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References to non-Christian religions in Whittier's poems

SENIOR THESIS

REFERENCES TO NON-CHRISTIAN RELIGIONS IN WHITTIER'S POEMS

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1916

BIBLIOGRAPHY.

"Whittier's Complete Poems"- Household Edition,
Houghton Mifflin Company.
"Life and Letters of John Greenleaf Whittier"-Richard.
"The Mind of Whittier"- Hawkins.
"A Day With John Greenleaf Whittier"- May Byron.
"Whittier, Prophet, Seer, and Man"- B. O. Flower.
"Funk-Weigle's Dictionary.
Webster's Dictionary.
Standard Encyclopedia.

Although we have consulted other works beside Whittier's Poems we have found no other case in which the subject of this thesis has been treated.

Time Spent on Thesis.

Reading and Investigating Whittier's Complete Poetical Works	52 hours.
Looking up references in the dictionary and encyclopedia.	15 "
General Reading	8 "
Writing Thesis	15 "
Total	90 "

Brief Outline.

I The great number of references which Whittier makes to non-Christian religions.

II Source of his knowledge of them.

III His attitude toward and the use which he makes of their teachings.

IV Table of references.

One interested in the religions of the world cannot read long in Whittier's poems before he will be struck by the great number of references which the poet makes to non-Christian religions. And this vast number of references is not confined to his Religious Poems and his translations of non-Christian writings but are found in his Poems of Nature, his Poems of Labor and Reform, his Anti-Slavery Poems, and in fact in every group of his poetical works.

By careful reading we have found that he makes no less than 163 allusions in some form or other to religions outside of Christianity. By dividing these into groups we discover that 102 of the references are to the religions of the peoples who formed the ancient civilizations in the region of the Mediteranean Sea, 41 are to the religions of the far East, 52 are to the Mohammedan religion, 20 refer to the old Norse religions and 22 references have been noted where the poet alludes to the lower forms of religion or to mere superstition whether Christian or non-Christian or where vague religious references are made. To be sure some of these references are duplicates and some are mere classical allusions but a great number go to the very heart of the religions to which they refer.

Naturally we wonder why the author acquired such an interest in non-Christian religions. The fact that he did seems to be the more remarkablewhen we remember that Whittier is so distinctively a Christian poet and realize that he wrote in a time when there was a lack of interest in comparative religions. This is a branch of rather recent development and even yet it has not received the recognition from our schools and colleges which it deserves. But Whittier lacked even the advantage of modern research in this field. Where did he get his knowledge of the field? Certainly not from text books on the subject. After carefully studying this problem we feel that he must have received his knowledge from two sources, first; his general reading, and, second; by a special study of non-Christian religions.

While he was still a boy on the old farm at Haverhill one of his teachers by the name of Coffin, a graduate of Dartmouth, used to bring books to his home which were not often found in a Quaker household. These included books of travel and daventure and volumes of poetry. There were many books of travel and ddventure at this time. The four corners of the world were being drawn together as they never had before

and there was a widespread interest in the wonderful stories which the explorers and travelers brought home. There was in many of these a tendency to idealize the strange peoples and their customs of the far-seas. One only has to turn to the writings of Rousseau and others to see the appeal that the primitive life made to some Europeans following the discovery of America. Even John Wesley cherished some beautiful dreams of the unsophisticated American Indian until he was disillusioned by his Georgia experience. No doubt Whittier at this time learned to admire and love the peoples of the world and in later life he added to and corrected his knowledge of them. The affections and heroes of childhood are not easily dislodged. In writing about this period of his life he says, "The beauty of outward nature early impressed me, and the moral and spiritual beauty of the holy lives I read of in the Bible and other good books also affected me with a sense of my falling short and longing for a better state."

These were the foundation years of his life. It was through Coffin also that he came in possession of a copy of Burns and the adoration which he developed for that poet was able to withstand all the revelations of his personal life which later came to him. Just as these affections were of such a permanent nature

we expect that many of the tales which he read of non-Christian peoples were never forgotten by him.

And the writings of the Greeks and the Romans were more popular then than they are now, and there is little doubt that some of these were among the books which he "read and reread until he knew them by heart". From these he would learn much about ancient mythology and the religions of the peoples of the ancient civilization about the Mediterranean Sea.

