

ANACALYPSIS,

OR

AN INQUIRY INTO THE ORIGIN

OF

LANGUAGES, NATIONS, AND RELIGIONS

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AN

ATTEMPT TO DRAW ASIDE THE VEIL

OF

The Saitic Isis;

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AN INQUIRY INTO THE ORIGIN

OF

LANGUAGES, NATIONS, AND RELIGIONS

BY

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VOL. I.

LONDON:

LONGMAN, REES, ORME, BROWN, GREEN, AND LONGMAN, PATERNOSTER ROW

1836.

PRINTED BY GEORGE SMALLFIELD, HACKNEY

PREFACE.

It is a common practice with authors to place their portraits in the first page of their books. I am not very vain of my personal appearance, and, therefore, I shall not present the reader with my likeness. But, that I may not appear to censure others by my omission, and for some other reasons which any person possessing a very moderate share of discernment will soon perceive, I think it right to draw my own portrait with the pen, instead of employing an artist to do it with the pencil, and to inform my reader, in a few words, who and what I am, in what circumstances I am placed, and why I undertook such a laborious task as this work has proved.

Respecting my rank or situation in life it is only necessary to state, that my father was a gentleman of small, though independent fortune, of an old and respectable family in Yorkshire. He had two children, a son (myself) and a daughter. After the usual school education, I was sent to Trinity Hall, Cambridge, as a pensioner, and thence to the Temple. As I was expected to pay the fees out of the small allowance which my father made me, I never had any money to spare for that purpose, and I never either took a degree or was called to the bar.

When I was about twenty-seven years of age my father died, and I inherited his house and estate at Skellow Grange, near Doncaster. After some time I married. I continued there till the threatened invasion of Napoleon induced me, along with most of my neighbours, to enter the third West-York militia, of which, in due time, I was made a major. In the performance of my military duty in the neighbourhood of Harwich, I caught a very bad fever, from the effects of which I never entirely recovered. This caused me to resign my commission and return home. I shortly afterward became a magistrate for the West Riding of my native county. The illness above alluded to induced me to turn my attention more than I had formerly done, to serious matters, and determined me to enter upon a very careful investigation of the evidence upon which our religion was founded. This, at last, led me to extend my inquiry into the origin of all religions, and this again led to an inquiry into the origin of nations and languages; and ultimately I came to a resolution to devote six hours a day to this pursuit for ten years. Instead of six hours daily for ten years, I believe I have, upon the average, applied myself to it for nearly *ten* hours daily for almost *twenty* years. In the first ten years of my search I may fairly say, I found nothing which I sought for; in the latter part of the twenty, the quantity of matter has so crowded in upon me, that I scarcely know how to dispose of it.

When I began these inquiries I found it necessary to endeavour to recover the scholastic learning which, from long neglect, I had almost forgotten: but many years of industry are not necessary for this purpose, as far, at least as is useful. The critical

knowledge of the Greek and Latin languages, highly ornamental and desirable as it is, certainly is not, in general, necessary for the acquisition of what, in my opinion, may be properly called real learning. The ancient poetry and composition are beautiful, but a critical knowledge of them was not my object. The odes of Pindar and the poems of Homer are very fine; but Varro, Macrobius, and Cicero *De Natura Deorum*, were more congenial to my pursuits. The languages were valuable to me only as a key to unlock the secrets of antiquity. I beg my reader, therefore, not to expect any of that kind of learning, which would enable a person to rival Porson in filling up the Lacunæ of a Greek play, or in restoring the famous Digamma to its proper place.

But if I had neglected the study of Greek and Latin, I had applied myself to the study of such works as those of Euclid, and of Locke on the *Understanding*, the tendency of which is to form the mind to a habit of investigation and close reasoning and thinking and in a peculiar manner to fit it for such inquiries as mine; for want of which habit, a person may possess a considerable knowledge of the Classics, while his mind may be almost incapable of comprehending the demonstration of a common proposition in geometry. In short, we see proofs every day, that a person may be very well skilled in Greek and Latin, while in intellect he may rank little higher than a ploughboy.

Along with the study of the principles of law, whilst at the Temple, I had applied myself also to the acquisition of the art of sifting and appreciating the value of different kinds of evidence, the latter of which is perhaps the most important and the most neglected of all the branches of education. I had also applied myself to what was of infinitely more consequence than all the former branches of study, and in difficulty almost equal to them altogether, namely, to the unlearning of the nonsense taught me in youth.

Literary works at the present day have generally one or both of two objects in view, namely, money and present popularity. But I can conscientiously say, that neither of these has been my leading object. I have become, to a certain extent, literary, because by letters alone could I make known to mankind what I considered discoveries the most important to its future welfare; and no publication has ever been written by me except under the influence of this motive.

When I say that I have not written this work for fame, it must not be understood that I affect to be insensible to the approbation of the great and good: far from it. But if I had my choice, I would rather rank with Epictetus than with Horace, with Cato or Brutus than with Gibbon or Sir Walter Scott. Had either present popularity or profit been my object, I had spared the priests; for, in Britain, we are a priest-ridden race: but though I had died a little richer, I had deserved contempt for my meanness.

My learning has been acquired since I turned forty years of age, for the sole purpose of being enabled to pursue these researches into the antiquities of nations, which, I very early became convinced, were generally unknown or misunderstood. But though I do not pretend to deep classical learning, yet perhaps I may not be guilty of any very inexcusable vanity in saying, that I find myself now, on the score of learning, after twenty years of industry, in many respects very differently circumstanced in relation to persons whom I was accustomed formerly to look up to as learned, from what I was at the beginning of my inquiries; and that now I sometimes find myself qualified to teach those

by whom I was at first very willing to be taught, but whom I do not always find disposed to learn, nor to be untaught the nonsense which they learned in their youth.

In my search I soon found that it was impossible to look upon the histories of ancient empires, or upon the history of the ancient mythologies, except as pleasing or amusing fables, fit only for the nursery or the fashionable drawing-room table, but totally below the notice of a philosopher. This consideration caused my search into their origin; indefatigable labour for many years has produced the result,—the discovery which I believe I have made, and which in this work I make known to my countrymen.

I am convinced that a taste for deep learning among us is fast declining;¹ and in this I believe I shall be supported by the booksellers, which is one reason why I have only printed two hundred copies of this work: but I have reason to think the case different in France and Germany; and on this account I have sometimes thought of publishing editions in the languages of those countries. But whether I shall wait till these editions be ready, and till my second volume be finished, before I make public the first, I have not yet determined; nor, indeed, have I determined whether or not I shall publish these editions. This must depend upon the foreign booksellers.

If, like some learned persons, I had commenced my inquiries by believing certain dogmas, and determining that I would never believe any other; or if, like the Rev. Mr. Faber, I had in early life sworn that I believed them, and that I would never believe any other, and that all my comfort in my future life depended upon my professed continuance in this belief, I should have had much less trouble, because I should have known what I was to prove; but my story is very different. When I began this inquiry, I was anxious for truth, suspicious of being deceived, but determined to examine every thing as impartially as was in my power, to the very bottom. This soon led me to the discovery, that I must go to much more distant sources for the origin of things than was usual; and, by degrees, my system began to form itself. But not having the least idea in the beginning what it would be in the end, it kept continually improving, in some respects changing, and I often found it necessary to read again and again the same books, for want of an index, from beginning to end, in search of facts passed hastily over in the first or second reading and then thought of little or no consequence, but which I afterwards found most important for the elucidation of truth. On this account the labour in planting the seed has been to me great beyond credibility, but I hope the produce of the harvest will bear to it a due proportion.

I very early found that it was not only necessary to recover and improve the little Greek and Latin which I had learned at school, but I soon found my inquiries stopped by my ignorance of the Oriental languages, from which I discovered that ours was derived, and by which it became evident to me that the origin of all our ancient mythoses was concealed. I therefore determined to apply myself to the study of one of them; and, after much consideration and doubt whether I should choose the Hebrew, the Arabic,

¹ Of this a more decisive proof need not be given than the failure of the Rev. Dr. Valpy's Classical Journal, a work looked up to as an honour to our country by all learned foreigners, which was given up, as well from want of contributors as from want of subscribers.

or the Sanscrit, I fixed upon the first, in the selection of which, for many reasons, which will appear hereafter, I consider myself peculiarly fortunate.

For some time my progress was very slow,—my studies were much interrupted by public business; and, for almost two years together, by a successful attempt into which I was led, in the performance of my duty as a justice of the peace, to reform some most shocking abuses in the York Lunatic Asylum.

In my study of Hebrew, also, a considerable time, I may say, was wasted on the Masoretic points, which at last I found it were a mere invention of the modern Jews, and not of the smallest use.¹

During this process, I also found it was very desirable that I consult the works in the libraries of Italy and France, as well as examine the remains of antiquity in those countries, and my reader will soon see that, without having availed myself of this assistance, I should never have been able to make the discoveries of which he will have been apprized. The benefit which I derived from the examination of the works of the ancients in my two journeys to Rome, and one to Naples, at last produced a wish to examine the antiquities of more Oriental climes, and a plan was laid for travelling in search OF WISDOM to the East;—the origin and defeat of this plan I have detailed in the preface to my Celtic Druids. I am now turned sixty; the eye grows dim, and the cholera and plague prevail in the East; yet I have not entirely given up the hope of going as far as Egypt: but what I have finished of my work must first be printed. Could I but ensure myself a strong probability of health and the retention of my faculties, for ten, or I think, even for seven years, I should not hesitate on a journey to Samarkand, to examine the library of manuscripts there, which was probably collected by Ulug-Beig. If the strictest attention to diet and habits the most temperate may be expected to prolong health, I may not be very unreasonable in looking forwards for five or six years; and I hope my reader will believe me when I assure him, that the strongest incentive which I feel for pursuing this course of life is the confident hope and expectation of the great discoveries which I am certain I could make, if I could once penetrate into the East, and see things there with my own eyes.

In a very early stage of my investigation, my attention was drawn to the ancient Druidical and Cyclopæan buildings scattered over the world, in almost all nations, which I soon became convinced were the works of a great nation, of whom we had no history, who must have been the first inventors of the religious mythoses and the art of writing; and, in short, that what I sought must be found among them. My book, called the CELTIC DRUIDS, which I published in the year 1827, was the effect of this conviction, and is, in fact, the foundation on which this work is built, and without a perusal

¹ It may be necessary to inform some persons who may read this book that, in the dark ages, the Jews, in order to fix the pronunciation and the meaning of their Hebrew to their own fancy at the time, invented a system called the Masoretic Points, which they substituted in place of the vowels, leaving the latter in the text; but, where they could not make them stand for consonants and thus form new syllables, leaving them silent and without meaning. The belief in the antiquity of this system has now become with them a point of faith; of course here the use of reason ends. On this account I shall add to the appendix to this volume a small tract that I formerly published on this subject, which I doubt not will satisfy reasoning individuals.

of it, this work will, notwithstanding my utmost care, scarcely be understood. It might very well have formed a first volume to this, and I now regret that I did not so arrange it.

I think it right to state here, what I beg my reader will never forget, that in my explanations of words and etymologies I proceed upon the principle of considering all the different systems of letters, Sanscrit excepted, to have formed originally but one alphabet, only varied in forms, and the different written languages but one language, and that they are all mere dialects of one another. This I consider that *I have proved* in my CELTIC DRUIDS, and it will be proved over and over again in the course of the following work.

Numerous are the analyses of the ancient mythology, but yet I believe the world is by no means satisfied with the result of them. There is yet a great blank. That the ancient mythoses have a system for their basis, is generally believed; indeed, I think this is what no one can doubt. But, whether I have discovered the principles on which they are founded, and have given the real explanation of them, others must judge.

The following work is similar to the solution of a difficult problem in the mathematics, only to be understood by a consecutive perusal of the whole—only to be understood after close attention, after an induction of consequences from a long chain of reasoning, every step of which, like a problem in Euclid, must be borne in mind. The reader must not expect that the secrets which the ancients took so much pains to conceal, and which they involved in the most intricate of labyrinths, are to be learned without difficulty. But though attention is required, he may be assured that, with a moderate share of it, there is nothing which may not be understood. But instead of making a consecutive perusal of the work, many of my readers will go to the Index and look for particular words, and form a judgment from the etymological explanation of them, without attending to the context or the arguments in other parts of the volume, or to the reasoning which renders such explanation probable, and thus they will be led to decide against it and its conclusions and consider them absurd. All this I expect, and of it I have no right to complain, unless I leave a right to complain that a profound subject is attended with difficulties, or that superficial people are not deep thinkers, or that the nature of the human animal is not of a different construction from what I know it to be. The same lot befel the works of General Vallancey, which contain more profound and correct learning on the origin of nations and languages than all the books which were ever written. But who reads them? Not our little bits of antiquarians of the present day, who make a splashing on the surface, but never go to the bottom. A few trumpery and tawdry daubs on an old church wall serve them to fill volumes. It is the same with most of our Orientalists. The foolish corruptions of the present day are blazoned forth in grand folios¹ as the works of the Buddhists or Brahmins; when, in fact, they are nothing but what may be called the new religion of their descendants, who may be correctly said to have lost, as they, indeed, admit they have done, the old

¹ Vide the works, for instance, published by Ackerman.

religions, and formed new ones which are suitable to their present state—that is, a state equal to that of the Hottentots of Africa.

Hebrew scholars have been accused of undue partiality to what is sneeringly called their favourite language by such as do not understand it: and this will probably be repeated towards me. In self-defence, I can only say, that in my search for the origin of ancient science, I constantly found myself impeded by my ignorance of the Hebrew; and, in order to remove this impediment, I applied myself to the study of it. I very early discovered that no translation of the ancient book of Genesis, either by Jew or Christian, could be depended on. Every one has the prejudices instilled into him in his youth to combat, or his prejudged dogma to support. But I can most truly say, that I do not lie open to the latter charge; for there is scarcely a single opinion maintained in the following work which I held when I began it. [Almost all the latter part of my life has been spent in unlearning the nonsense I learned in my youth.] These considerations I flatter myself will be sufficient to screen me from the sneers of such gentlemen as suppose all learning worth having is to be found in the Latin and Greek languages; especially when, in the latter part of this work, they find that I have come to the conclusion, that the Hebrew language, or that language of which Hebrew, Chaldee, and Arabic are only dialects, was probably the earliest of the written languages now known to us.

When I affirm that I think the old synagogue Hebrew is the oldest written language, the philosopher will instantly turn away and say, “Oh ! I see this is only the old devoteism.” He may be assured he will find himself mistaken. I believe that I found my opinion on evidence equally free from modern Christian or ancient Jewish prejudice. I attribute the preservation of these old tracts (the books of Genesis) from the destruction which has overtaken all other sacred books of the priests of the respective temples of the world, to the fortunate circumstance that they were made public by Ptolemy Philadelphus. Natural causes, without any miracle, have produced a natural effect, and thus we have these interesting remains, and have them, too, in consequence of a religious dogma having operated, nearly uncorrupted, in their general language, by modern Jewish and Masoretic nonsense. In the SYNAGOGUE books we have, most fortunately, several tracts in a language older than any language, as now written, in the world, not excepting the beautiful and almost perfect Sanscrit. And this I think I shall prove in the course of the work. That my reader may not run away with a mistaken inference from what I now say, I beg to observe, that I pay not the least attention to the generally received ancient chronologies.

In order to arrive at what I believe to be the truth, I have often been obliged to enter into very abstruse and difficult examinations of the meaning of Hebrew words; but they are generally words which have undergone the most elaborate discussion, by very great scholars, and have been the subjects of controversy. This has been a great advantage to me, as by this means I have been enabled to see every thing which could be said on the respective points in dispute, and my conclusions may be considered as the summing

up of the evidence on both sides. As the results of my inquiries will sometimes depend upon the meaning of the words, the subjects of these discussions, I have found it necessary to enter, in several instances, into a close and critical examination of their meaning, as I have just said; in which, without care and patience, the reader unlearned in Hebrew will not be able to follow me. But yet I flatter myself that if he will pass over a very few examples of this kind, which he finds too difficult, and go to the conclusion drawn from them, he will, in almost every instance, be able to understand the argument. If, as I believe, the foundations of the ancient mythoses are only to be discovered in the most ancient roots of the languages of the world, it is not likely that such an inquiry into them could be dispensed with.

The letters of the old Synagogue Hebrew language are nearly the same as the English, only in a different form. They are so near that they almost all of them may be read as English, as any person may see in Sect. 46, p. 10, by a very little consideration of the table of letters, and the numbers which they denote. In order that an unlearned reader may understand the etymological conclusions, nearly throughout the whole work every Hebrew word is followed by correspondent letters in English italics, so that a person who does not understand the Hebrew may understand them almost as well as a person who does. Half an hour's study of the table of letters, and attention to this observation, I am convinced is all that is necessary.

In great numbers of places, authors will be found quoted as authority, but whose authority my reader may be inclined to dispute. In every case, evidence of this kind must go for no more than it is worth. It is like interested evidence, which is worth something in every case, though, perhaps, very little. But in many cases, an author of little authority, quoted by me as evidence in favour of my hypothesis, will be found to have come to his conclusion, perhaps, when advocating doctrines directly in opposition to mine, or in absolute ignorance of my theory. In such cases, his evidence, from the circumstance, acquires credibility which it would not otherwise possess: and if numerous instances of evidence of this kind unite upon any one point, to the existence of any otherwise doubtful fact, the highest probability of its truth may be justly inferred. If a fact of the nature here treated of be found to be supported by other facts, and to dovetail into other parts of my system, or to remove its difficulties, its probability will be again increased. Thus it appears that there will be a very great variety in the evidence in favour of different parts of the system, which can only be correctly judged of by a consecutive perusal of the whole. And, above all things, my reader must always bear in mind, that he is in search of a system, the meaning of which its professors and those initiated into its mysteries have constantly endeavoured in all ages and nations to conceal, and the proofs of the existence of which, the most influential body of men in the world, the priests, have endeavoured, and yet endeavour, by every honest and dishonest means in their power, to destroy./

The following work will be said to be a theory: it is given as a theory. But what is a Theory? Darwin says, "To theorise is to think." The peculiar nature of the subject

precludes me from founding my thinkings or reasonings on facts deduced by experiment, like the modern natural philosopher; but I endeavour to do this as far as is in my power. I found them on the records of facts, and on quotations from ancient authors, and on the deductions which are made by writers without any reference to my theory or system. A casual observation, or notice of a fact, is often met with in an author which he considers of little or no consequence, but which, from that very circumstance, is the more valued by me, because it is the more likely to be true.

This book is intended for those only who think that the different mythoses and histories are yet involved in darkness and confusion: and it is an attempt to elucidate the grounds on which the former were founded, and from which they have risen to their present state. It is evident that, if I have succeeded, and if I have discovered the original principles, although, perhaps, trifling circumstances or matters may be erroneously stated, yet new discoveries will every day add new proof to my system, till it will be established past all dispute. If, on the contrary, I be wrong, new discoveries will soon expose my errors, and, like all preceding theories, my theory will die away, as they are dying away, and it will be forgotten.

I have just said that this work is a theory, and professes, in a great measure, to arrive at probabilities only. I am of opinion that, if ancient authors had intended more to the latter, we should have been better informed than we now are upon everything relating to the antiquities of nations. The positive assertions, false in themselves, yet not meant to mislead, but only to express the opinions of some authors, together with the intentional falsities of others, have accumulated an immense mass of absurdities, which have rendered all ancient history worse than a riddle. Had the persons first named only stated their opinion that a thing was probable, but which, in composition, it is exceedingly difficult to do, as I have constantly found, their successors would not have been misled by their want of sense or judgment. Every succeeding generation has added to the mass of nonsense, until the enormity is beginning to cure itself, and to prove that the whole, as a system, is false: it is beginning to convince most persons that some new system must be had recourse to, if one can be devised, which may at least have the good quality of containing within itself the *possibility* of being true, a quality which the present *old* system most certainly wants. Now I flatter myself that my *new* system, notwithstanding many errors which it may contain, will possess this quality; and if I produce a sufficient number of known facts that support it, for the existence of which it accounts, and without which system their existence cannot be accounted for, I contend that I shall render it *very* probable that my system is true. The whole force of this observation will not be understood till the reader comes to the advanced part of my next volume, wherein I shall treat upon the system of the philosophic Niebuhr respecting the history of the ancient Romans.

Of whatever credulity my reader may be disposed to accuse me, in some respects, there will be no room for any charge of this kind, on account of the legends of bards or monks, or the forgeries of the Christian priests of the middle ages; as for fear of being

imposed on by them, I believe I have carried my caution to excess, and have omitted to use materials, in the use of which I should have been perfectly justified. For example, I may name the works of Mr. Davis of Wales, and General Vallancey, both of which contain abundance of matter which supports my doctrines; but even of these, I have used such parts only as I thought could not well be the produce of the frauds of the priests or bards. I endeavour, as far as lies in my power, to regulate my belief according to what I know is the rule of evidence in a British court of law. Perhaps it may be said, that if I am not credulous in this respect of the monks and priests, I am in respect of the ancient monuments. But these ancient unsculptured stones or names of places, are not like the priests, though with many exceptions in all sects, regular, systematic liars, lying from interest, and boldly defending the practice on principle—a practice brought down from Plato, and continued to our own day. Witness the late restoration of the annual farce of the liquefaction of the blood of St. Januarius, and the fraudulent title to what is called the Apostles' Creed in our Liturgy.

Some years ago a fraud was attempted by a Brahmin on Sir William Jones and Major Wilford. These two gentlemen being totally void of any suspicion were deceived, but in a very little time the latter detected the fraud, and instantly published it to the world in the most candid and honourable manner. This has afforded a handle to certain persons, who dread discoveries from India, to run down every thing which Wilford wrote, not only up to that time, but in a long and industrious life afterward. I have been careful, in quoting from his works, to avoid what may have been fraudulent; but so far from thinking that Wilford's general credit is injured, I think it was rather improved by the manner in which he came forward and announced the fraud practised on him. There was no imputation of excessive credulity previously cast upon him, and I consider it likely that this instance made him more cautious than most others against impostures in future. I cannot help suspecting, that this fraud was the cause of much true and curious matter being rendered useless.

It has been said, that the more a person inquires, the less he generally believes. This is true; and arises from the fact that he soon discovers that great numbers of the priests in every age and of every religion, have been guilty of frauds to support their systems, to an extent of which he could have had no idea until he made the inquiry. Many worthy and excellent men among our priests have been angry with me, because I have not more pointedly excepted the ORDER in the British empire from the general condemnation expressed in my CELTIC DRUIDS, though I there expressly stated that I *did* except many individuals. The fraudulent title of the Apostles' Creed, which I have just named, would alone justify me.

The following rational account of the corruption of religion is given by the cool and philosophical Basnage:¹ “Divines complain that the people have always a violent propensity to sensible objects and idolatry; and I do not deny it; but in the mean time

¹ Bk. iii. ch. xix. p. 217.

“divines of all ages have been more to blame than the people, since they conducted them to the adoration of creatures: that they might be able to discourse longer, and to distinguish themselves from the crowd, they have disguised religion with obscure terms, emblems and symbols; as if they were alive; as if they were persons; and have dressed them up like men and women. This has trained up and encouraged the people in their carnal notions. They thought that they might devote themselves to the symbols, which were furnished with a wondrous efficacy, and treated of more than the Deity himself. Whereas they ought to give the people the simplest ideas of God, and talk soberly of him: they embellish, they enrich, and magnify their ideas of him, and this is what has corrupted religion in all ages, as is manifest from the instance of the Egyptians. By veiling religion under the pretence of procuring it respect, they have buried and destroyed it.”

Though the labour which I have gone through in the production of this volume of my work has been very great, yet it has been sweetened by many circumstances, but by none so much as the conviction, that in laying open to public view the secret of the mythoses of antiquity, I was performing one of the works the most valuable to my fellow-creatures which was ever completed,—that it was striking the hardest blow that ever was struck at the tyranny of the sacerdotal order,—that I was doing more than any man had ever done before to disabuse and enlighten mankind, and to liberate them from the shackles of prejudice in which they were bound.

Another thing which sweetened the labour was, the perpetual making of new discoveries,—the whole was a most successful voyage of discovery.

No doubt, in order to prevent females from reading the following work, it will be accused of indecency. Although I have taken as much care as was in my power to remove any good grounds for the charge, it is certainly open to it, in the same way as are many works on comparative anatomy. But these, in fact, are indecent only to persons of indecent and filthy imaginations—to such persons as a late Lord Mayor of London, who ordered the Savoyard statue-dealers out of the city, until they clothed their Venus de Medicis with drapery.

In all cases brevity, as far as clearness of expression would admit, has been my object; and I can safely say, though the reason for many passages may not be obvious to a reader who has not deeply meditated on the subject as I have done, yet I believe scarcely one is inserted in the book which has not appeared to me at the time to be necessary to elucidate some subject which was to follow.

It has been observed, that persons who write a bad style, generally affect to despise a good one. Now whatever may be thought of mine, I beg to observe, that I regret it is not better; I wish I had been more attentive to it in early life; but I must freely confess, that my mind has been turned to the discovery of truth almost to the entire neglect of style.

I fear some repetitions will be found which would not have occurred had I been better skilled in the art of bookmaking; but in many cases I do not know how they could

have been avoided, as a new consequence will often be shown to flow from a statement formerly made for a different purpose. However, I justify myself by the example of the learned and popular Bryant, who says,

“As my researches are deep and remote, I shall sometimes take the liberty of repeating what has preceded, that the truths which I maintain may more readily be perceived. We are oftentimes, by the importunity of a persevering writer, teased into an unsatisfactory compliance and yield a painful assent: but upon closing the book, our scruples return; and we lapse at once into doubt and darkness. It has, therefore, been my rule to bring vouchers for every thing which I maintain; and though I might, upon the renewal of my argument, refer to another volume and a distant page; yet I many times choose to repeat my evidence, and bring it again under immediate inspection. And if I do not scruple labour and expense, I hope the reader will not be disgusted by this seeming redundancy in my arrangement. What I now present to the public, contains matter of great moment, and should I be found in the right, it will afford a sure basis for a future history of the world. None can well judge either of the labour or utility of the work, but those who have been conversant in the writings of chronologers and other learned men upon these subjects, and seen the difficulties with which they are embarrassed. Great undoubtedly must have been the learning and perspicacity of many who have preceded me. Yet it may possibly be found at the close, that a feeble arm has effected what those prodigies in science have overlooked.”¹

I conceive the notice which I have taken of my former work cannot be considered impertinent, as it is, indeed, the foundation on which this is built. The original habitation of the first man, and the merging of nearly all ancient written languages into one system, containing sixteen letters, which in that work I have shewn and proved, pave the way for the more important doctrines that will be here developed, and form an essential part of it. The whole taken together, will, I trust, draw aside the veil which has hitherto covered the early history of man,—the veil, in fact, of Queen Isis, which she, I hope erroneously, boasted should never be withdrawn. If, in this undertaking, it prove that I have spent many years, and bestowed much labour and money in vain, and have failed, Mr. Faber may then have to comfort himself that his failure is not the last. I think it no vanity to believe that I have succeeded better than he has done, because I have come to the task with the benefit of the accumulated labours of Mr. Faber, and of all my predecessors. So that if there be merit in the work, to them, in a great degree, it must be attributed. I have the benefit both of their learning and of their errors.

In the fifth book a number of astronomical calculations are made. But everything like scientific parade and the use of technical terms, to which learned men are generally very partial, are studiously avoided; and I apprehend that even the little knowledge of astronomy which any well educated schoolgirl may possess, will be sufficient for understanding these calculations. Close attention to the argument will doubtless be re-

¹ Bryant, Anal. Pref. p. vii.

quired; but, with less than this, my reader will not expect to solve the problem which has hitherto set at defiance the learning and talent of all scientific inquirers. When my reader comes to this part of my work he will find, that to make my calculations come right, I have constantly been obliged to make a peculiar use of the number 2160, and in many cases to deduct it. For this he will find no quite satisfactory reason given. But though I could not account for it, the coincidence of numbers was so remarkable, that I was quite certain there could, in the fact, be no mistake. In the second volume this will be satisfactorily accounted for; and I flatter myself it will be found to form, not a blemish, but the apex, necessary to complete the whole building.

How I may be treated by the critics on this work, I know not; but I cannot help smiling when I consider that the priests have objected to admit my former book, the *Celtic Druids*, into libraries, because it was antichristian; and it has been attacked by Deists, because it was superfluously religious. The learned deist, the Rev. R. Taylor, has designated me as *the religious* Mr. Higgins. But God be thanked, the time is come at last, when a person may philosophise without fear of the stake. No doubt the priests will claim the merit of this liberality. It is impossible, however, not to observe what has been indiscreetly confessed by them a thousand times, and admitted as often both in parliament and elsewhere by their supporters, that persecution has ceased, not because the priests wished to encourage free discussion, but because it is at last found, from the example of Mr. Carlile and others, that the practice of persecution, at this day, only operates to the dissemination of opinion, not to the secreting of it. In short, that the remedy of persecution is worse than the disease it is meant to cure.

On the subject of criticism Cleland has justly observed, "The judging of a work, not " by the general worth of it, but by the exceptions, is the scandal of criticism and the " nuisance of literature; a judgment that can dishonour none but him who makes it."¹ In most cases where I have known the characters of the priests who have lost their temper, and taken personal offence at what I have said against the order, in that world I have thought I could discover a reason for it which they did not assign. As the subjects there treated of may be considered to be continued here, the objections of my opponents will be found to be refuted without the odious appearance of a polemical dispute. As for those attacks which were evidently made by the priests merely for the purpose, as far as possible, of preventing their followers from reading the *Celtic Druids*, and not for the purpose of refuting that work, they are of no consequence. Although it was published in great haste, I am happy to have it in my power to state, that no error of any importance has been pointed out, some few overlooked errors of the press excepted. Various attacks upon it are characterised by the obvious vexation and anger of my opponents, rather than by argument. But the attack of one gentleman I think it right to notice.

The Rev. Hugh James Rose, B.D., Christian Advocate of Cambridge, has honoured

¹ Preface to *Specimens*, p.xi.

it with his notice; but it is gratifying to me to be able to say, that except one proverbial expression, *in toto cælo* PERHAPS, improperly used, and a mistake in writing Plato for Herodotus, and Herodotus for Plato, which, in a great part of the impression, was corrected with the pen, and in all was ordered to be so corrected with it, before the book left the printer's, and a mistake in writing *παρ' ἐξοχην* instead of *κατ' ἐξοχην*, he has not found any other fault, though I think he has shewn no want of inclination. With respect to the latter error, as I certainly never discovered the gross and shocking inadvertency until a great part of this work was printed, I should not be at all surprised if somewhere, as I wrote for Greek *παρ' ἐξοχην* instead of *κατ' ἐξοχην*, I should have written for French *kat'* excellence instead of *par* excellence

A writer in the Bishop's review accuses me of being in a rage with priests. I flatter myself I am never in a rage with any thing; but, I never have scrupled and never shall scruple to express my detestation of an order which exists directly in opposition to the commands of Jesus Christ—which in no case is of use to mankind, but which has produced more demoralisation and misery in the world than all other causes put together. With this conviction it would be base in me to withhold my opinion, and not even the fear of the auto-da-fé shall prevent me from expressing it.

As long as the art of writing and reading was a secret confined to a few select persons, priests might be thought to be wanted to say the prayers for the ignorant; but as most persons can read now, they are no longer necessary; and the prayer which Jesus Christ taught is so very short and simple, that no person, above the class of an idiot, can be in any difficulty about it; and there can be little doubt that Jesus Christ taught that simple and short form that priests might no longer be necessary.

Matthew vi. 5, 6, 7, 9, makes Jesus say, "When thou prayest, thou shalt not be as the "Hypocrites, for they love to pray standing in the synagogues" [they go in great form to church and have their pew made with high walls and lined with crimson cloth], "and in "the corners of the streets, that they may be seen of men;" [attend Bible and Missionary meetings;] "verily they have their reward. But thou, when thou prayest, enter "into thy closet, and when thou hast shut thy door, pray to thy Father which is in "secret, and thy Father which seeth in secret, shall reward thee openly. But when ye "pray, use not vain repetitions as the heathen do, for they think that they shall be heard "for their much speaking. After this manner, therefore, pray ye," &c.

Here priesthoods and priests, vipers as Jesus often called them, are expressly forbidden. In giving directions what a person is to do when he prays, he directly countermands every other mode of proceeding. In strict keeping with this, not a single word of his can be pointed out in any one of the gospels, which can be construed into even a toleration of priests; and in the vain repetitions liturgies are evidently implied.

In the prayer which Jesus gave, he gave a liturgy and directions for the use of it, and no human being who has learned to repeat this prayer can ever want any priest or other apparatus.

Had Jesus considered any symbol or confession of faith necessary, he would have

given one. As he has not given one, and as he did take upon himself to legislate in the case, on every principle of sound reasoning it must be held, that he did not think a belief in this or in that faith, as it is called, (which his profound wisdom well knew never can be a merit or demerit,) was necessary to salvation. This justifies its name, the poor man's religion. The poor man's whole duty to God is contained in this prayer, and the whole moral part of his duty to man is contained in the direction to every one to do to his neighbour as he would wish his neighbour to do to him. Its founder left nothing in writing, because the poor man's religion does not require it.

This great simplicity makes the pure, unadulterated Christian religion the most beautiful religion that ever existed. Restore it to this pure and simple state, and ninety-nine out of every hundred of all the philosophers in the world will be its friends, instead of its enemies. In the accounts which we read of Jesus' preaching, he is made to say, that if they believed on him they should be saved. In order to find some pretext for *their own nonsense*, the priests, by a gross, fraudulent mistranslation, have made him *talk nonsense* and say, if ye believe ON ME, instead of IN ME, or *in my words*, ye shall be saved. On this they found the necessity of faith in their dogmas. Some persons will think this a merely *trifling* critical emendation; but so far is it from being trifling, that it is of the very greatest importance, and on it some most important doctrines depend. All this tends to support the doctrines of the celebrated Christian philosopher Ammonias Saccas, of which I shall Wave much to say in the following work.

But it is necessary to observe, that this simple view of the religion leaves *untouched* every dogma of every sect. It shews that the religion damns no person for an opinion. It leaves every one to enjoy his own opinions. It censures or condemns the opinions of no one; but I fear that it will be liked almost by no one, because it prevents every one from condemning the opinion of his neighbour. If Jesus can be said to have established any rite, it will be found in the adoption of the very ancient ceremony of the Eucharistia, the most beautiful of all the religious ceremonies ever established, and of which I shall often have to treat in the course of my work. Jesus Christ was put to death, if the four gospel histories can be believed, merely for teaching what I have no doubt he did teach, that Temples, Priests, Mysteries, and Cabala, were all unnecessary. Mohamed, by abolishing priests, liturgies, and symbols, and by substituting a simple hymn in praise of the Creator, was a much more consistent Christian than the modern Paulite; and this, and nothing but this, was the religion of Mohamed. The Koran was none of his.

The priest to whom I lately alluded has called me misosierist. This he may do as long as he pleases.¹ How is it possible for a person who, like me, is a sincere friend of religion, not to be indignant at an order which has, by its frauds, rendered the history of all religions, and of every thing connected with them, doubtfully frauds systematically practised in all ages, and continued even to the present day, and in our own country?

¹ My work called The Celtic druids has never been noticed in any way which can be called a review, except in the fifth and sixth numbers of the Southern Review of North America, printed in Charleston. In that periodical it is reviewed by a very learned man, with whom I first became acquainted in consequence of his critique.

I consider that when the Bishop's review called me a misosierist, it paid me the greatest of compliments. To be called a misosierist is the same as to be called Philanthropist. I am proud of the epithet.

I have been accused of being fond of paradox. The word Paradox means, beyond common opinion. When common opinion tells me to believe that God, the Supreme First Cause, walked in the garden, or that he, as Jupiter, carried Io away on his back to Crete, I am not afraid of being paradoxical or doing wrong in adopting the opinion of all the first fathers of the church, and in seeking some meaning which the original words do not literally possess.

If the priests can refute the doctrines which I teach, they will not lose a moment in doing it; if they cannot, they will have recourse to turning selected passages and parts of arguments into ridicule. To this they are welcome. I shall rejoice in the proof of my victory.

I have come to one resolution—never to attempt to vindicate myself from any unfounded charge of ignorance or misquotation in this book; but, only to notice such real errors in the work, as may be pointed out, and to correct them, of whatever kind they may be.

Like my learned friend Eusebe de Salverte, I shall be accused of rationalism.¹ I, beforehand, plead guilty to the charge. I can be of no religion which does not appear to be consistent with sound reason, and I cannot stoop, with the advocates of priestcraft and idiotism, to lend my hand to continue the degradation of my fellow-creatures. Since the priests and their abettors have thought proper to convert the exercise of the highest gift of God to man *reason* into a term of reproach—rationalism—I know not how to return the compliment, though I do not like to render evil for evil, better than by designating their attempted opposition to reason, idiotism.

To guard myself against being accused of the disgusting practice of using abusive epithets, I beg that the term *devotee*, which will often occur, as of course it conveys no meaning against any one's moral character, may not be considered to mean a bigot, but merely a person very much, or rather more than usually religious, which is its true and correct meaning. I leave the use of abusive language, such as infidel, to persons who, feeling that their arguments are weak, try to strengthen them by violence.

In the execution of this work I have endeavoured to place myself above all religions and sects, and to take a bird's-eye view of them all; and, as I have favoured none, I know I shall be favoured by none. A few and very few persons, those persons who are really philosophers will read it. The generality of mankind will read no further than to that part where it begins to touch their own prejudices or their own religion; then they will throw it down. It is very seldom indeed that a religious person is capable of reasoning respecting matters connected with his religion. This is the cause why, on this subject, no two persons scarcely ever agree. And I beg my reader to recollect, that if he take the opinion of a religious person on any matter connected with such a work as this, as

¹ Foreign Quarterly Review, No. XII

there are numbers of religions, the chances are very great, that in some part it must have attacked the religion of the person whose opinion he takes; whence it follows that the chances are in proportion to the whole numbers of religions which exist to one, that he depends on a prejudiced person, and is deceived. All this will operate against the book; but how can I expect any better?—for the immediate effect of my theory, if universally received, would be, to render obsolete nine-tenths of all the literature of the world, and to overthrow almost every prevailing system of historic chronology, and religion. But founding my opinion on a thorough conviction that I have solved the great problem and have discovered the long-lost truths of antiquity which have been so long sought for in vain, I feel no doubt that the time will come when my discovery will be adopted, when the errors in the work or in the system will be corrected, and the truth it contains will be duly appreciated, and that, if I have succeeded in developing the origin of religions, nations, and languages, it will by degrees make its way. Besides, the schoolmaster is abroad. *Tempora mutantur, et veritas prævalebit.*

I shall be found frequently to express *a suspicion*; as for instance, *I have a suspicion*, or *I have a strong suspicion*. I think it right to apprise my reader, that when I use these words, I really mean that *I suspect* or *conjecture*, and that however numerous may be the proofs which I produce, I yet admit a doubt, and by no means intend to place the credit of my work upon the absolute truth of the doctrines so doubtfully advanced by me. Of course among such an innumerable number of references contained in the notes, errors would have been found, even if my eyes had not begun to fail me, and to verify them it is impossible to travel again over all the libraries from Glasgow to Naples. I shall be thankful for any corrections.

In many places the explanations of words will be found to be given in numbers. This has been generally treated by the learned with contempt. I think it right to give notice to the reader, that before this work is finished, this *buffoonery*, as it has been called by those who did not understand it, and who were too idle or too proud to inquire what could be the cause that the *most learned of the ancients* used such a practice, will be found of the very first importance, and to be any thing but buffoonery.

It is also necessary to observe, that if an observation or notice of an ancient custom should sometimes appear, which may be thought to be introduced without good cause, it is not therefore to be concluded that all persons will be of that opinion. I think it right to warn my reader, that there are more passages than one in the book, which are of that nature, which will be perfectly understood by my masonic friends, but which my engagements prevent my explaining to the world at large.

My masonic friends will find their craft very often referred to. I believe, however, that they will not find any of their secrets betrayed; but I trust they will find it proved, that their art is the remains of a very fine ancient system, or, perhaps, more properly, a branch of the fine and beautiful system of WISDOM which, in this work, I have developed.

In the latter part of the work many facts are stated and observations made which

ought to have had a place in the earlier parts of it; this arose from the fact, that when I commenced printing, I thought I had finished my first volume: but, as it proceeded, I continued my researches, and in consequence met with many new circumstances tending to complete or strengthen my system. Was I to leave them unnoticed? This would have been a kind of infanticide. Their late introduction may injure the work; but my object is not to make a book, but to develop great truths, respecting ancient Language, Religion, and the Origin of Nations.

Sometimes a quotation will be found to contain bad grammar, as for instance, in Book X. Chapter VI. Sect. 11, pp. 716, 717; but I have thought it better to leave it as I found it, than run the risk of making an author say what he did not intend, by my correction. Schoolmasters think such things of consequence. They are certainly better avoided. It is a common practice of our scholars to endeavour to tie down inquirers to the niceties which the old languages acquired when they had arrived at their highest state of perfection, prohibiting any licence, and making no allowance for their uncertain state before grammars or lexicons were written. For instance, Buddha and Buda, between which they now make some very nice distinctions; saying, one is the Planet Mercury, and the other is Wisdom, a distinction adopted evidently in later times. This is the counterpart of the Sun and the planet Mercury of the Greeks, both of which, I shall shew, meant the Sun and the Planet also. The same is the case with the Greek words *Ἡρώς* and *Ἔρως*, one of which I shall be told means hero and the other Love; but which I shall prove must have been originally the same, and each must have had both meanings, before the later Greeks fixed the meaning of every word in their language. These puny criticisms are calculated for nothing but the concealment of truth, and are founded upon a total forgetfulness or ignorance of the principles or history of all languages. This will be discussed much at large in my second volume, but I have thought it right thus slightly to notice it here, in order to assuage the anger of those small critics, in the mean time.

I think it right to make an observation upon an effect of prejudice, which has operated for the concealment of truth in modern times more than almost any other cause whatever, and it is this: it constantly happens that circumstances are met with, to all appearance closely connected with the history of the Jews, and yet in places so remote from Judea, and so unconnected with it, that our inquirers have not been able to admit even the possibility of any connexion having existed between them; and, in order that they might not expose themselves to ridicule for what has appeared even to themselves to be absurd credulity, they have, without any dishonest motive, disguised and corrupted words without number. Thus we find, instead of Solomon,¹ Soleimon and Suleimon; instead of David, Daoud, and, as the learned Dr. Dorn calls it, Davudze; and instead of Jacob, *Yucoob*, when the name was clearly meant, in the original, to be what we call Jacob.

¹ It is true that, properly speaking, neither person ought to have been called Solomon; but, as the same name of a person was originally meant in both case, they ought both to be represented by the same letters.

In a similar manner, in Hamilton's Gazetteer, the word which, in old maps, is properly called Adoni, is changed by him into Adavani, and Salem into Chelam. Vide Book x. Chap.vii. Sec.8, p.758.

Another evil consequence has arisen out of this union of ignorance and prejudice, which is, that many words, because they contain passages relating to matters which have been thought to be comparatively modern, have hastily been decided to be modern forgeries, and cast away. The force of this argument my reader cannot now estimate, but he will understand it as he advances in the work; on this account the question respecting the genuineness of almost every writing which has been deemed spurious deserves reconsideration. Now I would produce, as examples of this, some of the books of the Apocrypha, and, for one, the book of Jesus, the son of Sirach. Something which has caused them to be thought modern, will be found respecting this personage in my next volume. The fact, as my reader will see, is rather a proof of the genuineness of that book at least. The effect of this prejudice has been totally to prevent any approximation towards the truth. The discoveries which I have made have been effected by pursuing a course diametrically opposite. If not merely as much care had been taken to discover the truth as has been taken to conceal it, but only a fair and impartial care had been taken, the true character of the ancient histories and mythologies would have been discovered long since. This I beg my reader always to bear in mind. It is of the very first importance. When I began my inquiries, I was the dupe of this superstition. This is an example of the many things which I have stated that I found so difficult to unlearn.

For a very long time, and during the writing of the greater part of my work, I abstained from the practice of many etymologists, of exchanging one letter for another, that is, the letter of one organ for another of the same organ; such, for instance, as Pada for Vada, (p.739,) or Beda for Veda, in order that I might not give an opportunity to captious objectors to say of me, as they have said of others, that by this means I could make out what I pleased. From a thorough conviction that this has operated as a very great obstacle to the discovery of truth, I have used it rather more freely in the latter part of the work, but by no means so much as the cause of truth required of me. The practice of confining the use of a language while in its infancy to the strict rules to which it became tied when in its maturity, is perfectly absurd, and can only tend to the secreting of truth. The practice of indiscriminately changing ad libitum a letter of one organ for another of the same organ, under the sanction of a grammatical rule,—for instance, that B and V are permutable, cannot be justified. It cannot, however, be denied, that they are often so changed; but every case must stand upon its own merits. The circumstances attending it must be its justification.

I have no doubt that the professed Oriental scholars will nearly all unite to run down my work. The moment I name Irish literature and several other subjects, they will curl up the corner of the lip, as they have often done before. Oriental scholars are no ways different from the remainder of mankind, and it is not likely that they should receive with pleasure the rude shock which this work will give to many of their preju-

dices. It is not likely that they will hear with pleasure, that in all their researches into the history of antiquity they have been in the wrong track. All this is natural, and I find no fault with it—it is what I ought to expect,—it is what has happened in almost every case where an individual has attacked old prejudices. Was it not the case with Locke? Was it not the case with Newton? some of whose best works did not go to a second edition in less than thirty years! If these *master minds* were so treated, would it not be absurd in me to hope to escape without illiberal attacks or censures? But there is one thing of which I must complain in Orientalists,—they always appear to speak on the subjects to which they have directed their studies with authority, as if they did not admit of any doubt. But if a person will carefully attend to them, he will find, nevertheless, that scarcely any two of them agree on a single point.

I must also make another observation which I fear will give offence. Some of them, I think, prize too highly the knowledge of the ancient Oriental dead languages—they seem to think that these once acquired, all wisdom is acquired also as a necessary consequence. They seem to forget that the knowledge of these languages is of no other value than as a key to unlock the treasures of antiquity. I wish to recall this to their recollection, and to remind them of the story of the Chameleon, that *others can see as well as themselves*. In making these observations, I hope they will not consider that I wish to depreciate their Oriental learning; far from it. I think it has not been so much appreciated as it deserves by their countrymen, and though I think they cannot pretend to compete in learning with the Jesuits or the priests of the *propaganda*, whose whole lives were spent in the acquisition of Oriental learning, and almost in nothing else; yet I think that the proficiency which great numbers of them have made in the learning of the East, in the midst of the performance of numerous arduous labours of civil or military life, is above all praise, and has laid their countrymen under the greatest obligation to them.

Before I conclude, I feel myself bound to acknowledge my obligations to my Printer, Mr. Smallfield, not only for his punctuality and attention, but for many orthographical and other suggestions, which have greatly improved the work. It would have been still more worthy of the reader's perusal, if, like the monks in their works, I could have called a brotherhood to my assistance, or if, like Mr. Bryant,¹ I could have had a learned and confidential friend to advise and assist me.

After having spent many years upon this work, I have long doubted, as I have already intimated, whether I should make it public or not. I will not deny that I feel cowardly. I flatter myself that I am esteemed by many valuable friends, some of whom I may probably lose by my publication. What shall I gain by it? Nothing.—Posthumous fame? Perhaps so. Is this worth having? Pliny and Cicero so thought. Is the work worth publishing? I flatter myself the answer may be in *the affirmative*. Is it calculated to do good? Is it calculated to reduce the power and influence of priests, and

¹ Vide his Preface to the third Volume of the 4to edition.

to enlighten mankind? It surely is. The discussion alone, supposing I am mistaken, must tend to elicit and to establish truth; and truth is good. Supposing that I believe the publication to be for the good of mankind, am I justified in suppressing it? In this case, am I doing to the rest of mankind as I would wish them to do to me? A sentiment of the great and good Epictetus is so appropriate to my situation and circumstances, that I think I cannot do better than conclude with his words, except, indeed, it be humbly to imitate their author, and to endeavour, as far as lies in me, to profit by his example.

“If you resolve to make wisdom and virtue the study and business of your life, you must be sure to arm yourself beforehand against all the inconveniences and discouragements that are likely to attend this resolution. I imagine that you will meet with many scoffs and much derision; and that people will upbraid you with turning philosopher all on the sudden. But be not you affected or supercilious; only stick close to whatever you are in your judgment convinced is right and becoming: and consider this as your proper station, assigned you by God, which you must not quit on any terms. And remember, that if you persevere in goodness, those very men who derided you at first will afterward turn your admirers. But if you give way to their reproaches, and are vanquished by them, you will then render yourself doubly and most deservedly ridiculous.” (Stanhope.) Yes, indeed, I am resolved I will endeavour to imitate thee, immortal slave, and will repeat the words of the modern poet,

“ Steadfast and true to Virtue’s sacred laws,
 “ Unmoved by vulgar censure or applause,
 “ Let the world talk, my friends; that world, we know,
 “ Which calls us guilty, cannot make us so.
 “ With truth and justice support Nature’s plan,
 “ Defend the cause, or quit the name of man.”

GODFREY HIGGINS

SKELLOW GRANGE, NEAR DONCASTER

May 1, 1833

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CHAPTER I.

PROBABLE ORIGIN OF NUMBERS AND LETTERS, AND OF THE ADOPTION OF THE NUMBER 28 FOR THE FORMER, AND 16 FOR THE LATTER.—THEY BOTH PRECEDED HIEROGLYPHICS.

1. In the following preliminary observations, I have repeated much of what may be found in my work, entitled THE CELTIC DRUIDS, but it is so much enlarged, and I hope improved, by additional evidence in its support, that I have found it impossible to avoid the repetition to do justice to my subject. Therefore I hope it will be excused; more particularly as I consider that the removal of all doubt respecting the antiquity of the 16 or Cadmean letter system is necessary, several very important consequences being drawn from it, which have an intimate relation to the doctrines developed in the following work.

2. In an inquiry into the origin of nations, or into the early history of mankind, one of the very first objects which offers itself to our attention is the invention of letters and numbers. Of this we have no actual information to which the least attention can be paid; for I suppose no one listens to such stories as those of their invention by Hermes or Mercury in Egypt, or Hercules in Gaul; it is therefore evident that to theory, and to theory alone, we must have recourse for the solution of the difficulty. A bare probability is the utmost at which we can ever expect to arrive in the investigation of this very interesting subject.

3. There is no likelihood that man would be endowed with these sciences at his creation; therefore it follows as a matter of course, that we must suppose the knowledge of them to have been the result of his own ingenuity, and of the gradual development of his faculties. This being admitted, it surely becomes a matter of great curiosity to ascertain the probable line of conduct, and the gradual steps which he would pursue for their acquisition.

4. After he had arrived at the art of speaking with a tolerable degree of ease and fluency, without being conscious that he was reasoning about it, he would probably begin to turn his thoughts to a mode of recording or perpetuating some few of the observations which he would make on surrounding objects, for the want of which he would find himself put to inconvenience. This I think was the origin of Arithmetic. He would probably very early make an attempt to count a few of the things around him, which interested him the most, perhaps his children; and his ten fingers would be his first reckoners; and thus by them he would be led to the decimal instead of the more useful octagonal calculation which he might have adopted; that is, stopping at 8 instead of 10. Thus, $8 + 1$, $8 + 2$, $8 + 3$, instead of $10 + 1$ or 11, $10 + 2$ or 12; $10 + 3$ or 13. There is nothing natural in the decimal arithmetic; it is all artificial, and must have arisen from the number of the fingers; which, indeed, supply as easy solutions to the whole enigma. Man would begin by taking a few little stones, at first in number five, the number of fingers on one hand. This would produce the first idea of numbers. After a little time he would increase them to ten. He would, by placing them in order, and making them into several parcels, by degrees acquire a clear idea of ten numbers. He would divide them into two, and compare them with one number and with the fingers on one hand, and he would observe their equality; and thus by varying his parcels in different ways, he would begin to do what we call calculate, and acquire the idea of what we call a calculation. To these heaps or parcels of stones, and operations by means of them, he would give names; and I suppose that he called each of the stones a calculus, and the operation a calculation.

5. The ancient Etruscans have been allowed by most writers on the antiquities of nations, to have been among the oldest civilised peoples of whom we have any information. In my Essay on *the Celtic Druids*, I have shewn that their

language, or that of the Latins, which was in fact their language in a later time, was the same as the Sanscrit of India. This I have proved not merely by the uncertain mode of shewing that their words are similar, but by the construction of the language. The absolute identity of the modes of comparison of the adjectives, and of the very impersonal, which in my proof I have made use of, cannot have been the effect of accident. The words which I have used above for the first calculation, and for the instruments used in its performance, *calculus*¹ and *calculation*, are Latin, the language of the descendents of the Etruscans, and thus may have been readily derived from the earliest people of the world, whether Asiatic or European. I name this to shew that there is no objection to the names merely because they are the names of a modern language.

6. During the time that man was making this calculation, his attention would be turned to the Sun and Moon. The latter he would perceive to increase and decrease; and after many moons he would begin to think it was what we call periodical; and though he had not the name of period, he would soon have the idea in a doubtful way, and with his calculi he would begin a calculation. He would deposit one every day for twenty-eight days, being nearly the time one moon lived, and is the mean between the time of her revolution round the earth, twenty-nine days twelve hours and forty-three minutes, and the time she takes to go round her orbit, twenty-seven days, seven hours and forty-three minutes. Any thing like accuracy of observation it would be absurd to expect from our incipient astronomer. After a few months' observations he would acquire a perfect idea of a period of twenty-eight days, and thus he would be induced to increase his arithmetic to twenty-eight calculi. He would now try all kinds of experiments with these calculi. He would first divide them into two parts of equal number. He would then divide them again, each into two parts, and he would perceive that the two were equal, and that the four were equal, and that the four heaps made up the whole twenty-eight. He would now certainly discover (if he had not discovered before) the art of adding, and the art of dividing, in a rude way, by means of these calculi, probably at first without giving names to these operations. He would also try to divide one of the four parcels of calculi into which the Moon's age was divided still lower, but here for the first time he would find a difficulty. He could halve them or divide them into even parcels no lower than seven, and here began the first cycle of seven days, or the week. This is not an arbitrary division, but one perfectly natural, an effect which must take place, or result from the process which I have pointed out, and which appears to have taken place in almost every nation that has learned the art of arithmetic. From the utmost bounds of the East, to the Ultima Thule, the septenary cycle may be discovered. By this time, which would probably be long after his creation, man would have learned a little geometry. From the shell of the egg, or the nut, he would have found out how to make an awkward, ill-formed circle, or to make a line in the sand with his finger, which would meet at both ends. The spider, or experiment, would certainly have taught him to make angles, though probably he knew nothing of their properties.

7. A very careful inquiry was made by Dr. Parsons some years ago into the arithmetical systems of the different nations of America, which in these matters might be said to be yet in a state of infancy, and a result was found which confirms my theory in a very remarkable manner. It appears, from his information, that they must either have brought the system with them when they arrived in America from the Old World, or have been led to adopt it by the same natural impulse and process which I have pointed out.

8. The ten fingers with one nation must have operated the same as with the other. They all, according to their several languages, give names to each unit, from one to ten, which is their determinative number, and proceed to add an unit to the ten; thus, ten *one*, ten *two*, ten *three*, &c., till they amount to two tens, to which sum they give a peculiar name, and so on to three tens, four tens, and till it comes to ten times ten, or to any number of tens. This is also practised among the Malays, and indeed all over the East: but to this among the Americans there is one curious exception, and that is, the practice of the Caribbeans. *They* make their detemrinative period at five, and add one to the name of each of these fives, till they complete ten, and they then add two fives, which brings them to twenty, beyond which they do not go. They have no words to express ten or twenty, but a periphrasis is made use of. From this account of Dr. Parsons', it seems pretty clear that these Americans cannot have brought their figures and system of notation with them from the Old World, but must have invented them; because if they had brought it, they would have all brought the decimal system, and some of them would not have stopped at the quinquennial, as it appears the Caribbees did. If they had come away after the invention of letters, they would have brought letters with them; if after the invention of figures, but before letters, they would all have had the decimal notation. From this it follows, that they must have migrated either before the invention of letters or figures, or, being ignorant persons, they did not bring the art with them. If this latter were the case, then the mode of invention according to my theory must have taken place entirely and to its full extend with the Americans, (which proves my assumed natural process in the discovery

¹ In the same way we have *annus* and *annulus*, *circus* and *circulus*.

to be correct,) and in part, though not to the full extent, with the Caribbees: but the same *natural* process must have influenced both, which proves that my theory is rational and probable, and really has a principle of human nature for its foundation. I think the fact of the Caribbes having proceeded by the same route, but having only gone part of the way, is a strong circumstance to confirm my hypothesis.

9. The natives of Java have the quinary system, or calculation by fives. And it is remarkable that the word *lima*, which means *five*, means also the *hand*. It appears from Mr. Crawford, that in early times they had only the quinary system, which by degrees they improved to the denary.

10. In support of the idea which I have suggested above relative to the period of twenty-eight days, several circumstances or historical facts of the earliest nations of whom we have any account, may be cited. The almost *universal adoption* of the septenary cycle, which as a *religious ordinance* was certainly not known to the Israelites before the time of Moses, can in no other way be accounted for, and is in itself not of trifling moment. When man advanced in astronomical science, and parcelled the path of the moon in the heavens into divisions, he did not choose for this purpose twenty-nine or twenty-seven, but twenty-eight; and, accordingly, this was the number of mansions of the moon into which the Lunar Zodiac was divided by the astrologers of Egypt, of Arabia, of Chaldea, and of India. It was not, in my opinion, until a late date, comparatively speaking, that the mansions in India were more correctly divided into twenty-seven; but I do not state this as a fact, because I think it is not clearly made out which of the two Indian divisions, twenty-seven or twenty-eight, with which we meet, was the most ancient. If it were twenty-seven, I should consider this as a circumstance strongly tending to support the doctrines of Bailly, advocated by me in my *CELTIC DRUIDS*, that a highly civilized nation had formerly existed, of which the learning of India and Egypt was a remnant. I think, from various circumstances which will be noticed in the following work, the reader will be induced to believe that the Indian division was originally the same as those of the Chaldeans and Arabians. All the three Zodiacs differ in the figures on them in such a manner as to make it likely that they are not copies from one another, but that they have each given their own figures to the divisions previously made into twenty-eight, from some common source. A learned astronomer, Mr. BENTLEY, in his work lately published, called *Ancient and Modern Hindoo Astronomy*,¹ states them to have been originally *twenty-eight*.

11. The Chinese also have a Lunar Zodiac divided into twenty-eight parts or mansions, and seven classes, four of which are assigned to each of the seven planets. But they do not, like the Hindoos, the Chaldees, and the Arabians, give them the forms of animals.² Here is evidently the same system, which so completely accords with my theory of the first lunar observations of uncivilized or infant man. And the circumstances of their Zodiac being without the forms of animals seems to confirm my idea, that the Hindoo, the Chaldeans, the Arabic, and Egyptian Zodiacs, must have been drawn from some common source which originally was without them. There must have been some common reason for all these different nations adopting a Zodiac of twenty-eight divisions. I know not any so probably as the supposed length of the Moon's period. The animals in those Zodiacs are many of them natives of low latitudes: for instance, the elephant of Africa and India—which shews where the persons lived who gave them these animals. The Solar Zodiac, which has not the elephant, shews that it is not the produce of any nation where the elephant was indigenous. If the elephant and camel had been natives of the country where the Solar Zodiac was invented, they would not have been left out, to substitute goats or sheep. The modern astronomer, Mr. Bently, was told by a learned Mohamedan, that the Lunar Zodiacs originally came from a country north of Persia and north-west of China—the *evident birth-place of the Solar Zodiac*.³

12. My opinion on this subject is confirmed by that of the learned Professor Playfair, who says, "It is also to the phases of the Moon that we are to ascribe the common division of thime into weeks, or portions of seven days, which seems to have prevailed almost over the whole earth."⁴

13. It has been observed by Rev. Dr. Doyly, in an attack upon Sir W. Drummond, that the Zodiac is not of Indian extraction, but of Greek, because the animals of which it is composed are not natives of India.⁵ The argument seems fair; for it is not credible that the elephant should have been omitted in an Indian composition. The same argument applies to Egypt and the remainder of Africa. But this is by no means a proof that it is the invention of the Greeks. The climate of Samarcand, in Tatory, is the same as that of Greece, and as I consider that the latter is quite out of the quesiton, I maintain that it tends strongly to confirm my hypothesis.

¹ P. 3.

² Encyclop. Brit.

³ Bentley on Hind. Ast., p. 251.

⁴ Trans. Roy. Soc. Edin. Vol. II. p. 148.

⁵ The whimsical sign called Capricorn, in the Indian Zodiac, is an entire goat and an entire fish; in the Greek and Egyptian, the two are united and form one animal. It has been observed, that this is itself a presumptive proof that the Indian is the older of the two. And the Indian name, as noticed by Mons. Dupuis, (Tome III. p. 332,) is, as he has justly observed, probably taken from a primeval language whence both the Greek and Indian have been formed.

