

Mythology and the Bible

BY CORINNE S. DUNKLEE

IN THE legends of Pandora, Prometheus, and Vulcan we have certain truths relating to the Lemurian Epoch, in which occurred the division of the sexes and the Fall of man. These truths are also paralleled in the 2nd and 3rd chapters of Genesis.

Pandora typifies woman. She was created by the gods, each one giving to her some especial attribute. (An interesting note for the esoteric astrologer.) Her form was shaped by Vulcan, and she was endowed with beauty by Venus, benevolence by Jupiter, passion by Mars. Mercury gave her a mysterious box with instructions that not until a certain time had elapsed could it be opened. Curiosity possessing her, however, she decided to look inside. When she opened the lid innumerable sprites or tiny devils, representing disease, hate, and sin, filled the air. She closed the lid, but only Hope remained within. And true it is that "hope springs eternal in the human breast."

The great Christian Initiate, Paul, in his immortal epistle on charity designated hope as one of the three supreme attributes of man: "And now abideth Faith, Hope, and Charity, these three." And even though man still languishes under the evil aspects of the Fall, Hope is the star that points the way of the return to Eden, or heaven, through regeneration.

In Prometheus we see another picture of fallen man. Against all the mandates of Jupiter, representing cosmic law, Prometheus stole fire from heaven,



lighting a torch from the chariot of the sun, and brought it down for the use of man. Here we have the story of the misuse of the creative life force within man, the cause of the

loss of Eden, by Adam and Eve. Prometheus was condemned by Jupiter to eternal or age-long torture, and was chained to a great cliff where a vulture perpetually devoured his liver, which grew again every night that the torture might last forever. This is significant, as the desire body is centered in the liver.

The myth of Vulcan symbolizes the Fall of man. Vulcan was thrown from heaven because of his lameness. Vulcan was a blacksmith, a builder as is man today. Vulcan was a whole day "falling," and at last alighted on the island of Lemnos, which was thereafter sacred to him.

"From morn
To noon he fell, from noon to dewy eve,
A summer's day, and with the setting
sun
Drooped from the zenith like a falling
star,
On Lemnos, the Aegean isle."

The mythical sacrifice of Prometheus was the inspiration for the drama of Aeschylus, which he called "Prometheus Bound." And using this god as a symbol of mankind, it was also the inspiration for the poetical drama of Shelley, the English poet, which he entitled "Prometheus Unbound," and in which he depicts man as released from the bondage of evil and labor. Esoteric Christianity also teaches release

from evil and its effects as the ultimate state of many when he learns to live the chaste and pure life through the conservation of the life force within him-

self. All inspired mystics have taught the same great cosmic law, which was enunciated by the Christ, that only the pure in heart shall see God.

Obsession of Animals

BY PETER HUSBY

THE COW and the ox are among man's oldest as well as most faithful friends. The beginning of their domestication runs back beyond recorded history and is not even touched by tradition. Men have studied them carefully, dissected every last inch of their tissue, and written uncounted pages upon their constitution, anatomy, instincts, habits, varieties, breeding, feeding, value, etc., but have left one aspect severely alone, i.e., the fact that a cow occasionally acquires certain characteristics of a bull. What man cannot fathom and understand he is prone to turn his back upon, much as the ostrich tries to escape under similar circumstances.

Veterinary books may be combed in vain for any light on this particular subject, but every dairyman with any experience worthy of the name knows about the "bull cow," or at least has had an occasional one turn up in his herd; and a body of popular knowledge has grown up respecting this peculiar phenomenon and been orally disseminated among farmers.

When a cow starts to "put on the trousers," so to speak, her days are numbered; for she does not breed any more, and when the current lactation is finished so is she. When the erstwhile milk producer ceases to function, a dairyman cannot keep her for any length of time as a matter of sentiment; that wouldn't pay taxes. Soon, due to the present meat-eating habits of the majority of people, she passes over the block.

During the brief span of this peculiar phase of bovine life the "bull cow" shows some singular symptoms—indications of what has taken place. Her voice changes to a deeper tone, and she will upon occasion bellow like a real bull and paw the dirt in approved bull style. The neck grows thicker, at least the neck muscles take on a marked development.

An actual instance may serve better as a vehicle for the explanation of the phenomenon. Farmer X found himself with a case of this sort on his hands when his best cow turned "bullshevik." This was the case that gave him the clew to the cause. When Blackie (for that was her name) went back on her owner, she turned out to be one of the most pronounced examples of this phenomenon. But before we go further we will give a little preliminary herd history which is necessary to an understanding of the case.

Farmer X had had a bull called Mephistopheles, a high-grade Guernsey but not a pure-bred. Now dairymen, under the present system, cannot keep a bull very long, two or three years perhaps, and then he is usually sold to the butcher unless he happens to be a registered individual. Well, Meph. was only a "grade," so that settled his fate. This bull had one distinguishing characteristic; he was ring-shy. He had been ringed, as most bulls are, but had not been taught to lead by the ring, nor had he been handled by means of the ring except to be forced to go where he didn't