While attending the academy at Haverhill he had access to the best libraries of the town and he had wise friends to direct him in his reading. As he grew to manhood and took his place in the affairs of men there was opened to him an ever widening field of literature. In Boston and the other large cities where he labored there was open to him the best of libraries. The question was not now of enough to read, but what to read, and in his search for knowledge of non-Christian religions he must certainly have had wise guidance. In her book "A Day with Whittier", May Byron says that he was a broad reader, and cites as his favorite authors, Burns, Tennyson, William Allingham, Longfellow, Dickens, Charles Reade, Matthew Arnold, De Tocqueville, Lowell, F.D.Maurice, Thoreau,

Marion Crawford, Bayard Taylor, W.D. Howells, Emerson and Milton.

We feel however his familiarity with the religions of the world was acquired not only by this kind of reading but also by a first hand study of some of these religions. He exhibits a knowledge of the details of these religions which could not have been gained in any other way except by a first hand study of them and the free and easy way in which he uses them reveals no stress or strain which would be expected of one only indirectly enlightened on the subject. In "The Brewing of Soma" we find these stanzas:

"Some fever of the blood and brain,
Some self-exalting spell,
The scourger's keen delight of pain,
The Dervish dance, the Orphic strain,
The wild-haired Bacchant's yell,-

The desert's hair-grown hermit sunk
The saner brute below;
The naked Santon, haschish-drunk,
The cloister madness of the monk,
The fakir's torture-show!"

And in "The Star of Bethlehem" we find this stanza:-

"But Moslem graves, with turban stones,
And mosque - spires gleaning white, in view,
And graybeard Mollahs in low tones
Chanting their Koran service through."

The fact that he made a close study of these religions is indicated by the fact that he made trans-

lations of some of their writings. Before his poem "Giving and Taking" he puts these words - "I have attempted to put in English verse a prose translation of a poem by Tinnevaluva, a Hindoo poet of the third century of our era." ×

He has also made some paraphrases of Sanscrit translations. "The Inward Judge" is from the "Institutes of Manu" and "Laying up Treasure" and "Conduct" are from the Mahabharata. He has also made a paraphrase of "Hymns of the Brahmo Somaj". "The Missionary" and "Evening in Burmah" which deal with the religions conditions in India, were among the poet's earliest productions.

Having carefully considered the great number of references which Whittier makes to non-Christian religions and the source of his knowledge of these religions, we wish now to consider the poet's attitude toward them, and the use which he makes of them. This is indeed by far the most inspiring part of our study. Whittier was a man who knew God. His soul was filled with a love of righteousness, and to read through his works and feel the warmth of his deep sympathy for all mankind has been a pleasure which we wish all might enjoy.

He was a Quaker and true to his belief he had lit-

× Only a versification of another man's Translation.
W.T.W.

tle sympathy with exclusive theological creeds but laid stress upon the "life of God in the soul of man". The indwelling of the Holy Spirit was the pivot of his religious experience. He had perfect faith that God has revealed himself to mankind and that He has entered into human life. In "The Over-Heart" we find these words.

"Above, below, in sky and sod,
In leaf and spear, in star and man,
Well might the wise Athenian scan
The geometric signs of God
The measured order of His plan.

And India's mystics sang aright,
Of the One life, pervading all,-
In soul and form, in sound and sight, -
Eternal outflow and recall."

Perhaps no poem so well sums up his position in this regard as does "Miriam". In this the author of the poem tells of a conversation which he had had with a friend on the subject, and in the course of the conversation the friend says, that he is afraid Christians claim a too exclusive right "To truths which must for all be meant". and then he adds,

"It must be that He witnesses
Somehow to all men that He is:
That something of His saving grace
Reaches the lowest of the race,
Who, through strange creed and rite,
may draw
The hints of a diviner law.
We walk in clearer light; but then,
Is He not God? are they not men?

Are His responsibilities
For us alone and not for these?"

Then the author answers:

":Truth is one;
And in all lands beneath the sun,
Whoso hath eyes to see may see
The tokens of its unity.
No scroll of creed its fullness wraps,
We trace it not by school-boy maps,
Free as the sun and air it is
Of latitudes and boundaries.
In Vedic verse, in dull Koran,
Are messages of good to men;
The angels to our Aryan sires
Talked by the earliest household fires;
The prophets of the elder day,
The slant-eyed sages of Cathay,
Read not the riddle all amiss
Of higher life evolved from this."

