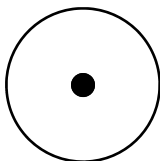


THE BOOK OF GOD.

An Introduction to The Apocalypse.

BY



אליכם אשים אקרא
וקולי אל-חבני אדם:

Unto you, O Men, I call :

And my voice is to the sons of ADAM.

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The Book of God.



BOOK I.

IN the first part of the BOOK OF GOD I have given proofs that, from a very early period in the history of man, a belief in God and the Holy Spirit was the universal religion: that this belief originated in a heaven-descended Revelation given to the first Messenger of Truth in the Apocalypse, and by him communicated to the earth; and that all antiquity held it for a holy doctrine that God uniformly sent messages and legates from himself to mortals, to illuminate their souls with sacred science. I showed also what constituted the real Triad, or *Three Powers, One in essence*, which forms so great a feature in the religious history of all peoples; and I explained in clear language, as I hope, the origin of all that we now see or feel; of the Spirit-existences that fill the visible Universe; and the primary cause in which that visible or material Universe itself originated; namely, that

it might be a receptacle for those Spirits who, by their lapse from God, had become terrestrial in nature and in desires. I proved also that the most sublime articles of religious faith were inculcated in the Greater Mysteries; and that the Apocalypse was the secret volume which was used on full Initiation, and whose magic pictures were presented to the disciple. This development of hallowed truth in great part constitutes the first Book.

2. In the second Book I alluded to the arts and sciences, and the profound knowledge which belonged to ages that are usually considered to be so barbarous as to be called pre-historic. I shewed how all learning flowed, as it were, from one mighty centre, until it gradually encircled the whole populated earth; and how with it came the hallowed teachings which the FIRST MESSENGER propounded to mankind, and which were based alone on the Apocalypse, with such corollaries or conclusions as necessarily sprang from that divine Tree. For this purpose I did not hesitate to make use of the discoveries of all who had preceded me; and I preferred to use their own language rather than to recast it, as I might, in composition of my own. I did this for two reasons: *firstly*, because I do not value literary fame as an original writer, or rather new-fashioner of what has been before committed to the press: *secondly*, because I thought it safer, as I was citing witnesses, to use their own language as evidence of the facts for which I called them, rather than to express in my own words the result of their researches. I hoped thus that I should avoid all pretext for saying that I misrepresented; and as I knew the arts for which priestly critics are noted, I thought that I might by this way avoid one of those false

accusations which they always introduce into religious controversy.

3. And I shall pursue the same course in all that I may write. I shall cite my authors, rather than give the substance of what they say; willingly enduring the charge which I may thus bring upon myself of laziness, or ignorance of composition, or inability to condense. The fame which might be won by a different course I disregard. My sole object in putting forth these volumes is to teach rather than to dazzle. I do not write for applause or gain, but to fulfil a sacred and imperative necessity. I am indifferent to criticism. I care only to instruct; and if I can do so by means that may be called easy, or even elementary, the object of my life will be accomplished.

4. In the third Book I shewed that the Messengers of God are of two kinds, Messianic and Cabiric: that the first are Teachers, that the second are Judges; that God is not responsible for their acts, but that they are themselves alone responsible for them, as being voluntary emissaries from heaven, to whom permission to descend is simply accorded by the Supreme. I proved, however, that the judicial power is quite as consistent with their true character as Angels of Truth as the doctrinal; and that archangelic men, like Amosis, Mohammed, and Chengiz Khan, are as necessary to the cause of God, as Brigoo, Thoth, Lao-Tseu, or Jesus. The first are heroic, the second are Minerval; orders of the highest rank in heaven.

5. The fourth Book was devoted to an examination of the authenticity of the common Apocalypse. I showed that the authorities against it were far stronger than those that were in its favour; and furnished evidence of an extraordinary kind to demonstrate that it is the most

ancient writing in the world; and that it is in reality a translation into a modern though incorrect dialect, of the very Revelation which Adam himself received from God. I pointed out some of the facts which conclusively established that there were Pre-Adamites, and gave reasons why the true Apocalypse should have disappeared from sacred literature. And I believe there is no such powerful testimony in favour of the authorship of any sacred scripture of any people, as there is of this, being the absolute composition of the First Messenger of Truth.

6. In the fifth Book I proved that parts of the Old Testament of the Jews were made up of extracts from the Apocalypse, which came into the hands of their priests out of Egypt, the crypt of all primeval lore. I demonstrated also that the Old Testament itself is a modern forgery or fabrication;—the proofs of this are unanswerable; and having shewn how rotten was the basis on which Christian or Petro-Paulite Europe founds its hopes of the future, I invited attention to the Apocalypse as a work which could not deceive, and which gives grander views of God and the life to come than any other work that ever has appeared.

7. The sixth and last Book glanced at chronology; a subject that, for want of the earlier literature of the earth, never can be made clear. All that we can do is to speculate: absolute proof cannot be had. I shewed, however, that all authorities on that subject were so widely opposed, some saying that the race of man had been only 6,000 years on earth, others declaring that it had been 20,000 years, that no one could decide anything about it on unassailable grounds. But I intimated that the space of about 10,000 years since the advent of man on the earth,

was the true and probable period. I concluded with the true text of the Apocalypse, as we have it in the Greek, and with a version by myself, which I cannot indeed call new, but which I think I may call improved. I subjoined also the text with a translation of the Seven Thunders, which had been commanded to be sealed up; but which forced themselves in some way into the Jewish tracts, where their utter want of connection with what precedes and follows, furnishes evidence that they were only interpolations. The First of these, which refers to the Atlantean deluge and its cause, must have sorely puzzled such modern Rabbis as found it in their books, but knew not what it meant.

8. In the present volume I had hoped to be able to include the Commentary on the Apocalypse, which I can assure my readers is as full of mystic sacred wonders as any of those which I have previously brought before them. But this I find to be impossible. The reader's mind requires to pass through a novitiate state before he can even approach the examination of that mighty Secret of God. Were I to introduce him to the Apocalypse without a previous knowledge of the matters contained in the present Part, he would view it with a mind almost utterly unable to comprehend or to appreciate truths that have been kept hidden since the foundation of the world.

9. I must defer, therefore, to a third Volume the publication of that Commentary. But let the student be assured that in so doing I consult best for his true instruction. The Essays that are comprised in the present work, are absolutely essential to his right understanding both of the Apocalypse and its hidden spirit. When he shall have mastered these, and the substance of the preceding

Part, together with the Notes, he will be more than a match for any common antagonist of the true Apocalypse, or any ordinary defender of the Old and New Testaments. And as I wish that every man who acknowledges the truths revealed in these Volumes, should be able to give strong and even overwhelming evidence in favour of the faith that is in him: and should in addition learn to regard himself as a disciple of the most holy knowledge, and a soldier engaged under the most hallowed banner, I defer for the present the publication of my Commentary, however eager I may be to make the world participant in the divine mysteries which it contains. And with this brief prologue, let me begin the essay that follows: invoking, as I do, the HOLY LIGHT, that it may guide my pen according to true knowledge.

The Origin of the Ancient Mysteries

10. When the first Messenger of Heaven, the Æon, Oän, or Adîm, of whom I have already said so much, considered how he should propound among men the wonderful Revelation of which he had been made the depositary by the Supreme, it was at once made obvious to his judgment, that there was *one mystic truth* which, in the existing state of society, it was inexpedient to disclose to all. This was the secret of the Naronic Cycle (otherwise called the *Secret of God*) and its accredited herald or representative. To promulgate this dispensation generally among men, would be to invite imposture, and lay the seeds of false pretence among all peoples. It seemed absolutely certain that if the Naros were publicly revealed, (and if the Apocalypse were published, it could not be excluded from it), the earth at the end of each six

hundred years would become the amphitheatre of fierce rivalries and bloody wars; each religion claiming for itself alone the presence and the evangel of the new Messenger of God. (See Part I., page 81.)

11. In those early ages Monotheism, as a religion, had already begun to grow sensibly weakened. The twenty-four Ancients had indeed declared it to be the sole sublime truth in the world; and among the nations which had already begun to spread beyond the confines of Asia, it was the leading creed; but even then Ouranism, or heaven-worship, and idolatry had made a certain way. The surpassing splendour of the Sun by day, and of the Moon and starry worlds by night, had caused an impression of their divinity upon the many; and these glorious representatives of beauty and order, which were at first venerated only as signs or images of their All-Mighty Maker, grew gradually to be regarded as gods themselves, to whom it behoved mankind to offer homage, reverence, and adoration. The hunter, guided by the moon and stars amid the mighty forests, was grateful for the light they shed, and his gratitude gave birth to a religious feeling: the shepherd from the plains, the mariner at sea, looked upon the sapphire heavens sparkling with their lustrous brilliancy, and kissed his hand (*Job xxxi. 27*) or bowed his head in silent worship: the orb of day, which in its brightness seemed the very substance of God himself made manifest to the children of earth, became a type of the Sovereign King; and though at first men looked upon it but as the mirror of his glory, they by degrees regarded it as their Lord and Maker, who by his beams gave light and sustenance to all things, and manifested his varied powers so as to win the world to kneel to him in thankfulness.

12. A variety of interests had also begun. Man had now been upon the earth upwards of three thousand years; tribes had come into collision with tribes; the strong had prevailed over the weak; there were new nations, and these had removed far from the cradle of the first people; tradition had diffused many and contradictory histories; rulers had contended with rulers, and rivals with rivals; barter and the increase of knowledge and artificial wants had given rise to commerce, and its concomitants, a love of gold and power and monopoly and dominion. Men were no longer as one family, nor was it possible that in those ages they could be; and there were powerful empires, and recalcitrant clans, and conflicting forces; and agitation in the minds of men, even as there is at the present day.

13. Seven great churches, or seats of hierarchical sovereignty, existed in Asia. Their pontiffs were as kings; they governed kingdoms. These had grown up under the auspices of the twenty-four Ancients; they were theocracies with vast resources. The arts and sciences had made immense advances. The priests were men of extraordinary attainments. Asia itself was in a state of high civilization and refinement. Africa had been reached: the great Atlantis which connected Europe with the Americas had been partially colonised; Europe itself was beginning to receive inhabitants. The great bulk of mankind descending from Northern Asia was congregated, however, about Western and Eastern Tartary, China, Tibet, India, Irân, and Arabia. The motion of the earth was circular, but the fierce volcanic fires that then existed in various parts of the globe prevented perfect uniformity of temperature.

14. The time had now come when the advent of a

Messenger was indispensable. His high and sacred authority was needed. The King of Men was to descend and rule. He appeared accordingly as Gaudama, Adam Oannes, or Adîm, which in Shanscreeet means The First. [Part 1, page 264.] God lifted him aloft, and gave him the Vision which is perpetuated in the Sacred Apocalypse, and which, as I have shewn, a traditionary knowledge still exists in every part of this world of man. Adam, or Gaudama, thus became as of right the Sovereign Pontiff of the Earth; he came, he saw, he conquered; nor was his sway long or seriously disputed. Though at first despised, he became the centre of the hierarchical empires which acknowledged his title; and received the Apocalypse which he addressed to the Seven Churches. The seat of his government was in Samarcand, the most ancient and the most holy city in the world (1). But Adam was not a native of that district.

15. Yet though he was commissioned to declare the Law of Heaven, it was impossible that he could communicate to all, the Secret of God—the Naronic Cycle. To disclose this mighty mystery would have been destructive even to men themselves: it would have been a truth replete with ruin. Adam, therefore, did that which alone he could do: it was not lawful to hide in darkness the Book of Light—it was not salutary to publish it to all. He made known its mystery, therefore, to a few—the best, the wisest, the most trustworthy. These he called Initiated: with these it remained safe. It was revealed under a solemn pledge of secrecy; these men only had the Apocalypse. This was the origin of the Mysteries, which were subsequently divided into the Greater and Lesser. Into the first none but the most true were

admitted, and upon their full enrolment as brethren the magnificent scenes of the Apocalypse were represented before them in all the splendour of highest art (2). Hast thou heard the *Secret of God* ? says the writer of Job xv. 8, alluding to the secret of the Naronic Cycle. And again: All the men of my *Secret* abhorred me, and they whom I love are turned against me (xix. 19), where the Hebrew is fraudulently translated: all my *inward* friends. Again Job says: Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness. As I was in the days of my youth, when the *Secret of God* was upon my tabernacle, (xxix. 4). So the Psalmist says: The *Secret of the Lord* is with them that fear him; and *He will shew them his covenant* (xxv. 14). In Proverbs: The froward is abomination to the Lord, but *his Secret* is with the righteous (iii. 32). Who hath stood, says Jeremiah, in the *Secret of the Lord*, and hath perceived and heard his word ? who hath marked his word and heard it (xxiii. 18) ? In the same spirit the writer of Ecclesiastes says: *Let thy garments be always white* (ix. 8), as if he had intended to exhort those who, having once been initiated into the Secret, and clothed in the white robes of purification, had vowed that they should remain ever worthy of them by their lives. And Jesus himself, before he made those remarkable allusions to the Naros, which not only stamp it for a most hallowed truth, but which also bring home its knowledge to the Ninth Messenger (*Luke* xxi. 25, and *Matt.* xxiv. 30), thus intimated his mystic science in a passage which no longer exists in any of the Hebrew books, though the annotators impudently refer it to

Psalm lxxviii. 2. *All those things spake Jesus unto the multitude in parables, and without a parable spake he not unto them; that it might be fulfilled which was spoken by the Prophet, saying: I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world* (MATT. xiii. 35). (See Part I., page 58.)

16. From their primal site in Samarcand, the Mysteries diffused through Tibet and Tartary, were eventually spread over the greater part of the earth. They were introduced into India, as we are told, by Brahma (a priest of Adam); into China and Japan by Fohi, into Egypt by Thoth, into Persia by Zaratusht (Pococke, *Specimen Hist. Arab*, p. 147), into Greece by Melampus (Herod. ii. c. 4) or Cadmus, priest of Adam (Epiphan. *adv. Hær.* lib. i), into Bœotia by Prometheus, a Messianic name (Etnæus. Pausan. *Bæot.* p. 300), into Crete by Minos, a priest of Menu or Fohi; into Samothrace by Eumolpus or Dardanus (Bp. Marsh, *Horæ Pelasg.* 9), into Messene by Caucon, the Priest Cai (Pausan *Messen.* 281), into Thebes by Methapus, into Athens by Erectheus, into Arene by Lycus, into Thrace by Orpheus, into Italy by the Pelasgi (Bp. Marsh p. 9), into Cyprus by Kinyras, into Gaul by Gomer, into Scandinavia by Odin (Mal. *North Antiq.* i. 62), into Mexico by Vitzliputzli (Purch. *Pilg.* viii. c. 10), and into Peru by Manco Capac (Garcilasso i. c. 15). And as in Egypt, says Warburton, they were sacred to Isis and Osiris, so in Irân they were to Mihr and Mithras; in Samothrace to the Mother of the Gods; in Bœotia to Bacchus; in Cyprus to Venus; in Crete to Jupiter; in Athens to Ceres; in Amphissa to Castor and Pollux, [Lao-Tseu and Jesus. See APOCALYPSE, section 28], in Lemnos to Vulcan; and so to others in other places.

The nature and end of these were all the same, *to teach the doctrine of a future state*. The Druids of Britain, who had, as well as the Brachmans of India, their religion from thence, celebrated the Orgies of Bacchus, as we learn from Dionysius the African. But, of all the Mysteries, those which bore that name by way of eminence, the Eleusinian, celebrated at Athens in honour of Ceres, were by far the most famed; and in process of time absorbed, and, as it were, swallowed up all the rest. Their neighbours all around them very early practised these Mysteries to a neglect of their own: in a little time all Greece and Asia Minor were initiated into them: and at length they spread over the whole Roman Empire, and even beyond the limits of it. So Tully: *Omitto Eleusiniam Sanctam illam augustam; ubi initiantur gentes orarum ultimæ*. We are told in Zosimus that these most holy rites were then so extensive as to take in the whole race of mankind: and Aristides calls initiation the common Temple of the Earth. Their universality is faintly imaged in the present day by the society of Freemasons, who might be considered their legitimate descendants if they had not wholly lost the mystic secret; and substituted in its place some frenzy about Solomon, and some fanaticism about Judaic-Paulism, which have no more to do with real masonry than the river in Monmouth has to do with that which is in Macedon. The very name of Mason, AM-AZ-ON (God, Fire, Sun) is to them a source of inextricable confusion; and they know not that the word Free which is prefixed to their name, is in reality the old Coptic Phre, which means the Sun. Had the revivers of Masonry been philosophers, not Paulite Jews, what a noble institution it might have become !

17. In the foregoing extract from the Bishop may be noticed a singular error of Cicero, whose ignorance of the *true* nature of ancient theology I have already noted (Part I., page 107). To assert, as he does, that the most remote nations of the coasts were initiated into the Mysteries, which were really confined to but a select few, is absolute absurdity; it is true, however, if taken in this sense, that chosen hierarchs from the most widely-separated nations were thought worthy of initiation, without regard to their being foreigners by birth. But in no other sense can either his assertion or that of Zosimus be received; for if there be any one fact that is well established, it is, that none but the most exalted in rank or knowledge or piety, were deemed worthy of the honours of confraternity. (See Part I., page 92.)

18. And here I think it expedient to premise, as a basis for all that follows, that the Mysteries, though called by various names in different countries, and fathered upon different founders, were all originally the same; all emanated from one source; all, before they grew corrupt, taught exactly the same truths; all were regulated by the same ritual. When, therefore writers talk of the Orphic, Thracian, Isiac, Bacchic, Cabiric, Eleusinian, Adonic, Mithraic, Venusian, Vulcanian, Druidic, or Osirian Mysteries, the reader must understand that one and the same series of sacred ceremonies is intended; one and the same initiatory processions, ranks and revelations; and that what is *true*—though not what is *related*—of one, applies also with equal certainty to all the others.

19. I speak of the Mysteries, says Faber, wheresoever they might be established, and by whatever nations they might be adopted, as being *mutually the same*; and I do

not view the Orgies of one people as something radically and fundamentally different from the Orgies of another people: it will be observed, in short, that I propose to identify with each other all the various Mysteries of the Gentiles, in all their various settlements after the dispersion. This identification necessarily follows from the palpable unity of the several mythological systems of the pagans; for if each of those systems be nothing more than a modification of *one common primeval system*, and if the Great Father and the Great Mother of Gentile theology be still the very same characters under whatever different names they might be worshipped; it must plainly be concluded, *since the gods of each nation are truly the same*, that the Mysteries of those gods must in nature and purport be the same also. All alike professed to reveal the history of the popular divinities; all alike promised the benefits of a mysterious regeneration to the Initiated. If, therefore, we have been compelled by the evidence of facts and by the positive assertions of the Pagans themselves, to identify the various gods and goddesses of Gentile mythology, we must inevitably no less identify the various Mysteries of all these kindred deities. We may either prove from circumstantial evidence the identity of the gods, and thence argue the identity of the Mysteries; or, inverting the process, we may demonstrate the identity of the Mysteries, and thence argue the identity of the gods. In each case we shall still be brought to the same conclusion; for I see not how it is possible to assert the identity of the one and yet to deny the identity of the other. (See Part I., pp. 137—143.)

20. The Mysteries, though called by the names of different deities, were in substance, as I have stated, all

the same. Thus Strabo asserts that the Curetic Orgies which were celebrated in memory of the mystic birth of Jupiter [the Incarnation], resembled those of Bacchus [the Incarnation], Ceres, and Phrygian Cybele, both of which were but names for the Holy Spirit; and he further observes that poets and mythologists were continually accustomed to join together the Mysteries of Bacchus and Silenus, the rites of Cybele [the Sibyl of Heaven, the Sacred Mother], and the worship which was paid to Zeus at Mount Olympus, which we know is the Burmese sacred Mount Zion (3) [Part I., page 152]. Thus the author of the Orphic poems identifies the Orgies of Bacchus with those of Ceres, Rhea, Venus, and Isis [all of them being names for the Spirit of God]; and evidently speaks of them as being the very same with the Mysteries which were celebrated in Phrygia, in Crete, in Phœnicia, in Lemnos, in Samothrace, in Egypt, and in Cyprus. Thus Pindar, after invoking Bacchus, immediately refers to the nocturnal rites of the Phrygian Cybele, whom Euripides and the Orphic poet equally pronounce to be the Mother of that god. And thus Euripides unites the Orgies of Cybele, as celebrated in Asia Minor, with the Grecian mysteries of the Bromian Dio-Nusus, and with the Cretan rites of the Cabiric Corybantes. In a similar manner Dionysius informs us that the ancient Britons were well acquainted with the Mysteries of Bacchus: and Artemidorus asserts that in a sacred island [Anglesea], which lay close upon some part of their shore, Ceres and Proserpine [the Holy Spirit and the Soul], were venerated with rites similar to the Orgies of Samothrace. But we know that those Orgies were the Mysteries of the Cabiri: and we are told by Mnaseas that the Cabiric

gods of Samothrace were Bacchus, Ceres, and Proserpine, to whom Mercury was added in a subordinate character as minister [for the purpose it should be stated, though Faber knew it not, of blinding the profane, who did not guess that Bacchus and Mercury were one and the same name or symbol of the Messiah]. Hence it is evident that the Samothracian deities were no other than those whom the Druids call Hu, Ceridwen and Creirwy, in whose worship Stonehenge was raised; and that the Mysteries of the Celtic divinities were the very same also as the Mysteries of Greece, Phrygia, Cyprus, Phœnicia, and Egypt. [The Cymric Hu indeed is the Arabic Hou هو the Self-Existent. In Welsh it means the Overseer.] Mnaseas teaches us that the sacred names of the Cabiri were Axieros [the All-Powerful] Axiokersa, and Axiokersos [the Spirit in union with God]. But these titles are evidently the same as the Indian Asi-Orus, Asi-Otkersa, and Asi-Otkersas; for the Samothracian deities who bear the former appellation, perfectly correspond in character and attributes with the Hindu deities who bear the latter. (*As. Res.* v. 297.) Such being the case, the Ancient Mysteries of the Indo-Scythæ must have corresponded with those of Samothrace on the one hand, and with those of the Celts, the Greeks, the Phrygians, the Egyptians and the Phœnicians on the other. Agreeably to such a conclusion the Greeks had a tradition that the hierophant Orpheus was a Thracian, and that the Orgies themselves were of Thracian origin. Sometimes, however, they ascribed their invention to the old Pelasgi, who at one period, in the course of their wanderings, tenanted Samothrace. These two accounts are in substance the same, and I entertain no doubt of their accuracy. The

Thracians and the Pelasgi were the ancestors of those Greeks who did not emigrate from Egypt and Phœnicia. They were equally children of one great family; for they were branches of the Indo-Scythic, or Pallic or Gothic race, which sent out colonies in almost every direction, and which communicated their religious institutions to their descendants, the elder Hellenes. Thus we need not wonder at the perfect identity of the Indo-Scythic and the Samothracian Mysteries; nor have we any occasion to reject as incredible the well-founded opinion that the Orgies of the barbarous northern and north-eastern nations were really the same, both in nature and purport, as those of the more civilized Greeks and Phœnicians and Egyptians. On the contrary it will serve to shew the justice of that remarkable classification by which Clemens enumerates, as teaching much the same doctrines, and as philosophizing in much the same manner, the priests of Egypt, the Chaldeans of Assyria, the Druids of the Gauls, the Samaneans of the Bactrians, the Sages of the Celts, the Magi of the Persians, the Brahmens of the Indians, the philosophers of the Scythians, and the various wise men among the Odrissæ, and the Getæ, and the Arabians, and the Philistines, and (to use his own sweeping expression) ten thousand other nations. (*Strom.* i. 303.) From those misnamed barbarians Pythagoras, as he truly observes, borrowed very largely; and of what nature, as well as of what extent, his obligations were, Iamblichus informs us very explicitly. He taught certain rites of purification; he initiated his disciples into the Mysteries; and, uniting a divine philosophy with religious worship, he instructed them with the greatest accuracy in the knowledge of the gods. What he com-

municated, however, he had himself previously learned: *For the speculations which he delivered were no mere novel inventions of his own. He had derived them partly from the Orphic rites of the Thracians, partly from the Egyptian priesthood, partly from the Chaldeans and the Magi, partly from the Mysteries of Eleusis and Imbros, and Samothrace and Delos; and, in addition to all these, partly from the Celts and the Iberians.* He taught then, we find, certain Mysteries blended with philosophy, which he had borrowed from various kindred sources. But Herodotus speaks of the Orphic and the Pythagorean Mysteries as being the very same (ii. 81). Now, we know that the Orphic Mysteries were no other than those of Samothrace, Egypt, and Phœnicia: such likewise must therefore have been those used by Pythagoras. But he borrowed them all from the numerous sources specified by Iamblichus. Hence the identical Mysteries which were celebrated in Thrace, Egypt, Phœnicia, Samothrace, Eleusis, Imbros, Delos, must also have been established among the Chaldeans, the Magi, the Celts, and the Iberians. In fact, not only Pythagoras, but the Greeks collectively, had nothing but what they received from those whom they styled *barbarians*. Now, what they received was the Mysteries. Consequently the Mysteries of the barbarians must have been the very same as the Mysteries of the Greeks; which again were the same as those of the Egyptians, the Phrygians and the Phœnicians. Agreeably both to this conclusion, and to what has been already observed on the subject, Porphyry views the cavern worship of the Persian Mithras, as immediately related to the similar cavern worship of the Cretan Jupiter, the Arcadian Pan and Luna, and the Naxian Bacchus; and associates the initia-

tion into his rock mysteries with the legends respecting the several consecrated Grottoes of Saturn, of the Nymphs, and of Ceres, and of Proserpine. In short, so generally acknowledged was the identity of the Mysteries in every part of the world, that Euripides describes the god Bacchus, in his tragedy of that name, as declaring that the Orgies were equally celebrated by all foreign nations, and that he came to introduce them among the Greeks (4).

21. I see not, says Faber, how we can account for the violent attachment of the Britons to the Mysteries of Hu and Ceridwen even so late as the 12th century, which is a naked historical fact, unless we suppose that those Mysteries were the Mysteries *immemorially* celebrated by their fathers agreeably to the positive declarations of the Greek historians. The Britons were remarkably tenacious of old customs, and it is utterly incredible that at the very time when they were gradually embracing Christianity, they should suddenly strike out a novel superstition, and embrace it in conjunction with the Gospel. Yet, unless we allow the genuineness of the bardic materials, we shall be compelled to adopt the inconceivable theory that the Britons at that precise period, not only invented a new superstition, but that they *stumbled* upon the very theology which still so eminently prevails in Hindostan. Many were the attempts made to wean them from their idolatrous propensities, and many are the indignant allusions to the monks which are scattered through the writings of the bards. Those writings certainly describe what the Britons were *then* attached to; and I am constrained to believe by an accumulated mass of evidence that, what *they* were so vehemently attached to, was the very theo-

logy to which *their forefathers from time immemorial had been attached before them. Pagan Idolatry*, iii. 136 (5).

22. The Mysteries, therefore, having one and the same origin wheresoever found, and being also universally diffused, let us investigate as well as we can the design with which they were instituted. We have before seen that the true objects of all primeval worship were God the Father, and the Holy Spirit of Heaven, the Great Mother of all being. (Part I, page 30.) These Two Divine Splendours were the Divinities revealed in the Apocalypse; and, as that work was the distinguishing element in the Mysteries, the adoration of the First as the Father, and the respectful homage offered to the Second as the Mother, became the essential features of the entire ceremony. That they were originally represented without symbols I entertain no doubt; but they subsequently came to be imaged by them, and hence arose much of the confusion and corruption which certainly followed, and of which the biblicals have made so much (6). But for this confusion the primary rite was not answerable, any more than Jesus is responsible for the crimes of those who called themselves his vicars and ministers on earth, but who were in all things the servants of Anti-Christ.

Difficulties in the way of Grasping the True Secret of the Mysteries.

23. In entering on the subject of the Mysteries, this fact must not be lost sight of, that we are now treading upon ground which it was deemed necessary to envelope in the darkest night; that death was the punishment of those who should have dared to reveal to the profane

aught of the hallowed lore which had been imparted to the Initiated; and that when poets, travellers, historians, or philosophers, allude at all to this forbidden subject, they either made guesses in profound ignorance, or spoke with a consciousness of the most dreadful responsibility. In the first case any apparent discrepancies or even absurdities in what they declare relative to the names or things shewn in the Mysteries will be at once accounted for; in the second, we may easily suppose that, when making those allusions to the sacred ceremonies which the nature of their task seemed to impose on them, they voluntarily, and even wilfully, offered statements which they knew to be disguises, for the purpose of leading the popular mind astray; or at all events of blinding the public eye to those obscure secrets which were never intended to be revealed but to the chosen few in whom a love of truth and knowledge was the predominating affection. We shall often therefore find them giving several names to one and the same personage; altering their sexes; new fashioning their adventures. We shall find the Holy Spirit called by titles apparently the most repugnant; sometimes represented as a male deity Neptune; sometimes even as Silenus, which, as it was the very last type under which the vulgar would recognize the beautiful Virgin of Heaven, so it was appropriately chosen by the hierophants to disguise her divine attributes. And yet the composition of her name to us is clear, being Selene or Selain [Part I, 98, 188, 190], the Moon, the Fountain of God, and Shiloh and Nous, the Mind; either as God the Father, or as the image of that Mind in the Holy Spirit and the Incarnation; and it is probable indeed that the mystic oneness of all three was

meant to be feigned in this symbol. [See Part I., page 31.] Nothing, I am aware, can at the first glance appear to be more nonsensical than to suppose that this fat, drunken deity, or semi-deity, mounted on an ass [Onos], could ever have been intended as a symbol of the Divine and Holy Spirit of God; yet there can be no doubt that it was designed by the priests to be so regarded. But when we look beneath, and read the symbol, we shall see that to the skilled soul many features of this divinity were inseparable from the Sacred Spirit. The fatness denoted the fecundity of her who is synonymous with Nature; the intoxication, the inspired heavenly ecstasy of her who is the Wine of Truth itself; the ass in one of the very oldest myths we have is fabled to have carried immortality from heaven, and to have sold it to the Serpent; no wonder therefore that the very Source of Immortality herself should be represented as carried by him (7). But this Ass, or Onos, was in reality $\eta\kappa$ On the Sun, the Indian synonyme, and sometimes the vehicle of the Holy Spirit; and therefore her proper bearer when she was symbolized as Selain. And in the Egyptian an ass was called Ao and Io, the Apocalyptic name for the Queen of Heaven. Smidt says: *Asinus enim Ægyptiis non ovoç sed Eω et Iω vocatus. Paleo. Soc. Antiq. Lond, i. 262.* So Gaun-Issa, who is the Hindu representative of the Holy Spirit, is elephant-headed, but pot-bellied, just like classic Silenus. The ancients, says Bochart, by the fable of Silenus, give us to understand that they had some knowledge of the Messiah, since his name comes from *Siloh*, which almost all the interpreters understand of the Christ. Silenus is an inseparable companion of Bacchus, whom we know to be the Messiah, and whom he is said to

have brought up and instructed. (Diod. iv. 14. *Orph. Hymn.* 53, 1.) He is the Son of Pan, the All. He is the inventor of the flute, or heavenly harmony, and is an inspired Prophet who knows all the past and the most distant future. He is therefore greater than any other of the Celestials except the King of Heaven.

24. It may be urged that, as Silenus was a male, and the Holy Spirit female, an identity between them is impossible to suppose. To this it may be answered; first, that this was part of the system of disguise which the ancient hierophants thought it expedient to adopt; and secondly, that a difference of sexes was seldom or ever recognized by the ancients when they spoke of celestial Powers. Every high spirit and essence of heaven is in itself of a double nature; even man is so in a degree, for *his spirit is masculine and his soul is feminine* [See Part I., page 189]: and we should not be misled therefore by any apparent discrepancies of gender which may be seen in ancient mythology or in a true explication of it. *Συ πατηρ, Συ δ' ἔσσι ματηρ, Συ δ' ἄρρην, Συ δε θηλυς.* Thou art Father, Thou art Mother, Thou art Male, Thou art Female, says the Christian Bishop Synesius addressing the Supreme God. So Aristophanes calls Aphrodite Aphroditos, being a masculine termination; and we shall find, as we proceed, numerous examples of the same mysterious theocrasia and disguise. Thus the Nine Messianic Messengers were concealed from the multitude under the designation of the Nine Muses or Divine Minstrels of Heaven; while the three Corybantes or Cabiric Legates of the Supreme were called the Eumenids [Ieu-Men-Ids, Menus, Heaven-minded sons of Jid or God] who, while they judged and punished human

villainy, were nevertheless the accredited agents of Him in whose eyes all evil is most odious, as being the very dregs of filth, hell, and corruption. Yet these Eumenids were represented as females. So also the Three were hidden under the fiction of the Three Judges of Hell, because their mission was judicial rather than patriarchal; and they were also typified as the Three Cyclopes or Sons of the Naronic Cycle, who forged the armoury of heaven for those who were deemed worthy of the gift (8), and wrought the thunder-bolts of God, with which he smites the guilty to the grave. [See APOCALYPSE, section 9, *sub finem*.] And I believe that the three-headed Dog of Hades (Kerberos) also symbolized the Three Cabiric Messiahs: a dog being of old a well-known type of the Messenger of Truth, with whose assent alone it was possible for the errant spirit to pass into the Elysian meadows (9).

25. In this wise it was, by perpetually keeping riddles before the public mind and eye, that the priests maintained secrecy in things which it were then dangerous publicly to reveal: and looking at mythology under this aspect, the most externally incongruous representations of sacred things will be found to cohere and harmonize in a manner that would be utterly impossible, were not the Divine Revelation which is put forward in these pages at the bottom of all these typical enigmas. That the Mysteries were in later ages perverted to other than the sublime and sacred purposes for which they were originally devised, and that in the bands of priests and hierophants impurities and pollutions were occasionally introduced, cannot, I think, admit of any reasonable doubt. Hence we hear of ravishments of virgins by the gods, when they

were in reality crimes committed by the priests, who for the occasion assumed the names of their gods. The ancient rites indeed offered the same facilities for passion as the agapæ or love-feasts of the Paulite-Christians. But this in no way tends to lessen their original grandeur or majesty, or to inspire us with a distrust of the profound teachings which in other respects they conveyed to the aspirant; inculcating to the pure, that an union with the Divine and Beautiful, such as was figuratively represented in many of the symbolic figures, was the chief happiness of the heart, and that also to which every intellectual organization should perpetually look.

26. And here it may not be inappropriate to remind the reader, of words used by a man eminent in his day, and who, if no profound thinker, was nevertheless possessed of judgment and experience in things. I allude to Dr. Johnson, and commend his opinion to those who may cavil at what follows, through any of the motives which he assigns as operating in such cases. There are some men, he says, of narrow views and grovelling conceptions, who, without the instigation of personal malice, treat every new attempt as wild and chimerical, and look upon every endeavour to depart from the beaten track as the rash effort of a warm imagination, or the glittering speculation of an exalted mind, that may please and dazzle for a time, but can produce no real and lasting advantage. These men value themselves upon a perpetual scepticism: upon believing nothing but their own senses: upon calling for demonstration which cannot possibly be obtained: and sometimes upon holding out against it when it is laid before them: upon inventing arguments against the success of any new undertaking: and where arguments can-

not be found, upon treating it with contempt and ridicule. Such have been the most formidable enemies of the great benefactors of the world; for their notions and discourses are so agreeable to the lazy, the envious, and the timorous, that they seldom fail of becoming popular, and directing the opinions of mankind.

27. I have already shewn in my former Volume that the word Garden did not always mean what it commonly implied, but that it had a mystical sense also, and signified an intimate and rapturous communion with the Holy Spirit; an inspired ecstatical condition which was supposed to belong exclusively to the Prophets of God. [Part I., page 270.] This, but in a lesser degree, was said to be the state of those who were fully Initiated; and it is therefore appropriately related of Adam in his noblest elevation of purity and knowledge. But the Genesis mythos of the Garden of Odin, Adon or Adonis, was prefixed to the sacred books in their natural condition, first, as a clear intimation that Adam had been in the Garden—that is, had been in that paradise-state which the Ancient Prophets called ecstasy and vision, and in which they heard the Oracles of God; secondly, to show that even to the First Messenger himself it was not permitted to divulge to all the holy mysteries which he had learned. The reader may ask, What are those holy mysteries? I answer: In the Hebrew books they no longer exist, except in the most scattered, isolated, and fragmentary relics: in the genuine volumes they were no doubt perfect and beautiful; but I have already demonstrated that the present compilations are in no way genuine, but are a confused medley of the most suspicious and incongruous materials. Why the Jew fabu-

lists of a modern age feigned that their great progenitor Adam, as they called him, had been base enough to reveal the Secrets of God, and so to be expelled from the Garden, I know not: but after what I have already written of the First Messenger, I suppose I need not add that it is not true of him in any other sense than this, that he gave to men a knowledge of heavenly counsels as contained in the Apocalypse, and as he was bound to do in fulfilment of his mission. But this was not what the rabbins meant by expulsion from the Garden, nor do I care to penetrate their hidden design. See Part I., page 70, for what *may* be one of their reasons. Here it is sufficient for me to say, that for some cause or causes, they declared that Adam was expelled from the Garden of Adonis because he had revealed mysteries which God intended to be hidden from mankind. A mythos exactly analogous to this is still preserved in Welsh tradition: and he who shall without prejudice compare the Hebrew with the Cymric legend, will be convinced that both relate exclusively to the same matter, though the Welsh did not brand their progenitor as a traitor in the same way as the Hebrews stigmatized Adâm.

28. In the mountains near Brecknock, says Davies, there is a small lake to which tradition assigns some of the properties of the fabulous Avernus. I recollect a Mabinogi, or mythological tale, respecting this piece of water. In ancient times, it is said, *a door in a rock* near this lake was found open upon a certain day in every year. I think *it was May-day* [the day of Maïa.] Those who had the curiosity and resolution, to enter were conducted by a *secret passage* which terminated in a small island in the centre of the lake. Here the visitors were

surprized with the prospect of *a most enchanting Garden*, stored with the choicest fruits and flowers, and inhabited by the Tylwith Têg, or Fair Family, a kind of fairies, whose beauty could be equalled only by the courtesy and affability which they exhibited to those who pleased them. They gathered fruit and flowers for each of their guests, entertained them with the most exquisite music, disclosed to them *many events of futurity*, and invited them to stay as long as they should find their situation agreeable. But the island was sacred, *and nothing of its produce must be carried away*. The whole of this scene was invisible to those who stood without the margin of the lake. Only an indistinct mass was seen in the middle; and it was observed that no bird would fly over the water, and that a soft strain of music at times breathed with rapturous sweetness in the breeze of the mountain. It happened upon one of those annual visits, that a sacrilegious wretch, when he was about to leave the Garden, *put a flower with which he had been presented into his pocket*; but the theft boded him no good. As soon as he had touched unhallowed ground the flower vanished, and he lost his senses. Of this injury the Fair Family took no notice at the time. They dismissed their guests with the accustomed courtesy, and the door was closed as usual. But their resentment ran high. For though, as the tale goes, the Tylwyth Têg and their Garden undoubtedly occupy the spot until this day—though the birds still keep at a respectful distance from the lake, and some broken strains of music are still heard at times, yet the door which led to the island has disappeared, and from the date of this sacrilegious act the Cymry have been unfortunate. It is added that, some time after this, an adventurous person attempted to draw

off the water, in order to discover its contents, when a terrific Form [a cherub] arose from the midst of the lake, commanding him to desist, or otherwise he would drown the country. (*Mythol. of Brit. Druids*, 155.)

29. Something of the same mythology lies at the bottom of the following tradition: it is a dim picture of antique Indian initiation. Porphyry tells us, on the authority of Bardesanes, who received the account from the Brahmins of India, that in the side of a very lofty mountain situated in the centre of the earth there was a natural Cave of large dimensions. In it was placed an upright statue [AO], ten or twelve cubits in height, the arms of which were extended in the form of a cross **T**. One side of its face was that of a Man [God], the other that of a Woman [the Holy Spirit]; and the same difference of sex from head to foot was preserved in the conformation of the whole body. On its right breast was carved the Sun, and on its left the Moon: on its arms were represented a number of figures, which Porphyry calls Messengers; and along with them the sky, the ocean, mountains, rivers, plants, and animals. The Brahmins asserted that their chief Deity gave this statue to his Son when about to create the World, in order that he might have a pattern to work from: and they declared to the inquisitive traveler that no one knew of what materials it was composed, though its substance bore the strongest resemblance to a sort of incorruptible wood, while yet it was not wood. *They added that a king once attempted to pluck a hair from it, and that blood immediately flowed in consequence of the impiety.* [This is analogous to what is related just before of the Garden of the Tylwith Têg.] Upon its head was the figure of a god seated upon a throne. Behind it the

Cave extended to a considerable distance, and was profoundly dark. If any persons chose to enter into it, *they lighted torches*, and advanced until they came to a *door*. Through the door flowed a stream of water, which, at the extremity of the cavern, formed a lake, and *through this door* likewise those who wished to expurgate themselves were required to pass. Such as were pure from the pollutions of the world met with no impediment, for the door opened wide to admit them [*Knock, and it shall be opened unto you*], and they forthwith arrived at a very large Fountain of the most beautifully pellucid water; but those who had been guilty of some crime found themselves violently opposed, the door forcibly closing itself against them, and denying their admission. Whenever this was the case, they confessed their sins, besought the intercession of the Brahmins, and submitted to long and painful fasts by way of expiation. Porphyry adds that Apollonius Tyaneus was apparently acquainted with the water and cavern described to him by Bardesanes, for in the letters which he addressed to the Brahmins he was wont to use a formula of abjuration: *No, by the Tantalian water, by which you initiated me into your Mysteries*. The epithet *Tantalian* he is supposed to have applied to it, from the tantalizing state of suspense in which it held the impatient aspirants. *Porphyr. de Stygio*. p. 283—285. That all this enigmatically alluded to Initiation into some Asiatic Temple of the Mysteries—probably Mahwee itself, probably some sacred crypt like the Cherk Almâs mentioned in Part I., p. 307—may, I think, be taken as clear. The divine Dualism of the One, the AO; the union of the Sun and Moon; the emission of the Messengers; and the features of Universal Nature; the Cave, the torches,

the Fountain, the opened door, to which Jesus compared himself, and the expurgation or new birth, the Tau, or cruciform symbol mentioned in the Apocalypse [Section 22] are each and all so intimately connected with the True Faith and its first accredited Volume, that I think no doubt can exist in the mind of any as to what they relate to.

30. And it was into places of this nature, that the ancients intimated their heroes gained admission, when they spake of the Elysian Fields, the Isles of the Blessed, the Gardens of Enna, Alki-Nous, or Adonis [Aden, Odin, or Eden], the Bowers of the Hesperids, the Golden Seats, or the fair Panchaian temple. To all these they could attain only by a long series of heroic acts directed solely to the public welfare, and under the inspiriting idea that they were doing all things in the service of the gods: but from each and all of these they were relentlessly excluded, and devoted to the infernals if they betrayed the holy hidden Secret of the Lord. And it was with the view no doubt of deterring any vain or rash pretender to the Messianic character from bringing his dangerous falsehoods before men that the priests invented the mythos of Salmoneus. This man was, or pretended to be, the son of Aiolos, or the Various, a title for God, and the Holy Spirit [A-IO-OLOS] AO the All; he settled in El-Is, that is, he was Initiated into the Mysteries of God, El, and Issa; and built a city, that is, founded a church, or was the leader of a colony. Having so far succeeded, and having also learned the secret of the Cycle, he asserted that *he* was celestial, like Augustus [See Part I., page 314], and claimed divine honours. He mimicked the noise of thunder, and with blazing torches hurled against the sky, he imitated the

lightnings of the spheres. But God, incensed by his impiety, struck him with electric flame, and consumed his city and all its inhabitants. I have no doubt that this or an analogous Phæthontic mythos, was represented in the Mysteries, when Sections 40, 41, 42, and 56 were recited or read, and that it helped to confirm the Initiated in their sacred secrecy.

31. I cite here an ancient Cymric poem called *Aval-lenau*, or *Apple trees*, which Sharon Turner thinks he has proved to be the genuine production of Merddin [Merlin], but in my judgment it is of far greater antiquity. It *proves* the Greater Mysteries to have been known in Britain. The ostensible purport of this poem is a tribute of gratitude for an *Orchard* containing 147 delicious *apple trees* which had been *privately* exhibited to the Bard by his lord Gwendolen (the Sun), and which he still carries with him in all his wanderings. [This shows it to have been a Book—the APOCALYPSE. See Part I., page 247.] The number is mystical, and was sacred of old. It is the square of seven, multiplied by the mystical 3, and it alludes to the Apocalypse, and to the Heavenly Trees in that Sacred Vision. To no one has been exhibited, says the Bard, at *one hour of dawn*, what was shown to Merddin before he became a god, namely, seven score and seven delicious apple trees, *of equal age, height, length, and size*, which sprang from the bosom of *Mercy*. [This uniformity is like that of the Heavenly City. APOCALYPSE, Sections 65, 66.] One bending veil [the Rainbow-Arch, or as a Mazon might say if he knew it, the Royal Arch, or Archè] covers them over: they are guarded by one Maid with crisped locks [the Holy Spirit]; her name is Ollwed with the luminous teeth. The delicious Apple

Tree, with blossoms of pure white and wide-spreading branches, produces sweet apples, *for those who can digest them*. And they have always grown in the wood which grows apart. The Nymph [Maya], who appears and disappears [in her successive Messengers] gives prophecies, words which will surely come to pass. . . . [See APOCALYPSE, Section 1.] The Sweet Apple Tree has *pure white sprigs*, which grow as a portion for food. I had rather encounter the wrath of a sovereign than permit rustics in raven hue to ascend its branches. *The Lady of commanding aspect is splendidly endowed*. . . . The fair Apple Tree grows upon the border of the vale: its yellow apples and its leaves are desirable objects: and even I have been beloved by my Gwnem and my Wolf: but now my complexion is faded by long weeping.

32. To us who know many secrets, this Poem is now made manifest, though otherwise it would have appeared enveloped in darkness. The exhibition of the Trees [or Apocalyptic secrets] was at the *dawn*, the hour when the nocturnal celebration of the Mysteries was completed. The view of these Trees, therefore, implies the complete initiation of the aspirant. They remained under their veil in the custody of the Divine Maid Ollwed, or Olwen—the All-wise. The white blossoms imply purity, and the robe of the Druids, and the Druidical body itself; the spreading branches the wide extension and authority of the mysterious order and their rites and sacred volume; the fruit, their doctrine and hope; and the sequestered wood, the holy grove appropriated to religious worship. The men in black seem to have been the *profane*, who were prohibited from initiation; and the word Gwnem seems to be a corruption of כִּינִים, *Cunim*, or of Gwenyn,

bees; priestesses, *Melissai*, a common symbol of the Holy Spirit in the olden time. The Bard now passes from the contemplation of all the Trees to meditation upon One only—the Tree Ydrasil, the Tree of Life, the Sacred Spirit of the Universe: while he laments the various efforts made towards its ruin; that is, to the destruction of the True Faith. The allusions in the latter part to the Moon, the Sun, and the Avatar, are manifest. From the verses that follow, it would seem, however, as if the Bard, like the Talmudical Adam, had been expelled from the Apple Garden and the sacred brotherhood, either for having betrayed some of the solemn secrets, or for some other act of impiety. It is impossible to linger over those mystic lines, without a feeling of sympathy for sorrows evidently so deep, reminding one of the passage cited from Job, *ante*, page 10; while a full consideration of their meaning will make manifest more and more, that they embody in a visionary shape many of the profound secrets of the true religious system of the Past, as read by the unveiling light and splendour of the Apocalypse. And while we thus muse, we shall enter more and more into the spirit which, as I have before said, arrests the pen of Herodotus and others when they seem to be on the brink of revealing something of the wonders which had been communicated to them. See Part I., pp. 70—81.

33. Thou sweet and beneficent Tree, exclaims the repentant Druid, not scanty is the fruit with which thou art loaded; but upon thy account I am terrified and anxious lest the woodmen should come, those profaners of the wood, to dig up thy root and corrupt thy seed, that not an apple may ever grow upon thee more. I am be-

come a wild distracted object, no longer greeted by the brethren of my order, nor covered with my habit. Upon me Gwendolen freely bestowed those precious gifts: but *he* is this day as if he had never been. The proper place of this delicate Tree is within a shelter of great renown, highly beneficent and beautiful [the soul and spirit made pure]: but princes devise false pretences, with lying gluttonous and vicious priests and pert youngsters rash in their designs; *these* are the aspiring men who will triumph in the course. Now, alas! the tree which *avoids rumour* grows upon the confluence of streams, without the raised circle. [APOCALYPSE, Section 67.] This sweet Apple Tree abounds with small shoots: *but the multitude cannot taste of its golden fruit*. I have been associated with select men to cultivate and cherish its trunk; and when Dyvnant shall be named the City of the Stones [APOCALYPSE, Sections 65, 66.] the Bard shall receive his perquisite. Incorruptible is the Tree which grows in the spot set apart (the sanctuary) under its wide envelope. For four hundred years may it remain in peace. [This must have been in the 3rd century; in four hundred years more the Cycle would recommence.] But its root is oftener surrounded by the violating wolf [the Roman, the seed of the Wolf] than by the youth who can enjoy its fruit. . . . The fair Tree grows in the glade of the wood—its hiding-place has no skilful protector from the Chiefs of Rhyderch, who trample on its roots, while the multitude compass it round. The energetic figures are viewed with grief and envy. *The Lady of the Day loves me not, nor will she greet me*. Death, who removes all—why will he not visit me? After the loss of Gwendolen, *the Lady of the bright*

*bow,** by no nymph am I respected. No soother amuses my grief: by no mistress am I visited. Yet in the conflict of Arderydd [Ar d'Ur Id, Lion of the Fire of God] I wore the *gold collar*. Oh! that I were precious this day with those who have the hue of the swan [the Apollonic white-robed Druids]. The Tree with delicate blossoms grows in *concealment* amid the forests: a report is heard at the dawn that the minister has expressed his indignation against the authority of the small sprigs, twice, thrice, nay, four times in one day! The fair Tree grows on the bank of a river: *splendid was the fruit which I enjoyed from its trunk while my reason was entire*, in company with Bûn [the mystic name of the Sacred Cake, see *post* note 16, Book II.], *the Maid most elegantly pleasing, delicate, and most beautiful*. But now for fifty years have my splendid treasures been outlawed, *while I have been wandering among ghosts and spectres*, after having enjoyed abundant affluence, and the pleasant society of the tuneful tribe. The sweet Apple Tree with delicate blossoms grows upon the sod amongst the trees, and the *half-appearing Maid* [the Sibyl, Cybele, or the Holy Spirit, the crescent Moon of Heaven] *predicts words which will come to pass*. Mental design shall cover, as with a vessel the green assemblies, from the princes in the beginning of the tempestuous hour. The Darter of Rays [the Sun] shall vanquish the profane: *before the Child of the Sun, bold in his courses* [the Messenger] Saxons shall be eradicated. The sweet Apple Tree is like the Bardic mount of assembly: sweet

* The reader will bear in mind that Gwendolen had just before been described as masculine. *Duplicis sexus Numina esse dicuntur*; The Deities are said to be two-sexed, says Servius, *Æneis* iv. 638. The lady of the bright bow is the Holy Spirit—the Rainbow of God. See Part I., pp. 28, 170, 264, 464, 511.

are its branches, budding, luxuriant, shooting forth renowned scions: the *dogs* of the wood will protect the *circle* of its roots. *British Druids.*

34. To this symbolic Tree there are various allusions in the Oriental writers. It is the *Musa Paradisi*, or plantain tree, otherwise called the *pomum Adami*: it is said to be palm-shaped; differing from the palms, however, in this respect, that the ramification of its head is not composed of a process intermediate between leaves and branches, but of immense ensiform leaves, eight feet in length by two or three in breadth. And its name in Assyria and Upper Syria is *Al-Mauz*, and in the plural *Mauzim*. Note also that the Tree of Knowledge which Adam ate of, was by tradition an Apple-Tree. The wailing of this unhappy Bard can have no other reference than to his expulsion from the confraternity for having disclosed a secret. We are told by one who deeply studied the subject, that the Secret of the Mysteries was never revealed but by some persons who thereby became instantly devoted to death and the public execration (*Meurs in Eleus*, cap. xx); for the loss of life and the confiscation of property did not satisfy the law: a column, exposed to every eye, perpetuated the memory of their crime and punishment. Opinion more strong than law repressed the guilty. Horace, who was *parcus deorum cultor et infrequens*, says,

Vetabo qui Cereris sacrum
Vulgarit arcanæ, sub isdem
Sit trabibus, fragilemve mecum
Solvat phaselum.—Lib. iii. 2, 26.

Æschylus, accused of having revealed some part of the Mysteries, only escaped from popular resentment by proving that he had not been Initiated.—*Clem. Strom.* ii.

416. A reward was offered for the head of Diagoras. We find in Plutarch an account of all that befel Alcibiades in consequence of having imitated the ceremonies of the Mysteries. Aristotle was accused of impiety by the Hierophant, under pretence that he had profaned the Mysteries of Ceres in sacrificing after the rites of Eleusis to Pythias. In consequence of this accusation, Aristotle retired to Chalcis, in Eubœa, where he died. *Diog. Laert. in Aristot.* They say too, says Pausanias, that a certain person once, among the number of those who are forbidden to enter the Adytum (Tabernacle) and who indeed was a profane man, when the pile was enkindled, through curiosity and boldness, entered the Adytum; that all parts of it appeared to him *to be full of spectres* (*ante p. 36*); and that on his returning to Titheræa, as soon as he had related all that he had seen, he died. I have heard things similar to these of a certain Phœnician. They say that the Egyptians celebrate the festival of Isis in that part of the year in which she bewails Osiris, and that then the Nile begins to ascend; and that the vulgar of the natives say that the tears of Isis cause the Nile to increase, and irrigate the fields. At that time, therefore, a certain Roman, who was the prefect of Egypt, persuaded a man, for a sum of money, to enter into the Adytum of Isis in Coptos. This man returned indeed, but died as soon as he had told what he had seen. *Phocics*, xxxii. No wonder, therefore, that the Cymric bard should have confessed his unhappiness for having in some hasty moment revealed what should have been unspoken.

35. The difficulty of discovering in ancient writ anything really authentic as to the true nature of the primeval Mysteries I have already shown to be consider-

able. What they originally were it is not possible by any existing documents to prove—we can only get glimpses here and there; by examining these some light however will be thrown upon the past. In later times, when we receive most information, the Mysteries had greatly degenerated: they were as unlike their original as the present system of Freemasonry is unlike its parent. Writers who were not initiated pretended that they were; and *they* help greatly to mislead. Pausanias is one of these. It was my intention indeed, he says, to have related every particular about the Temple at Athens, which is called Eleusinian, but I was restrained from the execution of this design *by a vision in a dream*. I shall therefore return to such particulars as it is lawful to disclose. (i. 14.) In the course of his journeyings, however, he meets with circumstances and persons which lead him away, unconsciously as it were, from the rule which he had laid down. Thus, in his description of the Temple of Polias, [Boli, the Gods: As, or Asa, the Holy Spirit] the following singular narrative occurs, which is evidently connected with the sacred Theba, and the symbols which it contained, and with the Eleusinian Mysteries. There are two Virgins, he says, that dwell not far from the Temple of Polias, and who are called by the Athenians, Canephoræ [reed-bearers, see APOCALYPSE, section 50]. These Virgins for a certain time dwell with the goddess; and when the festive day arrives, they carry on their heads in the night, certain things which the priestess orders them to take: *the priestess at the same time neither knowing what she gives them, nor the Virgins what they carry*. But there is a certain enclosure in the city, not far from that which is

called the *Enclosure of Venus in the Gardens*, and in this there is a *natural subterranean descent*. Into this cave the Virgins descend, leave behind them the things which they carried, and take up *some other concealed thing in its stead*. These Virgins are from that time dismissed, and other Virgins are led to the town in their stead. i. 27. I entertain, however, grave doubts whether Pausanias himself was ever Initiated into the Higher Mysteries, though he frequently insinuates that he was. He may have been a novice in the Lesser, and have picked up a small smattering of the mystic science. The following passage again mentions the stale device of being forbidden by a dream to state something which he seems not to understand. In this place too, he says, *a threshing floor* is shewn which is called by the name of Triptolemus, and an altar which is sacred to him. But I am forbid by a dream from relating the particulars contained within the *sacred wall*; and indeed, though I were not prohibited in this manner, yet it is well known, even to the uninitiated that it is unlawful to hear what it is not proper to behold, l. xxxviii. This threshing-floor alludes to the wine-press in the Apocalypse, section 51; and the sacred wall through which it was prohibited to enter, symbolized those secret inner circles which are alluded to, as being entered only by the Divine Messenger, in section 23 of that celestial Volume; and again mystically in section 49, where the Ark of the Covenant is spoken of as being concealed behind it. So we read that Ceres has her throne in Virgo, and Hermes his house and his exaltation. In the left foot of Virgo is the bright star *Vindemiatrix*, the grape-gatherer (see APOCALYPSE, sections 33 and 51); and just below her feet the star *Janus*, or the

Messenger. In another part of the travels we read thus: In this road there is a temple of no great magnitude, which is called the Temple of Cyanitas. But I cannot affirm with certainty whether this person first of all sowed *beans*, or whether the Temple was denominated out of reverence to some hero, because it is not lawful to ascribe the invention of beans to Ceres. *But he that has been Initiated in the Eleusinian Mysteries, or has read the poems called Orphic will know what I mean.* (*Attics* xxxvii). The ignorance which this writer betrays of many of the symbols and mythological types in the course of his work, may possibly have been design on his part, to hide from the vulgar, secrets which he was bound to keep; though I confess, after two or three careful perusals of him, this is not my opinion; but I really think he was himself unacquainted with the more abstruse mysteries. There is one passage which, as he passes it by without comment, is to me almost conclusive that he knew little or nothing on the subject. It is in the *Messenics*; where he speaks of one Lycus (a Wolf) who instituted for the Thebans the Mysteries of the Cabiri; and near an enclosure belonging to the Lycomedæ [Lycos-Omid. See Part I., pp. 37, 93, 260, 261] dedicated an image, with an inscription. This inscription ran thus. *I have purified the abodes and paths of Hermes, the Father, and of the first-born Virgin,*—a clear allusion to the Triad; or God, the Holy Spirit, and the Messenger; and which, connected as it directly is with the symbolic-named introducer of the Mysteries into Messene, shews that the great doctrine contained in the Apocalypse was, in fact, the leading truth in the sacred rites which he so well understood. Had Pausanias really known what it

meant, he would probably have not transcribed it into his work.

36. There are, however, amid the darkness, clear and brilliant flashes of light, which occasionally illumine our path; and certain prominent facts stand forth like stars to guide us in the way that lies before. First of these in point of time, and not last in importance, is this one, that even in the corrupt days none but persons of high and pure character were admitted to a knowledge of the Greater Mysteries. It was not, of course, always possible to exclude conquerors like Alexander and Augustus (10); but where such influences did not prevail, it is certain that the Mysteries were revealed only to the virtuous and wise of the earth. From the whole concurrent testimony of ancient history, says a writer in *Chambers's Journal*, for Oct., 1832, we must believe that the Eleusinian Mysteries were used for good purposes; for there is not an instance on record that the honour of Initiation was ever obtained by a very bad man. The hierophants, the higher priests of the order, were always exemplary in their morals, and became sanctified in the eyes of the people. The high priesthood of this order in Greece was continued in one family, the Eumolpidæ, for ages. In this they resembled both the Egyptians and the Jews. The Eleusinian mysteries in Rome took another form, and were called the rites of *Bona Dea*. All the distinguished Roman authors speak of these rites, and in terms of profound respect. Horace denounces the wretch who should attempt to reveal the secrets of these rites; and Cicero alludes to them with reverence. Both the Greeks and Romans punished any insult offered to these. Mysteries with the most persevering vindictiveness. Alcibiades

was charged with insulting these religious rites; and although the proof of his offence was quite doubtful, yet he suffered for it for years in exile and misery: and it must be allowed that he was the most popular man of his age. And this universal opinion of their sanctity necessarily excluded from the honour of Initiation all whose lives were not in accordance with the institution to which they sought admittance, and proves as well the purity of the Rites themselves. And as there were no less than four stages of probation, or purification, it would have been impossible for any wicked men to get to final Initiation. These four stages are described by Taliesin. I was exercised, he says, by Math, before I became immortal; I was exercised by Gwidion, the great purifier of the Brython, of Eurowys, of Euron and Medron, of the multitude of scientific teachers, children of Math. When the removal took place, I was exercised by the sovereign, when he was half consumed. By the Sage of sages was I exercised in the primitive world, at which time I had a being. *Davies' Druids*, p. 541. And being thus difficult of access, and open only to the pure, we naturally infer that they were august and holy in design.

37. The Mysteries, says a learned writer in Valpy's Classical Journal, were intended, amongst the gentile nations, to supply the place of the sacred history amongst the Jews; but their intent was soon lost. They were intended *to record the history of the infant world, of the means by which mortality was introduced on earth, and the promise of a future salvation from the consequences which followed*. This history was represented equally in the recesses of Eleusis, in the Italic groves, and in the Egyptian temple, in the dark Mithratic cavern, and in

the caves of India. *From it originated, after its first import had been forgotten, the various deities of gentile worship*, although their source has been so manifestly obscured in their passage from one people to another. Greece was proverbially the mother of fable; in her theology every appellation, which various tribes of people had given to the same deity, has found a place as a separate divinity. Vol. 40, pp. 286. And this mongrel theology, it may be added, is the source of many evils; it was so well understood of old as to give Greece its name of *Græcia mendax*; but here in Europe we take it all for true. See Part I., page 101.

38. The ancients had the most exalted curiosity after divine knowledge; and the most august notions of the Divine Vision of Truth. To these they hoped to be admitted by the purificatory course enjoined on all who were fully Initiated. They believed that the Spirit, though prisoned in the flesh, and to some extent darkened by the Lethæan draught, nevertheless retained all its pristine ante-natal powers; and that they only needed opportunity and development. For as the Sun, says Plutarch, does not shine, only when it passes from among the clouds, but *has always been radiant*, and has only appeared dim and obscured by vapours, so the soul does not receive the power of looking into futurity, only when it passes from the body as from a cloud, *but has possessed it always, though dimmed by connection with the earthly*. Hence their ardent following after Truth; hence their grand sublime theology; hence that asceticism, so ridiculed by the present age of sensuals. Whoever, says Plato, has elevated himself to Truth, that is, above that which is without change, without creation, and without

decay, lives truly and according to the Divine Nature. And again, he says: "*We may read God through our soul; we may approach and regard Him; and this contemplation fills us with the highest and truest pleasure and makes us happy. The theorems of religion, says Iamblichus, are to be enjoyed as much as possible, as if they were ambrosia and nectar; for the pleasure arising from them is genuine, incorruptible, and divine. They are also capable of producing magnanimity; and though they cannot make us everlasting beings, yet they enable us to obtain a scientific knowledge of everlasting natures. The mind, say Porphyry, must be purified, if it is to become participant of the Vision of God and his Messengers. There are good and bad spirits; the good conduct everything to healing, insure our health, and assist us in our business and exertions. Man may unite his soul to God. To this end, adds the Sage, there requires no sacrifice except a perfectly pure mind. Through the highest purity and chastity we shall approach nearer to God, and receive, in the contemplation of Him, the true knowledge and insight. Divinity always illuminates us, says Xenocrates, but the blessed light is not always perfectly received, on account of matter, and the perturbations arising from human affairs, through which we suffer perpetual molestation. For by how much purer our soul is when we pray to God, by so much greater is our aptitude to receive from Him, the good, beautiful, and just things which are the objects of our wish.*

39. Plutarch, who had studied the Mysteries with care, though he had never been able to penetrate within the veiled Sanctuary, in his tract on Isis and Osiris, does not fail to confess how ennobling were the ordinances

which our modern priests have so defamed. To desire, therefore and covet after truth, he says to Clea, and more especially those truths which respect the Divine Nature, *is to aspire to be partakers of that Nature itself*, and to profess that all our studies and enquiries are devoted to the acquisition of holiness; an employment surely more truly religious than any external purifications or mere service of the temple can be. But more particularly must such a disposition of mind be highly acceptable to that Goddess to whose service you are dedicated, whose special characteristics are wisdom and meditation, and whose name itself seems to express the peculiar relation which she bears to science. For Isis, according to the Greek interpretation of the word, means Knowledge. . . . that *holy doctrine*, which the Goddess collects, compiles, and delivers to those who aspire after the most perfect participation of the Divine Nature: a *doctrine* which by commanding a steady perseverance in one uniform and temperate course of life, and an abstinence from particular kinds of food, as well as from all indulgence of the carnal appetite, restrains the intemperate and voluptuous part within due bounds, and at the same time habituates her votaries to undergo those austere and rigid ceremonies which their religion obliges them to observe. The end of all which is that by these means they may be the better prepared for the attainment of the knowledge of the First and Supreme Mind, whom the Goddess exhorts them to search after, *as dwelling near and constantly residing with her*. For this reason is her temple, in the same language called Iseion, alluding to that knowledge of the Eternal and Self-Existent Being, which may be there obtained if

it be properly approached with due purity and sanctity of manners. See Part I., pp. 21, 25, 26.

40. The natural weakness of the soul in its state of lapse to ascend to a full contemplation of Divinity, and the necessity therefore that it should resort to the purificatory means which were so essential a part of the Mysteries, that by their aid it might be strengthened in its energies, is thus alluded to by Theophrastus. To a certain extent, he says, we are able to survey The Principles (τας Αρχας), through Cause, deriving assistance for this purpose from our senses. But when we pass on to the Summits and the Firsts (τα ακρα και πρωτα) we are no longer able to do this [*i.e.*, to survey them through *cause*]: either because they have no cause, or *because of our weakness, which hinders us from gazing on essences the most splendid*. And in allusion to the same imbecility of fallen man, Aristotle says: Ωσπερ γαρ και τα των νυκτεριδων ομματα προς το φεγγος εχει το μεθ' ημεραν, ουτω και της ημετερας ψυχης ο νους προς τα τη φυσει φανερωτατα παντων. *For as the eyes of bats are to the light of day, so is the understanding of our soul to such things as are in their nature the most splendid-shining of all*. The same elevated conceptions, notwithstanding the assertions of moderns as to the atheism of Aristotle, form his leading tenets. To those who entered into the school of Aristotle, says the Emperor Julian, this was proclaimed *prior to every thing else*, that they should be pious to the Gods, should have been instructed in all the Mysteries, and initiated in the most holy teletæ (*Orat.* vii. p. 400). And it was by the perpetual contemplation of these magnificent truths, and a constant usage of their souls to this heroic exercise in the palæstra of philosophy that ancient wisdom reached a glorious

elevation, and from the sun-crowned summits, diffused over the earth the burning light of knowledge (11).

*A further Elucidation of the High Purport of the
Mysteries.*

41. The Mysteries, says Faber, displayed the lapse of the soul from original purity into a state of darkness, confusion, and ignorance. They affected to teach the Initiated how they might emerge from this state; how they might recover what had been lost; how they might exchange darkness for illumination; how they might pass from the gloom of error into the splendid brightness of a regained Paradise. They claimed to confer upon the epoptæ the glorious privilege of seeing things clearly, whereas before, they were floundering in a turbid chaos of error and misapprehension. Sometimes the herogod entered into the womb of his Great Mother, and was regenerated or born again into a new state of existence when he quitted it: on this occasion he was depicted as an infant, or shadowed out as an old man acquiring the vigour of a second youth. Sometimes he died out of one world and was received into another: his entrance into it was a descent into the infernal regions, and his rites assumed a funereal aspect, until he was joyfully hailed as one restored from death to life. Sometimes he was lost or invisible, but at length was found again; it was the business of the aspirants to seek for him with mimic anxiety, nor to rest satisfied until his discovery was announced. Sometimes he was exposed to great danger, and underwent the most appalling labours, but in due time was happily liberated from his peril and his bondage; then the Mystæ, after his calamities had been sufficiently

bewailed, were exhorted to rejoice and be of good cheer, because their god was saved. At the commencement of a new age he awoke from his slumber; all was confusion and disorder while he slept; all was joy and harmony when he roused himself. The hero-god [the Messiah] was born again out of the Moon: hence every epoptes, or initiated member, was said to be a Child of the Moon, because the Messiah was in truth his spiritual father; and they were shewn also that all human souls had thus been born from certain doors or gates in the Sun and Moon—a remarkable symbol of the heavenly origin of every living being from God the Father and the Sacred Spirit. The Mysteries, in short, treated throughout of a grand and total regeneration—a regeneration which alike respected the whole world, and every individual part or member of the world.

42. Part of the shews, says Taylor, consisted in a representation of the Infernal, and he cites a fragment of Pindar preserved by Clemens Alexandrinus: ἄλλα καὶ Πινδαρος περὶ τῶν ἐν Ἐλευσίνι μυστηρίων λεγῶν ἐπιφέρει. Οὐβίος ὅστις ἰδὼν ἐκεῖνα κοῖνα εἰς ὑποχθονία, οἶδεν μὲν βίου τελευτάν, οἶδεν δὲ Δίος δοτόν ἀρχάν. *i.e.*; But Pindar speaking of the Eleusinian Mysteries, says: blessed is he, *who seeing those common concerns under the earth*, knows both the end of life and the given empire of Zeus. *Stromata lib. iii.* These passages allude to the appalling spectacles presented by the Apocalypse, sections 34, 35, 36, 37, 40, 41, 42, 43, 47, 48, 54, 56, 60, where sights and sounds that may well be called Infernal were developed before the eyes of the Epoptes.

43. The shews of the Lesser Mysteries, adds our Platonist were designed by the ancient theologians, their

founders, to signify occultly the condition of the impure soul invested with a terrene body and merged in a material nature; or, in other words, to signify that such a soul in the present life might be said to die, as far as it is possible for soul to die, and that on the dissolution of the present body, while in a state of impurity, it would experience a death still more durable and profound. That *the soul indeed, till purified by philosophy, suffers death through its union with the body*, was obvious to the philologist Macrobius, who, not penetrating the secret depth of the ancients, concluded from hence that they signified nothing more than the present body by their descriptions of the infernal abodes. But this is manifestly absurd, since it is universally agreed that all the antient theological poets and philosophers inculcated the doctrine of a future state of rewards and punishments in the most full and decisive terms; at the same time occultly intimating that *the death of the soul was nothing more than a profound union with the ruinous bonds of the body*. Indeed, if these wise men believed in a future state of retribution, and at the same time considered a connection with body as the death of the soul, it necessarily follows that the soul's punishment and subsistence hereafter is nothing more than a continuation of its state at present, and a transmigration, as it were, from sleep to sleep, and from dream to dream. But let us attend to the assertions of those divine men concerning the soul's conjunction with a material nature. And, to begin with Heraclitus, speaking of souls unembodied: *we live, says he, their death, and we die their life*. Plato, too, it is well known, considered the body as the sepulchre of the soul; and, in the Cratylus, consents with the doctrine of Orpheus, that *the*

soul is punished through its union with the body. This was likewise the opinion of the celebrated Pythagorean Philolaus, as is evident from the following remarkable passage in the Doric dialect preserved by Clemens Alexandrinus in *Stromat.* iii. 413. The ancient theologians and priests, he says, also testify that *the Soul is united with the Body for the sake of suffering punishment and that it is buried in body as in a sepulchre.* And lastly, Pythagoras himself confirms the above sentiments when he beautifully observes, according to Clemens in the same book, that, whatever we see when awake is death, and when asleep, a dream. But that the Mysteries occultly signified this sublime truth, that the soul by being merged in matter, *resides among the dead* both here and hereafter, though it follows by a necessary consequence from the preceding observations, yet it is indisputably confirmed by the testimony of Plotinus in *Ennead.* 1, *lib.* viii. p. 80. When the soul, says he, has descended into generation, she participates of evil, and profoundly rushes into the region of dissimilitude, to be entirely merged in which is nothing more than to fall in dark mire. And again, soon after, he adds: The soul, therefore, *dies* through vice, as much as it is possible for the soul to die; and the death of the soul is while merged or baptized as it were in the present body to descend into matter, and be filled with its impurity, and after departing from this body, to lie absorbed in its filth, till it returns to a superior condition, and elevates its eye from the overwhelming mire. *For to be plunged in matter is to descend into Hades and there fall asleep.* This passage, doubtless alludes to the beautiful story of Cupid and Psyche, in which Psyche is said to fall asleep in

Hades, and this through rashly attempting to behold corporeal beauty; and the observations of Plotinus will enable the profound and contemplative reader to unfold the greater part of the mysteries contained in this elegant fable. But prior to Plotinus, Plato, in the seventh book of his Republic, asserts that such as are unable in the present life to perceive the idea of the good, will descend to Hades after death, and fall asleep in its dark abodes. He who is not able by *the exercises of his reason to define the idea of the Good*, separating it from all other objects, and piercing, as in a battle, through every kind of argument; endeavouring to confute, *not according to opinion*, but according to essence, and proceeding through all these dialectical energies with an unshaken reason—he who cannot accomplish this, would you not say that he neither knew the good itself, nor anything which is properly denominated good? And would you not assert that such a one, when he apprehends any certain image of reality, apprehends it rather through *the medium of opinion than of science*; that, in the present life, he is sunk in sleep and conversant with the delusions of dreams, and that before he is roused to a vigilant state he will descend to Hades, and be overwhelmed with a sleep perfectly profound?

44. In the above passage of Plotinus, continues Taylor, the reader may observe that the obscure doctrine of the Mysteries mentioned by Plato in the Phædo, that the unpurified soul in a future state lies merged in mire, is beautifully explained; at the same that an assertion concerning their secret meaning is no less solidly confirmed. In a similar manner the same philosopher in his book on the Beautiful, *Ennead 1, lib. 6*, explains the fable of

Narcissus as an emblem of *one who rushes to the contemplation of sensible forms as if they were perfect realities, when at the same time they are nothing more than like beautiful images appearing in water, fallacious and vain.* Hence, says he, as Narcissus, by catching at the shadow, merged himself in the stream and disappeared, so he who is captivated by beautiful bodies, and does not depart from their embrace, is precipitated, not with his body, but with his soul, into a darkness profound and horrid to intellect; through which becoming blind, both here and in Hades, he converses with nothing but shadows. So that from all that has been said, we may fairly conclude with Ficinus, whose words are as express to our purpose as possible: Lastly, says he, I may comprehend the opinion of the antient theologians on the state of the soul after death in a few words: *they considered things divine as the only realities,* and that all others were only the images and shadows of truth. Hence they asserted that prudent men, who earnestly employed themselves in divine concerns, were above all others in a vigilant state. But that imprudent men who pursued objects of a different nature, being laid asleep as it were, were only engaged in the delusions of dreams: and that, if they happened to die in this sleep, before they were roused, they would be afflicted with similar and still sharper visions in a future state. And that as he, who in this life pursued realities, would, after death, enjoy the highest truths, so he who was conversant with fallacies, would hereafter be tormented with fallacies and delusions in the extreme: and as the one would be delighted with true objects of enjoyment, so the other would be tormented with delusive semblances of reality. The whole of this doctrine is

derived, as may be seen, from the Apocalypse, which speaks of the lapse of spirits, as the *first death*. Several ancient writers use very remarkable language concerning this point. According to Hierocles there is a meadow of destruction, and a meadow of truth. The desire of fleeing from the one impels the soul towards the other; but *stripped of her plumage, she is precipitated from it, and enters into an earthly body deprived of her former happy state*. This deplumation of the soul he afterwards styles in plain terms, a flight or apostacy from God: and he says that it is the same as the Platonic descent or lapse of the soul, through some great calamity which she has experienced. Most men, he observes, are bad, and are by the violence of their passions bowed down to the earth. But this evil they have brought upon themselves by their voluntary apostacy from God, and by their withdrawing themselves from that communion with Him *which they once in pure light enjoyed*. The reality of such a mental alienation from the Supreme Being, is proved by our strong tendency towards the earth; and our sole deliverance from this state of spiritual degradation is our return unto Him. Plato in a similar manner speaks of the bondage of the soul, and laments as its worst misfortune that it not only disregarded its captivity, but lent its own assistance to rivet the chain. And he tells us that he had been informed by the wise *that we are now dead, and that the body is no more than the soul's sepulchre*. There can be no question whatever that the whole essence and substance of this is derived from the Apocalypse.

45. The exclusion of the bad from the honours of Initiation, we now see, was necessary for two reasons: firstly, to maintain the character of the society; secondly,

to preserve the secrecy on matters of theology most profound in essence, which was requisite. In the purity of life which had previously distinguished the aspirants to the distinction of novitiate, a pledge was given that the confidence which might be reposed would not be recklessly violated; while to guard still further against the risk of danger, oaths of the most solemn and impressive nature were imposed upon the candidate; so that he who broke them was ever after regarded as the most infamous of wretches, worthy of an ignominious death, and an outlaw from all honourable society. Hence the silent awe with which Herodotus who *really* had been Initiated, is always struck, when he approaches the confines of sacred things: hence the holy reverence which ever seems to interfere in the philosophic musings of the Past, between the keen desire which actuates the writer to propound some venerated truth, and the reserve with which he is conscious his pen should be guarded lest, in revealing aught, he might even accidentally disclose what was ever forbidden to be made known.

A Glance at the Internal Nature of the Mysteries.

46. The first and most important secret of the Mysteries was, of course, that which is the grand truth in the Universe—the absolute unity of God, and His Eternal Nature, apart from all other existences [see APOCALYPSE, sections 32, 40, 46, 47, 70]. The second was the existence of the Holy Spirit, the Rainbow Virgin of Heaven [Part I., pp. 28, 170, 264, 464, 511] and the blessed medium by which all creation was made manifest. The third was the ordinance of the Naronic cycle, the Secret of God, and its Messenger. There were others of a minor nature,

which will be alluded to as we proceed, and which were in part communicated to those who were admitted to the Lesser Mysteries. But the three great and fundamental truths, of which I have above spoken, were revealed only to those initiated in the Greater. The Lesser Mysteries were not instituted in their popular sense by Adam, or his cotemporaries, nor were they known till long after; though there was a certain probationary interval before either the First Messenger or his successors initiated into that species of knowledge which was called *teles-tic*, or the perfect, men whom they deemed worthy to participate in the full Revelation of the Most High. The great founder of the Lesser Mysteries was Enoch, whose name, Henoch, חֲנֹךְ, in its primary meaning conveys the idea of *Initiation*. See *Clas. Journ.* xv. 4. This is confirmed by a tradition preserved by Epiphanius, who says that Inachus (Enoch) was the founder of the Mysteries, (*Adv. Hæres*, i. 9) though of which order, the Greater or the Lesser, he does not say.

47. And as it was anciently known that the First Messenger beheld the splendid glories of the Apocalypse, not in the day-time, but in the night, when all the sapphire heaven was radiant with fiery splendours; hence it happened that the more sublime and solemn ceremonies of the Mysteries were performed at night. A dim tradition of this still prevails in the Orient, where, indeed, alone all traditionary truth is to be sought for. The Chinese, says Vallancey, begin their day at midnight, because they say the Chaos *was unfolded at that hour*. But Chaos, as we shall see, was a mystical name for AO, or God and the Holy Spirit: and as the Apocalypse may be considered as the unfolding or unveiling of these

Mighty Essences, hence the tradition of its having happened in the night. The night Leilith-al-Kadr, says D'Ohsson, is considered as being particularly consecrated to *Ineffable Mysteries*. There is a prevailing opinion that a thousand secret and invisible prodigies are performed on this night; and that all inanimate beings then pay their adoration to God. It has not, however, pleased Him to reveal it to the faithful; but it is universally agreed that sometimes on this night *the firmament opens for a moment or two, and the Glory of God appears visible to the eyes of those who are so happy as to behold it*: at which juncture whatever is asked of God by the fortunate beholders of the mysteries of that critical moment, is infallibly granted. This night is thus alluded to in the Korân. I translate the passage which has been misinterpreted by Sale, who blindly follows Marraccius.

Verily we descended upon him in the night Al-Kadr.
 And wouldst thou know what the night Al-Kadr is?
 The night Al-Kadr is better than a thousand months.
 Therein do the Messengers descend, and the Spirit by the
 permission of the Lord of all things;
 It is peace until the rising of the dawn.

Here it will be seen are allusions which accord with this Book: the Mahommedan commentators have confused and even perverted the passage by their glosses into an exclusive reference to the Korân. But it has a wider comprehension, and conveys the almost universal tradition that it was at night the First Messenger beheld the Visions of God: and that it is on a night equally favoured that the successive Messengers of Truth appear from heaven.

48. The Lesser Mysteries, says Banier, served as a preparation for the greater ones, which were celebrated at

Eleusis; and by their means persons were initiated into the secret ceremonies of Ceres. After having passed through a good many trials, the person was *Mystes*, that is, qualified for being very soon initiated into the Greater Mysteries, and to become *Epoptes*, or the witness of the most secret Mysteries; which was not procured till after five years' probation, during which he might enter into the Vestibule of the Temple, but not into the Sanctuary. And even when he was *Epoptes*, and enjoyed that privilege, there were still many things the knowledge whereof was reserved to the priests alone. When one was Initiated, he was introduced by night into the Temple, after having his hands washed at the entry, and a crown of myrtle put upon him. Then was opened a little box, wherein were the Laws of Ceres and the ceremonies of her Mysteries; and after having given him these to read, he was made to transcribe them. A slight repast succeeded this ceremony; after which the *Mystes* entered into the Sanctuary, the priest drew the veil, and then all was darkness in the twinkling of an eye. A bright light succeeded, and exhibited to view the statue of Ceres magnificently adorned; and while they were attentive in considering it, the light again disappeared, and all was once more wrapped in profound darkness. The peals of thunder that were heard, the lightnings that flashed from all hands (12), and a thousand monstrous figures that appeared on all sides, filled the Initiated with horror and consternation; but the next moment a calm succeeded, and there appeared in broad daylight a charming meadow, where all came to dance and make merry together. It is probable that this meadow was in a place inclosed with walls behind the sanctuary of the Temple, which they opened all of a

sudden, when the daylight was let in; and this scene appeared the more agreeable that it succeeded a night when nothing but doleful and hideous objects were to be seen. There it was that all the secrets of the Mysteries were revealed; there, according to some authors, the most unbounded licentiousness reigned; the Myllos was there exhibited, which the Sicilians bore about in the Feasts of Ceres; and Tertullian adds, the Phallus of the Egyptians. But after all, adds the Abbe, as if half ashamed of his priestly predecessors in falsehood, we know not well what passed there, these Mysteries having long been kept an impenetrable secret; and had it not been for some libertines who got themselves initiated in order to divulge them, they had never been brought to light. This much is true, that the greatest modesty, and even a pretty severe chastity was exacted from the Mystæ and women who presided over the feasts of this Goddess. The purifications and oblations that were there practised, would make one imagine they were not so dissolute as some authors have alleged; unless we will say that the abuses which the fathers of the church speak of were not in the primitive institution, but had only crept into them afterwards. The night being spent in these ceremonies, the priest dismissed the assembly with some barbarous words—Conx, Aum, Pax, [See *post*, note 4], which shews that they had been instituted by a people who spoke another language.

49. It may be said, says Theo of Smyrna, that philosophy is the initiation into and the tradition of real and true Mysteries. But of initiation there are five parts. That which has the precedency indeed, and is the first, is *purification*. For the Mysteries are not to be imparted

to all that are willing to be initiated, but some persons are excluded by the voice of the Cryer (APOCALYPSE, section 64) such as those whose hands are not pure, and whose speech is inarticulate. It is also necessary that those who are not excluded from initiation, should first undergo a certain purification. But the second thing after purification is the *tradition* of the Mystery. The third thing is denominated *inspection*. And the fourth, which is the end of inspection, is binding the head and placing on it crowns; so that he who is Initiated is now able to deliver to others the Mysteries which he has received, whether it be the mystery of a torch-bearer, or of the interpretation of the sacred ceremonies, or of some other priesthood. But the fifth thing which results from these, is the felicity which arises from being dear to Divinity and the associate of the Gods. Conformably to these things likewise is the tradition of political doctrines. And in the first place a certain purification is requisite, such as that of the exercise from youth in appropriate disciplines. For Empedocles says, It is necessary to be purified from defilement by drawing from five fountains in a vessel of unmingled brass. How wonderfully all this accords with what is taught in the Apocalypse, sections 44, 46, and 64, the most careless reader may perceive.

50. It is probable, says Vallancey, describing one of the Mithratic Caves in Ireland, that the votary was first placed in the furthestmost cave, where he had just room to lie down, and was removed by degrees to the outward cave. Here, I suppose, like the Persians, he was obliged to undergo a fiery trial by passing seven times through the Sacred Fire, and each time to plunge himself into

cold water (13). Having undergone all these torturing trials with becoming patience and fortitude, he was declared a proper subject for *initiation*. He then went through *two baptisms*, which washed from his soul the stains he had contracted during the course of his life prior to initiation; and having offered bread and water, with a certain form of prayer, a crown was presented to him on the point of a sword, on which he was taught to answer, *Mithra is my crown*. He was then obliged to bind himself by the most solemn oath, with terrible imprecations, never to divulge one single article of all that had been communicated to him in the course of his initiation. He was then brought out of the cave into the semi-circular porch, and the pyrrhic dance began. *Collect.* vi. 465. In the Persian initiations here glanced at, the Archmagus informed the candidate at the moment of illumination, that the *Divine Lights* (AO and the Apocalypse) were displayed before him; and he afterwards explained the resplendent Light of Yezdan, as contrasted with the gloomy Darkness of Ahriman, as we learn from HYDE *de Relig. vet. Pers.* p. 399. Jesus alludes to this, which he doubtless saw in his own Initiation, when he says that *men loved darkness rather than light because their deeds were evil*. JOHN iii. 19 (14). The *peals of thunder*, which are so often mentioned as appertaining to the Mysteries, allude to the Seven Thunders, and to the great physical changes and revolutions which were exhibited.

51. The *epoptæ* (in the Mysteries) were supposed invariably, says Faber, to have experienced a certain regeneration (or new birth) by which they entered upon a new state of existence, and were deemed to have acquired a great increase of light and knowledge. Hitherto they

were exoteric and profane—now they became esoteric and holy. . . . The rite itself consisted sometimes in the aspirant's being born, as it were, out of a *small covered boat*, in which he had been previously committed to the mercy of the ocean; sometimes in his being produced from *the image of a Cow*, within which he had been first enclosed; and sometimes in his coming forth *through the door* of a dark rocky cavern or artificial stone cell, in which he had been shut up during the time appointed by the Hierophant. *Pag. Idol*, i. 28. The first progress of the postulant appears to have been into a darkness broken only, as we learn from Pletho, by the playing of a lurid flame, and by occasional flashes of artificial lightning, which served to render the gloom more horrible. Through such darkness flitted at intervals many portentous phantoms. Psellus tells us that in celebrating the Mysteries it was usual to present before the initiated certain *daimons of a canine figure* [Dog-headed Incarnations] and with them many other appearances; and Chrysostom, speaking of the ancient Orgies, remarks, that when the aspirant was conducted within the Mystic Dome, he saw many strange sights and heard many appalling voices; was alternately affected by darkness and light, and beheld innumerable things most fearful and most uncommon. The noises which accompanied these phantoms, as well as the phantoms themselves, are at once alluded to and very fully described by the poets Virgil and Claudian in their account of an initiatory descent into Hades. Beneath the feet the rocking earth seemed loudly to bellow; above the head rolled the most astounding thunders. The temple of the Cecropian goddess roared from its inmost recesses [see APOCALYPSE, section 49], the holy torches of

Eleusis were waved on high. The Elysian fields into which the Epop̄tæ were conducted after their fearful march through the realms of death and darkness, were distinguished also by the appellation of the Isles of the Blessed, or the Sacred Fortunate Islands, and they were variously said to be situated on the summit of a lofty Mountain [Zion] in the orb of the Moon, and *in the midst of the all-pervading Ocean*. What we are to understand by these Elysian fields is told us very unreservedly in the magic oracles of Chaldæa. The soul, after its various migratory purgations, is there indifferently exhorted *to hasten to the luminous abode of the Great Father, from whom it emanated, and to seek for Paradise*; and accordingly in the precise phraseology of the Mysteries, this Paradise is explained by Pletho, as meaning the Holy Spirit, who is the Ark of the Covenant, the *universally illuminated residence of the Soul*, when regenerated. In Plutarch's vision of Timarchus every initiated soul which is born into the world, is described as being born out of a Moon; and in Porphyry's Treatise on the Cave of the Nymphs, the souls of men are similarly said to be born out of a door in the side of the Moon, which on that account was deemed the female president of generation. All therefore who were regenerated, were born again from the womb of the Great Mother,—the Sacred Spirit of God: and to all such were revealed the magnificent visions of the Apocalypse. See Part I, page 467.

62. In the Archæology of Wales, where the Eleusinian Mysteries passed under the name of Ceridwen [the Holy Spirit], we find traces of the oath which was imposed on the aspirant. Arthur (the introducing priest, sometimes called Lycos or a Wolf), and Cai, the suppliant for

admission, are represented as approaching the Gate of the Sanctuary, which was guarded by the Hierophant; and the following dialogue, in very obscure language and uncouth orthography, is handed down as taking place between them :—

ARTHUR. What man is he that guards the gate?

HIEROPHANT. The severe Hoary One with the wide dominion. Who is the man that demands it?

ARTHUR. Arthur and the blessed Cai.

HIEROPHANT. What good attends thee, thou blessed one, thou best man in the world? Into my house thou canst not enter, unless *thou will preserve*.

CAI. *I will preserve it*, and that thou shalt behold: though the Birds of Wrath should go forth, and the three attendant Ministers should fall asleep, namely, the Child of the Creator, Mabon the Child of Mydron, attendant upon the wonderful Supreme Ruler, and Gwyn the Sovereign of those *who descend from above*.

HIEROPHANT. Severe have my servants been in *preserving their institutes*. Manawydan, the son of Llyr, was grave in his counsel. Manawyd truly brought a perforated shield from Trevryd; and Mabon, the child of lightning stained the straw with clotted gore: and Anwas the Winged, and the Ruler of the Lake were firm guardians of *the encircled Mount*. These had preserved them, and I rendered them perfect.

CAI. I solemnly announce, though all three should be slain, when the privilege of the grove is violated, danger shall be faced.

These passages must be understood as involving a very solemn oath (15). The Aspirant introduced by the Messiah, Ar-Thor (Part I, page 283), engages in the presence of

the Hierophant, who personates God, to preserve the laws of the Sanctuary, however he may be assaulted by enemies, or deserted by his friends: whilst the Chief Priest denounces in awful obscurity the inevitable ruin which will attend the violation of the sacred engagement. And after this oath had been tendered to the Mystæ, says an ancient writer, we see commemorated the sad necessity by which the Kosmos was reduced to its chaotic state. We then celebrated Cronus [God], through whom the world, after a term of darkness, enjoyed again αιθερα, Ether; and through whom also was produced Eros, that two-fold conspicuous and beautiful Being. This Eros was two-fold AO, and also the Egyptian Man-Eros; it had many mystic meanings, some of which will by and bye be shewn.

53. We have seen in the foregoing that during the performance of the Mystical Rites, the Hierophant, who represented God, was attended by Three Ministers, the Child of the Creator, Mabon, and Gwynn: after whom he mentions Manawydan, the Son of Llyr (Waters), whom I conceive to be Adam; Anwas the Winged, who is Enoch; Manawyd, who is Fo-Hi; and the Ruler of the Lake, who is Brigoo. The Child of the Creator I believe to be the Holy Spirit; Mabon, the child of lightning, is a symbolic name for the Messenger, and Gwyn (the Beautiful) means Nature and the Universe. And as by the Hebrews the Biune God was called שׁדַּי *Shadai*, the Almighty Ones (Job xxvii. 10); so the name was commemorated in the Druidic mythology, where Saïdi is the husband of Ceridwen. There is a certain conformity in all this with the usages of the Greeks; for we know that in the celebration of the Eleusinian Mysteries four

priests officiated. The Hierophant represented the Great Creator. This chief personage was called by the Greeks Anactotelestes, or King of the Perfect Science. After him came the *Torch-bearer*, who personated the Sun: the Herald, who was regarded as a type of Mercury: and the Minister of the Altar, who was venerated as the symbol of the Moon. And in this way the conjunction of the Sun and Moon in the Naros was symbolized. This Hierophant was also called *Pater Sacrorum*, and the King; and in the Mithraic mysteries the Holy Spirit was represented by a Virgin, who was called *Mater Sacrorum*; the attendants were called Epimeletai, to whom were added ten Hieropoi, who were sometimes called Korakes or Ravens. All these sacred ministers wore crowns of yew (Ieue, God, יהיה) and myrtle; were arrayed in purple robes, and each one carried a *key* suspended from his shoulders. This was the Apocalyptic key (section 43), and as it was used in the Vision for the purpose of opening the Abyss, it thence became a symbol among the Greeks of the infernal deities. (*Pausanias Eliac*, i. 20). This is one of those wonderful coincidences which so frequently occur, and which so conclusively help to prove the truth of these disquisitions. The ceremony lasted for nine days (being the period during which the Holy Spirit Ceres was said to have sought her daughter), on each one of which a secret was communicated. During these days a triple purgation of the soul by air, by water, and by fire, took place: and the winnowing instrument, or van of Bacchus, seen in ancient Egyptian sculpture and painting, typifies the purgation by air. These three forms of purification are expressly mentioned in *Matt. iii. I indeed baptize you with water unto repentance; but he that*

cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire—words that can leave no doubt that this John, like Jesus, was an initiated Mystic.

64. A great many of these symbolic rites and ceremonies took place, as I have said, in solemn darkness, or in a sacred twilight, which is thus alluded to by Taliesin. In the quadrangular enclosure, he says, in the Island with the strong door [the Island of Anglesea and of the Tylwith Têg], the twilight and the pitchy darkness were mixed together, while bright wine was the beverage placed before the narrow circle. This bright wine meant initiation into full knowledge. *Darkness*, as we know, was always honoured with peculiar marks of veneration for the cause already mentioned, and also by reason of its supposed priority of existence in God. This principle was sometimes identified even with the Great Mother herself, the first born Light, who was supposed, until the fiat of God, to have remained enveloped in the thickest shade of darkness indescribable. At the same time, says Gebelin, they used laurel, salt, barley, sea-water, and crowns of flowers (*Monde Primitif*. iv. 318). They passed through Fire, as the symbol of God, and through Water as the symbol of the Holy Spirit; whence the hierophant, who was charged with this office, had the name of Hydranos, or the Baptist, the name given to John in the Paulite gospel.

65. It was on entering the Lesser Mysteries that the novices received a sacred mark, a X or a T ; the first

indicating that they were thenceforth servants of the Messenger; the second being the monogram of the Naronic Cycle of 600, in which each Messenger appears (15). The cross, in symbolical language, because the figure of a **+** exhibits at the same time three primitive letters, of which the word **L V X**, or Light, is compounded, became thus from the earliest ages a sign connected with religion. Lux, it should be added, is a primitive radical for Light and Truth; so the Egyptian Lux-Aur or Luxor, the light of Fire. The initiated were marked with this sign also when they were admitted into the perfect Mysteries of Eleusis. We constantly see the Tau and the Resh united thus **ƒ**. These two letters in the old Samaritan, as found on coins, stand, the first for 400, the second for 200 = 600. This is the Staff of Osiris, wherefore the Messengers were sometimes called the Staves of God (*See post*). It is also the monogram of Osiris, and has been adopted by the Christians, and is to be seen in the churches in Italy in thousands of places. See Basnage (Lib. iii. cap. xxiii), where several other instances of this kind may be found. In Addison's *Travels in Italy*, there is an account of a medal, at Rome, of Constantius, with this inscription: *In hoc signo Victor eris* **ƒ**: he who is initiated into the Naronic Secret, or the 600, shall be victor.

56. In the monkish tale of Oin, as given by Colgan, we find analogous features to those which were main characteristics of the Mysteries. I cite it from General Vallancey, whose rare learning was not more honourable to him than his devotion to the antiquities of a country which has not even raised a monument above his remains. The story symbolizes the descent into hell which the Mes-

senger makes, and also the analogous descent in Initiation. There was a certain cavalier, he says, called Oin [Oannes,] an Irishman, who had for many years served in King Stephen's army, the fourth King of England after the conquest. This man, having obtained license from the king, came to the *north* of Ireland, his native country, to visit his parents. And when he had reflected on the wickedness of his life, he went to a certain bishop, and confessed his sins. Oin then resolved to go into St. Patrick's purgatory. The bishop related to him how many had perished in that place, but Oin, who never had feared danger, would not be dissuaded: the bishop advised him to take the habit of a canon regular, but Oin refused till he should have gone into the Purgatory and returned. He then marched boldly through the Cave though alone, where he soon found himself involved in darkness. Soon after a glimmering light appeared which led him to a hall, in which there was no more light than we experience in winter after sunset. This hall had no walls, but was supported by pillars and arches: he then saw an enclosure, into which having entered and sat down, fifteen men in white garments (clad and shorn like monks) coming in, saluted him, and instructed him how to proceed when he should hereafter be tormented by demons in this cave. Oin being left alone soon heard such a horrid noise, that if all the men and all the living creatures on earth, in sea, in air, had bellowed together, they could not have equalled it, and immediately an innumerable multitude of demons in various frightful shapes saluted him and welcomed him to their habitation; they then dragged him through a vast region, dark and obscure, where blew a burning wind that pierced the body: from thence he was

dragged towards the bounds of the earth, where the sun rises at midday, and being come to the end of the world they extended towards that part of the earth *where the sun rises at midnight*: here Oin saw the first torments of hell: men and women with fiery serpents round their necks, others had vultures on their shoulders, driving their bills into their hearts, and pulling out their hearts. From thence he was conveyed to the penal field, where he saw both sexes fastened to the ground with red-hot iron spikes; from thence he was conveyed to another penal field where he saw still more torture; from thence he was carried to an iron wheel, the spokes and felloes of which were armed with iron crooks set on fire, and on them hung men fixed; from thence they dragged him towards a certain house of an extraordinary breadth, and the extremities of which were out of sight: this was the house of sulphureous baths, which were so numerous and close that no man could walk between them: here also he saw both men and women bathing in great agony; when on a sudden they conveyed him to an exceeding high mountain where he saw several with their toes bent, looking towards the north; and, while he was wondering what they waited for, a whirlwind from the north rushed upon and blew Oin, devils and all to the opposite side of the mountain, into a river of most intolerable cold water; from thence he was dragged towards the south, where he saw a dreadful flame of sulphurous matter rising out of a deep pit, vomiting up men and sparks of fire: the demons informed him this was the entrance of hell, but a new legion of demons appeared; and told him that was not hell, but they would shew him the way over a lofty bridge, the surface of which was so slippery no man could

fix his foot on it. The courageous Oin boldly stepped on the bridge, and found it neither slippery nor rough; but, as the demons dared not venture on it with him, they departed; and, when he had got clear over, he espied the Elysian Fields. Here he discovers a beautiful palace, from whence issued a more fragrant smell than if all the earth had been turned to spice: the gate excelled the brightness of the sun, from whence issued an orderly procession composed of archbishops, bishops, abbots, monks, priests, &c., &c., &c., clothed in the very sacred apparel they were wont to wear on earth: they embraced Oin and conducted him to the gate, when a concert of most melodious music struck up. They then conducted him over all the pleasant places of this new world, where night doth never overshadow the land: *some wore crowns like kings: others carried golden palms in their hands.* When he had satisfied his eyes and ears, the bishops comforted him, and assuring him that their company encreased and decreased daily, by some coming to them from the penal places while others were carried away to the heavenly paradise, they took him to the top of a high mountain, and requested to know of him what colour the sky over his head appeared to him to be of? Oin answered that it appeared to be of the colour of gold in a fiery furnace; that, said the venerable prelates, is the Gate of Paradise; by that gate we are daily fed from heaven, and you shall taste of the food. At this instant certain rays like flames of fire covered the whole region, and splitting into smaller rays, sat upon the heads of every one in the land, and at last on the brave Chevalier Oin. They then told him he must quit this delightful food, and immediately return the way he came: the prelates conducted him to the Gates of Para-

dise, and shut him out; from whence he returned through all the meanders he had travelled before, the demons not daring to behold him, or speak to him till he came to the last hall. Here he was advised to hasten to the mouth of the Cave, and was informed that *the sun now began to rise on his country*, and if he was not soon at the gate of the cave by which he entered, the prior who kept the key would look for him; and if he did not see him, would despair of his salvation, lock the door and return to the convent. However, Oin came in time, and was received with joy into the prior's arms. *Collectanea* iv. lxxxiii. This name, Oin or Owen, was used by the Welsh Druids also to signify a Messenger; wherefore we read: In the form of a vibrating *shield* before the rising tumult, borne aloft on the shoulder of the leader; in the form of a *lion* before the chief with the mighty wings; in the form of a terrible *spear* with a glittering blade; in the form of a bright *sword* spreading fame in the conflict and overwhelming the levelled ranks; in the form of a *Dragon* before the sovereign of Britain, and in the form of a daring *wolf* has Owen appeared. This ancient fragment has been impudently assigned to the praise of a Prince of Powis, when it unquestionably refers to a Cabiric Messenger, and to his numerous appearances in the spheres through which he descends to earth. But these and a variety of similar incidents and coincidences will be more fully made manifest when I publish the Oracles of Enoch, the Second Messenger of God.

57. Near akin to this is a most curious legend from the Isle of Man: it may be pronounced the very counterpart of the story which Plutarch had from Demetrius, respecting the sleep of the gigantic Cronus in an insular

cavern on the coast of Britain; and I need scarcely repeat that the sleeping Cronus is the same as the oriental Buddha. Rushin Castle has certainly been erected on the site of an ancient Druidical Sanctuary; for some remains of this sanctuary appear to be still in existence. When you have passed a little court of entrance (to adopt the narrative of Waldron) you enter into a long winding passage between two high walls, not much unlike what is described as Rosamond's labyrinth at Woodstock. The extremity of it brings you to a room. A little farther is an apartment, which has never been opened in the memory of man. The persons belonging to the Castle are very cautious in giving any reason for it; but the natives, who are excessively superstitious, assign this: that there is something of enchantment in it. They tell you that the Castle was at first inhabited by fairies, and afterwards by giants, who continued in possession of it till the days of Merlin. He, by the force of magic, dislodged the greater part of them, and bound the rest in spells, which they believe will be indissoluble to the end of the world. For a proof of this they tell you a very odd story. They say there are a great number of fine apartments under ground, exceeding in magnificence any of the upper rooms. This is precisely the description which Herodotus gives of the Egyptian labyrinth. *Hist.* lib. ii. 148. Several men, of more than ordinary courage, have, in former times, ventured down to explore the secrets of this subterraneous dwelling-place; but none of them ever returned to give an account of what they saw. It was therefore judged convenient that all the passages to it should be kept continually shut, that no more might suffer by their temerity. But about some fifty or fifty-five

years since, a person who had an uncommon boldness and resolution never left soliciting permission to visit those dark abodes. In fine he obtained his request, went down, and returned by the help of a clue of pack-thread. He brought this amazing discovery: After having passed through a great number of vaults, he came into a long, narrow place, which, the farther he penetrated, he perceived he went more and more on a descent; till, having travelled, as near as he could guess, for the space of a mile, he began to see a little gleam of light, which, though it seemed to come from a vast distance, yet was the most delightful sight he had ever beheld in his life. Having at length come to the end of that lane of darkness, he perceived a very large and magnificent house illuminated with a great many candles, whence proceeded the light just now mentioned. Having well fortified himself with brandy, he had courage enough to knock at the door, which a servant, at the third knock, having opened, asked him what he wanted. I would go as far as I can, replied our adventurer; be so kind, therefore, as to direct me how to accomplish my design, for I see no passage but the dark cavern through which I came. The servant told him he must go through that house; and accordingly led him through a long entry and out of the back door. He then walked a considerable way, and at last beheld another house, more magnificent than the first, the windows of which being all open, he discovered innumerable lamps burning in every room. Here he designed also to knock; but had the curiosity to step on a little bank which commanded a low parlour, and, looking in, he beheld a vast table in the middle of

the room, of black marble, and on it extended at full length a man, or rather a monster; for by his account he could not be less than fourteen feet long, and ten or eleven round the body. This prodigious fabric lay as if sleeping, with his head on a book, and a sword by him of a size answerable to the hand which it is supposed made use of it. This sight was more terrifying to our traveller than all the dark and dreary mansions he had passed through on his arrival to it. He resolved therefore not to attempt entrance into a place inhabited by persons of that unequal stature, and made the best of his way back to the other house: where the same servant reconducted and informed him, that if he had knocked at the second door, he would have seen company enough, but never could have returned. On which he desired to know what place it was, and by whom possessed; but the other replied that these things were not to be revealed. He then took his leave, and by the same dark passage got into the vaults, and soon after once more ascended to the light of the sun. Ridiculous as this narrative appears, whoever seems to disbelieve it, is looked upon as a person of weak faith. Grose's *Antiq.*, vi. 208. The preceding legend, handed down from the days of the Druids, relates, without doubt, to the nocturnal rites of initiation, in the course of which the aspirant emerged through a narrow door, from terrific darkness into a splendidly illuminated sacellum. The marble tomb is an analogue of the alabaster coffin, which is in the Great Pyramid; and the recumbent figure was the dead Adonis, or the sleeping Cronus, like the reposing Buddha, of Nepaul. The book and the sword would properly accompany the Cabiric Messenger,

and the mythos shows, as it were under a veil, some of the Apocalyptic secrets; it is the torso of a mighty Image.

*The Esotericism of the Mysteries still further
Examined.*

58. In the early ages, when monotheism prevailed [See APOCALYPSE, sections 32, 70], and the Mysteries were first instituted, the secrets revealed and the ritual that was used, were, as I have said, few and simple. The first were confined to God, the Spirit, the Messengers, and the Cycle: the last consisted of some simple hymns, and portions of the Apocalypse itself, which were read and expounded. But in later ages, when idolatry was strong, and the Messenger of Heaven had begun to be adored under the name of many Gods, as the Holy Spirit was worshipped under the appellation of many Goddesses, a more complex form of faith was introduced; and truths which had been originally made known under their real appearances began now to be developed in symbols. These types no doubt were originally suggested by the figurative language of the Apocalypse itself, and they were at first few and obvious; but in process of time they became multitudinous and involved,—hence the cause why so much of ancient theology has hitherto rested in that thick darkness of which the priests of error have not scrupled to avail themselves, for the purpose of deceiving and defrauding their unhappy followers. (16)

59. The first addition to the four-fold Secret was the lapse of the Spirit-soul from its primal place in heaven; the creed of transmigration, including the metempsychosis

and metasomatosiſ; the neceſſity of a perſonal purification from ſin, and a regeneration or new birth; the martyrdom of the Meſſenger, as typified, firſt by his voluntary exile from heaven, and, ſecondly, by his life and fortunes on earth; the doctrine of the alternate deſtruction and reproduction of worlds; the final entrance of the ſpirit made pure into a bleſſed region of light and happineſs, and its abſorption either into the Holy Spirit or Tabernacle of God, or into the radiant Circle of God himſelf, whence it ſhould never again fall into the error and darkneſs from which it had emerged: ſecrets ſo ſublime and wonderful that they never could have occurred except to minds illuminated by celeftial inſpiration. Thus we find that the Secrets of the Myſteries were:—

1. The Unity of God. (17)
2. The Holy Spirit. (18)
3. The Meſſengers. (19)
4. The Naronic Cycle, or the Secret of God.
5. The lapſe of Spirits.
6. Transmigration.
7. The Palingeneſis, or new birth.
8. The Martyrdom of the Meſſenger.
9. Alternate deſtruction and reproduction of worlds.
10. The final abſorption into Bleſſ.

Each of theſe ſtages of knowledge was called a Gate; ſo that there were altogether Nine Gates to be paſſed through before the bleſſed portals of Heaven were reached. But in many places the Martyrdom of the Meſſenger was not regarded as a ſecret, and thus there were only Eight Gates: and numbers 3 and 4 were ſometimes treated as one, which made the number only *ſeven* gates.

60. All theſe doctrines, it will be ſeen, have their

origin in the Apocalypse, and are therefore true. In the primal ages they were probably only imperfectly perceived; but as that great Revelation began to be more carefully studied, and the splendour of more illuminated intellects fell upon it, from time to time, those mighty truths stood out from its page in greater breadth, force and beauty. They were besides more and more enlarged upon by the Messengers of God, each appearing in due progression; and thus it came to pass that the scope of the original Mysteries became amplified and varied; and with this increase and variety a portion of human error, no doubt, was mingled, until both Greater and Lesser Mysteries were altered from their original; and as no reformer came, they gradually perished, as all things perish out of the natural decay which time produces, and man does not arrest. So that we thus lose nearly all authentic traces of those wondrous secrets; nor is it probable that they can ever be fully recovered.

61. And here I wish it to be distinctly borne in mind, that when offering an explanation of the various mythic pictures, either of the Apocalypse or of the Mysteries, I do not mean to assert that that explanation alone which I give is the only one of which it is susceptible; but what I do mean to declare is, that any explanation whatever that is not consistent with the Apocalypse and its hidden science, is absolutely erroneous and inadmissible. The great beauty indeed of these sacred symbols by which the Apocalypse is distinguished, is that, like the works of Nature herself, they are as it were myriad-faced: so that turn them in what manner we may think fit, we may extract from them the most fair analogies and resemblances; all different, but all consistent and in perfect

harmony with the One great Truth, which is their centre. If the reader will but reflect into how many beautiful and varying pictures the parable of the Prodigal Son may be changed, without at all departing from its real essence, he will see what I mean, and will recognise it for an axiom, about which there can be no discussion.

62. They who from the outer and profane world sought the glorious privilege of Initiation, were soon despoiled of many superstitions. If there were any of the wise found who really believed in the common gods, or even one of them, he was soon taught that these were but the symbolic names of the Holy Messenger; and that the legends which had been encrusted round the various divinities were all but modifications, or perhaps perversions, of some of the heroic deeds prefigured and predicted in the Divine Apocalypse. The Mystagogue taught them, says Warburton, that Jupiter, Mercury, Venus, Mars, were indeed only dead mortals, subject, in life, to the same passions with themselves The fabulous gods being thus routed, the Supreme Cause of all things, of course, took their place. Him they were taught to consider as the Creator of the Universe, who pervaded all things by his virtue, and governed all by his providence. From this time the Initiated had the title of Eoptes, by which was meant one that sees things as they are without disguise: whereas before he was called Mystes, which has a contrary signification. Cicero fully reveals the whole Mystery, and confirms everything we have said concerning it. But what? he says; is not almost Heaven (not to carry on this detail any farther) filled with the human race? But if I should attempt to examine antiquity, and from those things which the Grecian writers have delivered,

search to the bottom of this affair, it would be found that even those very gods themselves, who are esteemed the *Dii majorum gentium*, had their original here below; and took their flight from hence into heaven. Inquire whose sepulchres those are which are so commonly shown in Greece. *Remember*, for you are initiated, *what you have been taught in the Mysteries; then you will, at length, understand how far this matter may be carried.* That is, remember that in the Mysteries you were shown the various Messengers of Heaven, who were indeed but mortals here, although the populace ignorantly treat them as gods; for their deeds on earth they have been honoured with deification; but *we* know that they were only Messengers in human form, sent to earth from heaven, and as completely *men* while upon the earth as any others of the frail race of mortals. For, as I have before said, every Messiah is fallible in secular things; in their moral teachings only are they without human error. Amosis, when he slew the Egyptian, was but a mere man; nor was Jesus exempt from frailty when guilty of sedition and disorder in the Temple. Matt. xx. 12; John ii. 13. [See Part I. pp. 99, 200.]

63. Augustine or Austin, as he is called by the priests, corroborates the account which I have above copied from Cicero. Of the same nature, too, he says, are those things which Alexander of Macedon wrote to his mother, as revealed unto him by one Leo, chief hierophant of the Egyptian Mysteries, whereby it appeared that, not only such as Picus, and Faunus, and Eneas, and Romulus, nay Hercules, and Esculapius, and Bacchus, the son of Semele, and Castor, and Pollux, and all others of the same rank, had been advanced, from the condition of mortality, into

gods, but that even those deities of the higher order, the *Dii majorum gentium*, those whom Cicero, without naming, seems to carp at in his *Tusculans*, such as Jupiter, Juno, Saturn, Neptune, Vulcan, Vesta, and many others, whom Varro endeavours to allegorize into the elements or parts of the world, were, in truth, *only mortal men*. But the priest being under great fears and apprehensions, while he was telling this, as conscious he was betraying the Secret of the Mysteries, begged of Alexander, when he found that he intended to communicate it to his mother, that he would enjoin her to burn the letter as soon as she had read it. To understand the concluding part, we are to know that Cyprian, who has also preserved this curious anecdote, tells us it was the dread of Alexander's power which extorted the secret from the hierophant.

64. But while thus enlightened as to the true nature of the popular divinities, the Initiated learned also, if they did not know it before, the One Sovereign and Supreme God. This all-productive and all-absorptive Unity, says Faber, is the Unity declared by the Orphic hierophant to the initiated Musèus, as *the fundamental secret of the Mysteries*. But such an Unity, one and many as it was described to be, was equally the basis of that natural philosophy which was inseparably blended with ancient mythology, and which, therefore, the Mysteries sedulously inculcated. Hence the Orgies treated of the destruction and reproduction of the World; for those two ideas were in the minds of the gentile philosophers indivisibly associated with each other (*Pag. Idol.* iii. 140). This Unity, or Active Reason, AO or TAO, according to Fohi, was God, the Almighty and

Eternal, of whom it is the vulgar belief that the gentiles knew nothing—the Jews being the only ancient people who worshipped Him at all. But this, like most other of our vaunted creeds, is absolutely false. We must know, says the Chinese Van Chin, in his Commentary, that, in the beginning, when as yet the Great Term was not in being, there existed an Active and Inexhaustible Reason, *which no image can represent, which no name can designate, which is Infinite in every respect, and to which nothing can be added.* And this was unquestionably the fundamental truth which passed like the electric flame from one end of the earth to the other.

65. Next after this Divine Eternal Father, was the Holy Spirit, of whom I have already spoken at large in the First Part, and whom the Japanese call Tensio Dai Dsin, the Great Spirit, streaming out celestial Rays. KÆMPFER, *Japan*, i. 98. [See APOCALYPSE, section 59.] This Splendid Being is perpetually associated with the Supreme; and moderns, when they speak of Her, call her unconsciously Providence, Nature, and sometimes Law. He was the Great Male: she is the Great Female. Their sacred essence was so indivisible that they were regarded almost as One; and this *Oneness* I have already illustrated in Part I., page 31, and in Note 8 *post*. The union of the Great Father and the Great Mother, says Faber, was sometimes thought to be of so intimate a nature, that it was even inseparable: they ceased to be two distinct persons: the one became a component part of the other, and by a mysterious conjunction or combination perfect as the union of the petal and the calix in one Lotos, a single Divine Being was seen whose compound person partook of both sexes—at once the Great Father

and the Great Mother—at once the primeval Male, and the Nymph, who by successive renovations could boast the attribute of immortality (20). This God was the Sire of the Universe. . . but the Great Mother was esteemed to be a Virgin, and to be the most divine, pure, and splendid of all those Spirits who perpetually illuminate the flashing Presence of the Most High. Those ancient writers who have treated on the subject of pagan mythology assure us that, by what was called *a mystic theocrasia*, all the gods of the gentiles ultimately resolved themselves into the single character of the Great Father, and in a similar manner all their goddesses into the single character of the Great Mother (*Pag. Idol.* 3). But this latter passage is only true in part, as the reader will soon learn.