14. The Bishop says,¹ “The first astronomers were not calculators, but observers. Now the Moon is *seen* in the Zodiac, and her place is obvious to the eye of the most rude observer; the Sun is not *seen* in it, and its place is only known by comparison and calculation. Thus the division of the Zodiac with respect to the Moon was probably among the earlier results of attention to the heavenly appearances, and its division with respect to the Sun among the results comparatively later. This is probable; but it seems to follow that it could not have been invented by the Greeks till they were far advanced in science; and if this be admitted, it seems absolutely incompatible with the ignorance of the Greek authors of its origin. Their fabulous nonsense clearly proves their ignorance, but Phornutus and other authors admit it. In several passage, Bishop Doyly² states quite enough to prove that the Zodiac could be invented neither by the Chaldeans, by whom he always means the Babylonians, nor by the Egyptians, nor the Greeks. It is absolutely certain that the inventors of the Neroe and the Metonic cycle must have been infinitely more learned than any of these three at any period of their histories before the birth of Christ. It is also proved from the number of the pillars in the Druidical circles of Britain, that the builders of them must have been acquainted with these cycles. The Phenniche and Phan, noticed in Chap. V. sect. xiv. Chap. VI. sect xxv. of the Celtic Druids, and the note on it, Appendix, p. 307, prove that the Irish were acquainted with these cycles.

15. It has been observed by Bishop Doyly,³ “That we may rest assured that the duodecimal division of the Zodiac was formed in correspondence with the twelve lunations of the year. Since the Sun completed one apparent period while the Moon completed twelve periods, the distribution of the Zodiac into twelve parts, so as to afford one mansion for the Sun during each of the twelve revolutions of the Moon, was by far the most obvious and natural.” This is remarkably confirmed by what I have just now observed, and by the well-known historical fact that the Indians, the Chinese, Persians, Arabians, Egyptians, and Copts, had a lunar Zodiac divided into twenty-eight parts, called the mansions of the Moon, from immediate references to the Moon” motion through the several days of her period. The universality of this division is a proof of its extreme antiquity.⁴

16. Again the Bishop says, “As has been already mentioned, the appointment of the twelve signs of the Zodiac was probably a result of some advanced state of astronomy; men must then have been not merely observers of the heavenly appearances, but must have begun to calculate and compare with some degree of science. Now we have every reason to know that many nations, the Chaldeans and Egyptians especially, were diligent observers in astronomy from very early times. They partitioned out the sphere into many constellations; noted the risings and settings of the stars; kept accounts of the eclipses, &c.; and, in many instances, determined the calender with surprising exactness, considering the means which they employed. But then these means were such as to shew that they had made little or no advance in the science of astronomy, properly so called. Lalande mentions a number of particulars respecting the early efforts of the Chaldeans and Egyptians in astronomy, which seem to prove decidedly that they had made no progress beyond rude observation, although they certainly accomplished, in this manner, more than could have been supposed. Among other things, he mentions,⁵ that the Chaldeans ascertained the duration of the year by the very artificiose method of measuring the length of a shadow of a raised pole. The Egyptians, too, settled their years merely by observing the risings and settings of stars.⁶ He thinks the latter have been unduly celebrated for astronomical knowledge, because we hear of them only from the Greek, who were comparatively ignorant. He expressly calls the astronomy of the Egyptians very moderate, 600 years B.C.”⁷ All this shews that the science of the Babylonians and Egyptians was but the débris of former systems, lost at that time by them, as it is known to have been in later times lost by the Hindoos.

17. Hyde gives the following account of the lunar mansions among the Arabians: “The stars or asteriama they most usually foretold the weather by, were those they call Anwâ, or the Houses of the Moon. These are twenty-eight in number, and divide the Zodiac into as many parts, through one of which the moon passes every night: as some of them set in the morning, others rise opposite to them, which happens every thirteenth night.” To these the Arabs ascribe great power.⁸

18. All these suppositions appear to us very foolish, but yet we retain some of them. How many Englishmen believe that the Moon regulates the weather, or rather how few disbelieve it? A moment’s reflection ought to teach them, that if the moon had any influence, it would be exerted regularly and periodically, like that upon the tides. But

¹ Remarks on CEd. Jud. p. 189.

² Ibid. p. 191.

³ Ibid. p. 190.

⁴ Sir. W. Jones’s Works, Vol. I. p. 330; Hyde on the Tables of Ulugh. Beg.; Bailly’s Astron. Anc. pp. 109, 126, 476, 475, 491; Gogues, Vol. II. p. 401.

⁵ See Lalande’s Astron., Vol. I. p. 98.

⁶ Ib. 93.

⁷ Ib. p. 102; Doyley, p. 192

⁸ Hyde in Not. ad Tabulas Stellar.; Ulugh Beigh, p. 5; Sale’s Prel. Disc., p. 41.

our prejudices, like those of the Arabians, will not permit us to see the folly of our superstitions. Over each day and month the Persians and Arabians, as well as all the followers of the Magi or Magians, believed that a genius or angel presided, giving to each day or month the name of one of them. They had the same names as those of the Jews,—Gabriel, Michael, &c. The Jews say they took them from the Persians.

19. If my reader possess my Celtic Druids, I beg him to turn to the first chapter, section VI, and consider what it there said respecting the Lunar Cycle of twenty-eight days, and what is said afterward respecting the antiquity of the Chaldeans or Culdees, the priests of the first of the nations of the world, with their 360 crosses in Iona, their Metonic Cycles, &c., and the information afforded by Mr. Maurice in his Observations on the Ruins of Babylon, p. 29, that the Chaldeans of Babylon had a LUNAR ZODIAC consisting of twenty-eight manions or houses, in which her orb was supposed to reside during the twenty-eight nights of her revolution, and I think he must be struck with the surprising manner in which my theory is supported by circumstances.

20. Plutarch, in his Treatise *de Iside et Osiride*,¹ states, that the division of Osiris into fourteen parts was a mythological mode of expression for the different phases of the moon during the increase and decrease of the orb. Mr Maurice observes, that this “manifestly alludes to the different degrees of light which appear in the moon, and to the “number of days in which she performs her course round the earth.”²

21. Porphyry distinctly notices the period of twenty-eight days with the Egyptians,³ which he also observes was a Lunar period.

22. A traveller of the ancients, of the name of *Jambulu*, who visited Palibothra, and who resided seven years in one of the oriental islands, supposed to be Sumatra, states, that the inhabitants of it had an alphabet consisting of twenty-eight letters, divided into seven classes, each of four letters. There were seven original characters which, after undergoing four different variations each, constituted the seven classes. I think it is very difficult not to believe that the origin of the Chinese Lunar Zodiac and of these twenty-eight letters was the same, naemly, the supposed length of the Lunar revolution. The island of Sumatra was, for many reasons, probably peopled from China.⁴

23. The Burmes keep four Sabbaths at the four phases of the moon, which shews the cycle of twenty-eight days.⁵

24. Astrologers had also in India another Lunar division. Mr Colebrooke says, “Astrologers also reckon twenty-eight *yogas*, which correspond to the twenty-eight nachantras or divisions of the moon’s path.”⁶ These different astronomical systems are among the oldest of the records of the world which we possess, and come nearest to the time when the science of letters and arithmetic must have been discovered, and tend strongly to support my theory of man’s division of time into weeks, and the formation of his first arithmetic from the moon’s age.

25. During the time that man was making his observations on the motions of the Moon, he would also be trying many experiments on his newly-discovered circle. He would divide it into two, then into four; thus he would make radii. Whilst he was doing this, he would begin to observe that the Sun was like the Moon, in the circumstance that it was periodical; that it changed continually, and continually returned to what it was before, producing summer and winter, spring and autumn; that after it had blessed him for a certain time with warmth and comfort, and the supply of fruits necessary for his subsistence, it gradually withdrew; but that in a certain number of days it returned, as the Moon had always returned, nearly to its former situation. He would do as he had done with respect to the Moon, collect calculi, and deposit one for every day; and he would find that there were, as he supposed, three hundred and sixty days in a period of the Sun’s revolution. About this time, probably, he would hit upon the comparison of his period constantly returning into itself with his circle—the Sun’s endless period with his endless circle. He would deposit his calculi about the circumference of his circle. He would divide it by means of these calculi into two parts. He would halve them cross-ways, thus making four pieces or segments of the circle, each having ninety stones. He would halve the nineties, but he could go no lower with his halving, thus making his ninety into two; therefore after many experiments he would divide his ninety into three divisions, placed in the circumference of the circle, or into thirties: each thirty again he would divide into three, and he would find each little division to contain ten calculi, the exact number of his fingers, and the most important number in his arithmetic, and the whole number would equal the days of a supposed solar revolution—three hundred and sixty days. By this time he must have made considerable progress in arithmetic and geometry. He must have learned the four common rules of the former, and how to make a square, a right-angled triangle, a correct circle, and other useful knowledges in these sciences. To all this there is nothing which can be objected, except it be in the assumption, that he would reckon the Sun’s period at three hundred and sixty days. But we are justified in assuming this from the well-known fact, that the ancients, even within the reach of history, actually believed the year to consist of only three hundred and sixty days.

¹ P. 93.

² Hist Hind. Vol. I. p. 135.

³ De Abstin. Lib. iv.; Taylor, p. 143.

⁴ Asiat. Res. Vol. X. p. 151.

⁵ Ibid. Vol. VI. p. 297.

⁶ Ibid. Vol. VIII. p. 566.

26. From the circumstances here pointed out, I suppose it to have happened, that the circle became divided into 360 parts or degrees. Philosophers, or perhaps I should say astrologers, now began to exercise all their ingenuity on the circle. They first divided it into two parts of 180 degrees each; then into four of 90 degrees each; then each 90 into three; and they observed that there were in all twelve of these, which afterward had the names of animals and other things given to them, came at length to be called signs of the Zodiac, and to be supposed to exercise great influence on the destinies of mankind. They then divided each of the 12 into three parts, called Decans, and these decans again into two, called Doecans; then there would be

A Circle consisting of	360 degrees,
2 Semicircles of . . .	180 degrees each,
4 Quadrants of . . .	90 degrees each,
12 Signs of	36 degrees each,
36 Decans of	10 degrees each, or 24 parts of 15 degrees each, and each 15 into 3 fives or Dodecans, and
72 Dodecans of . . .	5 degrees each

27. In a way somewhat analogous to this, they would probably proceed with the division of th eyear. As it consisted of the same number of days as the circle of degrees, they divided it into halves and quarters, then into twelve months,¹ and these months into thirty days each; and as each day answered to one degree of the circle, or to each calculus laid in its circumference, and each degree of the circle was divided into sixty minutes, and each minute into sixty seconds, the day was originally divided in the same manner, as Bailly shows. Of this our sixty minutes and sixty seconds are a remnant.

28. The following, I believe was the most ancient division of time;

1 Year	12 Months	1 Circle	12 Signs
1 Month	30 Days	1 Sign	30 Degrees
1 Day	60 Hours	1 Degree	60 Hours
1 Hour	60 Mintues	1 Hour	60 Minutes
1 Minute	60 Seconds	1 Minute	60 Seconds

29. About the time this was going on, it would be found that the Moon made thirteen lunations in a year, of twenty-eight days each, instead of twelve only of thirty: from this they would get their Lunar year much nearer the truth than their Solar one. they would have thirteen months of four weeks each. They would also soon discover that the planetary bodies were seven; and after they have become versed in the science of astrology, they allotted one to each of the days of the week; a practice which we know prevailed over the whole of the Old World. A long course of years probably passed after this, before they discovered the great Zodiacal or precessional year of 25,920 years. In agreement with the preceding division, and for other analogical reasons connected with the Solar and Lunar years above-named, and with a secret science now beginning to arise, called Astrology, they divided it by sixty, and thus obtained the number 432—the base of the great Indian cycles. When they had arrived at this point they must have been extremely learned, and had probably corrected innumerable early errors, and inventd the famous cycles called the Neros, the Saros, the Vana, &c.

30. In another way they obtained the same result. It seems to have been a great object with the ancient astrologers to reduce these periods to the lowest point to which it was possible to reduce them, without having recourse to fractions; and this might perhaps take place before fractions were invented. Thus we find the dodecan, *five*, was the lowest to which they could come. This, therefore, for several reasons, became a sacred number. In each of the twelve signs of the Zodiac, of thirty degrees each, they found there were six of these dodecans of five degrees, and that there were of course $6 \times 12 = 72$, and $72 \times 6 = 432$, in the whole circle, forming again the base of their most famous cycle. It was chiefly for these reasons that the two numbers *five* and *six* became sacred, and the foundations of cycles of a very peculiar kind, and of which I shall have occasion to treat much at large in the course of this work.

31. After man had made some progress, by means of his calculi, in the art of arithmetic, he would begin to wish for an increased means of perpetuating his ideas, or recording them for his own use, or for that of his children. At first, I conceive, he would begin by taking the same course with right lines marked on a stone, or on the inner rind of a tree, which he had adopted with his calculi. He would make a right line for one, two lives for two, and so on until he got five, the limit of one hand. He here made a stop, and marked it by two lines, meeting at the bottom thus, V: after which he began anew for his second series thus, V and I or VI, and so on until he came to VIII, the end of the

¹ What induced the ancient Egyptians and Chaldeans to throw two signs into one, and thus make only eleven, it is now perhaps impossible to determine.

second series, and then he made two fives thus $\begin{smallmatrix} \vee \\ \wedge \end{smallmatrix} X$, or ten. This was with him a most important number, and hence in process of time of the greatest importance also, as we shall hereafter find, in the concerns of mankind. It was called the perfect, or complete number, evidently from completing the number of the fingers of the hands. When man began to follow up his arithmetic to the number of twenty-eight, he proceeded with this as he had done with his calculi and number ten, and added units thus, XI, XII, &c., until he arrived at twenty, and then he wrote two tens thus, XX. After this he again proceeded in the same way till he arrived at his XXVIII. Nothing can be more simple than this, and this is what we find among the Latins, the same nation in which we found our calculi, and the Etruscans, and it is what (except with respect to the X) was used, according to General Vallency,¹ by the ancient Irish, among whom indeed, if any where, we may expect to find the first traces of civilized man. How the X came to be varied, or its use left off by the Irish, I know not: but it was probably from a religious motive similar to that which made the Hebrews substitute a letter for their Jod, of which more hereafter.

32. General Vallency observes, That from the X all nations began a new reckoning, because it is the number of fingers on both hands, which were the original instruments of numbering: hence יד (*id*) *iod* in Hebrew means both the *hand* and the number *ten*;² and in the same manner the word *lamb* means *hand* and *ten* with the Buddhists of Tartary, whose first arithmetic stopped at ten; and *lima* means *hand* and *five* with the Malays, whose first arithmetic stopped at five. We can scarcely believe that this coincidence of practice is the effect of accident.

33. Among the Hebrews the name of the perfect number, i.e. ten, was Jod or I, their name of God. Among the Arabs, it was Ya, the ancient Indian name of God (as in the course of this work I shall prove), and among the Greeks it was I or EI, the same as the Hebrew name of God. By the Etruscans, whatever might be its name, it was described by the X or T, and for the sake of an astrological meaning I have no doubt the Greeks contrived that X should stand for 600. But relative to this I shall have much to say hereafter.

34. In the Chinese language the twenty-fourth readical, the Shib, is in the shape of the cross thus +, and means ten. It also means *complete*, *perfect*, *perfectly good*.³ Thus the same system is universally found.

35. What I have said respecting the origin of numbers, and the importance which I have attached to them, must not be considered merely a theory, totally without support from history, for the historical accounts of most nations shew us that the superstitious regard to numbers was carried to almost an inconceivable length. I think the doctrines of Pythagoras may be considered as among the oldest of any which we find in the Western world, and whatever they were, thus much we know, that they were all founded on numbers. We also know that the astronomical system which is confessed to have been obtained by him from the East was the true one, in its great features—the revolving motions of the planets; then have we not reason to believe that these very numbers, which we find recurring every where in the Eastern and Western systems, were the same? We find the numbers five and six continually recurring in both systems, as the basis of the sacred 60, 360, 3600, and 432, 4320, &c. Then how can we doubt that they became *sacred* for the reasons which I have given? There must have been some cause for the effect, and what other can be assigned than that which I have supposed?

36. We will now return to our incipient astronomers' twenty-eight calculi.

37. I feel little doubt that the system I have developed was the origin of arithmetic, that it preceded the art of writing, and was its cause or precursor. It led the way to this most useful discovery. Mr. Bryant supports my opinion so far as to allow that the use of arithmetic must have been known before letters.

38. After man had found by this combination of right lines the art of writing down the few limited ideas appertaining to the twenty-eight signs for numbering the days, he would begin to entertain the desire of extending the art of writing to other objects. For this purpose he would naturally try to use the same right lines. This experiment we have in full view in the Irish Oghams, and it is particularly exemplified in an Irish inscription called the Callan inscription, which is given in the Celtic Druids, in the second table of Alphabets. The total unfitness of this kind of writing for the conveyance of complicated chains of reasoning, or indeed of ideas generally, is there exhibited. Dr. Aikin says, "fifteen lines are required to express the first five letters of this alphabet, and this may be translated in five different ways; consequently nothing can be more uncertain than its true meaning." Here I think we find the origin of the Ogham writing and of the Northern Runes. Thus these simple lines at angles would constitute the first letters or figures or signs used by mankind for the conveyance of ideas. This is confirmed by the result of our researches into the earliest inscriptions and letters on ancient monuments.

39. The Oghams, or secret alphabets, of the Irish, all consist of right lines, and the ancient Runes of the same; and it would be very easy to select several complete alphabets, consisting of nothing but right lines, at various angles, from

¹ Collect. de. Reb. Hib. No. XII. p. 571.

² Vall. Col. Vol. V. p. 177.

³ Morrison's Chinese Dict., p. 299.

the letters of the oldest Greek and Etruscan coins. The old Runes were inscribed on sticks or staves of wood, cut or shaved so as to expose three plain surfaces, and on these the right-lined letters were engraved with a stylus. These are what are alluded to by Aulus Gellius,¹ when he states the laws of Solon to have been engraved *axibus ligneis*, which have been mistranslated *table* or *board*. These two Latin words will bear no such construction.² They mean the staves or stems of trees used by the ancient Druids, as well as by the Greeks. And on them were inscribed the letters of the Ionian Greeks, which Herodotus says were originally composed of right lines.³

40. These inscribed stems were in part the origin of a vast variety of interesting allegories representing trees, letters, and science, particularly among the Arabians and a numerous class of philosophers called Gnostics.

41. The Greek system of notation is nearly the same as the Latin. the numbers are as follow: I, II, III, IIII, Π, ΠΙ, ΠΙΙ, ΠΙΙΙ, Δ, ΔΙ, ΔΙΙ, ΔΙΙΙ, ΔΙΙΙΙ, ΔΠ, ΔΔ 20, ΔΔΙ 21, ΔΔΠ 25, ΔΔΔ 30, &c., The principle is evidently the same, and all the letters consist of right lines easily made *axibus ligneis*; and though the ten, the sacred number, does not consist of an X, it does of an equilateral triangle, Δ, which I have no doubt was adopted for a mysterious reason, hereafter pointed out.

42. Pliny the Elder says, that the Ionian letters were the oldest of Greece, and that the most ancient Grecian letters were the same as the Etruscans; and as he produces the example of an ancient inscription to justify his assertion, it seems more worthy of attention than most of the idle, gossiping stories which he has collected together. We have just now seen that the most ancient of the Greek and Italian alphabets have a strong tendency to the right-lined practice. Now the question very naturally arises, who were, and whence came, the Ionians? This is a question which it is very easy to ask, but very difficult to answer,—a question which will be most intimately connected in the answer with some very abstruse and profound oriental doctrines into which I must enter in the course of the following work, and which will require much previous investigation. I shall, therefore, beg to suspend it for the present, but the reader will please to bear it in mind.

43. My reader is not to suppose that I imagine the process of the invention of letters took place literally by one pair of persons as I have here represented. What is meant is only to shew generally the nature of the process. The steps by which the result was obtained it is not possible, in the nature of things, to describe with accuracy. Various persons would from time to time be employed, or perhaps a society, on whom the natural causes which I have pointed out, or other causes similarly natural, would operate to produce the effect; for example, the number of the fingers of the hand creating the first class of numbers, the two hands the second class, &c.

44. From General Vallency I learn a fact which strongly confirms my theory. He says, “The Phœnicians had numerals before they had letters. Their first numerals were very similar to the Irish Ogham, marks consisting of straight, perpendicular lines, from one to nine, thus: I, II, III, IV, &c. Ten was marked with an horizontal line —; and these they retained after they had adopted the Chaldean alphabetic numerals.”—“There cannot be a stronger proof that numerals preceded letters, than the Hebrew word ספר, *Spr, sepher*, which properly signifies to number, to cipher: numeration, numbering: but after numerals were applied as literary characters, the same word denoted, as it does at this day, a scribe, a letter, a book, a literary character.”⁴ Bates says, the word *sepher* has all the senses of the Latin *calculus*. Mr. Hammer, of Vienna, found in Egypt an Arabic manuscript, which is written in Arabic words, but in a character which is evidently the same of the tree Ogham of Ireland. See Plate I. Fig. I. The word Ogham or Agham is Indian, and means secret or mysterious.

45. From various circumstances it is not improbably that these right-lined figures had originally the names of trees. In the infant state of society, so large a number of letters or signs for an alphabet as twenty-eight, would be rather an incumbrance than an advantage. It would take a long time for man to discover the advantage of a correct sign for every vocal sound which he was capable of uttering, and he probably made a selection of sixteen of them. In our names of numbers there is not now the least appearance of the names of the letters or trees:

¹ The words of Gellius are, *In Legibus Solonis, illis antiquissimis, quæ Athenis, axibus ligneis incisæ erant*. Some learned men, not understanding the nature of the ancient staves on which letters were accustomed to be inscribed, have wished to substitute *assibus* for *axibus*. Had they succeeded, they would have completely changed the sense of the author, and have concealed the interesting fact, that the ancient Irish and the Greeks used the same mode of writing. The emendations of Editors have done infinite mischief to science. I have so objection to emendations suggested in notes, but scarcely ever ought they to be carried into the text. By emendations, as *authentic records*, the Old and New Testaments have, in innumerable instances, been rendered doubtful as to their real meaning.

² See Celtic Druids, Chap. I. Sect. xxxi.

³ *Ibid.* Sect. xxxi, xxxii.

⁴ Vall. Col. Vol. V. pp. 183—186.

⁵ *Ibid.* p. 175.

and the names of many of our numbers may be found in almost all languages. So that if they ever had the names of trees, a change must have taken place at a very early period.

46. The first notice which we have of letters being called by the names of trees is found in one of the alphabets of the ancient Irish, called the Beth-luis-nion. It consists of the seventeen letters in the table, in column No. 4, in the order in which they stand in the Irish grammar, with the meaning of each placed opposite to it.

1	2	3	4	5	6	7
ᚱ	B	Boibel	ᚱ	B	Beth	Birch
ᚲ	L	Loth	ᚲ	L	Luis	Quicken
ᚳ	F	Foran	ᚳ	N	Nuin	Ash
ᚴ	S	Salia	ᚴ	F	Fearan	Alder
ᚵ	N	Neaigadon	ᚵ	S	Suil	Willow *
ᚶ	D	Daibhoith	ᚶ	D	Duir	Oak
ᚷ	T	Teilmon	ᚷ	T	Tinne	Furze *
ᚸ	C	Casi	ᚸ	C	Coll	Hazel
ᚹ	M	Moiria	ᚹ	M	Muin	Vine
ᚺ	G	Gath	ᚺ	G	Gort	Ivy
ᚻ	P		ᚻ	P	Poth	Dwarf Elder *
ᚼ	R	Ruibe	ᚼ	R	Ruis	Elder
ᚽ	A	Acab	ᚽ	A	Ailim	Elm
ᚾ	O	Ose	ᚾ	O	On, or Oir	Spindle
ᚿ	U	Ura	ᚿ	U	Ux	White-thorn or Heath
ᛀ	E	Esu	ᛀ	E	Eactha or Eadha	Aspen
ᛁ	J	Jaichim	ᛁ	J	Jodha	Yew

Column No. 1 is another Irish alphabet, of which the letters had a different shape and different names, but it was in number the same.

47. In the following table the column No. 1 contains the names of the letters of the ancient Samaritan and Hebrew or Chaldee alphabets. No. 2 contains the Samaritan letters. No. 3, the Hebrew or Chaldee letters used after the Babylonish captivity. No. 4 contains the Hebrew or Chaldee final letters, opposite to their powers of notation. No. 5 contains the powers of notation of the Samaritan, the Chaldee, and the Greek letters. No. 6 contains the Greek letters. In No. 7, the asterisks show the letters first brought to Greece from Phœnicia by Cadmus. No. 8 contains the names of the Greek letters. No. 9 contains the Celtic Irish letters in English characters, placed opposite to the letters in the other alphabets to which they correspond. No. 10 contains the names of the Celtic Irish letters; and No. 11, their meanings.

* Logan, Scottish Gael, Vol. II. p. 390.

ALPHABETS

1	2	3	4	5	6	7	8	9	10	11
Aleph	א	א		1	A α	*	Alpha	A	Ailm	Elm tree
Beth	ב	ב		2	B β	*	Beta	B	Beth	Birch
Gimel	ג	ג		3	Γ γ	*	Gamma	G	Gort	Ivy
Daleth	ד	ד		4	Δ δ	*	Delta	D	Duir	Oak
He	ה	ה		5	E ε	*	Epsilon	E	Eodha	Aspen
Vau	ו	ו		6	Ϝ ϝ	*	Digamma	Fv	Fearn	Alder
Zain	ז	ז		7	Z ζ		Zeta			
Heth	ח	ח		8	H η		Eta			
Teth	ט	ט		9	Θ θ		Theta			
Jod	י	י		10	I ι	*	Iota	I	Jodha	
Caph	כ	כ	ך	20	K κ	*	Kappa	C	Coil	
Lamed	ל	ל		30	Λ λ	*	Lambda	L	Luis	
Mem	מ	מ	ם	40	M μ	*	Mu	M	Muin	
Nun	נ	נ	ן	50	N ν	*	Nu	N	Nuin	
Samech	ס	ס		60	Ξ ξ		Xi			
Oin	ע	ע		70	O ο	*	Omicron	O	Oir	
Pe	פ	פ	ף	80	Π π	*	Pi	P	Pieth Bhug	Dwarf elder
Tzaddi	צ	צ	ץ	90	?		Episemon bau			
Koph	ק	ק		100			Επισημων βαυ			
Resh	ר	ר		100	P ρ	*	Rho	R	Rais	
Shin	ש	ש		200	Σ σ ς	*	Sigma	S	Suil	
Tau	ת	ת		300	T τ	*	Tau	T	Teine	
				400	Υ υ	*	Upsilon	U	{ Uath* Heath aspirate	White-thorn
Caph	K	כ	ך	500	Φ φ		Phi			
Mem	M	מ	ם	600	Χ χ		Chi			
Nun	N	נ	ן	700	Ψ ψ		Psi			
Pe	P	פ	ף	800	Ω ω		Omega			
Tzaddi	Z	צ	ץ	900	Ϛ		Sampi			

* No doubt the Tau or Teine ought to be the last letter, but the Uath has been obliged to be put here instead of at the sixth place, to make room for the Diagramma, an anomaly, in the Greek language, not understood.

48. In the treatise called THE CELTIC DRUIDS, I have proved, by a great variety of circumstantial and positive evidence, that the sixteen or seventeen letter-alphabet here given of the Irish, in its principle or system, was the same as those of the ancient Samaritan, the Phoenician, the Hebrew or Chaldee, the Persian, the Etruscan, the Greek, and the Latin. I have shewn that, however numerous the letters of these languages may be at this day, different learned men, without any intercourse with one another, or any idea that an universal system prevailed among them, have reduced them to, or proved that they were originally, only sixteen or seventeen in number. And these are, in all of them, the very same letters, as is ascertained by their having the powers of notation in a manner so similar as to put the identity of the principle or system out of all question.

49. Bishop Burgess, in his Introduction to the Arabic Language, without having the least idea of the general system which I have pointed out, has confirmed it in a very remarkable manner.¹ He has shown that the Arabic had originally only seventeen letters including the Digamma. The near approximation of the powers of notation, and the similarity of the names of the letters, shew that they are the same as the Irish, the Greek, and the Hebrew.

Arabic	Hebrew	Greek	Irish
1 Alef	Aleph	Alpha	1 Ailim.
2 Ba	Beth	Beta	2 Beth.
3 Gim	Gimel	Gamma	3 Gort.
4 Dal	Daleth	Delta	4 Duir.
200 Ra	Resh	Ro	100 Ruis.
300 Shin	Shin	Sigma	200 Suil.
90 Sad	Tzadi		
400 Ta	Tau	Tau	300 Teine.
70 Ain	Oin	Omicron	70 Oir.
80 Fa	Pe	Pi	80 Pieth-Bhog.
20 Caf	Caph	Kappa	20 Coil.
30 Lam	Lamed	Lambda	30 Luin.
40 Mim	Mem	Mu or Mui	40 Muin.
50 Nun	Nun	Nu or Nui	50 Nuin.
6 Wau	Vau	F, formerly Vau, pronounced U, then V, afterwards DIGAMMA	6 Fearn.
5 Ha	He	Epsilon	5 Eadha.
10 Ya	Yod	Iota	10 Jodha
		Upsilon	400 Uath.

50. The Shin, Shim, and Sigma, I have substituted to the Sin, Samech, and Xi, which are in the Bishop's table, and which is evidently a mistake, the Greek X, being one of the new, and not one of the Cadmean or *ancient* Greek letters. This mistake is a most fortunate circumstance, because it proves that the Bishop did not know the principle of these alphabets which I have been explaining, and therefore cannot be suspected of having made his original letters to suit it. And it also renders it impossible for any one to say, that he has been contriving his seventeen primary letters to make them suitable to the Irish, whose letters he probably looked on with too much contempt to have considered them even for a single moment. This adds very materially to the value of his opinions.

51. The powers of notation are the same in all the ancient alphabets, with their increased numbers of letters, *till they get to the nineteenth letter, Ra or Resh*, when a variation takes place, which I have shewn probably arose in after times from the coming late into use of the Greek Digamma.²

52. The following is the table of the Arabic system of numbers given by Bishop Burgess:

Alif	1	Ya	10	10	Kaf	100	19
Ba	2	Caf	20	11	Ra	200	20
Gim	3	Lam	30	12	Shin	300	21
Dal	4	Mim	40	13	Ta	400	22
Ha	5	Nun	50	14	Tha	500	23
Wav	6	Sin	60	15	Rha	600	24
Za	7	Ain	70	16	Dhal	700	25
Hha	8	Fe	80	17	Dad	800	26
Ta	9	Sad	90	18	Da	900	27
					Ghain	1000	28

¹ See Celtic Druids, Ch. VI. Sect. xxvi.

² See Ibid.

53. Here, I think, is as triumphant a proof of the truth of the system as can well be desired. Here is the exact number of the *Calculi* 28, and here they are interwoven into the decimal calculation in a very wonderful manner; the 100 exactly answering to the number of 28 figures. If I be told that the present Arabic alphabet is, comparatively speaking, modern, I reply, however the forms of its letters may have been changed by the Califa, the principle, the system, is evidently ancient, both of the letters and figures. No one can for a moment believe that they *invented a new alphabet* and system of notation which, by mere accident, coincided with all the old systems of the world; the idea is ridiculous; it involves a contradiction in terms.

54. Some persons have pretended that the Irish selected their letters from the Latin and Greek. How came they to select the identical letters which Cadmus brought to Greece, and no others? This at once disposes of this pretence, and proves to a certainty that, if the Irish received their letters from Greece, they must have received them before the time of Homer; if from Syria, before the time of Moses, whose *Pentateuch* contains twenty-two letters. This carries back Irish literature to a time surprisingly ancient.

55. The alphabets of ancient nations have attracted the attention of several learned men at different times and places, and they have endeavoured, with very great care, to ascertain the original number of letters in these alphabets. Nearly all their investigations have terminated in demonstrating the same facts, viz. that the different systems of letters agree within one; that they all amount to sixteen or seventeen letters; that they have a striking similarity in their names; and that the correspondent letters have the same numerical powers; and, from incidental circumstances, it is very evident that the learned men to whom I allude, Morton, Chishuli, Burgess, &c., have had no intention of making the different alphabets systematically agree with one another. This I have most clearly proved in my essay on *THE CELTIC DRUIDS*, to which, for the complete proof of the truth of these assertions, I must refer.

56. I now beg my reader to refer back to page 5, to the account given by the ancient traveller *Jembulus* of the alphabet of Sumatra, and I think when he read it with attention he will be obliged to believe that it must have been the same in system as the Arabic, and both to have come from the first system of notation founded on the supposed age of the Moon; and I also beg him to consider the tree alphabet found in the Arabic language by professor Hammer in Egypt; in fact, an Arabic treatise written in an Irish Ogham letter. Before I finish I shall trace these Arabians to the borders of China.

57. The Sanscrit alphabet consists of not less than fifty letters, but the number of simple articulations may be reduced to twenty-eight, (the number of the Arabic and of my first numbers,) five vowels and twenty-three consonants. May not the original twenty-eight numerals have been adopted by the Indians for their letters, and sixteen only of them selected by the Arabs? And may not this have been the reason why the differences between the Arabic and Sanskrit appear to be greater than that between the Sanskrit and all the other Western languages? If indeed there be this difference, a fact which I very much doubt.

58. Though I am ignorant of the Sanscrit language, a close attention to great numbers of its proper names had made me strongly suspect that its system of letters was originally the same as that of the Western nations. The following two passages which I have discovered will show that I had good grounds for my suspicion. Colonic Wilford says, "The Sanscrit alphabet, after striking off the double letters, and such as are used to express sounds peculiar to that language, has a surprising affinity with the old alphabets used in Europe, and they seem to have been originally the same."¹ In another place Col. Wilford says, "I have observed that gradual state of decay in the Sanscrit language, through the dialects in use in the Eastern part of India down to the lowest, in which last, though all the words are Sanscrit more or less corrupted, the grammatical part is poor and deficient, exactly like that of our modern languages in Europe, whilst that of the higher dialects of that country is at least equal to that of the Latin language. From such a state of degradation no language can recover itself: all the refinements of civilization and learning will never retrieve the use of a lost case or mood. The improvements consist only in borrowing words from other languages, and in framing new ones occasionally. This is the remark of an eminent modern writer, and experience shows that he is perfectly right. Even the Sanscrit alphabet, when stripped of its double letters, and of those peculiar to that language, IS THE PELASGIC, and every letter is to be found in that, or the other ancient alphabets, which obtained formerly all over Europe, and I am now preparing a short essay on that interesting subject."²

59. This is confirmed by Col. Van Kennedy, who says, "In all essential respects, the Greek, Latin, and Sanskrit alphabetic systems are similar."³

60. In *THE CELTIC DRUIDS* I have pointed out a very curious circumstance of a Sanscrit sentence being found at Eleusis. This is confirmed by an observation of Col. Van Kennedy's, that there are 339 Sanscrit words in the poems of Homer.⁴ I shall resume the subject of the Sanscrit language hereafter.

¹ *Asiat. Res.* Vol. X. p. 152.

² *Ibid.* Vol. VIII. 8vo., p. 253.

³ *Res. into the Orig. of Lang.*, p. 131.

⁴ *Ibid.* p. 299.

61. If more than sixteen or seventeen letters be found in the Amiclean or Eugubean inscriptions, I think they prove, either that these inscriptions are forgeries, or that their date has been mistaken. For after the detection of the frauds of the rascals *Ennius* and *Fourmount*, I think they cannot be permitted to overturn the positive assertion of Pliny, that Cadmus brought only sixteen letters, supported as the assertion is by the varieties of authorities and reasonings which I have given, and the independent examination and opinions of learned modern inquirers, that all these languages are reducible to sixteen letters. Before the conclusion of this work the reader will find, that consequences of the most important nature follow the reduction of the different written languages to one system, consisting of that number of letters.

62. The decimal system of which the last table (Sect. 52) consists, has every appearance of being founded on the original simple twenty-eight units. After civilisation has advanced, a higher notation than the twenty-eight would be wanted, and the Arabians appear to have adopted the decimal system, keeping as near as possible to the ancient twenty-eight letters, as a close examination will prove; for what is the 20 but two *tens*, the 30 but *three* tens, the 100 but *ten* tens, the 1000 by *one hundred* tens? Perhaps it may be said, that the coincidence of the decimal numbers with the twenty-eight calculi is accidental. But is it accidental that the powers of notation in the Arabic, Hebrew, Greek, and Irish letters are the same till they come to nineteen; that is, similar in eighteen instances in ascension? It is a very singular ACCIDENT that in each of the eighteen cases the letters and numbers should agree in the different languages. It is also a most fortunate *accident* which should cause the elements of the Irish names of letters, the Muin, Nuin, &c., as I shall now show, to be found in the Arabic. By a careful comparison of the names of the different letters in the Irish Beth-luis-nion, with the Samaritan, Hebrew, and Greek, it will appear almost certain that they have all been called after the trees which now grow in the latitude of England, or else that the trees have been called after them.¹ But it is proper to observe, that great allowance ought to be made for the change necessarily arising from the lapse of perhaps thousands of years. It seems to me impossible to doubt the original identity of the Samaritan, the Greek, and the Hebrew letters: and how wonderfully they changed! Then if we do not find the English names of trees differ more from the Irish names of letters, and the names of the Greek, Hebrew, and Samaritan letters, than the alphabets differ from each other, we shall have a similarity as great as, perhaps greater than, can be expected. It is not at all probable that the similarity should continue till this time in all the letters: very few will be sufficient to establish the fact, if the only possess a sufficient degree of similarity. The Arabic system of notation or arithmetic, which is so intimately connected with their system of letters, is believed, by all Orientalists, to have come from India. I trust I shall be able to prove that they came together from India.

63. The Aleph, Alpha, and Ailm, are not strikingly similar; but there is a very obvious resemblance between the words Ailm and Elm; the first letter of the word Ailm being pronounced as we pronounce the A in our A, B, C, or in the word *able*.

64. The Beth or Beith of the Samaritan and Hebrew is the identical Beth or Beith, the Birch-tree of the Irish. Pliny calls *Betulla* the Birch, a Gaulish tree. In one of the dialects of Britain, the Welsh, it is called *Bedw*.

65. In the next three names of letters, the similarity is lost, except that they begin with the same consonants.

66. The Digamma forms an exception to all rules.

67. The *Jod*, or Iod or Iota, and Iodha and Yew, are all clearly the same, or as near as can be expected. This will be immediately found on pronouncing the Y in the word Yew by itself, instantly followed by the other letters.

68. The name of this tree is, as I have shewn in my Celtic Druids, one of the names of Jehovah, *Ieu*. It is considered by our country people to be in its wood the most durable of all trees.

69. There is nothing more which is striking until we come to the Mem, Mu, Muin, vine. The *vine* may have readily come from the word Muin-the letter M being dropped for some unknown cause; or the M may have been prefixed to the Vin, and be what Hebrew grammarian call *formative*; or it may have been prefixed for a reason which will be given hereafter.

70. The Nun is the Nu and Nuin without difficulty, though it has no relation to the Ash in sound or letters. Yet the Nun of the Hebrews is evidently the same as the Irish tree Nuin.

71. The Oin and the Irish Oir have a similarity, but have no relation to the Spindle or the Oir, except in the first letter of the latter name.

72. The Samaritan and Hebrew Resh is the Irish Ruis.

73. The Shin and Tau are only similar in the first letters to the Suil and Teine.

74. The similarity, it is true, is not found in many of the sixteen letters, but there is sufficient similarity to prove

¹ It has been observed in the CELTIC DRUIDS, that the vine which is found among the trees in this alphabet is neither of Indian nor of British origin; for though it grows in both, it is common in neither; but it is indigenous in the same latitudes in the country which I suppose was the birth-place of the human race, that is, between 45 and 50 degrees of North latitude, where all the other trees of this alphabet are to be found.

that the Irish have not merely culled letters out of the Roman alphabet and given them the names of trees: for although the examples of similarities are now become oddly and unsystematically arranged, yet their present situation can have arisen from nothing but an original identity, destroyed by various accidents. If the Ailm have nothing to do with the Aleph, it is evidently the same as the English Elm; and if the Beth or Beith has little or nothing to do with the English Birch, it is evidently identical with the Hebrew Beth. How came an Irish tree to bear the name of a Hebrew letter? Thus again, the Jod, Iod, Iota, Jodha, and Yew, all *all* nearly allied, and the Jod and Jodha indetical. Again, how came this Irish name of a tree and a letter of their alphabet to be the same as the Hebrew name of this letter? Can any one look at the Greek Mu, the Irish Muin, and the English vine, and not be convinced (all the other letters and circumstances considered) that they are the same? Vine is evidently the three last letters of the Irish *Muin*.

75. The Irish name of the Ash, Nuin, is the same as the Hebrew and Samaritan *Nun* and the Greek *Nu*.

76. Lastly the Samaritan and Hebrew Resh is unquestionably the Irish *Ruís*, the Elder. Again I ask, how came these Hebrew letters to bear the name of Irish trees? Did the Irish literati understand Hebrew several thousand years ago, and call their trees after Hebrew and Samaritan letters on purpose to puzzle the learned men of the present day? There is no way of accounting for these extraordinary coincidences and circumstances except by supposing an original alphabet called after trees, and changed by accident in long periods of time. Bigots may ridicule this, but they cannot refute it.

77. It is a singular circumstance, that though the Irish names of letters, for instance the Mem or Muin, and the Beith, are the Irish names of trees, they are not the *known* Hebrew names of trees. It is impossible to believe that the Asiatics *by accident* called their sixteen letters after the Irish names of trees. I think it is pretty clear that the Hebrew letters, and of course the Greek or Cadmean taken from them, were originally called after the Beth-luis-nion of the Irish, *or after some language from whence that was taken*.

78. The ancient Rabbis had a tradition, that the names of the Hebrew letters had the meaning of the names of different trees, and General Vallency attempts to specify them. But he does not seem to have succeeded. His information is taken from the old Jewish writers, who appear to give rather what they surmise than what they found in the synagogues copies of the Pentateuch. But their opinion is very important indeed, as a record of an old tradition. It seems that the Rabbis had received a tradition that the names of their letters had the meaning of the names of trees, which they wished, but wished in vain, to specify.

79. The General quotes the authority of Bayer, "that each of the Chaldean or Hebrew letters derives its name from some tree or shrub: as **ב** *Beth*, a thorn; **ד** *Daleth*, a vine; **ה** *He*, the pomegranate; **ו** *Vau*, the palm; **י** *Jod*, "ivy; **ט** *Teth*, the mulberry-tree; **א** *Samech*, the apple tree; **פ** *Pe*, the cedar; **ר** *Resh*, the pine," &c.¹

80. There is, as I have said, the strongest probability that the art of figuring or of arithmetic took precedence of the art of writing. The figures would evidently be the first wanted, and probably, in the way I have stated, the names of trees were given to them. The Mexicans had the knowledge of figures—the decimal calculation, but not of letters; the natives of Otaheite had the same.² From the used of the first ten or fifteen figures for numbers of the calculi, a transition to letters would not be very difficult, and probably took place and gave them their names of letters. And I think it very probably that (what is commonly called) the accidental discovery of letters, may have been the original cause of the Old World having attained so superior a state of refinement and civilization—notwithstanding some persons may think this a cause too small for so large an effect. It would, I conceive, operate by geometrical progression.

81. From all these considerations, there is a strong probability that the first alphabet was denoted by the names of trees; and, from a passage of Virgil's, one might be induced to believe that the leaves themselves were actually used:

Arrived at Cumæ, when you view the flood
Of black Avernus, and the sounding wood,
The mad prophetic Sibyl you shall find
Dark in a cave, and on a rock reclined.
She sings the fates, and in her frantic fits
The notes and names, inscribed TO LEAVES COMMITS.
What she commits to leaves, in order laid,
Before the cavern's entrance are display'd.
Unmoved they lie: but if a blast of wind
Without, or vapours issue from behind,
The leaves are borne aloft in liquid air;
And she resumes no more her museful care,

¹ Pref. and Prospect. for an Irish Dict. by Gen. Vallency; Davies' Cel. Res., p. 305.

² Astle, p. 182.

Nor gathers from the rocks her scatter'd verse,
 Nor sets in order what the winds disperse.
 Thus many, not succeeding, most upbraid
 The madness of the visionary maid,
 And with loud curses leave the mystic shade.
Æn. Lib. iii. ver. 448.

But oh! commit not thy prophetic mind
 To flitting leaves, the sport of every wind,
 Lest they disperse in air our empty fate:
 Write not, but, what the powers ordain, relate.
Lib. vi. l. 116-120.

82. I think if any sense is to be made of this poetical description, we must understand that each leaf had or was a letter.

————— foliisque notus et nomina mandat.
 Quæcumque in foliis descripsit carmina virgo,
 Digerit in numerum, atque antro seclusa relinquit:
 Illa manent immota locis, neque ab ordine cedunt:
 Verum eadem verso tenuis cum cardine ventus
 Impulit et teneras turbavit janua frondes,
 Numquam deinde cavo volitantia prendere saxo,
 Nec revocare situs, aut jungere carmina, curat:
 Inconsulti abeunt, sedemque odere Sibyllæ.

It seems pretty clear that if whole words had been written, each word upon a leaf, and these words in verse, the inquirer might easily have put them together. From this it may fairly be inferred, that if letters were written at all, there could only have been one on each leaf.

83. In the religious rites of a people I should expect to find the earliest of their habits and customs, and the above passage relating to this Celtic Sibyl can mean nothing except that the leaves themselves were used either as letters (each leaf standing for a letter) or the names of letters, each written on a leaf which the wind might easily blow away. But it is probably that the leave themselves may have been used, and that this practice may have been derived from the letters having the names of trees, and may have been adopted for the sake of mystery, which we know was greatly affected in all the old religions. The way in which this passage is connected by Virgil, a native of Cisalpine Gaul, with the Celtic or Cimmerian Sibyl of Cuma, where he died and was buried, *and the mistletoe of the Druids*, carries it back to a period antecedent to any ancient Italian history which we possess. I cannot help believing that it has a close connection with the Irish practice of calling their letters after the names of trees.¹

84. There have been authors who have wasted their time in inquiries into the mode in which the inventor of the alphabet proceeded to divide the letters into dentals, labials, and palatines. There surely never was any such proceeding. The invention was the effect of unforeseen circumstance—what we call accident; and when I consider the proofs, so numerous and clear, of the existence of the oldest people of whom we have any records, the Indian Buddhists in Ireland, and that in that country their oldest alphabet had the name of trees, I cannot be shaken in my opinion that the trees first gave names to letters, and that the theory I have pointed out is the most probable.

85. I suspect that, some how or other, our practice of calling the parts of our books *leaves* came from this custom. The bark of the Irish birch-tree, the Papyrus, or the *roll* of skin, had no leaves.

86. From Mr. Davies I learn that the Welsh bards had a similar alphabet to that of the Irish. He says “The Antiquarians claim an alphabet of their own, which, in all its essential points, agrees with that of the bards in Britain. “ 1. It was Druidical. 2. It was a magical alphabet, and used by those Druids in their divinations and their decisions “ by lot. 3. It consisted of the same radical sixteen letters which formed the basis of the Druidical alphabet in Britain. “ 4. Each of these letters received its name from some tree or plant of a certain species, regarded as being, in some “ view or other, descriptive of its power, and these names are still retained.

87. “So far the doctrine of the British Druids is exactly recognized in the *Western island*. The same identical system “ is completely ascertained and preserved. Yet there are circumstances which point out a very ancient and remote “ period for the separation of those alphabets from each other.” Mr. Davies then observes, that “among other things “ the order of the letters is different.” He says, that there are three kinds of writing: and adds, “The third, which is said

¹ If it were consistent with the object of this dissertation, I think I could prove by strong circumstantial evidence, that Virgil was initiated into the order of Druids or Chaldeans or Culdees. I am not the first person who has held this opinion. I believe it was held by the great ROGER BACON, but being too profound for his ignorant compeers, like the circular orbits of Pythagoras, it was turned into ridicule.

“to be (*no doubt*) the remains of an old *magical* alphabet, is called *Beth-luis-nion na Ogmá*, or the alphabet of *magical* “or *mysterious letters*: the first *three* of which are *Beth, Luis, Nion*,” whence it is named.”¹ In my *CELTIC DRUIDS* I have maintained that our islands were peopled by two swarms from a common Eastern hive, one coming by Gaul, the other in ships through the straits of Gibraltar. This account of the appearance of the two alphabets of Ireland and Britain seems to support *my system*.

88. I am quite of opinion that the Welsh are right; but that not only *their* letters, but all letters, were once magical and astrological, and known only to the sacred caste of priests for many generations. I am of opinion that our common playing cards once formed an astrological instrument of the same kind.

89. The Greek, the Hebrew, and the Arabic systems are evidently the same, though in their latter letters, from some unknown cause, a change takes place, and the powers of notation vary; but they do not vary till they get to the nineteenth letter, as observed above, where the hundreds begin; and in the mode of variation after it takes place the same system is continued. From all this I am inclined to think, that the old Arabic language, which I shall show is really Hebrew, as all the roots of Hebrew and Chaldee words are found in it, was a language before the present Hebrew, Greek, Sansrit and Deva Nagari letters were invented; that the first *SYSTEM* of arithmetic was that now possessed by the Arabians, *though not invented by them in their present country at least*; and that the inventors of the first alphabet made it of right lines and lines joined at angles, and called its component parts after certain names of numbers, which, at that time, probably, in the first lost language, had the names of trees; and that from this came all the allegories of Gnosticism, respecting the trees in the Garden of Eden, held by the Valentinians, Basilideans, Bardesanians, &c., allegories which have been acknowledged by very learned men to have been the product of a very ancient oriental system, in existence long previous to the birth of Christ—such as that of the tree bearing twelve sorts of fruit, one in each month, &c., &c. The alphabet was the wood or the forest—the tree was the system—the upright stem, the **NEB** Alpha, the Chaldee name for the trunk of a tree (as I am informed by General VALLENCEY).—The words were the branches—the letters were the leaves growing out of the stem or branches—and the fruits were the doctrines and knowledge of good and evil, learned by means of receiving these doctrines from letters. In this manner a prodigious number of allegories were invented. In the old Irish, the words *wood* and *alphabet* are described by the same letters—*Ave*, which also signify both a tree and knowledge.

90. Taliesin, a Welsh bard of the sixth century, has written a poem on the battle of the trees, which is yet in existence, and in which he compares the words in the secret letters of the Welsh to twigs or branches of trees. The subject is the battle between good and evil, light and darkness, Oromazdes and Arimanius. Mr. Davies thinks this is an allusion to the original system.²

91. Apollonius Rhodius says, that when Orpheus played on the lyre, the trees of Pleris came down from the hills to the Thracian coast, and ranged themselves in due order at Zona.³ This is a Grecian allegory, of the same kind, perhaps copied from the Orientals. Virgil has given an account of an elm-tree, which Æneas found growing at the side of the road to the infernal regions, loaded with dreams. This tree had the name of the elm, the first letter of the alphabet, the alpha, the trunk which bears all the rest, loaded with every kind of science and learning:

Full in the midst of this infernal road
An elm displays her dusky arms abroad:
The god of sleep there hides his heavy head;
And empty dreams on every leaf are spread.

92. The following extract from the work of a Chaldean Rabbi is given by Kircher: *Arbor magna in medio Paradisi, cujus rami, dictiones, ulterius in ramos parvos et folia, quæ sunt literæ, extenduntur*: the great tree in the garden of Eden, whose leaves were letters, and whose branches were words.

93. It is agreed by all authors that the Druids pretended to perform various operations by means of sticks, springs, or branches of trees, which are commonly called magical. Some account of this may be seen in Tacitus *De Moribus Germanorum*. But, in fact, all the old native authors are full of these accounts; and it is impossible to read or consider them for a moment, without seeing the extraordinary similarity of the practice to that of Jacob with respect to the sheep of Laban, named in Gen. xxx. 37. The rod of Moses, and that of Aaron throwing out serpents, &c., afford additional instances of similarity.

94. The letters of these magical alphabets, all of which answered to the leaves of trees, were engraved on the surface of the rods, or sticks, cut square or triangular to which the straight and simple form of the letters was peculiarly favourable. Hence the letters and the alphabets came to be considered magical, and the whole system of writing compared to a tree bearing leaves and fruits. And hence, also, came the celebrated *Sortes Virgilianæ*, which had this

¹ Celtic Res. p. 273.

² Ibid., p. 274

³ Argonaut, Lib. 1. ver. 29.

name from the belief that Virgil was a Chaldean magician or astrology. He was of the order of men who were banished by Marcus Aurelius, under the name of Mathematici and Chaldei, of whom I shall have much to say hereafter.

95. From these leaf letters, or letters bearing the names of trees, and from the right-lined letters inscribed on the boles of trees, the ancients, particularly the Arabians, invented their almost innumerable allegories, an account of which, much more detailed than I think it necessary to give, may be found in the fifth volume of Gen. Vallency's *Collectanea Hibernica*.

96. On this subject General Vallency observes, "And hence the Sephiroth-tree, or tree of numbers, of the Cabalistical Jews: and this tree contained ten names, viz. corona, sapientia, prudentia, clementia, gravitas, ornatus, triumphus, confessio laudis, fundamentum, regnum. The number ten seems to have been fixed on because, as relating to numerals, ten was called perfection, as from thence all nations began to count anew. For this reason the Egyptians expressed the number ten by the word *mid*, that is, perfection; and the Irish call it *deag*, a word of like meaning: and for this reason the Chaldeans formed the word *jod*, or number ten, by an equilateral triangle thus Δ ,¹ which was the symbol of perfection with the Egyptians. The Egyptians doubled the triangle thus X, and then it became a cross of St. Andrew, or the letter X or ten, that is, *perfection*, being the perfect number, or the number of fingers on both hands: hence it stood for ten with the Egyptians, Chinese, Phœnicians, Romans, &c., and is so used with us at this day. The Mexicans also use the same figure in their secular calendars. The Tartars call it *lama*, from the Scythian *lemh*, a hand, synonymous to the *jod* of the Chaldeans, and thus it becomes the *name of a cross*, and of the high priest of the Tartars; and with the Irish, *luam* signifies the head of the church, an abbot, &c. Ce qu'il y a de remarquable c'est que le grand prêtre des Tartares port le nom de *lama* qui, en langue Tartare, signifie *la croix*: et les *Bagdoi* qui conquièrent la Chine in 1644, et qui sont soumis au *dalai-lama* dans les choses de la religion, ont toujours des *croix* sur eux, qu'ils appellent aussi *lamas*."²

97. It has been observed by General Vallency that "it seems natural and universal to man to have entertained the idea of numbering from his fingers, and it does not appear extraordinary that, when man led an agrestic life, (as the Chaldeans and Scythians, the parents of numerals, did,) and had not occasion to carry numbers higher than the fingers on his hands, that, before he had assigned arbitrary marks for numbers, he should have adopted the names of trees—objects immediately surrounding him, some of which grew more luxuriantly than others—and that having invented an arbitrary marks for such a number, he should give it the name of the tree which stood for it: and then, having formed a numerical alphabet, these numerals at length became letters, as I have shown in the preceding pages, still bearing the original names."³

98. I think it very probably that from the uses of leaves as letters, the hieroglyphics may have taken their rise. Suppose letters in the shape of the leaves of trees to have been made of this laminæ of gold or tin, and strung on a cord, something like the Quipos of the ancient Peruvians, a magical letter would thus be invented which could be deciphered by none but those who understood the secret; and it might be made extremely complicated by the addition of leaves not in the alphabet, or by the forms of other things, between the words or real letters, which would not, to the initiated, increase the difficulty of reading it, but rather the contrary, and at the same time would render it perfectly unintelligible to those not initiated. After some time these leaf letters would be drawn on plain surfaces, and again, with a little more experience, all other kinds of objects would be added to increase the difficulty and the mystery, until the leaves would be lost sight of altogether, and the hieroglyphics come to what we find them.

99. Much as been said respecting the picture-writing of the Mexicans, sent to Cortez, by the Emperor's messengers. They made drawings of the horses, ships, &c., because they had never seen such objects before, and of course their language could convey no idea of them. But this had no resemblance, in reality, to the Egyptian hieroglyphics. The intention of the ancient hieroglyphics was to enable one person to convey to another information relating to something already known to both, and of which, therefore, they possessed an idea common to both. But the pictures of Mexico were intended, by the persons drawing them, to convey a new idea respecting something wholly unknown to the beholder, for whose use they were intended, and of which, consequently, he had never formed an idea before.

100. Mr. Astle, on the Origin and Progress of Writing, supports my opinion that hieroglyphics were not the origin of writing.⁴ "The subject of this chapter (Origin of Letters) hath engaged the attention and perplexed the sagacity

¹ I know not where Gen. Vallency got his triangle for the Chaldaic ten, but the triangle was the ten of the Greeks.

² Voyage de la Chine, par Avril, Liv. iii. p. 194.

³ Vall. Col. Heb. Vol. V. p. 187.

⁴ Ch. ii. p. 10.

“ of many able and judicious persons for many centuries; some of the most respectable writers have reasoned upon erroneous principles, and, by their works, have obscured the true path which might have led to the discovery of letters. Mons. Fourmont, Bishop Warburton, and Mons. Gebelia, have endeavoured to shew that alphabets were originally made up of hieroglyphic characters; but it will presently appear that the letters of an alphabet were essentially different from the characteristic marks deduced from hieroglyphics, which last are marks for things and ideas, in the same manner as the ancient and modern characters of the Chinese; whereas the former are only marks for sounds; and though we should allow it an easy transition from the Egyptian hieroglyphics to the characteristic marks of the Chinese, which have been demonstrated by Du Halde and others to be perfectly hieroglyphic, yet it doth not follow that the invention of an alphabet must naturally succeed these marks. It is true there is a sufficient resemblance between the Mexican picture-writing, the Egyptian hieroglyphics, and the Chinese characters; but these are foreign to alphabetic letters, and, in reality, do not bear the least relation to them.”

101. From a consideration of certain historical facts which cannot be denied, I think I can shew that hieroglyphics did not precede the invention of letters, as has been generally imagined.

102. It has been observed by almost every philosopher who has visited the pyramids of Egypt, that they are placed exactly to face the four cardinal points of the compass, from which astronomers know that their builders must have possessed a very considerable skill in the science of astronomy. This affords a strong presumption that the art of writing must have been known to their builders; they can scarcely be believed to have possessed so much science as the fact seems to require, without it. Now, in the next place, it may be observed, that there is not on any one of the larger pyramids the least appearance of anything like a hieroglyphic. This fact, combined with the evident knowledge possessed by their builders of astronomy, justifies the presumption that they were built before hieroglyphical writing was known, though perhaps after our mode of writing was discovered. Though the two facts may not be considered to amount to a decisive proof, I maintain that taken together they afford strong presumptive evidence. On the subject of hieroglyphics.

103. Mr Maurice says, “Before we quit the pyramids, I must be permitted to make one reflection. On no part of the three great pyramids, internal or external, does there appear the least sign of those hieroglyphic sculptures which so conspicuously and so totally cover the temples, the obelisks, and colossal statues, of Upper Egypt. This exhibits demonstrative proof, that at the period of the construction of those masses, that kind of hieroglyphic decoration was not invented, for, had that sacerdotal character been then formed, they would undoubtedly not have been destitute of them.”¹

104. Some of the smaller pyramids have been built out of the ruins or stones of temples on which have been hieroglyphics. This shews these particular pyramids to be of modern date. No doubt they have been tombs. All our churches are tombs; but they are also places of worship.

105. After the celebrated Mr. Belzoni and Lieut.-Col. Fitzclarence had with great labour obtained admission to the inner chamber of the second in size of the pyramids, Mr. Belzoni discovered, from an inscription, that it had been opened before by one of the Califs. It appeared that the contents of the sarcophagus which he discovered had been thrown out, and were lying on the floor at its side. He preserved part of them, which were bones, and brought them to England, never letting them go out of his own possession. These were carefully and publically examined by several of the first natural philosophers in London, who, to their great surprise, discovered that they were the remains of an animal of the Beeve kind.² Respecting these facts there never has been any dispute. They are perfectly notorious; and neither Mr. Belzoni, nor the natural philosophers, had any theory, interest, or system, to influence their judgements respecting them. Part of the bones may yet be seen, where I have seen them, at the house of Lieut.-Colonel Fitzclarence.

106. I suppose no one will doubt that these were the bones of an exemplar of the famous God Apis, on which some foolish and absurd priest-ridden king must have been weak enough to lavish such immense labour and treasure. This Bull Apis has been proved by many philosophers to have been an emblem of the Bull of the Zodiac; in fact, of the Sun, when he entered the sign of the Bull in the Zodiac, at the vernal equinox, concerning which I shall shortly make some observations, and of which I shall have much to say in the following work. This being, for the sake of argument, at the present moment admitted, it follows that the Zodiac must have been invented before one of its signs, the Bull, can have become the object of adoration.