"We walk in clearer light; but then,
Is He not God? - are they not men?
Are His responsibilities
For us alone and not for these?"

These are wonderful lines. The mild poet dares to speak of "His responsibilities" and yet there is no indication that he ever doubted God's goodness or that He has and is doing all he can to save mankind.

Whittier had a child-like trust in the guiding hand of God. He says:

"Alone with Him in this great calm,
I live not by the outward sense;
My Nile his love, my sheltering palm
His providence."

And again we find that he puts into the mouth of a traveler these words:

"Father of all! he urges his strong plea,
Thou lovest all: Thy erring child may be
Lost to himself, but never lost to Thee!
All souls are Thine; the wings of morning bear
None from thy Presence which is everywhere,
Nor hell itself can hide, for Thou art there."

He truly believed that God is love and wherever he saw love there he saw the spirit of God. He recognized truth and love as coming from God wherever they were, taught by Christians or non-Christians. He gave praise wherever praise was due. All these thi. things are best expressed in his own words, so we do not hesitate to make frequent use of quotations.

Again in Miriam we find these lines:

"Wherever through the ages rise
The altars of self-sacrifice,
Where love its arms has opened wide,
Or man for man has calmly died,
I see the same white wings outspread
That hovered o'er the Master's head!
Up from undated time they come,
The martyr souls of heathendom,
And to His cross and passion bring
Their fellowship of suffering.
I trace His presence in the blind
Pathetic groupings of my kind,-
In prayers from sin ans sorrow wrung
In cradle-hymns of life they sung,
Each, in its measure but a part
Of the unmeasured Over-heart;
And with a stronger faith confess
The greater that it owns the less.
Good cause it is for thankfulness
That the world-blessing of His life
With that long past is not at strife;
That the great marvel of His death
To the one order witnesseth,

No doubt of changeless goodness wakes,
No link of cause and sequence breaks,
But, one with nature, rooted
In the eternal verities;
Whereby, while differing in degree
As finite from infinity,
The pain and loss for others borne,
Love's crown of suffering meekly worn,
The life man giveth for his friend
Becomes vicarious in the end;
Their healing place in nature take,
And make life sweeter for their sake."

And in the same poem the Mohammedan Akbar after saying that his religion recognizes Jesus as a true prophet, says that he sees something of the spirit of forgiveness which Jesus taught included"In all the sects that sever humankind," but he laments that the yellow Lamas at Meerut and the Christians and the rest fail to practice it.

Though he was progressive and his eyes were ever on the goal ahead yet he realized the great debt which we owe to the past. He had ideals for which he was willing to die and he stretched every nerve and muscle for the attainment of a higher goal, and yet he had a reverence for the past including its errors and illusions. He realized that God has made a progressive revelation to the world and he sees some light in all ages, and he looks beneath the outward fact and sees the sincere motive prompting it. His reli-

gion was devoid of all vain show and all false symbols and yet he had a Christ like sympathy for those who had lived in an age of less light, and in"The Men of Old" he says;

"Well speed thy mission bold Iconoclast!
Yet all unworthy of its trust thou art,
If with dry eye,and cold, unloving heart,
Thou treadst the solemn pantheon of the Past,
By the great Future's dazzling hope made blind
To all the beauty, power, and truth behind.
Not without reverent awe shouldst thou pass by
The cypress branches and the Amaranth blooms,
Where with clasped hands of prayer,
upon their tombs
The effigies of old confessors lie,
God's witnesses; the voices of His will,
Heard in the slow marches of the centuries still!"

In many cases he sees evidences of devotion among non-Christian peoples that might well be taken as lessons by the Christians. Ibu Batuta, the celebrated Musselman traveller of the fourteenth century, speaks of a cypress tree in Ceylon, universally held sacred by the natives, the leaves of which were said to fall only at certain intervals, and he who had the happiness to find and eat one of them was restored, at once to youth and vigor. The traveller saw several venerable pogees, or saints, sitting silent and motionless under the tree! Whittier puts the story into verse, and after telling of their patient watchfulness he asks:

"Shall we, who sit beneath that Tree
Whose healing leaves of life are shed,
In answer to the breath of prayer,
Upon the waiting head-
  Not to restore our failing forms,
  And build the spirit's broken shrine,
  But on the fainting soul to shed
  A light and love divine-
Shall we grow weary in our watch,
And murmur at the long delay?
Impatient of our Father's time
And His appointed way?

