

break your link, ye not only break the chain but like the broken link ye will be cast aside. Why, then, do you try to make yourselves free from the poor and to shut your help from them? Just as if you should take some links from a chain and make it too short so, without the poor, would your path be too short to reach to the Kingdom of Heaven, and you would not attain the goal for which the chain was given you. Learn then, both rich and poor, that all your diseases on earth lie in one single hospital, and that is the hospital of God. . . .

"Do not let yourselves be discouraged because with many of the sick, neither help nor faith, nor art, nor benevolence, nor anything will help them;—it is so ordained for them for reasons elsewhere sufficiently described. . . . Forget not your truth, despair not and be not discouraged, but continue in love. Despise not your art but make yourself skilled in it, that you may not fail in the truth and understanding of medicine, but that any failure may lie with nature. Be gentle and merciful and judge of your charities as to what aim, use, and fruitfulness they may arrive, and trust nothing to unreason."¹⁰

Similar exhortations and expressions of his strong convictions upon the mission of the true physician are scattered numerously through nearly all his writings. Evidently the purification of medical ethics and practice was one of the dominant aims of his reform campaign.

THE COSMIC HEMORRHAGE.

BY LAWRENCE PARMLY BROWN.

IN mythology the red hue of the morning and evening skies is sometimes attributed to blood; and this mythic blood is sometimes conceived as mixed with the eastern and western celestial waters, which are associated occasionally with the corresponding divisions of the earth-surrounding ocean-river. The evening sky was naturally conceived as red with the blood of the slain or injured sun-god, or with that of some mythic figure connected with him; while the reddened or bloody morning sky was associated either with the death of the conquering sun-god's enemies, or with the birth of the solar child.

In the *Book of the Dead*, Horus cuts off the heads of the

¹⁰ *Chir. Bücher*, pp. 311-312, "Spitalbuch."

enemies of the deceased (at sunrise); Thoth (the moon-god) hacks them to pieces; and the deceased himself, who is identified with Horus in the solar boat, bathes in the blood of these enemies, thus making himself clean (CXXXIV—Theban, 6-9; Saïte, 4-6). Isis, as the goddess of dawn, wipes away or stops the flow of blood from the (lunar) eye of Horus after it is injured by Set as a night and storm figure (*ibid.*, XCIX, both Recensions). The Greek Cronus (in his solar character), at the instigation of Gæa (the earth), mutilated his father Uranus (the heaven), from whose blood sprang the Giants (for storm-clouds—Hesiod, *Theog.*, 180). A garment steeped in the poisoned blood of Nessus was the indirect cause of the madness and death of Heracles; for such was the suffering of that solar hero when he had put on the garment that he went alive upon his funeral pyre—which also belongs to the red sky of sunset (Apollod., II, 7, etc.).

In the Babylonio-Assyrian cosmogony, when the solar Bel-Marduk slew the monster Tiamat (a figure of the primordial universe), her blood was borne away by the north wind into "hiding-places" (in the underworld); and she was cut in twain, the roof of the heaven being made from her upper half ("Seven Tablets of Creation," Tab. IV, 32, 130-138). According to the Chaldean Berosus as preserved through Alexander Polyhistor by Eusebius (*Chron.*, V, 8) and Syncellus (*Chron.*, 28), the divine fish-man Oannes rose daily at dawn from the Erythrean or Red Sea, and returned into it when the sun set; and Berosus related that this solar figure gave the Babylonians an account of the creation in which Omorka or Thamte (= Tiamat) was cut asunder by Belus, the heaven being formed from one half, and the earth from the other half; after which Belus cut off his own head (apparently at sunrise), and had the other gods mix his blood with earth, thus forming the first men and animals. The head of the solar or solico-smic god cut off at sunrise must have been conceived by some as replaced at sunset, or *vice versa*; whence in the *Book of the Dead* the Osirified deceased is made to say, "They gave me back my head after cutting it off" (XLIII, both Recensions). As Belus (or Bel) and Oannes are both solar figures, it is quite probable that some version of the Chaldean myth supplied the primary suggestion for the decapitation of John (Greek, Ioannes) the Baptist after his being cast into prison (as if into the underworld), with Herod as the night figure and the daughter of Herodias as the dawn who takes the (solar) head to her mother (the heaven) on a dish (Mark vi. 14-28; Matt. xiv. 1-12; Luke iii. 19-20). While

