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Phallic Worship

R. A. CAMPBELL

Phallic Worship

Hargrave Jennings



Phallic Worship:

Phallic Worship Hargrave Jennings, 1880 Primitive Symbolism, as Illustrated in Phallic Worship Hodder Michael Westropp, 1885 Phallic Worship George Ryley Scott, 1941 **Phallic Worship: A Description of The Mysteries of The Sex Worship of The Ancients With The History of The Masculine Cross** Anonymous, 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 Ph nicians 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 Primitive Symbolism, as Illustrated in Phallic Worship Hodder Michael Westropp, 1885 *Tribal Roots of Hinduism* Shiv Kumar Tiwari, 2002 **Sexual Symbolism** Richard Payne Knight, Thomas Wright, 2006-01-01 Comprising two works this is a pioneering volume on a taboo subject Characterized by a systematic approach it has served as a foundation for subsequent studies *The Anthropological Review* , 1865 **Sex and Sex Worship (phallic Worship) a Scientific Treatise on Sex** Otto Augustus Wall, 1919 **Irregular Connections** Andrew P. Lyons, Harriet Lyons, 2004-12-01 Irregular Connections traces the anthropological study of sex from the eighteenth century to the present focusing primarily on social and cultural anthropology and the work done by researchers in North America and Great Britain

Andrew P and Harriet D Lyons argue that the sexuality of those whom anthropologists studied has been conscripted into Western discourses about sex including debates about prostitution homosexuality divorce premarital relations and hierarchies of gender class and race Because sex is the most private of activities and often carries a high emotional charge it is peculiarly difficult to investigate At times such as the late 1920s and the last decade of the twentieth century sexuality has been a central concern of anthropologists and focal in their theoretical formulations At other times the study of sexuality has been marginalized The anthropology of sex has sometimes been one of the main faces that anthropology presented to the public often causing resentment within the discipline Andrew P Lyons is an associate professor of anthropology at Wilfrid Laurier University Harriet D Lyons is an associate professor of anthropology at the University of Waterloo

Sex Worship Clifford Howard,1898 Sex Worship Clifford Howard,2019-06-25 No subject is of greater importance and significance in the history of the human race than that of sex worship the adoration of the generative organs and their functions as symbols of the procreative powers of nature It was the universal primitive religion of the world and has left its indelible impress upon our ideas our language and our institutions It constitutes the basis of all religious systems and the origin of our most sacred symbols and many of our most familiar customs in a word it is the foundation of religious thought and conduct

Anthropological Review ,1865 **Journal of the Anthropological Society of London** Anthropological Society of London,1864 *Journal of the Anthropological Society of London* Anthropological Society (London),1865 **Phallic Worship** Joseph M. Wheeler,2019-05-03 I am not one of those who find in phallicism the key to all the mysteries of mythology All the striking phenomena of nature the alternations of light and darkness sun and moon the terrors of the thunderstorm and of pain disease and death together with his own dreams and imaginations contributed to evoke the wonder and superstition of early man But investigation of early religion shows it often nucleated around the phenomena of generation The first and final problem of religion concerns the production of things Man s own body was always nearer to him than sun moon and stars and early man thinking not in words but in things had to express the very idea of creation or production in terms of his own body It was so in Egypt where the symbol from being the sign of production became also the sign of life and of regeneration and resurrection It was so in Babylonia and Assyria as in ancient Greece and Troy and is so till this day in India

The Military History of Ohio Hiram H. Hardesty,1889 *Phallic Worship* George Ryley Scott,1941

Gazetteer of the Province of Oudh ,1877 **The Literature of Egypt and the Soudan from the Earliest Times to the Year 1885 [i.e. 1887] Inclusive** Prince Ibrahim-Hilmy (son of Ismail, Khedive of Egypt),1887

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