And in the "Worship of Nature" we find this stanza:

"The singer ceased. The moon's white rays
Fell on the rapt, still face of her.
"Allah il Allah!", said the Traveler
"Oft from the desert's silent nights,
And mountain hymns of sunset lights,
My heart has felt rebuke, as in his tent
The Moslem's prayer has shammed my
Christian knee unbent."

And in "The New Exodus,

"Lo, God <u>is</u> great!" the simple Moslem says,
We seek the ancient date,
Turn the dry scroll, and make that living phrase
A dead one: "God was great."

Whittier says that if Christianity is to be the light of the world it must be so by making the true gospel a part of the lives and the institutions of its people. He conceives of the superior light which Christians have as a stewardship and not a matter of special privilage. Just as he realizes their opportunity he realizes their obligation to the world. In Toussaint L'Ouverture where he voices the Quaker

attitude toward war, which views it as nothing less than murder, we find the following words concerning the wars of the Christians:

"Has he not, with the light of heaven
Broadly around him, made the same?
Yea, on his thousand war-fields striven,
And gloried in his ghostly shame?
Kneeling amidst his brother's blood,
To offer mockery unto God,
As if the High and Holy One
Could smile on deeds of murder done!
As if a human sacrifice
Were purer in His holy eyes,
Though offered up by Christian hands,
Than the foul rites of Pagan Lands!"

In his poem Expostulation we find these stinging words:

"Go, let us ask of Constantine
To loose his grasp on Poland's throat;
And beg the lord of Mahmond's line
To spare the struggling Suliote;
Will not the scorching answer come
From turbaned Turk, and scornful Russ;
"Go, loose your fettered slaves at home,
Then turn and ask the like of us!"

Some poets are studied especially for the beauty of their verse. They are artists with wonderful skill in shaping their words so that they float and flow with marvelous grace and charm. But this can hardly be said of Whittier. He will never be studied for the beauty and polish for there are too many poets who surpass him. But he will never be forgotten as a great teacher and preacher. He put his whole life and

soul into an effort to make the world better. Even his use of non-Christian religions is in this direction also. There are many cases where he simply makes brief allusions to them or uses them as similies and for descriptive purposes, but in mumerous instances he more fully develpps the moral which is taught or inferred by them. We have seen how this has been done in many of the quotations above but another one might be of interest here. In "The Female Martyr", which was written about a young girl who lost her life while attending the sick, during a seige of cholera in one of our large cities, there is this stanza:

> "And, where the sickly taper shed
> Its light through vapors, damp, confined,
> Hushed as a seraph's fell thy tread,
> A new Electra by the bed
> Of suffering human-kind!
> Pointing the spirit, in its dark dismay,
> To that pure hope which fadeth not away."

Although Whittier sees the good in the non-Christian teachings and makes use of their teahhings yet we must not get the impression that he did not view them with a critical eye and detected their errors also. He realized to be sure that many were mere fables as in "The Sycamores" he says:

"Deftly set to Celtic music,
At his violin's sound they grew,
Through the moonlight eves of summer,
Making Amphion's fable true."

And in "The Christian Tourists":

"Where still, through vales of Grecian
fable stray
The classic forms of yore."

In some instances he sees where the heathen t taught far wiser than they realized as in the "The Dole of Jarl Thorkell" after telling of the prophesies of the Norse poetess Vala he says:

"Christ ruleth now; the Aesir
Have found their twilight dim;
And, wiser than she dreamed, of old
The Vala sang of Him".