the decapitation of John thus appears to belong to the morning, the death of Jesus belongs to the evening and was shortly followed by the spear thrust in his (left) side, whence issued blood and water (according to John xix. 34). Again, in his agony of the preceding night his sweat "became as great drops of blood falling down to the earth" (according to Luke xxii. 44); and in an Egyptian magical text we read that "when the sun becomes weak he lets fall the sweat of his members, and this changes to a (i. e., 'another') liquid (viz., blood); he bleeds much" (*Records of the Past*, VI, 115-116).

Some terrestrial rivers when in flood have their waters reddened from the soil they wash down; and shortly after the beginning of the annual inundation of the Nile, at about the time of the summer solstice, that river runs red for some twenty days; its red waters evidently being conceived as blood in the Egyptian legend of the Destruction of Mankind. Thus after all men had been destroyed (apparently in the dry season) because they had plotted evil things and uttered words against Ra, he declared he would complete their ruin; whereupon "during several nights there was Sechet trampling the blood under her feet." Ra then had seven thousand vessels of drink prepared from this blood mixed with fruits; came to see the drink "in three days of navigation" (for the solstice), and ordered his attendants "in the midst of the night to pour out the water of the vessels; and the fields were entirely covered with water through the majesty of the god" (*Records of the Past*, VI, pp. 105-112). In Ex. iv. 9, Jehovah says that Moses, to convince the Egyptians of his divine mission, shall take some of the Nile water and pour it upon the dry land, where it shall become blood; and while there is no account of this miracle in the extant text, we find a variant of it in the first plague, where Aaron, as commanded by Jehovah through Moses, smites the Nile with his rod and turns not only the river but all the water in Egypt into blood; and it is added that the Egyptian magicians did likewise with their enchantments (*ibid.* vii. 17-22). According to Revelation, in the last days of the present world cycle the terrestrial sea will become blood—at first a third part, and subsequently all of it, together with the rivers and springs (xvi. 4; cf. xi. 6).

According to Sanchuniatho as quoted through Philo Byblius by Eusebius (*Præp. Evang.*, I, 10), Cronus mutilated Uranus "near fountains and rivers," into which his blood flowed; and Eusebius adds that "the place where this occurred is shown even to this day." The little Syrian river called the Adonis by the Greeks

(the modern Nahr Ibrahim) annually runs red with the soil washed down in its midsummer flood; but it was fabled to be thus colored with the blood of the slain solar god Tammuz, whom the Greeks called Adonis (= Adon, "Lord"). The luni-solar festival of his death and resurrection was held at about the time of the summer solstice, with the beginning of the festival marked by the new moon of the Syrian month Tammuz. Some of the Greeks probably identified Adonis-Tammuz with Osiris, and confused the Syrian Byblus = Papyrus, at the mouth of the Adonis, with the Egyptian "Papyrus Swamps" into which the body of the slain Osiris was borne by the Nile (see Budge, *Gods*, II, p. 124). Thus Plutarch says that the body of Osiris was borne by the sea from Egypt to Byblus, where it was found by Isis (*De Iside*, 14); and according to Lucian an artificial head of papyrus was annually sent floating from Egypt to Byblus, its appearance at the latter place announcing the resurrection of Adonis (*De Dea Syria*, 6—as probably suggested by the rising of the solar head in the east, where the daily resurrection of the sun-god also belongs).