66. Lanci, who has been called one of the greatest Orientalists of the present day, says Mackey, declares that the Ieue (יהוה IHVH) or the ineffable name of God, should be read from left; to right, and pronounced HO-HI, that is He-She: *ho* being in Hebrew the masculine pronoun, and *he* the feminine. Ho-He (*hi* pronounced *he*), therefore, denotes the Male and Female Principle, the *Vis Genetrix*, the point within the circle, the notion of which, in some form or another of this double gender, pervades all the ancient systems as the representative of the Creative Power. Plutarch, in his *Isis and Osiris*, says “God is a Male and Female Intelligence.” *Lexicon of Freemasonry. Art. JEHOVAH.* This is a very singular passage. The work of Lanci has not been published; but Mackey cites his idea of the word from one of his pupils. There is no doubt that Lanci is correct; and that one reason why the Jews abstained from pronouncing the

name was lest the vulgar should learn the mystic secret. AO, the name used in the Apocalypse, conveys the same idea. A in the primitive languages meant Strong and Mighty, as Plutarch tells us in *Isis and Osiris*, 37: in this word, therefore, it signified the primeval Male: the O, or Circle, has always been a distinctive symbol of the Female. It may be said that Ω (Omega) is not a Circle. If the reader will look at it carefully, and then reverse it thus O , he will see that it is more significant of the female principle than even the Circle itself. HO-HI, therefore, as well as AO, means God and the Holy Spirit.

67. With the ancient philosophers, says Taylor, in his *Hymns of Orpheus*, The Deity is *an immense and perpetually exuberant Fountain*, whose streams originally filled and copiously replenish the world with life. Hence the Universe contains in its ample bosom all general natures: divinities visible and invisible: the illustrious race of daimons [archangels]: the noble army of exalted souls, and men rendered happy by wisdom and virtue. According to this theology, the power of Universal Soul does not alone diffuse itself to the sea, and become bounded by its circumfluent waters, while the wide expanse of air and æther is destitute of life and soul; but the Celestial Spaces are filled with Souls supplying life to the stars, and directing their revolutions in everlasting order. So that the Celestial Orbs, in imitation of intellect which seeks after nothing external, are wisely agitated in perpetual circuit round the Central Sun. While some things participate of being alone, others of life, and others are endued with sentient powers, others possess the still higher faculty of reason; and lastly, others are all life and intelligence. In the manuscript translation, says

Maurice, of a very curious purana on the Indian cosmogeny, obligingly submitted to my inspection by Mr. Halhed, the order by which the Deity proceeded in the production of all created objects is somewhat varied. In this authentic Shanscreeet treatise the Independent Spirit, whose essence is Eternal, Sole, and Self-existent, is represented, in the first place, as giving birth to *a certain pure ethereal Light* (as in Genesis)—a Light not perceptible to the elementary sense, but extracted from the all-comprehensive essence of His own perfections. The Deity then assuming a form apparently but not really masculine—for the Deity is properly of no sex—caused to emanate from himself an immeasurable *Torrent of Water* [The Holy Spirit]; see Part I, page 135; and He preserved it suspended by his Almighty Power. By the same prolific energy, Eggs (Worlds) without number, bearing the shape of the primordial matter, were generated and floated upon that mighty Abyss. From these eggs, denominated in Shanscreeet *Brahmandel*, all the train of celestial beings sprang first into existence. The Nine Spheres, the residence of created beings, are then successively formed by Brahma [the Holy Spirit], invested with the Almighty power, and Creation is complete. *History of Hindostan*. All this, it will be seen, embodying as it does the very essence of the most recondite philosophy of Hindustan and Greece, is preserved in *Genesis* i. 2; and it was no doubt founded on the Apocalyptic *Sea of Hyaline, bright and clear as pure crystal* [section 6], out of which the Rainbow rose; and the Ambrosial Water, the Water of Life [section 69], which must be passed through, before the Celestial Paradise was attained.

68. In the beginning, according to the doctrine of

Orpheus, says Cedrenus, from the Christian chronographer Timotheus, was created Ether [The Holy Spirit]. Chaos and dark Night [immemorial antiquity] enveloped it on all sides, and occasioned an universal obscurity. Nevertheless, there was a BEING [God] Incomprehensible, Supreme, and Pre-existent, the Creator of all things, as well of Ether itself, as of whatsoever is under Ether. The kosmos was hitherto invisible on account of the darkness, until Light, bursting from Ether [that is, the Holy Spirit herself, who is Light, *Gen. i. 3*], illuminated the whole creation. That Light was the Being before mentioned; even the One who is above all things, [Here Cedrenus or Timotheus is wrong, for God never was called Light, but Ancient Darkness, from whom Light emanated]. His name is Wisdom, Light, and Life [all three designations belong properly to the Holy Spirit (21) and to no other]: but these Three Powers, or rather qualities, are One Power; the root of which is God, the Invisible, the Incomprehensible. From this Power all things are produced: incorporeal particles, the sun, the moon, their influences; the stars, the land, and the sea, together with all things in them, whether they be visible or invisible. And the same mythologic birth is conveyed by Damascius in an inquiry respecting the First Mundane Principle. The Egyptians, he says, celebrated the Primal Cause as Ineffable: they style it *Darkness Unknown*: they mention it with threefold acclamation; and they hold this Principle to be an Inconceivable Darkness—Night—and Darkness past all imagination. He further informs from Heraiscus and Asclepiades that to this Unknown Darkness, the Principle of all things, they added Water (the Holy Spirit) and Sand, that is, Mat-

ter; and that, from the combination of these, they supposed a Triad to have been produced of which they made Carnaphis the head. Upon the grandeur and sublimity of this I need not say one word; yet our priests tell us that the ancient believers in this creed were idolatrous barbarians, and are all damned (22).

69. And as the Emperor Julian calls the Three-One, the *Archaic hypostasis*; their indivisibility is alluded to also in the Hebrew books. Thus we read, *Jos.* xxiv. 19, You cannot serve the Lord, for He is the Holy *Gods*. *Eccles.* xii. 1. Remember thy *Creators* in the days of thy youth. *Isaiah.* xlv. 24. Thus saith the Lord thy *Redeemers*. *Job* xxxv. 10. But none saith where is God my *Makers*. *Isaiah* liv. 5. Thy *Makers* are thy husbands, the Lord of Hosts is his name. So absolutely and entirely was the Holy Spirit supposed to be identified with the Supreme Being, that the very word which, with the Hebrews, signified the Ruling Power of the Universe was plural, Aleim אלהים; the three yods, or יי—*the Powers*. I, Ieue, says the writer of *Exodus*, am thy *Gods* who brought thee out of the land of Egypt, out of the house of bondage: be not unto thee other Gods beside me, xx. 2, 3. The Chaldee paraphrasts, the Septuagint, Josephus, Philo, the authors of the books Zohar, Midrash, Tehillim, Barasit Rabba, and others, all contain the most conclusive evidences of this belief; though the rabbis of a later age have so altered and corrupted their Scriptures, and in such numerous particulars, that it is hard to grasp the real body of their creed. Yet so deeply grafted was it with the nature of Judaism itself, that we find one of their seers, Jeremiah, complaining that they devoted to the Holy Spirit alone the worship that was due to the First. *The children*, he says, *gather the wood, the fathers*

kindle the fire, and the women knead the dough to make cakes for the Queen of Heaven, vii. 18.

70. The *first* name, under which the Supreme Being is mentioned in Genesis, is *plural*. This name is אֱלֹהִים *Aleim*, and it is the regular plural of אֱלֹהִי *Aloah*, which is also frequently applied in the singular to God; and this not merely in the later books of the Old Testament, but upwards of forty times in that of Job, and in Deuteronomy, the Psalms, Proverbs, and Isaiah. The plural form, however, is the most usual appellation throughout the Old Testament, occurring upwards of 2,500 times; though, with very few exceptions, it is construed (when thus applied) with *singular* verbs, participles, and adjectives. The words, Gen. i 1, are בָּרָא אֱלֹהִים *Bârâ Aleim*; phraseology altogether peculiar, and which it is impossible to imitate in any other language. If we say “The Gods” or “The Aleim created,” we at once express what is unscriptural and polytheistic. We feel that there is a perfect incongruity in supposing that there can be more than *one* Aloah, yet nothing is more familiar to the reader of the Hebrew Scriptures than the application of its plural Aleim, to Jehovah, without any idea inconsistent with His unity being suggested by its use. Nor is Aleim the *only* plural appellative given to the Deity; אֲדֹנָי *Adonâi* (the Sovereign Judges) and שְׁדַי *Shaddai* (the Omnipotents) are both obsolete plurals, and of frequent occurrence. The following are all in the plural form קְדוֹשִׁים *Kedoshaim*, (the Holy Ones) Josh. xxiv. 19; Prov. ix. 10, xxx. 3; Hos. xii. 1: עָשִׂי *Asi* (my Makers): עֹשֶׂיךָ *Aséch* (thy Makers) Is. liv. 5: and עֹשֵׂיךָ *Asain* (his Makers), Ps. cxlix. 2: בּוֹרֵאֵיךָ *Boréch* (thy Creators), Eccls. xii 1, and עֲלֹוֹנִי *Elonin* (Most High), Dan. vii. 22, 25. In

all these plural forms, the words mean God and the Holy Spirit, *the inseparably united* AO; and they have no reference whatever to the Trinity, or a Three-One, which is a mere fable. An attempt has been made by the Rabbins to account for this singular construction, by a rule according to which “nouns of dignity or dominion are put in the plural, though denoting only a singular object,” and from them many of our most celebrated Hebräists have adopted their “*pluralis excellentiæ*.” But it seems unaccountable why, on this principle, no such peculiarity occurs in the use of, מֶלֶךְ *Melech* (a king), שָׂרָר *Sar* (a Prince), and other names of dignity in the Old Testament. It cannot be said that it is particularly used in reference to the Divine Being, to express His infinite dignity and excellence, for how frequently is not *Melech* applied to Jehovah, yet invariably in the singular? Considering the fact that the Jews, being surrounded by idolators, and exposed to the adoption of polytheistic ideas, required to be particularly guarded against any thing that might give the least occasion to produce or foster such ideas; it does seem unaccountable that a *plural* form should be so prominently and commonly used to designate the Deity, and that too from choice, not of necessity, if there was not some particular instruction designed to be conveyed by it. That *plurality*, in some sense, was the idea conveyed by it, is admitted by some of the earlier Jewish writers themselves. Many learned Trinitarians, among whom is Calvin, have given it as their opinion that the doctrine of the Trinity does not derive any support from such plural phraseology. But most of their reasons have been directed against the hypothesis, that it furnishes a direct and independent argument. The

total amount of evidence which it exhibits is a strong presumption, that *in the one Godhead, there is a certain plurality*; though what that plurality is, it does not evince.

71. The same *plurality* is further proved from the peculiar expressions employed by Jehovah when speaking of Himself. Thus, Gen. i. 26, “And Aleim said, Let *US* make man, in *OUR* image, after *OUR* likeness.” Ch. iii. 22. “And the Lord God (Jehovah Aleim) said, Behold, the man has become as *ONE of US*, &c.” Ch. xi. 7. “And Jehovah said, Let *US* go down, and there let *US* confound their language, &c.” Is. vi. 8. “Also I heard the voice of the Lords (Adonâi) saying, Whom shall I send, and who will go for *US* ?” Such language, to say the least, seems very strange, if no plurality exists in the divine essence. That a plurality is indicated by its use, was the belief of the ancient Christians; as one of the early fathers, in remarking on the first of these passages has expressly affirmed: “This is *the language of God to His WORD and only Begotten*, as all the faithful believe.” Epiphan. Hæres. xxiii. n. 2. This must be the Holy Spirit: for if it were Jesus, as the Paulites pretend, then God would have begotten two—that is, Jesus as well as the Holy Spirit, whereas we are told there was but One. And that the language of these passages was felt by the Jews, unavoidably to suggest the idea of plurality in the Godhead, is evident from the ridiculous and puerile methods to which they have had recourse, in order to nullify the evidence of a trinity which Christians as ridiculously drew from it. To evade the force of Gen. i. 26, they maintain that God is here addressing *the Angels*; but as there is not the slightest shadow of a proof for such an assertion, we may place it

on a footing with another made by Rabbi Moses Gerundensis, viz., that “the Creator is addressing the *Earth*, and calling upon her to furnish *her portion* (the body, or earthy part of man), and He would furnish *His portion*, the soul, or spiritual part!” Another method of interpretation to which recourse has been had, to get rid of the force of this plural form was proposed by Aben Ezra. It is the grammatical hypothesis of *a plural of majesty*. But, besides the fact that we meet with no instance of kings or great men employing such forms in early times, no king could make use of such language as that occurring in Gen. iii. 22, *One of US*, except he meant to imply an actual plurality of kings like himself; he might say WE and US, as modern princes do, but the phrase in question is utterly destitute of meaning, if not more than one person be supposed. There is not one example, indeed, of this style in the *Hebrew* records. It occurs first in the Chaldee, and then only in Ezra iv. 18, vii. 24, and Dan. ii. 36. Consult Gen. xli. 41, 44; Ezra vi. 8; 2 Chron. xxxvi. 23; Is. xxxvi. 16, 17; Dan. iii. 29, iv. 1, 2, &c. (23).

72. Any student who, with an honest mind and a desire to seek out Truth, goes into the Past, cannot fail to find out these facts for himself, or to discover in them that they were at one period the Universal Religion. In every record of antiquity which we have, he will find the Male and Female Principle [or the Firsts] either actually worshipped, represented, or symbolized by signs, which can leave no mistake about their meaning, and which are still diffused all over the earth. There is not a sacred coin, or medal, or graving of the Past which does not show it. As I write this, my eye falls, as it were,

accidentally on M. ROLL'S *Religions de la Grèce, ou recherches sur l'origine, les attributs et le culte des principales divinités Helléniques*, wherein he refers *all the religions of antiquity* to two systems: that which admits one God, from whom subordinate deities proceed, as emanations; and the system of the Egyptian Triad, which supposes the union of the active and passive principle, and the product, *kosmos*, or the world. The union of the two Principles, he says, was represented amongst the Greeks by the marriage of Jupiter and Juno. "This self-existent principle of universal action, giving existence to all beings, was personified and adored by all nations as the Supreme God, the first Being, the One necessary Principle. This universal Principle was worshipped by the Greeks under the name of *Zeus*; by the Romans under that of *Jupiter* or *Jove* [*Jehovah*, 'I am']; and as chief producer, he became the expression of the mode of *the same Principle* employed for producing beings, and of the laws established for their preservation, and by which he maintains order amongst them, uniting, therefore, power and beneficence to the productive agency. The mode of production employed by him is shown by what we behold before us: the whole universe proclaims Two Causes, one of which acts upon the other: the senses tell us this fact at first, and reason discloses it to us in observing the common operations of nature. *The ancients never adored the First or productive Principle unless united to the passive principle of nature, the common Mother of all beings.*"

73. This Bi-Una Power, or AO, is shown on a beautiful Greek gem published by Gronovius, which is absurdly called Cecrops. It is two-faced—the one of a Hero helmeted, the other of a beautiful Woman. The winged

Serpent of Eternity surmounts either head. i. 1. In the same work there is another gem illustrating this: the body of a Hero ending in a Fish's tail: he bears a trident in his right hand, while the fingers of the left are curved into the peculiar masonic form in which the old archbishops of the Papacy are represented. i. G. g. g. This symbolizes not only the Bi-Une, but also the male and female soul and spirit conjoined.

74. It was from a full consideration of these facts, doubtless, that the learned Cudworth, in his inimitable fourth chapter, felt himself constrained to prove that all the enlightened and learned of the Gentiles believed in only One God, the Founder, Parent, and Protector of the Universe, and all that it contains, from whom the Holy Spirit, or the Second, proceeded, and to whom she eventually returns. There is a curious line of Valerius Soranus, a Latin poet who lived in the time of Julius Cæsar: *Progenitor genetrixque Deûm, Deus unus & omnis*, which propounds this great truth; and even Faber himself, the most orthodox of clergymen, is obliged to admit that all the divinities of paganism do indeed resolve themselves, first, into a God and Goddess, and at length into One God compounded of those two, and distinguished by a participation of both sexes. *Pag. Idol*, i. 55. And in another place he says: The sum and substance, in short, both of the Hindu, the Chinese, the Pythagorean, the Orphic, and the Platonic theology, so far as it respects the Being who was considered as the animating Soul and Demiurgic Principle of the Universe, is comprised in the words of the Oracle, which Patritius cites from Damascius: *Through the whole Universe shines a Triad, over which presides a Monad.* *Pag. Idol*, i. 268. And this

Triad is, I. God; II. The Holy Spirit; III. All Spirit, all Matter.

75. Arnaldus, a learned priest of the 12th century, thus writes: This HOLY SPIRIT, the SOUL of all living things, thus by its own bounteousness abundantly infuses itself into all things, *rational* and *irrational*, according to their own instincts, so that all things have it in harmony with their law of existence, and in unison with the fitness of their own peculiar constitution: not that it exists in each individual as the substantial Soul, but permanent in itself singly, it divides and distributes itself out of its own plerôma or plenitude, the magnificent Dispenser of its own peculiar properties. This is very much veiled, but the writer evidently held the individual existence of the Holy Spirit as the Shekinah, Matrix and Mother of all that we behold in the spheres. Even the miserable Mosheim is obliged to confess that this opinion of Arnaldus was contemporaneous with the first ages of Christianity. Almost all those, he says (in his notes to Cudworth, ii. 345), whose monuments have come down to us from the earliest ages of Christianity, suppose the Supreme Deity to have associated with the matter of which the world is composed *a certain Spirit* by whose power and influence all things are *generated*, governed, and sustained. On the nature of this Spirit they are of various opinions: some maintain the Soul or Spirit of the World to be of a nature created by God. And he cites Theophilus of Antioch, who says: "But that which brooded over the waters he calls Spirit, which God gave for the production of creatures, as he gave a soul to man commingling the subtile with the subtile." And in another place he avers that the whole Creation is embraced by the Spirit or God, but the em-

bracing Spirit itself is contained within the hand (power) of God. Gregory of Nazianzen, whose theological science most of the ancients consider to have been unsurpassed, does not hesitate to affirm that the Holy Spirit is the Soul of the Universe. St. Cyril also says, that the arguers of the Greeks, *in place of the Holy Spirit*, introduce, as I have said, a third Soul, by which every life is ensouled, and from which, indeed, its living principle comes; and to this power they attribute all the properties and energies of the Holy Spirit. This is sufficiently plain, confesses Mosheim, and places it beyond all doubt that St. Cyril held the Holy Spirit and the Soul of the World, which fills all things with life and spirit, to be the same. He further cites a fragment from Æneas Gazæus, “an acute and eminent Christian philosopher:” *O Holy Spirit by which God inspires, contains and preserves all things, and leads them to perfection*. The author of the Clementines says: Water produces all things; but water receives its principle of motion from Spirit: and Spirit has its beginning from the God of the Universe. The Soul of the World, says Robert Fludd (*de Medicina Catholica*, ii. 1), is a Pure Spirit of universal nature, formed and vivified by rays of Divine Light, emanating directly from the Eternal Monad, and reduced with these by the union or cement of Holy Love into a living and spiritual nature. I cite these authorities, not that I at all require their testimony to support the truths which I reveal; but as I know that many are led rather by authority and opinion than any grander consideration, it may be advantageous to prove to them that there are high thinkers who have held and communicated what I here disclose.

76. And as in the Mysteries, the Holy Spirit, Archa,

or Archè, as the Mother of the Messengers, and even Nature herself; the All-Fruitful, played the most distinguished part next after God, so in the public processions connected with these divine rites it became customary to symbolize her attributes and faculties. She was, therefore, commonly figured as a chest, a cup, an Argha (24), or a boat, the ship Ani, אִנִּי, or *glass boat* of the Druids, whence also comes Yoni, as well as Anna Per-Enna, the Etruscan name for the boat or Argha of God: and this Ani is an analogue of Ain, a Fountain, and Aun, the Sun. In the old Egyptian, Ani means *beauty*. Sometimes, also, she was imaged in the shape of a lunette; sometimes as an egg-like sphere. Apuleius mentions the *ark* of Isis, and describes it as containing secret symbols which were used in the Mysteries: he also exhibits Psyche as deprecating Ceres by *the silent orgies of the Ark*. Plutarch, in treating of the rites of Osiris, speaks of the sacred chest, which his long-robed priests were wont to carry, and which contained within it a small *golden boat*. This gold or silver box, or boat, is the same as that which Pococke saw among the Druses. Part I., page 269. The boat was the Yoni, and hence the necessity of its actual presence in the mysterious rite. The reader need not be reminded of the perpetual allusions to a boat or little ship in the New Testament. Many of the sermons were delivered out of a boat. This was not mere accident. Pausanias notices an ancient argha which was said to have been brought by Eurypilus from Troy, and within which the sacred image or symbol of Bacchus Esymnetes, a blooming thyrsè, or a rod encircled by vine grapes, was enclosed: he likewise mentions certain arks as being ordinarily dedicated to Ceres, who was worshipped in conjunction

with Bacchus, just as Isis was adored in conjunction with Osiris. Eusebius informs us that, in celebrating the Mysteries of the Cabiri, the Phœnicians used a consecrated argha. Clemens says that a similar ark was employed in the Orgies of the same Corybantic Cabiri, who were venerated in Mount Olympus: that it contained a symbol of Bacchus [the Messenger]; and that it was conveyed by the Cabiric brethren themselves into Etruria, where the mystic use of it was likewise adopted. This author speaks also of the ark of the Eleusinian Ceres, and is very particular in noticing its contents. Theocritus, in describing the Mysteries of Bacchus (*Id.* xxvi. 6) as celebrated by the three Lenæ, Ino and Autonoe and Agave, fails not to specify the sacred ark out of which they take the hidden symbols that were used in the Orgies, a word itself of which the root is probably Argha. Suidas mentions the chests or coffers which among the Greeks were dedicated to Bacchus and the goddesses. Ovid familiarly alludes to similar boxes as being used by the Romans in the celebration of the Mysteries. *Art Amat* ii. 609, Catullus and Tibullus (*de Pel. nupt.* 259, *Tib.* i. 8) likewise mention them, and that, too, in the very same connection with the Orgies which the profane fruitlessly endeavoured to pry into. Cœlius Rhodiginus, on the authority of ancient writers, informs us that in the Babylonian temple of Apollo or Belus there was a golden argha of wonderful antiquity, which was placed in the magnificent temple of Juno at Elis, and within which Cypselus *is said to have been enclosed by his mother*, when the Bacchidæ sought his life. Every writer who treats of Indian mythology notices the Argha or sacred ark of the god Sivâ or Isa. Taliesin mentions the ark of the British god Ilu,

or Aeddon; and the whole tenor of the Druidical religion demonstrates that it was of no less importance in the Celtic Mysteries than in those of Greece, Egypt, Italy, Phœnicia, Babylonia, and Hindostan (*Davies's Mythol.* 118, 554). The Spanish authors who discuss the ancient history and mythology of the Mexicans teach us that their great god Mexitli, or Vitzliputzli, was carried in a sacred chest on the shoulders of his priests during their progress in quest of a settlement, and that afterwards, when they finally established themselves, the same coffer containing the image of the deity was solemnly placed in his temple. Adair affirms, as an eye-witness, that a precisely similar chest was venerated by the North American savages of the back settlements; that it was used as the vehicle of certain holy vessels, and that it was borne from place to place by ministers appointed for the special purpose. Tacitus mentions that the Germanic or Gothic Suevi [Sivaites, or worshippers of India Siva] employed in their religious worship a *boat*, which he identifies with that of the Egyptian Isis (*De Mor. Germ.* 9). The Jews also had it in the תבה (*Tebah*), in which Moses, the Incarnation, was said to have been found; and in the ארון (*Arun*), or ark of the covenant which they invariably carried with them, and which, as emblematic in the extreme, is said to have contained *the blossoming rod* of Aaron, a symbol, whose meaning, like that of the Bacchic thyrses or phallus, will be at once apparent. Wilkinson, in his *Ancient Egyptians*, 271, 275, alludes to this type under another name, when he describes the sacred coffers of these people. Some of the arks or boats contained *the emblems of life and stability*, which, when the veil was drawn aside, were partially seen: and others presented the sacred

Beetle to the Sun, overshadowed by the wings of two figures of the goddess Thenei, or Truth, which call to mind the Cherubim of the Jews. Thus it appears that, in the due celebration of their kindred Mysteries, a certain holy chest or receptacle, or Shekinah of a masculine emblem, has been equally used by the Greeks, the Italians, the Celts, the Goths, the Phœnicians, the Egyptians, the Babylonians, the Hindus, the Mexicans, the Northern Americans, and the Jews. Such an uniformity clearly proves the common origin of their theological systems; and we may reasonably infer from it that, as they all venerated a sacred *Theba*, or Tabernacle, they all viewed it in the same light, and employed it for the same purposes. This *Theba* [Sanctuary] was the Holy Spirit of God, the Divine Woman clothed and pregnant by the Sun, who brought forth the Messiah, or man-child, as revealed in the Apocalypse. It was the Shekinah in which God reposed his Light or Fire of Splendours. When closed, the world was as dead; when opened, and from the immaculate womb proceeded the Heavenly Messenger so long sought for, so anxiously expected, whose aphanism was deplored with tears and lamentations, there were loud shouts of joy raised in the Mysteries, and all cried out, *We have found him; let us rejoice together* (*Athenag. Legat.* xix. 88) as the angels are said to have sung to the shepherds on the appearance of the Ninth Messiah, Jesus. This epiphany was the resurrection typified under the images of the hero god or Incarnation, or the lapsed soul, who was deposited on a couch as if dead, and bewailed with bitter weepings; after a sufficient time had been passed, lights were introduced; a blaze of glory fell around, and the hierophant comforted the mourners by

saying: *Be of good cheer, ye Mystæ, since our god has now arisen: to us, therefore, shall be salvation from our afflictions.* This also, it will be seen, is represented in the Christian mythos of the sepulchre. *For an angel of our Lord descended from heaven, and coming, rolled back the stone, and sat upon it: and his countenance was as lightning, and his garment as snow. And the angel said to the women, Fear not you, for I know that you seek Jesus that was crucified. He is not here, for he is risen.* MATT. xxviii. And it formed an equally striking part of the Hebrew creed, as we read in Isaiah ix.: *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.*

77. The cista or chest, says Taylor, contained the most arcane symbols of the Mysteries, into which it was unlawful for the profane to look: and, whatever were its contents, we learn from the hymn of Callimachus to Ceres that they were formed from gold, which, from its incorruptibility, is an evident symbol of an immaterial nature. Clemens enumerates among its contents a Serpent and a Pomegranate—the first a symbol of God, the second of the Holy Spirit. This was the *mystica vannus Iacchi*; and it was probably connected with the chest which Pallas gave to the three Atlantidæ, ordering them not to open it. But, disobeying orders, they removed the lid, and were affrighted by the dragon-form which lay hidden within.

The fright we may dismiss as a pious invention. What the virgins saw was doubtless the same emblematic figure of the Divine Marriage, which occupies the holiest centre of all the palace-temples of Hindostan. And as the symbols hidden in the *Theba* were concealed from the general eye, so also the language used in the celebration of the Mysteries was not that of the common people, but an unknown dialect: the dialect of a sacred nation, says Iamblichus; and he censures the folly of those who imagined that foreign words possessed no inherent signification; adding that the language of the Mysteries was the language of the Gods, *the first and most ancient language which was spoken upon earth*. Hence we may learn the meaning of that constant and curious distinction made by Homer between the dialect of the gods and the dialect of men. Now, the language of the Mysteries was this Apocalypse in its original tongue, and it was explained to the Initiated orally and scenically; for the Apocalypse in its original shape was undoubtedly written in the first perfect language known to mankind. The writing of the Ancients may be divided into three denominations: Alphabetic, Sacred, and Hieroglyphic. The first was employed in the ordinary affairs of life, as epistolary correspondence, mercantile transactions, and legal contracts. The second was made use of by the scribes and secretaries of the priesthood and the inferior ranks of the sacerdotal order, who had not been initiated into the most sacred mysteries of religion. The third was only known to the most learned among the hierophants. Alphabetic writing, being simple, and elementary, indicated the obvious and natural signification of language. Sacred writing being composed of symbols, expressed ideas or things by allegorical associa-

tion. Thus, for example, a, radiant circle denoted the Sun; a crescent, the Moon; a hand, power; an eye, vision; a wing, swiftness and wind; undulating lines, water. But the hieroglyphic character was far more complicated. In the sacred writing, for instance, an asterisk stood for a star; but not so in the hieroglyphic. In this latter the symbol was a Serpent, the tortuous movement of whose body seemed to correspond with the oblique march of the fixed stars on the horizon and of the planets in the zodiac. Neither was the disc of the Sun represented by a circle, but by a Scarabæus or Beetle. This insect pushes up the earth with his feet, deposits his seed in it, then rounds the mass into the form of a globe, and afterwards thrusts itself against the globe in an opposite direction to the motion of its own body, thus imitating the Sun when, by its annual motion, he moves contrary to the order of the signs. It resulted from this minute attention to the character and disposition of different animals, to the properties of minerals, and the forms of plants, that the learned Egyptians were enabled to compile their hieroglyphic dictionary, and to write the history of nature on their temples, their obelisks, and their pyramids. The key to that vast dictionary is lost to the moderns, but though it be impossible to decypher all the characters, or solve all the enigmas, still some attempt may be made to ascertain the leading principles on which it was compiled.

78. When all things, says Faber, and his words are but the glimmer of a grand truth, were supposed to be produced from the Great Father and the Great Mother; it was an easy step to adopt the opinion that the various parts of creation were but so many members of the

Universal compound Deity. All nature was produced from Him and returned to Him: all nature was His body, and his pervading Spirit was the Soul of the World . . . God was esteemed One and yet all things. From the productive Womb was born the Universe: at the end of each successive world every thing was swallowed up or absorbed by Him, and at the commencement of each new world everything was born again from Him; for to destroy was still only preparative to creating afresh: agreeably to those notions every part of the visible creation was esteemed a member or form of the great Parent: all things were comprehended within himself, and his stupendous body was composed of all things. Such was the idea which produced the definition of the chief deity of the Egyptians that occurs in the writings of Hermes Trismegistus: *God is a circle, whose centre is everywhere, but whose circumference can nowhere be found.* An idea, the same in substance, was perfectly familiar to the Hindu philosophers. At the earnest request of Arjoon, the primeval Brahm, who triplicated his substance, disclosed to him his celestial form, beaming with glory a thousand times more vivid than the light of the meridian sun. *The son of Pandu then beheld within the body of the Deity, standing together, the whole Universe divided forth into its vast variety. He was overwhelmed with wonder, and every hair was raised on end. He bowed down his head before the God.* Here the universe is placed within the Womb (or Shekhinah), from which at the beginning of every world it was produced, and to which, at the end of every world, it returned. Just the same notion prevailed among the Greeks. All things, we are told, were framed within the body of Jupiter: the bright expanse of the

ethereal heavens, the solid earth, the vast ocean, the central realms of Tartarus, every flowing stream, every god and goddess, everything that is, and everything that shall be: each of these equally proceeded from Him, for all were produced together within his capacious womb. Jupiter was alike the beginning and the ending; the head and the middle: Jupiter was at once a male and an immortal nymph: Earth, Heaven, Air, Fire, the sea, the sun, and the moon, were each equally and severally Jupiter. The whole Universe constituted one body: the body of that Being from whom originated all things, and within that body every elemental principle alike revolved; for all things were contained within the God. Heaven was his head: the bright beams of the stars were his radiant locks: the east and the west, those sacred roads of the immortals were his tauriform horns; the sun and the moon were his eyes: the grosser atmosphere was his back, his breast, and his shoulders, expanding into wings with which He flies over the face of universal nature: the all-productive earth was His sacred womb: the circling ocean was his belt; the roots of the earth and the nether regions of Tartarus were his feet: His body, the universe, was radiant, immoveable, eternal, and the pure ether was his intellectual soul, the mighty Nous by which he pervades, animates, preserves, and governs all things. This universal Deity is declared to be the same as Pan; accordingly we find the god Pan described in a manner almost exactly similar. The ancient poet who has left upon record the preceding mythological character of Jupiter, celebrates Pan *as being the whole of the world, and as uniting in his own person all the elements of nature. Heaven, Earth, Sea and Fire, are all but members of*

the God. He is the universal father, the lord of the world, the productive source of every thing. Through his Wisdom imperishable nature undergoes a perpetual change, and by his energy the generations of men throughout the boundless world follow each other in endless succession. Exactly similar is the character of the Egyptian Serapis as exhibited in an oracle, said to have been delivered by himself to the Cyprian prince Nicocreon. *The celestial world is my head: the sea is my womb: the earth supplies to me the place of feet: the pure ether furnishes me with ears: and the bright lustre of the sun is my eye.* Such also in effect is Isis, for that goddess, viewed in her two sexed character (a Male-Virgin) identifies herself with the Great two-fold Father. She is invoked as being One and all Things, and she is described as saying: *I am Nature, the Mother of all things, the Mistress of the elements, the Begining of ages, the Sovereign of the gods, the Queen of departed spirits.* Thus, when the Great Father and the Great Mother were blended together into one character (25), the compound Deity thus produced was, in the material system, the Universe animated by what was called the Soul of the World: when they were viewed as two distinct characters, the former became the fructifying principle, the latter the matrix of nature, which was rendered fruitful, and this idea was variously expressed. Sometimes it was mind acting upon matter: sometimes it was the sun impregnating the general face of Nature: and sometimes it was the mighty paternal Ether descending to embrace his consort the Earth. *Pag. Idol.* And yet to this majestic development, not only of primeval, but of absolute truth and fact, the whole modern races of mankind seem

wilfully blind, while they wander in the wildest darkness, and content themselves with notions of the Supreme Father, and the Divine Immaculate Mother, as far from Truth and Beauty, as the wild north is from the genial and sun-bright south.

79. In Kohl's *Travels in Ireland* there is a curious account of one of these boat-symbols used in the Mysteries; the explanation which he gives of it is not accurate: as the stone symbol itself, so far from being an invention of later priests, belongs to a very remote æra, long anterior to Paulism; it is the earliest existing remnant, in all probability, of the corruption which the priests began to introduce into the pure ceremonies of the Mysteries. I visited, he says, this old church, near the Moat of Dowth, not on account of the old monuments, but for something else—namely, *Sheelah na gigh* (26)—that is, in English, Cicely of the Branch; whose name relates to an extremely remarkable old Irish custom, which again reminds me of the East—this time, the old East of Herodotus. The Irish are no less superstitious than the Romans of old; and, like them, ill luck and good luck is the principal object of their thoughts and cares. A hundred thousand things and events are signs of ill-luck; meetings, looks, words, sounds, natural phenomena, feelings of various kinds, become signs of ill-luck under certain circumstances. The look of a sorceress is especially dreaded “She overlooked my child, and it now fades in its bloom,” is the expression used on such occasions. As in nature every poison has its antidote, so likewise in the world of Irish superstition, there are as many things that bring good luck as there are that bring bad luck. For good luck they spit upon the penny they receive, lest

it may be enchanted and infected with ill-luck. For good luck they dip their children in holy wells, or have recourse to various charms when the ill-luck of a look or a mere word is upon them. Even adults, even men, have sometimes a dark and melancholy feeling that a spell of ill-luck has been thrown around them by some person or other, and among the various remedies they adopt to counteract it for “good luck,” is this:—*persuadent nempe mulierem ut exhibeat iis quod mulieres secretissimum habent.* There once were, and whatever was once in Ireland, one may be almost certain that it is still there, women, who made a profession of this, and who, whenever a young or old man was tormented by the idea of ill-luck, permitted him to try this means for good luck. These women were, and still are, called *Sheelah na gigh*; the origin of this name I have not been able to learn. It may be, however, that the belief gained ground that the mere image would be sufficient: and the priests, so thought an Irishman whom I questioned on this subject, did all in their power to increase this belief, in order to diminish the use of the original remedy itself. Female images were, therefore, made to answer the purpose of living women, and were also called *Sheelah na gigh*. They were built into the side walls of the chapels, probably in order that they might be more potent. My companion, who was intimately acquainted with Irish customs and antiquities, assured me that he knew ten or eleven old chapels with these figures, and that one of them was still to be seen in the southern wall of the above-mentioned chapel of the Nettervilles. To convince myself of this, I went there, and after some search, I found a little female figure in

the place described. It was chiselled out of one of the walls in low relief: *nuda erat, necnon exhibuit quod Juvenes spectare optarent.** My companion remarked, "They call it also a female exhibition."

80. Pausanias speaks of a Grecian sanctuary which appears to have contained a symbol exactly like that in this old Irish church. In this road, he says, there is a temple and oracle of Ino (I O.), and prophecies are delivered here in sleep; for the goddess answers such as consult her by dreams. But there are brazen statues in that part of the temple which stands in the open air, one of *Paphia* and another of the *Sun*. *That which is contained, however, in the inward part of the temple cannot be clearly seen on account of the crowns which conceal it, but it is reported to be made of brass.* But waters flows here from a Sacred Fountain, which it is pleasant to drink, and which they call the Water of the Moon. *Laconics* xxvi. The lunette symbol built into the wall of the Irish church, and the brazen argha (27) mentioned by Pausanias may both probably have been used in the Mysteries: and the first may have been placed in its present frame by some papal priest who knew more of what was originally intended by the Virgin Mary than is usually taught by his brethren. These mystical representations, though they appear to be gross, were in reality founded on the Apocalypse, section 49. *And the Temple of God was opened in the heaven; and there was seen the ARK*

* The old monastic and episcopal seals of an oval, or double cone shape, with God in the centre, in episcopal robes, to indicate the Great Overseer (επισκόπος), express the same idea. *Moor's Oriental Fragments*, 79. Higgins gives an account of worship paid before a small pillar of stone—a lingam—in the Cathedral of Chartres. *Anacalypsis* ii. 260.

OF HIS COVENANT *in the Temple, and there were lightnings and voices and peals of thunder, and an earthquake and great hail.* Originally the Archè was represented by a young and lovely Virgin clothed in a veil that glittered with rainbow splendours: subsequently a golden symbol of Fontal Nature was introduced in her stead: finally the glass, or stone, or brazen emblem, such as we read of above. The great error was in departing from the primal living representative: but I can easily understand why it was found necessary to do so when the priests began to change the festivals of religion into orgies of licentiousness.

81. This symbolism, however, gave rise of course to the usual misrepresentation which bigots, fanatics, or interested knaves, always use when their church or riches are endangered. Hence, in one of the fathers, we read as follows: Such are your *voluptuous symbols*, says Clement of Alexandria (who had either betrayed his oath in revealing something which should have been ineffable, or who had learned from some other traitor, a slight knowledge of the truth), such your insulting theologies, the institutions of your libidinous gods, your satyrs, *naked nymphs, &c., &c.* We must not, however, take the word of a traitor. The naked nymphs were the Virgins and Sibyls of Heaven who were represented in the Mysteries; the satyrs were the earth-born worshippers and followers of the Beast; the libidinous gods were but the celebrants of the Heavenly Marriage, and the angels who accompanied the Bride in her splendid procession [see APOCALYPSE, section 65] and all are thus libellously misrepresented by Clement or his informant. I entertain no doubt that the Harlot, sitting on the waters, was represented

in the Mysteries with every appropriate device and accompaniment, and that this and similar delineations gave rise to misconception; just as the crime of Lot, which is *historically* recorded in Genesis, has been used by the wicked to justify incest, because Lot also was a patriarch and a friend of God, like his uncle Abraham. In truth, there is scarcely anything which the wicked cannot vilify; and these symbols are a never-failing theme with the canting and hypocritical. Their modesty is like that of the American lady who was shocked at the words “naked eye,” and who fainted when she saw the Venus de Medici. It is impossible, however, not to admire the dashing boldness, with which extreme pudency is always assumed by our European and transatlantic moralists; the guides and teachers of a people, with whom adultery and seduction prevail to an extent, that would excite horror in those Oriental climes which are the unceasing object of their slanders.

82. Davies, in his *British Druids*, has transcribed a very ancient poem, which he supposes to allude to some prince of the twelfth century, but which in reality is infinitely older. Its numerous allusions prove that the writer, having been initiated into the Lesser Mysteries, longed ardently to participate in the Greater. The *covered coracle* and the *steed* signify the symbolic secret with which the reader must now be well acquainted. I love, in the summer season, he says, the prancing steed of the placid smiling chief, in the presence of the gallant lord who rules the foam-covered, nimbly-moving wave. But another has worn *the token of the apple spray**: my shield remains

* That is, another has been the successful candidate—he carries the emblem of victory, whilst my shield retains a blank surface not blazoned with the desired achievement.

white upon my shoulder: the wished-for achievement have I not obtained, though great was my desire. Ceridwen, lofty and fair—slow and delicate in her descending course—*her complexion is formed of the mild light in the evening hour, the splendid, graceful, bright, and gentle Lady of the Mystic Song**—even in bending a rush would she totter—so small, so delicate, so feebly descending. But though small she is older than the youth of ten years [cycles]. She is the modeller of our tender age, full of meekness; her juvenile discipline has she freely bestowed. Yet as a heroine she would rather impede her own prosperity than utter one sentence of unseemly import. “*Attend then my worship in the Mystical Cave, and whilst I adore thee maintain thine own jurisdiction.*” Upon a subsequent application our princely bard seems to have been more successful: for thus he sings of Llywy, who was the daughter of Ceridwen, and was now become the mystical sister of Hywell. “I love the Caer of the illustrious Lady, near the pleasant shore, and to the place where the modest fair one loves to behold the sea-mew: to the place where I am greatly beloved I would gladly go. I will vow a visit to the serenely fair—that I may behold *my sister* gently smiling—that I may avow the love which Fate has allotted to me, in the name of her who tranquillizes my heart with her mild influence; in the home of Llywy whose hue is like Dylan’s wave. From her dominion an overflowing deluge has extended to us: fair is she as the snow which the cold has polished upon the lofty peak. *For the severe discipline which I experienced in*

* This is the Crescent Moon, the Holy Spirit—the Mystic Song is the APOCALYPSE.

the Hall of the Mysterious God I have obtained her promise—a treasure of high privilege. She has stolen my soul—I am become weak—my spirit is like that of Garwy Hîr—I am detained for the fair one in the Hall of the Mysterious God. I shall long for the proud-wrought Caer of the Gyvilchi till my exulting person has gained admittance. Renowned and enterprising is the man who enters here. It is the chosen place of Llywy with her splendid endowments. Bright gleaming she ascends from the margin of the sea, and the Lady shines this present year in the desert of Arvon, in Eryri. A pavilion will not be regarded, nor costly robes admired by her whose merit I fondly wish to delineate: but if she would bestow the privilege for any strain of Bardism, I would enjoy this night in her society.” Page 283.*

* This Arvon is the Hermon or Armon of the Apocalypse. Eryri is Space, the Air.

NOTES TO BOOK I.

Note 1 (p. 9).—The Mahwee, or Temple of the Mysteries, in Samarcand (See Part I. p. 266), though not the original scene of the Adamic Eleusinia, stands, no doubt, on the very site of the first sacred fane in which they were revealed to the Initiated. In the great Elephanta Cavern the Mysteries were also represented. They were originally called Al (God), Issean (Issa), which subsequently became Elysian and Eleusinian secrets.

Note 2 (page 10).—In tracing the early connection of spectacles with the ceremonies of religion, Voltaire says: The truly grand tragedies, the imposing and terrible representations, were the Sacred Mysteries, which were celebrated in the greatest temples in the world, in presence of the Initiated only; it was there that the habits, the decorations, the machinery, were proper to the subject, and the subject was the present and future life. It cannot be doubted that the Apocalypse was the grandest Oratorio ever heard, the sublimest Panorama ever exhibited; nor was it unfitting that for so majestic a theme, there should be a medium of communication equally grand, equally imposing. Hence the Greek proverb, when any one was transported with extraordinary sensations of pleasure, *εποπτεύειν μοι δοκῶ*—I feel as though I had been Initiated.

Note 3 (page 15).—Syon, in the Shanscree, is repose; Mount Sion, therefore, is the Mountain of Ecstasy, or Paradisiac absorption. In Devonshire, Calli, or the Black, the name for the Hindu Holy Spirit, has the same signification, and is identical with Ancient Darkness, one of the primeval names of God. Why the same combination of letters should convey the same ideas to people so far removed from each other, we leave the curious to account for. *Holwell's Historical Events*, ii. 125—131. Calli is a primitive word.

Note 4 (page 19).—All these dreams of Faber about the Samo-thracian and Cabiric deities being identical with the Triad, are delusive. The reader must not suppose that because I quote or

adapt an extract from a learned writer, I therefore adopt it wholly. I accept it only as far as it is true, and as it coincides with the truth, and as it is calculated to illustrate the matter in hand. Even among the poor Africans, we find the tradition of regeneration. In order to have a familiar intercourse with spirits, and be admitted into their refined society, the candidates must die and *be born again*. The Mysteries of such assemblies are concealed and hidden from the eyes of women and children, nor are any strangers admitted. If the person thus qualified should indiscreetly reveal any of those divine doctrines to a friend whom he loved ever so much, or thought he could confide in, the Spirits, they believe, would resent the discovery, and would inevitably destroy the one for his indiscretion, and the other for his curious and impertinent enquiry.—*Hurd's View of all Religions*, 382.

Note 5 (page 20).—The disciples of the Druids were called “most noble.” They were educated with incredible vigilance and care, for the most sacred offices. It was the immediate and selected province of those who were admitted into the order to record and perpetuate the customs, traditions, and general history of the nation, from the time of their first progenitors, to administer justice, to superintend the due execution of the laws, to encourage virtue and punish vice, to inculcate religious and moral precepts; to direct the ceremonies of piety and enforce its duties. Their studies embraced those elevated objects, which had engaged the attention of the world in its primitive age—*The nature of the Deity, of the human soul, of the future state of the heavenly bodies, of the terrestrial globe, and of its various productions*. Their conceptions were great and sublime, their speculations comprehensive in their sphere, pervading most of the arts and sciences which had interested the earliest periods. Perhaps there was no order of men among the ancients, who preserved the history and the opinions of mankind, in its early state, with more simplicity, and with more integrity. *Davies Celt. Res.* p. 119. Should we be ashamed of reverting to this high condition of our ancestors? should we not rather blush when we compare it with our present creeds and systems? Montfaucon, like Davies, does justice to the past, albeit his own sacerdotal prejudices stood in the way. The priests, he says, who are a kind of reconcilers between God and men, ought to be patterns of virtue, and influence others by their example to pay their duty to the Supreme Being, the Fountain of all the good, man can aspire to. Natural right reason seems to have dictated this to the Greeks and Romans, who imitated them. For notwithstanding that crowd of deities whom superstition had introduced, and

the detestable vices which they ascribed to their gods, *they would have their priests be pure, holy, and chaste, and obliged some to a perpetual virginity.* Note, that the Druidic Menwyd, which is the same as the Greek Eu-Men-Id, is the Understanding of Id or Jid, who is God. By the Druids it was applied to the Messenger or Menu generally; but in the Eleusinia it meant the Cabir only. Bryant has a passage as to the existence of the Mysteries in this island. The like Mysteries, he says, according to Artemidorus, prevailed in one of the British Islands, in which the worship of Damater [Goddess-Mother] was carried on with the same rites as in Samothracia. I make no doubt but that this history was true, and that these rites prevailed in many parts of Britain; especially in the Isle of Man, where, in after times, was the chief seat of the Saronides, or Druids. [Part I, p. 16.] Monai signifies *Insula Selenitis*. It was sometimes expressed Menai, as is evident from the frith between the island and the mainland being styled *Aber Menai* at this day. *Aber Men Ai* signifies *fretum insulæ Dei Luni*; which island undoubtedly had this name from its rites. The same worship was probably farther introduced into some of the Scottish Isles, the Hebrides of the ancients, and particularly into that called Columbkil, or Columba [the Dove]. This island is said to have been in old time a seminary, and was reputed of the highest sanctity; so that there is a tradition of above fifty Irish and Scottish kings being there buried. Columbkil is plainly a contraction of Columba-kil, which was not originally the name of the island, but of the temple there constructed. The island was called simply Columba. When there was a change made in religion, people converted the heathenish temples to sanctuaries of another nature, and out of the ancient names of places they formed saints and holy men. Hence we meet with St. Agnes, St. Allan, St. Earth, St. Enador, St. Herm, St. Levan, St. Ith, St. Sancrete, in Cornwall; and from the Caledonian Columba there has been made a St. Columbus. This last was certainly a name given to the island from its worship, and what is truly remarkable, it was also called Iöna [Yoni] a name exactly synonymous, which it retains to this day. But out of Columbus they have made a saint, and of Iöna a bishop. In their orgies they called the Holy Spirit Mather and Mither, similar to the Mihr and Mithra of the Persians, by which they signified that she was Mother of Gods and men. One fact may be mentioned which connects our ancient British creed with the Pontifical religion that was once universal over the earth. The Druids called Stonehenge *Caer-Sidee*, which denotes *the circle* or enclosure of *Sidee*. But Sidde is the Hebrew Shaddai [Part I. p. 633] and the Sicilian

goddess Sito, the Phœnician Sida, the Babylonian Sidda, the Canaanitish Sittah, and the Indian Sita; and Sita is a title of Ila, or Parvati, who is the Holy Spirit of the Hindu theology. I will address a prayer to God, says Taliesin, a Boodhist or Brahminical Druid of ancient Wales, that he would deliver our community. O thou proprietor of Heaven and Earth, to whom great wisdom is attributed, a *holy sanctuary* there is on the surface of the ocean; [Anglesea]: may its chief be joyful in the splendid festival, and at the time when the sea rises with expanding energy. Frequently does the surge assail the Bards over their vessels of mead; and in the day when the billows are excited, may this inclosure skim away, though the billows come beyond the green spot from the region of the Picts. And, O God, may I be, for the sake of my prayer, in covenant with Thee.—*Brit. Druids*. This invocation was, no doubt, made at the time when it was sought, by Papal persecution, to sweep away the Mysterious Rites of old from their consecrated fanes and caverns. Let us add to it our own prayer, that the True Ancient Creed of which the Mysteries were formerly the emblems, and which our forefathers held, may yet again flourish in this ocean sanctuary, from which it has almost died out.

Note 6 (page 20).—Livy, in his 39th book, chapters 8—20, gives a terrible narrative of the secret and wicked purposes to which the Bacchanalia had been converted. Yet though the Mysteries in time were changed, and became a source as it were of many evils, this was hardly their own fault; for lest it should be mistaken, that Initiation alone, or any other means than a virtuous life, entitled men to future happiness, the Mysteries openly proclaimed it as their chief business to restore the soul to its original purity. It was the end and design of Initiation, says Plato, to restore the soul to that state from whence it fell, as from its native seat of perfection. They contrived that everything should tend to shew the necessity of virtue, as appears from Epictetus. Thus the Mysteries, he says, become useful; thus we seize the true spirit of them when we begin to apprehend that every thing therein was instituted by the Ancients for instruction and amendment of life. Porphyry gives us some of those moral precepts which were enforced in the Mysteries, as, to honour their parents, to offer up fruits to the gods, and to forbear cruelty to animals. In pursuance of this scheme, it was required in the aspirant to the Mysteries, that he should be of a clear and unblemished character, and free even from the suspicion of any crime.—*Libanius Decl.* xix. He was severely interrogated by the priest, or hierophant, impressing him with the sense of his obligation to conceal nothing.

Hence it was that when Nero, after the murder of his mother, took a journey into Greece, and had a mind to be present at the celebration of the Eleusinian Mysteries, the consciousness of his parricide deterred him from attempting it.—*Sueton. Vita Neron*, cap. 34. On the same account the Emperor M. Antoninus, when he would purge himself to the world of the death of Avidius Cassius, chose to be initiated into the Eleusinian Mysteries, it being notorious that none were admitted into them who laboured under the just suspicion of any immorality. This was originally a fundamental condition of Initiation, observed in common by all the Mysteries. During the celebration of the Mysteries they were enjoined also the greatest purity, and highest elevation of mind. When you sacrifice or pray, says Epictetus in Arrian, go with a prepared purity of mind, and with dispositions so previously disposed as are required of you when you approach the Ancient Rites and Mysteries. And Proclus tells us that the Mysteries and the Initiations drew the souls of men from a material, sensual, and merely human life, and joined them in communion with the gods. Nor was there a less degree of purity required of the Initiated for their future conduct. They were obliged by solemn engagements to commence a new life of strictest piety and virtue; into which they were entered by a severe course of penance, proper to purge the mind of its natural defilements. Gregory Nazianzen tells us that no one could be initiated into the Mysteries of Mithras till he had undergone all sorts of mortifying trials, and had approved himself holy and impassible. The consideration of all this made Tertullian say, that, in the Mysteries, truth herself took on every shape, to oppose and combat truth. (*Omnia adversus veritatem, de ipsa veritate constructa esse.*—*Apol.* cap. 47.) And Austin, that the devil hurried away deluded souls to their destruction, when he promised to purify them by those ceremonies called initiations. Hence it happened that the Initiated, under this discipline, and with these promises, were esteemed the only happy men. Aristophanes makes them exult and triumph after this manner:—On us only does the sun dispense his blessings; we only receive pleasure from his beams; we, who are Initiated, and perform towards strangers and citizens all acts of piety and justice. And Sophocles, to the same purpose; Life only is to be had there; all other places are full of misery and evil. Happy, says Euripides, is the man who hath been Initiated into the Greater Mysteries, and leads a life of piety and religion. And the longer any one had been Initiated the more honourable they deemed him.

Note 7 (page 22).—An ass, says Faber, *Pag. Idol.* iii., was a

symbol of Typhon, or the Ocean, consequently a fit bearer of Her who is so commonly symbolized by the Waters. Hence also in the *Frogs* of Aristophanes (v. 357), when Hercules tells Bacchus that the inhabitants of Elysium were the initiated, Xanthius says, *And I am the Ass carrying Mysteries*, alluding to the circumstance of the Typhonian ass being employed to carry the Sacred Ark with its contents. The ass head discovered in the Jewish Temple was perhaps originally connected with this symbolism. See Part I. page 355. The Ass was the constant attendant on Baal-Peor, the Peor-Apis, or Priapus of the ancients, which was the Creating Lord and Father. This animal in its wild state is remarkably beautiful, and an emblem of liberty (*Job* xxxix. 5). It was made an object of veneration in the desert from its peculiar sagacity, by snuffing up the air, and thence inhaling moisture, in discovering springs of water. Hence the Jews were supposed to have given it divine honours. The female ass had the further recommendation of supplying nutriment which in those districts could not be derived from the cow, which was venerated in the more fertile plains. Bacchus was fabled to have placed his Ass in the heavens, and the ass became a sort of divine Oracle to Balaam. His name also was sacred, being derived from אֵן, *Ain*, a Fountain, which we know comes from Aun, the Sun, and On, God. The Ship, Ani, אֵן, read backwards is Ina—the chief part of the mystic Shek-Ina. The solar divinity of the Britons appears in a poem of Taliesin, with the title Teyrn On, the Sovereign On. But the ancient Britons did not adore the Ass,—that religion was reserved for their descendants.

Note 8 (page 24).—Upon the masculine form used in the APOCALYPSE, it must be observed, that the ancients represented God and the Holy Spirit as AO, which is male and female, to denote mystic energies. Tobit complains that the tribes of Israel sacrificed to the cow-goddess Baal. *Job*. i. 5. Baal, or the Sun, the God-Goddess AO, was androgynous: hence throughout the Greek translations of the Seventy, the word occurs as frequently with the feminine as with the masculine article. This constitutes another point of the *internal evidence* of this form of the APOCALYPSE which is irresistible: it would never have occurred to a writer like John. In the same way Soma, or the Moon, is sometimes masculine, and the Hindus gave him for a mistress the beautiful nymph Rohini. We find the same custom existing in Irân. Among the people of that empire Mihr was the Holy Spirit: but Mithr, her Son, the Messenger, was a young man. Both are represented as frequently in ancient sculpture in the feminine as in the

masculine form; and the reason why they were so represented is because of the unity of all things. Montfaucon (plate 96) gives no less than three in which She is so represented: and he speaks of others. The Persians, says Herodotus (i. 131), adored Celestial Venus who, in their language, was called Mitra [Mihr]. But Celestial Venus, or Heavenly Love, is the Holy Spirit who is with God. Mithras also, as Son of Mihr, was tauriform. In Peru, Cieza says, the image of a Sacred Bull was worshipped. This Sacred Bull symbolized God, and his Son the Messenger, who were adored under the same solar type. Montfaucon in his Supplement, part 1, plate 30, gives an engraving of an ancient piece of sculpture which corroborates the view that Mihr was the Holy Spirit. It is the head of a beautiful Woman on a stone: a Serpent is near with uplifted head, and the inscription is *DEO invicto Mithir, Secundinus dat*, proving it to have been a votive offering of Secundinus. The female head, and the masculine denomination, curiously support a view which the reader will find often alluded to in this volume. See Part 1, page 191. Before I leave this subject I had better add a word or two. Among other trivial objections to the APOCALYPSE, I have been told that it has been urged that the Sitter on the Throne mentioned in section 6 [Part 1, page 510], and in other places, is described in the Greek by words denoting the masculine gender. This is perfectly true, and I have already explained why it is so. Had the Prophet used words denoting the feminine gender, it would have been liable to misconstruction, have favoured Dualism (or the sovereignty of Two) in religion, and given occasion probably to worship of the Holy Spirit to the exclusion of the worship of God. This indeed we know did actually take place, and that she was adored all over the earth as the Queen of Heaven. But this, at all events, had no sanction from this Book, for the Prophet expressly uses the masculine gender, to denote that all she did was only as the Medium of God; and that *He* was there actually on the Throne, though for a time represented by her. There is great beauty in this. In ancient times, as I have shewn, God and the Holy Spirit were symbolized as a Male-Virgin, *Venus Barbata*, which was a mystical allusion to this passage; I have already commented on this, but I add a few more illustrations. Παρθενοϋ, says Parkhurst, means a person in a virgin state—the word plainly includes both sexes. 1 *Cor.* vii. 24. Elsner observes, on the authority of Suidas, that this word is applied to men as well as women. Euripides calls Bacchus, θηλυμορφος, having a feminine form (*Bacch.* 358), and the chorus of Bacchanals in the same tragedy address him

by masculine and feminine epithets (v. 504). Ovid also says of him,

Tibi cum sine cornibus adstas
Virgineum caput est. *Metam.* iv. 18.

alluding in the first line to his Taurine, and in the second to his androgynous figure. When the Great Father, says Faber, was blended with the Great Mother, the Being thus compounded was esteemed two-sexed, the mixed Universal Parent of the World. Hence in the sphere He was both Hellius and Lunus, Helia and Luna. This being the case, the Sun and the Moon had each its gate or door, from which souls (emanations) were supposed to be born; and each was alike esteemed the president of generation. *Pag. Idol.* iii. 182. In the Greek the Holy Spirit was made neuter Ἅγιον Πνεῦμα: a fact, we may be assured, not without design. So Ἀληθής or Truth (which is God), is feminine as well as masculine. As all the gods of the Gentiles, says Faber, finally resolve themselves into One God, who is yet said to be mysteriously triplicated: and as all the goddesses of the Gentiles finally resolve themselves into One Goddess, who is similarly described as appearing in three forms, so this God and this Goddess, the Great Father and the Great Mother, ultimately unite together, and thus constitute a single Deity who partakes of the nature of both. *Pag. Idol.* iii. 60.

Note 9 (page 24).—The Golden Apples of the Hesperids were like the golden apples of Eden which gave knowledge to the eater. These apples were the APOCALYPSE. They grew in the midst of a beautiful Garden, and were watched by a snake—as Eden was tended by Seraphim or Serpents of Fire. Taylor says that the Hesperian Golden Apples which were plucked by Hercules, signify his reaping undefiled advantages, *through arcane and telestic labours*: for gold from its incorruptible nature is a symbol of purity. Yet mythologists can see in this mythos, nothing but a voyage made by Hercules to Spain to get some oranges! so vulgarizing on the mind has been the effect of that bastard Judaism which is called Christianity.

Note 10 (page 42).—Augustus was made acquainted with the Mysteries in Athens. Once upon hearing a cause between two priests of Ceres, in which some secrets were necessarily to be mentioned, he dismissed a numerous attendance of Roman senators, and all the audience, that he might hear the matter in private, and without discovering any secrets relating to these Mysteries to the common people. The Gorgon-head of Medusa, which changed all who looked on it into stone, was intended to

signify the APOCALYPSE made known to the Initiated, and their fate if they should divulge its mystery. The Medusa-heads of gold, of which there were many in the old temples, each contained a copy of the Apocalypse. The Apocalypse was sometimes denominated the *Alphabet of the Messengers*, or as the Jews travestied it, of Angels, which, they say, that the Celestials gave to Patriarchs. It was also called the Abyss [See section 43] of which the Messenger held the Key. See Part I, pp. 248, 255, 256, 273, 276, 297, 307, 312, for some of its various mystic titles, but these do not exhaust the list. Note that the Freemasons have an Oath, but these people really have no secret at all. In Greenleaf's *Brief Inquiry* we read as follows:—At the very threshold of our mysteries, an oath of secrecy, extremely minute in all its details, and tremendous in its sanctions, has from time immemorial been exacted of every candidate. It is not to be supposed that such an oath had no foundation at first. It would argue a profligacy incredible, to invent one so sacred and inviolable merely for the sake of swearing it. Nor does such a solemnity comport with the design or practices of any association of architects whatever. For what is there, or what could there ever have been, in the art of building, or in the whole circle of science merely, that could require or even warrant so appalling an obligation? Neither does it agree with the present state of the institution; for masonry harbors no treasons nor blasphemies. Its designs at the present day are not only innocent, but laudable. It requires us to fear God and promote the happiness of man. The inventors of this oath, then, must have most unpardonably trifled with the awful solemnity of such an engagement, if, at the time of its institution, there did not exist a cause, proportionate, at least in some degree, to the precautions used against its violation. (*Vid.*—The Way to Words by Things, or an attempt at the retrieval of the ancient Celtic, in a volume of tracts in the library of Harvard College). What this cause was, we can determine only by probable conjecture. But we may presume that it must have originated in some great personal danger, if not death, apprehended to members of the institution from the populace, if their secrets were laid open to the world. Every mason, by reflecting on these hints, will satisfy his own mind, that at the first constitution of our fraternity, its great object was not solely the advancement of the arts, still less of architecture. Some of the Lodges adored the Holy Spirit alone, under the symbol of the Moon. In disposing the lodge for the degree of Orion, for instance, the Commander is placed opposite to *the rising Moon*; and the next four officers are before him that they may be ready to attend to his orders. They

have no fixed place, because a Knight of this order is supposed to have renounced all pride, and to glory and plume himself on the practice of humility. The room is lighted by a large window constructed to receive the light of the Moon: for by the statutes of the Order it is expressly forbidden that the Lodge should be enlightened by the rays of the Sun, or of any artificial light. The Jews, according to Maccabees, hid secret books, which were either the APOCALYPSE, or the rituals of their masonic riddles. Jeremiah, seeing the Captivity approaching took the altar and the ark, and the things that it contained, and hid them in a cave in Mount Nebo, closing it so artfully that it could not afterwards be found. The Talmudists affirm that Josiah, having been admonished by the same priests that all the precious vessels of the sanctuary would be carried away to Babylon, deposited the holy fire, the ark, the pot of manna, Aaron's rod, and the breast plate of urim, and the altar of incense, in a subterranean place which Solomon from the same forecast had caused to be built with such extreme care and privacy, that at the return from the Captivity they could never be found, nor ever will be, if we believe the Jews, till the coming of Messiah. The exoteric and esoteric doctrines of these Jew Masons [Aum-azons, Sons of God] were symbolized in their temple. We read in Josephus *Antiq.* viii. 3. He placed a partition for the exclusion of the multitude from coming into the temple, and shewing that it was a place that was free and open only for the priests. He also built beyond this court a temple: into this temple all the people entered that were distinguished from the rest by being pure and observant of the laws. Dr. Hales, says Faber, *singularly* deduces the Mysteries from the Jewish Feast of Tabernacles. Like Bp. Warburton he gives only an imperfect account of them. It is difficult to conceive how the Hindus, the Persians, the Chaldeans, the Celts, and the Egyptians, should all agree to borrow from a Jewish ordinance. *Pag. Idol.* iii. 107. For an exposition of the radical errors of this system, he adds, see below book vi. c. 6, § II. The Paulites still however *will* have it that all the world copied Judæa. But the Jews were not content with calling themselves, or being called, by their flatterers, Sons of God—they went farther and even called themselves *gods*; and every dirty broker, usurer, and tinker, ranked himself with the highest and purest of Olympus. One of their psalm writers or poets, while he did not dare to withhold from them their much-loved title, ventured to hint that though gods they were mortal. *I have said, Ye are gods, says this Jew-harpist; and all of you are Sons of the Most High: but ye shall die like men !!* Ps. lxxxii. 6. There is a curious allusion

in Pausanias, which connects the name Helen, with the Mysteries, the Holy Spirit, and the Jews. I know many sepulchres, he says, worthy of admiration, but in this place I shall only mention two, one of which is in Halicarnassus, and the other in the land of the Hebreids. The former of these was raised for Mausolus, who reigned in Halicarnassus, and its magnitude is so prodigious, and its ornaments so magnificent, that the Romans in consequence of the great admiration which it produced in them, call all their illustrious sepulchres Mausolea. But the latter, belonging to the Jews, was raised in honour of Helene, a woman that dwelt in Solymæ, which was destroyed even to its foundations by one of the Roman emperors. There is a door in this tomb, which is made of marble, as well as the other parts of the tomb. *This, on a stated day and hour every year, is opened by some secret artifice, and soon after shut again. But if you attempt to open it at any other time, you cannot succeed without violence and breaking the door.* *Arcadics*, xvi. In this passage there is evidently something mystic and ineffable. We know that in the Mysteries, vessels called Ἐλεναί, made of bullrushes, with ears of willow, in which certain mystic things were carried in their religious ceremonies, were used at Athens. But Helene, Selene (the Moon,) Helenai and Seilenos were all cognates. See *ante* pp. 21—23. How came the Hebrews to have this word? It was a secret surname of the Holy Spirit. Josephus pretends that it was the name of a Queen, but no one can believe *him*. Greece was anciently divided between the Hellenes and the Ionians; *Helen* has the same meaning as *Ioni*; and both mean the female generative power. Respecting the word Helen, Proclus says: That all the beauty subsisting about generation from the fabrication of things *is signified by Helen*: about which there is a perpetual battle of souls, till the more intellectual having vanquished the more irrational forms of life, they return to the place from whence they originally came. Taylor, the Platonist, says that the word Helen signifies Intelligible Beauty, being a certain vessel (ἐλενη τις ουσια) attracting to itself intellect. Hence the symbolic use of the word in the Mysteries: hence its identity as a radical or synonyme for the Holy Spirit.

Note 11 (page 48).—Christians, Paulites, the most ignorant of all creatures, affect to look with deep compassion upon these men: to deplore their want of knowledge of the swine-transforming creed [*Mark* v.], and of the soul-destroying atonement; and they raise a shout of triumph over their own enlightenment above the Sages of antiquity. Alas! Alas! how fearful is their frenzy. While Paulites see their God only in the most false, degraded, and

felonious colours, and reduce him to the level of an African Fetich, the thinkers of the Past beheld him in the most sublime and splendid aspect. They did not look for him swaddled in a box among the Jews, but in the lofty Universe of Glory. Do we want to contemplate the power of God? says a well known writer whom all our Paulites vilify to death; We see it in the immensity of the creation. Do we want to contemplate His wisdom? We see it in the unchangeable order by which the incomprehensible Whole is governed. Do we want to contemplate His munificence? We see it in the abundance with which He fills the earth. Do we want to contemplate His mercy? We see it in His not withholding that abundance even from the unthankful. In fine, do we want to know what God is? Search not the book called the scripture which any human hand might make, but *the Scripture called the Creation*. This is what the ancients did: they lived with nature, and bowed before her majesty: they would no more have worshipped the cruel, false, malignant Jewish Lar than they would have bowed before a rat or a hyæna.

Note 12 (page 58).—Thunderbolts and flames, says Pletho, were shewn to the Initiated. His nerves were also tested in other ways. Among the Freemasons the same sort of ordeal is sometimes endured. At the admission of a candidate to the degree of a Prussian knight, the Commander addressing the knights present, says: Chevaliers, I announce to you a Master Mason, who wishes to be received a Chevalier Prussian: do you consent? The brethren, without saying a word, draw their swords, and present their points to the body of the candidate. Through the Master of Ceremonies he replies: I continue my request, if it shall be according to the pleasure of the Chevalier Lieutenant Commander, and the Chevaliers of this Lodge. COM.: These brave knights with me consent to your request, provided you renounce all pride for the remainder of your life. Commence, then, by performing an act of humiliation. The Master of Ceremonies and deputy commander conduct the candidate to the feet of the Commander by three genuflexions of the left knee; having arrived there he prostrates himself before the Commander, who orders him to kiss the hilt of his sword, &c. Again, by the later Greeks, the acacia (the *Mimosa Nilotica* of Linnæus) was used in the Mysteries, because it was an evergreen, and, like the sun-flower, opens its leaves in the morning and shuts them at night, and its name, α-κακια, implied innocence, or freedom from sin. It conveyed the same idea as the palm of the Egyptian, and the myrtle of the older Mysteries. The Freemasons use it; but as usual they have only a dim knowledge of what they profess; and they scarcely know why it belongs to their rites. The

obligation of the Initiated to secrecy was the reason why the Egyptian hieroglyphic for them was a grasshopper, which was supposed to have no mouth. And we read in an ancient author: Death shall be his penalty who divulges the Mysteries. (*Sopat. in diris quæst.*) But such accounts of divine matters as I have heard, says Herodotus, except the mere names of the gods, I am unwilling to disclose, and shall therefore refrain from touching on the subject, unless when my narrative renders it indispensable: and in consequence he mentions in more than one place of his history that religious scruples prevented his fully explaining the circumstances to which he adverts. And in another place he says: The superstition of the Egyptians is conspicuous in various instances . . . if I were to explain the reasons of this prejudice, I should be led to the discussion of those sacred subjects which I particularly wish to avoid, and which, but from necessity, I should not have discussed so fully as I have.—*Herodotus* ii. 3, ii. 65. Initiation, says Davies, represented death and a renovation from the dead. In the British Mysteries the novice passed the river of death in the boat of Garanhir, the Charon of Antiquity [the boat typified the corporal body]: and before he could be admitted to this privilege, it was requisite that he should have been mystically buried, as well as mystically dead. And this much seems to be implied in the ancient Greek formulary, Ὑπο τον παστον υπεδυον—I was covered in the *bed*; the body being a sort of grave or bed of the spirit.—*Mythology of Druids*, 392. This is mystically alluded to in Arthur's second imprisonment [second death] with Wen Bendragon, or the *Lady of the supreme Leader*, out of which Geoffrey of Monmouth has worked up a curious tale; it refers to the Mysteries of Ceres; for the Lady here introduced was Eigy, *the source of generation*, and therefore the Magna Mater Ceridwen, or Ceres, *ibid*, 408. This bed was physically represented by an alabaster chest or coffin, such as still exists in the Great Pyramid; and by the Kist-vaens in Cornwall and Wales; and the aspirant having been shut up therein, was called forth, or awakened, to a splendid vision. So we read that Cometes, or the long-haired, was a Prophet. He was said to have been shut up alive in an *Ark*, where the Muses fed him with honey, and the scene of that transaction is described by the scholiast on Theocritus, *Idyll* vii. 78, to have been the Cave of the Nymphs under the Mount of the Bridal, a name curiously connected with the Bride in the APOCALYPSE. About two miles from Congleton, in Cheshire, on a high hill, which was at one period covered by a vast forest, are great Druidical stones which bear still the name of Bride-Stones. They originally formed an Ark of Initiation, or Bride-bed, in which the

aspirant, like the Greek Cometes, was enclosed previous to his full enrolment among the holy brotherhood—this was called his Marriage with the Bride; in other words, his being made acquainted with the mystery of the Holy Spirit [See APOCALYPSE, sections 64, 65]. Note that this name, Cometes, was given to Pythagoras, and to the long-haired Nazarene, Jesus. It was a title for the Messiah.

Note 13 (page 61).—The ancient Mithraic mysteries, which were a branch of the Great Mysteries, were celebrated on the 25th December, which was called *The Day of the Nativity of the Invincible*. In this month the Messiah was supposed to be born out of the mystic *Theba*: hence the Jews called December *Thebet*. In Greece also the feast of the Eleusinian Mysteries began Boedromion 15th (September), and lasted to the 23rd, inclusive: the Hebrew Feast of Tabernacles began on the same day of the month Tisri 15—22 (September). So the propitiatory sacrifices instituted by Epimenides, in the days of Solon, were the same as those on the Day of Atonement in *Leviticus* xvi. It is almost inconceivable, says Banier, to think what pains, tortures and hardships one was obliged to undergo in order to be initiated into the Mysteries of this god. He who aspired to this honour was tried by such severe impositions that he often sank under them, and died in the execution. Nonnus says he was to pass through four and twenty sorts of trials. That they might not scare those who presented themselves to be initiated, says that author, they began with such pieces of probation as had the least difficulty. First of all they made them bathe themselves. Then they were obliged to throw themselves into the fire; next they were confined to a desert place, where they were subjected to a rigid fast, which according to Nicetas, lasted 40 days. After this, continues Nicetas, they were whipped for two whole days, and for twenty more they were put into snow; and having undergone all these trials, at length they were admitted into the Mysteries of Mithras. It is not possible, of course, to accept literally these probations as facts—they simply mean that none but persons of tried fortitude and virtue were deemed worthy of admission. Yet the Yogis of Hindostan at the present moment practice, as they have done for thousands of years, austerities infinitely more terrible than those mentioned by Nonnus; suggesting to the mind that they do but follow up the course of probation which their ancestors went through before they were fully Initiated. In the New Testament, the probation of Jesus is mythically represented by the Temptation in the Wilderness, after a fast of forty days. *Matt.* iv.; *Luke* iv.; *Mark* i. Note that the latter mentions “wild beasts,” which are alluded to as shewn in the Mysteries. Note also as eminently

significant of a hidden meaning in this parable, that after the Temptation, we are told, *then the devil leaveth him, and behold Angels came and ministered unto him*. This means that after he had passed his probation, joy succeeded to terror, and the Messengers and the Bride were shewn. The same notion is conveyed by Colgan in his Legend of Owen, given *ante*, page 71. Hence it was, also, that Jesus, having become fully initiated, was said to be a Serpent; and under this symbol the Christian Ophites worshipped him as a god. Forty, it should be added, was one of the mystical numbers of the Egyptians. Each successor of Apis (the Messiah, the Bull or Solar Messenger) remained forty days in an Island of the Nile, before he was brought in pomp to Memphis. This confirms the view of Jesus having learned much in Egypt. See Part I. p. 431. The Mexican name for the Messenger was Quecalcoatle. Of him also is related a temptation, a fast of forty days ordained, too, in the Mexican ritual, a cup which he was presented to drink (APOCALYPSE, section 3), the reed which was his sign (APOCALYPSE, sections 50, 65, 66); the Morning Star, which he was designated (APOCALYPSE, section 64); a *teepatl*, or stone, which was laid on his altar (APOCALYPSE, section 29), and which was called *teoteepatl*, or divine stone. Lord Kingsborough has collected all these features of the Apocalypse and the Mysteries in his magnificent volumes, vi. p. 100. Is it possible to find them there, and after examining their origin and connection, to doubt that they are based on the Apocalyptic vision of Adam? There is a passage in an eminent German writer which illustrates how a Roman Emperor commemorated the knowledge which he had derived from full initiation. The villa of Hadrian, at Tivoli, near Rome, he says, was adorned with all the Grecian and Egyptian sculpture brought by that emperor to Italy. When I saw it, in the year 1794, it appeared more like the ruins of a city than of a villa. The remains of it cover an extent of *ten Italian miles*. (Winkleman ii. 456.) *Here Hadrian erected temples to the Deities of all nations, and celebrated the rites of all known religions*. The priests of each were dressed in the manner peculiar to their country, and all the attendants wore their appropriate habits. These deities of all nations were the Nine Messengers who had appeared up to the æra of the Emperor. Servius on Georgics i. says, The Mystery of Iacchus is in this wise, that the sacred things of Father Liber appertain to the cleansing of the Soul; and men are so purged by his mysteries *as ears of corn are purged in the vans*; wherefore he is called Liber because he *makes free* from soil. Did Servius copy this singular allusion from Matthew? (*Matt. iii. 12. Luke iii. 17.*) or do not both come from one source; a proverbial phrase known

only to the adepts in the Mysteries? That there may be no cavil or misrepresentation about this, I cite the original. *Mystica Iacchi ideo ait, quod Liberi patris sacra ad purgationem animæ pertinebant, et sic homines ejus mysteriis purgabantur, sicut vannis frumenta purgantur . . . unde Liber ab eo quod liberet dictus.* In the early ages of Christianity it was indeed never doubted by the wise that Jesus was an illuminated mystic, or rather epopt. Hence the Emperor Hadrian, who had been fully initiated, and who knew Jesus therefore as the Ninth Messenger predicted in the APOCALYPSE, had the cave at Bethlehem (called a stable) in which the holy man had been born, set apart, and devoted to the celebration of the Mysteries of Thammuz or Adonis, that is, of Jesus himself; these names being only symbolical titles for the Celestial Messiah. The learned Calmet does not doubt this fact [See Bethlehem in his Dictionary] but he failed to draw from it the only fair and rational conclusion that can be drawn; and that is the one indicated here. The very coat which Jesus wore on the day of his crucifixion was *a coat without seam*, such as the Hindu epopts were accustomed to wear. See *post* Book III. section 25.

Note 14 (page 61).—The ancient Persians, says Hyde (*De Rel. Vet. Pers.* cap. xxxiv) baptised their infants, carrying the holy water in the bark of the holm tree: this tree is the Haum of the Magi. And after this baptism the child is named. The tree here spoken of by Hyde is the Phoinix or Palm tree, called by Burckhardt the Dom-Tree or Tree of the Sacred Om. In the paintings of the Mendoza Collection, says Humboldt, *Researches* i. 185, we trace the ceremonies practised on the birth of a child. The midwife invoking the god Om-Eteuctli, and the goddess Om-Ecihualt, who reside in the Abodes of the Blest, sprinkled water on the forehead and the breast of the new-born infant: and after pronouncing different prayers, in which water was considered as the symbol of the purification of the soul, the midwife bade the children draw near who had been invited to give the child a name. In some provinces a fire was lighted at the same time, and the infant was seemingly made to pass through the flame, and undergo the double purification of fire and water. This ceremony reminds us of usages, the origin of which in Asia *appears to be lost in the darkness of the remotest ages.* Note that Om-Eteuctli is really Aum or Om-Id-Uch with tli added: and that it means the God-Id-Sun-Waters. [See Part I. page 107. AG] Jesus makes several allusions to the double purification of fire and water. This water was called *aqua lustralis*, and was a species of holy water, since it was that in which a torch from the altar, during the offering of a sacrifice, had been extinguished. Thus sanctified, it was put into a vase at the entrance

of the temples, and into it every one dipped his fingers at ingress or egress, as they do in the Romish churches: and to make the analogy complete, I may observe that light brooms being dipped in it by the officiating priest, it was scattered in the form of dew over those who were present. *Idem ter socias purâ circumtulit undû Spergens rore levi.* But what did this immersion of the Torch of Flame in Water of Purity signify? The reader can judge whether it did not symbolise God and the Holy Spirit, and the equally wondrous marriage of the masculine spirit with the feminine soul. By a symbolic baptism in this Holy Fountain the new-birth was supposed to be expedited; and this is commemorated by Christians in the immersion of Jesus by John in the consecrated stream Jordan. The initiated in the Mysteries of Mithra were baptized, says *Tertullian*. Those whom my *waters of purification* sprinkle, writes Euripides: and Paul (*Ephesians*) talks of purifying with the washing of the water, v. 26. The Greeks, Romans, Hebrew priests, Egyptians, Indians, Persians, &c., all used water for purification, as a religious usage. This holy water was a symbol of new life (*Stiefelhagen*). The Mysteries among the Greeks, writes Clement of Alexandria, begin with purifications just like the immersions of the barbarians. After these are the Lesser Mysteries. In the Eleusinian Mysteries, says Potter, the candidates for initiation purified themselves by washing their hands in holy water, and were admonished to present themselves with minds pure and undefiled. *To the sea, ye neophites.* In the Dionysia the first of the sacred vessels carried was filled with water: a vessel of wine was also carried. The water at the marriage of Cana, which was changed into wine, is a confused recollection of a parable, in which the Ninth Messenger alluded to a rite in the Mysteries.

Note 15 (page 64).—In a subsequent stage, the fully Initiated were made to undergo circumcision. I think I have stated enough, says Higgins, himself a mason of high degree, to raise or justify what the Jesuits would call a *probable opinion* that the masonic ceremonies or secrets are descendants of the Eleusinian Mysteries. Everybody knows the now ridiculous traditionary fancy that a man is in some way marked or branded or mutilated before he can be admitted into the order. I believe this, like most other traditions, had not its origin from nothing. I believe the higher classes of Masons were originally persons who were admitted into the Mysteries of Eleusis and Egypt, and that they were Chaldæans and Mathematici: and I believe that what the above tradition of the branding alluded to was Circumcision, and that they were circumcised. Origen and Clemens Alexandrinus both affirm that the secret learning of the Egyptians was only taught to such

persons as had undergone the operation of circumcision, for which reason it was submitted to by Pythagoras. *The same word in Hebrew means both initiated and circumcised.* As infants are admitted into Christianity by baptism, so they were admitted among the initiated by circumcision. If my memory do not deceive me, the priests only of the Egyptians were circumcised, and the Tamil Chaldee or Pushito speaking priests of Cristna in South India are circumcised. Abraham, the Chaldæan, is called an astronomer and a mathematician by Philo. In the 12th volume of the Asiatic Researches, p. 461, may be seen an account, given by a Mr. Moorcroft, of a society in Tibet which can be no other than Freemasons. The word Raz, in India, signified masonry, or mystery, or secret learning, or wisdom, or a ray emanating from the sun. It also had the signification of King: whence came the Raj-ah and the Rajah-pout-ans, who, when they came from the East and the West to Syria and Egypt, were, for this reason, Royal-palli or Shepherds. From this came the Ras of Abyssinia; and more to the West, the Rex, à Rege of Rome, and the Roi of France, and the person in the Roman and the Eleusinian mysteries called a King, or Rex; but who in the most early times was a Ras, or person in whom was incarnate a certain portion of Divine Wisdom. Melchizedek was a Ras and an Archè, or priest, as I have little doubt that all kings were originally. They were supposed to be incarnations of Wisdom or Sons of God. This was the case with Alexander the Great. It is certainly worthy of observation that in the Hindostanee, the language of the country in which I believe masonry had its rise, a mason is called a raz, and has the meaning of *mystery*. This word has the same meaning as the $\Psi\alpha\gamma$ Ras of Genesis, the Αρχη of the APOCALYPSE. The persons called Royal Arch Masons were the Archi-tect-onici, before the invention of key-stoned or radiated Arches, the Cyclopean builders of the only *stone* edifices at that time in the world, which were temples. So Sopheism, we are told, is divided into four stages. In the first a man is required to observe the rites and ceremonies of religion for the sake of the vulgar who are incapable of looking to higher matters. In the second stage a man is said to obtain power or force, and may leave his teacher to study by himself; he is said to enter the pale of Sopheism: and he may quit forms and ceremonies which he exchanges for spiritual worship. This stage cannot be obtained without great piety, virtue, and fortitude; for the mind cannot be trusted in the neglect of usages and rites necessary to restrain it when weak, till it hath acquired strength from habits of mental devotion grounded on a proper knowledge of its own dignity, and of the

Divine nature. The third stage is that of knowledge, *i.e.* *Wisdom*; and the disciple who arrives at it is deemed to have attained supernatural knowledge; in other words, to be inspired; and when he arrives at this stage he is supposed to be equal to the angels. The fourth and last stage denotes his arrival at *truth*, which implies his complete union with the Divinity. *Anacalypsis*, 725—728.

Note 16 (page 76).—It is astonishing to see, says Bruce, how little knowledge of the Oriental languages Lowth and the other translators of particular books have shewn in their different works. The island (Great Britain) is disgraced by a number of dull Hebrew grammars and dictionaries, written by such scholiasts as Parkhurst, Bate, &c., who pretend to settle the meaning of words, and at the same time have neither good sense and judgment to investigate, nor learning to discover the objects of their research. *Travels*, vii. 434. It can scarcely be a matter of surprise, therefore, that so many honest and good men (I speak of the country clergy) should be made dupes, and should involuntarily assist in supporting the frauds and delusions of the Church. How many of them depend implicitly on Parkhurst: how many of them swear by Lowth. How many of them have never learned that the present Septuagint version of the Old Testament is a clumsy and ungrammatical forgery. Yet there are times when it is even trustworthy. The quotation from Hosea xi. i., קראתי לבוי וממערים *Mizraim kratilibni*, the Septuagint truly translates: 'Ἐξ Ἀιγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ; Out of Egypt I have called *his sons*. This is more honest than our fraudulent English version, than which, perhaps, there never was a Volume that, as a whole, more entirely misrepresented the *spirit* of its original. But the Septuagint, if truly examined, would appear, even to the superficial student, to be destitute of the authority which it claims and even receives. His lordship (the Bishop of St. David's), says Mr. Bellamy, takes it for granted that the Greek bible which goes under the name of the Septuagint, to which he alludes, is the original Septuagint which was translated in the time of Ptolemy Philadelphus: *this is an error*. It is a compilation from the translations of Aquila, Theodotion and Symmachus, put together in the early ages of the first Christian Church, in which no one can distinguish the translation made in the time of Ptolemy, in consequence of the confusion introduced into it after the time of Origen, where we find readings altogether inconsistent with the Hebrew. *Clas. Journ.* vol. xiii. 230. See on this subject Part I., pp. 109, 415, 450. Many instances of pious frauds, in the same spirit, are contained in our English version. The translators were thoroughly dishonest. Thus; Thou shalt not leave my soul in

Hades, neither shalt thou suffer thine *holy ones* to see corruption Psalm xvi. 10. This is translated in the singular, for the purpose of deceiving people into the belief that it is a prophecy of the resurrection of Jesus, and biblicals quote it with that design; but the Hebrew word is plural, הַסִּידִיךָ, *hasideca*, and means *thy saints, thine holy ones*. The singular would be הַסִּידֶךָ. So again we read: In the beginning Aleim *had* produced the heavens and the earth. There is here no statement of any precise time when the heavens and the earth were produced into existence: it is said to have been *in the beginning* בְּרֵאשִׁית *be-rasit* (more properly *In Wisdom*), but of the date there is no mention. *By the Word of the Lord, says the Hebrew, were the heavens made; and all the host of them by the Spirit of his Mouth.* Ps. xxxiii. 6. This, if read in reference to the first verse in Genesis, which is translated *In the beginning*, is a proof that it ought to have been rendered *By Wisdom*. The mistranslation above shewn was made simply to fit in with the ignorant vulgar notion that the race of man, and earth itself were but six thousand years old. There is not in the Hebrew language any distinction between the *perfect* tense and the *pluperfect tense*; and where such distinction occurs in the translation, it is entirely arbitrary, being regulated solely by the supposed or obvious sense of the context. Thus the past tense, עָשָׂה, *oshe, he made*, is in Gen. i. 31, ii. 2, iii. 1, translated *he had made*. So וַיֹּאמֶר יְהוָה, *yoamer Ieue*, which so continually occurs in the Pentateuch, and which is usually rendered, *and the Lord said*, is in Gen. xii. 1 translated, *The Lord had said*. A good deal of the uncertainty of Hebrew results from political causes. During the Babylonian Captivity, says Franck, the Hebrews had forgotten their mother tongue, and the Writing had to be explained to them in Aramean. Yet the Scripture still maintained itself among the little prophets who appeared at the time; but it sunk in the schools which, after these, were founded by the Tanaim, the authors of the Mishna. Gradually the Aramean also was spoiled by admixture with the Hebrew, and out of this mingling (to which were added elements, although few, of the language of the Romans, who were the masters of the Greeks, who were their neighbours in Palestine) proceeded the so-called Jerusalem dialect, the language of the Talmud and Sohar. After the completion of the Talmud, towards the 6th century, this dialect also disappeared; and Jewish writers used sometimes Arabic, sometimes a Hebrew which was more or less pure. It is pretended, however, that it would be impossible for impostor priests, like the Jewish hierarchy, to have imposed upon the Jews sacred books and a history of their forefathers. Why would it have been impossible? There

were no records whatever of their past—they had disappeared in course of time, or had been extirpated by the Conquerors. *The Jews of a later age knew nothing of those who had preceded them.* They were exactly in the condition of the Arabs whom Niebuhr saw, and who, he says, were utterly ignorant of the ancient history of their own country. What difficulty would their priests have in imposing on them any annals of their ancestors which purported to be history disintombed from manuscripts? Yet the Arabs are a most learned people, while the Jews were always illiterate. In the same way as the Old Testament was received by the illiterate Jews, the New Testament is received by *enlightened* Christians as genuine, without anything like enquiry or investigation. Yet there is a passage in a writer, who could have no motive whatever to misrepresent, which disposes of their authenticity in a moment. Suidas under the words Ματθαῖος, Μαρκος, Λουκάς, says: Matthew has 355 chapters, Mark 36 chapters, Luke 348 chapters. He also speaks of the first having 68 titles (τιτλους), the second 48, and the last 83; but what he means by titles I do not know. It may be asked what has become of the missing chapters? They were extant in the days of Suidas: how has the Church disposed of them? What hundreds of priceless volumes has it not destroyed! Leo Allatius, that most celebrated scholar, says Kircher, has told me that the Sanchoniathon of Philo Biblius was not long since discovered in a certain library of a monastery near Rome, which, when the recommendation of certain learned men, and their most ardent curiosity, had made it appear of more value than its ignorant possessors had supposed, was secretly abstracted, and vanished altogether out of the said library, so that to this very day it has baffled all the most anxious search and inquiry after it. *Obelisc. Pamphil.*, p. 111. And having thus made away with the genuine records of ancient theology, they at once proceed to misrepresent them. I have already pointed out (Part I. page 110) the falsehood of Saint Jerome. Here is another of a second holy man, on whose authority the Christian Church bases many an article of faith. Saint Clement, as he is called, writes as follows in his *Recog. lib. v. fo. 23: Ægyptii cepas et cloacas, crepitus ventris pro numinibus habendos esse docuerunt, et alia innumerabilia quæ pudet etiam nominare.* Cæsarius writes, *Dialog. i. fo. 1445: Nisi forte de ethnicis loquamur, apud quos et fontes et cepas, et flatus ventris non sine furore quodam inter Deos referuntur.* The Rev. Dr. Prideaux, speaking of the Sad-der, acknowledges that the rules and exhortations to moral living are written very pressingly and with sufficient exactness, excepting only in one particular, which is that of incest; for this, he says, is wholly taken away

by Zaratusht, *who teaches that nothing of this nature is unlawful; but that a man may not only marry his sister, or his daughter, but his mother.* The Doctor justly observes that this is such an abomination, that though all things else were right in that book, this alone were sufficient to pollute it. But in support of this charge he does not quote the book itself, or its compendium, or any other treatise written by an avowed Persee, but the authorities of Diogenes Laertius, Strabo, Philo-Judæus, Tertullian, and Clemens Alexandrinus. *Ancient Universal History*, iv. 296. The statement of Prideaux, like so many of those reverend deans, is wholly false: the Fifth Messenger having never propounded any such impiety. In the same spirit Eutyechius writes: Nimrod beheld a fire rising out of the earth, and he worshipped it, and from that time forth the Magi worshipped fire. And he appointed a man by name Andeshan to be the priest and servant of the Fire. The Devil shortly after spoke to Andeshan out of the midst of the fire, saying, No man can serve the Fire, or learn my religion, unless first he shall commit incest with his mother, sister, and daughter. *He did as he was commanded*, and from that time the priests of the Magians practised incest, but Andeshan was the first inventor of that doctrine. *Annal.* p. 64.

Note 17 (p. 77).—Upon this subject, the Unity of God, I quote here from the writings of one of the most remarkable men of the day, Joseph Barker, whose language upon this subject cannot be too widely read: but who, I am sorry to hear, has recently adopted the XXXIX Articles and become a Priest. With respect to the Trinity, he says, I can scarcely say what were my earliest views. I was taught to use the word Trinity, and the phrase “One God in persons three,” and many similar phrases, and for anything I know I believed in the doctrine of the Trinity as much as others believed in it. I knew no other than that I believed in it. I used to sing the Trinitarian hymns such as:

Him Three in One, One in Three
Extol to all eternity.

But perhaps it would be almost considered profane by some if I were to state what were my thoughts on the subject. Still, as I commenced this history with the intention of uttering all that I could recollect with respect to my religious experience and religious opinions, I shall state with perfect plainness and simplicity the exercises of my mind with respect to the doctrine of the Trinity. The great point with me was to reconcile Three Persons with the idea of One God; or, in other words, to make Three Persons into One Person, and One Person into Three Persons: and to have the

Three to be One: and the One to be Three at the same time. The word Person, as a matter of course, at once suggested the idea of a Man—an individual human being; and Three Persons, of course, suggested the idea of Three Men: Three individual human beings. To imagine Three Men—Three venerable individuals—was no difficulty at all; but to imagine them Three and yet to imagine them One at the same time was a *difficulty*—was an impossibility. To imagine a single individual human Being was no great difficulty; but to imagine One single individual Being to be One and Three at the same time was a great difficulty; was an utter impossibility. Yet this was the task which theology appeared to set me, and I laboured to accomplish the task. When thinking of the Trinity I used to imagine Three aged venerable-looking men up in a chamber, gravely clad, and with broad brimmed hats on their heads, quite silent, and looking solemnly downwards towards the floor. These Three I used to endeavour to squeeze or compress close together, and if possible make them into One; it was hard work to be sure to make them One, yet still I partly persuaded myself at times that I had succeeded, and that I had only One Man left. The next operation was to separate and divide this One Man again, and make him into Three, and place the Three in their old position again. This I could do more easily than the former work of making Three into One. But the moment I had got the Three I had lost the One; and the moment I had got the One, I lost the Three; so that to keep them Three, and yet to have them only One, or to keep them One and yet to have them Three was a continual impossibility to me. Still I considered myself bound to believe that I had accomplished this impossibility, or else to entertain fears that I was not a true believer: that I had not the full and proper Christian faith, and that I was not in a safe or hopeful condition. There were other difficulties connected with the Trinity. I was to believe that the Three Persons in the Godhead were all equal both in power and in eternity; yet I was taught that the First of them was the Father of the Second, and that the Third was the product of the former Two. I was to believe that the First Person begot the Second Person, and that from the First and Second proceeded the Third Person; yet I was to believe that the Father was no older than the Son whom He had begotten, and that the Spirit was no younger than the Father and Son from whom he proceeded. It was impossible to believe that God the Father had begotten God the Son, without believing that God the Son had once come into existence, and that before he came into existence, he of course was not. It was impossible to believe that the Spirit had proceeded from the Father

and the Son, without believing that he too had had a beginning: that with respect to him there was a period when he had no existence; yet I was to believe that the Son had always existed, and that the Spirit also had always existed: that the Son and the Spirit were both of them eternal, equally eternal as the Father; that the Father who begot the Son did not exist before the Son whom he begot: that the Father and the Son from whom the Spirit proceeded did not exist before the Spirit that proceeded from them. The orthodox theology taught us these things, and required us to believe them on pain of eternal damnation. I therefore tried to believe them, or what perhaps amounted to the same thing, tried to believe that I believed them. We were also taught to believe that Christ was the eternal Son of God; that he was eternally begotten, and that the Holy Spirit had eternally proceeded from the Father and from the Son: hence we were led to use such expressions as *eternal generation*, *eternal filiation*, and *eternal procession*. Again, those Three persons in the Godhead I was taught to regard as entirely distinct and separate agents. One could send, another could be sent, and the third could stand by, and neither send, nor be sent. One could remain in heaven, governing the world as an Almighty king; the second could come to earth, be incarnated, dwell in a body of flesh, could suffer and die, while the third could stand apart, occupying a position different from either of the former; applying the merit of Christ's death to the consciences of men, and yet all Three, according to our belief, or our *professed* belief, be One God. One could sit upon a throne, as Sovereign of all; another could sit at his right hand, and a third be engaged with the souls of men upon earth, yet all be One Being. One could pray to the other; the other give answers to his prayers; the third convey those answers to the souls of men, and yet all form One Substance, One God. One could demand satisfaction to his injured justice; another could suffer and die to give satisfaction; the third could neither demand nor give satisfaction, but simply carry on the plan of salvation in a comparatively private capacity, yet all be One Jehovah. One had great jealousy for the honour of his Law: another a great love for man, who had fallen under the condemnation of the Law: the third could stand apart without feeling much interest either in the Law or in unhappy man: yet all be One and the same Eternal Spirit. Those, I say, were some of the things that we were taught to regard as the great, the fundamental doctrines of the gospel. Those were the doctrines which we were taught to believe every one must hold if he would be accepted of God and obtain everlasting life. Those doctrines I tried to believe—these

imaginations often occupied my mind, and I considered myself as a true believer in these things. *The Christian*, by Joseph Barker, vol. iii. page 315.

Note 18 (page 77).—It was a knowledge of the existence of this Great, Heavenly, and Splendid Spirit of God, which was diffused among the early peoples, that gave to *woman* that high place which she originally occupied, but from which she was in time dethroned. Lord Kaimes, in his *Sketches of the History of Man*. i. 6, observes that, in the more polished age of Greece—that is, in the later and corrupt—women were treated with but little consideration by their husbands; and female influence was confined, as in the present day, to the artful accomplishments of courtesans. *But it was very different at an earlier æra of society*. Women in the Homeric age, remarks Mitford, enjoyed more freedom and communicated more in business and amusement among men than in after ages has been usual in those eastern countries; far more than at Athens in the flourishing times of the commonwealth. Equally, indeed, Homer's elegant eulogies, and Hesiod's severe sarcasm, prove women to have been in their days important members of society. But as polytheism spread, and the goddesses who usurped the sacred Name began by poets and wicked men to be represented as mere women with all their faults and foibles, then the high female ideal lost its influence, and woman took a lower place in the estimation of men. Yet even still in the Orient woman is regarded as sacred, secluded like the Spirit of God herself from vulgar gaze; safe from the abominations and impurities to which European and American women are from their youth exposed; and hence preserving that exquisite chastity of thought and child-like innocence which are things almost unknown in Paulite countries. In our land a woman from her infancy is presented, as if designedly, to the worst contamination. She finds upon her father's table weekly and monthly serials of the most degrading tendency: the vulgar and demoralizing slang and chaff of Dickens, Punch, and such filthy fellows: the deadly dissolute poisons of Bulwer and Braddon: the enervating and soul-depressing pap of the religious publishers, as they are called. She goes into society, and is brought in contact with ruffianism: she knows that every man she sees is a whoremonger and adulterer, but if he be rich her parents recommend him to her notice and her hand; she is gazed at by the young men with satyr looks, and pawed by the middle-aged and old in satyr waltzes and gallopades. She walks the streets and is pursued by the licentious; she rides in public carriages and finds herself insulted by hand or foot; she goes to the theatre and sees the nakedness of her sex exposed to a thousand male and gloating

glances. The most indecent figurante receives the greatest triumph: the most complete exposé of her person is covered with the greatest number of bouquets. She cannot ride in the parks except amid a mob of kept women or kept men. Who can wonder that immodesty is the rule, and that the sacred vestal purity which is the glory of a woman, as the moon and stars are the splendour of the heavens, has disappeared from the West, and is to be found only in the East? Yet this is so, and must ever remain so while we indulge in frivolous literature, and delight in dissolute amusements: while we make the most rotten wretches the idols of our admiration, and follow guides who seem but whorishness incarnate. In a newspaper (the *Standard*) I have just read the following, which the copyist properly heads with the title Horrible Statistics:—The report of the Society for the Rescue of Young Women and Children, just published, mentions that out of the 538 cases of girls received, there were 335 who had gone wrong when only 16 years or under, and no fewer than 106 were 12 years of age or under, whilst only 33 were over the age of 20. The statistics of cases under 16 years of age seem hardly credible, although from personal investigation we are able to confirm them. One girl, who is now about 15, commenced her course at five years of age; she has grown to be one of the most deceptive, one of the most hardened and hopeless creatures imaginable; she has led a career of vice so bad that no language descriptive of it can with propriety be used. There is another who commenced the same miserable life at seven years of age, and there are five who went the same road at eight years. Following the list still further, among the girls admitted last year we find seven who were ruined at nine years, 12 at 10, 7 at 11, 73 at 12, 29 at 13, 60 at 14, and 50 at 15 years of age. These statistics of only one year's experience tell their own story—and it is a very piteous one—of the proflicacy existing amongst those for whom, on account of their extreme youth, no provision has hitherto been made. The history of some of these youthful victims of vice reveals characters absolutely hardened by wrong courses before even the time of childhood has passed. One girl, only 14 years of age, when confronted with her mother, said, "You set me the example." One little girl of 14 died shortly after she was admitted into the house. She appears to have been, when 10 years of age, deserted by her parents, and was received into the workhouse, whence she was sent to one of the large parochial schools. At the end of a year the father returned, removed her from the school, and sent her to a relative, who placed her for a short period in a convent, and she then returned to her parents, only to fall a victim to her

own father! After a vain attempt to get her living as a servant, she was found at Aldershot with a soldier, and rescued from further ruin by being placed under the charge of the society, and in their house her poor miserable life came to a tranquil close. A few days after the death of this child another girl of 12 years of age was brought to the home by a Bible woman. She had been criminally assaulted by a next door neighbour of her father, but being 12 years of age there was no legal remedy, in the absence of proof that the girl was not a consenting party. Another applicant brought an interesting-looking child of 10 with a recommendation from the surgeon of the Lock Hospital. This is the fruit of English Paulism: seduction and infanticide to the most fearful extent. We find no such horrors in the East, to which we are so anxious to convey our civilization! How long have we not been in the habit of accusing Orientals of child murder; the missionaries say it is because they have not *the blessings of Christianity!* But the Christian Paulites are now outdoing the unenlighted heathens. The Rev. Orby Shipley has just published a work entitled *The Church and the World*: in which there is an *Essay on Infanticide*, by the Rev. H. Humble, of Perth, and the grave importance of the whole question is proved by the one fact that there are, according to Dr. Lankester, *upwards of 12,000 women in London alone to whom the crime of child-murder may be attributed*; or, in other words, one woman in every thirty is a murderess: recent revelations of similar infamous crimes in the neighbourhood of Exeter and Torquay put it beyond all doubt that the nefarious practice of infanticide is carried on to a fearful extent in many an unsuspected haunt of vice far from the great city itself. In discussing the question of Foundling Hospitals, where mothers, without fear of recognition, might have their offspring religiously brought up and cared for, Mr. Humble fairly estimates the advantages and disadvantages of such a remedy against crime; but he points out the fearful and singular fact that the number of infant lives lost even thus is still large. Out of 700 so *exposed* at Genoa, in one year, 333 were taken out dead from the Box, or died in a short time from exhaustion. Ford, in his "Gatherings in Spain," speaks of the *Cuna* in Seville as little better than a charnel-house; while at Rome, out of 3,000 infants annually deserted, 72 per cent. perish from bad management or from the ill treatment of their unnatural mothers. *Therefore, as the Hebrew saith, hath Hell enlarged her soul, and opened her mouth without any bounds, and the strong ones and the people, and their high and glorious ones shall go down in it.* Is. v. 14. I hope the Bonzes and the Brahmins will not cite these facts against our

Paulites—though it would be fair enough to retort upon them. What we have not courage to do by open murder is done in other ways. I read in a paper as follows:—Some disgraceful disclosures have been made in Oxford of the practice of sending new-born children to dry nurses, where they die of inanition and debility from being deprived of the natural support of their mothers. A nurse named Chard having applied for certificates and registers of deaths more frequently than usual, the case was brought under the notice of Mr. W. Brunner, the coroner, and an inquiry was instituted into the death of a female child, committed by its mother to her care. The inquest was opened on Tuesday, and adjourned for further evidence. The adjourned inquiry was held on Friday, when the registrar of births and deaths stated that his attention had for some time been directed to the mystery surrounding the birth of children in the care of Mrs. Chard, as also to their frequent death and disappearance. It appeared that the deceased was the illegitimate daughter of a respectable person, the father was unknown, and the baby was registered in an assumed name in order to conceal its parentage. The coroner's officer described the condition of the house to be filthy in the extreme, and the children there were so emaciated and dirty as to be scarcely recognisable as human beings. The jury returned a verdict to the effect that deceased was found in a house totally unfit for habitation; that it died from debility; that the practice of medical men recommending children to be sent to such a place was censurable in the highest degree.—*Standard*, Oct. 1866. During a residence of several months in Canton, says Moor, I never witnessed or even heard of a case of infanticide. Many thousands of the poorest classes live entirely on the water; among those it is that the instances are supposed to be most frequent. Their situation offers the greatest facilities, and their poverty the strongest inducements, and such instances would be oftenest seen by strangers. Yet I never saw one; and I have been much on the water about Canton, among the most thronged portions of the floating population; nor do I know of any other person having seen one, nor did I to the best of my recollection ever hear of any well authenticated case, although, like me, *everybody has heard of the supposed frequency of the fact*. I should not deem the evidence of a drowned child an exception, out of so many thousands crawling about such embarkations as float for miles above and below Canton: many children must doubtless be drowned accidentally, and I have heard a case related as a proof of exposure or infanticide, that conveyed to my mind a contrary impression. *Hindu Pantheon*. 268. I transcribe from

the *Birmingham Daily Gazette* of April 27, 1866, a well written article on this fearful subject. The writer seems to extenuate the crime of infanticide as much as he can, or as he dare. But what is to be thought of the public morality generated by Paulism among us, when such an apology for crime could be seriously put forth in a paper of large circulation and undoubted respectability? and are not the *reasons* which the writer offers for the escape of murderesses the most fearful condemnation of our morals? That the crime of infanticide is on the increase, he says, appears to be the impression of those best capable of forming an opinion. That it is fearfully common; that an immense number of cases are hushed up; that juries shrink from conviction and judges from passing heavy sentences, are facts which no one who has paid any attention at all to the subject can dispute. Since 1849 no woman has been executed for infanticide, and even that case was wholly of another stamp to the ordinary offence, the convict being a married woman who deliberately poisoned her child, under circumstances which led to the belief that she had previously made away with several others in a similar manner. From that time to this there has been no execution for the crime, and out of the innumerable cases that have been tried from the beginning of 1830 to the end of 1864, there have been only 39 convictions for wilful murder of children, 34 out of the number of the children murdered being illegitimate. Many cases, again, are included among these which do not strictly belong to the class of offences usually implied in the term infanticide, one of the victims being six years old, and no less than nineteen more than two months. In fact, as Sir George Grey points out in his evidence before the Capital Punishment Commission, except in cases where the evidence is most cogently decisive, juries always bring in a verdict of concealment of birth in preference to one of wilful murder, and even where a verdict of wilful murder is returned, the crime of infanticide is no longer punished by death. That this difference between the theory and practice of the law tends to impair its certainty and diminish its authority appears to be generally admitted, and all of our judges are disposed to favour any alteration that will bring the theory and practice more into accord with each other. A mother who kills her infant at its birth for the purpose of concealment undoubtedly commits a grave crime, but it is not one which can justly be classed with murder or punished as such. In the first place, the crime is not one that occasions at all the same kind of terror to society. One reason why the law visits ordinary murder with its extremest penalty is because it is necessary to protect every member of society against the murderer,

and to prevent him from ever again repeating his crime. In the case of a mother destroying her child at its birth, whatever may be her guilt, the crime cannot possibly alarm any member of society for his own safety, nor is it society at large that the law defends by punishing her. It is, in fact, so far as society is concerned, rather as if no new member had been admitted, than as if a member already admitted had been murdered. It is not a positive, but a negative loss that is sustained. Again, although it would be most dangerous to recognise as a principle of the law that the life of the infant is not of the same value as the life of an adult, it cannot be denied that in fact it is of less value to society generally speaking, and that this consideration—whether rightly or wrongly—carries a certain weight with the community, who after all do decide, and ought to decide, on the general administration of the criminal law. The principal argument, however, against considering infanticide as murder, is deducible from the state of mind of the perpetrator of the crime at the time. In nearly every case there exists a passionate desire of concealment, arising out of a variety of motives—shame, the dread of losing character or situation, the difficulty of obtaining a living, a sense of despair often rendered intolerable by the cruelty and desertion of the child's father. They who best know the feelings and habits of thought of that class which supplies the larger number of infanticides, know also how frequently a perverted religious sentiment mingles with other motives to the commission of crime. Scarcely a clergyman in the country who has mixed much with a poverty-stricken flock, has not repeatedly heard a mother earnestly wish that "the Lord would take" her little one; that it might "never live to be a burden;" that it might "be called from a world of sorrow." This feeling that she is conferring an actual benefit on her child of shame by sending it out of the world at once is undoubtedly one that exercises considerable influence on the mother in many cases, and invests her other motives for concealment with a perilous potency. It is quite true that no desire of concealment from any cause, nor any perversion of religious sentiment can be admitted as any justification of the crime in the abstract; but the fact that, however terrible the offence, the motives that led to its commission are not intrinsically wicked, nay, are often to a certain extent actually commendable, does and must affect the judgment of the community in estimating the enormity of the crime. There is, however, yet another consideration which justly arrests any excessive severity in dealing with these cases. The woman, very frequently, is not at the time responsible for her actions. The operation of the criminal law

presupposes that the mind of the criminal is capable of distinguishing between right and wrong, but the whole physical constitution of a woman is so upset at the time a child is born that she can hardly be considered of sound mind, even when there are no symptoms of temporary mania which so frequently accompanies childbirth. It must be remembered, also, that the usual and necessary appliances are very frequently not at hand, that the mother often brings her offspring into the world alone, without any professional assistance, with no friend near in whom she can confide, with a mind already overburdened with shame and terror. Under such circumstances, whatever may be the moral guilt attaching to the criminal, no English jury would find her guilty of murder, nor would public opinion sanction any such violation of justice and humanity. We must beware, however, of attaching any romantic character to the ordinary aspect of this crime. The great majority of those who commit it are not by any means the interesting victims of heartless seduction on whom sentiment delights to bestow a literary sympathy. They are far more frequently deliberate sharers of the shame with the fathers of their children, and probably but few even look forward to marriage with their partners in guilt. As the time for their confinement approaches, they leave the shop, factory, or domestic service in which they are engaged, and return for a time to their cottage home, to learn how to prevent the child being born alive, or, after it is born, how most quickly to dispose of it. The great object in a number of cases seems to be not to save the mother's character, even if she still has one to lose, but to avoid the burden of supporting the child. It would seem, moreover, that although the number of children destroyed by actual violence is frightfully large, the number of those allowed to die by wilful neglect is even larger. The practical question which suggests itself after reading the evidence submitted on this subject to the Capital Punishment Committee is, how is the law to deal with the crime of infanticide? Here is a frightful crime apparently on the increase throughout the country, of which the nominal punishment is death. It is one, at the same time, which but little pains are taken to detect, in comparison with other, in many cases far more venial offences, and when the criminals are brought to justice, the jury is always unwilling to convict, and even when they do, the sentence of the law is invariably remitted. Part of this unwillingness to carry out the law is no doubt due to that conscience which doth make cowards of us all. Judges, juries, and people feel that it would be often unjust to visit on the woman only a crime which originated in the guilt of another as well as

herself, and eighteen hundred years have not destroyed the remembrance of that guilty woman saved from legal execution by the words "Let him that is without sin among you cast the first stone." Allowing this motive some weight, however, there can be no doubt that the real obstacle to carrying out the law is that the law is not in accordance with the sentiments and convictions of the community. It is felt that the legal punishment is too heavy for the crime. Terrible as the crime is, it is generally broadly distinguishable from murder, as that word is usually understood, and our practice has long acknowledged that death is too severe a sentence for it. The remedy proposed by the Commissioners appears to us calculated to produce an evil greater than that which it is intended to remove. In the Bill founded on their report it is proposed to punish with penal servitude or imprisonment the offence of infanticide, which is defined as "unlawfully and maliciously inflicting grievous bodily harm or serious injury upon a child during its birth, or within seven days afterwards, in case such child has subsequently died." If the child is killed after it is seven days old, the old law is still to be applicable, so that the present proposal offers a premium on killing a child within the first week of its existence in order to escape the capital charge of murder. Surely an arrangement of this kind can never be permitted to become law. Is it so supremely difficult to frame a statute providing that any woman killing her new-born child for the purpose of concealing the birth should be liable to any punishment short of death, without thus holding out an inducement to the perpetrator to commit the crime as early as possible? Would it not be better in such a case to trust a little less to rigid distinctions of the law, and a little more to the common sense and right feeling of the jury? As matters now stand, they always, whenever it is any way possible, take refuge in the quibble about the child being completely born alive. To allow them the privilege of expressing their own opinion without a quibble would be granting no new power. It would simply make rational and intelligible what is now irrational and unintelligible. The line which divides infanticide from murder is exceedingly narrow, and no law can define it in such a manner as to meet all cases. On the other hand, under the guidance of a Judge, there would be no English jury incapable of appreciating the difference correctly, and it is with them that we should leave it to be decided in every case according to its peculiar circumstances.

Note 19 (page 77).—The acute mind of Warburton saw and confessed the necessity of successive Messengers, though he has adroitly turned it to support his own particular system. The

patriarchal, the Jewish, and the Christian religions, he says, all professed coming from the only One God, the Creator of all things. *Now, as the whole race of mankind must needs be the object of the common care of its Creator, all His revelations, even to any one part, must be supposed to be ultimately directed to the interest of the whole:* consequently every later Revelation must suppose the truth of the preceding. Again, when several successive Revelations are given by him, some less, some more extensive, we must needs suppose them to be the parts of one entire dispensation, which for reasons best known to Infinite Wisdom, are gradually enlarged and opened; consequently every later must not only suppose the truth of every preceding Revelation, but likewise their mutual relation and dependency. *Hence we see there may be weighty reasons why God from the beginning should have been constantly giving a succession of dispensations and Revelations.* If, therefore, what we call true Revelation came from God, these religions must needs be, and profess to be, dependent upon one another. *Div. Leg. v. 2.*

Note 20 (page 83).—Peter Martyr says: Being demanded to what God they (the Mexicans) poured forth their prayers, the Spaniards who were present report they answered, that they prayed to Him who created the Heavens, the Sun, and the Moon, and all Invisible things, from whom all good things proceed; and they say that Da-Ba-Ibe, the general Divinity of those countries, was the Mother. *Kingsborough's Mexican Antiquities*, vi. 67. The Cymric name of God was Hu, which in the Chinese means a Wolf—another reason probably why it was chosen as a solar symbol. Ceridwen was the Welsh name for the Holy Spirit. In one of Taliesin's hymns we read: I implore my sovereign to consider the inspiring muse. *What did Necessity (God) produce more early than Ceridwen?* The primary order in the world was that of her priests. This agrees with the Hebrew verses on *Wisdom*, cited Part I, page 27. *The Lord possessed me in the beginning of his way, before his works of old, &c.* So Caer Sidi, or the Chair of the All-Powerful, the mystic title for Stonehenge, is an allusion to Shadai יהוה, God and the Holy Spirit, the Bi-Une Ioh (AO) Pater (Jupiter); The Father in union with Io. This word is a primitive radical, and in Irish means Fruit, as Pater is P'Athair, or Chief Father. See Part I, page 633. The Druids also styled Stonehenge the Ship of the World.

Note 21 (page 86).—Therefore, says Kircher, the Egyptians signifying the immense obscurity of the Divine Nature, said, that Darkness, which is placed beyond all knowledge, was the First Principle of all things. Thence that they might honour it in

proper places, they performed their sacred rites and ceremonies in subterraneous cells, which they called sacred *cisterns*, and thrice invoked Unknown Darkness, which Damascius a Platonist amongst others particularly takes notice of. They reckon Darkness, he says, the first Principle, which was placed beyond all knowledge—they thrice invoke Incomprehensible Darkness. Hence the Hebrews always put Darkness before the Morning. GEN. i. 6, 8, &c. Hermes, says Iamblichus, places the god Emeph as the Ruler of the Celestial Gods, whom he describes as an Everlasting Mind absorbed in its own contemplations. But anterior to this Divine Essence, he places One that is Indivisible, whom he considers as the First *Occult* Power, and whom he names Eicton; and, as He is the First Intellectual Principle of intellect, He is worshipped only *in silence*. This Emeph, it will be seen, is the Holy Spirit, subservient to and after the First, the Supreme, who is adored, as mentioned in the text, in sacred silence. These coincidences would be truly wonderful did they not belong to a system which is wholly beautiful and uniform in all its parts, as true Oriental theosophy when traced to its source is always found to be.