107. Now I think no person can believe that the Zodiac, with its various signs, and divided and subdivided as it necessarily is into many parts, was invented before writing. Then it seems to follow, if this be admitted, that

¹ Maur. Ant. Hind. Vol. III. p. 95.

² Class. Journal, Vol. XXI. p. 16.

the art of writing must have been known before the pyramids, the burial-place of the Bull, were built; and as the hieroglyphics were not invented till after the building of the pyramids, it seems to follow, that they were not invented until after the invention of writing, consequently that they were not, as it has generally been thought, the origin of writing.

108. The intimate relations between India and Egypt, in some ancient period, cannot possibly be doubted. But what is the reason that there are no hieroglyphics in India? The days of the week are dedicated in each to the same Gods. The adoration of the Bull of the Zodiac or the Sun, in the sign Taurus, is common to both. The same Zodiac is, with a trifling variation, also common to both. Then how came they not both to have hieroglyphics, if hieroglyphics were invented before writing, or figures in arithmetic?

109. I conclude that this connexion or intercourse (which will be proved over and over again in the course of the following work) must have existed before the invention of hieroglyphics, and must also, in a great measure, have ceased before their invention, because, if the contrary had been the case, hieroglyphics would, in some degree, have been common to the two countries. When the religion went from one to the other, the hieroglyphic system, if in existence, would have gone also. From which it almost necessarily follows, that hieroglyphics are, comparatively speaking, a modern invention.

110. In their endeavours to prove that hieroglyphics were the originals or parents of letters and writing, philosophers have done every thing which ingenuity could derive to establish the fact, but I think their argument are founded upon no sufficient data, and therefore have always appeared so unsatisfactory. For my theory I have a great number of facts and circumstances which cannot be disputed, and I think my arguments founded upon them are sound.¹

111. From the whole investigation there can be no doubt, whether the leaf alphabets were the origin of hieroglyphics or not, that the latter were invented after the discovery of the art of writing, and were a secret and sacred system invented for the purpose of concealing certain religious or historical truths from the vulgar eye.

112. Before I quit this subject I think it proper to recall my reader's attention to the observation, that whether Egypt was colonized from India or India from Egypt, it is very clear that the intercourse of colonization must have ceased before hieroglyphics were invented, or they would certainly have been found among the priests in both countries. And it is also possible that they were invented after Moses and the Hebrew tribe left Egypt, or we should have found some notice of them in the books of Moses—the Pentateuch. I say it is *probable*; but it is by no means certain.

113. M. Denon² has given a description of a painting in one of the tombs of the kings of Thebes, in which, among other things, is described the sacrifice of a child, and he has these words: "Incense is offered to him in honour of these victories; a priest writes his annals, and consigns them to sacred memorial. It is, therefore, proved, that the ancient Egyptians had written books: the famous *Thoth* was then a book, and not inscribed tablets sculptured on walls, as has been often supposed. I could not help flattering myself that I was the first to make so important a discovery: but I was much more delighted when, some hours after, I was assured of the proof of the discovery by the possession of a manuscript itself, which I found in the hand of a fine mummy that was brought to me. In its right hand, and resting on the left arm, was a roll of papyrus, on which was the manuscript." And here, with respect to this MS., end Mons. Denon's observations; not another word of what became of the papyrus, or of the language or letters in which it was written. But in plate LV. a short description is given of a manuscript found upon a papyrus which, I suppose, is meant for it. Nothing can be made out from it except that it reads from right to left. In plate LVI. is a copy of another manuscript equally unintelligible, which was found upon a papyrus in a mummy.

114. In consequence of the attempts of Mr. Banks to prove, from the style of building of the temples, confirmed by the explanations of M. Champollion, that many of the hieroglyphics on them relate to the Roman emperors, these manuscripts cannot be made use of to prove the antiquity of letters; but they prove that letters were known before the hieroglyphics on the temples, in which these mummies were found used, or, that hieroglyphics were continued in use after the invention of the art of writing, and along with it. I have no doubt that some of the buildings in Egypt were erected by the Roman emperors, that many others of them were partly their work, and that still more of them were erected by the monarchs of Egypt after the time of Cambyses. But the sepulchres, and many parts of the temples of Thebes and other temples of Upper Egypt, I have no doubt existed before Cambyses's time, and escaped his fury.

115. I have *no doubt* that the churches of Notre Dame and St. Denis, at Paris, were both the workmanship of the

¹ The text of the Bible itself proves that letters were well known in the time of Moses, therefore the author does not attempt to refute the arguments of those who pretend that he was the inventor of them.

² Vol. III. Chap. xx. Aik. Trans. p. 78.

middle ages, but I think the Zodiac on the former, and the Mosaic pavement found in the latter, of a Bacchanal filling a wine vessel, were the works of an age long prior.

116. My view of the subject is considerably strengthened by an observation of Belzoni's, I think, that some of the smaller pyramids have been built with stones, the ruins of old temples, on which are hieroglyphics broken and worked into them. And Mons. Denon found in the bases of some of the oldest pillars at Medinet Abou, near Thebes, Carnac, numerous hieroglyphics. On which he asks, "How many preceding ages of civilization would it require to be able to erect such buildings? How many ages again, before these would have fallen into ruin, and served as materials for the foundations of other temples, which themselves have existed for so many centuries?" The questions are interesting; but it would not require a long period for the buildings to have decayed, if the decay were produced by the violent hand of a *Cambyses*. On the subject of the *Origin of Letters*, I must refer my reader to the first chapter of THE CELTIC DRUIDS, where it is treated of at large.

CHAPTER II.

ETYMOLOGY AND ITS USE.

1. A LITTLE time ago two systems of Etymology were published, one by the Rev. Mr. Whiter, of Cambridge, and the other by Mr. James Gilchrist. The former called his work *Etymologicon Universalis*. It is very large, and was printed by the University of Cambridge, at its press. The object is to prove that ALL the words of every language may be traced back to the word *Earth*.¹ Great learning and ingenuity are displayed, and incredible labour must have been bestowed on the production. The work of the latter gentleman, entitled *Philosophic Etymology*, is not so large, and in its doctrine is directly in opposition to the former. Mr. Gilchrist contends, that CL, CR, LC, or RC, is the primary simple word of written language, and that all the *copiæ verborum* are merely varieties and combinations of that one simple word, or rather sign.

2. He says, "There is nothing arbitrary in language. All the dialects, as Hebrew, Celtic, Greek, Latin, &c., are essentially but one language. They have such diversities as may be termed idioms; but with all their circumstantial varieties, they have substantial uniformity: they proceed on the same principles, and have the same origin. The philosophic grammar and lexicography of one, is in reality that of all."² In this I perfectly agree with Mr. Gilchrist: I also agree with him that there is a wide difference between a scholar and a philosopher, but I cannot think with him that men in the first instance conversed wholly by *looking*, not by *listening*; and that the different modifications of sound, emitted from the mouth, were a subsequent step of improvement and conveniency, and contemplated when the mouth as first applied to curiologic signs; which application of the mouth was not anticipated when these signs were first employed, and which signs were not contemplated when hieroglyphics were invented: that thus, in the use of signs, men were led on step by step from hieroglyphics or picture-writing to curiologics, an abridged form of the preceding; from curiologics engraved or drawn on any substance, to the expression of them by the mouth; and from the expression of them by the mouth to the expression of them by sound to the ear, enabling men to converse in the dark as well as the light. If I understand Mr. Gilchrist, he supposes both hieroglyphics and letters to have been invented before speech. This does, indeed, surprise me very much. On reflecting on the first situation of man, I cannot help believing that he would not perceive his mate many minutes before he would utter some kind of a sound or sounds, which would soon grow into monosyllabic words.

3. I lay it down as a principle, that there were no such persons as *Aborigines* (as this word is often used)—that man did not rise into existence by accident, or without cause: but that he was the effect of a cause, a creation, or formation by a Being possessing power. This admitted, I consider that he must have acquired his knowledge of speech either by experience, or have such knowledge of it given to him by his Creator, as would enable him to communicate his ideas to his mate, and that in such case his Creator gave him the power of using his voice at the same time that he gave him the power of using his teeth and other organs. And if I admit the former, that man acquired by experience the

¹ See his Prelim. Disc. p. 77.

² Phil. Etymol. p. xx.

use of speech, which of course every philosopher will do, I must think that both Mr. Whiter and Mr. Gilchrist go to causes far too scientific to account for it. Speech would be very much the effect of circumstances—there would not be any thing like system in its first formation.

4. Mr. Gilchrist's idea that the first letters arose from *curved* lines, seems to me not only not to be so probable as that of *right* lines, which I have unfolded above, but it seems to me to be actually against all the *early* and, what is more, *well-founded* historical facts which we possess. For the fact of *the oldest letters and figures which we possess consisting of right lines* does not depend, alone, on the relations of writers, but upon their existing at this day on old coins and stones: in which latter fact, therefore, we cannot be deceived. I think my theory *as rational* as Mr. Gilchrist's; in addition to which, I have the evidence of the oldest inscriptions, and, as I have shewn, analogy also, on may side; for the higher we ascend the more *right-lined* the alphabets become.

5. As I have just now said, if I understand Mr. Gilchrist aright,¹ he maintains that hieroglyphics were invented before letter-writing. We know of only one nation, the Egyptians, among whom hieroglyphics ever existed, and I think I have proved that they were not invented by that nation till letters were in use. I make no account of the Mexican paintings, for our information respecting them is too scanty to draw any conclusions from them; and that part of our information which we do possess, namely, the painting of Cortez's ships and horses, is against hieroglyphics being the origin of letters, rather than in favour of it; because, as I have observed above, these drawings were not to convey ideas of known things, but ideas of unknown things—new things, and new ideas.

6. The plan or theory proposed by Mr. Whiter and Mr. Gilchrist, of resolving all words into one, or nearly into one, seems to me to be not only contrary to the analogy of nature, but to clog their philological researches with insuperable and unnecessary difficulties. Let us for a moment consider man to have newly started into existence, by what means does not signify, and to exist alone. I will suppose this to have happened in a beautiful valley in upper Tibet, about latitude 35, at the vernal equinox, a fig-tree growing near him, bearing its early crop of fruit. The olfactory system, I think, would specifically draw him to the tree; he would take of the fruit, and what is vulgarly called instinct would teach him to put it into his mouth and eat it. Before he ate the fig, he would have become master of several ideas; but as he would have had no occasion to communicate them, he probably would not have made any effort at speech.

7. We will now suppose this being, in the state of about twenty years of age, to awake and find a beautiful young woman close to him and touching him. Instinct would again begin to move him; love would ensure and its consequences, and very speedily afterward the wish to communicate happiness; for it is all a mistake that man is born to *evil* as the smoke flies upwards. He is born to good, and all his NATURAL tendencies are to good, though he possesses passions and is a fallible being, from which circumstances partial evil has naturally arisen. Much time would not elapse before he would, in order to communicate happiness, wish to call the attention of his mate to something—perhaps to partake with him of some fruit—and, to awaken this attention, an attempt to speak or make a sound would be made; after this, another and another attempt; and thus a few monosyllabic words would be formed, such as were easiest made by the organs of speech, and thus from this kind of process the first language would arise. It would probably consist of arbitrary speech, not formed in any way from one another or from one world; and had Mr. Gilchrist tried to trace all language to these primitive words, he would, I think, have perfectly succeeded.

8. But after some time a second race of original words would have arisen, which would a little increase the first language, and which must not be neglected. The voice of love would have been heard, and would not have been heard in vain. A child would make its appearance, and would have a little language of its own, which would never be lost, which would grow with its growth, strengthen with its strength, and which we actually find yet existing in every language on earth—exemplified in the words Ma, Mater, Moder, Muder, Pa, Pater, Fater, Fader, &c., &c.; and that from these two sources came to be formed the first original language. It would probably consist of monosyllabic roots, which would be very simple: and to these, I think, all language may be reduced.²

9. It is necessary to guard myself from being misunderstood in what I have said above, that the language of the eyes was not the *first* language, because I believe that it was; but what I mean is, that this language would last but for a very short time—a very few hours, perhaps only a few minutes. The first man and his mate, surrounded as M. Currier has shew that they probably were, by animals, formed long before, young and old, in every stante, and, like those animals, possessing animal sensations, and being, in addition, imitative creatures, would in a very few hours, perhaps minutes, perform all the animal functions, exercise all the animal powers, do as other animals did: and until they

¹ Philosophic Etymol., p. 33.

² I wish Mr. Gilchrist had undertaken the task of so reducing them, for no man is better qualified. Had he and Mr. Whiter attempted to re-form or re-discover the ancient first language or collection of words, and their systems had been left unfinished, other learned men would have continued them, perhaps, till they had been completed.

had thus exercised these powers, perhaps the eyes, the most eloquent eyes, would continue to be the medium of the communication of ideas; but eloquent as they are, they would not continue to be so much longer; for an attempt to emit sound would be made, and thus would arise the first words.

10. I beg my reader to attend to the beings of the animal creation. He cannot suppose man, though inferior to them in many respects, to be much inferior to them in those which we are considering. How long is it before the dove or the partridge learns to call its mate with the voice of love, or its young about it, when it has found a nest of ants? Has man any language more significant than that which those birds possess? When the hen chucks her first chicken around her, can any language be more intelligible?¹ and she has no profound philosophers to make grammars for her, or divines to write creeds for her. Can the animal man be supposed to have been worse endowed than these fowls? I think not. Grant but these advantages of the animals around him, and it is all which I ask for my system, and I think it must be established.

11. If these philosophers had undertaken to prove that all languages might be resolved into one, consisting of a certain number of monosyllables or roots, they would have undertaken to prove what I am persuaded is perfectly true; and they would, I doubt not, have succeeded in their undertaking. But I think neither of their theories tenable. If their theories had been well founded, the abilities which they have displayed would not have failed to establish them. But though I think they have both failed, I beg to be understood not to have any wish to detract from their merit. Nor do I wish to enter into controversy with either of them. I should not have noticed their treatises but that I felt it would be a great reflection on myself to let it be supposed that I am ignorant of them.

12. I now take my leave of these two gentlemen, to whom, with Bacon, Hobbes, Locke, and Tooke, we are all under great obligation. I enter not more into their systems, because my object and theirs is different. Their systems are only auxiliary to mine. I feel perfectly confident that it will not be long before some ingenious man, with the assistance of Mr. Tooke, Mr. Whiter, and Mr. Gilchrist, will, upon the foundations which I have laid, erect the edifice of the true philosophy of grammar. If in this I am mistaken, I shall be only like hundred of my predecessors.

13. Perhaps it will be said that my system depends too much upon the explanation of words. The observation does not cause me much uneasiness. For if my system be founded in the truth, it must shew itself in the words of all languages, in an infinite variety of ways; in which case the observation will never do it any injury, or be able to prevent its reception when it comes to be known. If it be not true, it will fall, as others have done before it, whether depending on explanation of words, etymology, or not. As among the ancient Greeks and Romans, and the modern Europeans, we have a great number of systems, in like manner there was the same variety among the Orientalists; but I feel confident I shall be able to shew that they all flowed from one fountain; that one refined and beautiful system was not only the foundation, but that, however varied the systems which branched from it might be, yet in many respects the parent, the original, is every where to be seen, even in the Western systems of the present day.

14. It will probably also be objected by those who wish not to discover truth, but to throw discredit upon this work, that I often make etymological deductions in one word from two languages. This would have been more plausible if I had not first proved, most unquestionably, (as I believe,) the intimate connection—indeed, I feel I am quite justified in saying the absolute *identity*, of the Western and Oriental languages in a very remote period. And this observation will apply to all the languages in which the sixteen-letter system has obtained. It is impossible to doubt that one original language has extended all over the old world, which is the reason that we find Hebrew and Hindoo words in Britain, and words of the most remote countries and climates intermixed, in a manner in no other way to be accounted for. All the sixteen-letter languages are but dialects of an original language.

15. But my practice of explaining words from what are at this day two languages, will be objected to by enemies of inquiry, because it has a tendency to discover hidden truths. But if there have been any language upon which several have been founded or built, what is so natural as that the roots of a compound word should be found in several of them? Suppose two colonies emigrated, the one to Europe and the other to Africa, from Chaldea, and that each carried a certain word; this word might change, by being compounded with other words, in both cases, so as to become in each case a new word. Is it not evident that the roots of the word reasonably

16. In etymological inquiries a mere corruption no doubt may sometimes be admitted; but this must be done with great caution, and when there is strong extra evidence to support it. For proof of this, our own language affords innumerable examples. Of this kind of corruption I need to produce only one instance from our Liturgy—*prevent* us in all our doings. Here we have not a change in one or two radicals only, but in a whole word. Again in the Latin word *hostis*.

¹ The common barn-door hen has at least two clear and distinct words, one which she commonly uses to her children, and another when she calls them to her on having discovered any unexpected hoard of food.

17. Etymology may be considered in another point of view. What is a written word but an effect—an effect arising from an unknown cause? What we want is, to find the cause—to ascertain if there were one original written language—by what steps any given word descended from the first parent to its present state. In many cases this may be difficult, in others it may be impossible to make it out; but is there not the same difficulty with translations? Does not one word often mean several different and often opposite things? There is scarcely a word in Parkhurst's Hebrew Lexicon which has not four or five different meanings; and how do we proceed to find out which, in any case, is the one intended, but by comparing it with the context? Most words may be derived from several others, but the variety or uncertainty, great as I admit it is, is generally not greater than in mere translation.

18. Sir William Jones says, "I beg leave, as a philologist, to enter my protest against conjectural etymology in historical researches, and principally against the licentiousness of etymologists in transposing and interting letters, in substituting at pleasure any consonant for another of the same order, and in totally disregarding the vowels." I most heartily join in the protest, though I think etymology the grand and only telescope by means of which we can discover the objects of far distant and remote antiquity. But Sir William afterward says, "When we find, indeed, the same words, letter for letter, and in a sense precisely the same, in different languages, we can scarce hesitate in allowing them a common origin."¹ To shew how little he attended to his own sound and sensible advice respecting the changing of letters, in a page or two preceding he had been observing, that the word Moses ought to have been Musah, not Moses. It is written in the Hebrew מֹשֶׁה Mse. I cannot admit this to be either Musah or Moses. If, in compliance with modern authority, I admit the *u* to be supplied, I cannot admit the ה *e*, the fifth letter, to be changed into א *a*, the first, and the letter ה *h*, without authority, to be added. I have shewn in my *Celtic Druids*, that the Hebrew system of letters is the same as the English and Greek; and when it is desired to write the Hebrew letters מֹשֶׁה Mse in the English character, the same letters which the order and power of notation shew to be identical, ought to be used, and no other. The practice of substituting one consonant for another can very seldom be admitted; it can be subjected to no rule, but in every instance where such a liberty is taken each case must stand upon its own merits, and be left to the judgement of the reader. I do not mean to say that a letter may never be changed, but it ought never to be changed except for a very good reason; and when it is so changed, the doctrine to be deduced from it will stand on a much worse foundation than if it had not been so changed. But after all, the practice of changing letters cannot possibly be denied. For instance, do we not see sovereigns in India sometimes called Nawab, and sometimes Nabob—the *w* and *b* interchanged; and so on in other cases?

19. But uncertain as the nature of etymological science is supposed to be in researches into the early learning of the world, it is the best fountain from which we can draw. Let those of a different opinion pursue their own plan, and continue to believe the histories of Greece that Cadmus founded Thebes by means of men raised from sowing the teeth of serpents; or that Jupiter, in the form of a Bull, ran away with Europa from her father Agenor, by whom he had three sons—Minos, Sarpedon, and Radmanthus, who were really all living persons.

20. As reason cannot be made effectual against etymology, the power of ridicule has been applied, and it has had the success it will always have against truth—it will fail. A pickled cucumber has been derived from Jeremiah King (e. g. Jeremiah King—JEr. King—Girkin). Now this is very good, and whenever similar licences are taken under the same or similar circumstances as this, the result deserves nothing but ridicule, and the persons who depend upon such deductions are really ridiculous. Forced allegories are equally ridiculous; and pray what are our orthodox impugnors of etymology betters in their literal explanations of the Old Testament writings? What shall I say to the wrestling of God with Jacob and wounding him in the thigh? What of his ineffectual attempt to kill Moses at an inn? These gentlemen run down etymology in order that they may open the door to their literal meanings. But the truth is, the abuse of either is ridiculous, as every thing must be when not kept within the bounds of sense and reason. And with respect to etymology, however uncertain it may be, it is the only instrument left us for the investigation of ancient science, all other *having failed us*, and the certainty of facts discovered by its agency will depend upon the reason and probability which the etymological deduction will possess, in every individual case; and of each case the reader must be the judge. But the real truth is, that etymology is not run down because it is not calculated to discover truth, but because it is calculated to discover *too much* truth.

21. Very certain I am that if we are not willing to receive the learning of the ancients through the medium of etymology, and a comparison of the words of one language with another, we must remain in ignorance. The early historical accounts are all little better than fabel. Every word, in every language, has, no doubt, originally had a meaning, whether a nation has it by inheritance, by importation, or by composition. It is evident, then, if we can find out the original meaning of the words which stand for the names of objects, great discoveries may be expected.

¹ Asiat. Res. Vol. III. 4to. p. 489.

22. I repeat, the science of etymology is the standing *but* for the shafts of every fool. If a witling be so foolish that he can ridicule nothing else, he can succeed against etymology. The true and surest reason of the opposition to etymology is, that the priests knowing it is by its aid only that ancient science can be discovered, have exerted every nerve to prejudice the minds of youth against it. After all, what is it but the science of explaining the meaning of words? In uncertainty every one must admit. But in this it is only like the words of all languages, in almost every one of which every noun has a great number of meanings. On the meaning of the words, as selected judiciously or injudiciously, depends the value of the translation, which is, of course, sometimes sense, sometimes nonsense. But, I think, one is scarcely less doubtful, or subject to fewer mistakes, than the other. Are there not at least two meanings given to almost every important text in the Bible? The same is the case with etymological deduction.¹ The devotee, as is duty bound, will take the construction of the priest, the philosopher of his reason. And when an etymologist finds a new derivation, we are as much obliged to him as we are to a lexicographer when he discovers a new meaning in a word which has been before overlooked.

23. The first word of Genesis may furnish an example of what I mean. We have great authorities to justify the rendering of the word either by *wisdom* or *beginning*, or both. And it must be for the reader to decide whether it has one or the other, or both—the double meaning.

24. When a translator finds a word with several meanings, than which nothing is more common, it is his duty to compare it with the context and to consider all the circumstances under which it is placed, and his prudence and judgment are displayed, or his want of them, in the selection which he makes. It is precisely the same with etymology. There is no argument which can be brought against etymology which may not be advanced with equal force against translations. In the course of the following work I shall have occasion to return to this subject several times.

CHAPTER III.

ORIGIN OF THE ADORATION OF THE BULL, AND OF THE PHALLIC AND VERNAL FESTIVALS.

1. THE Rev. Mr. Maurice, in his *learned* work on the Antiquities of India, has shewn, in a way which it is impossible to contradict, that the May-day festival and the May-pole of Great Britain, with its garlands, &c., known to us all, are the remains of an ancient festival of Egypt and India, and probably of Phoenicia, when these nations, in countries very distant, and from times very remote, have all, with one consent, celebrated the entrance of the sun into the sign of Taurus, at the vernal equinox: but which, in consequence of the astronomical phenomenon, no longer disputed, of the precession of the equinoxes, is removed far in the year from its original situation. This festival, it appears from a letter in the *Asiatic Researches*.² from Colonel Pearce, is celebrated in India on the first of May, in honour of Bhavani (a personification of vernal nature, the Dea Syria of Chaldea, and the Venus Urania of Persia). A May-pole is erected, hung with garlands, around which the young people dance, precisely the same as in England. The object of the festival, I think with Mr. Maurice, cannot be disputed; and that its date is coeval with the time when the equinox actually took place on the first of May. To account for these facts consistently with received chronology, he says “When the reader calls to mind what has already been observed, that owing to the precession of the equinoxes, after the rate of seventy-two years to a degree, a total alteration has taken place through all the signs of the ecliptic, inasmuch that those stars which formerly were in Aries have now got into Taurus, and those of Taurus into Gemini: and when he considers also the difference before mentioned, occasioned by the reform of the calendar, he will not wonder at the disagreement that exists in respect to the exact period of the year on which the great festivals were anciently kept, and that on which, in imitation of primeval customs, they are celebrated by the moderns. Now the vernal equinox, after the rate of that precession, certainly could not have coincided with the first of May less than four thousand years before Christ, which nearly marks the æra of the creation, which, according to the best and wisest chronologers,

¹ I beg my reader to look in Mr. Whiter's *Etymologicon* for the meaning of *argo*. It has scores of meanings, some as opposite as the poles.

² Vol. II. p. 333.

“began at the vernal equinox, when all nature was gay and smiling, and the earth arrayed in its loveliest verdure, and not, as others have imagined, at the dreary autumnal equinox, when that nature must necessarily have its beauty declining, and that earth in verdure decaying. *I have little doubt, therefore, that May-day, or at least the day on which the Sun entered Taurus, has been immemorially kept as a sacred festival from the creation of the earth and men,*” and was originally intended as a memorial of that auspicious period and that momentous event.” He afterwards adds, “on the general devotion of the ancients to the worship of the BULL, I have had frequent occasion to remark, and more particularly in the Indian history, by their devotion to it at that period,

——— aperit cum cornibus annum
Taurus,

“When the Bull with his horns opened the Vernal year.’ I observed that all nations seem anciently to have vied with each other in celebrating that blissful epoch; and that the moment the sun entered the sign Taurus, were displayed the signals of triumph and the incentives to passion: that memorials of the universal festivity indulged in at that season are to be found in the records and customs of people otherwise the most opposite in manners and most remote in situation. I could not avoid considering the circumstance as a strong additional proof, that mankind originally descended from one great family, and proceeded to the several regions in which they finally settled, from one common and central spot: that the Apis, or Sacred Bull of Egypt, was only the symbol of the sun in the vigour of vernal youth: and that the Bul of Japan, breaking with his horn the mundane egg, was evidently connected with the same bovine species of superstition, founded on the mixture of astronomy and mythology.”¹

2. Mr. Maurice in a previous part of his work had shewn that the May-day festival was established to celebrate the generative powers of nature, called by the ancient Greeks *φαλλοφορος*—that *φαλλος*, in Greek, signifies a pole, and that from this comes our May-pole.

3. After the equinox (in consequence of the revolution of the poles of the equator round the pole of the ecliptic) ceased to be in Taurus, and took place in Aries, the equinoctial festivals were changed to the first of April, and were celebrated on that day equally in England and India: in the former, every thing but the practice of making April fools has ceased; but in the latter, the festival is observed as well as the custom of making April fools; that is, the custom of sending persons upon ridiculous and false errands to create sport and merriment, which is one part of the rites of the festival. In India this is called the *Nauruts* and the *Huli*² festival. This vernal festival was celebrated on the day the ancient Persian year began, which was on the day the sun entered the sign of Aries; and Mr. Maurice says, “The ancient Persian coins, stamped with the head of a ram, which, according to D’Ancarville, were offered to Gemshid, the founder of Persepolis, and first reformer of the solar year among the Persians, are an additional demonstration of the high antiquity of this festival.” When Sir Thomas Roe was ambassador at Delhi, this festival was celebrated by the Mogul with astonishing magnificence and splendour; it has the name of *Nauruts* both in India and Persia, and was celebrated in both alike.³ And in the ambassador’s travels the writer acquaints us, “That some of their body being deputed to congratulate the Schah on the first day of the year, they found him at the palace of Ispahen, sitting at a banquet, and having near him the *Minatsia*, or astrologer, who ruse up ever and anon, and taking his astrolabe went to observe the sun; and at the very moment of the sun’s reaching the equator, he published aloud the new year, the commencement of which was celebrated by the firing of great guns both from the castle and the city walls, and by the sound of all kind of instruments.”

4. It is not only in Persia and India that this worship of the Bull is to be found; there is no part of the old world, from the extreme East to the West, where the remains of it are not to be found.⁴

5. The reader will observe in the whole of the above quotations from Mr. Maurice the style of the Christian apologist, who is endeavouring to account for a disagreeable circumstance which he cannot deny, and to show that it is not inconsistent with his religious system. He will see that it is the evidence of an unwilling witness, and on this account evidence of the greatest importance. The learning and talent of Mr. Maurice are unquestionable, and it cannot for a moment be doubted, that he would have denied the fact if he could have done so honestly. But in the teeth of the most clear evidence of its existence *that* was absolutely impossible. I do not, however, mean to insinuate that he was dishonest enough to have attempted it if he could have done so with a chance of success, for I believe no book was ever more honestly written. The reality, close connection, and object, of the Tauric and Phallic worship, have been so clearly and fully proved by D’Ancarville, Payne Knight, Maurice, Parkhurst in his *Hebrew Lexicon*, Bryant, Faber, Dupuis, Drummond, and many others, that there is no room left for a moment’s doubt. It would therefore only be an

¹ Maurice’s *Ind. Ant.* Vol. VI. pp. 91—93.

² The word *Huli*, I apprehend, is derived from, or is the same as, the ancient Celtic word *Yule*.

³ *Ind. Ant.* Vol. VI. p. 76.

⁴ *Celtic Druids*, Chap. v. Sect. ii.

idle waste of time to attempt to prove it. I could only repeat an immense mass of facts, now well known, from these authors, without adding anything new. I have therefore determined not to attempt it, but to trust that my reader who may not have studied this subject, will depend upon the irreproachable testimony of Mr. Maurice. If he be not satisfied, he may consult the works above-named, where he will find much instruction, if not amusement. For these reasons I hope I shall be excused going into the proof of the antiquity of the Phallic and Tauric festivals, although their ancient existence is of the very first importance to my system.—My system, in fact, is founded upon them, and upon them I rest my foot as upon a foundation from which I am convinced nothing can remove me. The fact that the May-day festivals of India and Britain are admitted to have been instituted to celebrate the entrance of the sun into the sign Taurus at the vernal equinox, overthrows all our learned men's system of chronology, root and branch; it leaves scarcely a wreck behind, and will enable me nearly to explain the origin and meaning of all the Mythoses of antiquity, and, indeed, of almost all those of modern times also.

ANACALYPSIS

BOOK I.

CHAPTER I.

AGE OF THE WORLD.—FLOOD.—PLANETS AND DAYS OF THE WEEK.—THE MOON.

1. ON looking back into antiquity, the circle of vision terminates in a thick and impenetrable mist. No end can be distinguished. There seems reason to believe that this is an effect of that cause, whatever it may be, which first produced and gave law to the revolving motions of the planets, or other phenomena of nature, and therefore cannot be impugned, perhaps ought not to be regretted. At all events, if this obscurity be regretted, it is pretty evident that there is little hope of its being removed. But in endeavouring to stretch our eye to the imaginary end of the prospect, to the supposed termination of the hitherto to us unbounded space, it is unavoidably arrested on its way by a variety of objects, of a very surprising appearance; and it is into their nature that I propose to inquire. When I look around me, on whatever side I cast my eyes, I see the ruins of a former world—proofs innumerable of a long-extended period of time. Perhaps among all the philosophers no one has demonstrated this so clearly as Mons. Cuvier. I apprehend these assertions are so well known and established that it is unnecessary to dwell upon them.

The great age of the world must be admitted; but the great age of man is a different thing. The latter may admit of doubt, and it is man with whom, in the following treatise, I propose to concern myself, and not his habitation. On man, his folly, his weakness, and I am sorry I must add, his wickedness, I propose to treat: his habitation I leave to the geologists.

In the most early history of mankind I find all nations endeavouring to indulge a contemptible vanity, by tracing their origin to the most remote periods; and, for the gratification of this vanity, inventing fables of every description. Of this weakness, they have all, in reality, been guilty; but the inhabitants of the oriental countries occupy rather a more prominent place than those of the western world; and I believe it will not be denied that, in the investigation of subjects connected with the first race of men, they are entitled on every account to claim a precedence. If, since the creation of man, a general deluge have taken place, their country was certainly the situation where he was preserved; therefore to the eastern climes I apply myself for his early history, and this naturally leads me into an inquiry into their ancient records and traditions.

2. All nations have a tradition of the destruction of the world by a flood,¹ and of the preservation of man from its effects. Here are two questions. On the affirmative of the former no person

¹ The nature of this flood I shall discuss in a future chapter.—June, 1830.

who uses his eyes can doubt. But the latter is in a different predicament. A question may arise whether man existed before the flood above spoken of, or not. If the universality of a tradition of a fact of this nature would prove its truth, there would be scarcely room for doubt, and the previous creation of man would be established. But I think in the course of the following inquiry we shall find that the universal tradition of a fact of this kind is not enough by itself for its establishment. It appears to me that the question of the existence of the human race previous to the flood will not much interfere with my inquiries, but will, if it be admitted, only oblige me to reason upon the idea that certain facts took place before it, and that the effects arising from them were not affected by it.

If I speak of persons or facts before the deluge, and it should be determined that the human species did not exist before that event, then the form of speech applied erroneously to the antediluvians must be held to apply to the earliest created of the post-diluvians; and this seems to me to be the only inconvenience which can arise from it. I shall therefore admit, for the sake of argument, that an universal flood took place, and that it happened *after* the creation of man.

Much difference of opinion has arisen upon the question whether the flood to which I have alluded was universal or not. The ancient records upon which Christians found their religion, as generally construed, maintain the affirmative; but no one who gives even a very slight degree of consideration to the circumstances of the Americas can deny that probability leans the contrary way. It is a very difficult question, but I do not consider that it has much concern with the object of this work.

Though it be the most probable, if man were created before the last general deluge, that a portion of the human race was saved along with the animals in the new, as well as a portion in the old world, yet it is equally probably that one family, or at most only a very small number of persons, were saved in the latter.

The strongest argument against the descent of the present human race from one pair has hitherto been found in the peculiar character of the Negro. But it is now admitted, I believe, that Mr. Lawrence has removed that difficulty, and has proved that man is one genus and one species, and that those who were taken by some philosophers for different species are only varieties. I shall assume this as a fact, and reason upon it accordingly. If there were any persons saved from the deluge except those before spoken of, who were found near the Caspian Sea, they do not appear to have made any great figure in the world, or to have increased so as to form any great nations. They must, I think, soon have merged and been lost in the prevailing numbers of the oriental nation. But I know not in history any probable tradition or circumstance, the existence of the Negro excepted, which should lead us to suppose that there ever were such persons. If they did exist, I think they must have been situated in China. It is possible that they may have been in that country, but it is a bare possibility, unsupported by any facts or circumstances known to us. No doubt the Chinese are entitled to what they claim—a descent from very remote antiquity. But it is acknowledged that one of their despots destroyed all their authentic and official records, in consequence of which little or no dependence can be placed upon the stories which they relate, of transactions which took place any length of time previous to that event.

The cautious way in which I reason above respecting the universal nature of the flood, and the conditional style of argument which I adopt in treating the question of man's creation before or after it, no doubt will give offence to a certain class of persons who always go to another class, called priests, for permission to believe, without using their own understandings. I am sorry that I should offend these good people, but as I cannot oblige them by taking for granted the truth of alleged facts, the truth or falsity of which is, at least in part, the object of this work, it is clearly not fit, as it is not intended, for their perusal.

3. Of the formation of our planetary system, and particularly of our world and of man, a vast variety of accounts were given by the different philosophers of Greece and Rome, a very fair description of which may be met with in the first volume of the Universal History, and in Stanley's History of Philosophy. Many of these cosmogonists have been highly celebrated for their wisdom; and yet, unless we suppose their theories to have been in a great degree allegorical, or to have contained some secret meaning, they exhibit an inconceivable mass of nonsense. But some of them, for instance that of Sanchoniathon, so largely discussed by Bishop Cumberland, are clearly allegorical: of course all such must be excepted from this condemnation.

If a person will apply his mind without prejudice to a consideration of the characters and doctrines of thie ancient cosmogonies of the western part of the world, he must agree with me that they exhibit an extraordinary mixture of sense and nonsense, wisdom and folly—views of the creation, and its cause or causes, the most profound and beautiful, mixed with the most puerile conceits—conceits and fancies below the understanding of a plough-boy. How is this to be accounted for? The fact cannot be denied. On the saying of the wise men, there was not one, probably, more wise than that of the celebrated Γνωθι σεαυτον, *Know thyself*, and probably there was not one to which so little regard has been paid. It is to the want of attention to this principle that I attribute most of the absurdities with which the wise and learned, perhaps in all ages, may be reproached. Man has forgotten or been ignorant that his faculties are limited. He has failed to mark the line of demarcation, beyond which his knowledge could not extend. Instead of applying his mind to objects cognizable by his senses, he has attempted subjects above the reach of the human mind, and has lost and bewildered himself in the mazes of metaphysics. He has not known or has not attended to what has been so clearly proved by Locke, that no idea can be received except through the medium of the senses. He has endeavoured to form ideas without attending to this principle, and, as might well be expected, he has run into the greatest absurdities, the necessary consequence of such imprudence. Very well the profound and learned Thomas Burnet says,¹ “Sapientia prima est stultitia caruisse;” “primusque ad veritatem gradus præcavere errores.” Again he says, “Sapientis enim est, non tantum ea quæ sciri possunt, scire: *sed etiam quæ sciri non possunt, discernere et discriminare.*”²

It must not be supposed from what I have said, that I wish to put a stop to all metaphysical researches; far from it. But I do certainly wish to control them, to keep them within due bounds, and to mark well the point beyond which, from the nature of our organization, we cannot proceed. Perhaps it may not be possible to fix the exact point beyond which the mind of man can never go, but it may be possible to say without doubt, of some certain point, beyond this he has not yet advanced. By this cautious mode of proceeding, though we may *pretend* to less knowledge, we may in fact *possess more*.

For these various reasons I shall pass over, without notice, the different theories of the formation of the world by the sages of Greece and Rome. In general they seem to me to deserve no notice, to be below the slightest consideration of a person of common understanding. As a curious record of what some of the wise men of antiquity were, they are interesting and worthy of preservation: as a rational exposé of the origin of things, they are nothing.

Among the subjects to which I allude as being above the reach of the human understanding are Liberty and Necessity, the Eternity of Matter, and several other similar subjects.

4. Our information of the historical transactions which is supposed took place previous to the catastrophe,³ and its attendant flood, which destroyed the ancient world, is very small. Mons.

¹ Arch. Phil. cap. vii.

² Ibid. p. 95.

³ This catastrophe has been thought by many of the moderns to have arisen from a change of the direction of the

Bailly has observed, that the famous cycle of the Neros, and the cycle of seven days, or the week, from their peculiar circumstances, must probably have been of antediluvian invention. No persons could have invented the Neros who had not arrived at much greater perfection in astronomy than we know was the state of the most ancient of the Assyrians, Egyptians, or Greeks. The earliest of these nations supposed the year to have consisted of 360 days only, when the inventors of the Neros must have known the length to within a few seconds of time—a fact observed by Mons. Bailly to be a decisive proof that science was formerly brought to perfection, and therefore, consequently, must have been afterward lost. There are indeed among the Hindoos proofs innumerable that a very profound knowledge of the sciences was brought by their ancestors from the upper countries of India, the Himmalah mountains, Thibet or Cashmir. These were, I apprehend, the first descendants of the persons who lived after the deluge. But this science has long been forgotten by their degenerate successors, the present race of Brahmins. The ancient Hindoos might be acquainted with the Neros, but I think it probably that Josephus was correct in saying it is of antediluvian discovery; that is, that it was discovered previous to the time allotted for the deluge. And it is a curious circumstance that we receive this tradition from the people among whom we find the apparently antediluvian part of the book, or the first tract of the book, called Genesis, about which I shall have much more to observe in the course of this work.

The other cycle just now named, of the seven days or the week, is also supposed by Bailly to be, from its universal reception, of equal antiquity. There is no country of the old world in which it is not found, which, with the reasons which I will now proceed to state, pretty well justify Mons. Bailly in his supposition.

5. In my Preliminary Observations, and in my treatise on *The Celtic Druids*, I have pointed out the process by which the planetary bodies were called after the days of the week, or the days of the week after them. I have there stated that the septennial cycle would probably be among the earliest of what would be called the scientific discoveries which the primeval races of men would make.

Throughout all the nations of the ancient world, the planets are to be found appropriated to the days of the week. The seven-day cycle, with each day named after a planet, and universally the same day allotted to the same planet in all the nations of the world, constitute the first proof, and leave no room to doubt that one system must have prevailed over the whole. Here are the origin and the reason of all judicial astrology, as well as the foundation upon which much of the Heathen mytholgy was built. The two were closely and intimately connected.

It is the object of this work to trace the steps by which, from the earliest time and small beginnings, this system grew to a vast and towering height, covering the world with gigantic monuments and beautiful temples, enabling one part of mankind, by means of the fears and ignorance of the other part, to trample it in the dust.

Uncivilized man is by nature the most timid of animals, and in that state the most defenceless. The storm, the thunder, the lightning, or the eclipse, fills him with terror. He is alarmed and trembles at every thing which he does not understand, and that is almost every thing that he sees or hears.

If a person will place himself in the situation of an early observer of the heavenly bodies, and consider how they must have appeared to him in his state of ignorance, he will at once perceive that it was scarcely possible that he could avoid mistaking them for animated or intelli

earth's axis, and a simultaneous, or perhaps consequent, change of the length of the year from 360 to 365 days. The change of the axis was believe among the ancients by Plato, Anaxagoras, Empedocles, Diogenes, Leucippus, and Democritus. Vide book ii. ch. iv., vi. of THOMAS BURNET'S *Archæologia Philosophica*.

gent beings. To us, with our prejudices of education, it is difficult to form a correct idea of what his sensations must have been, on his first discovering the five planets to be different from the other stars, and to possess a locomotive quality, apparently to him subject to no rule or order. But we know what happened; he supposed them animated, and to this day they are still supposed to be so, by the greatest part of the world. Even in enlightened England judicial astrologers are to be found.

I suppose that after man first discovered the twenty-eight day cycle, and the year of 360 days, he would begin to perceive that certain stars, larger than the rest, and shining with a steady and not a scintillating light, were in perpetual motion. They would appear to him, unskilled in astronomy, to be endowed with life and great activity, and to possess a power of volunatry motion, going and coming in the expanse at pleasure. These were the planets. A long time would pass before their number could be ascertained, and a still longer before it could be discovered that their motions were periodical. The different systems of the ancient philosophers of Greece and other countries, from their erros and imperfections, prove that this must have been the state of the case. During this period of ignorance and fear arose the opinion, that they influenced the lot of man, or governed this sublunary world; and very naturally arose the opinion that they were intelligent beings. And as they appeared to be constantly advancing towards and receding from the sun, the parent of life and comfort to the world, they were believed to be his ministers and messengers. As they began in some instances to be observed to return, or be visible in the same part of the heavens, they would naturally be supposed by the terrified barbarian to have duties to perform; and when the very ancient book of Job¹ represents the morning stars to have sung together, and all the sons of God to have shouted for joy, it probalby does not mean to use merely a figurative expression, but nearly the literal purport of the language.

In contemplating the host of heaven, men could not fail soon to observe that the fixed stars were in a particular manner connected with the seasons—that certain groups of them regularly returned at the time experience taught them that it was necessary to commence their seed-time or their harvest; but that the planets, though in some degree apparently connected with the seasons, were by no means so intimately and uniformly connected with them as the stars. This would be a consequence which would arise from the long periods of some of the planets—Saturn, for instance. These long periods of some of the planets would cause the shortness of the periods of others of them to be overlooked, and would, no doubt, have the effect of delaying the time when their periodical revolutions would be discovered; perhaps for a very long time; and, in the interim, the opinion that they were intelligent agents would be gaining ground, and receiving the strengthening seal of superstition; and, if a priesthood had arisen, the fiat of orthodoxy.

From these causes we find that, though in judicial astrology or magic the stars have a great influence, yet that a great distinction is made between them and the planetary bodies; and I think that, by a minute observation of the remaining astrological nonsense which exists, the distinction would be found to be justified, and the probability of the history here given confirmed.

As it has been observed, though the conneciton between the planets and the seasons was not so intimate as that between the latter and the stars, yet still there was often an apparent connexion, and some of the planets would be observed to appear when particular seasons arribed, and thus after a certain time they were thought to be benevolent or malevolent, as circumstances appeared to justify the observers' conclusions.

6. Of the different histories of the creation, that contained in the book, or collection of books,

¹ Chap. xxxviii. ver. 7.

called Genesis, has been in the Western parts of the world the most celebrated, and the nonsense which has been written respecting it, may fairly vie with the nonsense, a little time ago alluded to, of the ancient learned men of Greece and Rome.

This book professes to commence with a history of the creation, and in our vulgar translation it says, "*In the beginning God created the heavens and the earth.*" But I conceived for the word *heavens* the word *planets* ought to be substituted. The original for the word *heavens* is of great consequence. Parkhurst admits that it has the meaning of *planets* or *disposers*. In fact, it means the planets as distinguished from the fixed stars, and is the foundation, as I have said, and as we shall find, upon which all judicial astrology, and perhaps much of the Heathen mythology, was built.

After man came to distinguish the planets from the stars, and had allotted them to the respective days of the week, he proceeded to give them names, and they were literally the Dewtahs of India, the Archangels of the Persians and Jews, and the most ancient of the Gods of the Greeks and Romans, among the vulgar of whom each planet had a name, and was allotted to, or thought to be, a God.

The following are the names of the Gods allotted to each day: Sunday to the Sun, Monday to the Moon, Tuesday to Mars, Wednesday to Mercury, Thursday to Jupiter, Friday to Venus, and Saturday to Saturn; and it is worthy of observation, that neither Bacchus nor Hercules is among them; on which I shall have an observation to make in a future part of this work. In almost every page we shall have to make some reference to judicial astrology, which took its rise from the planetary bodies.

The Sun, I think I shall shew, was unquestionable the first object of the worship of all nations. Contemporaneously with him or after him succeeded, for the reasons which I have given, the planets. About the time that the collection of planets became an object of adoration, the Zodiac was probably marked out from among the fixed stars, as we find it in the earliest superstitions of the astrologer. Indeed, the worship of the equinoctial sun in the sign Taurus, the remains of which are yet found in our May-day festivals, carries it back to at least 4,500 years before Christ. How must further back the system may be traced, I pretend not to say.

7. After the sun and planets it seems, on first view, probably that the moon would occupy the next place in the idolatrous veneration of the different nations; but I am inclined to think that this was not the case. Indeed, I very much doubt whether ever he or she, for it was of both genders, was an object of adoration at all in the very early periods. I think it would be discovered so soon that its motions were periodical, that there would be scarcely any time for the error to happen; for I cannot conceive it possible that it should have been thought to be an intelligent being after once its periodical nature was discovered.

This doctrine respecting the Moon will be thought paradoxical and absurd, and I shall be asked what I make of the goddess Isis. I reply, that it is the inconsistencies, contradictions and manifest ignorance of the ancients respecting this goddess, which induce me to think that the Moon never was an object of worship in early times, and that never became an object of adoration till comparatively modern times, when the knowledge of the ancient mysteries was lost, and not only the knowledge of the mysteries, but the knowledge of the religion itself, or at least of its origin and meaning, were lost. The least attention to the treatises of Plato, Phornutus, Cicero, Porphyry, and, in short, of every one of the ancient writers on the subject of the religion, must convince any unprejudiced person that they either were all completely in the dark, or pretended to be so. After the canaille got to worshipping onions, crocodiles, &c., &c., &c., no doubt

¹ *Celtic Druids*, p. 291.

the moon came in for a share of their adoration; but all the accounts of it are full of inconsistency and contradiction: for this reason I think it was of late invention, and that Isis was not originally the moon, but the mother of the gods. Many other reasons for this opinion will be given in the course of the work, when I come to treat of Isis and the Moon.

CHAPTER II.

FIRST GOD OF THE ANCIENTS. — THE SUN. — DOUBLE NATURE OF THE DEITY. — METEMPSYCHOSIS AND THE RENEWAL OF WORLDS.—MORAL EVIL.—ETERNITY OF MATTER.—BUDDHA.—GENESIS.

1. I SHALL now proceed to shew, in a way which I think may safely say cannot be refuted, that all the Gods of antiquity resolved themselves into the solar fire, sometimes itself as God, or sometimes as emblem or shekinah of that higher principal, known by the name of the creating Being or God. But first I must make a few observations on his nature, as it was supposed to exist by the ancient philosophers.

On the nature of this Being or God the ancient oriental philosophers entertained opinions which took their rise from a very profound and recondite course of reasoning, (but yet, when once put in train, a very obvious one,) which arose out of the relation which man and the creation around him were observed by them to bear, to their supposed cause—opinions which, though apparently well known to the early philosophers of all nations, seem to have been little regarded or esteemed in later times, even if known to them, by the mass of mankind. But still they were opinions which, in a great degree, influenced the conduct of the world in succeeding ages; and though founded in truth or wisdom, in their abuses they became the causes of great evils to the human race.

The opinions here alluded to are of so profound a nature, that they seem to bespeak a state of the human mind much superior to anything to be met with in what we have been accustomed to consider or call ancient times. From their philosophical truth and universal reception in the world, I am strongly inclined to refer them to the authors of the Neros, or to that enlightened race, supposed by Mons. Bailly to have formerly existed, and to have been saved from a great catastrophe on the Himmalah mountains. This is confirmed by an observation which the reader will make in the sequel, that these doctrines have been, like all the other doctrines of antiquity, gradually corrupted—incarnated, if I may be permitted to compose a word for the occasion.

Sublime philosophical truths or attributed have become clothed with bodies and converted into living creatures. Perhaps this might take its origin from a wish in those professing them to conceal them from the vulgar eye, but the cause being forgotten, all ranks in society at last came to understand them in the literal sense, their real character being lost; or perhaps this incarnation might arise from a gradual falling away of mankind from a high state of civilization, at which it must have arrived when these doctrines were discovered, into a state of ignorance,—the produce of revolutions, or perhaps merely of the great law of change which in all nature seems to be eternally in operation.

2. The human animal, like all other animals, is in his mode of existence very much the child of accident, circumstance, habit: as he is moulded in his youth he gradually continues. This is in nothing, perhaps, better exemplified than in the use of his right hand. From being carried in

the right arm of his nurse, his right hand is set at liberty for action and use, while his left is at rest: the habit of using the right hand in preference to the left is thus acquired and never forgotten. A similar observation applies to the mind. To natural causes leading men to peculiar trains or habits of thinking or using the mind, may be traced all the recondite theories which we find among the early races of men. If to causes of this kind they are not to be ascribed, I should be glad to know where their origins are to be looked for. If they be not in these causes to be found, we must account for them by inventing a history of the adventures of some imagined human being, after the manner of Greeks and many others, whose priests never had a difficulty, always having a fable ready for the amusement of their credulous votaries.

In opposition to this, I, perhaps, may be asked, why the inhabitants of the new world have not arrived at the high degree of civilization,—at the same results, as the inhabitants of the old? The answer is, Accident or circumstances being at first different, they have been led to a different train of acting or thinking; and if they branched off from the parent stock in very early times, accident or circumstances being after their separation different, are quite sufficient to account for the difference of the results. It seems probable, that from their knowledge of figures and their ignorance of letters, they must have branched off in a very remote period. Although the peculiar circumstance, that few or none of the animals of the old world were found in the new one, or of the animals of the new one in the old, seems to show a separate formation of the animal creation; yet the identity of many of the religious rites and ceremonies of the inhabitants of the two worlds, and other circumstances pointed out by Mr. Faber and different writers, seem to bespeak only one formation or creation of man.

The rise of the doctrine respecting the nature of God named above, is said to be lost in the most remote antiquity. This may be true; but perhaps a little consideration will enable us to point out the natural cause from which, as I have observed, it had its origin. Like the discovery of figures or arithmetic, the septennial cycle, &c., it probably arose among the first philosophers or searchers after wisdom, from their reflecting upon the objects which presented themselves to their observation.

3. That the sun was the first object of adoration of mankind, I apprehend, is a fact, which I shall be able to place beyond the reach of reasonable doubt. An absolute proof of this fact the circumstances of the case put it out of our power to produce; but it is supported by reason and common sense, and by the traditions of all nations, when carefully examined to their foundations. the allegorical acounts or mythoses¹ of different countries, the inventions of an advanced state of society, inasmuch as they are really only allegorical accounts or mythoses, operate nothing against this doctrine.

When, after ages of ignorance and error, man became in some degree civilized, and he turned his mind to a close contemplation of the fountain of light and life—of the celestial fire—he would observe among the earliest discoveries which he would make, that by its powerful agency all nature was called into action; that to its return in the spring season the animal and vegetable creation were indebted for their increase as well as for their existence. It is probable that for this reason chiefly the sun, in early times, was believed to be the creator, and became the first object of adoration. This seems to be only a natural effect of such a cause. After some time it would

¹ This is nothing against the Mosaic account, because it is allowed by all philosophers, as well as most of the early Jews and Christian fathers, to contain a mythos or an allegory—by Philo, Josephus, Papias, Pantænus, Irenæus, Clemens Alex., Origen, the two Gregories of Nyssa and Nazianzen, Jerome, Ambrose, Spencer de Legibus Hebræorum, Alexander Geddes, the Romish translator of the Bible, in the Preface and Critical Remarks, p. 49. See also Marsh's Lectures, &c., &c. Of this I shall say more hereafter.

be discovered that this powerful and beneficent agent, the solar fire, was the most potent destroyer, and hence would arise the first idea of a Creator and Destroyer united in the same person. But much time would not elapse before it must have been observed, that the destruction caused by this powerful being was destruction only in appearance, that destruction was only reproduction in another form—regeneration; that if he appeared sometimes to destroy, he constantly repaired the injury which he seemed to occasion—and that, without his light and heat, every thing would dwindle away into a cold, inert, unprolific mass.¹ Thus at once, in the same being, became concentrated, the creating, the preserving, and the destroying powers,—the latter of the three being, at the same time, both the destroyer and regenerator. Hence, by a very natural and obvious train of reasoning, arose the creator, the preserver, and the destroyer—in India, *Brahma*, *Vishnu*, and *Siva*; in Persia, *Ormazdes*, *Mitha*, and *Arimanius*; in Egypt, *Osiris*, *Neith*, and *Typhon*; in each case *Three Persons and one God*. And thus arose the TRIMURTI, or the celebrated Trinity. On this Mr. Payne Knight says, “The hypostatical division and essential unity of the “Deity is one of the most remarkable parts of this system, and the farthest removed from “common sense and reason: and yet this is perfectly reasonable and consistent, if considered “together with the rest of it, for the emanations and personifications were only figurative abstrac- “tions of particular modes of action and existnece, of which the primary cause and original essence “still continued one and the same. The three hypostases being thus only one being, each “hypostatis is occasionally taken for all, as is the case in the passage of Apuleius before cited, “where Isis describes herself as the universal deity.”²

The sun himself, in his corporeal and visible form of a globe of fire, I do not doubt was, for a long time, the sole trinity. And it would not be till after ages of speculation and philosophizing that man would raise his mind to a more pure trinity, or to a trinity of abstractions,—a trinity which would probably never have existed in his imagination if he had not first the had more gross corporeal igneous trinity, with its effects, for its prototype, to lead him to the more refined and sublime doctrine, in which the corporeal and igneous trinity gave way among philosophers to one of a more refined kind; or to a system of abstractions, or of attributes, or of emanations, from a superior being, the creator and preserver of the sun himself.

It has been said in reply to this, Then this fundamental doctrine on which, in fact, all the future religion and philosophy of the world was built, you attribute to accident! The word accident means, by us unseen or unknown cause; but I suppose, that when an intelligent Being was establishing the present order of the universe, he must know how the unseen cause or accident which he provided would operate,—this accident or unseen cause being only a link in a chain, the first link of which begins, and the last of which ends, in God.

That the sublime doctrine of emanation, or abstractions as it was called, above alluded to, prevailed among the oriental nations, cannot be doubted; but yet there may be a doubt whether they were ever entirely free from an opinion that the creative Deity consisted of a certain very refined substance, similar, if not the same, as the magnetic, galvanic, or electric fluid. This was the opinion of all the early Christian fathers, as well, I think, as of the Grecians. But still, I think, certain philosophers arose above this kind of materialism, among whom must have been the Buddhists and Brahmins of India; but of this we shall see more in the sequel. We shall find this a most difficult question to decide.

¹ Described in Genesis by the words *תהו ובהו*, *tēu-u-bēu*, which mean a mass of matter effete, unproductive, unprolific, ungenerating, and itself devoid of the beautiful forms of the animal, vegetable, and mineral kingdoms,—the mud or *Ἰλος* of Sanchoniathon. The words of our Bible, as here used, *without form and void*, have not any meaning.

² Knight [*Discourse on the Worship of Priapus &c.*], p. 163. [p. 95, edn. 1894.]

4. The Trinity described above, and consisting of abstractions or emanations from the divine nature, will be found exemplified in the following work in a vast variety of ways; but in all, the first principle will be found at the bottom of them. I know nothing in the works of the ancient philosophers which can be brought against them except a passage or two of Plato, and one of Numenius, according to Proclus.

Plato says, "When, therefore, that God, who is a perpetually reasoning divinity, cogitated about the god who was destined to subsist at some certain period of time, he produced his body smooth and equable; and every way from the middle even and whole, and perfect from the composition of perfect bodies."¹

Again Plato says, "And on all these accounts he rendered the universe a happy God."² Again he says, "But he fabricated the earth, the common nourisher of our existence; which being conglobed about the pole, extended through the universe, is the guardian and artificer of night and day, and is the first and most ancient of the gods which are *generated* within the heavens. But the harmonious progressions of these divinities, their concussions with each other, the revolutions and advancing motions of their circles, how they are situated with relation to each other in their conjunctions and oppositions, whether direct among themselves or retrograde, at what times and in what manner they become concealed, and, again emerging to our view, cause terror, and exhibit tokens of future events to such as are able to discover their signification; of all this to attempt an explanation, without suspecting the resemblances of these divinities, would be a fruitless employment. But of this enough, and let this be the end of our discourse concerning the nature of the visible and *generated* gods."³

How from these passages any ingenuity can make out that Plato maintained a trinity of the Sun, the Moon, and the Earth, as the Supreme God or the Creator, I do not know, and I should not have thought of noticing them if I had not seen an attempt lately made in a work not yet published, to depreciate the sublime doctrines of the ancients by deducing from these passages that consequence.

The other passage is of Numenius the Pythagorean, recorded by Proclus, who says that he taught, that the world was the third God, *ὁ γὰρ κόσμος κατ' αὐτὸν ὁ τρίτος ἐστὶ Θεός.*⁴

This is evidently nothing but the hearsay of hearsay evidence, and can only shew that these doctrines, like all the other mythoses, had become lost or doubtful to the Greeks. The later quotation of this obscure author will be found undeserving of attention, when placed in opposition to the immense mass of evidence which will be produced in this work. And as for the passage of Plato, I think few persons will allow it to have any weight, when in like manner every construction of it is found to be directly in opposition to his other doctrines, as my reader will soon see.⁵

5. The doctrine as developed above by me, is said to be too refined for the first race of men. Beautifully refined it certainly is: but my reader will recollect that I do not suppose that man arrived at these results till after many generations of ignorance, and till after probably almost innumerable essays of absurdity and folly. But I think if the matter be well considered, the Pan-

¹ Plato's Tim., Taylor, p. 483.

² Ibid. p. 484.

³ Ibid. p. 499, 500.

⁴ Comment. in Tim. of Plat. II. 93.

⁵ In the seventh chapter of the 2nd book of Arch. Phil. by Thomas Burnet, who was among the very first of modern philosophers, may be seen an elaborate and satisfactory proof that the ancient philosophers constantly held two doctrines, one for the learned, and one for the vulgar. He supports his proofs by an example from Jamblichus and Laertius, relative to some notices of Pythagoras, which accorded with the vulgar opinion of the Heavens, but which were contrary to his REAL opinions. He has competely justified the ancients from the attempt of certain of the moderns to fix upon them their simulated opinions. The fate of Socrates furnishes an admirable example of what would happen to those who in ancient times taught true doctrines to the vulgar, or attempted to draw aside the veil of Isis.

theistic scheme (for it is a part of a pantheism) of making the earth the creator of all, will require much more refinement of mind than the doctrine of attributing the creation to the sun. The first is an actual refinement run into corruption, similar to Bishop Berkley's doctrine,—refinement, indeed, carried to a vicious excess, carried to such an excess as to return to barbarism; similar, for instance, to what took place in the latter ages of Greece and Rome in the fine arts, when the beautiful Ionic and Corinthian orders of architecture were deserted for the Composite.

We may venture, I think, to presume that adoration must first have arisen either from fear or admiration; in fact, from feeling. As an object of feeling, the sun instantly offers himself. The effect arising from the daily experience of his beneficence, does not seem to be of such a nature as to wear away by use, as is the case with most feelings of this kind. He obtrudes himself on our notice in every way. But what is there in the earth on which we tread, and which is nothing without the sun, which should induce the half-civilized man to suppose it an active agent—to suppose that it created itself? He would instantly see that it was, *in itself*, to all appearance תהו תֵּוּ, וְכֶהוּ, *ubëu*,¹ an inert, dead, unprolific mass. And it must, I think, have required an exertion of metaphysical subtlety, infinitely greater than my trinity must have required, to arrive at a pantheism so completely removed from the common apprehension of the human understanding. In my oriental theory, every thing is natural and seductive; in the other, every thing is unnatural and repulsive.