The healing by Jesus of a woman with "a flux of blood" is found in substantially the same form in Mark v. 25-34 and Luke viii. 43-48, being much abbreviated in Matt. ix. 20-22. Mark's account, presumably the earliest, is as follows: "And a certain woman, being with a flux of blood (*ousa en rhysei haimatos*) twelve years, and having suffered much under many physicians, and having spent all her means, and in no way having benefitted, but rather having come to worse, having heard concerning Jesus, having come in the crowd behind (him), touched his garment; for she said (to herself), If but his garments I shall touch, I shall be cured. And immediately was dried up the fountain of her blood, and she knew (i. e., felt) in her body that she was healed from the scourge"—what follows being to the effect that the cure was involuntary on the part of Jesus, who felt that power had gone out of him, but did not know who had touched his garment until told by the woman; whereupon he assured her that her faith had cured her. She touches "the border of his garment," in both Luke and Matthew; the former adding, "and immediately stopped the flux of her blood," while the latter defers the cure until after Jesus has spoken to the woman. There is no Old Testament prophecy of any such miracle, nor anything in the way of a close parallel in heathen mythologies. The *rhysis haimatos* of Mark and Luke, the *haimorrhousa* of Matthew, which the A. V. renders "issue of blood," must not be confused with the *dysentaria* of Acts xxviii. 8, where the A. V. has "bloody

flux"—the latter malady being the punishment for having killed a wife in a former life, according to the *Alyceu Akbery* (I, p. 445). Commentators uniformly refer the malady of the woman cured by Jesus to some sort of *menorrhagia* or *paramenia superflua*, such as that of Lev. xv. 25, where the Septuagint has the same term as Mark and Luke for "flux of blood." Indeed the Gospel story as extant, and taken literally, can hardly be understood to relate to anything else; but nevertheless there are reasons for concluding that the original of this story belonged to the nature mythos and related to the parturient hemorrhage of the heaven (or the earth) as the mother of the planet Venus as the morning star; this cosmic hemorrhage being *post-partum* and evidently considered of abnormal or pathological character, as well known in human experience. In Lev. xii. we have references to *post-partum* hemorrhages of a physiological character, which nevertheless might naturally appear as pathological to some; the purification period in the case of a male child being for thirty-three days after the first "unclean seven days" (making forty days in all), while for a female child it is for sixty-six days after the first "unclean two weeks" (making eighty days in all); the corresponding periods among the Greeks being of thirty and forty-two days respectively—Aristot., *Hist. An.*, VII, 3, 2; Hippocrates, I, p. 392, ed. Kuhn). And as 42 (6×7) is a typical variant of 40, so the Levitical 80 days may have been considered a variant of $12 \times 7 = 84$; which suggests that the "twelve years" of the flux in the Gospel story represents an original twelve weeks for the Levitical *post-partum* eighty days—one of several indications that the Gospel woman had been the mother of a girl. She touches only the garment of Jesus, and that by stealth, doubtless because a mother is to "touch nothing holy" during the Levitical purification periods (xii. 4, Sept.); while the reference to "the fountain of her blood" in the Septuagint of Lev. xii. 7, evidently suggested Mark's words, "And immediately was dried up the fountain of her blood."

In Mark and Luke, when the woman with the flux of blood is cured, Jesus is on his way to the house of Jairus, going with the latter to cure his daughter who is at the point of death; but she dies before they reach the house, and Jesus restores her to life. In Matthew she is introduced as already dead, and Jesus is on the way to revive her when he cures the woman with the flux. This is the only instance in the New Testament where the accounts of two miracles are combined in any such manner, and as there is no apparent reason or suggestion for combining the two accounts if they