Note 22 (page 87).—God and the Holy Spirit were originally called the Great Gods, the Powerful Gods, to distinguish them from all others. Θεοὶ δυνατοὶ was their Greek title. See Varro, *de Ling. Lat.* iv. 10. These Mighty Splendours are symbolized in old sculptures by a Man borne on the Waters: he sometimes holds an Urn, from which he pours the fertilizing stream. This may account for the mistakes which mythologists have made with regard to Neptune: who is, in fact, the Egyptian Nephtys; and this, as Plutarch tells us, was a name for Aphrodite, the Holy Spirit. Montfaucon, book III., pl. 39, xix. has a figure curiously emblematic of the Triune All. It is a female (the Holy Spirit) crowned with a Cock (the Sun and God) with a winged helmet (or caduceus), and the breast of a Man, the Incarnation; in her hand she bears a phallos, or a Yoni, which Montfaucon calls a purse. He names the statue Hermathena, or a compound of Hermes and Athena; whereas it really represents God, the Sacred Spirit and the Incarnation in one. Yet he quotes a remark of Cicero in a letter to Atticus about this, or a similar statue: Your Hermathena pleases me very much, and is placed so well that your Gymnasium seems to be *consecrated to the Sun*. It is difficult to explain, he adds, what relation this Hermathena hath to a place consecrated to the Sun. But did not the Abbè know what the Cock typified? Payne Knight mentions another figure of Isis who was represented by a small basaltine figure of Egyptian sculpture formerly at Strawberry Hill, and which was covered over with symbols of

various kinds from top to bottom. That of the Bull was placed lowest to shew that the strength or power of the Creator is the foundation and support of every other attribute. On her head were towers to denote the earth, and round her neck a crab fish, which from its power of spontaneously detaching from its body, and naturally reproducing, any limbs that are hurt or mutilated, became the symbol of the productive Power of the Waters. The nutritive power was signified by her many breasts, and the destructive by the lions which she bore on her arms. And the whole figure represented T'Ao, or the Three-One. The lions, she carries in her arms, were not what this learned writer supposed; they were symbols of the Messengers—the lions of the tribe of Jid. See APOCALYPSE, section 7, Part I, page 515. We are informed in the Indian Sastra, says Maurice, that *Affection*, by which is doubtless meant the Ερωξ of the Greek philosophers, dwelt with God from all eternity. The Affection of God produced Power, and Power at a proper conjunction of Time and Fate embraced Goodness, and generated Matter. It is worthy of remark that the Shanskrit word used for matter is *Mohat*: and the Phœnician term used by Sanchoniathon, in his account of the Cosmogony of Taut or Thoth, we see is Môt. Now the learned Bochart, commenting upon this passage of the Phœnician author, derives Môt from an Arabic root signifying *the first matter of things*. *Hist. of Hindostan*, i. 63. This is *Muth* מוּת, which is death, as all matter is.

Note 23 (page 91).—In the Targums, which are Hebrew paraphrases of the books of the Old Testament, numerous passages occur, in which things are ascribed to the Word—that is, to the Spirit of God, as to a distinct person. Thus, in the Targum of Jerusalem, creation is attributed to the Word of God. *Gen. i. 27. And the Word of the Lord created man.* Again, in *Gen. iii. 27*, we find ascribed to the Word the following speech. *And the Word of Adonai (the Lords) said, Behold Adam, whom I have made, is the only-begotten in the world, as I am the only-begotten in the high heavens.* *Gen. iv. 26*, says, Then began men to call upon the name of the Lord—which is paraphrased thus in the Jerusalem Targum: That was the age, in the days of which they began to err, and made themselves idols, and called their idols by the name of *the Word of the Lord* (Schindl)—that is, adored the image of the Queen of Heaven. Judaism and Paganism, says Faber, (*Pag. Idol. i. 105*), *sprang from a common source [Asia]*: hence their close resemblance in many particulars is nothing more than might have been reasonably anticipated. Thus: Through faith, says the learned Jew, who wrote the Epistle to the Hebrews, we understand

that the worlds were framed by *the Word of God*. Heb. xi. 3. Yea, says Esdras, 2, xvi. 59, and *the Spirit of Almighty God*, which made all things, and searcheth out all hidden things in the secrets of the earth. Hesiod, in his Theogony (v. 45), says Εξ Αρχης, out of the Ark, or Argha (the primeval name, as we have seen, for the Holy Spirit), or the Beginning, was produced the adorable birth of gods: which differs not much from the remarkable verse in the common edition of Revelations, iii. 14. *These things saith the Amen, the faithful and true Witness, the BEGINNING of the creation of God*, which Locke referred to as the *Principium* of Genesis, and which is the same Power as that which Solomon has celebrated. The Kist-vaens, in which the aspirants after full initiation were shut up, symbolized this Ark. Other quotations to the same purport might be adduced from the Targums of Onkelos and Jonathan. And see Walton's *Prolegomena*, xii., in which things are attributed to the Word of God as to a distinct person and essence. And as the mystical union of God with the Spirit of God, and of the Spirit of God herself with all Souls, was symbolized by the Greeks in their loves of Venus and Adonis, or *Adonai*, אֲדֹנָי (that is, 1, the Lord of Lords; 2, the beams of the Sun, that is all Spirits) which their poets afterwards perverted into an impure fable, so was the same profound idea alluded to, and made the subject of the mysterious Song of Songs: which typifies God's love for the Spirit, and the Holy Spirit's ineffable and maternal love for all her children. Bochart explains why there are so few traces of the *secret* knowledge of the Rabbis in their Scriptures. The sages of the Jews, he says, had certain words which they withheld from their scriptures out of regard to the common people. *Judæorum philosophi habuere vocabula quibus sacris scriptoribus consulto abstinerunt, quia sic scribebant in plebis gratiam.*

Note 24 (page 96).—All nations traced up their origin to Argha: so the most ancient, or the aboriginal, inhabitants of Magna Græcia said they came from *Arcadia*, as Dionysius of Halicarnassus reports. *Antiq. Rom.* i. cap. 10. The female symbol, or Arghaic boat, presented in the Mysteries, was altered by the Roman Church into a Dove, and the image, or picture, of a beautiful woman—each a less objectionable type than the original, but really indicating the same idea. But the Lingaic symbol is still universally preserved in the Cross. In one of the sayings of Jesus, which has been excluded from our corrupted Gospels, there is a passage deeply mystical, which alludes to one of the lingaic secrets of the Greater Mysteries, as well as to this blending of the Sexes. *And when the disciples asked him again and yet again, when it should*

come, *Jesus answered; When two shall be one, and that which is without shall be as that which is within, and the Male shall be with the Female, and there shall be neither Male nor Female, then is the Kingdom of God come.* In the Khol Parsi dialect there are some curious words, which, as connected with important *radicals*, deserve consideration here. Thus the name for God is *Biri Dharam*, the first word being a cognate of the Hebrew *bara*. A Cow is called *Gai*; a Bullock *Addo*; a Dog *Alla*; a Serpent *Ner*; a Tree *Man*; Wine *Arkhi*; which last I consider one of the most curious of all. It connects the Holy Spirit, *Argha*, with the vintage of truth which she dispenses. I suppose there is some connection with this, of the Hebrew mythos of Nuh planting the Vine after he came out of the Ark. The *Argive*, *Argolic*, and *Arcadian*, forms of religion all were based on this: and the word entered into the composition of the Greek *Archon*, which is the same as *Patri-Archa*. It signifies the Sovereign On. The *Ἀρχεῖον* in the ancient places of worship was called *summum templum*, being the most sacred repository in it: this was in allusion to the Ark of the APOCALYPSE. And the APOCALYPSE itself was disguised among other names under that of *Arca*, and *Arcas*, the offspring of *Callisto*—the most Beautiful. In *Mantinèa*, as *Pausanias* relates, near the *temple and altar of Juno*, was the tomb of *Arcas*, whose bones (the APOCALYPSE) had been brought thither by order of the Delphic oracle. This place they call the *Altar of the Sun*. Near it was an orbicular figure of *Vesta*, and a statue of *Venus Summachia*, or the *Associate in war*. All these things harmonizing so wonderfully, and in close proximity together, shew, I think, that there was a secret meaning in their collocation; and I can see no other than that which I give. I have already shewn that the APOCALYPSE was called the *Tripod of Pelops*: I believe also that it was called *the bones of Pelops*. And in the temple of *Apollo*, there was a large stone vase, which was said to contain the bones of the *Cumæan Sibyl*—that is a copy of the APOCALYPSE. *Pausanias Phocics*. xii. The Jews, who borrowed their religion from *Egypt*, laid up in the ark these emblems of the Male and Female: hence their unwillingness that the vulgar should see them. Hence the slaughter commemorated in 1 SAM. vi., of those who approached and inspected the contents of the ark. *And he smote the men of Beth-shemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter. And the men of Beth-shemesh said, Who is able to stand before this holy*

Lord God? and to whom shall he go up from us? Josephus says that only seventy persons were thus stricken by the Lord, for having incautiously approached the ark. Upon this Whiston adds: Those seventy men being not so much as Levites, touched the ark in a rash or profane manner, and were slain by the hand of God for such their rashness and profaness, according to the divine threatenings. *Num.* iv. 15, 20. But how our other copies come to add such an incredible number in this one town, or small city, I know not. See *Dr. Wall's Critical Notes on 1 Sam. vi.* 19. Whoever entered without being initiated, although ignorant of the prohibition, was put to death. *Liv.* xxxi. 14. The shield of Minerva, which changed into stone all who looked upon it, conveys the same idea as this of the Ark. Abbas, son of Meganira, having derided the Mysteries and ridiculed the Goddess herself, was punished for his impiety by being transformed into a newt; and Eresichthon, for felling her consecrated grove, was visited with insatiable hunger. Pausanias speaks of one Ægyptus who had the boldness to enter into the temple of Neptune in the Mantinea, into which both then, and even now, it is unlawful for any man to enter: and for this daring action he was first struck blind, and not long after died. The same author relates that Eripylus had for his lot among the spoils of Troy, a coffin wherein was a statue of Bacchus, which Jupiter had given to Dardanus; but Eripylus, having opened the coffin, and cast his eyes upon this statue, became delirious. From all these arks (which were purely symbolic of the female principle), Faber deduces the absurd theory that the Noachian ark and deluge, of which no one in those primeval days had ever heard, was the sole subject of the Mysteries! That some of the monuments called Cromlechs, says Davies, were actually resorted to in the rites of Ceres, and that the stone *arks* or *chests* which they covered, constituted the *womb* or hall of the Goddess, in which the aspirants were enclosed will appear, &c., &c. *Mythology of Druids*, 393. They were Bride-beds, or Bride-stones.

Note 25 (page 105).—The union of Zeus with the Holy Spirit, their unity and identity, are hinted at by Diodorus Siculus, who says that Jupiter and Πνευμα, Pneuma, or the Spirit, are the same. Pneuma is a neuter. Bryant, in his *Mythology*, i. 346, has a significant note. Young women were, by the later Greeks and by the Romans, styled Nymphæ, but improperly. *Nympha vox, Græcorum.* Νυμφα, *non fuit ab origine, Virgini sive Puellæ propria: sed solummodo partem corporis denotabat.* Ægyptiis, sicut omnia animalia, lapides, frutices, atque herbas, ita omne membrum atque omnia corporis humani loca aliquo dei titulo mos fuit denotare. Hinc cor nuncupabant Ath, uterum Mathyr, vel

Mether: et *fontem fæmineum*, sicut et alios fontes, nomine Ain Omphæ, Græce *νομφη*, insignibant: quod ab Ægyptiis ad Græcos derivatum est. Suidas. The sacred cakes of the Assyrians and Hebrews, which they offered to the Queen of Heaven, were called *כניני*, *Cunim*: the Christians use hot cross buns on Good Frigga's day: both have the same signification as the *nympha* of Suidas. So also have the holy wells of ancient Paganism and modern Christianity, which are usually surmounted by a cross, or accompanied by a pillar. The circular colonnade of St. Peter's at Rome, viewed from above, is an immense patera or yoni, shaped exactly like those in Hindostan, with the lingaic obelisk in the centre. There were certain temples in Africa called *Ain-el-Ginim*, which the scholiasts foolishly translate *Fountain of Idols*, though it really conveys the same idea as *Cunim*, *כניני*. Here were certain *Agapæ* held, and the children were brought up and educated as priests and priestesses of the Temple. Colonel Welsh, in his *Reminiscences*, describes a colossal statue at Nungydeo, a finely-formed image about seventy feet high, carved out of one solid stone, representing a young Man with lotus leaves winding from his ancles to his shoulders: every leaf of which is so exquisitely laboured as to bear the closest examination. Two vultures were perched upon its head. The upper part was seven times the height of a man, who stood upon the upper part of a building adjacent; the legs and thighs of the statue being beneath him. That it was cut out of the solid rock, cannot, says the Colonel, be doubted; for no power on earth could have moved so massive a column to place it there, on the top of a steep and slippery mountain—so steep that we could not even see the statue till we had ascended close to it. The legs and thighs are in proportion, and attached to a large mass of the rock. I never in my life beheld so great a curiosity, every feature being most admirably finished. The nose is inclining to aquiline, the under lip very prominent and pouting, shewing the profile to great advantage. Every part, from top to toe, is smooth and highly polished; I could hardly conceive how the hand of man could accomplish such a labour. No person on the spot seemed to know or care when, or how, or by whom it was made. The Brahmans called it *Gomet Rauz*, or *Gomet Rez*. At a distance it appeared like a stone pillar. I suppose I need not point out to my readers that the heroic Man here represented is God, and that the lotus leaves symbolize the Holy Spirit. *Gomet* is probably a corruption of *Amid*, or the First, which would mean God, and *Rez* is the *Ras* or *Wisdom* alluded to by Higgins, *ante* page 130. There is a singular

identity between this colossal statue and the bi-une Image mentioned by the Indian Bardesanes, *ante* page 29.

Note 26 (page 106).—Sheelah na gigh really is the Chinese Shiloh, $\eta\lambda\iota\omega$, which in that language means the Sun [See Part I, page 102] and Gig, λ , in the Hebrew, and perhaps the Chinese, also means the Mansion. Sheelah na gigh therefore means the *House of the Sun*. But this was a name given to the Holy Spirit, as being the Receptacle of God, whose symbol was the Sun, and of the Messenger, her child, who was born in the Naros of the Sun. It conveys the same meaning as El-Isa-Beth, the House of God and Issa. Gig in the Irish means Branch, a Messianic title; and we know that the Messenger was figuratively denominated the Branch. See APOCALYPSE, sections 7, 28. He was a stem from the Great Ash or Fire-Tree Ydrasil. See Part I. page 323. There is in Plutarch, a strange passage descriptive of a Festival which the Egyptians solemnize on the 22nd day of the month Ph-ao-phi Φ - $\Lambda\Omega$ - Φ , to which they give the name of the Nativity of the Staves [or Branches] of the Sun ($\beta\alpha\kappa\tau\eta\rho\iota\alpha\varsigma$ $\eta\lambda\iota\omega$). Were not these Staves symbols of the Messengers? See Part I. pp. 274, 276, for mystical allusion to Staff, as connected with the Messengers and the Apocalypse. See also, *ante* page 68.

Note 27 (page 108).—The Jews also, says Colcott, *Disquis. on Masonry*, p. 72, had at the east end of every school or synagogue a chest called Aaron, or *ark*, in which was locked up the Pentateuch in manuscript, written on vellum in *square* characters, which, by express command, was to be delivered to such only as were found to be wise among them. But was Colcott sure that it was the Pentateuch? Is it not rather more likely to have been a genuine copy of the APOCALYPSE? To this argha, coracle, or ark Tacitus alludes; he called it a chariot. In an island in the Ocean, he says, is a Sacred Grove, and in it a chariot covered with a garment which the priest alone can lawfully touch. At particular seasons the Goddess is supposed to be present in this sanctuary; she is then drawn in her car by heifers with much reverence, and followed by the priest. During this period unbounded festivity prevails, and all wars are at an end, till the priest restores the Deity to the temple satiated with the conversation of mortals. Immediately the chariot, the garments, and even the goddess herself are plunged beneath the waters of a secret lake. *De Mor. Germ.*, cap. 40. The same custom prevailed among the Philistines. *Now, therefore, make a new cart, and take two milch kine, and tie the kine to the cart, and bring their calves home from them: and take the ark of the Lord, and lay it upon the cart, and put the*

jewels of gold, which ye return him for a trespass offering in a coffer by the side thereof; and send it away that it may go. 1 SAM. vi. 7. In General Vallancey's *Collectanea* is a most singular drawing and account of the Ship-Temple of Dundalk. See the Book of God, Part I., page 9. Taliesin tells us that strangers were admitted to the ceremonies of lunar worship upon exhibiting the Cwrwg Gwydryn, or *boat of glass*, a peculiar symbol already explained. *Davies' Brit. Druids*, p. 211. And it was sometimes called *Caer Wydyr*, or *circle of glass*. It was lunette-shaped, and was, in fact, a yoni. So the bell which summons our Paulites to church is a yoni: the tongue that strikes is a *lingua* or *linga*, and both united symbolize the Voice of God summoning the Faithful to prayer. But our missionaries have nothing to say against all this: they reserve their vituperation for Hindustan.

The Book of God.



BOOK II.

The Various Emanations and the other Mystic Secrets.

1. As the Universe and all its countless hosts of Spirit-existences proceeded from the Great Mother, so the Messengers or Incarnations were her own special children; and were shewn to be so according to the Apocalyptic doctrines as revealed in the Mysteries. And thus indeed we find it, though not perfectly, preserved in the Hindu theology of the past. In order to reclaim the vicious, say the Brahmins, to punish the incorrigible, to protect the oppressed, to destroy the oppressor, to encourage and reward the good, and to shew all Spirits the path to their ultimate happiness, God has been pleased to manifest himself in a variety of ways, *from age to age, in all parts of the habitable globe*. When he acts immediately, without assuming a Shape, or sending forth a new Emanation,

when a divine sound is heard from the sky, that manifestation is called *Ac-Asha-Vanni*, the Ethereal Fire-Voice of the Sacred Spirit; when the Voice proceeds from a meteor or flame, it is said to be *Agnipuri*, or formed of fire-flame; but an *avatara* is a descent of the Deity in the shape of a Mortal; and an *avantara* is a similar incarnation of an inferior kind, intended to answer some purpose of less moment. The Supreme Being and the Celestial Emanations from Him are *niracara*, or bodyless, in which state they must be invisible to mortals; but when they are *pratyasha*, or obvious to sight, they become *sacara*, or Embodied, either in shapes different from that of any mortal, and expressive of the divine attributes, as Chrishna was revealed to Arjun; or in a human form which Chrishna usually bore; and in that mode of appearing the Deities [Messengers] are generally supposed to be born of women, without any union with a male. I have already shewn in Part I, pp. 61—63, the Hindu doctrine as to the mode in which this Epiphany comes to pass. I may add here that the Skanda mentioned in Part I, page 60, is in the Shanskreet denominated Karteek, or the General of the Celestial Armies. [See APOCALYPSE, section 33.] He is the son of Siva, the deity with the *lunar crescent*. A dove was concerned in maturing the infant. Too gentle a nurse for such a mighty progeny, the Dove let it fall into the celestial Ganges of the sphere; the Ganges cast it upon its banks, where it found shelter among the *reeds*, like Amosis, and grew up a boy beautiful as the Moon, and bright as the Sun, whose extraction and origin were visible in his countenance. *Six* daughters of a Rajah (the six centuries of the Sun) nourished him with milk, etc. : etc., hence he was called Shesti Matria, or son

of six mothers. His name is the same as Christ and Chrishna, and means the Consecrated, the Anointed One. The word also sometimes signifies Holiness.—*Holwell* ii. 133.

2. The Greeks in their secret rites celebrated certain divine persons whom they called *Αποπομπαιοι Θεοι*—Emissary Gods; but these gods were in fact the Messengers. They are mentioned both by Apollodorus and Phavorinus—the common mythology books, of course, give no account of them. I take them to be the *τεραστιοι θεοι*, the wonder-working gods, of whom Hesychius speaks, and who are of the same order as those that the Brahmins celebrate in the passage just cited. (1.) See part I., pp. 46, 47. These Messengers, as we read in the Apocalypse, were Messianic and Cabiric. I need not point out the various and numerous sections in which this difference between them is made manifest. Suffice it to say that in the Mysteries, the distinction was clearly shown, and that we have full proof that it was so. The first great Cabir was Amosis, the second Ahmed, or Mo'Ahmed: the third was Chenghiz-Khan. There has been a good deal of speculation as to the true etymology of the word Hebrew, and the grammarians, as usual, have signalised their folly by deducing it from *עבר*, *Heber*, “one of the other side!” Its true derivation is to be found in *אבירי*, Abiri, the Cabir name; and the pontifical Jews, who knew the mystic secret of those Three Vindictory Messengers, and who based their own polity, civil and ecclesiastical, on the Judicial rather than on the Messianic character of the Twelve, called themselves by the name of those whom they desired to emulate, and were probably so designated by Amosis himself. The

material heavens are sometimes called by this name. Ps. lxxviii. 25, להם אבירים, *Abarim lehem*, for what is in this verse expressed *bread of Abarim*, that is, the Strong Ones, is called in the preceeding sentence, *corn of the Heavens*. See Part I., pages 95, 198, 214, 621. The Jews, therefore, by thus giving themselves this title, signified, first, that they were Abarim, or Children of Heaven [Children of Israel, *i.e.*, of Issa and God], and secondly that to execute judgment on the evil was their specific mission as a people. I have shewn in the First Part, that their pretensions to either character were vain, that no communities are permitted such a privilege, and that it belongs alone to the Messenger. It appears, however, to be not inappropriate in this place to point out a few remarkable proofs that Cabirism was the real secret doctrine of the Hebrews; and by this mysterious essence of their creed, a great part of their conduct which might otherwise seem sanguinary in the extreme, may be explained. The first appearance of the Cabir is mentioned in *Joshua*, v. 13. *And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a Man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot: for the place whereon thou standest is holy. And Joshua did so.* What transpired between this Cabir and Joshua is not related; but we may surmise its nature from what follows. *And*

Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord. And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them. And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout: then shall ye shout. So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp. And Joshua rose early in the morning, and the priests took up the ark of the Lord. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the Lord, the priests going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout:

for the Lord hath given you the city. And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord. So the people shouted when the priests blew with the trumpets: and it came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord. The command here given as to the spoils, was in accordance with the Scythian custom, of which the Yadoos, or Jews, had hereditary knowledge, owing to their Indian descent. We know that these ancient tribes venerated the Cabir under the

form of a sword, and sometimes of a scythe (so called from Scyth, or Scythian) as the Gauls afterwards symbolized him by an oak tree. In the deep woods and lonely mountains they offered him sacrifices and sang his praise in hymns. Regarding him solely in the fierce light in which he is painted in the Apocalypse, and in the Seven Thunders, and blinding themselves to his high judicial character, they slew human victims in his honour, choosing generally for this purpose the prisoners whom they had taken. When they were on the point of giving battle, they vowed to him, not only all the spoils and horses which they should take from the enemy, but also the captives; and nothing was more faithfully performed than this promise; for no sooner was the conflict ended, than they sacrificed all the horses, and gathering into a heap the arms and spoils they consecrated them to his use. So strictly was the last observance performed, that if any one were convicted of applying to his own use a part of these spoils, he suffered death without mercy. In imitation of this we find Joshua and his Hebrews acting. *And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and behold it was hid in his*

tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned them with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The Valley of Achor, unto this day. The ninety-second psalm contains a distinct celebration of the Cabir. I cite it here. King Ieue reigneth; let the earth rejoice; let the multitude of isles be glad. Clouds and darkness round about him: justice and judgment the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlighten his world: the earth sees and trembles. The hills melt like wax at the presence of Ieue, at the presence of the Lord of the whole earth. The heavens have declared his righteousness, and all the people have seen his glory. Confounded be all they that serve graven images, that boast themselves of idols: worship ye him, all gods. Zion heard and was glad; and the daughters of Yehudah rejoiced because of thy judgments, O Ieue. For thou, Ieue, art high above all the earth: thou art exalted far above all gods. Ye that love Ieue, hate evil: he preserveth the souls of his saints: he delivereth them out of the hand of the wicked. Light is sown for the righteous,

and gladness for the upright in heart. Rejoice ye in Ieue, ye righteous; and celebrate the memory of his holiness. On this it may be urged that the name of Ieue cannot be supposed to have been applied to the Cabir: I will only answer to this, that it was usual to do so, as *the Messenger and his Father were one*; and that the last sentence conclusively proves that it was a Man not God who was the subject of the psalm. In other passages we read to the same purport. Thus, Ps. xxiv., *The Lord strong and mighty: the Lord mighty in battle*; and in Is. xxiii., *The Lord of hosts mustereth the hosts of the battle.* 2 KINGS xix., *And it came to pass that night, that the Angel of the Lord went out, and smote in the camp of the Assyrians, one hundred, four score and five thousand; and when they arose early in the morning, behold they were all dead corpses.* Is. xxxvii., Ps. xxxiv., *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* Ps. xxxv., *Let them be as chaff before the wind, and let the Angel of the Lord chase them. Let their way be dark and slippery, and let the Angel of the Lord persecute them.* And I think it clear that the Jews regarded Mars, or Joshua, or Hesus, which is the same, as their tutelary Cabir at all times; and it was under his auspices that their marauding expeditions were inspired. They soon abandoned the True God. Thus we read in Exodus: *Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of*

war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. So the Psalmist (xliv.) We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantest them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Thou art my King, O God: command deliverances for Jacob. Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. Behold, says Isaiah, xl., the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. The Cabir Moses himself is personified in the Wisdom of Solomon, xviii. 14, thus: For while all things were in quiet silence, and that night was in the midst of her swift course, thine Almighty Word leapt down from heaven, out of thy royal throne, as a fierce Man of War into the midst of a land of destruction: and brought thine unfeigned commandment as a sharp sword, and standing up, filled all things with death, and it touched the heaven, but it stood upon the earth. There are many allusions in the Hebrew writings which shew that

the Jews, like the Scythians, as I have said, venerated the *sword*. Thus, we are told, God placed at the east of the Garden of Eden, Cherubim, and a *flaming sword* which turned every way. *Gen.* iii. 24. And the ass saw the Messenger of the Lord standing in the way, and his *sword* drawn in his hand. *Num.* xxii. 23. And David lifted up his eyes, and saw the Messenger of the Lord stand between the earth and the heaven, having a *drawn sword* in his hand. *1 Chron.* xxi. 16. Gird thy *sword* upon thy thigh. O most Mighty; with thy glory and thy majesty. *Ps.* xlv. 3. Let the high praises of God be in their mouth, and a two-edged *sword* in their hand. *Ps.* cxlix. 6. Blow ye the trumpet on every side of the camp, and say: *The sword of the Lord* and of Gideon. *Judges* vii. 18. The *Sword of the Lord* is filled with blood: for the Lord hath a sacrifice in Bozra, and a great slaughter in the land of Idumea. *Is.* xxxiv. 6. For by fire and by *his sword* will the Lord plead with all flesh, and the slain of the Lord shall be many. *Is.* lxvi. 16. Thus saith the Lord of hosts. I will scatter them: I will send a *sword* after them till I have consumed them. *Jer.* ix. 16. The *Sword of the Lord* shall devour from one end of the land to the other. *Jer.* xii. 12. See also *Jeremiah* xv. 3, 9; xxxiv. 17; xlvii. 6. *Ezek.* v. 17; xiv. 17. Even the Ninth Messenger did not wholly relinquish his original Hebrew notions, though he was expressly the Apostle of Peace. I came not, he says, to send peace but a *sword*. *Matt.* x. 34. He that hath no *sword* let him buy one. *Luke* xxii. 36. Paul also speaks of the *Sword of the Spirit* which is the Word of God—the clearest proof that this was the Incarnation whom they had for their tutelary god. The Targum of Jerusalem, the Targum of Jonathan,

and the rabbinical author of Bereschith Rabbah, all agree in describing the Tower of Babel as being crowned with a temple in which was placed *an idol with a sword in its hand*. This was a Cabir. The writer of Daniel's [so called] prophecies, alludes to this form of the Messiah under the name of Mahuzzim: *But in his estate shall he honour the god Mahuzzim (Dan. xi. 38)*, which our version calls "the god of forces." Grotius confesses that *this means Mars*; and observes that the Hebrews to the present day calls Mars Modim, which he derives from Maozim. The allusion is to the Messiah God of the Jews who it was hoped might yet become the god of Antiochus, if that king be the person intended by the paragraph of which the above is part. A due consideration of these facts would relieve the Old Testament of many of its difficulties. So fixed was this belief in the Jewish mind, that their Messiah was to be a conqueror, that it has not even yet died out among them. Hassan, a learned Jew, is mentioned by Wolf in his *Journal*, as having advanced the following argument against Jesus: I cannot, he says, yet give you my decided opinion, for *I never have read the New Testament*. I know only the Old Testament, but I will tell you my view about the Messiah and about Jesus. The design of the Messiah was, according to the Prophets, to restore Israel unto their own lands, and to make them kings and priests: to redeem them from their captivity, and to make them a righteous people. And he, their Messiah, must be their king, and mighty to save. But Jesus was sacrificed, it may be for a good purpose, but this very circumstance shews that he was not the Messiah (p. 77). And it was from the Cabiri that the Jews called those mountains of Moab which enclosed the Arnon,

Abarim, and in these they offered human victims. The whole of this secret doctrine explains a delusion of Attila, the Hun, who no doubt was acquainted with it. One of his herdsmen, tracking the blood of a wounded heifer, found a *sword* sticking in the earth, and upon which she had trodden, and brought it to Attila; and Jornandes informs us of the vast inferences which he drew from this event. *Quo ille munere gratulatus ut erat magnanimus, arbitratur se totius mundi principem constitutum, et per Martis gladium potestatem sibi concessam esse bellorum:* with which gift he was delighted, and being a person of vast designs, he thought that he was appointed to be King of the whole world, and that by the sword of Mars, was granted to him victory in his wars. Why so ordinary a thing as an old sword should have caused this manifestation is explained by the ancient belief that those who were led to any place by following the steps of a Bull or a Cow, or a Star, were supposed to be led thither by Divine guidance.

3. Pausanias gives us the following glimpse of the Cabirs, which shews by its mysterious allusions that they were not the common well known divinities that the mythologists so glibly speak of. On proceeding to the distance of twenty-four stadia, he says, you will see a grove of Cabirian Ceres and Proserpine, into which the uninitiated are not permitted to enter. But who the Cabiri are, and what the ceremonies which are performed in honour of them and the Mother of the deities, I must beg those that are desirous of hearing such particulars to suffer me to pass over in silence . . . Many instances have evinced that the wrath of the Cabirs is implacable. For when certain private persons in Naupactus had the bold-

ness to perform the ceremonies established by the Thebans, they were shortly after punished for their impiety. Such too of the forces of Xerxes, as together with Mardonius, pitched their camps in Bœotia, where they entered the temple of the Cabirs, either allured by the hope of gaining great riches, or, as it appears to me, through their contempt of a divine nature, became immediately insane, and some of them threw themselves headlong into the sea, and others hurled themselves headlong from rocks. Thus, again, when Alexander had vanquished the Thebans, and destroyed all Thebes by fire, such of the Macedonians as entered the temple of the Cabirs, because they were upon hostile ground, were destroyed by thunder and lightning. So holy has this temple been from the beginning. *Bœotics*, xxv. Again, we know that Sanchoniathon says: The Cabiri are the sons of Sydyk—that is, the Just; but who is the Just but God? I quote the passage here. *But Sydyk begot the Dioscuri or Cabiri, who are likewise denominated Corybantes and Samothraces.* Pherecydes says that the Cabirs were the sons of Cabera, the daughter of Proteus (the First) and of Vulcan (Fire); that is, that they were born of the Holy Spirit and of God. One of these Cabirs was named Kelmis; he was changed into a diamond, Adamas. See Ovid. In this way the Messianic character of the Cabirs was concealed from the profane, in accordance with the unvarying secrecy and concealment of the Messenger. *He that dwelleth in the secret place of Elioun, shall abide under the shadow of the ALMIGHTY ONES.* שדי *Shadai*, Ps. xci. He who would unravel the whole of the past Mythology in this spirit, would perform a desirable work. Note here, as connected with the above name, that *red earth* is the matrix of the diamond: is this in

any way connected with the Hebrew notion that Adam means red earth? Adam is the root of Adamant, the diamond. See Part I., page 265. The Homerid calls the Dioscuri, Saviours of Men: and says that *white lambs* were offered to them. We meet this name on gems of the Cæsars: it means that they were anxious to be thought Messiahs, Children of God: but the antiquaries who explain everything and know nothing, say that Dioscouridos is the name of the graver! ! I fully agree, says Faber, with Mr. Cooke, the author of an *Inquiry into the Patriarchial and Druidical Religion*, that the Abiri, who seem to have been worshipped at Abury, were the same as the Cabiri: but I cannot think that they had even the remotest connection with the doctrine of the Trinity. But that the worship of the Samothracian deities was established in Britain appears from the testimony both of Artemidorus and Dionysius. *On the Cabiri*, i. 5.

4. Connected with this primitive word Abir [Father of Flame] no doubt is the Hindu tradition of Kabir, a great religious teacher; assumed to be of modern date, but in reality not the name of any man, but rather a generic title. I think it not at all improbable, says H. H. Wilson, that *that no such person as Kabir ever existed*; his names are very suspicious, and Inyáni, the Sage, or Kabir, the Greatest, are generic rather than individual denominations. (*As Res.* xvi. 53). His birth is related in the Bhakta Mala. He was the son of a virgin-widow. Her father took her to see Ramanand: and that Teacher, without adverting to her situation, saluted her with the benediction, which he thought acceptable to all women, and wished her the conception of a son. His words could not be recalled; and the young widow, in order to conceal

the disgrace thus inflicted on her, contrived to be privately delivered, and exposed the child: it was found by a weaver and his wife, and brought up as their own. There is another legend of his birth equally in harmony with the mythologic ideas of the birth of Amosis and of Jesus. According to some, the child, who was no other than the incarnate deity, was found floating on a lotos in a lake near Benares by the wife of a weaver named Nima [Anima the Soul: that is the Holy Spirit, the Great Soul of the Universe: the weaver is Artifex Mundi] who with her husband, Nuri [a Naronic allusion] was attending a wedding procession. She took the child up and reared and educated him as her own. His first name was Inyani [Oannes] or the Wise. Some of his doctrines are said to be contained in the Bijek: one of which I transcribe here, as being pertinent to the subject-matter. God, Light, the Word: and One Woman [Maya]. From these have sprung Hari, Brama, Tripurari. And She relieved from the burthen of the embryo, adorned her person with every grace. *I and you are of one blood, and one life animates us both: from One Mother is the Universe born.* What knowledge is this that makes us separate! No one knows the varieties of this descent. And how shall one tongue declare them: nay, should the mouth have a million of tongues, it would be incompetent to the task. Kabir has said: I have cried aloud from friendship to mankind: from not knowing the name of Rama [the Holy Spirit, anagrammatically Amor], the world has been swallowed up in death. In another place, he says, in the person of the Holy Spirit, Maya. What is God? What is his colour, form, and shape? What other person has beheld Him? The Omkara did not witness his beginning. How,

then, can I explain it? Can you say from what root He sprang? He is neither the Stars, nor the Sun, nor the Moon. He has neither father nor mother. He is neither Water, nor Earth, nor Fire, nor Air. What name or description can I give of him? To him is neither day, nor night. [See APOCALYPSE, section 66], nor family, nor caste. He resides on the summit of space. A spark of his substance was once manifest, of which emanation I was the Bride; the Bride of that Being who needs no other. [See APOCALYPSE, section 65.] In the fifty-sixth Sabda we read as follows: there are some modern interpolations which I have omitted. To Ali and Rama [God and the Holy Spirit] we owe our being: *we should therefore shew our tenderness to all who live*. Of what avail is it to shave your head, or prostrate yourself on the ground, or immerse your body in the stream? While you shed blood, you call yourself pure, and boast of virtues that you never display. Of what benefit is cleansing your mouth, or counting your beads, or performing ablution, or lowering yourself in temples, when even as you mutter your prayers deceitfulness is in your heart? Behold but One in all things. These words may be regarded as almost primeval; they appear to have been taken straight from the Apocalypse. The modern believers in Kabir, whom they ignorantly suppose to have been a teacher in an æra comparatively recent, have of course added a great many errors to the pure original which belongs to pre-historic times; but the following was the original form: and it is probably coeval with the æra of Adam himself. God, it is declared, or Parama-Purusha, was alone for seventy-two ages. He then felt a desire to renew the world, which desire became manifest in a Divine

Virgin, Ade Bhavani Prakriti: hence all creation begins. [See Part I., page 24.] *Life therefore is the same in all existences: and when free from sensual desires it assumes any form it pleases. But while it is subject to passion, it is doomed to transmigration through various forms.* Life is the gift of God, and must not therefore be violated by his creatures: Humanity is consequently a cardinal virtue, and the shedding of blood, whether of man or animals, is a heinous crime. Truth is the great principle of the universe: all the ills of the world and ignorance of God are attributable to falsehood. Retirement from the world is desirable, because the passions and desires, the hopes and fears, which the social state engender, are all hostile to tranquillity of spirit and purity of soul, and prevent that undisturbed meditation on man and God which is necessary to their comprehension. And yet it is to the professors of these sublime, magnificent, and majestic doctrines that our vulgar missionaries go, in order, if possible, to debase them into their own vile and degrading Paulism.

5. Wilford, in the Asiatic Researches gives another Hindu legend which is connected with the Cabiri as known to the European mystics. His interpretation, however, is not accurate; I therefore give the true one. In the Invisible resides the Sovereign Queen of the Serpents, [the Seraphim of Heaven; that is, the Archangelic Princes.] She is beautiful, and her name is Asi-Oroca. In a cave-sanctuary she performed Tapasya, with such rigorous austerity, that fire sprang from her essence, and formed numerous Agni-Tiraths [Messengers, Receivers of Fire, as in the APOCALYPSE, section 20]. These Fires were also called Juala-Muc'hi, which is Mouths or

Tongues of Flame [*Acts* ii. 3]. This is the Holy Spirit of God: she is called also Rama-Devi, Lackshmi, and Asiotchersha, or Asiotcrishta—the Fire Mother of Christ, or the Anointed one; a title given to each of the Twelve Messengers. Axio-Kersa, according to a French author, Freret, means *la digne epouse*, the Worthy Bride. *Acad. des Inscrip.* xxvii. 17. This is almost the very name given in the Apocalypse to the Holy Spirit, Section 65. Like a jewel she remains concealed in the Ocean. The Supreme God, Dharma-Raja, or King of Justice, has two countenances: one is mild and full of beneficence—those alone who abound with virtue see it. He holds a Court of Justice, where are many assistants, just and pious kings. There is determined what is *dharma* and *adharmā*, just and unjust. His servant is called Carmal. [כרם *Crm*, vineyards; אל, *Al*, God; that is, the Messenger who has care of the vineyards of God: the truth-tender, and who is himself also, as it were, a Vine. *I am the true Vine*, etc. JOHN xv. 1, 5.] Carmal, Casmilos, or Kadmilos, brings the righteous *on celestial chariots which move of themselves* [spirit-vehicles of purest light and splendour] wherein holy men are to be brought up, according to the directions of the King of Justice, who is the Sovereign of the Heavens. This is called his *divine or Messianic countenance*, and the righteous alone do see it. His other countenance or form is called Yama: [God in his Cabiric or vindicating aspect]: this the wicked alone can see. His appearance terrifies: He is a destroyer: everybody trembles at the sight of him. His servant Eumenid, or Cabir, is Cashmal. כש, *Csh*, the Darkness, אל, *Al*, of God; whence the Hebrews made Chadmel the Minister of God, and the Greeks, Casmillos

and Cadmos. Carmal and Cashmal, it will be seen, differ only by a *letter*; this shows them to be one. We find in Bochart a derivation of this word. Prophets and ministers of the Gods, he says, are called קסמ״ים, *kosmemim*: as among the Romans, Casmilli, that is קסמ״יאל, *kosme-el*, means Ministers of God. *Hierozoic*, lib. ii. c. 36. Casmillus therefore means a Minister or Messenger of God. Phavorinus says: Kadmos is an epithet of Hermes, and is the same as the Kadmilos of Lycophron. And Plutarch in Numa, says, some have called the Greek Mercury Camillus, from his being a minister. And the Tuscans called Hermes by the same name. GUTHBERLET, *De Myster.* D. C. 53. Asiotchersha is the same as the Greek Axiocersa, which was also a name for Proserpine—but this also is the Shanskreet, Prasarparni, or she who is surrounded by Seraphim. It has a double meaning, the Great Spirit, Anima Mundi, and all Spirits that be. Nonnus represents her as enveloped by two immense Serpents. We have thus in those names represented God, the Holy Spirit, and the Messenger; but they also had a double sense, and symbolized the Cabiri.

6. The ancient European notion of the order of Spirits more immediately connected with the solar system, was somewhat analogous to those of the Hindus: namely, that they consisted of three degrees,—Archangels, Daimons, and Heroes. The first were wholly impassive and pure; the second were of a degree lower; the last were distinguished by grandeur of action, intellectual elevation, magnificence, and self-denial. The Daimons and Heroes were those from whom the Messengers usually stepped forth to descend to earth from heaven: the Daimons being Messiahs: the Heroes being Cabirs. The later Platonists,

in order that by a beautiful figure they might symbolize their purity, called the former Nymphical; and they who shall have made themselves thoroughly acquainted with the teachings of Brigoo, Zaratusht, Lao-Tseu, and Jesus, will at once recognize the appropriateness of such a name, when applied to doctrines so divine as those of these sacred Heralds from on high.

7. Plutarch, vaguely and without knowing it, shadows forth these ancient ideas of the Messengers, whom they called Great Daimons, or Genii. These, he says, are an order of Beings which some of the wisest of the Greek philosophers, such as Plato, Pythagoras, Xenocrates, and Chrysippus, agreeably to what they had learned from the ancient Theologists, suppose to be much more strong and powerful than mankind, and of a nature superior to them; though at the same time [while on earth] inferior to the pure and unmixed nature of the Gods, as partaking of the sensations of the body as well as the perceptions of the soul, and consequently liable to pain as well as pleasure, and to all such other appetites and affections as flow from the various combinations of these. *Isis and Osiris*. In this way he accounts for that fallibility which I have already said attaches itself even to the Messengers in all things, except their teachings: and he adds that they are distinguished by Hesiod with the epithets of Holy Guardians of Mankind, Bestowers of Wealth, and Royal Daimons; while by Plato they are styled a middle order of Existences between the gods and men, Interpreters of the will of the Gods to men, and ministering to their wants; carrying the prayers and supplications of mortals to heaven, and bringing down from thence in return Oracles, and all the other blessings of life. It was

moreover, he adds, the opinion of Empedocles that these Genii are obnoxious to punishment for whatever offences they may commit: and this truth I have already alluded to in Part I., page 200.

8. These Angels were supposed to be peculiarly inspired by the solar influence; whether from an innate essential brightness of their own essences, or from their epiphany in the splendour of the Naros, or from a combination of both, the ancient sages have not fully declared. But their connection with the Holy Spirit, and their mission to mankind under her direct auspices, was further shadowed forth by the secret name given to them in the Mysteries, where their nature was fully revealed to the Initiated member. This name was that of the Great Mother; hence they were called *Minerval*, a title of the most supreme dignity, and which connected each one of the Sacred Messengers of the Apocalypse with the Woman clothed with the sun, who brought forth the man-child of heavenly destiny. And the title of Hero was mystically connected with that of Eros, or Love, which was one of the names of the Holy Spirit. See Part I., pp. 575, 638.

9. In another way, also, this former name was applied. *Minerva*, as Plato observes in the *Cratylus*, is *Deific Wisdom*, and hence she is said to have proceeded from the head of God: she is therefore the demiurgic intellect by which the Kosmos was produced, and is the very summit, flower, and, as it were, intelligence of the Deity himself. And as the Messengers prevail with men by the force of intellect, the power of persuasion, the energy of an elevated knowledge, it was right that that phrase (*Minerval*), which expressed the combination of all three,

should be conferred on them in preference to any other of the celestial orders of existence. (2)

10. There is now existing, in the Greek language, says Higgins, a very dark and obscure poem called Cassandra; purporting to be written by a person named Lycophron [Mind of Light, or of the Wolf] in the time of Ptolemy Philadelphus. It pretends to be chiefly poetical and prophetic effusions delivered by Cassandra during the Trojan war. For its profound learning it was in the highest estimation with the Greek philosophers. It has been called το σκοτεινον ποιημα, *The Dark Poem*. This may excuse my inability to explain it. But if the reader be satisfied with me that the Iliad is a sacred poem, relating in part to the renewal of the *Sacrum Saeculum* [Sacred Cycle] he will probably think that the following lines prove that the prophecies of Cassandra relate to the same subject:

But when athwart the empty vaulted heaven,
Six times of years have rolled, War shall repose
His lance, obedient to my kinsman's voice,
Who, rich in spoils of monarchs, shall return
With friendly looks, and carollings of love,—
While Peace sits brooding upon seas and land.

It speaks of the Healing or Saviour-God, *who thus ordained and poured the voice divine* (l. 607); of the impious railers *who taunt the God of light, scorning his word, and scoffing at the truth*. It calls the different ages Woes [See APOCALYPSE, section 34].

One Woe is past! another woe succeeds.

From all which Higgins concludes that the Naronic Cycle and its Messenger were both known to the writer;

though, of course, he could only *hint* his knowledge in the covert way he did.

11. The advent of the Messiahs was the æra of peace, and the golden age; and all who put their faith in them were happy. One of the Jew psalmists thus alludes to the Naronic Epiphany of *the dweller in the secret place*. *He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. He is thy refuge and thy fortress: thy God; in him trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.* Psalm xci. [See APOCALYPSE, section 7.]

12. By another we find the Cabir thus celebrated. *O clap your hands, all ye people; shout unto Aleim with the voice of triumph; for Ieue Elioun is terrible; his king is mighty over the earth. He hath subdued the people under us, and the nations beneath our feet. He hath chosen for us our inheritance, Selah. Aleim is gone up with a shout; Ieue with the sound of a trumpet. Sing praises to Aleim sing praises; to our king sing praises. Sing praises to*

the king of all the earth: to Aleim sing praises with understanding. Aleim is king of the universe: Aleim sitteth on the throne of holiness. The princes of the peoples are gathered: the people of Alhoa, the Supreme Father. Ps. xlvii. And in this psalm, which I have translated anew, there is a manifest distinction made between Aleim (God) and Malek the King, who is his Messenger, though in the common version it is sedulously concealed. (3) Compare with this the Cabir-psalm, cited *ante*, page 161.

13. The numerous vicissitudes to which the Messenger on earth was exposed, his epiphany in Heaven, his voluntary descent and consequent palingenesis were all fully manifested in this portion of the Mysteries. The principal Demon-God, says Faber (not knowing that he really alluded to the Messiah or Incarnation), was not only said to have existed in a prior state* as a venerable old man, and then to have returned to infancy and youth by a second nativity; but he was likewise described as having been lost and then found,† as having died and then experienced a wonderful revival,‡ as having been shut up in a coffin, or as having descended into the infernal regions, and then returned in safety to the light of day.§ Sometimes, also, he was represented as having been wrapt in a profound sleep (4), and as *floating in that condition on the surface of the ocean* || during the period

* Pre-existence.

† The interval of the Naros. Jesus also was *lost* in the Temple and found. And see the parable of the Prodigal Son.

‡ The resurrection from the dead, like that mythic one of Jesus.

§ The descent into Hell.

|| So we are told that Jesus was asleep in a boat during the tempest, which he finally stilled.

which elapsed between the destruction of one world and the formation of another. At the end of the period when the new creation at length appears above the water in youthful beauty, the god awakes, and quitting the vehicle on which he reposed, whether the mysterious lotos or the sacred aquatic serpent, coiled up so as to exhibit the form of a boat, assumes the government of the renovated world. . . . Now, whatever the aspirants scenically represented in the Mysteries, the god himself was believed to have previously undergone. He was thought to have been slain by the mighty enemy that overwhelmed the primeval world [See APOCALYPSE, section 28, for a wonderful confirmation of this], and to have afterwards returned to life, and thus to have been born again out of the *boat* in which he had reposed on the surface of the mighty deep. He was likewise supposed to have been shut up in the hollow interior of a wooden cow, or *Theba*: he was further celebrated as the god who was born out of a *rock*, or who sprang from *the door* of a sacred rocky cavern, within which he had for a season lain *concealed*. And Porphyry assures us that the holy grotto was a symbol of the world: and the whole analogy of Paganism proves him to be right in his assertion. *Pag. Idol.* i. 28. These rocks and holy grottoes were Bride Stones, like those mentioned *ante*, page 125.

14. Of this sun-born Messenger Taliesin thus speaks. Let him burst forth, he says, with rapid speed, the moving, the vehement Fire [אב Ab; איר, *Aur*, Father of Fire], even he whom we adore, high above the earth. The Fire—the Fire, whispers Gwawr (the Morning; it means Flame also). He is high above the lofty tempest! High above every sacred spirit! Vast is the bulk of his

courser! he will not delay at the skirmish, nor at the wedding feast of Llyr. Thy path in the sea is perceived, thine impulse in the mouths of rivers. Gwawr [Chr] smiling repels the gloom. At the dawn, at his ardent hour, at every meet season, at the period of his turnings, at the four stages of his course will I extol him, who judges the ambitious—the mighty lord of the din—dreadful in his wrath. A passage more significant than this it would be difficult to select from the whole range of ancient allusion to the Secret of God. His Cabiric energy is denoted by his coming, which is likened to that of Fire—a moving a vehement Fire. [See APOCALYPSE, section 31]. His nature is so high as to be above that of all other daimonical essences: he is equally ready in the battle (APOCALYPSE, section 33), and at the wedding feast of Llyr, the Holy Spirit (APOCALYPSE, section 65). Other analogies will occur to the reader's mind; and to his own suggestions I think it better that he should be left, than that I should profess to point out the nature of all. I will only add that in Part I. I have inserted so many details in connection with this mystic subject, and its communication to the Initiated in the Greater Mysteries, that I should but repeat myself if I were to do more than invite attention to that portion of my work. I may add, also, that the revelation of the Messengers implied as well the communication of the Naronic Secret, so that it is unnecessary for me here to devote a section to that.

15. I have before shewn that there was no secret which it was so vitally important to conceal, as it were in triple night, as the secret of the Cabiric Messengers. This, if generally divulged as an ordinance in the Apocalypse, would have given sanction to terrific conquests

under the banner of religion. We find, therefore, only the most faint glimpses of what was intended by the mystic names under which *these* Three Mighty Ones were hidden. I have already intimated that Axieros meant the Almighty, and Axiokerses-Axiokersa, God and the Holy Spirit, or AO, whence Casmilus or Cadmilus arose. [See Part I., page 37; see also *ante*.] This was one, and probably the most recondite secret of the Three; but the Kasmilos (who, according to Dionysodorus, was the same as Hermes) was added to the three names as a gloss, to signify that each one of these was also a Messenger, while the names themselves were given to the Cabirs. The word Axi, which is the primary dissyllable of each is a radical word, denoting supreme dignity: hence the αξιος [worthy] of the Greeks. [See Asa, Part I., page 113]. This Asa or Aza is another form of Axi. Eros was a word of triple meaning: it denoted God, as representing the Primeval Love, which generated the Beautiful in all things, from its essential energy of divine benevolence. [See Part I., page 24]. In this sense it represented the Almighty. It indicated also the Holy Spirit of Love herself. But the same word with an aspirate and a slight change in sound represented a Hero, that is, one of the Heroic order of Spirits, from whom, as we have seen, *ante*, page 173, the Archangelic Messenger, Man-Eros, stepped forth, and offered himself on his Minerval mission to fallen mortals. Axi-Eros, therefore, in its tertiary signification, meant the *Hero most dignified*; which was a name rightly given to the Seventh Messenger, the first Cabir of God. In the names of the second and third Cabir we have the title of honour, Axi, prefixed, and the kerses and kersa added. But this kerses is but the Chr,

Car, Kur, of which I have already fully spoken in a note to Part I., page 115, where the reader will see that this radical, has in numerous languages, been always applied to cognates of the Sun, a Circle, the Prophet, etc., etc. Hence, as applied to the Tenth and Eleventh Messengers of God, it symbolized and denoted their solar splendour, their universal nature, their divine characteristics: and we know that Ahmed, the Tenth Messenger, was of the tribe of the Kure Ish, that is, Sun-Issa. [See Part I., page 115.] In the Chaldee, *Chrs*, חרש, denotes a Machinator, Artifex, a Branch, and חרשא, *Chrsa*, conveys the idea of one who from the centre of nature draws everything out of the first shapeless state into formation, by what ought etymologically to be called *charms*, that is, by the power of attraction. Thus Chres, or Kheres, or Kherish, the Holy Spirit, which, as the flame of Vesta, is formless, assumes as Persephone [the Soul] a shape in which an indissoluble living charm is necessarily inherent. She is an enchantress as producing corporeal existence, as *weaving* [See *ante*, page 169], this cloth of mortality, and as the cause of that blest illusion (Maya) of the senses, without which the earth were but a terrific Hell,—in fine as the first link of that Golden Chain which, reaching from the profoundest depth to the supreme height, connects the beginning with the end. She is the Maya of the Hindus and the Etruscans; the Isis, or Issa, of the Egyptians; the Freya of the ancient Germans,—in a word, she is the Divine Spirit of God in Heaven. Her son, therefore, her solar emanation being one with her, having the same exalted tendencies, the same sublime Minerval aspirations, is rightly designated by a name cognate to her celestial essence. He is the Kersor and

Χρυσωρ of Sanchoniathon, who is called Hephæstos, as indeed every Cabir and Messenger is an Hephæstos [Fire-flasher] which seems also a general name for them on the Egyptian monument of Rosetta. [See Part I., page 47.] He is Chrsaor, חרשאור, one who forges works, that is, confines the fire (*Genes.* iv. 22), the enchanter of fire, Kersor, Chrysor. This is not to be perfectly understood without a knowledge of the secret doctrine of Fire, known to the Hebrews, who distinguished Aur, אור, God, *the essence of fire*, by which fire burns, from Ash, אש, the Holy Spirit, in whom the fire is kindled. In what manner the Messenger is the opener, discloser, or renewer of the fire, is explained in the ancient theorem, Κοσμος—πυρ αιξωον, απομενον μετρα, και αποσβεννυμενον μετρα—*the World is an everlastingly-burning Fire, which alternately burns and is extinguished*. That is to say, as the Universe itself perishes, and is again by God miraculously renewed [See APOCALYPSE, section 61], so is the errand of the Messenger, who comes on earth to renovate the decayed brightness of Religious Truth into a new and splendid re-existence. And under these mystic but magnificent semblances the fiery coming of the Cabir was typified to the Initiated in the Mysteries. For further information on Kadimlos, or Kasmilos, I refer my reader back to Part I., page 263, where he will see that it is a Messianic name: and if he should well examine and meditate on the subject, he will be finally as well convinced of the absolute truth of all that I have made manifest, as it is possible to be of any religious truth that the human mind is capable of comprehending. And to that examination I earnestly invite him, as he values his future with the Most High.

*The alternate destruction and reproduction of Worlds: of
Spirits and of Souls.*

16. The continual repetition of these images, as applied to the Messengers who were the royal teachers of the world, gave rise again to further and deeper speculations as to the true nature of the Immortal Essence that gives life; and of its own varied appearances also. As Mind was the Soul or Spirit, and as matter was the body, and as it was observed that man consisted of two parts intimately associated, the circumstance was by the ancients analogically extended to the Universe at large. The spirit of man for a season was held to animate a body, and when that body was worn out, and its component particles were resolved into their original substance, the spirit occupied *another tenement*, and again at a stated interval quitted it for a new one. In a similar manner the Intellectual Great Father for a season animated his body the World; and, when that body at each great catastrophe was resolved into the primal crude matter out of which it had been framed, the soul soon *formed to itself another body in a new world*, which it again occupied and again quitted at the close of the next period. Hence we are told that physiologists were accustomed to style the world, a great man, and man a small world; arguing at the same time that, although the world like man was in one respect mortal, yet in another it was immortal; for that nothing really perished within the whole compass of the living mundane frame; but what seemed to perish only changed its appearance, and was resolved into its original constituent elements. This soul they supposed

to permeate the whole Universe, uniting all the parts of it together, and pervading matter, to use their own illustration, as honey does the honey-comb. Agreeably to this theory, they held, like Jesus, that the Soul of the World was present just as much in the least substances as in those which are the most glorious and estimable, because it was diffused through all things, whether small or great, with equal intensesness. The two supposed component parts of the Universe being thus united, the whole World consisting of a material body animated by a mighty Soul or Spirit was esteemed to be of a god-like nature. The souls of men consequently were reckoned to be emanations from the Great Soul, and were considered as fellows and members of the Principal Deity. In a similar manner as the World was deemed the body of God, the Sun and the Stars were all supposed to be parts of Him, and were considered in the light of intelligent and animated beings; and the different parts of the Universe were sometimes said to be members of the Chief Deity, and sometimes, as in the theological phraseology of the Hindus, they were styled *his varied forms*. See Part I., pp. 145, 146. This is what the biblicals call Pantheism (5)—a word invented to frighten fools: and at which, as may be expected, fools are affrighted, for they are wholly ignorant of its sublime wisdom. And they have been taught sedulously that it means *annihilation after death*, than which it would be difficult to conceive a falsehood more utterly opposed to its real and perfect meaning. Pantheism simply means that God is Infinite, and that He animates the All. As the Soul rules the Body, says Cornutus, so does God the Universe. *Our soul*, says Plato, *is a particle of the Divine Breath*,

and therefore we are related to God; our soul's divine ideas are natural, and are created by the contemplation of divine things. Before it was associated with the body, it existed in God; even now, though enveloped by the body, it may participate in that divine contemplation through the subjection of the passions, and through a contemplative life. In the Veds, wherever the word Soul occurs, it means both the human soul and the Supreme Spirit; for both are asserted to be one and the same: so Proserpine was a name for all Souls, and yet it was given to Ceres herself, the universal Spirit-Mother. And it was this idea which Jesus meant to convey when he said to the Jews, *I and my Father are one*; though our biblicals interpret as if he meant to claim identity with God. And the same glorious and majestic truth may be found in the song of Amosis, who clearly signifies in the following passage the pre-existence of the human soul in God, and in the Heavens, before it lapsed into mortality and earth. *Lord, he says, Thou hast been our dwelling place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world.* PSALM xc: language so clear and unmistakeable that there is not a single tenet of popular belief which can be more certainly established from the Old Testament. Yet the multitude of Paulites are wholly ignorant of it; and think that their souls as well as their bodies were made by their fathers and mothers; but in what way a mortal could generate an immortal they do not condescend to explain. All these things I will reveal in another volume. But Amosis only repeated the ideas of his predecessor, Thoth, the Sixth Messenger. Have you not been informed by the Genica, says Eusebius, quoting one

of the divine Hermaic Books, that all individual souls are emanations from the One Soul of the Universe [that is the Holy Spirit]. See upon this, Part I, page 176. It was from the ancient system of Emanations, says Payne Knight, that the general hospitality which characterized the manners of the heroic ages, and which is so beautifully represented in the *Odyssey* of Homer, in a great measure arose. The poor and the stranger who wandered in the street, and begged at the door, were supposed to be animated by a portion of the same Divine Spirit which sustained the great and powerful. *They are all from Jupiter*, says Homer (*Od.* vi. 207), *and a small gift is acceptable*. This benevolent sentiment has been compared by the English commentators to that of the Jewish moralist, who says, that *he who giveth to the poor, lendeth to the Lord, who will repay him tenfold* (*Prov.* xix. 17). But is scarcely possible for any thing to be more different. Homer promises no other reward for charity than the benevolence of the action itself: but the Israelite holds out that which has always been the great motive for charity among his countrymen—*the prospect of being repaid tenfold*. They are always ready, he adds, to shew their bounty upon such incentives, if they can be persuaded that they are founded upon good security; and in this acceptance of benevolence to others are indeed imitated by most Paulites.

17. The world, as we have already seen, was thought to be subject to certain great periodical changes independent of those smaller mutations which it yearly and daily experiences. In the course of each diurnal revolution it dies away into the gloom of night, and revives or is born again into the light of day. In the course of each

annual revolution it sinks into the dark inactivity of death-like winter, and is regenerated or restored to life by the return of spring. In the course of every revolution of the seasons, the whole vegetable creation dies, is buried, and revives under a form different indeed yet still the same. In the course of each revolution, both of human and bestial life, a generation perishes from off the face of the earth and is replaced by another generation of similar living beings. Lastly, in the course of each grand mundane revolution, all nature is resolved into its primeval chaos and universal death is induced; but, after a certain period given to the sleep of destruction, everything is restored to fresh life; a new earth is born again from the shattered womb of its predecessor, and the whole race of mortals who had played their parts during the existence of the former system reappear by the transmigration of their souls and spirits into new bodies. All this is based on the Apocalypse, sections 57 and 61. This succession of deaths and revivals, of dissolutions and regenerations, as well as the birth, troubles, and resurrection of the Messiah, and indeed of all animated souls or essences, was equally taught and shadowed out in this portion of the Mysteries. We learn from Cicero, who, however, is but a poor authority on any matter of theosophy, that the Orgies of Samothrace and Eleusis when rightly understood related more properly to the nature of things than to the nature of the deities. (*De Nat. Deor.* i. 42.) We are told by Cæsar that, while the Druids disputed largely concerning *the strength and power of immortal gods* (the Avatars or Messengers), they likewise taught their pupils *many things of the stars*, of the magnitude of the Universe, and of the nature of things (*De Bel. Gal.* vi. 14). Iam-

blichus says that the Mysteries professed to disclose certain curious secrets which treated of *the bursting asunder of the heavens* [See APOCALYPSE, sections 54, 55, 57, 59], the bringing to light the hidden things of Isis [See APOCALYPSE, sections 61, 65], the displaying *the Ineffable wonders of the Great Abyss, &c., &c.* [section 69.] And we are also informed that Pythagoras received his collective wisdom from the various Orgies into which he had been initiated, and that the Orgies of Pythagoras and Orpheus were substantially the same. Hence the natural philosophy of the Mysteries is the identical philosophy which has come down to us under the names of those two sages. But the Orphic philosophy exhibited those various parts of the Universe which were thought alternately to die and to revive, and the Pythagorean philosophy described the Universe *as subject to endless revolutions*, and as experiencing alternate destructions and renovations. Such therefore was the peculiar philosophy inculcated in the Mysteries. It was the wisdom which the Egyptian hierophant communicated to Solon; which the Stoic most strenuously maintained; which is inculcated in the Edda, and which is still eminently conspicuous in the Institutes of Brighoo, and in the other ancient documents of the Brahmins. And as Cicero declares that the doctrine of the Metempsychosis of all things was universally delivered to the Initiated, so we find the same notion alike established among the Burmans, the Tlascalans of Mexico, and the aboriginal inhabitants of South America, who doubtless brought it with them from the Asiatic settlements of their forefathers. For previous observations on this head I refer my reader to Part I, pp. 142—183.

18. We shall now be able to perceive, says Faber, with what exact mythological propriety that learned poet Virgil has worked up his curious tale of Aristæus. The person whom he makes the hero of his story was the son of Apollo by the nymph Kyrenè [See Kirani, Part I], and he was educated like Iason and Achilles in the grotto of the centaur Chiron. He is said to have attempted the chastity of Eurydicè, and to have involuntarily been the cause of her death: a circumstance which occasioned the fictitious descent of Orpheus into the infernal regions. Among the Emonians he was worshipped under the several titles of Jupiter-Aristæus, Apollo, Agieus, and Nomius: and he was reputed to be a native of Arkadia, the inhabitants of which were eminently devoted to the superstition of the ship Argha. Hence it appears that in reality he was no other than the solar Great Father [Aristos, the Best. Faber is wrong in assuming Aristæus to be God alone—it means also the First Messenger] who, from the most remote antiquity was believed to preside over agriculture and pasturage, and accordingly, as he was thought successively to reappear at the commencement of every new world, so we are told by Bacchylides there were four Aristæi, just as the Babylonians fabled that there were four Annedoti or Dagon. Now, the mythological story which Virgil relates of him is this. Through disease and famine he had lost his *bees*. Deeply afflicted with the calamity, and not knowing how to repair it, he stands upon the bank of the river Peneus, whom the Roman poet makes to be his father, and there invokes the aid of his mother Kyrenè. Surrounded by her sister nymphs, she hears his lamentations, and forthwith emerges from the bed of the river to comfort

and assist him. At her command the waters divide asunder and yield a passage to the forlorn shepherd. Under the guidance of the goddess he descends in safety to the bottom of the sacred stream, and enters full of wonder into her habitation. Here he beholds a spacious cave, provided with a holy grove, and containing within its deep recesses a lake of pure water. Here, too, he views the secret source of every river, for within this mystic grotto lie concealed the fountains of all the numerous streams which appear upon the surface of the earth. And now his mother, after due purification by water [baptism], directs that a libation should be made from the cup of Bacchus to Ocean the Universal Parent, and that the central fire which blazed on the hearth should be sprinkled with liquid nectar. She then enjoins him to consult the hoary marine Seer Proteus [The First], and directs him how he may most effectually secure the often metamorphosed Prophet. He carefully observes her instructions, and in despite of every effort on the part of Proteus, holds him fast in the rocky grotto which the sea-god was accustomed to haunt. His successful labour meets with due reward. The prophet, after discussing the fate of the hapless Eurydicè, the descent of Orpheus into hell, the boat of Charon, the nine-fold Styx, the dog Kerberus, and the various terrific portents of Hades, concludes his lecture by assuring Aristæus that, provided only that he will slay four bulls and as many cows, leave their carcasses in a holy grove for *nine days* [the number in the Mysteries], and at the end of that period perform due obsequies to the ghosts of Orpheus and Eurydicè, all his wishes shall be accomplished and his loss be fully repaired. [That is, that out of the Sun and Moon, Bull and

Cow, the new birth shall issue.] The shepherd obeys, when lo! at the stated time every carcase teems with new life, a superabundant swarm of bees is marvellously generated from the putrifying bodies of the slaughtered animals. It must, I think, adds Faber, naturally strike any one who reads this singular tale with merely poetical eyes, that, however highly it is wrought up by the exquisite taste of Virgil, the end seems most strangely disproportioned to the means! Aristæus, it appears, had the ill-luck to lose a fine swarm of bees. This, no doubt, was unfortunate; yet, as every bee master knows, it required no *miracle* to repair the loss. But Virgil, in apparent defiance of the sound poetical canon, that *a god must never be introduced when the knot can be untied by a mortal*, moves heaven and earth in order that the shepherd Aristæus may not be disappointed of his honey. A river opens: a goddess appears: a simple swain penetrates into a cavern never before trodden by human foot. Nor is even this machinery sufficient to recover the dead bees. Kyrenè can only direct her son for efficacious advice to another deity wiser than herself. That deity works a series of miracles to prevent his being caught. But at length by a concluding miracle the loss is repaired: and Aristæus is enabled once more to follow his avocation of tending bees. Such are the complex contrivances by which a very simple effect is finally produced; and, if the legend be considered as a mere sport of fancy, there is a mighty stir about nothing: a complete mountain with its mouse. But Virgil was a mythologist as well as a poet; and he delights to embellish his writings with matter drawn from that old philosophical superstition in which he was himself so conversant. This is the case in his

Silenus and in the sixth book of his *Æneid*: and, unless I mistake it is the same also in the present fiction. His commentator Servius, gives a clue to the enigma by affirming that the whole fable was borrowed from the theology of Egypt. In this I believe him to be right; though strictly speaking the story was no more built on the Egyptian superstition than upon that of any other country; for, as we have invariably seen, the same system of religion was equally established in every part of the heathen world.

19. Peneus was one of the many sacred rivers of antiquity. The description of the cavern is taken from the nymphæan grotto, and its subterraneous stream. All rivers are represented as originating from it; just as in the Zenda Vesta the holy river and all other subordinate waters are exhibited as flowing from the *Arg-Roud* [Red Cow and Boat of Flame], while it rests on the summit of Mount Alborj. Within its recesses the Universal Parent Ocean is venerated with libations from the Argha; and the whole grotto, like the interior cell which in the Mysteries represented Elysium, is illuminated with a lambent central fire. The passage into the Cave is *only through water* [APOCALYPSE, section 69], and we know that this was one of the trials which were exacted from those who were initiated into the Mithraic Orgies. Another delineation of the sacred grotto is presented to us in the marine cave of Proteus. This ocean-prophet is no other than the Great Father: his numerous transformations allude to the scenical metamorphoses of the Mysteries, and his whole discourse respecting the infernal regions is perfectly in character with him as the universally acknowledged god of the dead. But it is time

that we attend to his directions for producing a new swarm of bees, which is the very gist of the entire story from beginning to end. Here let us take Porphyry for our guide. In his treatise on the Homeric Cave of the Nymphs, which cave is clearly the prototype of the Aristæan grotto, he tells us that these divine females, whom the Latin like the Greek poet describes as occupied in *weaving* [See *ante*, page 169], are human souls about to be born into the world. These souls the ancient mythologists called *bees*; and, as Proserpine was the reputed female principle of generation she was likewise denominated a *bee*; and from her the priestesses of the infernal Ceres were distinguished by the same title, doubtless as the mystic representatives of the Nymphs. But the souls which were born out of the grotto were also said to be born from a door in the side of the Moon [See Part I, page 467]; and this moon was not only styled a *bee* but also a *heifer*. Hence Porphyry observes bees were fabled to be produced from a heifer; and *souls advancing to the birth* were mystically described in the very same manner, and under the very same appellation. For this reason, he adds, *honey* was made a symbol of death, and libations of honey were wont to be poured out to the infernal gods. He then proceeds to notice in connection with this subject the high antiquity and general prevalence of worship in caverns: that is to say, such caverns as those which concealed the Nymphs or bees or souls about to be born into the World. And now we may plainly enough perceive the drift of Virgil's curious mythological story, which perfectly accords with the received character of the Arcadian shepherd Aristæus as drawn at the commencement of this discussion from other sources: we may now safely

acquit him of any violation of that poetic canon which, at the first view, he might seem to have so lightly disregarded. He had a knot to untie, which indeed required the aid of a divinity, for, under the form of an apologue, he was delivering *the most abstruse mysteries of ancient theology*: he was treating of no less important a subject than the general destruction of the human race, and their subsequent reproduction from that wonderful vessel which was indifferently symbolized by a *cavern*, or a *heifer*, or a *Divine prolific Female*, or a *floating Moon*. So deeply indeed is the poet impressed by his theme, and so well did he know the profound veneration in which the Bee was held by the Initiated, that even before he enters upon his fairy tale, and while he is professedly delivering a mere lecture to apiarists, he cannot refrain from throwing out some anticipating hints of what is to follow. In the genuine spirit of the old mystical philosophy, which taught that all human souls were excerpted from the essence of the Great Father, and that at each mundane revolution they were again absorbed into that essence, he remarks that such was the peculiar nature of *bees* that they might well be deemed an emanation of the Divine Mind (6). For however short the life of an individual insect the race itself was immortal: and as all human souls spring from the Great Father, so all bees are generated from that single Bee which was anciently denominated their king. He then at once launches out into the system which formed the very basis of pagan mythology. *A supreme intelligent Numen pervades the Universe: from Him both flocks and herds and men are alike produced: and into Him again every thing is finally resolved. Death has no real existence: for by a perpetual revolution whatsoever*

is possessed of life migrates only from one state of being into another, mounts to its proper sidereal abode, and is at length swallowed up in the profundity of high heaven. Throughout the whole of this curious passage, in the precise symbolizing humour which is so fully explained by Porphyry, the mythological poet speaks of bees under a covert phraseology, which properly applies only to the *new-born souls of the Mysteries.* Pag. *Idol.* iii. 217.

20. I quote from Plotinus a passage which shows that this lapse of the soul or spirit into earthliness was one of the revelations made in the Mysteries. The divine Plato, he says, remains, who has said many and beautiful things about the soul, and has spoken in many parts of his works *about its descent*, so that we may hope to receive from him something perspicuous about it. What, therefore, does this philosopher say? It does not indeed appear that he everywhere says the same thing on this subject, so that any one may easily apprehend his meaning; but he everywhere despises the whole notion of its being of a carnal nature, and blames the association of the soul with the body. He likewise asserts that the soul is fettered and buried in the body; and considers *what is said in the Mysteries* as a thing of great importance, viz., that the Soul is in the present life as in a prison secured by a guard. A cave also with him, in the same manner as with Empedocles, appears to me to signify this universe; and he says that a liberation from the bonds, and an ascent from the cave, is a progression to the Intellectual. But in the Phædrus he says, that *the defluxion of the wings of the soul is the cause of its descent hither.* Certain periods likewise cause the Soul which has ascended to tend again towards the earth. Judgments, also, and allotments, and chances, and

necessities, send other souls [into these lower spheres]. And in all these places he blames the descent of the soul into body. In the *Timæus*, however, speaking about this Universe, he praises the Kosmos, and says that it is a blessed god: and that Soul was imparted to this Universe by the Beneficent Demiurgos in order that the Universe might be a partaker of Intellect; since it is necessary that it should be intellectual; but it is not possible for it to become so without Soul. The Soul of the Universe, therefore, was for this purpose imparted to the Kosmos, and also each of our souls, in order that the Kosmos might be perfect. *Ennead* iv. lib. 8, c. 1. For all this Plato was indebted to the East; but his *defluxion of the wings of the soul* is far inferior in beauty and in philosophic subtlety to the cause which Kabir assigns (*ante*, page 171) for the transmigration of souls through various forms. And a more true and perfect solution of a great mystery it would not be possible to discover. [See Part I., page 39—44.]

21. But not to the destruction and reproduction of souls or worlds alone, or to the mysterious palingenesis of the Eleusinia does this mythos relate; it includes also in it that new birth of all intellectual existences which is said to take place on the advent of the new Messenger. The bees of a former generation have passed away; the honey-truth on which they lived has grown corrupt; their annihilation therefore follows. But the Epiphany of the Messenger makes all things new [See APOCALYPSE, section 61.]: he comes, and by the aid of The First, out of the mystic Hive (which we shall subsequently see is the Holy Spirit herself) a new swarm of bee-like essences proceeds; and the religion of the world is brought back

by the labours of the Arkadian Shepherd. The heavenly Hive gives forth its treasure: the celestial Cow produces offspring: the Rock of God is opened, and from its heart proceeds the Beautiful.

22. The inseparable conjunction of these ideas, and the wide prevalence of the regeneration of the Mysteries, is curiously proved by the analogous customs of Athens and Hindostan. When an Attic citizen, from long absence, was thought to be dead, if he returned, he was not suffered to take his place again in society until he had been figuratively regenerated from *the lap of a woman*. [POTTER, *Arch. Græc.* ii. 4.] (7) In a similar manner, when a Brahmin loses his caste by travelling, he can only recover it by being born again, either from a *Golden Woman*, or a *Golden Cow*, viewed as the symbols of the Great Mother. [*As. Res.* vi., 537, 538.] As the idea of being born again from the Theba, or bovine boat, produced the regeneration from the womb of a Cow, so the idea of being born again from the sacred cavern produced the regeneration which was thought to be effected by squeezing the body through a hole in a rock. Of this latter very distinct traces may be observed both in the East and in the West. The vast artificial grottos which occur in different parts of Hindostan, bear so close a resemblance to the Mithratic excavations in Persia, that we can scarcely entertain a doubt of their having been employed for the very same purpose of initiation into the Mysteries; and this belief is strengthened both by the doctrine of a *new birth* being so universally prevalent among the Brahmins, by the austerities practised by them in their imaginary progress to perfection, and by the peculiar methods which they employ in order to obtain regeneration. One of these is,

as we have seen, by passing through the body of a Golden Cow, designed to represent the Great Universal Mother: another of these is by squeezing the person through a *small hole in a rock*. There is a sacred orifice of this description in the immediate vicinity of the famous Elephanta Cavern temple; and from the use which is still made of it we may reasonably infer its near connection with the rites celebrated of old in that stupendous grotto. In the island of Bombay, about two miles from the town, rises a considerable hill, called Malabar hill, which stretching into the ocean, by its projection forms a sort of promontory. At the extreme point of this hill, on the descent towards the sea-shore, there is a rock, upon the surface of which there is a natural crevice, which communicates with a cavity opening below, and terminating towards the sea. This place is used by the Hindus as a purification for their sins, which they say is effected by their going in at the opening below, and emerging out of the cavity above. The cavity seems too narrow for persons of any corpulence to squeeze through; the ceremony, however, is in high repute among the neighbouring countries. At the present day both men and women go through the operation, which, partly from the narrowness and partly from the ruggedness of the orifice, is attended with considerable difficulty; although it is nearly as easy a mode of atoning for sin as confession to a priest, or partaking of an eucharist. But this orifice is deemed symbolic, exactly in the same manner as the door of each Mithratic cavern, and the door in the floating Moon, through which all souls were born; and, agreeably to this universally prevailing opinion, the aspirants who pass through the rocky cleft in Bombay are believed to be

purified from their sins, by experiencing what is termed a regeneration, or new birth. Dr. Borlase mentions a Druidical monument which occurs in Scilly and Cornwall, and which still bears the name of Tolmen, or the hole of stone. It consists of a large orbicular or oviform stone, supported by two others, between which there is a passage. Of this kind of monument the most astonishing specimen occurs in the parish of Constantine. It is one vast egg-like stone placed on the points of two natural rocks, so that a man may creep under the great stone and between its supporters, through a passage of about three feet square. Respecting the use of such monuments, Dr. Borlase conjectures that those who passed through the stone orifice were thought to acquire a sort of holiness; and that the orifice itself was used for the purpose of introducing aspirants, or novices, or persons under vows into the more sublime Mysteries of the Druidical religion. He is willing also to believe that the huge architraves which rest upon the uprights at Stonehenge were erected with the same intention; and that those who worshipped in the interior of the temple, were believed to acquire additional purity by passing through these holy rock portals. (*Borlase's Cornwall*, page 174.) In entertaining such an opinion, adds Faber, he is most clearly right, as may be collected unequivocally from the whole tenor of the Druidical religion. The vast Tolmen represented the Mundane floating Egg; and the circular temple at Stonehenge shadowed out what the Hindus call the *Circle of Ila*, the feminine of El, God. Hence the stone hole beneath the one, and the gigantic portals of the other, equally typified *the Sacred Door*. Hence the Messiah was sometimes called $\tau\omicron\nu\ \theta\upsilon\rho\alpha\theta\epsilon\nu\ \text{Nou}\nu$, the Mind who

came forth from a *door*. Greg. Nazianz. *de Spirit Sanct*. Hence also Cecrops and the other founders of empires and religions were called διφυης, or double-natured, allusive to their being god-men, and to being *twice born*. It was in allusion to such rites that Plato, whose philosophy was largely tinged with the doctrines of the Mysteries, was wont to say, that Truth must be sought for at the bottom of a Well. By truth he meant probably the speculations revealed to the Initiated; and by the *well* it is now obvious from all that has gone before what peculiar symbol of the Queen of Heaven he intended. And as the Mithratic cavern, the sacred well, Khoond, or fountain, the mystical stone aperture, the argha or conch-shaped boat, the water-lotus, were all emblems of the Sacred Spirit, so the obelisk, fire-tower, and pyramid were of the Great Father of the Universe. The great Babylonian Tower was itself a gigantic Lingam of tower upon tower, such as can be seen in the oriental mystic curiosities in the British and the East India Museums. This is absolutely demonstrated by the word which in Genesis xi. 4 is translated *tower*, מגדל. If you put this into English letters, and read them regularly from left to right, it will be *Lidgam*. But the Hebrews read in the opposite direction, from right to left, and that is the very cause of the appearance of the *d* in the word; for as *Magnil* reading backwards would produce a cacophony, the *n* of the original was left out, and the *d* substituted, making *Magdil*; reinstate the *n* and enunciate the Hebrew word as you would the Irish or the Shan-screet, and it will not only unmask the *secret* of this long disputed edifice, but *be, sound, and personate*, in all the

nicety of accentuation, *Lingam*, and thus prevent all further controversy about the character of the Tower of Babel. (8)

23. I have already, says O'Brien, alluded to the \triangle or triangle as a symbol of the Sacred Spirit: it represented the female symbol. Lucian in his *Auction* states the following dialogue as having occurred between Pythagoras and a purchaser :—

PYTH. How do you reckon?

PUR. One, two, three, four.

PYTH. Do you see? What you conceive *four*, there are *ten*, and a perfect *triangle*, and our *oath*.

If we investigate the secret of this Pythagorean asseveration, we shall find that the numbers 1, 2, 3, 4, thrice joined and touching each other, as it were, in three angles



Monad, God, or the Active Principle.

Duad, the Holy Spirit, or the Passive.

Triad, the All, emanating from both.



Tetrad, the Three, presided over by the One.

in this manner, constitute an equilateral triangle, and amount also in calculation to *ten*. The inward mystery, therefore, couched under its figure embraced all that was solemn in religion and in thought, being, in fact, the male and female united, the unit in the centre standing for the male. Look now at the form of the great Egyptian Pyramid, and is it not precisely that of the above triangle? Is there not also an aperture into it about the middle as

here and when to all we add the notion of wells of water inside, is not the demonstration complete that the Goddess of the Lotus was the honoured object of its symbolical erection? (*Round Towers*, 267.) This hieroglyph, as the reader sees, is **A O**, the **A** being in the **O** or Circle. As it goes back at least to the days of Pythagoras, more than 600 years before the vulgar date of the Apocalypse, it shows that John the pretended author was not the inventor of **A O**. But in truth the symbol goes back to the first ages of the Adamic Apocalypse. The same idea is symbolized in the Ogham by **••** which represents the Triune, and the Tree of spreading branches, the Holy Spirit; the Hebrews reversed it, and put it in their secret writings in the form of a bunch of grapes, thus, **••** a type of her who is the true Vine, and who dispenses the wine of truth to Mortals. It is called *Sacal*, **לש**, or the bunch. The pyramidal symbol is curiously illustrated in the Samaritan alphabet, where the letter \triangle Ain is a *Fountain*: a Coondh, as the Brahmins would say. The Oriental Irish called God Ti-Mor, the Great Circle—also the great **T**. De la Croze speaks of having seen a Hindu painting of a *Triangle enclosed in a Circle*, which he was told was an emblematical indication of the Supreme Being; but observes that this is not a thing to worship, and that no image is ever made of God. CRAWFORD'S *Sketches*. I have already mentioned that this symbol was Egyptian also. See Part I., page 38. See Millin for a representation of the Yoni in a triangular or pyramidal form in the centre of the Lotus. *Galerie Mythologique*, Pl. II. 6. But in place of the symbol a beautiful Virgin, lustrous with life and

light was more frequently beheld. There was a seat on the top of the Gorsedd, or Hill of Presidency, says the Welsh epopt, possessed of such a quality, that whoever sat upon it was certain either to receive a wound or see a miracle. Pwyll, regardless of the consequences, sat upon the mystical seat, and presently both the prince himself, and the whole of his retinue, beheld a Lady mounted upon a horse of a pale bright colour, great and very high. The Lady herself wore a garment glittering like gold, and advanced along the main road which led towards the Gorsedd. Her horse had a slow and even pace, and was coming in the direction of the high seat. This Lady of the splendid robe was the Rainbow, or the Holy Spirit, who was thus revealed to the fully Initiated, and made manifest as the Virgin-Mother of Light and Beauty, from whom all spirit-souls, whether newly born or regenerated, were introduced to fill the mighty Universe. She is the same as the Hindu Gaun-Issa, or Doorga, the sacred object of veneration with the inhabitants of Java. . . . Her they denominate *Boke Lora Jungran*, or the Virgin Lady, tall and beautiful. See *As. Res.* xiii. 339.

24. Among the most ancient Chinese characters which have been handed down we find that of the \triangle . According to the Dictionary of Kang-hi this character signifies Union. Let us hear the Chinese themselves in their analysis of it. According to the celebrated book Choueouen, \triangle means Three in One. Lieou-Choutsing hoen, which is an exposition on a rational and learned basis of the most ancient characters, thus expresses itself : \triangle signifies an intimate union, a harmonic blending; the junction of the Three Tsai (that is, the Three Essences which constitute TAO), for so united they govern, sustain

and fill the Universe. See Part I., page 30, for an ancient allusion to the triangle. The first two letters of Light, or **L V X**, the First-born of God [See Part I., pp. 23, 33] formed a diamond  and this with the cross **X** in the centre  formed a double and quadruple Triangle; the original of much mysterious symbolism.

25. There is reason to believe, says Faber, that the Initiated not only bore the title of the *regenerated children of the Moon*, but that, in the celebration of the Mysteries, this birth from the sacred lunar ship was literally though scenically exhibited. I take it that in the large edifices or temples, which were constructed for that purpose, an artificial lake or river of real water was introduced, and that this river was furnished with a *boat* like the lunar crescent. When the aspirants had courageously passed through the terrific pageants of the Lesser Mysteries, they arrived at the bank of the mimic river, and entering into the boat, were ferried over to the Island of the Blessed. Here they were born again out of the ship, or floating moon, within which they had been enclosed, and having landed safely on the shore of Elysium, they were forthwith initiated into the exhilarating secrets of the Greater Mysteries. *Pag. Idol.* iii. 164. The mode of initiation, he adds, by being born again from a *boat*, is most curiously exemplified in the account which has come down to us of the Ancient Mysteries of the Druids: and this account is the more important, because, while it dwells in the strongest terms upon the doctrine of the transmigratory metamorphosis, it closely joins together the regeneration from the boat, the regeneration from the stone cell or rocky cavern

[or Bride-Stone], and the regeneration from the womb of the Great Mother. All these meant the same thing; though one mode of being born again might be preferred by the hierophants of one country, and another mode by the hierophants of another country: for whether the aspirant was regenerated from a boat, or from a floating moon, or from a wooden cow, or from a female image, or from a stone cell, or from a rocky cavern, or from an artificial grotto, hewn with infinite labour in the side of a craggy mountain, or from a gloomy chamber within a montiform pyramid, still his figurative birth was in each case alike intended to be represented. We are indebted to the bard Taliesin for describing to us, in the shape of a fairy tale, the process of his own initiation; and Faber cites the mabinogi (for which see *post*, page 216). This ceremony, pursues Faber, wildly as it is described by Taliesin, appears to have been literally gone through by the Initiated. The Goddess (Ceridwen) was represented by one of those stone cells or artificial caverns of which so many are yet remaining in different parts of our island. They were called Kist-Vaens, or Men-Archs, terms alike denoting arks of stone. In these the aspirants were shut up as prisoners, and they were figuratively said to be swallowed by Ceridwen, and afterwards to be born again as infants from her womb. Accordingly, Taliesin explains Ceridwen's absorption of him by informing us that the Llan, or cell within which he was enclosed during the process of his initiation was above ground. It was the same as the stone ship of Bacchus, the rocky insular cavern of Saturn, and the navicular stone coffin of Osiris; and in what light we are to understand the confinement within it, and the numerous metamorphoses undergone

by the goddess and her novitiate, may be collected from the words of this bardic poet, wherein he explains the import of his being swallowed up by the Great Mother, and of his being born again from her womb. I was first modelled, says Taliesin, into the form of a pure man in the Hall of Ceridwen, who subjected me to penance. Though small within my ark, and modest in my deportment, I was great. A sanctuary carried me above the surface of the earth. Whilst I was enclosed within its ribs, the sweet Awen rendered me complete [or initiated me]. The Greeks used the exactly equivalent words *τελεω* and *τελεται*, in speaking of their Mysteries. Awen is the hermaphroditic Om, or Awm of Hindostan, which is styled *the place of births*. [*As. Res.* v. 348]. And my law without audible language was imparted to me by the Old Giantess, darkly smiling in her wrath; but her claim was not rejected when she set sail. I fled in the form of a fair grain of pure wheat: upon the edge of a covering cloth she caught me in her fangs. In appearance she was as large as a proud Mare [the Ceres-Hippa of the Greeks, who similarly received Bacchus into her womb], which she also resembled: then was she swelling out like a ship on the waters. *Into a dark receptacle she cast me*. She carried me back into the sea of Dylan. It was an auspicious omen to me when she happily suffocated me. God the Lord freely set me at large. *Davies's Mythology*, p. 255.

The Doctrine of Metempsychosis and Metasomatosis.

26. Next in order to the palingenesis of Worlds and Souls, was the doctrine of the Transmigration of the

individual Soul, by metempsychosis or metasomatosis, which Apuleius beautifully shadows forth in his remarkable work, wherein he represents himself as changed into an Ass in consequence of his indulgence in criminal passion, and his regeneration or new birth into his original human form by the interposition of the Holy Spirit in his favour. And as this creed was eminently calculated, as Bishop Warburton says, to support the doctrine of a Providence, by inculcating a belief in rewards and punishments, the first Mystics made it to be a part of the religion of the peoples. Neither the religion nor the philosophy of the ancients, says the erudite and philosophic Duncan, recognized everlasting punishment. The *locus pœnitentiæ* was always open to the repentant sinner. Although it was held that impurity could never enter Elysium, yet every fallen soul, however degraded and soiled with the contaminations of matter, was susceptible of purification. This condition being fulfilled by the soul disengaging itself from all terrestrial corruption, it assumed its original purity, and ascended into the luminous empyrean. Plato contended that no soul could be completely purified until it had undergone three distinct incorporations with matter: an opinion, according to Beausobre, adopted by the Jews (*tome ii. p. 495.*) The Manichæans held that five incorporations were necessary. It was thought, continues the learned author of the History of Manichæism, that the justice and equity of God restrained him from punishing a sinner for the offences he might have committed in one generation, and that He sent the souls of men after death into new bodies, as it were, into new schools, to be there chastised for their first transgressions, and at the same time to be purified by such

chastisement. This opinion, inculcated by the divine Plato, and adopted by his followers, approaches in substance to the Christian doctrine, which declares that God does not desire the death of a sinner, but rather wishes him to turn from his wickedness and to live. Having affirmed that three incorporations with matter were indispensable to purify the soul, this great philosopher was obliged to acknowledge some transmigration of the soul after the dissolution of the body, and thus the doctrine of the metempsychosis was established [among his followers]. *Belief in this transmigration was almost universally recognized by the ancient world.* It prevailed in the East and West, among civilized and barbarous nations; and so remote is the origin of it that Thomas Burnet remarked *it must have descended from heaven*, as no one could trace either its father, its mother, or its genealogy. Transmigration was a species of purgatory, and is recognized as such even to this day among the natives of India. The Fakirs, a religious order of begging friars, in the hope of entering the Brahminical Paradise instantly after death, inflict every species of cruelty and mortification on the flesh, in order to purify their souls from the contamination of matter. They scourge themselves: they fast: they sleep on spikes: suffer purulent ulcers to cover their lacerated limbs, and permit their persons to exhale with putrefaction. By this discipline they expect to drive away the attributes of the Evil Principle, believing that the purification of the soul depends on the degradation of the body. This Indian theory accords with the doctrine of Plato in substance; for he says formally that “The souls of men will never see the end of their sufferings until the revolution of the world shall have brought

them back to their primitive state, and they shall become cleansed from the stains produced by the contact of the four elements, Fire, Water, Earth, and Air.” Transmigration varied in character according to the sinfulness of the deceased. The most favourable was into a laurel amongst plants, and into a lion among animals; laurels and lions being sacred to the Sun. Voluptuaries and gluttons were sent into the bodies of asses, and other lascivious and voracious beasts. The souls of tyrants passed into wolves and vultures. The souls of murderers entered bodies afflicted with the disease called celephia, or elephantiasis, and were said to be changed into a celepheus, which Beausobre expresses by the term *in elephantiacorum corpora*. Elephantiasis was a sanguineous disorder and bloody flux, covering the skin with blotches and pustules. The wicked rich entered the bodies of poor men, and were condemned to beg their bread all their lives. The souls of adulterers passed into the bodies of camels, and the Cabbalists affirmed that David would have undergone this punishment had he not obtained pardon through repentance, citing words of Scripture: *I will praise the Lord for the good things he has done unto me, who has delivered my soul from the camel*. There is nothing in these philosophical speculations on the transmigration of souls unworthy of the Divine Being. They are based on that spirit of mercy and justice, which is among the holiest attributes of the Creator. That intellect must be weak indeed which condemns the heathen teachers for cherishing the principle of undying hope in the human breast, and thus negating the disheartening doctrine of eternal punishment. Had they absolved the sinner from *all* penalties

after death, they would have merited unqualified reprobation, but no such charge can be substantiated against the heathens. They insisted on the absolute necessity of retributive justice, and the very nature of their transmigrations, fanciful though they be, were judiciously adapted to the crimes committed in the flesh. But believing, on the one hand, in the mercy and justice of God, they deemed it impious to teach the everlasting misery of mankind for offences perpetrated during a few years, and therefore held that new trials would be given to all in some new form of life until even the most vicious would be purified from sin: a doctrine consistent with the divine mercy, and strictly accordant with that promise of Scripture which declares there shall ultimately be One Shepherd [the Twelfth Messenger] and One Fold. Modern zealots may exclaim against such a creed, but the wise and good will acknowledge that, while philosophers have instructed mankind from a pure love of Truth alone, priests have ever received hard money in exchange for their exhortations. *The Religions of Profane Antiquity*, pp. 254—258.

27. Porphyry, after stating that the Metempsychosis was an universal doctrine of the Persian Magi, remarks, with no less ingenuity than truth, that that tenet was set forth in the Mysteries of Mithras. For the magi, wishing obscurely to declare *the common relationship of men and animals*, were wont to distinguish the former by the several names of the latter. Hence the men who were Initiated into the Orgies, they denominated *lions*, the women *lionesses*: and the ministering priest *ravens*. Sometimes also they styled them *eagles* and *hawks*; and whosoever was Initiated into the leontic Mysteries that

person was constantly made to assume the forms of all sorts of animals. He adds that Pallas, in his treatise on the rites of Mithras, says, that this Metamorphosis was usually thought to relate to the different animals of the Zodiac: but he intimates that its true origin was to be ascribed to the doctrine of the soul's transmigratory revolution through the bodies of every kind of bird and beast and reptile. He then, after instancing the common practice among the Latins of applying to men the names of animals, intimates that the hierophants were equally accustomed to designate the demiurgi themselves by parallel appellations. Thus they called Diana a *She-Wolf*; the Sun a *Bull*, or a *Lion*, or a *Dragon*, or a *Hawk*; and Hecatè a *Mare*, or a *Cow*, or a *Lioness*, or a *Bitch*. In a similar manner they denominated Proserpine, Pherephatta [Parvatti in Hindu], because the *phatta* or wild Dove was sacred to her; and as the priests and priestesses of the heathen gods, ordinarily assumed the names and attributes of the deities whom they venerated, and as Maia, or the Great Mother [Part I., page 91], was a name of Proserpine, they thence, as we learn from Herodotus, styled the oracular priestesses of the Goddess, *Pigeons*. Allusions to this are frequent among the Jews. *And I said, Oh that I had wings like a Dove, for then would I fly away and be at rest. I would wander far off, and remain in the wilderness. Selah. I would hasten my escape from the wind, storm, and tempest.* Ps. lv. Again, *Though ye have lien among the pots, yet shall ye be as the wings of a Dove covered with silver, and her feathers with yellow gold.* Ps. lxxviii. —a clear allusion to the palingenesis out of filthiness and carnality (typified by the pots) into the splendour of

the ethereal heavens. The reader will see the likeness of this to the Greek Psyche, or butterfly symbol of the soul alluded to in a later page. For the same reason, as Porphyry elsewhere teaches us, the ancients called the priestesses of the Infernal Ceres *Bees*: because they denominated their Great Goddess the floating Moon, a *Bee*, while they bestowed upon Proserpine the epithet of *honied*. They likewise, as he proceeds to remark, styled the Moon a *Bull*; and, since new-born souls were said to be produced out of the Moon, since the Moon was called a *Bull* or *Cow*, which was the symbol of the Theba, or lunar ark of Osiris, and since the fable thence originated of the generation of bees from the body of a heifer, all new-born souls or souls regenerated in the Mysteries were distinguished by the appellation of *bees*. It was on account of this doctrine of the transmigratory Metamorphosis, as he further informs us, that the Initiated were wont to abstain from domestic birds; and that in the Eleusinian Orgies, birds and fishes, and beans and pomegranates, were strictly prohibited. It was on account of this same doctrine also, no doubt, that the Buddhists and Pythagoreans have included abstinence from all animal food. And it was still on the same grounds that the Syrians religiously refused to eat Doves and Fishes, because these animals had been the successive forms or vehicles of their transmigrating Great Goddess (9), or of their own ancestors and friends. The Druids, says Davies, were called *Nadredd*, Adders, by the Welsh bards. This title, I suppose, they owed to their *regenerative* system of transmigration. The serpent which annually casts his skin, and seems to return to a

second youth, may have been regarded by them, as well as by others, as a symbol of renovation. *Mythology*, 210.

28. These symbolical names were in part founded on the Apocalyptic figures. Man is placed, according to the Druids, says Dr. Lingard, in his *History of England*, in the *Circle of Courses*; good and evil are placed before him for his selection. If he prefer the former, death transmits him from the earth into the *Circle of Felicity*; but if he prefer the latter, death returns him to the *Circle of Courses*: he is made to do penance for a time in the body of a beast or reptile; and then permitted to re-assume the form of man. According to the predominance of vice or virtue in his disposition, a repetition of his probation may be necessary; but after a certain number of transmigrations his offences will be expiated, his passions subdued, and the *Circle of Felicity* will receive him among its inhabitants. Before the soul of man, says Plato, sank into sensuality, and was embodied with it through *the loss of the wings*, he lived among the gods in the airy world where everything was true and clear. *Here he saw things only as a pure spirit*. But now he is happy if he can use the forms of the imagination as copies, and collect gradually from them that which smooths his path and points out the way to the lost knowledge of the Great Universal Light. To this end the Mysteries are especially serviceable; in part to remind him of the Most Holy; in part to open the senses of his soul; to use the images of the Visible for this purpose, but which are understood by few, because their original and present connection is no longer understood. He also says in the *Phædo*, that souls departing hence exist in Hades, and

return hither again, and *are produced from the dead*. But those who are found to have lived an eminently holy life, these are they who arrive at the pure abode above, and dwell in the upper parts. *Produced from the dead* of course alludes to palingenesis. Proclus, in his Commentary on Plato's Politics, p. 372, speaking concerning the sacerdotal and symbolical mythology, observes that from this mythology Plato himself establishes many of his peculiar dogmas; since in the Phædo he venerates with a becoming silence the assertion delivered in the Arcane discourses that men are placed in body as in a certain prison, secured by a guard; and *testifies according to the mystic ceremonies, the different allotments of pure and impure souls in Hades*, their habits, and the triple path arising from their essences: and this according to paternal and sacred institutions: all which are full of a symbolical theory, and of the poetical descriptions concerning *the ascent and descent of souls*, of dionysiacal signs, the punishment of the Titans, the trivia and wanderings in Hades, and everything of a similar kind. How beautifully does this accord with the words of Minutius Felix that Proserpine [the Soul] was carried by Pluto through thick woods, and over a length of sea, and brought into a cavern, *the residence of the dead*. And if the reader will compare these passages with the Apocalypse, he will find that they have all flowed from it, as fountains from a spring.

29. Hanes or Oannes, Taliesin says mystically: I have been a *flood* on the slope. I have been a *wave* on the extended shore. In another place he says, I am a skilful composer: I am a clear singer: I am a *tower*: I am a Druid: I am an architect: I am a prophet: I am a

serpent: I am love: in the social banquet will I indulge. When he alludes to his regeneration in the Mysteries, he says: *When my formation was accomplished, not of mother and father was I produced, but of nine elementary forms*—of the fruit of fruits; of the fruit of the primordial god, of primroses, the blossoms of the mount; of the flowers of trees and shrubs; of earth in its terrene state was I modelled: of the flower of nettles and the water of the ninth wave. . . . *I have been a spotted adder on the mount: I have been a viper in the lake: I have been stars among the supreme, &c., &c.* There is a Poem by the same writer which alludes to this doctrine in the following terms: and which gives a far glimpse also of some further of the secret ceremonies used in the Mysteries. It is that to which I have alluded, *ante*, page 206. In former times, it runs, there was a man of noble descent in Penllyn. His name was Tegid Ti-Jid (God the Circle) Voel, and his paternal estate was in the middle of the lake of Tegid. His espoused wife was named Ceridwen [The Holy Spirit]. By this wife he had a son named Moevran ap Tegid (Raven of the Sea), the son of serenity, and a daughter called Creirvyw, the sacred token of life: she was the most beautiful damsel in the world. [These are the pure Archangels]. But these children had a brother named Avagddu (utter darkness) the most hideous of beings. [This means the Spirit lapsed to earth by reason of sin]. Ceridwen, the mother of this deformed son, concluded in her mind that he would have but little chance of being admitted into respectable company unless he were endowed with some honourable accomplishments or sciences [that is, unless he became an Initiated Mystic]. Then she determined agreeably to

the mystery of the Books of Pheryllt to prepare for her *son a cauldron of Awen a Gwybodeu* (Water of inspiration or Wisdom, Boodhoo), that he might be more readily admitted into honourable society* upon account of his knowledge and his skill in regard to futurity. The cauldron began to boil, and it was requisite that the boiling should be continued without interruption for the period of a year and a day; and till three blessed drops of the endowment of the Spirit could be obtained. She had stationed Gwion the little, son of Gwreang the Herald of Llanvair (the Fane of the Lady), in *Caer Einiawn* (the City of the Just), in *Powys* (the land of rest), to superintend the preparation of the cauldron: and she had appointed a blind man (*Μυσθησ*) named *Morda* ruler of the sea, to kindle the fire under the cauldron, with a strict injunction that he should not suffer the boiling to be interrupted before the completion of the year and the day. In the meantime *Ceridwen*, with due attention to the books of astronomy, and to the hours of the planets, employed herself daily in botanizing and in collecting plants of every species which possessed any rare virtues. On a certain day, about the completion of the year, while she was thus botanizing and muttering to herself, three drops of the efficacious water happened to fly out of the cauldron, and alight upon the finger of *Gwion the little*: the heat of the water occasioned his putting his finger in his mouth. As soon as these precious drops [the knowledge of the Apocalypse] had touched his

* The Hellenes had a mythos that *Thetis* cast her children as they were born into a cauldron of boiling water to try if they were mortal. Such as were unable to stand the test perished. This symbolizes Initiation. Did the Welsh Boodhists copy from the Greeks? or did not both derive the mystery from the East?

lips, every event of futurity was opened to his view, and he clearly perceived that his greatest concern was to be aware of the stratagems of Ceridwen, whose knowledge was very great. With extreme terror he fled towards his native country. As for the cauldron, it divided into two halves, for the whole of the water which it contained, excepting the three efficacious drops, was poisonous: so that it poisoned the horses of Gwyddno Gavanhir which drank out of the channel into which the cauldron of Ceridwen had emptied itself. Hence that channel was afterwards called *The poison of Gwyddno's horses*. Ceridwen entering just at this moment, and perceiving that her whole year's labour was entirely lost, seized an oar and struck the blind Morda upon his head, so that one of his eyes dropped upon his cheek. Thou hast disfigured me wrongfully, exclaimed Morda, seeing I am innocent: thy loss has not been occasioned by any fault of mine. True, replied Ceridwen, it was Gwion the little who robbed me. Having pronounced these words she ran in pursuit of him. Gwion perceiving her at a distance transformed himself into a hare, and doubled his speed: but Ceridwen instantly becoming a greyhound bitch turned him and chased him towards a river. Leaping into the stream he assumed the form of a fish; but his resentful enemy, who was now become an otter bitch, traced him through the stream, so that he was obliged to take the form of a bird and mount into the air. That element afforded him no refuge: for the lady in the form of a sparrow hawk was gaining on him—she was just in the act of pouncing him. Shuddering with the dread of death, he perceived a heap of clean wheat* upon a floor, dropped into the

* This pure wheat is alluded to by Jesus. *Gather the wheat into my barn.* MATT. xiii. 30.

midst of it, and assumed the form of a single grain. Ceridwen took the form of a black high-crested hen, descended into the wheat, scratched him out, distinguished, and swallowed him. And as the history relates, she was pregnant of him nine months, and when delivered of him she found him so lovely a babe that she had not resolution to put him to death. She placed him, however, in a coracle covered with skin, and by the instigation of her husband, cast him into the sea on the twenty-ninth of April. In those times Gwyddno's weir stood out in the beach; and in that weir it was usual to take fish to the value of a hundred pounds every year, upon *the eve of the first of May*. Gwyddno had an only son named Elphin, who had been an unfortunate and necessitous young man. This was a great affliction to his father, who began to think that he had been born in an evil hour. His counsellors, however, persuaded the father to let this son have the drawing of the weir in that year by way of experiment, in order to prove whether any good fortune would ever attend him, and that he might have something to begin the world. The next day being *May eve*, Elphin [God's Voice] examined the weir and found nothing; but, as he was going away, he perceived the coracle covered with a skin, resting upon the pole of the dam. Then one of the weirmen said to him: Thou hast never been completely unfortunate before this night, for now thou hast destroyed the virtue of the weir in which the value of a hundred pounds was always taken upon the eve of May day. How so, replied Elphin? that coracle may possibly contain the value of a hundred pounds. The skin was opened, and the opener perceiving the forehead of an infant, said to Elphin—Behold

Taliesin, *radiant front!* Radiant front be his name, replied the prince, who now lifted the infant in his arms, commiserating his own misfortune, and placed him behind him upon his own horse, as if he had been in the most easy chair. Immediately after this the babe composed for Elphin a song of consolation and praise; and at the same time he prophesied of his future renown. The consolation was the first hymn which Taliesin sang, in order to comfort Elphin, who was grieved for his disappointment in the draught of the weir: and still more so at the thought that the world would impute the fault and misfortune wholly to himself. *British Druids*, 180. Note here that this legend resembles the exposure and the finding of Amosis by a king's child.

30. The explanation which Davies gives is this, that by Avagddu is meant the uninitiated into the Eleusinian science, while his brother and sister, being adepts, were gifted with wisdom and beauty. Of the priests who officiated in the ceremonies of Ceres, one was called Kerux, or the Herald, and another Hydranus (the Baptist), from ὕδωρ, water; and his title, though, perhaps, not his function, corresponded with that of Morda. The keeping up of a continual fire was a solemn rite in the Temple of Ceres: and the Pheryllt he regards as priests of the *Pharaon*, or Higher Powers, who had a city or temple in the mountains of Snowdon, called also *Dinas Emrys*, or the Ambrosial City. The cauldron of Ceridwen makes a conspicuous figure in the works of the mystical Bards from the beginning of the sixth to the close of the twelfth century; and it is used metaphorically to imply the whole mass of doctrine and discipline which pertained to the ancient priesthood. The preparation of this Vase,

being a necessary preliminary to the celebration of their most sacred mysteries, it stands as a symbol of the Mysteries themselves, and of all the benefits supposed to result from them. In *Taliesin's Chair*, it is called *Pair Pumwydd*, the *cauldron of the five trees or plants*; and in other mythological tales it is said to confer immortality, or restored dead persons to life, but deprived them of utterance, alluding to the oath of secrecy which was administered previous to initiation. Taliesin describes it as having a ridge of pearls around its border, and says that it will not boil the food of the coward, *who is not bound by his oath*. Davies infers, therefore, that the cauldron was a vessel employed by the Druids in preparing a decoction of potent herbs and other ingredients: that in the Mysteries part of the decoction was used in sprinkling, for the purpose of purification: that another part was applied to the consecration of the mystic bath: that a small portion of the same decoction was infused into the vessels which contained the liquor, exhibited in the Great Festival for the purpose of libation, or for the use of the priests and aspirants, which liquor is described as consisting of *Gwîn a Bragawd* [Wine of Brigoo], that is, wine with mead and wert fermented together: that all the sacred vessels employed in the mysteries of Ceridwen being thus purified and consecrated by the cauldron, passed under its name; and that the water of the cauldron was deemed the water of inspiration, science, and immortality, as conducing to the due celebration of mysteries which were supposed to confer these benefits on the votaries. But the residue of the water being supposed to have washed away the mental impurities of the Initiated, was now deemed poisonous and accursed. It was therefore emptied

into a deep pit or channel in the earth, which swallowed it up, together with the sins of the regenerate. In the ancient Mysteries, in analogy to this, the first ceremony was purification by water, and this rite was used both by sprinkling and immersion. Their sacred vessel, which contained salt, barley, and sea-water, corresponded to the mystical cauldron of the Britons, among the contents of which, according to the *Welsh Archæology*, p. 37, were berries, the foam of the ocean, cresses of a purifying quality, wort, and cheerful placid vervain, which had been borne aloft and kept apart from the Moon. The ninth and last day of the celebration of the Greater Mysteries, when all the ablutions and purifications had been completed, was called *Plemochoe*, from the name of a large earthen vessel of considerable depth: two of these were filled with water, and having placed one of them towards the East, and the other towards the West, they moved them sideways successively, reciting certain prayers; and when these were concluded, they poured the water into a kind of pit or channel, pronouncing this prayer, which is contained in the Pirithous of Euripides: *May we be able auspiciously to pour the water of these vessels into the terrestrial sink.* (10)

31. The first transformation of Ceridwen into a bitch, Davies considers is allusive to the dogs of the Mysteries. *Visæque canes ululare per umbras.* *Æneis* vi. 257. Pletho, in his notes on the magical oracles of Zoroaster, also speaks of the dogs mentioned by Virgil. Bryant quotes the authority of Diodorus, who says that, at the grand celebration of Isis, the whole solemnity was preceded by dogs; though he attributes this, and truly, to the ignorance of the Greeks, who mistook the Hebrew and

Egyptian term *cohen* or *kenn*, כֹּהֵן, a priest, for κυων, which, in their language, implies a Dog. As, however, the dog Sirius was an emblem of the Messenger, the Druids may have thus borrowed the idea. Hence the meaning of the mystic inscription of Isis, given by Diodorus, lib. i.: Ἐγὼ ἐμὶ ἢ ἐν τῷ ἀστρῷ τῷ Κυνὶ ἐπιτέλλουσα. *I am She that rises in the Dog Star.* I am She who is made manifest in my star-like Dog, the Messenger. The various transformations imply the various degrees of Initiation, until the novitiate at length became a grain of pure wheat, a form sacred to Ceres, who receives him into her bosom; after which he is born anew in a state of perfect loveliness. DAVIES, *British Druids*, 189. The remainder of the *mabinogi* seems to relate only to Taliesin himself, who tells Gwyddno, *Thrice have I been born, &c., &c.*, though Davies endeavours to twist it into some connection with the Helio-Arkite lunacy of Bryant and Faber, to which he appears to have become a violent convert. He cites a poem by Gwyddno, as supplementary to this, which throws additional light upon the *mabinogi* quoted. It is evidently, he says, a formula in the celebration of the Mystical Rites [and alludes to the voyage from England to Anglesea, which every probationer was obliged to make.] The PROBATIONER, seeing the sea in the distance, exclaims: Though I love the sea-beach, I dread the open sea: a billow may come undulating over the stone. To this the solemn HIEROPHANT replies: To the brave, to the magnanimous, to the amiable, to the generous, who boldly embarks, the ascending stone of the Bards will prove the harbour of life. It has asserted the praise of Heillyn the Mysterious Impeller of the Sky, and till the doom

shall its symbol be continued. The PROBATIONER answers: Though I love the strand, I dread the wave: great has been its violence: dismal the overwhelming stroke. Even to him who survives it will be the subject of lamentation. HIEROPHANT: It is a pleasant act to wash on the bosom of the fair water. Though it fill the receptacle, it does not disturb the heart. My associated train regard not its overwhelming. As for him who repented of his enterprise, the lofty wave has hurried the babbler far away to his death, but the brave, the magnanimous, will find his compensation in arriving safe at the stones. *The conduct of the water will declare thy merit.*

32. The candidate, says Oliver upon this passage, was actually set adrift in the open sea, on the evening of the 29th of April, and was obliged to depend on his own address and presence of mind to reach the opposite shore in safety. This dangerous nocturnal expedition was the closing act of Initiation, and sometimes proved the closing act of life. If he possessed a strong arm and well fortified heart, he might succeed in gaining the safe landing place on Gwyddno's weir; but if either of those failed during the enterprise, the prospect before him was little less than certain death. Hence, on beholding, across a stormy sea, at the approach of night, the dashing waves breaking on the weir at an immense and almost hopeless distance, the timid Probationer has frequently been induced to distrust his own courage, and abandon the undertaking altogether. A refusal which brought on a formal and contemptuous rejection from the Hierophant, and the candidate was pronounced unworthy of a participation in the honours and distinctions to which he aspired, and to which from this moment he was for ever ineligible. Thy coming

without external purity (thus was he addressed in a prescribed formulary) is a pledge that I will not receive thee. Take out the gloomy one. From my territory have I alienated the useful steed; my revenge upon the shoal of earthworms is their hopeless longing for the pleasant allotment. Out of the receptacle which is thy aversion *did I obtain the Rainbow*; that is, knowledge of the Holy Spirit of God. So in the Tale of Pwyll, before alluded to (*ante*, page 204), the hero, after having been initiated, returns from the Palace of the Deep into his own dominions, and providing a solemn sacrifice, beheld the sign of the *Rainbow*, glittering in all its brilliancy of colouring, under the character of a Virgin mounted on a horse (the Sun) of a pale bright colour, great and very high. So the Rainbow, called by the Druids Arianrod, is termed the Goddess of the Silver Wheel, who throws her gracious beams of protection round the candidate when his Initiation is completed. Davies' *Ancient Brit. Coins*. But the Silver wheel is the Universe, and its Goddess consequently is the Holy Spirit.

*The Worship of Adonis, or Thammuz, as connected with
the Preceding Truths.*

33. All these beautiful ideas, all these mythical pictures, were represented to the aspirants under a succession of almost divine parables, or allegories, of which only a few faint but glittering traces have been preserved. I may mention one: the story of Adonis, which symbolizes, not only the lapse of the spirit from its ethereal palaces, but also its Phoenix-like re-ascension; in a double sense it typified the Messenger also, and his

epiphany among mortals: his martyrdom: his bright return to his native spheres. Adonis was the son of a King [God], and was a person of the most perfect loveliness, as every sinless spirit is. His father, Amm-On, or Aum-Aun, produced him in the embraces of his daughter. He was educated by the Nymphs. Venus, or Heavenly Beauty loved him: but giving himself up immoderately to hunting (a carnal pursuit), he suffered death by one of the very creatures which he chased: that is, the soul is lost by the very sensual passion, after which it hurries. Venus poured nectar on the blood that flowed from his wound: in less than an hour there sprang from thence a crimson flower like that of a pomegranate. It was called anemone, but is short lived as the winds. This is the body, which has its birth in the fall and calamity of the Celestial Spirit. He descended into hell; but owing to the tears and entreaties of Heavenly Beauty, he was restored in a great measure to his former glorious condition, though he could not wholly recover his pristine brightness. He was condemned to abide six months in Hades, or the Invisible, that is among the lapsed order of spirits; and six months with Venus. Such was the decision of Calliope, or the Divine Voice; בְּת קָל, *Bth ql*. To perpetuate the memory of this event an annual festival was established during which the celebrants first mourned for the death of Adonis, and then rejoiced as for his being newly born and again restored to life. (11). The first part of this solemnity was called Ἀφάνισμος, the *Disappearance* [LUKE XXIV. 31] during which they bewailed the youth's death; and the second, Ἐυρεσις, the *Discovery*, when joy succeeded to grief [LUKE XXIV. 51, 52]. Tammuz, or T'Aum-az, a name for Adonis, was one of the Jewish months; and the

worship of Tammuz became an integral part of the Jewish religion, from a very early period of their separate existence as a people. Among them it meant the Messiah. So Adonis was identified with the Sun, Shiloh, the Messiah. *Adonin quoque Solem esse non dubitabitur*, says Macrobius, *Saturnal* i. 21. Tzetzes on Hesiod, p. 249, says that Hercules was the Sun, and Macrobius adopts the same view. *Sed nec Hercules a substantiâ Solis alienus est. Saturnal* i. 20. Hercules, Adonis, and Jesus all descended into hell. This mythos symbolized the lapse or descent of the soul to earth, which was called *a descent into hell*. The idea was Egyptian, and was adopted by the writer of the Iliad. Hence the Pythagoreans and Platonists called this earth *the dark cavern of imprisoned souls*, a phrase borrowed from the Mysteries. *De Ant. Nymph.* p. 255. *Hanc terram*, says Servius, *in quâ vivimus inferos esse voluerunt*. In *Æn.* vi. 127. See Part I., page 12, HEAVEN. Shiloh, which in the Chinese language means the Sun, is probably the true root of the Etruscan Sol. See Part I. page 102.

