and Lower, Night and Day, Darkness and Light were created. "Wisdom hath builded her house, she hath hewn out her Seven Pillars," (Prov. ix, 1), and her foundations were laid by those Seven Great Stars that were first noticed encircling the Pole. The Egyptian word for Create is "Ker-at." Ker means a Curve and At a Circle, and "by the circle of Time was curved, carved and created the heaven of Symbolism." The earliest circle makers were the Seven Stars, the Elohim, who founded the first Celestial Chart of phenomenal or visible origin.

Legends of all countries instinct with great beauty and uplift of thought, tell of the Seven. The Rishis of India, the Hohgates of our California Indians, the Spirits of the Great Bear in Egypt, China and Japan, the Seven-branched Candlestick, the Seven Spirits before the Throne, the Seven Pillars of Wisdom as well as the Seven Gifts of the Holy Ghost typifying the Seven Stars revolving about the ancient Mother, who in those faraway times was known as "The Living Word."

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In the Egyptian “Book of the Dead” these Gods of the Circle and of the “Seven Aahlu” were termed the “Ancestors of Light.” The Hebrew Elohim created Light. In Genesis we read “Let there be Light, and there was Light,” which indicates that the Seven were the primal Light Bringers of the first creation, which was Sabean in origin. Indeed “These Generators and Ancestors of Light were so ancient they had been sublimated, divinized and relegated to a kind of spiritual realm beyond the phenomenal creations described in the book of Genesis.”¹ Generations were of heaven and astronomical. Esoterically the Seven Stars were the “Sons of God,” Divinities of Power, who knew and could impart all the secrets of nature to man, and who could reveal the wonderful but now Lost Word. “The Word that is no Word,” has to be sought in the seven names of the seven first emanations, or the “Sons of the Fire” in the secret scriptures of all the great nations.”² The Seven were the all-embracing manifested deity only when considered as One. In later theology they were materialistically transformed into the One God, Jehovah, who was the Great Mother, one of whose names is the familiar Eve. When Adam and Eve had eaten of the fruit of the Tree of Knowledge the Elohim were made to exclaim, “Behold the man has become as one of us, to know good and evil; and now lest he put forth his hand and take also of the Tree of Life and eat and live for evermore.”

1 Massey, Gerald—A Book of the Beginnings, Vol. ii, p. 142. 2 Blavatsky, H. P.—The Secret Doctrine, Vol. i, p. 438.

In the first chapter of Genesis the first creators are called Elohim; in the second, the divinity is called Jehovah. Upon the authority of Biblical chronology, the Elohistic Texts were written 500 years after the date of Moses, while the Jehovistic were written 800 years after his day. Jehovah was first the Mother, and the Elohim her progeny. The Elohim were always Seven in number. There were Seven Powers of Eternal Nature, first born in space; then came the Seven Stars of the Goddess Mother, later represented as the auxiliaries of Kronus, when with Time and

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the measuring of Cycles, creation began. All are readily identified with the Sevens of many myths, and are the Egyptian, Akkadian, Babylonian, Persian, Hindu, Britanic, Kabalist and Gnostic prototypes of the Seven Powers, who were considered the creators as it were of human beings, before the Supreme Being had become anthropomorphised.

Jehovah-Elohim was supreme as Jah. The Hebrew Lord as Iao, Jah or Jehovah, the Supreme was symbolized by the number 10. One Jewish sign of the Trinity is a circle of three yod letters. Their numerical value is 30. In the earlier lunar reckoning there were ten days to a week and three weeks to a month of thirty days, which makes Jehovah into a Lunar deity, and a trinity in unity. The Egyptian God Aten, the Coming One, or the newly arising sun, was given a title of "Highness," and was signified by the 10.

The Most High God of the Jews, El, Eloi, Elohim, plural, and Shadai, co-existed with Jehovah. The Hebrew El was the male supreme deity. El is also the child. El-Shadai is Son of Shadai. He was also called the Lord of Hosts or Angels and was the greatest of all the gods, goddesses or divinities of the primal Seven in heaven, Jehovah, the Mother of the Seven Great Stars. The God of the Jews was frequently written of in the Pentateuch as She, but was changed to He after the divinity had changed sex. Because of its feminine origin it was thought blasphemy to speak the Ineffable Name J H V H, the male, and female symbol, which was primarily the feminine principle in all things spiritual and material and hence it became sacred. Elohim, Jehovah and Shadai meet in one divinity and starry constellation, the Great Bear, the Mother who is sometimes called the Multammae, the many-breasted. This makes apparent the feminine nature of Shadai, who, says the Book of Genesis, "shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and the womb," and who was worshipped by the Hebrews under the name J H V H.

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The tribal God of the descendants of Israel was Jehovah. The Jewish natives who were born under Saturn when he had become Jehovah were the worshippers of the Lord God of Sabaoth.

El in Egyptian is also the Child, who in the early Sabean days was Sut, in planetary type Saturn. Later El was transformed into Satan, whom Job introduces as one of the sons of God. Satan was accounted a son and an Angel of God by all Semitic nations. The learned Kabbalist Eliphas Levy speaks of Satan thus: "It is the angel who is proud enough to believe himself God; proud enough to buy his independence at the price of eternal suffering and torture; beautiful enough to have adored himself in full divine light; strong enough to reign in darkness amidst agony, and to have built himself a throne on his inextinguishable pyre." He further says that the true name of Satan is that of Jehovah reversed, for Satan is not a black god but the negation of Deity. The devil of the early Christians, with horns, hoofs and tail was introduced from Babylon through the Jewish Talmud. The Christian religion, transposes Satan into an enemy of God, whereas in reality by Satan the highest divine spirit or Occult Wisdom on earth is meant.

The Roman Catholics speak of seventy planets that preside over the nations of the globe, meaning the Regents of the planets. "Each people or nation has a direct Watcher or Guardian and a Father in Heaven, which is a planetary spirit." This cannot be denied.

Philo, the most illustrious and devout Jew of his race, recognizing the true nature of all sacred writings, treats the Pentateuch as allegorical and symbolical. It is known that the Pentateuch arose out of the older primitive documents by means of a supplementary one. The real Hebrew Bible was a secret volume, unknown to the masses, and is far more ancient than the Septuagint. The Pentateuch was written on papyrus by a scribe's pen from the ancient hieroglyphics, which were carved in stone. The Hebrews, retaining these hieroglyphics, turned them

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into the square letters. It is said the Pentateuch was given to Israel in the Holy Language, and in the Ibri writing. The hieroglyphs were secret signs and gave to the Egyptian writings their sacred character. Later the Pentateuch was translated into the Aramaic language and the Ashurith writing. The Hebrews retained the ancient language with the square letters. Ibri writing and Holy Language identify the oldest Hebrew as Egyptian. Ezra was a scribe of the Law of God of heaven and was said to have worked with supernatural guidance and divinely strengthened memory when he retranslated the Law from the Ibri writing into the Chaldee of Ashureth, the square type. He was the author of the modernized version of the lost books of Moses, which the Israelites were the latest to adapt and make their own.

Talmudists insist that the five Books of Moses were engraven on stone, and written in seventy languages. The present Hebrew writing is no older than the fourth century of our era.

The names Jehovah-Elohim are derived from the two words each of which is male-female; Jehovah, a compound of Jah, male, and Hovah or Eve, female; and Elohim, a compound of El,¹ male and H. female. Numerically Jehovah is the diameter of the circle and Elohim the circumference. Jehovah-Elohim was the Mother of the Seven elementary gods, combined in the one divinity, the one constellation. A seven-fold god is mythological, whether Jehovah or Iao-Sabaoth. Sevekh, the seven-fold, Ea with the seven fins, Ra with his seven souls, the Hindu Agni with his seven arms, the Gnostic Chnubis with his seven rays, the Dragon with his seven heads, and El of the seventh Planet, and many others, were the vehicles of many imaginings, and finally became converted into gods in relation to celestial phenomena,² when “the Gods were seen in their ideas as Stars, and all their signs, and the Stars were numbered with all the Gods in them.”³

¹ El was the highest god of the seven, the Dragon with Seven Heads, or the Constellation of Draco when combined with that of the Little Bear. He was the same son of the first Mother who was the Moon-god Jah of the lunar Trinity, which became duad as mother and child, and evolved her consort, forming the trinity that preceded the luni-solar Father, Mother, and Son.

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2 The seven properties assigned to nature are, Matter, Cohesion, Fluxion, Coagulation, Accumulation, Station, Division.

3 Hermes Trismegistus.

POLES OF THE ECLIPTIC AND THE EQUATOR

The circle A B is the Ecliptic or Zodiac, the apparent path of the Sun. The circle C D represents the plane of the earth's Equator. The line H shews the Pole of the Ecliptic and the line G that of the Equator. The two points of intersection E and F are the Equinoxes. The Precession of the Equinoxes is caused by the movement of the Pole of the Equator G around the Pole of the Ecliptic H, which takes 25,920 years to make the Great Cycle of Precession. From "The Faith of Ancient Egypt," by S. G. P. Coryn

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CHAPTER XI HEAVENLY MEASURES

If theology is to be truly interpreted, astrological knowledge cannot be ignored. The false concepts concerning astrology, most ancient of sciences, will one day inevitably meet with annihilation. Astrology is the gospel of the stars giving man insight into the mystical and leading his thoughts into cognizance of divinity. Symbols conveyed abstract qualities of the Deity, ancient fables conveyed facts. When our theologians dip into the great and wonderful past and apply its eternal truths to the present, a glorious day will dawn for humanity. As Buchner says, "The whole past of the earth is nothing but an unfolded present." The Creator was the foremost thought in the minds of ancient peoples who worshipped Him with a reverence rarely manifested in our materialistic age. They believed that "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever," Daniel xii, 3, and that "He telleth the number of the stars; he calleth them all by their names." Psalm clxvii, 4.

Volney says, "If at some future period some one united Astronomical Science to the erudition of Antiquity, too much separated from it, that man will instruct his age in many things, which the vanity of ours has no notion of."

Tradition relating to the Poles is of inestimable astrological value. "Axieros" was the distinctive appellation given by the ancients to the two poles, which were called, conjointly, the "Kabirim." These were names suggesting the "principle of generation" and "most powerful Gods." "The pole of the heavens generates the season according to the angle with which he penetrates the center of the earth—when parallel, we have constant spring; but when he penetrates through the equator, the ravages of the elements must be dreadful!"¹

¹ Mackey, S. A.—Mythological Astronomy, p. 73.