My learned friend who advocates this degrading scheme of Pantheism against my sublime and intellectual theory, acknowledges what cannot be denied, that the doctrines held in these two passages of Numenius and Plato, are directly at variance with their philosophy as laid down in all their other works. Under these circumstances, I think I may safely dismiss them without further observation, as passage misunderstood, or contrivances to conceal their real opinions.

6. Of equal or nearly equal date, and almost equally disseminated throughout the world with the doctrine of the Trinity, was that of the Hermaphroditic or Androgynous character of the Deity. Man could not help observing and meditating upon the difference of the sexes. He was conscious that he himself was the highest in rank of all creatures of which he had any knowledge, and he very properly and very naturally, as far as was in his power, made God after the being of highest rank known to him, after himself; thus it might be said, that in his own image, in idea, made he his God. But of what sex was God? To make him neuter, supposing man to have become grammarian enough to have invented a neuter gender, was to degrade him to the rank of a stone. To make him female was evidently more analogous to the general productive and prolific characters of the author of the visible creations. To make him masculine, was still more analogous to man's own person, and to his superiority over the female, the weaker vessel; but still this was attended with many objections. From a consideration of all these circumstances, an union of the two was adopted, and he was represented as being Androgynous.

Notwithstanding what I have said in my last paragraph respecting the degradation of making God of the neuter gender, I am of opinion that had a neuter gender been known it would have been applied to the Deity, and for that reason would have been accounted, of the three genders, the most honourable. For this, among other reasons, if I find any very ancient language which has not a neuter gender, I shall be disposed to consider it to be probably among the very oldest of the languages of the world. This observation will be of importance hereafter.

7. Of all the different attributes of the Creator, or faculties conferred by him on his creature, these is no one so striking or so interesting to a reflective person as that of the generative power.

¹ Gen. chap. i.

This is the most incomprehensible and mysterious of the powers of nature. When all the adjuncts or accidents of every kind so interesting to the passions and feelings of man are considered, it is not wonderful that this subject should be found in some way or other to have a place among the first of the human superstitions. Thus every where we find it accompanying the triune God, called Trimurti or Trinity, just described, under the very significant form of the single obelisk or stone-pillar, denominated the Lingham or Phallus,¹ and the equally significant Yoni or Cteis, the female organ of generation: sometimes single, often in conjunction. The origin of the worship of this object is discussed at large in my *Celtic Druids*, and will be found in the index by reference to the words Phallus, Linga, Lithoi.

8. The next step after man had once convinced himself of the existence of a God would be, I think, to discover the doctrine of the immortality of the soul. Long before he arrived at this point, he must have observed, and often attempted to account for, the existence of moral evil. How to reconcile this apparent blot in the creation to the beneficence of an all-powerful Creator, would be a matter of great difficulty: he had probably recourse to the only contrivance which was open to him, a contrivance to which he seems to have been driven by a wise dispensation of Providence, the doctrine of a future state of existence, where the ills of this world would find a remedy, and the accounts of good and evil be balanced; where the good man would receive his reward, and the bad one his punishment. This seems to me to be the probable result of the contemplation of the existence of evil by the profound primeval oriental philosophers, who first invented the doctrine of the Trinity.

9. Other considerations would lend their assistance to produce the same result. After man had discovered the doctrine of the immortality of the soul, the metempsychosis followed the doctrine of the reproduction or regeneration by the third person of the triune God, by a very natural process, as the doctrines of the triune God had before arisen by an easy process from the consideration by man of the qualities of the beings around him. Everywhere, throughout all nature, the law that destruction was reproduction appeared to prevail. This united to the natural fondness for immortality, of which every human being is conscious, led to the conclusion, that man, the élite of the creation, could not be excepted from the general rule; that he did but die to live again, to be regenerated; a consciousness of his own frailty gradually caused a belief, that he was regenerate in some human body or the body of some animal as a punishment for his offences, until by repeated penances of this kind, his soul had paid the forfeit of the crimes of its first incarnation, had become purified from all stain, and in a state finally to be absorbed into the celestial influence, or united to the substance of the Creator. As it happens in every sublunary concern, the law of change corrupted these simple principles in a variety of ways; and we find the destroyer made into a demon or devil, at war with the Preserver or with the Creator. Hence arose the doctrine of the two principles opposed to each other, orf Oromasdes and Arimanius in perpetual war, typified by the higher and lower hemisphere of the earth, of winter and summer, of light and darkness, as we shall find developed in a variety of ways. What could be so natural as to allot to the destroyer the lower hemisphere of cold and darkness, of winter, misery, and famine? What so natural as to allot to the beneficent Preserver the upper hemisphere of genial warmth, of summer, happiness, and plenty? Hence came the festivals of the equinoxes and of the solstices, much of the complicated machinery of the heaven mythology, and of judicial astrology.

From similar trains of reasoning arose the opinion that every thing in nature, even the world itself, was subject to periodical changes, to alternate destructions and renovations—an opinion,

¹ Religion de l'Anitquité, par Cruizer, Notes, Introd. p. 525.

perhaps, for sublimity not be equalled in the history of the different philosophical systems of the world, the only doctrine which seemed, in the opinion of the ancients, to be capable of reconciling the existence of evil with the goodness of God.

10. A little time ago I said, that the first philosopher could not account for the existence of moral evil without the doctrine of the immortality of the soul. I am induced to make another observation upon this subject before I leave it. In the modern Christian system, this difficulty has been overcome, as most theological difficulties usually are, among devotees, by a story. In this case by a story of a serpent and a fruit tree, of which I shall not here give my opinion, except that, like most of the remained of Genesis, it was anciently held to have an allegorical meaning, and, secondly, that I cannot do Moses the injustice of supposing that he, like the modern priests, could have meant it, at least by the higher classes of his followers, to be believed *literally*.

Moral evil is a relative term; its correlative is moral good. Without evil there is no good; without good there is no evil. There is no such thing known to us as good or evil *per se*. Here I must come to Mr. Locke's fine principle, so often quoted by me in my former book, the truth of which has been universally acknowledged, and to which, in their reasoning, all men seem to agree in forgetting to pay attention,—that we know nothing except through the medium of our senses, which is experience. We have no experience of moral good or of moral evil except as relative and correlative to one another; therefore, we are with respect to them as we are with respect to God. Though guided by experience we confidently believe their existence in this qualified form, yet of their nature, independent of one another, we can know nothing. God having created man subject to one, he could not, without changing his nature, exclude the other. All this the ancients seem to have known; and, in order to account for and remove several difficulties, they availed themselves of this metempsychosis, a renewal of worlds, and the final absorption of the soul or the thinking principal into the Divine substance, from which it was supposed to have emanated, and where it was supposed to enjoy that absolute and uncorrelative beatitude, of which man can form no idea. This doctrine is very sublime, and is such as we may reasonably expect from the school where Pythagoras studied;¹ but I do not mean to say that it removes all difficulties, or is itself free from difficulty. But absolute perfection can be expected only by priests who can call to their aid apples of knowledge. Philosophers must content themselves with something less. Of the great variety of sects or religions in the world there is not one, if the priests of each may be believed, in which any serious difficulties of this kind are found.

11. Modern divines, a very sensitive race, have been much shocked with the doctrine of the ancients, that nothing could be created from nothing, *ex nihilo, nihil fit*. This is a subject well deserving consideration. The question arises how did the ancients acquire the knowledge of the truth of this proposition. Had they any positive experience that matter was *not* made from nothing? I think they had not. Then how could they have any knowledge on the subject? As they had received no knowledge through the medium of the senses, that is from experience, it was rash and unphilosophical to come to any conclusion.

The ancients may have reasoned from analogy. They may have said, Our experiences teaches that everything which we perceive has pre-existed before the moment we perceive it, therefore it is fair to conclude that it must always have existed. A most hasty conclusion. All that

¹ Carmel, close to the residence of Melchizedek, where was the temple of IAO, without image, See Jamblichus, chap. iii., Taylor's translation. When I formed the table of additional errata to my Celtic Druids, I had forgotten where I found the fact here named relating to the residence of Pythagoras, which caused the expression of the doubt which may be seen there respecting it.

they could fairly conclude was, that, for any thing which they knew to the contrary, it *may* have existed from eternity, not that it *must* have existed. But this amounts not to knowledge.

Are the modern priests any wiser than the ancient philosophers? Have they any knowledge from experience of matter having ever been created from nothing? I think they have not.¹ Then how can they conclude that it was created from nothing? They cannot know any thing about it; they are in perfect ignorance.

If matter *have* always existed, I think we may conclude that it will always exist. But if it *have not* always existed, will it always continue to exist? I think we may conclude it to be probably that it will. For if it have not always existed it must have been created (as I will assume) by God. God would not create any thing which was not good. He will not destroy any thing that is good. He is not changeable or repents what he has done: therefore he will not destroy the matter which he has created. From which we may conclude, that the change of form which we see daily taking place is periodical; at least there is in favour of this what the Jesuits would call a probably opinion; and this brings us to the alternate creations and destructions of the ancients. A learned philosopher says, "The bold and magnificent idea of a creation from nothing was reserved for the more vigorous faith and more enlightened minds of the moderns, who seek no authority to confirm their belief; for as that which is self-evident admits of no proof, so that which is in itself impossible admits of no refutation."²

This doctrine of the renewal of worlds, held by the ancient philosophers, has received a great accession of probability from the astronomical discoveries of La Place, who has demonstrated, that certain motions of the planetary bodies which appeared to Newton to be irregular, and to portend at some future period the destruction of the solar system, are all periodical, and that after certain immensely elongated cycles are finished, every thing returns again to its former situation. The ancient philosophers of the East had a knowledge of this doctrine, the general nature of which they might have acquired by a reasoning similar to the above, or by the same means by which they acquired a knowledge of the Neros.

This is not inconsistent with the doctrine of a future judgement and a state of reward and punishment in another world. Why should not the soul transmigrate, and after the day of judgement (a figure) live again in the next world in some new body? Here are all the leading doctrines of the ancients. I see nothing in them absurd—nothing contrary to the moral attributes of God—and nothing contrary even to the doctrines of Jesus of Nazareth. It has been thought that the doctrine of the pre-existence of souls may be found in the New Testament.

Many of the early fathers of the Christians held the doctrine of the Metempsychosis, which they defended on several texts of the New Testament.³ It was an opinion which had a very general circulation both in the East and in the West. It was held by the Pharisees or Persees, as they ought to be called, among the Jews; and among the Christians by Origen,⁴ Chalcidius, (if he were a Christian,) Synesius, and by the Simonians, Basilidians, Valentiniens, Macionites, and the Gnostics in general. It was held by the Chinese, and, among the most learned of the Greeks, by Plato and Pythagoras. Thus this doctrine was believed by nearly all the great and good of every religion, and of every nation and age; and through the present race has not the smallest information more than its ancestors on this subject, yet the doctrine has not now a single votary in the Western part of the world. The Metempsychosis was believed by the celebrated Western apologist, Soame Jenyus, perhaps the only believer in it of the moderns in the Western parts.

¹ The book of Genesis, when properly translated, says nothing on the subject.

² Knight, [*op cit.*,] p. 131. [p. 76, ed. 1894.] ³ Beausobre, *Hist. Manich.* L. vii. e. v. p. 491. ⁴ *Ib.* p. 492.

The following observations tend not only to throw light on the doctrine of the Indians, the earliest philosophers of whom we have any genuine records, but they also shew that their doctrine is identically the same as that of certain individuals of the Western philosophers, who, recorded traditions inform us, actually travelled in very remote ages to the country of the Brahmins to learn it.

“Pythagoras, returning from his Eastern travels to Greece, taught the doctrine of the
 “Metempsychosis, and the existence of a Supreme Being, by whom the universe was created, and
 “by whose providence it is preserved; that the souls of mankind are emanations of that Being.
 “Socrates, the wisest of the ancient philosophers, seems to have believed that the soul existed
 “before the body; and that death relieves it from those seeming contrarieties to which it is
 “subject, by its union with our material part. Plato (in conformity to the opinions of the learned
 “Hindoos) asserted, that God infused into matter a portion of his divine spirit, which animates
 “and moves it: that mankind have two souls of separate and different nature—the one cor-
 “ruptible, the other immortal: that the latter is a portion of the Divine Spirit: that the mortal
 “soul ceases to exist with the life of the body; but the divine soul, no longer clogged by its union
 “with matter, continues its existence, either in a state of happiness or punishment: that the souls
 “of the virtuous return, after death, into the source whence they flowed; while the souls of the
 “wicked, after being for a certain time confined to a place destined for their reception, are sent
 “back to earth to animate other bodies. Aristotle supposed the souls of mankind to be portions
 “or emanations of the divine spirit; which at death quit the body, and, like a drop of water falling
 “into the ocean, are absorbed into the divinity. Zeno, the founder of the Stoic sect, taught that
 “throughout nature there are two eternal qualities; the one active, the other passive: that the
 “former is a pure and subtle æther, the divine spirit; and that the latter is in itself entirely inert,
 “until united with the active principle. That the divine spirit, acting upon matter, produced
 “fire, air, water, earth: that the divine spirit is the efficient principle, and that all nature is moved
 “and conducted by it. He believed also that the soul of man, being a portion of the *universal*
 “*soul*, returns after death to its first source. The opinion of the soul being an emanation of the
 “divinity, *which is believed by the Hindoos*, and was professed by Greeks, seems likewise to have
 “been adopted by the early Christians. Macrobius observes, *Animarum originem amantem de*
 “*cœlo, inter recte philosophantes indubitæ constant esse fidei*. SAINT JUSTIN says, the soul is
 “incorruptible, because it EMANATES from God; and his disciple Tatianus, the Assyrian, observes,
 “that man having received a portion of the divinity, is immortal as God is. Such was the
 “system of the ancient philosophers, Pythagoreans, Brachmans, and some sects of the Chris-
 “tians.”¹

Thus from trains of reasoning similar to what I have briefly described, and from natural causes, I think arose all the ancient doctrines and mythologies.

12. The oldest philosophy or mythology of which we have any certain history, is that of the Buddha of the Eastern nations, in which are to be found the various doctrines to which I have just alluded. From the Metempsychosis arose the repugance among the Buddhists to the slaughter of animals,—a necessary consequence of this doctrine uncorrupted and sincerely believed. From this circumstance in the first book of Genesis, or book of Wisdom, which is probably a work of the Buddhists, the slaughter of animals is prohibited or not allowed. After a time the mild doctrines of Buddha came to be changed or corrupted and superseded by those of Cristna. Hence in the second book of Genesis, or the book of the Generations, or Re-generations² of the planetary

¹ Forbes, Orient. Mem. Vol. III. Ch. xxxiii. p. 261.

² Parkhurst, in voce, *ἄλλοῖς ἰδ.*

bodies, which is, I think, a Brahmin work, they are allowed to be used for sacrifice. In the third book, or the book of the Generations, or Re-generations¹ of the race of man, the Adam, they are first allowed to be eaten as food.

How long a time would elapse before man would arrive at the point I here contemplate—the knowledge of the doctrines which I have described—must evidently depend, in a great measure, upon the degree of perfection in which he was turned out from the hand of his Creator. On this point we are and we must remain in ignorance. I argue upon the supposition that man was created with only sufficient information for his comfortable existence, and, therefore, I must be considered to use merely a conditional argument. If any person think it more probable that man was turned out of his Creator's hand in a state of perfection, I have no objection to this; but my reasoning does not apply to him. If he will condescend to reason with me, he must conditionally admit my premises.

13. It is not to be supposed, that I imagine these profound philosophical results respecting the Trinity, &c., to have been arrived at by the half civilized or infant man all at once—in a day, a week, or a year. No, indeed! many generations, perhaps thousands of years may have elapsed before he arrived at this point; and I think the discovery of several of them in every part of the world, new as well as old, justifies the inference that they were the doctrines of a race, in a high state of civilization, either immediately succeeding or before the flood, which has so evidently left its traces everywhere around us. Before these profound results were arrived at, innumerable attempts must have been made to discover the origin of things. Probably every kind of absurdity imaginable may have been indulged in. All this we may readily suppose, but of its truth we cannot arrive at absolute certainty. At the same time, for any thing we know the contrary, man may have been created in such a state as readily to have arrived at these conclusions. It is scarcely possible for us at this day to be able to appreciate the advantages which the first races of mankind would possess, in not having their minds poisoned, and their understandings darkened, and enervated by the prejudices of education. Every part of modern education seems to be contrived for the purpose of enfeebling the mind of man. The nurse begins with hobgoblins and ghosts, which are followed up by the priests with devils and the eternal torments of hell. How few are the men who can entirely free themselves from these and similar delusions in endless variety instilled into the infant mind!

A learned philosopher has said, "It is surprising that so few should have perceived how destructive of intellect, the prevailing classical system of education is; or rather that so few should have had courage to avow their conviction respecting classical absurdity and idolatry. Except Bacon and Hobbes, I know not that any authors of high rank have ventured to question the importance or utility of the learning which has so long stunned the world with the noise of its pretensions; but sure it does not require the solid learning or philosophic sagacity of a Bacon or a Hobbes to perceive the ignorance, nonsense, folly, and *dwarfifying* tendency of the kind of learning which has been so much boasted of by brainless pedants."

All the doctrines which I have stated above, are well known to have been those of the most ancient nations; the theory of the origin of those doctrines is my own. But I beg leave to observe, that whether the theory of their origin be thought probable or not, the fact of the existence of the doctrines will be proved beyond dispute in a great variety of ways; and it is on the fact of their existence that the argument of this work is founded. The truth or falsity of the theory of their origin will not affect the argument. but of such persons as shall dispute the mode

¹ These are the names which the books give to themselves.

above described, by which the ancients are held to have arrived at their knowledge, I request the statement of a more rational theory.

I shall now proceed to shew, that the doctrines which I have here laid down were disseminated among all nations, and first that the Sun or solar fire was the sole object of the worship of all nations either as God himself, or as emblem or shekinah of the Supreme Being.

CHAPTER III.

THE SUN THE FIRST OBJECT OF ADORATION OF ALL NATIONS. — THE GODS NOT DECEASED HEROES. — THE CHINESE HAVE ONLY ONE GOD.—HINDOO GODDESSES.—TOLERATION AND CHANGE IN RELIGIONS.

1. ON the first view of the mythological systems of the Gentiles, the multitude of their gods appears to be infinite, and the confusion inextricable. But if a person will only consider the following chapters carefully, and without prejudice, he will probably discover a system which, in some degree, will unravel their intricacies, will reconcile their apparent contradictions, will explain the general meaning of their mysteries, and will shew the reason why, among the various religions in later times, toleration so universally prevailed. But it is not yet intended to attempt, as some persons have done, a complete development of the minutiae of the mysteries, or to exhibit a perfect system attended with an explanation of the ceremonies and practices which the Heathens adopted in the secret recesses of their temples, which they guarded from the prying eye of the vulgar with the greatest care and the most sacred oaths; and which have long since been buried under the ruins of the finest buildings of antiquity—lamentable sacrifices to the zeal, bigotry, and fury of the Iconoclasts, or the professors of Christianity.

Few persons have exhibited more learning or ingenuity on the subject of the ancient worship than Mr. Bryant and M. Dupuis: and whatever opinion people may entertain of different parts of their works, or some of their hypotheses, yet they can scarcely refuse assent to their general assertions, that all the religions of antiquity, at least in their origin, are found to centre in the worship of the Sun, either as God the Creator himself, or as the seat of, or as the emblem of Creator.

Socrates, Pythagoras, Plato, Zoroaster or Zeradust, &c., and all those initiated in the most secret mysteries, acknowledged one supreme God, the Lord and First Cause of all. And perhaps, though it can never be *certainly* known, those who only received the lesser mysteries,¹ might confine their worship to the sun and the host of heaven; but it was only the vulgar and ignorant who bent the knee to the stone, wood, or metal idols of the gods, perhaps only a *little more* numerous than the images of the Christian saints.

2. It has until lately been the general opinion, that the gods of the ancients were nothing but the heroes or the benefactors of mankind, living in very illiterate and remote ages, to whom a grateful posterity paid divine honours. This appears at first sight to be probable; and as it has

¹ An interesting account of the mysteries of the Heathens will be found in Part II. of Vol. II. of Dupuis's History of all Religions.

served the purpose of the Christian priests, to enable them to run down the religion of the ancients, and, in exposing its absurdities, to contrast it disadvantageously with their own, it has been, and continues to be, sedulously inculcated, in every public and private seminary. The generality of schoolmasters know no better; they teach what they have learned and what they believe. But, as this rank of men increase in talent and learning, this is gradually wearing away.

Although the pretended worship of Heroes appears at first sight plausible, very little depth of thought or learning is requisite to discover that it has not much foundation in truth. It was not in the infant state of society, that men were worshiped; it was not, on the contrary, until they arrived at a very high and advanced state of civilization. It was not Moses, Zoroaster, Confucius, Socrates, Solon, Lycurgus, Plato, Pythagoras, or Numa, that were objects of worship; the benefactors of mankind in all ages have been oftener persecuted than worshiped. No, divine honours (if such they can be called) were reserved for Alexander of Macedon, the drunkard, for Augustus Cæsar, the hypocrite, or Heliogabalus, the lunatic. A species of civil adoration, despised by all persons of common understanding, and essentially different from the worship of the Supreme Being, was paid to them. It was the vice of the moment, and soon passed away. How absurd to suppose that the elegant and enlightened Athenian philosopher could worship Hercules, because he killed a lion or cleansed a stable! Or Bacchus, because he made wine or got drunk! Besides, these deified heroes can hardly be called Gods in any sense. They were more like Christian Saints. Thus we have Divus Augustus, and Divus Paulus, and Divus Petrus. Their nature has been altogether misunderstood; it will afterward be explained.

3. After a life of the most painful and laborious research, Mr. Bryant's opinion is, that all the various religions terminated in the worship of the Sun. He commences his work by shewing, from a great variety of etymological proofs, that all the names of the Deities were derived or compounded from some word which originally meant the sun. Notwithstanding the ridicule which has been thrown upon etymological inquiries, in consequence of the want of fixed rules, or of the absurd length to which some persons have carried them, yet I am quite certain it must, in a great measure, be from etymology at last that we must recover the lost learning of antiquity.

Macrobius¹ says, that in Thrace they worship the Sun or Solid Liber, calling him Sebadius; and from the Orphic poetry we learn that all the Gods were one:

Ἐἰς Ζεὺς, εἰς Αἰδῆς, εἰς Ἥλιος, εἰς Διόνυσος,
εἰς Θεός ἐν πάντεσσι.²

Diodorus Siculus says, that it was the belief of the ancients that Osiris, Serapis, Dionusos, Pluto, Jupiter, and Pan, were all one.³

Ausonius represents all the deities to be included under the term Dionusos.⁴

Sometimes Pan⁵ was called the God of all, sometimes Jupiter.⁶

Nonnus also states, that all the different Gods, whatever might be their names, Hercules, Ammon, Apollo, or Mithra, centred in the Sun.

Mr. Selden says, whether they be called Osiris, or Omphis, or Nilus, or Siris, or by any other name, they all centre in the Sun, the most ancient deity of the nations.⁷

Basnage⁸ says, that Osiris, that famous God of the Egyptians, was the Sun, or rather the Sun was the emblem of the beneficent God Osiris.

¹ Sat. L. i. 18.

² Orphic Fragm. iv. p. 364, Gesner, Ed.

³ L. i. p. 23.

⁴ Auson. Epigram 30; Bryant, Vol. I. p. 310, 4to.

⁵ Orp. Hymn. x. p. 200, Gesner.

⁶ Euphorion.

⁷ Selden de Diis Syriis, p. 77.

⁸ B. iii. Ch. xviii. Sect. xxii.

Serapis was another name for the Sun. Remisius gives an inscription to Jupiter the Sun, *the invincible Serapis*.

Mithras was likewise the Sun, or rather was but a different name, which the Persians bestowed on the Egyptian Osiris.

Harpocrates also represented the Sun. It is true, he was also the God of Silence; he put his finger upon his mouth, because the Sun was worshiped with a reverential silence, and thence came the Sigè of the Basilidians, who had their origin from Egypt.¹

By the Syrians the Sun and Heat were called *חמה* *hme*, Chamha;² and by the Persians Hama.³ Thus the temple to which Alexander so madly marched in the desert, was called the temple of the Sun or of Ammon. Mr. Bryant shews that Ham was esteemed the Zeus of Greece and the Jupiter of Latium.

*Αμμους ὁ Ζεὺς Ἀριστοτελει.*⁴

*Αμμιον γὰρ Αἰγυπτιοὶ καλεουσι τὸν Δία.*⁵

Ham, sub Jovis nomine, in Africa cultus.⁶

*Ζεὺ Λιζύνης Ἀμμιον, κερα τῆ φορῆ κεκλυθι Μαστι.*⁷

Mr. Bryant says, “The worship of Ham, or the Sun, as it was the most ancient, so it was the “most universal of any in the world. It was at first the prevailing religion of Greece; and was “propagated over all the sea-coast of Europe, from whence it extended itself into the island provinces. It was established in Gaul and Britain; and was the original religion of this island, “which the Druids in after times adopted.”⁸

This Ham was nothing but a Greek corruption of a very celebrated Indian word, formed of the three letters AUM, of which I shall have much to say hereafter.

Virgil gives the conduct of the year to Liber or Bacchus,⁹ though it was generally thought to be in the care of Apollo. It also appears from the Scholia in Horace,¹⁰ that Apollo and Dionusos were the same. In fact, they were all three the same, the Sun.

*Ἦλιε παγγεντωρ ταναϊολε χρυσεοφεγγες.*¹¹

4. It is allowed that the grand mysteries of the Grecian religion were brought by way of Thrace from Assyria, Persia, Egypt, or other Eastern parts, by a person of the name of Orpheus, or at least that it came from those parts, whoever brought it into Greece. And in the doctrines attributed to this philosopher, we may reasonably expect to find the ground-works of the religion, in fact, the religion unadulterated by the folly of the populace, and the craft of the priests. And here we shall find a pure and excellent religion.

Proclus says of the religion, *Ζεὺς κεφαλή, Ζεὺς μεσσα Διὸς δεκ πάντα τετυκται*—Jove is the head and middle of all things; all things were made out of Jove.

According to Timotheus, in Cedrenus, Orpheus asserted the existence of an eternal, incomprehensible Being, *Δημιουργὸν ἀπαντων, καὶ αὐτοῦ τοῦ αἰθεροῦ, καὶ παντων των ἐπ’ αὐτον τον αἰθερα*, the Creator of all things, even of the æther itself, and of all things below that æther. According to him, this *Δημιουργος* is called *ΦΩΣ, ΒΟΤΛΗ, ΖΩΗ*, Light, Counsel, Life. And Suidas says, that these three names express one and the same power, *παντα τα τρια ονοματα μιαν δυναμιν ἀκεφηνατο*: and Timotheus concludes his account by affirming that Orpheus, in

¹ Basnage, B. iii. Ch. xviii.

³ Gale’s Court of the Gentiles, Vol. I. Ch. xi. p. 72.

⁶ Bochart, Geog. Sac. L. i. C. i. p. 5.

⁸ Bryant, Vol. I. 4to, p. 284.

¹¹ Orphic Fragm. in Macrob. Sat. L. i. C. xxiii.

² Selden de Diis Syriis Syntag. II. C. viii. p. 247.

⁴ Hesychius.

⁵ Herodotus, L. ii. C. xlii.

⁷ Pind. Pyth. Ode iv. 28, Schol.

⁹ Georg. L. i. v. 6.

¹⁰ Lib. ii. Ode xix.

his book, declared, *δια των αυτων ονοματων μιας Θεοτητος τα μαντα εγενετο, και αυτοσς εσι τα παντα*: That all things were made by one Godhead, in three names, and this God is all things.

Proclus gives us the following as one of the verses of Orpheus:

*Ζευς Βασιλευς, Ζευσ αυτος απαντων αρχιγενεθλος
Ἐν κρατος, εἰς δαιμων γενετο μεγας αρχος απαντων.*

Jupiter is the king, Jupiter himself is the original source of all things; there is one power, one god, and one great ruler over all.¹ But we have seen that Jupiter and all the other Gods were but names for the Sun; therefore it follows that the Sun, either as emblem or God himself, was the object of universal adoration.

The Heathens, even in the later days of their idolatry, were not so gross in their nations, but that they believed there was only one supreme God. They did, indeed, worship a multitude of deities, but they supposed all but one, to be subordinate deities. They always had a notion of one deity superior to all the powers of heaven, and all the other deities were conceived to have different offices or ministrations under him—being appointed to preside over elements, over cities, over countries, and to dispense victory to armies, health, life, and other blessings to their favourites, if permitted by the Supreme Power. Hesiod supposes one god to be the Father of the other deities;

— *Θεων Πατηρ ἦδε και Ανδρων*²

and Homer, in many passages of the Iliad, represents one Supreme Deity as presiding over all the others;³ and the most celebrated of their philosophers always endeavoured to assert this theology.⁴

5. Dr. Shuckford has shewn that the Egyptians originally worshiped the Supreme God, under the name of Cneph, affirming him to be without beginning or end. Philo Biblius says, that they represented him by the figure of a serpent with the head of a hawk, in the middle of a circle—certainly a very mythological emblem; but then he represents them to have given to this Being all the attributes of the Supreme God the Creator, incorruptible and eternal. Porphyry calls him *των Δημιουργον*, the Maker or Creator of the universe.⁵

The opinion entertained by Porphyry may be judged from the following extract:

“We will sacrifice,” says he, “but in a manner that is proper, bringing choice victims with the choicest of our faculties; burning and offering to God, who, as a wise man observed, is above all—nothing sensual: for nothing is joined to matter, which is not impure; and, therefore, incongruous to a nature free from the contagion belonging to matter; for which reason, neither speech, which is produced by the voice, nor even internal or mental language, if it be infected with any disorder of the mind, is proper to be offered to God; but we worship God with an unspotted silence, and the most pure thoughts of his nature.”⁶

¹ Maurice, Ind. Ant. Vol. IV. p. 704.

² [Theog. l. 457.]

³ Vide Iliad, vii. ver. 202, viii. vers. 5-28, &c. See also Virgil, Æn., ii. ver. 777.

— non hæc sine *numine* Divûm

Eveniunt: non te huic comitem asportare Creûsam

Fas, aut ille sinit superi regnator Olympi.

Jupiter is here supposed to be the *numen divûm*, and his will to be the *fas* or fate, which no one might contradict: *Fatum est*, says Cicero, *non id quod superstitiosè sed quod physicè dictum causa æterna rerum*. De Divin. L. i. C. xxxv. Deum—interdum necessitatem appellant, quia nihil aliter possit atque ab eo constitutum sit. Id. Academ. Quæst. L. iv. C. xlv.

⁴ Cic. in lib. de. Nat. Deorum, in Acad. Quæst. L. i. C. viii., Ibid C. xxxiv.; Plato de Legib. L. x. in Phil. in Cratyl. &c.; Aristot. L. de Mundo, C. vi.; Plutarch de Placit. Philos. L. i.; Id. in lib. de. E. I. apud Delphos, p. 393. See Shuckford, B. ix. Vol. II. p. 394.

⁵ Plut. de Iside et Osiride, p. 359; and Euseb. Præp. Evan. L. i. C. x.; Shuckford Con. B. v. p. 312.

⁶ Val. Col. Vol. III. p. 466.

Shuckford says, "But if we look into Italy we not only find in general that the writers of their antiquities¹ remark, that their ancient deities were of a different sort from those of Greece, but according to Plutarch,² Numa, the second King of Rome, made express orders against the use of images in the worship of the Deity; nay, he says further, that the first 170 years after the building of the city, the Romans used no images, but thought the Deity invisible, and reputed it unlawful to make representations of him from things of an inferior nature; so that, according to this account, Rome being build about A. M. 3256,³ the inhabitants were not greatly corrupted in their religion, even so late as A. M. 3426, which falls when Nebuchadnezzar was King of Babylon, and about 169 years after the time where I am to end this work. It is remarkable that Plutarch does not represent Numa as correcting or refining the ancient idolatry of Italy; but expresses, that this people never had these grosser deities, either before or for the first 170 years of their city; so that it is more than probably, that Greece was not thus corrupted when the Pelasgi removed from thence into Italy: and further, that the Trojans were not such idolaters at the destruction of their city, because, according to this account, Æneas neither brought with him images into Italy, nor such Gods as were worshiped by the adoration of images; and, therefore, Pausanias,⁴ who imagined that Æneas carried the Palladium into Italy, was as much mistaken as the men or Argus, who affirmed themselves to have it in their city. The times of Numa are about 200 years after Homer, and very probably the idolatry so much celebrated in his writings might by this time begin to appear in Italy, and thereby occasion Numa to make laws and constitutions against it."⁵

After the above observations, Shuckford goes on to assert, in a style rather democratical for a Doctor of Divinity, that the first corruptions of religion were begun by kings and rulers of nations! And he produces several examples to support his assertion, which are not much in point. If he had said, that these corruptions had been produced by the knavery of his own order, the priests, working upon the timidity and weakness of timid and weak kings, and making them its tools, he would have been perfectly correct. For this is the mode by which half the miseries of mankind have been produced by this pernicious order of men. And when he says that the inhabitants of *Italy* were not greatly corrupted, he goes to far; he ought to have confined his observations to the Romans. But perhaps to them only he alluded.

6. The Chinese, with all their apparent idolatry, had only one God.

Speaking of the religion of the Chinese, Sir W. Jones⁷ says, "Of the religious opinions entertained by Confucius and his followers, we may glean a general notion from the fragments of their works, translated by Couplet: they professed a firm belief in the Supreme god, and gave a demonstration of his being and of his providence, from the exquisite beauty and perfection of the celestial bodies, and the wonderful order of nature in the whole fabric of the visible world. From this belief they deduced a system of ethics, which the philosopher sums up in a few words at the close of the Lunyn. He" (says Confucius) "who shall be fully persuaded that the Lord of Heaven governs the universe, who shall in all things choose moderation, who shall perfectly know his own species, and so act among them, that his life and manners may conform to his knowledge of God and man, may be truly said to discharge all the duties of a sage, and to be exalted above the common herd of the human race!"

Marco Paulo⁸ informs us, that in his time the Chinese paid their adoration to a tablet fixed against the wall in their houses, upon which was inscribed the name of the high, celestial, and

¹ Dionys. Halicar., Lib. vii.

² In Numa, and Clem. Alexand. Stromat. Lib. i.

³ Usher's Annals.

⁴ In Corinthiacis.

⁵ Ibid.

⁶ Shuckford Con. B. v. p. 352, 8vo. Ed.

⁷ Diss. VII. p. 227.

⁸ B. ii. Ch. xxvi. Ed. of W. Marsden, 4to.

supreme God; to whose honour they burnt incense, but of whom they had no image. the words, Mr. Marsden says, which were on the tablet were three, *tien*, heaven; *hoang-tien*, supreme heaven; and *Shang-ti*, sovereign Lord. De Guignes tells us, that the word *tien* stands indifferently for the visible heaven and the Supreme Deity.¹ Marco Paulo tells us, that from the God whose name was on the tablet the Chinese only petition for two things, *sound intellect* and *health of body*, but that they had another God, of whom they had a statue or idol called *Natigai*, who was the God of all terrestrial things; in fact, God, the Creator of this world, (inferior or subordinate to the Supreme Being,) from whom they petition for fine weather, or whatever else they want—a sort of Mediator. Here is evidently a striking similarity to the doctrines of some of the early Christian heretics.

It seems pretty clear from this account, that originally, and probably at this time also, like all the ancients of the West in the midst of their degrading idolatry, they yet acknowledged one Supreme God, with many subordinate agents, precisely the same as the Heathens of Greece and Rome, and modern Christians, under the names of inferior gods, angels, demons, saints, &c. In fact they were Deists.

7. In addition to the authorities which have been produced to prove that the whole of the different Gods of antiquity resolve themselves at last, when properly examined, into different names of the God Sol, it would be easy, if it were necessary, to produce as many more from every quarter of the world; but what, it may be asked, will you do with the Goddesses? The reader shall now see; and first from the learned and Rev. Mr. Maurice.

“Whoever will read the Geeta with attention will perceive in that small tract the outlines of “nearly all the various systems of theology in Asia. That curious and ancient doctrine of the “Creator being both male and female, mentioned in a preceding page to be designated in Indian “temples by a very indecent exhibition of the masculine and feminine organs of generation in “union, occurs in the following passages: ‘I am the *father* and *mother* of this world; I plant myself “upon my own nature, and create again and again this assemblage of beings: I am generation “and dissolution, the place where all things are deposited, and the inexhaustible seed of all “nature; I am the beginning, the middle, and the end of all things.’”² In another part he more directly says, “The great Brahme is the womb of all those various forms which are conceived in “every natural womb, and I am the father that soweth the seed.’” Herodotus informs us that the Persian Mithras was the same with the Assyrian Venus Mylitta or Urania, and the Arabian Alitta.³ Mr. Cudworth shews that this must have been the Aphrodite Urania, by which was meant the creating Deity. It is well known that the Venus Aphrodite was a Phœnician Deity, worshiped particularly at Citium, and was of both the male and female gender,—the Venus Genitrix.

Proclus describes Jupiter, in one of the Orphic Hymns, to be both male and female, *αρρενοθηλυν*, Hermaphroditic. And Bishop Synesius adopts it in a Christian hymn.⁴ The Priapus of the Etruscans was both male and female. (See Table LVIII. of Gorius.) He has the membrum virile, with the female breasts.

Damascius, treating of the fecundity of the Divine Nature, cites Orpheus as teaching, that the Deity was at once both male and female, *αρρενοθηλυν αυτην υποσησατο, προς ενδειξιν των παντων γεννητικης ουσιας*, to shew the generative power by which all things were formed. Proclus, upon the *Timæus* of Plato, cites the following:

Zeus αρσην γενετο, Zeus αμβροτος επλετο νυμφη

Jupiter is a man; Jupiter is also an immortal maid. And in the same commentary, and the same page, we read that all things were contained *εν γαστρι Ζηνος*, in the womb of Jupiter.

¹ Tom II. p. 350. ² Maurice Ind. Ant. Vol. IV. p. 705. ³ Hyde de Rel. Pers. Cap. iii. p. 95. ⁴ Ubi. sup. p. 304.

8. Manichæus, according to Theodoret, said, in his allegorical language, “That a male-virgin “gave life and light to Eve,” that is, created her. And the Pseudo-Mercurius Trismegistus in Pœmander said, that God being male and female (*αρρεμπαθηλυσων*,) because he is light and life, engendered by the word another intelligence, which was the Creator. The male-virgin, Theodoret says, was called Joel, or *Ιωηλ*, which Beausobre thinks was “Ei, God, and John, life-making, “vivifying, life-giving, or the generating God.” (So far my friend Beverley.) But which was probably merely the *יהו* *Ieu*, *אל*, or God Iao, of which we shall treat hereafter. Again, Mr. Beverley says, “In Genesis it is written, ‘God said, Let us create man after our own image and “likeness.’ This, then, ought in strictness of language to be a male and female God, or else it “would not be after the likeness proposed.”

“The male-virgin of the Orientals is, I know, considered the same by Plato as his *Ἐξια*, or “Vesta, whom he calls the soul of the body of the universe. This Hestia, by the way, is in my “view a Sanscrit lady,, whose name I take to have been EST, or *she that is*, or exists, having “the same meaning as the great name of the Jewish Deity. Est is shewn in the Celtic Druids to “be a Sanscrit word, and I do not doubt of this her derivation. The A terminal is added by the “Greek idiom to denote a female, as they hated an indeclinable proper name, such as HEST or “EST would have been.” Extract from a letter from Mackenzie Beverley, Esq.¹

Apuleius makes the mother of the Gods of the masculine gender, and represents her describing herself as called Minerva at Athens, Venus at Cyprus, Diana at Crete, Proserpine in Sicily, Ceres at Eleusis: in other places, Juno, Bellona, Hecate, Isis, &c.;² and if any doubt could remain, the philosopher Porphyry, than whom probably no one was better skilled in these matters, removes it by acknowledging that Vesta, Rhea, Ceres, Themis, Priapus, Proserpine, Bacchus, Attis, Adonis, Silenus, and the Satyrs, were all the same.³

Valerius Soranus called Jupiter the mother of the Gods:

Jupiter omnipotens, Regum Rex ipsa Deûmque
Progenitor, Genatrixque Deûm; Deus et idem.

Synesius speaks of him in the same manner:

Συ Πατηρ, συ δ' εσσι Μητηρ,
Συ δ' αρσεν, συ δε θηλυς.⁴

The like character is also given to the ancient deity *Μητις*, or Divine Wisdom, by which the world was framed:

*Μητις-ερμηνευεται, Βουλη, Φως, Ζωοδοτηρ.*⁵
*Αρσην μεν και θηλυς εφυς, πολλωνυμε Μητι.*⁶

And in two of the Orphic fragments all that has been said above seems to be comprehended. This Deity, like the others, is said to be of two genders, and also to be the Sun.⁷

Μητις, Mr. Bryant says, is a masculine name for a feminine deity,⁸ and means Divine Wisdom. I suspect it was a corruption of the Maia or Mia of India.

In Cyprus, Venus is represented with a beard, and called Aphrodite.⁹

Calvus, the poet, calls her masculine, as does also Macrobius.¹⁰

¹ The A at the end of the word EST may be Chaldee emphatic article; then Vesta would be *the* EST or the Self-existent.

² Apuleii Metamorph. L. ii. p. 241.

³ Porphyry ap. Eusebium, Evan. Præp. L. iii. C. xi.

⁴ Bryant, Anal. Vol. I. p. 315.

⁵ Orpheus, Eusebii Chronicon.

⁶ Orphic Hymns, xxxi. 10, p. 224.

⁷ Bryant, Vol. I. p. 204. Ed. 4to.

⁸ Bryant, Anal. Vol. II. p. 25.

⁹ Hesychius Servius upon Virgil's *Æniad*, L. ii. 632.

¹⁰ Satur. L. iii. C. viii.

Jupiter is called feminine, and the genetrixque Deûm,¹ by Augustine.

The Orphic verses make the Moon both male and female.²

9. The following extract from Sir W. Jones's Dissertation on the Gods of Greece and India, will, perhaps, be of some weight with the very large class of mankind, who prefer authority to reason; and may serve to justify or excuse the opinions here expressed, by shewing them that they are neither new nor unsupported: "We must not be surprised at finding, on a close examination, " that the characters of all the Pagan Deities, male and female, melt into each other, and at last " into one or two; for it seems a well founded opinion, that the whole crowd of Gods and God-
" deses in ancient Rome and modern Vârânes, mean only the powers of nature, and principally " those of the *Sun*, expressed in a variety of ways, and by a multitude of fanciful names."

In a future part of this work I shall have much more to say of the Goddesses or the female generative power, which became divided from the male, and in consequence was the cause of great wars and miseries to the Eastern parts of the world, and of the rise of a number of sects in the Western, which have not been at all understood.

Thus, we see, there is in fact an end to all the multitude of the Heathen gods and Goddesses, so disguised in the Pantheons and books of various kinds, which the priests have published from time to time to instill into the minds of their pupils—that the ancient Heathen philosophers and legislators were the slaves of the most degrading superstition; that they believed such nonsense as the metamorphoses described by Ovid, ore the loves of Jupiter, Venus, &c., &c. That the rabble were the victims of a degrading superstition, I have no doubt. This was produced by the knavery of the ancient priests, and it is in order to reproduce this effect that the modern priests have misrepresented the doctrines of their predecessors. By vilifying and running down the religion of the ancients, they have thought they could persuade their votaries that their new religion was *necessary* for the good of mankind: a religion which, in consequence of their corruptions, has been found to be in practice much worse and more injurious to the interests of society than the old one. For, from these corruptions the Christian religion—the religion of purity and truth when uncorrupted—*has not brought peace but a sword*.

After the astrologers had parcelled out the heavens into the forms of animals, &c., and the annual path of the Sun had become divided into twelve parts, each part designated by some animal, or other figure, or known emblem, it is not surprising that they should have become the objects of adoration. this M. Dupuis has shewn,³ was the origin of the Arabian and Egyptian adoration of animals, bird, &c. Hence, in the natural progress of events, the adoration of images arose among the Heathens and Christians.

10. The same tolerating spirit generally prevailed among the voteries of the Heathen Gods of the *Western World*, which we find among the Christian saints. For though in some few instances the devotees in Egypt quarrelled about their Gods, as in some few instances the natives of Christian towns have quarrelled about their Divi or tutelar saints, yet these petty wars never created much mischief.⁴ They were evidently no ways dangerous to the emoluments of the priests, and therefore they were not attended with very important consequences.

A great part of the uncertainty and apparent contradicitons which we meet with in the history of the religions of antiquity, evidently arises from the inattention of the writers to the changes which long periods of time produce.

It is directly contrary to the law of nature for any thing to remain stationary. The law of

¹ August. de. Civit. Dei, L. iv. C. xi. and L. vii. C. ix.

² Hymn viii. 4.

³ Ch. I. Rel. Univ.

⁴ See Mosheim, who shews that the religious wars of the Egyptians were not like those of the Christians.

perpetual motion is universal; we know of no such thing as absolute rest. Causes over which man has no control overturn and change his wisest institutions. Monuments of folly and of wisdom, all crumble into dust. The Pyramids of Egypt, and the codes of the Medes or of Napoleon, all will pass away and be forgotten.

M. Dupuis, in his first chapter, has shewn that probably all nations worshipped, as we are told the Persians did, without altars or temples, in groves and high places. After a certain number of years, in Persia, came temples and idols, with all their abuses; and these, in their turn, were changed or abolished, and the worship of the Sun restored, or perhaps the worship of the Sun only as emblem of the Creator. This was probably the change said to have been effected by Zoroaster.

The Israelites at the *exodus* had evidently run into the worship of Apis the bull, or the Golden Calf of Egypt, which it was the object of Moses to abolish, and in the place thereof to substitute the worship of one God—*Iao*, Jehovah—which, in fact, was only the Sun or the solar Fire, yet not the Sun, as Creator, but as emblem or the shekinah of the Divinity. The Canaanites, according to the Mosaic account, were not idolaters in the time of Abraham; but it is implied that they became so in the long space between the time he lived and that of Moses. The Assyrians seem to have become idolaters early, and not, as the Persians, to have had any reformers like Zoroaster or Moses, but to have continued till the Iconoclasts, Cyrus and Darius, reformed them with fire and sword; as their successor Cambyses soon afterward did the Egyptians. The observations made on the universality of the solar worship, contain but very little of what might be said regarding it; but yet enough is said to establish the fact. If the reader wish for more, his curiosity will be amply repaid by a perusal of Mr. Bryant's *Analysis of Ancient Mythology*. He may also read the fourth chapter of Cudworth's *Intellectual System*, which is a most masterly performance.

CHAPTER IV.

TWO ANCIENT ETHIOPIAS.—GREAT BLACK NATION IN ASIA.—THE BUDDHA OF INDIA A NEGRO.—THE ARABIANS WERE CUSHITES.—MEMNON.—SHEPHERD KINGS.—HINDOOS AND EGYPTIANS SIMILAR.—SYRIA PEOPLED FROM INDIA

1. IN taking a survey of the human inhabitants of the world, we find two classes, distinguished from each other by a clear and definite line of demarkation, the *black* and *white* colours of their skins. This distinguishing remark we discover to have existed in ages the most remote. If we suppose them all to have descended from one pair, the question arises, Was that pair *black* or *white*? If I were at present to say that I thought them black, I should be accused of a fondness for paradox, and I should find as few persons to agree with me, as the African negroes do when they tell Europeans that the Devil is *white*. (And yet no one, except a West-India planeter, will deny that the poor Africans have reason on their side.) However, I say not that they were *black*, but I shall, in the course of this work, produce a number of extraordinary facts, which will be quite sufficient to prove, that a black race, in very early times, had more influence over the affairs of the world than has been lately suspected; and I think I shall shew, by some very striking circumstances yet existing, that the effects of this influence have not entirely passed away.

2. It was the opinion of *Sir William Jones*, that a great nation of Blacks¹ formerly possessed the dominion of Asia, and held the seat of empire at Sidon.² These must have been the people called by Mr. Maurice *cushites* or *Cuthites*, described in Genesis; and the opinion that they were Blacks is corroborated by the translators of the Pentateuch, called the Seventy, constantly rendering the word *Cush* by Ethiopia. It is very certain that, if this opinion be well founded, we must go for the time when this empire flourished to a period anterior to all our regular histories. It can only be known to have existed from accidental circumstances, which have escaped amidst the ruins of empires and the wrecks of time.

Of this nation we have no account; but it must have flourished after the deluge. And, as our regular chronological systems fill up the time between the flood and what is called known, undoubted history; if it be allowed to have existed, its existence will of course prove than no dependence can be placed on the early parts of that history. It will shew that all the early chronology is false; for the story of this empire is not told. It is certain that its existence can only be known from insulated circumstances, collected from various quarters, and combining to establish the fact. But if I succeed in collecting a sufficient number to carry conviction to an impartial mind, the empire must be allowed to have existed.

3. The religion of Buddha, of India, is well known to have been very ancient. In the most ancient temples scattered throughout Asia, where his worship is yet continued, he is found *black* or *jet*, with the flat face, thick lips, and curly hair of the Negro. Several statues of him may be met with in the Museum of the East-India Company. There are two exemplars of him brooding on the face of the deep, upon a coiled serpent. To what time are we to allot this Negro? He will be proved to have been prior to the god called *Cristna*. He must have been prior to or contemporaneous with the black empire, supposed by *Sir William Jones* to have flourished at Sidon. The religion of this Negro God is found, by the ruins of his temples and other circumstances, to have been spread over an immense extent of country, even to the remotest parts of Britain, and to have been professed by devotees inconceivably numerous. I very much doubt whether Christianity *at this day* is professed by more persons than yet profess the religion of Buddha. Of this I shall say more hereafter.

4. When several cities, countries, or rivers, at great distance from each other, are found to be called by the same name, the coincidence cannot be attributed to accident, but some specific cause for such an effect must be looked for. Thus we have several cities call *Heliopolis*, or the city of the Sun; the reason for which is sufficiently obvious. Thus, again, there were several *Alexandrias*; and on close examination we find two Ethiopias alluded to in ancient history—one above the higher or southern part of Egypt, and the other somewhere to the east of it, and, as it has been thought, in Arabia. The people of this latter are called *Cushim* in the Hebrew text of the Old Testament, and *Ethiopians* by the text of the Septuagint, or the Seventy. That they cannot have been the Ethiopians of Africa is evident from a single passage,³ where they are said to have invaded Judah in the days of Asia, under *Zerah*, their king or leader. But the Lord smote the *Cushim*; and *Asa* and the people that were with him pursued them unto *Gerar*; and the Ethiopians were overthrown, and they (i.e. *Asa* and his people) smote all the cities round about *Gerar*, &c. Whence it plainly follows, that the *Cushim* here mentioned, were such as inhabited the parts adjoining to *Gerar*, and consequently not any part of the African Ethiopia, but Arabia.

¹ I do not use the word Negro, because they MAY not have been *Negroes* though *Blacks*, though it is probable that they were so; and I wish the distinction to be remembered.

² But why should not Babylon have been the place?

³ 2 Chron. xiv. 9—15.

When it is said that Asa smote the Cushites or Ethiopians, in number a million of soldiers, as far as Gerar, and despoiled all the cities round about, it is absurd to suppose that the Gerar in the lot of the tribe of Simeon is meant. The expression all the cities and the million of men cannot apply to the little town of that tribe. Probably the city in Wilkinson's Atlas, in the *Tabula Orientalis*, at the side of the Persian gulf, which is called Gerra, is the city meant by the word Gerar; and, that Saba was near where it is placed by Dr. Stukely, or somewhere in the Peninsula, now called Arabia.

In 2 Chron. xxi. 16, it is said, *And of the Arabians that were near the Ethiopians*. This again shows that the Ethiopians were in the Peninsula, or bordered on it to the eastwards. They could not have lived to the west, because the whole land of Egypt lay between them, if they went by land; and the Red Sea lay between the two nations westwards.

In Habakkuk iii. 7, the words Midian and Cushan are used as synonymes: *I saw the tents of Cushan in affliction: the curtains of the land of Midian did tremble*.

It is said in Numbers xii. 1, "*And Miriam and Aaron spake against Moses, because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman.*" כּוּשִׁית *cusit*. It appears that this Ethiopian woman was the daughter of Jethro, priest of Midian, near Horeb, in Arabia.¹

5. Dr. Wells has justly observed, that the Cush spoken of in scripture is evidently Arabia, from Numbers xii. 1, just cited; and that it is also certain, from Exod. ii. 15—21, that the wife of Moses was a Midianitish woman; and it is proved that Midian or Madian was in Arabia, from Exod. iii. 1, &c.: consequently the Cush here spoken of, and called Ethiopia, must necessarily mean Arabia. He also proves, from Ezek. xxix. 10, that when God says he "will make the land "desolate from the tower of Syene to the borders of Ethiopia," *Cush*, he cannot mean an African Cush, because he evidently means from one boundary of Egypt to the other: and as Syene is the southern boundary between the African Ethiopia and Egypt, it cannot possibly be that he speaks of the former, but of the other end of Egypt, which is Arabia.

The circumstance of the translators of the Septuagint version of the Pentateuch having rendered the word Cush by the word Ethiopia, is a very decisive proof that the theory of two Ethiopias is well founded. Let the translators have been who they may, it is totally impossible to believe that they could be so ignorant as to suppose that the African Ethiopia could border on the Euphrates, or that the Cushites could be African Ethiopians.

From all the accounts which modern travellers give of the country above Syene, there does not appear, either from ruins or any other circumstances, reason to believe that it was ever occupied by a nation strong enough to fight the battles and make the great figure in the world which we know the people called Cushites or Ethiopians did at different times. The valley of the Nile is very narrow, not capable of sustaining a great and powerful people. Sheba and Saba were either one or two cities of the Cushites or Ethiopians, and Pliny says, that the Sabæans extended from the Red Sea to the Persian Gulf, thus giving them the whole of Arabia; one part of which, it is well known, is called from its fertility of soil and salubrity of climate, Felix, or The Happy.

¹ Vide Exod. ch. iii. and iii. It is not to be supposed that this great tribe of Israelites had not laws before those given on Sinia. It is perfectly clear that great numbers of those in Leviticus were only re-enactments of old laws or customs. the marriage of Moses with an Ethiopian woman, against which Miriam and Aaron spoke, was a breach of the law, and the children were illegitimate. This was the reason why Aaron succeeded to the priestly office, instead of the sons of Moses. This also furnishes an answer to what a learned author has written about the disinterested conduct of Moses proving his divine mission. The conduct of Moses, in this instance, proves nothing, and all the labour of the learned gentleman has been thrown away. But Moses had two wives, both Ethiopians—one of Meroe, called Tharbis, and the other of Midian, in Arabia. Josephus' Antiq. L. ii. ch. x.

Dr Wells states, that the Ethiopians of Africa alone are commonly called *Lubim*, both by ancient and modern writers.¹

But the country east of the Euphrates was called Cush, as well as the country west of it; thus giving the capital of Persia, Susan or Susiana, which was said to be built by Memnon, to the Cushites or Ethiopians, as well as Arabia.

Mr. Frey, in his vocabulary, gives the word כּוּשׁ, *cus*, as a word whose meaning is unknown; but the Septuagint tells us it meant *black*. Mr. Hyde shews, that it was a common thing for the Chaldeans to substitute the Tau for the Shin, thus שׁוּת *cut*, for כּוּשׁ, *cus*. Thus, in their dialect, the Cuthites were the same as the Cushites.

If my reader will examine all the remaining passages of the Old Testament, not cited by me, where the words Ethiopia and Ethiopians are used, he will see that many of them can by no possibility relate to the African Ethiopia.

6. Eusebius² states the Ethiopians to have come and settled in Egypt, in the time of Amenothis. According to this account, as well as to the account given by Philostratus,³ there was no such country as Ethiopia beyond Egypt until this invasion. According to Eusebius these people came from the river Indus, and planted themselves to the south of Egypt, in the country called from them Ethiopia. The circumstance named by Eusebius that they came from the Indus, at all events, implies that they came from the East, and not from the South, and would induce a person to suspect them of having crossed the Red Sea from Arabia: they must either have done this, or have come round the northern end of the Red Sea by the Isthmus of Suez; but they certainly could not have come from the present Ethiopia.

But there are several passages in ancient writers which prove that Eusebius is right in saying, not only that they came from the East, but from a very distant or very eastern part.

Herodotus⁴ says, that there were two Ethiopian nations, one in India, the other in Egypt. He derived his information from the Egyptian priests, a race of people who must have known the truth; and there seems no reason for them or Herodotus to have mis-stated the fact.

Philostratus⁵ says, that the Gymnosophists of Ethiopia, who settled near the sources of the Nile, descended from the Brahmins of India, having been driven thence for the murder of their king.⁶ This, Philostratus says, he learnt from an ancient Brahmin, called Jarchas.

Another ancient writer, Eustathius, also states, that the Ethiopians came from India. These concurring accounts can scarcely be doubted; and here may be discovered the mode and time also when great numbers of ancient rites and ceremonies might be imported from India into Egypt: for, that there was a most intimate relation between them in very ancient times cannot be doubted; indeed, it is not doubted. The only question has been, whether Egypt borrowed from India, or India from Egypt. All probability is clearly, for a thousand reasons, in favour of the superior antiquity of India, as Bailly and other learned men have shewn—a probability which seems to be reduced to a certainty by Herodotus, the Egyptians themselves, and the other authors just now quoted. There is not a particle of proof, from any historical records known to the author, that any colony ever passed from Egypt to India, but there is, we see, direct, positive historical evidence, of the Indians having come to Africa. No attention can be paid to the idle stories of the conquest of India by Bacchus, who was merely an imaginary personage, in short, the God Sol.

Dr. Shuckford gives an opinion that Homer and Herodotus are both right, and that there were two Ethiopias, and that the Africans came from India.⁷

¹ Wells, vol. I. p. 200.

² In Chron. and Num. 402.

³ In vita Apollon. Tyanei.

⁴ L. vii. C. lxx.

⁵ Vita Apoll. C. vi.

⁶ Crawford, Res. Vol. II. p. 193.

⁷ B. ix. p. 334.

7. The Bishop of Avranches thinks he has found three provinces of the name of *Chus*; Ethiopia, Arabia, and Sasiana.¹ There were three Ethiopias, that is, countries of Blacks, not three *Chusses*; and this is perfectly consistent with what M. Bochart² has maintained, that Ethiopia (of Africa) is not named Chus in any place of scripture; and this is also consistent with what is said by both Homer and Herodotus.³ The bishops shews clearly, that the ancient Susiana is the modern *Chuzestan* or Elam, of which Susa was the capital. The famous Memnon, probably the Sun, was said to be the son of Aurora. But Eschylus informs us, that Cissiene was the mother of Memnon, and to him the foundation of Susa is attributed; and its citadel was called Memnonium, and itself the city of Memnon. This is the Memnon who was said to have been sent to the siege of Troy, and to have been slain by Achilles; and who was also said, by the ancient authors, to be an Ethiopian or a Black. It seems the Egyptians suppose that this Memnon was their king Amenophis. The Ethiopians are stated by Herodotus to have come from the Indus; according to what modern chronologers deduce from his words, about the year 1615 B.C., about four hundred years after the birth of Abraham, in (1996,) and about a hundred years before Moses rebelled against the Egyptians and brought the Israelites out of Egypt. Palaces were shewn which belonged to this Memnon at Thebes and other places in Egypt, as well as at Susa, which from him were called in both places Memnoniums; and to him was erected the famous statue at Thebes, which is alleged to have given out a sound when first struck by the rays of the morning sun. Bishop Huet thinks, (probably very correctly,) that this statue was made in imitation of similar things which the Jewish traveller Rabbi Benjamin found, in the country where the descendants of Chus adore the sun; and this he shews to be the country of which we speak. It lies about Bussora, where the Sabeans are found in the greatest numbers, and who are the people of whom he speaks.

The bishop thinks this Memnon cannot have been Amenophis, because he lived very many years before the siege of Troy, in which he is said to have been an actor. It seems to me to be as absurd to look to Homer or Virgil for the chronology of *historical facts*, as to Shakespeare, Milton, or any other epic poet. These poems *may* state facts, but nothing of a historical or chronological kind can be received without some collateral evidence in confirmation. It never was supposed to be incumbent on any epic poet to tie himself down to mere historical matters of fact. And wherever it is evident, either from the admission of a later historical author or from any other circumstance, that he is relating facts from the works of the poets without any other authority, he can be as little depended upon as they can.