34. The worship of Thammuz, or Adonis was not confined to Syria. Theocritus describes the ladies of Syracuse embarking for Alexandria, where they were to keep the festival in honour of Adonis. Nothing was so noble and grand as the apparatus of this ceremony. Arsinoe, the sister and wife of Ptolemy Philadelphus, bore the statue of Adonis herself. She was accompanied by the women of greatest distinction in the city, holding in their hands baskets full of cakes, boxes of perfumes, flowers, branches of trees, and all sorts of fruits. The solemnity was closed by other ladies, bearing rich carpets, whereon were two beds, embroidered with gold and silver,

the one for Venus, the other for Adonis. Then was exhibited the statue of that young prince, with a ghastly paleness in his looks, which yet, did not quite deface the charms that had rendered him so amiable. The procession marched in this manner along the sea coasts to the sound of trumpets, and all sorts of instruments, that accompanied the voices of musicians. The same ceremony was diffused throughout all Assyria, as we are informed by Macrobius, *Inspectâ religione Assyriorum, apud quos Veneris Archiditis et Adonidis maxima olim veneratio viguit. Sat. i. xxi.* From Syria and Palestine, the worship of Adonis was propagated to Persia, to the Island of Cyprus, and at length to Greece, especially to Athens, where the festival of Adonis was celebrated with a great deal of magnificence. When the time of the festival was come, they took care, as Plutarch remarks, to place in several quarters of the city, representations of dead bodies, resembling a young man who had died in the flower of his age. Then came women dressed in mourning robes, and carried them off to celebrate their funeral rites, weeping and singing doleful songs expressive of their affliction. Their tears were accompanied with shrieks and groans, as we are told by Aristophanes and Bion; all which Ovid expresses very happily. *Met. x. 725.*

. *Luctus Monumenta manebunt*

Semper, Adoni, mei; repetitaque Mortis Imago

Annua plangoris peraget simulamina nostri.

We find among the other ceremonies of the festival of Adonis, that they carried corn in earthen vessels which they had sowed there, together with flowers, springing grass, fruits, young trees, and lattices. Suidas, Hesychius, and Theophrastus inform us of these circumstances, and add,

that at the end of the ceremony they went and threw those portable gardens, either into a fountain or into the sea, when they were near it, as is remarked by Eustathius and the scholiast on Theocritus. This was a kind of sacrifice which they made to Adonis, as we learn from Hesychius. It appears to have been typical of the seed-like soul which was to attain new life and regeneration by being immersed in the Holy Spirit. Jesus was fond of similar analogies, as may be seen *Matt.* xiii. 3, *Mark* iv., *Luke* viii. Note, that Thaumaz was in Egyptian the rainbow,—thus it came to be applied to the Messenger, the Son of the Rainbow. This Thaumaz is a cognate of Amazon: and the mythos of Adonis is the counterpart of that of Persephone.

35. Adonis, who was thus destroyed, was not only a type of the lapsed spirit, but, as I have said, of the Messenger also, who was usually persecuted or slain; or whose voluntary immolation of himself for the sake of mortals was treated as a martyrdom. Jesus makes frequent allusion to this: he regarded it as part of his destiny. So in truth it is of most of the Divine Teachers. It was typified in Prometheus hundreds of years before Jesus, by the death of a holy man crucified—a lingering sort of death, without much actual violence; and this was occasionally shewn in some of the Mysteries. As it was not universally true of the Messengers, it was not inculcated as an essential matter of faith; but we find numerous commemorations of it in history. The paschal *lamb*, or *Lama*, was roasted by the Jews upon a wooden spit in the shape of a cross; and if our eyes and ears did not tell us that, σταυρος, a cross, or the thing which gives its name to the letter ταυ, **T**, we are informed of it by Lucian.

Ixion (which is Lynx, a Dove, the letters being transposed) invented it, and is said to have been the victim of his own invention. He loved the Queen of Heaven, that is, he was a Messianic symbol. Prometheus offended Zeus by his philanthropy, who in resentment thereof crucified him on Caucasus. Manilius describes Andromeda [the Counsellor of Men] fastened to the rock with her arms extended. *Et cruce virgineâ moritura puella pependit.* Andromeda was a disguise for the Messenger. The crucifixion of the *Dove*, or Lynx, was a great mystery, and that of the *owl* was practised in the magic of Melampus. Both were symbolic of the Holy Spirit, who was thus supposed to suffer in her Son. The Romans annually paraded a live dog [a priest] crucified upon an elder-wood cross, between the temples of Juventus and Summanus. Sozomen relates that when the temple of Sar-Apis, in Egypt, was discovered, certain cruciform hieroglyphics were found, which the learned of that country interpreted to mean *the life to come*. Curious illustrations of the crucial mysteries among the ancient Germans and Chinese may be read in Elias Schedius, and in Gabriel Sionita. (12)

36. The very first plate in Gronovius typifies this martyrdom. It is entitled Prometheus; which we know was a name for the First Messenger, as Bra-Ma-Tha-Issa was of the Holy Spirit. He is represented as contemplating the new-formed man, while the Holy Spirit animates him with a soul symbolized by the butterfly. Behind her is the Tree of Life; beside which is the Globe and Pillar, the first of which is girded by the zodiacal belt, or symbol of the Twelve Messengers, who are made manifested in the heavenly Signs: a beautiful female figure seems contemplating the skies. On the

left of the gem, the Messenger is again seen, bound in cruciform shape to a rock: the vulture or eagle of devouring mortals is perched on his thigh, while above him one of the Destinies stands, indicating that torture is the fate of the descending Messenger of God to man. The mythos of Tityus has probably the same meaning. So is that of Agaue (Splendour) weeping for her son Pentheus, or Pan-Theos (God is All), torn in pieces by the Bacchanals. The Greek gem of Laocoon stung to death by serpents, has the same symbolism. See Gronovius, i. R r r r. The numerous legends invented upon this and cognate myths were only either 1, the disguises of the priests to conceal the fundamental truth from the multitude: or 2, the playful fancies of poetical imagination sprouting out of the original theosophic truth. So, the Boar-Avatar of India was mythologized and hidden by the Greeks under the story of Meleager. He is represented in Gronovius standing by a Pillar crowned with a Boar's head: near him is the Dog-emblem of the Messenger. His slaying of the Boar was the riddle that wrapped the truth from the vulgar. At Christmas, when the festival of the Incarnation was celebrated, the Boar's head was always the primary dish at the feast: and the apple in his mouth the World symbolized: or, as in many cases, a type of the Apocalyptic Book, which the Messenger brings, and which Book was the Secret of the Apple Garden.

37. Speaking of the *cross*, Faber says: That the figure was held in high veneration long before the Christian æra, and accordingly we find several temples with arms branching out from the central penitente into four rectangular arms. *Such is the shape of the great Temple*

at Benares. Its body is constructed in the form of a vast cross: and where the arms intersect rises a lofty dome somewhat pyramidal towards the summit. *Exactly the same likewise is the Temple at Mathura.* It presents the aspect of a high dome with four cruciform arms extending rectangularly from it. *Such again is the shape of the subterraneous temple beneath the pyramid of New Grange* [transposed Grain-Uagh, the Cave of the Sun] in Ireland. The avenue to it forms the long arm of the cross: and three other short arms branch out at right angles from the central octagon sacellum, the roof of which rises in the form of a dome. This figure is the famous cross of Hermes or Taut. It repeatedly occurs in the Pamphylian and other obelisks; and it decorates the hands of most of the sculptured images of Egypt. *Pag. Idol. iii. 287.* The origin of the cross as a sacred symbol is to be traced, as we have seen, to the Apocalypse, section 22: and to the Apocalypse alone: the Glory of God (the Holy Spirit) there indicated it as a saving mark. Therefore it was thenceforth venerated all over the earth, and when the priests invented mediatorial human sacrifice (13), they impaled the victim on a cross as being a form pleasing as they imagined to the Divine.

38. This mystery of regeneration, which was thus inculcated in the Eleusinia, conveyed a profound philosophic truth. It taught that man in his lapsed or fallen state must despair of re-ascension into the Divine Lights until his nature was so thoroughly altered by the extinguishment or the purification of his passions and wild desires that he had become in reality a new creature. And it insisted on the absolute necessity of this change, palingenesis or new birth, not by any such frenzy as

“grace,” or “saving faith,” or the other cant phrases of the saints, but by a man’s own determined resolution to be pure and good. And to impress this the more deeply on the mind, they used symbols and representatives in the Mysteries. But the priests in course of time changed all this into something wholly different, and gave to the symbol a value and an essence of its own, which no form could possess. As they taught that by the scapegoat a man could purify himself from all sin, so they gradually inculcated in the Mysteries that the *symbolic change* which there took place *was equivalent to the real and actual palingenesis* which awaits all creatures after death; thus substituting semblance for reality as the baptismal Paulites do, who hold that the symbolic cleansing which baptism indicates, is of the same excellence as the real spiritual purification of which it is only a type.

39. In the *Phædo*, the purificatory power of full Initiation is thus alluded to: Wherefore those who instituted the Mysteries seem to be no contemptible men, but in reality to have darkly admonished us of old, that whoever passes into the infernal regions uninitiated and unexpiated will lie wallowing in mud; but that he who arrives thither purified and initiated will dwell with the Gods. A kindred passage occurs in book ii. of the *Republic*. Aristides, in the oration called Eleusinian, where he deplors the burning of the Temple of Ceres, says: Nevertheless the advantage of this assembly consists not merely in present tranquillity of mind, or in being released and freed from former troubles, but in our having better hopes in regard to death, as being about to live more happily, and not to lie in darkness and mire, a fate which awaits

the uninitiated. All this, says Mosheim, was meant to imply that men not purified by consecrated waters and other ceremonies will carry with them the impurities contracted through vice and crime into the lower world, and will there have to endure a far more painful purgation than they were willing to undergo in the Mysteries, till they have been thoroughly divested of all marks and stains. Socrates certainly had some notion of this kind in Plato's *Phædo*, where he expounds this saying of the priests who presided over the Mysteries, philosophically and in reference to the necessity of purifying the mind. That is to say, according to the opinion of the ancients a man contaminated with vice stands in need of purgation; and therefore it is necessary for him to undergo it here, or after he has quitted the body. The earliest philosophers indeed asserted that the soul is not purified till after death; but in later ages this doctrine was controverted, and an admission into the higher Mysteries was believed to confer this purification. When the mortal course, says Apuleius, draws to its close, and they are now placed on the very threshold of the grave, God is wont to select those to whom the Great Secrets of Religion may safely be confided, and by his providence to place them *born again* in a certain manner in a new career.*

40. The modern doctrine of original sin, or the spiritual deformity and impurity of every new-born infant, in consequence of the sin of the fabulous Adam, is founded upon the ancient belief that the souls of wicked persons became foul and polluted according to the nature of the

* In the Sacred Marriage of the Mysteries, the offspring was a serpent-formed Son: or a new birth in the Image of the Father, the Serpent of Eternity.

crimes which they committed. Lucian has well described this in his *Tyrannus*, where he introduces three men who are placed before Rhadamanthus for examination in the regions of the dead—namely, Cyniscus, a philosopher, Myciscus, a cobbler, and, lastly, a tyrant infamous for the variety of his crimes during life. The philosopher is first placed before the judge, perfectly naked; he is considered by Rhadamanthus to be pure, but nevertheless he has three or four marks of healed ulcers. On seeing these, the judge asks how he managed to efface the imprints of crime. The philosopher replies: Having formerly become depraved and wicked through ignorance, and by that means marked with many spots, as soon as I began to philosophize I gradually wiped away all stains from the soul. The ancients believed, therefore, that the study of philosophy and the love of virtue heals and removes the leprosy which the bodies of souls contract from crimes. The cobbler next appears before the judge, but he is perfectly pure and devoid of spots, because he had led an innocent life. But the third, Megapenthes, the tyrant, although he endeavours by all means to clear himself before the judge, is found to be covered over with the foulest blotches. He is commanded to put off the purple robe, that we may see the number of the spots. Why, really this man is all over livid and spotted; nay, rather black with spots. The criminal is consequently doomed by Rhadamanthus to a new and exquisite punishment. This passage does not require illustration, for it clearly shews what opinion was entertained as to the stigmata which vice imprinted on the soul. The Emperor Julian propounded the same doctrine. Thus Tiberius, whose life and reign had been most base and

vicious, as soon as he appears in the company of the gods, is immediately perceived to be covered with foul marks. “When he turned to the chair, thousands of scars were seen on his back; seams and scratches, and severe gashes and wales, caused by intemperance and cruelty; scabs and blotches, as though burnt into the skin.” The same truth was preached by the Ninth Messenger, as is developed in the parable of “The Wedding Garment.” From this belief was derived the institution of the various lustrations, baptisms, and purgations, especially those practised in the Mysteries, as also the Taurobolia, the Aswamedha, the Yagna and Azazel sacrifice, the human crucifixion, which were supposed to be of avail for the purification of men and the total expiation of crime.

Omne nefas, omnemque mali *purgamina* caussam,

Credebant nostri tollere posse senes. *Ov. Fast.* ii. 35.

I am truly grateful, says the orthodox Mosheim in his notes to Cudworth, though he does not appear to have considered that his language applied to the creed he preached, to those learned men who, in erudite works, have investigated and thrown light upon the Grecian Mysteries, lustrations, and *other ancient superstitions* of the kind, but still they seem to me to have explained the rites themselves more than their origin or causes. It is evident that those who held it to be possible for men to be purified by sacred waters, blood, and the like, whether in or out of the Mysteries, believed that the souls derived some advantage and benefit from those ceremonies. For the body which they supposed to be about to perish was not the object of their solicitude. But they believed that guilt and the punishment due to crimes were to be expiated by the offerings of victims and sacrifices: what

benefit, then, could souls expect to derive from lustrations? For my own part, I feel convinced that sacred waters and other kinds of purgations were supposed in the earliest ages to be efficacious for cleansing the soul from the filth and impurity contracted by the perpetration of crimes. As the philosophers of a later period boasted that the wounds and ulcers of souls were healed by their precepts and dogmas, so in the Mysteries of old crafty and designing priests professed the art of effacing the marks left imprinted on the soul in consequence of crimes and misdeeds, so that they should not be visible to the Infernal Judges: *alleging that water consecrated by due formalities and other similar absurdities possess such great virtue and efficacy that they penetrate the body to the sensual soul, and thoroughly purge it of all traces of vice.* Thus far Mosheim. I do not know why this reverend doctor condemned the priests of old for that which he saw practised before his own eyes in his own church and by his own hands every day: or how he could have forgotten those remarkable dogmas in the 9th and 27th Articles which are precisely similar to *his* representation of the ancient priestcraft. Original Sin, say these modern mystagogues, standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit: and therefore in every person born into this world it deserveth God's wrath and damnation. And this infection of nature doth remain; yea in them that are regenerated, whereby the lusts of the

flesh, called in Greek φρόνημα σαρκός, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. *And although there is no condemnation for them that believe and are baptised*, yet the Apostle doth confess that concupiscence and lust hath of itself the nature of sin. And again: Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not christened, but *it is also a sign of regeneration, or new birth*, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ (14).

41. But the entire of this folly comes from the East; not when it was in its pure period, but when the “crafty priests” of whom Mosheim speaks, and to whose order he himself belonged, had spoiled the ancient beautiful system, as Paul disfigured the creed of Jesus. As it is easier to rule men, and to attain power by yielding to their passions, than by advising to restrain them, the olden priests substituted a pretended purification for the real though difficult emancipation of the soul from carnal longings. Hence the Buddhists, says Dr. Wait, have the holy water of Anandat, or No-wa-dat; and in addition to the Cauldron of Ceridwen, the Druids have somewhat analogous fables respecting the sacred Dee. I have elsewhere adduced the apples of Iduna, wife of Braga, in Runiclore,

the fountain of longevity of the Αἰθοπεῖς Μακροβιοί, the Chang-seng-yo of the Chinese, the Amrita and Piyupa of the Indian School, and the Nectar and Ambrosia of the classic gods, *all conferring immortality*; but it is worthy of remark that, as Ambrosia is derived from α privative, and βροτός mortal, so the Sanskrit Amrita deduces its origin from a privative, and the root *mri* to die. We may discover this universal mythos in Ovid's relation of the history of Glaucus. *Metamor.* xiii. v. 924. Adjacent to the shore, says the poet, there lies a verdant mead, enclosed half with waters and half with grass: where neither horned heifers crop the rising blade, nor harmless sheep, nor shaggy goats browse. Hence no industrious bees bear the collected flowers, no festival garlands thence adorn the head, the mower cuts down the tender grass. On this grassy plot, I sure, the first of mortals sat, till I should dry my dripping nets, and number in order my captive prey. Here I exposed upon the bank such as either chance had driven into my nets, or who, through a too easy credulity, had trusted to the crooked hook. What I relate has the air of a fiction (what does it avail me to lie): my captives, on touching the grass, began to move and shift from side to side, and skip along the ground as in their native main. And while I pause, full of wonder and amazement, the whole tribe fly towards the sea, and leave their new master and the shore. I stood astonished and long perplexed with doubt, considering what the cause, whether some god, or the juice of some powerful herb had wrought the miracle. Yet what herb, said I within myself, can be thus potent? Then, with my hand pulling up some grass, I chewed it with my teeth. Scarce had my throat drunk the unknown juices, when suddenly

convulsions shook my inward breast, and I felt my mind borne away with a new set of passions and inclinations. Farewell, I said, farewell land, never to be revisited more, and straight I plunged into the deep. The gods of the sea welcome me, and invite me to share with them the honour of godhead, and beg of Tethys and Oceanus *to purge away whatever about me was earthy and mortal. By them I was purified: and a charm that washes away every mortal stain being nine times repeated over me*, I am commanded to bathe my breast beneath a hundred streams. Instantly rivers issuing from various springs and whole seas are turned over my head. Thus far I am able to relate the particulars of this memorable change: thus far my memory reaches, but here consciousness forsook me, *which, returning again, I perceived myself different both in body and mind from what I had lately been.* CLAS. JOURNAL, xv. 94. Note here that the *fishes* mystically signify the Initiated into the Eleusinia: it is the common symbol, as pointed out in Part I. pp. 247, 294, 327, and also in the present volume. And the change of which Ovid speaks is of the same nature as that which our Paulites say is produced by Baptism. Will they so esteem it when they know that it is of Pagan birth ?

42. In further confirmation of the likeness of the Mysteries in almost all things to the formula of so-called Christianity (15) I may mention that, *after baptism had been administered*, the mystics lodged a serpent in the bosom of the aspirant. Jesus alluded to this when he ordered his followers: *Be ye wise as Serpents* (that is, the new-born), *but harmless as Doves* (that is, Messengers). MATT. x. 16. And Arnobius tells us that this Serpent was made of gold—an incorruptible symbol. What Jesus

further meant to convey was, Unite the wisdom of God to the mildness of the Dove, his Holy Spirit. A species of rite similar to that of the eucharist was also celebrated: they threw wine and water on the aspirant, and presented him with bread and wine, in order, as they said, that he might be *born again*. Tertullian professes to be greatly scandalised at this; and the priests, of course, say that the Mithraic worshippers did it to win the Christians; but it is certain that the custom existed thousands of years before Jesus. Him we find, in the narrative of *Mark xiv.*, thus imitating the ceremony: *And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.* See also *MATT. xxvi.* and *LUKE xxii.* But though the doctors of Christianity have laboured much to explain how it was that the Mysteries of Mithras and the celebration of the Christian nativity should happen not only to occur on the same day, but also to have so many features in common, they have failed to furnish anything like a satisfactory reason, except that the Devil did it all. And no person, I suppose, is fanatic enough to believe that what the Mithraic sages did was in imitation of so obscure, contemptible, and vicious a sect as the first Christians were, if we may credit Paul to the Corinthians, for their true character! See Part I. page 434. Justin Martyr alludes to this, though singularly enough he makes the mystics imitate Jesus, whereas it was Jesus who in-

roduced into his creed a portion of the Mysteries. The Apostles in their gospels, says he, relate that Jesus, having taken bread (16), and given thanks, thus said: Do this in remembrance of me, this is my body: and that, after having taken the cup and given thanks, he said, This is my blood, and gave it to them only. *In imitation of which the Devils did the like in the Mysteries of Mithras, for you either know or may know that they also take bread and, a cup of water in the sacrifices of those that are initiated, and pronounce certain words over it.* See Faber on this. Part I. page 458. So completely did the Paulites copy the Pagans in all things, that the Immaculate Conception of Jesus is founded on the old Egyptian theory, that the bull Apis was born of a virgin cow, mysteriously impregnated by the influence of the Moon.

43. In the Poem which follows, and which is called the Chair of Taliesin, there are several obscure hints of the more secret nature of the Mysteries, which I do not profess wholly to explain, but I cite it for the sort of wild fantastic charm that is in it, leaving it to the reader to meditate upon at his leisure. I am he, it says, who animates the fire (1) to the honour of the god Dovydd (2), in behalf of the assembly of associates, qualified to treat of *Mysteries*; a Bard with the knowledge of a Sywedydd (3), when he deliberately recites the inspired song of the Western Cudd (4) on a serene night amid the stones. As to loquacious glittering bards, their encomium attracts me not when moving in the course: admiration is their chief

(1) Marwor, embers. It seems to have denoted a person who had the charge of keeping up a fire. (2) Dovydd is the Tamer. (3) Sywedydd, a Mystagogue, or revealer of mysteries. (4) Cudd, the dark repository. (5) Noethas, a mighty solemnity, from Noeth,

object. And I am a silent proficient, who address the Bards of the land; it is mine to animate the hero, to persuade the unadvised, to awaken the silent beholder—the bold illuminator of Kings. I am no shallow artist, greeting the Bards of a household like a subtle parasite—the *Ocean has a due profundity*. The man of complete discipline has obtained the meed of honour in every nightly celebration (5), when Dien is propitiated with an offering of wheat, and the suavity of bees (6), and incense and myrrh, and aloes *from beyond the seas*, and the gold pipes of Llen, and cheerful precious silver, and the ruddy gem, and the berries, and the foam of the ocean, and cresses of a purifying quality laved in the fountain, and a joint contribution of wort, the founder of liquor, supplied by the assembly, and a raised load secluded from the moon of placid cheerful vervain (7). With priests of intelligence to officiate in behalf of the Moon, and the concourse of associated men, under the open breeze of the sky, with the maceration and sprinkling, and the portion after the sprinkling, and the *boat of glass* (8) in the hand

the night. (6) The plant Samolus, which the Druid who was to gather it was to pluck fasting with his left hand. (7) The Druids were excessively fond of vervain—anointing with this they thought the readiest way to obtain all that the heart could desire. It was to be gathered at the rise of the dog star, without being looked upon either by the sun or moon; in order to which the earth was to be propitiated by a libation of honey; in digging it up the left hand was to be used; it was then to be waved aloft. (8) The boat of glass has been already explained. In the second volume of Montfaucon's Antiquities there is a sculpture which illustrates this passage. It is a bas-relief found at Autun, and represents the Chief Druid bearing his sceptre, as head of the order, and crowned with a garland of oak leaves, with another Druid not thus decorated approaching him, and displaying in his right hand

of the stranger, and the stout youth with pitch (9), and the honoured Segyrffyg (10), and medical plants from an exorcised spot (11). And Bards with *flowers* and perfect convolutions, and primroses and leaves of the Briw (12), with the points of the trees of purposes, and solution of doubts, and frequent mutual pledges, and with wine which flows to the brim from Rûm to Kosedd (13), and deep standing water (14), a flood which has the gift of Dovydd, or *the tree of pure gold* (15), which becomes of a fructifying quality when that brewer gives it a boiling, who presided over the cauldron (16) of the five plants. Hence the stream of Gwion, and the reign of serenity, and honey and trefoil and horns flowing with mead—meet for a sovereign is the lore of the Druids. DAVIES' *Mythology of the Druids*.

a crescent, of the size of the moon when *six* days old. (9) For the torches, which were carried during the celebration of the nocturnal mysteries. (10) This word means *protecting from illusion*: the populace of Wales ascribe the virtue implied by this name to a species of *trefoil*. (11) The literal translation of this is *a place cleared from the illusion of the witch*. (12) Briw, primroses, ranked highly among the mystical apparatus. (13) The same rite of libation is described as prevailing from Rûm to Rosedd. This seems to fix the date of the composition long before the 6th century, in an age when Rome was yet Pagan. (14) The deep water seems to imply the bath for immersion, or baptism. (15) Virgil's *aurum frondens*, and *ramus aureus*, the mistletoe, which was supposed to promote the increase of mortals: it was called Pren Awyr—the ethereal tree. (16) This is the mystical cauldron of Ceridwen, which produced the stream of Gwion, to which were ascribed not only genius, and the power of inspiration, but also the reign of serenity which immediately commenced upon the display of the Celestial Bow. This cauldron, in short, purified the votaries of Druidism for the celebration of their mysteries.

NOTES TO BOOK II.

Note 1 (page 156).—The coming of the Messiah was thus figured in the Mysteries: A Voice was heard crying out, *The Lord of all things is come into the world.* According to others, a damsel called Pamyles going to fetch water from the temple of Zeus at Thebes, heard a loud Voice commanding proclamation. *The great and beneficent King is born.* He was delivered to this damsel, who was directed to nurse him, which she did with all the veneration due to such a charge: performing the mysteries called Pamyliia in honour of the Infant. The reader will see that this accords with the APOCALYPSE, section 9, and with what has been written of the nearly similar education of Karteek. So it was said that Moses in the same manner was found among the bullrushes, and educated by a king's daughter, that is, the Holy Spirit, the King of Heaven. Daughter of Pharaoh means daughter of Phre, the Sun: and the word Pharaoh, which was the title of the great rulers of Egypt, meant, "son of the Sun," or "mouth of the Sun," in other words, an Incarnation, which was a name blasphemously given to him by corrupt priests, who knew indeed what an Incarnation meant, but did not hesitate to give it to their sovereign, however corrupt or vicious he may have been. And the same course has been pursued by priests in almost all countries, and continues to this day. But Pharaoh originally meant Messiah, for it was Phi-Re, or Phi-Ra, Φ P [mystic letters], meaning Son of the Sun, or mouth of the Sun: both of them titles applicable to the Incarnation of the Holy Spirit: neither of them to kings like those. Wilkinson is puzzled by this title, and suggests a reason for it perfectly unworthy of such profound philosophers as Egypt had: Bryant came near it when he conjectured that it was Phi-Ourah, *vox Hori*, the voice of Horus, their Messiah, adding that it was no unusual thing among the ancients (he should have said, subservient priests) to call the words of the prince the Voice of God. Rameses, another Egyptian title, has the same meaning: son of the Sun. As Phi,

or Ph, was scarcely regarded to be a letter, it happens that *Re* in the old Egyptian meant the Sun: *the same word in the old Irish meant the Moon*. It is a primitive radical, and was applied by the first peoples to both luminaries, by which they indicated that they were really *one*—parts of the Infinite. So Bel in many languages meant All God, or the Sun—in the Egyptian it meant Water. In the Peruvian mythology we have the Naronic cycle. The Sun, it says, sensibly affected with the unhappy state of these nations, sent to them at last *two of his children, whom he had begotten of the Moon*, namely, Manco Capac, who was the first king or Ynca of Peru, and Coya Mama Oello Huaco, whom he espoused, notwithstanding she was his sister, and who was likewise the first queen. The Sun, their father, laid his injunctions on them both, to instruct the people in the principles of that religion which they ought to profess: to prescribe such laws to them as were proper for their obedience, and to teach them to build houses and *practise husbandry*: to cultivate the plants, and rear their flocks: in a word, how to use their reasoning faculty. See Part I., page 236. In allusion to this mythos, we find Pindar saying: May bountiful Bacchus [the Messiah], the bright glory of the year, *make all my trees fruitful*. PLUTARCH, *Isis and Osiris*, 35. The Hibernian Druids had a secret word which they never pronounced, but which they called *mor-seisior*, the Great Six: this was in allusion to the Naros. The conjunction of the Sun and Moon, and the consequent birth in the Naros, is shewn in an innumerable variety of antique gems and sculptures, many of which are preserved in Montfaucon. Plate 1, xiii., Cybele, the Moon, is borne by a Lion, the Sun, and on each hand are represented the solar orb and the crescent. Plate 7, xxviii. represents Zeus enthroned with eagle and sceptre; around him are the twelve zodiacal signs; over him, on one side, is the Sun, drawn in a chariot with four horses, and the Moon in a chariot drawn by two bulls. But on the reverse of this medal, the Sun is in the chariot drawn by bulls, and the Moon in that which is drawn by horses—a covert mode of indicating their union in the Naronic cycle. At the feet of Zeus two men are seen going forth with fascies, or emblems of law and power, in their hands. Plate 8, ix., the Messenger is represented as Jove the Saviour, with thunderbolt and sceptre, going forth to conquest, with six stars around him, which represent the six centuries. So the figure of a god between six pillars of a temple denotes the Naros. Plate 10, ii., represents Zeus Hammon with the calathus, and *six* solar rays proceeding from his head. It is only, however, in gems, and in the most secret recesses of olden fanes, that a glimpse of this glorious truth is

given: the ancients were, in fact, too shrewd to run any risk of exposing this mystic secret to the chances of discovery. By the Irish the Naros was called Bli-aghan, the *Cycle* of Belus? I have sometimes thought that the fable of the sun and moon standing still in the valley of Ajalon, while Joshua *won a great victory*, may in its original form, before the Hebrew Scriptures were lost, have had reference to the Naros: it undoubtedly bore allusion to the APOCALYPSE, section 33. Grotius was so ashamed of the passage in its present ridiculous form, that he resolved it into a poetical embellishment, or *a reflection of the sun from the clouds* for some hours after his setting. The Jews, however, still hope for another Joshua. Those who inhabit Morocco annually confine in a coffin a virgin of their own race, in the hope that she may give birth to this long-expected Messiah. *Mexican Antiquities*, vi. 351. There is an enigmatical allusion to the Naros in Porphyry (*Epist. ad Annebon*), where he says that *the Sun* was represented as undergoing *a change of form* in each of the Twelve Signs: or as transmuting himself into the figure of the Zodion, or Living Creature which corresponded with each of the twelve departments of the Zodiac. In this way Porphyry intimates a knowledge of the Cyclic Messenger; yet while he hints he conceals it from view. The same Divine Messenger was said by some great ones to have appeared twice. I have no doubt that Amosis and Jesus were one and the same Heavenly Spirit, voluntarily offering himself as a legate to man in two revolutions of the Naros; so also Chenchiz Khan and the Twelfth Messenger are really the same Spirit under a twofold aspect.

Note 2 (page 176).—Knowledge is indeed the great guide to Heaven—though our Paulite priests and prelates proclaim that the ignorant are the most favoured. There was great beauty and significance in the Shanscree name Ma-Nu, for Fo-hi, the Third Messenger: it is derived from *men*, to understand; the root of *Mens* or mind; and it is right that it should be taught that they only who seek and labour to *understand* the Mysteries of God and Truth shall attain both in the end. God does not throw his pearls before swine: are our ignorant believers any better? Pelloutier has observed that, more than a hundred years before the Christian æra, in the territory of Chartres, among the Gauls [the region of a lingaic adoration, almost universal], honours were paid to the Virgin (*Virgini pariturae*), who was about to give birth to the God of Light. That this was really the Buddhist worship I have no doubt. The Virgin was the beautiful Maya, the mother of Buddha—the Budwas found in Wales, as noticed in Higgins's Celtic Druids. In harmony with the pure maiden and Minerval

character of the spirit-souls of the Messengers, they were disguised under the feminine name of Nereides, or virgin children of the Naros, who were said to be mysteriously connected with the Ocean. But the true symbolism breaks out in the fact that there were in Greece various groves consecrated to these marine divinities under the name of Poemenides [Shepherds], and this word was also part of the term under which the Cabirs were concealed as Eu-[Ieue]-menides, or Sons of Jid, Jiv, or Jehovah.

Note 3 (page 178).—The act of self-devotion by which the Messenger volunteered to descend to earth, was represented, according to Didron, in the semi cupolas of the Greek churches, where he was imaged as a great beardless Angel, either painted in fresco or worked in Mosaic, with his long wings unfolded to their fullest extent; his raiment charged with gold and precious stones, and in his hands a golden staff, as if he were prepared for a long journey. He wears on his head a nimbus with the mystic **T**, and the letters $\acute{o} \omega\nu$, the Oan, or Messenger: this is further shewn by the title, $\acute{O} \acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\varsigma \tau\eta\varsigma \mu\epsilon\gamma\alpha\lambda\eta\varsigma \text{B}\omega\upsilon\lambda\eta\varsigma$: the Messenger of the great Counsel: which, if they had intended as the pious Didron says, to represent Jesus, as God the Son, they never would have applied to so great a personage. This descent was described in a symbolical manner, as Origen informs us (*contra Cels.* vi.) by a ladder which was represented as reaching from heaven to earth, and divided into seven stages, at each of which was figured a *gate*: the eighth *gate* was at the top of the ladder, which belonged to the sphere of the celestial firmament. We read in Macrobius that these Gods were properly called the Great Gods, the Christ-Gods ($\text{X}\rho\eta\sigma\tau\omicron\upsilon\varsigma$), the Powerful Gods. *Saturnal.* iii. cap. 4. Higgins has clearly proved that $\chi\rho\eta\sigma\tau\omicron\varsigma$ alludes to Christ, to the Sun, and other Messianic cognates. And see *ante*, page 182. Didron has a remarkable passage, in which he shews the effect which the Cabiric tenets of the Jews, exercised on the early Christians, who did not know *why* the Hebrews so regulated their polity. In the first centuries of the Christian æra, he says, there arose, even among the converts themselves, the most violent hatred against the Ieue or God of the Jews. They found that, for having disobeyed one command, Adam and all his race had been condemned to death: that the whole of man had been remorselessly drowned in the Deluge; that, for a murmur in the desert, thousands of Israelites had died by the envenomed bites of fiery serpents: that twenty-four thousand men had perished on one occasion by the order of the Lord, as a punishment for having been seduced by the beauty of the daughters of Moab, and offering incense with them to their Gods: that the people, to atone

for the pride of David, his chosen king, had been visited by a plague which destroyed in a brief period no less than seventy thousand persons who had done no wrong whatever. They rose in revolt against a God who had commanded Samuel to cut in pieces the King of the Amalekites, Agag, whom Saul had spared: they were indignant against that servant of the Lord, Elisha, at whose command bears sent by God devoured the children who had insulted the prophet, and mocked him for his baldness. They read with horror such passages as these: *I will feed them that oppress thee with their own flesh; and they shall be drunken with their blood as with sweet wine.* ISAIAH xlix. 26. They were irritated to exasperation by another text, in which the same prophet announces that God would descend from heaven in his anger to slay all mankind. They read again the verses in which it is said: *A fire is kindled in mine anger, and shall burn unto the lowest hell.* DEUT. xxxii. 22. *The sword without and terror within shall destroy both the young man and the virgin, the suckling also and the man of gray hairs.* DEUT. xxxii. 25. And held in execration this avenging demon whom they regarded as a fearful tyrant, thirsting for blood and eager for the death of his creatures; or as a father jealous of his own son, and condemning him to the disgraceful punishments of the cross. They broke down his images, and placed in their stead those of Jesus, and forbade that any representation of God the Father should in future be attempted either in sculpture or in painting. They ended by proclaiming a violent opposition and furious hatred against Jehovah. Struck with the difference between the Old and New Testaments, unable to reconcile the exclusive and merciless God of the Jews with the benevolent and universal God of the Christians, Marcion supposed the former to be an inferior and evil demigod, the enemy of good, the enemy of Jesus, inciting Judas to betray him, and finally causing his crucifixion. The Ophites, influenced by similar feelings of aversion, considered the God of the Jews not only as a wicked, but as an unintelligent being. According to their account, Jaldabaoth, the wicked demigod adored by the Jews under the name of Jehovah, was jealous of man, and wished to prevent the progress of knowledge; but the Serpent, the agent of Superior Wisdom, came to teach man what course he ought to pursue, and by what means he might regain the knowledge of good and evil: the Ophites consequently adored the Serpent, and cursed Jehovah as the enemy of mankind. This is in truth only a tame representation by Didron of the fearful consequences which the rabbinical blasphemies had caused: is it not humiliating to think that the pious of the first century should have rejected with horror the

representation of the Supreme, which the godly of our own times clasp to their hearts as the embodiment of all that is good? The early Christians, says Minucius Felix, were charged with initiating their converts *de cæde infantis et sanguine*, p. 30. Was this charge false or true? I believe it to have been true, but that it applied to the Paulites, who, having most of them been converted Jews, held with all their inherent obstinacy to the Jew tenet of a human sacrifice, as being infinitely more efficient in atonement for their sins, than the scapegoat which had been benevolently substituted for it. See Part I., page 105.

Note 4 (page 178).—This, again, is mythically alluded to in MATT. viii. *And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them. Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?* There are many incidents of this kind, which are really only transcripts of what took place in the Mysteries, introduced into the four gospels. The vulgar took them literally for miracles, whereas they are only the narratives of symbolical representations exhibited to the Aspirants. So we read: *Ask, and you shall receive*, says Jesus, alluding to the requests and aspirations of the candidate for initiation; *seek, and ye shall find: knock, and it shall be opened unto you.* MATT. vii, 7. The real reason why the sons of Israel hated Joseph, and sought to kill him, was that he assumed to be the Naronic Messenger, the Messiah born in the conjunction of the Sun and Moon. This is shewn in Genesis. *And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed a dream more; and behold the Sun and the Moon and the eleven Stars made obeisance to me.* xxxvii. 9. The Eleven Stars were the Eleven Messengers; and Joseph assumed himself to be the Twelfth—that is, one of the Twelve. This indicates a knowledge of the Naros, and, consequently, of the Apocalypse among the high-class Jews of that period. The Hindus have a festival called *Arûn Sustee*, which falls on the *sixth day of the new Moon in May*. *Arûn* signifies the Morning Star (or the Messiah), and *Sustee* presides over generation, and is synonymous with the Holy Spirit, whose worship commences on that day at the instant that the Morning Star appears. This splendid name was used early in India, and it appears in the Baghavat Geeta as Arjoon; by the

Jews it was given to the brother of Amosis, and it again appears in the East as the name of the great Caliph Arûn al Raschid, or the Wise. It is a Messianic title, and it originated among the early men from Section 64 of the APOCALYPSE.

Note 5 (page 185).—Lamentable it is to find a priest like Warburton, of great book-knowledge, but no real learning, deriding this sublime doctrine of the Spirit and Soul being emanated from—that is, actually part of God himself; as if to hold it were a crime, whereas it is the most ennobling that possibly can be imagined. But he (Lactantius), he says, omits another *heresy*, which we have shewn in the Divine Legation, stood upon as wide a bottom—that *which holds the human soul to be of the same nature and substance as God*, espoused before his time by the Gnostics, and afterwards, as we learn, by the following words of St. Austin by the Manichæans and Priscillians. *Priscillianistæ, quos in Hispaniâ Priscillianus instituit, maxime Gnosticorum et Manichæorum dogmata permixta sectantur. Quamvis et ex aliis hæresibus in eas sordes tanquam in sentinam quandam horribili confusione confluxerint. Propter occultandas autem contaminationes et turpitudines suas habent in suis dogmatibus, et hæc verbu, jura, perjura secretum prodere noli. Hi animas dicunt ejusdem naturæ atque substantiæ cujus est Deus* [AUG. *de Hæresibus*]. So far this wretched creature who was incapable of conceiving the exalted nature of the doctrine of Emanations. What would our bishop have thought, had he lived in the present day, and learned the theories of development which make Man, instead of being part of God, the lineal descendant, like Darwin, of an ape, a parrot, or a gorilla?

Note 6 (page 195).—The word μελισσα M-El-Issa, God and Issa, is used by Sophocles to signify not only the Bee, but the pure beverage of the bee (*Æd. Col.* 494): also by Pindar for the oracular priestess at D-El-Phi. The prefix M is the well-known monogram for 600, or the Naros. In Millin there is an Indian representation of the Yoni, delta-formed, surmounted by a Bee. This connects Greece at once with the East, and shews whence came the Hellenian mythos of the text. See Pl. II., 12. In the same plate is a beautiful symbol of the Holy Spirit, as a Virgin in a *triangle*, with a nimbus. Her bosom is formed of a Lotus, in which are three Mundane Eggs; the whole plate is highly symbolical.

Note 7 (page 198).—Delphi is T-El-Phi, the month or oracle of God (the Sun). El-phin has the like meaning. But Delphi also signified δελφους, a dolphin and a womb; both of them mystical allusions.

Note 8 (page 202).—As a further proof to that furnished before, that Jesus alluded to the new birth here mentioned, may be cited *Matt.* vii. 13, 14. Enter ye in at the *strait gate*; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat: because strait is the *gate* and *narrow* is *the way* which leadeth unto life; and *few* there be who find it. The ancient Irish allude to this regeneration under the word *Nul-log* [New Logos] from *nua* new, and *log* (for *bullog*) a belly. A curious proof of the existence of this creed among the Hebrews is given by Parkhurst, though it is quite clear that he did not understand the real meaning of the distinction which he points out. *Beni-ha-Aleim*, בני האלהים, he says, means Sons of the Aleim or God, *men begotten again* (passing from one state of spiritual existence into another), and *Beni-Aleim* בני אלהים, those angels who kept their first estate, that is, those who have never lapsed from the Celestial. A kind of poetry belonging to the Bacchic mystics was the *Di-thyr-amb*, the Voice of the two doors, a name which appears to relate to the ceremonies of the twice-born. The Mysteries of the Eleusinian Ceres, says Faber, differed from those which I have hitherto noticed in this particular: the person lamented and sought for was not a male but a female. [It is the lapsed angel who is of both natures. See Part I, page 189.] In other points the features still remained the same: for these orgies represented the wanderings of Ceres after the ravished Proserpine, just as the Egyptian Mysteries exhibited the travels of Isis in search of Osiris. *Pag. Idol.* iii. 129. Here Faber is not quite accurate. The female of Eleusis, was the lapsed spirit or soul: the Osiris in Egypt was God, of whom the Holy Spirit is ever in pursuit. Alcestis brought back from death to Admetus, is the Soul restored to the First Messenger by Hercules, his follower and representative. In the Greek gem, published by Gronovius, the Holy Spirit is represented standing by Admetus or Adam, when the hero brings back the restored beautiful one. (i. Ppp.)

Note 9 (page 213).—In consequence, says Faber (*Pag. Idol.* i. 51), of the Great Father and the Great Mother being supposed to have assumed the forms of all animals, they were sometimes expressly called by the names of those animals which were now become their symbols. Thus we find them severally denominated according to their sexual difference, a Bull, a Cow, a Dragon, a Cock, a Hen, a Bee, or a Dog. And, as their priests or priestesses assumed on all occasions the titles of the deities whom they served, and laboured to exhibit in their own persons each action or suffering

which was attributed to them, we also find that the ministers were designated by the names of these animals through which both their gods and themselves were feigned to have passed by a mystic transmigration. Thus they were called, similarly allowing for sexual difference, Horses, Mares, Ravens, Doves, Lions, Dogs, and Swine. I think it probable from some circumstances that in the celebration of the Mysteries, they wore grotesque masques, by means of which they actually appeared like the sculptured forms of some of their gods, to be human beings bearing heads of the sacred animals. (*Pagan Idolatry*, i. 51). It should be noted, however, that the multiplication of these various changes, belonged to a later and more corrupt period of the æra of the Mysteries; that in the earliest times, they were but rare and symbolic; and that, although they embodied a profound truth, which was at the bottom of all creation, it may be doubted if the Messengers were ever much identified with it, and whether it was not rather an excrescence added to the original rite by their followers. In all the mystic sacrifices, says Proclus, the gods exhibit many forms of themselves, and *appear in a variety of shapes*: and sometimes indeed an unfigured light of themselves is held forth to the view: sometimes this light is figured according to a human form, and sometimes it proceeds into a different shape. Hence the Welsh Brahmin Taliesin says, without the *ape* (the Messenger priest), without the *stall of the cow* (the worship of the Holy Spirit), without the *mundane rampart* (the great belt which surrounds the world), the globe will become desolate: not requiring the *Cuckoos* to convene the appointed dance on the green—meaning the great festival and sacred dance on the first of May. The priests of the Cabiri were styled *Sues*—swine. Greece and Rome consecrated the Sow to Ceres, and gave it the name of *the mystical animal*: the *Boar* was one of the forms of the Hindu Incarnation, and Arktos, Ar-Thor and Arcturus were Cabiric titles. There is an old ruin in Ireland, of a monastery or nunnery, called Ardnacranna, which means the *high place of the Sow*. (*Vallancey Collect.* i. 80.) The reader will remember the White Sow in the mystical poem of the *Æneis*—it is distinctly and prophetically pointed out to the hero, as connected with his Sacred City of new Troy. De Gebelin says that this selection was made, not only because the Sow is a very prolific animal, but also because she ploughs the ground, and because the plough has a figure similar to that of her snout, and produces the same effect. The Cymry proceeded somewhat further, but still upon the same road. In Britain, Ceres herself assumes the character of *Hioch* a Sow: she addresses her child or devotee by the name of Porchellan, or *little pig*: her congregation are Moch,

swine: her chief priests is Turch, a boar, or Gwydd Hwch, *boar of the wood*, or grove: and her Hierarch is Meichiad, a *swineherd*. Many authors, says Vallancey, affirm that the doctrine of metempsychosis first taught in Egypt, and thence introduced into Greece by Pythagoras, was, by his disciples communicated to the Italians, and not unknown in Gaul to the druids and pagan doctors. In the Liber Lecanus, it is recorded, that no doubt can be raised concerning the postdiluvian invasion in Ireland, since Tuan, son of Cairil, who was born of the wife of Murdoch Munding, asserted it: for he lived in Kesair's time in the form of a man; then for 300 years in the form of a deer; after, for 200 years in the shape of a wild boar; then 300 years in the shape of a bird; and lastly, 100 years in the shape of a salmon; which being caught by a fisherman was made a present of to the Queen of Ireland, on account of its rare beauty: and she, upon eating it, immediately conceived and brought forth the famous Fuan mac Cairil, who related the truth of Kesair's expedition in Ireland, &c., &c. *Collectanea* ii. 54. The Irish Druids from the earliest times taught the transmigration of souls, and said that Samhan, or Baal-Samhan, called the souls to judgment, which, according to their merits or demerits in the life past, were assigned to re-enter the bodies of the human or brute species, and to be happy or miserable during their next abode in this sublunary globe: hence Samhan was named Balsab, a Lord of Death, for Bal is the lord and Sab is death. This is the true derivation of what we call Beelzebub, lord of flies. But the Druids, like the present priests, did not forget their own interests; for they taught also that the punishment of the wicked might be atoned for by sacrifices made to Bal, and by presents given to the Druids for their mediation.

Note 10 (page 222).—I have already intimated that among the Hebrews, the Eleusinian Rites and Secrets were known as well as among those who are called Pagans. The number of those Initiated from all the nation was only Seventy-two; *six* from each of the *twelve* tribes; a Naronic allusion (*Exod.* xxiv. 9. *Numbers* xi. 16—25); and these were not regarded as a mere temporary masonic lodge, but were supposed to be perpetuated in the Great Sanhedrim with its president, in whose faith and discretion the secrets of the Law constantly resided; these were Eleusinian mystics or masons. It is said in the Liber Haijad: Moses gave the mischna or deuterosis of the Law to Joshua; he to the elders; they to the prophets; they to the great synagogue; they to Antigonus Sochæus and his successors in the great sanhedrin, and so down to Rabbi Hakkadosh in Adrian's reign. They had the same symbols as the Gentile mystics; and we find the following curious

narrative of some of their ceremonies. A golden pitcher that held *three* logs was filled with water from the Siloah [the Sun]: when they came with it to the water-gate, they blew a blast, a long note, and again a blast. The priest then ascended the stair of the altar, and turned to the left; two silver basins or pateras stood there. Each was perforated with a small hole like a nostril. The one to the west for *water*, the other to the east for *wine*. [*Luccah*] Jahn in his *Bibl. Ant.*, alludes to this. The priests went every morning during the eight days of the Feast of Tabernacles, and drew *three* logs of water in a golden vessel from the fountain of Siloe: they then carried the water with great and joyful solemnity through the water-gate to the Temple, and poured it out to the south-west of the altar. Some of the Talmudists assert that this ceremony was a symbol of rain, others of joy; others of *the effusion of the Holy Spirit*. There was a remarkable rite, says Nevin, *Bibl. Ant.* 384, which consisted in the drawing of water and solemnly pouring it upon the altar. Every morning during the Feast, when the parts of the morning sacrifice were laid upon the altar, one of the priests went to the Fountain of Siloam, and filled a golden vessel which he carried in his hand with the water. This he then brought into the court, and having first mingled it with some wine, poured it out as a drink offering on the top of the altar. Every night there was a most extraordinary exhibition of joy, styled the rejoicing for the drawing of water. When the water was offered in the morning, the solemnity of the worship then on hand would not admit of the extravagance of this ceremony, so it was put off till all the service of the day was over, when it began with moderation, and occupied quite a considerable portion of the night. He that never saw the rejoicing of the drawing of water, says a Jewish proverb, never saw rejoicing in all his life. How all this resembled the Gentile ceremony may be seen: but no surprise can be occasioned by it, when it is known that the Jews, who pretend to have the most ancient religion in the world, and to found it on the most ancient books, are in reality but a race of impostors of modern date, who brought out of the heart of India all that is valuable in their creed: and whose least ceremonies are but caricatures of the impressive rites of *true* antiquity. The Egyptians, says Plutarch, mix fruitful earth and water, and commingling aromatics and incense of the costly kind, they form a luniform little image (a yoni); and this they robe and adorn, signifying that they consider their gods the essence of Earth and Water. *Isis and Osiris*, 39. This last observation betrays great ignorance. The Egyptians had no such silly idea of their gods.

Note 11 (page 226).—First, says Lucian, in the *Syrian Goddess*, they offer to the *manes* of Adonis, as to one dead, and the *day after the morrow* they tell the story that he lives, and send him to the æther, and shave their heads just like the Egyptians when Apis dies. The reader will remember that Jesus is said to have been crucified on the Friday, and the day after the morrow (that is Sunday) to have arisen from the dead also into the æther.

Note 12 (page 230).—The sign of the cross is well known to all Romish Christians, among whom it is yet used in every respect as is described by Justin, who has this passage in his Apology. And whereas Plato, in his *Timæus*, he says, philosophizing about the son of God says: He expressed him upon the universe in the figure of the letter X, he evidently took the hint from Moses; for in the Mosaic writings it is related that after the Israelites went out of Egypt, and were in the desert, they were set upon and destroyed by venomous beasts, vipers, asps, and all sorts of serpents; and that Moses thereupon by particular inspiration from God, took brass and made the sign of the cross, and placed it by the holy tabernacle, and declared that if the people would look upon that cross and believe they should be saved; upon which he writes, that the serpents died, and by this means the people were saved. It is a certain fact that there is no such passage as that quoted by Justin relating to the cross in the old or new Testament. This is an example of pious fraud in the first Christian father not said to be inspired. The evident object of this fraud was to account for the adoration of the cross, which Justin found practised by his followers, but the cause of which he did not understand. When the temple of Serapis, says the historian Socrates, was sacked, there was found in the letters which they called sacred, the figure of *a cross*: hence a dispute arose; the Christians contending that this Cross belonged to their master Jesus Christ, which they also, who understood these rites, maintained: the Gentiles on the contrary pretending that the Cross was common both to Jesus Christ and to Serapis. The converted heathens, says Socrates Scholasticus, explained the ancient pagan symbol of the Cross, and declared that it signified *Life to come*. Not only the custom of marking the forehead with the sign of the cross, but Baptism and the consecration of the bread in the Eucharist, were imitated in the mysterious ceremonies of Mithra. TERTUL. *de Proscript. Hæretic*. In the Mysteries, the brethren standing in a circle held each other by the hand, each one *crossing* his arms in the front of his body so as to give his right hand to his left hand neighbour, and left hand to his right hand neighbour. This was called the Mystic Chain: the Masons of the present day use it.

Note 13 (page 232).—Thus the Mexican scapegoat was a man offered to Quitzalcoalt. Forty days before the feast of this god the merchants purchased a well-shaped slave who, during that time, represented the deity, to whom he was to be sacrificed on the day of the festival; but they first washed him in the lake of the gods, for so they called the water, which was to prepare him for his apotheosis. The poor wretch thus deified spent his time in dancing and rejoicings, the devotees all the time worshipping him: and, lest he should forget his fatal destiny, two ancient ministers of the idol refreshed his memory with it nine days before his crucifixion. He was obliged to dissemble mirth: and if he happened to discover any concern at his approaching fate, the priests gave him an intoxicating liquor to render him insensible. The day of the feast being come, they again adorned the miserable victim, and several times incensed him. At midnight they sacrificed him, offering his heart to the Moon, and then laying it before the idol. Chrysostom makes mention of the same festival, which he calls the festival of sackcloth. Don't you remember, says he, the feast of sackcloth celebrated by the Persians, in which they take a man condemned to death, set him upon the king's throne, and after having made him taste all sorts of pleasures, strip him of his royal apparel, then scourge, and then hang him? The Incas had a cross of very fine marble, or beautiful jasper, highly polished, of one piece. It was kept in a sacred chamber of a palace, and held in great veneration. The Spaniards having seized, enriched this Cross with gold and jewels, and placed it in the cathedral of Cusco. *Vega* ii. cap. 3. The Mexican temples are in the form of a cross, and like the pyramids face the four cardinal points. The Egyptians sacrificed a virgin annually to the Nile, so that he might continue his increase. But when the Mohammedan power had subjugated Egypt, their general Amru determined to put an end to this sanctified murder. And when they complained that, without the yearly rise of the river, they could not live, and that it would not rise unless they obeyed their law, Amru demanded of them what their law was? They told him that on the twelfth day of the month Baun, they procured a virgin, having first satisfied her parents, and adorned her with precious gems and robes; and that in the night they cast her into the Nile, where she was drowned. Amru made answer: The Mahommedan law does not allow of this: it is opposed to all profane rites; and since then the sacrifice has been abolished. It, and similar atonements, are the source of all human crime. Mr. Ward (*View of the Hindoos*, b. i., c. 2, § 11) says: A Hindoo shopkeeper one day declared to the author that he should live in the

practice of adultery, lying, &c., till death, and that then repeating the name of Krisnu, he should without difficulty ascend to heaven. Ward is not always to be believed, and this story may be false. At the same time I have no doubt that there are many who believe it, though they probably do not so openly avow it as this free-spoken Gentoo. But it is precisely the same doctrine as our Paulite one of atonement for *all* sin in the mediatorial blood of Jesus. Hence the Rev. Dr. Oliver well exclaims upon this passage from Mr. Ward: *How nearly allied is this to the creed of some Christian sects!* (HIST. OF INITIATION, page 53.) Could he possibly have meant his own? or did he shut his eyes to his own teaching?

Note 14 (page 238).—I have sometimes been amused by the questions which the missionaries in India put to their audience. Take the following as an example: and suppose the same questions put to a partaker in adult baptism, the Eucharist, a frequenter at the chapel: and would he not be constrained by the force of truth to give the same answers as the Hindus did? I then commenced afresh with some questions: as 1st, If you gave your apparel to the washerman to be cleansed, but after repeated calls, he returned you them as they were, or rather worse, and said he had washed them clean, should you not call that *dobha* a liar, and not worth encouraging any more? “Certainly we should,” said they. Well, you come to Jugunnath to have your souls cleansed, and your books affirm they are cleansed by coming here. Now, let me seriously ask you, Have you obtained new hearts? Are your sinful dispositions gone, by all the pilgrimages you have made to Moha Probhoo? “No,” says some person in the crowd, “we are as we were.” What sort of a Jugunnath therefore is yours? 2nd, When a person is sick, what does he go to a doctor for? If in 5, 10, 15, 20, or 40 years he had spent much money, took many remedies, or endured severe operations; but if, at the end of the longest period mentioned, his complaint had rather increased than diminished, what would that man say to the doctor? He would say, “Sir, you have taken my money, but have not cured me; I must try some body else.” Just so, you come here to obtain holy dispositions, I suppose, and feel yourselves troubled with the disease of sin in your hearts. Well, let me ask, have any of you by seeing Jugunnath become freed from lying, adultery, malice, abuse of others, &c.? Have you become new within? They all with one consent cried out, “No.” The people behaved very orderly, and we retired in peace. Some of the hearers said they would come and see us to-morrow; however, I

do not much expect it.—*Calcutta Christian Observer*, Jan., 1833.

Note 15 (page 240).—It is in their *mysteries*, says La Harpe, alluding to the Paulites, that we find the stumbling block which lies in the way of unbelievers. *Original sin*—a world condemned for the sin of one man. *The incarnation*—a God who descends to be made man. *The passion*—a God who dies on the cross. *The eucharist*—a God who becomes our food—in these things behold the obstacle to the human mind, and that which revolts reason. The notion of God becoming our food probably had its origin with those barbarous Indians, of whom one of the Portuguese missionaries relates that they think *God is a dish of dressed rice ready for food*, because it is the means of preserving life and health. *Traité de la Religion des Gentils orientaux écrit par un Portugais; traduit par M. Dellon, 12mo., a Cologne, 1709.* If the original gospels had been preserved, as they were perhaps written, it cannot be doubted that we should find many more allusions to the ænigmas of the Mysteries than those to which I call attention in this work. But they either perished through ignorance or want of due care, or they have been castrated and falsified by the Papal Church. An eminent authority has a remark on this subject, which is pertinent to this place; it will account for the scarcity of allusions to the Fish in the New Testament, and probably for the imperfect form also in which the allusions that remain have been handed down to us. When we contrast, he says, the immensely voluminous writings of the Fathers who lived after the third century of the Christian æra, whose works have been preserved to the present day, with the extreme paucity of those of the apostolic age, and remember the saying of one of the Apostles, that if all the actions which Christ performed when on earth were written down, he supposed the world would not contain the number of the books—how must we feel surprised at the apathy and negligence of the primitive Christians who allowed so many books to perish, and did not even preserve the Gospel of St. Matthew in the original Hebrew! and how little dependence can we place on the early history of the Christian Church. *Mexican Antiquities*, vi. 400.

Note 16 (page 242).—One species of sacred bread which used to be offered to the Gods, in this part of the ceremony, was of great antiquity, and called Boun, English bun. The Greeks, who changed the Nu final into a Sigma expressed it in the nominative βους, but in the accusative, more truly boun, βουν; and this meaning an ox, was used by them symbolically as a solar

and regenerating type. Hesychius speaks of the Boun, and describes it, εἶδος πεμματος κέρατα ἔχοντος; a kind of cake with a representation of *two horns*: and these symbolized the crescent. Julian Pollux mentions it after the same manner: βουν εἶδος πεμματος κέρατα ἔχοντος, *a sort of cake with horns*. Diogenes Laertius, speaking of the same offering being made by Empedocles, describes the chief ingredients of which it was composed: βουν εθυσε—εκ μελιτος καὶ αλφιτων: He offered up one of the sacred liba called a *boun*, which was made of fine flour and honey. It is said of Cecrops, πρῶτος βουν εθυσε: He first offered up this sort of sweet bread. Hence we may judge of the antiquity of the custom from the times to which Cecrops is referred. Jeremiah takes notice of this kind of offering when he is speaking of the Jewish women at Pathros in Egypt, and of their base idolatry, in all of which their husbands had encouraged them. The women in their expostulation upon his rebuke tell him: *Since we left off to burn incense to the Queen of Heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burnt incense to the Queen of Heaven, and poured out drink offerings unto her, did we make her cakes to worship her and pour out drink offerings unto her without our men?* The word here for sacred cakes is כֻּנִים, Cunim. See *ante*, page 151. Mamacuna was the name of the head matron of the Peruvian Priestesses of the Sun, who were vestal Virgins. It implies maternity, and was strictly applied to those of the select virgins who had grown old in the College of the Sun. The whole regulation of that college was consigned to their care: some of them were like abbesses of convents, and others resembled the superiors of noviciates: they instructed the younger or select virgins in their divine worship, and taught them the various works of the loom and the needle. So the Greeks offered sacrificial cakes called Σεληναί which were *crescent-shaped*, and alluded to the same mystical type—they were made in Sicily of jasmine and honey, and called μυλλοι. They are the myllos to which Banier alludes, *ante*, page 59: and the Paulite, who on good Friday eats a hot cross bun, is just as guilty of indecency as the aspirants in the Mysteries were, for the later symbol is in all things an exact copy of the ancient one; only that the *cross* is a far more significant symbol than the *crescent*. But the truth is, that it is only the indecent in heart and soul who can find anything indecorous either in the Pagan or Paulite symbol.

The Book of God.



BOOK III.

The Mysteries traced through various Legendary Tales.

1. In the story of Cupid and Psyche, as already intimated (*ante*, page 51), we have a representation of the history of the human soul. This soul, which is of Divine Origin, is here below subjected to error in its prison, the body. Hence trials and purifications are set before it, that it may become capable of a higher order of things, and of true desire. Two loves meet it,—the earthly, a demon who draws it down to earthly things; the heavenly, who directs its view to the Original, fair and divine, and who, gaining the victory over his rival, leads off the soul as his bride. This however will probably be better understood, if I insert here a short summary of the fable itself, too beautiful for a Roman origin, and which breathes all over of the sacred Orient. Indeed the very name of Eros, or Love, comes from eastern climes. (1)

2. Psyche [the Soul] was the youngest daughter of a King and a Queen [God and the Spirit]. Her two elder sisters were lovely, but her charms exceeded theirs, as much as the splendour of the sun excels the brilliancy of the silver moon. It was even said of her that Venus, sprung from the foam of the sea, dwelt now in the midst of mortals, and suffered them to behold her divine form; or, at least, that once again made pregnant by a new emanation from the starry heavens, not the ocean but the earth had brought forth another Venus gifted with the flower of virginity. At last Venus herself grew envious of the extraordinary beauty of Psyche. She sought her son and entreated his assistance to compass her revenge: but Cupid, instead of executing his mother's orders, fell desperately in love with her himself. In the meantime her sisters, less handsome than she, were married to sovereigns; while Psyche, notwithstanding all her charms, remained unwooed. No one durst aspire to her hand; she was admired only as some statue exquisitely wrought. Her father consulted the oracle of Apollo Miliesius, and received for answer as follows:

On some high mountain's craggy summit place
The Virgin, decked for deadly marriage rites;
Nor hope a son-in-law of mortal birth,
But a dire mischief, viperous and fierce,
Who flies through æther, and with fire and sword,
Fatigues and weakens all things; Zeus himself
Trembles before him; Gods and Streams, and Shades
Are terrified, and all start back with fright.

The king obeyed the oracle, and Psyche was conveyed to the mountain; but Zephyrus enfolded and bare her away, while in a deep sleep. Awaking, she finds herself

in a vale of groves and fountains: a royal palace shines before her. The ceilings of cedar and ivory, are supported by golden pillars: the walls are encrusted with carvings in silver: the partitions of gold and gems so shine with their own lustre, that even if the sun were to withhold his light the palace could make for itself a day of its own. She saw no one, but sweet Voices invited her to remain. A banquet is provided for her by unseen hands; songs of Nymphs and the music of the lyre enchant her as she eats; and when she retires to rest, she finds herself in the arms of a husband whom she sees not, but who vanishes at the blush of dawn. Thus her destiny was fulfilled according to the oracle; but she sighed at times for a sight of her parents and her sisters, nor could all the enchantments of the palace or her invisible husband's love content her heart. Yielding at length to her entreaties, her husband consented that she should receive a visit from her sisters, but on one condition only, and that was, that she should not be tempted by their enquiries, or by her own curiosity, to seek to know the form of her unseen lord. Psyche promised, and Zephyrus conveyed the sisters to the royal palace. They were filled with envy at the splendour of her happiness, and though loaded by her with priceless gifts, they departed thankless. Some months elapsed, and the innocent Psyche again besought her husband's permission to see her kindred. He consents, but warns her against impending calamity. They come: they persuade her that she is pregnant of a monster; that her husband is an enormous Serpent, who will devour her before many days have passed; and finally they wring from her a reluctant promise that she will slay him in the night, after which they will convey

her back to her parents, and wed her to some mortal like herself. Psyche, not knowing why her husband chose to remain invisible, consented. The night arrives: her husband is asleep. Psyche advances stealthily with her lamp, and is ready to destroy the monster: when lo! she sees the beautiful God of Love himself wrapped in slumber, at sight of whom the joyous flame of the lamp shone with redoubled vigour. She looks upon the genial locks of his golden head, teeming with ambrosial perfume, the orbed curls that strayed over his milk-white neck and roseate cheeks, and fell gracefully entangled, some before, some behind, causing the very light of the lamp itself to flicker by their radiant splendour. On the shoulders of the volatile god were dewy wings of brilliant whiteness; and though the pinions were at rest, yet the tender down that fringed the feathers, wanted to and fro in tremulous unceasing play. The rest of his body was smooth and beautiful, and such as Venus could not have repented of giving birth to. At the foot of the bed lay his bow, his quiver, and his arrows. She looks, and while she hangs enraptured over the charming divinity, a drop of scalding oil fell upon his naked shoulder. The god awoke in pain, and seeing that she had disobeyed him, he upbraided her for her want of confidence, and fled away. Psyche followed him until he was no longer visible, when she dashed herself into the river; but though she sought death, it came not; for the god of the stream bare her to the bank. Thenceforth she wandered wildly day and night in search of the lost one. She besought the Mother of the gods, bounteous Ceres, by the mysterious rites of her ark, [See *ante*, page 98,] and by the other secrets of Eleusis, to give succour to the

suppliant. Ceres rejects her prayer, and Juno, to whose splendid temple she also went, was equally merciless. Psyche, however, is not all destitute of hope. She resolves now to seek the Queen of Beauty herself, and see whether her despair will not excite compassion. Venus had in the mean time commissioned Hermes to find Psyche, giving him a little book descriptive of her; and when she is dragged into her presence, she is enslaved and given over to Anxiety and Sorrow, who scourged the hapless fair one. Venus then imposes on her tasks the most difficult and dangerous; all of which, however, Psyche accomplishes by the assistance of her good fortune. At length wearied out by tormenting her, she sends her to the palace of Pluto, to bring back some of the beauty of his consort. Psyche, horror-stricken by this last command, prepares to hurl herself headlong from a tower, but is dissuaded by its friendly voice. The tower teaches her in what manner she shall reach the Throne of Gloom; she perseveres, she goes through the infernal avenue, she crosses over Styx, and receives from Proserpine the box which is supposed to contain the divine beauty for which the Queen of Loveliness herself had sent. Again frail, again inquisitive, again anxious to look upon this treasured secret, she opens the box, and, stupified by an infernal vapour, she falls into the sleep of death. Here she must have remained for ever had not Cupid, who had now recovered from the wound which the burning oil had inflicted, come that way, revived her from torpor, and sent her to Venus with the golden gift. He himself flies to Zeus, and supplicates his aid. The mighty ruler assents. Psyche is brought to Olympus, and drinks the ambrosial cup of Immortality. Her marriage with Cupid is proclaimed

in heaven. The Graces attend: Apollo sings, Venus dances at the nuptials, and Pleasure is the fruit of the alliance.

3. This fable which, like that of Persephone or Proserpine and Narcissus, represents, among other things, the lapse of the soul from a celestial to an earthly sphere, is alluded to by Synesius in his book on Dreams, and hinted at by Plato and Plotinus. It is clear that Plato could not derive his knowledge from Apuleius; and as to Plotinus and Synesius, those who are acquainted with the writings of the Greek philosophers, know that they never borrowed from Latin authors, from a just conviction that the sources of perfection were in the East. We must therefore assign to it an Indian origin. Psyche, then, or soul, is described as transcendently beautiful; and this is indeed true of every human soul, before it deeply merges itself in the defiling folds of dark matter. In the next place, Psyche is represented as descending from the summit of a lofty mountain into a beautiful valley, which signifies the descent of the soul from the spheres of loveliness into a lower condition of being, but yet without abandoning its original relation to the heavens. Hence the Palace which Psyche beholds in the valley is with great propriety said to be "a royal house, which was not raised by human but by divine hands and art." The gems, too, on which Psyche is said to have trod in every part of this Palace, are evidently symbolical of the stars. Of this mundane yet celestial condition of being, the incorporeal Voices which attended upon Psyche are likewise symbolical; they are the celestial harmonies of the spheres. Psyche, in this delightful situation, is married to an invisible Being, whom she alone recognizes

by her ears and hands. This unseen husband proves afterwards to be Cupid, or Love; that is to say, the soul, while established in the heavens, is united to love of the purest kind; that is, to love intellectual, or, in other words, love exempt from the fascination of outward form. But in this beautiful Palace she is attacked by the machinations of her two sisters, who endeavour to persuade her to explore the form of her unknown husband. These sisters signify those two powers of the irrational part of the soul, *anger* and *desire*. The stratagems of these two sisters at length take effect; and Psyche beholds and falls in love with Love; that is to say, the rational part, through the incentives of anger and desire, becomes enamoured of and captivated with outward form; in consequence of which Cupid, or Intellectual Love, flies away, and Psyche, or the rational Soul is precipitated to earth. After this commence the wanderings of Psyche in search of Cupid, from whose embraces she is unhappily torn away. The supplication of Ceres and Juno is appropriate to her condition, for both are one and the same Spirit, and the Fountain of Souls; and the safety of the soul arises from converting herself to the Divine Sources of her being. But Venus has already sent Hermes, or the Messenger, in pursuit of the fugitive. It is likewise said that she gave him a small volume, in which the name of Psyche was written, and every other particular respecting her. Now I think it cannot be doubted that Synesius alludes to this part of the fable in the following passage from his treatise on Dreams. When the Soul, he says, descends spontaneously to its former life with mercenary views, it receives servitude as the reward of its mercenary labours. But this is the intention of descent, that the

Soul may accomplish a certain servitude to the Nature of the Universe, prescribed by the laws of Adrastia or Inevitable Fate. Hence when the Soul is fascinated with material endowments, she is affected in a manner similar to those who, though born free, are for a certain time hired to employments, and in this condition captivated by the beauty of some female servant, determine to act in a menial capacity under the master of their beloved object. Thus in a similar manner, when we are profoundly delighted with external and corporeal good, we confess that the nature of Matter is beautiful, *who marks our assent in her secret book; and if, considering ourselves free, we at any time determine to depart, she proclaims us deserters, and endeavours to bring us back; and openly presenting her Mystic Volume to the view, apprehends us fugitives from our mistress.* Then indeed the Soul particularly requires fortitude and divine assistance, as it is no trifling contest to do away with the confession and compact which she has made. Besides in this case *force* will be employed; for the material inflictors of punishment will then be roused to revenge, by the decrees of Fate against the rebels to her laws. So far Synesius. The Venus, however, mentioned in the Fable was not Celestial Venus; for *she* separates the pure soul from all sensual inclination; but the earthly one binds the impure soul as her legitimate slave to a corporeal life. After this follows an account of the difficult tasks which Psyche is obliged to execute by the commands of Venus, all of which are images of the mighty toils and anxious cares which the Soul must necessarily endure after her lapse, in order to atone for her guilt, and recover her ancient residence in the celestial worlds. In accomplishing the

last of these labours, she is represented as forced to descend even to the dark regions of Hades, which indicates that the soul, through being enslaved to a corporeal life, becomes situated in obscurity, and is deprived of the light of day, that is, of the splendour of Truth and Reality, agreeably to which Empedocles sings:—

I fled from Deity and heavenly Light

To serve mad Discord in the realms of Night.

But Psyche in returning from Hades is oppressed with a profound sleep, through indiscreetly opening the box given her by Proserpine, in which she expected to find a portion of Divine Beauty, but met with nothing but an infernal Stygian potion. This obscurely signifies that the Soul, by expecting to find that which is truly beautiful in a corporeal and terrene life, passes into a profoundly dormant state. Cupid, however, or Love Intellectual at length recovering his pristine vigour, rouses Psyche or the rational part of her nature, from her deadly lethargy. In consequence of this, having accomplished her destined toils, she ascends to her native heavens, becomes lawfully united to Cupid, lives the life of the immortals, and the natural result of this union is pleasure or delight. And this much, says Taylor, for an explanation of the fable of Cupid and Psyche. I will only add to this, that the little book which is given to Hermes the Messenger, may secretly refer to the Apocalypse, in which these divine truths are hinted; and in which the true nature of the Soul and its aberrations is set down. Nor can I entertain any doubt that this story of Cupid and Psyche was dioramically represented in the Mysteries, like the Phaethonic fall, the fate of Salmoneus, the Labours of Hercules, and many other of the beautiful sagas of Ovid, which we

call *Metamorphoses*. And Apuleius, after he had been Initiated, only put into words the exquisite picture which he had beheld. See, *ante*, page 31. See also the Story of Prince Hatt under the Earth, or the Three Singing Leaves. THORPE'S *Yule-tide Stories*. The mythos is very nearly the same as that of Cupid and Psyche.

4. These sublime and symbolical ideas pervade the whole of the Indian and Platonic Philosophy, which is essentially the same as the old Orphic and Pythagorean; and we perpetually find in it allusions to what is called the deplumation of the soul, its fall from some prior state of blissful integrity; its incarceration within the body, and its final restoration after performing numberless transmigratory circuits to the holiness which it had forfeited. Such restoration was thought to be assisted by an Initiation into the Mysteries, when, after the pattern of the hero-gods, or Messiahs, the aspirant descended into Hades, and then transmigrated, or was born again from the womb of the Great Mother into an imitative Paradise. The aspirant was often made, says Faber, even literally to encounter very severe trials, ere his mystic regeneration into light and liberty was allowed to be accomplished. He was made to pass through fire and water (emblems of God and the Spirit), to brave the opposing sword, and to support the most austere fasts without shrinking or complaining; if his courage failed him he was rejected as unworthy and cast out as profane. He was made to grope his darkling way through a terrific gloom as of the grave; this task being accomplished, he suddenly emerged, and was admitted as a regenerate soul into the overpowering splendour of Elysium. These were the precise trials which were undergone by such as were Initiated into the

Mysteries of Mithras; they are the same also as those to which the Hindu devotees still submit. In each case the end was the same. Austerities were practised to obtain that purification of the soul, or rather that enthusiastic abstraction from every worldly object, and that union of mind with the Great Father which was believed to constitute the spiritual part of the regeneration of the Mysteries. Hence among the Hindus, no less than among the Persians, the Greeks, the Egyptians, and the Celts, those who have submitted to such austerities are dignified with the appellation of *twice-born*. Hence we also learn the true meaning of that remarkable dialogue between Jesus and Nicodemus which is preserved in *John* iii. Jesus answered and said to him, Amen, Amen, I say unto thee, unless a man be *born again* he cannot see the kingdom of God. Nicodemus said to him: How can a man be born when he is old? Can he enter a second time into his mother's womb and be born again? Jesus answered: Amen, Amen; I say unto thee, unless a man *be born again of water and of the Holy Spirit*, he cannot enter into the Kingdom of God. *The wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit. This language establishes conclusively that Jesus was a mystic, and was well acquainted with the Eleusinian lore. (2) The last paragraph, in which enigmatical allusion is made to the Wind would be unintelligible, did we not know that *Ruach Aleim*, רִיחַ אֱלֹהִים, means the Wind, the Breath, the rushing Water, or the Spirit of the Gods, that is, the Holy Spirit herself, the Chri-Om-Ruach of Irish mythology. See Part I., page 110. Note also that the

immersion of the body in Water, to which the Ninth Messenger alludes, symbolizes the immersion, or baptism, of the soul in the Holy Spirit, so as to come forth new born and pure from her womb. It has nothing to do with pædo-baptism, or such vain folly. Water, from the first ages of Revelation meant simply the Holy Spirit. See Part I., pages 91, 196. See, also, *ante*, page 85.

5. There is an Indian legend in the Brahmana of the Yagurveda, which beautifully and tenderly mythologizes the union of the Soul and Spirit on earth, their partial separation, and their final marriage in the heavens: it *may* have been the original of the fable of Cupid and Psyche. Urvasi a ghandarvas (the Spirit) fell in love with Pururavas (the Soul), the son of Ida [Jid], and when she met him, she said: Embrace me three times a day, but never against my will, and *let me never see you without your royal garments* (that is, but in the regal attire of virtue, the wedding garment of Jesus, MATT. xxii.). In this manner she lived with him a long while. Then her former friends, the Ghandarvas said; This Urvasi has now dwelt a long time among mortals; let us see that she comes back. Now there was a ewe with two lambs tied to the couch of Urvasi and Pururavas; and the Ghandarvas stole one of them. Urvasi said: They take away my darling, as if I lived in a land where there is no hero and no man. They stole the second, and she upbraided her husband again. Then Pururavas looked and said, How can that be a land without heroes or men where I am? and *naked* he sprang up: he thought it too long to put on his dress. Then the Ghandarvas sent a flash of lightning, and Urvasi *saw her husband naked* [as Psyche saw Cupid] as by daylight. Then she vanished. I come

back, she said, and went. Then he bewailed his vanished love in bitter grief, and went near Kurukshetra. There is a lake there called Anyatahplaksha, full of lotus flowers: and while the king walked along its border, the fairies were playing there in the water in the shape of birds. And Urvasi discovered him and said: That is the man with whom I dwelt so long. Then her friend said, Let us appear to him. She agreed, and they appeared before him. Then the king recognised her and said: Lo! My wife! stay, thou cruel in mind; let us now exchange some words. Our secrets, if they are not told now, will not bring us luck on any later day. She replied: What shall I do with thy speech? I am gone like the first of the dawns. Pururavas, go home again: I am hard to be caught like the wind. He said in despair: Then may thy former friend now fall down, never to rise again. May he go far, far away. May he lie down on the threshold of death, and may rabid wolves there devour him. She replied: Pururavas, do not die! do not fall down! may no evil wolves devour thee! Then at last her heart melted and she said: Come to me the last night of the year, and thou shalt be with me for one night, and a son will be born to thee. He went the last night of the year to the Golden Seats; and while he was alone, he was told to go up; and then they sent Urvasi to him. Then she said: The Ghandarvas will to-morrow grant thee a wish: choose! He said: Choose thou for me. She replied, Say to them, let me be one of you. Early the next morn, the Gandharvas gave him his choice; but when he said, Let me be one of you, they said, That kind of sacred fire is not yet known to man by which he could perform a sacrifice, and become

one of ourselves. They then initiated Puraravas in the mysteries of a certain sacrifice; and when he had performed it, he became himself one of the Gandharvas. The exalted mysticism of this legend is beyond all commentary. I can only leave it to the reader's own soul: and if he will but seek to penetrate its depths, and comprehend them, how beautiful will his soul become.

6. This union of the mortal with the immortal is alluded to in many legends, proceeding from lands the most wide apart—but all evidencing a common origin. We have it Hindostan under the name of the Peri-Wife: we have it in Shetland, less poetically, under the designation of the Mermaid-Bride. I cite the first here, because of the analogy which it bears to the present subject; and because I mean to follow it with a cognate from Scandinavia, which signifies not only the union of the earthly and the ethereal, the soul and spirit; but also occultly, as it seems to me, shadows forth a picture of Initiation, where the aspirant after encountering innumerable perils, is at length carried by the Phoenix, the Mystical Naronic bird-emblem [See Part I., pp. 98, 102, 172, 193, 195, 256] to the Beautiful Palace east of the Sun, and north of the earth. This means Final Initiation, where, as may be supposed, he meets the Bride—the Holy Spirit; and becomes an epopt of the All-Beautiful. I wish to note also as a most singular fact that, whenever in ancient mythology Three Doves are said to appear, it almost always means the epiphany of the Holy Spirit; as God is said to have appeared on the plains of Mamre in the similitude of Three men. *Gen.* xviii.

7. The son of a merchant in a city of Hindostan

having been driven from his father's house on account of his undutiful conduct, assumed the garb of a Kalenderee or wandering Derweesh, and left his native town. On the first day of his travels, being overcome with fatigue before he reached any place of rest, he went off the high road, and sat down at the foot of a tree by a piece of water; while he sat there he saw at sunset Three Doves alight from a tree on the edge of a pond, and resuming their natural form (for they were Peries) take off their clothes and amuse themselves by bathing in the water. He immediately advanced softly, took up their garments, without being seen, and concealed himself in the hollow of a tree, behind which he placed himself. The Peries, when they came out of the water and missed their clothes, were distressed beyond measure. They ran about on all sides, looking for them, but in vain. At length finding the young man, and judging that he had possessed himself of them, they implored him to restore them. He would only on one condition, which was that one of them should become his wife. The Peries asserted that such a union was impossible between them whose bodies were formed of fire, and a mortal who was composed of clay and water; but he persisted, and selected the one which was youngest and handsomest. They were at last obliged to consent, and having endeavoured to console their sister, who shed copious floods of tears at the idea of parting with them, and spending her days with one of the sons of Adam, and having received their garments, they took leave of her and flew away. The young merchant then led home his fair Bride and clad her magnificently; but he took care to bury her Peri-vestment in a secret place, that she might not be able to leave him. He made every

effort to gain her affections, and at length succeeded in his object. "She placed her foot in the path of regard, and her head on the carpet of affection." She bore him children, and gradually began to take pleasure in the society of his female relatives and neighbours. All doubts of her affection now vanished from his mind, and he became assured of her attachment. At the end of ten years the merchant became embarrassed in his circumstances, and he found it necessary to take a long voyage. He committed the Peri to the care of an aged matron in whom he had the greatest confidence, and to whom he revealed the secret of her real nature, and shewed the spot where he had concealed her raiment. He then "placed the foot of departure in the stirrup of travel," and set out on his journey. The Peri was now overwhelmed with sorrow for his absence, or for some more secret cause, and continually uttered expressions of regret. The old woman sought to console her, assuring her "that the dark night of absence would soon come to an end, and the bright dawn of interview gleam from the horizon of divine beauty." One day when the Peri had bathed, and was drying her amber-scented tresses with a corner of her veil, the old woman broke out into expressions of admiration at her dazzling beauty. Ah nurse, replied she, though you think my present charms great, yet had you seen me in my native raiment, you would have witnessed what beauty and grace the Divine Creator has bestowed upon Peries; for know that we are among the most finished portraits on the tablets of existence. If, then, you desire to behold the skill of the Divine Artist, and admire the wonders of Creation, bring the robes which my husband has kept concealed, that I may wear them

for an instant, and shew thee my native beauty, the like of which no human eye, but my lord's, hath gazed upon. The simple woman assented, and fetched the robes, and brought them to the Peri. She put them on and then like a bird escaped from the cage spread her wings, and crying, Farewell, soared to the sky, and was seen no more. When the merchant returned from his voyage, "and found no signs of the rose of enjoyment on the tree of hope, but the lamp of bliss extinguished in the chamber of felicity, he became as one Peri-stricken, a recluse in the cell of madness. Banished from the path of understanding, he remained lost to all the bounties of fortune, and the useful purposes of life."

8. There was once a man, says the Scandinavian legend, who dwelt in a forest. Near to his habitation there was a meadow of the finest grass. The man set a high value on this fertile meadow, regarding it as of greater worth than most of his other property. But in the summer mornings at sunrise it was often observed that the beautiful grass was trodden down, and in the dew there appeared marks like human footsteps. At this the man was sorely vexed, and most desirous to find out who it was that trampled down his grass during the night. He now considered with himself the course he should adopt in order to get at the knowledge which he desired to obtain, and resolved on sending his eldest son to keep watch in the meadow; but somehow or other he had not watched long before he felt very drowsy; and just as midnight drew nigh, he was wrapped in a deep sleep, from which he did not awake until the sun was standing high in the heavens. He then bent his steps towards home, after a fruitless errand,

but the ground had been trampled down as before. The following night it was resolved that the farmer's second son should go and keep watch in the meadow. He was not wanting in big words, and he promised to bring back a full discovery. But it fared with him as with his brother: for before he had watched for any length of time, he also felt drowsy and slept, and did not wake before bright daylight. Thus, after a fruitless errand, he likewise returned home; and lo, the grass had been trampled as before. Seeing that these attempts had proved so vain, the farmer resolved to take no further steps in the matter; when his youngest son came to him and begged to be allowed to go to the meadow and keep watch. The Father answered: It is not worth the trouble to let thee go, who art so young: for it is not very probable that thou wilt watch better than thy brothers. But the youth said that he would try his luck, and so his request was granted. He then proceeded to the meadow, although his father and brothers fancied that they could pretty well foresee how his enterprise would terminate. After lying long on the watch, the lad could see nothing before the hour of matins, when the sun was just about to rise. Then he heard on a sudden a noise in the air as of birds flying: and Three Doves drew near and descended on the green meadow. After a while the Doves laid aside their plumage, and became three fair Virgins, who immediately began dancing on the verdant field, and danced so delightfully that their feet seemed hardly to touch the grass. The youth was now at no loss to know who it was that trampled on his father's meadow; though he scarcely knew what to think of the young Maidens. But among them there was one who appeared to him to be more

beautiful than all other females, and it entered his mind that he would rather possess her than any other in the world. After having for a while thus laid and amused himself with their dancing, he rose and stole away their plumages: then lay down again on the watch, to see how the adventure would terminate. Early in the morning, soon after the sun had risen, the Maidens had finished their dance, and were preparing to depart; but they could not find their plumages. At this they were seriously alarmed, and ran to and fro on the meadow, until they came to the spot where the youth was lying. They asked whether he had taken their plumages, giving him fair words to induce him to deliver them up. The youth answered: Yes, I have taken them: but I will not restore them except on two conditions. Seeing that their entreaties availed them nothing, the Maidens asked, what the conditions were, promising to fulfil them. The youth then said: My first condition is, that ye tell me who ye are, and whence ye come? One of them answered: I am a king's daughter, and these two are my court attendants; we are from the Palace which lies east of the Sun and north of the Earth, whither nothing human may come. The youth continued: My second condition is, that the king's daughter plights me her honour and faith, and fixes a day for our marriage: for her and no other in the world will I possess. As the day was now advancing, and the sun already shining on the tops of the trees, the Maiden was compelled to submit to this condition. The youth then plighted his troth to the young Princess: and they promised to be always faithful to each other. He then gave back the three plumages, and bade his beloved farewell: who with her companions soared aloft in the

air, and pursued their course homewards. When it was full day the Youth proceeded towards home, where he had to hear a multitude of questions respecting the wonderful things which he might have seen or heard during the night: but he spoke very little, saying only that he had fallen asleep without having discovered anything. For this he was jeered by his brothers, who made a joke of him, for having fancied that he could succeed better than they, who were in every respect his superiors. Some time had now passed, and the day arrived which the king's daughter had fixed for the marriage. The youth then went to his father, and requested him to make preparations for a feast, and to invite all their friends and relations. The father allowed his son to manage all as he thought proper; and so a grand feast was prepared with no lack of good cheer. When the hour of midnight drew nigh, and the guests were beginning to be merry, a loud noise was heard on a sudden outside the apartment in which they were assembled, and a magnificent chariot approached drawn by mettlesome horses. In the chariot sat the fair Princess, clad as a Bride, attended by her two court maidens. Now, there was a great wondering among all the guests, as may easily be imagined: but the young man received his bride with joy, and related to the guests his adventure, during the night when he was watching his father's meadow. There upon the healths of the Bride and Bridegroom were drunk with pleasure and gaiety, and all who saw the young Bride pronounced the Youth fortunate in having made such a marriage. Early in the morning and before dawn, the Princess said that she must depart. At this the Bridegroom was grieved, and asked her why she could

not grant him one short hour of delight. The Princess answered: My father, who rules over the Beautiful Palace that lies east of the Sun and north of the Earth, was slain by a Troll, by whom I am held in strict captivity; so that I cannot enjoy any liberty save for a short time at midnight. If I am not back before sunrise, then my life is at stake. When the Youth had heard this he would no longer detain his Bride, but bade her farewell: adding fervent wishes for her happiness. At her departure the Princess gave him a Golden Ring as a remembrance: and the court damsels gave him each a Golden Apple. They then mounted their gilded chariot and drove away with all speed. From that day the youth enjoyed no rest. He was constantly thinking how he could reach the Beautiful Palace that lay east of the Sun and north of the Earth. In this state of mind he went one day to his father and prayed to be allowed to travel in search of his Bride. The old man told him he might follow his own inclinations; though his journey could hardly be attended with success. The youth then took leave of his relations, and departed from home alone. He journeyed now over mountains and through verdant vallies; over many extensive kingdoms; but could get no tidings of the Beautiful Palace. One day he came to a very large forest, in which he heard a loud noise: and on drawing near to the spot whence it proceeded, he saw two Giants who were engaged in a violent quarrel. He said to them: Why do you two Giants stand here quarrelling with each other? One of them answered: Our father is dead, and we have divided the inheritance between us: but here is a pair of boots which we cannot agree as to which of us shall have. The youth said: I will settle your dispute,

If you cannot agree, give the boots to me. I am a traveller, and have a long way to go. The Giant answered: All that thou sayest may be true; but these are no common boots, for whoever has them on can go a hundred miles at every step. When the youth heard this, he was eager to possess such valuable boots, and told the Giants it would be much better to make him a present of them, and then they would have nothing to quarrel about. In short he put his words so well together, that the Giants thought his advice was good, and gave him the boots. The young man then drew on the boots with which he could go a hundred miles at every step, and travelled far away to many strange lands. After having thus journeyed for some time, he came to another forest, in which he heard another noise and uproar. On advancing, he again saw two Giants engaged in a violent altercation. He said: Why do you two Giants stand here wrangling with each other? One of them answered: Our father is dead, and we are dividing his property, but we cannot agree which of us shall have this Cloak. The youth said: I will settle your dispute; if you cannot agree, give me the Cloak. I am a traveller, and have a long way to go. The Giant answered: What thou sayest may be very true, but this Cloak is not like other cloaks: for whoever puts it on becomes invisible. On hearing this the Youth was seized with a strong desire to possess so precious a Cloak, and said that the Giants could not do better than give it to him, for then they would have nothing to quarrel about. This the Giants thought excellent advice; and they gave him the Cloak: so the Youth got the Cloak which rendered him invisible, and pursued his journey far, far away into foreign lands. When he had travelled

a considerable time, he came again to a vast forest, in which he heard a great noise and uproar. On advancing he again saw two Giants engaged in a violent dispute. On enquiring why they stood there wrangling, one of them said: Our father is dead, and we have been dividing the inheritance; but we cannot settle to which of us this Sword shall belong. The Youth said: I will settle your difference: if you cannot agree, make me a present of the Sword. I am a traveller, and have a long way to go. The Giant answered: What thou sayest may be quite true; but this Sword is not like other swords. Whoever is touched with its point dies instantly: but if he is touched by the hilt he immediately returns to life. When the Youth heard this he was seized with a most vehement desire to possess so precious a Sword, and told the Giants that if they were wise they would give it to him, and then they would have nothing to quarrel about. This he expressed to such purpose that the Giants thought it excellent advice, and gave him the Sword. The Youth then hung the precious Sword by his side: drew the hundred mile boots on his legs; put the wonderful Cloak about his shoulders, and seemed to be well equipped for his journey. One evening after dark he found himself in a vast desert that seemed to have no end. Casting his eyes on every side to discern a lodging for the night, he descried a little light glimmering among the trees. On approaching it he found that it proceeded from a little cot, in which dwelt a very old, old woman, who seemed to have seen as many ages of man as others see years. The youth entered; greeted her courteously, and asked whether he could have shelter for the night. When the old woman heard him speak she said: Who art thou that comest and greetest me so kindly? Here have I dwelt while twelve

oak forests have grown up, and twelve oak forests have withered: but until now no one has ever come who greeted me so kindly. The Youth answered: I am a poor traveller who am in search of the Beautiful Palace east of the Sun and north of the Earth: you can probably direct me to it, dear mother. No, said she: that I cannot: but I rule over the beasts of the field: there may, perchance, be among them one or other that may put thee in the right way. The youth thanked her for her kindness, and stayed the night over. Early in the morning, as the sun was just shining in, the old woman summoned her subjects to assemble. Then came running out of the forest all kinds of beasts, bears, wolves, and foxes, enquiring what their queen's pleasure might be. The old woman said that she wished to know whether there was any among them who knew the way to the Beautiful Palace east of the Sun and north of the Earth. Hereupon the beasts held a great consultation; but not one could give any information about the Beautiful Palace. The old dame then said to the Youth: I can give thee no further aid: but many thousand miles from here my sister dwells who rules over the fishes of the sea. She can perhaps give thee the desired information. The Youth then bade the old woman farewell: thanked her for her good counsel, and proceeded on his journey. After travelling a very long way, he again found himself late one evening in a vast desert. On looking about for a shelter, he perceived a little light glimmering among the trees. On approaching it he found that it issued from a small and very ruinous cottage, standing on the sea shore, in which sat a very, very old woman, who appeared to have lived as many ages of man as others

live changes of the moon. The Youth stepped in; greeted the old dame from her sister, and asked whether he might stay there that night. When the old woman had heard him speak, she said: Who art thou that comest hither and greetest me so courteously? I have seen four-and-twenty oak woods grow up, and four-and-twenty wither, but until now no one has ever come hither who greeted me so kindly. The Youth answered, I am a poor traveller in search of the Beautiful Palace east of the Sun and north of the Earth, whither no human being may come. You, dear mother, can perhaps direct me in the way. No, said the old woman, that I cannot, but I rule over the fishes of the sea, and among them there may probably be one or other that can give thee the information thou desirest. The young man thanked her for her kindness and stayed the night over. Early in the morning, as soon as it was light, the old dame summoned a meeting of her subjects. Thither came all the fishes of the sea, whales, pike, salmon, and flounders, and asked what might be their queen's command. The old woman said she wished to ascertain whether any among them knew the way to the Beautiful Palace east of the Sun and north of the Earth, whither no one may go? The fishes then held a long consultation, the result of which was that not one of them could give any information about the Beautiful Palace. Thereupon the old woman said to the Youth, Thou seest that I can give thee no further help; but I have another sister, who dwells many, many thousand miles from here, and rules over the fowls of the air. Go to her; if she cannot direct thee, there is no one who can. The Youth then bade the old woman farewell, and resumed his journey. When

he had travelled a very long way further, many, many thousand miles, he found himself late one evening in a vast desert that seemed to be boundless. On looking around for a lodging he perceived a little light glimmering among the trees. On approaching it he found it proceeded from a small ruinous cottage on a mountain, in which there dwelt a very, very old woman, who seemed to have lived as many ages of man as others live days. The Youth entered, greeted the old dame from her sisters, and asked whether he could have a lodging for the night. When the old dame heard him speak, she said, Who art thou who comest hither with so kind a greeting? Here have I seen eight-and-forty oak forests grow up, and eight-and-forty wither, but until now no one has ever come who greeted me so kindly. The Youth then said, I am a poor traveller in search of the Beautiful Palace east of the Sun and north of the Earth, whither no human being may come. You, dear mother, can perhaps direct me thither. No, said the old woman, that I cannot; but as I rule over the birds of the air, perhaps there is one or other of them can give thee the desired information. The Youth thanked the old woman for her kindness, and stayed the night over. Early in the morning, before the cock had crowed, the old woman summoned her subjects to an assembly. Then came flying all the fowls of heaven, eagles, swans, and hawks, and asked what might be their queen's commands. The old woman told them she had summoned them to assemble because she wished to know whether any among them knew the way to the Beautiful Palace east of the Sun and north of the Earth. The birds thereupon held a long consultation, the result of which was that not one could

give any information about the Beautiful Palace. The old dame seemed vexed, and said, Are ye all assembled. I do not see the Phœnix. She received for answer, that the Phœnix was not yet come. After waiting for some time they saw the beautiful bird come flying through the air, but so fatigued that it could hardly move its wings, and sank down on the earth, Now, there was joy throughout the assembly that the Phœnix had arrived; but the old dame was very angry, and demanded to know why it had kept them so long waiting. It was some time before the poor Bird could recover itself, and then in a humble tone, it said, Be not angry that I have tarried so long, but I have flown a very long way. I have been in a far distant land at the Beautiful Palace which lies east of the Sun and north of the Earth. On hearing this the queen was quite appeased, and said, This must be thy punishment, that thou once again go to the Beautiful Palace, and take this youth with thee on the journey. The Bird thought this was rather a hard condition, but there was no alternative. The Youth then bade the old dame farewell, and seated himself on the Bird's back, which then soared aloft, flying over mountains and valleys, over the blue sea and the green forests. When they had journied thus a considerable time, the Bird said, Young man, seest thou anything? Yes, answered the Youth, I think I perceive a blue cloud far away in the horizon. That is the country to which we are going, said the Bird. They had now travelled a very long way, and evening was coming on, when the Phœnix again said, Young man, seest thou anything? Yes, answered the Youth. I see a speck in the blue cloud, which glitters brightly like the sun itself. The Bird said, That is the

Palace to which we are proceeding. They still continued journeying on, and night was drawing near, when the Phoenix said a third time, Young man, seest thou anything? Yes, said the Youth. I see a vast Palace, resplendent all over with gold and silver. Now we are arrived, said the Bird, descending near the beautiful structure, and setting the youth down on the earth. The youth thanked the Bird for his great trouble, which returned through the air to the place whence he came. At midnight, when all the Trolls lay in deep sleep, the Youth went to the Palace gate and knocked; whereupon the Princess sent her attendant to enquire who it was that came so late. When the damsel came to the gate, the Youth threw to her a Golden Apple, and prayed for admission. The damsel instantly recognized the Apple, and at once knew who had knocked at the gate. She thereupon hastened to her mistress with these glad tidings. But the Princess would not believe that her story was true. The king's daughter now sent her other attendant, and when she came to the gate, the Youth threw to her the other Golden Apple. She also immediately knew her Apple again, and full of joy, ran to tell her mistress who it was outside the gate. Still the Princess would not believe what they had told her; but went to the gate herself, and asked who it was that had knocked. The Youth then handed to her the Golden Ring which she had given him. Now she knew that her Bridegroom was come, she therefore opened the gate and received him with great love and delight, as every one may easily imagine. The Youth then placing himself at the side of his fair Bride, they chatted together all night. At the approach of morning the king's daughter appeared in deep

affliction, and said, We must now part. For the sake of all that is dear to thee, hasten hence before the Trolls awake, else thy life is at stake. Bride and Bridegroom then took leave of each other, and the Princess let fall many tears. The Youth, however, would not flee, but put on his cloak, drew on his hundred mile boots, girded his precious sword by his side, and prepared for a contest with the Trolls. Early in the morning there was great life and bustle in all the palace. The gates were opened, and the Trolls entered one after another. But the Youth stood in the entrance with drawn sword, so that when the Trolls approached, he was quite ready for them, and struck off their heads before they were aware of him. There was consequently a bloody game, which was not concluded until every Troll had found his death. When the day was advanced, the king's daughter sent her damsels to get tidings how the contest had ended. They returned with the intelligence that the Youth was alive, but that all the Trolls were slain. At this news the fair Princess was overjoyed: for it now appeared to her that she had overcome all her sorrows. When the first joy was over, the Princess said, Now our happiness is so great that it can hardly be greater; if only I could get back my relatives. The Youth answered, Show me where they be buried, and I will see whether I cannot help them. They thereupon went to the spot where the father of the Princess and her other relations were laid, when the Youth, touching each with the hilt of his sword, they all quickened one after another. When they had thus come to life again, there were great rejoicings in the Palace, and all thanked the Youth for having restored them. The relations of the Princess then took the Youth for their

king, and the fair Maiden was their queen. The Youth ruled his realm prosperously, and lived to a good old age, surrounded by friends. His queen bore him brave sons and fair daughters, and thus they lived in peace and happiness all their days. Here ends the tale of the Beautiful Palace east of the Sun and north of the Earth, in which, adds the chronicler, may be learned the truth of the old adage that *true love overcomes everything*.

9. In a curious work entitled *Voyage dans le Finistere* in 1794 and 1795, there is a legend given in rather a fragmentary form, and probably disfigured here and there by some interpolations of the narrator; but I think it conveys in an ænigmatical way a record of full initiation into the Mysteries. The young son of a Prince, it says, while wandering alone upon *the sea-shore*, is overtaken by a tempest. He repairs for shelter to a *Cavern, which proves to be inhabited by the Goddess of Nature*. Her head is covered with stars. The signs of the Zodiack [the Twelve Messengers] constitute the ornaments of her golden girdle. Her unruly sons, the tempestuous winds, enter the recess. The child's limbs become rigid with a mortal cold: he is covered by water [is purified] but repose is not made for these demons. When they rush forth, the Goddess takes the amiable boy upon her knees, and covers him with her robes; the young prince is committed to the care of Zephyrus [the wind that conveys Psyche, or the Soul]; he is divested of his earthly covering [passes through a further course of purification], his terrestrial senses are at once refined, and he is borne aloft in the air. In the course of his journey he makes discoveries. The clouds [the spirit-sphere nearest the earth]

are composed of the souls of men which have lately quitted the earth. They fly over the heads of armies; their influence inspires courage, or strikes terror. These are they who, in the obscurity of the night, and amid silent forests, terrify mortals with long-continued howlings, with apparitions and luminous phantoms. Participating as yet of terrestrial affections, they mix themselves into the passions of men. Their agency is perceived in dreams and panic terrors. In vain they endeavour to soar above the atmosphere; an irresistible force, *a wall of sapphire*, impedes their wing towards the purer spheres, which roll in the immensity of space. *As soon as a new body is formed, they enter it with impatience, inhabit, and give it animation. Not having attained that purity which unites them to the Sun, the Genius of their system, they wander in the forms of the various animals which people the air, the earth, and the seas.* The Prince is carried up into the vortex of the Moon. Here millions of souls traverse vast plains of ice, where they lose all perception but that of simple existence. They forget the course of adventures in which they have been engaged, and which they are now to recommence. On long tubes of darkness, caused by an eclipse, they return to the earth. They are revived by a particle of light from the Sun, whose emanations quicken all sublunary things. They begin anew the career of life. Towards the disk of the Sun, the young Prince approaches, at first with awful dread, but presently with inconceivable rapture and delight. This glorious body consists of an *assemblage of pure souls, swimming in an ocean of bliss.* It is the abode of the Blessed, of the Sages, of the friends of mankind. These happy Spirits, when *thrice* purified in the Sun, ascend to a succession of still higher spheres,

from whence they can no more descend to traverse the Circles of those globes and stars which float in a less pure atmosphere.

10. Davies, in his *Celtic Researches*, observes on this: I would remark, he says, as a curious phenomenon, that in its great outlines it corresponds exactly to the doctrines of the oldest Welsh documents and the character of Druidism described by the ancients. *Souls which are sullied with earthly impurities are to be refined by repeated changes and probations till the last stain of evil is worn away, and they are ultimately ripened for bliss in an immortal sphere.* This, he adds, is neither Gothic nor Roman—it is Druidical. At no period since the ages of Druidism have the Welsh and the Armoricans ever studied in one common school at which mystical doctrines like these were taught. Must it not follow that both nations derived them from their ancestors, the Priests of the Groves? (Page 561.) The reader is referred also to the curious exposition of ancient Cymric tenets, and to the triadic theosophy, which he will find at the end of this Book, for further confirmation of the opinion of Davies as cited above.

11. I think also that I can detect, in the Legend of Flath Innis, or the Noble Island, which lies surrounded with tempests in the Western Ocean, a mystical allusion to the nine days' passage through the Mysteries, and to the wondrous sights of which they were the prelude. In former days, says the annalist, there lived in Skew (a rock in the ocean) a Druidh or Magician of high renown. The blast of wind waited for his commands at the gate; he rode the tempest; and the troubled wave offered itself as a pillow for his repose. *His eye followed the sun by day:*

his thoughts travelled from star to star in the season of night: he thirsted after things unseen: he sighed over the narrow circle which surrounded his days: he often sat in silence beneath the sound of his groves, and he blamed the careless billows that rolled between him and the Green Isle of the West. One day, as the Magician of Skew sat thoughtful upon a rock, a storm arose on the sea; a Cloud, under whose squally skirts the foaming waters complained, rushed suddenly into the bay, and from its dark womb at once issued forth a Boat, with its white sails bent to the wind, and hung around with a hundred moving oars. But it was destitute of mariners, itself seeming to live and move. An unusual terror seized the aged Magician: he heard a Voice, though he saw no human form. Arise, it said, behold the Boat of Heroes: arise and see the Green Isle of those who have passed away. He felt a strange force in his limbs; he saw no person, but he moved to the Boat; immediately the wind changed; in the bosom of the Cloud he sailed away. Seven days gleamed faintly round him; seven nights added their gloom to his darkness: his ears were stunned with shrill voices: the dull murmurs of winds passed him on either side: he slept not, but his eyes were not heavy: he ate not, but he was not hungry: on the eighth day the waves swelled into mountains; the Boat was rocked violently from side to side: the darkness thickened around him, when a thousand voices cried aloud at once, The Isle, The Isle. The billows opened wide before him: the calm land of the departed rushed in light on his eyes. It was not a light that dazzled, but a pure, distinguishing, and placid light, which called forth every object to view in the most perfect form. The noble Isle spread large before him,

like a pleasing dream of the soul, where distance fades not on the sight, where nearness fatigues not the eye. It had its gently-sloping hills of green, nor did they wholly want their clouds; but the clouds were bright and transparent, and each involved in its bosom the source of a stream: a beauteous stream, which, wandering down the steep, was like the faint notes of the half-touched harp to the distant ear. The valleys were open and free to the ocean; trees loaded with leaves, which scarcely waved to the light breeze, were scattered on the green declivities and rising ground; the rude winds walked not on the mountain; no storm took its course through the sky. All was calm and bright; the pure sun of Autumn shone from his blue sky on the fields; he hastened not to the West for repose, nor was he seen to rise from the East; he sits in his mid-day height, and looks obliquely on the Noble Isle. In each valley is its slow moving stream; the pure waters swell over the bank, yet abstain from the fields; the showers disturb them not, nor are they lessened by the heat of the sun. . . . The softer sex passed with their friends to the Fortunate Isles: *their beauty increased with the change*; and, to use the words of the Bard, they were ruddy lights in the Island of Joy. So far the legend which has a double meaning: first, initiation into the Holy Mysteries: second, a mystic intimation of the Holy City of God, which in splendor descended from the Heavens. See APOCALYPSE, section 65.

12. This happy arrival in the Fortunate Islands and the Golden City is thus alluded to by Euhemerus in a work which has been called a romance, but which assumed that appearance in all probability because it was impossible to divulge anything under the appearance of reality.

Diodorus Siculus has a fragment which declares that Euhemerus, having had occasion to make a voyage in the Eastern ocean, after several days' sail, came to Three Islands, one of which was named Panchaia (All-Shining: the Land of Pan). The inhabitants of this happy Isle were distinguished for their piety, and the Isle itself for its fertility and beauty, in the description of which the writer exerted all his powers. At the distance of several miles from the chief town, he says, lay a Sacred Grove composed of trees of every kind; tall cypresses, laurels, myrtles, palms, and every species of fruit tree; amidst which ran rivulets of the purest water. A spring within the Sacred District poured forth streams in such abundance as to form a navigable river named the Water of the Sun, which meandered along, fructifying the whole region, and shaded over by luxuriant groves, in which, during the days of summer, dwelt numbers of men, while birds of the richest plumage and most melodious throats built their nests in the branches, and delighted the hearer with their song. Verdant meads, adorned with various flowers, climbing vines, and trees hanging with delicious fruits, everywhere met the view in this Paradise. The inhabitants of the Island were divided into three castes: priests, warriors, and cultivators; all things were in common except the house and garden of each. The duty of the priests was to sing the praises of the gods, and to act as judges and magistrates; a double share of everything fell to them. The task of the military class was to defend the Island against the incursions of pirates, to which it was exposed. The garments of all were the finest and whitest wool [see APOCALYPSE, section 2], and they wore rich ornaments of gold. The priests were distinguished

by their raiment of *pure white linen* and their bonnets of gold tissue. The priests derived their lineage from Crete, whence they had been brought by Zeus, after he had succeeded his predecessors Uranos and Kronos, in the empire of the world. In the midst of the Grove already described, at the distance of sixty stadia from the chief town, stood an ancient and magnificent temple sacred to Triphylian Zeus, erected by the God himself while he was yet among men; and on a Golden Pillar in the Temple, the deeds of Uranos, Zeus, Artemis, and Apollo had been inscribed by Hermes in Panchaic letters, which the voyager says were the same with the sacred characters of the Egyptian priests. Zeus [the Messenger] had been, according to this monument, the most potent of monarchs.

13. In this narrative we have all the ingredients of the Eleusinian mystery: a holy happy Island, the retreat of the good; a sacred grove for pious meditation; Water of the Sun, which was probably regarded, from its baptismal character, and its connection with the Virgin-Spirit, as an elixir of life; three castes, which we know was the primeval division of mankind by the first Ancients, and priests clothed like those in the Mysteries, in purest white, with golden mitres. Their origin is traced to the son of Heaven and Time, or to Zeus, which is an Adamic name, signifying the one *who maketh to live*; and his deeds are recorded in a Golden Pillar, which, as I have already proved, was a name for a Book, and which in this place, without doubt, referred to the Apocalypse, written in the secret pontifical language. See Part I., pp. 247—257.

14. In the Peruvian mythology, we have a tradition which, I think, shadows forth a part of Initiation. One of their princes is afflicted with a dread physical calamity,

which can only be removed by a balsam contained in a Vase, composed of three metals—gold, silver, and copper, and which is to be found on the highest mountain, Utumcuna. This mountain is almost inaccessible: from the bottom to the middle it is inhabited by tigers and other fierce animals, who permit no human creature to approach with impunity; and from the middle to the top the eye beholds nothing but ghastly rocks and precipices. Forty-five of the King's sons volunteer to make the attempt; but the sight of lions and tigers of a monstrous size, which attack and wound several of the brothers, deters all except the youngest from further advancing on the road. Furious wild beasts assault and would destroy him, but he puts them to flight by a sounding trumpet; and having refreshed himself with simple food, maize and nuts, he continues his ascent of the mighty crags. Sometimes he was obliged to climb from one rock to another, and leap over wide clefts that opened a dreadful abyss before him: besides which the stones rolled under his feet and hands, and in their fall made such an astonishing noise that it seemed as if all the mountain was tumbling into ruins. But the prince, no way discouraged by these terrors, hung sometimes by his hands, whilst his eyes were in search of another place, where he might fasten himself with more security. At last, by a length of pains and toils, he ascended so high that he discovered the Vase of three metals at the foot of a very massive Tree, the sight of which so transported him that he forgot all the perils and labours he had sustained, and, falling on his knees, he returned thanks to the Deities for the succours they had afforded him, after which he made a short repast, and fell asleep for some time. Apuquepa, when he waked,

went to take up the Vase, but found it strongly fastened to the foot of the Tree, that diffused its boughs over it. He made several attempts to disengage it, but how great was his astonishment when he beheld the Tree, in proportion as he redoubled his attempts, changing gradually into a Virgin of incomparable loveliness. He was so struck with admiration at the sight that he had no power to speak. . . . Apuquepa then turned to the side of the mountain on which he had ascended, but was strangely surprised to see the prospect entirely changed. He beheld an easy and gentle ascent in the very place that a moment before presented frightful rocks and precipices to the view, &c. &c. In the Voyage to the Desert Isle there is another allusion to this Sacred Tree, or oracular Virgin of the Heavens, and of the Apocalyptic Celestial City. In the centre of this island we learn that Pacha-Camac (the Universal Life) had planted a Tree, unknown to all the rest of the world, and the only one of the species. The branches perpetually bloomed with leaves, and extended themselves over all the Island. This was the Tree which pronounced the oracles, and the Guardian Genius of the Island imparted them to the priests, divines, and magi, by whom they were communicated, when they thought fit, to all other mortals. Under all the Tree darkness was diffused, and “*one might say that the Wings of Everlasting Night were there expanded.*” The Tree opens, and the aspirant addressed as Himân (Dove) is informed that on entering within he shall behold her who is destined to make him happy. Straight he beholds a Cavern, deep, but sufficiently illuminated to render it accessible with ease. The prince entered, and found an outlet from the Cavern into a *Garden*, to which he directed his steps;

and after he had passed the several alleys, he at last found his dear Cumac Riti. She was walking in that verdant scene, and held *a sceptre of silver* in her hand, &c., &c. The mystical spirit of the legend is shadowed forth in the following. At these tidings, it adds, Cumac Riti was transported with joy, and attempted to embrace her beloved Himân: twice she threw herself on his neck, and twice was convinced that *she embraced an airy phantom*, &c. &c. I have added in a note the Scandinavian legend of the Tree Ydrasil, which is akin to this of Peru (3). I think it well also to mention here, in connection with this Peruvian, or possibly Atlantean legend, that Faber entertains no doubt that the Story of Prince Zeyn and the Ninth Statue in the Arabian Nights' Entertainments is a veiled account of Initiation into the Mysteries.

Ceremonies of Initiation in Europe and Hindostan.

The Boodh-Cymric Doctrines.

15. I quote here from several ancient writers, who have given us vague, but still apparently authentic, hints of the interior ceremonies of the Mysteries. *I approached the confines of death, says Apuleius, and having crossed the threshold of Proserpine I at length returned, borne along through all the elements. I beheld the Sun shining in the dead of night, with luminous splendour. I saw both the infernal and celestial gods. I approached and adored them.* (*Metam.* xi.) The infernal gods, as I have before intimated, was the Messiah, or the Cabir, on his earthly mission in this lower world, the earth; though I do not deny that it may also have meant the evil stars and powers personified in the Apocalypse; while the Sun

shining in the dead of night occultly alludes to the Night Al Kadr, mentioned *ante*, page 57, when the Apocalyptic Volume of Revelation is shown to the Messenger, and when brighter still, AO, the heavenly Virgin who bestows it, is beheld shining with a magnificence and glory which can be paralleled only by the Sun in the most brilliant period of his lustre. Themistius represents an aspirant as first encountering much terror and uncertainty, but afterwards as being conducted by the Hierophant into a place of tranquil safety. Entering now into the Mystic dome, he says, the aspirant is filled with horror and amazement. He is seized with a solicitude and a total perplexity. He is unable to move a step forward, or how to begin right the road that is to lead him to the wished for place. But when the Prophet himself unsealed the vestibule of the temple, and had arrayed the Statue in its robes, and had adorned and purified it in every part, then did he reveal it to the Initiated, glowing and glittering with a divine splendour, and the mist and the enveloping Cloud were instantly burst asunder. [See APOCALYPSE, section 50.] And the Divine Mind [AO] appeared out of the profound deeps, replete with light and serenity in place of the former darkness. *Orat in Patrem*. [See APOCALYPSE, section 58.] I have already mentioned that this Vision was symbolized by a young and lovely Virgin, who personated the Holy Spirit. Proclus speaks exactly to the same purpose. In the Most Holy Mysteries, he says, before the scene of the *Mystic Visions*, there is a terror infused into the minds of the Initiated. What the scene of these mystic visions was, Themistius above informs us. This entrance into light, which was the privilege of the pure and initiated,

was thus alluded to by Jesus. JOHN iii. *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds be reprov'd; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.* This was called the *Autopsia*, or the seeing things with one's own eyes; and now, in token of his regeneration, or new birth from Hades into Elysium, a golden serpent was placed in the bosom of the Initiated, and the Self-conspicuous Image of Nature was presented to his gaze. The former, by its faculty of shedding its skin, described the twice-born as emerging into a renovated world, or entering upon a fresh course of existence: the latter was the symbol of the Great Mother. In one glance he was taught the mystic secret of the new birth, and now learned that all things proceeded from Two, and that these were God and the Holy One of Heaven,—the ever-perfect and immaculate Virgin-Mother of the Universe.