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Polar motion was known to the ancients from time immemorial. In certain temples of antiquity polar motion was made a special study, the results of which are a priceless inheritance for us today. There is a city and river in Africa called "Axim," where undoubtedly this motion was known and recorded. The ancients had many fancies regarding the angles formed in heaven and on earth by the changing positions of the Poles. A story is frequently quoted from Herodotus, that when Cambyses entered one of the temples of the Kabirim in Egypt, he was convulsed with laughter at seeing what he thought to be a man standing erect, and a woman standing on her head in front of him. The Egyptians had used this fanciful method to represent the passing of the North Pole of the earth to the South Pole of the heavens. ²

² These Poles are represented in a great Kabalistic symbol in the Zohar. A figure of them is given in the "History of Magic," by Eliphas Levi, p. 53, where the man (white) is seen standing erect, and the woman (black) standing on her head. They seem interlocked, with the arms meeting at an angle on each side. These figures in stone are found in Egypt. Eliphas Levi interprets them as being God and Nature; or God (Light) mirrored inversely in Nature and Matter (Darkness). They are but figures of the Kabiri in existence in the temples of Egypt over 2,500 years ago, and they personified the passing of the North Pole of the earth to the South Pole of the heavens, also the inverted Poles.

In Perry's "View of the Levant" a figure of the South Pole of the earth in the constellation of the Harp is given in which the Poles appear as two straight rods, surmounted with Hawk's wings, to distinguish the North from the South. The Poles were often figured as serpents with heads of hawks, one at each end. These symbols also represented the Poles inverted "in consequence of the great inclination of the axis, bringing each time as a result the displacement of the Oceans, the submersion of the polar lands, and the consequent upheaval of new Continents in the Equatorial regions, and vice versa." ¹ These marvellous types of the Kabirim, or so-called "Deluge" gods, have been distorted by modern interpretation, which supposes them to have been worshipped as gods.

¹ Blavatsky, H. P.—The Secret Doctrine, Vol. ii, p. 360.

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Eusebius gives an account of one of these symbols, a serpent, representing either the pole of the earth or the pole of the heavens. It is taken from Epeis, an Egyptian, whose works were translated into Greek by Arius. "He is of every serpent the most divine, who opening his eyes fills all things with Light in his primogenial residence, and if he closes them total darkness ensues." Eusebius also quotes from two Persian writers, Zoroaster Magus and Astanes: "The God has the head of a hawk, he is the first of beings, immutable, eternal, unbegotten, indivisible, indefinable, the giver of every good, immutable, of the holy most holy, of the wise most wise, the source of equity and justice, self taught, natural, perfect, intelligent, and the sole inventor of the sacred powers of nature." Eusebius also speaks of the Egyptian representation of the Universe as a circle of fire, and a serpent² having the head of a hawk, or a circle dividing heaven and earth. S. A. Mackey in his "Mythological Astronomy" explains this as follows: "Here is the pole of the earth within the plane of the ecliptic, attended with all the fiery consequences that must arise from such a state in the heavens when the whole Zodiac in 25,000 years must have 'redden'd with the solar blaze,' and each sign must have been vertical to the polar region."

² The Astral Light, the Milky Way, the path of the Sun to the Tropics Cancer and Capricorn, and the circles which form the sidereal years, were always called Serpents. Hawk and Serpent conjoined was a well-known type of the primordial divinity of a dual nature.

Astronomically the Poles are the heavenly measurers. Their name, Cabirim, means measure of the stars, the lights. In this word beginning with a C instead of K, Cab means a measure, and Irim or Urim means the heavens. They were always known as Great, Beneficent and Powerful Gods, and under so many different names that much confusion has arisen concerning them.¹ An esoteric understanding brings light and a perfect explanation which straightens out many of the riddles not easily divulged to those without intuitive or perceptive knowledge. Esoterically the Kabiri Dioscuri were the two poles, later called by the Greeks Castor and Pollux, the two brilliant stars which are given to

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represent the Zodiacal sign Gemini, which has been called the two Pillars of Heaven. The Kabiri Titans were the seven great gods cosmically and astronomically. As Titans they were called children of the Sun, because of their being connected with At-Al-As, "the Divine Sun," and with tit, the deluge. The Titans were called Atlantes.

1 Kabiri, or Cabiri, is a generic name. They were called Mighty Gods as well as Mortals of both sexes, and were Celestial, Terrestrial, and Cosmic. Cabiri is a first rendering of the name by the Hebrews.

Diodorus ascribes the invention of Fire and the art of manufacturing iron to the Kabiri Titans, and Pausanias proves that the original Kabiric deity was Prometheus. The Kabiri were not only cosmically generators of the Seasons, but also as presiding gods were great volcanic energies. They brought Light into the world, symbolized in Prometheus, who had also brought Light into the world and had endowed humanity with reason and intellect. The name Kabeiros means "The powerful through Fire," and wherever cult of the Kabiri was recognized, it was always connected with fire. They built their temples in the most volcanic regions. Possibly in this we find a key to the Christians having made of them "Infernal Gods." So sacred was their Temple at Memphis that only Priests were allowed to enter. For many long ages the Kabiri lived in the memory of the nations as the benefactors of man and whether called planetary spirits, angels or messengers, taught the mysteries of the art of Agriculture. Osiris-Isis, as the Great Kabir of Egypt, was said to have revealed wheat, by producing it.

The origin of the Semitic Kabirim, "The Powerful and the Mighty, the Great," has disappeared in the shadowy mists of time. "The word guebre ¹ comes from Kabiri, or Cabiri, and means the ancient fire worshippers, or Parsis. As gabir it has remained as an appellation of the Zoroastrians in Persia." ²

1 Gibbor, Hebrew, in the Septuagint is translated Giant.

2 Hyde's De Religione Persaum.

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In the Samothracian mysteries, the generic name of the Kabiri was the "Holy Fires." They were the founders of the Seven Localities of the Island of Samothrace, sacred to Vulcan. The "Kabir born of the holy Lemnos" whom Pindar describes as the Adamas, was "a type of primitive man, born from the bosom of Earth" physically, and from the divine Fire of progenitors spiritually. Hence derives the Seven Adams who were preeminently the Seven Stars or Fires of the Constellation The Great Bear. According to Babylonian accounts the first race to fall into generation was Adami, the Dark Race, comprising those ancient primitive peoples whose records were ever written in the heavens. In Inner Africa the name of the most ancient Great Mother was "Khebma," whose children were the Kamara or Kabiri (Kam means Black), the black race.

The Kabiri of Samothrace were said to drink at two fountains, Lethe (oblivion), and Mnemosyne (memory). They like the most ancient deities of the Egyptian temples were the Great Cosmic Gods, the great Polar Gods who were the presiding powers of the Sidereal 26,000-year cycle and agents of the upward progress of the race. In Grecian temples their rites became phallic, and their worship indecent. In the Egyptian "Book of the Dead" they are called the Lords of the four cardinal points, the Genii that guard the four corners of the sarcophagus, belonging to the Seven Spirits, the Seven Stars of the constellation The Great Bear. In the Kabala they are the Watchers in Heaven, Councillors of the Most High. Noah was called a great Kabir. He is either a myth, or a legendary hero evolved from the Kabiri of Samothrace of Titanic tradition. Cain, represented by the planet Mars, is god of generation. Tubal-Cain was a Kabir, an instructor. He was Vulcan, greatest of all the gods of a later period, and in Egypt termed the greatest of the gods.

The Deity of Israel was called the Great Kabir. The Hebrew word Kab means "To roll around" and Khab in Egyptian is "to give birth to." Ari, or aru in Egyptian are the Watchers, the

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Companions, the Keepers. The Kabiri were the Seven that gave birth to and made the first circle of time. The Watchers, the grouping of the original Seven made by the clustering together of these stars was called Kabbing. The Kabala itself, means the doctrine of the stars, their revolutions, repetitions, hidden wisdom, and powers relating to the cycles of time. The Jews claim that the Kabala was taught by God to a select company of angels in paradise, while an astronomical myth tells us that paradise, or the Garden of Eden, was formed by the Seven Great Stars that circled the pole, called the Kabiri or Kab-ari.

Occult science proves that the founders of all root races have been connected with the North Pole. Gods, religions, beliefs, myths, have all come from there. No wonder we find it alluded to as the “Cradle of Man,” for when the Pole star energises the earth’s axis humanity receives an upward urge or spiritual rebirth.

The ancient topography of the nature of the Arctic and Antarctic regions of which the ancients had clear understanding is unquestionably accurate. “If we hold at present only to the astronomical and geographical significance it may be found that the ancients knew the topography and nature of the Arctic and Antarctic regions better than any of our modern astronomers.”¹

¹ Blavatsky, H. P.—The Secret Doctrine.

Early astronomers divided the heavens into three great divisions. The point called the Mountain, denominated the Highest, was the middle of the first division which always seemed to remain above the horizon, and stationary. It was made the seat of the Empire, whose monarch, from his throne, could behold the whole world and every nation night or day. This was the Great Judgment Seat, from which even unto this day, at certain periods in world changes, proceeds the powerful Justice Ray of a Balancing Manifestation.

Henry Melville in “Veritas” very fittingly speaks of the “Pole Star” as the rock of ages. “Trust ye in the Lord forever; for the

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Lord Jehovah is the rock of ages.' Isaiah xxiv, 4. This Polar star is the rock, or Mount Olympus of the Latins, which was so high that no bird could fly to the top, nor were clouds ever seen on its summit. This Polar Star is the Mount Meru of the Buddhists, and the Mount Zion of the Hebrews. 'They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever.' Psalm cxxv, 1. David says, 'Lead me to the rock that is higher than I.' Psalm lxi, 1. From our world nothing can appear higher than the Polar star which is the pivot or point of axis on which the earth performs its diurnal and annular motion. David exclaims, 'thus saith the Lord, the heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? And where is the place of my rest!' Isaiah lxvi, 1. Cephas, or Cepheus, means rock . Cepheus is seated in the highest heaven, and he has Mount Olympus, or the Pole Star, for his footstool." Celestial Astrology and Astronomy are spoken of as lost sciences, and we are told that until the position of the dark planets is known, astrology can not become an exact science, yet it can and will again be raised to its former sublimity.