And this expresses his attitude toward the religions of the world. He did not fail to see the universal and progressive revelation of God to his children and yet he saw in Christ the incarnation of the whole truth and felt that the teachings of the Bible are able to supply our every need. He was a student of the religions of the world, he was the son of the World Religion. "The Questions of Life." contains these words:

"I listen to the sibyl's chant,
The vioce of priest and hierophant;
I know what Indian Kreeshna saith,
And what of life and what of death
The demon taught to Socrates;

And what, beneath his garden-trees
The solemn-thoughted Plato said;
Nor lack I tokens, great or small,
Of God's clear light in each and all,
While holding with more dear regard
The scroll of Hebrew seer and bard,
The starry pages promise-lit
With Christ's Evangel over-writ.
Thy miracle of life and death,
O Holy One of Nazareth!"

While in Mirian he sums it all up in words which will make a fitting close for our thesis.

"Nor doth it lessen what He taught,
Or make the gospel Jesus brought
Less precious, that His lips retold
Some portions of that truth of old;
Denying not the proven seers,
The tested wisdom of the years;
Confirming with his own impress
The common law of righteousness.
We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read,
And all our treasure of old thought
In His harmonious fulness wrought
Who gathers in one sheaf complete
The scattered blades of God's sown wheat
The common growth that maketh good
His all-embracing Fatherhood".

Table of the References to Non-Christian Religions in Whittier's Poems.

1. References to the religions of the ancient Greeks, Romans, Egyptians, Persians, Chaldeans, and Assyrians.

5 Electra, One of the Pleiades, daughter of Agamemnon and Clytemnestra; the subject of tragedies by Aeschylus, Sophocles and Euripides.

6 Phthoness, Python, Large serpent near Parnassus which was slain by Apollo who was therefore called Pythian Apollo.

6 Ariel, Inner satellite of Uranus. A flying phalanger. Shakespeare's Tempest, a tricksy spirit who aids Prospero.

Pope's Rape of the Lock, a sylph.

Milton's Paradise Lost, one of the rebellious angels.

8 Orestes, Son of Agamemnon and Clytemnestra. He avenged the death of his father who was slain on his return from the Trojan was by Clytemnestra and her

lover Aegisthus, by killing the guilty pair. For the crime of matricide he was haunted by Erinyes until purified by Apollo. He was sent to Phocis and brought up by his father's sister, the wife of Phocis, with her own son, Phlodes. The two formed a friendship which has been proverbial.

22 Chaldean.

50 Pythoh, A serpent, (see above) non-poisonous, kills by crushing with its coils.

50 Hydra, Seven or nine headed water serpent inhabiting the Lernaean marshes of Argolis, slain by Hercules as one of his twelve labors.

68 Ansphion, Son of Jupiter and Antiope and brother of Zethus. By the music of his lyre he caused the stones to move and form themselves into a wall about Thebes.

73 Python, King of Thessaly.

73 Ducalion, Son of Prometheus and Clymene. Survived a nine days flood sent by Zeus. Threw stones behind them and those of Ducalion became men and those of Pyrrha (his wife) became women.

74 Cheops, Of the fourth Egyptian dynasty (probably lived about 2900 B.C. In the 26th dynasty, together with Chephren he was honored by a funerary cult. The reference in the poem is to the pyramid which he built

90 ibis, An ibidoid wading bird held sacred by the ancient Egyptians.

186 Plato.

207 Corybante'a (Corybaut) A priest or attendant of the goddess Chbele in ancient Phrygia, whose rites were conducted with wild music and frenzied dancing.

207 Phtyian, Relating to Dephi, In this case to the swooning priestess of the temple there.

208 Titan, One of the sons of Uranus and Ge. Looked upon as incarnations of natural forces.

212 Hylos.

213 Nidas, King of Phrygia who obtained the power from Dionysos of turning everything into gold.

216 Elysian, Of Elysium, Greek paradise or abode of the blessed dead, variously represented as in mid-air or in the sun, or in the center of the earth next

to Tartarus, or in the Islands of the Blest.

231 Jove, The supreme tutilary god of Rome. Jove used, especially in peotry, for Jupiter.

231 Olympion, Pertaining to Olymphus, one who dwells there, especially one of the twelve gods who dwells there.

231 Phidias, Greek sculptor who directed the sculptures of the Parthenon and himself executed some of its most important masterpieces.

241 Python.

241 Delphi.

244 Jove.

255 Dodona.

256 Titan.

258 Pantheon, Temple of the Roaman gods.

260 Iris, Messenger of Juno and the gods. Rainbow personified as a messenger.

271 Ceres, Goddess of corn and the harvest.

273 Plato,

273 Mithra, Fire, Persian god of light.

273 Stoic.

276 Undine, (Folk-lore) Female water spirit without a soul, which she only received after marrying a mortal and bearing him a son.