The bishop has shewn that the accounts of modern authors, George Syncellus, Suidas, Pausanias, Dionysius *Periegetes*, &c., &c., are full of contradictions; that they are obliged to suppose two Memnons. All this arises from these persons treating the poem of Homer as a history, instead of a poem. *We shall never have an ancient history worthy of the perusal of men of common sense, till we cease treating poems as history, and send back such personages as Hercules, Theseis, Bacchus, &c., to the heavens, whence their history is taken, and whence they never descended to the earth.*

It is not meant to be asserted that these epic poems may not be of great use to a historian. It is only meant to protest against their being held as authority by themselves, when opposed either to other histories or to known chronology. This case of Memnon is in point. Homer wanted a hero to fill up his poem; and, without any regard to date, or any thing wrong in so doing, he accomodated the history to his poem, making use of Amenophis or Memnon, or the religious tradition whichever it was, as he thought proper. These poems may also be of great

¹ Diss. on Parod. Ch. xiii.

² Phaleg. L. iv. C. ii.

³ Homer, *Odys.* 4; Herod. *Polyma.* Cap. lxi. lxx.; also Steph. in *Ὀμηρίται.*

use as evidence of the customs and manners of the times, both of when they were written and previously, and very often of dry unconnected facts which may turn out to be of consequence. Thus Virgil makes Memnon *black*,¹ as does also Pindar.² That Pindar and Virgil were right, the features of the bust of Memnon in the British Museum prove, for they are evidently those of the Negro.

8. It is probable that the Memnon here spoekn of, if there ever were such a man, was the leader of the Shepherds, who are stated by Manetho and other historians to have come from the East, and to have conquered Egypt. The learned Dr. Shuckford thinks, that the troubles caused in Egypt by the shepherd kings appear to have happened about the time the Jews left it under Moses. He places these events between the death of Joseph and the birth of Moses.³ And he supposes that the Jews left the country in consequence of the oppressions of these shepherd kings. It is very clear that such confusion has arisen in this part of ancient history from these eastern shepherds having been confounded with the Israelites, and also from facts relating to the one having been attributed to the other. Josephus takes the different accounts to relate to the same people. This is attended with great difficulty. The shepherds are said by Manetho, after a severe struggle with the old inhabitants, to have taken refuge in a city called Avaris or Abaris,⁴ where they were a long time besieged, and whence at last they departed, two hundred and fifty thousand in number, together with their wives and children, (in consequence of a capitulation,) into the deserts of Syria.

If there were two races of people who have been confounded together, one of which came from India and overran Arabia, Palestine, and Egypt, and brought thence its religion to the Egyptians, and was in colour black, it must have come in a very remote period. This may have been the race of shepherd kings, of whom Josephus speaks when he says, they oppressed the Israelites: but the assertion of Josephus can hardly have been true, for they must have been expelled long before the Israelites came. The second race were the Arabian shepherd tribe called captives, who, after being settled some time in the land of Goshen, were driven or went out into the open country of Arabia. They at last, under the command of Joshua, conquered Palestine, and finally settled there. Bishop Cumberland has proved that there was a dynasty of Phenician shepherd kings, who were driven out three hundred years before Moses. These seem to have been the black or Ethioian, Phenician Memnonites. They may have exactly answered to this description, but to his date of three hundred years I pay no attention, further than that it was a great length of time.

Josephus says that the opinion of Manetho differed, that in one the Shepherds were called *Captives*, not *kings*, and that he thinks this is more agreeable to ancient history; that Manetho also says, the nation called Shepherds were likewise called Captives in their sacred books; and that after they were driven out of Egypt, they journeyed through the wilderness of Syria, and built a city in Judea, which they called Jerusalem.⁵

Josephus⁶ says that Menetho was an Egyptian by birth, but that he understood Greek, in which he wrote his history, translating it from the old Egyptian records.

If the author understand Mr. Faber rightly in his *Horæ Mosaicæ*, he is of opinion that these

¹ Æneid, Lib. i.

² Olymp. Od. ii.; vide Diss. of Bishop Huet, ch. xiii. p. 185.

³ Shuckford, Conn. pp. 233, 234.

⁴ We read of a person coming from the Hyperboreans to Greece, in the time of Pythagoras, called Abaris or Avaris. Josephus also tells us that the city in the Saite Nomos, (Seth-roite,) i. e. *Gosehn*, where the oriental Shepherds resided, was called Avaris. Now I suspect that this man was called from the Hebrew word עֵבֶר *ober*, as was also the name of the city, and that they both meant stranger or foreigner: the same as the tribe of Abraham, in Syria.

⁵ Jos. vers. Apion, B. i. § xiv., Whiston, p. 291.

⁶ Ut sup. § xiv.

⁷ Ch. ii. Sect. xi. p. 23.

Shepherd Captives were the Israelites. The accounts of these two tribes of people are confused, as may naturally be expected, but there are certainly many striking traits of resemblance between them. Mr. Shuckford, with whom in this Mr. Volney agrees, thinks there were two races of Shepherd kings, and in this opinion he coincides with most of the ancients; but most certainly, in his treatise against Apion, Josephus only names one.¹ We shall have much to say hereafter respecting these shepherds, under the name of Palli.

The only objection which occurs against Amenophis or Memnon being the leader of the Hindoo race who first came from the Indus to Egypt is, that according to our ideas of his chronology, he could scarcely be sufficiently early to agree with the known historical records of India. But our chronology is in so very vague and uncertain a state, that very little dependance can be placed upon it. And it will never be any better till learned men search for truth and fairly state it, instead of sacrificing it to the idle legends or allegories of the priests, which cannot be any possible ingenuity be made consistent even with themselves.

Mr. Wilsford, in his treatise on Egypt and the Nile, in the Asiatic Researches, informs us, that many very ancient statues of the God Buddha in India have crispy, curly hair, with flat noses and thick lips; and adds, “nor can it be reasonably doubted, that a race of Negroes formerly had power “ and pre-eminence in India.”

This is confirmed by Mr. Maurice, who says, “The figures in the Hindoo caverns are of a very “ different character from the present race of Hindoos: their countenances are broad and full, the “ nose flat, and the lips, particularly the under lip, remarkably thick.”²

This is again confirmed by Colonel Fitzclarence in the journal of his journey from India. And Maurice, in the first volume of his Indian Antiquities, states, that the figures in the caves in India and in the temples in Egypt, are absolutely the same as given by Bruce, Niebuhr, &c.

Justin states, that the Phœnicians being obliged to leave their native country in the East, they settled first near the Assyrian Lake, which is the Persian Gulf; and Maurice says, “We find an “ extensive district, named Palestine, to the east of the Euphrates and Tigris. The word Pales- “ tine seems derived from Pallisthan, the seat of the Palli or Shepherds.”³ *Palli*, in India, means *Shepherd*.

This confirms Sir William Jones’s opinion, in a striking manner, respecting a *black* race having reigned at Sidon.

9. It seems to me that great numbers of circumstances are producible, and will be produced in the following work, to prove that the mythology, &c., &c., of Egypt were derived from India, but which persons who are of a different opinion endeavour to explain away, as inconclusive proofs. They, however, produce few or no circumstances tending towards proof of the *contrary*, viz. that India borrowed from Egypt, to enable the friends of the superior antiquity of India, in their turn, to explain away or disprove.

It is a well-known fact that our Hindoo soldiers when they arrived in Egypt, in the late war, recognized the Gods of their country in the ancient temples, particularly their God *Cristna*.

The striking similarity, indeed identity, of the style of architecture and the ornaments of the ancient Egyptian and Hindoo temples, Mr. Maurice has proved⁴ beyond all doubt. He says, “ Travellers, who have visited Egypt in periods far more recent than those in which the above- “ cited authors journeyed thither, confirm the truth of their relation, in regard to the number “ and extent of the excavations, the beauty of the sculptures, and their similitude to those carved “ in the caverns of India. The final result, therefore, of this extended investigation is, that, in

¹ Jos. vers. Apion, C. i. § xiv. Bi. i.

² Maurice, Hind. Ant. vol. II. pp. 374—376.

³ Maurice, Hits. Vol. II. p. 146.

⁴ Antiquities of Hindostan, Vol. I. Sect. viii.

“ the remotest periods, there has existed a most intimate connexion between the two nations, and
 “ that colonies emigrating from Egypt to India, or from India to Egypt, transported the deities
 “ into the contry in which they respectively took up their abode.” This testimony of the Rev.
 Mr. Maurice’s is fully confirmed by Sir W. Jones, who says,

“The remains of architecture and sculpture in India, which I mention here as mere monuments
 “ of antiquity, not as specimens of ancient art, seem to prove an early connexion between this
 “ country and Africa: the pyramids of Egypt, the colossal statues described by Pausanias and
 “ others, the Sphinx, and the Hermes Canis, which last bears a great resemblance to the Varáhá-
 “ vatar, or the incarnation of Vishnou in the form of a Boar, indicate the stlye and mythology
 “ of the same indefatigable workmen who formed the vast excavations of Canara, the various
 “ temples and images of Buddha, and the idols which are continually dug up at Gayá, or in its
 “ vicinity. The letters on many of these monuments appear, as I have before intimated, partly
 “ of Indian, and partly of Abyssinian or Ethiopic, origin: and all these induibitable facts may
 “ induce no ill-founded opinion, that Ethiopia and Hindostan were peopled or colonized by the
 “ same extraordinary race; in confirmation of which it may be added, that the mountaineers of
 “ Bengal and Bahar, can hardly be distinguished in some of their features, particularly their lips
 “ and noses, from the modern Abyssinians, whom the Arabs call the children of Cush: and the
 “ ancient Hindus, according to Strabo, differed in nothing from the Africans but in the straight-
 “ ness and smoothness of their hair, while that of the others was crisp or woolly; a difference
 “ proceeding chiefly, if not entirely, from the respective humidity or dryness of their atmosphere:
 “ hence the people who *received the first light* of the rising sun, according to the limited knowledge
 “ of the ancients, are said by Apuleius to be the Aarii and Ethiopians, by which he clearly meant
 “ certain nations of India; where we frequently see figures of Buddha with curled hair, apparently
 “ designed for a representation of it in its natural state.”¹

Again, Sir W. Jones says, “Mr. Bruce and Mr. Bryant have proved that the Greeks gave the
 “ appellation of Indians to the nations of Africa, and to the people among whom we now live.”² I
 shall account for this in the following work.

Mons. de Guignes maintains, that the inhabitants of Egypt, in very old times, had unquestionably a common origin with the old natives of India, as is fully proved by their ancient monuments, and the affinity of thier languages and institutions, both political and religious.³

Many circumstances confirming the above, particularly with respect to the language, will be pointed out hereafter.

10. It is curious to observe the ingenuity exercised by Sir W. Jones to get over obstacles which oppose themselves to his theological creed, which he has previously determined nothing *shall* persuade him to disbelieve. He says, “We are told that the Phenicians, like the Hindus, adored
 “ the sun, and asserted water to be the first of created things; *nor can we doubt that Syria,*
 “ *Samaria, and Phenice,* or the long strip of land on the shore of the Mediterranean, *were*
 “ *anciently peopled by a branch of the Indian stock,* but were afterwards inhabited by that race
 “ which, for the present, we call Arabian.” Here we see he admits that the ancient Phoenicians were Hindoos: he then goes on to observe that “In all three *the oldest religion* was the Assyrian,
 “ as it is called by Selden, and the Samaritan letters appear to have been the same at first with
 “ those of Phenice.”⁴ Now, with respect to which was the oldest religion, as their religions were all, at the bottom, precisely the same, viz. the worship of the Sun, there is as strong a probability that the earliest occupiers of the land, the Hindoos, were the founders of the solar worship, as the contrary.

¹ Diss. III. on Hind., by Sir W. Jones, p. 111.

³ Diss. VII. of Sir W. Jones on the Chinese, p. 220.

² Jones’s Eighth As. Diss. Asiatic Res.

⁴ Sir W. Jones’s Eighth As. Diss.

When the various circumstances and testimonies which have been detailed are taken into consideration, there can be scarcely any doubt left on the mind of the reader, that, by the word Ethiopia, two different countries have been meant. This seems to be perfectly clear. And it is probable that by an Ethiopian, a negro, correctly speaking, may have been meant, not merely a *black* person; and it seems probable that the following may have been the real fact, viz. that a race either of Negroes or Blacks, but probably of the former, came from India to the West, occupying or conquering and forming a kingdom on the two banks of the Euphrates, the eastern Ethiopia alluded to in Numbers, chap. xii.; that they advanced forwards occupying Syrian, Phœnicia, Arabia, and Egypt; that they, or some tribe of them, were the shepherd kings of Egypt; that after a time the natives of Egypt rose against them and expelled part of them into Abyssinia or Ethiopia, another part of them into Idumea or Syria, or Arabia, and another part into the African desert of Lybia, where they were called Lubim.

The time at which these people came to the West was certainly long previous to the exodus of the Israelites from Egypt; but how long previous to that event must remain doubtful. No system of chronology can be admitted as evidence; every known system is attended with many difficulties. Perhaps chronology may be allowed to instruct us, in relation to facts, as to which preceded or followed, but certainly nothing more. No chronological date can be depended on previous to the capture of Babylon by Cyrus: whether we can depend upon it quite so far back seems to admit of doubt.

Part of the ancient monuments of Egypt may have been executed by these people. The monuments found in Persia and in Egypt leave little room to doubt this. In favour of this hypothesis all ancient sacred and profane historical accounts agree; and poetical works of imagination cannot be admitted to compete as evidence with the works of serious historians like Herodotus. This hypothesis likewise reconciles all the accounts which at first appear discordant, but which no other will do. It is also confirmed by a considerable quantity of circumstantial evidence. It is, therefore, presumed by the writer, he may safely assume in his forthcoming discussion, that there were two Ethiopians, one to the East of the Red Sea, the other to the West of it; and that a very great nation of *blacks* from India, did rule over almost all Asia in a very remote æra, in fact beyond the reach of history or any of our records.

This and what has been observed respect judicial astrology will be retained in recollection by my reader; they will both be found of great importance in our future inquiries. In my Essay on *The Celtic Druids*, I have shewn, that a great nation called Celtæ, of whom the Druids were the priests, spread themselves almost over the whole earth, and are to be traced in their rude gigantic monuments from India to the extremity of Britain. Who these can have been but the early individuals of the *black* nation of whom we have been treating I know not, and in this opinion I am not singular. The learned Maurice says, "Cuthites, i. e. Celts, built the great temples in India and Britain, and excavated the caves of the former."¹ And the learned Mathematician, Reuben Burrow, has no hesitation in pronouncing Stonehenge to be a temple of the black, curly-headed Buddha.

I shall leave the further consideration of this *black* nation for the present. I shall not detain my reader with any of the numerous systems of the Hindoos, the Persians, the Chaldeans, Egyptians, or other nations, except in those particular instances which immediately relate to the object of this work,—in the course of which I shall often have occasion to recur to what I have here said, and shall also have opportunities of supporting it by additional evidence.

¹ Maurice, Hist. Hind. Vol. II. p. 249.

BOOK II.

CHAPTER I.

THE ANCIENT PERSIANS OF THE RELIGION OF ABRAHAM. — FIRST BOOKS OF GENESIS. — DISINGENUOUS CONDUCT IN THE TRANSLATORS OF THE BIBLE.—ABRAHAM ACKNOWLEDGED MORE THAN ONE GOD.

1. THE religion and ancient philosophy of the Chaldeans, by whom we mean the Assyrians, as given by Stanley,¹ at first view exhibit a scene of the utmost confusion. This may be attributed in part to the circumstance, that it is not the history of their religion and philosophy at any one particular æra, but that it is extended over a space of several thousand years, during which, perhaps, they might undergo many changes. To this circumstance authors have not paid sufficient attention; so that what may have been accurately described in the time of *Herodotus* may have been much changed in the time of *Porphyry*. Thus different authors appear to write in contradiction to each other, though each may have written what was strictly true at the time of which he was writing.

Under the name of the country of the Chaldeans several states have at different periods been included. It has been the same with respect to Persia. When an author speaks of Persia, sometimes Persia only is meant, sometimes Bactria, sometimes Media, sometimes all three; and Assyria is very often included with them. Here is another source of difficulty and confusion.

After the conquest of Babylon and its dependent states, the empire founded by its conquerors, the Persians, was often called, by writers of the Western part of the world, the Assyrian or Chaldean empire. In all these states or kingdoms the religion of the Persians prevailed; and the use of the indiscriminate terms, Persians, Assyrian, and Chaldean, by *Porphyry*, *Plutarch*, &c., when treating of that empire, has been the cause of much of the uncertainty respecting what was the religion of the Persians and Assyrians. Thus, when one historian says, the Chaldeans, meaning the Assyrians, worshiped the idol Moloch; and another says, they worshiped fire, as the emblem of the Deity; they are probably both correct: one assertion is true before the time of *Cyrus*, the other afterward.

Although it may not be possible to make out a connected and complete system, yet it will be no difficult matter to shew, that, at one particular time, the worship of the Assyrians, Chaldeans, Persians, Babylonians, was that of one Supreme God; that the Sun was worshiped as an emblem only of the divinity, and that the religions of Abraham, of the children of Israel, and of these Eastern nations were originally the same. The Christian divines, who have observed the identity, of course maintain that the other nations copied from Moses, or the natives of Palestine, i. e., that several great and mighty empires, copied from a small and insignificant province. No doubt this is possible: whether probable or not must be left to the judgement of the reader, after he has well considered all the circumstances detailed in the following work.

2. The very interesting and ancient book of Genesis, on which the modern system of the

¹ Part XIX.

reformed Christian religion is chiefly founded, has always been held to be the production of Moses. But it requires very little discernment to perceive, that it is a collection of treatises, probably of different nations. The first ends with the third verse of the second chapter—the second with the last verse of the fourth.

In the first verse of the first book, the ALEIM, which will be proved to be the Trinity, being in the plural number, are said by Wisdom to have formed, from matter previously existing, the **שמים** *smim*, or planetary bodies, which were believed by the Magi to be the rulers or directors of the affairs of men. This opinion I shall examine by and by. From this it is evident, that this is in fact a Persian, or still more Eastern mythos.

The use of animals for food being clearly not allowed to man, in chap. i. vers. 29, 30, is a circumstance which bespeaks the book of Buddhist origin. It is probably either the parent of the Buddhist religion, or its offspring. And it is different from the next book, which begins at the fourth verse of the second chapter, and ends with the last verse of the fourth; because, *among other reasons* in it, the creation is said to have been performed by a different person from that named in the first,—by Jehovah Aleim, instead of Aleim. Again, in the first book, man and woman are created at the same time; in the second, they are created at different times. Again, in the first book, the fruit of ALL the trees is given to man; in the second, this is contradicted by one tree being expressly forbidden. There are in fact two different accounts of the creation.

The beginning of the fifth chapter, or third tract, seems to be a repetition of the first, to connect it with the history of the flood. The world is described as being made by God, (Aleim,) and not as in the second by Jehovah or the God Jehovah or Jehovah Aleim; and, as in the first, the man and woman are made at one time, and not, as in the second, at different times. The account of the birth of Seth, given in the twenty-fifth verse of the fourth chapter, and the repetition of the same event in the third verse of the fifth chapter, or the beginning of the third tract, are a clear proof that these tracts are by different persons; or, at least, are separate and distinct works. The reason why the name of Seth is given here, and not the names of any of the later of Adam's children, is evidently to connect Adam with Noah and the flood, the object of the third tract. The permission, in the third tract, to eat animals implying that it was not given before, is strictly in keeping with the denial of it in the first.

The histories of the creation, both in the first and in the second book of Genesis, in the sacred books of the Persians, and in those of the Chaldeans, are evidently different versions of the same story. The Chaldeans state the world to have been created not in six days, but in six periods of time—the lengths of the periods not being fixed. The Persians, also, divide the time into six periods.

In the second book, a very well-known account is given of the origin of evil, which is an affair most closely interwoven with every part of the Christian system, but it is in fact nothing more than an oriental mythos, which may have been taken from the history of the ancient Brahmins, in whose book the principal incidents are to be found; and in order to put this matter out of doubt, it will only be necessary to turn to the plates, to Figs. 2, 3, 4, taken from icons in the very oldest of the caves of Hindostan, excavated, as it is universally agreed, long prior to the Christian æra. The reader will find the first to be the seed of the woman bruising the serpent's head; the second, the serpent biting the foot of her seed, the Hindoo God Cristna, the second person of their trinity; and the third, the spirit of God brooding over the face of the waters. The history in Genesis is here so closely depicted that it is impossible to doubt the identity of the two.

Among the Persians and all the oriental nations it has been observed, that the Creator or God was adored under a triple form—in fact in the form of a trinity. In India, this was Bramah,

Cristna or Vishnu, and Siva; in Persia, it was Oromazdes, Mithra, and Arhimanius; in each case the Creator, the Preserver, and the Destroyer.

I shall now proceed to show that, in this particular, the religion of Abraham and the Israelites was accordant with all others.

3. But before I proceed, I must point out an example of very blameable disingenuousness in every translation of the Bible which I have seen. In the original, God is called by a variety of names, often the same as that which the Heathens gave to their Gods. To disguise this, the translators have availed themselves of a contrivance adopted by the Jews in rendering the Hebrew into Greek, which is to render the word יהוה *Ieue*, and several of the other names by which God is called in the Bible, by the word *Κυριος* or Lord, which signifies one having authority, the sovereign. In this the Jews were justified by the commandment, which forbids the use of the name *Ieue*. But not so the Christians, who do not admit the true and evident meaning adopted by the Jews—*Thou shalt not take the name of Ieue, thy God, in vain*. And, therefore, they have no right, when pretending to give a translation, to call God by any other name than that in the original, whether it be *Adonis*, or *Ie*, or *Ieue*, or any other. This the reader will immediately see is of the first importance in obtaining a correct understanding of the book. The fact of the names of God being disguised in all¹ the translations tends to prove that no dependence can be placed on any of them. The fact shews very clearly the temper or state of mind with which the translators have undertaken their task. God is called by several names. How is the reader of a translation to discover this, if he find them all rendered by one name? He is evidently deceived. It is no justification of a translator, to say it is of little consequence. Little or great, he has no right to exercise any discretion of this kind. When he finds God called *Adonai*, he has no business to call him *Jehovah* or *Elohim*.

4. The fact that Abraham worshiped several Gods, who were, in reality, the same as those of the Persians, namely, the creator, preserver, and the destroyer, has been long asserted, and the assertion has been very unpalatable both to Jews and many Christians; and to obviate or disguise what they could not account for, they have had recourse, in numerous instances, to the mistranslation of the original, as will presently be shewn.

The following texts will clearly prove this assertion. The Rev. Dr. Shuckford pointed out the fact long ago; so that this is nothing new.

In the second book of Genesis the creation is described not to have been made by *Aleim*, or the *Aleim*, but by a God of a double name—יהוה אלהים *Ieue Aleim*; which the priests have translated *LORD God*. By using the word *LORD*, their object evidently is to conceal from their readers several difficulties which arise afterward respecting the names of God and this word, and which shew clearly that the books of the Pentateuch are the writings of different persons.

Dr. Shuckford has observed, that in Genesis xii. 7, 8, Abraham did not call upon the name of the *LORD* as we improperly translate it; but invoked God in the name of the Lord (i. e. *Ieue*) whom he worshiped, and who appeared to him; and that this was the same God to whom Jacob prayed when he vowed that the Lord should be his God.² Again, in Gen. xxviii. 21, 22, יהוה אלהים *Ieue Aleim* erit *Dominus mihi in Deum*; and he called the place בית אלהים (*Bit aleim*), *Domus Dei*. Again, Shuckford says,³ that in Gen. xxvi. 25, Isaac invoked God as Abraham did in the name of this Lord, יהוה *Ieue* or *Jehovah*. On this he observes, “It is very evident that Abraham “and his descendants worshiped not only the true and living God, but they invoked him in the “name of the Lord, and they worshiped the Lord in whose name they invoked, so that two persons were the object of their worship, God and this Lord: and the Scripture has distinguished

¹ At least I have never seen an exception.

² Shuckford, book viii., pp. 130, 131.

³ Book vii. p. 130.

“ these two persons from one another by this circumstance, that *God no man hath seen at any time nor can see*,¹ but the Lord whom Abraham and his descendants worshiped was the person “ who appeared to them.”²

In the above I need not remind my reader that he must insert the name of *Ieue* or *Jehovah* for the name of the Lord.

Chapter xxi. verse 33, is wrong translated: when properly rendered it represents Abraham to have invoked (*in the name of Jehovah*) the everlasting God.³ That is, to have invoked the everlasting God, or to have prayed to him in the name of Jehovah—precisely as the Christians do at this day, who invoke God in the name of Jesus—who invoke the first person of the Trinity in the name of the second.

The words of this text are, **וַיִּקְרָא שֵׁם בְּשֵׁם יְהוָה אֱלֹהִים** et *invocavit ibi in nomine IEUE Deum æternum*.

The foregoing observations of Dr. Shuckford’s are confirmed by the following texts:

Gen. xxxi. 42, “Except the God of my father, the God of Abraham, and the fear of Isaac,” &c.

Gen. xxxi. 53, “The Gods of Abraham, and the Gods of Nahor, the Gods of their father, judge betwixt us, **אֱלֹהֵי אַבְרָהָם**. *Dii patris eorum*, that is, the Gods of Terah, the great-grandfather of both Jacob and Laban. It appears that they went back to the time when there could be no dispute about their Gods. They sought for Gods that should be received by them both, and these were the Gods of Terah. Laban was an idolater, (or at least of a different sect or religion—Rachel stole his Gods,) Jacob was not; and in consequence of the difference in their religion, there was a difficulty in finding an oath that should be binding on both.

In Gen. xxxv. 1, it is said, *And (אֱלֹהִים Aleim) God said unto Jacob, Arise, go up to Bethel and dwell there; and make there an altar unto God (לֵאלֹהִים LAL) that appeared unto thee, when thou fleddest from the face of Esau thy brother. If two Gods at least, or a plurality in the Godhead, had not been acknowledged by the author of Genesis, the words would have been, and make there an altar unto me, that, &c.: or, unto me, because I appeared, &c.*

Genesis xlix. 25, **מֵאֵל אֲבִיךָ וַיַּעֲזֶרְךָ וְיָוָה שְׂדֵי וַיְבָרֶכְךָ**, a Deo tui patris et adjuvabit te; et omnipotente benedicet tibi. By the God (Al) of thy father *also* he⁴ will help thee, and the Saddi (Sdi) *also* shall bless thee with blessings, &c.

It is worthy of observation, that there is a marked distinction between the Al of his father who will help him, and the Saddi who will bless him. Here are two evidently clear and distinct Gods, and neither of them the destroyer or the evil principle.

Even by the God (אל Al) of thy father, who shall help thee: and by the Almighty, שְׂדֵי omnipotente, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb. The Sdi or Saddi are here very remarkable; they seem to have bene peculiarly Gods of the blessings of this world.

Deut. vi. 4, **יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד**. This, Mr. Hales has correctly observed, ought to be rendered *Jehovah our Gods is one Jehovah*.

The doctrine of a plurality, shewn above in the Pentateuch, is confirmed in the later books of the Jews.

Isaiah xlviii. 16, **וַעֲתָה אֲרֵנִי יְהוָה שְׁלַחְנִי וְרוּחוֹ**. Et nunc Adonia Ieue misit me et spiritus ejus: *And now the Lord (Adonai) Jehovah, hath sent me and his spirit.*

¹ Exod. xxxiii. 20.

² Gen. xii. 11; Shuckford, book ix. p. 378, Ed. 3, also p. 400.

³ Shuckford, Con. Book v. p. 292

⁴ The mighty one named in the former verse, the **אֲבִיר** *Abir*.

Again, Isaiah li. 22, **כֹּה־אָמַר אֲדֹנָי יְהוִה וְאֵלֶיךָ יָרִיב עִמּוֹ**. Thus thy Adonai Jehovah spoke, and thy Aleim reprimanded his people. Sic dixit tuus Adoni Ieue, et tuus Aleim litigabit suo populo.

Two persons of the trinity are evident in these texts. The third is found in the serpent, which tempted Eve in its evil character, and in its character or regenerator, healer, or preserver, in the brazen serpent set up by Moses in the wilderness, to be adored by the Israelites, and to which they offered incense from his time through all the reigns of David and Solomon, to the time of Hezekiah, the name of which was Nehushtan.¹ Numbers xxi. 8, 9; 2 Kings xviii. 4. The destroyer or evil spirit may also probably be found in the *Aub* named Lev. xx. 27; Deut. xviii. 11.

There are many expressions in the Pentateuch besides those already given, which cannot be accounted for without a plurality of Gods or the Trinity, a doctrine which was not peculiar to Abraham and his descendants, but was common to all the nations of the ancient world from India to Thule, as I have before observed, under the triple title of creator, preserver, and destroyer—Brama, Visnu, and Siva, among the Hindoos; Oromazdes, Mithra, and Arhimanius, among the Persians.

We shall see in the next chapter, that the Trinity will be found in the word Aleim of the first verse of Genesis, which will tend to support what I have asserted, viz. that it is an Indian book.

CHAPTER II.

ON THE WORD ALEIM OR JEWISH TRINITY.—SADDAI, ADONIS.—TRINITY OF THE RABBINS.—MEANING OF THE WORDS AL AND EL.

1. Perhaps there is no word in any language about which more has been written than the word Aleim; or, as modern Jews corruptly call it, Elohim.² But all its difficulties are at once removed by considering it as a representation of the united Godhead, the Trinity in Unity, the three Persons and one God. It is not very unlike the word Septuagint—of which we sometimes say, *it* gives a word such or such a sense, at other times *they* give such a sense, &c. A folio would be required to contain all that has been said respecting this word. The author believes that there is no instance in which it is not satisfactorily explained by considering it, as above suggested, as the representation of the Trinity.

The root **אל** *al*, the root of the word Aleim, as a verb, or in its verbal form, means to mediate, to interpose for protection, to preserve;³ and, as a noun, a mediator, an interposer. In its feminine it has two forms, **אלה** *ale*, and **אלוה** *alue*. In its plural masculine it makes **אלים** *alim*, in its plural feminine **אלהים** *aleim*. In forming the plural feminine in **ים** *im*, it makes an exception to the general Hebrew rule, which makes the plural masculine in **ים** *im*. But though an exception, it is by no means singular. It is like that made by **עזים** *ozim*, she-goats, **דבים** *dbim*, she-bears, &c.⁴ In the second example in its feminine form, it drops the *u* or *vau*, according to a common practice of the Hebrew language.

¹ This has been observed by Mr. Maurice, Hind. Ant. Vol. III. p. 209.

² In the Synagogue copies it is always Aleim.

³ Parkhurst in voce.

⁴ Parkhurst's Grammer, p. 8.

A controversy took place about the middle of the last century between one Dr. Sharpe and several other divines about the word Aleim. The Doctor was pretty much of my opinion. He says, "If there is no reason to doubt, as I think there is none, that אלה *ale* and אלוה *alue* are the same word, only the *vau* is suppressed in the one, and expressed in the other, why may not אלהים *aleim* be the plural of one as well as of the other? If it be said it cannot be the plural of אלוה *alue*, because it is wrote without the *vau*; I answer, that קרבים *qrbim*, רהקים *rhqim*, גברים *gbrim*, גדלים *gdlim*, &c., are frequently wrote without the *vau*: are they not, therefore, the plurals of קרוב *qrub*," &c.? Again, he says,

"When, therefore, Mr. Moody tells us that אלהים *aleim* may be the plural masculine of אלה *ale*, as אדנים *adnim*, and אדני *adni*, are also plurals of אדון *adun*, Lord, so may אלהים *aleim* and אלהי *alei* be plural of אלוה *Alue*, God."¹

In the course of the controversy it seems to be admitted by all parties, that the word has the meaning of mediator or interposer for proection, and this is very important.

I cannot quite agree with Mr. Moody, because, according to the genius of the Hebrew language, it is much more in character for אלהים *aleim* to be the plural feminine of אלה *ale*, a feminine noun, than the plural masculine; and for אלים *alim* to be the plural masculine, of the masculine noun אל *al*.

But it does not seem to have ever occurred to any of these gentlemen, that the words in question, אלה *ale*, or אלוה *alue*, and אל *al*, might be one the masculine, and the two others the feminine, of the same word—like God and Goddess. They never seem to have thought that the God of the Hebrews could be of any sex but their own, and, therefore, never once gave a thought to the question. The observation of Mr. Moody is very just, if אלה *ale* be a masculine noun. But it is much more according to the genius of the language that it should be feminine. If אלה *ale* be masculine, it is an exception. I beg the reader to observe, that the Arabians, from whoses language the word *al* properly comes, have the word for the Sun, in the *feminine*, and that for the moon, in the *masculine* gender; and this accounts for the word being in the feminine plural. From the androgynous character of the Creator, the noun of multitude, Aleim, by which we shall now see that he was described, probably was of the common gender: that is, either of one gender or the other, as it might happen.

From the plural of this word, אל *al*, was also formed a noun of multitude used in the first verse of Genesis: exactly like our word *people*, in Latin *populus*, or our words *nation*, *flock*, and *congregation*. Thus it is said, ברא אלהים *bara aleim*, *Aleim formed the earth*; as we say, the nation consumes, a flock strays, the congregation sings psalms, or a triune divinity, or a trinity blesses or forms. It is used with the emphatic article: "Their cry came up to THE Gods," האלהים *e-aleim*. In the same way we say, wolves got to THE sheep, or THE flock, or THE congregation sing or sings. Being a noun of multitude, according to the genius of the language, the verb may be either in the singular or plural number.

Parkhurst says, that "the word *Al* means God, the Heavens, Leaders, Assistance, Defence, and Interposition; or, to interpose for protection." He adds, "that אלל *All*, with the ל *l* doubled, has the meaning, in an excessive degree, of *vile*, the denouncing of a curse: *nought*, *nothing*, *res nihili*." Mr. Whiter² says, that it has the same meaning in Arabic, and that AL AL, also means *Deus optimus maximus*. Thus we have the idea of creating, preserving, and destroying.

The meaning of mediator, preserver, or intervener, joined to its character of a noun of multitude, at once identifies it with the Trinity of the Gentiles. Christians will be annoyed to find their God

¹ Sharpe, on Aleim, pp. 179, 180.

² Etymol. Univ. Vol. I. p. 512.

called by the same name with that of the Heathen Gods; but this is only what took place when he was called שדי *Sdi*, Saddi, Saddim, or אדני *adni*, Adonai, or Adonis, אדון *adun*, or בעל *bol*, Baal: so that there is nothing unusual in this.

The Jews have made out that God is called by upwards of thirty names in the Bible; many of them used by the Gentiles, probably before they fell into idolatry.

The word אל *al*, meaning preserved; of course, when the words יהוה ה' אלהים *ieue-e-aleim* are used, they mean *Jeue the preserver*, or the *self-existent preserver*—the word *Jeue*, as we shall afterward find, meaning self-existent.

When the אלהים *aleim* is considered as a noun of multitude, all the difficulties, I think, are removed.

It seems not unlikely that by the different modes of writing the word אל *al*, a distinction of sexes should originally have been intended to be expressed. The Heathen divinities, Ashtaroth and Baal-zebub, were both called Aleim.¹ And the Venus Aphrodite, Urania, &c., were of both genders. The God Mithra, the Saviour, was both male and female. Several exemplars of him in his female character, as killing the bull, may be seen in the Townly Collection, in the British Museum. By the word Aleim the Heathen Gods were often meant, by they all resolved themselves at last into the Sun, as triune God, or as emblem of the thee powers—the Creator, the Preserver, and the Destroyer—three Persons but one God—he being both *male and female*. Without doubt Parkhurst and the divines in the controversy with Dr. Sharpe, do not give, till after much research, as meanings of the verb אל *al*, *to mediate, to interpose, or intervene*; and of the noun *the mediator, interposer, or intervener*. But here we evidently have the preserver or saviour. At first it might be expected that the gender of the word *Aleim* and of the other forms from its root would be determined by the genders of the words which ought to agree with it: but from the extraordinary uncertain state of this language nothing can be deduced from them—as we find nouns feminine and plural joined to verbs masculine and singular (Gen. i. 14); and nouns of multitude, though singular, having a verb plural—and, though feminine, having a verb masculine (Gen. xli. 57). But all this tends, I think, to strengthen an observation I shall have occasion to make hereafter, that the Hebrew language shews many marks of almost primeval rudeness of simplicity; and, that the Aleim, the root whence the Christian Trinity sprung, is the real trinity of the ancients—the old doctrine revived. Nothing could be derived more in favour of my system than that the word *Aleim* should mean preserver, or intervener, or mediator.

At first it seems very extraordinary that the word אל *al* or אלה *ale*, the name of the beneficent Creator, should have the meaning of curse. The difficulty arises from an ill-understood connexion between the Creator, Preserver, and Destroyer—the Creator being the Destroyer, and the Destroyer the Creator. But in this my theory is beautifully supported.

2. It appears that in these old books, God is called by names which are sometimes singular, sometimes plural, sometimes masculine, and sometimes feminine. But though he be occasionally of each gender, for he must be of the masculine or feminine gender, because the old language has no neuter; he is not called by any name which conveys the idea of Goddess or a feminine nature, as separable from himself. My idea is very abstruse and difficult to explain. He is, in fact, in every case Androgynous; for in no case which I have produced is a term used exclusively belonging to one sex or the other. He is never called Baaltes, or Asteroth, or Queen of Heaven. On this subject I shall have much to say hereafter.

Many Christians no doubt, will be much alarmed and shocked at the idea of the word *ale* being of the feminine gender. But why should not the Hebrew language have a feminine to the word

¹ Sharpe, p. 224.

אל *al*, as the English have a feminine to the word God, in Goddess, or the Romans in the words Deus and Dea? And why should not God be of the feminine gender as easily as of the masculine? Who knows what gender God is of? Who at this day is so foolish as to fancy that God is of any gender? We have seen that all the Gods of the Gentiles were of both genders. We find God called *Al*, *Ale*, *Alue*, *Alim*, and *Aleim*—more frequently *Aleim* than any other name. It must be observed, that God nowhere calls himself by any of these names, as he does by the name יה *Ie* or *Jah*, or יהוה *Ieue*, which is the only name by which he has ever denominated himself. Dr. Shuckford, on Genesis xxvi. 25, makes *Ieue*,¹ mean Preserver or Mediator.

The God Baal was both masculine and feminine, and the God of the Jews was once called Baal. The learned Kircher² says “Vides igitur dicitur Veneris Uraniam, Nephtem, et Momemphitam, “nihil aliud esse quam Isidem, quod et vacca cultis satis superque demonstrat proprius Isidi “certe hanc eandem quoque esse, quæ in historia Thobia Dea Baal dicitur quæ vacca colebatur; “sic enim habetur, C. i. 5, Εθνον τη Βααλ τη δαμαλει. Scilicet faciebant sacra τη Βααλ “juvencæ seu vacca, quod et alio loco videlicet L. iii. Reg. C. xix. ubi Baal legitur feminio “genere; Ουκ εκαμψαν γονατα τη Βααλ—non incurvaverunt genu Baali. Hesyichius autem “Βηλθηθης inquit, ή Ήρα ή Αφροδιτη, Belthes, Juno sive Venus, est cuicum juvencam sacrificarint “Phœnices, veresimile est, eandem esse cum Venere Ægyptis, seu Iside, seu Astharthe Assyrio- “rum, sicut enim Baal est Jupiter, sic Baalis seu Belthis est Juno seu Venus, cui parallela sunt, “Adonis seu Thamus, et Venus seu Asthraoth; (quorum ille Baal Assyriorum hæc eorum Beltis “est;) quibus respondent Osiris et Isis, Jupiter et Juno seu Venus Ægyptiorum; eternum “secuti בעל שמים *Baal samim* est Jupiter Olympius, ita בעלה שמים *Baale samaim* est Juno “Olympia, scilicet, Domina Cœli seu Regina: quemadmodum Jerem. vii. 44, eam vocant Septua- “ginta Interpretes, quod nomen Isidii et Astharti et Junoni Venerive proprie convenit: uti ex “variis antiquarum inscriptionum monumentis apud Janum Gruterum videre est.”³

Parkhurst says,⁴ “But AL or EL was the very name the Heathens gave to their God Sol, their “Lord or Ruler of the hosts of heaven.”

The word *Aleim* אלהים has been derived from the Arabic word *Allah* God, by many learned men; but Mr. Bellamy says this cannot be admitted; for the Hebrew is not the derived, but the primitive language. Thus the inquiry into the real origin or meaning of this curious and important word, and of the language altogether, is at once cut short by a dogmatical assertion. This learned Hebraist takes it for granted from this theological dogma, that the two tribes of Israel are the favourites of god, exclusive of the ten other tribes—that the language of the former must be the original of all other languages; and then he makes every thing bend to this dogma. This is the mode which learned Christians generally adopt in their inquiries; and for this reason no dependence can be placed upon them: and this is the reason also why, in their inquiries, they seldom arrive at the truth. The *Alah*, articulo emphatico *alalah* (Calassio) of the Arabians, is evidently the אל *Al* of the Chaldees or Jews; whether one language be derived from the other I shall not give an opinion at present: but Bishop Marsh, no mean authority as all will admit, speaking of the Arabic,⁵ says, “Its importance, therefore, to the interpretation of Hebrew is apparent.

¹ Which means self-existent. Vide Celtic Druids, Ch. v. Sect. xxxvii. and xxxviii.

² Œd. Æg. Synt. iv. Cap. xiii. Vol. I. p. 319.

³ Proserpine, in Greek Περσεφονη, was stilyed by Orpheus (in his Hymn Εις Περσεφονην,) Ζωη και Θανατος, both Life and Death. He says of her—φερεις γαρ αιει παντα φονευεις, Thou both producest and destroyest all things.

Porphiry and Eusebius say, she said of herself, “I am called of a three-fold nature, and three-headed.” Parkhurst, p. 347.

⁴ Lex. p. 20.

⁵ Lecture XIV. p. 29.

“It serves, indeed, as a key to that language; for it is not only allied to the Hebrew, but is at the same time so copious, as to *contain the roots of almost all the words in the Hebrew Bible.*” If this be true, it is evident that the Arabian *language* may be of the greatest use in the translating of the Scriptures; though the Arabian version of them, in consequence of having been made from the Greek Septuagint or some other Greek version (if such be the fact,) instead of the original, may be of no great use. And if I understand his Lordship rightly, and it be true, that the Arabic contains the roots of the Hebrew, it must be a more ancient language than the Hebrew. But, after all, if the two languages be dialects of the same, it is nonsense to talk of one being derived from the other.

In the first verse of Genesis the word Aleim is found without any particle before it, and therefore, ought to be literally translated *Gods formed*; but in the second chapter of Exodus and 23d verse, the emphatic article הֵאֵלִים is found, and therefore it ought to be translated “their cry came up to THE Gods,” or THE Aleim. In the same manner the first verse of the third chapter ought to have the *the mountain of the Gods, or of the Aleim, even to Horeb*, instead of *the mountain of God*. Mr. Bellamy has observed that we cannot say Gods he created, but we can say Gods or Aleim created; and the fact, as we see above, of the word Aleim being sometimes preceded by the emphatic article הֵאֵלִים shews, that where it is omitted the English article ought to be omitted, and where it is added the English article ought to be added.

Perhaps the word Septuagint may be more similar to the word Aleim. But if there be no idiom in our language, or the Latin, or the Greek, *exactly similar* to the Hebrew, this is no way surprising.

3. Persons who have not given much consideration to these subjects will be apt to wonder that any people should be found to offer adoration to the evil principle; but they do not consider that, in all these recondite systems, the evil principle, or the destroyer, or Lord of Death, was at the same time the regenerator. He could not destroy, but to reproduce. And it was probably not till this principle began to be forgotten, that the evil being, *per se*, arose; for in some nations this effect seems to have taken place. Thus Baal-Zebub is in Ibero Celtic, Baal Lord, and Zab Death, Lord of Death; but he is also called *Aleim*, the same as the God of the Israelites;¹ and this is right, because he was one of the Trimurti or Trinity.

If I be correct respecting the word Aleim being feminine, we here see the Lord of Death of the feminine gender; but the Goddess Ashtaroth or Astarte, the Eoster of the Germans,² was also called Aleim.³ Here again Aleim is feminine, which shews that I am right in making Aleim the plural *feminine*. Thus we have distinctly found Aleim the Creator, (Gen. i. 1,) Aleim the Preserver, and Aleim the Destroyer, and this not be inference, but literally expressed. We have also the Apis or Bull of Egypt expressly called Aleim, and its plurality admitted on authority not easily disputed. Aaron says, אֱלֵהִים אֱלֵהִים *ale aleik, these are thy Aleim who brought thee out of the land of Egypt.*⁴

Mr. Maurice says,⁵ Moses himself uses this word Elohim, with verbs and adjectives in the plural. Of this usage Dr. Allix enumerates two, among many other glaring instances, that might be brought from the Pentateuch; the former in Genesis xx. 13, Quando errare fecerunt me Deus; the latter in Gen. xxxv. 7, Quia ibi *revelati sunt* ad eum Deus; and by other writers in various parts of the Old Testament. But particularly he brings in evidence the following texts: Job xxxv. 10; Josh xxiv. 19; Psa. cxix. 1.

The 26th verse of the first chapter of Genesis completely establishes the plurality of the word

¹ Sharpe, p. 221.

² See Ancient Universal History, Vol. II. pp. 334—346.

³ Sharpe, p. 221.

⁴ Parkhurst, p. 81.

⁵ Ind. Ant. Vol. IV. p. 81.

Aleim. *And then said Aleim, WE will make man in OUR image according to OUR likeness.* To rebut this argument it is said, that this is nothing but a dignified form of speech adopted by all kings in speaking to their subjects, to give themselves dignity and importance, and on this account attributed to God. This is reasoning from effect to cause, instead of from cause to effect. The oriental sovereigns, puffed up with pride and vanity, not only imitated the language of God in the sacred book; but they also went farther, and made their base slaves prostrate themselves before them in the same posture as they used in addressing their God. In this argument God is made to use incorrect language in order that he may imitate and liken himself to the vainest and most contemptible of human beings. We have no knowledge that God ever imitated these wretches; we do know that *they* affected to imitate and liken themselves to Him. This verse proves his plurality: the next, again, proves his unity: for there the word *bara* is used—whence it is apparent that the word has both a singular and plural meaning.

On the 22d verse of the third chapter of Genesis, my worth and excellent old friend, Dr. A. Geddes, Vicar Apostolic of the Roman See in London, says,¹ “*Lo! Adam—or man—is become like one of us.* If there be any passage in the Old Testament which countenances a plurality of “persons in the Godhead; or, to speak more properly, a plurality of Gods, it is this passage. “He does not simply say, *like us*; but *like one of us* **כַּאֲחֶד מֵמֵנוּ**. This can hardly be explained as “we have explained **נַעֲשֵׂה** *Let us make*, and I confess it has always appeared to me to imply a “plurality of Gods, in some sense or other. It is well known that the *Lord* or *Jehovah*, is called “in the Hebrew Scriptures, ‘The God of Gods.’ He is also represented as a Sovereign sitting “on his throne, attended by all the heavenly host;” in Job called *the sons of God*. Again he says, “Wherever Jehovah is present, whether on Sinai or Sion, there he is attended by twenty “thousand angels, of the Cherubic order. When he appeared to Jacob, at Bethel, he was “attended by angels, and again when he wrestled with the same patriarch.”

The first verse of the twelfth chapter of Ecclesiastes is strongly in favour of the plurality of Aleim—Remember thy Creators, not Creator—**זְכֹר אֵת בּוֹרְאֶיךָ**. But many copies have the word **בוֹרְאֶךָ** and others **בִּרְאֶךָ** without the ך. “But,” as Parkhurst observes, “it is very easy to account “for the transcribers dropping the pural ך I, in their copies, though very difficult to assign a “reason why any of them should insert it, unless they found it in their originals.”² The Trinitarian Christians have triumphed greatly over the other Christian sects and the Jews, in consequence of the plurality of the Aleim expressed in the texts cited above. It appears that they have justice on their side.

There would have been no difficulty, with the word Aleim, if some persons had not thought that the plurality of Aleim favoured the doctrine of the Christian Trinity, and others that the contrary effect was to be produced by making Aleim a noun singular. But whatever sect it may favour or oppose, I am clearly of opinion that it conveys the idea of plurality, just as much as the phrase *Populus laudavit Deum*, or, in English, the Congregation sings.

4. It has already been observed that the God of the Jews was also called by a very remarkable name **אֱלֹהֵי שָׁדַי** *al sdi*. The proper name *Sdi* is constantly translated *God Almighty*.³

In Gen. xlix. 25, **שָׁדַי** *Sdi* is put for the *Almighty*, (as it is translated,) not only without the word **אֱלֹהֵי** *al* preceding it, as usual, but in opposition to it.

In Deut. xxxii. 17, the Israelites are said to have sacrificed to **שְׂדִים** *sdim* and not to **אֱלֹהֵי** *ale*—as it is translated in our version, “to devils and not to God,” **לֹא יָדְעוּם אֱלֹהִים** *eos noverunt non diis*, *to Gods whom they did not know*. Here is a marked distinction between the Sadim and the Aleim.

¹ Crit. Rem. Gen. iii. pp. 48, 49.

² Parkurst, Lex. p. 82.

³ Gen. xxviii. 3, xxxv. 11, xliii. 14, xlvi. 3; Exod. vi. 3.

Here is *Ale* in the singular number, God; *Aleim* in the plural number, Gods: and here is *Sadim*, the plural number of another name of the Deity, which is both of the masculine and feminine gender.

In Gen. xiv. 3, the kings are said to have *combined*, “in the vale of *Siddim*, which is the salt sea.” This shews that the Gods called *Saddai* were known and acknowledged, by the Canaanites, before the time of Abraham. This word *Siddim* is the plural of the word used, in various places, as the name of the true God—both by itself as *Saddi* and *El Saddi*. In Exodus vi. 3, the Israelites are ordered to call God *Ieue*; but before that time he had been only known to their fathers as *Al Saddi*, God Almighty.


Now, at last, what does this word *Sadi*, *Saddim*, or *Shaddai*, שדי *Sdi*, really mean? Mr Parkhurst tells us, it means *all-bountiful—the pourer forth of blessings*; among the Heathen, the *Dea Multimammia*; in fact, the *Diana* of Ephesus, the *Urania* of Persia, the *Jove* of Greece, called by Orpheus the mother of the Gods, each male as well as female—the *Venus Aphrodite*; in short, the genial powers of nature.¹ And I maintain, that it means also the figure which is often found in collections of ancient statues, most beautifully executed, and called the *Hermaphrodite*. See Gallery of Naples and of Paris.

The God of the Jews is also known by the name of *Adonia* אדני *Adni*.² But this is nothing but the God of the Syrians, *Adonis* or the Sun, the worship of whom is reprobated under the name of *Tammuz*, in Ezekiel viii. 14.

From these different examples it is evident that the god of the Jews had several names, and that these were often the names of the Heathen Gods also. All this has a strong tendency to shew that the Jewish and Gentile systems were, at the bottom, the same.

Why we call God masculine I know not, nor do I apprehend can any good reason be given. Surely the ancients, who described him as of both genders, or of the doubtful gender, were more reasonable. Here we see that the God of the Jews is called שדי *Sdi*, and that this *Sidi* is the *Dea Multimammia*, who is also in other places made to be the same as the אל *al* or אלה *ale*. Therefore it seems to follow, that the Gods of the Israelites and of the Gentiles were in their originals the same. And I think by and by my reader will see evident proof, that the religion of Moses was but a sect of that of the Gentiles; or, if he like it better, that the religion of the Gentiles was but a sect of the religion of *Jehovah*, *Ieue*, or of *Moses*.

It may be here observed that these names of God of two genders are almost all in the old tracts, which I suppose to have been productions of the Buddhists or Brahmins of India, for which I shall give more reasons presently.

5. From what I may call the almost bigoted attachment of the modern Jews to the unity of God, it cannot for a moment be supposed, that they would forge any thing tending to the proof of the Trinity of the Christians; therefore, if we can believe father Kircher, the following fact furnishes a very extraordinary addition to the proofs already given, that the Jews received a trinity like all the other oriental nations. It was the custom among them, to describe their God *Jehovah* or *Ieue*, by three jods and a cross in a circle, thus: . Certainly a more striking illustration of the doctrine I have been teaching can scarcely be conceived: and it is very curious that it should be found accompanied with the cross, which the learned father, not understanding, calls the *Mazoretic Chametz*. This mistake seems to remove all suspicion of Christian forgery; for I can hardly believe that if the Christian priests had forged this symbol, the learned Father would not have availed himself of it to support the adoration of the Cross, as well as of the Trinity. The

¹ Parkurst, Lex. pp. 720, 721.

² Vide Parkhurst, p. 141 and p. 788

jods were also disposed in the form of a crown, thus ⋈ , to signify the mystical name of Jehovah or Ieue. The reader may refer to the *Œdipus Ægypt.* Vol. II. Cap. ii. pp. 114, 115, where he will find the authorities at length, and where, among the reasons given by the father to prove the Christian Trinity, is proof enough of that of the Jews. He will find also an observation of Galatinus's that the three letters יהו *ieu* were the symbol of Jehovah, an observation made by me in the Celtic Druids,¹ though for a different reason, and accounted for in a different manner; but the fact is admitted. The cross here seems to be united to the Trinity—but more of this hereafter.

Dr. Alix, on Gen. i. 10, says, that the Cabalists constantly added the letter jod, being the first letter of the word *Ieue* to the word *Aleim for the sake of a mystery*. The Rabbi Bechai says, it is to shew that there is a divinity in each person included in the word.² This is, no doubt, part of the Cabala, or esoteric religion of the Jews. Maimonides says, the vulgar Jews were forbidden to read the history of the creation for *fear* it should lead them into idolatry;³ probably for fear they should worship the Trimurti of India, or the Trinity of Persia. The fear evidently shews, that the fearful persons thought there was a plurality in Genesis.

6. It is a very common practice with the priests not always to translate a word, but sometimes to leave it in the original, and sometimes to translate it as may suit their purpose: sometimes one, sometimes the other. Thus they use the word *Messiah* or *Anointed* as they find it best serves their object. Thus, again, it is with the word *EL*, in numerous places. For instance, in Gen. xxviii. 19, *And he called the name of the place Beth-el*, instead of *he called the place The House of the Sun*. The word *Beth* means *House*, and *El Sun*.⁴

“Al was situated between Bith-Avon (read Bith-On) and Bith-el; and these were temples of “the Sun, under his different titles of On and EL.”⁵

Speaking of the word *Jabneel*, Sir W. Drummond says, “El, in the composition of these “Canaanite names does not signify Deus but Sol.”⁶ This confirms what I have before observed from Parkhurst.

“Thus *Kabzeel*, literally means *The Congregation of the Sun*.”⁷

“*Messiah-El*, a manifest corruption of the word *Messiah*—*The Anointed of El*, or the Sun.”⁸

“*Carmel*, *The Vine of El*, or of the Sun.”⁹

“*Migdal-El Horem*, *The Station of the Burning Sun*.”¹⁰

“*Amraphel*, *Ammon*, or the Sun in Aries, here denominated *Amraphel*, *Agnus Mirabilis*.”¹¹

“*El-tolad* signifies the Sun, or *The God of Generation*.”¹²

In all the above-named examples the word *El* ought to be written *Al*. In the original it is אל *Al*; and this word means the God *Mithra*, the Sun, as the Preserver of Saviour.

¹ Ch. v. Sect. xxxviii.

⁴ See *Œdip. Jud.* p. 250.

⁷ *Ibid.* p. 272.

¹¹ *Ibid.* p. 76.

² *Maur. Ind. Ant.* Vol. IV. p. 86.

⁵ *Ibid.* p. 221.

⁸ *Ibid.* p. 280.

¹² *Ibid.* p. 286.

³ *Ibid.* p. 89.

⁶ *Ibid.* p. 270.

⁹ *Ibid.* p. 334.

¹⁰ *Ibid.* 338.

CHAPTER III.

ESDRAS AND THE ANCIENT JEWISH CABALA.—EMANATIONS, WHAT.—MEANING OF THE WORD BERASIT.—SEPHIROTHS AND EMANATIONS CONTINUED.—ORIGIN OF TIME.—PLANETS OR SAMIM.—OBSERVATIONS ON THE PRECEDING SECTIONS.

1. As all the ancient Heathen nations had their mysteries or secret doctrines, which the priests carefully kept from the knowledge of the vulgar, and which they only communicated to a select number of persons whom they thought they could safely trust; and as the Jewish religion was anciently the same as the Persian, it will not be thought extraordinary, that, like the Persian, it should have its secret doctrines. So we find it had its Cabala, which, though guarded like all ancient mysteries, with the most anxious care, and the most solemn oaths, and what is still worse, almost lost amidst the confusion of civil brawls, cannot be entirely hidden from the prying curiosity of the Moderns. In defiance of all its concealments and mischances, enough escapes to prove that it was fundamentally the same as that of the Persian Magi; and thus adds one more proof of the identity of the religions of Abraham and of Zoroaster.

The doctrine here alluded to was a secret one—more perfect, the Jews maintain, than that delivered in the Pentateuch; and they also maintain, that it was given to God, on Mount Sinai, to Moses *verbally* and not written, and that this is the doctrine described in the fourth book of Esdras, ch. xiv. 6, 26, and 45, thus:

These words shalt thou declare, and these shalt thou hide.

And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the WISE.

. . . the Highest spake, saying, The first that thou hast written publish openly, that the worthy and the unworthy may read it: but keep the seventy last, that thou mayest deliver them only to such as be WISE among the people. For in them is the spring of understanding, the fountain of WISDOM.

Now, though the book of Esdras be no authority in argument with a Protestant Christian for any point of doctrine, it may be considered authority in such a case as this. If the Jews had had no secret doctrine, the writer never would have stated such a fact, in the face of all his countrymen, who must have known its truth or falsity. No doubt, whatever might be pretended, the real reason of the Cabala being unwritten, was concealment. But the Jews assert that, from the promulgation of the law on Mount Sinai, it was handed down, pure as at first delivered. In the same way they maintain, their written law has come to us unadulterated, without a single error. One assertion may be judged of by the other. For, of the tradition delivered by memory, one question need only be asked: What became of it, when priests, kings, and people, were all such idolaters, viz. before and during the early part of the reign of the good King Josiah, that the law was completely forgotten—not even known to exist in the world? To obviate this difficulty, in part, the fourth book of Esdras was probably written.

2. The following passage may serve, at present, as an outline of what was the general nature of the Cabala.

“The similarity, or rather the coincidence, of the Cabalistic, Alexandrian, and Oriental philosophy, will be sufficiently evinced by briefly stating the common tenets in which these different systems agreed; they are as follows: All things are derived by emanation from one principle: and this principle is God. From him a substantial power immediately proceeds, which is the

“image of God, and the source of all subsequent emanations. This second principle sends forth, “by the energy of emanation, other natures, which are more or less perfect, according to their “different degrees of distance, in the scale of emanation, from the First Source of existence, and “which constitute different worlds, or orders of being, all united to the eternal power from which “the proceed. Matter is nothing more than the most remote effect of the emanative energy of “the Deity. The material world receives its form from the immediate agency of powers far “beneath the First Source of being. Evil is the necessary effect of the imperfection of matter. “Human souls are distant emanations from Deity, and after they are liberated from their “material vehicle, will return, through various stages of purification, to the fountain whence “they first proceeded.”¹

From this extract the reader will see the nature of the oriental doctrine of emanations, which, as here given in most, though not in all, respects, coincides with the oriental philosophy;² and the honest translation given by the Septuagint of Deut. xxxiii. 2—*he shined forth from Paran with thousands of saints, and having his angels on his right hand,*³ proves that the Cabala was as old or older than Moses.

The ancient Persians believed, that the Supreme Being was surrounded with angels, or what they called Æons or Emanations, from the divine substance. This was also the opinion of the Manicheans, and of almost all the Gnostic sects of Christians. As might be expected, in the particulars of this complicated system, among the different professors of it a great variety of opinions arose; but all, at the bottom, evidently of the same nature. These oriental sects were very much in the habit of using figurative language, under which they concealed their metaphysical doctrines from the eyes of the vulgar. This gave their enemies the opportunity, by construing them literally, of representing them as wonderfully absurd. All these doctrines were also closely connected with judicial astrology. To the further consideration of the above-cited text I shall return by and by.

3. Perhaps in the languages of the world no two words have been of greater importance than the first two in the book of Genesis, **ב ראשית** B-RASIT; (for they are properly *two* not *one* word;) and great difference of opinion has arisen, among learned men, respecting the meaning of them. Grotius renders them, *when first*; Simeon, *before*; Tertullian, *in power*; Rabbi Bechai and Castalio, *in order before all*; Onkelos, the Septuagint, Jonathan ben Uziel, and the modern translators, *in the beginning*.

But the official or accredited and admitted authority of the Jewish religion, the JERUSALEM TARGUM, renders them BY WISDOM.