The North Pole of the heavens was represented as the Mountain, the South Pole as the Pit. The Mountain and the Pit explain the meaning of Helion and Acheron, which, according to S. A. Mackey, were made use of in astronomical calculations by the ancients. Helion or the Sun, was the Sun in his highest, Acheron was usually translated as Hell, or the last condition or state of the Sun in its disappearance among the Southern constellations. Could we look down from the North Pole to the South Pole into the great abyss, the point of our vision might lead us very quickly to the discerning of a Christian Heaven and Hell, for many an absurd misinterpretation has been generated concerning these primordial parents, the Poles.

"The North Pole of the Heavens has a circular path among the stars." The star Polaris in the tail of the Lesser Bear is the present Pole Star. It is about one and one-quarter degrees from

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the true Pole. It has been and will remain the Pole Star for centuries to come.

*“Yet owing to the precession of the Equinoxes, the real Pole is continually, though slowly, changing, following a circle around the Pole of the Ecliptic, which lies in the Constellation Draco. It takes the North Pole about 26,000 years to complete its great circle, which has a radius of 23 1/2 degrees. About the year 7500 A. D. the star Alpha in Cepheus will be the North Star; about 13,500 A. D. the brilliantly beautiful star Vega in Lyre will hold that position; and about the year 21,000 A. D. the star Alpha in Draco will again be the North Star.”*¹ *The discovery of this motion of the Poles belongs to antiquity. And invariably the wisdom of antiquity found its written expression in the symbolism of the Heavens, through which came anciently our knowledge of The Supreme, The Absolute, God.*

¹ Barritt, Leon—The Evening Sky Map.

*“The two slow motions of the Pole are so proportionate to each other, and produce such a complex figure in the heavens, differing everywhere in the exact proportion of the different latitudes, that the different nations never could have agreed in their descriptions, had not each nation observed and registered for itself.”*²

² Mackey, S. A.—Mythological Astronomy, p. 73.

Mackey also explains that the pericyclical motion calculated according to the rate mentioned by the ancients, keeps the angle decreasing, at a rate which will make the Pole of the Earth unite with the Pole of the Ecliptic in something over 100,000 years, a period which would produce universal Spring.

Meru, the home of the gods, is the North Pole, the Garden of Eden, whither the gods were supposed to ascend and descend periodically. It was guarded by the great serpent, the constellation Draco. These were the Zodiacal signs or Gods, passing from the

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Pole of the earth up to the North Pole of the heavens, according to the Precession, and then gradually sinking, towards the Pit in the South. One ascends as another descends, which leads us to the understanding of the spiral and its symbol, the Serpent, which is best explained by S. A. Mackey in "The Sphixiad:" "At noon, the ecliptic would be parallel with the meridian, and part of the Zodiac would descend from the North Pole to the North horizon; crossing the eight coils of the serpent, which would seem like an imaginary ladder with eight staves reaching from the earth to the Pole, i. e., the throne of Jove, up this ladder, then the Gods, i. e., the signs of the Zodiac ascended and descended. It is more than 400,000 years since the Zodiac formed the sides of the ladder. Did the Jews receive some faint traces of antiquity from their masters?" To explain he says, "If we assume a time when the Poles were Parallel; the Pole of heaven, in eight times 25,000 years, would seem to have described a pericyclical figure round the Pole of the earth like a serpent coiled eight times; and as each volve is four degrees asunder, the figure of the serpent described by the Pole of the heaven round the Pole of the earth, in 200,000 years would sweep a circle, the diameter of which would be 64 degrees, i. e. 32 degrees above the Pole, and 32 degrees below it. It would be the circle of perpetual apparition in the latitude of 32 degrees." People have certainly woven strange romances from the ascending and descending signs of the Zodiac, and how determined the Christians have been to find in this, the serpent of Genesis, instead of a Cosmic Metaphor. There was a time when

"The Pole return'd not to her former place, But seem'd to seek the other pole's embrace; And by a spiral road-way round the skies, At four degrees each step, was seen to rise."

and at this meeting of the Poles there was everlasting spring and "Twas nature's honeymoon—a time divine." It was the Golden Age when Saturn created a reign of Justice. Our American Indians

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have preserved a knowledge of distant ages, when the Sun disappeared in winter, and must have known of the Polar Motion.

The Labyrinth in its spiral windings is a transcription of the path of the North and South Poles of the earth, passing from the ecliptic to join the North and South Poles of heaven, illustrating the Precession of the Equinoxes, or the lessening of the angles of the Pole. In the Labyrinth there were three Spiral staircases. Opening from these and facing inward, were from three to four thousand rooms. The labyrinthine windings began below, spiraling upward and then downward to earth. This arrangement, mysterious yet so simple, is wholly Egyptian in its suggestiveness. S. A. Mackey, in his "Mythological Astronomy," asserts that the three spiral staircases show that the Poles had repeated the ascent and descent three different times, giving an immense antiquity to the origination of the Labyrinth.

The Kabiri have been said to be one, two, three, four and seven in number. One Kabir represented a Great or Mighty Power in nature. Venus was called a Great Kabir when enceinte and typified the first Mother, whose seven children as Stars, were the Kabiri. The two Kabiri were typified as the two Poles of Heaven, the Kabiri Dioscuri. Terrestrially Jupiter, Father of the Gods, and Bacchus, God of Wine, personified the Poles. Three and four Kabiri are found in the Grecian phallic worship, these numbers representing the male and female principles. The four were also the Genii or Spirits of the four corners or Cardinal Points belonging to the Seven Stars of the constellation The Great Bear. There are four Kabiri who were called by Sanchoniathan, the sons of Sydik. If we identify Sydik with Noah as "a just man" of the Scriptures and with Melchizedek priest of the most high god after "his own order" both must have been the children of Justice and identified, as was Sut, the Star-god, with Saturn, who became the planet of Justice. The Kabiri were called Axieros, Axiokeros, Axiokersa and Kadmos or Kadmillos, the latter being Hermes the Great of the sacred writings. They represent modes of Force,

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and in their names should be noticed the introduction and transportation of letters. The letter A has been from most ancient times connected with the parent Sun, while the X seems to relate to the cardinal cross of the fixed stars, and S to the Serpent power. The Greek word for the ancient wisdom (Wisdom of the Serpent) is Sophia. Note the presence of the o, i, a and s in Sophia and similarly in the names of the Kabiri. Originally letters were symbols of heavenly powers or modes of force.

The Kabiri were said to have invented the letters of the alphabet and the language of the gods. They taught mankind architecture, law, legislation and different kinds of magic, and the use of medical plants. The names Kabiri, Kadmus, Noah, Hermes, Orpheus, Asklepios, etc., were all generic names.

The Kabiri Titans are identical “with all the rulers and instructors of the primeval races which are referred to as the Gods and Kings of the divine Dynasties.”¹ These were likened to the gruesome individual whom we call the devil, by godly or religious symbolists and by many theologians, who seem to rejoice in rejecting all proofs to the contrary.

¹ Blavatsky, H. P.—The Secret Doctrine, Vol. ii, p. 393.

“We modern Europeans feel surprised when hearing talk of the Spirits of the Sun, Moon, etc. But we repeat again, the natural good sense and the upright judgment of the ancient peoples, quite foreign to our entirely material ideas upon celestial mechanics and physical sciences . . . could not see in the stars and planets only that which we see, namely: simply masses of light, or opaque bodies moving in circuits in sidereal space, merely according to the laws of attraction or repulsion; but they saw in them living bodies, animated by spirits as they saw the same in every kingdom of nature. . . This doctrine of spirits so consistent and comfortable to nature, from which it was derived, formed a grand and unique conception, wherein the physical, the moral, and the political aspects were all blended together . . .”¹ “The

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telluric, metalline, magnetic, electric and fiery elements are all so many allusions and references to the Cosmic and Astronomical character of the diluvian tragedy.”²

1 Creuzer—Egypte de Merville, pp. 450 to 455.

2 Blavatsky, H. P.

Fortunately, from the myths of the past are emerging great truths of which science is becoming aware. Our blinded eyes may yet be opened to a truer revelation of the truths taught by Jesus, who derived them from that mighty past, of which so little now remains undistorted by modern lust for gold and the tottering power it brings.

CYCLIC TREE

The above illustration is copied from an old Egyptian Zodiac, in which the Tree, Bird and Dog symbolize Cycles. The bird in the tree represents the Phoenix Cycle of 500 years, which multiplied by 52 gives the Great cycle of 26,000 years. The dog, type of Sothis, which also represented the Phoenix Cycle of 400 years with 365 days to the year, which multiplied four times gives the 1,460 years Cycle. The Sothic year was called Four-fold because of the heliacal rising of the star Sothis, which was found one day late every four years. It completes its Cycle in 1,461 years, every year representing 365 1/4 days, and being called one-quarter of a Sothic year. The Tree as a Type of Time becomes the symbol of the Great Cycle of Eternity or the “Cyclic Renovation,” the Precessional period of 26,000 years.

the celestial ship of the north

CHAPTER XII MESSENGERS OF THE ETERNAL

The star Sirius is undoubtedly the most interesting, and in its surpassing brilliance the most glorious of all the "Fires" above. Its renown is as ancient as the human race, it having been known to all races and worshipped by all peoples without cessation. It was the star of Eternal Dawn, the "Herald Star which measured whole ages by the rising light as it dawned for a moment in the eastern horizon."

Over 500,000,000 stars are observable within range of the telescope, and these have untold distances between them. As to our earth, it is "but as a grain of sand on an infinite seashore"—a thought which all should make their own. Our Sun is 1,300,000 times larger than our earth, and yet is insignificant beside the great and glorious Sirius, which may possibly be outshone in light and size by many other suns that dwell in infinite space. We should accept with inward thankfulness the traditions and relics of the great past which seem so indestructible, and persist with such tenacity, and despite the destructive periods and peoples that would obliterate that which has outlived a seeming oblivion.

Sirius was watched with great solicitude by the ancient Egyptians, as it foretold the time of rising of the river Nile, upon which their prosperity depended. The river was their single source of life, and its rise depended on the rains which fell in remote places unknown to them. This southern star, "The Spy and Watch of the Gods," signalled the coming inundation, which began when the Sun was in the sign Leo, the Lion, morning risings of which preceded the inundation. The blending of these two fiery luminaries gave forth intense heat. In a later day, which was even then far remote from the twentieth century, the name Dog-

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Star was given to Sirius, which rose in the beginning of August and remained above the horizon for forty days. At the present time the rising of this star in July precludes its having any influence whatever over the dog-days, as its rising varies with the latitude of different countries and also with the Precession. The Egyptian sacred year began at the time of the rising of the river, coincident with the rising of Sirius, producing in the Egyptian an overwhelming desire to look above and note the movements of heavenly bodies, which registered times and seasons creating unchanging foundations.