were originally unrelated, it is entirely probable that the woman with the flux was originally represented as the wife of Jairus and the mother of his resurrected daughter. According to Mark v. 42, the daughter was twelve years old (Luke viii. 42, has "about twelve years," while Matthew omits reference to her age), just as the period of the woman's flux was twelve-years; which puts the birth of the girl and the beginning of the flux at about the same time, probably at exactly the same time in the original story. And in all probability the girl represents the planet Venus; born as the morning star; dying when the sun rises, and coming to life again the following morning. In this view, Jairus (Gr. Iaeiros; Heb. Jair = Enlightener), a ruler of the synagogue (for the heaven or universe), represents the sun-god as the light-giver and the father of the planets; and Luke says that the daughter of Jairus was "an only daughter" (viii. 42), just as Venus is the only female planet in the fivefold group (exclusive of the sun and moon). Moreover, it is not improbable that the original Gospel story was derived from some version of the Syro-Phœnician mythos in which the goddess Astarte or Ashtoreth was identified with the planet Venus. As the wife of the solar Baal (= Lord), she was known as Baaltis, to whom Cronus gave the city of Byblus—according to Sanchuniatho, who also identified her with Dione (in Euseb., *Præp. Evang.*, I, 10). But in Homer (*Il.*, V, 370, etc.), Dione and Zeus (= Baal) are the parents of Aphrodite (= Astarte), who loved the solar Adonis, and who (as Astarte) had a temple at the fountainhead of the river Adonis—to which when running red the parturient hemorrhage of the mother goddess may have been transferred by some. It is also not improbable that we have a reminiscence of the Syro-Phœnician origin of the Gospel story of the flux in the early identification of two statues at Paneas (the Roman Cæsarea Philippi) as those of Jesus and the afflicted woman; the latter of whom was fabled to have been a native of that ancient Phœnician city, situated at one of the fountainheads of the Jordan (Eusebius, *H. E.*, VII, 17, 18; Sozomen, V, 21; Rufinus, VII, 14; cf. Josephus, *Antiq.*, XV, 10, 3; XVIII, 2, 2; *Bell. Jud.*, I, 21, 3; II, 9, 1). This source of the river is formed by many little streams that issue from the base of a red limestone cliff, above which "still remains a deep circular grove of ilexes—perhaps the best likeness which now exists of the ancient groves so long identified with the Canaanitish worship of Astarte" (Stanley, *Sinai and Palestine*, ed. 1883, p. 468). There is also a possibility that the primary suggestion for the introduction of the woman with the flux in the Christian mythos is to be found in the

ancient representation of Astarte as a cross-bearer—probably in her planetary character, with the cross as a star symbol.

The Gnostics recognized the Gospel woman with the flux as a type or counterpart of their mystic Sophia (= Wisdom), who is primarily the personified Wisdom of the Book of Wisdom. In the highly figurative language of that book, Wisdom is the mother of "all good things" and "a pure outflowing" (the margin has "stream") from the glory of the Almighty, who loves only those who dwell with her (i. e., who are figuratively wedded to her—vii. 11-12, 25, 28). According to the Valentinians, the twelfth and last of their final group among the thirty eons or divine emanations is Sophia, who is inferior to Nous (= Intelligence) and Synesis (= Understanding), and therefore represents Knowledge or Learning rather than the exalted personification of the Book of Wisdom. Some of the Valentinians taught that their Sophia suffered a mad passion, which was interpreted as a futile desire to search into the incomprehensible



ASTARTE WITH THE CROSS.

Sidonian Coins. (From Calmet, No. 6, Plates CXL and XVI.)

nature of the Father God, whom she loved; and as she was ever stretching herself (or rather, flowing) toward him, and in danger of being absorbed by his essence, the eon Horos (= Limit) restrained and supported her, and finally purified her and restored her to reason. Others of these Gnostics taught that as a result of her passion, and independently of her consort Theletos (= Desiderated), she brought forth "a formless substance"—for the original creation of "matter without form," as it is called in Wisdom xi. 17, corresponding to the earth when yet "without form and void (of spirit)," in Gen. i. 2. This caused her such perplexity and suffering that her strength failed her and she was about to die, but was saved through the intervention of Nous (= Intelligence), assisted by other eons (Irenæus, *Adv. Hæc.*, I, 2; 2-4; cf. II, 12, 3; 18, 1, and Tertullian, *Adv. Valentin.*, 9 and 10).

It was apparently the former version of this cosmogonical mystery that some of the Valentinians held to be concealed in the Gospel

story of the flux of blood as referred to a menorrhagia—"For she who had been afflicted twelve years represented that power (Sophia)



ST. VERONICA RECEIVING THE PICTURE.