16. One of the most curious accounts of initiation into the Mysteries is given by an ancient writer, preserved by Stobæus. He professes to explain the exact conformity between death, or a real descent into the infernal regions, and initiation, where those regions were scenically exhibited; between also a restoration to life, or a resurrection from the grave, and the mystic emerging, like Owen before mentioned, from Hades into the light and liberty of Elysium. The mind, says he, is affected and agitated in death, just as it is in Initiation into the Grand Mysteries. And word answers to word, as well as thing to thing; for *teleutan* is to die, *teleisthai* is to be initiated. The first stage, or the mournful part of the Mysteries, is nothing but errors and uncertainties, laborious wanderings,

a rude and fearful march through night and darkness. And now when the aspirants have arrived on the verge of death and initiation, everything wears a dreadful aspect; it is all horror, trembling, sweating, and affrightment. But this scene once over, or at the commencement of the joyful part of the Mysteries, *a miraculous and divine Light displays itself, and shining plains, and flowery meadows, open on all hands before them. Here they are entertained with hymns and dances, with the sublime doctrines of sacred knowledge, and with reverend and holy visions. And now, become perfect and initiated, they are free and no longer under restraints; but crowned and triumphant, they walk up and down the regions of the blessed, converse with pure and holy men, and celebrate the Sacred Mysteries at pleasure.* Thus Sopater, when he had passed through the Lesser Mysteries, says of himself: Being new about to undergo the lustrations which immediately precede Initiation into the Greater Mysteries, they called me happy; and thus Euripides, elegantly alluding to this division of the Orgies, denominates sleep the smaller mysteries of death. It was doubtless to those two parts, which invariably succeeded each other, the one terrific and mournful, the other cheerful and consolatory; the one exhibiting the descent into Hades, the other the escape into, Elysium that Aristophanes referred, when he styled the pantomimic orgies of Eleusis, that most astounding and yet most ravishing representation; and if the reader will again but figure to himself the Apocalypse scenically and dramatically represented, and the exquisite closing scene, when the Virgin Bride descended on the Initiated in a Cloud of light and loveliness, he will

be able to appreciate the spirit of the Greek poet's enthusiasm.

17. It is necessary above all things to know, says Olympiodorus, in his MS. Commentary on the Gorgias of Plato, that the Fortunate Islands are said to be raised *above the sea*;* and hence a condition of being, transcending this corporeal life and generation, is denominated the Islands of the Blessed; but these are the same with the Elysian Fields. And on this account Hercules is reported to have accomplished his last labour in the Hesperian regions; signifying by this that having vanquished an obscure and terrestrial life, he afterwards lived in open day, that is, in truth and resplendent light. So that he who in the present state vanquishes as much as possible a corporeal life, through the exercise of the cathartic virtues, passes in reality into the Fortunate Islands of the Soul, and lives surrounded with the bright splendours of Truth and Wisdom, proceeding from the Sun of Good. All this figures loves and knowledge: and the love communion of the soul with one essentially divine and virgin, which was the consummation of those mystic ceremonies. And to this the Orphic oracle alludes when it says, Invoke not the *Self-conspicuous Image of Nature*, for you must not behold those things before your body has received the purification necessary to initiation. But this image was that of which Proclus in his Commentaries on the Timæus of Plato occultly speaks; "that the Moon is the cause of nature to mortals, and the *Self-Conspicuous Image of fontal nature*."

18. Next followed the investiture. This in Persia was

* So in the APOCALYPSE, before the Holy City is attained, *waters*, must be passed through. See section 69.

exceedingly splendid and succeeded to the communication of the Sacred Lights. The candidate received the girdle [See APOCALYPSE, sections 2 and 36] on which were depicted twelve signs [the Twelve Messengers] with a golden Lion in the centre [the Lion of the tribes of Jid, or God. APOCALYPSE, section 7], a tiara, or lofty crown, a white fan-formed apron, and a purple tunic. The latter being thickly studded with stars of burnished gold [the Morning Star. APOCALYPSE, section 64] and flowing loosely from his shoulders, gave a splendid appearance to the Initiated, and conferred an unequivocal mark of the distinction which he had just attained. In Hindostan, the aspirant, with similar ceremonies was solemnly invested with the consecrated Sash or Girdle, which, being inserted over his left shoulder, descended on the right side, and hung as low as the extremity of the fingers could reach. This girdle he was directed to wear next his skin. It consisted of a cord composed of *three times three* threads [the number of the Spheres] twisted together, and fastened at the end with a knot. The Arch-Brahmin then presented the Candidate with the consecrated Chaplet, and the Kowsteke-Men, a jewel to be worn on the heart, *streaming with rays of light amidst the darkness*, like the Blessed City in the APOCALYPSE, section 65. A charmed label was firmly bound on his left arm, in which powerful talismanic words were inscribed [the name of God, and the City of God. APOCALYPSE, section 64]. The mystic words of dismissal then followed. Colonel Wilford has proved these words to be pure Shanscreeet. At the conclusion of the Eleusinea, the Initiated were saluted with words, which the Greeks travestied into Κογξ, Ομ, Παξ. *Conx, Om, Pax*, phrases long considered inexplicable.

But they are used even to this day by the Brahmins at the conclusion of religious rites. They are thus written in the language of the gods, as the Hindus call the language of their Sacred Books: Cansch, Om, Pacsh. Cansch signifies the object of our most ardent wishes. Om (pronounced Aum, and probably Auv, or AO) used both at the beginning and the conclusion of prayer, or any religious rite, like Amen ; Pacsh (pronounced Vacsh and Vact in the vulgar dialect), seems to be peace, quietude, holy silence, and to be connected with the Paschal Lamb. The meaning of the formula therefore would appear to be: *The object of my most ardent desire is holy rest with GOD, or with the Divine and Blessed Virgin Bride of Heaven.* Pasht is an Egyptian celestial name.

19. Perhaps, however, the reader will be better prepared to understand the forms of Initiation as they took place in Hindustan, if I lay before him first the description which Apuleius has left; and though we cannot suppose that he has revealed all, nevertheless, by comparing what he has told us with what has been disclosed by others, we may, from the whole, form a pretty accurate idea of what the full rites were in part. Yet I feel conscious that a great deal, and probably the most interesting portion of all, must remain unknown forever, except in such legendary pictures of it as I have collected. Apuleius thus describes his first prayer to the Holy Spirit to free him from the bestial shape into which he had changed. Awaking, he says, in sudden alarm about the first watch of the night, I beheld the full orb of the Moon, shining with remarkable brightness, and just then emerging from the waves of the sea. Availing myself, therefore, of the silence and solitude of night, as I was also well aware

that the Great Primal Goddess possessed a transcendent majesty, and that human affairs are entirely governed by her Providence, and that not only cattle and wild beasts, but likewise things inanimate, are invigorated by the divine influence of her Light; that the bodies likewise which are on the earth, in the heavens, and in the sea, at one time increase with her increments, and at another lessen duly with her wanings; being well assured of this, I determined to implore the august Image of the Goddess then present; Fate, as I supposed, being now satiated with my many and great calamities, and holding out to me at last some prospect of relief. Shaking off all my drowsiness, therefore, I rose with alacrity, and directly, with the intention of purifying myself, began *bathing in the sea*, having dipped my head seven times in the waves, because, according to the divine Pythagoras, that number is especially adapted to religious purposes, I joyously and with alacrity thus supplicated with a tearful countenance the transcendently powerful Goddess: Queen of Heaven, whether thou art the genial Ceres, the prime Parent of fruits, who, joyous at the discovery of thy daughter, didst banish the savage nutriment of the ancient acorn, and, pointing out a better food, dost now till the Eleusinian soil; or whether thou art Celestial Venus, who, in the first origin of things, didst associate the different sexes through the creation of mutual love, and having propagated an everlasting offspring in the human race, art now worshipped in the seagirt shrine of Paphos; or whether thou art the Sister of Phœbus, who, by relieving the pangs of women in travail by soothing remedies, hast brought into the world multitudes so innumerable, and art now venerated in the far-famed Shrines of Ephesus; or whether

thou art Proserpine, terrific with midnight howlings, with triple features checking the attack of the ghosts, closing the recesses of the earth, and who, wandering over many a grove, art propitiated by various modes of worship, with that feminine brightness of thine illuminating the walls of every city, and with thy vaporous beams nurturing the joyous seeds of plants, and for the revolutions of the sun ministering thy fitful gleams; by whatever name, by whatever ceremonies, and under whatever form it is lawful to invoke Thee, do thou graciously succour me in this my extreme distress; support my fallen fortune, and grant me rest and peace after the endurance of so many sad calamities. Let there be an end of my sufferings; let there be an end of my perils. Remove from me the dire form of a quadruped; restore me to the sight of my kindred; restore me to Lucius my former self [that is, my soul of light to her former brightness]. But if any offended deity pursues me with inexorable cruelty, may it at least be allowed me to die, if it is not allowed me to live.

20. Having after this manner poured forth my prayers, and added bitter lamentations, sleep again overpowered my stricken feelings on the same bed. Scarcely had I closed my eyes when behold a Divine Form emerged from the middle of the sea, and disclosed features that even the Gods themselves might venerate. After this, by degrees, the Vision, resplendent throughout the whole body, seemed gradually to take its stand before me, rising above the surface of the sea. I will even make an attempt to describe to you its wondrous appearance, if indeed the poverty of human language will afford me the power of appropriately setting it forth, or if the Divinity herself

will supply me with a sufficient stretch of eloquent diction.

21. In the first place, then, her hair, long, and hanging in tapered ringlets, fell luxuriantly on her divine neck; a crown of varied form encircled the summit of her head, with a diversity of flowers; and in the middle of it, just over her forehead, there was a flat circlet which resembled a mirror, or rather emitted a white refulgent light, thus indicating that she was the Moon. Serpents rising from furrows of the earth supported this on the right hand, and on the left white ears of corn projected on either side. Her garment was of *many colours*, woven of fine flax; in one part it was resplendent with a clear white colour; in another it was yellow, like the blooming crocus; and in another flaming with a rosy redness. And then, what rivetted my gaze far more than all, was her mantle of the deepest black that shone with a glossy lustre. It was wrapped around her, and, passing from below her right side over the left shoulder, was fastened in a knot that resembled the boss of a shield ; while a part of the robe fell down in many folds, and gracefully floated with its little knots of fringe that edged its extremities. Glittering stars were dispersed along the embroidered extremities of the robe and over its whole surface, and in the middle of them a Moon of two weeks old breathed forth its flaming fires. Besides this, a garland, wholly consisting of flowers and fruits of every kind, adhered naturally to the border of this beautiful mantle, in whatever direction it was wafted by the breeze. The objects which she carried in her hand were of a different description; in her right hand she bore a brazen sistrum, through the narrow rim of which, winding just like a girdle for the body, passed

a few little rods, producing a sharp shrill sound, while her arm imparted motion to the triple chords. An oblong vessel made of gold, in the shape of a *boat*, hung down from her left hand, on the handle of which, in that part in which it met the eye, was an Asp raising its head erect, and with its throat puffed out on either side. Shoes too, woven from the *palm*, the emblem of victory, covered her ambrosial feet. Such was the appearance of the Mighty Goddess as, breathing forth the fragrant perfumes of Arabia the Happy, she deigned with her divine voice thus to address me. The Holy Spirit then spake in the words which I have transcribed in Part I. page 23, and concludes as follows: Behold, then, commiserating your calamities, I come to your assistance; favouring and propitious I am come. Away then with tears; leave your lamentations; cast off all sorrow; soon, through my Providence, shall the day of deliverance shine upon you. Listen, therefore, attentively to these my instructions.

22. Everlasting religion has consecrated to me a day which will be born from this night; to-morrow my priests offer to me the first fruits of the open navigation, and dedicate to me a new *ship*, for that the wintry tempests are now appeased, and the stormy waves of the ocean lulled, and the sea itself has become navigable. That sacred ceremonial you must await, with a mind neither full of anxiety, nor intent upon subjects that are profane, for the priest at my command will carry in the procession a crown of roses, attached to the sistrum, in his right hand. Without delay then, pushing the crowd aside, join my procession, and put your trust in my gracious disposition; then, having approached close, as though to kiss the hand of the priest, gently pluck the roses, and at

once divest yourself of the hide of that abominable beast, which I have long looked upon with detestation.

23. Nor hold in dread anything pertaining to my concerns as difficult; for even at this very same instant of time, in which I appear to you here present, I am giving orders also to my Priest how to bring about the things that are to take place hereafter. By my command the dense crowds of people shall give way before you. Neither amid the joyous rites and festive scenes will any one view with abhorrence the unsightliness of the figure which you bear, or malignantly accuse you by putting a sinister interpretation on the sudden change in your form. Only remember, and always keep it fast in the very depths of your heart, that the remaining period of your life must be dedicated to me, even to the moment of your latest breath. . . . And now behold the prelude to the grand procession came gradually into action. . . . Amid this merry masquerade of the swarming people the procession proper of the Guardian Goddess now advanced. Females, splendidly arrayed in white garments, expressing their joy by various gestures, and adorned with vernal chaplets, scattered flowers on the ground from their bosoms along the path of the Sacred Procession. Others again, with mirrors placed upon their backs, shewed all who followed to the Goddess with their faces towards her, as if they were coming to meet her. Others, carrying ivory combs, imitated the combing and bedecking of her regal hair with the motion of their arms and the twisting of their fingers. There were others, too, who sprinkled the streets with drops of genial balsam and other kinds of perfume. In addition to all this, there was a great multitude of men and women who propitiated the Goddess, offspring of the

celestial stars, by bearing *lamps, torches, wax tapers*, and other kinds of artificial light. Next came musicians playing sweetly on pipes and flutes. A graceful choir of chosen youths in snow white garments followed them, repeating a beautiful song which an excellent poet had composed under favour of the Muses, the words of which explained the first origin of the votive procession. Pipers also, consecrated to the great Serapis, played an air appropriate to the worship of the God, on pipes with transverse mouthpieces, and tubes held obliquely towards their right ears. There were also a number of persons whose office it was to give notice that room should be left for the Sacred Procession to pass. Then came a multitude of those who had been Initiated into the Sacred Rites of the Goddess, consisting of men and women of all classes and all ages, resplendent with the pure whiteness of their linen garments. The women had their anointed hair enveloped in a transparent covering, but the men had shaven and shining pates; earthly stars were these of extreme sanctity, who kept up a shrill and incessant tinkling upon brazen, silver, and even gold, sistra. But the chief ministers of the Sacred Rites, clothed in garments of white linen, drawn close over the breast, and hanging down to their feet, earned the insignia of the Mighty Gods exposed full to view. The first held aloft a brilliant *lamp*, not by any means resembling those lamps of ours which illumine banquets at night, but *it was of gold, of a boat-like form, and emitted a flame of considerable magnitude from, an aperture in the middle*. The second was arrayed in a similar manner, but carried in both his hands models of *altars*, to which the auxiliary providence of the Supreme Goddess gave the appropriate

name of “auxilia.” The third bore a palm tree, the leaves of which were beautifully wrought in gold, as also the *caduceus* of Mercury. The fourth displayed the symbol of equity, a left *hand* fashioned with the palm expanded, which seems to be more adapted to administering equity than the right, from its natural inertness, and its being endowed with no craft and no subtleness. The same person carried also a *golden vessel, which was rounded in the shape of the female breast*, and from which he poured forth milk on the ground. The fifth bore a *golden corn fan*, made with thick-set branches of gold, while another carried an amphora. In the next place appeared the Gods that deigned to walk with the feet of men [Messengers]. Here, dreadful to view, was the Messenger of the Gods above, and of those of the realms beneath, standing erect, with a face partly black and partly of golden hue [to indicate the celestial and terrestrial] bearing in his left hand a caduceus, and shaking in his right *a green branch of palm*, close upon whose footsteps followed a *Cow* in an erect position, this *Cow* being *the prolific resemblance* of the Allparent Goddess, and seated on the shoulders of one of the blessed devotees of this divinity, who acted gesticulatingly as he walked. Another carried a *Chest* containing the utensils of this stupendous mystery. Another bore in his beatified bosom a venerable effigy of a supreme divinity [the Cherubim], bearing no resemblance to any bird or beast, wild or tame, or even to man, but worthy of all veneration for the exquisite art with which it was wrought, as also for its very originality, and *an ineffable symbol of a sublime religion, the mysteries of which were ever to be kept in deep silence*. It was of burnished gold, after the following fashion: there was a small urn hollowed

out in a most artistic manner, with a bottom quite round, and which outside was covered with the wonderful hieroglyphics of the Egyptians. The spout of this urn was very long, not much elevated; a handle was attached to the other side, and projected from the urn with a wide sweep. On this lay an *Asp*, uplifting its scaly, wrinkled, and swollen throat, and embraced it with its winding folds. At last the moment was at hand when I was to experience the blessing promised me by the most potent Goddess; and the priest, attired just as She had described, approached with the means of my deliverance. In his right hand he carried the sistrum of the Goddess and a crown of roses, and by Hercules a crown it was for me, since by the providence of the mighty Divinity, after having endured so many hardships and escaped so many dangers, I should now achieve a victory over my cruel enemy fortune. Still, however, though agitated by a sudden burst of joy, I did not rush forward at once, lest the tranquil order of the Sacred Procession should be disturbed by the impetuosity of a quadruped; but passed through the crowd with a quiet and altogether human step and a sidelong movement of my body, and as the people gave way through the interference, no doubt, of the Goddess, I gradually crept nearer and nearer. But the priest, as I could plainly perceive, recollecting the nocturnal oracles, and struck with wonder at the coincidence with the duty he had to perform, instantly stood still, and extending his right hand with his own accord, presented the chaplet to my very mouth. Trembling, and with a great beating of my heart, I seized the bright rosy chaplet, and greedily, most greedily devoured it. Nor did

the celestial promise deceive me, for immediately my unsightly and brutal figure left me. . . .

24. I continued to apply myself wholly to attendance on the worship of the Goddess, perceiving that the hopes which I had conceived of future good, were now confirmed by present benefits. And besides my desire of receiving Initiation in the sacred duties increased more and more. Accordingly I now frequently went to the Chief Priest, and most earnestly entreated him to initiate me into the Mysteries of the Holy Night: but he, who was a man of a grave disposition, and remarkable for his strict observance of that abstemious religion, checked my urgent importunity in a mild and gentle manner, and in the way in which parents are in the habit of moderating the inconsiderate requests of their children, while at the same time he soothed me with hopes for the better. For he said that the day on which each aspirant might be initiated was indicated by tokens from the Goddess, and that by her providence the priest was selected who was to perform the Sacred Rites, and that in like manner by her mandate the expense necessary for the ceremonial was ordained. All these circumstances he was of opinion ought to be awaited with obsequious patience, since we ought, on every consideration, to avoid precipitation and contumacy, and neither be dilatory when called, nor precipitate when not called. Nor, indeed, was there a single one of their number who was so lost to a sense of propriety, or rather so bent on his own destruction, as to dare rashly and sacrilegiously to undertake the ministry of the Goddess, and so bring upon himself a deadly mischance, unless She especially ordered him to do so; for the Gates

of the Realms beneath, and the Guardianship of Life are placed in the hands of the Goddess [See APOCALYPSE, section 2], and the Initiation into her Mysteries is celebrated as bearing a close resemblance to a voluntary death, with a precarious chance of recovery. Wherefore the divine will of the Goddess has been accustomed to choose for this purpose men, who having arrived at a great age are now standing at the very utmost limit of life, to whom, however, the Mighty Secrets of her Religion may be safely entrusted, and whom through her providence, being after a manner *born again*, she restores to the career of a new existence. Therefore it was requisite that I should await the celestial mandate, although by the clear and manifest favour of the Great Deity I had already been marked and destined for her blessed ministry; and I ought thenceforth to abstain from profane and forbidden food in common with the other devotees, in order that I might with the most scrupulous strictness proceed on my course to the Secret Mysteries of the most pure religion. . . . I had now determined to request more earnestly than ever Initiation into the Sacred Rites, as being a thing that was due to me. He, however, the instant that he saw me, was the first to speak. O my Lucius, how happy and blessed are you, whom the august Divinity has thus greatly honoured by her propitious will; and why, said he, do you now stand idle, or make any delay? The day you so earnestly prayed for has at length arrived in which you will be Initiated into the most Holy Mysteries by these hands of mine, in obedience to the divine mandates of the many-titled Goddess. And the old man, taking me by the right hand, led me immediately to the doors of the vast Temple; and, having performed the office of

opening them in the accustomed solemn way, and celebrated the morning sacrifice, *he drew forth from the secret recesses of the shrine certain Books, written in unknown characters, partly representing in compendious form the words expressive of their meaning by figures of animals of every kind, and partly fortified against the inquisitive perusal of the profane by characters wreathed like knots, and twisting round in shape of a wheel, and with extremities twining one with another like the tendrils of a vine.* From these books he informed me what was necessary to be provided by me for the purpose of Initiation. Immediately therefore I diligently set about purchasing and procuring requisites, and even on a more liberal scale than I was ordered to do; partly at my own expense, and partly through my friends. And when now the time as the priest said required it, he led me to the nearest bath, accompanied by a crowd of devotees; and, after I had taken the customary bath, he himself *washed and sprinkled me with the purest water,* having first implored the pardon of the Gods; then again he brought me back to the Temple, and there placed me at the very feet of the Goddess; two-thirds of the day having now elapsed, *and giving certain secret instructions which are too holy to be uttered,* he distinctly ordered before all who were present, that I should abstain from luxurious food for the ten succeeding days, that I should eat the flesh of no animals, and that I should abstain from wine. These ten days having been duly passed by me in reverential abstinence, the day had now arrived for pledging myself to the Sacred Ministry, and the sun descending was ushering in the evening. Then behold, there was a concourse of the people flocking from every side;

every one honouring me with various gifts according to the ancient custom of these Sacred Rites. After this the priest, *all the profane being removed to a distance*, taking hold of me by the hand, brought me into the inner recesses of the Sanctuary itself, *clothed in a new linen garment*. Perhaps, curious reader, you may be eager to know what was then said and done? *I would tell you were it lawful to tell you; you should know it were it lawful for you to hear; but both the ears that heard these things, and the tongue that told them, would reap the evil results of their rashness*. Still, however, kept in suspense, as you probably are with religious longing, I will not torment you with long protracted anxiety. Hear, therefore, but believe what is the truth. *I approached the confines of death, and having trod on the threshold of Proserpine, I returned therefrom, being borne through all the elements*. [Fire, Air, and Water]. *At midnight I saw the Sun shining with its brilliant light, and I approached the presence of the Gods beneath and the Gods of heaven, and stood near and worshipped them*. Behold I have related to you things of which, though heard of by you, you must necessarily remain ignorant. I will therefore only relate that which may be enunciated to the understanding of the uninitiated without a crime. The morning came, and the solemnities being performed, I came forth consecrated by being *dressed in twelve stoles*, an habiliment no doubt of most religious character, but of which I am not forbidden by any obligation to speak, because it was seen by many who were present on the occasion. For, by order of the priest, I ascended a wooden pulpit, which was in the very middle of the sacred dwelling, and placed before the Image of the Goddess full

in view in a garment which was of linen, but elegantly coloured. A precious scarf also descended from my shoulders behind my back down to my ankles, and to whatever part of me you directed your view, you would have seen something to arrest your attention in the *animals* which were painted round my vestments; in various colours. Here were Indian serpents; there Hyperborean griffins which the other hemisphere generates in the form of a bird wearing wings. The persons devoted to the service of the Divinity, called this *the Olympic stole* [a wedding garment]. Then in my right hand I carried *a burning torch*, while a graceful *chaplet encircled my head, the shining leaves of the palm tree projecting from it*. Thus arrayed *like the Sun*, and placed so as to resemble a statue, on a sudden, the curtains being drawn aside, I was exposed to the gaze of the multitude. After this I celebrated the most joyful day of my Initiation as my natal day, and there was a joyous banquet and mirthful conversation. The third day also was celebrated with the like rites and ceremonies, and was accompanied by a religious breakfast, and the due termination of the ceremonial. After this, having stayed for some days in that place, I enjoyed the inexplicable pleasure of viewing the Holy Image, being indebted to it for a benefit which can never be sufficiently rewarded. At length, however, through the admonition of the Goddess, having suppliantly given her thanks, not such as she deserved, but still to the best of my ability, I prepared myself, though very slowly, to return home. With difficulty did I rend asunder the ties of my most ardent affection. At last I prostrated myself in the presence of the Goddess, and having for a long

time watered her feet, with tears interrupting my words with frequent sobs, and as it were half swallowing my voice, I thus addressed her : Thou, O Holy and perpetual Preserver of the human race, always munificent in cherishing mortals, dost bestow the sweet affections of a Mother on the misfortunes of the wretched. Nor is there any day or night, or so much as the minutest particle of time which passes unattended by thy bounties. Thou dost protect men both by sea and land, and dispersing the storms of life, dost extend thy health-giving right hand by which thou dost unravel the inextricably entangled threads of the fates, and assuage the tempests of fortune, and restrain the malignant influences of the stars. The gods of heaven adore thee; those in the shades below do homage unto thee; *thou dost roll the sphere of the universe round the steady poles; thou dost illuminate the sun;* thou dost govern the universe, thou dost tread the realms of Tartarus. *The stars move responsive to thy command;* the gods rejoice in thy divinity; the seasons return by thy appointment, and the elements are thy servants. At thy word the breezes blow; the clouds are nurtured, the seeds germinate, and the blossoms increase. The birds as they hover through the air, the wild beasts as they roam on the mountains, the serpents that hide in the earth, and the monsters that swim in the sea, are terrified at the majesty of thy presence. But I, so weak in capacity for celebrating thy praises, and possessing such slender means for offering sacrifices, have far from eloquence sufficient to express all that I conceive of thy majesty; not a thousand mouths and tongues as many, not an eternal flow of unwearied speech, would be equal to the task. I will therefore use my utmost

endeavours to do what, poor as I am, still one truly religious may do. I will figure to myself thy divine countenance, and will ever preserve this Most Holy Divinity locked up in the secret recesses of my heart. After this manner having offered up my prayer to the Supreme Goddess, I embraced the priest Mithras, who was now my parent, and hanging on his neck, and giving him many kisses, I begged him to forgive me, that I could not remunerate him in a manner adequate to such mighty benefits. And in these words, which give rather a glimpse than a view, ends all that we are permitted to know of the Ancient Eleusinian Mysteries as practised in Greece.

25. There is, however, a very elaborate and learned work, called the *History of Initiation*, written by a clergyman of the Protestant church, from which a good deal of light is thrown upon this subject. This gentleman is the Rev. Dr. Oliver. All he says may not be strictly correct, but I am satisfied that truth is at the basis of what he has written on the subject; and the Hindu Eleusinia are almost opened to our view in the following passage:—The periods of Initiation, he says, were regulated by the encrease and decrease of the moon, and the Mysteries were divided into four steps or degrees called Char Asherum, which were equally the dispensers of perfection in greater or less degree. The candidate might perform his first probation at the early age of eight years. It consisted of an investiture with the Zennar, or sacred cord of three threads, which was explained to refer to the three elements, Earth, Fire, and Air, for Water according to the Brahmins, is only air in a condensed form. This investiture was attended with numerous ceremonies;

with sacrifices to the solar fire, to the planets, &c., &c. *He was then clothed in a linen garment without seam* [such as the epopt Jesus wore], and he was placed under the exclusive care of a Brahmin, who was thence termed his spiritual guide, to be instructed in the necessary qualifications of the Second Degree. He was inured to hardships, suffered the infliction of rigid penances until he attained the age of twenty years; was restricted from all indulgences, whether carnal or intellectual, and passed the whole of his time in prayer and ablution. He was taught to preserve the purity of body, which was figuratively termed the city *with nine gates* or openings [I have heard this phrase used in the same acceptation by some of the lowest classes in the midland counties] in which the soul is imprisoned, by avoiding external defilements, &c. Much of his time was devoted to the study of the Sacred Books: for a competent knowledge of the institutions, ceremonies, and traditions of religion were an essential qualification for another Degree. When he had attained the specified age, if he were found on examination to have made due progress in the mythological lore of the First Degree, he was admitted to enter on the probationary ceremonies for the Second which was called Gerishth. Here his austerities were doubled: he was obliged to support life by soliciting charity: his days were passed in prayer, ablutions, and sacrifice, and his nights in the study of astronomy, and when exhausted nature demanded repose, he stretched his body under the first tree, snatched a short sleep, and rose speedily to contemplate the skies. In the hot season he sat exposed to five fires, four blazing around him with the sun above; in the rains he stood uncovered, without even a mantle, when the clouds poured

down the heaviest showers; in the cold season he wore wet clothing, and went on increasing by degrees the austerity of his devotion. [In this we see an image of the sublime asceticism which Jesus preached, having himself experienced all these trying ordeals.] His probation being at length completed, he was admitted by initiation to participate in the privileges which the Mysteries were believed to confer. *Sanctified by the sign of a cross T*, which was marked on every part of his body, he was subjected to the probation of *pastos*, which was denominated the door of Patala or Hell. His purification being completed, he was led at the dead of night to the gloomy Cave of Mystery, which had been duly prepared for his reception. The interior of this holy cavern blazed with a light equal to that of the meridian sun, proceeding from myriads of brilliant lamps. There sat in rich and costly robes the three Chief Hierophants in the East, West, and South. The attendant Mystagogues clad in sacred vestments, having their heads covered each with a pyramidal cap, emblematical of the spiral flame or the solar ray, were seated respectfully around. Thus disposed in solemn guise, the well-known signal from the sacred Bell summoned the aspirant into the centre of this august assembly, and the initiation commenced with an anthem to the Great God of Nature. The sacred business was then solemnly opened. O mighty Being, greater than Brahma [the Holy Spirit], we bow down before Thee as the prime Creator. Eternal God of gods: the world's mansion. Thou art the incorruptible Being, distinct from all things transient: Thou art before all goods, the Ancient, and the supreme Supporter of the Universe. Thou art the Supreme

Mansion. And by Thee, O Infinite Form, the Universe was spread abroad.

26. The aspirant, already weakened by abstinence and mortification, was overawed by the display now exhibited before him; but, resuming his courage during the apostrophe, he prepared himself for the active business of Initiation, in some doubts as to what results this unexpected scene would lead. His reflections were interrupted by a Voice which called on him to make a formal declaration that he will be tractable and obedient to his superiors; that he will keep his body pure, have a tongue of good report, observe a passive obedience in receiving the doctrines and traditions of the Order, and the firmest secrecy in maintaining inviolable its hidden and abstruse mysteries. This declaration, which reminds one of much that is in the Sermon on the Mount, having been assented to, he was sprinkled with water; a mantra or invocation was pronounced over him, or more frequently whispered in his right ear: he was divested of his shoes (4) that the consecrated ground on which he stood might not be polluted, and was made to circumambulate the spacious Cavern three times. While performing this ceremony, he was taught to exclaim on his arrival each time in the south, *I copy the example of the Sun* [Messiah], *and follow his benevolent course*. This being completed, he was again placed in the centre, and solemnly enjoined to the practise of religious austerities as the efficient means of preparing his soul for ultimate absorption, and was told that the merit of such works will emit a splendour which renders man superior to the gods. After this admonition the aspirant was placed under the care of his gooroo or spiritual guide, and directed to observe a profound silence


during the whole of the succeeding ceremonies, &c. The bewailings for the loss of Sita [the lapse of the soul, the Atis of Cybele, from Heaven] then began. The aspirant was passed through seven ranges of dark and gloomy caverns [to illustrate the seven stages of the Soul's descent]. A sudden explosion was heard, which seemed to rend the mountains, whose gloomy recesses they were now exploring, and this was instantaneously followed by a dead silence. Flashes of brilliant light streamed before their eyes, which were succeeded by the blackest darkness. The candidate now beheld shadows and phantoms of various and compound shapes surrounded with rays of light flitting across the gloom; some with many hands, arms, and legs: others without any of those appendages: here a shapeless trunk, there a human body with the head of bird, beast, or fish; now a human trunk with bestial extremities, succeeded by the body of an animal with the head of a man. These were the Initiated, disguised for the purpose, and passing in processional review before him: [the various images symbolised the metasomatosis and metempsychosis; also the chaotic condition of things in that sphere wherein the Soul or Spirit wanders until it is united with its medium]. (5)

27. Having reached the extremity of the Seven Mystic Caverns, a cheerful peal of bells was heard to ring. . . . These Seven Caverns alluded to the seven places of rewards and punishments which different nations have received into their creed, and on which the reverend author remarks: It may be asserted without profanation that the Christian system gives a sanction to the same hypothesis. If an inspired apostle speaks of a third heaven (2 *Cor.* xii. 2); of the righteous differing

from each other in glory, as one star differs from another (1 *Cor.* xv. 41); if the plural number be commonly used by Christ and his apostles when speaking of the place of supreme bliss (MARK i. 10. *Acts* vii. 50. *Eph.* iv. 10. *Heb.* i. 10. 2 *Pet.* iii. 5, &c.), and if the Saviour himself should acknowledge that heaven contains many mansions (JOHN xiv. 2), then we may also conclude that as there are many heavens, so there are also degrees of reward proportioned to the measure of man's faith and obedience. And may we not also, I would ask this reverend gentleman with equal reason, conclude that this remarkable feature of Hindu theology was taken by the mystic Jesus from the Mysteries in which he had been initiated? Let me continue, however, upon the subject of Initiation. Before the candidate was enlightened and introduced into the presence of the Holy Altar [see APOCALYPSE, sections 20, 48], he was again admonished. Suddenly the pealing Conch was blown [section 34], the folding doors were instantly thrown open, and the candidate was introduced into Cailasa or Paradise, which was a spacious apartment blazing with a thousand brilliant lights; ornamented with statues and emblematical figures, scented with the rich fragrance of odorous flowers, aromatic gums and costly drugs, decorated profusely with gems and jewels: the unsubstantial figures of the airy inhabitants of unknown worlds carved on the roof, in the act of volitation, and the splendid sacellum thronged with priests and hierophants, arrayed in gorgeous vestments, and crowned with mitres and tiaras of burnished gold. With eyes rivetted on the altar, he was taught to expect the descent of the Deity in the bright pyramidal fire that blazed upon it. The sudden sound of the shell

or trumpet [section 49] to which the hollow caverns reverberated in long and continued echoes; the expansion of the folding doors, the brilliant display so unexpectedly exhibited before him, the instantaneous prostration of the priests and *the profound silence* [see APOCALYPSE, section 57], which followed this ceremony, filled the mind of the aspirant with admiration, and lighted up the holy fervour in his heart, so that in the moment of enthusiasm he could almost persuade himself that he actually beheld the descent of the great Brahm seated on the Lotos [God and the Spirit], bearing in his hands the emblems of eternity and uncontrollable power, the Circle and Fire.

28. And now being fully regenerate, a new name [see APOCALYPSE, section 64] was given him expressive of his recently attained purity, and he was introduced to the Chief Brahmin in the midst of the august assembly, who received him as a brother and associate, invested with a white glittering robe and tiara [see APOCALYPSE, sections 29, 52, 64]; seated him on an elevated situation [see APOCALYPSE, sections 46, 52, 64], and solemnly delivered the signs, tokens, and lectures of the Order. His forehead was marked with a cross T ; the same sign inverted as a level ⊥ was placed on his breast: he was invested with the sacred sash or belt [APOCALYPSE, sections 2, 36], the consecrated chaplet, the Kowstecke-Men or Kowstoobh, and the talismanic label for the left arm. A magical black [white] stone was delivered to him [see APOCALYPSE, sections 29, 64], and being now fully invested, the candidate was entrusted with the sublime ineffable NAME OF GOD, which was known only to the Initiated. [See APOCALYPSE, sections 29, 64.] This word was Om, or as it was expressed in a trilateral form in the Mysteries

Aum  [AO], whose pronunciation was said to make the earth tremble, and even the angels of heaven to quake for fear. He was then directed to meditate upon it with the following associations, which are the mysterious names of Seven Worlds. OM ! Earth, Sky, Heaven, middle region, place of births, mansion of the blessed, abode of truth; after which he learned the arcana of all the surrounding symbols. *History of Initiation*, pp. 45—68. This wondrous word Om is termed by Dara Shekoh, in allusion to the Apocalyptic Book of Seals, *the seal by which secrets or mysteries are revealed*: it is the same symbolic name, which occurs so remarkably in the Apocalypse, section 64, as I have already pointed out. It forms part of Om-nIs (the All, or God and Issa), and is the radical of Om-en, and Nom-en: both which words covertly allude to it.

29. Those ceremonies were carried out in caverns of immense magnitude (6), and of many labyrinthine windings, which still exist, and puzzle such adventurers as are bold enough to explore them. They are to be found in all parts of the earth, from Mexico to Greece; from Hindostan to Ireland, and they have all such remarkable features in common as to leave no room to doubt their complete identity. In many instances they conduct after elaborate windings to some beautiful lake, or into some open plain radiant with serenity, which typified to the initiated aspirant the final haven of the spirit when its wanderings were over.

30. The places of initiation, says the Rev. Dr. Oliver, were contrived with much art and ingenuity, and the machinery with which they were fitted up, was calculated to excite every passion and affection of the mind. Thus

the hierophant could rouse the feelings of horror and alarm; light up the fire of devotion, or excite terror and dismay; and, when the soul had attained its highest climax of apprehension, he was furnished with the means of soothing it to peace by phantasmagoric visions of flowery meads, purling streams, and all the tranquil scenery of nature in its most engaging form, accompanied with strains of heavenly music, the figurative harmony of the spheres. These places were indifferently a pyramid, or pagoda, or a labyrinth, furnished with vaulted rooms, extensive wings connected by open and spacious galleries, multitudes of secret caverns, subterraneous passages, and vistas terminating in adyta, which were adorned with mysterious symbols carved on the walls and pillars, in every one of which was enfolded some philosophical or moral truth. Sometimes the place of initiation was constructed in a small island in the centre of a lake, or hollow cavern natural or artificial, with sounding domes, tortuous passages, narrow orifices, and spacious chapels, and of such magnitude as to contain a numerous assembly of persons. In all practicable instances they were constructed within the recesses of a consecrated grove, which, in the torrid regions of the east, conveyed the united advantages of secrecy and shade. *History of Initiation*, p. 31.

31. Throughout the whole of this famous Island of Phyle on the Nile, says Maurice, where anciently the solemn and mysterious rites of Isis were celebrated with such distinguished pomp and splendour, there appeared to Mr. Norden to run subterranean passages. He attempted to descend several of the steps that led down to them, but was prevented by the filth and rubbish with which

they were filled from penetrating to any depth. It was in these gloomy caverns that the grand and mystic arcana of this Goddess were unfolded to the adoring aspirant, while the solemn hymns of initiation resounded through the long extent of those stony recesses. It was there that religion at midnight waved high her naming torch before the image of Isis borne in procession, and there that her chosen priests in holy ecstasy chaunted their sweetest symphonies. *Ind. Ant.* iii. 536.

32. One of the Hebrew writers has left us a song or psalm, which commemorates his condition while yet one of the profane, and contains a clear though veiled allusion to some of the magnificent visions shewn in the Mysteries when the Lord himself, or his Messenger, the Cabir was seen to descend in fire and splendour. In its literal form no one could accept it. Not even a Jew, I think, would have ventured to say that the great Almighty did all the things detailed in the song, for the purpose of rescuing *him*; but as the description of a mimic representation it may be accepted without any scruple. The last verse agrees with all we know of the final scene, when the fully Initiated member, crowned and joyous, was led by the Hierophant into the happy open place which symbolized Elyseum, Paradise, or the Golden Seats. *The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies. The sorrows of death compassed me, and the floods of Belial made me afraid. The sorrows of hell compassed me about: the snares of death prevented me. In my distress I called upon the Lord, and cried unto*

my God: he heard my voice out of his Temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. Then the channels of water were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils. He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. They prevented me in the day of my calamity: but the Lord was my stay. He brought me forth also into a large place; he delivered me, because he delighted in me. Ps. xviii.

33. The great secret here developed was almost guessed at by Faber, only that, instead of making the Apocalypse the source of the Mysteries, as it unquestionably was, he commits the absurd mistake of supposing that the Mysteries are described in the Apocalypse, thus making the child to be the parent itself. And if we reject this theory,

so worthy of a clergyman, we shall find that his remarks greatly strengthen the arguments which have been advanced in this Book. We find the pure Church, he says, described as a Woman clothed with the Sun, and standing upon the crescent of the Moon; while a corrupted Church is exhibited to us both under the image of a female floating on the surface of many waters, and under that of a Harlot using a monstrous beast as her vehicle. The former of those women, when about to bring forth her first-born, is attacked by a monstrous serpent, which spouts out against her and her offspring a deluge of water, but the earth opens its mouth and receives the mighty inundation into the central abyss. The latter of them, under the mystic name of the False Prophet, together with her bestial supporter, is said to be at length plunged alive into an infernal lake burning with fire and brimstone. *It is impossible not to perceive that the Woman standing upon the Crescent is the very figure of the Samian Juno or of the Egyptian Isis, who were represented in a precisely similar manner with reference to the lunar boat: that the attack upon the Woman and her offspring by the deluging Serpent, which is frustrated by the earth's absorption of the waters, is perfectly analogous to the attack of the diluvian serpent Python, or Typhon, upon Latona and Horus, which is similarly frustrated by the destruction of that monster: and that the false Church bearing the name of Mystery, floating on the mighty waters, or riding on a terrific beast, exhibits the very same aspect as the great mother of Paganism. John himself is made to personate an aspirant about to be initiated, and accordingly the images presented to his mind's eye clearly resemble the pageants of the Mysteries, both in nature*

and in order of succession. The Prophet first beholds a *door* opened in the magnificent Temple of Heaven; and into this he is invited to enter by the voice of one who plays the Hierophant. Here he witnesses the unsealing of a Sacred Book, and forthwith he is appalled by a troop of ghastly apparitions which flit in hurried succession before his eyes. Such hideous figures correspond with the canine phantoms of the Orgies, which seemed to rise out of the ground. Passing these terrific monsters in safety, the Prophet, constantly attended by his Angel Hierophant, who acts the part of an interpreter, is conducted into the presence of a Female. . . . At length the first or doleful part of these sacred Mysteries draws to a close, and the last or joyful part is rapidly approaching. After the Prophet has beheld the enemies of God plunged into a dreadful lake or inundation of liquid fire, he is introduced into a splendidly illuminated region expressly adorned with the characteristics of that Paradise which was the ultimate scope of the ancient aspirants. *Pag. Idol.* iii. 640. The comparison, he adds, might have been drawn out to a greater length, but these hints may suffice. And certainly they cannot but suffice to show that Faber adopted the exact converse of the actual truth. What evidence is there that John was an initiated mystic? What priest or divine, or ecclesiastical writer, ever pretended it? Had he been so, he must have risked his life by the publication of the secrets of the Mysteries. Would he have identified himself so as to leave no doubt on the minds of his enemies that it was he, by declaring his very name to all men, and thus invite the death he merited? Yet we hear of no attack ever having been made on him by those whose oaths he had outraged. Granted for the

sake of argument that he *did* divulge secrets which he was bound by the most awful and solemn imprecations never to betray, in what traitorous, horrid, and detestable light does this represent the beloved disciple! How base and villainous must he not have appeared even to his own followers! How purposeless the crime which he had so committed! And if he did so, what warranty have we of the truth in anything detailed by so unblushing and flagrant a perjurer? For the sake of John himself, if he ever existed, we must reject this fearful theory: we shall be safe in doing so, for not one of the Fathers who ever wrote upon the subject of the Mysteries, ever dreamed that the Apocalypse was a revelation of their mystic secret lore. The voice of all antiquity and all probability is against the hypothesis of Faber. But if this be so, and that the hypothesis fails, the converse of it stands erect: and if we examine the almost innumerable instances in which old mythology corresponds with the Apocalypse, we shall be driven to the conclusion that it, and it alone, was the source and root of old mythology itself; and that the Mysteries had their basis on the developments contained in, what I believe I have proved, to be, the most ancient and the most majestic work that ever was conceived by the mind of man.

34. And now the aspirant, having learned the whole volume of the hallowed secrets; the Sublime Unity; the Heavenly Duality; the Messianic Angel to the lapsed essences; the symbolic representations under which the Twelve were imaged; the fall of the individual soul from regions of blessedness where the splendour of the sun shone upon it with an increasing brightness; its wanderings through thick gloom which are the necessity and the

punishment of the fallen; how it crept through chinks and chasms of palpable darkness and difficulty, until it finally emerged, as it were, by a new birth into another region of light and loveliness; and so lived amid the countless revolutions and cycles of the whole cosmical constellation of worlds; thus instructed, he was no more a postulant, but, fully Initiated, he became entitled to the mitre and enthronization which typified his entrance into the Celestial Paradise.

35. The following, which is from the old Welsh, is a summary of the Boodh-Cymric tenets, many of which were inculcated in the Lesser and even Greater Mysteries. Their general tendency, it will be seen, harmonizes in a great measure with many of the most recondite mystical doctrines of the ancient Oriental theosophy; and although there be a tinge of error in some, still I commend them to the careful meditation of the reader.

1. All animated beings originate in Annwn (the highest and lowest point of life), whence, by a regular gradation, they rise higher and higher, or sink lower and lower in the scale of existence, till they arrive at the highest state of happiness and perfection that is possible for finite beings, or reduce themselves to the merest point that can exist.

2. All the states of animation below that of humanity are necessarily evil; and where evil unavoidably preponderates, no being can, consistent with Justice, be deemed culpable, nor are they objects of punishment—here Fate reigns.

3. Beings, as their souls by passing from ferocious to more gentle and harmless animals, approach the state of humanity, become ameliorated in their dispositions, less

influenced by Evil, and attain to some degree of negative goodness.

4. Every being is destined to fill a place in the creation, and is endued with those sensibilities, benign propensities, and mental capacities that are requisite to render him happy in that station, which he never can be in any other, lastingly; and to this the Creator will finally bring him if he be worthy.

5. Beings, having been led up through such a succession of animal existences as are necessary towards unfolding their destined character, and preparing them for their ultimate office in the creation, arrive at the state of humanity, where Good and Evil are so equally balanced, that *liberty* takes place, the will becomes free; whence Man becomes accountable for his actions, having a power of attaching himself either to the Good or the Evil as he may, or may not subject his propensities to the control of reason and unsophisticated nature, these being the fixed laws of the Creator.

6. Man, being possessed of liberty, has the power of co-acting with the Deity, and of attaching himself to Good, and, by persevering in this course till death, arises to such a state above humanity as corresponds with his accessions of goodness, and with that degree in which they preponderate over Evil.

7. In all the states of existence above humanity, Good preponderates, and therein all beings are necessarily good; hence they can hardly ever fall, but are still advancing higher and higher in the scale of happiness and perfection, till they arrive at their final destination, where every being, in his allotted place, will be completely happy to all Eternity. And being convinced that he could not be equally

happy in any other station, he will never have any desire to quit that wherein he is.

8. Man, attaching himself to Evil, falls in death into such an animal state of existence as corresponds with the turpitude of his soul, which may be so great as to cast him down again into the lowest point of existence, whence he shall again return through such a succession of animal existences as are most proper to divest him of his evil propensities. After traversing such a course (*treiglo'r Abred*), he will again rise to the state of humanity whence, according to contingencies, he may rise or fall; yet, should he fall, he shall again rise; and should this happen for millions of ages, the path of happiness is still open to him, and will so remain to all Eternity; for, sooner or later, he will infallibly arrive at his destined station of happiness, whence he never falls. Everlasting misery is a thing impossible: it cannot possibly consist with the attributes of God, who is never actuated by malevolent resentment: *that* proceeds from a display of power which originates in pride. God is Love in the most positive and unlimited degree: he resists Evil for the sake of annihilating it, and not for the mere malevolent purpose of punishing.

9. Finite beings can never comprehend Infinity: they cannot conceive anything of God but as something external to themselves, individually different, and consequently finite. The Deity for this reason, though in himself Infinite, manifests himself occasionally to finite comprehensions as a finite Being.

10. The ultimate states of Happiness are everlastingly undergoing the most delightful renovations in endless succession, without which no finite being could ever,

consistently with happiness, endure the tedium of an ever-continuing state. These renovations will not, like the deaths of the lower states of existence, occasion a suspension of memory and consciousness of self-identity.

11. Memory, and the consciousness of having transgressed the Laws of God, are suffered to remain sometimes in the lower states of existence after death, as a temporary punishment, and for implanting in them an aversion to Evil.

12. Man, on arriving at a state above humanity, recovers the perfect recollection of all his former modes of existence, and to everlasting time retains it. It is this, and this only, that constitutes a Being's consciousness of having been, and of still being, ever since its first creation, through all states of animated existence, identically one and the same: he could not otherwise say to himself, *I was the animal, I was the man*, or any other being that at such a period passed, lived, acted, felt, and experienced in such a manner: without this perpetuation of conscious memory, death would be absolute annihilation, and not a change in the mode of existence: without this a being in any superior state would be *a new creature*, and not a continuation of a former.

13. No knowledge can be acquired but by experience. To obtain all possible knowledge it is necessary to pass through all possible modes of existence, and to experience all that is peculiarly known to every one of these, each of them affording such a supply of knowledge as no other possibly can. Man in the state of happiness recovers the memory of all that he observed and experienced in every mode of existence through which he has passed.

14. All the knowledge that in the state of humanity

we now have of supernal existence has been communicated by Celestial Messengers, who, of their own benevolence, subjected to that of the Deity, return for a while to this world to inform man of what it is necessary for him to know of his duty, and of what constitutes happiness in this and in future states, and what, by perseverance in virtue, he may hope for, and be assured of. Knowledge of this kind has been thus communicated to man in all parts of the world.

15. The propensities of animals to prey upon and destroy each other is a regulation of Divine Benevolence for expediting the progress of beings through their several destined modes of existence to the states of happiness: but all *wilful* destruction is an evil.

16. Man, subjecting himself to death or misery in the cause of Truth, Justice, and Virtue, and for these foregoing all the enjoyments of this world, and life itself, does the most meritorious act of goodness that he possibly can: and thus attaching himself to the highest degree of virtue und holiness, passes by death to the highest and ultimate state of Celestial Felicity.

17. Man, having been guilty of crimes that are punishable by death, must be so punished: and by giving himself up a voluntary victim to death, being conscious of deserving it, does all that lies in his power to compensate for his crimes: attaches himself to the greatest degree of good that he possibly can, by giving up all of life and its enjoyments, by suffering voluntarily all that ought to be inflicted on him for his transgressions: he by such a death passes to a state of happiness.

18. The sacrifice of animals, which were always those of the least ferocity of disposition, was a religious

co-operation with Divine Benevolence, by raising such an animal up to the state of humanity, and consequently expediting his progress towards Felicity: it was not to appease Divine wrath, a thing that cannot possibly exist; the very idea is of all others the most blasphemous against the true nature of the Deity (7).

19. Man must not, but from an absolute necessity to save his own life, commit depredations on animated beings, or kill them to gratify wanton propensities: he must never inflict death or pain, but in cases of self-preservation, not for sensual indulgence, or malevolent animosity. No inferior being destroys another, but to preserve his own life, which he cannot otherwise possibly do. Man must govern himself by the same Law of Nature which is that of God also.

20. Man cannot possibly commit any act that is not more or less conducive to the general and ultimate good. He, though it is forbidden him, by wantonly killing an innocent creature, removes it to a higher state of existence, and consequently benefits it; on a similar plan, God has infallibly secured much more than an ample recompense for all the wrongs that any one being may suffer from another.

21. Fortitude is the greatest and first of all virtues: without it no other virtue can be practised; what we do from the excitements of pleasure and self-gratification, is not, or is but a very inferior kind of virtue. We can never unequivocally evince our love of Virtue, Justice, Benevolence, or anything else, but by suffering willingly for its sake. Without fortitude we shrink from all that is good and laudable, if with it any, even the least degree

of suffering is connected. The commission of all Vice proceeds from the fear of practising its opposite Virtue.

22. Pride is the utmost degree of human depravity: it supplies the motive for perpetrating every kind of wickedness: it aims at superiority and power, which none but God is of right entitled to. Man may confer conditionally and for the general good, a well restrained and limited power on superior merit; but none are entitled to usurp it. Self-created superiority and power over others, is a dethroning of the Almighty, as far as man can do it. Pride is the destroyer (*Cythraul*) of the works of the Creator; the subverter of all order, forcing itself obtrusively into a station that it was never designed to occupy. All men are equal in the Creator's paternity as his children: and to superior worth and virtue he has secured infallibly the approbation of the truly Good and Wise, who will ever voluntarily exalt it to its merited height, if not frustrated by the proud, who always, and often with temporary success, aim at usurping what is only due to transcendent virtues and beneficent abilities. Pride casts down into the lowest point of existence.

23. The soul is an inconceivably minute particle of the most refined matter: it is necessarily endued with life, and never dies: but at the dissolution of one body it passes into another, higher or lower in the scale of existence, where it expands itself into that form and corporeity which its acquired propensities necessarily give it; or of that animal (with whose body it becomes clothed) wherein only such propensities can possibly reside naturally.

24. Liberty once obtained will never be lost: it consists in a perfect knowledge of the causes of evil in every

mode of existence, and of all the operative principles of Nature. Permanently perfect liberty can never universally take place till all beings, and all modes of existence are entirely divested of their evils.

25. The state of humanity being that of liberty, is the only state of probation; it is for that reason that in the actions done in that state only will Divine judgment be passed.

26. The creation is still in its infancy. God will, by the progressive operations of his Providence, bring all beings to the point of liberty, which is the human state, wherein only, even by God himself, Evil can be combatted and subdued; wherein all power begins, exists, and subsists.

27. Evil and all its causes once perfectly known, which it cannot be till all beings shall have passed through all possible modes of finite existence, will be for ever hated and avoided; but being in itself possible, it will, with all other possibilities, everlastingly exist in its abstract principles: for all possibilities endure for ever.

28. All modes of existence, which are necessarily as numerous as Divine Conception can make them, will for ever remain in existence, with no other change than that of being thoroughly divested of all their evils, and continue everlastingly as beautiful varieties in the creation, which, without this innumerable diversity of externalities, would not possess perfect beauty.

29. All the various modes of existence for ever externally the same, will, when internally divested of all evils, be occupied successively by Celestials, or those who inhabit the Circle of Felicity; these, among other changes, will vary and delightfully relieve what would otherwise

be insupportable in Eternity to finite beings. All these modes of existence will, when purged of their evils, be equally perfect, equally happy, equal in the general estimation, and equally fathered by the Creator. Peace, Love, and ineffable Benignity, will fill the Universe. All mental and corporeal affections and propensities of benign tendency will remain, and constitute the joys of the Celestial Existences.

30. One infallible rule of Duty is, not to do or desire anything but what can for ever be done and obtained in the Celestial States, wherein no evil can exist. The good and happiness of one being must not arise from the evil or misery of another.

Theological Triads imparted in the Mysteries.

1. There are three primeval Unities; and more than One of each cannot exist. One God, One Truth, and one point of liberty; and this is where all opposites equiponderate.

2. Three things proceed from the three primeval Unities; all of Life, all that is Good, all Power.

3. Good consists necessarily of three things: the greatest of Life, the greatest of Knowledge, and the greatest of Power; and of the greatest in each of these there can be only One.

4. Three things it is impossible that God should not be: whatever perfect Goodness should not be, whatever perfect Goodness would desire to be, and whatever perfect Goodness can perform.

5. Three things evince what God has done and will do: Infinite Power, Infinite Wisdom, Infinite Love. These comprise All.

6. The three regulations of God towards giving existence to every thing. 1. To annihilate the power of evil. 2. To assist all that is good. 3. To make manifest a wise discrimination, that it might be known what should be, what should not be.

7. Three things which it is impossible that God should not perform: what is most beneficial, what all want most, and what is most beautiful in all things.

8. The three stabilities of existence: what cannot be otherwise, what need not be otherwise, and what cannot be conceived better; and in these will all things end.

9. Three things will infallibly be done: all that is possible for the Power, for the Wisdom, and for the Love of God to perform.

10. The three grand attributes of God: infinite plentitude of Life, of Knowledge, of Power.

11. Three causes produced animated beings: Divine Love possessed of perfect knowledge, Divine Wisdom knowing all possible means, and Divine Power possessed by the joint will of Divine Love and Wisdom.

12. There are three Circles (or states) of existence: the Circle of Infinity, where there is nothing but God, of living or dead, and none but God can traverse it; the Circle of Inchoation, where all things are by Nature derived from Death (this circle has been traversed by man): and the Circle of Felicity, where all things spring from Life (this man shall traverse in Heaven).

13. Animated beings have three states of existence: that of Inchoation in the Great Deep (or lowest point of existence); that of Liberty in the state of humanity; and that of Love, which is Felicity in Heaven.

14. All animated beings are subject to three Neces-

sities: a beginning in the Great Deep (lowest point of existence); Progression in the Circle of Inchoation; and plenitude in Heaven, or the Circle of Felicity; outside these things nothing can possibly exist but God.

15. Three things are necessary in the Circle of Inchoation: the least of all is animation, and thence the beginning; the materials of all things, and thence the increase, which cannot take place in any other state; the formation of all things out of the dead mass; hence discriminate individuality.

16. Three things cannot but exist towards all animated beings from the nature of Divine Justice. Co-sufferance in the Circle of Inchoation, because without that none could attain to the perfect knowledge of anything; Co-participation in the Divine Love; and Co-ultimity from the nature of God's power, and its attributes of justice and mercy.

17. There are three necessary occasions of Inchoation (transmigration): to collect the materials and properties of every nature; to collect the knowledge of every thing; and to collect power towards subduing the adverse and devastative, and for the divestation of Evil; without this traversing every mode of animated existence, no state of animation, or of anything in nature can attain to plenitude.

18. The three great or primary infelicities of the Circle of Inchoation; necessity, loss of memory, and death.

19. There are three principal indispensabilities or necessities before plenitude of knowledge can be obtained: to traverse the Circle of Inchoation, to traverse the Circle of Felicity, and the recovered memory of all things down to the Great Deep.

20. Three things are indispensably connected with the state of Inchoation; no subjection to commanding Laws, because it is impossible for any actions to be there otherwise than they are; the escape through death from all evil and devastation; and the accumulation of life and good by becoming divested of Evil in the escape through death; and all through Divine Love embracing all things.

21. The three instrumentalities of God in the Circle of Inchoation, towards subduing evil and devastation: necessity, loss of memory, and death.

22. There are three connates : Man, Liberty, and Light.

23. The three necessary incidents of humanity: to suffer, to change, to choose: and man, having the power of choosing, it is impossible before their occurrence, to see what his sufferings and changes will be.

24. The three equiportions of humanity: Inchoation and Felicity, Necessity and Liberty, Evil and Good; all equiponderate, man having the power of attaching himself to either the one or the other.

25. From three causes will the necessity of re-inchoation fall on Man: from not endeavouring to obtain knowledge, from non-attachment to Good, and from attachment to Evil; occasioned by those things he will fall down to his co-natural State in the Circle of Inchoation, whence, as at first, he returns to humanity.

26. For three reasons must man unavoidably fall into the Circle of Inchoation, though he has in everything else attached himself to Good: Pride, for which he falls down to the utmost of the Great Deep, or lowest point of existence; Falsehood, to a state corresponding with his turpitude; and Cruelty, into a corresponding state of

brutal malignity, whence, as at first, he returns to the state of humanity.

27. Three things are primal in the state of humanity: the accumulations of knowledge, Benevolence, and Power, without undergoing Dissolution (Death). This cannot be done, as of liberty and choice, in any state previous to humanity; these are called the Three Victories.

28. The Three Victories over evil and devastation are Knowledge, Benevolence, and Power, for these know *how*, have the *will*, and the *means* in their conjunctive capacities to effect all they can desire; these begin and are for ever continued in the state of humanity.

29. The three privileges of the state of humanity: equiponderance of Evil and Good, whence comparativity; liberty of choice, whence judgment and preference; and the origin of power proceeding from judgment and preference; these being indispensably prior to all other exertions.

30. In three things man unavoidably differs from God. Man is a finite, God is Infinite; Man had a beginning, which God could not have; Man, not being able to endure eternity, must have in the Circle of Felicity a rotatory change of his mode of existence; God is under no such necessity, being able to endure all things, and that consistent with Felicity.

31. Three things are primal in the Circle of Felicity: cessation of Evil, cessation of want, and the cessation of perishing.

32. The three restorations of the Circle of Felicity: restoration of original genius and character: restoration of all that was primevally beloved; and the restoration of remembrance from the origin of all things; without these perfect Felicity cannot subsist.

33. Three things discriminate every animated being from all others: original genius, peculiarity of remembrance, and peculiarity of perception; each of these in its plenitude, and two plenitudes of anything cannot exist.

34. With three things has God endued every animated being: with all the plenitude of his own nature, with individuality differing from that of all others, and with an original and peculiar character of genius which is that of no other being: hence in every being a plenitude of that Self, differing from all others.

35. By the knowledge of three things will all Evil and death be diminished and subdued: their nature, their cause, and their operations: this knowledge will be obtained in the Circle of Felicity.

36. The three stabilities of knowledge are: to have traversed every state of animated existence; to remember every state and its incidents, and to be able to traverse all states of animation that can be desired, for the sake of experience and judgment: this will be obtained in the Circle of Felicity.

37. The three peculiar distinctions of every being in the Circle of Felicity are: Vocation, Privilege, and Character (disposition). Nor is it possible for any two beings to be uniformly the same in everything: for every one will possess plenitude of what constitutes his incommunicable distinction from all others, and there can be no plenitude of any thing without having it in a degree that comprehends the whole of it that can exist.

38. Three things none but God can do: to endure the Eternities of the Circle of Infinity; to participate of every state of existence without changing; and to reform and renovate everything without causing the loss of it.

39. Three things can never be annihilated from their unavoidable possibilities. Mode of existence; Essentials of existence, and the Utility of every mode of existence; those will, divested of their evils, exist for ever, as varieties of the Good and Beautiful in the Circle of Felicity.

40. The three excellencies of changing mode of existence in the Circle of Felicity. Acquisition of knowledge: beautiful variety, and repose from not being able to endure uniform Infinity and uninterrupted Everlastingness.

41. Three things increase continually: Fire or Light; Understanding or Truth; Soul or Life; these will prevail over everything else, and then the state of Inchoation will cease.

42. Three things dwindle away continually; the Dark, the False, and the Dead.

43. Three things accumulate strength continually, there being a majority of desires towards them—Love, Knowledge, and Justice.

44. Three things become more and more enfeebled daily, there being a majority of desires in opposition to them—Hatred, Injustice, and Ignorance.

45. The three plenitudes of Felicity. Participation of every nature with a plenitude of *one* predominant conformity to every cast of genius and character; possessing superior excellence in *one*: the love of all beings and existences, but chiefly concentrated in *one* object, which is God: and in the predominant *one* of each of these will the Plenitude of Felicity consist.

46. The three necessary essentials of God: Infinite in himself; Finite to finite comprehensiveness; and Co-unity with every mode of existence in the Circle of Felicity.

NOTES TO BOOK III

Note 1 (page 261).—Eros was also mystically associated with the Greek Iris [Rainbow], which the Egyptians called Eiras. The Hellenes [Holy Spirit worshippers] made Eros the son of Venus, or the Holy Spirit; and, finding that the *bow* was her symbol, they gave him a material bow with a quiver and arrows. In the Mithraic monument engraved in Bryant's Analysis, the Rainbow itself is seen crowning the god. But in this symbolism the boy-figure means not only the Messenger, but God himself: in which latter character he is called in the Argonautics (v. 223) *the oldest of beings*. Hence the *Rainbow is around his Throne*. And in an epitome of the Orphic doctrine contained in the Clementine Recognitions, he is described as a masculo-feminine Divinity, splendid and glorious. See, *ante* page 23. Bryant says: He was likewise by the Egyptians revered as the principal God; no other than the Chaldaic Aur, the same as Orus and Apis, whose rites were peculiarly solemn. It was from hence that he had his name, for Priapus of Greece is only a compound of Peor-Apis among the Egyptians. He was sometimes styled Peor singly: also Baal-Peor, the same with whose rites the Israelites are so often upbraided (*Numbers* xxv. 3. *Deut.* iv. 3. *Josh.* xxii. 17). His temples likewise are mentioned, which are styled Beth Peor. He was looked on by others as the Soul of the World, the first principle which brought all things into light and being; the Logos. The author of the Orphic Hymns styles him the first-born of the world, from whom all the immortals and mortals were descended. Phurnutus supposes Priapus to have been the same as Pan, the Shepherd God, by whose means all things were brought into light. They are both Deities of high antiquity. In some respects he signifies the same as AO. Note, that as in the Greek, Patri-Archa signifies God and the Spirit [See Part I., page 94], so in the Latin, which is derived immediately from the Shanscree, Principissa or Princess, is a compound of Princeps, the First, or God, and Issa, the Holy Spirit. If a man were to pass his whole life in the

search after curious secrets of this kind, he would die before he had exhausted the number that he might find: each one appears but trivial; and yet to me it seems that slight but unexpected evidences of this nature, are of more value in point of *proof*, than whole chapters of disquisition or even argument. The following passage contains a good deal of truth, but the learned writer is mistaken in its true interpretation. The Eros Protogonos, of which he speaks, and of whose transcendent powers he furnishes so many proofs, is not One Being, but mystically alludes to Three, namely God, who is Love; the Holy Spirit, who is the First-born, yet who is Love also: and Spirits universally, whose energies and qualities are covertly hinted at in the Orphic Hymn. With this explanation the reader will see in the extract a great deal that supports my view of the true theosophy of the ancients; whereas if he should adhere to that which the writer gives, he will find himself in a mythologic maze from which there is no egress. Eternity, I need not add, which is described as the Father, means God: Ether [Light] means the Holy Spirit, and Kronos, operating on Chaos, means the creation of immortal Essences which fill the Universe with life. [See Part I., page 39.] The reader need pay no attention to the masculine form in which the writer speaks; for with the Ancients, as I have already shewn, the Male and Female when spoken of with reference to Gods were one and the same. In the ancient theology of Greece, says Payne Knight, preserved in the Orphic fragments, the Ερος πρωτογονος, or first-begotten Love, is said to have been produced together with Ether by Time or Eternity (κρονος), and Necessity (Αναγκη), operating upon inert matter (Χαος). He is described as eternally begetting (αειγενητης) [because Spirits are everlastingly assuming new shapes]; the Father of Night, called in later times the lucid or Splendid (φανης), because he first appeared in splendour; of a double nature (διφους), as preserving the general power of creation and generation, both active and passive, both male and female. Light is his necessary and primary attribute, co-eternal with himself, and with him brought forth from inert Matter by Necessity. Hence the purity and sanctity always attributed to Light by the Greeks. He is called the Father of Night, because by attracting the Light to himself, and becoming the Fountain which distributed it to the world, he produced Night, which is called everlastingly begotten, because it had everlastingly existed, although mixed and lost in the general mass. He is said to pervade the world with the motion of his wings, bringing pure light: and thence to be called the splendid, the ruling Priapus, and self-

illuminated (αυταυγης). It is to be observed that the word Πριηπος, afterwards the name of a subordinate Deity, is here used as a title relating to one of his attributes. Wings are figuratively attributed to him, as being the emblems of swiftness and incubation; by the first of which he pervaded matter, and by the second fructified the egg of Chaos. The Egg was carried in procession at the celebration of the Mysteries, because, as Plutarch says (like the pomegranate), it was the material of generation (ὕλη της γενεσεως) containing the seeds and germs of life and motion without being actually possessed of either. For this reason it was a very proper symbol of Chaos, containing the seeds and materials of all things, which, however, were barren and useless until the Creator fructified them by the incubation of his Vital Spirit, and released them from the restraints of inert matter by the efforts of his divine strength. The incubation of the Vital Spirit is represented on the colonial medals of Tyre by a Serpent wreathed round an Egg; for the Serpent, having the power of casting his skin, and apparently renewing his youth, became the symbol of life and vigour, and as such is always made an attendant on the mythological Deities presiding over health. It is also observed that animals of the serpent kind retain life more pertinaciously than any other, except the Polypus, which is sometimes represented upon the Greek medals probably in its stead. I have myself seen the heart of an adder continue its vital motions for many minutes after it has been taken from the body; and even renew them after it has been cold, upon being moistened with warm water and touched with a stimulus. The Creator delivering the fructified seeds of things from the restraints of inert matter by his divine strength, is represented on innumerable Greek medals by the Urus, or Wild Bull, in the act of butting against the Egg of Chaos and breaking it with his horns; or, in other words, God conjoining himself to the Spirit. It was from this horned generative symbol of the power of the Deity that horns were placed on the portraits of kings to show that their power was derived from heaven, and that they themselves were fathers of the people. It is a common mode of expression in the Old Testament to say that the horns of any one shall be exalted, in order to signify that he shall be raised into power or pre-eminence: and when Moses descended from the mount with the Spirit of God still upon him, his head appeared horned. (*Exod.* xxxiv. 35).

Note 2 (page 271).—An Egg, as it contained the elements of life, was thought an appropriate symbol of the Universe. Hence in the Dionysiaca and other Mysteries one part of the nocturnal

ceremony consisted in the consecration of an Egg. By this, as Porphyry says, was signified the World. The Persians said of Oromasdes, that he formed beings and enclosed them in an Egg: the Syrians used to speak of their ancestors the gods, as the progeny of Eggs. In the Temple of the Dioscuri (Sons of God) at Laconia, there was suspended an egg, which fell from the Moon, and from which they were born. (*Athen. Deipnos*, lib. iii.) And thus a frequent symbol in the Pagan mythology of the Hen and Chickens, is explained by its allusion to the Holy Spirit and all that she produces. This Egg was O-On. It is the Parent of Oannes. The Supreme Being is indicated by the three Greek letters 'O ΩN, or all Being; the Triune-All, and the Holy Spirit by the Triangle; the Infinity of God by the double triangle; ☆ an Indian symbol ; Eternity by a Circle, or a Ring; Life by a square, and the Everlastingness of existence by a Square within a Circle. The triangle, according to some, expressed three of the inseparable attributes of the Deity—to be—to think—to act. This is one of the most ancient symbols in the world. These symbolical figures, says Tod, are frequently seen carved on the large blocks of the walls. These were chiefly Buddhist or Jain, as the *quatre feuille*, the *cross*, though the mystic triangle, and triangle within a triangle ☆ was also to be seen. Amongst ancient coins and medals, excavated from the ruins of Oojein and other ancient cities, I possess a perfect series with all the symbolic emblems of the 24 Jain apostles (the 24 Ancients). The compound equilateral triangle is among them: perhaps there were *Masons* in those days among the Pali. It is hardly necessary to state that this symbol (the double triangle) occurs on one (so called) Gothic edifice, *ex. gr.* the beautiful abbey gate at Bury St. Edmund's, Suffolk, erected about 1337. *Annals of Rajasthan*, i. 727. Nor is this the only Apocalyptic symbol which we discover. On the ἀέτωμα, or *triangular* pediment of the temples, was anciently sculptured in relief the figure of an Eagle with expanded wings. See Pindar, Ol. xiii. 30, and Heyne's note. This was the Flying Eagle of the APOCALYPSE.

Note 3 (page 299).—The Court of the Gods, says the Edda, is ordinarily kept under a great Ash tree called Ydrasil (the Holy Spirit), where they distribute justice. This Ash is the greatest of all trees: its branches cover the surface of the earth; its top reaches to the highest heavens, and it is supported by three vast roots; one of which extends to the ninth world or hell. An Eagle (the Sun), whose piercing eye discovers all things, perches upon its uppermost branches. A Squirrel (a Messiah) is continually running up and down to bring news: while a parcel of serpents

(the wicked under a sacred disguise, wolves in sheep clothing) fastened to the trunk, endeavour to destroy him. The serpent Nidhogger (the collective spirits of the universe) is always feeding at its root: others say it is gnawing. From under one of the roots runs a Fountain, wherein Wisdom lies concealed. From a neighbouring spring three Virgins are continually drawing precious water (Truth) with which they irrigate the Ash Tree: this water keeps up the beauty of its foliage; and, after having refreshed its leaves, falls back again to the earth, where it forms the dew of which the bees (the new-born, the regenerated, the pure) make their honey. This Ydrasil is the Tree of Life of the Apocalypse, and the Homa or Sacred Tree of Zaratusht, which we see represented on the Assyrian monuments, until the time of the Arab invasion. *Layard, Nineveh.* ii. 72. See Part I., pp. 58 [Ash], 26, 193, 323, 607. The mythos admits of several interpretations. For a corresponding reason the *Oak* was one of the emblems of God; and a winged Oak, was God conjoined with the Holy Spirit, of whom Wings, and a Cup, have ever been mystic emblems. Hence the true meaning of that strange passage from the lost Books of Cham, which is quoted by Isidorus, the son of Basilides, in a fragment preserved by Clement of Alexandria. All these, he says, who profess to teach philosophy, ought to know what Pherecydes meant by *the winged Oak, and the Cloak of many colours that cover it*; and whatever else he has taken from the Prophecy of Cham. This passage has never been explained, and it has hitherto eluded all attempts at explanation: but the Cloak of many colours was that Rainbow-like Veil, of which Plutarch speaks in his *Isis and Osiris* as the distinguishing mantle of the Holy Spirit. The Oak encircled by this is the Rainbow Circle entwining or embracing the Phallic Oak; a Rainbow round the Throne; (APOCALYPSE, section 6), or God himself with his Shekinah of light, love, and splendours, as he was always symbolised to be in the mysterious rites of old. Among the Greeks and Romans we have *sacra Jovi quercus*, the oak sacred to Jupiter, even to a proverb: and in Gaul and Britain we find the highest religions regard paid to the same tree and its misletoe, under the direction of the Druids, that is the oak prophets or priests. The name misletoe is from the German *mistel*, because it is mixed with another tree, and the Saxon *tan* (Danish *tiene*, Dutch *teene*) a twig, sprig or shoot. Few are ignorant that the mistletoe or missoldine, is indeed a very extraordinary plant, not to be cultivated in earth, but always growing upon some other tree, as the oak, apple, &c. The Druids, says Pliny (*Nat. Hist. lib. xvii.* 44), hold nothing more sacred than the misletoe, and the tree

bon which it is produced, provided it be the oak. They make choice of groves of oak on their own account, nor do they perform any of their sacred rites without the leaves of those trees, so one may suppose that they are for this reason called by a Greek etymology Druids. And whatever misletoe grows on the oak, they think is sent from heaven, and is a sign of God himself having chosen that tree. This, however, is very rarely found, but when discovered it is treated with great ceremony. They called it by a name (*guthil* or *gutheyl*, a good heal) which in their language signifies *the curer of all ills*, and having duly prepared their feasts and sacrifices under the tree, they bring to it two white bulls [rather a Bull and Cow], whose horns are then for the first time tied. The priest, dressed in a white robe, ascends the tree, and with a golden pruning hook cuts off the misletoe, which is received in a white sagum or sheet. Then they sacrifice the victims, praying that God would bless his own gift to those on whom he has bestowed it. *Plin. Hist. Nat.* xvii. 44. All this was in allusion or commemoration of the *Sacred Branch* (the Messiah), from the אֵשֶׁל *Ashi-el*, or oak, or flame tree of God, mentioned in the Apocalypse: which the orthodox fancy was only known to the Jews, but which we here find among the Boodhist Druids. By them it was venerated as the *Branch* which came out of the Oak, God: for, as has been seen, it is a branch only—having no trunk of its own to support it. It is in fact an *emanation*.

Note 4 (page 323).—Moses, at the Bush and at the Mount, was in like manner said to have been commanded to take off his shoes, because the place on which he stood was holy ground. This connects Judaism and its secrets with Hindostan. Herodotus and Diodorus Siculus say that when the priests of Egypt adored any of their deities, their feet were uncovered. According to Strabo, such was the practice among the sacerdotal orders of the Germans, and such was the case in the worship of Diana and Vesta. Silius Italicus says of the priests of Hercules:

Nec discolor ulli

Ante aras cultus; velantur corpora lino,

Et Pelusiaco præfulget stamine vertex,

Distinctis mos thura dare, atque *a lege parentum*

Sacrificam lato vestem distinguere clavo.

Pes nudus, tonsæque comæ, castumque cubile

Inrestricta focus servant altaria flammæ. *Bel. Pun.* iii.

Note 5 (page 324).—The mystagogues, says Dupuis, make darkness and light successively to appear before the eyes of the Initiates. Night the most obscure, accompanied with frightful

spectres, is replaced by a brilliant day, whose light environs the statue of the Divinity. This sanctuary is approached with trembling, where all is prepared to exhibit the spectacle of Tartarus and Elysium. It is in this last stage that the Initiated, being ultimately inducted, perceives the picture of beautiful prairies enlightened by a clear sky; there he hears harmonious voices and the charming songs of the sacred choirs. It is then that, become absolutely free and disfranchised from all evil, he mixes with the crowd of the Initiates, and, his head being crowned with flowers, he celebrates the holy orgies with them. Thus the ancients represented here below, in their initiations, that which would, they said, one day happen to souls when they should be disengaged from bodies, and drawn from the obscure prison in which destiny had enchained them in uniting them to terrestrial matter. (*Orig. de tous les Cultes*, p. 501.)

In later ages, the excommunicated, and they who from their crimes found it impossible to gain admission into the True Mysteries, invented Orgies of their own, in which, as may be supposed, vice took the place of virtue, and every kind of licentiousness prevailed. Paulite writers most wickedly confound the false with the true Mysteries, and blame the latter for the guilt of the former. We learn from Psellus what was done in those assemblies. The mysteries of those demons, he says, consisted in representing the fabulous narrative of Jupiter mingling with Ceres and her daughter Proserpine. But as venereal connections take place along with the initiation, a marine Venus is represented as rising from certain fictitious genital parts. Afterwards, the celebrated marriage of Proserpine takes place, and those who are initiated sing; I have eat out of the drum; I have drank out of the cymbal; I have borne the mystic cup; I have entered into the bed. But the pregnant throes likewise of Ceres are represented: hence the supplications of Ceres are exhibited. After this an image, with the thighs of a goat, makes its appearance, and which at the same time suffers vehemently about the testicles: because Jupiter, in order to expiate the crime of the violence which he offered to Ceres, is represented as cutting off the testicles of a goat and placing them on the bosom of Ceres, as likewise on his own bosom. But, after all this, the powers of Bacchus succeed: the cista and the cakes with many bosses like those of a shield. Likewise the mysteries of Sabazius divinitating, and the priestesses of Bacchus; a certain sound of the Thesprotian kettle; the Dodonæan brass; another Corybas and another Proserpine, who are resemblances of Dæmons. After these succeed the uncovering the thighs of Baubo and a woman's comb, for thus, through shame, they denominate the privities of

a woman. And thus, in the indecent, they finish the initiation. I have quoted this to warn my readers against the notion that such things ever happened in the incorrupt Mysteries: they belong exclusively to the false ones. But it is not quite certain that we can believe all that those writers say. Sainte Croix, in his *Recherches sur les Mysteres du Paganisme*, sect. v. art. iv. denies some of this, though cited by Meursius from Theodoret. Eusebius declares that Clement of Alexandria, who has stated many things about the interior of the Mysteries, knew them by experience *δια πειρας*. *Præp. Evang.* ii. p. 67. If this means that the Saint had been initiated, and had mingled in the Saturnalia, it means also that he broke his sacred vows of silence, and committed perjury: and should this be so, can we believe him, though he is a saint? According to Julius Firmicus, on a certain night, while the solemnity in honour of Adonis lasted, an image was laid in a bed, or rather on a bier. After the attendants had for a long time bewailed the death or aphanism of this person, he was at length understood to be restored to life, to have experienced a resurrection, signified by the re-admission of light. On this, the priest addressed the company, saying, Comfort yourselves, all ye who have been partakers of the Mysteries of the Deity, thus preserved, for we shall now enjoy some respite from our labours. To which were added these words: I have escaped a sad calamity, and my lot is greatly mended. The people answered by the invocation Ἰὼ [Ἄω] μαχαίρα. Λαμπαδηφοροῦ! Hail to the *Dove*, the Restorer of Light! The gloom which covered the earth upon the aphanism or disappearance of Romulus is remarkable, and meets our notice in several places. On the day when Hercules died by female treachery and the poison of the hydra serpent, or when he ascended a manifest God from Mount Oeta, the sun was darkened. (*Pomp. Fest. in Herc.*) When Talos or Orion had met his death by the magical fascinations of Medea, the Argonauts were presently enveloped in that chaotic and præternatural darkness called the *Kat-Oulas*. Upon the fall of Phaethon the sun is represented as veiling his face, *officiumque negat mundo*, till the supplications of the gods prevail upon him to shine again. And lastly, when Memnon, Son of the Morning, had fallen by some stratagem of the Pelasgians, and the Winds had blown away his body, then also did the heavens refuse their light, and the earth was overshadowed. A vestige of this mythos still exists among the Japanese, in the legend of Combadoxus, who built a magnificent temple, and declared that he would retire into a cavern and sleep ten thousand millions of years, after which he would come

to life again. Accordingly he entered into the cavern, the mouth of which was immediately sealed up; but the Japanese believe that he still lives, and will again re-appear. This also is curiously indicated in the flight into Egypt, and the losing and finding again of Jesus in the Temple, LUKE ii., and in the parable of the Prodigal Son.

Note 6 (page 327).—Bin Washih gives an account of the following of hieroglyphics in a temple in Upper Egypt. This building was a Temple of Adonis. It represented a Coffin adorned with curious figures and admirable ornaments. A Vine growing with its leaves spread over it. The Divinity was standing upon the Coffin, with a Staff in his hand, out of the end of which a Tree shot forth, and overshadowed it. Behind the Coffin was seen a pit full of blazing fire, and four Angels catching serpents, scorpions, and other noxious reptiles, throwing them into it. On his head a Crown of Glory; on his right the Sun, and on his left the Moon; and in his hand a Ring with the twelve Signs of the Zodiack. Before the Coffin an Olive Tree sprouted forth, under the branches of which different kinds of animals were collected. On the left, and a little further back, a high Mountain was seen, with seven Golden Towers supporting the sky. A hand stretched forth from this sky poured out light, and pointed with his fingers to the Olive Tree. Here was also the figure of a Man, whose head was in the sky, and whose feet was on the earth. His hands and feet were bound. Before the Deity stood Seven Censers, two pots, a vase filled with perfumes, spices, and a bottle with a long neck containing storax. The hieroglyphic representing day was under his right foot, and the hieroglyphic representing night under his left. Before the Divinity was laid on a desk the Book of universal nature, whereon a representation and names of the planets, the constellations, the stations, and everything that is found in the highest heaven, was painted. There was also an urn, filled half with earth and half with sand: a suspended ever-burning Lamp, dates and olives in a vase of emerald. A table of black basalt with *seven* lines, the four elements, the figure of a man carrying away a dead body, and a Dog upon a Lion. These, O brother, says the author, are the mysterious keys to the treasures of secrets of ancient and modern knowledge. The wise may guess the whole from a part. If the reader, after having carefully read this Volume, will then examine the foregoing, he will discern every one of these symbols, as directly emanating from the Apocalypse, and the typology to which it gave birth. But the Cave-Temples themselves inspired more awe than all their hieroglyphic carvings. The Syringes in Upper Egypt, says Bryant, were a work of great

antiquity, and consisted of many passages which branched out and led to a variety of apartments. Some of them still remain, and travellers who have visited them say that they are painted throughout with the most curious hieroglyphics, stained in the stone; and though they have been executed so many ages, yet the colours are still as strong and vivid as if they had been but just tintured. Josephus mentions vast subterraneans in some of the hills in the part of Canaan called Galilee, and in Trachonitis, and says that they extended far underground, and consisted of wonderful apartments. They were formed in due proportion, and not arched at the top, but vaulted with flat stones, and the sides were lined in the same manner; and by his account they could contain a great number of people. Such were the caverns at Gadara, Pteleon, and the Spelunca Arbelorum. They at last became the receptacles of outlaws and banditti, who in large bodies used to shelter themselves within; on which account they were demolished. Mention has been made of large caverns and labyrinths near Nauplia, and Hermione in Greece, said to have been the work of Cyclopians. They were probably in part natural, both here and in the places taken notice of above; but they were enlarged by art, and undoubtedly designed for a religious purpose. They all related to the history of that person who was principally commemorated under the title of Cronus. An old traveller in Greece thus describes one of those caverns :—

The mountains in this part of the world are all full of caverns, and the islands all abound with subterranean passages of this kind; but they are all trifling to this. We had not walked far along this narrow alley, which was too low to admit our standing upright, when I saw before me a strong iron staple driven into the rock. The guides, if I may so call people who went behind, not before us, had told me of this, and one of them had now the courage to come forward, and fasten a rope he brought for that purpose to the staple. I had some difficulty to persuade him to make the first descent into a frightful abyss, which was now immediately before us. After a few moments he flourished his torch from the bottom, and halloo'd for us to follow. I was the second that descended; we slid down by means of the rope, and I found myself on a level floor with walls of rough rock all about me, and a vast arched roof above. There had been nothing particular in the sound of my guide's voice from below; but that of W—'s, who answered me from above, was echoed to us in thunder. When we were all landed, a gratuity which I gave the bold fellow who descended first, encouraged him to precede us again. He turned to the right and led us, after a few paces, to

the brink of another precipice. This was less steep, but much deeper than the former. Our guide placed himself on his breech, and with his torch held up in both hands, slid down with a frightful rapidity; we followed him, and I hoped we were now at the bottom. Alas! what an imagination! We had leisure here to breathe again, and there was something in the perfect stillness of the place that appeared awful and yet pleasing. It was a frightful consideration to think how far we were out of the reach of day; but our torches and flambeaux burnt well, and all about us was sufficiently enlightened. The air was not at all close or disagreeable, as if confined, but warm and pleasant; and so perfectly out of the reach of all interruption, we had opportunities of examining very favourably all about us. The rocks at the sides of the cavern in which we now stood, were in general of a kind of porphyry, with a great deal of purple in it; a stone very frequent in these islands, and which would certainly be very beautiful if cut. The rough and prominent edges, in several parts of these, were at once terrible and beautiful. The roof was out of reach of the eye, at least the illumination of the flambeaux did not reach it with a strength sufficient to give us any distinct view of it. The floor or pavement was of a stone quite different from that of the sides, a rough and soft grey flagstone, like those of some parts of Yorkshire, which they use in building, and in this there were lodged a vast number of petrified shells, *coruna ammonis*, and *conchæ anominae*, which stood up above the level, and made it very disagreeable to the feet. From this platform our conductor, who seemed to have obtained a new fund of courage from the favour I had shewn him, led us to the brink of another precipice, not deep, but terribly steep; he in a moment threw himself down this, and bidding us stay until he had prepared for our descent, he turned a ladder which hung down on one side, and thrusting it up within the reach of our feet, held the bottom steady while we descended by it. I cannot remember anything equal to the terror I conceived at letting myself down, with my breast to the rock, and hanging by my hands above, to get my feet down to the top round of the ladder. From hence I descended with less pain; but it was a terrible prospect; from the left hand to see precipices and opening caverns ready to swallow any one up, who should have attempted the descent without the ladder, and made but the least slip with the foot. From the plain on which we found ourselves after this last descent, we were conducted along narrow and low passages, and sometimes through broader, but still all the way upon the descent to a considerable distance. Here I was in hope we were at the end of our expedi-

tion, but no such matter. Our guide, who had been once before down, crept with trembling feet before us, and warned us of a precipice more terrible than any of the former. This was no way to be descended but by means of a ladder that was brought on purpose by our guides, and unfortunately it was not quite so long as it should have been. We had great difficulty to let our adventurous guide down by a rope, and when he had fixed the ladder we had the same difficulty as before in getting to the first round. From the bottom of this cavern, which was not rock like the rest, but earth, and somewhat moist, we proceeded to another declivity too deep for our ladder, but not so steep as to have absolute necessity for it. We were reduced to fix our cord once again here, and one by one to slide down the rocks on our backs, with firm hold of the rope. The ridge of rock on which we made our way in this descent terminated on the right hand very abruptly, and we could distinguish water in the depth below. Judge whether I have not had reason to repent the expedition, but indeed the end made amends for all the labour. When we had got to the bottom of this last descent, the danger was over, but we were not yet at the end of our expedition; we had yet a long and an uncomfortable way; we crept sometimes on all fours, sometimes we slid on our backs, and in other places we were obliged to crawl flat on our bellies over very rugged rocks, where there was not three feet height in the passages. All this was in a continued though a gradual descent. We at length arrived at a vast bed of rock, that threw itself in such manner before us, that it appeared to stop all farther passage. I should have thought it a very bad expedition to have got down thus far for the sake of getting up again, which now appeared to be the case, as this seemed to be the end of our journey; but our guide promised better things. He left us in the care of one of his fellows, and taking all the rest with him round the jutting rock, desired us to wait his return a few minutes. He was as good as his word; he had taken that opportunity to enlighten the grotto, at the very entrance of which we were now. They had tied flambeaux to all parts of the rock that stood out beyond the rest, and had fixed several on the floor; these were all blazing when he took us by the hand to lead us in. The most uncomfortable part of the expedition had been that which we had last of all suffered, left with only one guide, enlightened only by one flambeaux, in a narrow passage and with a rock before us; but from this the change was beyond description amazing. He led us into the grotto, the opening of which is just behind this prominent rock. You have heard me mention how very small a candle will enlighten

a mine, where all is perfect darkness; you can therefore guess what must be the effect of about eight flambeaux in full blaze in such a place. The light was at first almost too much for the eyes; the splendour of the whole place almost intolerable. We found ourselves in a Cavern the most amazing, and at the same time the most beautiful that could be conceived. The grotto is a vast vault, the roof arched and irregular, the pavement in some places very even, and in others rough enough; the sides, which in most places form sweeps of circles, are, in some, of the naked rock, but in others they are covered by an infinite variety of incrustations. The height of the roof is about four score feet, the length of the grotto about three hundred, and its breadth nearly as much; the greatest depth is towards the middle, but not exactly in the centre. We were now between nine hundred and a thousand feet from the surface of the ground where we came in. Nor is this the depth of the descent; our guides told us that the passages continued between seven and eight hundred feet deeper; but this we took their word for, as we suppose they had taken that of some others, for it is not probable that any body ever went farther than this place. If I am dilatory in beginning to describe it to you, 'tis, my dear . . . , because I know not where to begin. Among such a variety of splendour, what can deserve first notice? You have occasionally heard me speak of drop-stones hanging like icicles from the roofs of caverns in the mines, and in the Eolian hills, and of incrustations of different kinds on their sides, and masses of fine spar at the bottom; those who have not seen the Grotto of Antiparos may think what they see of this kind elsewhere beautiful: but 'tis here that they are found in a perfection that makes everything elsewhere contemptible. The matter which forms these incrustations in other places is often very clear and bright, but it is nowhere so pure as in this; it is here perfect bright crystal, and the whole surface of the cavern roof, floor, and sides, is covered with it. You will think this alone must have been fine, but the form into which it is thrown exceeds the materials. And think what must be the splendour of an arch thus covered and thus illuminated! the light of the flambeaux was reflected at once from above, from below, and from all sides; and as it was thrown back from angle to angle among the ornaments of the roof and sides, gave all the colours of the rainbow. It was long that the eye was lost in such a complicated blaze of splendour, before I could direct it to any particular object. At length I began to view the roof, hung with pendent gems as it appeared. In these caverns there is always an oozing of water from the roof, or there are vapours ascending from below, which

in the hollows are condensed into a water; either the one or the other of these contains at all times the particles of this crystalline matter. The quantity of water is small, and its course slow; it hangs and trickles in drops from the top, or it runs in the same small and slow stream along the side; in either case it leaves behind it that crystalline matter which it had contained, and spreads a little glazing on either wall, or forms the rudiments of a strong icicle from the roof; every following drop extends the icicle or enlarges the glazing, and in length of time covers the wall, and forms a thousand inverted pyramids from the roof. Nor is this all: what drops from the top still contains a little of the crystalline matter, though it have left the greater part above; and this remainder separates from it there. By this means is formed the plain glazing of the floor, where the drops fall faster; where they succeed one another more slowly there are formed congeries of this pure stony matter, of various forms and shapes, and of an infinite variety. This is the general system of the incrustations and ornament of grottos; and this of Antiparos, as one of the largest and deepest in the world, contains them in the greatest perfection. We entered among a grove of crystal trees; the floor was in general of a smooth and glossy spar, so M— calls it: but give me leave to quit a term I do not well understand, and call it crystal, of which it has all the appearance. We walked on this bright pavement in a kind of serpentine meander, among shrubs and taller masses of this crystal rising from the common pavement with large and thick stones, and spreading out into heads and tufts of branches. Some of these were eight or ten feet high, the generality between two and five feet. They were all of the same material of the floor, and what added greatly to their beauty, as well as to their resemblance of trees, was that they were not smooth on the surface, but covered all over with little shining points; these, when examined, appeared to be pyramids of the same matter. They are in general about a fifth of an inch high, and of a triangular figure. Their bases, which grew upon the mass, stood pretty close to one another, but their tops distinct. The breaking of the light from the flambeaux among these innumerable prominences, and all of them angular, had a very fine effect. At some distance from the entrance we came up to a pillar of crystal, of seven feet in height, and more than a foot in diameter. This rises immediately from the floor, and is of equal thickness to the top; the surface is very glossy and of a pure and perfect lustre. About this there stand three or four others of four feet high and a proportionate thickness. One of these has been broken, and the piece lies by it. Our guides

desired us to examine the stump at its top, and shewed us that it was like that of a tree which had been cut off. They bid us remark the heart, and the several circles of softer wood round it; they told us this was exactly the same as in the growing of trees, and assured us that these trees of crystal grew from the floor in the same manner. This is a system worthy the intellect of peasants; but we, who knew that these columns, like the rest of the ornaments of the floor, are formed by matter left by drops of water following one another in a long succession, saw a better reason for the whole being composed of crusts, one over another. All the stalactites, or stony icicles of the top, and even the covering of the sides, is composed of a number of crusts laid one over another in the same manner. On other parts of the floor, we saw little hillocks of crystal made in the same manner, and in some of the hollower parts there lay a parcel of round stones as white as snow, and of the bigness of musket bullets. These when broken, were found to be composed of crusts laid over one another just in the manner of all other concretions, and in the centre of one of them we found a drop of water. The sides of the grotto next came into consideration, and what a variety of beauties did they afford! In some places the plain rock is covered with a vast sheet of this crystal like a cake of ice, spread evenly over it, and of the thickness of an inch or two; its surface perfectly smooth, and every where following the shape of the rock. In other places, this sheet of crystal is variegated with a strange quantity of irregular and modulated figures all over its surface. These were in some spots more raised, in others less; but their meanders very beautiful. In other parts, where the walls were so prominent that drops from the roof could reach them, there grew from their surface in the same manner as from the floor, shrubs of crystal; but these were in general lower and more spreading than those of the floor. We saw a great number, of about a foot and half in height, rising from each a single stone thick and irregular, and spreading into a globular head of a diameter almost equal to their height. No part of the grotto appeared more beautiful than the sides where these were most frequent. They were some of them pure and colourless, others white as snow, and all of them covered over the whole surface with those little pyramids I have mentioned before. This, however, is little to the principal beauty of the sides. In some places the sheet of crystal, instead of clinging immediately to the wall or rock, stood out at a distance from it, forming a kind of curtain of pure pellucid matter. This was an appearance at once singular and elegant beyond all things of the kind that I

have seen or read of, and I was the more pleased to see M—s's admiration equal to my own. These curtains of crystal were ten or twelve feet in breadth, and in height often twenty or more; they took their origin from some part of the sweep of the arch, and hung to the floor. They usually were contiguous to the wall at one edge, and at a considerable distance at the other, so that they formed a kind of closets or apartments within, which were very beautiful, and had an aspect unlike all things in the world. These curtains of crystal were not plain, but folded and plaited, and their undulations added not a little to their beauty. If in any parts they projected out so far as to take more of the falling drops, they were there covered with little pyramids of crystal, such as those of the trees and shrubs on the floor, but all the rest of the expanse was smooth and glossy. It yet remains that I describe to you the roof of this wonderful place, but how shall I do it? There are not terms in language to express such a variety of objects which those who have hitherto used language have never seen. In some parts there diverged rays of pure and glossy crystal in the manner of a star, from a lucid centre, stretching themselves to two or three yards diameter; in another, clusters like vast bunches of grapes hung down, and from others there were continued festoons, loose in the middle, but fixed at either end, and formed of a vast variety of representations of foliage, fruits, and flowers. There is a rudeness in all these that would, whenever one saw them, speak them the absolute work of nature, but art would be proud to imitate them. At every little space between these there hung the stalactites, or stony icicles as they are called, in a surprising number, but of a magnitude much more surprising. Some of these have doubtless been many hundred years in forming, and they are from ten to twenty or thirty feet in length. One hangs nearly from the centre of the grotto, which must be considerably more than that; 'tis eight or nine feet longer than all the others, and at the base seems five or six feet in diameter. 'Tis a cone in form, and its form tolerably fine. Could a thing of this kind be got off whole, and conveyed into Europe without injury, what would the virtuosi say of it! A cone of this bigness of pure crystal would be a more pompous curiosity than all their collections. At the points of many of these, and on some other protuberances in the grotto, we saw single drops of a perfectly pellucid water hanging; this was what had left its crystals on their sides, and had been adding its little portion to their bulk. Nearly under the centre of the arch there is a large pyramid of natural congelations of the shrubby kind of those I have already mentioned to you. 'Tis the finest cluster on the

whole floor, and is ornamented with a parcel of festoons and cones from the overhanging part of the roof, which make a kind of attic story to it. Behind it is one of the natural closets, curtained off from the main hollow of the grotto, and full of beautiful congelations. They call the pyramid the altar. Some of the pieces have been cut down, and upon the basis of the pyramid we read an inscription that puzzled us extremely. *Hic ipse Christus adfuit ejus natali die mediâ nocte celebrato.* There was a date of 1673 annexed, but not being of the Romish communion we could by no means make out the meaning of the words till our guides had informed us that a French person of quality, ambassador to the Porte, had caused mass to be celebrated there with great solemnity on Christmas day at that time, and had spent two or three days in the grotto with a very numerous company. You will be in pain to know how we got up again from this strange abyss; I was in pain enough when I thought of it from the bottom, and the *sed revocare gradum* of Virgil rose up in my mind in all its terrors. However, I am out and all is well." *Letters from the East*, Vol. ii., page 278. There is a curious circumstance related by Belzoni in his explorations through Upper Egypt, which abounds in specimens of the most splendid antiquities. He was in the catacomb called *Biban el Moluk*—that is, the Gates of the King, or God, where he discovered an exquisitely beautiful chest of pure alabaster, nine feet five inches long by three feet nine inches wide, and two feet and an inch high, covered within and without with hieroglyphics and figures in intaglio, nearly in a perfect state, sounding like a bell, and transparent as glass, from the extraordinary magnificence of which he conceives it must have been the depository of the remains of Apis; but as it was perfectly empty, I have no hesitation in saying that this could not have been the object for which so precious a coffer had been formed. May we not suppose it rather to have been a *sacred bed*, to which some aspirant of high pretension was conducted after a long interval of toil and tribulation, to arise from it, after brief repose, into that figurative new birth which was so eminent a feature in the Mysteries? I am the more confirmed in this view when I bear in mind the peculiarly symbolic manner in which entrance was obtained into the inner or womb-like cavern which contained the object of the aspirant's pilgrimage. I find one of them thus described in O'Brien's work on the *Round Towers* (p. 161), and I can have no doubt whatever that the cavern there mentioned was one of those which was used in the celebration of the Mysteries. Mr. Davison, he says, British Consul to Algiers, when accompanying Mr. Wortley Montagu to

Egypt in 1763, discovered a chamber before unnoticed, and descended to a depth of 155 feet, the three successive reservoirs. The principal oblique passage has since then been traced by the very enterprising master of a merchant vessel, Captain Caviglia, 200 feet farther down than by any former explorer, and found to communicate with the bottom of a well, which is now filled with rubbish. A circulation of air being thus procured, he was emboldened to proceed 28 feet farther, which brought him to a spacious hall 66 feet by 27, unequal in altitude, and directly under the centre of the Pyramid. In no instance yet recorded has any appearance presented itself of human remains within those apartments; nor, indeed, was there any possibility of conveying such thither, unless placed there before the erection of the pile itself, for the extremities of the gallery which leads into the Great Chamber are so narrow and circumscribed that it is with difficulty any one can effect an entrance into it, even by creeping upon his belly. Madden, in his *Travels in Turkey, Egypt, &c.*, gives an account of one of those subterranean chambers in the Great Temple of Edfou, which was used for the celebration of the Mysteries. Considerably below the surface of the adjoining building, my conductor pointed out to me a chink in an old wall, which he told me I should creep through on my hands and feet. The aperture was not two feet and a half high, and scarcely three feet and a half broad. My companion had the courage to go in first, thrusting in a lamp before him. I followed. The passage was so narrow that my mouth and nose was almost buried in the dust, and I was nearly suffocated. After proceeding about ten yards in utter darkness, the heat became excessive: the breathing was laborious, the perspiration poured down my face, and I would have given the world to have got out; but my companion, whose person I could not distinguish, though his voice was audible, called out to me to crawl a few feet farther, and that I should find plenty of room. I joined him at length, and had the inexpressible satisfaction of standing once more upon my feet. *We found ourselves in a splendid apartment of great magnitude, adorned with an incredible profusion of sacred paintings and hieroglyphics.* That these sacred paintings contained many of the symbolic pictures of the Apocalypse, may easily be supposed; and among the hieroglyphics, we may be sure, were those Images typical of Creation in which the ancients represented God and the Spirit; although, from a passage in Plotinus, these last may have been contained in a still more distant chamber. Just as one, he says (*Ennead ix. lib. 9*) who, having entered into the most interior parts of the adytum of a Temple, leaves all the statues in the

Temple behind him (which on his departure from the adytum will first present themselves to his view after the inward spectacle), and then associates, not with a statue or an image, *but with the thing itself*.

Note 7 (page 339).—This doctrine is not unlike that inculcated by Silenus, as we learn from Aristotle and Plutarch. Midas, King of the Brygians in Macedonia, had, at the foot of Mount Bermion, a garden in which grew spontaneously roses with sixty petals and of extraordinary fragrance. To this garden Silenus was in the habit of repairing, and Midas or his people, by pouring wine into the fount from which he was wont to drink, intoxicated him, and he was thus captured. Midas put various questions to him respecting the origin of things and the events of past times. One was, What was best for men? Silenus was long silent; at length, when he was constrained to answer, he said: Ephemeral seed of a toilsome fate and hard fortune, why do ye oblige me to tell what it were better for you not to know? Life is most free from pain when one is ignorant of future evils. It is best for all men not to be born [that is, it were best if they had never lapsed from heaven, and become mortals from having been immortals]: *the second is, for those who are born to die as soon as possible*.

The Book of God.



BOOK IV.

1. Having now proved that the figurative and mystical nature of the Apocalypse, had so much influence on the secret and typical ceremonies of the Greater Mysteries, it appears to me advisable to devote a few pages to the symbolism which formed so large and important a part of all ancient religious worship. What I shall have to say upon this must necessarily be brief; but it will suffice to set the thoughtful reader thinking; and he will derive increased satisfaction in perusing the Apocalypse even from the scanty materials which he will find here. I recommend to him a careful study of Payne Knight's suggestive Essay on this subject, in which he will find erudition and ingenuity. *I* am obliged to employ myself on matters more immediately connected with my mission; and the splendent goal to which I wend is so far distant that

I cannot wander even for a moment from my direct path.

2. Symbolism, or typical worship of the Supreme, became a leading feature of religion in very early times; it seems indeed to be so naturally an instinctive necessity of the Oriental mind, that its birth was probably coeval with the establishment of the most primitive systems of divine adoration; though the Apocalyptic teaching no doubt gave it a larger development. From the first it has been the most remarkable and prominent portion of the theology of the East: and it plays as great a part in the Sacred Volumes as in the fanes, the images, and the ceremonies of creed. To the Asiatic intellect it appears arrayed in ever new and shining colours; the warm fancy of the child of the sun clothes even Religious Truth—which, to the West, always presents itself in sober and puritanical garments—with the resplendent lights of poetry and enchantment; and she would have little or no influence over his conduct, if she did not appeal to his imagination as well as to his reason. And as religion is a matter of the heart as well as of the brain, it is right that this should be so. Hence the oriental ideal of holiness has always been of a higher, purer, and more august type, than that which satisfies the West; and the mystic theology of India, Thibet, Irân, and Arabia, is infinitely more beautiful than any that has ever originated in Europe.

3. It is impossible to raise the mind to God at all, or to anything like a comprehension of the magnitude of His heavens, and the sublimity of His glory and power and wisdom, without having recourse in some way to the aid of fancy. If we take an algebraic view of Him we

shall walk for ever on the earth; we shall be wholly incapable of soaring into those lofty heights where we may behold His grand Ideal. It is notorious that astronomers, mathematicians, dealers in the exact sciences, seldom or ever are penetrated by a true conception of Him, whom one would suppose their daily studies would place before them in some of his most sublime extended phases; I fear indeed that by the great majority of them God is hardly supposed to exist at all; though they substitute in his place what they call organic laws and forces—names or properties—which are certainly not the best calculated to excite religious feeling, or high and sacred sentiments in the mind.

4. That the power of imagination has been given by God to man for the wisest purposes will hardly be denied: that this power has been the source of everything great and splendid that we see around us requires no proof; but why it should be sedulously restrained by Europeans, and treated as an evil rather than a blessing, is hard to understand and would be difficult to justify. The fact is so however; and to this in part may be traced the low and grovelling ideas of the Future, of Heaven, and of God, which distinguish Christians above all other people, except perhaps the negro lunatics of the African priests. If we do not understand the pictorial style of the ancients, says Steinbeck, it is clear that we are become estranged to the region in which the pictorial language was formed. Since it constitutes the entire mode of expression of the most ancient times, and arose simultaneously with those peoples, so are all myths poetic-symbolic-metaphoric inspirations of a transcendent material Power of Nature, or the physical *incarnation of an Infinite Spirit*. (THE POET AS

SEER.) In truth, says Stukeley, the first learning in the world consisted chiefly of symbols. The wisdom of the Chaldeans, Phœnicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Pherecydes, Pythagoras, Socrates, Plato, of all the ancients that is come to our hand, is symbolic. It was the mode, says Serranus on Plato's Symposium, of the ancient philosophers to represent Truth by certain symbols and hidden images, and there is no other mode perhaps equally effective.

5. A highly glorious and imaginative view of God has ever therefore characterised the East; but as the multitude was not always capable of ascending to the elevated conceptions of the teachers, the latter in time began to use symbolic emblems by which they familiarized the minds of their followers to some of the great fundamental truths of all religious belief: under the veil of symbolism also they concealed doctrines and articles which they thought it wise to keep away from the public mind. Thus in time a typical language as applied to creeds became universal: the higher and grander ideas of the Divine Father which belonged to the first imaginative view gradually faded away, and a lower and secondary form of fanciful types followed, producing such superstition, atheism, and general corruption, as we see in our own days in the most Christian countries of Europe and the West.

6. The primeval men, when they wished to give to the multitude, a more vivid idea of God than any which the mere many could form compared him to Fire. For what other object can be said to blaze with such incredible splendor? It flashes radiance; it shoots its beams on every side; it fills the surrounding air to a great

distance with a light scarcely by any eyes endurable. It is so impatient of constraint that it bursts all bounds, and soars aloft; in this resembling the Infinite One. It is of the utmost purity, and is stained by no soil or spot: no other body can exist within it, or independent of it, but if it comes near, it is instantly overpowered by its transcendent force. One of the most ancient symbols, says Pluche, was the Fire which was kept perpetually in the place where assemblies of the people were held. Nothing was fitter to give them a lively idea of the power, the beauty, the purity, and the eternity of the Being whom they came hither to worship. Thus God was in the course of time not merely likened to Fire, but by a bold figure he was called Fire itself; and this element palpable to every mortal, conveyed probably a more definite image of the Almighty, than even the Sun, which was also venerated as one of his types; but which was in fact too far removed from human approach, to be equally as well understood as the lesser but more known Element.

7. Fire, says Dionysius the Areopagite, exists in everything, penetrates into everything, is received by everything. Although it sheds a full light, still it is at the same time hidden. Its presence is unknown, unless some material be given to induce the exertion of its power. It is invisible as well as unquenchable; and it has the faculty of transforming into itself everything that it touches. It renovates everything by its vital heat: it illumines everything by its flashing beams; it can neither be confined nor intermingled: it divides, and yet it is immutable. It always ascends: it is constantly in motion; it moves by its own will and power, and sets in motion everything

around it. It has the power of seizing, but cannot itself be taken. It needs no aid: it increases silently, and breaks forth in majesty upon all. *It generates, it is powerful, invisible, and omnipresent.* If neglected, its existence might be forgotten; but on friction being applied to certain substances, it flashes out again like the sword from its scabbard, shines resplendent by its own natural properties, and soars into the air. Many other powers may yet be noticed as belonging to it. For this reason theologians have asserted that certain substances were formed of fire, and thus created as nearly as possible in the image of God. *De Cœlest. Hierarch. xv. 193.* And it became an ancient yet a striking illustration of the folly of atheism and materialism, to say, that a man might as well deny the existence of fire within the flintstone, because he could not see it, as to deny the Supreme Being because He was invisible in the Heavens, or the soul, because it could not be viewed by the human eye. But as the fire flashed when the flint was struck, so were God and the spirit equally made manifest by innumerable flashes and appearances, to which only the wilfully ignorant could be blind.

8. But Fire, although used in the very early ages as a symbol of the Divine One, was not, as it seems to me, the first type which they selected. I am of opinion that stone was that type. Pausanias, in his itinerary through Hellas, is full of allusions to *black stones* which he found in the most ancient temples, and which always represented the Primeval God (1). But Hellas, as he saw it, was comparatively a modern land contrasted with our own, with Tartary, with China, with Tibet, and with Hindostan. The colossal temples, circles, and statues which still

remain with ourselves and in the East, were designed to represent not simply the First Matter of all things, but the solidity and cohesion also of the Universe, and by their immense size the grandeur of the Deity. The pyramidal or triangular form which Fire also assumes in its ascent to heaven, was in the monolithic typology used to signify the Great Generative Power: and we have only to look at Stonehenge, Ellora, the Babel towers of Central America, and the gigantic ruins scattered all over Tartary and India, to see how gloriously they symbolized the majesty of the Supreme. No image of Jupiter, Mars, Venus, or any other Pagan deity, says Vallancey, was ever found in Ireland; but the *rough unhewn pillar* still presents itself in every parish. *Collect.* i. viii. In the old Egyptian, the name for a *stone* was Al or El, which became a name for God also: and Jupiter Lapis was a name in which He was worshipped through many nations, the La being Al read backwards: *p*, the labial, has no signification; and Is, the latter part of the word occultly alluding to Isi or Isis, the Issa of the Apocalypse. I have already pointed out in Part I. page 10, how the ancients symbolized God and the Holy Spirit, or **A O**, under the images of the Pillar and Circle, or **I O**, which also constituted Ten, the perfect number, or the Decad of Pythagoras. The Bride-Stones of Congleton, like the Bride-Stones at Stansfield in Yorkshire, singularly illustrate this. The Bride-Bed or stone argha itself, is a parallelogram of gigantic rocks, once solid, and seventeen feet long; they are raised about five feet above the surface. Two of these constitute the sides: at the top and bottom are two enormous stones, so that the bed, or boat, or couch-shaped receptacle formed a perfect enclosure. In this it symbolized

the Holy Spirit, conveying the same idea as the Mystic Circle. But at the head of the argha is a great rock-pillar, or lingaic emblem of God, nearly ten feet above the surface, standing apart from the Bride-bed, and yet manifestly connected with it. The conical summit of this pillar contains a cavity, shaped somewhat like a patera, or moderate-sized saucer, and into this cavity wine or oil were no doubt anciently poured by the Boodh-Druids who reared this wonderful monument. The symbolical meaning of this and similar structures, therefore, conveyed the same idea as Beth-El in Hebrew, the House of God, or El-Isa-beth, the House of God and Issa, which is commemorated in *Genesis* xxviii, and which we thus find, living as it were in everlasting stone, in our own land at the present moment. *And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the House of God, and this is the Gate of Heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-El: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set for a pillar, shall be God's house; and of all that thou shall give me I will surely give the tenth unto thee.* Observe here that *Luz*, לוז, the original name of this sacred spot, in Arabic signifies the Almond Tree, an Oriental name and symbol for the Holy Spirit from the be-

ginning of time. As I can find no account of this most interesting Gate of Heaven in Ormerod's *History of Cheshire*, where it ought to be, nor indeed anywhere but in Rowland's *Mona Antiqua*, 319; see, *post*, Note 16, Book V., a slight notice of it, from my own personal examination, may be useful. It will probably disappear before long; a bonfire was kindled within it by some rural savages, many years ago, which had the effect of destroying its symmetry, and which broke the mighty stones of which it was formed. Eventually, I suppose, it will be made into pig-troughs or gate-posts. So do we with our venerable relics of the Past.

9. And it was for the like mystical reasons that, in primeval days, mountains, with their attendant vales or bride-beds, still and lovely lakes embedded amid beauteous hills, were chosen as the most fit places for joint-worship of Him who is the Rock or Pillar of Eternity, and Her who, like embosomed Waters, or the smiling Valley, is the Essence of all repose, all loveliness, all peace. The whole Celtic world once prostrated itself before these emblematic Mountains—the Hindus, Japanese, and Birmans—nay, the wisest of all peoples, the Chinese, venerate these types of the Great Father to the present day; and when the Americas were first discovered by the Spaniards, the priests of Mexico were wont to select for their religious incantations rocky caverns, lofty mountains, and the deep gloom of everlasting forests. In short, every towering hill was reckoned holy; and we are assured by Melanthes that it was the universal practice of the ancients to offer sacrifice on the highest mountains to Him who was accounted the highest God. The same remark may be made with regard to Islands, and for the

same symbolical reason. Among the Hindus, the Egyptians, the Greeks, the Romans, the Scythians, the Celts, and the Americans, they were alike accounted sacred, and they were alike used for the purposes of devotion: insomuch that the learned Bailly, struck with this universal agreement, notices indeed the circumstance, but is unable to give any satisfactory reason for it. *Letters on Atlantis*, page 361. Hence the innumerable relics of antique religion attached to Sacred Islands, Holy Wells, &c., &c., even to the present moment: hence the reverence for Waters of which we have already read so much: hence, too, the origin of the baptismal waters, which symbolized immersion in the Holy Spirit.

10. As I am of no party, says Vallancey, have no system to support, but write for information, and have produced ancient and respectable authority for everything here offered, supported by living evidence, the language of the people, I think it candid to mention that the Irish Christian writers of the early ages positively assert that our Hibernian Druids permitted no idol worship, no graven images: and what seems to confirm this assertion is, that no images have ever been found in our bogs among the various relics of Druidism which have been discovered. They say that the unhewn stones, capped with gold and silver to represent the Sun and Moon, surrounded with twelve others to represent the angels [the Twelve Messengers] presiding over the seasons or months, or by nineteen others [the Twelve and the Seven Spirits before the Throne] to represent the lunar cycle, or by twenty-eight to represent the solar cycle, were the only species of idolatry to be found: and hitherto experience and observation lead me to believe it. And this surround of stones

was called the *cill*, or *kill*, from whence *cill* now implies a place of devotion, a church; but we meet with many Cill in Ireland where no traces of a Christian church are to be found; consequently they receive their names from the druidical temples which once stood in those places. The word *cill* is not from the Latin *cella*, as some have imagined, but from the Hebrew, *כִּיל*, *chill*. The circle of stones was called *cir*. Cirkaur [Circle of Fire] was the ancient name of Stonehenge. Cirkaur exists in many places in Ireland, particularly near Lough Gaur [Lake Fire, that is, God and the Spirit: Fire and Water blended into AO], in the county of Limerick. *Collectanea*, iv. cxxxvii. And in this observation this learned writer is strongly corroborated by the Ogham pillars which still subsist in Ireland, and which are large upright stones similar to those mentioned in Genesis, on whose edges are graven Ogham lines, not unlike those most ancient and primitive ones which constitute the mystic Koua of Fo-Hi, the Third Messenger. If the reader will pass into the British Museum, he will see several of these lingas on the left hand of the corridor that leads to the galleries of sculpture: they are probably among the most ancient records in the world of the primeval worship of God under the worship of the Stone Al. And a flat circular stone, like the circlet or oval on the beauteous brow of Isis, mentioned *ante*, page 308, symbolized the Holy Spirit.