276 Dian, Diana, Goddess.

276 Naiad, Nymph presiding over fountains.

288 Golden Fleece, The fleece of the ram that carried Phrixus from Orchomenus to Colchis.

290 Andromeda, Nymph, daughter of Cephus and Cassiopeia.

299 Rhadamanthine, Son of Zeus and Europa. A severe judge.

300 Muses, Goddesses of poetical inspiration.

300 Hippogriff, (Myth) Animal with head and fore claws like a griffin and the body and hind feet of a horse.

301 Gyges, (Myth) Son of Urbanus and Gaea. Killed by Hercules.

317 Prometheus, Demigod. Stole fire from heaven.

334 Moloch, A Phoenician god associated with Baal, probably as a sun-god, but differing from him in being almost wanting in benevolent qualities.

343 Moloch,

347 Pantheon,

349 Mecca.

349 Parthenon, The temple of Athens Parthenos on the Acropolis at Athens.

352 Parthenon.

353 Hermon.

355 Hades.

364 Moloch.

365 Actaeon, Male hunter who saw Diana bathing, turned into a stag by her and killed by his own hounds.

366 Nemesis, Goddess presiding over the moral order of things.

366 Fates.

375 Clio, (M) Muse of epic poetry and history.

383 Sphinx, Image Hermachis, Egyptian god of the morning. Hewn out of the rock and built up with masonry to correct the natural outline. 189 feet long, total height 70 feet, 30 feet from forehead to chin.

383 Sacred ass of Balâam.

387 Moloch.

390 Almeh, Egyptian singing girl of the better type. She sang dirges at funerals.

403 Circe's victim. Circe was a semi-divine enchantress. She changed companions of Odyssey into swine.

406 Orphic, Orpheus, Son of Apollo and Calliope. Inventor of the lyre. Able to tame animals with his music.

408 Parsee, A Zoroastrian.

408 Yedo's Temple-floor, (Yedo, Tokyo)

415 Jove.

438 Parsee.

440 Heve, Goddess of youth, daughter of Zeus and Hera.

444 Pharoah's Evil Cattle.

450 Thracian's Lyre.

451 Dian.

452 Pantheon.

457 Astraea, Goddess of justice. The last goddess to forsake the earth at the end of the golden age. Identified with the constellation Virgo.

457 Jove.

457 Saturnian, Referring to reign of Saturn which was the golden age of Italy's mythology. Saturn was the god of agriculture.

461 Memnon, Myth, King of Ethiopia. Fought in Trojan war. Son of Tithonus and Eos (Aurora).

461 Ammon, Egyptian sungod Amen, so called by the Greeks and Romans.

469 Circe.

481 Aganippe,(myth) A Boeotian myth.

482 Plato.

484 Hesperides, (Myth) Sisters who, aided by the dragon Ladon, guarded the golden apples, symbol of love. and fruitfulness, that Hera had received from Gaea on her marriage with Zeus.

493 Apollonius.

493 Hermes (Myth) The son of Zeus and Maia, messenger and herald of the gods, Greek.

493 Hermes Trismegistus, an Egyptian god, originator of art, science, magic, alchemy, and religion.

493 Nilus, God of the Nile.

495 Olympus, Dwelling of the gods. First fixed on Mt., Olympus in Thessaly and later in the heavens.

508 Leprecaum, Fairy, supposed to know the secret of wealth, which he had to tell when captured.

511 Gheber, A fire worshipper of Carsee; a Zoroastrian so-called by the Mohammedans.

511 Baal.

511 Paynim.

514 Canaanite, strove with Jehovah in vain.

520 Baal.

521 Titans.

527 Tyre.

527 Memnon.

531 Socrates.

531 Plato.

571 Pan, (Greek M) God of the forest. Caused disturbances. Originally caused panic in the Persian army at Marathon.

610 Medusa,(Myth) The one of the three Gorgons whose head was cut off by Perseus and afterward fixed upon the egis of Athena. Her hair was composed of serpents and her head had the power of changing to stone anyone looking at it.