The first registering of the cycles as measures of time, was based upon the annual heliacal ¹ rising of Sirius and the revolution of the cluster of stars near the pole. Planetary time came much later. When these stars failed to keep true time, Sut-Anubis (Mercury) was given to Sirius as her messenger and was the lunar Taht which became her bright and better half in the period of time-keeping by the Moon, which followed that of the stars. The myth of the Deluge is attributed to Sirius, when found losing time, for Sirius unloosed the waters, called the Deluge, but these were finally checked in their course by the Moon, the male lunar Taht, when time became reckoned by each new Moon and by the month instead of the year. It was in his lunar character or type that Taht came to the assistance of the lagging star Sirius.

¹ There is always one day in the year when a star will arise, just before the dawn, to vanish in the increasing splendor of the rising sun, called the "heliacal rising."

This was the origin of the myth of the dog that let in the deluge—or admitted the devil into Eden; the "Little Dog" ² that can be seen in the branches of a tree in the old Egyptian Zodiac, keeping watch from a distance over the Garden of Eden.

² The Egyptian phoenix is seen in the celestial tree as a little dog, and also as the bird in the same tree. The phoenix bird and a phoenix tree are found together under one name. The tree that began as one became two, then four, then seven and nine and twelve, and finally, as a Tree of Time became the symbol of the great cycle of 26,000 years, a type of immortality and the eternal.

As Mercury he was known as the "Southern Sentinel." Sirius as the Dog-Star can be seen in the branches of the cyclic tree

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peering about and spying into the promised land of—"Springtime, and the Golden Fields of the Setting Sun."

There is a Russian tradition that the dog was placed in the Garden of Eden to watch over Adam and Eve and to keep away the Evil One, but that the dog, being tempted by a piece of bread, yielded to Satan's wiles and allowed him to enter. Another tradition ascribes to the guardianship of the dog the fact that enough corn or seed was left to supply the world. One of the gods had become very angry, thinking that this seed which was heaven-born had been abused, and wished to destroy it entirely, but the dog pleaded that at least a little of it be left, and his wish was granted. This is the same little dog watching over Eden in the tree belonging to the sign Virgo, the Virgin, which as the planet Mercury is a watcher over the treasures of both heaven and earth. These legends as well as scores of others were related of the Goddess Mother of the Great Bear and her son Sut, when they were discovered to have been unfaithful in their timekeeping, nevertheless the dog remained the keeper of the Sothic year and of the Sothic or Phoenix cycle. The Phoenix, bird of Fire and type of the resurrection is identified with the Egyptian Bennu. The Phoenix constellation contains one of the conspicuous stars of the heavens, Acharnar, the symbol of the Phoenix ¹ and said to denote Victory after Death. This constellation was said partly or wholly to correspond with Aquila, the Egyptian Eagle, having as its beautiful star Altair, sometimes called the Bird of Jove, and also with the constellation Cygnus, the Swan of the Greeks.

¹ "The Phoenix was an image of the Sothic year. This constellation came to the meridian at the time of the rising of Sothis. A star of the first magnitude, Acharnar, belongs to it. . . . Akar (Eg) is a name of the underworld; Nar signifies victory; thus Akarnar in Egyptian denotes the victory over Hades, symbolized by the Phoenix, the bird of resurrection."—Massey, Gerald—A Book of the Beginnings, Vol. i, pp. 107, 108.

Hor Apollo states "when the Egyptians would symbolize an aged man they would portray a Swan, for when it is old it sings its sweetest melody." The Swan became a type of renewal, of immortality and with the approach of a new dawn it raised a song of great sweetness and joy, because of the coming of the

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Light, and youth, and a new beginning. It was a very beautiful and softened song of resurrection. Sirius was guide of the resurrection as she rose shining and majestic on the meridian bringing in the circling years.

Ancient Egyptian Calendars of which Sothis (Sirius) was the determiner were corrected by observing the heliacal rising of this star, for corrections had become necessary, before knowledge was obtained of the lunar periods leading to the determination of the true length of the solar year. Years were numbered by means of festivals.

Sut (Sirius) was the earliest form of the divinity of Fire and can be traced by means of the monuments down to Sebek-Ra, the Ram or Lamb of the Zodiacal Aries, considered the type of fulfilment. Sirius has been identified as a type of Fire and of Gold and was that "Fiery flaming sentinel of the fiery hosts of Space." Associated with Sirius was the Golden Dog, and also Sut-Nub, the black-and-golden Sun-and-Sirius god of the Golden Age.¹

¹ Sut-Nub or Sut-Nahsi was the black Christ of Egypt, and has been worshipped in Europe as the Black Bambino of the Italian Church, and in India as Krishna, the black Christ. The black Sut-Nahsi was a negro image of the earliest god. This black god was continued as Sebek, Solar God of Darkness or the crocodile of darkness. No matter under what line of descent, it was direct from the motherhood and this single god is such only as the child of the Virgin Mother. When the fatherhood had been established, the one born of the Virgin as the descending dying Sun was the god, Jah, of the Hebrew god of darkness, the black divinity. "To this origin of the negro god and this line of descent through the black Star-god, the black-and-golden Sun-and-Sirius god, and the black god who was the sun of darkness, the Typhonians remained devoutly attached . . . the god of darkness, the black divinity, who becomes the black Iu . . . and finally the black Jesus of the Christian cult, the Son of the Virgin Mother in the Romanish Church, and the pre-monogamous worship of the Africans."—Massey, Gerald—"A Book of the Beginnings," Vol. ii, p. 346 .

The great pyramid was considered by the Arabs to be the treasury of knowledge of all hidden wisdom from the beginning, and was called "The Lights." The pyramid is a figure of seven founded on the square and the triangle, and is identified with Sut (seven) or Sirius. It was oriented to Sirius.

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Nine or ten thousand years ago the Sothic cycle, suggestive of the Typhonian worship, was still used by the Egyptians, who were most learned astrologers and builders of pyramids. They had profound knowledge of cycles, both great and small, and fully understood the difference between the Fixed Stars and our planets, for they looked upon the Fixed Stars as the “genii that never moved” and the planets as the “genii which never rested.”

There are very powerful aspects between the earth and the satellite of Sirius, which do not seem to be mentioned either in astronomy or astrology. It is invisible to human vision, but is the refractor of Sirius' light to the earth, and is the so-called “Dark Planet,” because the refraction of Sirius makes it invisible to human vision. It is not very far removed from our own Sun. It is obedient to Sirius and to the solar system of Sirius, and yet within equatable distance to our earth and is a great influence in reviving on earth the ancient souls who will minister to the Light. Should this fall in opposition to the Moon in the ninth house of the horoscope, the house of Light, from the third, it gives a very unusual perception of cosmic destiny.

The myth of the birth of Time, coming from above, was created by the motion of the Stars encircling the Pole, and establishing forever the Circle of Eternity. This is not an abstract conception, but a basic fact, from which arose the cycles that belong to the greatest antiquity. They were calculated by two very ancient astrologers—Narada and Asuraya, the Atlanteans—so very long ago that they seemed to and do belong to a mystic past, and are so ancient that sceptics as well as many theologians deny their existence, but the Secret Doctrine gives undeniable proofs, and Occultism has demonstrated the infallibility of these anciently computed cycles, which have reached us today intact. Narada and Asuraya were the great Giants of Archaic time. Narada in occultism is known as Pesh-Hun, “The mysterious guiding intelligence which gives impulse to and regulates the impetus of the cycles, whose symbol is in the serpent Sesha, that carries

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within itself 'Infinite Time.' He is reputed to have given dates for cycles in cyclic figures with records of all the astronomical and cosmic ones to come. He taught his science to those who were known as the first people who looked above for knowledge, the first observers of the Fixed Stars.

Asuraya-Maya founded his astronomy on those records, together with the length of the coming cycles, until the final great cycle was reached. It is said of him that he was "one to whom God imparted knowledge of the stars." He was known as a most powerful magician and a wonderful astronomer, as well as the Greatest Astrologer of Atlantis. The Egyptian Priests had these records and arrangements of the stars, as did the Hindus, who still have them today.

The Circle and the Cycle are synonymous. A circle is Sar-Saros, or cycle, and with every race was the symbol of the Unknown. It is "Boundless Space" and "Limitless Time in Eternity" born from above, based on the myth of the birth of Time and the Circle made by the stars that had neither beginning nor end. Thus the Eternal was founded on the cycle and the circle, and continual cyclic repetition, just as in the creation of the four cardinal points from the circle, the "Four Times" of Egypt represented "Forever," through the continuity of one circle mingling with another. The transformation of one cycle into another can be found in the Hebrew word "Everlasting," meaning ever-repeating. The Hierophants of Egypt created from their philosophy the "Circle of Necessity," the fate to which all are doomed as well as judged, the circle that is symbolized in the twelve signs of the Zodiac.

Time cycles in the Books of Genesis, Daniel and Esdras are all prophecies, and every prophecy is astrological, the prophets themselves being astrologers. Death, renewal, or destruction and reproduction of worlds in ancient times were thought to be by Fire and Water. The end of the world or the Great Cycle was believed to occur in either the sign Cancer (fire) or Capricorn

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(water), one being the antithesis of the other. Berosus taught that when all the planets should coincide in the constellation Cancer, the planets being so placed that a straight line could pass directly through their orbs, all earthly things would be consumed (pralaya) but that cataclysm by flood would occur when the same combination of planets took place in Capricorn. The devastation by fire belonged to Cancer, as it was thought that the world was renewed in this sign, ushering in birth and rebirth, an early cycle being typified by the Beetle. The beetle was called the God of the resurrection of the Sun or its renewal and a redeemer of the dead by his begetting. When the beetle has his wings folded he represents his metamorphosis or transformation. The beetle rolling his own seed into a ball symbolizes both Sun and Soul, and is identified with the Phoenix, whose transformation is by fire.

