

PHALLIC WORSHIP

A DESCRIPTION OF THE MYSTERIES
OF THE
SEX WORSHIP OF THE ANCIENTS
WITH THE HISTORY OF
THE MASCULINE CROSS

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PREFACE

The present somewhat slight sketch of a most interesting subject, whilst not claiming entire originality, yet embraces the cream, so to speak, of various learned works of great cost, some of which being issued for private circulation only, are almost unobtainable.

During the past few years several books have been written upon Phallicism in conjunction with other kindred matters, but not devoting themselves entirely to one ancient mystery, the writers have only partially ventilated the subject. The present work seeks to obviate this failing by confining its attention entirely to the Sex Worship or Phallicism of the ancient world.

Many of the topics have received only slight treatment, being little more than indicated; but the work will enable the reader to understand and possess the truth concerning the Phallic Worship of the Ancients.

Those who desire to know more, or to authenticate the statements and facts given in this book, should consult the large and important works of Payne Knight, Higgins, Dulaure, Rolle, Inman, and other writers.

It was intended to give with this volume a list of works and miscellaneous pieces written on the subject, but the length of the list prevented its being added.

PHALLIC WORSHIP

NATURE AND SEX WORSHIP

Sex Worship has prevailed among all peoples of ancient times, sometimes contemporaneous and often mixed with Star, Serpent, and Tree Worship. The powers of nature were sexualised and endowed with the same feelings, passions, and performing the same functions as human beings.

Among the ancients, whether the Sun, the Serpent, or the Phallic Emblem was worshipped, the idea was the same—the veneration of the generative principle. Thus we find a close relationship between the various mythologies of the ancient nations, and by a comparison of the creeds, ideas, and symbols, can see that they spring from the same source, namely, the worship of the forces and operations of nature, the original of which was doubtless Sun worship. It is not necessary to prove that in primitive times the Sun must have been worshipped under various names, and venerated as the Creator, Light, Source of Life, and the Giver of Food.

In the earliest times the worship of the generative power was of the most simple and pure character, rude in manner, primitive in form, pure in idea, the homage of man to the supreme power, the Author of life.

Afterwards the worship became more depraved, a religion of feeling, sensuous bliss, corrupted by a priesthood who were not slow to take advantage of this state of affairs, and inculcated with it profligate and mysterious ceremonies, union of gods with women, religious prostitution and other degrading rites. Thus it

was not long before the emblems lost their pure and simple meaning and became licentious statues and debased objects.

Hence we have the depraved ceremonies at the worship of Bacchus, who became, not only the representative of the creative power, but the God of pleasure and licentiousness.

The corrupted religion always found eager votaries, willing to be captives to a pleasant bondage by the impulse of physical bliss, as was the case in India and Egypt, and among the Phœnicians, Babylonians, Jews and other nations.

Sex worship once personified became the supreme and governing deity, enthroned as the ruling God over all; dissent therefrom was impious and punished. The priests of the worship compelled obedience; monarchs complied to the prevailing faith and became willing devotees to the shrines of Isis and Venus on the one hand, and of Bacchus and Priapus on the other, by appealing to the most animating passion of nature.

PHALLICISM

This is the worship of the reproductive powers, the sexual appointments revered as the emblems of the Creator. The one male, the active creative power; the other the female or passive power; ideas which were represented by various emblems in different countries.

These emblems were of a pure and sacred character, and used at a time when the prophets and priests spoke plain speech, understood by a rude and primitive people; although doubtless by the common

people the emblems were worshipped themselves, even as at the present day in Roman Catholic countries the more ignorant, in many cases, actually worship the images and pictures themselves, while to the higher and more intelligent minds they are only symbols of a hidden object of worship. In the same manner, the concealed meaning or hidden truth was to the ignorant and rude people of early times entirely unknown, while the priests and the more learned kept studiously concealed the meaning of the ceremonies and symbols. Thus, the primitive idea became mixed with profligate, debased ceremonies, and lascivious rites, which in time caused the more pure part of the worship to be forgotten. But Phallicism is not to be judged from these sacred orgies, any more than Christianity from the religious excitement and wild excesses of a few Christian sects during the Middle Ages.

In a work on the "Worship of the Generative Powers during the Middle Ages," the writer traces the superstition westward, and gives an account of its prevalence throughout Southern and Western Europe during that period.

The worship was very prevalent in Italy, and was invariably carried by the Romans into the countries they conquered, where they introduced their own institutions and forms of worship. Accordingly, in Britain have been found numerous relics and remains; and many of our ancient customs are traced to a Phallic origin. "When we cross over to Britain," says the writer, "we find this worship established no less firmly and extensively in that island; statuettes of Priapus, Phallic bronzes, pottery covered with obscene pictures, are found wherever there are any extensive remains of Roman occupation, as our antiquaries know well. The numerous Phallic figures in bronze found in England are perfectly identical in character with those that occur in France and Italy."