624 Orpheus.

626 Circe.

627 Tammuz, (Babylonian myth) The counterpart of the Phoenician god Adonis, in whose memory a feast was yearly held, beginning with the new moon of Tammuz. (A Hebrew myth)

629 Moloch.

629 Jove.

2 References to the Religions of the Far-East (Except Mohammedanism)

15 Cypress, Tree of Ceylon which is held sacred by the natives. Leaves fell at certain intervals and any who ate them would be healed of sicknesses. Like Pool at Bethesda.

15 Pogees, Saints.

86 Krishna, Most celebrated of Hindoo deities. Prominent in Mahabharta. He is Avater to Vishnu. Sometimes spelled Kistna, and some have thought it has connection with Christ, but this is a mistake.

86 Arjoon, Arjima, The brave and generous hero in the Hindoo epic Mahabharta.

86 Indra's Gods.

116 Veda, Four holy books of the Hindoos.

119 Sama, A learned priest or monk of Samaism, ranking high in the hierarchy.

119 Buddha.

120 Veda.

120 Menu, Manu, Mythical sage fabled to have sprung

from the self existing god Brahma, supposed author of a code of laws which is still the highest in the Indian law courts.

133 Veda.

186 Manu.

352 Alhambra.

390 Gentoo, Hindoo.

408 Prayer wheel of Thibetan brooks.

408 Lama.

408 Buddha.

448 Berahm, The pervading spirit of the universe. The absolute primordial essence.

467 Buddha.

482 Brahmin's rite.

482 Lama.

531 Indian Kreeshna.

532 Avater, (Hindoo myth) A descent as of the deity into incarnate existence, or of the soul into cosmic life. An incarnation or manifestation, display, or phase, material or ideal.

551 Sonra, Plant used in sacrifices, also its sap which was used by the Veda Aryas as a symbol of life

renewed through the sacrifice. The praises of Sonra are sung in the Rig. Veda and it is deified there.

551 Varuna, (Hindu myth) God of water. Orignally guardian of immortality, truth and right and punisher of evil, represented a a white skinned man with four arms astride a sea-monster and holding a noose and club.

551 Vedic.

Dervish dance.

560 Teachings of a Hindoo poet.

562 Mern (Hindu myth) Mountain in the center of the earth, containing the cities of the gods and the abodes of the celestial spirits.

562 Triple Gods.

562 Buddha.

562 Manu.

567 Mahabharata, Hindu religious poem.

567 Mahabharata, Hindu religious poem.

572 Brahno Somaj, A religious and reformatory society of India. Established in 1839 by Rain Mohun Roy and reorganized in 1858 by his successor Keshub

Chunder St. This sect recognizes one personal and all prevading God with whom every willing soul may have communion, and finds something divine in every form of religion, and reverences Christ, though it rejects the doctrines of His déity and the atohement. It condemns polygamy, caste, idolatry, child-marriage and intemperance.

581 Kublai Khan, The grand Khan of the Mongols who conquered Celina and founded the Yüen dynasty, making Buddhism the state religion.

620 Brahim.

620 Vedas.

620 "Widow and her sacrifice".

621 "Idols of their own design". Indian.

621 "Worshipped river".

621 "Widow's funeral altars."

3 References to Mohammedanism.

15 Ibn Batuta, Celebrated Missulman traveler of the fourteenth century.

86 Nesca.

86 Allah.

86 Santon, Mohammedan hermit.

90 Hadje's, A Mohammedan who has made the pilgrimage to Mecca, distinguished by a green turban.

116 Koran, Sacred Book of Mohammedanism.

117 Shah Akbar, Shah, King, Akbar, The greatest Mogul emperor of Hindustan. He has been given the title "The Glory of the Faith."

117 Senton.

Gouroo.

117 Allah.

118 Islam.

119 Allah.

133 Koran.

166 Islam's Prophet.

191 Islam.

191 Allah il Allah.

237 Allah.

325 Moslem's Prayer.

334 Moslem.

334 Mohmond. Mohammedan emperor called the great.

354 Moslem.

354 Mehemet.

359 Moslem.

359 Kebla, Keblah, The direction of the Kaaba in Mecca, toward which the Mohammedan worshipper turns in prayer, marked on the interior wall of a mosque by a niche or mahrab. An object of devotion or passionate desire.