Engraving by Martin Schongauer.

whose essence, as they narrate, was stretching itself forth and flowing into immensity; and unless she had touched the garment

of the Son (representing Nous), that is to say, Aletheia (= Truth), of the first tetrad (of eons), who is denoted by the hem (of the garment) mentioned, she (Sophia) would have been dissolved into the general essence. She stopped short, however, and ceased to suffer. For the power that went forth from the Son—and this power they term Horos—healed her, and separated the passion from her" (Irenæus, *ibid.*, I, 3, 3). But in connection with the latter version of this mystery, in which Sophia is the mother of formless matter, the Gospel flux appears to be recognized as a parturient hemorrhage, both *ante-partum* and *post-partum*. And thus we find that Sophia as the suffering eon was also called Prouneikos (Iren., *ibid.*, I, 29, 4; 30, 7), which is a Greek masculine word signifying "bearing burdens," primarily of a porter. Origen (*Contra Cels.*, VI, 35) says that the Valentinians "give the name Prouneikos to a certain kind of wisdom (*sophia* as knowledge or learning), of which they would have the woman afflicted with the twelve years' flux of blood to be the symbol; so that Celsus asserted that it (the flux) was a power flowing forth from one Prouneikos, a virgin" (as functioning independently of her consort—see above). At an early date, Prouneikos (Latin masculine, Prunicus; feminine, Prunice) became Beronike or Berenike, and Veronica, respectively traditional Greek and Roman names for the Gospel woman cured by the flux—as in some Greek manuscripts and the Latin version of the *Gospel of Nicodemus* (I, 7). The form Berenike is that of the Macedonic name of several women famous in history; the Roman variant probably having suggested to some that it was derived from the Latin *vera* = true and the Greek *eikon* = image, rather than actually having been the result of such a barbarous combination. Thus Veronica appears to have been recognized as the "True-image" of divine Wisdom or of God himself—just as the personified Wisdom of the Book of Wisdom is "a reflection of the everlasting light, and an unspotted mirror of the efficiency of God, and image of his goodness" (vii, 26). But Beronike-Veronica, still as the woman cured of the flux, was finally fabled to have obtained an imprint (or "veronica") of the face of Jesus on her veil or handkerchief (*sudarium* = sweat-cloth) with which she wiped his face shortly before the Crucifixion (*Avenging of the Saviour: Death of Pilate*, and various medieval works—see Baring-Gould, *Lives of the Saints*, II, p. 73, etc.); and it is not improbable that the face of Jesus was originally conceived as still wet with the bloody sweat when this imprint was made. Furthermore, it is quite probable that the primary suggestion for placing

the pictured face of Jesus in the hands of the woman cured of the flux is to be sought in the mythic association of the planetary Venus-Astarte-Baal and the solar head of Adonis-Baal, otherwise Belus or Bel.

THE GOSPEL ACCOUNTS OF THE RESURRECTION.

BY WM. WEBER.

IN order to establish the facts of the resurrection of Jesus, one must ascertain first of all the composition, mutual dependence, and, if possible, the date of the accounts of the resurrection, handed down to us in the Gospels. It is, as a matter of course, also necessary to understand and appreciate the true meaning of the statements and information contained in those narratives. Our investigation may be confined to five of them. The first is the well-known story of the Roman soldiers watching the grave of Jesus. The other four are the different versions of the pericope of the women who visited the tomb on Easter morning.

There are other narratives, closely connected with the resurrection, as "The Interview on the Way to Emmaus" and "The Appearance in Jerusalem" in the third Gospel, as well as "The Appearance in Jerusalem," "The Thomas Episode," and "The Appearance at the Sea of Tiberias" in the fourth. Likewise the accounts of the ascension belong to the same group of documents. However, they are in a class by themselves and may be treated separately under the title "Manifestations of the Risen Jesus."

Properly speaking, not even the first-named accounts furnish us with a direct and complete story of the resurrection. Still, the one comes very near doing so; and the others relate events following more closely upon the resurrection than anything else found in the Gospels. We may be permitted for that reason to call them "The Resurrection Accounts."

The pericope of "The Guarded Grave" is really the only report of the resurrection the Gospels contain. It is separated at present into two parts, Matt. xxvii. 62-xxviii. 1a and 2-4, and xxviii. 11-15; and is interwoven with the pericope of "The Women at the Tomb." It occurs only in the first Gospel, whereas the visit of the women at the tomb is told in all four Gospels. Accordingly, the Guarded Grave account cannot belong to the Synoptic source nor to what we may name the Diatessaron source. Consequently, it must be