All antiquaries of any experience know the great number of obscene subjects which are met with among the fine red pottery which is termed Samian ware, found so abundantly in all Roman sites in our island. "They represent erotic scenes, in every sense of the word, with figures of Priapus and Phallic emblems."

PHALLUS

The Phallus, or Lingam, which stood for the image of the male organ, or emblem of creation, has been worshipped from time immemorial. Payne Knight describes it as of the greatest antiquity, and as having prevailed in Egypt and all over Asia.

The women of the former country carried in their religious processions, a movable Phallus of disproportionate magnitude, which Deodorus Siculus informs us signified the generative attribute. It has also been observed among the idols of the native Americans and ancient Scandinavians, while the Greeks represented the Phallus alone, and changed the personified attribute into a distinct deity, called Priapus.

Phallus, or privy member (*membrum virile*), signifies, "he breaks through, or passes into." This word survives in German *pfahl*, and *pole* in English. Phallus is supposed to be of Phœnician origin, the Greek word *pallo*, or *phallo*, "to brandish preparatory to throwing a missile," is so near in assonance and meaning to Phallus, that one is quite likely to be parent of the other. In Sanskrit it can be traced to *phal*, "to burst," "to produce," "to be fruitful"; then, again, *phal* is "a ploughshare," and is also the name of Siva and Mahadeva, who are Hindu deities. Phallus, then, was the ancient emblem of creation: a divinity who was companion to Bacchus.

The Indian designation of this idol was Lingam, and those who dedicated themselves to its service were to observe inviolable chastity. "If it were discovered," says Crawford, "that they had in any way departed from them, the punishment is death. They go naked, and being considered as sanctified persons, the women approach without scruple, nor is it thought that their modesty should be offended by it."

SYMBOLS OR EMBLEMS

The Phallus and its emblems were representative of the gods Bacchus, Priapus, Hercules, Siva, Osiris, Baal, and Asher, who were all Phallic deities. The symbols were used as signs of the great creative energy or operating power of God from no sense of mere animal appetite, but in the highest reverence. Payne Knight, describing the emblems, says:—

"Forms and ceremonials of a religion are not always to be understood in their direct and obvious sense, but are to be considered as symbolical representations of some hidden meaning extremely wise and just, though the symbols themselves, to those who know not their true signification, may appear in the highest degree absurd and extravagant. It has often happened that avarice and superstition have continued these symbolical representations for ages after their original meaning has been lost and forgotten; they must, of course, appear nonsensical and ridiculous, if not impious and extravagant. Such is the case with the rite now under consideration, than which nothing can be more monstrous and indecent, if considered in its plain and obvious meaning, or as part of the Christian worship; but which will be found to be a very

natural symbol of a very natural and philosophical system of religion, if considered according to its original use and intention.”

The natural emblems were those which from their character were most suitable representatives; such as poles, pillars, stones, which were sacred to Hindu, Egyptian, and Jewish divinities.

Blavalsky gives an account of the Bimlang Stone, to be found at Narmada and other places, which is sacred to the Hindu deity Siva; these emblem stones were anointed, like the stone consecrated by the Patriarch Jacob.

Blavalsky further says that these stones are “identical in shape, meaning, and purpose with the ‘pillars’ set up by the several patriarchs to mark their adoration of the Lord God. In fact, one of these patriarchal lithoi might even now be carried in the Sivaic processions of Calcutta without its Hebrew derivation being suspected.”

THE POLE

The Pole was an emblem of the Phallus, and with the serpent upon it, was a representative of its divine wisdom and symbol of life. The serpent upon the tree is the same in character, both are representative of the tree of life. The story of Moses will well illustrate this, when he erected in the wilderness this effigy, which stood as a sign of hope and life, as the cross is used by the Catholics of the present day; the cross then, as now, being simply an emblem of the Creator, used as a token of resurrection or regeneration. Æsculapius, as the restorer of health, has a rod or Phallus with a serpent entwined.

The Rev. M. Morris has shown that the raising of the May-pole is of Phallic origin, the remains of a custom of India or Egypt, and is typical of the fructifying powers of spring.

The May festival was carried on with great licentiousness by the Romans, and was celebrated by nearly all peoples as the month consecrated to Love. The May-day in England was the scene of riotous enjoyment, very nearly approaching to the Roman Floralia. No wonder the Puritans looked upon the May-pole as a relic of Paganism, and in their writings may be gleaned much of the licentious character of the festival.