It may be observed that the Targum of Jerusalem is, or was formerly, the received orthodox authority of the Jews; the other Targums are only the opinions of individuals, and in this rendering, the Jewish Cabala and the doctrine of the ancient Gnostics are evident; and, it is, as I shall now shew, to conceal *this* that Christians have suppressed its true meaning. To the celebrated and learned Beausobre I am indebted for the most important discovery of the secret doctrine contained in this word. He says, “The Jews, instead of translating Berasit by the words *in the beginning*, translate it by *the Principle* (par le Principe) *active and immediate of all things, God made, &c.*, that is to say, according to the Targum of Jerusalem, BY WISDOM (PAR LA SAGESSE,) God made, &c.”⁴

¹ Dr. Rees' Encyclopedia, art. Cabala.

² See Hist. Phil. Enfield, Vol. II. Ch. iii.; Phil. Trans. No. CCI. p. 800; Burnett's Archæol. Lib. i. Cap. vii.

³ See Beausobre, Liv. ix.

⁴ “Il y a encore une réflexion à faire sur cette matière. Elle roule sur l'explication du mot Rasit, qui est à la tête “de la Genèse, et qui, ai l'on en croit d'anciens Interprètes Juifs, ne signifie pas *le commencement*, mas *le Principe*

Beausobre also informs us, Maimonides maintains, that this is the only LITERAL and TRUE meaning of the word. And Maimonides is generally allowed to have been one of the most learned of modern Jews. (He lived in the twelfth century.) Beausobre further says, that CHALCIDIUS, METHIDIUS, ORIGEN, and CLEMENS ALEXANDRINUS, a most formidable phalanx of authorities, give it in this sense. The latter quotes a sentence as authority from a work of St. Peter's now lost. Beausobre gives us as the expression of Clemens, "This is what St. Peter says, who has very well understood this word: 'God has made the heaven and the earth by the Principle. (Dieu "a fait le Ciel et la Terre dans le Principe.) This principle is that which is called Wisdom by "all the prophets.'"¹ Here is evidently the doctrine of the Magi or of Emanations.

Of this quotation from Peter, by Clemens, the Christian divine will perhaps say, It is spurious. I deny his right to say any such thing. He has no right to assume that Peter never wrote any letters but the two in our canon; or that Clemens is either mistaken or guilty of fraud in this instance, without some proof.

The following passage of Beausobre's shews that St. Augustine coincided in opinion with the other fathers whom I have cited on the meaning of the word רַאשִׁית *Rasit*: "Car si par Reschit "on entend le Principe actif de la création, et non pas *le commencement*, alors Moïse n'a plus dit "que le Ciel et la Terre furent les premières des œuvres de Dieu. Il a dit seulement, que *Dieu "créa le ciel et la terre par le Principe*, qui est son Fils. Ce n'est pas l'époque, c'est l'auteur "immédiat de la création qu'il enseigne. Je tien encore cette pensée de St. Augustine. Les "anges, dit il, ont été faits avant le Firmament, et même avant ce qu'est rapporté par Moïse, "*Dieu fit le ciel et la terre par le Principe*; car ce mot de *Principe* ne veut pas dire, que le ciel et "la terre furent faits avant toutes choses, puisque Dieu avoit déjà fait les anges suparavant; il "veut dire, que Dieu a fait toutes choses par SAGESSE, qui est son *Verbe*, et que l'Écriture a "nommée le Principe."²

By *Wisdom*, I have no doubt, was the secret, if not the avowed, meaning of the words; and I also feel little doubt that, in the course of this work, I shall prove that the word Αρχη used by the Seventy and by Philo had the same meaning. But the fact that the LXX. give Αρχη as the rendering of Berasit, which is shown to have the meaning of WISDOM by the authorities cited above, is of itself quite enough to justify the assertion that one of the meanings of the word Αρχη was WISDOM, and in any common case it would be so received by all Lexicographers.

WISDOM is one of the three first of the Eight Emanations which formed the eternal and ever-happy Octoads of the oriental philosophers, and of the ten Sephiroth of the Jewish Cabala. See Parkhurst's Hebrew Lexicon, p. 668, and also his Greek one in voce Αρχη, where the reader will find that, with all his care, he cannot disguise the fact that רַאשִׁית *ras* means *wisdom*. See also Beausobre,³ where, at large, may be found the opinions of the greatest part of the most learned of the Fathers and Rabbis on the first verse of Genesis.

The Jerusalem Targum, as already stated, is the orthodox explanation of the Jews: it used to be read in their synagogues, and the following is its rendering of this celebrated text, which com

"actif et immediat de toutes choses. Ainsi au lieu de traduire, *Au commencement* Dieu fit le Ciel et le Terre, ils "traduisoient, *Dieu fit le Ciel et la Terre PAR LE PRINCIPE*, c'est à-dire, selon l'explication du *Targum* de Jerusalem, "PAR LA SAGESSE: Maimonide soutient, que cette explication est la seule LITTÉRALE ET VERITABLE. Elle passe "d'abord chez les Chrétiens. On la trouve non seulmont dans *Chalcidius*, qui marque qu'elle renoit des *Hébreus*, "mais dans *Méthodius*, dans *Origine*, et dans *Clement d'Alexandrie*, plus ancien que l'un et l'autre." Beausobre, Hist. Manich. Liv. vi. Ch. i. p. 290.

¹ Beausobre, Hist. Manich. Liv. vi. Ch. i. p. 290.

² Hist. Manich. Liv. vi. Ch. i. p. 291.

³ Hist. Manich. Liv. v. Ch. iii. and Liv. vi. Ch. i.

pletely justifies that which I have given of it: **ברא בחכמה ברא אלה יתומיא דת ארצא** In sapientia creative Deus cœlum et terram.¹

It is said in Proverbs viii. 22, "Jehovah possessed me," *wisdom* **ראשית** *rasit*; but not **בראשית** *b-rasit*, which it ought to be, to justify our vulgar translation, which is "The Lord possessed me "IN the beginning." The particle **ב** *b*, the sign of the ablative case, is wanting; but it is interpolated in our translation, to justify the rendering, because it would be nonsense to say the Lord possessed me, *the beginning*.²

The Targum of Jerusalem says that God made man by his Word, or **Λογος**, Gen. i. 26. So says Jonathan, Es. xiv. 12; and in gen. i. 27, he says, that the **Λογος** created man after his image. See Allix's Judgement of the Jewish Church, p. 131. From this I think Dr. Allix's assertion is correct, that the Targum considered the **ראשית** *rasit*, and the **Λογος** to be identical.

And it seems to be to be impossible to form an excuse for Parkhurst, as his slight observation in his Greek Lexicon shews that he was not ignorant. Surely supposing that he thought those authorities given above to be mistaken, he ought, in common honesty, to have noticed them, according to his practice with other words, in similar cases.

4. According to the Jewish Cabala a number of Sephiroths, being Emanations, issued or flowed from God—of which the chief was *Wisdom*. In Genesis it is said, by *Wisdom* God created or formed, &c. Picus, of Mirandula, confirms my rendering, and says, "This *Wisdom* is the Son."³ Whether the Son or not, this is evidently the first emanation, MINERVA—the Goddess of *Wisdom* emanating or issuing from the head of Jove, (or Iao or Jehovah,) as described on an Etruscan brass plate in the Cabinet of Antiquities at Bologna, my fig, No. 22.⁴ This is known to be Etruscan, from the names on the arms of the Gods in Etruscan letters, which proves it older than the Romans, or probably than the Grecians of Homer.

M. Basnage says, "Moses Nachmanides advanced three Sephiroths above all the rest; *they have never been seen by any one; there is not any defect in them nor any division*. If any one "should add another to them, he would deserve death. There is, therefore, nothing but a dispute "about words: you call three *lights* what Christians call Father, Son, and Holy Ghost. That "first eternal number is the Father: the WISSDOM by which God created the heavens is the Son: "and Prudence or Understanding, which makes the third number of the Cabalists, is the Christian "Holy Ghost."⁵

5. The word *Rasit*, as we might expect, is found in the Arabic languages, and means, as our Lexicographers, who are the same class of persons that made our Hebrew Lexicons, tell us, *head, chief*—and is used as a term of honour applied to great persons: for instance Aaron-al-raschid. Al is the emphatic article. Abd-al-raschid, i.e. Abdallah-al-raschid, &c.

For a long time I flattered myself that I might set down Parkhurst as one of the very few Polemics, with whose works I was acquainted, against whom I could not bring a charge of pious fraud, but the way in which he has treated the first word of Genesis puts it out of my power. It seems to be impossible to believe that this learned man could be ignorant of the construction which had been given to the word **ראשית** *rasit*.

Again, I repeat, it is impossible to acquit Parkhurst of disingenuousness in suppressing, in his Hebrew Lexicon, the opinions held respecting the meaning of this word by CLEMENS ALEXANDRINUS, CHALCIDIUS, METHODIUS, ORIGEN, ST. AUGUSTINE, MAIMONIDES, and by the authors of

¹ Kircher, CEd. Ægypt. Syntag. II. Cap. vii.

² Vide Parkhurst, p. 668.

³ Kircher, CEd. Ægypt. Syntag. II. Cap. vii.

⁴ A copy of the plate may be seen in Montfaucon.

⁵ Book iv. Ch. v. Sect. vii.

the TARGUM OF JERUSALEM, the accredited exposition of the Jewish Church, and in the slight and casual way in which he has expressed a disapprobation of the rendering of the Targum, in his Greek Lexicon. It is really not to be believed that he and the other modern Lexicographers—Bates, Taylor, Calassio, &c., should have been ignorant, for I believe they all suppress the rendering. It ought to serve as a warning to all inquirers that they never can be too much on their guard. How true is the dictum of Bacon, that every thing connected with religion is to be viewed with suspicion!

Wisdom was the first emanation from the Divine power, the protogonos, the beginning of all things, the Rasit of Genesis, the Buddha of India, the Logos of Plato and St. John, as I shall prove. *Wisdom* was the beginning of creation. *Wisdom* was the primary, and *beginning* the secondary, meaning of the word. Of its rendering in the LXX., by the word *Αρχη*, I shall treat presently at great length. The fact was, Parkhurst saw that if the word had the meaning of *Wisdom* it would instantly establish the doctrine of Emanations; and if he had given, as he ought to have done, the authority of the Jerusalem Tagum and of Maimonides, no person would have hesitated for a moment to prefer it to his sophistry. But as the doctrine of emanations, must, at all events, be kept out of sight, he suppressed the authorities.

The meaning of *wisdom*, which the word *Ras* bore, I can scarcely doubt was, in fact, sacred, and mystical; and in the course of the following work my reader will perceive, that wherever a certain mythos, which will be explained, was concerned, two clear and distinct meanings of the words will be found: one for the initiated, and one for the people. This is of the first importance to be remembered. If the ancients really had a secret system it was a practice which could not well be dispensed with, and innumerable proofs of it will be given; but among them there will not be found one more important, nor more striking, than that of the word *רַסִּית* *ras* or *בְּרַסִּית* *b-rasit*. To the consideration of the meaning of this word I shall many times have occasion to revert. I shall now return to the text of Deuteronomy, from which I have digressed.

That the angels are in fact emanations from the Divine substance, according to the Mosaic system, is proved from Deut. xxxiii. 2. Moses says, according to the Septuagint, *The Lord is come from Sinai: he has appeared to us from Seir; he shined forth from Paran with thousands of saints, and having his ANGELS ON HIS RIGHT HAND.* But M. Beausobre¹ has shewn, (and which Parkhurst, p. 149, in voce, *דַּת* *dt*, confirms,) that the Hebrew word *אַשְׁרֵת* *asdt*, which the Septuagint translates *angels*, means *effusions*, that is, *emanations*, from the Divine substance. According to Moses and the Seventy translators, therefore, the Angels were Emanations from the Divine substance. Thus we see here that the doctrines of the Persians and that of the Jews, and we shall see afterward, of the Gnostic and Manichean Christians, were in reality the same.

The fact has been established that the Septuagint copy which we now possess is really a copy of that spoken of by Philo and the Evangelists, though in many places corrupted, so that no more need be said about it. But if any one be disposed to dispute this passage of the LXX., it may be observed to him, that the probability is strongly in favour of its being genuine.

It is not a disputed text. It is found in these words in the ancient Italic version, which was made from the Septuagint,² which shews that it was there in a very early period, and it did not flatter the prejudice or support the interests either of the modern Jews or the ruling power of the Christians to corrupt it, by the contrary. As M. Beausobre properly observes, if the question

¹ Hist. Manich. Liv. ix. Ch. ii.

² Q̄i avoit été fait sur les LXX. Beausobre, Hist. Manich. Liv. ix. Ch. ii. p. 621; and Sim. Hist. Crit. de V. Test. Liv. ii. Ch. xi.

be decided by authority, the authority of the Septuagint is vastly preferable to that of the Masorets, who lived many ages after the makers of the Septuagint. And, as he says, if reason be admitted to decide it, a person inclined to favour the system of emanations, would urge, in the first place, that **אשרת** *asdt* is a Hebrew word, one entire word, which cannot be divided; and that it is evident from the Septuagint, that the ancient Hebrews did not divide it. Secondly, he would say, that *Dat*, which signifies *law, commandment*, is not a Hebrew but a Median¹ word, which the Hebrews took from the Medes, and is not to be found in any of their books, but such as were written after the captivity; so that there is no reason to suppose it had been used by Moses in Deuteronomy. Thirdly, he would say, that the fire of the law, or the law of fire, as our English has it, is unnatural; and that although it is said the law was given from the middle of the fire, there is nothing to shew that it was from the right hand of God. In fine, he would urge that the explanation of the LXX. is much more natural. God comes with thousands of saints, and the angels, the principal angels, whose names are named Emanations were at his right hand. These proofs would have been invincible in the first ages of Christianity, when the version of the Septuagint was considered to be inspired, and had much greater authority given to it than to the Hebrew.

In many of Dr. Kennicot's Hebrew codices, the word **אשרת** *asdt*, is written in one word, but not in all: it is likewise the same in three of the Samaritan; and in two of the latter it is written **אשרות** *asdut*. The following are the words of the Septuagint:

Κυριος εκ Σινα ἤκει, και επεγαγεν εκ Σηιρ ἡμῶν, και πατεσπευσεν εξ ορους Φαραν, συν μυσριασιν Καδης· εκ δεξιῶν αυτου αγγελκοι μετ' αυτου.²

Nothing can be more absurd than the vulgar translation, which is made from a copy in which the words have been divided by the Masorets. But it was necessary to risk any absurdity, rather than let the fact be discovered that the word meant angels or emanations, which would so strongly tend to confirm the doctrines of the Gnostics, and also prove that the religions of Moses and the Persians were the same. M. Beausobre has satisfactorily explained the contrivance of the Masorets to disguise the truth by dividing the word *Asdt* **אשרת**, or, as he calls it *Eschdot*, into two, *Esch-dot*. And his observations respecting the authority of the Italic version and the Septuagint, written so many centuries before the time of the Masorets, when the language was a living one, is conclusive on the subject. The very fact of adopting the use of the points, is a proof either that the language was lost or nearly so, or that some contrivance, after the time of Jerom, was thought necessary by the Jews, to give to the unpointed text such meaning as they thought proper.

6. But to return to the word *Berasit*, or more properly the word **ראשית** *Rasit*, the particle **ב** *beth* being separated from it. A curious question has arisen among Christian philosophers, whether Time was in existence before the creation here spoken of, or the beginning, if it be so translated.

The word cannot mean the beginning of creation, according to the Mosaic account, because the context proves that there were created beings before the creation of our world—for instance, the angels or cherubim who guarded the gates of paradise after the fall.³

In common language, the words, *In the beginning*, mean some little time after a thing has begun; but the idea cannot be applied to the creation. The expression cannot be applied to any period of time *after* the universe began to exist, and it cannot be applied to any period *before* it began to exist. If the words *at first* be used, they are only different words for precisely the same

¹ He says he owes this remark to Mons. de la Crose, à qui je serois bien fâché de la dérober.

² Deut. xxxiii. 2, LXX. juxt. Exemp. Vatic.; Beausobre, Hist Manich. Liv. ix. Ch. ii. p. 621.

³ See St. Augustine above, in section 3 and Job xxxviii. 7.

idea. The translators of the Septuagint and Onkelos are undoubtedly entitled to high respect. In this case, however, they advocate an untenable opinion, if they both do advocate the meaning of *beginning*, because our system was not the first of created things; and they make the divine penman say what was not true—in fact, to contract himself in what follows. But if we adopt the explanation of the Jerusalem Targum and of the other learned Jews, and of the earliest of the fathers of the church, there is nothing in it inconsistent with the context; but, on the contrary, it is strictly in accordance with it, and with the general system of oriental philosophy, on which the whole Mosaic system was founded.

I think the author of Genesis had more philosophy than to write about the beginning of the world. I cannot see any reason why so much anxiety should be shewn, by some modern translators, to construe this word as meaning *beginning*. I see clearly enough why others of them should do so, and why the ancient translators did it. They had a preconceived dogma to support, their partiality to which blinded their judgement, and of philosophy they did not possess much. However, it cannot be denied that, either in a primary or secondary sense, the word means *wisdom* as well as *beginning*, and, therefore, its sense here must be gathered from the context.

I will now return to the word *Samim*, as I promised in the early part of this book.

7. The two words called in the first chapter of Genesis **השמים** *e-smim*, the heavens, ought to be translated *the planets*. In that work the sun, and moon, and the earth, are said to be formed, and also separately from them the samim or planets; and afterward the stars also. Dr. Parkhurst has very properly explained the word to mean *disposers*. They are described in the Chaldean Oracles as a septenary of living beings. By the ancient they were thought to have, under their special care, the affairs of men. Philo was of this opinion, and even Maimonides declares, that they are endued with life, knowledge, and understanding; that they acknowledge and praise their Creator. On this opinion of the nature of the planets, all judicial astrology, magic, was founded—a science, I believe, almost as generally held by the ancients, as the being of a God by the moderns.¹

Phronatus, *Περί Ουρανοῦ*,² says, “For the ancients took those for Gods whom they found to “ move in a certain regular manner, thinking them to be the causers of the changes of the air and “ the *conservation of the universe*. These, then, are Gods (*Θεοί*) which are the disposers (*Θετηρες*) “ and formers of all things.”

The word **יתשמיא** *itsmia* is used by the Targum of Jerusalem for the word **את שמים** *at smim* of Genesis, and I think fully justifies my rendering of that word by *planets* instead of the word *heavens*. It comes from the root **שם** *sm*, which signifies to fix, enact, *pono*, *sancier*—and means *places, fixers, enacters*.

With respect to the **שמים** *smim*, Parkhurst is driven to a ridiculous shift, similar to the case of the first word **ראשית** *rasit*. It was necessary to conceal the truth from his Christian reader, but this was very difficult without laying himself open to a charge of pious fraud. In this instance he will be supported by the Jews, because *at this day* neither Jews nor Christians will like to admit that the very foundation of their religion is laid in judicial astrology. But such I affirm is the fact, as any one may at once see, by impartially considering what Parkhurst has unwillingly been obliged to allow in his Lexicon. He does not admit that the singular of the word means a disposer or place, or *the disposer* or *placer*, but he takes the plural and calls them the disposers or placers. And, shutting his eyes to the planetary bodies and the the word **רקיע** *rqio*, which means the space, air, or firmament, and which can have no other meaning, he calls the **שמים** *smim*, *the firmament*, and says it is the disposers. It is absurd to speak of the air, or space, or firmament, in the plural; and that Parkhurst must have known, In some author (I yet believe somewhere in

¹ See Faber, Vol. II. p. 226.

² Ap. Parkhurst, in voce **שם** *sm*, p. 745.

Parkhurst) I found the **שמים** *smim*, called *the disposers of the affairs of men*, and my mistake, if it were a mistake, I quoted it as from Parkhurst in my *Celtic Druids*. It is of little consequence where I got the quotation, as the fact itself is true. The planets in ancient times were always taken to be the superintendants and regulators of the affairs of mankind, and this is the meaning of Genesis. This idea, too, was the foundation of all judicial astrology : which is as visible as the noonday sun in every part of the Old and New Testament. The word **רקיע** *rqio* means the firmament or ethereal space; the word **ככב** *ccb* means a star : and though the word **שמים** *smim* sometimes means stars, as we call the planets *stars*, yet its primary meaning is the *disposers* or *planets*. Originally the fixed stars were not regarded as disposers.

For proof that the word **שמים** *smim* means *placers* or *disposers*, see Hutchinson, “Of the Trinity of the Gentiles,”¹ and Moses’s *Principia*.² They shew that the essential meaning of the word **שמים** *smim* is disposers or placers of other things. If they were not to dispose or place the affairs or conduct of men, pray what were they to place ? Were they to dispose of the affairs of beasts, or of themselves ? They were the **צבא** *Zba*, or Heavenly Hosts, and I have no doubt the original word was confined to the wandering stars, whatever it might be afterward. Parkhurst and Hutchinson shew great unwillingness to allow that they mean disposers, but they are both obliged to confess it, and in this confession, admit, in fact, the foundation of judicial astrology.

It is very certain that the ancient philosophers knew the difference between the stars and planets, as well as the moderns. This is the only place where the formation of the planets is named; the formation of the sun, moon, and stars, is described in the 14th verse. As I have just said, **השמים** *esmim* does not mean the vast expanse, because this is afterward described in the 6th verse by the word **רקיע** *rqio*.

In the eighth verse the word *rqio* is used. In our translation it is said, he called the expanse heavens. But before the word **רקיע** *rqio* the particle **ל** *l*, the sign of the dative case is written, which shews that a word is understood to make sense. Thus, And he called the **שמים** *smim*, in the *rqio* or expanse, planets. This merely means, and he gave to the *smim* the name which they now bear, of *smim*. This explanation of mine is justified by the Jerusalem Targum, in its use of the word **יתשמיא** *itsmia*, placers.

Persons are apt to regard with contempt the opinion, that the planetary bodies are animated or rational beings. But let it not be forgotten that the really great Kepler believed our globe to be endowed with living faculties ; that it possessed instinct and volition—an hypothesis which Mons. Patrin has supported with great ingenuity.³ Among those who believed that the planets were intelligent beings, were Philo, Origen, and Maimonides.⁴

The first verse of Genesis betrays the Persian or Oriental philosophy in almost every word. The first word **רשית** *rasit* or *wisdom* refers to one, or probably to the chief, of the emanations from the Deity. This is allowed by most of the early fathers, who see in it the second person of the Trinity. The word **בארה** *bara* in the singular number, followed by **אלהים** *Aleim* in the plural, or a noun of multitude, refers to the Trinity, three Persons and one God ; and does not mean that the Aleim created, but that it formed, *επομοσεν*, fecit, as the Septuagint says, out of matter previously existing. On the question of the eternity of matter it is perfectly neutral : it give no opinion. The word **השמים** *esmim* in the Hebrew, and **השמין** *esmin* in the Chaldee, do not mean the heavens or heavenly bodies generally, but the planets only, the disposers, as Dr. Parkhurst, after the Magi, calls them.

This is all perfectly consistent, and in good keeping, with what we know of the Jewish Cabala.

¹ In voce, p. 20.

² Part II. p. 56.

³ Vide Jameson’s *Cuvier*, p. 45, and *Nouveau Dict. d’Histoire Naturelle*.

⁴ Faber, *Pag. Idol. Vol. I. p. 32*.

And it is surely reasonable to expect, that there should be something like consistency between this verse and the Cabala, which we know was founded, in some degree, perhaps entirely, upon it.

The conduct of Christian expositors, with respect to the words **שמים** *smim* and **ראשית** *rasit*, has been as unfair as possible. They have misrepresented the meaning of them in order to prevent the true astrological character of the book from being seen. But, that the first does mean *disposers*, the word *heavens* making nonsense, and the words relating to the stars, in the 16th verse, shewing that they cannot be meant, put it beyond a question. My reader may, therefore, form a pretty good judgement how much Parkhurst can be depended upon for the meaning of the second, from the striking fact that, though he has filled several columns with observations relating to the opinions of different expositors, he could not find room for the words, *the opinion of the Synagogue is, that the word means WISDOM, or the Jerusalem Targum says it means WISDOM.* But it was necessary to conceal from the English reader, as already stated, the countenance it gives to judicial astrology and the doctrine of emanations.

Indeed, I think the doctrine of Emanations in the Jewish system cannot be denied. This Mr. Maurice unequivocally admits : “ The Father is the great foundation of the divinity : the Son and “ the Holy Spirit are EMANATIONS from that fountain.” Again, “ The Christian Trinity is a “ Trinity of subsistences, or persons joined by an indissoluble union.”¹ The reader will please to recollect that *hypostatis* means subsistence, which is a Greek word—*ὑποστασις*, from *ὑπο*, *sub*, and *ἵσθμι*, *sto*, *existo*.

In the formation of an opinion respecting the real meaning of such texts as these, the prudent inquirer will consider the general character of the context ; and, in order that he may be the better enabled to do this, I request him to suspend his judgement till he sees the observations which will be made in the remainder of this work.

Whatever trifling differences or incongruities may be discovered between them, the following conclusions are inevitable, viz. that the religion of Abraham and that of the Magi, were in reality the same ; that they both contained the doctrine of the Trinity ; and that the oriental historians who state this fact, state only what is true.

Dr. Shuckford gives other reasons to shew that the religions of Abraham and of the Persians were the same. He states, that Dr. Hyde was of his opinion, and thus concludes: “ The first “ religion, therefore, of the Persians, was the worship of the true God, and they continued in it “ for some time after Abraham was expelled Chaldæa, having the same faith and worship as “ Abraham had, except only in those points concerning which he received instruction after his “ going into Haran and into Canaan.”²

8. I must now beg my reader to review what has been said respecting the celebrated name of God, *Al*, *Ale*, *Aleim* ; and to observe that this was in all the Western Asiatic nations the name both of God and of the Sun. This is confirmed by Sir W. Drummond and Mr. Parkhurst, as the reader has seen, and by the names given by the Greeks to places which they conquered. Thus : **בית אל** *Bit Al*, House of the Sun, became Heliopolis. I beg my reader also to recollect that when the *Aleim* appeared it was generally in the form of fire, thus he appeared to Moses in the bush. Fire was, in a peculiar manner, held sacred by the Jews and Persians ; a sacred fire was always burning in the temple of Jerusalem. From all of this, and much more which the reader will find presently, he will see that though most undoubtedly the Sun was not the object of the adoration of Moses, it is very evident that it had been closely allied to it. In the time of Moses, not the sun, but the higher principle thought to reside in the sun, perhaps the Creator of the sun himself, had

¹ Maurice, *Ind. Ast.* Vol. IV. p. 49.

² Shuckford, *Book v.* p. 308, Ed. 3.

become the object of adoration, by the Gentiles if not by Moses (but of the latter it may be matter of doubt) ; and it is probable that it had arisen as I have supposed and described in my last book.

Thus if a person was to say, that the God of Moses resolved himself at last into the Sun, he would not be correct ; but he would be very near it. The object of this observation will be seen hereafter.

I must also beg my reader's attention to the observation at the end of Chapter II. Sect. 4, of this book relating to the word EL, as used by Sir W. Drummond. In the Asiatic language, the first letter of the word is the first letter of the alphabet and not the fifth, as here written by Sir William, and this shews the importance of my system of reducing the alphabets to their originals : for here, most assuredly, this name of the Sun is the same as the Hebrew name of God. But by the mistake of Sir William this most important fact is concealed. No doubt dialectic variations in language will take place¹ between neighbouring countries, which occasion difficulties, and for which allowance must be made : but, by not attending to my rule, we increase them, and create them, where they are not otherwise to be found.

But we do not merely increase *difficulties*, we disguise and conceal absolute *facts*. Thus it is a fact that the Sun and the God of Moses had the same names ; that is, that the God of Moses was called by the same word which meant Sun, in the Asiatic language : but by miscalling one of them *El* instead of *Al*, the fact is concealed, and it is an important fact, and will lead to important results.

We must recollect, that when I translate the first word of Genesis by the word *Wisdom*, I am giving no new theory of my own, but only the orthodox exposition of the Jewish religion, as witnessed in the Jerusalem Targum, read in their synagogues, supported by the authorities of the most eminent of the Jewish Rabbis, Maimonides, &c., and the most learned of the Christian fathers, Clemens, Origen, &c. All this is of importance to be remembered, because a great consequence will be deduced from this word *Wisdom*. It was, as it were, the foundation on which a mighty structure was erected.

It was by what may be called a peculiar Hypostatis, denominated *Wisdom*, that the *higher principle* operated when it formed the world. This is surely quite sufficient to shew its great importance—a importance which we shall see demonstrated hereafter, when I treat of the celebrated Buddha of India.

CHAPTER IV.

WHY CYRUS RESTORED THE TEMPLE.—MELCHIZEDEK.—ABRAHAM, WHAT HE WAS.—ABRAHAM THE FATHER OF THE PERSIANS.—DANIEL.—BOOK OF ESTHER, PERSIAN.—ZOROASTER.—VARIATIONS BETWEEN PERSIANS AND ISRAELITES.—SACRIFICES.—RELIGION OF ZOROASTER.—RELIGION OF ZOROASTER CONTINUED.—ZENDAVESTA.—OBSERVATIONS ON THE RELIGIONS OF JEWS AND PERSIANS.—ALL ANCIENT RELIGIONS ASTROLOGICAL

1. From the striking similarity between the religion of Moses and that of the Persians, it is not difficult to see the reason why Cyrus, Darius, and the Persians, restored the temples of Jerusalem

¹ With the Syrians the A changed into the O.

and Gerizim, when they destroyed the temples of the idolaters in Egypt and other places, which, in fact, they did wherever they came. It appears probable that the temple on Gerizim was built or restored within a few years of the same time with that at Jerusalem : and for the same reason—because the religion was that of the Persians, with such little difference as distance of country or some peculiar local circumstances in length of time might produce.

In Genesis xiv. 20, we read that when Abraham returned from the pursuit of the five kings who were smitten by him as far as Hobah and Damascus, he received gifts from Melchizedek, King of Salem, and paid him tithes of all he had taken from his enemies. The situation of this Salem has been much disputed, and concerning it I shall have much to say hereafter : but it was evidently somewhere West of the Jordan, in the country of the Canaanites. Now this king and priest is said to have been a priest of the most high God. And as the Canaanites *were then in the land*, (Gen. xii. 6,) or were then its inhabitants, it is evident that he could be no other than their priest. There is nothing in the sacred history which militates against this in the slightest degree. It is quite absurd to suppose that there should be priests without a people, and there were no others besides the Canaanites. There is no expression which would induce us to believe that they were idolaters in the time of Abraham. The covenants and treaties of friendship which Abraham entered into with them, raise a strong presupposition that they could not have been so wicked as they are represented to have been in the time of Moses, five hundred years afterward. As the history supplies no evidence that the Canaanites were idolaters in the time of Abraham, the fact of a priest of the true God, and this priest a king, being in the midst of them, almost proves that they were not idolaters. The conduct of Abimelech, (Genesis xx.,) in restoring Sarah to her husband, as soon as he found her to be a married woman, and his reproof of Abraham for his deceit, shew, whatever his religion might be, that his morality was at least as good as that of the father of the faithful. But several circumstances named in the context, prove him of the same religion.

Dr. Shuckford not only agrees with me that Abraham and the Canaanites were of the same religion, and that Melchizedek was their priest, but he also shews that Abimelech and the Philistines were at that time of the same religion.¹ He also gives some reason to suppose that the Egyptians were the same.²

The circumstances that the old inhabitants of Palestine (Palli-stan) were of the same religion as the tribe which came with Abraham, will be seen by and by to be of consequence. This can scarcely be accounted for, except we suppose them to have come from the same country from which he came.

Joseph could hardly have married a daughter of the priest Potiphar, if he had been an idolater. And it is curious that he was priest of On or Heliopolis, a place which will be found to be of great importance in the following observations. Shuckford says,

“Melchizedec, the King of Salem, was a priest of the most high God, and he received and “entertained Abraham as a true servant and particular favourite of that God, whose priest he “himself was ; *blessed* (said he) *be Abraham*, servant of the most high God, possessor of heaven “and earth.”³

Respecting the rites or ceremonies performed by this priest, few particulars are known. It appears his votaries paid him tithes. Abraham, we have seen, paid him tithes of all the plunder which he took from the five kings whom he had defeated. This contribution is enforced in the religion of the ancient Persians, and also in the religious ordinances of the Jews. It is very singular that the exact *tenth* should be found in all the three religions to be paid. It might be asked,

¹ Book v. pp. 309, 310.

² Ibid. pp. 312, 313.

³ Gen. xiv. 19; Shuckford, Book v. p. 310.

if they were not the same religion, how came they all to fix upon the exact number of ten, and not the number of eight or twelve? There is nothing in the number, that should lead their adherents to it, rather than to any other. The second of the rites of Melchizedek's religion which is known, is the offering or sacrifice of bread and wine, about which more will be said hereafter.

It is not possible to determine from *Genesis* where the Salem was of which Melchizedek was priest. (I pay no attention to the *partisan Josephus*.) Taking advantage of this uncertainty the Christians have settled it to be Jerusalem. But it happens in this case that a Heathen author removes the difficulty. Eupolemus states that Abraham received gifts from Melchizedek in the Holy City of Hargarizim, or of Mount Gerizim. Har, in the ancient language, signifies mount. This proves that there was a place holy to the Lord upon Gerizim, long before Joshua's time, whatever the Jews may allege to the contrary against the Samaritans.

There is much reason to believe that this Melchizedek was the priest of the Temple of Jove, Jupiter, or Iao, without image, spoken of by the Greeks, to which Pythagoras and Plato are said to have resorted for study; the place where Joshua placed his unhewn stones. The mountain Carmel, probably, extended over a considerable extent of country. Hargerizim was probably looked on as a mount of Carmel, as Mount Blanc is a mount of the Alps.

Melchizedek (Gen. xiv. 19) ought to be written מלכיצדק *mlki-zdq*, and means literally *Kings of Justice*; but it is evidently a proper name. The proper translation is, "And Melchizedek, "king of peace, brought forth bread as wine, because he (*was*, understood) priest to the most "high God. And he blessed him (or he bestowed his benediction upon him, first addressing a "prayer to God) and said, Blessed be Abram, by the most high God, possessor of heaven and "earth; (he then addresses Abraham;) and blessed by the most high God who hath delivered "thine enemies into thine hand," &c. I cannot conceive how any person who comes to the consideration of this text with an impartial and candid mind can find any difficulty.

When David and the priests removed the holy place from Gerizim to the city of the Jebusites, they then, perhaps, first called it *Jerusalem*; and to justify themselves against the charges of the Samaritans, they corrupted the text in Joshua, as some of the most eminent Protestant divines are obliged to allow, substituting Ebal for Gerizim, and Gerizim for Ebal. The whole is a description of the sacrifice of bread and wine, repeated by Jesus Christ a few hours previous to his crucifixion: the same, probably, as was offered by Pythagoras at the shrine of the bloodless Apollo. It was sometimes celebrated with wine, sometimes with water. The English priests, in the time of Edward the Sixth, not knowing what to make of it, ordered it in the rubric to be celebrated with both, mixing them together. It is still continued by the Jews at their pascal feast, and is altogether, when unaccompanied by nonsense not belonging to it, the most beautiful religious ceremony that ever was invented. It is found in the Buddhist rites of Persia before they were corrupted, in the rites of Abraham, of Pythagoras, and in a future page I shall shew, of the ancient Italians, and of Jesus *Ναζωραϊος*, the Nazarite, of the city of Nazarites, or of Nazareth. Of this city of Nazareth it might be said, that it was nothing, in fact, but a suburb of the sacred city which God had chosen to place his name there. (Deut. xii. 5—14.) It was a convent of Essene Monks, or Carmelites, for all monks were Carmelites before the fifth century after Christ. If Pythagoras were one of them, in this very place, it is probable that he took the vows, *Tria vota substantialia*, Poverty, Chastity, and Obedience, still taken by the Buddhists in India, and Carmelites in Rome. These constituted the companies of prophets named in I Sam. xix. 20, and I see no reason why Jesus may not have been the head of the order, though I admit we have no proof of it; but of this more hereafter.

Melchizedek could not be kind of the city of Jerusalem in the time of Abraham, because it was

not built ; for it was in the *thicket* in this palce, Mount Moriah, where he found the ram fast by the horns, when he prepared to sacrifice his son Isaac. It therefore follows, that the city of the Jebusites must have been built between the time fixed for the sacrifice by Abraham, and the time of David ; or rather, perhaps, between the time of Moses and David ; and for this to have been effected, there was a space of about five hundred years. By building an altar here it might be made a holy place, and thus a city might be drawn to it. If there had been a city here in the time of Abraham, the history would have said, that he went to the *town* to sacrifice, not to the *mount*. The whole context implies that there was no town.

2. It is very clear that Abraham is represented in the history as a rich and powerful shepherd king, what we should now call an Arab or Tartar chiefain, constantly migrating with his tribe from place to place to seek pasture for his flocks and hereds. He probably never remained long in one situation, but dwelt in the mountain in summer, and in the plains in winter. How formidable, and indeed ruinous, wandering tribes of this description have been in later times to the Romans and other civilized nations is well known. And though the distance from Canaan to Persia is considerable, it is not greater than migratory shepherd tribes often pass, and by no means equal to Abraham's journey which we learn from Genesis that he did take from Haran, in the upper part of Mesopotamia, to Egypt. Terah, the father of Abraham, seems to have been of the same migratory character, for he removed from Ur in Chaldea, to Haran in Mesopotamia—no little distance. (Gen. xi. 31.)

Palestine is now nearly in the same situation in which it was in the time of Abraham. The nomade tribes under the patriarchal government of their Sheikhs, ramble about the country, sometimes attacking the towns, sometimes making treaties and confederacies with them.

When I speak of Abraham I mean the tribe which became known by the name of Israelites. Whether there was such a man as Abraham, and whether the tribe did not come from much more eastern countries, will be discussed hereafter.

It appears that Abraham attacked the confederate kings, and drove them before him, (Gen. xiv. 15,) and that the war raged (ver. 6) from near Damascus to Mount Seir : from which it is evident, that it must have been a very great one. When, therefore, it is said that Abraham divided his 318 trained servants against the confederate kings, the literal meaning cannot be intended. Some very learned persons have supposed, that the whole of this account is an astronomical allegory, and every one must confess that this is not devoid of probability. But allowing all that Sir W. Drummond has said to be true, it is still evident from the terms used, such as Damascus, Mount Seir, &c., &c., the names of places must have been used in the allegory (and if the names of *places* be used, why should not the names of *persons*?) by way of accommodation : and whether it be allegory or not, the argument will not be affected, because it is only here undertaken to produce such probable proofs that the worship of Abraham and his family and that of the Persians were the same, as that no unprejudiced person can refuse his assent to them.

Dr Hyde¹ not being able to account for the great similarity, which could not be denied, between the religion of Moses and of Zoroaster, (without any authority,) supposes, that the latter was a slave in the family of Daniel or of Ezra, at Babylon, during the captivity ; and that he was by birth a Jew. This ridiculous fancy is supported by Prideaux ;² but as it is completely laughed down by Maurice,³ no more need be said about it, except merely that the similitude, indeed identity, of the two religions being clearly seen by the learned doctor, it was neces-

¹ Hist. Rel. Vet. Pers. Cahp. xxiv. p. 314.

² Con. Vol. I. p. 213.

³ Ind. Ant. Vol. II. p. 118.

sary to find some plausible reason for it. Dr. Hyde observed also, that a marked similarity was to be found between Abraham and the Brahma of the Hindoos, but I reserve that point for another chapter.

3. The Persians also claim Ibrahim, i.e. Abraham, for their founder, as well as the Jews. Thus we see that according to all ancient history the Persians, the Jews, and the Arabians, are descendants of Abraham.

But Abraham was not merely the founder of the Persians, but various authors assert, that he was a great Magician, at the head of the Magi, that is, he was at the head of the priesthood, as our king is, and as the Persian kings always were, and as the Roman Emperors found it necessary to become in later days : no doubt a sound and wise policy. His descendants, Jacob for instance, continued to occupy the same station. The standards of the tribes of the Israelites, the ornaments of the Temple, the pillars *Joachim* and *Boaz*, the latter with its orrery or sphere at the top of it, the Urim and Thummim, in short, the whole of the Jewish system betrays judicial astrology, or, in other words, magic, in every part. The Magi of Persia were only the order of priests—Magi in Persia, Clergymen in England. It must not be supposed that the word Magus or Magi, conveyed the vulgar idea attached to modern Magicians, persons dealing with the devil, to work mischief. They probable became objects of detestation to the Christians in the eastern nations from opposing their religion, and in consequence were run down by them, and held up to public odium, in the same was as philosophers are now endeavoured to be, and not without some success. To be versed in *magic* is something horrid, not to be reasoned about. It is to be as bad as Voltaire, or as Lord Byron.

There can be no doubt that judicial astrology, or the knowledge of future events by the study of the stars, was received and practiced by all the ancient Jews, Persians, and many of the Christians, particularly the Gnostics and Manicheans. The persons now spoken of, thought that the planets were the signs, that is, gave information of future events, not that they were the cause of them¹—not that the events were controlled by them : for between the two there is a great difference. Eusebius tells us, on the authority of Eupolemujs, that Abraham was an astrologer, and that he taught the science to the priests of *Heliopolis* or *On*. This was a fact universally asserted by the historians of the East. Origen was a believer in this science as qualified above ; and M. Beausobre observes, it is thus that he explained what Jacob says in the prayer of Joseph : *He has read in the tables of heaven all that will happen to you, and to your children.*²

4. When the Jews were carried away to Babylon, Daniel is said to have been one of the prisoners, and to have risen to a very high situation at the court of the great king ; and in fact to have become almost his prime minister. (Dan. ii. 48.) On the taking of the city, he appears to have been a principal performer : he was occupied in explaining the meaning of the writing on the wall at the very moment that the city was stormed. After the success of the Persians, we find him again in great power with the new king, who was of his own sect or religion, and as bitter against idolators as himself. We also find that the Jews were again almost immediately restored to their country.

If Daniel opened the gates of Babylon to admit the enemy, certainly of all men he must have been the best qualified to tell Belshazzar that his city was taken. If he were a Jew, he had been carried away and reduced to slavery by the enemy of his country, and under all the circumstances

¹ It is not meant to say that, at a very early period, the planets were not believed to be the active agents of a superior power : they probably were.

² " Il a lu dans les tables du ciel, tout ce qui doit vous arriver, et à vos enfans." Beausobre, Hist. Manich. Liv. vii. ch. i. p. 429.

if he made the restoration of his countrymen the price of what in him can hardly be called his treason, very few people will be found to condemn him.

There can be no doubt, but that if the story of Daniel had been met with in a history of the Chinese or the Hindoos, or of any nation where religious prejudice had not beclouded the understanding, all historians would have instantly seen, that the Assyrian despot was justly punished for his egregious folly, in making a slave, whose country he had ruined, one of his primie ministers, and for enstrusting him with the command of his capital when besieged by his enemies—by persons professing the same religion as his minister. Upon any other theory, how are we to account for Daniel's being, soon after the capture of Babylon, found to be among the ministers of its conqueror ?

I suspect that Daniel was a Chaldee or Culdee or Brahim priest—a priest of the same order of which, in former times, Melchizedek had been a priest.

The gratification of that spirit which induced Darius, Cyrus, and their successors, to wage a war of extermination wherever they came against the temples, &c., of idolators, would probably greatly aid Daniel in pleading the cause of his country. But it is worthy of observation that, although the temples, altars, and priests, were restored, both in Judea and Samaria, yet the country was kept in a state of vassalage to the Persian kings. They had no more kings in Judea or Samaria, till long after the destruction of the Persian empire by Alexander.¹

5. Perhaps in the Old Testament there is not a more curious book than that of Esther. It is the only remaining genuine specimen of the ancient chronicles of Persia.

The object of putting this book into the canon of the Jews is to record, for their use, the origin of their feast of Purim. Michaelis is of opinion, from the style of the writing and other circumstances, that the laast sixteen verses of this book were added at Jerusalem. This seems very probable. It is pretty clear, from this book, that the religion of Persia in the time of Ahasuerus, as he is named in scripture, had begun to fall into idolatry ; and that it was reformed by Mordecai, who slew seventy-five thousand of the idolators, and restored it to its former state, when it must have been in all its great features like that of the Jews, if not identically the same. A very ingenious writer in the old Monthly Magazine,² supposes, “ that Ezra was the only Zoroaster, and “ that the twenty-one books of Zertusht were the twenty-one books of our Hebrew Bible ; with “ the exception, indeed, that the canon of Ezra could not include Nehemiah, who flourished after “ the death of Ezra, or the extant book of Daniel, which dates from Judas Maccabeus, or the Ec- “ clesiastes, which is posterior to Philo : and that it did include the book of Enoch, now retained “ only in the Abyssinian canon.”

6. No person who has carefully examined will deny, I think, that all the accounts which we have of Zoroaster are full of inconsistencies and contradictions. Plato says, he lived before him 6000 years. Hyde or Prideaux and others make him contemporary with Darius Hystaspes, or Daniel. By some he is made a Jew ; this opinion arose from the observation of the similarity of many of his doctrines to those of the Jews. Now, what is the meaning of the complicated word

¹ Cyrus is described as a Messiah or Saviour. He restored the temple, but not the empire. He saved the priests, though he kept the country in slavery ; therefore he was a Messiah, a holy one of God. This is natural enough, and gives us the clue to all the Jewish sacred books. They were the writings of the priests and prophets or monks, not of the nation. An established priesthood generally cares nothing for the nation ; it only cares for itself. Though the nation be kept in slavery, if the tithes and altars be restored, all is well : and its conquerors are Saviours, Messiahs. When Alexander conquered Palestine and arrived at Jerusalem. (if he ever did arrive there,) were told, that the high priest went out to meet him with the keys of the city,—thus renouncing the race of Messiahs who had formerly restored his temple and religion. And in this *treachery* the pious *Rollin* sees great merit : thus what weak people miscall religion obscures the understandings of the best of men.

² No. CCCLXXXV. Aug. 1823.

Zoroaster, or Zoradust ? Of the latter I can make nothing ; but of the former, which is the name by which he was generally called in ancient times, Mr. Faber (I think) has made *Astre*, *Zur*, or *Syr*. Here is the star or celestial body *Syr* or *Sur*, which we shall presently find, is, without any great violence, the celestial body, the Bull or the Sun. Hence we arrive at an incarnation of the Deity, of the Sun, or of Taurus—a renewed incarnation. This accounts for the antiquity assigned to him by Plato, and for the finding of him again under Darius Hystaspes. In short, he is a doctrine, or a doctrine taught by a person. He was the founder of the Magi, who were priests of the religion of the Sun, or of that Being of whom the Sun was the visible form or emblem.

Dr. Hyde, after allowing that the religion of the Persians was originally the same with that of Abraham, and that it fell into Sabiism, says, he thinks that it was reformed by him. He adds, that the ancient accounts call it the religion of Ibrahim or Abraham. The idea of its reformation by Abraham, seems to be without any proof. However, we may safely admit that it consisted in the worship of the one true God, or of the sun, merely as emblem ; and, that it was really reformed and brought back to this point, from which it had deviated, by some great man, whether he were Abraham or Zoroaster ; as that of the Jews was, from the worship of Apis or the Calf, by Moses. Hyde says, they had a true account of the creation of the world,¹ meaning hereby the account in Genesis. This may be very true if the religion of the Jews came from Persia, and was, in fact, identically the same. How, indeed, could it be essentially different, if, as Dr. Hyde believed, they both worshipped the same God, with nearly the same ceremonies ?²

There can be no doubt that the Persians and Assyrians had their religion originally from the same source ; but that the latter, in the time of Cyrus, had degenerated into idolatry, from which the former were at that time free. This greater purity was probably owing to the reformation which is related by several authors to have been effected by Zoroaster, by whom it had been brought back to its first principles. It had probably degenerated before his time as much as that of the Assyrians. The authorities in proof of the fact of some one having reformed the Persian religion, are so decided as to make it almost unquestionable.

7. Notwithstanding the general similarity between the two religions, there are several particulars in which they so pointedly differ, after the time of Moses, that unless the reason of the difference could be shewn, they might be thought to invalidate the argument already adduced. But as we happen to know, in most cases, the precise reasons for the difference, this very discrepancy rather tends to confirm than to weaken the argument, as they are, in fact, for particular reasons, exceptions to a general rule.

When it is said that the religions of the descendants of Abraham and of the Persians were the same, considerable allowance must be made for the peculiar circumstances in which they were then placed, and in which they are viewed by us. We see them in records or histories, whose dates are acknowledged to be long after the time of Abraham, written by persons, strangers, probably, to the religion and language of both these nations. The Persians have a sacred book, called *Sohfi Ibrahim*, or the book of Abraham, but which ought to be called the *book of the WISDOM* of Abraham.³ The Jews also have a sacred book, called the book of Moses, and the first of which, known to us under the name of Genesis, is called by them **רַאשִׁית** *rasit*, or *the book of wisdom*. Now, supposing them to have been the same in the time of Abraham, we may reasonably suppose considerable changes and additions would be made,⁴ to both religions in the space of five or six hundred years, merely from the natural effects of time : but besides this,

¹ Rel. Vet. Pers. Cap. iii.

² See Shuckford, Book v. p. 309.

³ Sohfi is nothing but a word represented by the Greek *Σοφία*, and by the *Sophoun* of the Arabians.

⁴ Shuckford, Book v.

we know that they both underwent a great change, one by Zoroaster and the other by Moses, who reformed or formed them anew. The two chiefs or reformers resided at a great distance from each other, and unless they had had some communication it is evident that, in their reforms they would not establish the same rites and ceremonies. This may account for several ordinances being found in the law of Moses which are not found in the law of Zoroaster, and *vice uersd*.

After the migration of Moses and his tribes from Egypt, before he undertook the invasion of the beautiful country of Palestine, he spent many years in rambling about the deserts or uncultivated pasture lands bordering on the Northern end of the Red Sea, and Arabia Petraea. The settled natives of these countries were sunk into the grossest and most degrading idolatry and superstition, much worse than even that of the Assyrians, or that of the Persians, before it was reformed by Zoroaster. In order to prevent his people from being contaminated by this example, Maimonides informs us, *on the authority of the old Jewish authors*, that Moses made many of his laws in direct opposition to the customs of these people. And for this same reason we are told, in Exodus, that he punished the alliance of his people with any of the natives of these countries, with the most horrible severity: a policy, though sufficiently cruel and unjust, as exercised by him in several cases, certainly wisely contrived for the object he had in view.

The observance of the Sabbath on the seventh instead of the *first* day of the week, and in its extreme degree of strictness, was ordained effectually to separate the Jews from the neighbouring nations :¹ and experience has shewn that nothing could have been better contrived for that purpose.

The learned Maimonides says, “ they [the Arabians] worshiped the sun at his rising ; for which “ reason, as our Rabbins expressly teach in Gemara, Abraham our father designed the West for “ the place of the Sanctum Sanctorum, when he worshiped in the mountain Moriah. Of this idolatry they interpret what the Prophet Eaeiel saith of the men with their backs toward the “ temple of the Lord and their faces toward the East, worshiping the Sun toward the East.” (Ezek, iiii. 16.) Perhaps a better knowledge of the Arabian superstitions might enable us to account for many other of the ordinances of Moses, which appear to us unmeaning and absurd.² In this instance of adoration toward the rising Sun, we see that the religion of the Magi had become corrupted by the Arabians, and that in order to avoid this very corruption, and preserve the worship of one God, (which was the great object of Moses, that to which all the forms and ordinances of discipline, both of the Magi and Moses, were subservient,) he established a law directly in opposition to that whence his religion had originally sprung. For the Persians always worshipped turning their faces to the East, which the Jews considered an abomination, and uniformly turned to the West when they prayed. And certainly this would be against the author’s hypothesis, if we did not know exactly the reason for it.

Though Maimonides says that Abraham designed the *West* for the place of adoration, he does not say that he ordered it ; if he had, it would have been mentioned in the Pentateuch. It seems much more likely to have been ordered by Moses, for the same reason that he made the several laws as observed above, in opposition to the corruptions of the Persians or Arabians ; but it might be adopted by Moses for the same reason also that he adopted very many other religious rites of the Egyptians,³ who sometimes worshipped towards the West, as well as Jews.

¹ See my *Horæ Sabbaticæ*, in the British Museum.

² Vide Stanley’s *Hist. Phil. Chal.* Part xix. Ch. ii. pp. 38, 801, 4to.

³ Perhaps it was not ordained by Moses or Abraham, as no directions relating to it are to be found in the Pentateuch, but by the builders of the temple, in which the Sacred part, or Kebla, was placed in the West. Beaus. *Hist. Manich.* Vol. II. Liv. vi. Ch. viii. p. 385 ; Windet de vit. func. Stat. Sect. vii. p. 77 ; Pirke, Eliez. p. ii. ; Porph. de Ant. Nymp. p. 268.,

The third chapter and twenty-fourth verse of Genesis informs us, that a tabernacle was erected to the East of Eden. This tends to prove that this book was of Persian origin, and of a date previous to the time when the Exodus was written ; and that the people whose sacred book it was originally worshiped towards the East. See Parkhurst,¹ who shews that there were tabernacles before that erected by Moses. He also shews that at a time not long after the Exodus the idolaters had the same things.

There can be no doubt that when ignorant fanatics, like the early fathers, Papias, Hegisippus, &c., were travelling, as we know that they did, to find out the true doctrines of the gospel, they would make the traditions bend in some respects to their preconceived notions. Thus the Jewish sects of Nazarenes and Ebionites kept the Sabbath, and other Jewish rites ; and thus, men like Justin, converts from Heathenism, who had no predilection for Judaism, abolished them. Hence we find, at a very early period of the Christian era, the advocates of these opposite opinions persecuting one another, each calling the other *heretic*. The converts from Heathenism, taking their traditions from the Persian fountain, abolished the Sabbath, but adopted the custom of turning to the East in prayer, and the celebration of the Dies Solis or Sunday; as well as some other days, as will afterward be shewn, sacred among the Heathens to that luminary. It is curious to observe the care shewn in every part of the Gospels and the Epistles of the orthodox to discourage the pharasaical observance of the Sabbath, so much and so inconsistently cried up by modern Puritans. Whenever the commandments are ordered to be kept, the injunction is always followed by an explanation of what commandments are meant, and the Sabbath in every instance is omitted.

8. Learned men have exercised great ingenuity in their endeavours to discover the origin and reason of sacrifices, (a rite common to both Jews and Heathens,) in which they have found great difficulty. They have sought at the bottom of the well what was swimming on the surface. The origin of sacrifice was evidently a gift to the priest, or the cunning man, or the Magus or Druid,² to induce him to intercede with some unknown being, to protect the timid or pardon the guilty ; a trick invented by the rogues to enable them to cheat the fools ; a contrivance of the idle possessing brains to live upon the labour of those without them. The sacrifice, whatever it might be in its origin, soon became a feast, in which the priest and his votary were partakers ; and if, in some instances, the body of the victim was burnt, for the sake of deluding the multitude, with a show of disinterestedness on the part of the priest, even then, that he might not lose all, he reserved to himself the skin. See Lev. vii. 8.

But it was in very few instances that the flesh was really burnt, even in burnt-offerings. Deut. xii. 2: *And thou shalt OFFER thy BURNT-OFFERINGS, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall he poured out upon the altar of the LORD thy God, and thou shalt EAT the flesh: not burn it.* At first the sacrifice was a feast between the priest and devotee, but the former very soon contrived to keep it all for himself; and it is evident from Pliny's letter to Trajan, that when there was more than the priest could consume, he sent the overplus to market for sale.

It is difficult to account for the very general reception of the practice of sacrifice, it being found among almost all nations. The following is the account given of it by the Rev. Mr. Faber:

“ Throughout the whole world we find a notion prevalent, that the Gods could only be appeased “ by bloody sacrifices. Now this idea is so thoroughly arbitrary, there being no obvious and “ necessary connexion, in the way of cause and effect, between slaughtering a man or a beast, and “ recovering of the divine favour by the slaughterer, that its very universality involves the neces- “ sity of concluding that all nations have borrowed it from some common source. It is in vain to

¹ Lex. p. 634.

² Druid is a Celtic word and has the meaning of *Absolver from Sin*.

“ say, that there is nothing so strange, but that an unrestrained superstition might have excogitated it. This solution does by no means meet the difficulty. If sacrifice had been in use only among the inhabitants of a *single* country, or among those of some few neighbouring countries, who might reasonably be supposed to have much mutual intercourse ; no fair objection could be made to the answer. But what we have to account for is, the universality of the practice ; and such a solution plainly does not account for such a circumstance ; I mean not merely the existence of sacrifice, but its *universality*. An apparently irrational notion, struck out by a wild fanatic in one country and forthwith adopted by his fellow-citizens, (for such is the hypothesis requisite to the present solution,) is yet found to be equally prevalent in all countries. Therefore if we acquiesce in this solution, we are bound to believe, either that all nations, however remote from each other, borrowed from that of the original inventor ; or that by a most marvellous subversion of the whole system of calculating chances, a great number of fanatics, severally appearing in every country upon the face of the earth, without any mutual communication, strangely hit upon the self-same arbitrary and inexplicable mode of propitiating the Deity. It is difficult to say which of the two suppositions is the most improbable. The solution therefore does not satisfactorily account for the fact of the *universality*. Nor can the fact, I will be bold to say, be satisfactorily accounted for, except by the supposition, that no one nation borrowed the rite from another nation, but that all alike received it from a common origin of most remote antiquity.”

Such is the account given of this disgusting practice. Very well has the Rev. Mr. Faber described it, *as apparently an irrational notion struck out by a wild fanatic,—an arbitrary and inexplicable mode hit upon by fanatics of propitiating the Deity*. As he justly says, *why should that righteous man* (meaning Abel) *have imagined that he could please the Deity, by slaying a firstling lamb, and by burniqg it upon an altar ? What connexion is there betwixt the means and the end ? Abel could not but have known that God, as a merciful god, took no pleasure in the sufferings of the lamb. How, the, are we to account for his attemping to please such a God, by what abstractedly is an act of cruelty ?*¹ Very true, indeed, Reverend Sir, an act of cruelty, as a type of an infinitely greater act of cruelty and injustice, in the murder, by the Creator, of his only Son, by the hands of the Jews : an act not only of injustice and cruelty to the sufferer, but an act of equal cruelty and injustice to the perpetrators of the murder, whose eyes and understandings were blinded lest they should see and not execute the murder—and lest they should repent *and their sins be forgiven them*. What strange beings men, in all ages, have made their Gods ! ! !

I cannot ascribe such things to *my* God. This may be *will* worship ; but belief is not in my power. I am obliged to believe it more probable that men may lie, that priests may be guilty of selfish fraud, than that the wise and beneficent Creator can direct such irrational, fanatical, cruel proceedings, to use Mr. Faber's words. The doctrine of the Atonement, with its concomitant dogmas, is so subversive of all morality, and is so contrary to the moral attributes of God, that it is totally incredible : as the Rev. Dr. Sykes justly observes of actions contrary to the moral attributes of God, that they are incredible even if supported by miracles themselves. However, I am happy to say that belief in this doctrine is no part of the faith declared by Jesus Christ to be necessary to salvation—no part in short of his gospel, though it may be of the gospel of Bishop Magee.

That in later times the practice of sacrifice was very general cannot be denied ; but I think a time may be perceived when it did not exist, even among the Western nations. We read that it was not always practised at Delphi. Tradition states that in the earliest time no bloody sacrifice took place there, and among the Buddhists, who are the oldest religionists of whom we have any

¹ See Faber, Pagan Idol. B. ii. Ch. viii. pp. 466, 482.

sacred traditions, and to whom the first book of Genesis probably belongs, no bloody sacrifices ever prevailed. With Cristna, Hercules, and the worshipers of the Sun in Aries, they probably arose. The second book of Genesis I think came from the last. No doubt the practice took its rise in the Western parts of the world, (after the sun entered Aries,) even among the followers of the Tauric worship, and was carried to a frightful extent. But the prevalence of the practice, as stated by Mr. Faber, is exaggerated. It never was practised by the followers of Buddha, and they have constituted, perhaps, a majority of the inhabitants of the world.

I believe the history of Cain and Abel is an allegory of the followers of Cristna, to justify their sacrifice of the firstling of the flock-of the Yajna or Lamb in opposition to the Buddhist offering of bread and wine or water, made by Cain and practised by Melchizedek.

9. Dr. Shuckford has satisfactorily shewn that the sacrifices and ceremonies of purification of the Heathens, and of Abraham and his family and descendants, were in fact all identical, with such trifling changes as distance of countries and length of time might be expected to produce.¹ Moses can hardly be said to have copied many of his institutions from the Gentiles. The Israelites had them probably before the time of Moses. The prohibition of marrying out of the tribe was one of these. The custom was evidently established by Abraham, Isaac, and Jacob, with their wives.—But to return to my subject.

How many Zoroasters there were, or whether more than one, it is difficult to determine ; but one of them was thought by Hyde, as we have already shewn, to have lived in the time of Darius Hystaspes ; but whether he really lived then or not is of no consequence, except that the account given of him shews what the religion of the Persians at that time was. Sir W. Drummond thinks he really lived much earlier, as does also Mr. Moyle.² He is said to have been deeply skilled in the Eastern learning, and also in the Jewish Scriptures. Indeed, so striking is the similarity between his doctrines and those of Moses, that Dean Prideaux is almost obliged to make a Jew of hiin : and this he really was, in religion. But why he should abuse him, and call him many hard names it is difficult to understand. He does not appear to have formed a new religion, but only to have reformed or improved that which he found.