11. It has been often said, says Sir W. Drummond, that fiction is the soul of poetry; it may be asserted with equal truth that among the ancient Oriental nations fiction was the organ of philosophy. In Asia as well as in Egypt, the learned class was separated from all the rest. The priests were accustomed to speak in the lan-

guage of mystery, and when they communicated their knowledge to the Initiated, it was generally by types, enigmas, and allegories. I am aware that it must appear extraordinary, if not incredible, to many persons in our free-speaking England, that the discoveries of science should thus have been shrouded from public view; that the lessons of philosophy should have been expressed in tropes and figures, and that important truths should have been hidden under the semblance of fabulous narrations. But the institutions, both political and religious, of the ancient nations of the East, required that knowledge should be confined to the few; and whether this system of government was good or bad, it accounts in great measure for the obscurity in which the learned enveloped their opinions. Another cause, perhaps more powerful still, co-operated to produce this effect. As the science and knowledge of the learned increased, their opinions with respect to religion and philosophy differed in proportion from those of the vulgar. In many countries of Asia the people had become the slaves of the vilest superstitions; while there were at least some among the priests, who, in the secret recesses of their colleges taught the purest doctrines of natural religion, and made various discoveries in science. To have published these doctrines, or those discoveries would have been to turn against themselves the prejudices which their predecessors had taught the ignorant to revere, and would have ranged in hostile array against them those very classes of society which it had been always the object of their profession rather to govern than to instruct. When, therefore national curiosity, or national vanity called upon the priests to give some account of the early history of their country, and when those priests found


that if they spoke the truth, they must not only disappoint public expectation, but confess their own ignorance, it can scarcely be a matter of surprise that they substituted fables for facts to amuse the people: while under the Veil of Allegory they conveyed lessons of instruction to those who understood their metaphorical language.—*Origines*, i. 15.

12. This system eventually led the people into evils of the most unhappy kind. The superstitions of most nations, says Davies, must have sprung from the same kind of gradual corruptions of the primitive religion as produced the present Roman Catholic and Greek Church from the pure fountain of the Christian religion. The primitive nations delivered their sacred doctrines in mysterious allegories; they had emblems and representations of the Divine Being, considered in his relative characters. They grew by degrees into gross abuse, till at last *the populace began under every relative symbol to imagine a distinct God*. The phenomena of nature were also represented by figures which in time were confounded with the sacred symbols. Add to this that antiquity treated the persons and the memory of superiors with the highest veneration and respect. So far the sentiment and practice were laudable. But they also distinguished their ancestors and princes by epithets which were equally applied to the Supreme Being, such as *The Great Father, The Ruler, The Supreme, The Lofty One*; perhaps they conferred upon them still higher titles, for in the Old Testament we find such names as *Gods, Sons of God, Sons of the Most High* given to human beings. The precise ideas originally intended by these terms, when so applied, in time became confused, and men began to regard those

who had been honoured with them as dignified with a sacred character, and endowed with a superior nature. (2) Just so the respect which was once paid to the memory of the saints and martyrs, and the preservation of their pictures and statues, were far removed from superstition and idolatry; but now for many ages men have ascribed to the same saints *an absolute ubiquity, which is an incommunicable attribute of the Deity*. They have invoked them in their prayers, and have bowed down before their altars.—*Celtic Researches*, 86.

13. There was an opinion, says the learned Vallancey, among the heathen philosophers, that *the world is a parable*, in which is an outward appearance of visible things with an inward sense, which is hidden, as the soul under the body. (SALLUST *On the Gods*. CLEM. ALEXANDR. *Stromata*, lib. 5). Sentiments and science were therefore expressed by wise men of all professions in ancient times under certain signs and symbols . . . and wisdom hath been communicated in this form by the teachers of every science. We might wonder if it were not so, when God, from the beginning of the world, taught men after this form. The Egyptian wisdom delivered all things under signs and figures, speaking to the mind rather by visible objects than by words, and conveying instruction under a hidden form, which only the wise could understand. *Collectanea*. v. They adopted the mulberry tree (Kadmis) for the symbol of wisdom, of science, and of numerals [commemorating in this a name of the First Messenger] the vine for the symbol of literary characters. This allegory gave rise to the *Arbor Sephiroth* of the cabbalistical Jews, which they pictured winding its branches round the Egyptian letter Tau, **T**, sacred to Thoth, and

this was called the Intellectual Tree, the Tree of Numbers, and of science. Norden has given us the drawing of an Egyptian monument, where the *Arbor intellectualis* is finely expressed. *Pl.* lviii. Here is represented a Tree with an *oval scutcheon* placed in the midst of the branches. The Greeks, mistaking Neith, the God of war, for Nath, the God of Wisdom, united both in Minerva; the oval then became the shield of Pallas; but it was also a yoni type. (3) On this oval are engraved three lines, surrounded by a circle or another oval, in which the Triune are indicated as being under the Sun-Father. On the left of the Tree is a standing figure, which I take to be God revealing knowledge. On the right is a female figure, which I consider the Holy Spirit, and between them a smaller figure is seated, which is the Messenger, who appears about to pluck some of the fruit with one hand, while in the other he holds a door-post, or trilithon Π indicating that he had already grasped the mystic secret, which Stonehenge and all similar temples still make manifest to the eye. As cognate to this it may be added here that the Egyptian hieroglyphic of the Messenger was a triple branch, in the form given by Kircher, *Obel Pamphil*; and also by Count Caylus. At the top of the figure may be discovered the mystic branch called Shumrakh by the Arabians, which ornamented the caduceus of Mercury. It is the *shamrock* of the Irish, which grows with three leaves united; from this ornament the caduceus is styled by Homer the golden three-leaved wand, $\text{Ραβδον ξρυσειην τριπετηλον}$. In Irish *sheamar* signifies a cluster; hence clover or trefoil is so called, and shamrock is the smaller trefoil growing in thick bunches. The fabled Saint Patrick is said to have taught the Irish

the secret of the Trinity under this symbol. It resembles the \triangle and the vine bunch reversed , with a connecting stem. See, *ante*, page 203.

14. Herodotus, says Bryant, lived early, and was a man of curiosity and experience, one who for the sake of knowledge had travelled over a variety of countries. If any one could have obtained an insight into the theology of the times in which he lived, he bade fair to have obtained it. But he shows that it was all a dreary prospect: that he could find nothing satisfactory in which he could confide. As he was solicitous to obtain some information he betook himself to Dodona, and made inquiry among the priests of that temple, which was reputed the most ancient in Greece. But they ingenuously owned that they did not know who the Deities were to whom they made their offerings. *They had indeed distinguished them by names and titles: but these were adventitious and of late date, in comparison of the worship, which was of great antiquity.* Hence the author concludes with this melancholy confession concerning the gods of his country, that he did not know how they first came into the world, nor how long they had been in it; nor could he tell what sort of beings they were. He believed that their nature and origin *had always been a secret*; and that even the Pelasgi who first introduced them and their rites, were equally unacquainted with their history. *Analysis*, iii. 434. From this it would appear that even in the days of Herodotus [B.C. 484] a good deal of the knowledge of symbolic worship had been lost; though I cannot believe in the ignorance which is attributed to the chief pontiffs. But the loss of *any part*

of the true knowledge is a proof of its remote origin in remotest ages.

15. This symbolism, which has always prevailed in the East, and which is so marked a characteristic of the Apocalypse as to stamp it beyond question as of pure oriental birth, is accounted for by Daubuz in his strange work on the Apocalypse. The Egyptians, Chaldæans, and Phœnicians, he says, having at first no characters to express the sound of their words, fell upon contriving and framing a symbolical way of writing, to represent their conceptions by such figures of visible objects as did, according to their notion of them, bear some analogy and affinity to the objects of their conceptions; adapting thus the visible images variously modelled or compounded together, according to the present notions and designs of the author, who by a certain combination of several visible images, ordered according to analogy, made a full description of his thoughts. Or at least if it may not be granted that they wanted then the literal characters, they made use of this abstruse and mysterious character, and the language arising from it, to keep their knowledge from the eyes and reach of the people: *truth appearing greater and more venerable when it has passed through the veil of hieroglyphical symbols*, as Clement of Alexandria has well observed. (4.) However from this way of writing arose a symbolical way of speaking too: the symbolical which they were so conversant in furnishing them continually with metaphors and other tropes; first in their mysterious, or religious speeches, and from thence easily passing on to the vulgar matters; which kind of speech set up the priests and wiser sort of men above the level of the vulgar; because such a figurative and florid

kind of speech and notions seemed to add a great beauty to their thoughts, and distinguished that of wise men from the plain style of the rest. Hence it comes that most of the Oriental languages, especially that of the Poets, affect this way, and we find still in the modern some relies thereof. Nay, this passed into their sciences so far, that most of their rules and maxims of wisdom were couched someway or other in such figures or symbols; and from them was communicated to the first philosophers among the Greeks, who went into Egypt or Chaldæa for instruction.

16. Schubert does not hesitate to assign *the highest origin* to symbolic language. It is very striking, he says, that in all ages, all people have clothed the ideas of their dreams in the same imagery. It may therefore be asked whether that language which now occupies so low a place in the estimation of men *be not the actually waking language of the higher regions*, while we, awake as we fancy ourselves, may not be sunk in a sleep of many thousand years, or at least in the echo of their dreams; and only intelligibly catch a few dim words of *that language of God*, as sleepers do scattered expressions from the loud conversation of those around them. (SYMBOLISM OF DREAMS.)

17. *It is the glory of God to conceal a thing*, says the compiler of Solomon's proverbs; and this maxim has influenced priests and theologians from the most early period. When Ptolemy procured a copy of the Law of Amosis, as it is said, he observed that the Hebrew Legislator seemed to have been too curious in little matters, such as the prohibition of meats and drinks. Eleazer, the chief Rabbi, explained

that there was *a hidden design in all, different from what appeared on the surface*; and that these were but outward cautions against certain vices. Wherefore Philo-Judæus likens the whole Law to a living creature, whose body is the literal sense; but the life is the more inward and hidden meaning. The old Asiatic style, says Warburton, so highly figurative, seems likewise by what we find of its remains in the prophetic language of the sacred writers, to have been evidently fashioned to the mode of ancient hieroglyphics. For, as in hieroglyphic writing, the Sun, Moon, and Stars, were used to represent states and empires, kings, queens, and nobility; their eclipse and extinction, temporary disasters, or entire overthrow; fire and flood, desolation by war and famine; plants or animals, the qualities of particular persons, etc.; so in like manner, the holy prophets call kings and empires by the names of the heavenly luminaries; their misfortunes and overthrow are represented by eclipses and extinctions; stars falling from the firmament are employed to denote the destruction of the nobility; thunder and tempestuous winds, hostile invasions; lions, bears, leopards, goats, or high trees, leaders of armies, conquerors, and founders of empires; royal dignity is described by purple or a crown, iniquity by spotted garments, error and misery by an intoxicating draught, a warrior by a sword or bow, a powerful man by a gigantic stature, and a judge by balance, weights, and measures. In a word, the prophetic style seems to be a speaking hieroglyphic. *Div. Leg.* ii. 153.

18. The observations of Payne Knight upon the doctrine of Emanations, as they are connected with the subject of symbolism, seem to be not inappropriate to this place. This general emanation, he says, of the

pervading Spirit of God, by whom all things are generated and maintained, is beautifully described by Virgil in the following lines :—

*Deum namque ire per omnes
Terrasque, tractusque maris, cœlumque profundum,
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque sibi tenues nascentem arcessere vitas
Scilicet huc reddi deinde, ac resoluta referri
Omnia; nec morti esse locum, sed viva volare
Sideris in numerum, atque alto succedere cœlo.*

GEOR. iv. 221.

For God the whole created mass inspires,
Through heaven and earth and ocean's depth he throws
His influence round, and kindles as he goes,
Hence flocks and herds and men and beasts and fowls
With breath are quickened and attract their souls;
Hence take the forms his prescience did ordain,
And into him at length resolve again;
No room is left for death, they mount the sky
And to their own congenial planets fly.

DRYDEN.

The Ethereal Spirit is here described as expanding itself through the Universe, and giving life and motion to the inhabitants of earth, water, and air, by a participation of its own essence; each particle of which returned to its native source, at the dissolution of the body which it animated. Hence, not only men, but all animals and vegetables, were supposed to be impregnated with some particles of the Divine Nature infused into them, from which their various qualities and dispositions, as well as their powers of propagation, were supposed to be

derived. *These appeared to be so many emanations of the Divine Attributes*, operating in different modes and degrees, according to the nature of the beings to which they belonged. Hence the characteristic properties of animals and plants were not only regarded as representations, but as actual emanations of the Divine Power, consubstantial with his own essence. For this reason the symbols were treated with greater respect and veneration, than if they had been merely signs and characters of convention. Plutarch says that most of the Egyptian priests held the Bull Apis, who was worshipped with so much ceremony, to be *only an image of the Spirit of Osiris (De. Is. and Os.)* This I take to have been the real meaning of all the animal worship of the Egyptians, about which so much has been written and so little discovered. *Those animals or plants in which any particular attribute of the Deity seemed to predominate, became the symbols of that attribute, and were accordingly worshipped as the images of Divine Providence, acting in that particular direction.* Like many other customs both of ancient and modern worship, the practice probably continued long after the reasons upon which it was founded, were either wholly lost or only partially preserved in vague traditions. This was the case in Egypt: for though many of the priests knew or conjectured the origin of the worship of the Bull, they could give no rational account why the Crocodile, the Ichneumon, and the Ibis, received similar honours (5). And this, even in the present degenerate age, is the Hindu religious doctrine also, if we are to credit it as given by Ward. The whole system of Hindu theology, he says, is founded upon the doctrine that the Divine Spirit as the soul of the Universe,

becomes in all animate beings united to matter: that Spirit is insulated, or individuated by particular portions of Matter, which it is continually quitting, and joining itself to new portions of Matter: *that the human soul is in other words a portion of God himself.*

19. A passage of Porphyry, quoted by Eusebius (*Præp. Evang.* iii. 7), will give a sufficient idea of the manner in which our forefathers sometimes explained the symbols. God being a luminous Principle, residing in the midst of fire the most subtle, He remains for ever invisible to the eyes of those who do not elevate themselves above material life: on this account the sight of *transparent bodies*, such as crystal, Parian marble, and even ivory *recalls the idea of Divine Light*: as the sight of gold excites an idea of its purity, for gold cannot be sullied. Some have thought that by a *black stone* was signified the invisibility of the Divine Essence. To express supreme reason the Divinity was represented under the human form; and beautiful, for God is the source of beauty; of different ages and in various attitudes; *of one or the other sex, as a Virgin or a Young Man*, a husband or a bride, that all the gradations might be marked. Everything luminous was subsequently attributed to the gods: the *sphere* and all that is spherical to the Universe, to the Sun and the Moon, and sometimes to Fortune and to Hope. The circle and all circular figures to Eternity, to the celestial movements, to the circles and zones of the heavens. The *section of circles* to the phases of the Moon; and pyramids and obelisks to the Fiery Principle, and through that to the gods of heaven. A *cone* expresses the Sun; a *cylinder* the earth; the phallos and triangle (a symbol of the matrix) designate generation (6). Most of these symbols, as we learn from

Clement of Alexandria, belonged to the Mysteries. *Coh. ad Gentes*, p. 17. That which I have named last is of the highest antiquity; the Indians have always employed it. Fra Paolino da San Bartolomeo has published from the Borgian Museum, in his *Systema Brahmanicum*, a Yoni under the figure of a triangle in a lotos flower. See on the Indian symbols, a fragment of Porphyry, quoted by Stobæus in *Eclog. Phys. lib. i. c. 4, § 56*, and inserted in the Porphyry of Holstenius, page 182. See also, *ante* page 251.

20. Akin to this symbol was *the point within the circle*, which indicated at times God, and at others *Sol Ipse*, the Sun himself. It was an emblem of great importance amongst the British Druids. Their temples were circular: many of them with *a single stone erected in the centre*; the solemn processions were all arranged in the same form; their weapons of war, *the circular shield with a central boss*, the spear with a hollow globe at its end, &c., all partaking of this general principle: and without a circle it was thought impossible to obtain the favour of the gods. The rites of divination could not be securely and successfully performed unless the operator was protected within the consecrated periphery of a magical circle. The plant vervain was supposed to possess the virtue of preventing the effects of fascination, if gathered ritually with an iron instrument, at the rising of the dog-star, accompanied with the essential ceremony of describing a circle, on the turf, the circumference of which shall be equally distant from the plant, before it be taken up. (BORL. *Ant. Corn.*, p. 91, from Pliny.) There once existed in the sister country, a curious and not ungraceful symbolism of the marriage of the Sun and Moon. It

appears to have now died out, as many excellent things do: but what it meant to symbolize was—though the vulgar did not know it—as the union of the Sun and Moon in the Naros is blest by the Epiphany of the Messenger, so may *your* nuptials be graced with equal prosperity. In some parts of Ireland, says Vallancey, as the counties of Waterford and Kilkenny, the *brides married since the last May day*, are compelled to furnish the young people with a ball covered with gold lace, and another covered with silver lace finely adorned with silver tassels: the price of those sometimes amounts to two guineas; these balls, the symbols of the Sun and Moon, are suspended in a hoop [the zodiack] ornamented with flowers, which hoop represents the circular path of Belus, or the Sun, and in this manner they walk in procession from house to house. *Collectanea*, ii, 65.

21. How passionately fond of symbolism, allegory, metaphor, and fable, all the ancients thus in time became, it would be waste of ink to shew: every relic of past ages proves it to the naked eye. It was the favourite language of most of the Messengers, and of Jesus in particular, as we shall see when we examine their holy writings and discourses. The mistake which moderns commit is in *literally* interpreting this metaphorical language: as fanatics literally interpret the oriental metaphors of the Ninth Messenger; they will not give the ancients credit for having a deep and scientific meaning in their modes of speech, but they absurdly suppose them to be as foolish as their fables taken to the letter would imply them to be. The mind grows prejudiced against them because they are first read at school, in mythological dictionaries and pantheons, which are the compilation of

school masters or grammarians; a class of men utterly incapable of penetrating their veiled splendour; too base and cowardly to venture on unknown paths: and who with a rage for explanation that would be ridiculous if it were not hurtful, offer the most absurd solutions of things that they are entirely unable to comprehend (7). Of these remarkable instances have been furnished by Abbè Pluche, Le Clerc, Pomey, Huet, Bochart, W. Smith, and Abbè Banier, all of them scholiasts; not one of them a scholar. Other names in great numbers could be added to the list, but I forbear to do so, as the men wrote for bread, and not for Truth, which is not always so saleable a commodity as falsehood or even folly. For *one* who will read these volumes of mine, which are the fruit of more than twenty years' thought, research, and labour, and which I publish not for reward, but for the education of the earth, and renovation of mankind, fifty will gloat over, with an idiotic delight, the slang and folly, the filth, drivel, and corruption, which are served up weekly or monthly for the public amusement, and which debase and putrify all who participate in the loathsome banquet.

22. Plutarch, no very profound writer, it must be owned, though always an honest one, has nevertheless shewn the folly and injustice of this mode of judging Antiquity. When you hear, he says, the mythological relations which the Egyptians give of their gods, their wanderings, their being torn in pieces, together with many other accidents of a similar nature which are said to have befallen them, remember what has been just now observed, and assure yourself that *nothing of what is thus told you is really true, or ever happened in fact.* For can it be

imagined that it is the Dog himself that is thus revered by them under the name of Hermes? they are the qualities of this animal, his constant vigilance, and his acumen in distinguishing his friends from his foes, which have rendered him, as Plato expresses it, a fit emblem of that God, who is the more immediate patron of reason. Nor can we suppose it to be their opinion that the Sun, like a new-born infant, springs up every day afresh out of the Lotus plant. 'Tis true indeed they do characterise the rising Sun in this manner, but the reason is that they may hereby signify to us that it is moisture [he means Water, the Holy Spirit] to which we owe the first kindling of this luminary.

23. The fables of the ancients, says Taylor, are in their secret meaning, utility and construction, *the most beautiful and admirable pieces of composition which the mind of man is capable of framing*, though nothing has been so little understood, or so shamefully abused. . . . The First Cause, according to the Pythagorean and Platonic philosophers on account of his transcendent simplicity, was called The One; this name being adapted, the best of all others, to a nature truly Ineffable and Unknown. But it is impossible that such a Nature could produce this visible world without mediums; since if this had been the case, all things must have been like himself, natures Ineffable and Unknown. *It is necessary therefore that there should be certain Mighty Powers between the First Cause and us; for we are nothing more than the dregs of the universe.* These mighty Powers [the Holy Spirit—the Archangelic Splendours] from their surpassing similitude to the First God, were very properly called by the ancients, gods; and were considered by them as perpetually subsisting in the

most admirable and profound union with each other, and the First Cause: yet so as amidst this union to preserve their own essence distinct from that of the Highest God. Hence, as Proclus beautifully observes, they may be compared to trees rooted in the earth; for as these by their roots are united with the earth, and become earthly in an eminent degree without being earth itself, so the gods by their summits are profoundly united to the First Cause, and by this means are transcendently similar to, without being, the First Cause. But these Mighty Powers are called by the poets *a golden chain*, on account of their connection with each other, and their incorruptible nature. Now, the first of these Powers you may call *Intellectual*; the second *Vivific*; the third *Pæonian* [curative and healing], and so on; which the ancients, desiring to signify to us by names, have symbolically denominated. Hence, says Olympiodorus, in MS. comment in Gorgiam, we ought not to be disturbed on hearing such names as a Saturnian Power, the power Jupiter, and such like, but explore the things to which they allude (8). Thus, for instance, by a Saturnian power rooted in the First Cause, understand a Pure Intellect; for κρονοϛ or Saturn is κοροϛ νοϛ, that is ὁ καθαροϛ or a Pure Intellect. Hence, says Olympiodorus, we call those that are pure and virgins, κοραι. He adds: On this account poets say, that Saturn devoured his children, and afterwards again sent them into the light, because intellect is converted to itself, seeks itself, and is itself sought; but he again refunds them, because intellect not only seeks and procreates, but produces into light, and benefits. Again the ancient theologians called *life* by the name of Zeus, to whom they gave a two-fold appellation, Δία and Ζηνα, signifying by these names that he gives *life through*

himself. Notes to Pausanias. iii. 221. So the ancients, he says, with great propriety dedicated a *burning lamp* to Minerva, as she is the Goddess of Wisdom; for as Truth is light itself, and has a most intimate alliance with Wisdom, it is impossible that any corporeal substance can more aptly symbolize with Wisdom than sensible Light. *Page* 242. And this symbol common to all peoples, and which may be traced up to the primeval ages, was suggested originally by the burning lamps, the lamps of fire, and the lamp-bearers of the Adamic Apocalypse. Δια is a symbolical word, which indicates Bi-Une AO. Δ is the Triangle: IA is the Hebrew YA, and IE or God.

24. And here it would be well to note that it was to *prevent* idolatry the Egyptian priests added the head of a Bull, a Lion, a Horse, a Hawk, an Ibis, or a Dog to their images of the gods: for this indeed shewed that it was not a man who was worshipped, but a Divine Being. The Greeks, not knowing this, or disregarding it, or preferring the beauty of the human figure for their sculpture, made all their images of God, or the Godlike, in human form; which gradually gave rise to the notion that they were only men and women who had been deified, and thus generated the very idolatry against which the primal priests had hoped to guard their followers (9). So true it is that out of good evil comes, as out of evil good issues. This primeval abhorrence of idolatry is shewn by what Diogenes Laertius relates of Epimenides, that when he was about to raise a temple to Three Nymphs, he was commanded by a Voice from Heaven to desist; the Voice saying, *Not to the Nymphs, but to God*: words which seem as if they had been suggested by the very language of the Apocalypse itself, in the final section of that sacred

Revelation. See Part I. page 611. These Three Nymphs, like the Three Doves, *ante* page 275, indicated the Holy Spirit; to whom Epimenides was thus forbidden to pay divine honours.

25. Nature, as a whole, says Duncan, and each of the component parts of Nature, formed the objects of ancient religion. In the earlier stages of society, the world was supposed to be a purely material machine. As civilization advanced, this opinion was superseded by the doctrine which taught that Nature was vitally animated by some unknown Ethereal Principle; and at length it was believed that Nature and all its parts was not only animated, but endowed with Intelligence, and the whole Universe governed by a Divine Intellectual Soul. The idols of antiquity, the statues and paintings of the gods, and the animals, plants, and minerals selected for adoration, *formed, as it were, an immense mirror which reflected the entire face of Nature*, and the working of its different phenomena. In this view of the subject, images occupy but the second rank in the chain of objects of worship; and whoever desires to seize the real spirit of the system, must detach his thoughts from the mere idol and fix them on the original type, and *consider the material symbol as the expression of an intellectual idea* which the priesthood endeavoured to render palpable to the senses of the vulgar through the medium of statues and paintings. It cannot be denied, he adds, that the vulgar in all ages have confounded idols with their original types; but if this common error be chargeable against the Sabæists and the various polytheistic sects of antiquity, the whole Christian world prior to the Reformation was obnoxious to a similar accusation. If Egypt adored the Dog and the Crocodile,

the Onion and the Lotus, Christendom revered the bones, the hair, and the nails of dead men; nor can that heroic worship which deified in Osiris the Egyptian inventor of husbandry, be consistently blamed by a church which conferred the honours of saintship on St. Dominic, the founder of the Inquisition. The priests of the Nile are entitled to the same indulgence from philosophy as those of the Tiber; and the impartial and liberal judge will distinguish between the *uses* and *abuses* of their respective institutions. In both there was a concealed and sacred meaning, and though the means to the end may be condemned, yet the end itself was piety. *The Religions of Profane Antiquity*, 261.

26. The Emperor Julian, in one of his replies to the early Christian polemics, has left on record the sentiments of many in the heathen world on the subject of idol worship. The statues of the gods, he says, the altars raised to them, the sacred fire kept burning in their honour, and, in general, all symbols of this nature, have been consecrated by our ancestors as signs of the presence of the gods; not that we worship them literally, but that through their aid we may have a more sensible idea of the existence of the Celestial Deities. The gods, being spiritual and incorporeal, have presented to our view substantial images of themselves in those heavenly bodies which are everlastingly circulating in the firmament. Now, as we cannot pay an *immediate* worship to the first order of deities, who in truth do not require our homage, we have established a third order of gods on the earth in images and statues; and the reverence paid to those symbols conciliates the favour and ensures the protection of the first order of deities. For, as they who honour

the statues of princes procure their patronage and regard, although this homage in no respect increases the happiness of the prince, so in like manner we pay respect to the images of the gods, who, though not benefitted by our adoration, nevertheless reward our pious gratitude by their favours. It is among the proofs of a truly religious mind to render to the deities all the homage in its power; for, although it neither adds to their glory nor happiness, still it is the duty of the creature to worship the Creator. We ought not only to sing hymns in their praise, but to honour them with the works of our hands, with images and statues, which mode of adoration has for three thousand years been a distinguishing feature in all the religions of antiquity. Julian then touches upon the particular point of idol worship. We are not so blind or ignorant, writes the Emperor, as to regard as gods the manufactured productions of our own hands: neither do we consider our images and statues as mere pieces of wood and stone, nor as actual deities. Whoever loves his king is pleased with possessing his statue or his picture: the father who loves his son, the son who loves his father, are both gratified at beholding that which recalls the features of the original. For a similar reason, he who reverences the gods contemplates with satisfaction their statues and images, adoring with pious awe those invisible Beings whose eyes are always fixed upon his conduct. These images formed by our hands may be destroyed: but those which the first order of deities have created as visible representatives of themselves [that is, the celestial bodies] are incorruptible and indestructible. JUL. IMP. FRAG. pp. 537, 540. Akin to this in spirit, but far inferior in eloquence, nerve, or philosophy, is the

defence of the celebrated Bossuet for the idolatry of his church. To set up images, he says, is to make more palpable the mysteries and the examples which sanctify us. This institution may be misunderstood in three ways by the ignorant. They may imagine that the Divine Nature is really represented; or that it is contained in images; or images may be supposed to be filled with certain virtues, on account of which they are honoured. These are three varieties of idolatry. But the Council of Trent has rejected these errors in precise terms, so that it is not permitted to attribute to one image more virtue than to another, *unless, indeed, in memory of some miracle*, or on account of some pious history calculated to excite feelings of devotion. Luther himself and the Lutherans will prove that the worship of images thus purified does not fall within the prohibition of the decalogue; and the adoration paid to them is obviously nothing more than a sensible outward testimony of a pious recollection which they excite. The simple and natural effect of the silent homage attached to those holy representations becomes doubly useful, because it falls within the comprehension of all mankind. *Hist. des Variations*, tome ii. p. 641. It is no part of my mission either to praise or to censure the use of images: but of this I feel quite sure, that the Idea of the Divine which the contemplation of a beautiful Image awakens in the mind, is far more conducive to religious faith, than the dreary blank which exists in the comprehension of the man, who gazes upon a naked wall or the royal arms.

27. While I assert, says Maurice, that the Unity of God is the principle which forms the basis of the pure, primeval, sublime theology of Brahma; while I allow

that the Solar Fire is a noble symbol of that divine, all-vivifying, all pervading Energy that supports and animates creation, I may surely be permitted to assert that of India, which is so true of all other countries, *that in every age there have not been wanting priests sufficiently artful and base for venal purposes to veil the awful truth from the eye of the multitude*; I may surely be allowed to insist upon what the theological history of every nation fatally justifies, that the Deity is too frequently forgotten in the contemplation of that very symbol which was originally intended to impress upon the devout soul the more immediate sense of his presence; and that the image itself has often received the homage due to the Divinity represented. *Indian Antiquities*, i. 106. Maurice did not add, because he was a priest, that as to this order of men such idolatry is owing, so all our wrath should be vented on their heads; nor did he point out that, as in all countries they have been the parents of superstition, so in all countries they denounce the superstitions that are not their own as being the madness of the people, while they are in reality but the fabrications of their mercenary teachers.

28. And this being so, is it possible to conceive any crime greater than that committed by our own priests and missionaries, who impudently proclaim day by day from their pulpits and in their tracts that the ancient sages really did worship the creatures of which the images remain in stone and fresco? They detail the absurdities of the poets, as if these were the absolute creed of the wise; they speak of the amours of Zeus and the licentiousness of Venus, but never add that almost every ancient philosopher as well as Plutarch declares “that

nothing of what is thus told is really true, or ever happened in fact;" they wilfully keep their hearers, who have no time or wish—alas ! alas ! that it should be so—to inquire for themselves, in woful ignorance that the whole of those images with which our Museums are crowded and our books of travel are filled, are nothing but palpable symbols of the old Divine Creed which once was throned supreme over the earth. Thus, how common is it to hear, as we pace the sculptured galleries of the Past, and see in this a human shape with the head of a Cat, a Dog, or a Lion, or in that some compound figure in which the forms of many beings are blended—how often, I say, do we hear exclamations of regret or horror arise from the surrounding pulpit-taught groups as they dilate upon the blasphemous or blind idolatry of the Ancient World. They are ignorant that all on which they look is typical: that no nation ever believed that their deities were animal-headed, or goat-legged, or cistern-shaped; and they who are the paid and public teachers of the Church, who call themselves gentlemen, scholars, and priests of the Most High, instead of elevating their minds from this degraded slough of ignorance, on the contrary, depress them farther and deeper into it, by allowing them to believe that what their eyes see is a true picture of primeval religion. When they point out to them a Wolf, the priests pretend that the ancients worshipped this creature; they conceal from them that a Wolf was an emblem of Light and Truth, and that the true meaning of Romulus having been suckled by a She-Wolf simply is, that the founder of the Roman state had been brought up under the auspices of some great and venerable teacher of wisdom and religion. They

look upon a Tortoise, and tell them that it was adored; they *do not tell them* that the Tortoise is simply a symbol of the immoveable stability which the great Creator has imparted to this Universe. Some dog-faced Deity stands before them, and the guides exclaim: Behold a god of the Egyptians! but they know well, or, if not, they ought to know, that a Dog was the sacred emblem of the Incarnation himself, and that it thus gradually became a type of the priestly order, but that it never was regarded in itself as divine (10). So the Lion, the Bull, the Eagle, the Ram, the Crocodile, the Serpent, the Sphinx, the Griffin, the Scarabæus, the Horse, the Cock, the Elephant, are all symbolic either of God himself, or of the Sun, as an image of God, or of the Holy Spirit, who is his most direct and immediate representative, or of the Divine Messenger whom he sends to earth. A crane was sacred to the Sun; hence Thoth is always imaged ibis-headed, Thoth being a Child of the Sun. This Egyptian crane received its name from the $\Psi\aleph$, As, Fire, and $\beth\aleph$, Ab, Father, because the Ibis was consecrated to the God of Light, the Fire-Father of the Universe. Abbot and Abbess are cognates of this word. So a Woman with a horse's or a lion's head, or with any other of the animal emblems just named, means the Holy Spirit of the Heavens crowned with the Sun: each of those creatures being hieroglyphs of the solar energy: and the Peacock which always accompanies the image of Juno is but a symbol of that Divine Spirit of the starry firmament in which the Queen of Heaven dwells, and of the starry Messenger of Light who descends from those heavens to man. And the like symbolism pervades and is the hidden poetry of all past religion.

29. For the purposes of more full illustration, one or two familiar instances of these misrepresentations or blunders may be noted. Thoth, which was the name of the Sixth Messenger of God, means, among other things in the old Phœnician, a Dog; but this Dog was, from the most ancient period of Egyptian history, known as a symbol of a priestly Incarnation. Hence Thoth, for these reasons, was typified by his countrymen as the Man-Dog Anubis; and this very word Anubis, a cognate of Ibis, comes from *hannobeach*, the Barker, the Awakener [see APOCALYPSE, section 29], or Warner—the one who announced heavenly tidings: hence, also, Diana, the name for the Holy Spirit, is always drawn accompanied by a Dog; and the constellation Virgo comprises the Virgin and the Messianic Dog. And in their legendary tales he was called Æsculapius, the Great Physician (of souls), which is a compound of *כלב איש*, *Aish Caleb*, the Dog of Issa or Isis; it also means a Man-Dog; and a Dog with a lyre is a common Egyptian hieroglyph for the Messiah. And in allusion to this the Greek word *κυνηθεος*, or Dog-god, was given to Zeus in his Messianic character: he, as well as Diana, was also called *κυνηγετης*, or the dog-leader. How shocking, therefore, is it to hear Christian teachers gravely preach that this is proof that in Egypt they adored a Dog or a man with a dog's head—a Monster. Yet this is what they do. And it is no more true than what the Pagan Jester said when he averred that the Jews adored pork because they refused to eat it. So the missionaries pretend that the Hindus adore elephants (11) and serpents, because Wisdom is typified among them by the Elephant, and Eternity by the Serpent; and both are in this emblematic way imaged in their oratories and temples.

And as the Elephant was the choicest symbol of Wisdom in India, so the Holy Spirit was called the White Elephant, and God was the Lord of the White Elephant; a title which the Kings of Siam and Pegu afterwards blasphemously assumed, and by which they mean to assimilate themselves to the Supreme. And as the Dog signified the Messenger in Egypt, so in Hindostan the same idea was symbolized by a Monkey; and in the old sculptures of Hindostan a monkey-headed Man typifies the heavenly Avatara or Messiah; and an army of monkeys indicates his host of followers. And the same order of types is almost universal throughout the East—to the great gain of fanatics, and to the lasting loss of their fools. Even scholars like Selden are at times misled by the crowd; for *he* wrote a learned book to prove that the Assyrians worshipped Venus as a Fish, whereas the truth is that Venus was simply a name for the Holy Spirit, to whom that great people paid peculiar homage; and the Fish was an emblem of her who ariseth fruitful out of the Waters, as it was also of the Sacred Messenger of Truth whom she sends forth. [See Part I. pp. 247, 294, 327.] And as the Dog (Cohen, κυων) was an emblem of the Incarnation, so in time it came to be a symbol of his priests. Hence the old fable attached to the Temple of Vulcan Ætneus. This temple was said to be guarded by Dogs whose sense of smelling was so exquisite that they could discern whether the persons that came thither were chaste and religious, or whether they were wicked. They used to meet and flatter and follow the good, esteeming them the acquaintances and friends of their master Vulcan; but they barked and flew at the bad, and never left off tearing them till they had driven

them away—all typical of that almost divine instinct by which the wise and good detect the evil, however speciously they may contrive to mask their nature. So, when Pliny and Solinus say that some cantons of Ethiopia elected a Dog for their King, a pontiff is meant, though neither of these writers probably knew it. In this ænigmatical way did the priests perpetually hide their mystic secrets. Again, *Oreb*, עֶרֶב, is a Raven, which was the ancient symbol for a priest, and probably a black priest. Therefore, when waters are said to have flowed from *Oreb*, it means that from a priest descended waters of salvation, or doctrines of divine truth, to those who wandered in a wilderness. As a curious proof of the ambiguity of Hebrew, this word *oreb* also means a merchant, and Elijah fed by ravens means a man fed by the wandering Bedouins or the merchant caravans. 1 *Kings*, xvii. Again, as God from the most ancient times was typified by a Rock, so the Holy Spirit, his primary and most splendid Emanation, was typified by the Waters of Life that burst out of this Rock; and thus we find that unity in purpose of the double and triple typology which characterises all the sacred writings of the Past. Nay, the whole of this species of parable tinges all the Oriental theosophy even to the present day; and our Paulite writers, priests, and missionaries found innumerable but most gold-producing falsehoods upon it.

30. In the *Asiatic Researches* we find a curious relic of this primeval symbolism. Quitting “the thousand temples” [a name given to a group of ancient temples at Prambanan in Java], and returning again in a southerly direction, we meet a single unconnected temple which the Javanese call, for I know not what reason Chandi

Asak, or the Temple of the Dog. It is a shapeless ruin containing nothing remarkable. Proceeding still further in the same direction, but not in all above 300 yards from "the thousand temples," we come to a small group, which contains about 15 temples, including one large central one. These are of the pyramidal form. The entrance is by a single gate to the eastern side, guarded by warders. *The central temple has no less than 12 empty niches of various sizes.* Vol. xiii. 342. This Temple of the Dog, which so puzzled the explorer [Mr. Crawford], was a Temple dedicated to the Messenger under that symbol; it contained no doubt in each of the twelve niches images of the Twelve Messiahs in their pontifical or judicial characters. In the centre the principal figure was one in high relief on a large block of black stone. I am at a loss, says Mr. Crawford, to point out what Indian divinity is intended to be represented by it, as the usual emblems of the Hindu gods are not discoverable on it. I consider this a proof of its remote antiquity. Both it and the temple were raised long before Brahminism had existence. Here Mr. Crawford leaves the subject: but I know that the image represented the Holy Spirit surrounded by her Twelve Sons.

31. Bryant who, notwithstanding some fanatical whims, may be regarded as our greatest mythologist, and who wrote when mythology was better understood than in the dark ages of Selden, has the following passage, which seems pertinent here. The term Cunocephalus, Κυνοκεφαλος, he says, is an Egyptian compound: and this strange history relates to the priests of the country, styled Cohen; also to the novices in their temples; and to the examinations, which they were obliged to undergo before they could be

admitted to the priesthood. To explain this, I must take notice that in early times they built their temples upon eminences, for many reasons; but especially for the sake of celestial observations. The Egyptians were much addicted to the study of astronomy: and they used to found their colleges in upper Egypt upon rocks and hills called by them Caph. These, as they were sacred to the Sun, were farther denominated Caph-El, and sometimes Caph Aur and Caph Arez. The term Caph-El, which often occurs in history, the Greeks uniformly changed to Κεφαλη, Cephale: and from Cahen-Caph-El, the sacred rock of Orus, they formed Κυνοκεφαλη, and Κυνοκεφαλος; which they supposed to relate to an animal with the head of a dog. But this Cahen-Caph-El was certainly some royal seminary in Upper Egypt, whence they drafted novices to supply their colleges and temples. These young persons were, before their introduction, examined by some superior priest; and accordingly as they answered upon their trial, they were admitted or refused. They were denominated Caph-El, and Cahen Caph El, from the Academy where they received their first instruction; and this place, though sacred, seems to have been of a class subordinate to others. It was a kind of inferior cloister and temple, such as Capella in the Romish Church; which, as well as Capellanus, was derived from Egypt: for the church, in its first decline, borrowed largely from that country. The Grecians, he continues, tell us that the Egyptians styled Hermes a Dog: but they seem to have been aware that they were guilty of an undue representation. Hence Plutarch tries to soften and qualify what is mentioned by saying that it was not so much the name of a Dog as the qualities of that animal to which the Egyptians alluded.

Plutarch thought by this refinement to take off the impropriety of conferring so base a name upon a Deity. But the truth is, that the Egyptians neither bestowed it nominally, nor alluded to it in any degree. The title which they gave to Hermes was the same that they bestowed upon Hercules; they expressed it Cahen and Cohen כהן; and it was very properly represented above by the Greek term Χων, Chon. It is said of Socrates that he sometimes made use of an uncommon oath, μα του κυνα και τον χηνα, by the Dog and the Goose: which at first does not seem consistent with the gravity of his character. But we are informed by Porphyry that this was not done by way of ridicule: for Socrates esteemed it a very serious and religious mode of attestation: and under these terms made a solemn appeal to the Son of Zeus. The purport of the words is obvious: and whatever hidden meaning there may have been, the oath was made ridiculous by the absurdity of the terms. Besides, what possible connection could there have subsisted between a dog and a Deity; a goose and the son of Jove? There was certainly none: yet Socrates, like the rest of his fraternity, having an antipathy to foreign terms, chose to represent his ideas through this false medium; by which means the very essence of his invocation was lost. The son of Zeus to whom he appealed, was the Egyptian Chen כהן above mentioned: but this sacred title was idly changed to κυνα και χηνα, a dog and a goose, from a similitude in sound. That he referred to the Egyptian Deity, is manifest from Plato, who acknowledges that he swore μα τον κυνα τον Αιγυπτιων θεον: *by the Dog the deity of the Egyptians*: by which we are to understand a Cohen or Chen of Egypt. Porphyry expressly says that it was

the God Hermes the son of Zeus and Maia: Κατα τον τον Διος και Μαιας παιδα εποιειτο τον ορκον. It is, I think, plain that what the Grecians so often interpreted κυνης, was an ancient Amonian title. When, therefore, I read of the brazen dog of Vulcan, of the dog of Erigone, of Orion, of Geryon, of Orus, of Hercules, of Amphiloehus, of Hecate, I cannot but suppose, that they were the titles of so many Deities, or else of *their priests*, who were denominated from their Office. See Part I, page 112. Alla, the Arabic name of God, signifies also a Dog. See *ante*, page 149.

32. As we read this, it is difficult to repress a feeling of indignation at the conduct of our paid teachers. The works of Bryant are in every library: his orthodoxy and devotion to the established system of religion have never been questioned; he lived and died an ardent biblical. Yet though his writings are widely diffused, and his readings of Ancient Mythology for the most part carry conviction to the mind, that they are generally sound and true, by what one of our annotators and commentators on the Old Testament, or on Ancient Religion, has this view been brought before the common public? By what minister of truth have the people been taught that dog-worship or cat-idolatry, *never* was an article of Egyptian faith? Who has sought to illuminate the popular mind from the pulpit or the tract shop? The answer is, No man. All have alike agreed to let their wretched flocks remain in ignorance; all have allowed them to continue dupes of old misconception and misunderstanding of the Past. Where is the Archbishop of Canterbury who draws his thousands from the State for teaching the people? Does *he* believe in the dog-worship of Egypt? No one can

suppose it. Yet he permits the many, with whose cure of souls he is concerned, to remain in the most besotted ignorance. Where is the Bishop of London with a fixed salary of ten thousand a year for watching over the spiritual enlightenment of the millions who populate this huge, ignorant, poverty-stricken metropolis? Does *he* know that his ministers and subordinates propagate these false and dangerous teachings among those who have no leisure (perhaps) to learn for themselves? He *must* know it; yet he remains silent, or only interferes when some wretched ritualist lights a candle, or intones a prayer, or puts on a stole. Where is the Bishop of Oxford, who professes to know more than all the rest of the episcopal body, and who has his palaces at the public cost? Does *he* really hold what his priests profess to believe? No one can credit it. Yet he is as silent as the grave. He allows the world to suppose that he agrees with the world in their false, ignorant, and foolish notions: he holds himself forth as the champion of those dread superstitions whenever they are assailed: he would crush beneath his heel any one of his licensed priests who would dare to open the eyes of the congregation. When we see these things done by these powerful and knowing men ought we not to weep with grief, or rather with shame and indignation, that for the wretched transitory things of this world, they can thus ignore the great and glorious Future?

33. It is impossible to estimate the value or the amount of olden wisdom and beauty of which the multitude are thus wickedly deprived. In the symbolic language of the sages are enrolled lessons of the purest brightness. There is not one of the ancient mythological fables which does not convey profound theological wisdom. Take for instance

that of Paris, Hermes, the Goddesses and the Golden Apple. Discord, who is Evil, by some means gets admission into heaven, and flings a Golden Apple among the Gods with the inscription: *Let it be given to the most beautiful*. Hermes is despatched to Paris with the apple; Paris is to decide between three rival divinities, representing Wisdom, Power, and Beauty. He decides in favour of the latter, who promises him a lovely woman; which promise, when kept, involves himself, his whole family and even his country itself in utter and irremediable ruin. The Golden Apple is the World. Paris is a Soul that judges according to the senses, and consequently sacrifices the world itself to that which promises him sensual gratification, while he rejects with scorn the superior claims of Heavenly Wisdom (12). The Messenger of the gods himself comes to him, but leaves his will free, and his utter destruction is the result. Can anything be more beautiful than this mythos thus explained? Can anything be more contemptible than the way in which sham mythologists and pretended scholars like W. Smith, LL.D., interpret this and similar legends of philosophy?

34. Ulysses, says Plato, descending into Hades, saw among others Sisyphus and Tityus and Tantalus: and Tityus he saw lying on the earth, and a vulture devouring his liver: the liver signifying that he lived solely according to the sensual or desiderative part of his nature, and through this was indeed internally prudent, the earth signifying the terrestrial condition of his prudence. But Sisyphus, living under the dominion of ambition and anger, was employed in continually rolling a stone up an eminence, because it perpetually descended again: its

descent implying the vicious government of himself: and his rolling the stone, the hard, refractory, and as it were, rebounding condition of his life. And lastly, he saw Tantalus extended by the side of a lake, and that there was a Tree (13) before him, with abundance of fruit on its branches, which he desired to gather, but it vanished from his view: and this indeed indicates that he lived under the dominion of sensual imagination; but his hanging over the lake, and in vain attempting to drink, implies the elusive hurried and rapidly gliding condition of such a life. One is reminded here of the parable of Dives and Lazarus; but surely it is not finer or more profound than the moral truth thus conveyed.

35. The fable of Narcissus is again beautifully explained by Taylor. By Narcissus falling in love with his shadow appearing in the limpid stream, we may behold, he says, a beautiful representation of a Soul vehemently gazing on the flowing condition of a material body, and in consequence of this, becoming enamoured with a corporeal life, which is nothing more than the delusive image of the true man, or rational and immortal soul. Hence by an immoderate attachment to this unsubstantial mockery and gliding semblance of the real Soul, such a one becomes at length wholly changed, as far as it is possible to his nature, into a plantal condition of being, into a beautiful but transient flower, that is, into a corporeal life. Proserpine in like manner, or the Soul, at the very instant of her descent into Matter, is with the utmost propriety represented as eagerly engaged in plucking this fatal flower: for her energies at this period are entirely conversant with a life divided about the fluctuating condition of body. The analogy of this fable, with the talmudical

legend of Eve, the fatal apple, and her consequent fall is obvious; both may have secret reference to the Mysteries also.

36. How exquisite too is the allegory which places Hebe (14), the serpent or seraph goddess of immortal youth in heaven, where she hands round nectar and ambrosia to be the food of its inhabitants: and where she is finally united to Hercules (the Messiah); when, after all his labours are completed, he ascends to the Gods. Niobe, weeping for her children's death, at length stiffens like Lot's wife into stone: that is, a Soul that fixes its desires too ardently on earthly and sodomitical things, grows in time to be of the grovelling earthly nature, and loses all its vivic and ethereal force. So they painted God with his face of a bright vermilion to signify the Fire of which they supposed him to be formed: and this custom still exists throughout the East to the great wonder of the rabble of missionaries who know not what it means. Shortly after the birth of the Muses, says an old mythos, the nine daughters of Pierios King of Æmathia, challenged them to a contest of singing. The place of trial was Mount Helicon. At the song of the latter, the sky became dark, and all nature was put out of harmony; but at the melody of the Muses, the heaven itself, the stars the sea and rivers, stood motionless; and Helicon swelled up with delight. This allegorical fable indicates the difference between the creed which is propounded from heaven by the Messengers, and that which is the mere device of the earth-born. We have seen already that the Nine heavenly Muses were types of the Nine Messengers of Peace, and the name of Amosis had secret reference to the word Mousa and Muse (15). They sing their

songs appropriately on Helicon, for this word in Hebrew means Priest of God. The Graces were symbols of the immortal soul, celestial in its origin: virgin and divinely lovely: they are three because it is of a triune nature: and because also like the Three Doves they occultly signify the Holy Spirit or Soul of the Universe. Statues of satyrs were made by the ancients; these were of a hideous and grossly-carnal aspect: but they were hollow, and contained within them images of the Graces, that is, of the beautiful Soul imprisoned in a body of flesh. Every inch of mythologic ground which we tread is filled thus with the most enchanting symbols. What indeed can be more elegant than this? (16) So there is a beautiful antique gem, published by Maffei, in which a fine naked winged figure endeavours to lift up another which has its feet chained to a globe—a noble illustration of the divine uplifting the earth-clinging nature of man, to a more lofty and splendid sphere. And it was in the same graceful and almost divine spirit that the ancients saved trees, forests, and even flowers, from primeval barbarism, by feigning that in every plant there was some nymphal life, whose existence was dependent upon the safety of the plant itself, and who perished when it was once cut down.

37. The Egyptian mythology, says Plutarch, is of two descriptions; one sacred and sublime, the other sensible and palpable. It is on that account they place Sphynxes at the doors of their temples: they wish us by that to understand that their theology contains the secrets of wisdom couched in enigmatical expressions. They signified by *Wings*, says Kircher, the *motive power* in God, or a certain form penetrating all things, which Iamblichus

calls the Spirit of the World—Plotinus, the Third Mind. And by the figure of a *Circle*, supported with the two *Wings of a Hawk*, they denoted the Spirit of the Universe. A fragment of Sanchoniathon, written in the old Chaldee or Phœnician tongue, has, *Zus hu asphira Acra-nitha, meni Arits Chuia: Asphira hu Chiyl d'Alha dilh la Strura ula Shulma acrahn mdylh: vchnia hu rucha d'Alha dmchina cul ylma*. Jupiter is a feigned Sphere; from it is produced a Serpent: the Sphere shews the Divine Nature to be without beginning or end; the Serpent, his Word, which animates the World, and makes it prolific: his Wing, the Spirit of God, that by its motion gives life to the whole mundane system. Horus-apollo i. 64, shews in express words that the Spirit of God pervading all things was signified occasionally by a Serpent—they symbolize the Ruler of all things, he says, by the perfection of the same animal, painting again an entire Snake. So it is with them the Spirit which pervades the Universe. How aptly they expressed the vivifying Spirit of the Kosmos by the wings of a Hawk or Vulture, is noted by Hermes. The efficient Mind, he says, with the Word containing circles, and whirling them round with great impetus, hath given rotation to his Universe, and continued that rotation from beginning without beginning, and to end without end, for it always begins where it ends. I have already alluded to the symbolism of Thoth under the image of a Dog (*ante*, 402-3), which Montfaucon wholly failed to understand. This, says the Bishop of Clogher, in his *Origin of Hieroglyphics and Mythology*, will enable us to account for that symbolical representation given us by Mountfaucon of a Dog holding between his paws the lyre of Apollo, and the caduceus of Mercury, which

he says, is one of these ænigmas, he will not attempt to explain. *Canis quidem ille qui lyram Apollinis, Mercuriique caduceum custodit, inter ænigmatica schemeta censeri puto, quorum interpretationem ne tentare quidem ausim.* MONT. *Ant. Suppl. tom. i., c. iii., p. 100.* But the device was designed only to shew (adds the Bishop) that the author thought *Horus, Anubis, and Hermes, the same deity.* For as the lyre was the undoubted symbol of Horus or Apollo, and the caduceus of Hermes or Mercury, so was the Dog the known *emblem* of Anubis or Thoth. Whence I apprehend it is manifest that Neph, Anubis, Thoth, Hermes, and Horus, were originally all one and the same person (p. 154); and the Bishop might have added, this same person meant no other than the incarnated Messiah of Heaven; the Kelb or Kelv, which in many ancient languages, says Davis, *Celt. Res.* 195, meant a *Dog*, and in Welsh also imported a *Mystery or arcane science.* For the symbol see Montfaucon, *Supplem., part I., plate 13.* So the Bi-Une AO, God and the Holy Spirit, are symbolized in that basalt image, two-headed, the Bull and Cow, which Wortley Montague brought from Egypt, and which passed from Mr. Towneley to the British Museum, where it is hidden away with *all* the most curious ancient sculptures in some secret crypt invisible to the public eye. In any other land than ours it would be considered almost criminal to conceal this, the most curious and significant of primeval sculptures; but we in England have been so long used to pay a blind adoration to what is done by people in office, that we gently overlook misfeasances of this kind, which are committed only for the charitable purpose, that we may still remain as ignorant as we have been of old Religion and its philosophic symbolism.

38. Dr. Stukeley, speaking of the Temple at Abury, so called from the Cabiri, to whom it was consecrated, says: The plan on which Abury was built, is that sacred hierogram of the Egyptians and other ancient nations, the Circle and Snake. The whole figure is the Circle, Snake, and Wings. By this they meant to picture out as well as they could the nature of the Divinity. The Circle meant the Supreme Fountain of all being, the Father: the Serpent, that divine Emanation from him which was called the Son [the Universe]; the Wings imported that other divine Emanation from them [him], which was called the Spirit, the *Anima Mundi*. . . . Silbury stands exactly south of Abury, and exactly between the extremities of the two avenues, the head and tail of the Snake. The work of Abury, which is the Circle, and the two avenues, which represent the Snake, transmitted through it, are the great *hierogrammaton*, or sacred prophylactic character of the Divine Mind. The Egyptians for the very same reason frequently pictured the same hieroglyphic upon the breast of their mummies, and very frequently on the top and summit of Egyptian obelisks this picture of the Serpent and Circle is seen, and is upon an infinity of their monuments. In the very same manner this huge Snake and Circle made of stones hangs as it were *brooding* over Silbury Hill, in order to bring again to a new life the person there buried. For our Druids taught the expectation of a future life, both soul and body with greatest care, and made it no less than a certainty. So a Serpent wreathed around the trunk of a Tree, is a common symbol of God and the Sun: as also of God conjoined with the Holy Spirit, symbolised by a Tree [Ydrasil], the emblem of fruitfulness; though our

parsons say that it represents the Snake and Eve. So is a Ram's head supporting a Dove (17), as in Montfaucon, pl. 10, iv., the Ram being God, on whom the Spirit, and all things rest as on a solid rock. The reader must have often seen in mythological prints the Snake encircling the Egg—that is primarily the Serpent of Eternity, or God, embracing the Circle (18) or Holy Spirit: secondarily, Man symbolized by the Snake encircling the Earth symbolized by the Egg: thirdly, the Holy Spirit who encircles the Universe. There is another curious sculpture on the Isiac Table, in which the Holy Spirit is represented by a Woman (Isis) cow-headed holding in her lap the infant Horus (Messiah). On her head is the Globe or Kosmos, or the Sun, or God-like symbol, and she has *two* horns, *two* serpents, and *two* wings, which all form a diadem, and which emblematically represent *six*, or the Naros. The Jews frequently allude to one of these symbols. *Keep me as the apple of the eye*, says the Hebrew; *hide me under the shadow of thy wings*. Ps. xvi. 8. And again. *How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings*. Ps. xxxvi. 7. See Part I., pp. 20, 57, 96, 468.

39. The Serpent, from the magnificent vision of the Seraphim (APOCALYPSE, section 58) near the Throne of God, was first regarded as oracular—it afterwards became a symbol, then a talisman, and eventually a god. Its worship pervaded the whole world, and was at length connected with the Solar worship. We accordingly find the ophite hierogram on coins, medals, temples, and pillars, under various modifications, as the original worship of the Serpent was blended with that of the Sun and Moon. Sometimes it is a rude representation of a Serpent with a

single coil forming a globe. Selden says that this figure in abbreviated writing signifies *daimon* the deity: and Kircher says that its use among the Brahmins was the same. Sometimes the hierogram is a Globe with a Serpent passing around it. Again it is a Winged Globe with a Serpent passing through it. It is also represented as a Globe with two Serpents emerging from it. The caduceus of Hermes is another form of the hierogram, and is a symbol of the Serpent worship connected with that of the Sun and Moon; wherein we have the sun's disk and the moon's crescent. The early representations of the head of Medusa are also modifications of the ophite hierogram. The Serpents around and beneath the face are the undulations of the tides, and the two Serpents above are the Crescent of the Moon by which they are produced. With the Egyptians a Serpent moving in an undulating manner denoted Water: and Eusebius (*Præp. Ev. lib. i.*) says that they described the World by a Circle with a Serpent passing diametrically through it. Homer, in the Hymn to Apollo, v. 295, describes him as building a temple where he slew Python, "of stones broad and very long," in part of a circular form ἀμφὶ δὲ νῆον ἐνασσαῖαν. Again, the god considers what kind of priests he shall put in his "stony Pytho," πύθοι ἐνὶ πετρῆεσση. Hence Python was doubtless a temple of upright stones devoted to the worship of the Solar Serpent like that at Abury, or Aubury (אורב אורב *aub aur*, Serpents of Sun or Cabir) in England, which covered 28 acres, and was a mile in length. The Rev. J. B. Deane says: From a circle of upright stones (without imposts) erected at equal distances proceeded two avenues, in a wavy course, in opposite directions. These were the fore and hinder parts of the

Serpent's body passing from west and east. Within this great Circle were four others, considerably smaller: two and two described about two centres, but neither of them coincident with the centre of the great circle. They lay in the line drawn from the north-west to the south-east points, passing through the centre of the great circle. The *head* of the Serpent was formed of two concentric ovals, and rested on an eminence, which is the southern promontory of the Hakpen (serpent's head) hills: *Worship of the Serpent*. p. 330. In Pharœ, likewise, says Pausanias, there is a Fountain sacred to Hermes. The name of the Fountain is *Hama*, worshipped as the Sun. Very near this, there are thirty quadrangular stones—these the Pharenses venerate, calling each by the name of some particular god. Indeed, it was formerly the custom with all the Greeks to reverence rude stones in the place of statues of the gods. viii. 22. These stones in the Serpent temples were set like teeth. The Serpent, and the Ring or Egg, says Faber, whether they occur in Britain, Persia, Egypt, Phœnicia, or Hindostan, symbolize alike the Great Father and the Great Mother. *Pag. Idol*. i. 193. The reader will again find the symbolic word Hama.

40. I have already alluded to the mystical meaning of Ioan and Oan, the Dove or Messenger of the Holy Spirit—herself the Queen Dove of all existences. [See Part I., page 111.] The author of the *Analysis of Ancient Mythology*, one of the greatest authorities on this subject that England has produced, writes as follows upon this typical name. As the Dove, says Bryant, iii. 117, was esteemed the interpreter of the will of the Deity; the priests and soothsayers were from that circumstance styled Iönah or Doves. And as Theba in Egypt was originally

the Temple of the Ark;* it is natural to look for priests of this denomination in a sanctuary of that name. We may upon inquiry very truly infer that there were persons in this place styled Iōnah, which by the Greeks was rendered Πελειαι και Τρηρωνες, Doves and Pigeons. It is said that some of this order carried the rites of Theba or the Ark to Libya: and that others brought them to Dodona in Epirus, where was the most ancient oracular temple of Greece. Servius takes notice of the Doves at Theba, but as it was usual with the ancients to form personages out of every obsolete term, he makes Theba a Woman; *and supposes her to be the daughter of the Deity,** who gave her two prophetic Doves for a present. One of these it is said flew away to Dodona. Sophocles mentions these sacred Doves and the vocal grove where they resided. The author of the Apocalypse, adds this learned but most fanciful writer is denominated in the like manner, whom the Greeks style Ιωαννης, the Dove. And, when the great forerunner of Jesus was to be named, his father industriously called him Ιωαννης for the same reason. The circumstances with which the imposition of this name was attended are remarkable, and the whole process as described by the Evangelist well worth notice. *And it came to pass to pass that on the eighth day they came to circumcise the child: and they called him Zacharias, after the name of his father. And his mother answered and said: Not so; but he shall be called John. And they said unto her: There is none of thy kindred that is called by this name. And they made signs to his*

* Bryant means the fabled Noachian ark—to which there never was a temple in the world. The real Ark was the Holy Spirit. Servius was right.

father how he would have him called. And he asked for a writing table; and wrote, saying, His name is John. And they marvelled all. LUKE i. 59. So the Psalmist does not wish for the wings of the falcon or eagle, but for those of a Dove, to waft him to a place of peace. *Oh that I had the wings of a Dove: for I would fly away and be at rest.* PSALM iv. Doves were typically offered according to the Levitical Law: two turtles or two young pigeons. LEVITICUS vii. The number is significant. The two Doves thus offered in sacrifice to the Holy Spirit, herself the Dove of Heaven, constituted the mystic *three spirit doves*, in which, as I have already said, her Epiphany was made perfect. See *ante* page 274. Æsculapius, the great physician, was exposed when a child and preserved by his nurse, who was named Τρυγών, the Dove. PAUSAN i. 8. *Analysis* iii. 117. Lucian, in his book, *De Deâ Syriâ*, mentions three statues in the most holy recess of the temple of Hieropolis, one of which was crowned with a Golden Dove. This undoubtedly was a statue either of God himself whose throne the Dove crowned like the Rainbow, or else it represented the Messenger mitred with the Holy Spirit; his mother, guardian and inspirer. The reader need not be reminded of the Dove which accompanied Mohammed, the Tenth Messiah, or of that which is mythically related to have descended on Jesus in the Jordan. *Matt.* iii. 16. *Mark* i. 10. *Luke* iii. 22. *John* i. 32; crowning him as it were with heavenly effluence.

41. The principal of the priestesses at Dodona gave out that two *black* pigeons took their flight from Thebes, in Egypt, and that one of them bent its course to Libya, but that the other betook itself to Dodona; that upon its

arrival it settled upon a beech tree, and spoke with a *human voice*, signifying how necessary it was that there should be an oracular temple founded in that place to Zeuth. We learn from the foregoing that the persons who administered to the Deity were styled Peleiae Πελειαι and Πελειαδες; which was a translation of the Iōnah and Iōnim introduced from Egypt and Chaldea. They were sometimes spoken of as the daughters of the Deity; at other times, from the services which they performed, they were represented as the nurses. Hence arose the notion that Zeuth was fed by Doves, and that Oannes, the Messenger of the Mystic Dove of Heaven was himself also a Dove. Doves in the East, from time immemorial, have been used as messengers: hence the appropriate beauty of this religious symbol. Homer alludes to the priests under the character of Πελειαι Τρηρωνες, or Doves: and he says that they administered to Zeuth in that capacity, of whom he speaks as their father: for priests and votaries were often styled the sons and daughters of the Deity whom they served. From hence we may solve the question put by Alexander to Aristotle upon this subject; though in some degree it explains itself from the manner in which it is stated. Why does the poet make *Doves* the ministers of food to the Gods? The Peleiades were priests under the characteristic of Doves, and they were said to be διακονοι της τροφης των θεων, servers up of the feast of the gods; because they really did administer to the Gods, and offered up cakes and fruits at their shrines, attended with libations of wine, oil, and honey. The Egyptian priests seem to have been also denominated from their complexion *Crows or Ravens*; ערב *Oreb*, a Raven; also an Arab. Strabo has a particular passage about Alexander, that upon his expedition to the temple of Ammon

he was conducted by two Crows. Curtius says that upon his approach a good number went out to meet him. *Jam haud procul oraculi sede aberant, cum complures Corvi agmini occurrunt modico volatu, &c.* These Crows, like the black Dove or Ravens, were certainly the priests of the place. [See *ante*, page 405.] Bryant adds: The prophet, who was sent upon an embassy to the Ninivites, is styled Iōnas; a title probably bestowed upon him as a Messenger of the Deity: but he does not explain that all these Doves were so called because they were in the service of the Dove, the Holy Spirit, whom all the Paulites think to be a Man.

42. And as the sacred Doves were supposed to be all representative of the Queen Dove, so were the priests and priestesses of the same rites types of the great Queen Bee. Philostratus mentions that when the Athenians sent their first colony to Ionia [Doveland] the Muses led the way in the form of *bees*. (See *ante*, page 251.) And Herodotus says that all the northern side of the Danube was occupied by *bees*. When the shepherd Cometes was inclosed in a bride-bed, or *ark* [See, *ante*, pp. 125-6], bees were supposed to have fed him. Jove also, upon mount Ida [Id and Adi, God and the Holy Spirit, אָדָה, *Adah*, the Beautiful] was said to have been nourished by bees. When the temple at Delphi was a second time erected, it was built by bees; who composed it of wax and feathers brought by Apollo from the Hyperboreans. Such are the Grecian accounts; but the Melissae thus interpreted were certainly priests and priestesses of the ark, styled Seira, Theba, Selene, and Damater. When Pindar mentions the Messenger, Μελισσας Δελφιδος κελαδον, the

Voice of the Delphic Melissa [M. 600, El, God, Issa, the Holy Spirit] the scholiast tells us that the Melissae were the priestesses of Damater, and that, according to some writers, the female attendants of that Goddess were so called. And he further adds that these were the persons who first cultivated the fruits of the earth [that is, were Adamites, or Edomites. Part I. 236] and taught mankind agriculture, by which they weaned them from their foul and unnatural repasts. Conformably to this we learn from Porphyry, that the ancients called the attendants upon Damater, Melissae; and farther, Σεληνην τε Μελισσαν εκαλουν: they likewise called Selene [the Holy Spirit] Melissa. See, *ante*, page 190, the legend of Aristæus. From a similar typology the Seirenes* were priestesses of the Seira [Hive] called Seiren and of the pomegranate-shaped *Argha*. The Seirenes, Σειρηνας, were celebrated for their songs, because they were of the same order as the Melissae who were greatly famed for their harmony. We have seen above that when the Mellissai conducted a colony to Doveland, they were esteemed the same as the Muses. The pomegranate was named Rhoia Ροια: and as it abounds with seed, it was thought no improper emblem of the Shekinah, which contained the elements of the future world. From hence the Deity of the Arka was named Rhoia, which signified a pomegranate, and was the Rhœa of the Greeks. [See Part I., page 36.] The ancient Persians used to have a pomegranate carved

* The Seirens had certainly some relation to the mystical Ark, or boat, and Dove. Hence at Coronea they were represented upon the same statue with Juno. Pausanias says that the Goddess held them in her hand. L. 9, p. 778. He styles it αγαλμα αρχαιον, —φερει δ επι τη χειρι Σειρηνας.

upon the top of their walking sticks and sceptres*, undoubtedly on account of its being a sacred emblem. Achilles Tattius mentions an ancient temple at Pelusium, in which was a statue of the Deity, styled Zeus Casius, holding this mysterious fruit in his hand. We may from hence infer that he was upon Mount Casius worshipped in the same attitude; and the God Rimmon mentioned by the Hebrew writers was represented in the like manner. (19.)

43. In Otaheite, there is an ancient tradition, that the seeds of certain trees were carried by *Doves to the Moon*, thus assimilating this planet to the Great Mother, Nature, who produces all living things. *Cook's Third Voyage*, iii. c. 9. Io, says Eustathius, in the language of the Argives, is *The Moon* [See, *ante*, page 22,] and Wilkinson declares that the phonetic name Aah, or Ioh, signifying The Moon, is frequently found on the Monuments of Egypt. When, therefore God speaks in the Apocalypse, in the name of A O, it must be understood that He spake as in the character of the Holy Spirit, or that the Holy Spirit herself uttered words in the character and as the representative of God himself. But these two Beings are in all the primeval theology so identified and unified as it were, that it is impossible to separate the actions of one from the other: wherefore A O really means the Two. The Chaldeans called their God I A O and S'ABA; male

* 2 Kings, c. 5, v. 18. There were many places in Syria and Canaan, which seem to have been denominated from this hieroglyphic. Mention is made in Joshua of the City Rimmon in the tribe of Simeon: we also read of En Rimmon, Gath Rimmon, and the mourning of Hadad Rimmon in the valley of Megiddo. See *Josh.* c. 19. v. 7; *Nehemiah* c. 11, v. 29; *Josh.* c. 19, v. 45; *Zach.* c. 12, v. 11. This identifies the Jewish religion with so-called Paganism.

and female words, which signified the Presider over the Seven. Saba, in the Shanscreeet, means the Host of Heaven. Aion means Sun; Demiurg; Soul; Æon; Life; Time; Age: as an adjective aionios (αιωνιος) it means living, everlasting, immortal. The Emperor Julian speaks of “the Temple of Aion the Sun;” and in the Persian language Ian means Spirit. Αω, in Greek, means “I breathe;” a word particularly applicable to the Spirit of God, the Inspirer of Life, who inspired the Apocalypse also; and it was in allusion to this attribute of the Holy Spirit, that her Son, the Ninth Messenger, is said to have once significantly acted. *And when he had said this, he breathed on them, and saith unto them; Receive ye the Holy Spirit.* JOHN XX. 22. Hence we find an analogue of Rhoia, in the Hebrew word for the Holy Spirit, Mind and Waters, all of which are signified by the word רוּחַ, *Ruach*. The vast Abyss of Space also, and the Pleroma are so interpreted in the Aramaic. The Hindus, as we have seen, like the most wise of the ancient philosophers, suppose that the soul is an emanation of the Spirit of God *breathed* into mortals; but their manner of expressing this idea is more sublime; for instead of calling it a portion of the Divine Spirit, they compare it to the heat and light sent forth from the Sun, which neither lessens nor divides his own essence; to the speech which communicates knowledge without lessening that of him who instructs the ignorant; to a torch at which other torches are lighted, without diminution of its light: thus disposing of one of the false objections which are raised against Pantheism. The first letter of the alphabet was also appropriated to the Holy Spirit, because Alphi means the Voice of God; this the Greeks changed into Alpha,

and D' El Phi, the Mouth of God. (See, *ante*, page 251.) And Hesychius says the Phœnicians call an Ox or Cow, or the head of these animals, Alpha. And Plutarch, speaking of Cadmus, says that he placed Alpha the first letter because among the Phœnicians it was the name of the sacred Steer or Heifer. In the Syriac copy of the Apocalypse, instead of A O, it is written A Θ ; but this last was a monogram of God and the Holy Spirit; read from left to right, it was Ath, the first syllable of Athene; and from right to left, it was Tha or Ptha, the Spirit of God. And the wave-like line in the centre of the circle Θ symbolized the Waters or the Holy Spirit, and also the Serpent of the Universe, mentioned, *ante*, page 415. So beautifully interwoven into one all, are these numerous and ancient types. In Captain Cooke's Voyage to the Pacific Ocean, i. 404, we find that the Supreme God of Hapae, one of the Friendly Islands, is called AL-O, AL-O; and in our own language, *halo* is a nimbus of splendour, a Rainbow. Lassen, in an Essay on Indo Scythian coins, alludes to those which bear the name of the Persian Diana, Mao, the Moon. Mao is the nominative of the Zend form of mas; the word is likewise Shanscreeet. The genitive is Manao; and on some coins we have Manao Bago [Menu Bacchus] obviously a deified being, that is a Messenger. A large moon-like sickle therefore appears with him, behind the shoulders; he has four arms, one leans on the hips; in the hands of the others he bears symbols, which cannot now be decyphered. Mr. Prinsep has explained Bago by *baga* (Shanscreeet) *splendour*; the word besides denotes beauty, glory, omnipotence, and the Shekinah; and Bhagavat is a name for Vishnu. It is the same as Indian Bacchus. See *Journ, As. Soc. Bengal* ix. 451 (20).

44. Waters, also, as it has been seen, were a type of the Spirit of God: She is called the Mover on the waters; hence the Nelumbo, or Water Lily, became her beautiful emblem; and as connected with her, an emblem of the Messenger. Cybele is represented in Gronovius with the lotus flower. *Thesaur. Antiq. Gr.* vii. 424. Isis in the Abraxas, is often represented as sitting on this flower. The lotus-flower, says Chausse, denotes the Virtue of the Sun. This plant grows in the water and puts forth a flower, in the centre of which is formed the seed vessel, shaped like a bell or inverted cone, and punctuated on the top with little cavities or cells, in which the seeds grow. The orifices of these cells being too small to let the seeds drop out when ripe, they shoot forth into new plants in the places where they were formed; the bulb of the vessel serving as a matrix to nourish them, until they acquire such a degree of magnitude as to burst it open, and release themselves; after which, like other aquatic weeds, they take root wherever the current deposits them. This plant, therefore, being thus productive of itself, and vegetating from its own matrix, without being fostered in the earth, was naturally adopted as the symbol of the productive Power of the Waters, upon which the active Spirit of the Creator operated in giving life and vegetation to matter. We accordingly find it and the Sea employed in every part of the Northern hemisphere, where the symbolical religion, improperly called idolatry, does or ever did prevail. Thus Orpheus calls the Ocean, emblematically of the Holy Spirit, the greatest purifier of the divine ones—θεων αγνισμα μεγαιστον. The sacred images of the Tartars, Japanese, and Indians are almost all placed upon it. The Brahm of India is represented

sitting upon his lotus-throne; and the figures upon the Isiac table hold the stem of the plant ornamented by the seed vessel in one hand, and the *cross* representing the male and female type of generation united, in the other; thus signifying the Universal Power, active as well as passive, which is attributed to the Creator. Hesiod lays it down as a precept that no person was to pass a river till he had first washed his hands. Xerxes sacrificed horses to the river Stymon. Tiridates offered one to the Euphrates, and Lucullus and Vitellius performed the taurobolic sacrifice, or offering of the Bull to the same River. The rapid river Xanthus, in which we offer so many bulls, says Achilles to Lycaon, will not protect you. As the Holy Spirit was symbolized by Water, son of the sea, son of the ocean, son of the waters, like Oannes, means one born of, or consecrated to Her. The Welsh called her Llyr. Porphyry declares that the Gentiles thought that Spirits attended upon waters, or resorted thereunto, as being divinely inspired, adding that a prophet also said that the Spirit of God moved upon the water. And the author of the *Recognitions of Clement* (written in the third century) who had been an Alexandrian Jew, and was well skilled in the most ancient theology, says, There inheres in *Water* something of the energy of that Spirit which in the beginning was emanated by God. By this Spirit's operation the form and fashion of a body begin to appear in the very seed, and are perfected in the blade and ear. For as the moisture of the seeds causes the grain to swell, the spiritual energy, which, as being incorporeal, resides in water, circulates through narrow veins and channels, makes the seeds to grow, and perfects the conformation of the plant. Through the

agency, therefore, of the watery element, in which this Living Spirit is resident and innate, is brought to pass that under all circumstances the image and form of that which is produced resembles the seeds that were sown. It would not be difficult to enlarge on this: to those who understand it, it is mystic and beautiful in the extreme; to it also we trace the origin of that most ancient of all Pagan rites, baptism, or immersion in water. By the Phœnicians, or Sidonians, the Almighty was worshipped as Baal Thalassius, God or Sun of the Ocean. Hence Thales said that all things were derived from Water. (*Thales ex aquâ dixit constare omnia*, CIC. *in Lucul.*) and the Egyptians held that Water was the first or Archa, αρχην των παντων υδωρ. *Diog. Laert. Thales*. Hence also they called the Sea and Rivers bull or sun-headed. And as the Holy Spirit was the source of all inspiration, we recognise the origin of the ancient custom of those who sought a knowledge of futurity, to wrap themselves in the skin of a Ram or Bullock (solar, that is God-like emblems) and to lay themselves to sleep by Waterfalls.

45. The mighty Waters of the Universe which were thus made the symbol of the Holy Spirit, were the abode of *fishes*; and we consequently find the Fish used as a symbol of the Messenger. One of the most famous avatars of the Hindu Messiah Vishnu, was in the form of a Fish. It is a common symbol, met with on ancient engraved stones, cameos, and intaglios. The fish was worn as an amulet by children: it is figured on ancient glasses and sepulchral lamps. The Marquis D'Urban possesses a white chalcedony, in the form of a truncated cone (a phallos), which is pierced through (a yoni), and which was probably worn as an amulet. On the base of

the cone is a figure, youthful, beardless, drawn in profile, with the name ΧΡΙCΤΟΥ (of the Anointed One) and the image of the fish. Christian antiquaries of course say that it is Jesus; but the peculiar form of it proves it to be Indian; and it probably is a thousand years older than the days of the Ninth Messenger. The man sculptured upon it wears a radiated crown (indicating the Naronic Cycle) like the Eastern emperors, who claimed to be incarnations of the Sun and Moon. M. de Belloc has caused lithographic drawings to be made of certain ancient relics connected with this symbolism. Amongst them are two cornelians, two engraved stones used as seals, one gold ring, an amethyst, and a sardonyx. Besides these he has given a sepulchral lamp representing fishes, *dolphins*, ταν-formed anchors, and a man fishing with a line, with the allegorical cyphers ΙΧΘΥΣ. ΑΩ. ΙΗ. ΧΘ. and even the word CΩTHP. [Saviour]. All these various monuments, says the orthodox Didron are Italian, and belong apparently *to a very remote period*. They are in all probability contemporaneous with the days of Pythagoras, that is 600 years before Jesus. The reader is referred to part I. pp. 247, 294, 327, where these are shewn to be symbolical of religious secrets, long anterior to the Christian æra. The priests however seized upon the Fish, as they laid hold of the rest of paganism. *Nos pisciculi, secundum ιχθον nostrum Jesum Christum*, says Tertullian, *in Aquâ nascimur*: we little fishes like our Fish, Jesus Christ, are born in Water; a double allusion to the baptismal water, and to the Holy Spirit. The same image is carried out in the apocryphal or hidden Book of Tobit, where that hero's son cures his father's (spiritual) blindness with the gall of a great Fish,

which he found in the Tigris: meaning that knowledge of the Truth in the Messenger delivers men from darkness. In a village church near Beigetad, in Denmark, around a baptistry are *Three Fish intertwined in the form of a Triangle*—the Holy Spirit. In St. Germain-des-Près, at the entrance of the western semicircular chapel, in which the baptismal font is placed, a female Siren (the Holy Spirit) and a male and bearded Triton (God) are to be seen on the capital of a column; both of these have *fishes* in their arms, while other fishes play beneath the waters. This symbolizes them as Formers of the human race, and Senders of the Messenger, typified by the fish in their arms. There was a fountain at Pheræ called Hama, (see, *ante*, page 420) or of the Sun: in this fountain there were certain Fishes *sacred to Mercury*: no one touched them. These fishes, so dedicated to the Hermetic Messenger, were types of the Messiah in the Holy Spirit, who is the Fountain of the Sun or God. So, says Bryant, Ain-Ades, the fountain of Ades, or the Sun, was transposed into Naïades! these were priests or priestesses, who officiated at the shrines there erected. And Apollo was called Δελφινιον, the Dolphin, which is El (God), Phi (a Voice), Ion (the Yoni), and On (the Sun). There is an Irish bishoprick called Elphin, and the ancient papal name for its holder is the *Dove of Elphin*; but Apollo, as we have seen, was the Greek title of the Messiah. See Part I., pp. 294, 327. *Let the Dove and the Fish*, says Clement of Alexandria, who knew many mystic secrets that his episcopal brethren did not know, *the vessel flying before the breath of the Wind, the harmonious Lyre used by Polycrates* (the Many-Ruler, *i.e.*, God) *and the marine Anchor* √ [the Triune] *sculptured by Seleucus be signs*

unto you. In Pædagog. iii. 2. See Part I., page 112, All this would be ænigmatical and impenetrable, did we not have the *key*. The name of piscina, given to the Mithraic or old Persian font of baptism is derived from the Fish; and Issa, Ischa, Pischva, and Piscis are all primitive Oriental words connected with this symbolism. The name of Jesus, Ischa, in Irish-Celtic, meant a fish, the same word which in Arabic meant Saviour. See Part I., page 294.

46. The antient Cuthites, and the Persians after them, had a great veneration for Fountains [in the Shanscreeet Khoond] and Streams, which also prevailed among other nations, so as to have been at one time almost universal. Of this regard among the Persians Herodotus takes notice : Σεβονται ποταμους των παντων μαλιστα: Of all things in nature they reverence Rivers most: he says. But if these Rivers were attended with any nitrous or saline quality, or with any fiery eruption, they were adjudged to be still more sacred; and even distinguished with some title of the Deity. The natives of Egypt had the like veneration. Other nations, says Athanasius, reverence Rivers and Fountains; but, above all people in the world, the Egyptians held them in the highest honor, and esteemed them as divine. Julius Firmicus gives the same account of them. *Ægyptii aquæ beneficium percipientes aquam colunt, aquis supplicant.* From hence the custom passed westward to Greece, Italy, and the extremities of Europe: and exhibits itself in Lakes, Holy Wells, Fonts, &c., &c., all types of the Holy Spirit. And as the Holy Spirit was believed to have all the prescience of God, her Lord, so the ancient mystics believed that in the patera or cup, which was one of her symbols, they could foresee the future. Hence we read

in *Gen.* xliv. *Is not this the cup by which Joseph divines—the silver cup?* A similar cup is mentioned in the *Iliad* xvi. 225. A *cup* well wrought; nor did he use to pour libations from it to any of the gods except to Zeus the Father. He purified it with sulphur, and then washed it in pure streams of water: and he washed his hands, and drew off the dark wine. And standing in the midst of the court he prayed, and offered a drink-offering of wine, looking up to heaven: nor did he escape the notice of Zeus, who delights in Thunder. The *patera* became therefore one of the most conspicuous symbols in ancient theology, and wherever it is seen in primeval carvings, bears mystical reference to the Holy Spirit [See Part I., pp. 96, 108]. On a double-cupped *patera* of pure gold found in Ireland, there was inscribed in Ogham, the name *Uoser*, which Vallancey says is *Osiris*. *Collect.* v. 91. The *Ao-sar* frequently occurs in the Irish MSS.; it means *AO*, the Sun, the Sovereign. In the *Kunawar* language, *Isar* is God, and the *Sun*, which is feminine, is called *Yuneh*. All these are wonderful memorials of an identity that once was universal.

47. In connection with this symbolism of Waters, and of the Fish-Avatar, *Dagon* was an image of the Holy Spirit, so called from \aleph *Dag*, to multiply or increase exceedingly, and \aleph *Aun God*. [See Part I., page 111.] Parkhurst calls it the *Aleim* of the Philistines, and says this name denotes the increasing or productive power of the *material* heavens, both in the earth and in the sea. This is Parkhurst's favourite theory, for which there is no basis; nor is this gentleman a high authority. *Dagon* is the Corn-giver, says *Sanchoniathon*, in *Philo Byblius*; that

is Ceres, whom Virgil invokes with Bacchus or the Messiah, in the first Georgic.

Vos o clarissima Mundi
Lumina labentem cœlo qui ducitis annum,
Liber et alma Ceres; vestro si munere tellus
Chaoniam pingui glandem mutavit aristâ,
Poculaque inventis Acheloïa miscuit uvis,

O ye resplendent Lights of Heaven, who lead
Throughout its varying forms the circling year,
Liber and Ceres, by whose gift the earth
For acorns teems with corn, and joyous yields
For water's tasteless draught the generous wine.

But Ceres or Chrs we know signified the Holy Spirit. [See *ante*, page 181.] She was worshipped in Phœnicia under the name of Derceto or Atergatis under the same symbol as that at Notre Dame, namely a beautiful Woman [the Spirit] ending in a Fish [Her Son, the Messenger]. Herodotus calls her the Celestial Aphrodite, and the Venus Marina, or Anadyomene, or the productive Power of the Heavens and Nature. Dag, a north country word for dew, is derived from this, from its remarkable power in vegetation, which is often observed in the Jewish writers. And Homer calls it the vegetative dew. *Od.* xiii. 245. Parkhurst derives from this Dag our English Dog, from its prolific nature, he says, called in Greek κῶν, for the same reason: also dug. Shadeh אֶשׁ and אֶשִׁ Shadai, so often mentioned as connected with AO, have the several meanings of shedding (like the dew), of a cup-bearer, of a field which infuses water into plants or trees as the All-Bountiful; as a breast which pours forth milk

like Isis and Diana multimamma; and as a running stream—all of them symbolic meanings most wonderfully elucidating and corroborating the revelations of this work.

48. Another very remarkable though humble type of the Divine may here be noticed. The Egyptians from the most ancient times represented the pervading Spirit or ruling Providence of the Deity by the Beetle, which frequents the shores of the Mediterranean Sea, and which some have supposed to be an emblem of the Sun. It occurs very frequently upon Phœnician, Greek, and Etruscan, as well as Egyptian sculptures, and is sometimes with the Owl, and sometimes with the head of Minerva upon the small brass coins of Athens. It is of the androgynous class (two-sexed), and lays its eggs in a ball of dung or other fermentable matter, which it had previously collected and rolled backwards and forwards upon the sand of the sea until it acquired the proper form and consistency; after which it buries it in the sand, where the joint operation of heat and moisture matures and vivifies the germs into new insects. As a symbol therefore of the Deity, it was employed to signify the attribute of Divine Wisdom or ruling Providence, which directs, regulates, and employs, the productive powers of Nature. The reader will see this Beetle, or Scarabæus, in the Egyptian Hall at the British Museum (20). Horus-apollo, describing a species of Scarabæus, which was also symbolic, says: It resembles the sparkling lustre of the eye of a cat in the dark: hence it was used also as a symbol of the Sun, the great golden Beetle of heaven, and it was called by some the Cantharides. This creature frequents gardens, and when the light falls directly on

the shield of its wings it has the appearance of being lighted up with rays, and looks as though it were *surrounded by a Rainbow*. The antiquity of this type of the Divine, and the consequent veneration which has been shewn towards the Scarabæus itself, has been traced to the remotest Ethiopian even before Egypt was inhabited. Traces of it still exist in Madagascar, where persons over whom the Scarabæus of golden rays chances to pass, are regarded as fortunate. In some parts of Europe De Pauw says that it is called the Fly of the Lord, and the same writer adds that St. Ambrose in his writings has frequently compared the Messiah to a Scarabæus: “without leaving us even the shadow of a conjecture on what such strange comparison could be formed.” But Ambrose was not the only (Papal-made) Saint who used this comparison. Augustine compares Jesus to the Scarabæus : *Bonus ille Scarabæus meus, non eâ tantum de causâ quod unigenitus, quod ipsemet sui auctor mortalium speciem induerit sed quod in hâc nostrâ fæce sese volutaverit et ex hâc ipsâ nasci voluerit*. For an analogous reason it was that the Peacock, with its splendid-shining hues was chosen as the emblem of the sun and rainbow-born Messenger, not only in Greece but in Asia; and Juno was always represented as accompanied by him, as the Dog accompanies Diana, and the Squirrel the tree Ydrasil. [Part I., page 323. See also *ante*, page 402.] Hence Jacob, who had an idea that his son Joseph might turn out to be a Messenger (*ante*, page 250), clothed him in symbolic tire. *Now Israel loved Joseph more than all his children* [because he was the son of his old age—this is interpolated in the original], *and he made him a coat of many colours*. GEN. xxxvii. 3. It was after the assumption of this dress that

Joseph had his Naronic dream. GEN. xxxvii. 9. Both reasons helped to excite the hatred and envy of his brothers. It was under the same assumption of Messianic dignity that he used the divining cup. [See *ante*, page 435.] In confirmation of this view, the Abbè de Rocher says, that St. Jerom calls Joseph, *Redemptor Mundi*; that is a Messenger. That I am correct in this interpretation may be shewn by the fact that the Seventy translate the word used in the Hebrew כְּתוֹנֶת־פָּסִים, *Kethoneth phasim*, by the Greek phrase which is always appropriated to the Rainbow, namely, ποικίλος. It was a coat made of pieces, stripes, or threads of various colours. Rauwolf, in his *Travels*, says that Turks of rank at Aleppo dress their sons, when they are a little grown and can walk, in loose coats of a fine texture, in which *various colours* are woven, and which looks very handsome. i. p. 89. The Scotch tartan is an analogue of this, and comes, no doubt, from the East; originally it had the same symbolic meaning. And the vestments of many colours which the Roman priesthood wear in the course of their ceremonies indicates the same mystical idea of being clothed in the Holy Spirit. The *rainbow-like* splendour of the Scarabæus, therefore, under certain aspects, when shone over by the Sun, and the same quality in the Peacock, made both be symbolized by the ancients as figures of the Messenger who came out of the Rainbow that encircles the Throne of God. [See APOCALYPSE, section 6.] A remnant of this superstitious reverence for an insect as a symbol of the Messenger still subsists among the Hottentots, according to Kolben. These people, he says, adore as a benign deity a certain insect, peculiar, it is said, to the Hottentot countries.

This animal is of the dimension of a child's little finger: the back is green, and the belly speckled with white and red. It is provided with two wings, and on its head with two horns. To this little winged deity, whenever they set eyes on it, they render the highest tokens of veneration; and if it honours a kraal with a visit, the inhabitants assemble about it with transports of devotion, as if the Lord of the Universe was come among them. They sing and dance round it while it stays, troop after troop throwing to it the powder of *Bachu* [a Messianic name], with which they cover at the same time the whole area of the kraal, the tops of their cottages, and everything without doors. They kill two fat sheep as a thank-offering for this high honour. It is impossible to drive out of a Hottentot's head that the arrival of this insect to a kraal brings favour and prosperity to the inhabitants.

49. Lastly, and most beautiful of all, the celestial or ethereal Soul was represented in symbolical writing by Psyche or the Butterfly, an insect which first appears from the egg in the shape of a grub, crawling upon the earth, and feeding upon the leaves of plants. In this state it was aptly made an emblem of Man in his earthly form: when the æthereal vigour and activity of the celestial Soul, the *Divinæ particula Mentis* was clogged and encumbered with the material body. In its next state the grub becoming a chrysalis (21) appeared by its stillness, torpor, and insensibility, a natural image of Death, or the intermediate state between the cessation of the vital functions of the body and the emancipation of the Soul or Spirit; and the Butterfly, breaking from this torpid chrysalis, and mounting in the air, afforded a no less natural image of the Celestial Soul bursting from the

restraints of matter, and mixing again with its native æther. Like other animal symbols, it was by degrees melted into the human form, the original wings only being retained to mark its meaning. So elegant an allegory would naturally be a favourite subject of art among a refined and ingenious people; and it accordingly appears to have been more diversified and repeated by the Greek sculptors than almost any other which the system of Emanations, so favourable to art, could afford. The reader is desired therefore, whenever he meets in the following pages with a symbol which he does not instantly understand, to meditate well upon it, and he will in time find out its hidden wisdom and loveliness: let him not rashly conclude that it has no meaning, or that it is foolishness, for I can assure him that symbolism is in many respects the language of heaven itself, and that it is truly divine in its origin.

50. How far the ancients refined in this matter is shewn by the fact that even the letter D is a letter of symbolic meanings: it signifies, says Davies, *Celt. Res.* 446, the power of expanding, spreading, unfolding, laying open, distribution or division. *Di* was a term for the Deity, instead of which we now have *Dai*, the disposer, the distributor. *Di* also implied day, as it still does in the Armorican. *Dia* in Irish signifies God. ¶7, *Di*, in Chaldaic, signifies the All-powerful, as it also does in Hebrew with the relative *W* prefixed; it was therefore an epithet of the Divine Being in the early ages. The symbol of D was the expansive oak. Taliesin alludes to it as synonymous with the Deity. “The oak—the mover before Him, heaven and earth would tremble—a severe foe—the *door guard* is his

name in the table book.” In order to comprehend the meaning of this, when he says its name was a door or a door-guard, we must recollect that D was anciently distinguished by a term which also signified a door. Its Hebrew name, דַלֶּת, *Daleth*, means a *door*, or *gate*. In the Greek it is Δ, Delta, or a triangle, a symbol not only of God, but of *all*, as has been already shewn in the remarkable extract cited at page 204, and also in page 395. According to Kaempfer, 1, 2, p. 159, says Bryant, *Dai* signifies a lord or prince. *Dius* and *Divus* were applied in the same manner by the Greeks and Romans, yet they wore titles which properly related to the Gods; and *Dai* did so likewise. This is apparent from its always being annexed to the names of Deities.

51. And here it may be well that I should insert a few pages on the symbolism of *numbers*, which prevails so much in the Apocalypse, and a due consideration of which is requisite for the right understanding of its spirit. These numbers are *three, four, seven, ten, and twelve*, all of which have been considered in some sort sacred from the earliest ages. The number Ten, says Thoth, is the Mother of the Soul, and the Life and the Light are there united; since the number One is born from the Spirit, thus the Unity has made the Ten and the Ten the Unity. Pythagoras, in his discourse concerning the Gods, says: Number is the Principle most providential of all heaven and earth, and the nature that is betwixt them: it is the root of the divine beings and of gods and of daimons: the principle, formation, and root of all things which first existed in the Divine Mind, and out of which all things were digested into order and regularity. *Iambl. Vit. Pyth. c. 38*. Odd numbers were called masculine, and appropriated to the celestials, and these were deemed perfect. Even numbers

were accounted imperfect and female. Pythagoras said that Monad (God) was the Father of number, and Duad (the Spirit) their mother. This doctrine constituted one of his *ineffable secrets*, and was communicated to his disciples at their initiation, as we learn from Iamblichus, who says: I learned this when I was initiated at Libeth in Thrace, Aglaophemus administering the rites to me. Orpheus, son of Calliope, instructed by his mother in the Sangæan mountains, said that Number is an everlasting substance. The universe and all things, says Aristotle, in accordance with the Pythagoreans, are limited by the number three. In accordance with this, we find, says Stuart, *three* most extensively employed in the heathen world, as significant of whatever is *divine, creative, or productive*. As in numbers it forms the first complete composite unity which is indivisible, so in forms and figures that are purely mathematical and ideal it bears a most conspicuous part. The triangle is the basis of almost all geometrical forms, and is itself unresolvable into any other. Accordingly the Hindus make it the symbol of the Gods who are most worshipped by them. A triangle with the point upwards (a *linga*), of Shiva; with the point downwards, of Vishnu (a *yonis*).* The image of Shiva has *three* eyes, one being in the middle of his forehead, and he bears a triangle as his insigne. So the mystical Zennar is a cord of *three* threads: the trident is a common emblem in the hands of their Gods: the mode of worship is ternary, and consisted of bowing the body

* Combined in the masonic symbol, they indicate the mystical union of God with the Holy Spirit. The word union is derived, indeed, from *yonis*. Of this, the freemasons themselves, who have lost the secret of their craft, are profoundly ignorant. They have changed their Isiac rites into an absurd jargon of Judaism and bastard Christianity.

three times: the principal deity in the Cave of Elephanta has *three* heads: the summit of the massive pyramidal pagoda of Tanjore is surmounted by *three* peaks, like the holy mountain Meru. The world, which they consider in some respects as the image of God, the Hindus divide into upper, middle, and lower: man, whom they regard as a kind of μικροθεος, is divided into body, soul, and spirit, just as among the Hebrews. *Wisdom* xvi. 14, *Hebrews* iv. 2, 1 *Thess.* v. 23. [See Part I. page 189.] Himalaya, the mount of the Gods, has three summits: the holy fire is three-fold, and there are three modes of knowledge. Of like signification is the triangle among the Chinese, and the principal province of the heavenly world, Petcheli, they represent as triangular. A tripod they call *spirit* from its symbolical signification. The book Seeki says: "Formerly the emperor offered solemnly every three years to the Spirit of threeness and oneness." The Babylonish ritual required prayer and kneeling three times each day before the Supreme Divinity: the temple of Belus contained three colossal images. Parsism assigned a triangle to Mithras as an emblem. Among the Greeks and Romans this number is conspicuous in respect to things pertaining to sacred rites that have relation to the Godhead. These three threads, says Virgil (*Eclog.* viii. 73), diversified by three different colours, I bind around: three times I carry the effigy around these altars: God delights in this uneven number. On this, Servius, the ancient commentator, has remarked: "The triplex perfect number the Romans assigned to the Supreme God, from whom is the beginning, middle, and end." He adds: "The Power of all the gods is exhibited by a three-fold sign. [See *ante* page 274]. Jove has *fulmen trifidum*;

Neptune a trident; Pluto a *canis triceps*. Apollo is also, Sol et Liber. All things are contained in this triple division, the Destinies, the Eumenids, &c. Plato, in his Laws, says: God, according to the ancient saying, contains the beginning, the end, and the middle of all things. For these reasons, three has always been regarded as a *sacred number*, and is employed in designating symbolically the Godhead itself, or whatever stands in immediate connection with it in the way of worship, ceremonies, rites, holy seasons, &c. And this holy character was attached to it in the East thousands of years before Judaism existed: albeit, if we believe the biblicals, everything on earth has been copied from the Jews. So the Hindus have had, from the most distant time, a superstitious veneration for the numbers One and Three, which are their sacred numbers. A Hindu never gives or receives an obligation for an even sum: if he borrows or lends a hundred, a thousand, or ten thousand rupees, the obligation runs for a hundred and *one*, a thousand and *one*, ten thousand and *one*, &c. The Mahomedans have the same veneration for *One*; hence it was that the revenues stipulated to be paid annually by Soojah Khan into the royal treasury were *one* khorore, *one* lac, *one* thousand, *one* hundred, and *one* rupees. (*Holwell* ii. 21.) The same idea prevails among the Arabs also: hence we have it preserved in the name of that most transcendent memorial of human genius that the world possesses—The Thousand and One Nights.

52. Three and its multiples were deeply mysterious, and the ancients have many allusions to the Thrice-three. The war of the Two Principles, good and bad, was to last 9000 years. The Annus Magnus of the Sabæans was

9000 years, according to some 18000, and to others 36,000. The war of the Titans against Jupiter lasted 9 years. Jupiter visited Minos every 9th year. The famous Grecian festival in honour of Apollo, called Daphnephora, was at the end of every 9 years; the Mysteries of Eleusis lasted 9 days: but the first element of the system was 3. It is observed by arithmeticians, says Hume, that the products of 9 compose always 9, or some lesser products of 9. If you add together all the characters of which any of the former products is composed, thus, of 18, 27, 36, 45, which are products of 9, you make 9 by adding 1 to 8, 2 to 7, 3 to 6, 4 to 5, &c. Thus 369 is a product of 9, and if you add 3, 6, and 9, you make 18, a lesser product of 9.

53. I now come to the number four. The created universe, according to general opinion among the ancients, resolves itself into four elements, fire, air, earth, and water. Four are the regions of the earth, viz., east, west, north, and south; in four different ways is the extension of all bodies conceived of, for they have length, breadth, height, and depth. Four are the seasons; four are the marked variations of the lunar phases. If we go from these to the world of abstract science, that is, the intellectual world, there we find the square a highly important ground-form in geometrical relations. Order, rule, regularity, may therefore be obviously designated by four when symbolically employed. The cube which consists of fours throughout, is evidently a very significant image. The mystical square of the Hindus, which is used as an amulet, is designed to represent the world. It contains three rows of squares (a union of three and four) joined together, and marked with unit numbers, so that

if read in any direction the sum of them is fifteen: the form is thus:

6	7	2
1	5	9
8	3	4

This fifteen consists of 12, the number of the Messengers, and 3, the emblem of the Supreme. The number 5 thus occupies the middle station, and designates the soul of the world; the other numbers designate the world; the *even* ones the earthly elements, the *uneven* ones the heavenly elements. Man, an image of the world, a real microcosm, is drawn by the Hindus on this magic square, with his hands and feet extended to the four corners. The lotus-flower, which has four leaves, is the most favourite of all the symbols taken from the productions of nature, in Hindu theosophy. Buddha, or reason personified, in which the Godhead reveals itself, holds a *square* in its hands, and wears one on its heart; so that four is the symbol of *revelation*, as well as of creation. The veda is divided into four parts, and these are called the four words of the four mouths. Brahma is sometimes drawn four-headed. In pictures the olla, or palm-leaf prepared for writing, appears adorned with four stars. The Brahmin, in sacred meditation, sits upon a square form. Among the Egyptians the symbolic use of four seems to be not less striking. After the *three* four pairs

follow, personifications of the powers by which the world exists and is regulated, viz., Fire and Water, Heaven and Earth, Sun and Moon, Day and Night. The sacred sistrum had four bands or chords, which were struck in order to regulate time; symbols, of course, of order and regulation. The Greeks tell us that these sounds also symbolized the four elements, like the four tones in the Hindu sacred name for God, Aoum. Hermes, the Logos of the Egyptians, the inventor of all the sciences, and of language, and writing, was called τετραγωνος, fourfold, by the Greeks, in imitation of the Egyptian designation of him. This statue was a simple cubiform stone or pillar. The sacred books of Hermes, like the Vedas, were four. The Pythagorean school paid such regard to the number four, that they even invented a new name for it, and called it Tetractys, and it was deemed to be significant of the Universe in order, beauty, and arrangement. The statues of the Gods of Greece, in most ancient times, were *square, i. e.*, cubiform pillars. At Pharæ in Achaia was a cubiform image of Hermes, and around it thirty square stones, each inscribed with the name of a God. At Athens there was a square statue of Venus. The ancient Arabians worshipped cubiform statues, and amulets of this form were common. Cybele, the Phrygian mother of the Gods, was represented in this way; and the Arabian black-stone, Hagiâr al Assoud, was of the same form. The Pythagoreans not only designated the Logos by a square, but represented human souls in the same way, and their highest oath was made by four. The Chinese made four ways of origination, like the Hindus. With them a square is the figure of the Universe. Offerings are made to the four Seasons, on four mountains, laying in four different

quarters. Offerings are made to the heaven on a round hill, but to the quadriform universe in a square place. Among the Sabæans and Chaldæans a square was the symbol of the sun, as the light of lights, in which the Godhead is revealed. The Zand-a-Vesta makes four quarters of the world, and four protecting Genii. Four stars of heaven are the names of Ormusd; men were divided into four castes or classes, and the magi wore four knots in their sacred tiara. Down to the present hour the Parsis consider the *cube* as the perfect image of the world. The paradise of the Hindus is placed on the lofty mountain Meru; it is arched by four mountains, with four gigantic trees on their tops, and there are four rivulets of silver water at the foot. Brahma's palace, on Meru, has four doors, out of which stream four rivers, that flow towards the four quarters of the world; all of which reminds one of the four rivers assigned to paradise in the rabbinical tract in Genesis. The paradise of the Thibetans is in like manner in the mountain peak Rivou: it is square, and consists of four elements: at the foot of the mountain are four stones, with the forms of four animal heads, and also four rivers issue from the mountain. The Chinese paradise is on Mount Koontûn; it is watered by a golden river, which divides itself into four branches, that refresh and animate all things. The Persian paradise is Mount Alborj, the place of Ormusd's throne, formed in four periods. Four rivers water this paradise, and these are the Waters of Salvation.

54. If *three*, proceeds Stuart, is the symbol of the Godhead in its developments, and in its relations to the creation; and four is the symbol of the creation rational

and irrational, but specially of the former, then a union of these two significant numbers might naturally enough be symbolic of a union between God and his creatures—*i.e.* it would naturally enough designate the connection between God and the World. From this relation or connection springs all that is named religion or worship: and with this worship stands connected all that belongs to the solid and lasting happiness of intelligent beings. It is not strange then that *seven*, which, when generically considered is symbolic of union between the Creator and his creatures, should designate many leading particulars which arrange themselves under such a *genus*. Hence, when we find it employed as a symbol more frequently than any other number in prescriptions regarding religious worship, rites, and ordinances: most frequent of all in regard to revelations or communications which God has made to man, or in regard to the results of these—*i.e.*, the peace and happiness of man—there seems to be nothing unnatural or unaccountable in such a use. And, inasmuch as the union of God and Man involves of course the idea of man's most perfect state, it is natural enough that *seven* should easily go over to the designation of that which is perfect, or be considered as the perfect number by way of eminence. There are some *natural* grounds, moreover, for such views respecting this number. There are *sevens* in the world of nature which, to the mind of the ancients, were striking and significant. The Pythagoreans found in the seven musical tones a striking emblem of the harmony which constitutes the universe. All the parts of the Kosmos, as is well-known, move in perfect order, and preserve an entire harmony. Hence they imagined a resemblance between them and the seven

musical tones which, taken together, make up the circle of harmony in music. Hence Pan, the personification of the Universe, was represented as having a flute of seven reeds, emitting seven different tones when breathed upon by its owner, and his music-moving breath was compared to the igneous æther, which the ancients regarded as diffused through the Universe, and occasioning all the revolutions of the planets in what might be named a musical order. From this came the idea of *the music of the spheres*. The God who created the Universe created it so as to regale himself with the music which it was continually sending forth, while the planets moved in circling dance to the celestial harmony.

55. In Egypt the priests offered praise to Hermes, the author of order, rule, and law, by playing on a lute of seven tones; which tones were supposed to resemble the harmony of the spheres. In the same country seven inferior deities were supposed to follow on after the first three; representing the seven original powers. Pan, who connected and united all these, was reckoned an eighth. Among the Greeks Apollo's lyre with seven strings was a symbol of the universal harmony. Apollo himself was named ἑβδομαγενής, born on the seventh day, and the seventh day, Sunday, was consecrated to him. On account of these coincidences of the several planets, and the seven tones of music, the Pythagoreans named seven *the tone*, because within its limits all the gradations of tone were included. In Hindostan, where man was considered in the light of a microcosm and microtheos, he was regarded as an image of the great seven-stringed lyre, and the Hindus reckoned his members in such a way as to make seven of them. The seven days of the week (a division

which prevailed nearly over all the earth), shows how extensively a seven-fold division of time existed in the ancient world. The Hindus place around their paradise in Meru seven peninsulas, and around these seven seas. Albordj, the paradise mountain of the Persians, has seven Keshwars or girdles of the earth, corresponding to the seven climates of the Arabians. Around the paradisaical mountain range of Himavata of the Thibetans, stand seven mountains surrounded by seven seas. The Hindus have seven purgatories; the Persians have seven Mithragates, through which the soul progresses to a state of perfectness: and the Pythagoreans held that a transmigration through the seven planets was essential to the entire purity of the soul and spirit. Among the Cabbalists the septenary number denoted universality, and was termed by the Pythagoreans ουλομελεια, the All-music. They also gave it the name of σεβασμου αξιος, worthy of veneration. There were *seven* vases in the Temple of the Sun at Babian in Upper Egypt; *seven* altars which burned continually before Mihr; *seven* holy fanes of the old Arabs: *seven* boobuns of perfection in the Hindu code, the seven worlds of the Indians and Chaldæans.

56. *Seven* seems to represent a large and complete yet uncertain number. Hannah, in her song, says, *The barren hath borne seven*, I. Sam. ii. 5, that is a great and indefinite number of children. In its Hebrew etymology it signifies fulness and perfection. Philo styles it τελεσφορος, the completing number: and it is mentioned as such by Cyprian who cites passages from the Apocalypse and other Scriptures, to shew the *consummatio perfecta et legitima* of this number. Gregory Nazianzene calls seven *the number that hath power*. The Arabians and Indians had

seven celebrated temples, and believed in *seven* compartments of hell. And among the Hindus we still find this maxim in common use, *A man's own mind will tell him more than seven sages that sit on a high tower*: the profound depth and beauty of which has never been excelled. According to Pythagoras it is a number venerable, perfect and accommodated to things sacred. Grotius has produced proofs from Homer, Hesiod, Callimachus, Lucian, and Tibullus, of an observance of a seventh day or Sabbath among the most ancient peoples: and from Herodotus, Dio Cassius, and Philostratus of the reverence in which it was held by Indians and Egyptians.

57. In the Hindu legend which commemorates the assumption of the prophetic office by the First Messenger, we have the number seven pre-eminently mentioned. Gaudama (the Bhoodist name for Adam) (22) remained with his family till he was twenty-nine years of age, he had married, and had had one son; he then left his family and kindred, and wandered in the jungles and woods for six years: at the end of that time he met a holy man of Thōteya, who was cutting herbs. Thōteya gave him seven bundles of grass: with these he continued his wanderings till he arrived at a peepul tree (23) in Boodha Gaya. He then felt a secret influence come over him, that the time of his becoming a Boodh [a Messenger] was at hand: he accordingly spread out the seven bundles of grass, and said, *Let a sign appear*. Immediately there arose from the earth a Throne of Diamonds, upon which he sat himself down: and then the mysterious influence came over him that rendered him a Boodh. He remained seven days on this throne, being impregnated with the Boodhic spell: this spot was thenceforth called Rajah

Paleng, or the Royal Seat. The ruins of a tsedya (or small pagoda), built over it by kings, is still shewn. From thence he arose and removed to a short distance to the eastward, and sat down contemplating the Throne with a fascinated love: he remained in this state without moving or even winking his eyes for seven days: this spot was thence called anie meethaka, from *anie* without, and *meethaka* to wink; here also, as in all the other spots, the ruins of a tsedya are shewn. Thence he removed to a spot a little eastward, and kept walking backwards and forwards in contemplation the space of another seven days: this spot was styled Radana Chundkomar or the Jewelled Way: a building, the length of the walk, was built over it by after kings, the ruins of which are yet shewn. From thence he moved a short distance to the west, and there the Dewatas built him a habitation of resplendent gems, in which he remained for seven days, and composed the Abiedhurma, or Perfect Justice; the mode by which mortals may obtain Nieban, or everlasting bliss with God; this spot was called Radana Ghur, or the House of Gems. Thence he removed a short distance to a peepul tree where the shepherds came for shade, and remained there for seven days absorbed in meditation: this spot was called Ajie pala Nigroda, or the Shepherd's peepul tree. Thence he removed to a place called Mooja Linda, and there remained seven days, during which a fearful storm arose, such as was never witnessed before, and the rain descended in torrents: it was then that the Serpent King, who was in a lake close by, bethought himself to shelter Adama: he first intended to have raised for him by magic a Shed of Jewels that should excel in splendour the house made for him by the

Dewatas; but then he thought himself of a method by which he might shew his devotion in a still more enthusiastic way: so he distended himself enormously, and turned himself seven times fold upon fold, round Adama, so as to form a hollow cavity: his head also he distended, and with that he shielded the head of the Prophet. In the midst also he formed a seat resplendent with gems, on which he placed Adama; but the latter was so absorbed in meditation that all this passing scene around him was unheeded. From thence Adama rose and removed to a place where he remained in meditation another seven days. During these 49 days Adama was undergoing that impregnation which rendered him a finished Boodh. He neither ate nor drank, nor washed his mouth; he then arose, took refreshment and commenced his ministry. I may add, that it was during the 49 days of sacred abstraction thus described, that Adama is by some thought to have transcribed the scenes of the Apocalypse on the leaves of the sacred palm or peepul tree.

58. The images of the gods frequently appear with *sistra* in their hands. The *sistrum* was, as Salmasius observes, of the form of a racket; it was of copper; holes were pierced through it in which were put small rods of the same metal; the instrument, when shaken, made a noise like that of castanets. The *sistrum* had often four rods: sometimes only three. Those who are conversant with the symbolical language of Egypt find in the four rods or bars allusion to the four elementary principles and their harmonious arrangement, concerning which the author *de recipiendis Manichæis*, uses these beautiful expressions, addressing himself to the deity. Thou,

arranging the creation from the four elements, hast crowned the circle of the year with four seasons. Tollius thinks that when the bars are three in number, an allusion is made to the elements of fire, water, air, and that the sistrum itself signifies the earth. This instrument also refers to the harmonious arrangement of the heavenly bodies. The heavens, says Ficinus in his Commentary on Plotinus (*Enn.* 3, lib. ii.) are, according to the Pythagoreans, the lyre of the Deity. The ancient philosophers, observes Plutarch from Timæus, placed in the hands of the statues of the gods musical instruments, not as wishing to ornament them with the lyre and flute, but as thinking that nothing was so much the business of the gods as the harmony and arrangement of things. This beautiful order, this music of the spheres, is fancifully illustrated by Pythagoras; by Timæus in his dialogue about the Soul; by Plato in his explanation of it; and again by the commentators on him. Aristides, in his third book on Music, has unfolded the same doctrine with Plato, and alludes to it in the animated address in the first book, part of which I here give from the corrected text of the learned Meibomius. Whom shall we first invoke as an assistant on this occasion? Shall we not call on Him who has arranged all this visible world by means invisible, and who has framed with such perfection the whole soul according to harmonic proportions?—whether it be lawful to call him *Demiurgus*, aptly applying the name to him from the things which are his works, or whether we should call him Pure Species, intimating that from which men have derived their powers: or whether we should address him by the title of Reason, or The One, as men

of sublime understandings and wisdom have, or by any other name: manifesting by the former appellation that he arranges and beautifies all; and by the latter pointing out that he brings together, and binds into one, by indissoluble chains, things many and different. Him let us invoke and pray to, that he may afford us all necessary perception, and grant us all facility to speak in a manner worthy the subject proposed.

59. So much for the number *seven*: let us now glance at *ten*. Among the Hebrews the name of the perfect number, i.e. Ten, was Iod, or Ii, their name of God. Among the Arabs it was Eya, the ancient Indian name of God, and among the Greeks it was I, or EI, the same as IE, 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 the X should stand for 600. In the Chinese language the 24th radical, the Shih, is the shape of the cross, thus, +, and means *ten*. [See *ante* page 230]. It also means complete, perfect, perfectly good. Thus the same system is universally found. It forms part of the word Shiloh, the Sun, and the Messenger. The phallos and circle IO also make the perfect number. Ten was anciently called the first square, being composed of the four first numbers, $1 + 2 + 3 + 4 = 10$. It comprehends within itself the nature of even and odd, and makes all numbers complete. On this subject General Vallancey observes: And hence the Sephiroth tree, or tree of numbers of the Cabalistical Jews; and this tree contained 10 names, viz., Corona, Sapientia, Prudentia, Clementia, Gravititas, Ornatus,

Triumphus, Confessio laudis, Fundamentum, Regnum. The number 10 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 10 by the word *mid*, that is, perfection, Metis, a name for the Holy Spirit, and Aumid; and the Irish call it *deag* [the Syriac Dag or Fish], a word of like meaning: and for this reason the Chaldæans formed the word *jod*, or number ten, by an equilateral triangle, thus, \triangle , 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 *lamh*, or hand, synonymous to the *jod* of the Chaldæans, and thus it became the *name of a cross* and of the high priest of the Tartars, and of the Lamaic Messenger of God; and with the Irish *luam* signifies the *head of the Church*, an abbot, &c.