Philip Stubbes, a Puritan writer in the reign of Elizabeth, thus describes a May-day in England: "Every parishe, towne, and village assemble themselves together, bothe men, women, and children, olde and younge even indifferently; and either goyng all together, or devidyng themselves into companies, they go some to the woods and groves, some to one place, some to another, where thei spend all the night in pleasant pastymes; and in the mornyng they returne, bryngyng with them birch bowes and branches of trees, to deck their assemblies withall.... But their cheerest jewell thei bryng from thence is their Maie pole, whiche thei bryng home with great veneration, as thus: thei have twentie or fortie yoke of oxen, every oxe havyng a sweet noseгаie of flowers placed on the tippe of his hornes, and these oxen drawe home this Maie pole (this stinckyng idoll rather), which is covered all over with flowers and hearbes, bound rounde aboute with strynges from the top to the bottome, and sometyme painted with variable colours, with two or three hundred men, women, and children, followyng it with great devotion. And thus beyng reared up, with handekerchiefes and flagges streamyng on the top, thei strawe the grounde aboute, binde greene boughes aboute it, sett up sommer haules, bowers,

and arbours hard by it. And then fall thei to banquet and feast, to leape and daunce aboute it, as the heathen people did at the dedication of their idols, whereof this is a perfect patterne, or rather the thyng itself.”

The ceremony was almost identical with the Roman festival, where the Phallus was introduced with garlands. Both were attended with the same licentiousness, for Stubbes gives a further account of the depravity attending the festivities.

PILLARS

Another type of emblem was the stone pillar, remains of which still exist in the British Isles. These pillars or so called crosses generally consist of a shaft of granite with a carved head. In the West of England crosses are very common, standing in the market and receiving the name of “The Cross.”

These stone pillars were first erected in honour of the Phallic deity, and on the introduction of Christianity were not destroyed, but consecrated to the new faith, doubtless to honour the prejudices of the people. These monolisks abound in the Highlands, they are stones set up on end, some twenty-four or thirty feet high, others higher or lower and this sometimes where no such stones are to be quarried.

We learn that the Bacchus of the Thebans was a pillar. The Assyrian Nebo was represented by a plain pillar, consecrated by anointing with oil. Arnobius gives an account of this practice, as also does Theophrastus, who speaks of it as a custom for a superstitious man, when he passed by these anointed stones in the

streets to take out a phial of oil and pour it upon them and having fallen on his knees to make his adorations, and so depart.

In various parts of the Bible the Pillar is referred to as of a sacred character, as in Isaiah xix. 19, 20, "In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a *pillar* at the border thereof to Jehovah, and it should be for a sign and a witness to the Lord."

The Orphic Temples were doubtless emblems of the same principle of the mystic faiths of the ancients, the same as the Round Towers of Ireland, a history of which was collected by O'Brien, who describes the Towers as "Temples constructed by the early Indian colonists of the country in honour of the *Fructifying* principle of nature, emanating as was supposed from the Sun, or the deity of desire instrumental in that principle of universal generativeness diffused throughout all nature."

According to the same author these towers were very ancient, and of Phœnician origin, as similar towers have been found in Phœnicia. "The Irish themselves," says O'Brien, "designated them 'Bail-toir,' that is the tower of Baal. Baal was the name of the Phallic deity, and the priest who attended them 'Aoi Bail-toir' or superintendent of Baal tower." This Baal was worshipped wherever the Phœnicians went, and was represented by a pillar or stone or similar objects. The stone that Jacob set up, and anointed as a rallying place for worship, became afterwards an object of worship to the Phœnicians.

The earliest navigators of the world were the Phœnicians, they founded colonies and extended their commerce first to the isles of the Mediterranean, from thence to Spain, and then to the British

Isles. Historians have accorded to them the settlements of the most remote localities. They formed settlements in Cyprus, and Atticum, according to Josephus, was the principal settlement of the Tyrians upon this island. Strabo's testimony is, that the Phœnicians, even before Homer, had possessed themselves of the best part of Spain.

Where the Phœnicians settled, there they introduced their religion, and it is in these countries we find the remains of ancient stone and pillar worship.

LOGGIN STONES, ETC.

Loggin stones are by Payne Knight considered as Phallic emblems. "Their remains," he says, "are still extant, and appear to have been composed of a crone set into the ground, and another placed upon the point of it and so nicely balanced that the wind could move it, though so ponderous that no human force, unaided by machinery, can displace it; whence they are called 'logging rocks' and 'pendre stones,' as they were anciently 'living stones' and 'stones of God,' titles which differ very little in meaning from that on the Tyrian coins. Damascius saw several of them in the neighbourhood of Heliopolis or Baalbeck, in Syria, particularly one which was then moved by the wind; and they are equally found in the Western extremities of Europe and the Eastern extremities of Asia, in Britain, and in China."