The following is Dean Prideaux's account of the religion of Zoroaster : “ The chief reformation “ which he made in the Magian religion was in the first principle of it ; for whereas before they “ had held the being of two first causes, the first light, or the good god, who was the author of all “ good ; and the other darkness, or the evil god, who was the author of all evil ; and that of the “ mixture of those two, as they were in a continued struggle with each other, all things were “ made ; he introduced a principle superior to them both, one supreme God who created both “ light and darkness, and out of these two, according to the alone pleasure of his own will, made “ all things else that are, according to what is said in the 45th chapter of Isaiah, ver. 5—7.—In “ sum, his doctrine, as to this particular, was, that there was one Supreme Being, independent “ and self-existing from all eternity ; that under him there were two angels, one the angel of light, “ who is the author and director of all good ; and the other the angel of darkness, who is the author “ and director of all evil ; and that these two, out of the mixture of light and darkness, made all “ things that are ; and that they are in a perpetual struggle with each other ; and that where the “ angel of light prevails, there the most is good, and where the angel of darkness prevails, there “ the most is evil ; that this struggle shall continue to the end of the world ; that then there shall “ be a general resurrection, and a day of judgment, wherein just retribution shall be rendered to “ all according to their works : after which, the angel of darkness and his disciples shall go into a

¹ Shuckford, Con. Book v. p. 314.

² Pliny mentions a Zoroaster who lived sex millibus annorum ante Platonis mortem. Maurice, Vol. II. p. 124.

“ world of their owu, where they shall suffer in everlasting darkness the punishment of their evil
 “ deeds ; and the angel of light, and his disciples, shall also go into a world of their own, where they
 “ shall receive in everlasting light the reward due unto their good deeds : and that after this they
 “ shall remain separated for ever, and light and darkness be no more mixed together to all eternity.
 “ And all this the remainder of that sect which is now in Persia and India, do, without any varia-
 “ tion, after so many ages, still hold even to this day. And how consonant this is to the truth
 “ is plain enough to be understood without a comment. And whereas he taught that God origi-
 “ nally created the good angel only, and that the other followed only by the defect of good, this
 “ plainly shews, that he was not unacquainted with the revolt of the fallen angels, and the en-
 “ trance of evil into the world that way, but had been thoroughly instructed how that God at first
 “ created all his angels good, as he also did man, and that they that are now evil became such
 “ wholly through their own fault, in falling from that state which God first placed them in. All
 “ which plainly shews the author of this doctrine to have been well versed in the sacred writing
 “ of the Jewish religion, out of which it manifestly appears to have been all taken.”¹

Another reformation which Zoroaster is said to have introduced, was, the building of temples, for before his time the altars were all erected upon hills and high places in the open air. Upon those the sacred fire was kept burning, but to which they denied that they offered adoration, but only to God in the fire.² It is said that Zoroaster pretended to have been taken up into heaven, and to have heard God speak from the midst of a flame of fire ; that, therefore, fire is the truest shekinah of the Divine presence ; and that the sun is the most perfect fire—for which reason he ordered them to direct their worship towards the sun, which they called Mithra. He pretended to have brought fire from heaven along with him, which was never permitted to go out. It was fed with clean wood, and it was deemed a great crime to blow upon it, or to rekindle it except from the sun or the sacred fire in some other temple. Thus the Jews had their shekinah or sacred fire in which God dwelt, and which came down from heaven upon their altar of burnt-offerings : and Nadab and Abihu were punished with death for offering incense to God with other fire. The Jews used clean peeled wood for the fire, and, like the Persians, would not permit it to be blown upon with the mouth.

To feed the sacred fire with unhallowed fuel, was punishable with death ; to blow upon it the same. But though it was thus treated with the most profound veneration, as a part of the glorious luminary of heaven, it was not worshipped ; though the Lord Jehovah, who shrouded himself in the sacred fire, or took up his residence in the sun, was worshiped. Thus God upon Sinai or Horeb, or in the bush, appeared in a flame of fire to Moses, who fell down on his face to it. Yet the text means to represent that he worshiped God, not fire.

A very ingenious and learned critic,³ in his controversy with Dean Prideaux, has maintained, that the Persians destroyed the temples in Egypt, because they disapproved the worshiping of God in temples, when the whole earth was his temple ; and that they had only *two* Principles and never acknowledged a third, superior to the Good and Evil ones, till about the time of the Christian era. He seems to be mistaken in both these respects. The fact that the Persians had no closed temples in the time of Herodotus, may be very true, and cannot well be disputed, as he affirms it: but notwithstanding this, it is plain that though they did not choose to have temples of their own, they had no objection to the temple-worship of others ; because if they had, they would not have restored the temples of the Jews and Samaritans at Jerusalem and Gerizim. This

¹ Prid. Con. Part I. Lib. iv. p. 267. 8vo.

² These are nothing but the Hill-altars of the Canaanites, (of which we often read in the Old Testament,) the ancient circles of the Druids, which I have lately discovered are as common in India, Persia, and Syria, as in Britain.

³ Moyle, Works, Vol. 11.

fact proves that their enmity was against the temples of idolaters, not against those of the true God, nor against temples merely as temples. For the same reasons the pious Theodosius destroyed the temples at Alexandria ; but he had no objection to temple-worship, or worship in buildings.

The Israelites had no temple till the time of Solomon, but they had circles of stone pillars at Gerizim and Gilgal, exactly the same as those at the Buddhist temple of Stonehenge.

10. Zoroaster retired to a cavern where he wrote his book, and which was ornamented on the roof with the constellations and the signs of the Zodiac ; whence came the custom among his followers of retiring to caves which they called Mithriatic caves, to perform their devotions, in which the mysteries of their religion were performed. Many of these caves of stupendous size and magnificence exist at this day in the neighbourhood of Balck, and in different parts of upper India and Persia.

They had several orders of priests like our parochial priests and bishops, and at the head of them an Archimagus or Archpriest, the same as the Pope or the High Priest of the Jews : the word Magus, in the Persian language, only meant priest : and they did not forget that most useful Jewish rite, the taking of tithes and oblations. At stated times the priests read part of their sacred writings to the people. The priests were all of the same family or tribe, as among the Jews.

Dr. Pococke and Hyde acknowledge that many things in their sacred books are the same as those in the Pentateuch, and in other parts of the Bible. Of course they easily account for this by the assertion, that they were taken from the Jews. But the fact of the identity is not denied : which copied from the other is not *now* the question. All that it is necessary to shew is, that they were the same. They contain many of the Psalms, called by the Jews and Christians, absurdly enough, *the Psalms of David*, and nearly the same account of Adam and Eve, the deluge, &c. The creation is stated, as already mentioned, to have taken place in six periods, which together make up a year ; and Abraham, Joseph, Moses, and Solomon, are all spoken of in the same manner as in the Jewish Scriptures. In these books are inculcated similar observances about beasts, clean and unclean,—the same care to avoid pollution, external and internal,—the same purifyings, washings, &c., &c. Zoroaster called his book *the book of Abraham*, because he pretended that, by his own reformation, he had only brought back the religion to the state in which it was in the time of Abraham.¹ Can any one, after this, doubt the identity of the two religions ? If they were not the same, what would make them so ?

The Zendavesta which we have, and which was translated by Anquetil Du Perron, is said, by Sir W. Jones, to be spurious; but it is admitted by the best authors to agree with the ancient one, at least “ in its tenets and the terms of religion.”² Upon the question of its genuineness it is not necessary to give an opinion. Probably Sir W. Jones would find anachronisms in it, such as have been pointed out in the Old Testament. These would be quite sufficient to prove to him the spuriousness of the Zend, though not of the Pentateuch. The fact is, they both stand exactly upon the same grounds with respect to genuineness.³

Much might have been spared which has been said respecting the *fire worshipers* of Persia. It is very probable that, in some degree, the charge of worshiping fire may be substantiated against them, in the same way as the worship of saints, images, and relics, in some parts of Christendom may certainly be proved to have existed ; but it is equally as unjust to call the Persians *fire*

¹ Prid. Con. Part. I. Book iv. pp. 278, &c., 8vo.

² Marsh's Mic. Ch. iv. Sect. ix. p. 161.

³ Marsh's Mic. Vol. IV. p. 288, Vol. I. p. 433.

worshippers, as it is to call the Christians *idolaters*. The religion of Persia became corrupted, and so did the Christian. Zoroaster reformed one, Luther, &c., the other.

If we are to credit the history, the religion of Abraham's descendants by Sarah, became also corrupted whilst they were in Egypt; and was restored to its original state, at least in all its great and leading features, by Moses. That they were addicted to the idolatry of Egypt is evident from their setting up for themselves a golden calf the image of the God Apis, in less than three months after their escape into the desert of Sinai.

The religion of Abraham was that of the Persians, and whether he were a real or a fictitious personage (a matter of doubt) both the religions must have been derived from the same source. If Abraham really did live, then the evidence both Jewish and Persian shews that he was the founder of both nations. If he were an *allegorical personage*, the similarity of the religions shews them to have had the same origin. Why should not his family by his wife Keturah, as historians affirm they did, have conquered Persia, as his family by Sarah conquered Canaan? Both worshiped the solar fire,¹ as an emblem of their God, of God the Preserver and Saviour—of that God with whom Abraham made a covenant; the same Jehovah or Lord who Jacob (Gen. xxviii. 21) vowed should be his God, if he brought him back to his father's house in peace; the same God worshiped by the brother of Abraham, Nahor, in the land of Ur of the Chaldees, (Gen. xi. 29, xxxi. 53,) and of whom it is written, "My Lord said unto thy Lord, sit thee at my right hand, till I make thine enemies thy footstool." Ps. cx. 1; Matt. xxii. 44; Mark. xii. 36; Luke xx. 42, 43; Acts ii. 34, 35.

11. Now perhaps perverseness, bigotry, and ill-temper, will observe, Then you take Abraham and Moses for nothing but Persian magicians and idolaters. I do no such thing. The God of Abraham, of Melchizedek, of the Brahmins, and of the Persians, originally, or about the time of Abraham, was one, precisely *the same*—the oriental divine Triad or Trinity, *three Persons and one God*. Why Abraham left his country and came into Canaan may be doubtful: but it is not unlikely that he emigrated because the priests had corrupted the religion, as they always corrupt it when they can; and, that he came into Canaan because he there found his religion in a state of purity, and a priest of the most high God, Melchizedek, at whose altar he could sacrifice, and to whom he could pay his tithes. And it is not unlikely, that he and his family or tribe might have been banished from their country at the time they left it, for endeavouring to oppose the corruption of the priests,—to enlighten or reform their countrymen. Indeed some authors have actually said, and before I conclude this work I shall prove, that this was the case. It is probable, as the Bible says, that the descendants of Abraham, if there were such a man, were induced to take refuge in Egypt for some reason or other; probably, as stated, by famine; that after residing in Egypt for some time, two hundred years or upwards, they were beginning to fall into the idolatrous practices of the people among whom they dwelt, and by whom also endeavours were made to enslave them; that to prevent this or to stop its progress, after a severe struggle, they left Egypt, and betook themselves to the desert, under the command of Moses, who was both the restorer or reformer of their religion, and their leader and legislator; that, after various wars with other Arab tribes, or settled nations, on whose territories they encroached when in search of pasturage, for they had then no country of their own, they at last succeeded in conquering Canaan—where they finally established themselves—though not completely till the time of David. This country they always occupied along with remnants of the ancient Canaanites, till about the

¹ Ireneus says, God is *fire*; Origen, a *subtle fire*; Tertullian, a body. In the Acts of the council of Elvira it is forbidden to light candles in the cemeteries, for fear of disturbing the souls of the saints. A great dispute took place in Egypt among the monks on the question, whether God was corporeal or incorporeal.

time of Jesus Christ, (in the same way as the Turks have occupied Greece,) when they were finally expelled from it by the Romans, and their tribe dispersed. The country then became partly occupied by Roman colonies, and partly by the remains of the old idolatrous Canaanites, the worshipers of Adonis, Venus, &c., &c. The Jews occupied Canaan, as the Moriscoes occupied Spain. They never completely mixed or amalgamated with the old inhabitants, who continued in slavery or subjection. Every page almost of the Jewish history shews that the Canaanites continued, and had temples. During what is called the time of the Judges it is evident that an almost incessant warfare was carried on between the old inhabitants and the Israelites. The Jebusites possessed, in spite of the latter, the fortress of the city of Jerusalem, until the time of David, who took it by storm ; and the city of Tyre, with its king, set even the power of Solomon at defiance, and never was taken by the Israelites at all.

The difference between the religion of Moses and that of the surrounding nations, consisted merely in this : the latter had become corrupted by the priests, who had set up images in allegorical representation of the heavenly bodies or Zodiacal signs, which in long periods of time the people came to consider as representations of real deities. The true and secret meaning of these emblems, the priests, that is the initiated, took the greatest pains to keep from the people. The king and priest were generally united in the same person : and when it was otherwise, the former was generally the mere tool and slave of the latter. But in either case, the sole object of the initiated was, as it yet is, to keep the people in a state of debasement, that they might be more easily ruled. Thus did the Magi in *ancient* and thus do the chief priests in *modern* times wallow in wealth on the labour of the rest of mankind.

If we may judge of the state of Egypt and Canaan, and the countries in the neighbourhood of Canaan, from the collection of ancient tracts or traditionary histories, called the Jewish canon, we must allow that they had become, in matters of religion, sunk to the very lowest state of debasement. The sacrifices and rites of Baal and Moloch, and the idolatry of Tyre, Sidon, &c., were of the most horrible kind. The priests in almost all ages have found that the more gloomy and horrible a religion is, the better it has suited their purpose. We have this account of the state of the religion, not only from the history of the Jews, but from that of the Gentiles, therefore it can scarcely be disputed. It was to keep his people from falling into this degraded state, that Moses framed many of his laws. To the original religions of these nations, before their degradation, he could have had no objection ; or else he would never have adopted so many of their astronomical and astrological emblems : nay, have even gone so far as to call his God by the same names.

Though the adoption of the astronomical and astrological emblems of the Magi and the Egyptians may be no proof of the wisdom or sagacity of Moses, they are sufficiently clear proofs of the identity of his religion with the religion of the Magi, &c., before their corruption. What are we to make of the brazen serpent set up by Moses in the wilderness, and worshiped by the Israelites till the time of Hezekiah ? What of the Cherubim under the wings of which the God of the Jews dwelt ? These Cherubim had the faces of the beings which were in the four cardinal points of the Zodiac, when the Bull was the equinoctial sign, viz. the ox, the lion, the man, and the eagle.¹ These were clearly astrological.

12. Every ancient religion, without exception, had Cabala or secret doctrines : and the same fate attended them all. In order that they might not be revealed or discovered, they were not written, but only handed down by tradition ; and in the revolutions of centuries and the violent convulsions of empires they were forgotten. Scraps of the old traditions were then collected, and mixed with new inventions of the priests, having the double object in view, of ruling the people and of concealing their own ignorance.

¹ See a picture of them in Parhurst's Hebrew Lexicon in voce, כַּרְבּ krb. See also Jurieu, Rel. Vet. Vol. I. Part. II. Cap. i.

The twelve signs of the Zodiac for the standards of the twelve tribes of Israel, the scorpion or typhon, the devil or the emblem of destruction, being changed for the eagle by the tribe of Dan, to whom it was allotted ; the ark, an exact copy of the ark of Osiris, set afloat in the Nile every year, and supposed to sail to Biblos, in Palestine ; the pillars Joachim and Boaz ; the festival of the Passover at the vernal equinox, an exact copy of the Egyptian festival at the same time ; almost all the ornaments of the temple, altar, priest, &c., all these are clearly astrological. The secret meaning of all these emblems, and of most parts of the books of the Pentateuch, of Joshua and Judges, (almost the whole of which was astrological, that is, magical allegory,) was what in old times, in part at least, constituted the Jewish Cabala, and was studiously kept from the knowledge of the vulgar. There is no reason to believe that the Cabala of the modern Jews has any similitude to that of the ancients. The childish nonsense of the modern Cabalists, it would indeed be very absurd to attribute to the sages, who, on Carmel, taught Pythagoras the true system of the planetary bodies—or to Elias, whose knowledge of chemistry, perhaps, taught him to outmanœuvre the priests of Baal.

On the subject of the reason why Abraham or his tribe left his or its home, I shall have much more to say in the course of this work, when I flatter myself that that, and many other things on which I slightly touch here, will be accounted for.

CHAPTER V.

CHARACTER OF THE OLD TESTAMENT.—NATURE OF THE ALLEGORY IN GENESIS.

1. The reader will now perhaps ask, What in the result is the truth respecting the Old Testament ? It is very difficult to answer this question in a few words. Is it the produce of deep learning and profound wisdom, hidden under the veil of allegory, or is it the mere literal history of transactions of past events, as believed by the Christians and modern Jews ? It is probably both : a collection of tracts mixed up with traditions, histories or rumours of events, collected together by the priests of an ignorant, uncivilized race of shepherds, intermixed also with the allegories and fictions in which the ancient philosophers of the eastern nations veiled their learning from the eyes of the vulgar. The Pentateuch is evidently a collection of different mythological histories of the creation, and of the transactions of Moses, the chief of a tribe of wandering Arabs, who was believed to have brought his tribe from the borders of Egypt and to have conquered Palestine : and there is little doubt that it contains a considerable portion of truth. The priests of the hilly part of Judea, after the tribes had united under one government, wanting something whereon to found their system, collected from all quarters the different parts, connecting them together as well as they could, though very unskilfully. And this was probably not all done at once, but by degrees, without any regular preconceived design. The only part of it which shews any thing like a regular system, is the invariable tendency evident in every page to support the power of the priests or prophets. And this may perhaps be attributed more to a natural effect, arising from the manufacture of the work by priests, than to design.

The treatises in the Pentateuch are put together, or connected with one another, in so very awkward and unskilful a manner, that they would have passed as the work of one person with

none but such uncivilized barbarians as the Jews, if they had related to any of the common concerns of life, and where *the reasoning faculty of the human mind could be brought into fair action* ; but in matters connected with religion this has never been done, and never will be done : reason has nothing to do with the religion of the generality of mankind.

To this the priests will reply, The circumstances which mark identity in the religions of the Jews and Gentiles we do not deny ; the Heathens copied almost all their superstitions from Moses and the Prophets ; and probably to multitudes of believers this will be very satisfactory : this satisfaction may naturally be expected to be enjoyed by such persons ; reason does not operate with them. To them it is of no consequence, that those heathenish superstitions which are alleged to have been copied from Moses, were in existence hundreds, perhaps thousands, of years before Moses was born or thought of.

That many parts of the books of the Jews are allegorical, cannot be for a moment doubted, and, as was said before, no doubt the true knowledge of these allegories constituted their first Cabala, ' and the learning of their priests. But as they are evidently made up of loose, unconnected accounts, very often different accounts of the same history or allegory, it is not possible that any complete and regular system should be made out of them. For instance, Genesis contains two histories of the creation ; Deuteronomy a history of the promulgation of the law by Moses, different from that given in Exodus, which was evidently written by a different author from that of Genesis. This view of the Jewish writings does not militate against parts of them being the produce of the profound wisdom of the oriental philosophers, which was probably the case, as maintained by M. Dupuis. A person may readily believe that the first book of Genesis was written by an ancient philosopher, whose descendants may have taught Pythagoras (perhaps on Carmel) the demonstration, that the square of the hypotenuse is equal to the square of the two sides of a right-angled triangle. From these circumstances it has followed, that in every part of these writings we meet with a strange mixture of oriental learning, and, to outward appearance, nonsensical and degrading puerilities and superstitions, which in all ages have perplexed the understandings of those persons who have endeavoured to use them on these subjects. No *reasoning* being could believe them literally, no ingenuity could make out of them, taken collectively, a consistent allegory.

But as far as concerns the generality or industrious class of the Jews and modern Christians, they are taken literally. In this sense they were and are yet received. Whether the later Jewish collectors of them into one code understood the allegorical meaning of any of them, remains doubtful; probably they might in part. But it is equally, if not more, probable, that they would care very little whether they understood them or not, so long as they assisted them in establishing their temple, their tithes, and their order. Perhaps after these objects were secured, they would amuse themselves in their leisure hours, like our own priests and bishops, in endeavouring by explanations to make order out of disorder, sense out of nonsense. Hence arose their modern Cabala. And as they were generally men of the meanest capacities, though perhaps men understanding several languages, the modern Cabala is just what might be expected.

The modern and Romish religion being partly founded upon that of the Jews, which was founded upon writings thus connected together, it is not surprising that, like its parent, it should be difficult or impossible to make out a complete system, to fit into or account for every part of it.

2. M. Dupuis, in the first chapter of his third volume, has made many curious observations on the book of Genesis, tending to prove that it was an allegory descriptive of the mythology of the oriental nations in the neighbourhood of Palestine. That it was allegorical was held by the most learned of the ancient fathers of the church, such as Clemens Alexandrinus and Origen, as it had been by the most learned of the Jews, such as Philo, Josephus, &c., so that its allegorical nature may perhaps be safely assumed, notwithstanding the nonsense of modern devotees.

The following extract from the work of Maimonides, called *More Nevochim*,¹ exhibits a fair example of the policy of the ancient philosophers : “ Taken to the letter, this work (Genesis) gives “ the most absurd and extravagant ideas of the Divinity. Whoever shall find the true sense of it “ ought to take care not to divulge it. This is a maxim which all our sages repeat to us, and “ above all respecting the meaning of the work of the six days. If a person should discover the “ meaning of it, either by himself or with the aid of another, then he ought to be silent : or if he “ speak of it, he ought to speak of it but obscurely, and in an enigmatical manner as I do myself ; “ leaving the rest to be guessed by those who can understand me.”²

Although it is clear from the works of Philo and others, that the learned in all ancient times acknowledged an allegorical sense in the accounts of Genesis ; it is equally clear from the works of that learned man, that in his time its meaning was in a great degree lost. The most celebrated of the Christian fathers equally admitted it to be allegorical, but the moderns have a difficulty to contend with, unknown to them and to the Jews. To admit the accounts in Genesis to be literal, would be to admit facts directly contrary to the moral attributes of God. Fanatical as the ancient fathers were, their fanaticism had not blinded them, as it has blinded the moderns, so far as to admit this. But if the story of the garden of Eden, the trees of knowledge and of life, the talking serpent, and the sin of Adam and Eve were allegorical, redemption by the atonement from the consequences of his allegorical fault could not but be equally allegorical. This , it is evident, instantly overthrows the whole of the present orthodox or fashionable scheme of the atonement—a doctrine not known in the early ages of the religion, but picked up in the same quarter whence several other doctrines of modern Christianity will be found to have been derived. If the history of the fall be allegorical, we repeat, that the allegorical nature of the redemption seems to follow as a necessary consequence.

In reasoning from cause to effect, this seems to be a necessary consequence. From this difficulty arose a great mass of contradictions and absurdities. It is impossible to deny, that it has always been a part of the modern corrupt Christian religion, that an evil spirit rebelled against God, and that he having drawn other beings of his own description into the same evil course, was, for this conduct, expelled along with them from heaven, into a place of darkness and intense torment. This nonsense, which is no part of the religion of Jesus the Nazarite, came from the same quarter as the atonement. We shall find them both in India.

It is quite impossible, that the doctrine of the fallen angels can be taken from the Pentateuch ; for not a word of the kind is to be met with there : but it is the identical doctrine of the Brahmins and later Magi. The Devil is the Mahasoor of the Brahmins, and the Ahriman of the Magi ; the fallen angels are the Onderah and Dewtahs of the Brahmins, and the Dowzakh and Dews of the Magi. The vulgar Jews and Christians finding the story of the serpent, did not know how to account for it, and in consequence went to the Persians for an explanation. They could not have gone to a better place, for the second book of Genesis, with its serpent biting the foot of the woman’s seed, is nothing but a part of a Hindoo-Persian history, of which the story of the fallen angels, &c., is a continuation.

In several places in this chapter, the reader will have observed that I have used an expression of doubt respecting the existence of Abraham. This I have done because I feel that in inquiries of this kind a person can scarcely ever be too careful. And after reading the works of Sir William Drummond, Mons. Dupuis, &c., suspicion cannot be entirely banished. Besides, I wish not to take any thing for granted ; particularly the questions under examination, and this question will be amply discussed hereafter. I think it is perfectly clear that magical or astrological theories or

¹ Pars II. Cap. xxix.

² Dupuis, sur tous les Cultes, Vol. III. p. 9, 4to.

doctrines were connected with every part of the Mosaic system. It is impossible to separate or conceal them ; they are connected with the numbers, the names of cities, and of men,—in short, with every thing: but this no more proves that there were not such men as Abraham, Moses, Joshua, &c., than it proves that there were not such cities and places as Damascus, Hobah, Gilgal, Gerizim, Bethel, Jericho, &c. The existence of the cities and places, having astronomical names, is clear. There is nothing in these astrological allusions against the existence of the men, any more than there is against the existence of the cities : and those have gone much too far who, *for no other reason*, have run away with the opinion that there were not such men. Their premises will not warrant their conclusions.

BOOK III.

CHAPTER I.

ORPHIC AND MITHRAIC TRINITY SIMILAR TO THAT OF THE CHRISTIANS.—SIR WILLIAM JONES ON THE RELIGION OF PERSIA.—PERSIAN OROMASDES, MITHRA, ARIMANIUS.—OPINIONS OF HERODOTUS, PORPHYRY, STRABO, JULIAN, ON THE ABOVE—HYDE AND BEAUSOBRE RESPECTING TIMES OF PYTHAGORAS AND ZOROASTER.—FOLLOWERS OF ZOROASTER, NOT YET EXTINGUISHED.—WORSHIP FIRE.—THE VEDAS DESCRIBE THE PERSIAN RELIGION TO HAVE COME FROM UPPER INDIA.—MAURICE ON THE HINDOO TRINITY.

1. In the former part of this work, in treating of the Trimurti or Trinity, it was found scarcely possible to avoid anticipating part of what was intended to form the subject of the present book, but the author flatters himself, that the apparent repetition will not be found useless or uninteresting.

Having proved the absolute identity of the religions of the family of Abraham and of the Persians, in this book will be shewn a similar identity between several of the dogmas of the Romish and Protestant Christians, generally accounted of the greatest importance, particularly the Trinity and similar dogmas of the religions of Orpheus and Mithra, or the Sun, held by the Persian Magi : of the latter of which Zeradust was either the great prophet or founder, or the reformer. It is very possible that the moral doctrines of two races of people, totally unconnected, may be the same, or nearly so, because the true principles of morals must be the same : there can be only one true morality ; and each, without any connexion, may originally discover the truth. But it is evidently impossible that such artificial regulations and peculiar opinions, as will be pointed out, could have been adopted by two races of people without some very intimate connexion existing between them. Justin Martyr observed the striking similitude, and very easily explained it. He says, the evil spirits, or demons, introduced the Christian ceremonies into the religion of Mithra. Though this explanation of ceremonies and doctrines, existing long anterior to Christianity, might be satisfactory to the ancient and venerable fathers of the church, it will hardly prove so to modern philosophers. It cannot be expected, that the author should go through the whole of the ceremonies of each religion, and shew that in every individual instance they exactly agreed. The unceasing exertions of Christian priests to conceal the truth, and the change, arising from various other causes, which we know always takes place in long periods of time, in every religion, and indeed in every sublunary concern, render such an expectation unreasonable and absurd ; but it is presumed that the circumstances which will now be pointed out, in addition to what has already been stated, will leave no doubt on the mind of any reasonable and unprejudiced person, that the religions under consideration were originally the same.

In contemplating the different, and often contradictory, circumstances of the religion of the ancient Persians, it is impossible not to observe the striking similarity both of its doctrines, and

discipline or practices, to those of their Eastern neighbours of India, on one side ; and their Western neighbours, the Christians of Europe, on the other. That religion appears to have been a connecting link in the chain, and probably in this point of view it will be regarded by every unprejudiced person, when all the circumstances relating to it are taken into consideration. Like almost all the ancient systems of theology, its origin is lost in the most remote antiquity. Its foundation is generally attributed to a sage of the name of Zoroaster, but in order to reconcile the accounts given of him with any thing like consistency, or with one another, several persons of this name must be supposed to have lived.

2. Treating of the religion of Persia, Sir W. Jones says, “ The primeval religion of Iran, if we may rely on the authorities adduced by Mossani Fani, was that which Newton calls the oldest (and it may be justly called the noblest) of all religions ; a firm belief that ‘ one supreme God ‘made the world by his power, and continually governed it by his providence ; a pious fear, ‘love, and adoration of him ; and due reverence for parents and aged persons ; a fraternal ‘affection for the whole human species : and a compassionate tenderness even for the brute ‘creation.’ ”¹

Firdusi, speaking of the prostration of Cyrus and his paternal grandfather before the blazing altar, says, “Think not that they were adorers of fire, for that element was only an exalted object, “on the lustre of which they fixed their eyes; they humbled themselves a whole week before “God; and if thy understanding be ever so little exerted, thou must acknowledge thy dependance “on the Being supremely pure.”²

However bigoted my Christian reader may be, he will hardly deny that there is here the picture of a beautiful religion. On this subject Mr. Maurice says, “The reader has already been “informed that the first object of the idolatry of the ancient world was the Sun. The beauty, “the lustre, and vivifying warmth of that planet, early enticed the human heart from the adoration “of that Being who formed its glowing sphere and all the host of heaven. The Sun, however, “was not solely adored from its own intrinsic lustre and beauty; it was probably venerated by the “devout ancients as the most magnificent emblem of the Shechinah which the universe afforded. “Hence the Persians, among whom the true religion for a long time flourished uncorrupted, “according to Dr. Hyde, in a passage before referred to, asserted, that the *throne* of god was “seated in the sun. In Egypt, however, under the appellation of Osiris, the sun was not less “venerated, than under the denomination of Mithra, in Persia.”³

3. The first dogma of the religion of Zoroaster clearly was, the existence of one Supreme, Omnipotent God. In this is not only coincides with the Hindoo and the Christian, but with all other religions; in this, therefore, there is not any thing particular: but on further inquiry it appears that this great First Cause, called Ormuzd or Oromasdes, was a being like the Gods of the Hindoos and of the Christians, consisting of *three* persons. The triplicate Deity of the Hindoos of three persons and one god, Brahma the Creator, Vishnu or Cristna, of whom I shall soon treat, the Saviour or Preserve, and Siva the Destroyer; and yet this was all *one* God, in his different capacities. In the same manner the Supreme God of the Persians consisted of three persons, Oromasdes the Creator, Mithra Saviour, Mediator, or Preserver, and Ahriman the Destroyer. The Christians had also their Gods, consisting of *three* persons and *one* God, the Father, Son, and Holy Ghost. Psellus informes us, Oromazdes and Mithras were frequently used by the Magi for the τὸ Θεόν, or *whole Deity* in general, and Pletho adds a *third*, caled Arimanius, which is confirmed by Plutarch, who ssays, “That Zoroaster made a threefold distributions of

¹ Sir W. Jones on the Persians, Diss. VI. p. 197.

² Ib. p. 201.

³ Maurice, Ind. Ant. Vol. IV. p. 605.

“ things, and that he assigned the first and highest rank of these to Oromasdes, who, in the oracles, “ is called the Father; the lowest to Arimanes; and the middle to Mithras, who, in the same “ oracles, is called the second mind. Whereupon he uperves, how great an agreement there “ was betwixt the Zoroastrian and the Platonic Trinity, they different in a manner only in “ words.”¹

“ And, indeed, from that which Plutarch affirms, that the Persians, from their God Mithras, “ called any Mediator, or middle betwixt two, Mithras, it may be more reasonably concluded, “ that Mithras, according to the Persian theology, was properly the middle hypostasis, of that “ triplasian, or triplicated deity of theirs, than that he should be a middle, self-existent God, or “ Mediator, betwixt two adversary Gods, unmade, one good, and the other evil, as Plutarch would “ suppose.”² “If it were now needful, we might make it still further evident that Zoroaster, “ notwithstanding the multitude of Gods worshiped by him, was an asserter of one Supreme, “ from his own description of God, extant in Eusebius: *God is the first incorruptible, eternal, “ indivisible, most unlike to every thing, the head or leader of all good; unbribable, the best of the ~ “ good, the wisest of the wise; He is also the Father of law and justice, self-taught, perfect and “ the only inventor of the natural holy.*—Eusebius tells us that the Zoroastrian description of God “ was contained *verbatim* in a book, entitled *A Holy Collection of the Persian Monuments*: as “ also, that Ostanes (himself a famous Magician and admirer of Zoroaster) had recorded the very “ same of him in his *Octateuchon*.”³

4. Porphyry, in his treatise, *de Antro Nympharum*, says, “ Zoroaster first of all, as Eubolus “ testifieth, in the mountains adjoining to Persia, consecrated a native orbicular cave, adorned “ with flowers and watered with fountains, to the honour of Mithras, the maker and father of all “ things; this cave being an image or symbol to him of the whole world which was made by “ Mithras; which testimony of Eubolus is the more to be valued because, as Porphyrius else- “ where informs us, he wrote the history of Mithras at large in many books,—from whence it may “ be presumed that he had thoroughly furnished himself with the knowledge of what belongs to “ the Persian religion. Wherefore, from the authority of Eubolus, we may well conclude also, “ that notwithstanding the Sun was generally worshiped by the Persians as a God, yet Zoroaster “ and the ancient Magi, who were best initiated in Mithraick mysteries, asserted another Deity, “ superior to the Sun, for the true Mithras, such as was the maker and father of all things, or of “ the whole world, whereof the Sun is a part. However, these also looked upon the Sun as the “ most lively image of the Deity in which it was worshiped by them, as they likewise worshiped “ the same deity symbolically in fire, as Maximus Tyrius informeth us; agreeable to which is that “ in the Magic oracles; *All things are the offsprings of one fire*; that is, of one Supreme Deity. “ And Julian, the Emperor, was such a devout Sun worshiper as this, who acknowledged, beside “ the Sun, another incorporeal deity, transcendant to it.”⁴ “The first kind of things (according “ to Zoroaster) is eternal, the Supreme god. In the first place (with Eusebius) they conceive “ that God the Father and King ought to be ranked. This the Delphian Oracle (cited by Por- “ phyrius) confirmes:—Chaldees and Jews wise only, worshiping purely a self-begotten God and “ King.

“ This is that principle of which the author of the Chaldaic Summary saith, *They conceive there “ is one principle of all things, and declare that is one and good.*

“ God (as Pythagoras learnt of the Magi, who term him Oromasdes) *in his body resembles light; “ in his soul truth.*

¹ Cudworth, Book i. Ch. iv. p. 289.

² Ib. p. 290.

³ Ib. p. 295.

⁴ Ib. p. 287.

In the same sense the Chaldeans likewise termed God a fire; for *Ur*, in Chaldee, signifying both light and fire, they took light and fire promiscuously.¹ “The name and image whereby they represented the Supreme God was that of Bel, as appears by the prohibition given by God himself not to call him so any more. ‘Thou shalt call me no longer Baali:’ Bel with the Chaldeans is the same as Baal with the Phenicians, both derived from the Hebrew Baal.”²

“They who first translated the Eastern learning into Greek for the most part interpret this Bel by we word *Ζεύς*, Jupiter. So Herodotus, Diodorus, Hesychius, and others: Berosus (saith Eusebius) was priest of Belus, whom they interpret (*Δία*) Jupiter.”³

From the worship of the one Supreme God, (in Assyria,) they very early fell off to the worship of numbers of gods, demons, angels, planets, stars, &c. They had twelve principal Gods for the twelve signs of the Zodiac, to each of which they dedicated a month.⁴ The identity of the name Baali among the Chaldeans and the Israelites, as observed by Stanley, raises a strong presumption, that all these religions were fundamentally the same, with only such greater or less adventitious variations as circumstances produced.

Sir W. Jones informs us that the letters *Mihr* in the Persian language denote the sun,⁵ and he also informs us, that the letters *Mihira* denote the sun in the Hindoo language.⁶ Now it is pretty clear that these two words are precisely the same: and are in fact nothing but the word *Mithra the sun*.

5. Dr. Hyde thought that Zoroaster and Pythagoras were contemporaries, but Mr. Stanley was of opinion this was not the fact, but that the latter lived several generations after the former. This subject has been well discussed by M. Beausobre,⁷ who has undertaken to shew that they might have lived at the same time, and that there is nothing in the chronology to render it improbable.

It appears that the question respecting Pythagoras and Zoroaster was simply, whether they, or either of them, admitted a first moving, uncreated cause, superior to and independent of any other, or whether they admitted two equal, co-eternal beings, the authors of good and evil. The meaning of the expressions used by these great philosophers must always remain a subject of considerable doubt. It seems surprising that such men as Stanley and Beausobre should pretend to reduce to a certainty that which, from peculiar circumstances, must always be involved in difficulty. In the first place, the line between the *unity* and *duality*, as explained, is so fine, that in our native language, which we understand, it is difficult to distinguish it; then how much more difficult must it be in a foreign and dead language! Besides, we have it not in the language of the philosophers themselves, but retailed to us in a language foreign to that in which it was delivered, and that also by foreigners, living many years after their deaths. After all the ingenuity displayed by M. Beausobre, who has exhausted the subject, considerable doubts must always remain upon this point, whether the two principles professed by the philosophers were identically the same or not. But yet one thing seems certain, all accounts tending to confirm the fact, that the principles were both derived from the same school, situated on the East of the Euphrates; and, that they are, in fact, so nearly the same, that no one can tell with absolute certainty wherein they differ. No one can doubt that the doctrines of Pythagoras and those of Zoroaster, as maintained when the former was at Babylon after its conquest by Cyrus, were, as it has been already remarked, the same or nearly so; nor can any one doubt that Pythagoras was either fellow-labourer and assistant of Zoroaster, or a pupil of his school.

¹ Stanley, Hist. Phil. Part xv. Ch. i. p. 765.

² Ibid. p. 784.

³ Ibid.

⁴ Ibid. Ch. vii.

⁵ Diss. I. on the Gods of Greece, Italy, and India.

⁶ Supplement to Ess. on Ind. Chron.

⁷ Liv. i. Ch. iii. p. 31.

Manes live long after both of them ; and if it should be contended that he differed from them in any very abstruse speculative point, this will not be admitted as a proof that he did not draw his doctrines from their fountain, when it is known that it came from the East of the Euphrates, and when it is evidently the same in almost every other particular.

6. The ancient followers of Zoroaster are not yet extinct. There is “ a colony of them settled “ in Bombay, an island belonging to the English, there they are allowed, without any molesta- “ tion, the full freedom and exercise of their religion. They are a poor, harmless sort of people, “ zealous in their superstition, rigorous in their morals, and exact in their dealings, professing the “ worship of one God only, and the belief of a resurrection and a future judgement, and utterly de- “ testing all idolatry, although reckoned by the Mahometans the most guilty of it ; for although “ they perform their worship before fire and towards the rising sun, yet they utterly deny that “ they worship either of them. They hold that more of God is in these his creatures than in any “ other, and that therefore they worship God towards them, as being in their opinion the truest “ Shekinah of the Divine presence among us, as darkness is that of the devil’s: and as to Zoroas- “ tres, they still have him in the same veneration, as the Jews have Moses ; looking on him as “ the great prophet of God, by whom he sent his law, and communicated his will unto them.”¹ Thus it appears that if the Jews have preserved their religion for the last two thousand years, in order to fulfil a miracle or prophecy, the Persians have preserved the same religion without any miracle or prophecy whatever. And it must not be said, that this is confined to one little spot, for they are, like the Jews, dispersed all over Asia.

Although there is the most indisputable evidence, that the Magi, who were the priests of Persia, acknowledged one Supreme Being, called Oromasdes, yet they certainly worshiped the sun under the name of Mithra, the second person of their Trinity. They are said to have done this as only to an emblem or symbol—the seat and throne—of the Supreme Being. But it probably soon came to pass that the Supreme Being was forgotten, and that his image only was adored by the people. The Persian Magi have always denied that they worshiped *fire* in any other sense than as an emblem of the Supreme Being, but it is extremely difficult to ascertain the exact truth ; and the difficulty is increased by the circumstance that most ancient philosophers, and, in fact, almost all the early Christian fathers, held the opinion that God consisted of a subtile, ethereal, igneous fluid, which pervaded all nature—that God was *fire*. Thus, as I have before remarked, he appeared to Moses in the burning bush, and again upon Sinai.

All the Oriental and Grecian writers agree in ascribing to the Persians the worship of one Supreme god : they only differ as to the time when this first began to take place. Much more attention is due to the ancient Oriental, than to the Grecian, histories of Persia, and they all represent the worship of one Supreme god as having begun very early, and this is confirmed, in a considerable degree, by the rebuilding of the Temple of Jerusalem by Cyrus. There is no doubt that the Persian religion was reformed, or improved by someone, that the capital of the empire of the Magi was at one time at Balch, and that it was from this place their religion spread both into India and the West. It was in the neighbourhood of that city, where the first orbicular caves, of which we have heard so much, were excavated, long before the time of Cyrus.

Mr. Maurice says, “ But it is now necessary that we should once more direct our attention “ towards Persia. The profound reverence, before noticed, to have been equally entertained by “ the Magi of Persia and the Brachmans of India, for the solar orb and for fire, forms a most “ striking and prominent feature of resemblance between the religion of Zoroaster and that of “ Brahma.”²

¹ Prid. Con. Part i. Book iv. p. 285. 8vo.

² Maur. Ind Ant. V. II. p. 116.

7. The Vedas are supposed by the Brahmins to have existed from the most remote antiquity. The *words* are Sanscrit and the *letters* Nagari.¹ On this subject Sir W. Jones says, “That the Vedas were actually written before the flood, I shall never believe.” Sir William, in his first Dissertation, makes many professions of disinterestedness, of a mind perfectly free from prejudice; but the author must be excused by his friends for observing, that the declaration of his firm resolution not to believe a plain historical fact, “*I shall never believe,*” gives us very little reason to hope for a fair and candid examination of any question, which shall in any way concern the truth or falsity of the doctrines he had previously determined to receive or reject. As might be expected, the result of this pious determination may be seen in almost every page of his works. The author finds no fault with the declaration; it is a mark of candour and sincerity, and it has had two good effects: it has secured to Sir William the praise of the priesthood; and it has put the philosophical inquirer upon his guard. But it would have been a great advantage if so learned a man, and a man possessing so powerful an understanding, as Sir William Jones, could have been induced to examine the subject without prejudice or partiality, or any predetermination to believe either one thing or another. After this declaration of Sir William’s, every thing which he admits in opposition to his favourite dogma, must be taken as the evidence of an unwilling witness.

The Vedas are four very voluminous books, which contain the code of laws of Brahma. Mr. Dow supposes them to have been written 4887 years before the year 1769. Sir W. Jones informs us that the principle worship inculcated in them, is that of the solar fire: and, in the discourse on the Literature of the Hindoos, he acquaints us, that “The author of the Dabistan describes a “race of old Persian sages,² who appear, from the whole of his account, to have been Hindoos; “that the book of Menu, said to be written in a celestial dialect, and alluded to by the author, “means the Vedas, written in the Devanagari character, and that as Zeratust was only a reformer, in India may be discovered the true source of the Persian religion.³ This is rendered “extremely probably by the wonderful similarity of the caves, as well as the doctrines, of the two “countries. The principle temple of the Magi in the time of Darius Hystaspes was at Balch, the “capital of Bactria, the most Eastern province of Persia, situated on the North-west frontiers of “India and very near to where the religion of Brahma is yet in its greatest purity, and where the “most ancient and famous temples and caverns of the Hindoos were situate.”⁴ As we know very well that there are no caves in the Western or Southern part of Persia answering to the description above, we are under the necessity of referring what is said here and in the quotation in Section 4, from Porphyry, to the great caves of the Buddhists and the Brahmins in the Northern parts of India and Northern Thibet. This proves their existence in the reputed times of Zoroaster.

8. Mr. Maurice says, “Of exquisite workmanship, and of stupendous antiquity—antiquity to “which neither the page of history nor human traditions can ascend—that magnificent piece of “sculpture so often alluded to in the cavern of Elephanta decidedly establishes the solemn fact, “that, from the remotest æras, the Indian nations have adored a *Triune Deity*. There the “traveller with awe and astonishment beholds, carved out of the solid rock, in the most conspicuous part of the most ancient and venerable temple of the world, a bust, expanding in breadth “near twenty feet, and no less than eighteen feet in altitude, by which amazing proportions, as “well as its gorgeous decorations, it is known to be the image of the grand presiding Deity of “that hallowed retreat: he beholds, I say, a bust composed of three heads united to one body,

¹ Jones, Diss. VI. on the Persians, p. 185.

² A Sage is a sagax, or sagacious or wise man, a sophi.

³ Asiat. Res. Vol. I. p. 349.

⁴ Hyde, hist. Rel. Vet. Pers. Cap. xxiv. p. 320; Maurice, Ind. Ant. Vol. II. pp. 120, 126.

“ adorned with the oldest symbols of the Indian theology, and thus expressly fabricated, according to the unanimous confession of the sacred sacerdotal tribe of India, to indicate the *Creator*, the *Preserver*, and the *Regenerator* of mankind.”¹

To destroy, according to the Vedantas of India and the Sufis of Persia, that is, the *σοφος* or wise men of Persia, is only to regenerate and reproduce in another form ; and in this doctrine they are supported by many philosophers of our European schools. We may safely affirm, that we have *no experience* of the actual destruction,—the *annihilation* of any substance whatever. On this account it is that Mahadeva of India, the destroyer, is always said to provide of generation, is represented riding upon a bull, the emblem of the sun, when the vernal equinox took place in that sign, and when he triumphed in his youthful strength over the powers of hell and darkness : and near him generally stands the gigantic Lingham or Phallus, the emblem of the creative power. From this Indian deity came, through the medium of Egypt and Persia, the Grecian mythos of Jupiter Genitor, with the Bull of Europa, and his extraordinary title of Lapis—a title probably given to him on account of the stone pillar with which his statue is mostly accompanied, and the object of which is generally rendered unquestionable by the peculiar form of its summit or upper part. In India and Europe this god is represented as holding his court on the top of lofty mountains. In India they are called mountains of the Moon or Chandrasichara ; in the Western countries Olympuses. He is called Trilochan and has three eyes. Pausanius tells us that Zeus was called Triophthalmos, and that, previous to the taking of Troy, he was represented with three eyes. As Mr Forbes² says, the identity of the two Gods falls little short of being demonstrated.

In the Museum of the Asiatic Society is an Indian painting of a Cristna seated on a lotus with three eyes—emblems of the Trinity.

CHAPTER II.

THE WORD OM—OMPHE, OMPHALOS—OLYMPUS, AMMON, DELPHI—DIGRESSION CONCERNING THE WORD ON.—SUBJECT OF AMMON RENEWED.—HAM THE SON OF NOAH, AND AMMON THE SUN IN ARIES.—NIEBUHR ON THE OMBRICI OF ITALY: SEVERAL REMARKABLE SYNONYMES.—ON THE SPIRIT OR RUH, THE DOVE.—PRIESTLY'S OPINION.—SUBJECT OF THE PERSIAN AND HINDOO TRINITY RESUMED.

1. MR. HASTINGS, one of the most early and liberal patrons of Sanscrit literature in India, in a letter to Nathaniel Smith, Esq., has remarked how accurately many of the leading principles of the pure, unadulterated doctrines of Brahma correspond with those of the Christian system. In the Geeta, (one of the most ancient of the Hindoo books,) indeed, some passages, surprisingly consonant, occur concerning the sublime nature and attributes of god, as well as concerning the properties and functions of the soul. Thus, where the Deity, in the form of Cristna, addresses Arjun : “ I am the Creator of all things, and all things proceed from me,”—“ I am the beginning, the middle, and end of all things ; I am time : I am all-grasping death, and I am the resurrection : I am the mystic figure OM ! I am generation and dissolution.” Arjun in pious ecstasy exclaims, “ Reverence! reverence ! be unto thee, a thousand times repeated ! again and again reverence ! O thou who art all in all ! infinite in thy power and thy glory ! Thou are the father

¹ Maurice, Ind. Ant. Vol. IV. p. 736.

² Mem. Orien. vol. III. Ch. xxxv. p. 444.

" of all things animate and inanimate! there is none like unto thee."¹ In our future investigations we shall find this mystic figure OM of the greatest importance ; for which reason I shall now inquire into the meaning of this celebrated, *not-to-be-spoken* word.

" In the Geeta, Arjun is informed by Creeshna, that ' God is in the fire of the altar, and that " the devout, with offerings, direct their worship unto god in the fire.' ' I am the fire, I am the " ' victim.' (P. 80.) The divinity is frequently characterised in that book, as in other Sanscreeet " compositions, by the word OM, that mystic emblem of the Deity in India." The ancient Brahmins, as well as the Buddhists, of India, regarded this word with the same kind of veneration as the Jews did the word IEUE, which they never pronounced except on certain very solemn occasions. This is what is meant by the fourth commandment, which we render, " Thou shalt not " take the name of the Lord thy God" (but which ought to be *Ieue thy God*) " in vain." As a pious Jew will not utter the word Ieue, so a pious Hindoo will not utter the word Om. It is the duty of the Jews and Hindoos to mediate on the respective words in silence, and with the most profound veneration.

The word Om is always prefixed in pronouncing the words which represent the seven superior worlds, as if to shew that these seven worlds are manifestations of the power signified by that word. In an old Purana we find the following passage : " All the rites ordained in the Vedas, the " sacrifices to the fire, and all other solemn purifications, shall pass away ; but that which shall " never pass away is the word *Om*—for it is the symbol of the Lord of all things." M. Dubois adds, that he thinks it can only mean the true God. (P. 155.)—The sacred monosyllable is generally spelled OM : but, being trilateral, is seems better expressed by A U M or A O M or A W M, it being formed of the three Sanscrit letters that are best so represented. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer.²

Sir W. Jones informs us that the names of Brahma, Veeshnu, and Seeva, coalesce and form the mystical word Om, which he says signifies neither more nor less than the solar fire.³ Here I apprehend we have the identical word used by the ancient Egyptians and their neighbours for the Sun, Ammon.

2. The Hindoo word Om, I think, will be found in the celebrated Greek word Ομφη , which I will now examine, before I proceed with the subject of this chapter, as it will often be found to meet us in our investigations.

In the Greek, Ομφη signifies *divina vox*, *responsum à Deo datum consulenti*. $\Phi\eta$ or $\phi\iota$ by itself, according to Scapula, has no meaning, but is merely a paragogic syllable, as is also the word Ομ ;⁴ but $\phi\eta$ is the root of $\phi\alpha\omega$, to speak or pronounce, and of $\phi\eta\mu\iota$, to say. I therefore go to the parent language, the Hebrew, and I find the word $\pi\eta$ or π , פֶּה *pe* or פִּי , *pi*, to be a noun in regimne, and to mean an opening, a mouth, a measure of capacity. Then the literal meaning will be, the mouth, or the opening, of Om. This is not far from the *divina vox* of the Greek. Hesychius, also Suidas in voce, interprets the word ΟΜΦ to be *θεια κληθδων*, the sacred voice, the holy sound—and hence arose the *ομφαλος*, or *place of Omphē*. But its real meaning is still further unravelled by explaining it as ΟΜ ΦΗ , the enunciation of the mysterious OM of Hindoo theology, the sacred trilateral AUM, but often written as it is pronounced, OM. The Greeks

¹ Maurice, Ind. Ant.

² Moore's Pantheon, pp. 413, 414.

³ Jones, Asiat. Res.

⁴ This assertion of Scapula only shews what he had better have confessed, that he knew nothing about it. There are not, I am of opinion, any paragogic syllables, that is, syllables without meaning, in any of the old languages.

often call the oracles, or places where the oracles were delivered, the *ομπηγαλοι*, or, as it is interpreted, *the navels of the earth*. These *ομπηγαλοι της γης*, (so Euripedes, in *Medea*, called Delphi,) are by the scholiasts said to be the navels or centres of the earth; now, as Delphi could not be considered the centre by the Greeks, and as they had many *ομφαλοι* or centres, it is evident that the true meaning of the word was unknown to them.

The Jews consider Jerusalem to be the navel of the earth.¹

The above etymology of the word does not quite meet all the circumstances, does not quite satisfy me—unless we consider this MYSTIC WORD to have had more meanings than one. We have seen that *ομφαλος* meant a navel. It is the name given to Delphi: and Delphi, as Mr. Faber has observed, has the meaning of the female organ of generation, called in India *Yoni*, the Os Minxæ. Jones says, ΟΜΦΗ Oracle, ΔΕΛΦΥΣ—Matrix, womb. In one of the plates in Moore's Hindoo Pantheon, Brahma is seen rising from the navel of Brahme-Maia with the umbilical cord uncut: this justifies the last rendering of Jones, *Matrix*. Closely allied to *ομφη* seems to be the word *ομφαλη*, or *ομπηγαλος*. I find *φαλη* or *φαλος* to mean Phallus or Linga, the *membrum virile*, constantly used for the generative power. Then *ομφαλη* will mean the generative power Ομ, or the generative power of Om. I find the oracle or Divina vox at Delphi called Omphalos, and the word Delphi or *Δελφος* means the female generative power; and in front of the temple at Delphi, in fact constituting a part of the religious edifice, was a large Phallus or Linga, anointed every day with oil. this, all taken together, shews very clearly that Omphale means the oracle of the generative (androgynous) power of Om. But it might also come from the sacred word Ομ and *φαλος*—BENIGNUS—the benignant Om. In the religious ceremonies at Delphi a boat of immense size was carried about in processions; it was shaped like a lunar crescent, pointed alike at each end: it was called an Omphalos or Umbilicus, or the ship ARGO. Of this Argo I shall have very much to say hereafter. My reader will please to recollect that the os minxæ or *Δελφος* is called by the name of the ship Argo. the Aum of India, as might well be expected, is found in Persia, under the name of Hom, and particularly in the mountains of Persia, amongst the Aarii, before they are said to have migrated, under Djenchid, to the South. As usual, we get to the North-east, for the origin of things.²

Bacchus was called Omestes, explained *the devourer*. This is in fact the Om-Esta,³ of Persia. “Ista-char, or Esta-char, is the place or temple of Ista or Esta, who was the Hestia Ἑστια of the Greeks, and Vesta of the Romans.” This Persian ista or esta, is the Latin ista and est, *he or she is*; it is also Sanscrit, and means the same as the *Jah* of the Hebrews. Bacchus, at Chioa and Tenedos, was also called Omadius. This is correctly the god, or the holy Om.

3. Mr. Bryant connects the word Olympus with the Omphē. He observes, that wherever there was an Olympus, of which there were a great number, there was also an Omphi or Ompi and that the word came from the Hebrew Har-al-ompi, (*Har* means *mount*,) which al-ompi was changed by the Greeks into Ολυμπος, Olympus.⁴ The word means the mount of the God Omphi, according to Bryant's exposition; but more correctly, I think, the mount of the Phi, or the prophetic voice or oracle of the God Om: whence *tri-om-phi* chaunted in the mysteries at Rome, the triple Omphē. My Bryant's etymology completely fails in accounting for the syllable Om. He probably did not know of the Hindoo Aum, Om. In his work cited above may be found

¹ Basnage, Hist. Jud. B. iii. Ch. xiv. p. 194.

² Creuzer, notes, p. 686.

³ Bryant, Anal. Vol. I. p. 227.

⁴ Ibid. p. 239.

many very learned and curious observations respecting the word Om and its connexion with various places. He shews that the meaning of the *Ομφι* was totally unknown to the Greeks.

From Parkhurst, (in voce שר *sr*, p. 771,) it is pretty clear that the omphalos had both the meaning of beeve and umbilicus, and that it had also the same meaning as שר *sr*.

Amon is the *Om* of India, and *On* or אן *an* of the Hebrews. Strabo calls the temple of Jupiter Ammon, Ἱερον Ομμανου. Bryant¹ says, המה *eme* is called Hom.² Gale says, “In the Persian language Hama means the sun.”³ These are evidently the *Om* of India, variously translated.

The word Am, Om, or Um, occurs in many languages, but it has generally a meaning some way connected with the idea of a circle or cycle, as ambire, ambages, or circum. This is particularly the case in all the Northern languages. I need not name again the Umbilicus, nor the way in which this seems to be connected with the idea conveyed by the Greek word Δελφύς. Nonnus says, that the Babylonian Bel and the Lybian Hammon were, ἐν Ἑλλάδι, ΔΕΛΦΟΣ Απολλῶς.

An attentive perusal of what Jamieson has said, in his *Hermes Scythicus* (pp. 6, 7,) on the word Am, Om, Um, will satisfy the reader that there is a strong possibility that the radical meaning of this word is circle or cycle. The importance of this will be seen hereafter.

It would be going too far to quote Dr. Daniel Clarke as an authority in support of my explanation of the word Ammon, but I will give a note of his in the seventh chapter of his *Travels in Egypt*, and leave the reader to judge for himself: “Plane ridiculum est, velle *Ammonis* nomen “petere à Græcis: cùm Ægyptii ipsi Αμουν appellent, teste Herodoto.⁴ The name of the Supreme Being among the Brahmins of India is the first syllable only of this word pronounced “AM.” Again,⁵ “Sol superus et clarus est AMMON.”⁶ The ancients had a precious stone called Ombria. It was supposed to have descended from heaven.⁷ The place of its nativity seems to connect it with the mysterious *Om*. The Roman nurses used the letter M, pronounced Mu, as a charm against witchcraft, and from the effects of the evil eye—from being fascinated by the God Fascinus, who had the figure of the membrum virile, and was worn about the necks of woman and children, like the Agnus Deis worn by Romish Christians. The latter, I have no doubt, borrowed the custom from the Gentiles.⁸

4. Various derivations are given of the word ON, but they are all unsatisfactory. It is written in the Old Testament in two ways, און *aun* and אן *an*. It is usually rendered in English by the word *On*. This word is supposed to mean the sun, and the Greeks translated it by the word ἥλιος or sol. But I think it only stood for the sun as emblem of the procreative power of nature. Thus, in Genesis xlix. 3, *Reuben, thou art my firstborn, my might, and the beginning of MY STRENGTH*: principium roboris mei:⁹ אוני *auni*, וראשית *u-rasit*. It meant the beginning or the first exercise of his pro-creative power. Again, in Deut. xxi. 17, the words ראשית *rasit anu*, refer to the firstborn, and have the same meaning: *For hie is the beginning of his strength; the right of the firstborn is his*. Again, in Psalm lxxviii. 51, we find it having the same meaning: *And smote all the firstborn in Egypt: the CHIEF OF THEIR STRENGTH in the tabernacles of Ham*: אונים *aunim* ראשית *rasit*: Primitias omnis laboris eorum, in tabernaculis Cham.¹⁰ In the hundred and fifth Psalm and the thirty-sixth verse, it has the same meaning.

It was from Oenuphis, a priest of On, that Pythagoras is said to have learnt the system of the heavenly bodied moving round the sun in unceasing revolutions. The priests of this temple were esteemed the first in Egypt.¹¹

¹ Heathen Myth. p. 3

² Ibid.

³ Gale's Court of the Gentiles, vol. I. ch. xi. p. 72.

⁴ Vossius de Orig. &c., Idolat. Tom. i. Lib. ii. Cap. ii. p. 362, Amst. 1642.

⁵ Ibid. p. 282.

⁶ Jablonski, Panth. Ægypt.

⁷ Plin. Hist. Nat. Lib. xxxvii. Cap. x.

⁸ Vide Ibid. Lib. xxviii. Cap. ix.

⁹ Ar. Montnus.

¹⁰ Vulg.

¹¹ See Plut. de Is. et Osir.

Ænon or **אֵנוֹן** *oinn*, where John baptized, was called by a figure of speech only Ænon, or the fountain of the sun. The literal meaning was, the fountain of the Generative Power.

Mr. Faber, speaking of the calves set up by Jeroboam, says, “ that they were, in their use and application, designed to be images of the two sacred bulls which were the living representations of Osiris and Isis, is both very naturally asserted by St. Jerome, and may be collected even from Scripture itself. Hosea styles the idols of Jeroboam *the calves of Beth-Aven*: and immediately afterwards speaks of the high places of the God Aven, whom he denominated *the sin of Israel*. Now we are told, that when Jeroboam instituted the worship of the calves, he likewise made high places in which their priests might officiate. The high places, therefore, of the calves are the high places of Aven; the temple of Aven is the temple of the calves; and Aven, the sin of Israel, is the name as at least one of the calves, which are also peculiarly described as being the sin of Israel. But the god, whose name by the Masoretic punctuation is pronounced Aven, is no other than the Egyptian deity Aun or On: for the very God whose worship Hosea identifies with that of the calves, is he of whom Potiphrerah is said to have been the priest: the two appellations, which our translators variously express, Aven and On, consisting in the Hebrew of the self-same letters. On, however, or Aun, was the Egyptian title of the sun, whence *the city of On* was expressed by the Greeks *Heliopolis*; and the sun was astronomically the same as the Tauric God Osiris: consequently On and Osiris are one deity. Hence it is evident, that the worship of Jeroboam’s calves being substantially the worship of On or Osiris, the calves themselves must have been venerated, agreeably to the just supposition of Jerome, as the representatives of Apis and Nevis.”¹ The calves were probably emblematical of the sun in his male and female character—Baal and Baaltis.