When a repeating cycle of time culminated at midsummer, the beetle was interpreted to mean a Giant Cycle. The giant Repha of the Hebrew writings "Had on every hand six fingers, and on every foot six toes, four and twenty in number." II Samuel xxi, 20. Six fingers and toes are traceable to the beetle, who had six tarsi on its feet and had thirty joints, representing the six months of ascent and the six of descent, with the thirty days to the month. The Rephaims of Genesis, xiv, 5, who were in Ashtaroth, were the "giants of the old world who carried themselves insolently towards God and man and were drowned in the deluge," and were the Seven Stars of The Great Bear, "who came not in their proper season" and so deviated from the ways of wisdom. The deluge was the ending of a cycle.

A Giant personified a Goliath cycle of time. The cycle of Sut was a year, and that of Taht, the Moon-god, who superseded Sut, was a month. All cycles symbolized the ebb and flow of life. In their ascent they reached towards the highest, and by the immutable law of opposites, their descent was towards the lowest, but every returning cycle in its reemergence reached higher and higher. Our present cycle has touched the lowest point of

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transition, a dark period unproductive of understanding, and has seemingly failed to recognize the divine spirit within, materialism having superseded the Light.

Our great solar cycle or circling of the Zodiac brings periods of Light and Dark, life and death or resurrection. The Egyptian Great Years were the precessional periods called Cyclic Renovations, a return of time and seasons to their original place. An Egyptian year represented four of ours, and to “represent a current year,” says Hor Apollo, “they depict the fourth part of an Arura, a measure of land of an hundred cubits; and when they would express a year, they say a quarter, . . . four of these quarters Squared the four-fold year.” This failing of Sothis being one day late every four years in its heliacal rising was allowed for annually and rectified in its great cycle. This irregularity “was considered to be the work of opposing powers of disorder, falsehood and chaos.”

Two periods of time in connection with the Egyptian Great Years were of extreme importance. One was known as the Sothic cycle, which covered a period of 1460 years, and the other as the Phoenix cycle, covering a period of 1500 years. Herodotus tells us the Phoenix appears every 500 years, the ancient Phoenix that went down into Egypt to die or be transformed into the young one, which took place in the city of the Sun, the city where Abraham taught Astrology, and where the transformation of the Star-god into the Sun-god took place, and where the god Atum transformed into the son as Iu-em-Hept the Jesus of the Apocrypha who is associated with the 400-year cycle. The Secret Doctrine states that Phoenix came from Phenoch-Enoch, symbol of a secret cycle and initiation. This bird was also thought to live a thousand years, when it kindled a flame in which it was self-consumed, becoming reborn from itself and living another thousand years. ¹ One form of the Phoenix of Egypt, called the Bennu, is the Nycticorax, a bird that appeared at the time of the inundation, ² and which had the double plume on the back of its head.

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1 The bonfire, whose origin was Sabean, was a fire connected with an consecrated to the reappearance of Sothis, when it crowned the summit of the year, just as the Phoenix or Bennu coming to the meridian typified the fire in which the bird was fabled to have been transformed.

2 The Nycticorax is an owl called the Night-crow, which announces the time of sunset almost as truly as an almanac. This peculiar bird, says Gilbert White, can only be watched and observed during two hours of the twenty-four, and then in the dubious twilight—an hour after sunset and an hour before sunrise.—Massey, Gerald—*A Book of the Beginnings*, Vol. i, p. 108. The bird was a type and was continued as a figure of the Great Year coinciding with a Talmudic legend of the bird over which the angel of death had no power. This was the one who had not fallen, as it had refused to eat of the forbidden fruit when it was offered to Eve.

In the Book of II Esdras, Chapter xii, 13-16, a parallel to the Phoenix occurs where it says, “And the whole body of the eagle was burnt, so that the earth was in great fear.” Further it says, “there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it. In the same shall twelve Kings reign one after another. Whereof the second shall begin to reign, and shall have more time than any of the twelve. And this do the twelve wings signify which thou sawest. If, as Gerald Massy understands, we take this vision to refer to the founding of the Zodiac of twelve signs, and the introduction of the year or cycle, to which the quarter of a day was added to be calculated as one day in every four years, and the one day taken into account in the second month of the year as in our February, then the second King may be said to have more time than any of the twelve, because the leap year of four fold length would be reckoned and dated by the month of his reign. The difference of a day corresponded exactly with the day intercalated in the sacred calendar of the Egyptians every fourth year, as in the case of our own Leap Year.

In the divine Dynasties the reign of Osiris is given as 400 years. The cycle of 400 years belongs to the Astronomical Allegories in the Books of Genesis and of Esdras. The prophecies of the Apocrypha belong to the period of 400 years called the Sun and Sirius period, to which the Jesus of the Apocrypha belonged. There is an Egyptian legend telling us that Osiris in the 365th year of his reign took Horus as companion and left

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Nubia, with the purpose of driving Sut-Typhon out of Egypt, so that the ushering in of the correct Solar time of 365 1/4 days might be accomplished.

The ancient Sut-Typhonians were very learned astronomers and had a thorough understanding of the cycles of Precession, and knew of the longer axis of the earth's orbit (the apsides) which reduced the actual period of precession in the 500-year cycle. "It carried the axis of the orbit completely around the whole circumference of the Ecliptic in 20,984 years." ¹ The length of the year calculated by this second motion is about 21,000 years, or fifty-two times the Phoenix cycle of 400 years.

¹ Herschel.

The ancients always regarded the Angels as the repeaters of the periods of time. We know them today as the heavenly or celestial hosts. The Talmud states that "one angel is taller than another by as many miles as a man could travel in 500 years." This 500 years determines the Phoenix period or cycle of time. In Rabbinical history the Angels are placed in the lower heaven, Seven of them being Archangels with as many as 360 under their charge. This lower heaven is the third created, and is the solar circle or ecliptic of 360 degrees. Job's joyous stars are the sons of Elohim, the circle makers, the Seven Stars or children of the Great Mother, the constellation of the Great Bear. We know that Sut, her first son, was called Satan and was the mightiest, the most beautiful, as well as the wisest of God's Archangels. He was Sabaoth, the Lord God of Israel, later theologized into Satan, the adversary, who is finally identifiable as the planet Saturn, symbol of Justice.

Knowledge of the Angels came directly from the Pharisees, who based their angelology on the Babylonian account of creation, which is found on the Assyrian tiles. Their Angels, of which there are Seven, are placed in the lower heaven. The second and third tiles read "The Angels who are in rebellion, who are in the lower part of heaven, had been created."

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The Gnostics claimed that our earth had been created by the lower Angels, the inferior Elohim, and taught that the God of Israel was one of them. The Sadducees, who were guardians of the Laws of Moses, rejected the doctrine of the Angels. The Essenes had the knowledge of time-cycles and periodicity, which constituted the Jewish Kabala.

The “Sons of God” are the only angels mentioned in the Book of Genesis, but “The chariots of god are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place.” Psalm lxxviii, 17. In the solar myth the Lord is the Sun in the midst of the stars in heaven. The Stars, the Angels, myriads and myriads of them, and the little ones, “sun themselves in one beam of all their glory and are gone.”

Shennu, the Hebrew Sinai is the region of the time cycles. Shenah, Hebrew, and Shena, Egyptian, denote a place of repetition or transforming one into another at the end of a year. Shennu is a circle, orbit, and the Shennu of Egypt means millions, crowds, attendants, typifying time and periods which were personified as Angels just as today, they have been called “Saints of God.”

Angels were the “Messengers of the Eternal,” that is, they were the announcers of Time, and their doctrine was knowledge of the time cycles, which was a sacred and hidden wisdom in ancient times and originated with the great and first mother who created the first circle or cycle with her earliest known Angels, the Stars. In the “Book of the Dead” the messenger or Angel of divine vengeance was called Apt, the “Living Word,” and was this same mother. Apt was a type word for Angel. Ap was to manifest, make known, announce, and Apt was the feminine manifestation.

In archaic teachings the Fall was the incarnation of the angels who had broken through and were in the chains of flesh and matter, in contradistinction to the Fall ¹ of the Seven early Stars, which were said to be inert and lazy, as they had failed to keep

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time and the time cycles correctly. In the Zohar the Fall of the Angels refers to those who have broken through the seven circles. The “Seven Circles” are “the seven planets and planes, as are also the seven invisible spirits, in the angelic sphere whose visible symbols are the seven planets,” the seven of the Great Bear and others.

¹ The Scriptures speak of the Giants who lived before the flood. They were called Nephilim, the “mighty men of old.” The word means to fall, fall from heaven. They were the celestial Giants of the primary world, the Seven great Stars belonging to the first great mother, who had “transgressed the commandments of God” or whose time-keeping had been found untrue.

After the Fall in Eden the Angels were said to have imparted their celestial knowledge to man that he might regain his lost Paradise. The doctrine of the Kabala was centered in the cluster of Seven Stars in the North. They were the Angels first noticed and construed as the periodic messengers of heaven, keepers of the cycles of time and makers of the circle of Eternity, of which they were messengers. They still keep watch at the gates of the Solar Zodiac, especially at the gates of the four corners in their last material manifestation, when, consciousness rising above the Cross of Matter, (formed by the four corners) is represented by a type, sign, or angel pointing the way to that path in which life can be most nobly expressed.

THE CONSTELLATION DRACO

Draco was called the “Counsellor of Treasures” and as the Dragon was part of all primeval revelation, “the fetishism of the dark because primeval.” Draco surrendered its character of the Good Demon to undergo eschatological change. As the encircling Dragon or Serpent, it was the symbol of Eternal Going Round, or Eternity, and from its revolving around the pole originated the Serpent coiling around the Tree, thus Serpent and Tree become inseparable.

the celestial ship of the north

CHAPTER XIII KEEPER OF SUPERNATURAL TREASURES OF KNOWLEDGE AND WISDOM

Hor Apollo tells us that “The earliest observers gave the first fact, revealed by the darkness as the whole starry Vast above slowly crawling round and round in one general movement like a serpent, whose variegated scales were the stars.” From the rising and the setting of the stars, so like the motion of the serpent, many types were created. Among the elements above, the serpent was a symbol of Fire and Air, and below of Earth and Water, these being the four elements that were sacred over the entire world.

