

was hollow, and heart-shaped.* Barker, in his work on Cilicia, while admitting that the Roman bulla was heart-shaped,† further states, that "it was usual at the birth of a child to name it after some divine personage, who was supposed to receive it under his care;" but that the "name was not retained beyond infancy, when the bulla was given up."‡ Who so likely to be the god under whose guardianship the Roman children were put, as the god under one or other of his many names whose express symbol they wore, and who, while he was recognised as the great and mighty war-god, was also exhibited himself in his favourite form as a little child?

The veneration of the "sacred heart" seems also to have extended to India, for there Vishnu, the Mediatorial god, in one of his forms, with the mark of the wound in his foot,§ in consequence of which he died, and for which such lamentation is annually made, is represented as wearing a heart suspended on his breast (Fig. 41).||

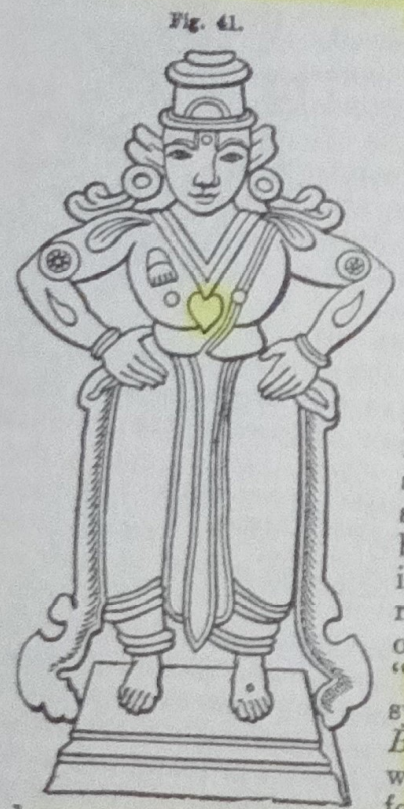


Fig. 41.

Is it asked, How came it that the "Heart" became the recognised symbol of the Child of the great Mother? The answer is, "The Heart" in Chaldee is "BEL"; and as, at first, after the check given to idolatry, almost all the most important elements of the Chaldean system were introduced under a veil, so under that veil they continued to be shrouded from the gaze of the uninitiated, after the first reason—the reason of fear—had long ceased to operate. Now, the worship of the "Sacred Heart" was just, under a symbol, the worship of the "Sacred Bel," that mighty one of Babylon, who had died a martyr for idolatry; for Harpocrates, or Horus, the infant

god, was regarded as Bel, born again.¶ That this was in very deed the case, the following extract from Taylor, in one of his notes to his translation of the *Orphic Hymns*, will show. "While Bacchus," says he, was "beholding himself" with admiration "in a mirror, he was miserably torn to pieces by the Titans, who, not content with this cruelty, first boiled his members in water, and afterwards roasted them in the fire; but while they were tasting his

flesh thus dressed, Jupiter, excited by the steam, and perceiving the cruelty of the deed, hurled his thunder at the Titans, but committed his members to Apollo, the brother of Bacchus, that they might be properly interred. And this being performed, Dionysius [i.e., Bacchus], (whose HEART, during his laceration, was snatched away by Minerva and preserved) by a new REGENERATION, again emerged, and he being restored to his pristine life and integrity, afterwards filled up the number of the gods."* This surely shows, in a striking light, the peculiar sacredness of the heart of Bacchus; and that the regeneration of his heart has the very meaning I have attached to it—viz., the new birth or new incarnation of Nimrod or Bel. When Bel, however, was born again as a child, he was, as we have seen, represented as an incarnation of the sun. Therefore, to indicate his connection with the fiery and burning sun, the "sacred heart" was frequently represented as a "heart of flame."† So the "Sacred Heart" of Rome is actually worshipped as a flaming heart, as may be seen on the rosaries devoted to that worship. Of what use, then, is it to say that the "Sacred Heart" which Rome worships is called by the name of "Jesus," when not only is the devotion given to a material image borrowed from the worship of the Babylonian Antichrist, but when the attributes ascribed to that "Jesus" are not the attributes of the living and loving Saviour, but the genuine attributes of the ancient Moloch or Bel?

SECTION V.—LAMPS AND WAX-CANDLES.

Another peculiarity of the Papal worship is the use of lamps and wax-candles. If the Madonna and child are set up in a niche, they must have a lamp to burn before them; if mass is to be celebrated, though in broad daylight, there must be wax-candles lighted on the altar; if a grand procession is to be formed, it cannot be thorough and complete without lighted tapers to grace the goodly show. The use of these lamps and tapers comes from the same source as all the rest of the Papal superstition. That which caused the "Heart," when it became an emblem of the incarnate Son, to be represented as a heart on fire, required also that burning lamps and lighted candles should form part of the worship of that Son; for so, according to the established rites of Zoroaster, was the sun-god worshipped.‡ When every Egyptian on the same night was required to light a lamp before his house in the open air, this was an act of homage to the sun, that had veiled its glory by enshrouding itself in a human form.§ When the Yezidis of Koordistan, at this day, once a year celebrate their festival of "burning lamps," that, too, is to th

* Pp. 300, 301.
† *Lares and Penates of Cilicia*, p. 147.
‡ *Ibid.* p. 166.
§ See ante, in regard to the death of Crishna, one of the forms of Vishnu, p. 61.

* TAYLOR'S *Mystic Hymns of Orpheus*. Note. D. 88.