5. We have seen that Strabo says, the temple of Ammon was called *ἱερον Ὀμμανου*, and we have also seen, that the first syllable of the word **אָמֹן** *am* was no other than the celebrated Hindoo word Aum, which designated the Brahmin Trinity, the Creator, the Preserver, and the Destroyer. These three letters, Sir W. Jones tells us, as stated above, coalesce and form the mystic word OM. In the Geeta, Cristna thus addresses Arjun: “ I am generation and DISSOLUTION.” It was from the last idea that Heliopolis, or the city of On, was called in some of the old versions of the Bible *the city of destruction*. Here are evidently the Creator and the Destroyer. Mr. Strauss says, that Bethaven means *place of unworthiness*.²

The word **אָמֹן** *am* in the Hebrew not only signifies might, strength, power, firmness, solidity, truth, but it means *mother*, as in Genesis ii. 24, and *love*, whence the Latin *Amo*, *mamma*. If the word be taken to mean strength, then Amon will mean (the first syllable *am* being in regimine) the temple of *the strength of the generative or creative power*, or the temple of the mighty procreative power. If the word *am* mean mother, then a still more recondite idea will be implied, viz. the mother generative power, or the maternal generative power: perhaps the Urania of Persia, or the Venus Aphrodite of Crete and Greece, or the Jupiter Genetrix, of the masculine and feminine gender, or the Brahme-Maia of India, or the Alma Venus of Lucretius. And the city of On or Heliopolis will be the *city of the Sun or city of the procreative powers of nature*, of which the Sun was always the emblem.³

I have proved in my *Celtic Druids*, Ch. ii. Sect. xxiv. that the old Latin was Sanscrit, and I may affirm, that the Alma of Lucretius is of Oriental, not Grecian, origin. The Greeks knew not the word Alma. This word, I think, means *Al* the preserver, and *ma* mother: it will then mean, the preserving mother Venus. I think in this case no one can doubt that the **אָלְמָה** *olma* of the

¹ Pagan Idol. Vol. I. p. 437.

² Hos. x. 5; Amos iv. 4; Helon’s Pilgrimage, B. iv. Ch. i.

³ Drummond, Origines, B. i. Ch. iv. p. 47.

Phœnicians, and the *עלמה* *olme* of the Hebrews, which both mean *virgin*, or young woman, were the same as the Latin *Alma*. The Om or Aum of India is evidently the Omh of the Irish Druids, which means *He who is*.¹ It is a very curious circumstance that in almost all etymologies, when probed to the bottom, the Celtic language is found along with the Hebrew.

There was in Syria or Canaan a place called *Ammon*, the natives of which were always at enmity with the Israelites. this was spelt *עמון* *omun* in the Hebrew, and by the Greeks was called Heliopolis. This seems to shew that it was dedicated to the same god as the *Αμμων* of Egypt.

This word is used in the writings of the Hindoos precisely as we use the word *Amen*, which I have no doubt, both in its meaning and use, comes from this word.

6. The name of the son of Noah was *חם* *Hm*, called *Ham*. The name of the solar orb was *חמה* *Hme* the feminine of *חם* *Hm*. It appears to me that, from misapprehension, the *Ham* of Noah as been confounded with the *Ham*, or *Hm*, or *Om* of Egypt—the Jupiter *Ammon* or *Amon*, the God with the Ram's head, adored at the *ιερον* *’Ορμανου*. The word *חם* *Hm*, the patriarch, and the word *חמה* *Hme*, the Sun, being the same, were the cause of the mistake. Suppose the LXX. meant to say that Egypt was given to *Ham*, it by no means follows that this was the *Ham* or *Am* of the temples of the Sol Generator. As we have another much more probably way of accounting for the *Om* of the temple than that of supposing the deification of a man living a thousand miles from the temple of the Oasis, I think we are bound to take it. But if the history of the flood was a sacred mythos, the two words might have the same meaning without being copied from one another. I know of no reason for believing the son of Noah was deified—a mery fancy of modern priests ; but I have many reasons for believing that *Amon* was the Sun as the generating power, first in *Taurus*, then in *Aries*. “*Belus*, *Kronos*, *Apis*, were solar symbols, and *Nonnus* “ranks *Amon* with these:

*Βηλος επ’ Ευφρηταω, Λιβυς κεκλημενος Αμμων,
Απις εφ’υς Νειλωωσ, Αραβη Κρονωσ, Ασσυριωσ Ζευσ.*

“*Amon* was clearly understood by the mythologists to represent the Sun in *Aries*.”² Sir W. Drummond has given many other satisfactory reasons for *Amon* being the Sun : then how absurd is it to go any farther ! All difficulties are easily explained by attending to the circumstance of the fundamental doctrine, that, in fact, all the Gods resolve themselves into the Sun, either as God or as emblem of the Triune Androgynous Being.

Wilkinson, in his *Atlas*, has placed on the Eastern shore of Arabia, on a river named *Lar*, a town called *Omanum*, which was also called *Om*. Here a moderately fertile imagination may perhaps find a second or third *Ammon*—and thus several *Ammons*, several *Helioploises*, several *Memmons*, &c., &c.³ Some important words are connected with or derived from the word *Om*. Mr. Niebuhr says, “The *Umbri* were a powerful people previous to the *Etruscans*.”⁴ He also says, that the Greeks detected in the name of these people, which they pronounced *Ombrici*, an allusion to a very remote antiquity. The reader will not be surprised that I should go to the East for the origin of the *Om-brici* and of *Om-brica*, and consequently of our *Umber*—*North-umberland* and *C-umberland*.

7. Mr. Niebuhr does not pretend to explain the meaning of the word *Italia*, but he informs us that the ancient Greeks referred it to *Hercleian* traditions, and to a Greek word *Ιταλος* or *Ιτουλος*, signifying a *BULL*. This recalls our attention in a very singular manner to the most ancient superstition. *Pliny*⁶ says, “The people of *Umbria* are supposed, of all *Italy*, to be of greatest

¹ Maurice, *Hist. of hind.* vol. II. p. 171, ed. 4to.

² Drum. *Orig. B.* iv. p. 330.

³ *Ibid.* B. iii. Ch. iii. p. 360.

⁴ Ch. vi.

⁵ Ch. i. p. 31.

⁶ *Nat. Hist. Lib.* iii. Cap. xiv.

“antiquity, as whom men think to have been of the Greeks named Ombri, for that, in the general “deluge of the country by rain, they only remained alive.” I think it does not require a very fertile imagination to discover here traces of the flood, the first race of men, and the sacred mysterious OM. Br or Pr, in the Eastern language, means sacred and creative,¹ and Ombreland will mean, The Land of the Sacred Om.

Thus we have several clear and distinct meanings of Ομφαλος. It was *mitia*, benignus. It was the *male* generative power, as Φαλλος. As Omphale, it was the *female* generative power, the wife of Hercules, and the navel of the Earth or Nabbi. It was also the prophetic voice of the benignant Om. We shall see by and bye how it came to have all these different meanings. Before we conclude this work, we shall find a similar variety arising from other names connected with this subject, and in particular it should be recollected that we have found the Indian Chreshna or Cristna calling himself Om.

I cannot help suspecting that the ancients often adopted an extraordinary play upon words—a kind of punning. Thus שר *Sr*, is the root of Osi, who changed himself into a bull. He is the Sun. *Surya* is the Sun, and is the favourite God of Japan, where the celebrated Bull breaks the mundane egg. שור *Sur*, is a beeve, as Taurus, at the vernal equinox, the leader of the heavenly hosts. שרר *Srr*, means ruler, or absolute director or Lord.

Brahme is the sun, the same as *Surya*. *Brahma* sprung from the navel of *Brahme*. The Greeks call the oracles *ὀμπεγαλοι*, or navels of the earth. *Srr* has the same meaning as *ὀμφαλος*—and *Sr* means *fumis umbilicus*.

Ὀμφη means an oracle. The oracle was the spirit of the god, the sanctus spiritus, and came from the *ὀμφαλος*. It founded Delphi in the form of a black Dove. A Dove is always the emblem of the Holy Spirit. יונה *Iune*, is Hebrew for Dove. This is the Yoni of India, the Os Minxæ, the matrix. At Delphi the response came from a fissure or crack in the mountain, the Yoni of the earth. this was the emblem of the רוה *ruh* or Holy Ghost, the third person of the Trinity.

8. In Pslam xxxiii. 6, it is said, “By the word of Ieue were the שמים *smim* heavens made ; “and the host of them by the רוה *ruh* breath of his mouth.” Again, ver. 9. “For he spake, ” and it was done ; he *commanded*, and it stood fast.”

The third person was the Destroyer, or, in his good capacity, the Regenerator. The dove was the emblem of the Regenerator. When a person was baptised, he was regenerated or born again. A Dove descended on to the head of Jesus at his baptism. Devotees profess to be born again by the Holy Ghost—Sanctus Spiritus. We read of an Evil Spirit and of a Holy Spirit ; one is the third person in his *destroying* capacity, the other in his *regenerating* capacity. We read in the Acts of the Apostles (ch. xvi. 16) of a spirit of Python or a Pythonic spirit, an evil spirit. Python, or the spirit of Python, was the destroyer. But at Delphi he was also Apollo, who was said to be the sun in Heaven, Bacchus on Earth, and Apollo in Hell.

M. Dubois has observed (p. 293,) that the Prana or Principle of Life, of the Hindoos, is the *breath of life* by which the Creator animated the clay, and man became a living soul. Gen. ii. 7.

The Holy Spirit or Ghost was sometimes *masculine*, sometimes *feminine*. As the third person of the Trinity, it was as well known to the ancient Gentiles as to the moderns, as it will hereafter be shewn.

Origin expressly makes the Holy Ghost *female*. He says, *παυδισκη δε κυριασ του αγιου Πνευματος η ψυχη*—“The soul is maiden to her mistress the Holy Ghost.”²

¹ Loubere, Hist. Siam.

² Porson against Travis: Class. Journ No. LXXVI., Dec. 1829, p. 207.

I believe by almost all the ancients, both Jews and Gentiles, the Supreme Being was thought to be material, and to consist of a very refined igneous fluid ; more like the galvanic or electric fire than any thing with which I am acquainted. this was also the opinion of most of the ancient Christian fathers. This was called the anima as feminine, or spiritus as masculine—and was the **רוּחַ** *ruh* of the second verse of Genesis, which Parkhurst breath or air in motion, (Isaiah xi. 4,) an *incorporeal substance*, and the Holy Spirit. From this comes the expression *to inspire*, or *holy inspiration*. The word ghost means spiritus or Animus. this was often confounded with the igneous fluid of which God was supposed to consist ; whence came the baptism by fire and the Holy Ghost. (Matt. iii. 11.) These were absurd refinements of religious metaphysics, which necessarily arose from their attempts to define *that* of which they had not the means of forming an idea. I should be equally as absurd, if I were to attempt to reconcile their inconsistencies. In the above examples of the different names for the Holy Ghost, a singular mixture of genders is observable. We see the active principle, *fire*, the Creator and the Preserver, and also the Destroyer, identified with the Holy Ghost of the Christians, in the united form of the Dove and of Fire settling on the apostles. Here we have most clearly the Holy Ghost identified with the Destroyer, Fire.

The Dove is the admitted emblem of the female procreative power. It always accompanies Venus. Hence in Sanscrit the female organ of generation is called Yoni. The Hebrew name is **יוֹנִה** *iune*. Evidently the same. The wife of Jove, the Creator, very naturally bears the name of the female procreative power, Juno. It is unnecessary to point out the close relation of the passion of love to the procreative power. There can scarcely be a doubt that the Dove was called after the Yoni, or the Yoni after the Dove, probably from its salacious qualities. And as creation was destruction, and the creative the destructive power, it came to be the emblem of the destructive as well as the creative power. As the **רוּחַ** *ruh* or spiritus was the passive cause (brooding on the face of the waters) by which all things sprung into life, the Dove became the emblem of the *ruh* or *Spirit* or Holy Ghost, the third person, and consequently the Destroyer. In the foundation of the Grecian Oracles, the places peculiarly filled with the Holy Spirit or Ghost, or inspiration, the Dove was the principal agent. The intimate relation between all these things, and their dependence on one another, I think, cannot possibly be disputed. We have in the New Testament several notices of the Holy Ghost or the sanctus spiritus, **קָדִישׁ** *qdis*, **רוּחַ** *ruh*, *πνεῦμα ἅγιον*, *ψυχῆς κοσμοῦ*, or anima mundi, or alma Venus. It descended, as before remarked, upon Jesus at his baptism, in the form of a Dove, and according to Justin Martyr, a fire was lighted in the moment of its descent in the river Jordan. It is also said to have come with a sound as of a rushing mighty wind, but to have been visible as a tongue of fire, settling on each apostle, as described Acts ii. 2, 3. Here we have the **רוּחַ** *ruh* or *air in motion*, according to Parkhurst's explanation, which brooded on the face of the deep, an active agent in the creation ; and we have *fire* the *Destroyer*—the baptism of water, wind and fire—the baptism of the Etruscans.¹ John says, “ I indeed baptise you with water, but one shall come, who shall baptize you with the Holy Ghost and with “ fire.” (Luke iii. 16.) All this is part of the Romish Esoteric religion of Jesus, which, like other religions, has been lost ; a few fragments only now remaining ; unless it be concealed in the recesses of the Vatican.

8. We may see very clearly from the nonesens of Lactantius that my idea is correct. He says, the Son of god is the sermo or ratio (the speech or reason) of God ; also, that the other angels are the breath of God, *spiritus Dei*. But *sermo* (speech) is breath emitted, together with a voice expressive of something.² I shall, perhaps, be asked by a disciple of the philosophic Priestley

¹ Vide Gori's Etruscan Monuments.

² Priestly, Cor. Christ. Sect. ii.

how I conceive the soul to be connected with or related to the body—to matter. I reply, I know not. I only know that God is good, and that this goodness cannot exist without a state of reward and punishment hereafter to mankind. This makes me certain that, in some way or other, man will exist after death : but *how* the Deity has not given me faculties to comprehend. And if I wanted a proof of the latter proposition, I have only to go for it to the unsatisfactory nature of the Doctor's Disquisitions on Matter and Spirit, from which I think any unprejudiced person must see that he has involved himself in inextricable difficulties, from not attending to Mr. Locke's doctrine, and from attempting that which is beyond the reach of the human understanding.

If my reader will pay a little attention to what passes in his own mind, he will soon see, that when he talks of Spirit or Ghost, he generally has no idea of any thing. this is one of the subjects of which he can acquire no knowledge or idea through the medium of the senses. Therefore, as might be expected, a great confusion of terms prevails. In the foregoing examination, the truth of what I have said will be instantly apparent. The terms betray, in their origin, the grossest materialism. I think the reader must now see that if the *spirit of God* means any thing, it is a mere figure of speech, and means that God has so modelled his law of creation, that the patient shall have a good disposition, or a good spirit. And if it be said that he has a spirit of prophecy or of foretelling future events, I reply, the expression may as well be, that he has a flesh to foretell as a spirit to foretell. If God have ever given a person a knowledge of what will happen at a future time, this has no more to do with the spirit or the air in motion, than with the flesh. Jesus said, the gates of hell should never prevail against his religion. According to your accounts, Christian doctors, they have prevailed and continue to prevail. But I say, No. They have not prevailed, and never will prevail; the pure, unadulterated doctrines of Jesus will stand for ever. They have only prevailed against the corruptions with which you have loaded his religion. The fine morality and the unity of God, which you would have destroyed, can never really be destroyed, though your idols, your relics, your saints, and your mother of God, will all pass away, like yesterday's shadow of a cloud on the mountain.

9. It is now time to return to the Persians.

After enumerating various other instances to prove the existance of an Indian Trinity, Mr. Maurice says, "Degraded infinitely, I must repeat it, beneath the Christian, as are the characters of the Hindoo Trinity, yet in our whole research throughout Asia there has not hitherto occurred so direct and unequivocal a designation of a Trinity in Unity as that sculptured in the Elephant cavern : nor is there any more decided avowal of the doctrine itself any where to be met with than in the following passages of the Bhagavat Geeta. In that most ancient and authentic book, the supreme Veeshnu thus speaks concerning himself and his divine properties : 'I am the holy one, worth to be known.' He immediately adds, 'I am the *mystic (triliteral)* figure Om ; the *Reig*, the *Yagush*, and the *Saman Vedas*.'¹ Here we see that Veeshnu speaks expressly of his *unity*, and yet in the same sense declares he is the mystic figure A. U. M., which three letters the reader has been informed, from Sir W. Jones, coalesce and form the Sanscreeet word OM." A little after, in the same page, Mr. Maurice tells us, that the figure which stands for the word OM of the Brahmins, is designated by the combination of three letters, which Dr. Wilkins has shewn to stand, the *first* for the *Creator*, the *second* for the *Preserver*, and the *third* for the *Destroyer*.²

M. Sonnerat also states that the Hindoos adore *three* principal deities, Brouma, Chiven, and Vichenou, who are still but one.³

¹ Geeta, p. 80.

² Maurice, Ind. Ant. Vol. IV. pp. 744, 745.

³ Ibid. p. 747

M. Sonnerat also gives a passage from a Sanscrit Pooraun,¹ in which it is stated that it is God alone who created the universe by his *productive* power, who maintains it by his *all-preserving* power, and who will destroy it by his *destructive* power, and that it is this God who is represented under the name of *three Gods*, who are called *Trimourti*.² Mr. Forster³ says, "One circumstance which forcibly struck my attention was the Hindoo belief of a Trinity; the persons are *Sree Mun Marrain*, the *Maha Letchimy*, a beautiful woman, and a *Serpent*. These persons are by the Hindoos supposed to be wholly indivisible; the *one* is *three*, and the *three* are *one*." Mr. Maurice then states that the *Sree Mun Narrain*, as Mr. Forster writes it, is Narayen the Supreme God: the beautiful woman is the *Imma* of the Hebrews, and that the union of the sexes is perfectly consistent with that ancient doctrine maintained in the *Geeta*, and propagated by Orpheus, that the Deity is both male and female.⁴

Mr Maurice, in his *Indian Antiquities*, says, "This notion of three persons in the Deity was diffused amongst all the nations of the earth, established at once in regions so distant as Japan and Peru, immemorially acknowledge throughout the whole extent of Egypt and India, and flourishing with equal vigour amidst the snowy mountains of Thibet, and the vast deserts of Siberia."

CHAPTER III.

ISRAEL WORSLEY'S ACCOUNT OF ANCIENT TRADITION.—OPINION OF DR. PRITCHARD AND OTHERS ON THE TRINITIES.—OPINIONS OF MAURICE AND OTHERS ON THE TRINITIES.—THE CHRISTIAN TRINITY—ITS ORIGIN.—MACROBIUS ON THE TRINITY.—PHILO'S TRINITY OF THE JEWS.—FABER'S ACCOUNT OF THE UNIVERSAL BELIEF OF THE TRINITY.—OBSERVATIONS ON THE DOCTRINE THAT DESTRUCTION IS ONLY REGENERATION.

1. MR. WORSLEY says, "This doctrine was of very great antiquity, and generally received by all the Gothic and Celtic nations. These philosophers taught, that the Supreme God, Teut or Woden, was the active principle, the soul of the world, which, uniting itself to matter, had thereby put it into a condition to produce intelligences or inferior gods and men. This the poets express by saying that Odin espoused Frea, or the Lady, by way of eminence. Yet they allowed a great difference between these two principles. The Supreme was eternal, whereas matter was his work, and of course had a beginning. All this was expressed by the phrase, Earth is the daughter and wife of the universal Father. From this mystical union was born the God Thor-Asa Thor, the Lord Thor. He was the firstborn of the Supreme, the greatest of the intelligences, that were born of the union of the two principles." correspond much with those which the Romans gave to their Jupiter. He, too, was the thunderer, and to him was devoted the fifth day, Thor's-dag; in German and Dutch, Donder dag

¹ Voyages, Vol. I. p. 259.

² Ibid. p. 749.

³ Sketches of Hindoo Mythology, p. 12.

⁴ Maurice, Ind. Ant. Vol. IV. p. 750.

" thunder day. The common oaths of these people mark the same origin. They swear by *donder and blexen*, thunder and lightning. Friday took its name from Frea, Frea's-dag ; as Wednesday did from Woden, Woden's-dag. Tuis was the name which the old Saxons gave to the son of the Supreme, whence Tuesday. Thor, being the firstborn, was called the eldest of the sons: he is made a middle divinity, a mediator between God and man. Such, too, was the Persians' God : for Thor was venerated also as the intelligence that animated the sun and fire. The Persians declared that the most illustrious of all the intelligences was that which they worshipped under the symbol of fire. They called him Mithras, or the mediator God. The Scythians called him Goeto-Syrus, the good Star. All the Celtic nations were accustomed to worship the sun, either as distinguished from Thor, or as his symbol. It was their custom to celebrate a feast at the winter solstice, when that great luminary began to return again to this part of the Heavens. They called in Yuule, from Heoul, Helios, the sun, which to this day signifies the sun in the language of Bretagne and Cornwall : whence the French word Noel.

" How great a resemblance may be seen between the expressions which have been stated above, relative to these ancient Trinities, and those of some Christian worships, who imagine that the Father begat the Son—according to some in time, according to others from eternity—and that from these two sprang or proceeded the Holy Ghost!"¹

According to Israel Worsley,² " It was Justin Martyr, a Christian convert from the Platonic school, who, about the middle of the second century, first promulgated the opinion, that the Son of God was the second principle in the Deity, and the creator of all material things. He is the earliest writer to whom this opinion can be traced. He ascribes his knowledge of it, not to the Scriptures, but to the special favour of god." *But Justin is the very earliest admitted genuine Christian writer whom we have*, not supposed to be inspired, and it seems that he did not attribute the knowledge of his doctrine to the gospel histories. The reason of this will be explained hereafter.

Mr Worsley then proceeds to state that " Modern theologians have defined the three Hypostates in the Godhead with great precision, though in very different words : but the fathers of the Trinitarian Church were neither so positive nor so free from doubt and uncertainty, nor were they agreed in their opinions upon it. The very councils were agitated ; nor is that which is now declared essential to salvation, the ancient Trinity. They who thought the Word an attribute of the Father, which assumed a personality at the beginning of the creation, called this the generation of the Son ; regarding him as still inferior to the Father, whom they called *the God* by way of eminence, while after the example of the old Heathens, they called the Son God. This notion of descent implied inferiority, and on that ground was objected to, and the Nicene Council, in 325, issued a corrected and improved symbol ; and Christ, instead of only Son, was styled God of God, and very God of very God. But even here the equality of the Son was not established, the Father by whom he was begotten being regarded as the great fountain of life. The investment of wisdom with a personality still implied a time when he was begotten, and consequently a time when he was not. From this dilemma an escape was in process of time provided by the hypothesis of an eternal generation ; a notion which is self-contradictory. The Nicene Fathers, however, did not venture on the term Trinity ; for they had no intention of raising their pre-existent Christ to an equality with the Father ; and as to the Holy Spirit, this was considered as of subordinate rank, and the clauses relating to its procession and being worshiped together with the Father and the Son, were not added till the year 381, at the Council of Constantinople.³ I give no opinion on the statement of Mr. Worsley, as it is not my inten-

¹ Israel Worsley's Enquiry, p. 42.

² Ibid. p. 54.

³ Ibid. p. 63.

tion to enter into a controversy as to what the Trinity is, but only to give an historical account of it.

2. Dr. Pritchard, in his *Analysis of Egyptian Mythology*, (p. 271,) describes the Egyptians to have a Trinity consisting of the *generative*, the *destructive*, and the *preserving* power. Isis answers to Seeva. Iswara, or "LORD," is the epithet of Siva, or Seeva. Osiris, or Ysiris, as Hellenicus wrote the Egyptian name, was the God at whose birth a voice was heard to declare, "that the Lord of all nature sprang forth to light." Dr. Pritchard again says, (p. 262,) "The oldest doctrine of the Eastern schools is the system of emanations and the metempsychosis." These two were also essentially the doctrine of the Magi, and of the Jews, more particularly of the sect of the Pharisees, or, as they ought to be called, of the Persees.¹ פֶּרֶס, *Prs.*² Mr. Maurice observes, that the doctrines of *Original Sin* and that *man is a fallen creature*, are to be found both in the religion of Brahma and Christ, and that it is from this, that the pious austerities and works of supererogation by the Fakirs and Yogees of the former are derived. The doctrine of the Metempsychosis was held by most of the very early fathers, and by all the Gnostic sects, at one time, beyond all doubt, the largest part of the Christian world. Beausobre thought that the transmigration of souls was to be met with in the New Testament. He says,⁴ "We find some traces of this notion even in the New Testament, as in St. Luke xvi. 23, where there is an account of the the abode of departed souls, conformable to the Grecian philosophy; and in St. John ix. 2, where we find allusion to the pre-existence and transmigration of souls." The works of supererogation and purgatory of the Romish Church both come from this source. A celebrated modern apologist for Christianity belived the metempsychosis.

The God Oromasdes was undoubtedly the Supreme God of the Persians, but yet the religion was generally known by the name of the religion of Mithra, the Mediator of Saviour.

In the same way in India the worship of the *first* person in their Trinity is lost or absorbed in that of the *second*, few or no temples being found dedicated to Brahma; so among the Christians, the worship of the *Father* is lost in that of the *Son*, the Mediator and Saviour. We have abundance of churches dedicated to the second and third persons in the Trinity, and to saints, and to the Mother of God, but none to the Father.⁵ We find Jesus constantly called *a Son*, or as (according to the Unitarians) the Trinitarians choose to mistranslate the Greek, *the Son of God*. In the same way, Plato informs us, that Zoroaster was said to be "the son of Oromasdes or Ormisdas, which was the name the Persians gave to the Supreme God"—therefore he was *the Son of God*.⁶

Jesus Christ is called the Son of God: no doubt very justly, if the Evangelist John be right, for he says, (ch. i. ver. 12,) that every one who receives the gospel, every one, in fact, who believes in God the Creator, has power to become a Son of god. Ormusd, in Boundehesch, says, "My name is the principle (le principe) and the centre of all things: my name is, He who is, who is all, and who preserves all."

As the Jews had their sacred writings to which they looked with profound respect, so had the Persians: and so they continue to have them to this day. Mr Moyle⁸ has endeavoured to discredit the genuineness of these writings, by stating "that they contain facts and doctrines manifestly taken from the gospels." It is possible that these writings are no more the writings of

¹ The Pharisees were merely Parsees (the Jews pronounced P like PH or F,) persons who intermingled Magian notions (acquired during the captivity) with the law of Moses; hence a peculiar propriety in *child of fire*, *υἱον ἡεεννης*, Matt. xxiii. 14; Sup. to Palæromaica, pp. 63, 100.

² Parkhurst in voce, p. 594; Beaus. Int. pp. 16, 132.

⁴ See Maur. Ind. Ant. Vol. V. p. 87

⁷ Notes to Creuzer's Religions de l'Auntiquité, by Guignault, p. 670.

³ Ind. Ant. Vol. V. p. 195.

⁶ Cud. B. i. Ch. iv. p. 287.

⁸ Works, Vol. ii. p. 58.

Zoroaster, or of a man who lived five or six hundred or a thousand years before Cyrus, than that the Jewish Pentateuch is the writing of Moses. Yet they are probably partly his or his compilation, in the same way that the Pentateuch is partly the production of compilation of Moses. Though these books may not be the writing of Zoroaster, they are the received sacred books of the Magi, the same as the books of the Pentateuch are of the Jews, and their genuineness is entitled to equal respect. It was, perhaps, on account of these matters, that Dr. Hyde's translations of the Persian works never went to press.

3. The doctrine of the Trinity is first to be met with to the North-east of the Indus, and it may be traced Westwards to the Greek and Latin nations ; but the two latter seem almost to have lost sight of it as a national or vulgar doctrine ; indeed, among the multitude in them, nothing half so rational is to be found. It seems to have been confined to the philosophers, such as Plato—but whether as a secret doctrine or mystery may admit of doubt.

Whether the doctrine of the Trinity formed a part of the Christian religion has been disputed almost from its earliest period, by a great variety of sects, with a degree of bitterness and animosity hardly to be equalled in the history of the world. If the question had been of vital importance to the religion, or, which is of equal consequence in the estimation of too many, had involved the continuance of the hierarchy or tithing system, instead of being merely an idle speculation, its truth or falsity could not have been contested with greater virulence. Several considerable sects affirm, that it was introduced by some of the early fathers from the school of Plato : this others as strongly deny. Mr. Maurice, who being a Churchman is, of course, on the Trinitarian side, candidly allows that it existed in the doctrines of the Jews, and of all the other Asiatic nations from the most remote antiquity. But so far from seeing any difficulty in this, he concludes from it, that it must have been revealed by God to Adam, or to Noah, or to Abraham, or to somebody else, and from thence he most triumphantly concludes that it is true. The antiquity of the doctrine he has clearly proved. His conclusion is another affair. If it be satisfactory to his mind, it is all well ; a worthy and good man is made happy at very little expense. In Chapter II. Mr. Maurice has brought together a vast variety of facts to prove that the doctrine of the Trinity was generally held by the Gentiles, but they all at alst shew its origin to have been the Egyptian Mithraitic or Hindoo school. From this source the Trinity sprang : a doctrine which it is seen may be traced to very remote periods of time, indeed long prior to the time fixed for the existence of the Jews, or probably of Noah : and it passed to them through the medium of the Persians and Egyptians, as it did also to the Greeks : and from them all it passed to the Christians in a later day. As it might have been supposed, it is found not to be altogether, but yet fundamentally, the same, and in fact to possess much more similarity than might have been expected from the eternal law of change to which it was subject, during the time it was travelling through various climates, nations, and languages, for hundreds, indeed thousands, of years. However, in all the great essential parts it is the same. There are the Father, the Creator—the Son, the Preserver or Saviour—and the evil principle or the devil—in his bad character the destroyer, *in his good one the regenerator* ; the same three persons as in the Christian Trinity—except that the ignorant monks of the dark ages, not understanding their fined doctrine of the Eternity of Matter, and, that *destruction* was only *reproduction*, divided the third person into *two*—the Destroyer and Regenerator, and thereby, in fact, formed *four* Gods—the Father, the Son, the Holy Ghost, and the Devil.

4. The immediate origin of the complete and correct Christian Trinity, of that peculiar doctrine on which all orthodox persons seem to think their happiness in this life, as well as in that which is to come, acutally depends, will no be exhibited on the unquestionable authority of a most unwilling witness, of one of the most learned and orthodox of its priests—the Rev. Mr. Maurice. Speaking of the Trinity in the oracles of Zoroaster, he says, “ Since, exclusive of the error of

“ placing PRINCIPLES for HYPOSTASES,¹ which was natural enough to an unenlightened Pagan, it is
 “ impossible for language to be more explicit upon the subject of a divine Triad, or more confor-
 “ mable to the language of Christian theologers.

Οπου πατρικη μοναζ εστι,
 Ταναη εστι μοναζ η δυο γεννα.

“ ‘Where the *paternal monad* is, that paternal monad amplifies itself, and generates a duality.’
 “ The word *πατρικη*, or paternal, here at once discovers to us the two first hypostates, since it
 “ is a relative term, and plainly indicates a Son. The paternal monad produces a duality, not by
 “ an act of creation, but by generation, which is exactly consonant to the language of Christianity.
 “ After declaring that the duad, thus generated, *καθηται*, sits by the monad, and, shining forth
 “ with intellectual beams, governs all things, that remarkable and often-cited passage occurs:

Παντι γαρ εν κοσμη λαμπει τριας
 Ης μοναζ αρχει.

“ ‘For a tried of Deity shines forth throughout the whole world, of which a monad is the head.’ ”²
 Thus, after describing the PATERNAL MONAD, as he calls it, he describes a DUALITY, and it is
 certainly very remarkable that this DUALITY is not produced by creation or emanation, but by
 GENERATION ; and is said to SIT by the side of the MONAD, and to govern all things. It is impos-
 sible after reading this, not to recollect the words of our creed, in which this doctrine is clearly
 expressed : “ Begotten of his Father.” “ Begotten not made.” “ He sitteth on the right hand
 “ of the Father.” “ And shall come again, to judge both the quick and the dead.”

Mr. Maurice then adds, “ In the very next section of these oracles, remarkable for its singular
 “ title of ΠΑΤΗΡ και ΝΟΥΣ, or the Father and the Mind, that Father is expressly said ‘ to
 “ ‘ perfect all things, and deliver them over to Νη δευτερω,’ the second Mind ; which, as I have
 “ observed in the early pages of this disseration, has been considered as allusive to the character
 “ of the mediatorial and all-preserving Mithra ; but could only originate in theological conceptions
 “ of a purer nature, and be descriptive of the office and character of a higher MEDIATOR, even the
 “ eternal ΛΟΓΟΣ. The whole of the passage runs thus:

Παντα γαρ εξετελεσσε ΠΑΤΗΡ, και ΝΩ παρεδωκε
 ΑΕΥΤΕΡΩ, ον πρωτον κληιζεται παν γενος ανθρωων.

“ ‘That SECOND MIND,’ it is added, ‘whom the nations of men commonly take for the first.’
 “ This is, doubtless, very strongly in favour of the two superior persons in the Trinity.

Mr. Maurice goes on to shew that the term *second mind* is used, and is allusive to the *all-pre-*
serving Mithra. He then adds, “ The following passage, cited by Proclus from these oracles, is
 “ not less indubitably decisive in regard to the *third* sacred hypostatsis, then the preceding pas-
 “ sages in regard to the *second* :

“ Μετα δε πατρικας Διανοιας Ψυχη εγω αιω
 “ Θερμη, ψυχουσα τα παντα.

“ That is, ‘In order next to the paternal Mind I Psyche dwell warm, animating all things.’
 “ Thus, after observing in the first section, the Triad or *το υειον*, the whole Godhead collectively
 “ displayed, we here have each distinct HYPOSTASIS sperately and clearly brought before our view.”

¹ This almost alone proves that these were not copies from the Christian doctrines. According to the authors cited both by Kircher and Stanley, these oracles were originally written in the Chaldee language, and were translated into Greek. Maurice, Ind. Ant. Vol. IV. p. 258.

² Maur. Ind. Ant. Vol. IV. p. 259.

And thou, by this learned priest,¹ not by me, the whole correct Christian Trinity, with its various HYPOSTASES, is shewn to have existed in the religion of Mithra and the Magi, ages before Christ was born.

There is now no resource left to the priests, but to declare these oracles of Zoroaster spurious, which Bishop Synesius, in the fourth century, called *holy oracles*.² But Mr. Maurice provides against this, by informing his reader, that he has only availed himself of passages in these oracles which have been quoted by such men as Porphyry, Damascius, and other Greek writers unfavourable to Christianity, and such as have a marked similitude to the ancient tenets of India, Persia, and Egypt ;³ and which, therefore, cannot be modern forgeries. The existence in these oracles of such passages as have been cited, is, the author believes, the only circumstance on which the priests have determined that they are spurious. They have said, These passages must have been extracted from the gospel histories, therefore the books containing them must be spurious. It never once occurred to them, that the gospel historians might copy from the oracles, or that they might have both drawn from a common source. And it also never occurred to them, that the fact of their quotation by old authors proves that they must have existed before the gospels. In pointing out this circumstance, Mr. Maurice has really great merit for his candour and honesty. I believe there are very few priests who would not have found an excuse to themselves, for omitting to point out the conclusive and damning fact.

Plutarch⁴ says, “Zoroaster is said to have made a *threefold* distribution of things : to have “assigned the first and highest rank to Oromasdes, who, *in the oracles*, is called the Father ; “the lowest to Ahrimanes ; and the middle to Mithras ; who in the *same oracles*, is called “*τον δευτερον Νουν*, the second Mind.” As Mr. Maurice says,⁵ Plutarch, born in the first century, cannot have copied this from a Christian forgery. Besides, he expressly says it is taken from the oracles—herein going very far to confirm the genuineness of the oracles ; indeed, he actually does confirm it, in those parts where the quotations are found.

This doctrine of the oracles is substantially the same as that of Plato. It was taken from the Hymns of Orpheus, which we now possess, and which Mr. Parkhurst allows are the very same that were revered by the ancient Greeks as his, and, as such, were used in their solemn ceremonies. He proves this by a passage from Demosthenes.⁶ In the Pythagorean and Platonic remains, written long anterior to the Christian æra, all the dogmas of Christianity are to be found. Witness the *Δημιουργος* or *Zeus Βασιλευς* ; the *δευτερος Θεος*, or second God ; *δευτερος Νους*, or second Mind ; the *Μιθρας μεσιτης*, or mediatorial Mithras ; and *γεννητος Θεος*, or generated god, begotten not made. Again, the *ψυχη κοσμου*, or soul of the world ; i.e. the *רוח* *ruh* or spiritus, of Osiris and Brahma, *in loto arbore sedentem super aquam*, brooding on the waters of the deep ; the *θειος Λογος*, or divine Word, verbum, which Jesus announced to his mother that he was, immediately on his birth, as recorded in the Gospel of the Infancy.⁷

Upon the Logos, Bishop Marsh, in his Michaelis, says, “Since, therefore, St. John has adopted “several other terms which were used by the Gnostics, we must conclude that he derived also “the term *Λογος* from the same source. If it be further asked, Whence did the Gnostics derive “this use of the expression, ‘WORD’ ? I answer, that they derived it most probably from the “Oriental or Zoroastrian philosophy, from which was borrowed a considerable part of the Manichean doctrines. In the Zendavesta, we meet with a being called ‘*the Word*,’ who was not

¹ Maurice, Ind. Ant. Vol. IV. p. 267.

⁴ De Iside et Osiride, p. 370.

⁶ See his note in voce *רוח* sm, XI.

² Ibid. p. 262.

⁵ Vol. IV. p. 367.

⁷ Maur. Ind. Scep. Conf. pp. 53 and 139.

³ Ibid. p. 291.

“only prior in existence, but gave birth to Ormuzd, the creator of good ; and to Ahriman, the creator of evil. It is true, that the work which we have at present under the title of Zendavesta, is not the ancient and genuine Zendavesta ; yet it certainly contains many ancient and genuine Zoroastrian doctrines. It is said, likewise, that the Indian philosophers have their *Λογος*, which, according to their doctrines, is the same as the *Μονογενης*.”

In reply to this, attempts will be made to shew that the *Λογος* of John is different from the Oriental Logos : all mere idle, unmeaning verbiage, fit only for those described by Eusebius, who wish to be deceived : the doctrines as well as the terms are *originally* the same, in defiance of the ingenuity of well-meaning devotees to hid from themselves the sources whence they are derived. The variation is not greater than might be expected from change of place, of language, and lapse of time.

Eusebius acknowledges that the doctrines of the Christians, as described in the first chapter of John, are perfectly accordant with those of the Platonists, who accede to every thing in it, until they come to the sentence, *Et verbum caro factum est*. This seems to be almost the only point in which the two systems differed. The philosophers could not bring themselves to believe that the Logos, in the gross and literal sense of the Christians, quitted the bosom of God, to undergo the sorrowful and degrading events attributed to him. This appeared to them to be a degradation of the Deity. Eusebius allows, what cannot be denied, that this doctrine existed long anterior to Plato ; and that it also made part of the dogmas of Philo and other Hebrew doctors. He might have added also, had he known it, of the priests of Egypt, and the philosophers of India.

The origin of the *verbo caro factum est*, we shall presently find in the East. It was not new, but probably as old as the remained of the system. Its grossness well enough suited such men as Justin, Papias, and Ireneus.¹ For the same reason that it suited them, it was not suitable to such men as Plato and Porphyry.

In the doctrines of the Hindoos and Persians, as it has already been stated, the third person in the Trinity is called both the Destroyer and the Regenerator. Although in the Christian Trinity the *Destroy* is lost sight of, yet the *Regenerator* is found in the Holy Ghost. The neophyte is said to be regenerate, or born again, by means of this holy spirit or mind. Plutarch says, that Mithras or Oromasdes was frequently taken for the *το θειον*, or whole deity, and that Mithras is often called the second mind. “Whereupon he observes, who great an agreement there was betwixt the Zoroastrian and the Platonic Trinity, they differing in a manner only in words!”² This second mind is evidently the Holy Ghost of the Christians, so accurately described above in the oracles of Zoroaster, the *רוח ruh* of the second verse of Genesis, which moved, or more correctly brooked, (see Fry’s Dictionary,) upon the face fo the waters. This, in sacred writ, is often called *יהוה רוח Ieue ruh*, or *אלהים רוח Aleim ruh*. The words Ieue and Aleim not being in regimine, which would make it the Spirit of Aleim, or of Jehovah, but being in the nominative case, they make it the *Ieue ruh* or *Aleim ruh*.

The figure in the Hindoo caves (whose date cannot be denied to be long anterior to the time of Moses) of the second person, Cristna, having his foot bitten by the serpent, whose head he is bruising, proves the origin of Genesis.

There can no longer be any reasonable doubt that it came from India, and as the Christian Trinity is to be found in the first chapter, it raises, without further evidence, a strong presumption

¹ These, the early fathers of Christianity, believed, that persons were raised from the dead *sæpissime* ; that Jesus would come, before that generation passed away, to reign upon earth for a thousand years ; and, that girls were frequently pregnant by demons.

² Cudworth, book i. Ch. iv. p. 259.

that, that also came from India. By the word אלהים, the το Θειον, or whole Deity, or Christian Trinity, is meant. By the word ראשית *rasit*, the *first* Emanation or Æon, Wisdom or the Logos is meant, and by the word רוח *ruh*, the Spirit of God, the second mind, the second emanation, the *third* person in the Trinity is meant—forming altogether the whole Godhead, *three* persons and *one* God.

5. Macrobius, in his Commentary on the Dream of Scipio, (a work of Cicero's,) which he explains by the great principles of the philosophy of the Pythagoreans and Platonists, has given in the clearest manner, in his account of the Trinity of the Gentiles, a description of the Triad or Trinity of the orthodox,—the triple distinction of God the Father, of his Logos, and of the Spiritus, with a filiation similar to that which exists in the theology of the Christians, and an idea of their unity inseparable from that of the Creator. It seems, in reading it, as if we were listening to a Christian Doctor, who was teaching us how the Spiritus proceeds, and the Son is engendered from the Father, and how they both remain eternally attached to the Paternal unity, notwithstanding their action on the intellectual and visible world. The following is in substance what Macrobius says.¹ This learned theologian distinguishes first, after Plato, the God Supreme, the first god, whom he calls with the Greek philosophers τ' Αγαθον, *the Good*, par excellence, the First Cause. He places afterward his *Logos*, his *intelligence*, which he calls *Mens* in Latin, and *Νους* in Greek,² which contains the original ideas of things, or *the* ideas—intelligence born and produced from the Supreme God. He adds, that they are above the human reason, and cannot be comprehended but by images and similitudes. Thus, above the corporeal being or matter, either celestial or terrestrial, he establishes the divinity, of which he distinguishes three degrees. Deus, Mens, and Spiritus. God, says he, has engendered from himself by the superabundant fecundity of his Majesty, *Mens*, or Mind, with the Greeks *Νους* or *Λογος*. Macrobius then describes an immense graduated chain of beings, commencing with the First Cause, to be born or produced from itself. He says that the three first links of this immense chain are the Father, his *Logos*, *Νους*, *Mens*, and *Anima* or *Spiritus Mundi*; or, in the Christian phraseology, the Father, Son, and Holy Spirit, the principles of all things, and placed above all created beings. After this he goes on to explain, in exact Christian style of language, the manner in which the Spirit *proceeds*, and in which the Son is *begotten*—*engendered* by the Father. If a trifling difference can be discovered between the doctrines of the Pagan Macrobius and that of the orthodox Christian, it is not so great as that which may be met with between the doctrines or opinions of different sects of even orthodox Christians upon this subject. Surely a greater resemblance need not be denied between the Platonic and Christian Trinities.

Upon the Trinity of Plato, M. Dupuis observes, that all these abstract ideas, and these subdivisions of the first *Unity*, are not new; that Plato is not the author of them; that Parmenides before him had described them; that they existed long anterior to Plato; that this philosopher had learned them in Egypt and the schools of the East, as they might be seen in the writings of Mercury Trismegistus and Jamblicus, which contain a summary of the theology of the Egyptians, and a similar theory of abstractions. Marsilius Ficinus has well observed, that the system of three principles of the theology of Zoroaster and the Platonicians, had the greatest similarity with those of the Christians, and that the latter philosophy was founded upon the former. He might have said, that it was not only *similar*, but in reality the same. The curious reader will do well to consult the beautiful and luminous essay of M. Dupuis, *Sur tous les Cultes*, on this subject; he will find himself amply repaid for his trouble.

¹ Macrob. Somn. Scip. Lid. i. Cap. ii.—vi.

² Heb. *Rasit*, Wisdom.

For proofs the Grecians worshiped a Trinity in Unity, the reader may consult the Classical Journal, Vol. IV, p. 89. It is there shewn that their Trinity was the JUPITER (that is, the Iao) MACHINATOR.

Speaking of the doctrine of the Chaldeans, Thomas Burnet says,¹ “In prima ordinis est Suprema TRIAS. Sic philosophatur Psellus.” Though he gives no account of what this Trias consisted, there is not much room to doubt that it was the Hindoo, Zoroastrian, Platonic Triad.

Mercury was called Triceps ; Bacchus Triambus ; Diana Triformis ; and Hecate Tergemina.

Tergeminamque Hecatē, tria virinis ora Dianæ.²

ΣΩΤΕΙΡΑ occurs as a title of Diana on the brass coins of Agathocles.³

Plutarch⁴ says, *δια και Μιθρην Περσαι του Μεσιτην ονομασπουσι*. Orpheus also calls Bacchus *Μισης* Mediator, the same as Mithra of the Persians.⁵ Proserpine also had three heads ; the Triglaf of the Vandals had also three heads ; and Mithras was called *Τριπλασιος*.

The Trimurti was the Trimighty of the Saxons, the Trimégus of the Greeks, and the Ter-magnus of the Latins.⁶ The Trinity is equally found amongst the Druids of Ireland in their Taulac Fen Molloch.⁷

Navaratte, in his account of China,⁸ says, “This ext (of Foe) has another idol they call “SANPAO. It consists of *three*, equal in all respects. This, which has been represented as an “image of the most blessed Trinity, is exactly the same with that which is on the high altar of “the monastery of the Trinitarians at Madrid. If any Chinese whatsoever saw it, he would say “the SAN PAO of his monastery was worshiped in these parts.”⁹

I must now beg my reader to turn to Book I. Chapter II. Sect. 4, and read what I have there said respecting the material or Pantheistic Trinity, endeavoured to be fixed upon Plato and the Orphic and Oriental philosophers, and I think he must be perfectly satisfied of the improbability that the persons who held the refined and beautiful system which I have developed, could ever have entertained a belief that the Sun, the Moon, and the Earth, were the creators or formers of themselves.

6. As the whole, or nearly the whole, of the ceremonies of the Jews were borrowed from their Gentile neighbours, it would be very extraordinary if their most important doctrine of the Trinity had not been found in the Jewish religion. I shall, therefore, add several more authorities to those already laid before my reader, in Book II. Ch. II. Sect. 5, and particularly that of the celebrated Philo.

Mr. Maurice¹⁰ says, that the first three sephiroth of the Jewish cabala consist of *first* the Omnipotent Father ; *second* Divine Wisdom ; and *third* the *Binah* or Heavenly Intelligence, whence the Egyptians had their CNEPH, and Plato his *Νους δημιουργος*. But this demiourgos is supposed to be the Creator, as we have before seen that he must necessarily be, if he be the Destroyer. Thus some of the early Christians confounding these fine metaphysical distinctions, and at a loss how to account for the origin of evil, supposed the world to be created by a wicked demiourgos. The confusion arising from the description of *three* in *one*, and *one* in *three*—the community of Persons and unity of Essences—the admitted mysterious nature of the Trinity, and the difficulty, by means of common language, of explaining and of reconciling things apparently irrenconcilable, may nevertheless be easily accounted for. On the subject of the Destroyer Mr.

¹ Cap. iv. p. 29.

² Ænied, iv. 511 ; Maur. Ind. Ant. Vol. IV. p. 238 ; Parkhurst, p. 347.

³ Payne Knight, Essay, Gr. Al. Sect. v. p. 105.

⁴ De Iside et Osiride, p. 43.

⁵ Stukeley, Palæolog. Soc. No. I. p. 54.

⁶ D'Ancarvill, p. 95

⁷ See Celtic Druids, Ch. v. Sect. xix.

⁸ Book ii. Ch. x. and book vi. Ch. xi.

⁹ Parkhurst, p. 348.

¹⁰ Ind. Ant. Vol. IV. pp. 183, 184.

Maurice says,¹ “I must again repeat, that it would be, in the highest degree, absurd to continue “to affix the name of Destroyer, to their third hypostasis in the triad,² when it is notorious, that “the Brahmins deny that any thing can be destroyed, and insist that a change alone, in the form “of objects and their mode of existence, takes place. One feature, therefore, in that character, “hostile to our system, upon strict examination, vanishes.” He then shows, from the Sephir Jetzirah, that the three superior sephiroths of the Jewish cabala were invariably considered by the *ancient Jews* in a vary different light from the other seven ; that the first three were regarded as PERSONALITIES, but the last seven only as *attributes*.³

Rabbi Simeon Ben Jochai⁴ says, “Come and see the mystery of the word Elohim ; there are “*three degrees*, and each degree by itself alone, and yet, notwithstanding, they are all one, and “*joined together* in one, and cannot be divided form each other.” This completely justifies what I have formerly said, respecting the words אל *al* and אלהים *aleim*, having a reference to the Trinity.

Priestly says, “But Philo, the Jew, went before the Christians in the personification of the “Logos, and in this mode of interpreting what is said of it in the Old Testament. For he calls “this divine word a second God, and sometimes attributes the creation of the world to this second “God, thinking it below the majesty of the great God himself. He also calls this personified “attribute of God his *πρωτογονος*, or his firstborn, and the image of God. He says that he is “neither unbegotten, like God, nor begotten, as we are, but the middle between the two extremes. “We also find that the Chaldee paraphrasts of the Old Testament often render *the word of God*, “as if it were a being distinct from God, or some angle who bore the name of God, and acted by “deputation from him.”⁵

In reply to this I shall be told that Philo Platonized or was a Platonist, To be sure he was ; because recondite, cabalistic, esoteric Judaism, was the same as Platonism. It would have been as correct, probably, to say that Plato Hebraized : for as it is evident that the Israelites held the doctrine of the Trinity, where was it so likely for him to obtain it as from them ? Philo was a Jew of elevated rank, great learning, and the highest respectability ; the very man to whom we have a right to look for the real doctrines, both esoteric and exoteric of the Israelites : and we find him maintaining all the doctrines of the Platonic and Oriental Trinity—doctrines held by the nearest neighbours of the Jews, both on the East and West, and from whom Mr. Spencer has shewn, that they took almost all their rites and ceremonies. I contend, therefore, that the doctrines taught by Philo afford the strongest presumption that these were also the doctrines of the Jews.

Of Orpheus, who is said to have brought the knowledge of the Trinity into Greece, very little is known. But Damascius, *Περί Αρχων*, giving an account of the Orphic theology, among other things acquaints us, that Orpheus introduced *τριμορφον Θεον*, a Triform Deity.⁶ This was the Platonic philosophy above described.

Of this person Mr. Payne Knight⁷ says, “The history of Orpheus is so confused, and “obscured by fable, that it is impossible to obtain any certain information concerning him. He “appears to have been a Thracian, and to have introduced his philosophy and religion into Greece ; “viz. plurality of worlds, and the true solar system ; nor could he have gained his knowledge “from any people of which history has preserved any memorial : for we know of none among “whom science had made such a progress, that a truth so remote from common observation, and “so contradictory to the evidence of unimproved sense, would not have been rejected, as it was

¹ Vol. IV. p. 388.

² He here alludes to the Hindoos.

³ Maur. Ind. Ant. Vol. IV. p. 182.

⁴ Comment. on the 6th Sec. of Leviticus.

⁵ Priestley, Cor. Christ. Sect. ii.

⁶ Maur. Ind. Ant. Vol. IV. p. 336.

⁷ On Priapus, vide note. p. 33.

“by all the sects of Greek philosophers, except the Pythagoreans, who rather revered it as an article of faith, than understood it as a discovery of science.

“Thrace was certainly inhabited by a civilized nation at some remote period ; for when Philip of Macedon opened the gold mines in that country, he found that they had been worked before with great expense and ingenuity, by A PEOPLE WELL VERSED IN MECHANICS, OF WHOM NO MEMORIALS WHATEVER ARE EXTANT.” I think memorials of these people may be found in the Pyramids, Stonehenge, the walls of Tyryna, and the Treasury of Messina.

7. The following extract from Mr. Faber’s work on the Origin of Pagan Idolatry, exhibits a pretty fair proof how very general was the ancient doctrine of the Trinity among the Gentiles :—
 “Among the Hindoos we have the triad of Brama-Vistnou-Siva, springing from the monad Brahm : and it is acknowledged, that these personages appear upon earth at the commencement of every new world, in the human form of Menu and his three sons. Among the votaries of Buddha we find the self-triplicated Buddha declared to be the same as the Hindoo Trimurti. Among the Buddhic sect of the Jainists, we have the triple Jina, in which the Trimurti is similarly declared to be incarnate. Among the Chinese, who worship Buddha under the name of Fo, we still find this god mysteriously multiplied into three persons, corresponding with the three sons of Fo-hi, who is evidently Noah. Among the Tartars of the house of Japhet, who carried off into their Northern settlements the same ancient worship, we find evident traces of a similar opinion in the figure of the triple God seated on the Lotos, as exhibited on the famous Siberian medal in the imperial collection at Petersburg : and if such a mode of representation required to be elucidated, we should have the exposition furnished us in the doctrine of the Jakuthi Tartars, who, according to Strahremberg, are the most numerous people of Siberea : for these idolators worship a triplicated deity under the three denominations of Artugon, and Schugo-tangon, and Tangara. This Tartar god is the same even in appellation with the Tanga Tanga of the Peruvians : who, like the other tribes of America, seem plainly to have crossed over from the North-eastern extremity of Siberea. Agreeably the the mystical notion so familiar to the Hindoos, that the self-triplicated great Father yet remained but one in essence, the Peruvians supposed their Tanga-tanga to be one in three, and three in one : and in consequence of the union of Hero worship with the astronomical and material systems of idolatry, they venerated the sun and the air, each under three images and names. The same opinions equally prevailed throughout the nations which lie to the West of Hindostan. Thus the Persians had their Ormuzd, Mithras,¹ and Ahriman : or, as the matter was sometimes represented, their self-triplicating Mithras. The Syrians had their Monimus, Aziz and Ares. The Egyptians had their Emeph, Eicton, and Phtha. The Greeks and Romans had their Jupiter, Neptune, and Pluto ; three in number though one in essence, and all springing from Cronus, a fourth, yet older God. The Canaanites had their Baal-Spalisha or self-triplicated Baal. The Goths had their Odin, Vile, and Ve : who are described as the three sons of Bura, the offspring of the mysterious cow. And the Celts had their three bulls, venerated as living symbols of the triple Hu or Menu. To the same class we must ascribe the triads of the Orphic and Pythagorean and Platonic schools : each of which must again be identified with the imperial triad of the old Chaldaic or Babylonian philosophy. This last, according to the account which is given of it by Damascius, was a triad shining throughout the whole world, over which presides a Monad.”²

¹ Voss., de Orig. et Prog. Idol. Lib. ii. Cap. ix., says, that the word Mither, in Persian, means Lord, that Mithras is derived from Mither. A Mediator is called Mithras in Persian. Mithras also means *love, pity*.

² Book vi. Ch. ii. p. 470.

Again he says, “To the great Triad of the Gentiles, thus springing from a Monad, was ascribed “the creation of the world, or rather its renovation after each intervening deluge. It was likewise “supposed to be the governing power and the intellectual soul of the universe. In short, all the “attributes of Deity were profanely ascribed to it. This has led many to imagine that the “Pagans did fundamentally worship the true God, and that even from the most remote antiquity “they venerated the Trinity in Unity.”¹

Thus it is evident, from the Rev. Mr. Faber’s admission, that a Being called a Trinity, three persons and one God, was worshipped by all the ancient nations of the earth. He very properly says *to the same class we must ascribe the triads of the Orphic, Pythagorean, and Platonic schools.*

The school of Plato has been generally looked to for the origin of the Christian Trinity, but, as we have seen, it would be more correct to look to the oracles of Zoroaster. Christianity may have drawn from Platonism, but there can be no doubt that Plato had drawn from the oracles of the East. The Second Mind, or the Regenerator, correctly the Holy Ghost, was in the oracles of Zoroaster, and will be shewn to have been in the baptismal service of the Magi. And “the many” to whom Mr. Faber alludes, as believing that the Gentiles venerated the Trinity in Unity, believed what was perfectly true. There can be no doubt that the Heathens adored the Trinity before the Christians, and did not copy it from Christianity. If either copied, the Christians must have copied from their Heathen predecessors. But all this has a strong tendency to prove, that what Ammonius Saccas said was true, namely that the religions of the Christians and the Gentiles were the same, when stripped of the meretricious ornaments with which the craft of priests had loaded them.

8. Before I quit the subject of the Persian doctrines it may not be irrelevant again to observe, that the ancient philosophers, meditating upon the nature of the universe, and confining their theories and systems to the knowledge which they derived from experience or through the medium of their senses, the only mode by which knowledge or ideas can be acquired, discovered that they had no experience of the destruction of matter ; that when it appears to the superficial observer to be destroyed, it has only changed its mode of existence ; that what we call destruction, is only reproduction or regeneration. On this account it is that we always find the Destroyer united with the Creator, and also with the Preserver or Saviour, as one person. Upon this curious philosophical and very true principle, an infinite variety of fictions have been invented, by the sportive genius of poets, or the craft of priests. But the simple philosophical principle was at the bottom of them all ; and it was that only which philosophers believed. God only knows whither the vanity of the moderns has carried them, or will carry them ; but the ancients confined their wisdom or knowledge, in this instance at least, within the compass of their ideas—the limit of real knowledge ; and as, in their present state of existence, they could not receive the idea of the annihilation of matter through the medium of the senses, they could not form an idea of it at all ; and consequently could not receive as an article of faith that of which they must necessarily remain in profound ignorance. Matter might be created from nothing, or it might not be created ; their senses told them it existed ; but to them it was unknown whether it had ever not existed ; and they did not pretend to decide, as an article of faith, the question—for in its very nature it was not possible to decide it by human means. Not so the wise Christian : he and his priest laugh at the ignorance of the ancient philosopher ; and at once declare that matter was created ; and that they have a perfect idea respecting its creation, which they can by no possibility have received from experience, or through the medium of the senses. With the ancient philosopher the Author confesses his ignorance. The Oriental philosopher, who penned the first verse of

¹ Book vi. Ch. ii. p. 471.

Genesis, was too wise to give an opinion upon the subject. He merely says, "God formed (or re-formed) the earth;" the question of its creation *from nothing, or its eternity*, he did not touch.

Thus the reader sees that from the caves of Upper India, Persia, and Egypt, the doctrine of the Christian Trinity was undoubtedly drawn. But though these countries were the places where this doctrine flourished many ages before Christianity; yet it has been supposed that it was from the Platonists of Greece, who had learned it from these nations, that the Christians immediately drew their doctrine. And if the keen eye of a modern Thomas Aquinas should discover some minute metaphysical variation between the ancient and modern systems, this will only be what we may expect to arise from the lapse of ages, and the difficulty of conveying ideas, so very abstruse, from one language into another. Nor will it be very surprising if the profound doctrines of philosophers, like Plato and Pythagoras, should happen to have been misunderstood by such philosophers as Papias and Ireneus. And if this should prove to have been the fact, the philosopher of the present day may not think the modern deviation any improvement upon the system.

I shall add no more at present on the subject of the Trinity or Cabala. I shall return to it very often; and it will not be till I come nearly to the end of this volume of my work, that I shall unfold the whole of what I have to disclose on this subject; when several apparent inconsistencies will be reconciled.

[This electronic edition of the front matter and books I-III from vol. 1 of *Anacalypsis* is being web-posted for the purpose of seeing if there is sufficient interest in the project of resetting the whole of this masterpiece to make it worthwhile continuing. My supply of OCR-able page images currently covers most of vol. II and the first half or thereabouts of vol. 1. If anyone wishes to assist this project by providing scans (300-600 dpi b&w for preference) of the remaining pages of vol. 1 (447 on) and the plates from vol. 2, this would greatly increase the chances of this project ever being completed. If you wish to help, or have any further queries about this or other Celephais Press projects, please contact me either through scribd (my handle there is wombat23) or the CP blog (celephaispress.blogspot.com) — T.S.]