383 Dervis, (whirling) A dervish is a Mohammedan devotee pledged to observe poverty, humility and chastity. There re several orders, one of which is the Manlawiyah, known as lancing or whirling dervishes.

384 Mosque.

384 Moslem.

385 Moslem.

390 Dervish.

390 Howri, Danmsel who is to dwell with the blessed Mohammedans in the future life.

391 Muezzin, A crier of Mohammedan countries who calls the faithful to prayers.

391 Caliph, Civil and spiritual head of a Mohammedan country.

391 Koran's Reader.

405 Crescent, Sign of the Mohammdeanism. Symbol of Mohammedan's power.

405 Dervish.

405 Santon.

405 Meccan.

405 Islam's prayers.

405 Koran-bearers.

432 Kelba.

438 Moslem.

461 Moslem.

482 Dervish.

483 Al Sirat, According to Mohammedan belief the bridge and only way to heaven over the abyss of hell is finer than a hair and sharper than a razor. In the Koran the narrow path or correct way or religion.

511 Moslem.

511 Nollah, A Mohammedan complementary title given to religious dignitaries and to teachers and exponders of the sacred law.

511 Koran.

511 Muezzin.

535 India's Mystics.

551 Santon.

578 Hafiz, A Mohammedan who has committed to memory the entire Koran. Used as a title.

581 Haronn al Raschid, Literally "the first" (765 - 809), The Calif of the Saracens, hero of the Arabian Nights.

4. Referehces to the Norse Religion, including all those of North Europe.

12 Odin, The chief of the Gods in Danish mythology. Appears both as a myth and as a historic person in the Norse lays. (Same as Woden in German mythology) Wednesday is Woden's day. Supposed to be a patron of agriculture.

12 Valhalla, Hall of hall of the slain, palace of immortality.

13 Thor, God of war.

14 Druid, Order of priests in Gaul and Britain. Caesar wrote about them in his commentaries. Performed rites in oak groves. Peculiar veneration for the oak and the mistletoe. Practiced magic arts and

taught transmigration of souls, stars and their motion the earth, nature and attributes of the gods. They had a chief.

46 Druid.

47 Druid.

111 Aesis, Gods of the Northmen of Scandinavia. Twelve besides Odin.

111 Vala, A prophetess who sings a song of the birth and destruction of the Norse gods and men. Her song the Voluspa, is the oldest poetical monument of the North.

183 Druid.

187 Asgard, (Norse myth) The home of Aesir, and residence of heroes slain in battle and the place of the great council-tree, Ygdrasil.

208 Druids.

231 Thor, God of war.

231 Norse god's hammer blows.

300 Puck, (English folk-lore) Spirit of fun and

mischief.

316 Troll-wife, Folk-lore Land, One of the giant race. In modern times dwarfs friendly but sometimes mischievious.

352 Druids.

398 Jotun, (Norse) Giants who personified the force of nature.

435 Druid's Oak.

448 Berserker, A fierce Norse warrior who fought in a terrible rage.

526 Druid's Woods.

5. References to the religions of the more barbaric peoples.

6. References to Superstitions and those with an indefinite religious significance.

6 Demon of study, Demon who hermits the poet's study and cannot be driven off.

47 Pantheism. Rousseau, See bottom of page 48.

95 Agrippa, Cornelius Agrippa, German cabalistic philosopher and professor of magic.

95 The cobbler's magic stone.

45 Witch of Fenham.

151 Hamza, Founder of the Duse, a sect of Lyrians, whose faith combines the doctrines of the Pentateuch, the Christian Gospels, the Koran and the Lufi allegories.

231 Talus, An iron man in Spencer's Faerie Queen, who threshed out falsehood and unfolded truth with an iron flail.

276 Sungod.

282 Witch-wives.

338 Loathsome idol.

373 All-seeing - - - - All-knowing.

377 Fetich.

416 Sea-god's dusky-caves etc.

489 Aladdin.

508 Witch and troll.

511 Hoary maji's rites of hell.

526 Red altars, etc.

539 "Father of all".

567 The Inward Judge.

605 Spectral one.

627 "God and godess".

The numbers on the left refer to the pages in the Houghton - Miffin addition of Whittier's poems on which the references are found.