Serpent worship is as old as the heavens, and has been practiced since the beginning of time as we represent time on earth, and was symbolically interpreted by the primitive peoples. The earth was spoken of as the “Queen of the Serpents and the Mother of all that moves,” which titles typified the time before the earth had become globe-shaped or round, and was “A long trail of cosmic dust or Fire-Mist moving and writhing like a serpent.” The spirit of God was thought to breathe upon this Fire-Mist until it became cosmic matter, and finally circular, representing to the people of early days, the ring-shaped symbol of the serpent with its tail in its mouth, emblem of Eternity and Infinitude, whence came all the globular ¹ bodies found within the universe.

¹ “The simile of an egg expresses the fact taught in Occultism that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal, the sphere having been with all nations the emblem of eternity and infinity—a serpent swallowing its tail. To realize the meaning, however, the sphere must be thought of as seen from the center. . . . The ‘Mundane Egg’ . . . is found in every world-theogony, where it is largely associated with the serpent symbol; the latter being everywhere, in philosophy as in religious symbolism, an emblem of eternity, infinitude, regeneration, and rejuvenation, as well as of wisdom. . . . The ‘Virgin Egg’ is the microcosmic symbol of the macrocosmic prototype—the ‘Virgin Mother’—Chaos or the Primeval Deep.”—Blavatsky, H. P.—The Secret Doctrine, Vol. i, p. 65. ² The Gnostics taught that Light and Shadow, Good and Evil, were

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veritably one and have so existed through all eternity and will continue so to exist as long as there is a manifested world. "Shadow is not evil, it completes the Light, or Good. It is its creator on earth."

The primordial Serpent seen in the heavens, was composed of myriads and myriads of small stars forming a "luminous Zone," called the Astral Light. Moreover the path of the Sun through the Sidereal Year was always allegorically called a Serpent. The Serpent was a symbol of Divine Wisdom and was a synonym for initiation into the secret mysteries of the Magi, the Astrologers.

The Gnostics of the first three centuries were philosophers and formulators of the Wisdom or Gnosis which they taught.¹ The Gnosis was a spiritual and sacred knowledge obtained only through initiation into spiritual mysteries. The Gnostics of the Second Century found in their Serapis (Serpent) an accepted type of Christ to whom the latter day Christians gave the name of Messiah. Serapis was represented as a Serpent, just as Jesus was later. All ancient religions were symbolized by a Serpent. In Egypt the resurrection of Nature was represented by a Serpent having human legs. A Serpent on two legs, also meant a high Initiate. It is commanded in the "Book of the Dead" that Chap. clviii should be read in the presence of a Serpent on two legs. The Serpent was the emblem of Christ, and as the good genius, the Agathodaemon, the Serpent is found engraved on many of the Gnostic gems.

¹ The Gnostics taught that Light and Shadow, Good and Evil, were veritably one and have so existed through all eternity and will continue so to exist as long as there is a manifested world. "Shadow is not evil, it completes the Light, or Good. It is its creator on earth."

"The 'Way of a Serpent,' and the workmanship, are among the most amazing in all nature. It has no hands, and yet can climb a tree to catch the agile monkey; it has no fins, but can outswim the fish; no legs, yet the human foot cannot match it in fleetness. Death is in its coil even for the bird on the wing, which the springing reptile snatches out of its own element. The Serpent slays with a dexterity that human destroyers might look upon as divine. One of the most arresting sights is to see this limbless

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creature turn its coils into a hand to grasp its prey, and lift it to the deadly mouth. The serpent in the pangs of sloughing is a phenomenon, once witnessed, never to be forgotten. There is a startling fascination in the sight of that image of self-emanation proceeding from itself, the young, reprimed, larger life issuing of itself from the mask of its old dead self like a spiritual body coming forth from the natural body, the unparalleled type of self-emanation, of transformation, of a resurrection to new life, of "Time, or Renewal coming of Itself!"¹

¹ Massey, Gerald—The Natural Genesis, Vol. i, p. 293.

The early Christians were Serpent worshippers, and among those called the Naeserians the Serpent was known as the second person of the cosmical and astronomical Trinity, symbolized by the constellation of the Dragon, which celestially was said always to have within it that which was sacred and divine. The true objective of this worship was undoubtedly more obvious at the time when the constellation Draco and the other most northern constellations were more universally noticed and studied.

It can readily be seen why the Serpent, as the Constellation Draco, winding itself around, as if guarding the Pole of Heaven, or the Garden of Eden, was called the "keeper of supernatural treasures of knowledge and wisdom," and that he might be a truer transmitter of the Light than an anthropomorphic god. In some countries the people ate certain parts of the Serpent and drank its blood, in order to acquire knowledge, which would enable them to understand the language of animals and birds. It was the unexpected tasting of the Dragon's blood that opened the eyes and ears of Sigurd so that he heard what the birds had to say, immortalized in the exquisite music of Wagner. Eve in the Garden of Eden was faced with the serpent temptation. The original Kamite record of this is found in the Tale of Setnu from "Records of the Past" and of most precious wisdom. "Thou shalt know what relates to the birds of the sky and the reptiles, and all that is said by them. The divine power shall raise the fishes to

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the surface of the water. If thou readest the second page it will happen that if thou art in the Amenti thou wilt have power to resume the form which thou hadst on earth," and to quote from *The Natural Genesis* of Gerald Massey, "This marvellous book had been placed in a box of iron, inside a box of brass, inside a box of bronze, inside a box of ebony, inside a box of ivory, inside a box of silver, inside a box of gold, and concealed in the middle of the river Coptos. Iron, brass, bronze, ebony, ivory, silver and gold make up the symbolical number seven, equivalent to the Seven coils of Fafner the Dragon."

The star Alpha Draconis of the constellation Draco was the Pole Star about 2793 B. C., and was held in very great reverence by all the early nations, who called it by various names, such as "The Judge of Heaven," "The Proclaimer of the Light," "The High Horned One. It was an object of worship to the early Christians.

The central passages of the Temples of Hathor, Denderah and Thebes were oriented to Alpha Draconis, then the Pole Star, as were other temples and pyramids of later date. Our own astronomer, Serviss, speaks very beautifully of these orientations, "to square their work by the stars, and to construct long rows of sphinxes and majestic columns to conduct a ray from the sky to the eye of God in his dark and hidden chamber, where no impious foot dared follow."

The Hivites of the Old Testament were known as the Ophites, and were connected with the Sabeans, worshippers of the Stars and the celestial Serpent. No other people or nation gave to the serpent the significance the later Christians have given it, for to all the older nations it was the symbol of Wisdom, and of great Seers, and never the devil of evil that has been manufactured into a belief in the lives of the people of today.

The Brazen Serpent of Moses was the Divine Healer. Why has it been Christianized into the dreaded reptile? Originally by the ancients the Serpent was regarded as the "First Beam of

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Light' that radiated from the abyss of 'Divine Mysteries'." And the Serpent Mystery was given only to the "Little Ones"—God's Little Ones who were the perfect Initiates, as was Jesus who knew and taught this sacred divine mystery.

To the Ophites the Serpent of Genesis and the Saviour were one. They held the Serpent in unusual veneration. "Moses was a descendent of Levi, the Serpent tribe; Buddha was of Serpent lineage, through the Naga (serpent) race of Kings who reigned in Magadha. Hermes-Thoth in his snake symbol is Tet, and according to the Ophite legend, Jesus or Christos is born from a snake (Divine Wisdom or the Holy Ghost) i. e. he became a Son of God through his initiation into the serpent wisdom." The Ophites assumed a definite existence about the Second Century, although the source of their worship was ages older, and like other Gnostics, they did not accept the teachings of the Old Testament, because they considered them inferior in knowledge and not containing the true Divine Wisdom. They worshipped the Serpent as the author of supreme knowledge. A brief and most interesting summary of their views is given by Epiphanius. "The supreme Aeon, having produced other Aeons, one of them a female, Prunnicos descended into the waters; whence, not being able to escape, she remained suspended in mid-space, being too clogged up by matter to return above, and not falling lower where there was nothing of affinity to her nature. Here she produced her son Ildabaoth, the god of the Jews, who in his turn produced seven Aeons, or Angels, who created the seven heavens.

From these seven angels Ildabaoth shut up all that was above him, lest they should know of anything superior to himself. They then created man in the image of their father, but prone and crawling on the earth like a worm. But the heavenly mother, Prunnicos, wishing to deprive Ildabaoth of the powers she had involuntarily endowed him with, infused into man a celestial spark, the soul. Immediately man rose up upon his feet, soared in mind beyond the limits of the eight spheres and glorified the

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Supreme Father, him that is above Ildabaoth. Hence Ildabaoth, full of jealousy, cast down his eyes upon the lowest stratum of matter, and begot a virtue in the form of a serpent, whom they call his son. Eve obeying him as the son of God, was readily persuaded to eat of the tree of knowledge.”

The angels recognized by the Roman Church were included in the Ophite planetary groups. Michael is figured as the Lion; Suriel as the Bull; Raphael as the Serpent; and Gabriel as the Eagle.

There were renowned subterranean caves or crypts under the cities of Memphis and Thebes. Those of Thebes were on the western side of the River Nile, extending towards the Lybian desert. They were known as the “Serpent’s Catacombs,” or passages wherein were performed the sacred mysteries “of the Unavoidable Cycle’ generally known as the ‘Circle of Necessity’, the inexorable doom imposed upon every soul after the bodily death, when it had been judged in the Amentian region.”¹

1 Blavatsky, H. P.—Isis Unveiled, Vol. i, p. 553.

In Egypt the “Circle of Necessity” was called the “Inevitable Circle,” that of gestation, and the serpent became a supreme emblem of this mystery of the mysteries.

All the legends of the Serpent, whether allegories in our Bible or myths of ancient times, can be very easily traced to Astrological Mythology. The Sun conqueror of the Dragon of Darkness, the Celestial Virgin, the Dragon of the Book of Revelation, and many others can be brought from the far off past and traced to their primal origin in the Fixed Stars, the Zodiac and the Constellations.

“Fiery Serpents” was an epithet given the Levites of the priestly caste, after they had departed from the good law, the traditional teaching of Moses, and to all those who followed Black Magic. They were the “rebellious children” against whom the prophets thundered because of their sins and iniquities, and who were to carry their riches “into the land whence came the viper and fiery

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flying serpents” (Isaiah, xxx, 6) or Egypt and Chaldea whose Initiates at this time had degenerated (700 B. C.). “But Fiery Serpents’ must be carefully distinguished from the ‘Fiery Dragons of Wisdom,’ and the ‘Sons of the Fire Mist.’”¹

1 Blavatsky, H. P.—The Secret Doctrine, Vol. ii, p. 212. 2 One of the Rabbins relates that “when the old serpent shed its skin presently after the fall of man, the Creator made a garment of it to clothe Adam and Eve.