60. *Twelve* being beyond the limits of those which are named units, must of course be regarded as a *composite* number. As *seven* is made up of four and three added together, so *twelve* is made up of four multiplied by three. From the most ancient times the division of the zodiac into twelve constellations, which circumscribe the annual course of the sun, appears to have been made. Hence the twelve months. The Chinese emperor Yao placed twelve Man-

darins over his kingdom to commemorate the Twelve Messengers of the Apocalypse. The Arabians were divided into twelve tribes thousands of years before the æra of Mohammed. In old Persia, the palace of the King was surrounded by four courts, over which twelve officers presided. Diodorus Siculus says that the most ancient Egyptians were divided into twelve dynasties: twelve towns were founded by Cecrops in Attica; the ancient areopagus consisted of twelve members. The Etruscans arranged their magistrates by twelves. The twelve tables of the Romans are well known. In ancient Germania there were twelve priests of Odin. Twelve Brabeutai among the earlier Grecians, presided as judges in the Olympic games, and other solemn and religious festivals. The office was most honourable. They appeared in purple, crowned, and with wands; and it was their province to decide the victory, and crown the conqueror. Their awards were always so impartial that Pindar calls the garlands which they bestowed *Θεμιλεκτους*, chosen by Themis, the Goddess of Justice. The observation made respecting the 12 Caesars only applies to a part of an universal mythos. There were 12 tribes of Israel, who all assembled to worship at one temple. There were twelve tribes of Ionians [Holy Dove worshippers] who all assembled in like manner at one temple. There were twelve tribes of Etruscans, who all assembled at one temple, and who by colonies founded twelve tribes in Campania, and 12 more in the Apennine mountains. There were 12 Caesars, and 12 Imaums of Persia, followers of Ali, all believed to be foretold by Esdras, 2, ch. xii. 11, 15. When Moses built a Druidical temple near to Sinai, he set up

12 stones. At Gilgal again twelve unhewn stones, and at Gerizim again 12 stones in circles. I need not point out the circles of twelves so often found in the remaining Druidical temples—all Boodhistic, Pythagorean, and Masonic, still intelligible in many of our chapter houses; for the builders of these were the oldest monks (probably Carmelites) and masons. It is not contested that the institution of a jury of *twelve* existed in the time of William the Conqueror. The document which remains of the dispute between Gundulf, the Bishop of Rochester, and Pictot, the sheriff, ascertains this fact. The jury appears to me, says Turner, to be an institution of progressive growth, and its principle may be traced to the earliest Anglo-Saxon times. *Hist. of the Anglo-Saxons*, iv. Some say that a trial by a jury of twelve was in use among the ancient Britons, and others that we had it from the Greeks. *Jacob's Law Dict.* The number twelve, says Rozen, is preserved in the north; the territorial tribunals are composed of twelve members, named in the language of the county, Telfmen, or Twelve Men. The Irish word Coisire (pronounced cosheree) signifies an assembly of Judges for the decision of causes; it is also a jury of twelve men. *O'Brien and Shaw's Dictionary*. Dans chaque Parganah, says Anquetil, il y' a une *Cacheri*, ou cour de justice. *Legislat. Orient*, p. 97. It certainly was in use among the old Etruscans. The twelve Lucumones presided over twelve provinces—they took on themselves the administration and distribution of justice, and on extraordinary occasions, such as the trial of property, of life, or death, they were summoned to meet at Voltumna, where the grand national tribunal was held.

61. And thus much I have thought it necessary to say about symbolism and numbers, for it will be impossible for the reader ever to comprehend the divine meaning of the Apocalypse, unless he brings to it some knowledge at least, of that sublime and daring order of metaphor, in which almost every incident that it reveals has been conceived. But the reader must not content himself with this meagre sketch.

NOTES TO BOOK IV.

Note 1 (page 373).—The God, of which the Emperor Helio-Gabalas styles himself the priest, is described by Herodian. He has no image made by hands, erected as among the Greeks and Romans, bearing the figure or resemblance of a god, but instead of this there is a *huge stone* [or monolith] of a circular base, and gradually lessening upwards till it ends in a sharp top *like a cone*: its colour is *black*, and there is a sacred tradition that *it fell from Jupiter*. *Book v.* We read in Roman history of a Sacred Stone, which was called the Mother of the Gods. OVID *Fasti*. iv. 263. LIVY xxix. Arnobius tells us that this Stone was but small, and could easily be carried by one man; that it was black and tawny, with prominent corners. Keightley considers that it was an *aërolithe*. It was no doubt a symbol though the common people did not know it. Modern religionists can laugh at this stone, and wonder at the credulity that consecrated it with so solemn a title; and, having indulged their laughter to the full, they go and swallow a *wafer*, which they believe to be the Supreme Lord of Heavens and Earths. Apollonius Rhodius says that there was a sacred black stone in a temple of Mars to which all the Amazons in times of old addressed their prayers. This was a *linga*. All ancient people venerated stones in some form or shape. In the Hebrew tracts several instances of it occur. The sacred black conical stone at Mecca—the cromlechs of the ancient Britains, the coronation stone in Westminster Abbey are others. Among the Hindus and Mexicans the worship shown to conical and circular stones was very remarkable. In the treaty of Nerthinsk, made between the Russians and Chinese, Pennant tells us that the ambassadors of the latter, according to a custom of the earliest date, raised two pillars upon the spot to determine the boundaries of the respective empires, and on them engraved the Treaty. *View of India*, iii. 183. Each Pillar indicated that the Supreme God of each witnessed this treaty.

Note 2 (page 381).—Ancient mythology, says Faber, delighted to veil the simplest truth in the language of mysterious allegory; the hierophants rightly judging, from their knowledge of human nature, that the religion which they inculcated would thus be rendered more venerable in the eyes of the abused multitude. *Pag. Idol.* i. 16. Does this furnish a clue to the reason why our Christian priests have done the same thing? and have overloaded the lessons of truth with speaking snakes and the hundred other mysteries which now disfigure religion? The language of the New Testament is not the only language in which metaphor has given birth to legend. We know that in the case of Christianity the oriental figures of Jesus are the sole bases on which doctrines generally believed to be of vital consequence are supported. Yet in speaking so, he merely spoke as an Eastern ever will continue to do. The Hebrews termed sparks, *sons of the burning coal*; one who is to die, is a *son of death*. The Arabs call a traveller, *a son of the way*; a warrior, *a son of battle*; springs, *daughters of the earth*; mist, *daughter of the sea*; tears, *daughters of the eye*; and dreams, *daughters of night*; an ass is with them the *father of hanging ears*. The person born on the bank of a lake or river, would be called its son; one coming by sea, *a son of the sea*; and when the metaphor came to be understood literally, persons thus spoken of would be looked upon as children of the river or sea-god, and legends would be devised accordingly.

Note 3 (page 382).—The splendid temple on the river Sala, the present site of Upsal, which is said to be of great antiquity, *dating its existence from the time of Ninus*, was decorated with a profusion of costly ornaments, plates, and chains of burnished gold: and contained a representation of Odin, Thor, Frea. These were placed beside each other on a line. On the right stood Odin, a gigantic figure bearing his Sword: in the centre stood Thor his son, bearing a crown, sceptre and mace; while on his head twelve stars shone to denote him as a Messenger, one of the twelve. On the left was Frea or the Holy Spirit, depicted as AO or two-sexed, and having the same generative emblems as we see in Hindostan. Yet so chaste were this people, says the Rev. Mr. Oliver, that their continence and absolute deference to the weaker sex gained the applause of all polished nations. Even Tacitus could say, that amongst this people the females were safe from personal insult: and the sanctity of the matrimonial bond was so devotedly venerated as to merit the most unqualified applause. (*Germ.* c. 18.) And Salvian says that these barbarians were worthy of admiration on account of their continence, and that they were

literally the reformers of the Roman manners. (SALV. *de gub. dec.* lib. vii.)

Note 4 (page 384).—The symbolism here mentioned by Daubuz resembles in some sort the doctrine of *Correspondences*, which is a leading doctrine of the Swedenborgians proper, and it is explained by the following Targum on the first verse of Genesis. By Wisdom Aleim had made the essence of the earth, and the essence of the two heavens—that is, the invisible and the spiritual, which the eye hath never seen, and the heart of man cannot conceive; and the visible consisting of the planetary spheres, the empyreum, and the day or crystalline sphere. And it is their creed that all that is *visible* corresponds in the most exact particulars with all that is *invisible*.

Note 5 (page 388).—The Egyptians, says Bryant, were refined in their superstitions above all the nations in the world. Whatever they deemed salutary or of great value, they distinguished by the title of *sacred*; and consecrated it to some God. This will appear from words borrowed from Egypt. The Laurel, Laurus, was denominated from Al Orus; the berry was termed bacca, from Bacchus; Myrrh, Μυρρῶα, was from Ham Ourah; Casia from Chus. The Crocodile was called Caimin and Campsa; the Lion El-Eon; the Wolf El-Uc; the Cat Al-Ourah; whence the Greeks formed λεων, λυκος, αλουρος. The Egyptians styled Myrrh, Baal; balsam, baal samen; Camphire, Cham-phour, καμφουρα of Greece; Opium, Ophion. The sweet *reed* of Egypt was named Canah and Conah by way of eminence [and in allusion to the APOCALYPSE, section 50]; also Can-Osiris. Cinnamon was denominated from Chan-Amon; Cinnabar, κινναβαρις, from Chan-Abor; the sacred beetle, Cantharus, from Chan Athur. The harp was styled Cinnōr, and was supposed to have been found out by Cinnaras; which terms are compounded of Chan-Or, and Chan Arez; and relate to the Sun, or Apollo, the supposed inventor of the lyre. Priests and magistrates were particularly honoured with the additional title of Cahen; and many things held sacred were liable to have it in their composition.

Note 6 (page 389).—Instead of obelisks, says Josephus, Moses set up pillars (lingas) on which was a model of a boat or ship Ani (Yoni), and the shadow of a man disposed upon it (God, or the Messenger). The linga and yoni were also symbolized by the Peruvians by a solitary *pillar* placed in the centre of a circle which was described in the area of the Great Temple. This also served, says Prescott (*Peru* i. 126), to determine the period of the equinoxes. The fire Towers of Zaratusth were all lingaic-shaped.

See HYDE *Religio Vet. Pet.* See also MILLIN. *Galerie Mythologique*. Pl. ii. 5, for a representation of the Lingam according with the Iranian Fire-Temples. So the trident was a symbol of the phallos, or instrument of generation whose products are three-fold, body, soul, and spirit: and a *shell* typified the female nature.

Note 7 (page 393).—Thus the grammarians can find no better meaning for Zand-a-Vesta, the holy and sublime book of the Fifth Messenger, than that it signifies a *tinder box!!* And the tractarians, with their millions of money, can find no better way of expending it than in diffusing over the earth their soul destroying fables and debasing falsehoods. The Bishop of London calls for a million to build new churches, which, when built, will remain empty; for who can bear the weekly pulpit? Could he not devote the money more usefully? I read in the Morning Star, of April 9, 1867, the following letter, descriptive of what takes place in the centre of Paulite civilization—in that Great City which subscribes millions of gold to diffuse nonsense among the blacks. Why does it not look at home? Why does it not remember the words of Jesus: *By their fruits ye shall know them*; and thus judge of Paulism by what it produces? The letter is headed *Dark Scenes in London*, and proceeds as follows: I do not suppose that in the *worst* city in the world the scenes that it describes could be outdone. Sir,—A pleasant friend of mine tells a story of a man who came from Dover with a return ticket to see London. He spent the forenoon (says my friend) in staring at the Charing Cross Hotel, and the afternoon in Madame Tussaud's chambers of Horrors! He then returned to Dover with a profound conviction that he had seen London. It takes a long time to explore the metropolis, and few men have done it thoroughly. Few men, moreover, have seen the interior life of this great city, and still fewer have had even a glimpse of the hidden things which lie around us. Let me lift the veil a little, and, if I reveal dark scenes only, I shall do it, not forgetting that there are bright and beautiful scenes too. Some parts of London, then, let me say, are in a deplorable condition from overcrowding. There is a small section of it—not larger than Russell-square—which contains 635 houses, in which there reside 7,496 persons! There are 1,780 children, of whom 1,350 never attend any school. Not far from this district is a street containing 24 houses, where strong drink is sold. Need I say that dirt, fever, violence, and profligacy abound in the neighbourhood? Both the men and women who reside in it are often most brutal in their features, speech, and habits, and are totally destitute of natural delicacy and human love. As

for religion, they care nothing for it. *Beefsteaks and porter, gin and tobacco, are more to them than heaven itself.* In many nooks of the metropolis some repulsive scenes are often witnessed. In a large *cul-de-sac*, for example, may be found on almost any fine day a crowd of men, amounting to from 100 to 200, engaged in reckless gambling. They are all thieves, burglars, and holders of tickets-of-leaves. *When excited by a quarrel their aspect is that of savages. They swear horribly.* They affirm their readiness to fight their opponents till they are blind. *Murder is on their lips and in their hearts.* I have seen another group of them huddling and crushing all together in a corner to witness an exciting game of chance—the mob panting, swearing, perspiring, and so maddened that I thought they would suffocate each other in their furious eagerness to see the sport. All this was within a few yards of a police-station, and a splendid thoroughfare, which is, however, only as a “whited sepulcher” to hide the physical and moral corruption which seethes and reeks behind it. The railway arches of a certain part of the metropolis are nightly the dark spots *in which are gratified some of the vilest passions of homeless wretches.* In many parts of London may be observed ragged, misshapen, shambling men and women, who, as the gloom of night comes on, converge towards these arches, and there sleep *en masse.* Let some amateur casual sleep with them, if he dare, and the languid cliques who believe in nothing, will hear what may, perhaps, rouse them from their shameful apathy as to the state of the homeless classes. But modern Sadducees are hard to move; they prefer lotus leaves, operatic music, and luscious wine. I fear to write of juvenile depravity; but let me venture a few lines. Careful observers of metropolitan life must have noticed gangs of young girls—three, four, and five together—who saunter idly along the streets, and every now and then give a loud laugh, or sing a chorus of some low song, or push, fight, and swear for their own amusement. Not far from them follow gangs of boys of a similar character. Well, most of these boys and girls have no home; desire no home. They thief, rob old men, beg, pilfer from stalls and shops; take from children the money given to pay for their schooling; abscond with rugs, whips, and coats from traps, carts, and other vehicles; and, in fact, subsist entirely by predatory habits? Where do they live? In the streets. *Where do they sleep? Anywhere. And they prefer to sleep altogether!* I need not say more to indicate the horrors of their precocious depravity. A fearless man sees strange sights. For many years “the dark arches” under the Adelphi presented weird adventures to those who dare explore them. Lost beings flitted

past you like shadows. They rose beneath your feet like ghosts. *They growled when you stumbled over them as they lay in their rags, and some of them would have choked you for a shilling.* The arches are safer and better now, but the last time I plunged into them with a friend I found a frightful-looking woman, who started from her lair, and with a shriek fled out of sight. It was in one of these "dark arches" that a poor young girl died, and was discovered white and cold. But it is inside—not outside—that the worst part of metropolitan life is to be studied. Let none, however, pass behind the scenes who has not a pure heart, an unflinching eye, and a self-possessed manner. Let him not go to enjoy, but in a large, enlightened, Christian spirit to study what he may see, that he may know to cure what is evil. Let us glance at some interiors. Here, then, is a room in a public-house filled with people. Smoking, drinking, singing, and sweethearting of a coarse kind is going on. Many of the company are below twenty years of age. One lad is treating three girls. This house is kept by "a respectable licensed victualler!" Here, next, is a small theatre crammed with young people. The girls giggle, eat nuts, drink porter, leer at the boys, and shout messages to "our Sal." The boys smoke, drink porter, eat nuts, leer at the girls, and call to the fiddlers to "play up." The curtain rises, and a comic song and dance begin. *The dance is simply infamous—the song is like it.* Now, why has this entertainment gone on for years? Can the police not stop it? Is there no police power or magisterial authority to prohibit shameful dances and immoral songs? If that power does not exist, ought it not to be created? In some parts of London thieves densely congregate. Let no reader of this letter here expect any romance. There is no romance in the life of a thief. "Penny numbers" are idle tales. Thieves—as a class—are a wretched, cowed, ignorant, self-shamed, despicable lot of ruffians. That is a mild way of putting the case. I have known scores of thieves, and never knew one who had a decent home, any respect for woman, a noble aspiration, a merry heart, and a bright future. Their houses are dingy, their meals rude, their leisure hours wearisome, their female friends worthless, their amusements brutal, their children a burden, their souls debased, and their lives intensely low, cruel, and bad. Most of them feel that they have made a bad bargain with the devil, and lost the game they meant to win. A thieves' house! There are hundreds of them, where every man is a thief, every woman worse than a thief, and every child a predestined criminal. I have visited those houses late at night and early in the morning, and any young clerk or errand boy, or poor man's daughter who becomes an inmate of any

one of them will find it a present and immediate hell. I know one of those inmates. He has been a swell-mobsmen for twelve years, and spent nine of them in prison. Another has spent eighteen years in prison, and is now old, poor, and miserable. *Those houses are plague-spots of the worst kind, and no man knows a tittle of the deeds of cruelty and lust which transpire within their accursed walls.* Sporting houses have great attractions for some persons. They forget that pugilism ruins its heroes. Fast men see the boxers in their prime, when they can run, leap, wrestle, and fight. But I see them after the fight—bruised, bleeding, depressed, drunk, almost dead. I know also how pugilists often die. One of the chief heroes of modern times—a champion of England—died in utter destitution. But pugilism is waning, and will soon cease to have any attractions for the people of the nineteenth century. Such, Mr. Editor, are some of the dark spots with which my vocation has, without any personal choice, made me familiar. How much longer they will exist to form blots on our metropolitan civilisation and the reproach of our national Christianity it is not for me to predict. I do, however, feel that more legislative interference, police regulations, and Christian philanthropy are all increasingly required for their removal, and that two measures, at least, are necessary, namely, a Permissive Bill and compulsory education. Even these, if granted to-day, would not completely abolish all the evils which I deplore, but they would, undoubtedly, vastly diminish in time the ignorance, vice, crime, and misery which now rear their rampant forms in the midst of our great metropolis.

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Note 8 (page 394).—The Siege of Troy was a religious war, undertaken to recover a stolen Sacred Image or Palladium of the Holy Spirit, the Moon, S'Elene, to which extraordinary powers were popularly assigned. Helen is *Hel*, הל, and חל, *nh*, the *Anima*—in a word, the Holy Spirit. The Greeks were Iones, or worshippers of the Yoni. The APOCALYPSE was called the *Golden Napkin* of Ceres. Herodotus gives a curious myth upon this, ii. 122. Suidas seems to hint that the Golden Fleece was a mystic Volume; for he says that it was a parchment book in which was written the whole secret of transmuting all things into gold. But are not the truths of the APOCALYPSE, if they were but acted on by men, capable of the like splendid transformation? Did Origen allude only to judicial astrology when he wrote: *The Heaven is a Book filed with characters*: the stars so many signs which denote

the fate of men and kingdoms: to read them is above the ordinary capacity of men: they *may* attain it, and sometimes do? Does not this passage rather indicate a knowledge of the APOCALYPSE? Could Origen believe in judicial astrology? Vallancey speaks of Seona-Sabha, or "*Hercules's pictures*," with which the priests used to predict in ancient times. *Collect.* v. 40. Was this an illuminated APOCALYPSE—the great repository of all prophecy? There is scarcely a single passage, either in the APOCALYPSE or in the Mysteries, which is not susceptible of the most varied phases, and yet all are consonant with the doctrines which I have disclosed. How curious are the following myths, yet how they prove their own truth, and how they harmonise with my teachings: Those who were initiated into the Lesser were admitted to the morning sacrifice to see the Secret Ritual [the APOCALYPSE], which was wrapped up in symbolical figures of animals, in such a manner that the writing was concealed from vulgar eyes. This mystical Ritual was kept in the *petroma* or stone chest, which, after this exhibition, was again safely lodged in the Sanctuary. This sanctuary was sometimes made of brass, often of marble and alabaster, and frequently of gold and silver: the Holy Spirit was concealed under the name of the Old Woman. Thus we read in Pausanias of a hidden Volume of the APOCALYPSE. But Epiteles, he says, the son of Æschines, whom the Argives chose for their general, and the restorer of Messene, was commanded in a dream to dig up that part of the earth in Ithome which was situated between a yew-tree and a myrtle, and take out of a brazen bed-chamber which he would find there an Old Woman worn out with her confinement and almost dead. Epiteles therefore, as soon as it was day, went to the place which had been described to him in the dream, and dug up a brazen water-pot; this he immediately took to Epaminondas, who, when he had heard the dream, ordered him to remove the cover, and see what it contained. Epiteles therefore, as soon as he had sacrificed and prayed to the god who had given the dream, opened the water-pot, and found in it *a thin plate rolled up like a Book, and in which the Mysteries of the Mighty Goddesses were written.* This was the secret which Aristomenes had buried in that place, and they report that the person who was seen by Epiteles and Epaminondas in a dream was Caucon, who formerly came from Athens to Andania, in order to deposit certain arcana with Messene, the daughter of Triopas. *Messenics*, xxvi. Gyges, according to Plato, found a brazen horse in a cavern. Within the horse was hid the body of a man of gigantic stature, having a brazen ring on his finger. This ring Gyges took, and found that it rendered him invisible. The cavern

meant the Eleusinian Mysteries, where the semblance of a Horse, that is, the Holy Spirit, Hippa, was shewn, from whose bosom came the gigantic Man, or Messenger of Truth, bearing in his hand the ring, the circle of all human knowledge, that is, the APOCALYPSE; which ring, or Knowledge, having been given to the Initiated, he walked henceforth invisible among men—that is, visible as brother only to those who had been enrolled into the same sacred order. God was also frequently symbolized as a Panther; and in the *Archæologia*, vol. ii., there is a plate of a splendid silver Panther, which was dug up amid some Tartarian ruins, and which symbolizes God seated on his Throne, and proudly governing the four cardinal points of the Universe. Panther is Pan-Thor, All-Thunder, and also All-Fire, and it is the Greek Pan-t'-Eros, or All-Love. These primitive names for God are myriad-faced, and have innumerable symbolic meanings.

Note 9 (page 395).—The Greeks, who were almost always wrong in their notions of other people, said that the Egyptians worshipped the Nile. They never did so: they worshipped Neilos, the Sun, the letters of which in numerals made 365. Vallancey, *Collectanea*, v. 160.

Note 10 (page 402).—Jupiter, says Herodotus, not being willing to shew himself to Hercules, who was very desirous to see him, but unable to refuse him absolutely, at last thought on this expedient. He cut off the head of a Ram, pulled off its skin, and covered himself with the hide, and shewed himself to Hercules in this dress: and upon this account the Egyptians afterwards represented Jupiter with a Ram's head. There is a curious likeness between this legend and that of the ram of three years old, through whose fragments God appeared to Abram in a smoking furnace and a burning lamp. *Gen.* xv. 9—17. See also *Exodus* xxxiii. 18—23. As the Jews *borrowed* this, and indeed almost everything else, including their gold, and jewels, and articles of silver (*Exodus* xi.) from the Egyptians, so we find them also stealing their mythos of Typhon, the brother and also the murderer of Osiris, as unceremoniously as they plundered them of their property before the exodus. Osiris and Typhon are Abel and Cain under new names. So Adam was, by the Greeks, symbolized as Athamas [Thammuz], Son of Aiolos (God). The oracle ordered him to slay his son Phryxos: as he was about to do so, a cloud interposed and brought a gold-fleeced ram, which was offered up to Zeus in place of Phryxos. This identifies Athamas with the Genesis Abram, but the latter was a title rather than an individual's name. We are informed by Herodotus (ii. 39) that the practice of imprecating on the head of the victim

the punishment for his own sins, which the sacrificer wished to avert from himself, existed as a general heathen custom. The Egyptians, he adds, for this reason, would not taste the head of any animal, but flung it into the river as an abomination. This rite was also borrowed by the Hebrews. "*And Aaron shall lay his hands upon the head of the live goat, and confess over him all the iniquities of the Children of Israel, and all their transgressions in all their sins, putting them on the head of the goat, and the goat shall bear upon him all their iniquities.*" (LEV. xvi.)

Note 11 (page 403).—The ancient round tower within the churchyard of Brechin in Angus-shire is a *linga*: it has the figure of an Elephant (the Holy Spirit), having the feet of (that is, supported by) a Lion (God) and a Horse (the Sun, or the Solar Messenger). By the Hindus this is often called, by way of pre-eminence, the horse of Kalankee, one of their names for Chinghiz Khan, the third Kabir and eleventh Messiah of God. And as the crest of Osiris or God was a Hawk—that is, the Sun—so the crest of Horus, or the Messenger, was a lion, the lion of this APOCALYPSE, the lion avatar of primeval Hindostan. The Chief Druid in Britain was styled a Lion. (*Gododin*, Song, 22). This Lion was God and the Messenger. Hence, under his first type as God, has been the custom of making the Water, which proceeds from cisterns and reservoirs, as well as spouts from the roofs of buildings, come through the month of a Lion. It symbolizes the emanated birth of the Holy Spirit. See Part I. page 136. The Sphinx, which is the head of a beautiful Woman on the body of a Lion, conveys the same idea: God and the Holy Spirit, as Bi-une, or A O.

Note 12 (page 411).—The mortal who saw Minerva in her naked virgin-beauty lost the sight of his eyes, but became endowed with the prophetic power—a beautiful allegory of the Soul that in its contemplation of the Heavenly Loveliness loses its carnal eyes and is at once divinely inspired. Plutarch tells us that the Egyptians clothed the statues of the Messenger with a veil of *the colour of flame*, from an idea of his connection with the Sun; and in their sacred hymns they invoked him as the one "who is *concealed* in the arms of the Sun." Yet the wretched Mosheim, in his notes on Cudworth, asserts that the Egyptian sages *had no meaning whatever* in their allegorical and symbolic theology.

Note 13 (page 412).—The Tree here mentioned was the beautiful Tree of Life (APOCALYPSE, section 67), which Tantalus was fabled to behold from Hell, as Dives was fabled to have gazed upon the glory of the Heavens while plunged in Gehenna. And the

punishment of both consisted very much in their constant deprivation of that Paradise beauty which seemed close at hand. And the water also which eluded Tantalus was the River of the Water of Life, beside which this Tree Ydrasil grew. It was for this Water also that Dives begged. Each mythos is a cognate of the other: both were founded on this section of the APOCALYPSE. The Jews called it the Almond Tree.

Note 14 (page 413).—Alcæus and Sappho both assign the office of cup-bearer to Hermes; for the Messenger does indeed hand round bread from heaven. *This is the bread that cometh down from heaven, that a man may eat thereof, and not die. I am the living bread, &c., &c.* JOHN vi. 50. Hebe was Heva, or the Jewish Eve, which means serpent. She is the wife of Al-kidi, the lion of God, or Jid, that is, Adam. Hebe is also יהוה Ihvh.

Note 15 (page 413).—Hesiod, to whom, for many reasons, I think the APOCALYPSE was known, says that the Muses taught him a divine song, as he fed his lambs beneath divine Heli-Con. He adds that they gave him as a staff [or Book] a branch of very luxuriant Olive to pluck; a branch wondrous to behold, and *breathed* into him a voice divine, that he might sing of both the future and the past. I have already intimated that as the Messenger was called the Branch from the Olive tree of Heaven, so also was the APOCALYPSE itself so called and so disguised; and Hesiod, under this typology, meant probably that the APOCALYPSE had been communicated to him. Is there not an analogy between the Hebrew Meshoh, or Messiah, and Mousai, the Greek for Muses? Note that the Holy Spirit is called by Hesiod, the violet-hued Fountain, IO-ειδεξ; and that Heli-Con is a fabled mountain, which typified the Sun and the Spirit of God. Hence the Muses, or 9 Teachers, are called Heliconian, and they are said by Hesiod to dance with delicate feet about the velvet-hued Fountain, and the altars of the mighty son of Cronos; they are also said to bathe their soft skins in Perm Essus, or Hippocrene (the Fountain of the Sun) or sacred *Olmus*, the Alm, Olm, or Holy Spirit. See Part I, page 10. But Perm Essus is the article P, prefixed to Erm or Hermes, the Messenger, and Essus is Issa, and Jesus or Hesus, a Messianic name.

Note 16 (page 414).—The Graces, says Bryant, were said to be related to the sun, who was in reality the same as Vulcan. The Sun, among the people of the East, was called Hares, and with a strong guttural, Chares; and his temple was styled Tor-Chares; this the Greeks expressed Tri-Chares, and from thence formed a notion of Three Graces. It is this same guttural which is prefixed

to the primeval name of Adam, and which makes it sound to Europeans like Gaudama, Chaudama, and Chodam. The biblicals have within a very few years agreed most fraudulently to call the First Messenger Gautama, so as to disguise the name a little from honest enquirers.

Note 17 (page 418).—The first Basilicas, says M. Cyprien Roberts, placed generally upon eminences, were called *Domus Columbæ*, or Dwellings of the Dove, that is of the Holy Spirit. *They caught the first rays of dawn, and the last beams of the setting sun.* COURS D'HIEROGLYPHIQUE CHRETIENNE. The same writer says: This bird is an emblem most frequently met with upon primitive sarcophagi. It is there represented carrying in its beak a branch of palm or olive, or *piercing grapes*. . . . As we approach our own time, the genius of modern invention sought to represent the Holy Spirit as a *beautiful young man*, the immortal youth by whom nature is captivated. But the Pope in a Bull *prohibited the use of that image, as contrary to tradition*. I suspect from this that the Pope knew very well that the Holy Spirit was not a Male, and therefore that he prohibited her being so represented. The fact, as related by Roberts, is most curious.

Note 18 (page 418).—A Ring (the Universe) supported by two serpents (God and the Holy Spirit) is one of the most ancient and sacred symbols of the Chinese. Dr. Stukeley in another place says, that the stupendous temple at Abury, in Wiltshire, is a picture of the Deity, most particularly what they anciently called the Father and the Word, who created all things; this figure you will find on the top of all the obelisks. *A Snake proceeding from a Circle* is the procession of the Son [the Holy Spirit] from the First Cause. The Egyptians frequently added wings to it. The Egyptians called this figure Hemphtha; the Greeks, in abbreviated writing used it for Daimon, or the Good Genius; the Brachmans in the East Indies use it; the Chinese; the ancient Persians, with whom it still remains at Persepolis; the Americans; our Britons: this shows it was extremely ancient; but of all nations our ancestors have had the greatest veneration for it that they have expanded it in so laborious a picture three miles long.—*Letter to Mr. Gale, of Stamford, June 25, 1730.* A Serpent twined around a Tree has the same meaning as the Oak encircled by wings, or the Isiac cloak; the Tree, like the Egg, being a symbol of Life and Generation. Christians, when they see this emblem in ancient carvings, absurdly suppose that it refers to the talking serpent of Genesis. The most ancient Grecian coins were in an obeliscal or arrow-like form; hence the word obolus. This obelisk grew in

time to be represented as a thunderbolt, the emblem of the Male Principle, or God, enwreathed with the lotus leaf, the emblem of the Holy Spirit. Sometimes the thunderbolt was winged, which conveyed the same idea. There is, says Faber, another British temple at Abury, which, in one respect, is even more remarkable than Stonehenge. It is at present nearly destroyed, but its original form has been very accurately determined to be that of an immense Serpent attached to a Circle. The Serpent, like that with which the Tyrians encompassed the Mundane Egg is devoid of Wings, which seems to have been at pleasure either added to the hieroglyphic or omitted. When the whole analogy of the Druidical superstition is considered, *or, I should rather say, the superstition of the universal Gentile world*, there cannot be any doubt, as it appears to me, that the Serpent was designed to represent the great God, Hu, the Circle, that which the Druids were accustomed to style the Ark of the World.—*Pagan Idol.*, i. 193. This Ark was the Shekinah. That learned orientalist, Sir W. Jones, says Vallancey, who, from his knowledge of the Shanscrit, has been admitted into the order of Brahmins, in his late discourse to the Academy of Calcutta, adverts to the word *Ogham* [pronounced Oum]; he proves it is a pure Shanscrit word, and means *the sacred or mysterious writings or language*; and that it is used in that signification in the books of the Shanscrit; he also observes that the Shanscrit language was older than the Hindu, was the language of Irân, and of pure Chaldaic origin. He applies the use of this word Ogham, and the ancient traditions of the Irish, together with the authority of the Saxon Chronicle, to prove that these islands were first peopled by colonies from Irân, and that their language, their customs, and their religion were the same, both in these islands, in Irân, and in Hindustan; but all originated in Chaldæa. Sir W. Jones, in the discourse above mentioned, proves from the Books of the Brahmins, the existence of a great empire (before the Assyrian), which he calls by the name of the Kingdom of Irân, from whence, he says, a colony emigrated to Hindostan; the monarch of this great empire was Maha-Bali, who encouraged the study of astronomy and the motions of the heavenly bodies. Hence we have in Irish, Beal, the Sun, the fire-worship; Beil-tinne, Baal's fire; the month of May, or the month of Baal, &c., &c.; but Beal in the old Scythian dialect signifies Fire, and is the root of all these words. Irân in Irish is written Eirinn, which is the ancient name of this island. Unless there had been such a connexion between the original inhabitants of Eirinn, or Ireland, and those of ancient Irân, it would have been impossible that so great an affinity could exist

between the languages of the old Irish and the Shanscrit. The mythology of the Brahmins exhibits a full conviction of this connexion. Syon is their Goddess of Sleep; her festival is kept on the eleventh day of the new moon in June; she is fabled to sleep for four months, to signify that the rainy season setting in for four months, the care of Bistnoo, the Preserver, is suspended as immaterial, the rain securing their crops of grain. All this is an equivocation, as the two Irish words Suan and Soinion, or morsoinion; the first signifies sound sleep (swoon, in English); the second, great rain and tempest; and this again reverts to the Chaldæan מרהשון, *Marhason*, a season so called because of the great rains. *Collectanea*, v. 58. Diodorus and Ælian both relate that the Egyptian pontiff, who was also their supreme judge in civil matters, wore about his neck by a golden chain an egg-shaped ornament of precious stones called Truth, and that a cause was not opened till the supreme judge had put on this ornament. It seems probable, says Parkhurst, likening this to the Hebrew Urim and Thummim, that the Egyptians carried off this, as well as other sacred symbols, from the dispersion at Babel, for it is by no means credible that they should take it from the Israelites after the giving of the Law. And the supposed priority of it to that time will account for Moses first making mention of it, occasionally as it were, as of a thing well known. *Exod.* xxviii. 30. This chain, with its oval-formed jewel, was the collar of truth, the collar of S.S., or the Sanctus Spiritus, which our judges wear on the bench. Abenephius, On the Religion of the Egyptians, thus describes this symbol. When they desire to indicate the three divine virtues or properties, they inscribe a Circle, out of which a Serpent protrudes; by the symbol of the Circle signifying the incomprehensible nature of God, and his inseparable, eternal essence, which has neither beginning nor ending. By the symbol of the Serpent they indicate the producing or creating power of God; and by the representation of the two Wings, that energy of the Divine Being, which by its motion gives life to all that lives throughout the Universe. Clemens of Alexandria observes, that in the orgies of Bacchus Mænalus, his votaries were crowned with serpents, and cried out Eua, Eua. Minerva armed is sometimes drawn on ancient gems, preceded by a serpent, that is, by God, the Serpent of Eternity, also the Messenger, who is her Herald. Jesus makes a most distinct allusion to this symbology, calling himself by the same name. *And as Moses lifted up the Serpent in the wilderness, even so must the Son of Man be lifted up.* John iii. 14. *I, if I be lifted up, will draw all men to me.* JOHN xii. 32. The doctrine of symbolic regene-

ration was illustrated by a Hottentot convert to Christianity in a way not destitute of poetry. He illustrated, says Mr. Campbell (*Missionary Travels in S. Africa*) the immortality of the soul by alluding to the serpent, which by going between the two branches of a bush, that grow against each other, strips himself once a year of his skin. When we find the skin, said he, we do not call it the serpent; no, it is only the skin; neither do we say the serpent is dead; no, for we know he is alive and has only cast his skin. The serpent he compared to the soul, and the skin to the body of the man. The Serpent who guarded the golden apples of the Hesperids, according to the mythologist Apollodorus, *used all kinds of voices*; that is, the Hierophant, who initiated into the Mysteries, was an emblem of a Power diffused over all the earth; and the Holy Spirit, who is the Sacred Serpent of Heaven, is known as the *Spirit of Tongues*. This curious mythos of Apollodorus alludes therefore to this double symbolism.

Note 19 (page 426).—The country of Greece, the Peloponnesus where the Ionians [Dovelanders] dwelt, was called Apia or the country of bees and *Archaia*. The Athenians had a story that when they sent out their pretended colony to Asia Minor, it was preceded by the Nine Muses in the form of Melissae or Bees; and the emblem of the generative principle in Egypt, the Bull, was called Apis [A Bee]. That this has some meaning connected with this subject cannot be doubted. Porphyry *de Abstinencia*, says it was reported that Apis [A Bee] gave the first laws to the Greeks. Natalis Comes cites some Orphic verses, where this the female principle is called Seira, or the hive of Venus, which is analogous to the mystical symbol of the Delta-shaped pyramid.

Ὑμνεομεν Σειρην πολυωνυμιον Αφρογενειης,
 Καὶ πηγην μεγαλην βασιληϊον, ἣς απο παντες
 Αθανατοι πτεροεντες, ανεβλαστησαν Ερωτες.

Let us celebrate the hive of Venus, who rose from the sea; that hive of many names; the mighty *fountain* from whence all things are descended; from whence all the winged and immortal Loves were again produced. Bryant absurdly supposes this to mean the Ark or ship of Noe. It was indeed the Argha or Fountain mystically and emblematically to which I have alluded; subsequently he is forced to admit that it is really a name for the Holy Spirit, Damater, the supposed mother of mankind, who was also styled Melitta and Melissa (the bee), and was looked upon as the Venus of the Orient. It was properly, he adds, a sacred

receptacle (or *Shekinah*), whence it is by Hesychius above styled *Μελιττης οικος*—the House of Melitta. There is a very curious passage quoted from the lost writings of Aristotle, by the Emperor Julian, in which this typology is alluded to: Are you willing, it says, after this, that I should adduce as a testimony the All-Wise *Siren*, a type of the Logos (the Universe) and Hermes-Apollo, dear to the Muses. For he thinks it fit that those who enquire, or in short argue, as if they were dubious whether or not these are Gods, do not deserve to be answered as men, but to be punished as brutes. *Orat.* vii., p. 440, 4to. I have corrected the Greek which, in the printed copy, is manifestly wrong. In Gruter, i. 102, there is an engraving of a beautiful statue of *Spes Divina*, or Divine Hope, with her right arm supported on a phallic column, and in her left hand are spikes of corn, and on each side a pomegranate. By her side is the hive, out of which arise flowers and corn, emblems of fruitfulness, with the mystic Rhoia, or pomegranate in the centre. The same attribute of love and fruitfulness was on other occasions signified by the Dove or Pigeon, by the Sparrow and by the Polypus, which often appears upon coins, and which is two-sexed. In a word there is not a part of the world in which we do not find similar memorials flowing forth in every minute particular from the symbolic Fountain, the APOCALYPSE. The ecclesiastics of all nations appear, as it were, in a general conspiracy to conceal it, but its light can no longer be concealed. It was the original religion of mankind; the adoration of the Great Creative Power, God; and the Great Productive Power, the Holy and Divine Ineffable Spirit of the Creator, AO. Io, says Faber, *On the Cabiri*, i. 146, seems to be a contraction of Ionah the *Dove*: and Isis perhaps originally Iosis, may be a corruption of the same radical. Euripides, in *Bacchæ*, alludes to this name, Σέβομεν Ω. We worship O. This title of O, or Ou, or Hou [See *ante*, pp. 16, 474], or Houa, was frequently given, says Sir W. Drummond, to their Supreme God by the Orientalists. *Class Journ.* ix. 563. But if so used, it was only as forming part of Aum, or Auv, or Jiv, or IO and AO—but to this Sir William has not adverted. There is a curious monogram in Jablonski, which indicates God, the Holy Spirit AO, and XP or the Chrestos, the Anointed Messenger in the midst.



AXPΩ.

The whole makes Achro; *i.e.*, To the High. The Mexican name for the Cabir-Messenger was *Yao-Teotle*, or the God of Armies. *Kingsborough's Antiquities*, ii. 244. XAΩ is a Greek radical word, not now in use: but the word χαως or χαος (Chaos) is said to be derived from it. Chao means to be opened: if therefore Chaos was a name for the Shekhinah, the Sacred Matrix, the Holy Spirit, from whom, when opened, all things were emanated, the analogy between the word and the symbol is complete. How came the final sigma? The explanation is curious. The original word was AΩ as in the text, X was prefixed by the first Greeks, because the cross was always an emblem of salvation, and because it signified numerically 600, or the Naros, which is always connected with the Holy Spirit. By these also X was used in place of Θ; thus εξεχα, εξευχα, ιχμα, ορνιχος, for εξωθεν, εξελθω, ιθμα, ορνιθος. But Θ was an emblem of the Serpent, or the Linga in the Circle, or God and the Shekhinah: thus their unity and divine communion was signified, and the letters were therefore used in common. In the same manner Σ was an emblem of waters, or waves, like the M primitive; it was therefore added to the name of her who was always typified by waters. In its most ancient form it resembled the Scythian bow, (which was a crescent, and so again it was a type of the Virgin of Heaven. Finally Sigma was used as a Θ, or Yoni; thus Ασανα, αγασος, παρσενος, were used by the Dorians and Ionians for Αθανα, αγαθος and παρθενος. By the Ionians Σ. was used in place of Δ (an emblem of God, the Triune), thus οδη, ιδμεν, for οση, ισημεν; which was again an enigmatic intimation that they were one and the same. The addition therefore of the X and Σ, to the primitive AΩ, really meant nothing: it changed the appearance of the word, but did not alter its meaning. When therefore we read in Mythologies that all things came out of Chaos, it meant merely that they came out of χαAΩς, or the Holy Spirit of God, A.O. Jupiter the Incarnation was born of Rhœa the Holy Spirit by the river IAON. Hesiod says: *Chaos of all things was the first produced*; thus identifying it with the Holy Spirit. In the Welsh *Aw* means Water, but is not this the Greek ἄω? Let me add here that, as the APOCALYPSE was in numerous respects an image of the Holy Spirit and of her Divine influence in the symbolic language of old, it was called the *Statue of Minerva*, which fell from Heaven: the Athenians preserved a copy of it under this

name, which they guarded as the very apple of the eye. And before it, says Pausanias, burned *a lamp of gold* which, when filled with oil, burns day and night for the space of a year, and this is owing to the wick of the lamp being made of Carpasian flax, which alone of all other things is inconsumable by fire. Above the lamp there is a brazen *palm tree*, which rising to the roof of the building dissipates the fume. *Attics* xxvi. See *ante*, p. 395. The intimate transfusion of God into the Holy Spirit, and the Holy Spirit into God, was curiously illustrated in the Phœnician language, where the same word Alpha, or Ilpha, signified God, and also a Bull and a Ship;—Ani. [see *ante*, page 98] anagrammatically Ina, part of the word Shekhina—so that by one term were signified the Supreme One, the Father in his solar symbol, and the Mother in her boat-like emblem. From Alphi comes the Greek Ελεφας, an Elephant, an Indian symbol for the Holy Spirit. Didron gives a miniature of Lyons of the 12th century, in which the Holy Spirit [Sancta Sophia, Sacred Wisdom] is represented as AO, a Male-Female. She is bearded like Venus barbata, and wears a nimbus with the mystic T. She holds in one hand a roll, and in the other a book, symbolic of the knowledge which this Divine Minerval Virgin diffuses through the Universe to those who seek it. On her breast she wears six circles also in a T; these indicate the Naros. Bohn's edition, vol. i. 179. In the same work is given a French miniature of the fourteenth century, in which the Holy Spirit is unmistakably female. Mention is also made of a nimbus round the head of Jesus with the letters A.M.Ω. The middle letter is the monogram of 600; the three indicate the Naronic messenger proceeding from A.O. [Part I. page 12]. Hio in the Chinese means Wisdom [See *ante*, page 83]: here we have perhaps the mystic name of Fo-Hi. So in a Greek miniature of the 10th century, copied by Didron, we see the Holy Spirit as Night, with the *Rainbow* crowning her: in her hand the phallic torch of fire and knowledge; beside her is the Messenger receiving inspiration from the Celestial; while below him is a small figure of a youth, symbolizing the human nature for whose improvement and salvation he descends to earth. [See *ante*, page 414]. Note also as most significant that Tien, the Chinese name of Heaven, is the Egyptian Neit read backwards.

Note 20 (page 437).—Not many years ago, says De Pauw, the French peasants began to render a kind of religious worship to the chrysalis of the caterpillar found in the great nettle, because they fancied it revealed evident traces of the Divinity. M. des Landes assures us that the curates had even ornamented the altars with

these maggots; as grasshoppers and canary sparrows are kept in cages in Spain to sing during the celebration of mass. Chrysalis, says Nimrod, appears to signify the permutation of gold, and it has been termed by modern physicians Aurelia. In its connexion with the word Psyche, which means a soul as well as a butterfly, but with a different accent, we may discern that the Ancients held the soul to be an emanation of the Solar virtue, aura, or aither. Aura, ouranous, or aour of the Hebrews, is the Light of Heaven, and it gives name to the metal aurum, or the compound word θησαυρος, αυρον. Αρ γυρος (silver), is compounded, adds the same learned writer (iv. 541) of αργω the ark, a well-known symbol of the Moon, and υω pluo, or in its larger sense, I water.

Note 21 (page 440).—The symbolic language was grotesquely carried into sculpture, as may be seen at the gigantic ruins of Mavalipuram, where amid a countless number of carvings, are seen two apes cut out of one stone, one of them in a stooping posture, while the other is taking the insects out of his head. Bram in Arabic means Ape, and the sculpture indicates a venerable Brahmin extracting folly out of the head of a young member of the order.

Note 22 (page 453).—In the Buddhist book of Genesis the first man, or the race of man, is called by the name of אָדָם *adm*. It is used as applied to the race both in the masculine and feminine genders. It is usually derived or explained by the word אֲדָמָה *adme*, earth, because earth is of a red colour. This serves to show how easily lexicographers can be satisfied when an explanation makes for their prejudices or interests. The earth is no more *red* than *black* or *brown*, nor is the man more *red* than *black*. The explanation is absurd, and the meaning is evidently unknown to them. In the Ethiopic a more probable meaning may be found. In it *adamah* means *beautiful, elegant, pleasant*—beauty resulting from order—the same meaning as the Κοσμος of the Greeks. Upon this supposition Adam would receive his name, not from a certain fictitious redness, but from the beauty and perfection of his nature—being, as it were, from superiority of mind, the masterpiece of the creation. This observation is confirmed by Mr. Townsend: Ad-mali, he says, is the name of a city in that beautiful valley resembling Paradise, the garden of the Lord, chosen by Lot; and Adam was the name given to our first parents. These names have commonly been referred to a root in Hebrew which means *red*, but this epithet does not seem appropriate to a being of superior

excellence as *beautiful*, which corresponds to the same root in Ethiopic. It is worthy of remark that Κοσμος, the Greek expression answering to Adamah, is derived from Κοσμεω, I adorn; and in Latin, Mundus, like Munditia, means not merely cleanliness but *ornament* and *elegance*. I beg my reader not to forget the meaning of Κοσμεω and Mundus. It will be wanted by and bye. I think their signification of *beauty* was derived from the supposed beautiful and orderly cyclical motions of the planets. In the Shanscrit books the two first persons are called Adin and Iva. Stephanus περι Πολεων on Αδανα, tell us that Κρονος or Saturn, was called Αδανος; and that this *Adanus was the son of Heaven and Earth*, Εστι δε ο Αδανος, γης και ουρανου παις; which is a perfect description of Adam's production by God out of earth. And indeed the very name Αδανος seems to be the very same with אָדָם adm Adam. For the Greeks having no words terminating in M., for Adam they pronounced Αδαν. . . . *Adana*, an ancient city of Cilicia built by the Syrians, was called in memory of the first man *Adam*. Here we have Adam in Greece by the same name as the Adam in India. It is a singular circumstance that the Greeks should have no word ending with M. This is the most mysterious of all the letters. I suspect it is sometimes left out in languages, and sometimes put before words in some languages, or inserted in words in other languages, for the same mysterious reason. Adam, Adim, Odin, Adanos, Ch'Audam G'Audâma, Som-Mon-Achadâm, B'Auddha, B'Audâm, Chedem, Cadmos, Kadmon, Kedemut, Kasmillos, Thammuz, Athamas, Chadmél, Achad-Ham, Amida, are all but one and the same name and person, under different terminations. See Part I., pp. 255, 261, 265. There is an Indian mythos which relates that Buddha was crucified for robbing a Garden of a Flower. This, at once connects Buddha with Adam, and the talmudical legend in Genesis, and the Kymrick mythos of the Tylwith Têg. I find myself *obliged*, says Parkhurst, to refer תַּמְּוּז Tammuz, as well as the Greek and Roman Hercules, to that class of idols which were originally designed to represent the promised Saviour, *the Desire of all nations*. His other name Adonis, is almost the very Hebrew אָדֹנָי *Adonai* or Lord. Of this word, which is compound of Ad and Oni, the latter word in Hebrew, says Boulanger, signifies grief, affliction. *L'Antiq. Devoiles* ii., p. 188. Yet there are many high authorities who say that it signifies joy, gladness. The truth is it signifies mystically both—there was grief for the loss

of Ad-oni, and joy for his finding again. The Gnostics are said to have worshipped Achamoth. Is not this a plural for Ach-Adam, and does not the word Achamoth mean Messengers? This is evidently connected with the Hebrew word חכמה *hkme* Wisdom. We may understand by it that the Messengers were called Ach-adamites; either because 1, they were first seen by and revealed to Adam; or 2, because as many learned Orientalists—and the Gnostics were most learned—thought they were in reality but Adam himself in twelve different forms or manifestations to man. The Valentinians also venerated Ach-Amoth: and this, Beausobre says, was the same as the Hebrew Wisdom. There is a passage in Orpheus, which as amended refers to Adam, as the First child of A.O.

Πρωτογονον καλεω, διφυη μεγαν αιθεροπλαγκτον.

Αωγενη. Hymn 5.

I invoke the First born, the double-birth, who *wandered at large through mighty heaven*; AO-born. In the common version, the word used is ωογενη, Egg-born; but I think my emendation preferable, though it conveys the same idea as that which I give. [See *ante*, page 473]. To no man of woman born is the phrase, “wandered at large through mighty heaven,” so applicable as to him, who in one mighty glance beheld the things that are, and the things that were, and the things that are to be: and who has handed them down to all ages in the Sacred APOCALYPSE. There is another etymology of the name of Som-Ona-Chadam which may be offered. The first is the Sun, the second is the Spirit under the Junonian name Yoni, the third is the Arabic Chadam, a minister. Adam, therefore, was the minister of God and the Spirit. The sacredness and mysticism of *his* name, like that of the other sacred births, perpetually crops up. Ced-aman, in the Irish, says Vallancey, may be translated Sacred Fire. *Collect.* vi. 125—an appropriate name it may be added for the Messenger. [See Part I., pp. 262, 265]. Here again, says General Vallancey, is the Irish Sam-man-cad, or the Holy man of Sam [the Sun]. *Collect.* iv. cxxix. By the Greeks, the First Messenger was symbolized under the name of Archa, S, or Salvator, the son of Calisto (the Most Beautiful), who taught the people how to make bread from the mild fruit which he had received from Triptolemus, and how to weave garments, which he had learnt from Adrista. So the Greek gem of Damas suckled by a hind, is Adamas, or Adam, nurtured by the Holy Spirit, symbolized, like Diana, by the hind. The reader may see it in Gronovius, i. D. Midas, read backward in

the eastern manner, is Adim S, or the Saviour. He had the ears of an Ass [On, the Sun], indicating his divine character. See *ante*, pp. 22, 117, 208. Onn is rendered in the Irish Lexicons a stone, but it implies a stone pillar dedicated to the Sun. We find On, Eon, Aon in the old glossaries explained by Sam, that is, the Sun. In the Hebrew, Ounan is a Sorcerer: in the Irish, Oinin is a Diviner. Both words are cognates of Oan and Oannes. In Arakan, the traditionary name of the First Messenger is Mathat hamada, or hadama. *Journal Asiat. Soc. Bengal*, xiii. 27. Our Oriental biblicals carefully hide all these curious facts.

Note 23 (page 453).—This is a sacred Tree, and it is called *Arbor Vitæ*, the Tree of Life; but it has been called so only after the true Tree of Life which is in Heaven, and which was revealed in the APOCALYPSE. See Part I. pages 26, 607. And as books are equally productive, and are or were synonymous in the primeval ages with emanations of Wisdom or the Holy Spirit, so they also were denominated, as we have before seen, Trees (see Part I. page 247), and in the present volume also. See *ante*, pp. 37, 128, 203. The antiquity of the symbol is another proof of the antiquity of the APOCALYPSE, by which it was originally suggested. Among the Chinese 木 *si* denotes a Tree, whence comes † *su* and *tsu*, a learned doctor, a mandarin. Hence the mystic name L'A'O-Tseu, the Eighth Messenger. This cruciform symbolism, no doubt, comes from the APOCALYPSE, where the Spirit, the Tree of Life, commands her own mark, the tree-like cross T, to be impressed on her faithful followers. There are eighteen Vidyas, says the learned Brahmin Goverdhan Caul, or parts of true Knowledge. The Vedas are considered by the Hindus as the fountain of all Knowledge, human and divine: the Verses are said to be the leaves of that Holy Tree, to which the Almighty himself is compared. The wise have called the Incorruptible One Aswattha (the Indian Fig tree), with its roots above and its branches below: the leaves of which are the sacred measures. He who knows this tree knows the Vedas. *As Res*. The Japanese, according to Georgius, use the same symbol: he likens it to the Egyptian Palm Tree, which he calls Ba-Is. *Alphabetum Tibet*, p. 142. The far-spreading, speaking Tree, the Oak of Dodona, that incredible wonder, as Æschylus calls it, and which the Pelasgi called the Tree of Life, was, in fact, the APOCALYPSE. Like the bird Orion, mentioned in Part I. page 256, the god was supposed to reside in it, and the rustling of its leaves and the voices of birds shewed his presence. The APOCALYPSE was also disguised under the name

of the steed Ari-On, the offspring of Neptune and Ceres, both being names for the Holy Spirit. This signified that the APOCALYPSE had no father, but was her own composition solely.

NOTE UPON PHŒNIX.

Phœnix is said to have been the grandson of Neptune, but Phœnix meant the Messiah, and, as Sir W. Drummond thinks, Enoch, the second Messenger of God, Phenoch, with the old Egyptian definite article Pi prefixed. Now, if Neptune really meant the Holy Spirit, her son would be Adam, and her son in succession to him, or grandson, would be Enoch, the above-named Phœnix. The Phœnix resembled an eagle, and the eagle, in moulting, in casting its old feathers, and in acquiring new ones, presents us with a lively image of renovation. Hence the eagle was feigned to renew its youth: *tithades canneser nōuraici*, תתהדא כנשר נצורכי, Ps. ciii. 5. *Thy youth shall be renewed like the eagle's*. Hence during the ceremony of an apotheosis, the Romans were wont to let fly an eagle. When the Egyptians, says Horus Apollo, wish to describe *the soul lingering for a long time here*, they paint the bird called the Phœnix. Ψυχην ἐνταυθα πολυν χρονον διατριβουσαν γραψαι φοινικα το ὄρνεον ζωγραφουσι. This typified the Messenger also who sighs to regain his native Heaven. A vision of this bird, or of the Phœnix—that is, a Messianic vision—is thus related by Ermold le Noir, the historian of Louis le Débonnaire. The guardianship of the church consecrated to the Virgin Mary was formerly confided to Theutram. One night he saw the temple filled with light, like that of the sun, and resembling the beams shed forth by that luminary on the serenest days of summer. Springing from his bed, he endeavoured to discover the source of those dazzling streams of splendour which seemed to fill the sacred edifice. A bird of the size of an eagle was covering the altar with its extended wings, but that bird was not of terrestrial birth. His beak was of gold, his claws of some material more costly than precious stones, his wings emulated the azure of the sky, and his eyes sparkled with celestial light. The holy priest, seized with astonishment, dared not encounter the glance of the bird, but he contemplated with admiration his wings and body, and, above all, marvelled at his sparkling eyes. The bird remained upon the altar until the moment when the three crowings of the cock were heard summoning the monks to matins. Then he took flight, and the window

opposite to the altar opened miraculously of itself, to give him space to pass and quit the temple. Scarcely had the bird risen in his flight to heaven when the light disappeared, proving by its eclipse that that bird was an inhabitant of the Kingdom of God. *Collection des Histoires de France*, by M. Guizot. I have often thought that Theutram, under this vision, sought to convey to the Initiated his knowledge of the mystic meaning of the Phœnix and Peacock, whose eloquent mouth was of gold, whose wings were *sapphire*, and whose eyes shone with Olympian splendours; who, while on earth, was the Light of the world, but at whose disappearance all grew dark. [See Part I. pp. 98, 172, 193, 256.]

The Book of God.



BOOK V.

1. The assistance which is derived from Mythology in elucidating the sacred history of the Past, is a remarkable proof how utterly impossible it is to disguise Truth under the appearance of Falsehood, so as eventually to withhold her gracious aspect from mankind. The religious antiquities of all nations elucidate themselves, one by means of the other; the monuments of the Chinese, Japanese, Hindus, Persians, Egyptians, Phenicians, Mexicans, Arabians, Scythians, and Greeks, explain themselves by a language common to all the theologies of those various peoples, and all the arts and sciences which express their ideas. Mythology was not wholly invented by priests for the purpose of concealing religious philosophy from the vulgar, although it was very well calculated to do so. Neither was it invented to deceive or degrade the mind

of the masses. Its origin and extension were somewhat in this wise. The primeval people to whom a knowledge of God and his Truths was partially revealed, adored, as I have already intimated, only One God. To this end, and to this alone, the teachings of the Twenty-Four Ancients or Boodhoos had solely tended; and the idea was so simple as immediately to accommodate itself to the understandings of the simple children of primeval times. Every man looked to that One God as his Lord, his Father, and his Protector. To Him alone he offered up the undivided homage of his heart, and the reverential love which reason also had inspired.

2. The first Chiliad, or thousand years of man upon the earth, has been depicted as an Age of Gold, and many systems of romance have been based upon the vision. To some extent it may be so regarded as a joyous innocent time; but it was not a period of all sunshine or undimmed happiness. A Golden Age, in the poetical sense of it, is one that has never shone upon the earth. The brilliant vision in which Poets have indulged may be referred to that first, that truly Golden Age, when man existed in the Heavens with God, before his fall from archangelic dignity and bliss. The early races had, in truth, a hard struggle for existence: corn indeed grew wildly fruitful on the plains; but they did not long remain a vegetarian race. They subsisted by hunting and fishing; and as the woods, the forests, and the rivers were thickly populated with animals proper for food, they lived on these at first in great abundance. But, as years rolled on, they had formidable foes in wild beasts and in their own brotherhood. The condition of the Red People on the American Continent furnishes the nearest representation we can now have to

life as it was exhibited in those remote ages. Tribe fought tribe, and life was a battle for existence. Human sacrifices were eventually offered at the suggestion of priests, and from this crime to cannibalism the transit was short and quick. The earth therefore, in the second chiliad, was in a state of warfare, and so it would possibly have remained until the present moment if God had not sent his Messengers of Truth. If it be asked why God did not interfere sooner—why did He not begin by sending a Messiah, and so preserve the human race from the evils I have mentioned, I can only meet it with another question, Why does God appear to allow any form of evil, or ignorance, or unhappiness to exist, if he can, by a nod, transform everything to beauty?

3. In this state of warfare or dissension, Religion suffered. The system of monotheism grew weak: the host of heaven began to be adored. Man ever loves to bow before an external object: a palpable form of worship seems, as it were, a want, a necessity in his nature. It is only in his highest state of cultivation and philosophic refinement that the human soul can grasp the idea or contemplate the image of an abstract Deity. Failing in this, he bends before the heavenly luminaries. His adoration of the Sun and Moon and Stars had thus gradually generated and developed Ouranism or worship of the heavens, and polytheism, or the worship of many gods. The Sun had, in the beginning, but one name, and by this name it continued to be adored so long as there was but one and the same language: so also the Moon, which was thought to be his wife (1), was for centuries the object of worship; and these two alone received the homage of ancient peoples. But as the human race

increased in numbers, colonies were sent forth from the parent plains and valleys which were in Thibet, the Ark, the Cradle, the תבה, *Theba*, and in Regim, תבת, *Thebet*. Those colonies carried with them the religion of their fathers, but, like them, they bowed in time before the shining lights of heaven. As centuries advanced, and they went farther and farther still from the ancestral seat, and there were new dialects, and new languages, and new modes of thought, error by degrees grew among the little truth they had; their religious knowledge, such as it was, became perverted, and a variety of mythological fables which at first may have been parabolic, and which had of course their groundwork in reality, sprang up, and were in time incorporated with their creed itself. So we have seen in our own days the mythos of Dives and Lazarus grow to be a part of Christianity; and multitudes believe it to be not an allegorical fable, but a real and positive fact, as true as any other part of their creed.

4. God himself, in the Sun and Moon, has apparently given to all mankind emblematic evidence of Two Powers, but one so wholly dependent upon the other that it subsides into insignificance before it. The Sun is indeed the great creating, generating, and animating principle, while the Moon, though in her own way beautiful and useful, derives all the lustre and excellence she possesses from the Sun alone. It is in him she is clothed: it is *his* glorious light that she reflects. Of herself she can do nothing: and if the Sun were removed from the spheres, the Moon would be dark and all unseen, and the whole order of existence would perish. From observing this, the ancients no doubt symbolized God by the Sun, and the Holy Spirit of Heaven by the Moon. The votaries

of each in course of time, however, extolled their own Deity as the Great and the True. As language changed, so was the name by which the Divine was worshipped; as tribes increased, or shifted their ground, so the attributes assigned to the Supreme varied with the climate. In Scythia, the Deity was symbolized by the Urus; in India, by the Bull; in Africa, by the Lion, which seemed an embodiment of the solar fire itself; in Irân, by the Eagle, whose soaring wing uplifted the royal bird into the Infinite. They assigned to their god those qualities which they most affected themselves. With the soldier, he was fierce; with the wise, just; with the mild, he was merciful; with the chaste, he was purity itself. Thus God became many-named and many-qualified; he was male, he was female, he was double-sexed, he was of the neuter gender, cold and impassive as a mountain of ice. He was a Father, a Mother, a Virgin, all in one (2).

5. Thus the inhabited earth became gradually filled with ideas the most wild and contradictory, till at length Greece arose, and its people, the vainest, shallowest, and most fanciful of all, eventually blended the whole incongruous system into one wild and monstrous and most disgusting structure of mythology which has descended to our own times, and which has afforded to the priests an opportunity of representing the primeval belief as a mass of absurdity and nonsense, and a system of man, or beast, or insect worship alone, compared with which their own debasing systems shine with the most splendid brilliancy. The Heathen mythology, says Jortin, hangs together like a rope of sand or the dreams of a drunkard. *Six Dissertations*, page 212. Alas! for poor Jortin, who knew no better. It certainly does as it is at present interpreted,

or sedulously misrepresented; but I will prove it to be, in fact, a golden chain let down from heaven, and a vision of the Beautiful that uplifts to God.

6. I propose to shew, in the remarks that follow, that all the mythologic gods of antiquity resolve themselves first into symbols of the Messenger of Truth, and secondly into God himself; and that all the goddesses in the like manner resolve themselves into One, the Holy Spirit of the Heavens. And as the divinities of Greece and Rome are those with which we are best acquainted, I propose to make *them* the groundwork of the facts on which I argue, reserving to another volume a similar essay on the gods of Hindustan.

7. The classical reader, who may at first be startled by the ideas conveyed in this Book, will find on examination that the Homeric gods are in general only superior men endowed with an immortal nature; but subject to human necessities. That they were possessed of bodies, must be evident to every one who has perused a single book of the Homeric poems. Repeatedly is mention made of the faces, hands, arms, feet, &c., of the several imagined divinities, and the connexion of these expressions forbids us to interpret them otherwise than literally. Pallas is celebrated for the penetration of her eye: Here, for the beauty of her white arms: while Zeus is distinguished as possessing a majestic dignity of countenance. True it is that Zeus is often designated the Father of gods and men, but this fact simply proves the want of uniformity of idea which pervades the Homeric ballads; for he is more frequently represented as a heroic though fallible man than as an impassive, perfect, and sublime Divinity. And much of the same confusion pervades the representation

of all their gods. Sleep was thought necessary to recruit their wearied limbs: food was indispensable to their existence. Though their bodily powers were greater than those of the human race, yet their superiority in this respect arose, as well as their immortality, from the ambrosia and nectar on which they fed; if reduced to the food of mortals their divinity was at an end, and if destitute of nourishment for a long space of time death ensued. II. v. 385, 399. As regards their intellectual faculties, they were also a superior race of human beings. All were imperfect in reference to the extent of their knowledge and comprehension. Tainted with human frailties, they almost usually acted from the impulse of their passions. They were implacable against those who honoured not their altars; they were profuse in giving unto those who gave. In their intercourse with each other they behaved with passion: they gave way to anger and invective; they personally contended, and were restrained from open disobedience of Zeus only by fear. All this is intelligible, if we conceive them to be names and symbols of Messengers; who though divine in nature, were while on earth only mortal, and in their lives but fallible men. In one word, they were but one degree superior to the Lar or local god whom the Jews carried about in a box, and worshipped under the name of Ieue, Ho-Hi, Jah, Jiv, or however else it was pronounced. Like him they were revengeful, tricky, fickle, at times even foolish; like him they often gave the most wicked counsel, and were apparently ignorant of what the morrow would produce; but they were scarcely ever so deliberately false, malicious, and sanguinary, as the Hebrew Fetich is represented by his people to have been.

8. Such were the ideas of the common gods—those who

had lived on earth and been translated to heaven. But *not* such was the sublime ideal of the true Lord of the Universe, and of those archangelic Essences which were near Him. In their conceptions about Him they transcended all modern notions. Though keenly alive to the glories of the Universe, they saw in rapt vision a lovelier Sphere; and after this their holy ones aspired. There is a most splendid passage in Plotinus, which shews that, however beautiful the Kosmos may be, and however it may resemble in some respects the loveliness of the Divine Artificer, GOD, still it is not possible for it to receive the beauty which existed in the mind of God when He formed it; and he leaves us to infer that that consummate and most perfect Beauty, as it cannot be made apparent in a physical world, must alone abide in one that is spiritual; that is, with the Supreme in Heaven. The illustration which he gives is so fine that I insert it here. Let us endeavour, he says, to perceive and narrate to ourselves, as far as it is possible to speak of such things, how the Beauty of Intellect, and of the Kosmos that we perceive, may be surveyed. Let us suppose that there are two stony masses placed near each other; the one being rude and destitute of Art; but the other being new fashioned by Art into the statue of some god or man. And if indeed it is the statue of a Divinity, let it be that of one of the Graces or Muses: but if of a Man, let it be, not the statue of any individual, but that which art has made from an assemblage of the all-beautiful [a hero]. The stone therefore which has been fashioned by Art into the beauty of form, will indeed appear to be beautiful, not because it is a stone; for if this were the case, the other stone would be similarly beautiful: but its beauty will be derived from

the form which was inserted into it by Art. The matter, therefore had not this form, but it was in the conception of the Artist before it came into the stone. It was, however, in the Artist, not so far as he had eyes and hands, but because he participated of Art. This Beauty therefore was in Art, much superior [to that which is in the Statue]. For the Beauty which was in Art [God] did not proceed into the stone [the Kosmos], but that indeed remained in the Artist, and another beauty of an inferior kind was derived from it [and appears in the stone]. Nor did even that remain pure in itself, or such as the Artist wished it to be, but such as the Stone was capable of receiving. *Ennead. V., lib. 8.* Let us begin from the gods, says the same author (and this passage also shows how pure was the ideal which the Sages of old associated with God), and let us consider what kind of intellect it is which is in them. For all the gods indeed are venerable and beautiful, and *their beauty is immense*. For they are not indeed at one time wise, and at another time destitute of wisdom; *but they are always wise*, in an impassive, firm, and pure intellect: and they know all things; not merely such as are human, but their own concerns also—those that are divine, and such as intellect like theirs can clearly perceive. In these views it will be seen how far the ancients soared above religionists of far higher pretensions. The Jews, who are our guides and models in all religious truth, for instance, believed that God had no foreknowledge: that he was ignorant of the Future; nay, that he was so destitute of anything like prescience, or even a true judgment of human character, that he was often mistaken on the most important occasions in his choice of men. Thus, they tell us that He specially selected Nadab and Abihu

to be His chosen priests. EXOD. xxiv. 1. And after this high choice we are told: *Then went up Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel: and they saw the God of Israel: and there was under his feet as it were a paved work of sapphire stone; and as it were the heaven itself in its clearness. And upon the nobles of the children of Israel he laid not his hand: but they saw God and did eat and drink.* verse 9. A more exalted consecration than this it is hard to conceive. God himself interfered as it were personally to select these two men: He excluded from His choice the *nobles of the children of Israel*: He laid His own hand upon these others: He made manifest to them His marvellous glory and splendour in the shining magnificence of Heaven, and in every way demonstrated that those who were thus honoured were intended to be invested by Him with the most supreme authority after Moses and Aaron themselves. This took place according to the common Bible chronology, B.C. 1491. In *the following year* these two men, whose whole nature could hardly have altered in that brief interval, proved by their misconduct how fallible God himself was; how ignorant of human character; how utterly devoid of even any prescience; and how thrown away upon the unworthy was the vision of loveliness with which He had just before presented them. Thus we read: *And Nadab and Abihu, the sons of Aaron, took either of them his censer and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord.* LEV. x. 1. These degraded ideas not only prove the whole narrative to be false, but they shew that the books in which they are con-

tained are fictitious also; and that the Jews were absolutely incapable of forming *any idea* of the true majesty and qualities of the Lord of all things. But thus the Jews ever depicted God: frail, fallible, and ignorant. In his choice of Aaron the same want of discrimination was shown. Thus we read in EXODUS: *And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.* Here was a nomination by the Lord himself; He chose Aaron to be His very mouthpiece, and to declare authoritatively the Divine Will of the All-Mighty. Yet this same Aaron, thus marvellously distinguished and miraculously endowed, was utterly unworthy of the august mission. Though God revealed to him His own Splendour. EXOD. xxiv. 9, 10: and if we are to interpret the account literally gave him meat and drink from His own table (verse 11), and though during the few days that Aaron was absent from his brother in the Mount, God himself

was speaking of him, as if he were still a worthy minister, and as if He knew not that he was abetting the Jews in their idolatry; the history of the Jews tells us that Aaron, regardless of all that had taken place, had abandoned the Lord who had appointed him, and become the pliant tool of the filthiest passions of the mob. *And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him, And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it: and Aaron made proclamation, and said, To morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.* EXOD. xxxii.

9. The play, thus innocently translated into the text, means in the original, *promiscuous intercourse of naked males and naked females*; and in this harmless pastime the ambassador of God was taking his part, when it became known to the All-Wise, who thus addresses Moses upon it. *And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt,*

have corrupted themselves: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and behold, it is a stiffnecked people. Now therefore let me alone, that my wrath may wax hot against them: I will make of thee a great nation. But Moses, though he begged of the Lord to spare the delinquents, is said to have spared them not himself, for we read a little farther on: And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf. And when Moses saw that the people were naked; (for Aaron had made them naked unto shame among their enemies:) Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three

thousand men. And the legend concludes with the singular statement, that *the Lord plagued the people because they adored the calf which Aaron had made.* EXOD. xxxii. The whole of this it will be seen is so wholly inconsistent with the true idea of God, and chosen messengers, and a consecrated nation, that one wonders how people who are not absolutely demented can believe it; and why priests and bishops, who are not the most wicked of impostors, can declare it from their pulpits to be true. But he who calmly considers Paulism, biblicism, and all other schisms from God, can in the end wonder at nothing so much as human credulity and priestly deceit. Verily, says Tertullian (*adv. Praxeam*, c. 16), as none of these things would be believed about the Son of God, if they had not been written in scripture, so perhaps they ought not to be believed at all about the Father, although they have been so written. *Scilicet ut hæc de filio Dei non credenda fuisse, si non scripta essent, fortasse non credenda de Patre licet scripta.* And it was upon “play” of the same nature that the much-praised Agapæ of the early Christians were no doubt in some respects modeled. We learn from Paul, however, the true nature of these feasts; they were remarkable for greed, gluttony, and drunkenness; and, though he is discreetly silent on the subject of other crimes, there is no doubt that in their intoxicated orgies they indulged in the same licentious impurities in which their Jewish forefathers indulged, as mentioned in Exodus xxxii. 6, to which Paul himself alludes significantly in this very epistle. 1 Cor. 10. *Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to*

eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. . . . But if any man seem to be contentious, we have no such custom, neither the churches of God. Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do

shew the Lord's death till he come. Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep [together]. (In the original it was doubtless *συγκοιμῶνται*—i. e., *sleep together*, but the conjunction was artfully dropped.) *For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.* 1 Cor. xi. Yet it is hardly to be wondered at when we bear in mind the horrible gang of wretches with whom Paul had associated himself under the guise of religion (Part I., pp. 434, 435), that they should revel in all these crimes with a gusto worthy of infernals. See 1 Corinth. vi. 9, 10, 11. The editor of Taylor's Calmet (Bohn's ed., 1849, p. 31) remarks on the above passage: When we consider that public suppers and other meals were customary among the Greeks (to which they might assimilate these Agapæ), and besides that the sacrifices at which those Corinthians had been accustomed to attend were followed and sometimes accompanied by *merriment*, we shall see less reason to wonder at their falling into intemperance, &c., &c. It was at length found absolutely necessary for the sake of common decency to abolish them. (Council of Laodicea,

Can. 28; Synod of Trullo, Can. 74; Council of Carthage, Can. 42.) Mosheim is discreetly silent about these Love-Feasts of the Christian forefathers; some of our moderns have revived these nocturnal assemblies, and we know the scandalous debaucheries and seductions that ensue. Jude alludes to these Love-Feasters thus: *Woe unto them: for they have gone in the way of Cain* [that is, they have slept with their sisters], *and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.* Peter, in his second Epistle general, is more explicit than Jude; but from the peculiar language employed, we can see that both writers had compared notes. *But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but who was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. These*

*are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. And the whole chain of infamies thus openly practised makes us see among the Jerusalem Paulites but the same horrible orgies which the *Morning Star* correspondent saw practised as openly in London itself, as narrated *ante* page 465.*

10. In another of the Lord's chosen ones, He was equally fallible. I allude to Miriam. *For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.* MICAH vi. 4. Yet, though she was thus one of the "sent of the Lord," that Great and Glorious Essence knew not that her disobedience and disloyalty to Moses and his God would entail on him the necessity of blasting her with his curse, and reducing her to a condition more deplorable than that of the lowest beast on

earth. This fact is narrated in NUMBERS. *And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth.) And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Moses cried unto the Lord, saying, Heal her now, O Lord, I beseech thee. And the Lord said unto Moses, If her father had but spit in her face, should she*

not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again, xii. Inconsistent in all things with himself and all around him, God is made thus to speak: *And the Lord passed by before him, and proclaimed the Lord, the Lord God merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin.* Here is a good description of the Father of Mercifulness by his own lips: but he immediately neutralises the whole by an addition worthy only of a savage demon: *Yet will he by no means clear the impenitent: visiting the iniquity of the fathers upon the children and upon the children's children unto the third and to the fourth generation.* EXOD. xxxiv. 6. Yet it is on such a book as this that so many millions stake their everlasting hope.

11. Nor does the miserable weakness of the Jewish God end here. He was always represented by the Jew writers to be false and deceitful; they imaged him according to themselves. Take that remarkable instance of chicanery mentioned in connection with Ahab and Naboth's vineyard: the lying was practised by no less a person than Elijah, who blasphemously makes God the author of it. *And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the*

place where the dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel. And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezebel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house. 1 Kings xxi. One would suppose that even the Jewish Lar would respect a promise thus solemnly announced. But nothing would be more erroneous than such a supposition. He broke it as coolly as can be conceived. Accordingly, we read in the next chapter: And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness; wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians,

and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake. Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel? So Ahab slept with his fathers; and Ahaziah reigned in his stead. Yet, by the believers in those horrors it is that we are perpetually told that the world was in darkness, and knew not the True God, till the Jews came, and made known to them the beautiful deity thus painted in their scriptures. So, again, we read of a deceitful trick practised by a holy man on a King of Syria; he equivocated with his messenger, promising that the King should live, while he appears in the same breath to have whispered to himself that the King should die. And Elisha came to Damascus, and Ben-Hadad the King of Syria was sick: and it was told him, saying, The man of God is come hither. And the King said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of the Lord by him, saying, Shall I recover of this disease? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him and saith, Thy son Ben-Hadad King of Syria hath sent me to thee, saying, Shall I recover of this disease? And

Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die. 2 KINGS viii. It is not stated whether it was the immense bribe, *forty camels' load of every good thing of Damascus*, which induced this prophet of heaven to equivocate in this manner. But now comes a most significant passage. *And he settled his countenance stedfastly, until he was ashamed: and the man of God wept. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel; their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou shalt be king over Syria. So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover. And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.* These words can leave hardly any doubt whatever on the mind of the impartial reader that, according to the Jewish creed and custom, the assassination of Ben-Hadad was then and there arranged between Hazael and Elisha (see Part I. 361), and that the prophecy put into the mouth of the latter is only the forgery of a modern priest. For proof of the hatred that existed between Elisha and the King, see chapter vi. Yet this is one of the pretended prophets of God. But if it be true, as we are told, that *The Lord*

hath put a lying spirit in the mouth of all these thy prophets (1 Kings xxii. 22), the idolatrous prophets in that case were not to blame, because they were impelled by an irresistible Power. But the fact is, they were all bad men and schemers; and if the records of the world could be explored, it would be found that more detestable wretches than the Hebrews and their prophets never existed. Where is the man, says Mackey, that can *subdue his understanding* (II. ESDRAS vii. 34) so far as *not to inquire* how Daniel came to be at Shushan in Persia before Persia had conquered Babylon? Daniel was in Babylon in the palace of Belshazzar the night in which he was slain: and as Daniel, in the two first verses of chap. 8th, was in Susa by the river Ulai in Persia, my unsubdued understanding wishes to be informed by what means Daniel passed and repassed through the besieging army of the Persians. Everybody knows that to pass through a besieging army it is necessary to know the password, and this could not be obtained but from the Persians. This, then, is a glaring proof that his business at Shushan was to obtain the information as to how he should act on that night when the Persian army entered the Palace of Belshazzar by surprise, and slew the King and all his household: but as Daniel escaped, and was promoted by the conqueror to be the third ruler of the Kingdom, under Cyrus, this high promotion was a grand reward for his treachery. *The Age of Mental Emancipation*, p. 35. Jeremiah, he adds, acknowledges this trick upon Babylon in his fifth chapter. *There is a snare laid for thee, and thou art also caught, O Babylon, and thou wast not aware.* This man also is vaunted as possessing prophetic skill. In the 34th chapter of his

tracts, we read one of his pretended prophecies. *The word which came unto Jeremiah from the Lord, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying, Thus saith the Lord, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire. And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. Yet hear the word of the Lord, O Zedekiah king of Judah; Thus saith the Lord of thee, Thou shalt not die by the sword: But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah Lord! for I have pronounced the word, saith the Lord. Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem.* Now, instead of Zedekiah beholding the eyes of the King of Babylon, and speaking with him mouth to mouth, and dying in peace, and with the burning of odours, as at the funeral of his fathers (as Jeremiah had declared that the Lord himself had pronounced), the reverse was the case, for we read in the 52nd chapter as follows: *And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. So the city was besieged unto*

the eleventh year of King Zedekiah. And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land. Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about :) and they went by the way of the plain. But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him. And the king of Babylon slew the sons of Zedekiah before his eyes; he slew also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death. All these facts shew that, low and debasing as is the view of the gods, which is given by Homer and the mythologists, it is not one whit less so than the portraiture of the Supreme which the Jews have given us; and as to the vaunted prophecies to which Paulites so frequently refer as *proof* of sacred inspiration, they will, if examined, prove to be as vain as those cited; the event directly falsifying the thing predicted (3).

12. I am not fond of fables, says Strabo, yet I have detailed these at some length, because they are connected with theology. Every discourse concerning the gods should examine the religious opinions of antiquity, and distinguish them from fable. The ancients were pleased to conceal their knowledge of Nature under a Veil: it is

now impossible to unfold the nature of their ænigmas. But by exposing to light the numerous allegories which they have left us, and by examining attentively their mutual relations and differences, Genius may perhaps be able to unfold the truths which are couched under them (*lib. x*). It is perfectly clear, says Higgins, that whenever the Greeks met with any god, or tradition, or local superstition, or custom which they did not understand, instead of undertaking any rational inquiry or etymological investigation, they cut the matter short by inventing a history, connecting it mostly with something which was flattering to their own national vanity, generally to their own gods. Their conduct is pretty well described by Strabo. Sir Walter Scott has done this in his historical novels; and I am strongly inclined to think that many of the Greek historians had no higher object in view in their histories than Sir W. Scott has in his works, acknowledged to be novels: and on this account they did not consider themselves as more culpable in the liberties which they took with truth than he does for those which he has taken in his works. *Celtic Druids*, 84. Nor were they, like our own forgers, in any wise ashamed of this disreputable practice. Pausanias thus coolly alludes to the inaccuracy of his countrymen: Nor are the Argive historians, he says, ignorant that all their relations are not by any means true; but they commit them to writing, *because it is no easy matter to persuade the Multitude to change their opinions. Corinth. xxiii*. Yet Schelling appears to have guessed that there was more in their Mythology than meets the vulgar eye. How, he says, if in the Grecian mythology, *the ruins of a superior intelligence and even*

a perfect system were to be found, which would reach far beyond the horizon which the most ancient written records present to us? (ON THE DIVINITIES OF SAMO-THRACE.) The reader will see singular confirmations of this guess as he proceeds.

13. And as the Greeks and Romans borrowed from India, so we find the Paulites cribbing from the Pagan creed of Europe. It is curious to observe, says a very acute writer, how the theory of what is called Paulism sprung out of the tail of the Heathen mythology. A direct incorporation took place in the first place by making the reputed founder to be celestially begotten. The trinity of gods that then followed, was no other than a reduction of the former plurality, which was about twenty or thirty thousand. The statue of Mary succeeded the statue of Diana of Ephesus. The deification of heroes changed into the plurality of saints. The mythologists had gods for everything; the Christian mythologists had saints for everything. The church became as crowded with the one as the pantheon had been with the other, and Rome was the place of both. The Paulite theory is little less than the idolatry of the ancient mythologists, accommodated to the purposes of power and revenue; and it yet remains to reason and philosophy to abolish the amphibious fraud. As may be surmised they began with the Gigantomachia, or war of giants against God. But this in their ignorance they pushed to a wilder extent than any of the pagan legendaries. They made the devil the final conqueror of God; they subjected Olympus to the Infernal. Having thus made an insurrection in heaven, *in which none of the combatants could be either killed or wounded*, put Satan into the pit, let him out

again, given him a triumph over the whole creation, damned all mankind by the eating of an apple, these Christian mythologists bring the two ends of their fable together. They represent this virtuous and amiable man Jesus Christ to be at once both God and man, and also the Son of God, celestially begotten on purpose to be sacrificed, because they say *that Eve in her longing had eaten an apple!* Putting aside everything that might excite laughter by its absurdity, or detestation by its profaneness, and confining ourselves merely to an examination of the parts, *it is impossible to conceive a story more derogatory to the Almighty, more inconsistent with his wisdom, more contradictory to his power than this story is.* In order to make for it a foundation to rise upon, the inventors were under the necessity of giving to the being whom they call Satan a power equally as great, if not greater, than they attribute to the Almighty. They have not only given him the power of liberating himself from the pit, after what they call his fall, but they have made that power to increase afterwards to infinity. Before his fall they represent him only as an angel of limited existence, as they represent the rest. *After his fall, he becomes by their account omnipresent. He exists everywhere and at the same time. He occupies the whole immensity of space.* Not content with this deification of Satan, they represent him as *defeating by stratagem*, in the shape of an animal of the creation, *all the power and wisdom of the Almighty.* They represent him as having *compelled* the Almighty to the *direct necessity* either of surrendering the whole of the creation to the government and sovereignty of this Satan, or of capitulating for its redemption by coming down upon earth, and exhibiting himself upon a cross in the shape of a man. Had the inventors of this

story told it the contrary way, that is, had they represented the Almighty as compelling Satan to exhibit *himself* on a cross in the shape of a snake, as a punishment for his new transgression, the story would have been less absurd, less contradictory. But instead of this they make the transgressor triumph, and the Almighty fall When we contemplate the immensity of that BEING, who directs and governs *the incomprehensible whole*, of which the utmost ken of human sight can discern but a part, we ought to feel shame at calling such paltry stories *the word of God*. The ancient mythologists, adds the same well known controversialist, tell that the race of giants made war against Jupiter, and that one of them threw a hundred rocks against him at one throw; that Jupiter defeated him with thunder, and confined him afterwards under Mount Etna, and that every time the giant turns himself Mount Etna belches fire. It is here easy to see that the circumstance of the mountain being a volcano suggested the idea of the fable, and that the fable is made to fit and wind itself up with that circumstance. The Christian mythologists tell that their Satan made war against the Almighty, who defeated him, and confined him afterwards not under a mountain, but in a pit. It is here easy to see that the first fable suggested the idea of the second; for the fable of Jupiter and the Giants was told many hundred years before that of Satan. Thus far the ancient and the Christian mythologists differ very little from each other. But the latter have contrived to carry the matter much farther. They have contrived to connect the fabulous part of the story of Jesus Christ with the fable originating from Mount Etna; and in order to make all the parts of the story tie together they have taken to their aid the traditions of the Jews; for the Christian mytho-

logy is make up partly from the ancient mythology, and partly from the Jewish traditions. The Christian mythologists, after having confined Satan in a pit, were obliged to let him out again to bring on the sequel of the fable. He is then introduced into the Garden of Eden, in the shape of a Snake or a Serpent [or, as Dr. Adam Clarke says, an Ourang Outang] and in that shape he enters into familiar conversation with Eve, who is no ways surprised to hear a Snake talk; and the issue of this tête-a-tête is that he persuades her to eat an apple, and the eating of that apple damns all mankind! (4)

14. The fancies indeed in which the rabbins and some of the fathers indulge, are not less wild or fantastical than the mythology of the Greeks, of Ovid, and the poets. It appears to have been the opinion of Milton, who in this but aped those who went before him, that the eating of the forbidden fruit introduced into the world carnal desire.

But that false fruit
Far other operation first displayed,
Carnal desire inflaming: he on Eve
Began to cast lascivious eyes; she him
As wantonly repaid; in lust they burn.

Par. Lost, b. ix.

But the rabbinical writers, who have preserved to us the popular notions and traditions of the Jews, went still further; they imagined that all generation was introduced by the fall. I will instance a few. Aben Ezra, says one account, said that Adam was full of wisdom, for God had hidden nothing from him; of one thing, however, he was ignorant, that was sexual intercourse. And Aben Ezra himself tells us that the Tree of Knowledge produced venereal desire; and thence it was that Adam and his

wife covered themselves with leaves. And Abarbanetis has a similar idea. Another rabbin asserted that the serpent intended no other than that Adam should first eat of the fruit and die, and that he should take Eve to wife. And a more modern writer imagines that God had destined Eve to be the mother of the human race, to conceive her own offspring, not by commerce with her husband, and in the manner of brutes, nor at the will of the man, but from God or the obumbration of the Holy Spirit alone; that is, the virginity of the mother remaining pure, and the womb closed, she should produce without pain, and that she was created superior to man. The notions of the rabbinical writers on the subject are indeed innumerable; and show how entirely ignorant they were of the mythos which their forefathers invented—a mythos which has probably a dozen mystic meanings, not any of which it is now possible perhaps clearly to comprehend. Some even believed that God had created Adam originally androgynus, or an hermaphrodite. Others thought that he was made double, consisting of a man and woman joined together; and that when God is said to have taken the rib from Adam's side, it is signified that he divided the female from him. According to others he was a man before and a woman behind. Some writers have supposed that Adam and Eve were created without any generative members at all; but that these burst forth like excrescences when they tasted of the fatal fruit. But almost all are agreed that generation was a consequence of the fall; and indeed, says an orthodox writer in Valpy's *Classical Journal*, where these facts are mentioned, *this may easily be conjectured from the very words of Moses*; for Adam appears not to have known Eve till after that event. See the authorities for these

views cited in Bartollocius *Biblioth. Rabbin*, in verb דַּרְא, Adm. Here it may be asked, does any rational man in the world, who really exercises his reason on religious matters, believe one word either of these nonsensical legends, or of the relation itself as given in Genesis? The peopling of the earth by Deucalion and Pyrrha is not more absurd than the rabbinical mythos. Can anything be more pitiable than that *men* should swallow such fooleries? Is there any trash more monstrous preached for religion in the South Sea Islands, or in the great Pacific? If we can do no more good for Africa or Asia than to convert their peoples from their own monstrosities, into a belief in ours, had we not much better let them alone? and would it not be wiser and more charitable to expend in the reclamation and social and physical improvement of our own neighbours, the millions which we squander in teaching folly to the blacks? (5)

15. Whether Diodorus Siculus was really ignorant, or whether he only affected to be so, of the nature of the Greek gods, it is not possible to prove. I believe that he knew little or nothing on the subject; still we find him in his history thus deliberately writing. There exists a complete diversity of opinion with respect to these deities; as *the same goddess* was called by some Isis, by others Ceres, by others Thesmophoron, by others the Moon, by others Juno, and by others all these names were ascribed to her. Osiris also was considered by some to be Serapis, by others Dionusos, by others to be Pluto, by others to be Ammon, by others to be Jupiter, and by many to be Pan; but they say that Serapis is the same as the Pluto of the Greeks (*lib. i. 25*). The fact, however, which this passage establishes, may be taken as clear, that there was a general idea that *different names* alone did not prove that there

were *different gods*, but that many held that certain of the gods were one, though they bore different appellations. And this is all that is contended for in the following remarks. Cudworth, as it would seem, entertained no doubt that this was so. Having now made it undeniably manifest, he says, that the Egyptians had an acknowledgment among them of One Supreme, Universal, and unmade Deity, we shall conclude this whole discourse with the following observations: First, that a great part of the Egyptian polytheism was really *nothing else but the worshipping of One and the Supreme God under many different names and notions*; as of Hammon, Neith, Isis, Osiris, Serapis, Kneph, to which may be added Ptha, and those other names in Iamblichus of Eicton and Emeph. And that the Pagans universally over the whole world did the like was affirmed also by Apuleius in that forecited passage of his. *Numen unicum, multiformi specie, ritu vario, nomine multijugo, totus veneratur orbis*; which means, *The whole world worships only one Supreme God, under a many-formed appearance, with various ceremonies, and with a variety of names*. Ovid, says Faber, gives to Venus a similar character to that of Isis. He represents her as moderating the whole world; as giving laws both to heaven, earth, and ocean; as the common parent both of gods and men; and as the productive cause both of gods and trees. She is celebrated in the same manner by Lucretius, who attributes to her that identical attribute of universality which the Hindus gave their goddess Isis or Devi. *Pag. Idol.*, i. 170. It is superfluous, he adds, to say anything more on this subject; *because what one goddess is the others are*. The identity of all the heathen gods on the one hand, and of all the heathen goddesses on the other, is repeatedly asserted by the ancient authors, and is

indeed manifest in itself. I am not ignorant, says Vossius (i. 5), that Pythagoras worshipped many gods: yet he acknowledged only One Supreme Deity, the Father of gods and men. The rest he held as inferior gods, *the ministers and agents of the supreme Divinity*. This is the doctrine of Onatus, a Pythagorean. The other gods, says he, stand in the same relation to the first and chief Deity, whom we know mentally and in speculation, as the chorus-singers to the Coryphæus (the chief singer or precentor), or as soldiers to the general. (6) I am not aware where Vossius found that Pythagoras worshipped many gods. I believe he did not: if he paid reverence to any, it was to the Messengers, whom the vulgar always have adored as gods.

16. This very affinity between the divine powers and the uniformity of the symbols under which they were worshipped all over the earth, gave occasion to Dupuis to write his *Historie des Cultes*, in which, with a love of paradox, only equalled by Warburton, Bryant, and Faber, he endeavours to shew that the ancient world did not worship God at all, but only the Sun, Moon, and Stars, forgetting that in their veneration of these they adored their Creator; forgetting also that the priests were perpetually at work to pervert monotheism into polytheism, and that they succeeded in this as perfectly as the Paulite priests have done, in wholly disguising and destroying the true nature of Christianity. The facts on which Dupuis bases his arguments are in reality proofs against him: the adoration of God never ceased to exist; in Him they venerated the Ruler of all the elemental powers, and it would be quite as unfair to argue that Christianity and monotheism do not now exist, because the world is overrun with images

and idols; and God is popularly forgotten or passed by, that homage may be given to saints.

17. The reader of this Essay is, therefore, recommended to dismiss from his mind altogether all that he has read in the mythologists about cosmogony and theogony. Whatever has been handed down on these subjects by ancient poets or modern annotators is sheer nonsense. It seems as absurd to resort to Homer, Hesiod, or writers of that class for sacred knowledge as it would be to Spenser or Bunyan, if we wanted to know what constituted Christianity. The Iliad was not written any more than the Faërie Queene to declare the truths of religion, and Plato or Cicero are no better guides into the invisible world than Christian, Greatheart, or the other phantoms in the Pilgrim's Progress. Mankind have built up in mythology a labyrinth in which they have deliberately lost themselves; whereas common mythology ought no more to be regarded for serious purposes than Yule-tide stories, or the adventures of Munchausen. It may be used for the purposes of illustrating some primal truth, as I use it in this Essay; but as a basis on which to found a harmonious system it utterly fails. If we start with the grand axiom that all the gods and goddesses resolve themselves into the Great Father and the Great Mother, we shall never go astray: but if we accept the favourite theory of the poor old bothered mythologists of England, France, and Germany, that there were six gods and six goddesses, all independent of each other, and only nominally subject to Zeus, we shall remain for ever buried in ignorance and gloom. This no doubt is what our priests would like, and what our scribblers labour for; but the lover of truth must put aside all such contemptible guides and use his own reason

instead of theirs. He will in this way find out for himself that Ancient Mythology is but a great system disfigured and almost destroyed; but, having still so many marks of unity left that he must be dull indeed who cannot clearly behold them.

18. Here I may premise that all attempts hitherto made to reconcile the various systems of the mythological gods have failed, and that the remarkable features which under this elucidation of the mythos, are all seen to be the same in essence, and to symphonize so beautifully into one whole, can under no other reasonable interpretation be reconciled together. Nor would it be possible that they should thus blend and amalgamate, if they did not in their original conception all shadow forth one and the same divine truth.

19. The Apocalypse itself may be called the first great and perfect Mythology of the world; all others are but wretched types and images and shadows. In it we have both event and doctrine blended; symbol is the figure most usually resorted to: the most daring epic splendours continually rise out of the stream of narrative: we are perpetually lost in wonder and admiration, as each new incident or personage is introduced to flash like a meteor over the great theatre of the earth. Compared with it in grandeur, how poor and mean do the Homeric songs appear; its magnificent boldness, its sublime daring, its lofty vigorous flight into the empyrean of divinest fancy; its dramatic propriety, and the perpetually shining variety of its events and actors all indicate an inspiration higher than any ever owned by mere man. And it might easily be shewn that the whole volume of mythology is in a great measure little else than a reproduction in varying

colours of this majestic epos—the greatest work perhaps of human mind that the earth of mortals ever has possessed. The Apocalypse, says Milton, is the majestic image of a high and stately tragedy, shutting up and intermingling her solemn voices and acts with a seven-fold chorus of hallelujahs and harping symphonies: and if it could be so described in the medley maniac shape in which it has been hitherto put forth, what may not be said of it when it is brought back as now to its original presentment.

20. When we pursue our inquiries carefully into the true meaning of Mythology, or Parable, we find that, however encrusted over with human falsehoods, the Mythos may at first be found, it will, when denuded of its coating, come forth like those carved and polished pillars or ceilings of our cathedrals on which the vandals of the reformation lavished their odious plaster or their barbarous paint; and the more accurately we investigate all the embellishments of fable and fancy, which the priests and poets have thrown about the great original truth which was intended to be shewn in symbol, the more beautifully does every part of it gleam in heavenly brilliancy out of the enveloping cloud, and the more perfectly do all the parts unite in the formation of one great, divine, and uniform system of religion.

21. I have already intimated that with a few insignificant exceptions the most learned mythologists of recent times have agreed in this, that all ancient mythology, like all primeval religion, takes its rise from One Source, and emanates from One Centre. When features of resemblance, says Sir William Jones, too strong to have been accidental, are observable in different systems of polytheism, without

fancy or prejudice to colour them, and improve the likeness, we can scarce help believing that some connection has immemorially subsisted between the several nations who have adopted them. It is my design in this Essay, he adds, to point out such a resemblance between the popular worship of the old Greeks and Italians, and that of the Hindus. Nor can there be room to doubt of a great similarity between their strange religions, and that of Egypt, China, Persia, Phrygia, Phœnicia, Syria, to which perhaps we may safely add some of the southern kingdoms, and even islands of America while the Gothic system which prevailed in the northern regions of Europe, was not merely similar to those of Greece and Italy, but almost the same, in another dress, with an embroidery of images apparently Asiatic. From all this, if it be satisfactorily proved, we may infer a general union or affinity between the most distinguished inhabitants of the primitive world, at the time when they deviated, as they did too early deviate from the rational adoration of the only true God. *On the Gods of Greece, Italy, and India.* It may be clearly shewn, says Taylor, that the most ancients priests, poets, and philosophers, have delivered *one and the same theology, though in different modes.* The first of these through fabulous names and a more vehement diction: the second through names adapted to sacred concerns, and a mode of interpretation grand and elevated: and the third either through mathematical names or dialectic epithets. Hence we shall find that the Æther, Chaos, Phanes, and Jupiter of Orpheus: the Father, Power, Intellect and *Twice beyond* of the Chaldæans: the Monad, Duad, Tetrad and Decad of Pythagoras; and the One Being, the Whole, Infinite Multitude and Sameness and Difference of Plato, respec-

tively signify the same Divine Processions from the Ineffable Principle of things. *Collectanea*, p. 108. This it will be seen is entirely in accordance with the great truth which I am labouring to disseminate; namely, that in primeval ages God established one uniform and universal Religion, and that all the creeds and sects that now subsist over the broad earth, are but offshoots of that Religion; disguised, disfigured, and perverted, until its genuine loveliness, like that of Gnosticism or Christianity, is almost wholly hidden in the squalid garb of superstition. Nor can Peace ever abide on the earth until the whole earth is united in one belief, as God willed that it should be so, and Reason herself plainly indicates.

22. And as the primal mythology all flows from the same fountain, so do all the gods and goddesses of the past finally resolve themselves into the Sun and Moon—and these last into God. For as the One, the Supreme, the Father, is necessarily the Creator of every thing that is, so every thing that is, terminates in Him. Jupiter, therefore, will primarily mean God: Juno will primarily mean the Holy Spirit. Jupiter will be symbolized by the Sun: Juno by the Moon, which from the Sun alone draws life and light. But Jupiter and Juno are the same—for as God he made all things, and consequently the Holy Spirit. She is part of Him, as the blossom is a portion of the tree. Philosophically and absolutely therefore He and She, the Sun and the Moon, are One and the same; and the six gods and six goddesses are but different names and representatives of the One who is All. Thus Hermesianax of Colophon has declared, and in so declaring, he but gave body to the belief

of all the Sages: and of the united voice of all antiquity.

Πλουτων, Περσεφονη, Δημητηρ, Κυπρις, Ερωτες,
 Τριτωνες, Νηρευς, Τηθυς, και Κυανοχαιτης,
 ‘Ερμης θ’ Ηφαιστος τε κλυτος, Παν, Ζευς τε και ‘Ηρη,
 Αρτεμις, ηδ’ εκαεργος Απολλων εις Θεος εστιν.

Pluto, Proserpine, Ceres, Venus, the Cupids,
 The Tritons, Nereus, Tethys, and Neptune,
 Hermes, the renowned Vulcan (7), Pan, Zeus and Juno
 Artemis and far-shooting Apollo *is one God*.

23. But these beautiful speculations do not end here. Jupiter is the father of all the divinities; he is the father therefore of the Holy Spirit, and of the Divine Messenger, and even he himself makes manifest his powers occasionally through these, his mighty representatives. It is not to be wondered at therefore if we find Jupiter himself, as popularly symbolized, presenting those very same features of the Messiah which are afterwards exhibited in his sons, and by the same rule we find that all the goddesses are in reality but other names for the Holy Spirit, with whom they are as closely identified as the male divinities are with God the Father, and all perpetually blend together like the varied lights of the Kaleidiscopes. Porphyry, says Bryant, acknowledges that Vesta, Rhea, Ceres, Themis, Priapus, Proserpina, Bacchus, Attis, Adonis, Silenus, and the Satyrs, *were all one and the same*. Nobody, he adds, has examined the theology of the ancients more deeply than Porphyry. He was a determined Pagan, and his evidence on this point is unexceptionable. *Ancient*

Mythology, i. 395. In fact it was a custom with the old mythologists, when they wanted effectually to disguise from the profane any of the new deities, whom they were perpetually putting forth, to pretend that it was a son or daughter of some old and well known divinity, whereas it was in truth only the same archaic divinity itself under a new designation. Hence they said Minerva was daughter of Nephtys, whereas Minerva and Nephtys were one and the same. This truth, if borne in mind, will explain a good deal of apparent inconsistency in the Past. To the Initiated the practice was well known, and consequently *they* could not be deceived; but the wild and ignorant many were effectually kept in the dark by means of this deep device. By the Mystics it was called Theocrasia.

24. This Theocrasia, or mingling of the Deities into One, is mystically alluded to in an Indian *Purana*, which is translated by Colonel Vans Kennedy. Shiva is the Supreme Being, and Gauri is his energy; Shiva is the Male and Gauri the Female principle of existence. Shiva is the meaning, and Gauri is the voice: Shiva is the Day, and Gauri is the Night. Shiva is the sacrificer, and Gauri the sacrifice. Shiva is the Heaven, and Gauri the Earth. Shiva is the sea, and Gauri the tide. Shiva is the Tree, and Gauri the Fruit. Shiva is Brahm, and Gauri is Savitri (the wife of Brahm). Shiva is Vishnu, and Gauri is Lakshmi. Shiva is every male, and Gauri every female being: Shiva is actuality, and Gauri is potentiality. As multitudinous sparks issue from fire, so multitudinous forms of a two-fold nature (soul and spirit; soul and body) proceed from Shiva and Gauri, of which the outward form is Gauri; but the spirit that

is in them is Shiva. The senses are Gauri, and the power of perception is Shiva: intellection is Gauri, and the intellect is Shiva: the pedestal is Gauri, and Shiva is the lingam, the object of unceasing worship by men and gods. All things of a feminine nature are Gauri, and all of a masculine Shiva: the three worlds are but the form of Gauri, whose soul is Shiva. Thus are Shiva and Gauri the Causes of all things, the Preservers of this Universe, and these to whom the adoration of man ought at all times to be devoutly addressed. This Gauri thus addressed is the same as the Boodh-Druid Gwawr, or the Morning. [See *ante*, page 179.] It is also preserved in the Irish and Chaldee: and the mystical seat on which the Aspirant sat until the advent of the Holy Spirit (*ante*, page 204), was called Gorsedd or Gaursedd, which means not only the Hill of Presidency, but also *the resting place of the Morning, or the Fire*; for it was there the Holy Spirit shone upon the worshipper, beautiful as the Morning Star itself.

25. It is impossible for us now, says a learned writer, to know at what time the heathen mythology began: but it is certain from the internal evidence that it carries, that it did not begin in the same state or condition in which it ended. All the gods of that mythology, except Saturn, were of modern invention. The supposed reign of Saturn was prior to that which is called the heathen mythology, and was so far a species of theism, that it admitted the belief of only One God. Saturn is supposed to have abdicated the government in favour of his three sons and one daughter, Jupiter, Pluto, Neptune and Juno: after this thousands of other gods and demigods

were imaginarily created, and the calendar of gods increased as fast as the calendar of saints has increased since.

26. All the goddesses of Paganism, says Faber, will be found *ultimately to melt together into a single person, who is at once acknowledged to be the Great Mother*. The same reverend penman grows indignant, however, that it should be thought the ancients had any true notion of the Supreme Father. From some remarkable expressions, he says, which have been used by gentile authors in various countries, and which in their legitimate acceptation can only be applied with propriety to the Supreme Being, they have inferred that the true God was the object of Pagan, no less than of Jewish and Christian veneration, though his attributes were disguised and his worship was debased by much vanity and superstition. And they have been rather led to adopt such a conjecture by finding that *all the gods and goddesses of the pagans, in whatever country they may be adored, melting insensibly into each other, are at length resolved into one essence, who is represented as being the Creator of the World*. Hence those remarkable expressions, and some equally remarkable descriptions have been brought forward as highly sublime, and as indicating the just conceptions which the pagan Sages entertained of the nature of God. And this has been done, not merely by the adversaries of revelation, but by men of high respectability and attainments, who are themselves fully convinced both of its authenticity and importance, and who have laboured to promote its cause. *Pag. Idol*, i., 21. I wish this learned priest had given us good reasons for combatting this truth; but, as he has not done so, I think it may be fairly argued that

it was impossible; and that where *his* erudition and orthodoxy have both failed, the truth of the position which he attacks, may be acknowledged. And the Great Creator, into whom all the gods and goddesses of every people thus finally melted, was Bi-Une AO; the Mystic Essence of the Adamic vision in Heaven.

27. That the gods were deified heroes, kings or benefactors of the human race, whom after death their countrymen exalted to heaven, and that hence idolatry originated, is a favorite theory with biblical writers like Faber; but it is one that is entirely false. Had such a system, says Colonel Vans Kennedy ever existed, it becomes impossible to explain the cause which prevented a principle so extensively applicable, and so gratifying to the pride of man, from producing no more than the very limited number of deities which have existed in any country. The Greeks and Romans acknowledged no more than thirteen principal deities, and they appear to have been fewer amongst the other people of antiquity. But were it admitted that the gods were originally men, who were exalted to divine honours for their virtues and beneficent actions by their grateful countrymen, it must be evident that the same cause cannot be assigned for the deification of the female possessors of Olympus; for neither tradition nor history affords the slightest grounds for supposing that a woman ever distinguished herself in such a manner as to obtain the honour of apotheosis. On the contrary, from all that is known of early times, it appears incontestible that the situation of females entirely precluded them from taking such a part in the active duties of life, as might have entitled them to such a distinction. This hypothesis consequently is not only

inadequate to explain the origin of idolatry, but it even fails in admitting the same cause being assigned for one and the same effect; and it may therefore justly excite surprise that it should have been so generally considered as clear and incontrovertible. (*Hindu Mythology*, 9.) Note, as confirming this view, that when the Cretans pretended to shew the tomb of Jupiter, as if he were a man, they were universally denounced as liars, both by Epimenides and Callimachus. Κρητες αι ψευσαι. Κακαθηρια, γαστερες αργαι. or as Paul has it: *One of themselves, even a prophet of their own said: the Cretans are always liars, evil beasts, slow bellies.* Tit. i. 12. Have we no poet or prophet to denounce the Christian mythos of a Holy Sepulchre, which is quite as foolish as the Cretan one? Are we, who pride ourselves on our knowledge, our civilization and our reason, so far behind the “barbarians” of Paganism, as to believe that God can die and be entombed like any common man? Alas? it is so; and there are millions who will think me, a blasphemer, for rebuking their ignorance upon this and other cognate fables.

28. The ancient genealogy of all things, as given by Hyginus, may be explained thus: Ancient Darkness [God]. Chaos [the Holy Spirit] X-AΩ-Σ. From the union of both, Light [that is, the Spirit herself, and all Archangelic Spirits]. From Light and Day—that is, from the Archangelic Spirits commingling themselves with lesser natures, or having a desire after that which was lower in degree, came: Heaven, Earth, and Waters, or a series of spheres fitted for the habitation of those who were sprung out of that union, and were not worthy of their former places with God. From Light and Earth—

that is, from a still further fall, were born Grief, Deceit, Anger, Contention, Falsehood, Revenge, Intemperance, Strife, Forgetfulness, Sloth, Fear, Pride, Incest—in one word, Mortal creatures, in whom all these passions and imperfections are found. And if it were possible for us now to get at the very basis of Mythology, we should find that in every particular it corresponded with the truths in this volume, as perfectly as the above does.

Jupiter.

29. In the threefold division of the Universe which Zeus, Poseid-Aon, and Hades made among them, we trace a faint glimpse of the oldest, and, as I have shewn, the most perfect form of belief. In *Zeus* Ὑπατος, or the Supreme, so called that he might be distinguished from Zeus the Messenger, we have God, who rules alone, supreme in heaven, Invisible, Veiled, Incomprehensible, (8), wielding the force of thunders, and by his laws restraining, guiding, or impelling all created powers. He espouses Metis, or Divine Wisdom, whom *the Lord possessed from everlasting, from the beginning, or ever the world was.* PROV. viii. 22. He is the Mind or Wisdom [AO], which, according to the celebrated saying of Anaxagoras of Clazomenæ, is the Cause of all. Νους εστι διακοσμων τε παντων αιτιον. Pythagoras called the same Cause, Number, by which he intended **IO**, or Ten, which is the Tien of the Chinese, and their name for the Heavenly, the primary Cause of all things. In *Poseidaon*, the ruling Deity of the Waters, we have the Holy Spirit, AO, or Power of On,* the Male-Virgin (the Saviour according to Hero-

* Poseidon also may be the Punic, *Pesitan*, פִּשְׁטָן, which signifies Expansion, Pleroma, and metaphorically the Universal,

dotus, *lib.* vii.), who presides over generation and fruitfulness, of which Water is the type, and who was concealed from the vulgar view in exactly the same manner and for the same reasons as Silenus and *Argive* Helen in Hellas and Gaun-Issa in Hindustan (9); while in *Hades*, or *Aïdes*, a Greek compound, meaning Invisible, we have the race of Spirits represented, who, unseen by mortal eye, abide in Paradise light or dwell in darkness—that is, who are not with God in Heaven, compared with whose ethereal lights and splendours all other places that be are indeed immersed in gloom. Of the identity of this mythos with the Trimourti and the Trivanz and the Triadic Power of all peoples, no one, I think, can entertain any serious doubt.

30. But that these three names or significations were really One, is proved by the Abbé Tressan in his Mythology; and he mentions one of those facts on which he founds his proof. The division of the world, he says, between Jupiter, Neptune, and Pluto *was not universally admitted among the ancients*. England possesses a valuable monument which proves this difference of opinion, and throws great light on this disputed point. At London, in the collection of Mr. Towneley, which is one of the richest and most beautiful in the world, is an antique statue of Jupiter, which represents this god holding thunder, the symbol of the sovereign of heaven in his right hand; in his left a trident, symbol of the god of

or Majesty of Aun, which this Power or Spirit of God may be called. Plato, like an absurd Greek, derives the name from *παρα το ποσιν δουναι*, *from his giving drink* (Cratylus), which might seem as if it were intended only in fun, but that these vaunted Greeks perpetually befooled themselves and their followers with the like absurdities. So Cicero derives the name of Venus, *quod ad omnia veniat*. De Nat. Deor. ii.

the sea; and by his side is a Kerberus, symbol of the god of hell. This precious remnant of antiquity, which is in good preservation, agrees perfectly with the theory which I propound. An additional proof may be found in Pausanias (*Corinthiacs* iii.), who mentions a Temple in Corinth that had three statues of Jupiter in the open air. One of these was without a name; the second was named Terrestrial, and the third the Most High. In this the reader will perceive the Triad, or, I. God; II. The Ineffable, Unnamed, Holy Spirit; and, III. The Messenger, who is the divine one of Earth, and who is in this way used but as a representative figure for all Spirits. I should add that, although this ancient and most mystical statue is the property of the British public, the trustees of the Museum take good care to hide it away in their cellars, so that no profane eye may see it. Here, however, it must be noted that ancient sculpture is not *always* a true guide to the real religious creed of the Past. The greater portion of antique carving which remains is not older than the later days of Greece and Rome, when ignorance of the real nature of the primeval creeds was as general as it is now. I care nothing, therefore, for the votive offerings of Greeks and Romans, in which popular idolatry and folly were perpetuated in bronze or marble. They only prove that their pious donors knew as little of their religion as the miracle painters of Italy do of the Christianity which they profess. But this remark does not apply to all ancient sculpture. Amid the mass are many, which have either descended to us from remote ages, or have been designed by those who really did know the mysteries of their religion, and did not fear to shadow them forth symbolically. Such of these as we possess in

London are hidden away, and can only be seen after much inquiry and considerable difficulty. The priests of the Museum—in all other respects so noble an establishment—are afraid to let the public judge for themselves.

31. But the moment we have advanced thus far, all resemblance between the true God and Zeus ceases; and the latter becomes, in Grecian mythology, an emblem of the Incarnated Messenger of Heaven—the renewer of life and truth to man. His identity, or rather communion with God, was shewn in the symbolic name sometimes given to him, namely, Adon-Osiris, a word which signified that he and his Father were one. The words of Callimachus, in his Hymn to Jupiter, are more in harmony with his being an Incarnation than being the Supreme God. “Swift was your increase or growth, great Jove, *for excellent was the method of your education.* Swift you grew up to manhood, and the soft down rose early on your chin; though during the short season you continued a child, your soul was in its full perfection, *and your thoughts great, ripe, and worthy of God.* For which reason your brothers (the angels) envied you not, as being far their superior in worth, the empire of the heavens.” And it is said analogously of the Ninth Messenger; *Jesus increased in wisdom and stature, and in favour with God and man.* LUKE ii. 52. As Messiah, Jupiter is the youngest born child of Time and Cybele or Rhœa; and Rhœa [the Pomegranate, the Fountain] was a name for the Holy Spirit: he is brought forth in *Arkadia* (the Archa), or, as others say, in *Thebes* [Thibet, or Theba, the Boat or Crescent] or in *Ida*, which is ἡγάδα, *Ada*, the Beautiful, the Holy Spirit, or in a Cavern near *Lycos* (light), or *Gnossos* (gnosticism, Knowledge): hence he was called *Charmon*,

which is a corruption of Hermon, the place of his birth [APOCALYPSE, section 8]. The Nymphs, the daughters of M'El-Issa, receive him in their arms, and he is rocked in a golden cradle, bride stone, or ark; while young men soothe him with celestial melodies, as angels sing a choral song in the Apocalypse, section 7. He is fed on ambrosia brought by Doves* from the streams of Ocean, and on nectar, which an Eagle [God] drew each day with his beak from a rock. But a rock, we know, was an ancient symbolic name for God. In another version of the mythos he is fed by *bees* on butter and honey. This was the food of all sacred or Messianic births. *Butter and honey shall he eat, that he may know to refuse the evil and to choose the good.* *Isaiah* vii. 15. *Hama*, חמאה, butter, is derived from חמה, *Ham*, the Sun, or solar heat; mystically, therefore, it means nourished by the Sun. The Orientals always use butter in their sacrificial offerings. See *ante* page 420. He is attended also by the goat Aum-Al-Thea [Alma-Thea], the goat being the symbol of Pan, or the Universal, and the three syllables of its name, signifying the Divine. See *Proverbs* xxvii. 27. He appears on earth in various forms. Now as a beautiful Swan, a symbol of purity, and heavenly music; now as a Shower of Gold, emblematic of the priceless truth which he reveals; now as a Bull, the sunlike hieroglyph of the Messiah; now as a Flame of Fire (*Exod.* iii. 2; *Is.* x. 17; *Heb.* i. 7), when as a conqueror he comes on earth, or as an Eagle when he soars in light into the highest heaven of inspiration. As Saturnus, into whom he sometimes melts, he was united with the Female Power Lua Mater and

* In the Phœnician, *Himan* or *Heman* signifies equally priest and dove.