Bryant mentions it as very usual among the Egyptians to place with much labour one vast stone upon another for a religious memorial.

Such immense masses, being moved by causes seeming so inadequate, must naturally have conveyed the idea of spontaneous motion to ignorant observers, and persuaded them that they were animated by an emanation of the vital spirit, whence they were consulted as oracles, the responses of which could always be easily obtained by interpreting the different oscillatory movements into nods of approbation or dissent.

Phallic emblems abounded at Heliopolis in Syria, and many other places, even in modern times. A physician, writing to Dr. Inman, says: "I was in Egypt last winter (1865-66), and there certainly are numerous figures of gods and kings, on the walls of the temple at Thebes, depicted with the male genital erect. The great temple at Karnak is, in particular, full of such figures, and the temple of Danclesa likewise, though that is of much later date, and built merely in imitation of old Egyptian art. The same inspiring *bas-reliefs* are pointed out by Ezek. xxiii. 14. I remember one scene of a king (Rameses II) returning in triumph with captives, many of whom were undergoing the process of castration."

Obelisks were also representative of the same emblem. Payne Knight mentions several terminating in a cross, which had exactly the appearance of one of those crosses erected in churchyards and at cross roads for the adoration of devout persons, when devotions were more prevalent than at present. Stones, pillars, obelisks, stumps of trees, upright stones have all the same signification, and are means by which the male element was symbolised.

TRIADS

The Triune idea is to be found in the system of almost every nation. All have their Trinity in Unity, three in one, which can be distinctly recognised in the cross. The Triad is the male or triple, the constitution of the three persons of most sacred Trinity forming the Triune system. In the analysis of the subject by Rawlinson, we find the Trinity consisted of Asshur or Asher, associated with Anu and Hea or Hoa. Asshur, the supreme god of the Assyrians, represents the Phallus or central organ or the Linga, the *membrum virile*. The cognomen Anu was given to the right testis, while that of Hea designated the left.

It was only natural that Asshur being deified, his appendages should be deified also. "Beltus," says Inman, "was the goddess associated with them, the four together made up Arba or Arba-il, the four great gods," the Trinity in Unity. The idea thus broached receives great confirmation when we examine the particular stress laid in ancient times respecting the right and left side of the body in connection with the Triad names given to offspring mentioned in the scriptures with the titles given to Anu and Hea. The male or active principle was typified by the idea of "solidity" and "firmness," and the females or passive by the principles of "water," "softness," and other feminine principles. Thus the goddess Hea was associated with water, and according to Forlong, the Serpent, the ruler of the Abyss, was sometimes represented to be the great Hea, without whom there was no creation or life, and whose godhead embraced also the female element water.

Rawlinson also gives a similar conclusion, and states as far as he could determine the third divinity or left side was named Hea, and he considered this deity to correspond to Neptune. Neptune was the presiding deity of the deep, ruler of the abyss, and king of the rivers. As Darwin and his coadjutors teach, mankind, in common

with all animal life, originally sprung from the sea; so physiology teaches that each individual had origin in a pond of water. The fruit of man is both solid and fluid. It was natural to imagine that the two male appendages had a distinct duty, that one formed the infant, the other water in which it lived, that one generated the male, the other the female offspring; and the inference was then drawn that water must be feminine, the emblem of all possible powers of creation.

It will be seen that the names and signification of the gods and their attributes had no ideal meaning. Thus in Genesis xxx. 13, we find Asher given as a personality, which signifies “to be straight,” “upright,” “fortunate,” “happy.” Asher was the supreme god of the Assyrians, the Vedic Mahadeva, the emblem of the human male structure and creative energy. The same idea of the creator is still to be seen in India, Egypt, Phœnicia, the Mediterranean, Europe, and Denmark, depicted on stone relics.

To a rude and ignorant people, enslaved with such a religion, it was an easy step from the crude to the more refined sign, from the offensive to a more pictured and less obnoxious symbol, from the plain and self-evident to the mixed, disguised, and mystified, from the unclothed privy member to the cross.

THE CROSS

The Triad, or Trinity, has been traced to Phœnicia, Egypt, Japan, and India; the triple deities Asshur, Anu, and Hea forming the “tau.” This mark of the Christians, Greeks, and Hebrews became the sign or type of the deities representing the Phallic trinity, and in time became the figure of the cross. It is remarked by Payne

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