There was an ancient teaching, which called the earth “The Great Sea” and the “Sea of Life,” and told of primordial Chaos and the evolution of the Universe, comparing it to the uncoiling of a Serpent “Extending hither and thither with its tail in its mouth, which was a symbol of eternity and also of cyclic periods, and every thousand days it manifested itself.” These were the days of Brahma, representing a period so great as to be almost inexpressible.

Mythologically the Serpent encircles the world, clasping all in one embrace, and when travailing in the pangs of a new birth, during the painful process of its sloughing, it was made the symbol of transformation and resurrection. Hor Apollo says of this wonderful serpent, “moreover every year it puts off its old age with its skin,² as in the Universe the animal period effects a corresponding change and becomes renovated, and the making use of its own body for food implies that all things whatsoever that are generated by Divine Providence in the world, undergo a corruption into it again.” The Serpent evolves into an image of Time, like Kronus or Saturn, who devours his own children—that is, the days of the week, or hours of the day, or the years. The Serpent Draco was one of the early Time Symbols in the heavens. By the rising and the setting of the stars Time and Seasons were indicated, and later the Stars as divinities became the keepers of Time and the Seasons. Plutarch feared unfolding the secrets of certain constellations lest they declare war against the length of Time.² He also held the idea that all the elementaries or forces of nature got their souls from the stars. There is a myth that when the constellation Draco, the Serpent, went once around

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the Pole Star, it laid an Egg. This was the Egg of the primary year in heaven. That the Universe was shaped like an Egg, was in the beginning a universal belief. In Egyptian symbology and worship the Egg was always associated with the Serpent. They were really inseparable. The Serpent was a phallic symbol only when dissociated from the Egg. Since the Serpent was oviporous the symbol not only connoted Wisdom, but became an emblem of the Logoi or self-born. It was often depicted with an egg in its mouth which esoterically has reference to the World Serpent bearing the Cosmic Egg in its mouth. The Egg was the symbol of life in Immortality and Eternity. Chaos and Darkness, and the embrace of the primordial waters by the wind (breath and fire) are all connected with the Cosmic Egg, "with the thought that the soul would gestate in the Egg of Immortality, to be reborn into a new life on earth. It not only relates to the incarnation of man but to his spiritual rebirth, or regeneration." ⁴ In Egypt eggs became sacred to Isis and on this account were never eaten by the Priests. Diodorus states that Brahma and Osiris were born from the Egg. The Brahmans will not eat Eggs, fearing lest they destroy the latent life within and thus commit a sin.

² Of Isis and Osiris. 2 Blavatsky, H. P.

³ Blavatsky, H. P.—The Secret Doctrine, Vol. i, p. 366.

⁴ The name of Jacob is sometimes derived from a Hebrew word meaning the "heel."

There was a Chinese belief that the dropping of an egg by the god Tien from heaven to earth and into the waters created the first man. "This symbol is still regarded by some as representing the idea of the origin of life, which is scientific truth, though the human ovum is invisible to the naked eye. Therefore we see respect shown to it from the remotest past, by the Greeks, Phoenicians, Romans, the Japanese, and the Siamese, the North and South American tribes, and even the savages of the remotest islands." ¹

¹ Josephus.

In Adams County, Ohio, United States of America, on a great mound has been discovered the figure of a serpent emanating an egg from its mouth, showing knowledge of the serpent mystery.

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It measures one thousand feet in length. The Mound Builders of America outlined their enclosures in the forms of birds and serpents and their hieroglyphs were raised in enormous reliefs. Egg and Age have become synonymous as a cycle of time which is retained at the present time in our Easter Egg.

In the Books of Genesis and Hosea is given the story of Jacob and Esau. Jewish tradition tells us “that Esau when born, had the likeness of a serpent on his heel.” Esau personified the “Light-god that bruised the serpent’s head,” and Jacob, who in Genesis laid hold of Esau’s heel was a demon of darkness, the Egyptian Kak “the Elemental Darkness continued by name Kak or Ka, the Nocturnal Sun.” Jacob appears in both phases in the Biblical story. ¹ Twin brothers belong to a myth incalculably old primarily belonging to ancient Egypt and found in the folk-tales of many lands.

1 The creative God emerges from the egg that issues from the mouth of Kneph—as a winged serpent—because the Serpent is the symbol of the All-Wisdom. With the Hebrews he is glyphed by the ‘flying or fiery serpents’ of the Wilderness and Moses, and with the Alexandrian mystics he becomes the Ophio-Christos, the Logos of the Gnostics.”—Blavatsky, H. P.—The Secret Doctrine, Vol. i, p. 364.

There are many allusions in the Bible to the serpent, as Fiery, Brazen, Flying, but unfortunately these are seldom understood. Moses and the Israelites in the wilderness were assailed by Flying Fiery Serpents. “The Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died.” Then Moses was told to make a serpent of brass and elevate it on a pole, and “it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.” Num. xxi, 9.

There was the rod of Moses which turned into a serpent and the rod of the Egyptian Taht, the caduceus twined about with two serpents. The army of Moses was saved by his using the Ibises. ² He is said to have invented baskets, made like Arks, of sedge, which he filled with Ibises (the Ibis is the Stork), which he let loose when he came to the land which bred the serpents which were destroyed. Taht wears the Ibis on his head.

2 Blavatsky, H. P.

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Both the Brazen and Fiery Serpents were Saraphs, the “burning fiery” messengers, or the Serpent Gods, the Nagas of India. The Brazen Serpent was the divine healer. In the symbolical meaning of Brazen is found the feminine principle, and in that of Fiery the masculine. The “burning fiery” messenger and the brazen fiery serpent signified Cosmic Creation.¹ A word in Hebrew for Serpent is Nachash, which is a term for brass, and a title of the Serpent is “Brass of Earth,” which tallies with the Hebrew Nachusta, Nachus meaning brass, and ta is in Egyptian a word for earth. Brass was a metal that symbolised the nether world, the mother earth, matrix of creation, where life was given. The Serpent guarding the sacred tree that held the treasures of knowledge was the Serpent of Wisdom offering the fruit for the enlightenment of mankind, wherefore the Gnostics were continually calling upon the Serpent for his services to mankind. The Gnostics had full knowledge of the Tree of Good and Evil, and to what heights of wisdom man could be lifted, and what knowledge he could attain by the eating of its fruit. The Gnostics knew that the Tree and the Serpent were divine images.

¹ The constellation Hydra was called the serpent of the south, and was followed by the serpent Hapu of the four corners or cardinal points of the world from which were developed the twenty-eight mansions of the lunar Zodiac, that existed prior to the solar Zodiac of twelve signs. From the one whose son Sut or Sevekh was typified by the crocodile when he signified the number seven, because of his superior intelligence the crocodile became synonymous with the soul. This Star-god crocodile was changed into the Sun-god Sebek-Ra and converted into the Lamb. This is the same lamb that is found in the Book of Revelation, which “had two horns like a lamb, and . . . spake as a dragon.” Hor Apollo tells us that “the crocodile lays sixty eggs and is sixty days hatching them, and lives sixty years.” Sixty is the measure the Egyptian astronomers were supposed to have used in their first operations. Sut, Sevekh or Sebek in planetary type is Saturn, and under this type Saturn in Chaldee is Satur, i. e., Stur. Its numerical value is 666. The Greek S, as well as the Coptic, has the same numerical value as the 6, while S is the symbol of the serpent. Gerald Massey in his *Natural Genesis* gives very interesting information as to the value of the 666 and SSS and says that old Sut became identified with 666 number of the Beast. Sut, Saturn or Satur end in another double Christian continuation, for he became canonized as the “Saint Satur,” known as a martyr, in the Roman Calendar, whose festival occurs on the 29th of March. Theological martyrdom of the heavenly constellation is unique. If theology is the final phase of mythology, it has a strange way of interpreting ancient expression in modern thought. In one of the Hibbard Lectures, Renouf, who was a Roman Catholic, exclaims, evidently with fervor, “Mythology is the disease which springs up at a peculiar stage of human development.” Possibly he may have

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meant its modern interpretation which has converted the Most High God into Satan, the Devil, and who in the end was reconverted into a Saint.

By calling their Serpent the evil one, Hebrews and Persians in their later theology perverted and degraded the Starry Intelligences of heaven. "The Archaic Snake, as a malignant Deity, a fiend of Cosmic proportions, is but the creation of theological fancy."¹ Perhaps much of the demoralization of the present time may be due to listening to the doctrine of the theological Serpent, or Satan, created for the credulity of our present humanity. It seems incredible that this symbol has been so deeply misconstrued in Bible interpretation, when it meant to ancient peoples, from whom we derived our Bible, nothing less than a symbol of Eternity, Wisdom, God. Some one has said that perhaps, after all, Hezekiah was justified in ordering all the old symbols broken into pieces, when we consider the evil imaged concerning them. The symbols of Egg and Serpent have been handed down since the time of Moses, who was versed in the Serpent Wisdom, but latterly were purposely misrepresented.

¹ Massey, Gerald.

It is unfortunate that so much of the beauty and reverence once a part of religion has been destroyed, by the intrusion of the vicarious atonement and the forgiveness of sins. Some one has said that we have become manufacturers of misery, and to this we can add the saying of Hermes that "The wickedness of the soul is in its ignorance." H. P. Blavatsky has most truly said of today, "All is doubt, negation, iconoclasm and brutal indifference in our age of 'isms' and no religion, every idol seems to be but that of the Golden Calf."

The mythical dragon or serpent has been interpreted variously. In the beginning there was the genitrix Typhon, then came the many depicted in the planispheres, and when the first was referred to, whether as the serpent, or as the mother, or as Typhon of the abyss who emanated from chaos, she is finally identifiable as the Virgin of the Zodiacal sign Virgo who was the original of our Eve, the serpent woman of mystery and eternity.

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The Dragon of the Deep, as Darkness, was ever known as
“The Adversary of the Light.” It is the same old Serpent of whom “Theology has made the primal shadow substantial and permanent in the mental sphere; and from the darkness of the beginning it has abstracted the Devil in the end.”

Mosseau says that “The Christians were the first to make the existence of Satan a dogma of the Church, arch enemy of God and Prince of Darkness, Spiritualism and Magic the twin brothers. Rome sends her preachers and advocates to rescue these from the ‘Bottomless Pit’.” And Father Ventura suggests that “To demonstrate the existence of Satan is to re-establish one of the fundamental dogmas of the Christian Church, which serves as a basis for Christianity, and without which, Satan would be but a name.”

The Apophis or Akhekh Serpent of the Egyptians was a wicked monster of the deep, symbolized as the crooked serpent, with sword blades set all around it, typical of destruction, and also as a door-keeper to the gate of death. It is depicted on a sarcophagus of Menepthah in the valley of death. It suggests Job’s crooked Serpent “Have the gates of death been opened unto thee? Or hast thou seen the doors of the shadow of death?” Job xxxviii, 17. In Isaiah 1, xxvii, both the crooked and the piercing serpent are mentioned, when “in that day the Lord with his sore and great and strong sword shall punish Leviathan, the piercing serpent, even Leviathan that crooked serpent; and he shall slay the dragon that is in the sea.” The crooked and piercing serpent of Hebrew Mythology is the Egyptian Bariak. Pra, Egyptian, and Bra, Hebrew, mean to manifest, to emanate, Akh in Egyptian means Fire. Bariak signifies a “Fulminator of Fire.”

In Egyptian Tan means division, cutting in two, to divide, to turn away, a separator, and the Serpent covered with sword blades was the piercing, severing Serpent. This was Job’s monster of mythology, the Serpent of night, representing powers of

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darkness and death, which armed with piercing blades severs the light of life in the “bend of the great void” where it lurked. “The lunar eclipses are Tenu. They cut off the light and occur at the dividing place.”

The Akhekh Gryphon is a Dragon with wings, wings and feathers were types of Fire. The winged dragon was prefigured by Winged Lightning or the Bird of Thunder. One form of the Egyptian Akhekh is a Gryphon having the winged body of a beast, the tail of a serpent and head of a peacock. This is the Winged Dragon, which became the mythical Cockatrice, mentioned several times in the Old Testament. “A picture of the Temptation of Christ, from a French miniature of the twelfth century, shows Satan as a survival of the Akhekh Gryphon, with the head of a Cockatoo instead of the Peacock, and a serpent for his tail.”¹ The Peacock and its feathers are thought to bring misfortune even in our day.

¹ Didron, Fig. 70.

There were three types of Serpent. The dark Serpent was lightning, a physical evil in nature and the enemy of man. The Agathodaemon or good Serpent was a type of Time, renewal, eternal life, immortality. And the third Serpent has been called the Devil, or evil on the physical plane. This was Sut, the first son of heaven who once upon a time took care of all souls and their rebirth, but who later became the personal Satan of Theology, the Akhekh, or the Aphophis, monster of Darkness.

“Both two and four-winged snakes are depicted among Egyptian sculptures, and are considered by Mr. Cooper to be emblematic of deities, and to signify that the four corners of the earth are embraced and sheltered by the supreme Providence.”² They gave the name Apta to a Serpent bearing four mystic signs which denoted the four corners or ends of the world. There was also a Serpent called Hapu which had four heads, symbolizing four secret places or corners. Coatepautli, the Snake-Circuit, was the name of the great Temple of Mexico, which was built of

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stone in the shape of Serpents tied together. The Mexicans represented the four cardinal points by putting four twisted knots in the serpent forming the circumference. Endless are the serpent symbols belonging to the mighty Serpent constellation that circled about the Pole. More than one arcane significance is attached to the primal Serpent and its Seven Heads. "The seven heads were the seven Logoi, reflections of the Logos, as the first manifested Light." For Draco was the Serpent of "Millions of Years" in the High Hill of Heaven, circling and coiling itself about, and enclosing the Hill of the North, the sacred Mount Meru, later discovered as the Biblical Garden of Eden.

2 Gould, G.—Mythical Monsters, p. 185.

The Naga (serpent) found in Hindu sculpture is here represented in its most hidden and mystical meaning as an emblem of the mystery of the mysteries. Its hooded crest towering above and overlooking the human body is visibly displayed as coming from the human body. Sometimes the serpent is portrayed with five, nine, and ten heads, all being typical of periodicity.

All the so-called mysteries convey knowledge of the spirit, the Christ within. Through outward manifestation of the Christ, we acquire the gift of knowing and realizing the mystery of the living Astral Fire of the earth, and dual currents of Light, represented in all ancient theogonies by the Serpent. The double Serpent of the Caduceus, the Winged Dragon of India, and the Tempter in the Book of Genesis, in whom the "Mystics intuitively see an animal emblem and a high spiritual essence; a cosmic force super-intelligent, a 'Great Fallen Light,' whose influence circumambulates the globe with respect to its moral and intellectual COILS." ¹

1 Blavatsky, H. P.

The Brazen Serpent of Moses lifted on the rod, the Serpent Girdle of Isis twined around two poles on ancient monuments, the Serpent with its tail in its mouth, the Serpent as Lightning that fell from heaven, the Fiery Serpent, all represented the Solar Force.

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“The Wisdom of the Serpent is knowledge resulting from government of the Serpent Fire or Solar Force. . . . The unfoldment of the supersensible or spiritual nature of man is but the progressive manifestation in him of the vital energy derived from the Sun, and its Divine Source, known throughout the ages as the Solar Force or Serpent, and proceeding from the Creator of the Sun and Worlds, the Great Architect of the Universe. ‘By His spirit He hath garnished the heavens; His hand hath formed the crooked serpent. Lo, these are parts of His ways; but how little a portion is heard of Him? But the thunder of His Power who can understand’? Job xxvi, 13, 14. ‘The Solar Force is the Serpent in the ancient symbol of the egg and the serpent.’”¹

¹ Comte de Gabalis, Dudley Edition, p. 42.

“I beheld Satan as Lightning fall from Heaven.” Luke x, 18.

This is the fiery Serpent or Solar Force which arouses man’s brain centers.

Sun and Fire were synonymous. Anent the First Cause, the Word SUS, or Sun, the Sun behind the Sun, was once anciently written @insert. The likeness between this and the serpent Sun of the Egyptians can be seen. The U is feminine and the word represents the matrix of the Serpent Fire, macrocosmic and microcosmic, i. e., Super-solar and mundane. The letter reversed is a symbol of the Serpent Force or Super-solar manifestation. SUS denotes involution and evolution, the descent of the Serpent Force into matter and the return upward through evolution. The Serpent Solar Disk is often seen on Egyptian monuments @insert (the S reversed) the Sun, with the Serpent on either side. The word written @insert shows the Serpent evolving through the Great Mother into the counterpantal apposition of the Super-solar system. Letters of the ancient alphabet were keys unlocking the originating causation in manifestation of all things.

The S.S. or Z.Z. symbolically used, are interchangeable. Often the “S.S. on sigils and talismans are suggestive of serpentine evil

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influence and denote a sign of black magic upon others, the double S.S. are found on the sacramental cups of the Church and mean the presence of the Holy Ghost, or pure wisdom.”¹

¹ Blavatsky, H. P.—Isis Unveiled, Vol. ii, p. 449.

Knowledge of the manifestation of the Solar Force has been sacredly guarded in all ages. This force when conquered by man in his lower nature leads to the highest spiritual development. In the Caduceus of Hermes, as in the Rod in Revelation, the Serpents are entwined, representing the spirally moving creative energy in man as well as in the Universe. This energy is the positive and the negative polarization of all life, and was the true Tree of Life, whose trunk was the Rod. The Serpent or Rod was revered by all the peoples of antiquity; the Christians alone forgot even the applied wisdom and prudence of the serpent of which Jesus said, “Be ye wise as the serpent and harmless as the dove.”

Through research one comes upon a revelation of the importance of this Force. In the ancient mysteries mastery of the Serpent Force was the means of unveiling the secrets of the unseen world. The Gnostics had two Serpents representing good and evil forces. One was known as the Serpent of the Dust; the other was the Serpent of Divine Wisdom, the Solar Ray. The Solar Ray was known in the Celestial Hierarchy as Serapis (Serpent), an angel of the highest order. Many strange and horrifying instances are given of the endeavors to create clairvoyant vision through the use of the Serpent of the Dust.

The Serpent Wisdom had its primordial home in Africa, where the Gnostic Christians paid it highest honors. The Creative Force of the Kabala makes “sketches and spiral lines in the shape of the Serpent,” and the Uraeus worn on the forehead by the Egyptian Kings is the Serpent Emblem of this Cosmic Fire.

The beguiling in the Garden of Eden¹ is a profound allegory concerning the Serpent Force in its dual aspect. The Tree of Life represented the everlasting wisdom of the Most High, wherein

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the Serpent is at home, while the apple represented the sex knowledge that tempted Eve, and shut her off from spiritual development, which is the Fruit of the Tree of Life. The Serpent Fire to the pure in heart brings wisdom, but to the sensualist a descent into the darkness of matter. Prophets, Seers, Wise Men all have mastered the Serpent Fire and eaten of the Fruit of the Tree of Life. The Garden, the Tree, the Serpent, the Great Mother—Eve as we call her, all belong to the mythology of the heavens, and are found without trace of evil in the monuments of Egypt. All the great religions of the world were under the influence of the heavens, and our own Christian belief and dogma are intimately related to them. The same significance can be found in all, the same meaning which is told over and over again in birth and rebirth, generation and regeneration, in both stars and man. We follow, we shall always follow the course of the Stars, for “as it is in the heaven so shall it be on earth.” Irenaeus frankly admits the Gnostics have truly said that all the supernatural transactions given in the Gospels “were counterparts of what took place above.”

1 The zoological serpent that crawled on the earth and bit the dust likewise was created long before Adam and Eve and before there was the so-called “original sin,” but Eden finally evolved as a real garden of Paradise, and the serpent a real one, and because he was said to tempt Eve was made to crawl on its belly and bite the dust forevermore, or so it is related in a later period.

It is well to keep in mind that a Serpent was an emblem of Christ, and also to reflect on the words of Pococke: “Myths are now proved to be fable, just in proportion as we misunderstand them; truths, in proportion as they were once understood.”—*Italics mine.*

*“For the dragon (the Constellation Draco, or the Serpent) while sacred and to be worshipped, has within himself something still more of the divine nature of which it is better to remain in ignorance.”*¹

1 Homer.

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