Ops, who is Demeter and Bona Dea. The mortal women whom he influences under all these forms mean the Souls, usually considered feminine, on whom he impresses his image, in whom he generates offspring: that is, in whom he implants the seeds of his religion; and the hero-children born of those alliances are the great and learned and powerful Churches, which in every age have borne in their features the unmistakeable seal of their inspired Genitor. He was named Maius, the husband of Maïa; and Faunus, whose spouse is Fauna. Of her it was said that out of modesty she never left her bower, or let herself be seen of men. See the Commentary on section 8 of the Apocalypse. He engages in war against the giants, or earth-born, who bound his parents in chains, and utterly subdues them, burying their bodies beneath the mountains. He appoints kings and magistrates, and constitutes judges and tribunals so as to preserve peace amongst men; hence kings are called the Sons of Zeus. Veneration and Justice always stand by his side: Metis or Prudence, and Themis or Law, are his wives and handmaidens. He lives in the Silver Age, because when his Father (God) reigned, it was the Golden Age in the supreme heavens, and all error was unknown. His scepter is made of cypress, intimating that his rule is everlasting; he wears golden shoes to symbolize the beauty of his ways and footsteps. [See Part I., page 108]. Before his birth Saturn resolves to devour him; but he is saved by his Mother to be a ruler of nations: this is alluded to in section 8 of the Apocalypse; where also it is said that the earth gave assistance to the Woman, in reference to the black stone which his Mother gave to Saturn to swallow, for this was furnished by the earth. This black stone was from the

earliest period the object of divine honours: it was worshipped at Delphi, and it is commemorated in the Kaaba or black stone at Mecca. It gave occasion also to his surname of Jupiter Lapis, which is **L** and Apis, the first being the mystical Anchor, which I have shewn in Part I., page 112; the second being the Egyptian Apis, which is also a Bee. This again appears to be the Bee in the Triangle, which Millin has preserved, and which, as I have before noted, is deeply mystical. See page 251, note 6. So Sar-Apis is Rock-Bee, Sun-Bee, and God-Bee. The symbolical **L** was the original Greek Υ , as it is our own V , and it was the Pythagorean symbol for AO, or the Two in One. See Part I., page 463. These analogies and proofs seem really inexhaustible. Zeus betrothes himself to Vesta [the Light of Heaven], whom he first endows with perpetual virginity, and certain beautiful maidens called Prayers are the fruit of the alliance. When it was fabled that he delivered his father Saturn from imprisonment, and afterwards dethroned him, it signified that the Incarnation renews or sets free from the bondage of the priests, the sacred knowledge or revelation of his predecessor (called his father), and that he subsequently takes his place, or, in other words, ascends the holy throne, which the renewed Avatar necessarily does. The Shower of Gold which falls from Heaven, and impregnates Danae, a mortal woman, with a divine birth, is a symbol also of the celestial origin of the Incarnation, though Ovid and the priests of course have converted it into an impure fable. Jupiter or the Incarnation was also called $\Sigma\omega\tau\eta\rho$, or the Saviour, a name still extant, and Expiator, because he atoned for and absolved the crimes of men. He was surnamed Charisius, or the Giver of Grace, and *Eleu-*

therius, or the Deliverer. Thus we read, The Lord is my Rock and my *Deliverer*. 2 *Sam.* xx. 2; *Psalm* xviii. 2. Thou art my help, and my *Deliverer*. *Psalm* xl. 17, lxx. 5. My fortress, my high tower, and my *Deliverer*. cxliv. 2. There shall come out of Sion the *Deliverer*. *Rom.* xi. 26. Note that Charisius is a compound word, being Chr, mentioned *ante* page 191, and Issa. It differs little from Chrissius, and this is a form of Χριστος, or the Anointed. He exorcises the evil spirit of cruelty from Lycaon, until it takes the form for which it is best fitted, that of a devouring wolf, delighting in blood; as the Ninth Messenger is declared to have done the same to certain Jews, and to have transferred their filthy passion into the odious shape of swine (10). He denounces ruin on an unholy city, as Jesus over Jerusalem (MATT. xxiii.); and finding therein only two inhabitants, Baucis and Philemon, who were virtuous, he changes their cottage into a glorious temple; and when their days on earth are done, they appear before him as beautiful trees, symbols of the everlastingly fair and verdant. As it is said: *He shall be like a Tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.* *Ps.* i. He transforms the people of Arimi into monkeys, because of their perfidy. He is most usually represented as Zeus Meilichios, the Mild, the Benevolent; but when, as the Cabir, he shakes his ægis, thunders leap from its heart; darkness reigns for a moment, and avenging lightnings flash, until mortal men are stricken with terror, and are constrained to own him for their sovereign master. If all these symbolize not the Messiah of this Apocalypse, I confess I know not what does.

32. The name of Zeus, helps us considerably when we wish to know what the Hellenes really intended to signify him to be. Zeus is not, and does not, mean the Supreme God: it simply signifies one who lives and is divine. *I am he who lives and dies.* [APOCALYPSE, section 2.] Its Æolic form is Δευς, which is almost the same as the *deus* of the Latin, the affinity of which language to the Æolic Greek is well known. Zeus therefore means a god, the same as θεος, *deus*, the Persian *deev* or *dew*, and the Shanscreeet *deva* and *devata*—none of which was ever applied as a title to designate the God who made all things, the *Jupiter Optimus Maximus*, but only to His subordinate ministers. As Zeus it comes from Ζάω, *I live*, which will remind the reader of the words of the Ninth Messenger, *I am the way, the truth, and the life:* and ΣΑΩ and ΑΟ, or the Holy Spirit, of which he, as Messiah, is the offshoot. He was *Custos* or the Guardian; *Catharsios*, the Purifier; *Corniger*, the Horn-bearer, and *Homogynus*, or the Male-Virgin in memory of his divine birth: he was the Martial and the Wielder of Victory; the *Servator* or Saviour (11), as Strabo and Arrian tell us (*Strabo, lib. 9. Arrian 8, de Alex.*) the Avenger and the Hospitable. Under the type of Pan, he was called the *Redeemer*. At Argos there was a famous temple and statue of Zeus Tar-Issa; a compound of Tar thunder, and Issa the Holy Spirit.

33. This transition from God the Father, into the form of the Messenger, may to some appear abrupt and forced; but philosophically considered it is not so. He, indeed, and his Father are one. JOHN x. 30. The oneness which pervades all existences, and which I have already shewn so beautifully shadowed forth by the Ninth Mes-

senger (Part I., page 31.) must have been apparent to the enlightened sages by whom this mythos was first imagined; and I do not think there could be a more striking instance of its influence on their minds than that which is developed in the whole of this symbolic picture. Of the abominations imputed to Zeus I can of course take no notice. It is clear that they could not have been assigned to him by good men, or by any who sought to do him honour: they are the work solely of the impious and atheistic, who desired to bring discredit upon all religion, faith, and excellence. They are an excrescence upon the original mythos, which *could* not have been otherwise than pure. If it should be urged that the Hellenes did not acknowledge this identity of which I have spoken, I answer that I never supposed the vulgar did; but there must have been numbers among the priests who had learned this sacred truth, and who would shape the mythos in accordance with it. And if this should not satisfy the skeptics I have only to add what *must* silence them, viz., that the various horrors related of this divine being apply to some other, but not to him. Three Jupiters, says Cicero in his *Nature of the Gods*, are recounted by those who are called theologians. The first and second were born in Arcadia. The father of the one was Æther, from whom Proserpine and Liber are said to have been born: the father of the other was Cœlum. He is said to have begot Minerva. The third was a Cretan, the son of Saturn, whose tomb is yet extant in the isle of Crete. But Varro reckons up three hundred Jupiters; and others, like Eusebius, count almost an innumerable company of them; for, as the name eventually became the appellative of a king, there was hardly any nation which did not worship

a Jupiter of its own, and suppose him to have been born amongst themselves. So there is hardly a department in a Papal country that has not produced, and that does not worship, its canonised saint.

34. A slight, curious, but additional proof of the identity of Zeus with the Messiah, is presented in the mythos of the Sacred Marriage with Herè or Juno, of which all Hellenian history is full; a marriage which the reader will find mentioned in the text of the Apocalypse itself, so that no doubt can remain of the close relationship between them. The following is the Grecian mythos, which at first view seems stupid enough. Zeus, who had long loved his sister, watched one day when she was out walking near Mount Thronax—a fabulous name—and raising a great storm of wind and rain fled shivering and trembling, under the form of a cuckoo, to seek shelter on the knees of the unsuspecting maiden. She covered the poor bird, as she thought him, with her mantle, and Zeus, then resuming his proper form accomplished his wishes. This means the Messenger, who in an illusive shape—namely, that of man, which is not his true one, seeks the love of the Holy Spirit (in reality his sister, for God is the All-Father), and finally gains it, having fled to her arms away from the darkness, turmoil, and tempest of the earth in which he has mingled during the accomplishment of his mission.

35. Jupiter, as the Messenger, was styled *Atabaris*, which is said to mean *good pasture*, in allusion to his pastoral character; the Jews symbolized the same idea in the name given to Mount Tabor, which was one of their holy high places. It is one of the finest hills I ever beheld, says Poccocke: being a rich soil that produces

excellent herbage, and is most beautifully adorned with groves and clumps of trees. Mount Ida (Iid) in Crete was a famous place for the worship of God and the Messenger. The priests were *ten* in number, and called Idæi Dactyli, Idæan fingers; [Dagt-uli, holy fishes]. Orpheus is said to have been of them. They first discovered the use of fire and metallurgy. Clemens of Alexandria calls them *strangers*—that is, they were not native but foreign missionaries who established a branch of the pontifical religion in this island. They came in the days of Minos—that is Manu or Fo-hi, and introduced the arts of ploughing and sowing. This Minos, being the name of a Messenger, he was worshipped afterwards as Zeus. A pagan god, said to be Zeus, but without either image or temple was adored on the Jewish Carmel, and Vespasian offered sacrifices to him there. *Tacit. Hist.* ii. 78. It was called Ὅρος ἱερὸν Διὸς—the Sacred Mountain of Zeus. Iamblichus tells us that Pythagoras prayed alone in this temple. The Jews say that Elijah dwelled there in a cave which is still shewn; and that it was here that he called for a miraculous fire from heaven. 1 *Kings* xviii. But Elijah was merely a Jewish name for the Eighth Messenger Lao-Tseu, or Lao-Kiûn; and the fire was suggested by the Apocalyptic prophecy of that great Messenger, section 28. *And if any man willeth to do them hurt, behold fire cometh out of their mouths.*

30. We now see therefore that Zeus primarily means God, the One, the Father, the AO, the All: secondarily it means Messiah, or the Divine Messenger, the Son of God, who is intimately connected with him, and who, when he comes to earth to proclaim, to preach, or to re-establish his Holy Ordinances, is indeed his sacred

representative. But the actions of both having in the lapse of ages been confused and blended together, the vulgar who always reject reason, and are led by report, so utterly confounded them that they knew not which was which (as in the present day they confound God with Jesus and make them one); and were so besotted as to point out the *tomb* of Him, who is the everliving Lord of Life and light. Hence all the blunders and horrors of mythologists, and all the abominations of the popular superstition. Yet when we find the Messiah mentioned by Ovid under one of his names, Æsculapius, the prophecy of his nurse Ochirroe, portending, like Anna (LUKE ii. 31), his future growth, is in such a strain, as all the way presented to his translator, Addison, the image of the *true physician of mankind*.

Once, as the Sacred Infant, she surveyed,
 The God was kindled in the raving maid;
 And thus she uttered her prophetic tale:
 Hail, great Physician of the World, all hail!
 Hail, mighty Infant, who in years to come,
 Shall heal the nations, and defraud the tomb:
 Swift be thy growth, thy triumphs unconfined,
 Make kingdoms thicker, and encrease mankind.
 Thy daring art shall animate the dead,
 Then shalt thou die—but from the dark abode
 Rise up victorious and be twice a God (12).

Juno.

37. Having thus proved Zeus to be a representative name for the Messiah, I shall as I proceed shew all the other

gods to be so likewise; but before I do I shall demonstrate that the goddesses were but typical names for the Second Great Power in the Universe—the Holy Spirit (13). And first let me begin with JUNO. The name of Hera has been derived from ἔρα earth, and ἐραω to love; but it is probably the Shanscreeet Heri, which is a primitive radical. Hera therefore would be the feminine of Heri, and Ἡερως, anciently Ἡπος, and they answered to each other as the Latin Herus (Master) and Hera (Mistress), and the German Herr, Herrin. The Ἔρος (Love) of Hesiod, becomes Ἐρωσ in subsequent writers: and this Erōs primarily signified Beatific Celestial Love of the most virgin purity. Hence Juno is the sign Virgo, who in the Indian Zodiack, is drawn standing on a *boat* in water, holding in one hand a *lamp* and in the other an ear of rice corn; circumstances which recall to our remembrance the Egyptian Isis and Eleusinian Ceres. Herè *Arg Ie*, as Homer calls her, or Juno, as I have said, was an emblem of the Holy Spirit. She was borne through Heaven in a golden chariot by starry-winged birds: her crown was wreathed with roses and lilies: she bore a sceptre in her hand. She is perpetually attended by Iris; and in paintings sits enthroned under a *Rainbow* canopy. She is the mother of Vulcan, or the Fire Messenger [See Part I., page 46]: she produces Mars also, who is the Messiah in his character of Cabir or Conqueror: and Hebe, or Perpetual Youth—the meaning of which allegory is clear: and this Hebean or Hevean (serpent-like) Spirit of immortal bloom is the cup-bearer of God. The same name was given to the male-virgin, Ganymede, which reduced to its roots, is the Oriental גן *Gn*, a Garden, and חמדה *Hmd.*, the object of earnest desire; a

word, says Parkhurst, applied to all sorts of *sacred* things. It is pronounced Aum or Om-Id: both of them names for God: as Gn or Gaun, the Garden, is for the Spirit of God. Hebe and Ganymede therefore symbolize the Messenger of God, who is from the Garden. Part I. pp. 261, 270. Note, that Ganymede is the Son of Laomedon King of Troia: this is Lao and AO, from whence the Eighth Messenger's name is partly formed: and Medon, which is Md, and On or Aun, all sacred radicals, as I have before proved; while Troia is Tr (three), and Iah a name for God. Some have suggested that the translation of Enoch, Ganymede, and Elijah to Heaven, are the same mythos. Juno's statue at Argos, so called from Argha, the Ark of the Covenant, is of gold and ivory, and it bears a pomegranate (14) in one hand: she is called Sospita or the Saviour, as we learn from Ovid, *Fasti*. ii. 57: *Cinxula* from the girdle which she binds upon her chosen priest, as will be seen in the Apocalypse; *Natalis* as presiding over the birth of all things; and *Egeria*, under which name Numa, that is a priest of Ma-nu and Am-ûn, said he received inspiration from her. As *Juga*, *Lucina*, *Opigena*, and *Pronuba*, she presides over Marriage; so in the Apocalypse she is called the Bride. Notwithstanding her maternity she was called emphatically *The Virgin*, as Pindar and Eustathius tell us; she bathed in heavenly fountains, and was renewed and perfect. Her priestesses at Argos adorned her altar and statue with garlands of the herb Asterion, or starry-violet, a mystical allusion: a ewe lamb was offered to her in sacrifice. She conceived a son, who became a Messiah, by touching the flower Nerio. In the Chinese mythology the Messianic birth is symbolized with equal purity. Three

Nymphs (a common form among mythologists to denote the presence of the Holy Spirit) came down from Heaven to wash themselves in a river: they were scarcely got to the stream when the Water Lotos appeared with its scarlet blossom and fruit on the robe of one of them; nor could either of them imagine whence it proceeded. The Nymph, to whom the robe belonged, was unable to resist the temptation of tasting so charming a fruit. She did so, and became pregnant, and was delivered of a Boy, who became a legislator, conqueror, and sage, to all mankind; after which his Celestial Mother rejoined the spheres. So in the mythos of Genesis, it is after tasting the apple that Eve conceives a son; in its original form before it was disfigured and destroyed as it now is, this legend in all probability contained the story of the birth of the First Messenger. Her favourite bird was the Peacock (see *ante*, page 402), whose name in Greek was Ταῶς; which is a pure Chinese word. This had reference in its Messianic symbolism to AO, and **TAO**, the Holy Spirit and God of the Chinese, from whom the Messenger proceeds: with the sacred **T** (Tau) or mark of heaven which the Messenger bears upon his thigh, and which he imprints upon his followers [See APOCALYPSE, section 22] on the right; and the Σ, the monogram of the Saviour, and the symbol of salvation, which is the end and object of his mission, on the left. Argos, who was fabled to have been changed into the Peacock, means Son of the Holy Spirit, and was so called from Argha, her mystic name. And the bird itself, like the glittering scarabæus, by its varied colours and burnished splendour, was a symbol of the mystic Phœnix and Phanes, which, as I have shewn [Part I., pp. 98, 102, 172, 193, 256], was a covert name

for the Messenger, and was connected also with Enoch. [See *ante* page 484]. So the fiery rainbow-like splendour of the salmon made it an apt symbol in the Mysteries, of a soul regenerated by truth into beautifulness.

38. The Sabines called Juno Chrs, and Kur-Is, the first syllable of which is the radical Kur, the Sun, and the second is Isis or Issa, the Holy Spirit. Hence Kur-Ie Eleison, O Ie the Sun, have mercy. Kuris, in the Sabine language, is a *spear*—an allusion to Juno, as Mother of the Cabir. For the same reason also, she was called Bellona—a compound of Bel (the Sun, or God) and Yoni, the Shanscreeet symbol of the Holy Spirit. This Bellona, or Mother of the Cabir, conveys the same idea as Venus Armata, and Venus Summachia the ally in battle. She was born by the Imbrasos, or the Ambrosial stream; the Fountain of all the Waters in the Universe, and was nursed by the virgin daughters of the Star-God, or Starry-Sun, Asteri-On: others say that she was tended by the Oceanids or Ocean Nymphs. She is Queen of Heaven, and is enthroned; and her celestial quality was referred to in the offering which the Emperor Hadrian made at her temple, of a sapphire-coloured or purple mantle, embroidered with stars of silver. Other mythologists declared that she was brought up in Samos, as if they meant to say in the Sun; for Sâm is the Sun. Numa ordered that if any unchaste woman approached her temple, she should offer a *Lamb* as an atonement to expiate the offence. She conceived Typhon, or Hæphæstus, or Pythonian Apollo, a conquering Cabir or Messiah, by the vapours which arose from earth, and were received by her into her womb; that is, the sins of mortals, rising up to heaven, occasion the advent of the Messenger in his judicial character.

Her milk made Hercules (a Messianic symbol) immortal. Her statue at Hieropolis, or the Sacred City, was supported by lions (Incarnations); and was so wonderfully constructed, that according to the point from which you viewed it, it was Juno, Minerva, Venus, Luna, Rhæa, Diana, Nemesis, and the Destinies—intimating that she was in reality but the representative of All, and that they all were but one. Hesiod tells us that Zeus had seven wives in succession, viz., Metis, Themis, Eurynome, Ceres, Mnemosyne, Latona, and Juno, all of whom resolve themselves into the same Essence. In the War of the Giants, she changed herself into a snow white Cow. In the temple of Juno, at Mycenæ, there was a *peacock of gold* and precious stones, which the emperor Hadrian had dedicated to her. Pausanias says he saw it. It alludes to the *Rainbow* and to her Messianic Son. She was surnamed A-Isa, one of the primitive titles of Moira, or Celestial Fate. In the most ancient mythology, there is no trace of the unseemly temper and indecent jealousy, which the wandering vagrants who interpolated their ballads among the Homeric songs, impiously attributed to her; and wherever indeed we find human frailty or vice assigned to one of the Olympians, we may be quite sure that it was the figment of a later, a priest-ridden and a degraded age. As Felicity, she was represented as a beautiful Virgin, clothed in a purple vestment variegated with silver, sitting on an imperial throne; and holding in one hand a Caduceus, or emblem of the Messiah, and a horn of plenty in the other. As Fides, or Faith, during the performance of her rites, her priests were habited in white vestments, and their heads and hands covered with fine linen, typical of purity. Her symbol was a *White*

Dog, that is, a pure priest, a Messenger. Sometimes she was represented crowned with medicinal herbs, sitting on a throne, and holding a globe; near her was an Altar encompassed by a Snake, with its head wreathing about it. Sometimes she bore a Serpent twining round her left arm, to which she held, as if offering, a patera or cup. There was a statue of her under the name of Hygeia or Health, at Sicyon, and it was almost wholly covered up *in a veil of many and splendid colours*. So they represented her as Concordia, a beautiful female, holding a cup or patera in her right hand, and in her left sometimes a sceptre, at others a cornucopia. As Flora, the Goddess of Flowers, Juno was imaged almost naked, with a loose nosegay of flowers, which she seemed to have just gathered and to hold up, as pleased with them: she was sometimes crowned with flowers, and at others held a crown or chaplet of them. Her robe was of *changeable silk*, and of as *many colours* as the flowers with which she was adorned. Montfaucon publishes a beautiful image of Flora, crowned with leaves and flowers, and in a long robe. There is a Sphinx lying at her feet, he says, which with the hieroglyphics at the base, would make one *take her for Isis*. Thus every step we take amid the ancient mythologic sculpture, proves that all their Goddesses were in reality but the One, whose infinite attributes and variety were represented by almost innumerable symbols. As Fortune, she was always accompanied by a winged Cupid, or Incarnation, or Spirit. The name of Juno is pure Shanscreeet. The Dove (Iüne or Yoni) is the admitted emblem of the female procreative power all over the world. It always accompanies Venus. Hence in Shanscreeet the female organ of generation is called Yoni. The Hebrew name

is יונה, *iune*, evidently the same; and this Hebrew or Shanscreeet word is *always* feminine. The wife of Jove, the Creator very naturally bears the name of the female procreative power. See Part I., page 468. Like Vesta, Juno is usually represented with a patera, which symbolizes the yoni.

39. In Coptic the word for LIGHT is **OYIINI**, ouonini, which differs little from Yunon, Juno, Junonius, and Yoni, all cognates. Juno also is the same as Cybele, the Magna Mater, or Great Mother, whom men worshipped on the mountains, Id-aia, Dindymene, and Berecynthia [Bara-Kûntia, the generating Fountain], and who was identified also with Ops and Tellus. She was usually represented as being crowned with towers. The male and female were blended in her mien and aspect, and she carried *keys of knowledge* in her hands: these are the keys which she delivers to the Apocalyptic Messengers; with which they open all secrets. She was worshipped at Rome in an *orbicular* temple called Opertum, into which men were never admitted; the meaning of which significant allusion must be now clear to all; and on every 25th of March her statue was borne in great pomp to the Tiber, TI [a Circle], BR [Creation] IS [Issa], and bathed within its purifying waters. This, it will be seen is the papal feast of the Annunciation. As Jupiter was called *Pluvius*, or the Rain-sending, so was she called the Air and the Earth, in token of her fertilizing power. Juno, says Olearius, is the passive Principle of natural appearances, as Jupiter is the active; by whose impregnation Juno conceives the seeds of things in her divine womb. Of which, since their multitude and variety, are, without number, that fruitfulness of Juno, which produces so

many seeds is symbolically likened to the *pomegranate*, which contains a greater number of seeds than any other of the *apple species*. Of all the pagan divinities, says Abbè Tressan, there was none whose worship was more solemn, or more universal. The prodigies she had operated, and her vengeance when neglected, or when any one had the temerity to put themselves in competition with her, inspired so much fear and awe [MATT. xii. 31, 32. MARK. iii. 29. LUKE xii. 10.] that nothing was omitted to honour her, and render her propitious: so that her worship was more general even than that of Jupiter. Divine honours were paid to her in Europe, Asia, and Africa, where she was adored under the names of Isis and Astarte.* We see her worshiped in the North under the name Phrigga, which comes from פֶרְעָה (*Phroh*) a derivative of the Egyptian word *Phre* or *Phra*, which means the Sun, and which they indicated by the Hawk, the Globe, or the Sun itself on the royal banners. See *ante*, p.p. 12, 245.

40. This goddess, says Mallett, was Frigga, the wife of Odin. It was the opinion of many ancient nations, as well as of the first inhabitants of Greece, that the Supreme Being or Celestial God, had united with Hertha [Herah-Pthah] to produce the inferior divinities, man and all other creatures. Upon this was founded

* Selene was particularly revered under the title of Harmon, or Harmonia. Har and Hara were common titles, and particularly bestowed upon Juno, as queen of heaven. And analogous to this, Harmon and Harmonia signify *Domina vel regina Luna*.—Bryant, A.M. iii. 324. It was rendered Hera by the Ionians. It is the Hermon of the APOCALYPSE, section 8. It is the Shanscree Heri, the Queen of Heaven. Selene, Sol-Ain (Sun Fountain) Helen and Silenus are all the same.

that veneration they had for the Earth, which they considered as a goddess, and the honours which were paid her. They called her Mother Earth, and Mother of the Gods. The Phœnicians adored both these two principles under the name of Tautés and Astarté. They were called by some Jupiter and Apia [Apis, a bee, the Egyptian Apis, and Sar-Apis] by the Thracians Cotis and Bendis; by the inhabitants of Greece and Italy Saturn and Ops. All antiquity is full of traces of this worship, which was formerly universal. We know that the Scythians adored the Earth as a goddess wife of the Supreme God; the Turks celebrated her in their hymns: the Persians offered sacrifices to her. Tacitus attributes the same worship to the Germans, particularly to the inhabitants of the North of Germany. He says they adore the goddess Herthus, and gives a circumstantial description of the ceremonies which were observed in honour of her in an Island which he does not name, but which could not have been far from Denmark. We cannot doubt but this same goddess was the Frigga of the Scandinavians. Another celebrated goddess [here Mallett is wrong—she was the same] was Freyja, the Goddess of Love. It was she who was addressed in order to obtain happy marriages and easy childbirths. She dispensed pleasures, enjoyments, and delights of all kinds. The Edda styles her the most favourable of the goddesses; but she went to war as well as Odin, *and divided with him the souls of the slain*. It appears to have been the general opinion that *she was the same with the Venus of the Greeks and Romans*, since the sixth day of the week, which was consecrated to her under the name of Freytag, Friday or Freyjas day, was rendered into Latin *Dies Veneris*, or

Venus's day. *Northern Antiquities*. The first of the Orphic Hymns, says Parkhurst in his Hebrew Lexicon (*Tit.* פֶּלֶךְ, *Phlt.*) is addressed to the goddess Προθυραία, or the *Door-keeper*, and as it is the most ancient monument extant of the adoration paid to the Deity, who was supposed to preside over child-births, and whom the Romans afterwards called Juno Lucina, or Diana Lucina; the reader may not be displeased with seeing a literal translation of it in this place. *Hear me, O venerable Goddess, Daimon with many names; and in travail, sweet hope of child-bed women, saviour of females, kind friend to infants, speedy deliverer, propitious to youthful nymphs; Prothyraïa, key-bearer, gracious nourisher; gentle to all, who dwellest in the houses of all, and delightest in banquets: Zone-looser: secret, but in thy works to all apparent! Thou sympathizest with throes, but rejoicest in easy labours, Eileithyia,* in dire extremities putting an end to pangs; thee alone parturient women invoke, rest of their souls; for in thy power are those throes that end their anguish. Artemis, Eileithyia and holy Prothyraea. Hear me blessed Lady, and grant us offspring by thy aid, and save, as thou hast always been saviour of all. So in the Carmen Sæculare of Horace we find the Chorus of Virgins singing to Diana (a name for the Holy Spirit), O Ilithyia, who art of lenient power to produce the timely birth, protect the matrons in labour; whether you choose the title of Lucina or Genitalis. O Goddess, multiply our offspring, and prosper the decrees of the senate in relation to the joining of women in wedlock; and the matrimonial law about to teem with a new race.* Eusebius says that the image of Eileithyia, or Lucina,

* This word, in its Hebrew root, יָלַד, means *to be born again*; as it were, says Parkhurst, by a total or great change.

had the form of a female Vulture with its wings spread, and composed of precious stones. *Præp. Evangel.* iii. c. 12. This Vulture was a sacred Egyptian symbol for the Spirit of God. So Virgil, speaking of the anticipated Golden Age, or Naronic Cycle, says, *Casta fave Lucina, tuus jam regnat Apollo.* Ecl. iv. 10. So her prototype, the Indian Lakshmi, is addressed: Praise be to Thee, O Mother of all things, says the *Vishnu Purana*, source of prosperity, dweller in the bosom of God. Thou art the efficient cause of existence: the fiery power which purifies this world: the Manifester of twilight, night and day. Thou art Understanding, Truth, and Wisdom: the Fount of knowledge: the Bestower of beatitude: and by Thee, O Goddess, is this Universe filled with various forms, beautiful and unbeautiful. Deserted by Thee, the three worlds sink into annihilation: and supported by Thee, they enjoy prosperity. Blessed by thy presence, men are rendered happy by wives, children, friends, houses, and riches: by health, power, victory over enemies, and contentedness. Thou, *O beloved of God*, art the Mother of all creation: and thy fostering care pervadeth all things, moveable and immoveable: but without thy presence, nor wives, nor children, nor friends, nor riches, would gladden men: nor animals, nor verdure, nor fertility adorn the earth. But what tongue, even of the most learned, can adequately eulogise thy wondrous and mysterious qualities? In the early Roman Theology, the successor of the Etruscan, Jupiter and Juno were called Vau-Nus, Faunus and Fauna; who was also called Fatua, from her skill in prophecy. She was so pure that she had never seen a man: and the Roman matrons sacrificed to her in the night with so much secrecy, that it was even death for any

male to look into her temple—so rigidly was she supposed to veil herself in chaste and holy seclusion, from all except her Lord. Faunus too was said to have kept himself always inviolably concealed, for which reason he was named Pan: but his voice was heard at night in woods and solitudes. Ovid describes him as crowned with the pine—the cone-shaped fruit. Juno was also named Fer-Onia, which contains an allusion to On and Yoni. A sacred fountain flowed near her temple: and slaves received the *cap of liberty* at her shrine. Hence Jesus said: *Ye shall know the truth, and the truth shall make you free.* JOHN viii. 32: one of the almost innumerable mystical allusions of the Ninth Messenger to the most recondite secrets of theology. As Providence, the Holy Spirit is represented as resting on her sceptre with one hand, and pointing with the other to a globe at her feet: thus signifies that she governs all things here below. Bryant (*A. M.* iii. 245) gives a plate of Syrian coins, in which the Holy Spirit is represented. In all she is seated on a *Rock* the emblem of God, i.e. צר, *Tsar*, a Rock, and שר *Sar*, God; hence Sar-Apis. Hence, too, the allusions by the Ninth Messenger to the *man who built his house upon a Rock.* MATT, vii. 24. *And when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a Rock.* LUKE vi. 48. *And upon this Rock I will build my church.* MATT. xvi. 18. This metaphor of a Rock, was applied as frequently to the Holy Spirit as to God; for She and her Father were One. It had relation to the Bride-Stone Rock, out of which the Initiated was born—and appeared to emerge pure, as it were, from the bosom of AO. In other eastern coins Juno as the Holy Spirit is crowned with

Towers; and in one is surrounded by stars; in another by a wreath of corn. A lingaic altar (the altar of the APOCALYPSE) is before her, with blazing incense: in one a Ram, or the Sun, is over her head: in another a Centaur (or man-horse, that is a sun-born mortal) with a bow in his hand [APOCALYPSE, section 12]; in a third a Dove with a chaplet, or the Yoni. In one of the coins she bears in her hand the emblem of the combined phallus and Yoni: in six of them ears of corn, in the seventh a cornucopia. At her feet a man's figure is seen, as if about to go forth on a mission: this is the Messenger, her son. Bryant says it is a person who seems to be in danger and ready to sink; a guess, than which nothing can be more wild. Julius Firmicus alludes to this Universal Spirit: *Tuque Luna, humanorum corporum mater*; and Alexander Polyhistor, speaking of the Temple of Belus, at Babylon, says that the principal Image had two heads, one of a Male, and the other of a Female (*apud Syncell*, p. 29) indicating that God and his Holy Spirit were one, and that they were there adored. The same idea was mystically signified in the Sacred Grove at Arcadia, where Pausanias says he saw "*Olives and Oaks*, which grew from *one root*: and this is not the result of agricultural skill." In the same spirit, it was the doctrine of Mani, who has been most infamously misrepresented by Christians; *A Male-Virgin gave birth to light and life*. The olive symbolizes the Holy Spirit: the oak is typical of God.

41. Juno and Diana had both these names Chesias [Jesus, Hesus] and Imbrasia, the Ambrosial, in common; and both were worshipped at Samos. Spanheim publishes two coins with the Inscription Σαμίων, Sam-Ion, or Sun-

Dove, one of which represents Juno, the other Deity; and he deems them from this to be both the same Deity; though worshipped under different appellations, and in a different character. Servius's remark on the fifth line of the first Georgic of Virgil, throws light on this interpretation. *Stoici dicunt non esse nisi unum Deum et unam eandemque esse Potestatem, quæ pro ratione officiorum nostrorum variis nominibus appellatur. Unde eundem Solem, eundem Liberum, eundem Apollinem vocant. Item Lunam, eandem Dianam, eandem Cererem, eandem Junonem, eandem Proserpinam vocant.* This also is the opinion of Macrobius. Isis, Io, Ino, says Bryant, iii. 193, were the same as Juno: and Venus also was the same Deity under a different title. Hence in Laconia, there was an ancient statue of the goddess styled Venus Junonia. Juno was also called Cupris, and Cupra, and under that title was worshipped by the Hetrurians. Herodotus repeatedly observes that Isis corresponded with the Demeter of the Greeks; and Diodorus confirms this assertion. She was Φυσις παναιολος, or all various Nature: clothed like the Rainbow, and her Son, in a coat of many colours. See, in the index, AIOLOS. The Roman ensign S.P.Q.R, with the device of an Eagle in the centre of a Circle with expanded Wings, conveys the idea of the Rainbow round the Throne, or the Holy Spirit encircling God. This elucidates what Havercamp means when, in his notes on Tertullian (*Apol.* xvi. 162) he says: Almost the entire religion of the Roman camp consisted in worshipping the ensigns, swearing by the ensigns, and in preferring the ensigns *before all the other gods*. In the ensign they saw an Image of the Supreme King and Queen of

Heaven. Juno, says Bochart, in the Phœnician is Astarte; in the Etruscan she is called Cypra: that is, she is Diana and Venus, the Cyprian goddess. Plutarch, in describing the goddess worshipped at Hierapolis, who was the deity variously named Isis, Cybele, and Astarte, remarks that some call her Juno and some Venus. Pausanias speaking of the Lacedæmonians, says that they called an old wooden image, the image of Venus-Juno. Cypra by some has been thought to be derived from חַפָּר, *chaphar* to expiate. Hence Waters of Expiation or Liberation [APOCALYPSE, section 69] because Venus rose from the waters: hence also Poseidon or the Holy Spirit may be פּוֹשׁ אֲדוֹן, Pos-Adon, the Sovereign Power of Waters, which is implied, says Sir W. Drummond, in *Pos*: or it may mean the Might of Adon—the Lord and the Messenger. In a beautiful figure in brass, belonging to Mr. Payne Knight, a bird appears in the posture of incubation on the head of a Grecian Deity (a Messenger), which by the style of work must be much anterior to the adoption of anything Egyptian into the religion of Greece. It was found in Epirus with other articles, where the *Συνναος*, or Female Personification of the Supreme God (that is, the Holy Spirit) was Dione, who appears to have been the Juno-Venus. In this figure she seems to have been represented with the diadem and sceptre of the former, the dove of the latter, and the golden disk of Ceres,—which three last symbols were also those of the Egyptian Isis.

42. I do not object to take from the Abbè Pluche, his account of the mode in which she was worshipped and the origin of one of her names. It was formerly a general custom, he says, to make sacrifices and public prayers upon eminent places, and more especially in groves to

shelter the people from the heat of the sun. . . . The images were worshipped with solemnity and placed in the finest woods. Crowds of people flocked to the religious feasts of the Lovely Queen, who loaded them with blessings. The coolness and beauty of the place where she was worshipped, had no less an influence on the assistants than the attire of the Goddess; and instead of calling her the Queen of Heaven, they often styled her the Queen of the Groves. The Latins made of this *lucus* (a grove), their word *Lucina*, which signifies exactly *president of the groves*. But a small equivocation, I mean the affinity of the word *Lucina* with that of *lux*, caused her to be invoked when women were in labour, as if she took care to bring children to light. *Juno lucina fer opem*. —Terent. This is in part true; but the Abbè did not know that *Lucina* was a name for the Holy Spirit. *Juno* is called *Lucina* and *Lucelia*, which signify the Light of the World and the Light of God. To whom can this be truly applied but to the Holy Spirit? This *Luc-Ina*, is in reality *Light*, and *Hina*, the Polynesian synonyme of *Shekhina*. See Part I., pp. 98, 116. So in Ireland, Friday (the day of *Venus*) is called *Hina* (15).

Diana.

43. *DIANA*, *ARTEMIS*, (*Αρτι-Θεμης*, pre-eminent Divine Law, or Providence), *LETOE*, from the Arabic *LAT*, was a name for the Holy Spirit of God. She was a spotless Virgin, ever abiding on the mountains (elevated sublime places, that is, Heaven); yet she is called *Mother* in an inscription preserved by Gruter. *Thesaur* xli. 5. She has a golden bow and arrows, the emblems of language, and is called arrow-rejoicing, as the Spirit of Tongues.

She pursues wild beasts, either to destroy them (that is the Messiah in his conquering capacity), or to reclaim them from ferocity (the Messiah as a legislator and preacher). She dances in heaven with the Muses and Graces, while the Hymn of Letoe (or the Hidden) is sweetly chaunted in the heavenly spheres. [See APOCALYPSE, section 7.] Although the sister of Apollo, she was born before him. Her shafts were made by the Cyclops, or Sons of the Cycle; and sixty ocean-nymphs are her companions; a plain allusion to the Cycle of sixty. Like Juno, she aids women in their child-birth pains, that is she assists the feminine soul in bringing forth the Beautiful; the Holy Spirit being the divine inspirer of all grace. Homer describes her as bathing her beautiful body in the Ocean before she puts on her splendid garments. The Cuthites, says Bryant, gave to Artemis, or Diana, the name of T'Aur-o and T'Aur-Ione: from laying these histories together, it is apparent that Artemis Diana and Venus Dione were in reality *the same Deity*, and had the same departments. This sylvan Goddess was distinguished by a crescent, like Gaun Issa, or Issa the Garden of God, as well as Juno Samia. Hence we find an inscription in Gruter, wherein Diana is at the same time called *Regina Undarum* and *Nympha decus nemorum*. *Analysis* iii. She was called *Δαδουχος*, *torch-bearer*, as well as *φωσφορος*, *light-bearer*; the first because she bare the phallic emblem of new life, fire; [*I am the Resurrection and the Life*. JOHN xi. 25] and the second because she emanated the Messiah, the light of the world. Pausanias mentions a variety of brazen statues of her, scattered throughout Greece, on which she was designated *Diana the Saviour*. In Ireland she was called Be-Baiste, the

Goddess of Waters, which is the Egyptian Bubastis. She was also called Lycœan, which is an epithet of Apollo. By Sanchoniathon and Porphyry she is called Baltis, that is the Mistress Bal-Issa; anagrammatically Issa-Bel; and was the Venus of Ascalon, and the Al-Il-At of the Arabians. She was named Divi-Anna and Egeria: and her images were crowned with oak branches, which were the same symbols as the horns and the sun. So *Ichor*, the Homeric name for the *blood* of the gods, is said by Parkhurst to be derived from *ichre* יקר, *the lunar light*. But this was the Moon, Diana, the Holy Spirit, whose blood was bright or shining splendour. *Ichor* is the Hebrew Ach-Aur, which means Ocean-Fire; and this guttural ach-aur is the Druidic Gwawr, or the Morning, and Flame, which we have already seen (page 179) and also the mystic name given to Stonehenge, *ante*, page 378. Under this lunar symbol Euripides exclaims in the Phœnissæ: O Selenaiâ, splendour of the gold-cycle, daughter of Aelios with the glittering zone. This Aelios is but another form of Aiolos, which was a divine name. And as the Sun was called Phoibos, so was the Moon named Phoibe, for She and He were One. Yet in exact harmony with the system of disguise mentioned *ante*, page 527, we find Herodotus relating that Apollo and Diana were the children of Dionysos and Isis; when we now know that Apollo and Dionysos were one and the same, and that Isis and Diana were but the Holy Spirit under different appellations. [*Euterpe.*] And as light was the blood of this Divine Spirit, so we read that when Venus pricked her foot with a thorn, roses sprang up, as lilies did from the milk of Herè. But those roses and lilies are but

symbolic names for Souls and Spirits; and we know that in the Teuton mythology they are always likened to those flowers. Pan (the All) in her pursuit after the lapsed Soul, supplies Diana with dogs (priests). White hinds, or four bulls with golden hoofs and horns draw her chariot, which also is of pure gold: when she approaches the throne of Zeus, all the gods come forth to meet her. Hermes takes her bow and arrows: the Aum-n-Issian or Asi-an, or Nyssian nymphs, whom God gave her with the Oceanides to be her companions, unyoke her bulls, and supply them from the meadows of the Queen of Heaven, with the trefoil [see *ante*, page 382] on which the steeds of God feed, and fill their golden troughs with pure waters. The goddess herself enters the House of Zeus, and sits beside Apollo [her son]. By the Cretans she was called Britomartis, with whom Minos was in love; and *Aphœa*, a word which is the root of Phœnix. Her worship was always connected with waters; there were fountains in her temples, as we see the fonts at present in all the Roman chapels. She was called Arghe, or the Boat, (16) and Up-Is, and Op-Is, because her vigilant eye was on all creation. There was a legend that Zeus carried her away as Argha or Arghe [Brightness] and that she became the mother of Dio-Nusos the Incarnation. Yet in the Orphic Hymn she is called a Male-Virgin, Θηλυς τε και αρσην; in the same song she is called Bull-horned Diana of Taurus. Virgil relates that she fell in love with Pan, *Georg.* iii., nor did she turn away from Him when he called her into the groves. Pausanias speaks of an image of Diana at Elis; it represented her as holding a Panther [God] with the right hand, and a Lion, or Incarnation, with the left. Note that the Panther symbolized

the Supreme, from its beautiful speckled skin, which resembled the starry firmament of which He is Lord: and that it was for these reasons that Bacchus, his Son, was always represented with a Panther's skin, and that the Ninth Messenger was called Jesus Ben Panther, or Son of the Panther. *Thr*, 𐤆𐤒, in the Aramaic, is symbolic, and means a Circle of Gems [Tiara] a Dove, a Beeve: hence Parkhurst admits the origin of the Scandinavian name for Messiah, Thor. She was adored as the Moon. In the Attic drama Diana was called pre-eminently ἡ Καλα, the Fair One. This is the Indian Kal or Kali. As Hecate she is the daughter of Perses, or Divine Splendour: she was said to have been brought forth under an *Olive* tree. She was called *Lucifera*, the female of Lucifer, or God, the Bearer of Light. She was sometimes represented with three heads, that of a horse (the Sun), a Virgin (the Holy Spirit), and a Dog, or Priest of truth; at others, as a Bull or Cow, a Dog, and a Lion, or Lioness. She presided over fishermen, fishers of men: and all who used nets; and hence was called Dictynna. She once begged for a garment that would fit her: but it was answered that such a gift was impossible, since her shape was continually changing. This alludes to her as Maya or Illusion and Universal Nature. She was clothed therefore in *a coat of many colours*. *Gates* and thresholds were sacred to her, and in these justice was administered: there was a private reason for this, which I will here explain. It was through a gate or door that the First Messenger entered the Heavenly, and beheld the Apocalypse. This was held to be a mystical allusion also to the Holy Spirit: hence certain Christian fanatics cited *Ezekiel* xliv. 1. This *gate* shall be shut; it shall not be opened; and no

man shall enter in by it, because the Lord the God of Israel hath entered in by it; therefore it shall be shut—to prove that Mary, whom they confounded with the Holy Spirit, had no other child than Jesus. The plainest texts of the New Testament, however, negative the notion. *Matt.* i. 25; *Mark* iii. 32; *Luke* viii. 19, 28; *John* vii. 5. The allusion is eminently Oriental, and is preserved still in the words Sublime Porte. The Sadder, or Sacred Book of the Parsees, is called the Hundred *Gates*, and consists of the same number of chapters, each chapter being a Gate to Heaven. This was so named in allusion to her who is the true House of God (Elisa-Beth) or Gate of Heaven. See *Gen.* xxviii. 17; also *ante*, page 374, where I ought to have made reference to *Gen.* xxxi. 45. *Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a Stone, and set it up for a Pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap; and they did eat there upon the heap. And Laban called it Jegar-Sahadutha: but Jacob called it Galeed. And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed; and Mizpah; for he said, The Lord watch between me and thee.* Chardin saw large circles of stones in Persia, such as that at Stonehenge; and it has been conceded that the Stone thus erected by Jacob was in the centre, while the other stones surrounded it. The proper name, Jegar-Sahadutha, is *guessed* to be either Chaldee or ancient Syriac, and to mean a *heap or tumulus of witnesses*; Mizpah is a Watch-Tower: and Galeed means Circle of Id or Jid, the original, probably, of our English word God. *Gal*, or *Gil*, גל, says Parkhurst, is a *roundish heap of stones rolled together*,

which perfectly describes most of our Druidical monuments; and in the feminine, he says, it conveys the meaning of round or hemi-spherical tops, such as all our cone-topped lingas shew. This Hebrew radical is the Irish *chil*, mentioned *ante* page 378; when doubled, *gil-gil*, גלגל, it denotes a rolling in a ring or circle, as of stones, the motion of a wheel (the Silver Wheel of the Druids), the circulation of the blood in the heart (which is pretended to be a modern discovery), anything spherical, as a bowl, or the human head, &c. Thus, wherever we go, we find one religion and one order of symbols: all emanating from the First Messenger. In the mystical name of Hecate, Artemis is defined by mythologists to be the Order and Force of Destiny, who obtains from the Divine Ruler that influence which it possesses over things: whose operation indeed is *hidden*, but descends by the means and interposition of the stars; wherefore it is necessary that all inferior things submit to the cares, calamities, and death which Fate brings upon them, without any possibility of resisting the Divine Ordinance. Hesiod relates of her that Zeus had heaped gifts and honours upon her far above all other deities [see Part I., page 27]; that she was Empress of lands and waters, and all things which are comprehended in the compass of the heavens: that she was a goddess easy to be entreated, kind, and always ready to do good; bountiful of gold and riches, which are always in her power: that whatever springs from seed, whether in heaven or on earth, is subject to her, and that she governs the fates of all things. Her amour with Endymion is symbolical in the extreme, and full of mystical loveliness. Endymion, the Spirit or Soul, is the grandson of Zeus, who raised him into

Heaven: here he fell in love with Juno—that is, aspired too high, for which he was cast into a profound sleep—that is, was exiled from the archangelic, and sent into body, or earth. Here, as he lay on a mountain, Di-Ana, or divine Ana, stricken with his beauteous form, descended from heaven, and removed him into a flowery cavern, where she visited and had children by him, after which he was restored again into his celestial condition. The allegory contained in this is so clear as not to need elucidation. Nor is this the only explanation of which this mythos is susceptible. Her visit to the sleeping Endymion symbolizes also the Epiphany of the Holy Spirit to the Messenger who is concealed in night. Herodotus says that the Egyptians offered sacrifice to the Sun, the Moon, and to Dio-nysos at the same moment—thus classing them all together as being inseparably united. By having recourse to the Egyptian Key, says Bell's *Pantheon*, we shall find this three-fold goddess *the same symbol with Juno and Cybele*. The Greek sculptors had too good taste to endure the head of the bull or goat on the deities which they borrowed from that country: they therefore altered these hieroglyphical figures to their own mode, by disposing them in a more elegant manner. The lunar symbol among the Egyptians was called Hecate, or Achte, the *only* or the *excellent*, and by the Syrians *Achot*, the *sister*: the latter also styled her Deio, or Deione. The crescent and full moon over her head at the neomenia made her mistaken for that planet; and the time of the interlunia, during which she remained invisible, got her the name of Hecate, or Queen of the invisible regions. Thus the tripartite goddess arose; and the meaning of the ancient symbols being confounded and forgotten, a senseless jargon

of fable and superstition was introduced in its place. Montfaucon, in his *Palæography*, has given a print of her taken from a MS. in the Kings Library, at Paris, where she appears clothed in black, with a veil bespangled with stars fluttering rainbow-like, about her head, and holding a torch which is turned down, that is, towards the Earth. This typifies the Holy Spirit from her hidden place, where she is, nevertheless, veiled with the beauty of heaven, directing towards the sphere of mortals, the torch-like Messenger who proceeds from her. Spon is the first who has given a print of a monument where Diana is named Clatra. This goddess is there represented with Apollo, both of them charged with symbols, after the manner of the Panthean figures. Apollo, with his lyre, holds in his hand Jupiter's thunder, and has his head encircled with rays; and above, the Sun. In a circle Diana has upon her head, the crescent, a turret, and a pine-apple, like Cybele; a serpent wreathed about her arm, as Hygeia, the goddess of health, the sistrum of Isis, a prow of a ship, like Isis, surnamed Pelagia. 'Tis plain, says Banier, that this is Diana, in so far as she represents the moon, that is to say, an Isis, after the manner of the Greeks. Montfaucon, lib. iii., pl. 45, vi. and ix., has two plates of Diana; the first has a great veil spread over her, in the form of a canopy spangled with stars: she holds a phallic sceptre in each hand, and she is crowned with the crescent moon. Her robe falls in graceful folds at her feet: she seems the perfection of matronly beauty. In the second, she is seen flying in air; her veil is round her like a rainbow, and she is in the centre of six stars, the crescent moon is on her head, and in her left hand she holds a flaming torch. This is

a plain allusion to the Naronic Cycle. Her Etruscan name Nemorensis, was simply Diana Hermonensis (of Hermon) transposed. Her priest was always armed with a sword, to signify the war that raged round the Holy Spirit ere she was borne away into Hermon: he was a personification of Michael. [See APOCALYPSE, section 8.] He typified her also, thus, in her Cabirian Messenger. The identity of the Sibyl and the Moon with the Holy Spirit was mystically hinted at by Serapion, when he said that the Soul of the Most Ancient Sibyl migrated, after death, into the Moon; and that the human countenance, which imagination has ascribed to the orb of that planet, is really the face of the deified prophetess. *Serapion, apud Clem. Alex. Strom. lib. i. 304.* The Ephesian Diana was pictured as covered with breasts. *Diana, Ephesiis multis mammis et uberibus extructa.* MIN. FELIX. c. XXI. and Egyptian Isis was represented in a similar manner. Hence, Diana was exactly synonymous with Isis, in her double character of Ceres and Proserpine; for Ceres was also represented as mammiferous. Plutarch (*De Isid & Osir*) tells us, that the Egyptians called the Moon the Mother of the Universe, and assigned to her $\varphi\upsilon\sigma\nu$ $\alpha\rho\sigma\epsilon\nu\omicron\theta\eta\lambda\upsilon\nu$, a nature both male and female; and Boyse, in his Pantheon, says of Diana and Luna, that the Egyptians worshipped her both as male and female; the men sacrificing to her as Luna, the women as Lunus; and each sex, on these occasions, assuming the dress of the other. So, in the Egyptian, Arabic, and German languages, the Moon is male: and at this day, in India, the Moon is a male deity, and the Sun female. She was, in fact, the same as the bearded Venus. The ancients, says Bryant, represented the same Deity, both as masculine and femi-

nine. They had both Cacus and Caca, Lunus and Luna; also Janus and Jana. Diana is a compound of De Iāna, and signifies the Goddess Iāna. That her name is a feminine from Janus, we may learn from Macrobius, who quotes Nigidius for his authority. *Pronunciavit Nigidius Apollinem Janum esse Dianamque Janam.* From this Iāna, with the prefix, was formed Diana, which, I imagine, was the same as Dione. *Ancient Mythology*, iii. 109. Macrobius observes, that some persons corrupt that line in Virgil (*Æn.* ii. 632)

Descendo, ac ducente Deo flammam inter et hostes,
Expedior.

by reading *Dea* instead of *Deo*, meaning Venus, and adds from Acterianus, that in Calvus we should read *pollentemque Deum Venerem*, not *deam*. This, also, was part of the secret religion of the Jews: but it became necessary to forbid this mode of worship, which in time degenerated into irregularities. In DEUTERONOMY, xxii. 5, we read: *The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garments, for all that so do are an abomination unto the Lord thy God.* Jesus thus alludes to the Male-Virgin mysticism, which he had learned in Egypt, in the Eleusinia. *In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.* MATT. xxii. 30. Compare also with this, Mark xii. 25, and Luke xx, 35. Pausanias relates a curious fact; But, in the same temple, he says, that of Diana the Saviour, there are statues of the Twelve gods, *as they are called*; thus implying that *he* knew better, and that the twelve were, in truth, only the Twelve divine Messengers. *Attics.* 40. Note that the statues of Diana of

Ephesus, or the Diana multimamma, of which Montfaucon, book iii., pl. 46, 47, and 48, gives so many engravings, are identical in character with the obeliscal statues of the goddess, found in Yucatan, and the ruined temples of Central America; they are both covered with grotesque emblems, symbolical of the supposed attributes of the goddess, and their similarity is so striking as to leave no doubt that the same theory of religion and fine art belonged to the various races by whom they were constructed. Had Stephens, who first explored these mighty wondrous ruins, been an antiquary, or scholar, or anything but a loquacious coxcomb, he might have enriched his volumes with many truths: the plates, however, are well worthy of study. See *Travels in Central America*, and *Travels in Yucatan*, passim.

Venus.

44. DIONE, Venus, and Aphrodite, were names of the Holy Spirit—at Dodona she was worshipped as the Queen of Zeus; but she was also his daughter. Cicero declares that she was the child of Heaven and Light. By the Hindus, she is typified as the Lotos, and the Lotos-throne. This lotos is the same as Latona, and Lât, or the Concealed. She was called the *Bride*, says Pausanias; Cabira, from having given birth to the Cabiri; and Apostrophia, because she turns the race of men from unlawful desire, and impious coition. PAUSAN. BÆOTICS. xvi. The same traveller describes an ancient wooden statue of Venus-Juno, in Laconia. There was a temple to Venus *Mechanitis*. [See Part I., page 27.] This, and the preceding, identify her with Herè and Pallas. She was worshipped by the Hesperians in sacred feasts, called

Vinalia, which connect her with holy wine, or truth. She was the Benoth of the Assyrians, and her temple was called Succoth, or the Tabernacle. Selden thought that Benoth, softened into Venoth, was the original of Venus: and in this opinion he is supported by Vossius. Vau, in Hebrew, is the Palm tree. Bayer says, Kaph has the same meaning. In the Arabic, Fan, or Faun, is a Branch: these words are cognates of Venus. The Welsh Vaughan is a secret mystical name for a Priest or Hierophant of the highest degree: and it is a cognate of these and other sacred and primeval roots. She was two-sexed, and was sometimes called Ericyna (Herè-Khina, which connects her with Hina, the Polynesian Holy Spirit, and Clo (600), Ag (Waters), Hina (Virgin), the Holy Virgin of Waters.) The Syrians, says Ptolemy, adored Venus, as Mother of the Gods, *Mater deorum*; Tetrabibl. ii.; and yet, in the very ancient mythos, she was an Immaculate Virgin. This assimilates her to the Virgin of Laos, mentioned Part I., page 24. Montfaucon gives an image of Seiva, the German Venus, naked, with an *apple* [the Kosmos: *also* the Apocalypse] in her right hand, and a bunch of grapes (truth) in the other. *Antiq. Expliq.* iii., part 2, pl. 184. Her amours with earthly heroes, indicate her love for the earth-born Messenger: that with Anchises (Anush, or Anoch) is described by one of the Homerids, and contains innumerable mystic allusions to the relationship between these beings. Zeus, having infused into her mind a desire for mortal man, points out to her Anchises, Anch-Issa [Enoch and Issa], a beautiful youth, of the royal house of Tro-Ia, who was, at that time, with the herdsmen, feeding oxen among the hills and valleys of Ida, or Jid. So we find that this Messenger

came forth from amid shady mountains. [APOCALYPSE, section 13.] The moment Aphrodite beheld him, she was seized with love. She immediately hastened to her temple, in Cyprus, where the Graces dressed and adorned her, and then, in the full consciousness of beauty, she proceeded through the air. She had put on a robe, says the Homerid, *more shining than the flame of fire*, and she had bended circlets, and glittering pendant drops, and there were most beautiful necklaces around her neck, beautiful, golden, all-variegated; and around her smooth breast she shone like the moon, a marvel to behold. When she came to Ida, she advanced towards the stalls, and was accompanied on her way by all the wild beasts of the mountains, whose breasts the exulting goddess filled with love and desire. [See APOCALYPSE, section 7.] Anchises happened to be alone in the cotes at this time and was amusing his leisure by playing on the Lyre:—a Messianic symbol. When he beheld the goddess, who had divested herself of the usual marks of divinity, he was amazed at her beauty, and the splendour of her attire. He could not avoid regarding her as something more than human; he accosts her as one of the Immortals, vows an altar to her, and beseeches her to grant him a long and a happy life. But Aphrodite denies her heavenly origin; saying, I am no *god*, indeed; and feigns that she is a mortal maid, and daughter to Otreus, King of Phrygia [Sun-Land, Phre-Gaya] adding, that while she was dancing in honour of Artemis, with the nymphs and other maidens, and a great crowd was standing around, Hermes had snatched her away, and carried her through the air, over hills and dales, and plains, till he had brought her to Ida, where he informed her that she was to be the wife of

Anchises; and then, having instructed her in what she was to do, had departed, leaving her alone in the mountains. She earnestly entreats the Trojan youth to conduct her, unsullied, to his family, and to despatch a messenger to her father to treat of the marriage and the dower. But while thus speaking, the artful goddess filled the heart of the youth with love. Believing her now to be mortal, all his veneration vanishes, and he declares that not even Apollo should prevent his taking advantage of the favourable moment. He seizes the hand of the goddess, and led her, blushing like the morn, into the rustic shed. When evening approached, and the arrival of the herdsmen with the sheep and oxen was at hand, the goddess poured a profound sleep over Anchises. She arose from the skin-strewn couch, and prepared to depart. Resuming the marks of divinity, the brilliant eyes and rosy neck, she stood at the door, and called to her slumbering lover to awake and observe the change. Filled with awe, he conceals his face in the clothes, and sues for mercy; but the goddess reassures him, and informs him that she will bear a son, whom she will commit to the mountain nymphs to rear, and will bring to him when in his fifth year. He is then to feign that the child is the offspring of one of the nymphs; but the secret of the goddess is to remain inviolate, under pain of his being struck with lightning by Zeus. So saying unto breezy Heaven she sped. Equally illustrative is her love of Adonis אֲדוֹן (*Adôn*.) Lord; the son of Phœnix (the Naros) and a Myrrh-Tree מֹר (*Môr*.), Myrrh, or, as others say of Alphasibœa—which, in the Aramaic, means the Mouth of the Cow—when after ten months, the *Tree* opened, and produced the infant. Aphrodite, delighted with his

beauty, put him into a coffer, unknown to all the gods, and gave him to Persephone to keep. But as soon as she beheld him, the goddess of the under-world refused to part with him; and the matter being referred to Zeus, he decreed that Adonis should have one third of the year to himself (earth), be another third with Aphrodite, and the remaining third with Persephone—that is, abide in the invisible for eight moons, for Aphrodite and Persephone, in this mythos, are the same. After he was destroyed, she changed him into a rose. There was a temple in Greece sacred to Venus, *Verticordia*: the turner of hearts, an allusion which has been copied into both the Old Testament and the New. *And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children*, LUKE i., 17. This goddess had an embroidered girdle (a milky way or star cincture), the cestus, which had the gift of inspiring love for the person who wore it. This seems to me an allusion, also, to the Rainbow, and to the splendid girdle of sapphire which the Messenger wears. [APOCALYPSE, section 22.] She is the Astarte of the Phœnicians, and is called Urania, or the Heavenly, in whose worship no impurities were admitted: she was called *Aversativa*, also, because she banished criminal desire. Her statue represented her in armour: at other times she was painted naked; symbols of the armed Cabir, and of the persuasive Priest who is her son. She is drawn in a conch by Tritons; or is rising from the ocean in a shell of pearl; or is riding on some marine animal. She gave life to marble at the prayer of Pygmalion, *Luke* xx. 21, 22; *Mark* xi. 23: at a temple in Paphos, nothing was offered on the altar except pure fire, which no rain could extinguish, although

the fane was open to the sky. She is the mother of *Suadela*, or Persuasion: surrounded by Cupids, she is the Holy Spirit encompassed by the Incarnations, and her Divine Children, before their lapse from light. The symbolical Isis of Egypt, says Bell's Pantheon, after producing the different deities of Cybele, Rhea, Vesta, Juno, Diana, Luna, Hecate, and Proserpine, formed also the different characters of the Celestial and Terrestrial Venus: and by some mythologists as Venus Urania, she was called the Most Ancient of the Destinies: as Juno in her character of Lucina Prepomene, was designated the Eldest of the Fates. Theseus raised an altar at Delos to Venus *Archa-ica*. Venus, like German Seiva, is often represented in old medals, holding an Apple or ball in her hand. I have already explained this. She sometimes appears to have just plucked it from a Tree, which we know was a well known symbol of God. This Apple Tree is the Druidical Avallenau. See *ante*, page 32. The biblicals say that this means Eve in the Garden. Eve, in Hebrew, means Serpent: also Life. Natalis Comes calls Bacchus, the armour-bearer of Venus. This can only allude to him as a Cabir. The Apocalyptic mythos of the escape of the Holy Spirit and her Son (section 8), is thus commemorated by Ovid in the *Fasti*. Once on a time, he says, Dione, flying from the frightful Typhon, at that time when Jupiter bore arms in defence of heaven, accompanied by the infant Cupid, came to the Euphrates, and sat on the margin of the river of Palestine. The poplar and the reeds clothed the top of the banks, and the willows afforded a hope that by them they might be concealed. While she is in her place of concealment, the grove roars with the blast; she turns pale with terror, and fancies that the forces of the enemy are at hand. And as she

clasps her son to her bosom, she says: Assist ye nymphs, and give aid to us two Divinities. Immediately she plunged into the stream. Two fishes bore them up: for which they now have constellations as a merited reward, ii. 461. As the *Fasti* was written nearly a hundred years before the pretended date of John's Apocalypse, it cannot well be said that Ovid copied the mythos from it: yet no one can read either, without seeing that they are both one and the same, though in a different dress. The same writer describes the attributes of Venus, in words that shew how different she was from the common goddess of the mythologists. She, indeed, he says, most worthily holds sway over the whole orb: she owns a sovereignty inferior to that of no Deity. *She rules the heaven, the earth, and the waves that gave her birth*; and, by the power of her embraces, she holds sway over every kind. *She it was who created all the Gods*; 'twere tedious to enumerate them; she furnished the primary causes for plants and trees. She, it was, who brought together the untaught minds of men, and instructed them to unite, each one with his mate . . . It was she who first divested man of his savage habits of life; from her were derived the arts of dress, and the careful attention to the person. . . . By means of her were a thousand arts first touched upon. *Fasti*, iv. 90. Her amour with Mars, is a later invention of priests, or else it occultly signifies her love for the Cabir.

45. Venus in the ancient theology was two-fold: the Celestial or the Divine Power, which collects together the different orders of things according to one supreme desire of that which is Beautiful: hence she acts as Queen of Heaven gathering and guiding her children as it were

like a Shepherdess in the heavenly plains, according to the divine aspiration which each one has after that which is truly beautiful and good. But the second Venus, or rather the second aspect of Venus, for there was really but one, Jupiter produces from his own generative powers: and this goddess proceeds from foam. But these various aspects of this Heavenly Being differ from each other, according to the causes of their production, their orders and their powers. For in the first aspect she is Super-Mundane, and leads intellectual natures upwards to the most supreme heights of that Beauty which is apparent to the intellect: she is the supplier also of that species of celestial life, which is pure, lovely, and all-hallowed, and is apart from all concupiscence or generation. But Venus in her second aspect, governs all the orders of being that descend from the supramundane to the telluric, and binds them to each other, making them as perfect as is consonant with their condition, in their various ranks and orders. And by her birth from the Ocean, we are to understand, says Proclus, both an expanded and a bounded existence; by its profundity the universally extended influence of such an existence; and by the foam, *the greatest purity of nature*, that which is full of prolific light and power, that which swims upon all life, and is as it were its highest flower. This Venus means therefore, the Holy Spirit in her celestial as well as in her terrestrial aspect.

46. Venus, says Faber, is immediately connected with the symbolical Mundane Egg: and is *identified with Derketo and Isis*, being declared to be that general receptacle out of which all the hero gods [Messiahs] are produced. At Atarbeck in Egypt, Venus-Atar was worshipped; *Herod.* ii. 41. This was changed into ater, and she became the

Black Venus, or Calli of the Hindus. Beck is the same as the Hebrew Beth, and signifies a city as well as a temple in the ancient Coptic: Thus, Baal bec was Beli-civitas, the Sun's Mansion: Sun-land. She is also called *Apaturia*, or the Illusive, in allusion to the Holy Spirit of the Hindus: Venus Hortensis who presides over fruitfulness, and makes all beautiful as a garden: alluding also to Gaun-Issa, or Issa the Garden: Venus Melanis, or the Black, as the Church of Rome still worships the Black Virgin Mary. Venus was also surnamed Byblia: this connects her with the heavenly Book of Seven Seals seen in the Apocalypse. The Saracens before the days of the Emperor Heraclius, adored Venus and Lucifer, the Holy Spirit and God: also the Messenger of Light; and those they called Chabar, or the Mighty; hence the Cibri. Strabo says, that the animal sacred to Venus, was a White Cow, and that her worship was celebrated in many places in Egypt. This White Cow is mentioned expressly as the animal form of Juno. *Latuit niveâ Saturnia vaccâ. Ovid.* The conclusion to be drawn is, that Juno, and the Celestial Venus are the same. Isis also was symbolized by a White Cow. Venus was called by the Egyptians, Athyr; and Hesychius interprets Athor, a Cow; Athyri, says Plutarch is interpreted "the mundane habitation of Horus:" that is the womb from which the Messenger proceeds. On the Egyptian sphere of the Barberini family, that portion of it which the Divine Bull Apis (Zeus or the Messenger) occupies, is denominated *statio Veneris*, the mansion of Venus. But is not this the same as Theba, and Thebes, and Thibet called *Diospolis*, or the House of God, which the Shekinah was said to be? Venus as the Holy Spirit was symbo-

lized by the Yoni-image. Bha-Vani, in Shanscreeet, is the Great Mother. This Vhani is analogous to Venus, Van, Phen, Phœnix, Phanes, Euhanes, Oannes, Fauna, Vaughan, Vau-nus, etc. etc. Fauna was *castissima, et disciplinis omnibus erudita*, as Servius says: and she was worshipped by the Roman matrons as Bona Dea, or the Holy Spirit. What are we to think of religious knowledge among the most learned Romans, when we find even Tacitus ignorant of the polleiar figure? Describing it he says: *Erat continuus orbis latiore initio, tenuem in ambitum, metæ modo exurgens, et ratio in obscuro*. Lib. 3; it was from the top to the bottom an orbicular figure, a little broad beneath, the circumference but small, and arching as it went up like a sugar loaf, The reason unknown. But was he *really* ignorant? I can hardly think so.

47. Venus it should be remarked, is manifestly of a masculine termination in Latin, and Cupido of a feminine, yet the former was adored under the softness of a woman, the latter under the sweetness of an infant boy. Venus is called a god by Homer, Euripides, Virgil, and other Greek and Latin poets. Aristophanes gives her a masculine name Αφροδιτον. Nor is this to be deemed a mere poetic license, for the same confusion of sexes may be seen in their Historians and Orators. Demosthenes begins his celebrated oration *On the Crown*, with these words. Πρωτον μεν ὦ ἄνδρες Αθηναιοι, τοῖς θεοῖς εὐχομαι πασι καὶ πασαις. First of all, O Athenians, I beseech all the Gods both male and female; where he makes no mention of goddesses, but calls them indiscriminately gods. And to pretend from such passages, that θεος in Greek, or *Deus* in Latin is of the common gender (as they call it) is a ridiculous figment of half learned Grammaticasters. As little

regard is had to sex in the Hebrew names of God in the Old Testament. Moses in his pathetic expostulation with God (*Numb.* xi. 15.) addresses Him *in the feminine gender*, though our language will not admit the distinction in the English translation. And the Israelites (*Deut.* v. 27) when they desired Moses to take the part of a Mediator between God and them, spake to Moses in the original Hebrew as to a female—in fact as to the *Sanctus Spiritus*. Concerning which places nothing can be more ridiculous than the comments of Rabbi Solomon and other Jewish expositors: who will have it that Moses in the first text, and the people in the latter, *were so frightened that they spake false grammar*. The ancients says Madam D’Acier (*note on Il.* ix. 457.) gave the name of Jupiter, not only to the God of Heaven, but also to the God of the Sea, as we see in Æschylus. Their design in this was to signify that *it was only one and the same Divinity, that governed the world*; and it was undoubtedly to teach this truth that the ancient statuaries made statues of Jupiter with three eyes.

48. Venus was sculptured male and female, or AO, at Cyprus under the name of Aphroditus, Αφροδιτος: πωγωνιαν ανδρος την θεον εσχηματισθαι εν Κυπρω. The same is mentioned by Servius. *Est etiam in Cypro simulacrum barbatae Veneris, corpore et veste muliebri, cum sceptro et naturâ virili quod Αφροδιτον vocant*. She was also looked upon as prior to Zeus, and to most other of the Gods. Αφροδιτη ου μονον Αθηνας και ‘Ηρας, αλλ’ και ΔΙΟΣ εστι πρεσβυτερα; but this must necessarily allude to the latter as a Messianic name or symbol. Soranus writes thus:

Jupiter omnipotens rerum, regûmque, deûmque
Progenitor, *genetrixque* deûm, Deus unus et omnes.

And the male-female character is given to the ancient Deity Μητις. Αρσην μεν και θηλυς εφους, πολυωνυμε Μητι—O many-named Metis, who art both Male and Female. In one of the fragments of the Orphic poetry there is everything which I have been saying comprehended within a very short compass; and there are few finer descriptions of the Pantheistic nature of the All-Father, as developed in Himself, the Holy Spirit, and the Universe with all that it contains.

God is the first and last, high thundering King,
 Middle and head; from God all beings spring:
 In God the male and female forms combine;
 For God's a man, and yet a maid divine.
 God the strong basis of the earth contains.
 And the deep splendour of the starry plains.
 God is the breath of all; God's wondrous frame
 Lives in the rage of ever restless flame.
 God is the sea's strong root, the solar light,
 And God's the moon, fair regent of the night.
 God is a King by no restraint confined,
 And all things flow from God's prolific mind.
 One is the Power Divine in all things known,
 And One the Ruler absolute alone:
 For in God's royal body all things lie;
 Fire, night and day, earth, water, and the sky.
 The first begetters pleasing Love and Mind:
 These in his mighty body God confined.
 See, how his beauteous head and aspect bright,
 Illumine heaven, and scatter boundless light,
 Round which his pendent golden tresses shine,
 Formed from the starry beams with light divine.
 On either side two radiant horns behold,
 Shaped like a bull's, and bright with glittering gold;

And east and west in opposition lie,
The lucid paths of all the gods on high.
His eyes the sun and moon with borrowed ray,
His mind is truth, unconscious of decay,
Royal, ethereal: and his ear refined
Hears every voice, and sounds of every kind.
Thus are his head and mind immortal bright:
His body boundless, stable, full of light:
Strong are his members with a force endued,
Powerful to tame, but ne'er to be subdued.
The extended region of surrounding air,
Forms his broad shoulders, back, and bosom fair;
And through the world the ruler of the skies,
Upborne on natal rapid pinions flies,
His sacred belly, earth with fertile plains,
And mountains swelling to the clouds, contains
His middle zone's, the spreading sea profound,
Whose rolling waves the solid globe surround:
The distant realms of Tartarus obscure
Within earth's roots his holy feet secure,
For these earth's utmost bounds to God belong,
And form his basis permanent and strong ;
Thus all things God within his breast concealed
And into beauteous light from thence revealed.

Minerva.

49. PALLAS-ATHENE was born from the head of Zeus, hence she is called Wisdom or the goddess of Wisdom. Al, Alla, and As are constituents of her name. At her birth the spheres rained gold, the world resounded, the

sea was moved, the Sun checked his steeds in their celestial flight, until the radiant Tritogeneia laid aside her splendid armour. Hence she was sometimes called Bel-On-a, in the Greek, Enyo, which is the anagram of Yoni. She was skilled in fabricating arts, and wore heavenly garments: it was by her that Pandora was attired. Her helmet was four-coned: she invented the pipe, whose music was named many-headed. The ægis, or goat-skin-covered shield which she bore, is supposed to have originated the sacrifice of the atoning goat, *azazel*; she bare it because the Goat was the great symbol of generation and fruitfulness. Her favourite plant was the Olive; hence Winkleman says that it was a common rite in antiquity, when making prayer to the gods, to hold in the hand a branch of olive. *Monum inedit.* p. 139. She is symbolized by an Owl; the Serpent also was sacred to her. She wears a long flowing tunic and mantle; but she sometimes appears as *a young man* in female garb. She is called pre-eminently Kora, or The Virgin, one of the distinguishing names of Demeter. Orpheus in his Argonautics, calls her ἀρεινή, or masculine Athene, v. 31. She was called Pandrosos, or all-dew, which originated the Hebrew phrase, *dews of Hermon*. *Therefore God give thee of the dew of heaven.* GEN. xxvii. 28. *My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass.* DEUT. xxxii. 2. *The fountain of Jacob shall be upon a land of corn and wine; also the heavens shall drop down dew.* DEUT. xxxiii. 13. *I will be as the dew unto Israel; he shall grow as the lily.* Hos. xiv. 5. *The dew of Hermon which fell upon the hill of Zi-On.* Ps. cxxxiii. 3. See the remarks on Dagon,

ante, page 436. So in the Scandinavian mythology, the Norn-nymphs that dwell by the Well of Urd, take water every day from the spring, which with the mud that lies about it, they pour over the Ash Ydrasil, that its branches may not perish. This water is so sacred that everything that enters it becomes as white as the film of an egg-shell as it is said in the Voluspa:

An ash I know
 Yggdrasil named,
 A branchy tree bedewed
 With brightest water.
Thence come the dews
 Into the dales that fall:
 Ever stands it flourishing
 Over Urda's fountain.

The dew that falls from its branches on the earth, is by men called honey dew, and is *the food of bees*. Two birds are fed in the well of Urd, called Swans [Messianic symbols] and from them descend the birds of that species. See *ante*, page 353. Note that this word Urd, or Urda, is significant and symbolic: for it is a compound of the radical *aur*, אור, which from the beginning has been applied to the Deity; and which conveys the idea of Water, Fire, and Light: Streams of Lightning and the Starry Spheres; all of them types and representatives of the Great Father and the Great Mother, and of *Di*, די, which Parkhurst admits to be the root of De, Di, Te, or Dia, the only appellation by which God is known to those who speak the Gaelic of Britain and Ireland. It is the root also of Deus, and the Greek Διός; and is part of the Chinese word, Ti-En, or the Heavenly One. The Well of Urda, therefore, means primarily the Holy Spirit of

God: and secondarily the Vast Universe, from which, as from a Well of Fire, proceeds all existence; all creation. I have already shewn the symbolic use of the letter D. *ante*, page 441. Aristotle calls Athene the Moon: and on the coins of Attica, anterior to the days of Pericles, there was a Moon along with the owl and olive branch: at the festival of Skirophoria the priest of the Sun and the priestess of Athena, the Moon, went together in procession; there was a Sacred Marriage between her and Hephæstos: she gave fire to the Athenians, and in her temples a perpetual vestal flame was kept. The Corybantes, who were the same as the Cabiri, were *the children of Minerva by the Sun*. STRABO x.: that is they were born in the conjunction of the Sun and Moon. She is frequently represented in ancient gems, hurling the thunder-bolts of her Father—this symbolizes her as Venus Summachia, and also as the Conquering Messiah: in others she extends the olive branch: an allusion to her as the Mother of the Two Olive Trees in the Apocalypse. At Amphissa, in Phocia, there was a most ancient statue of Minerva: near which were images of the Anactes, or Kings, of whom Pausanias gives various legends; they were the Cabir Messengers—and probably at times represented the whole Twelve. In Ireland she was called Neith, the Deity of War; Nath, the Goddess of Wisdom. This is a Siamese word. See Part I., pp. 151, 189. Neith, in Coptic, means The Ancient (SAINTE CROIX, *Recherches sur les Mysteres*). 513. She was represented as double-sexed, and was called Minerva Pylotis, because her image was set up in the Gates; and for the mystical reason also, which is alluded to before. These Gates were the Gates of Heaven, or God's house,

like those mentioned *ante*, page 375. She was also called Cadmea, as the Virgin Mother of the Messenger Cadmus; Panea, the female of Pan: and Surias, the feminine of Sur, the Sun: and Al-Ia, which seems also a cognate of Ala and Iah, or Ya, which was a name for the Supreme Father, as we read that he calls himself, in Exodus iii. 14. Ahih Ashr Ahih, אהיה אשר אהיה; though he immediately afterwards changes it into Ihvh, יהוה [a Serpent], verse 15, which we call Ieuve or Jehovah; nor is any explanation offered why God should thus appear double-named to his Messenger Amosis, and to his chosen people, the Jews. This name Ahih is curiously analogous to the male-female Ho-Hi (*ante*, page 83) while the introduction of the word Ashr, which implies the idea of Divinity of the Groves (a Junonian title) renders the peculiarity still more remarkable. But this word Ashr, in the feminine, also denotes, as Parkhurst says, the idea of Goddess and Child; Venus and Cupid, as he puts it; and thus implies occultly the Holy Spirit and her Son, the Messenger, who are thus made components in the very name and title of God; or, as it is absurdly rendered in our version, *I am that I am*; words that are mere nonsense, and only betray the ignorance of the translators. Herodotus says that she was the daughter of Neptune, or the Waters; this was an enigmatical way of saying that she and Nephtys were one. The Pythagoreans consecrated the number Seven to her in commemoration of the Seven Spirits before the Throne. (APOCALYPSE, section 6.) Cicero speaks of many goddesses of this name: the first who was the mother of Apollo: the second as produced in the Nile, and called by the Egyptians Sais, the Saviour Issa: the third, as the child of Zeus; the fourth, as the

daughter of Zeus, and Koriphe, an ocean-nymph; and the fifth as born of Pallas: all these, however, resolve themselves into one and the same. All mythologists speak of the prominent part which she took in the Giant's Wars against the Gods, and that she saved the life of Zeus, the Messenger. This was taken from the Apocalypse, section 8. She was educated by Daidala, a woman skilled in all art, as Posidonius relates in his book of Gods and Heroes, but this was only a form of Aiolos, a name of God; and she was the first, as Lucian declares, who taught men the art of building. (*Gen. i. 1.*) She invented the distaff and needle: and planted the olive. *She layeth her hands to the spindle, and her hands hold the distaff.* PROV. xxxi. 19. This is a secret allusion to her as Goddess of the Silver Wheel (the Universe), which, as we have already seen, was the occult way in which the Druids concealed, yet shewed their knowledge of, this Mighty Essence, or Energy of God. Hence, as the Rainbow Virgin, she was supposed to span the sphere within her brilliant embrace. This rainbow arch also gave the first idea of the Mystic Bridge between Heaven and Earth: and God, the Bridge-maker, who did set his Bow in the Cloud, *Gen. ix. 13*, was the Pontifex Maximus—a title afterwards assumed by men. A wheel over the door of a house among the Teutons and Scandinavians, was hence held to be ominous of good fortune. But this wheel was also a Circle, a Lotus, a Zone, a Ring, a Sphere; and, indeed, a variety of analogues. Thus, then, we find Athena, as the Deity of the Silver Wheel, bears upon her image the same secret characteristic type which her Son, the Messenger, bears in the Apocalypse. For we read in Pausanias, *Arcadics*, the following passage, which every commentator has hitherto

failed to explain. He there speaks of a statue of Minerva, wherein, as he supposes, she was represented with a wound in the thigh: he says, I have seen that statue, one of the thighs has still a ligature of a purple colour. It is plain he did not look beneath, or he would have seen written *that incommunicable name*, which is alluded to in the Mithraic Bull, and in the Vision of Chengiz-Khan. *And he had on his thigh a name written, &c.* [APOCALYPSE, section 33], (17) the name of the Naros, and of the Secret of God, which never was revealed till now. For the same reason the statue of Neptune, at Anticyra [the Egyptian Holy Spirit, Nepthus], held its hand upon the *thigh*, (*Pausanias Phocics*, xxxvi.), as if for concealment of some hidden type. Images unwrought with human skill, and which descended from heaven were called Palladia, Palli-dia, Ancient Goddess—these were the Sacred Revelations. So long as these images were kept safe and inviolate, the people who had them remained free from all danger,—an obvious and beautiful allegory. Pausanias says that she had a daughter by Æsculapius (a name for the Messiah) named Hygeia, or *Health*: this was used as a disguise, for we know that by this name indeed she was herself designated. *That thy way may be known upon earth, thy saving health among all nations.* Ps. lxxvii. 2. *But unto you that fear my name, shall the (Shem-osh) Sun of Righteousness arise, with healing in his wings.* MALACHI iv. 2.* Lycophron calls her Budia, which is Boodhas

* In the most ancient temples and sculptures God and the Holy Spirit are symbolically represented by the Globe, the Serpent, and the Wings. This globe sometimes represents the Sun, or God; the Wings, the ethereal dove-like Spirit; the serpent is the Incarnation; and also the ever-immortal soul which is the

(the feminine of Boodh, or Wisdom). She was also named Is-menia: Issa of the Moon, Meni being a name of AO. Part I., page 427; and Zosteria, or the Girdled, who also is the Bestower of the *sapphire girdle*, which her Son, the Messenger in the Apocalypse receives and wears. [Section 22.] Thus she is identified with cestus-wearing Aphrodite. She was born without a mother, being the second of all Existences—next after the Supreme. So the Spirit of God sprang from a flower. Part I., page 24. Orpheus in his hymns calls her a Male-female. Pausanias in his *Attics* speaks of a statue of Minerva with a Sphinx (the Messiah) in the middle of her helmet and griffins (Cherubim) on either side. In a medal of the Queen of Sweden, the same helmet is surmounted with a chariot and four horses, alluding to the four races of mankind, who all proceed from her. [APOCALYPSE, section 11.] The cock, which is sacred to the Sun, and so is a symbol of the Incarnation, sits on her helmet, indicating that God and the Messenger crown her as if with a diadem of starry light. Bell's Pantheon, alluding to the birth of this goddess from the brain of Zeus, says: The fiction of Minerva's birth has always appeared mysterious; and various conjectures have been offered to explain it. Some of the learned moderns have been of opinion that it veiled the sublimest truths in philosophy, and *even the mystery of the Logos, by which all things were made*: that is to say, the eternal ideas in the Divine Mind, which had been the model of whatever Omnipotent

emanation of the Great Father and the Great Mother. This is what is alluded to in the Jewish writer above cited. The entire of the Old Testament, indeed, is full of recognitions of that which is popularly called Pagan idolatry. See *ante*, pp. 418, 419.

Wisdom brought into being. There is a fine parable in the story of her rejection of the pipe. When she played, she saw her cheeks reflected swollen on the water, on which she flung the instrument away, observing that music was too dear, if purchased at the expense of beauty.

50. As God was the *Artifex Mundi*, so Minerva was called *Ergane*, or the Artist; as Venus was called *Mechanitis* [*ante*, page 571], and there was an Athenian festival in which she was so celebrated. There were altars in common between her and Vulcan and Hermes. Her breast-plate was of pure gold, her shield of glittering brightness, and she and it are represented as being surrounded with serpents: which (the Messianic) are sometimes figured as still and gentle: sometimes (the Cabiric) as actuated by the highest rage; sometimes with the whole length folded up, circle within circle (*Jihv*, the Serpent Jehovah), as if in sleep or repose, to indicate the interval between the end of one Kalpa and the beginning of another. She is admitted to be the same as the Egyptian Isis, and the Sabine Pales, from whom indeed Palestine (*Pales-stan*) was named, and the old Hindu language called Pali, the dialect of the heavenly. In her Saitic symbol she was a female fully armed. In her hand was a buckler [a sphere, or yoni] with a full moon surrounded by serpents (Messiahs) the emblems of wisdom and immortality: types also of the Saraphim and all the other serpent-like Spirits in the Universe. Minerva, says Spence, represents Wisdom, that is, skilful knowledge joined with discreet practice, and comprehends the understanding of the noblest arts, the best accomplishments of the mind, together with all the virtues, but more especially that of chastity. She is said to be born

of Jupiter's brain, because the ingenuity of man did not invent the useful arts and sciences, which, on the contrary were derived from the Fountain of all Wisdom. She was born armed, because the human soul, fortified with wisdom and virtue, is invincible, in danger intrepid, under crosses unbroken, in calamities impregnable. She is a Virgin, and accordingly the sight of the deity is promised only to the pure. [See APOCALYPSE, section 58.] She has a severe look and a stern countenance, because wisdom and modesty find their reward in virtue and honour, not in the external show of beauty and pleasure. In purple robes or tattered garments, on a throne or on a dunghill, the majesty of Minerva remains the same: the same also in the decrepitude of old age, as in the vigour and comeliness of youth. She invented and exercised the art of spinning; hence the fair sex may learn that industry is the only barrier against vice; the spindle and distaff are the arms of every virtuous woman. Anciently those instruments were carried before the Bride, when she was brought to her husband's house. [See APOCALYPSE, section 65,] and somewhere it is a custom at the funeral of women, to throw the spindle and distaff into their grave. As soon as Tiresias had seen Minerva naked he lost his sight. Was it a punishment or a reward? Surely he had never seen so acutely before, for he became a Prophet, and knew future events long before they took place,—an excellent precept this; that he who has once beheld the beauty of Wisdom clearly, loses his external sight without repining, since he enjoys the contemplation of heavenly objects which are not visible to the eye. [See APOCALYPSE, section 58.] What are we to understand, says Taylor, by Tiresias

becoming blind through beholding Minerva? Certainly that by a profound conversion of the eye of his soul to Divine Wisdom, he became abstracted from corporeal vision. The owl, a bird seeing in the dark, was sacred to Minerva: this is symbolical of a wise man, who scattering and dispelling the clouds of error, is clear-sighted where others are blind. Proclus calls her the Mother of all virtues, and the One who was able to render life unpolluted and pure. And Aristides says the prophets and priests call her the purger and purifier, and the driver away of evils, and the Interpretess of the most perfect purifications. So, when she appears as Isis she is significantly alluded to as the Shekhinah, or universal matrix, and mother in the following words of the old Platonist. Isis is in fact, he says, the Female Principle of Nature: the *recipient* of all production: the nurse and universal *repository*, according to Plato: and by many she is called the *thousand-named*, on account of her mutability and *capacity to receive all forms*.

51. And as the Holy Spirit was the Almond Tree, the Pine, the Ash Ydrasil, the heavenly Olive, the ever-beauteous blooming Tree of Life, so the Hebrew priests bare this symbol in mind, when treating of the advent of the Messenger, whom they called her Branch. *In that day shall the Branch of the Lord be beautiful and glorious*, Is. iv. 2. *Behold the days come, saith the Lord, that I will raise [to David; this is interpolated] a Righteous Branch; and a king shall execute judgment and justice on the earth [that is, be a Cabir].* JER. xxiii. 5. *In those days, and at that time will I cause the Branch of Righteousness to grow up [unto David: an interpolation.] and he shall execute judgment and righteousness in the land.*

JER. xxxiii. 15. *Thus speaketh the Lord Sabaoth, saying, Behold this man, whose name is the Branch, and he shall grow up out of his place, and he shall build the Temple of the Lord.* ZECH. vi. 12. There is an allusion also to this symbol in the writer, who bears the metaphorical name of Luke, [Lukos, the Wolf] which makes one think, that this priest also, like the old rabbis had the true Apocalypse, or some fragmentary knowledge of it, when he compiled his anecdotes of Jesus. For some reason or other, (I hope an honest one), the word *branch* in the Greek is altered into *dayspring* in our English Version. *And thou child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people, unto the wiping away of their sins, through the tender mercy of our God, whereby the Branch from on high hath visited us.* LUKE i. 76. That the Jews understood and adopted this symbol of the Olive Tree, is proved by what we read of their little thane, Solomon, who is fabled to have made the decorations, and most sacred and significant parts of the temple, namely the Cherubim, and the *doors* and *door posts* of this wood. *And within the oracle he made two cherubims of olive tree, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubims were of one measure and one size, The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubims, within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall,*

and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold. And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without. And the floor of the house he overlaid with gold within and without. And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall. The two doors also were of olive tree: and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees. So also made he for the door of the temple posts of olive tree, a fourth part of the wall. And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work. I. KINGS, vi. 23. So one of the Jew psalmists, compares himself either to the Holy Spirit or to the Messenger. *I am like the green Olive Tree in the House of God.* Ps. lii. 8. *The Lord, says another, addressing the Jews, called thy name a green Olive Tree, fair and of goodly fruit.* JER. xi. 16. Another, in one of those fantastic predictions which years have so utterly falsified, says : *I will be as the dew unto Israel; he shall grow as the lily, and cast forth his fruits as Lebanon. His branches shall spread, and his beauty shall be as the Olive Tree.* Hos. xiv. 6. In their groves and gardens, they usually had one tree, which they dedicated to the Queen of Heaven, as the Druids did their solitary oak to God. One of their priests thus denounces this rite. They that sanctify

themselves, and purify themselves in the gardens, behind *one Tree in the midst*, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. Is. lxvi. 17. This Tree was either an Almond, or an Olive Tree. Jeremiah when he would fain represent himself as a Messiah (i. 5.) and even a Cabir, (i. 10.) in his vision of God sees the Queen of Heaven under this symbol. *Moreover the Word of the Lord* (the Holy Spirit) *came unto me, saying, Jeremiah, what seest thou? And I said, I see a branch of an Almond Tree* (a Messiah). *Then said Adonai unto me, Thou hast well seen, for I will hasten my Word to perform it.* i. 11, 12. Note that the word *sheked* שְׂקֵד, which is here used to denote the Almond Tree means also a Watcher—a name symbolically applied to the Holy Spirit. The reader will bear in mind how often the word *watch*, *watchman*, etc., is used in the Old Testament.

52. Neith or Nêth, (Minerva) was the deity of Saïs, the Moon, the Queen of *Night*; and her name seems to have led to that of the Greek Goddess. In Egyptian it was written from right to left ΘHN, and the Greeks by adding an A, the symbol of God at either end, would make it AΘHNA, reading from left to right. Pausanias says she was called Asia, which is the anagram of Saïs, and which is Asi, Aisa, etc., or Destiny and Divine Providence. Jablonski (*Panth. Egypt.* I. iii. 10.) does not deny that Minerva was the Egyptian Neith, or goddess of Wisdom: and was the same Deity whom Proclus in his commentary on the Timæus, described as, *The all-fashioning Goddess, the Invisible and yet the Visible; who hath for her lot the Heavens; but who nevertheless irradiates, or sends her light into every species of generated*

existence; and is the all-mover. Minerva, says Payne Knight, like the other Greek deities was male or female, or both. Ἀρσην καὶ θηλυς εἶφυσ. ORPH. *ad Min.* On the medals of the Ptolemies under whom the Indian symbols became familiar to the Greeks, through the commerce of Alexandria, we find her repeatedly represented like Gaun-Isa with the elephant's skin on her head, instead of a helmet, and with a countenance between male and female, such as the artist would naturally give her, when he endeavoured to blend the Greek and Egyptian symbols, and mould them into one. Minerva is said by the Greek mythologists to have been born without a mother, from the head of Jupiter, who was delivered of her by the assistance of Vulcan. This in plain language means no more than that she was a pure Emanation of the Divine Mind, operating by means of the universal agent, Fire; and not like others of the allegorical personages springing from any of the particular operations of the Deity, upon external matter. Hence she is said to be next in dignity to her Father, and to be endowed with all His attributes; for as wisdom is the most exalted quality of the mind, and the Divine Mind is the perfection of Wisdom, all its attributes are the attributes of wisdom, under whose direction its power is always exerted. Strength and wisdom therefore, when considered as attributes of the Deity, are in fact one and the same. The Greek Minerva is usually represented with the spear uplifted in her hand, in the same manner as the Indian Gaun-Isa, holds the battle axe. Both are given to denote the destroying power equally belonging to Divine Wisdom, as the Creative or Preserving. Pausanias mentions one of her Temples; sacred to her as Minerva the Illusive, which is

the Hindu Maya. Eisiteria the day when the magistrates of Athens entered on their office was like our Easter. Another analogy equally singular may be pointed out. As the Egyptians lighted lamps throughout Egypt on one night, and these lamps were all sacred to Minerva, so do the Roman Catholics light candles all over the world on Christmas Eve, in a like commemoration of *their* Minerva, the mother of the Ninth Messenger.

53. Anath, says Bryant, signified the *Fountain of Light*: and was abbreviated Nath and Neith by the Egyptians. They worshipped under this title a Divine Emanation, the Goddess of Wisdom—the Athenians who came from Sais in Egypt, were denominated from this deity, whom they expressed Athana, or in the Ionian manner, Athene. Cudworth mentions Hemmon and Neith as titles for the one and the same Deity [the Bi-Une], and quotes Plutarch as authority, that Isis and Neith were also the same among the Egyptians; wherefore the temple of Neith or Athene at Sais, was by him called the Temple of Isis. *Intellectual System*, i. chap 4. The \aleph *An*, in this word Anath, means in Hebrew, the Solar splendour, and also implies *generation*: hence it with propriety forms part of the Divine Name. The Greek *Ava*, or *on high*, is founded on this: as is Di Ana, Anna Perenna. Anna, in the Old Testament is said to be the mother of Samuel; but Samuel affected to be a Messenger of God: her hymn in I. Sam. ii. celebrates the advent of her son as a Cabir: and we know that he was elected to be a Judge, or Pontiff. So it is Anna who predicts the glory of the Ninth Messenger, *Luke* ii. 38. All these things prove that the rabbis were well acquainted with the mythos. Ana is also said to be a

cognate of חַנָּה *chanah* to be gracious, or merciful. In allusion to this name An-Ath from which the word Night is derived, Proclus says: The Artificer of the Universe prior to his whole fabrication, is said to have betaken himself to the Oracle of Night; to have been there filled with divine conceptions; to have received the principles of fabrication, and (if it be lawful so to speak) to have solved all his doubts. *In Timæum*, p. 63. Compare this with the exclamations of Wisdom in Part I. page 27. *When he prepared the heavens I was there, etc.*, and meditate on the strange coincidence. Aratus mystically alludes to the Holy Spirit, and calls her Αρχαίην Νύκτα, or Ancient Night—the Archè of the Apocalypse. In Eckhel's *Choix des pierres Gravées*, there is a Gem of Minerva (the Holy Spirit) crowning Bacchus (the Messenger). On the reverse he is seen seated before he has gone forth among men: and the Holy Spirit leaning on his shoulder seems as if She were dictating to him those sublime lessons which the Messenger brings to man, pl. xix. The latter subject is again represented: but the Holy Spirit who is high enthroned above the Messenger is foolishly called Ariadne: She ought to have been called Arianrod. In another gem, God is graven with the lightning pouring from his right hand, upon the head of the Messenger, who is represented as a Child suckled by a beautiful hind (the Holy Spirit). The Eagle on the right, and the Pillar on the left, indicate that the Eternal is intended: but the Abbè calls the gem Hercules and Telephus in defiance of all mythology.

54. I have already noted, that they who saw the Divine (such as Tiresias) were blinded by the celestial splendour:

and in Callimachus, we read, Ουκ εθελων ειδε τα μη θεμις ειδειν—*unwilling he beheld that which it was not lawful to see*. And again :

Whoever shall behold
Any of heaven's high habitants, unless
By grace peculiar favoured with the sight,
Dread penalties await the fatal view.

This also was a Jewish article of faith. *Thou canst not see my face, for there shall no man see me, and live*. EXOD. xxxiii. 20. And hence the fear of Gideon in JUDGES vi. 22. *And when Gideon perceived that he was a Messenger of Ieue, Gideon said, O Ieue Adonai, for because I have seen a Messenger of Ieue face to face. And Ieue said to him, Peace be unto thee; fear not, thou shalt not die*. See also EXOD xix. 21. I. SAM. vi. 19. See also the Apocalypse, sections 5 and 58, on which, without doubt, this most ancient notion was founded.

55. Damascius, in the life of Isidore, mentioned by Photius, tells us, 'Οτι Φοινικες και Συροι τον Κρονον Ηλ, και Βηλ, και Βολαθην επονομαζουσι—The Phœnicians and Syrians calls Kronos, El, Bel, and Bol-Athen—which is God and the Holy Spirit, the Bi-Une. Proclus, on the Timæus, says, that after the well known sentence on the temple of Isis, were added the words *ὄν εγω καρπον ετεκον, ἡλιος εγενετο*. *The fruit which I brought forth is the Sun*. This at once proves that Isis was Divine Wisdom, and that the sun was not adored as the Creator, but only as an emblem. Athena, as before mentioned, is only Neithe, or Neitha, written anagrammatically, or Hebraically, a very little corrupted. Isis was called Neith, or Wisdom; she was the Goddess of Sais, which probably means Saviour, from *ישו* *iso* and *Σαω*: and

also Wisdom from *scio*, *to know*, or *be wise*. Wisdom was the Saviour; thus, they all dovetail into one another. Callimachus says of Pallas, that she sits at the right hand of Jupiter; whence Aristides, in his hymn to her, says: “wherefore Pindar declares that she, sitting at the right hand of the Father, receives his commands, which are to be carried to the other gods.” And again, “For she is greater than the Messengers, and delivers to them the different commands which she receives from the Father.” These general notions of Minerva’s session at the right hand of the Father, proceed from the most ancient traditions, concerning the Divine Mystery of the Glory of both, if they come not indeed direct from the Apocalypse. Homer speaks of the joint power of Jupiter and Minerva, in *Odyssey* xvi. 263. *These truly are powerful assistants of whom you speak, sitting sublime in the clouds, who are both the rulers of men and the immortal gods.* Sophocles addresses her as the *First in power, the daughter of Zeus, ambrosial Athana* (*Æd. Tyr.* 163), and Horace speaks of this as a well known article of belief. *Proximos illi tamen occupavit Pallas honores*, i. 12. The expression which Callimachus uses, *πατρῶια πάντα φερεσθαι*, to bear all her father’s honours, is remarkably scriptural: *all things that the Father hath are mine* (JOHN xvi. 15). And as the poet says that Jupiter gave to Minerva all that appertained to the Father, so Jesus is represented to have said: *For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also.* JOHN v. 26. *And all mine are thine, and thine are mine.* JOHN xvii. 10. Agreeable to which, Aristides says of Minerva: So also she is venerable in the sight of the Father, and made

partaker of all things with Him;—παντα κεκοινωκηκε. And the same antient writer tells us that she was called the δυναμις του Διου, the Power of God: and that the works of God were said to be the common works of God and Athena, κοινα του Διου ειναι και της Αθηνας. So Jesus: *Hereafter ye shall see the Son of Man sitting on the right hand of POWER, and coming in the Clouds of Heaven.* MAT. xxvi. 64. This Power is the Holy Spirit, the Power of the Most High, LUKE i. 35, and the Cloud is that mentioned in the Apocalypse, sections 23, 24, 28, 50, 51. If the reader be not persuaded by all these singular proofs, that Minerva and the Holy Spirit of God are one and the same, he must be indeed a man most difficult to convince.

Vesta.

56. DEMETER, Vesta, Cybele, Rhæa, Ceres, represent the Holy Spirit, and each was indiscriminately called *Magna Dea*; *Magna Deorum Mater*; and *Magna Mater*. Persephone (death-bearer and Voice of brightness), or Proserpine, her daughter, represents the Soul, which bears about with it a body that is only death. Rhæa comes either from Rhoia, or from the Shanscreeet word Ri, a root of Rimmon; and which is synonymous with Pasithea, or Πασι Θεοίς Μητηρ (Mother of the divine beings), and the Roman *Magna Deorum Mater*. Note that, although she was called Rhæa, still she was said by some to be *daughter of Rhæa*, and to have been sister of Juno. This is in accordance with the mystic disguise, to which I have alluded, *ante*, page 527. Again, though she was the sister of Zeus, still she conceived Proserpine, or all Spirits, by Him. She again had a daughter by

Neptune, whom the Greeks said it would be most profane to name, though others said it was the steed Ari-On. All this corroborates the view which I have so often put forth, as to the unity and identity of all these personages and the enigmas that surrounded the truth. Demeter is the child of Time; she is Nature, or Mother-Earth; and is wedded to Zeus, the God of Heaven, as Herodotus relates. Orpheus calls her the daughter of Protogonos, the First Father. She is the protectress of growing corn, like Isis, and of agriculture in general: hallowed groves were consecrated in her honour. She loved Iasion, or Jason, the son of God and Brightness; a mortal youth, and a Messianic name. [APOCALYPSE, section 29.] She was adored in a cavern, as was Venus, under the name of *Melaina*, the Black Virgin, such as we see in the Italian churches; and in Attica as the Great Goddess, or Mighty Mother; she had the majestic stature of Herè, by which name, indeed, the Arcadians adored her; she was called *Idæa*, from her connection with *Jid* or God; her symbol was a bunch of poppies, or ears of corn, or a torch on fire, a phallic emblem of knowledge, light and holy love. She rides in a chariot drawn by lions, or winged dragons, or panthers, all of them used by the old mythologists as symbols of the Great Father. Ceres, says Ovid, first divided the globe with the plough: she first gave fruits and the mild nourishments that proceed from the earth: she first gave Laws. All these are the gifts of Ceres. She was named *Yellow-haired*, *Youth rearing*, *Bright-fruited*, *Gold-sickled*, in allusion to the Apocalyptic sickles, sections 50, 51; *Splendour-gifted*. *Wool-bearer*, in allusion to Wisdom; and the *Lawgiver*, She was also celebrated as the *Chaste*, the *Bosomed*, the

White-horsed. Jupiter, or Cybele, with a winged figure in the hand, represents God, or the Holy Spirit, sending forth the Incarnation. In certain Assyrian coins the Holy Spirit is represented with a half fish-like form, holding a fish. This, also, is a symbol of the Messiah. She was called *μαλοφορος*, or Sheep bearer, because she was the Mother of the Messianic lamb. And we learn from Pausanias that, in a temple in one of the Attic pagi, she was worshipped as *Κορη Πρωτογονη*, the First-born Virgin. Isis, says Herodotus, is in the Grecian language called Demeter. In Bœotia she was worshipped as Demeter-Achaia, which is Ach and Aia, Ocean-Earth, that is, All Things. She is usually represented Veiled. One of her mystic names was Berekunthia (18), which the note explains. Her pursuit after Proserpine is suggestive, in the highest degree, of her identity with the Holy Spirit of Heaven; it was represented in the Mysteries. Persephone [the Soul] was in the *Nissian* plain (the plain of Ieue Nissa), with the Ocean-nymphs gathering flowers. She plucked the rose, the violet, the crocus, the hyacinth, when she beheld a *narcissus* [which has been explained before, pp. 53, 412] of astonishing size and splendour: at which immortal gods and mortal men gazed with joy, for it bloomed with a hundred flowers growing out of one root.

And with its fragrant smell wide heaven above,

And all earth laughed, and the seas briny flood.

Heedless of danger, the maiden stretched forth her hand to seize the wondrous flower, when suddenly the wide earth gaped; Aïdoneus in his golden chariot rose, and catching the terrified virgin, bare her away, shrieking to her Father for aid; unheard or unseen by gods or mor-

tals, save only by Helios (the Sun) whose eye nothing on earth escapes. (This it will be seen is a clear allusion to the lapse of the soul from heaven, and its descent into the dark caverns of the terrestrial and carnal, the home of fallen spirits.) So long as the virgin beheld the earth and starry heaven, the fishy sea and the beams of the sun, so long she hoped to see her mother and the tribes of the gods: and the tops of the mountains and the depths of the sea resounded with her divine voice. At length her mother heard; she tore the Veil above her ambrosial locks, cast a dark robe round her, and like a bird she hastened over moist and dry. Of all she inquired tidings of her lost daughter; but neither gods, nor men, nor birds, could give her any intelligence. God however had declared that if she had not tasted anything while in Hades (that is, if she had not wedded herself to carnality) she should reascend to Heaven. Nine days (through the nine spheres of being) Ceres wandered over the earth, with flaming torches (illuminated guides or teachers) in her hands; she tasted not of nectar or ambrosia, she begirt herself with a Serpent (the Messiah, or God) and never once entered the bath. On the tenth morning she proceeded to the house of the Sun-God, and standing by his horses' heads, she entreated him to declare who the ravisher was. The God of the Sun informs her that it was Aïdoneus who had carried her away by the permission of the King of Heaven. [That is, Darkness involves the fallen by the Law of God.] Demeter, incensed at this abandons Olympus, disguises herself as an old woman, and descending to Eleusis, among the Autocthones, or self-begotten, sat down by the Parthenian [virgin] well, under an *olive tree*. From thence by the

Virgin Callidicè [Beautiful Justice] she is invited to the house of Metaneira [among men] where she undertakes the rearing of the babe Demophoon [voice of the people] and beneath her care he throve like a god. He ate no food, but Demeter breathed on him as he lay in her bosom, [JOHN XX. 22, 23,] and nursed him with heavenly milk, anointed him with ambrosia; and every night she laid him like a torch within the strength of fire, unknown to his parents, who marvelled at his growth. And truly she would have rendered him free from old age and immortal, had not his mother's folly taken him out of her guardian care [that is, the foolishness of mankind robs them of that immortal nature which the Spirit of God would give them.] Straight she abandons the home of Metaneira, and having put off old age, beauty was breathed around her, and a pleasant odour was scattered from her scented robes; and far gleamed the light from the immortal flesh of the Goddess; and her yellow curls flourished on her shoulders, and the close dwelling was filled as with the sheen of lightning. And she went out from the Palace, to the grief as well as the astonishment of the inmates. And now she abandons herself to sorrow: the earth is no longer productive: universal ruin seems impending. Zeus despatches gold-winged Iris to Eleusis to invite her back to incense-fraught Olympus, but the disconsolate mother refuses to comply. Zeus then sends *Hermes* the golden-wanded [Messenger] to Aïdoneus, by whom she is finally released and restored to Demeter, who with her re-ascends once more to bright Olympus, being brought there by Pan, the All. In the procession of Ceres was borne a sacred calathus, or basket. It was drawn by four milk-white horses: what it contained the

reader of this work need not now be told. Her feast, called Thesmophoria, had its resemblance among the Jews. We have seen that she was called *Legifera*, or the Law-giver. Spanheim says: It should be mentioned that the feast of Pentecost, or εορτη Θερισμων, *seu* πυραμητου, the feast of harvest, or of wheat harvest (EXOD. xxiii. 16, xxxiv. 22) was also usually called by the ancient Hebrews the feast των θεσμοφοριων, of giving the Law, in memory of the Law given from Mount Sinai—in reality the Primal Laws given to the Messiahs (who preceded Moses) by this Holy Spirit. Observe, that it was on this feast of Ceres, that the Spirit of Tongues descended on the apostles. Observe also that, that to this wheat harvest Jesus characteristically makes many allusions. *Matt.* ix, 37, 38. *Luke* x. 2. *Matt.* xiii. 30, 39. *Mark* iv. 29. *John* iv. 35, all of them founded on the common traditions, or on the Apocalypse, section 51. *Thrust in thy sickle and reap; for the time is come for thee to reap: the harvest of the earth is ripe.* Note, too, that although said to be the mother of Persephone, Ceres was always called the Holy Virgin. Pausanias relates that he saw in Arcadia, near Mount Elaion (*Mountain of Olives*) a sacred cavern of Ceres the *Black*. It contained a wooden statue made in the following manner: the figure of a woman in every other part except the head, was represented sitting on a rock; but she had the head and mane of a horse. A garment with which she was clothed reached to the extremities of her feet, and in one of her hands she held a dolphin, and in the other a dove. Why the statue, he adds, was made after this manner, will be obvious to a man who is not destitute of sagacity, and who is endued with a good memory. Mythology relates

that Ceres brought forth a horse called Arion: this is the analogue of the Saitic inscription, “the fruit that I brought forth is the Sun,”—that is the Messiah. So when Jesus was transfigured, we are told *his face did shine as the Sun*. MATT. xvii. 2. This Ari-On is a cognate of Orion, or Bird of Fire, the name given to the Apocalypse in India, See Part I., page 256. This horse is Ari, the lion, and *On*, of God. That Arion was an emblem of the Incarnation is demonstrated by this fact, that all sacred births were fabled to be ten months’ children. Hercules, Meleager, Pelias, Neleus (all of them symbols of a divine birth) were ten months’ children. (*Nimrod* iii. 449.) Augustus Cæsar and Virgil’s predicted Messiah were each children of ten months; so was Scipio, *Aul.-Gal.*, vii. 1. Temples were erected to Ceres, the helmet-bearer, thus identifying her with Pallas Minerva. Note the part which the *Mountain of Olives* bears as connected with the last days of the Ninth Messenger.

57. Analogous to the mythos of this descent of Ceres after the Soul, is the Greek legend. It is said that the Mother of the gods, writes Sallust, perceiving Attis by the river Gallos, became in love with him, and having placed on him a *starry hat*, lived afterwards with him in intimate familiarity; but Attis falling in love, deserted the Mother of the gods, and entered into association with the chosen Nymph. On account of this, Attis became insane, and so continued until depriving himself of virility, he returned again to his former love for the goddess. *On the Gods and the World*, cap. 4. Attis is the Soul, which when connected with the beautiful Spirit of the Heavens, is said to wear a starry crown, that is to be in

the enjoyment of happiness; but which, when it is seized with impure and sensual passion, and connects itself with the terrestrial (symbolized by the nymph, νυμφη), becomes insane; nor can it again ascend, until it has deprived itself of all its lustful appetites, when it is restored to the bosom of the Magna Mater of it, and all Existences.

58. To Ceres were offered in the old Hesperian sacrifices, honeycombs covered with wine and milk; all, as we have seen Messianic types. I. *Sam.* xiv. 27., *Ps.* xix. 10, *Luke* xxiv. 42. Her name has been derived from *Creo*, I create, I form. The Thebans, as Pausanias relates, (*Bæot.* c. 25) had a tradition that Ceres Cabiria had given to the Cabirs a *Depositum*, the nature of which, he says, he was not at liberty to divulge. This is an allusion to the Apocalypse and the Secret of the Naros; which, with the knowledge of their divine mission, were confided to the Heavenly Messengers. They were sometimes called Dioscuri, or Sons of God, but this title belonged rather to the Eighth and Ninth Messengers than to the Cabirs. Cubela, says Bryant, iii. 243, was another name of this Deity, who is mentioned as the Mother of the Gods. She had on her head a tower or city, to shew that all nations were derived from her. Cubela was the same Deity, or rather they were both places where those Deities were worshipped; for places were continually substituted for Deities, as I have shewn. Κυβελα is Cu-Bela, the temple of Bela, the feminine of Belus, a title of the chief Chaldaic God, and Cu Baba is the temple of Baba, the mother of the infant world, the same as Rhoia and Damater. See Philost. *Vita Apollon*, l. 4, c. 9. The Roia (pomegranate) is a plant particularly reared in honour of Juno. The mysterious purport of this emblem

Pausanias knew, but thought it too sacred to be disclosed. 1. 2, pp. 148. Cybele also was the Goddess of new-born children; she was called Fauna because she was patroness and favourer of all beings. So the temple at Rome, now sacred to the Madonna of the Sun, is the same as was dedicated to Vesta. But is not the *Madonna of the Sun* the Holy Spirit? In the mysterious festivals of the Dactyli Idæi, which were in fact rites in honour of Rhæa as Mother of the Ten Messengers or Indian Avatars, three personages were celebrated; Achm-On (God) Damia-Meneus, the Menu Adam, and Chelmis (the Holy Spirit: the gutturals Ch or X. El. M. and Issa. Cybele was called Berecunthia; is this Bara, the Genetrix or Creatress? She was also named Pasithea, which is nearly the same as Pasiphae, the Mother of the Menu-Taur. Among the Romans, the statute of Cybele was washed every year in the river *Almo*, or the Virgin: a similar relation of Juno herself is given by Pausanias, *ante*, page 546. Cybele has been derived from the primitive radical חבל, *Chebel*, to bring forth, alluding to her as the Magna Mater. In the Pelasgian Irish *chobaille* is pregnancy, and *Kebil*, a midwife: in Arabic *hhabila* is pregnant; *kebil*, and *kebild* is a midwife. Isabel, which is a cognate, is Issa and Bel, God or the Sun.

59. Henry O'Brien, *Phœnician Ireland*, after treating of some other pagan divinities, says: But our decision on the word *Sibbol*, a name by which the Irish as well as almost all other nations, designated and worshipped Cybele, must be guided altogether by another principle. For here I at once recognize the Syriac character as derived from *sibola*, an ear of corn, under which guise the Phœnicians used to worship the earth as the mother of all harvests, and vegetables. All nations, therefore, by one common con-

sent, represented Cybele holding in her right hand some ears of corn [wheat] (p. 107). Virgil describes Cybele as *rejoicing in her celestial children* [all Spirits] embracing her hundred grandsons, all of them dwellers in the heavens, all of them holding ethereal realms:

Læta Deûm partu, centum complexa nepotes,
Omnes Cœlicolas, omnes supra alta tenentes.

Her form, which was that of a cube, and from which she was called ἡ Κυβη, was so named, according to the most learned of the Cabalists, William Postel, *a receptaculo totius naturæ*, that is the Yoni, or Shekinah. In Greece the temple of Ceres, the helmet-bearer, stood beside that of Bacchus, the Mysterious. Herodotus identifies Isis with Ceres: and Diodorus Siculus says that Isis was either Ceres, Juno, or the Moon. There is an inscription to Isis, still at Capua, which shews the unity in multiplicity, which characterises all these goddesses as types of the Holy Spirit. *To thee, who being One art all things, Goddess Isis.* Matrons and Virgins only were permitted to perform the offices of her temple—no man was allowed to do so. All mythologists now admit that she is the same as Isis. The very name of Mystery, from *Mistor*, a Veil, or covering, given to the Eleusinian rites, performed in honour of Demeter, shews them to have been of Babelonian origin. We shall find this word again in the Commentary. The Isis or emblematical figure exhibited at the feasts bore the name of Ceres. In the public Ambervalia, or Feasts celebrated in her honour, *twelve* Fratres Arvales officiated pontifically walking at the head of the procession. These rites have given their names to Ambersbury, Amberley, and other Druidic places in England. In the Cerealia, she was paid di-

vine honours with Dionysos: her figure was there represented as holding in one hand three ears of corn, in the other a torch, while *her left foot was supported on a Serpent* [God], an allusion, the most ancient and universal in the whole primeval world, and which may be seen in the Indian sculptures, made thousands of years before the Book of Genesis was written. But she treads in play and sportiveness, not as described in Gen. iii. by some Jew rabbi, who misunderstood or misrepresented the symbol. This last named festival was attended by men and women dressed in *pure white*, but the latter only were allowed to officiate. Macrobius says that an Egg made part of the ceremony. So superstitiously careful were the pagans in concealing the particulars of these sacred rites, that if any person, as has been already observed, divulged them, he was thought to have called down upon his head some divine judgment. See *ante*, page 37. The New Testament supplies a curious proof that the Holy Spirit and Ceres were the same, for it denounces judgment upon all who blaspheme the former, implacable as it was thought as Juno herself. See *ante*, page 552.

MATT. xii. 31, 32. *Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.* MATT. xii. 31, 32. *Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme*

against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. MARK iii. 28. *And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.* LUKE xii. 10. It was even accounted ominous of evil to abide in the same house, or sail in the same boat with him: and he was convicted and put to death as a public offender. In Crete, even if one who was not initiated happened unwittingly to be present at the Eleusinia, he was put to death. Hence also it was that Stesichorus, the lyric poet, was said to have lost his sight for abusing Helen, and to have recovered it when he recanted what he said: for Helen was the Holy Spirit, whom it was an unheard of impiety to censure. See *ante*, page 123. For a similar reason Erymanthus, the son of Apollo was struck blind: he beheld Venus bathing. The name Cabala, which is an analogue of Cybele, has been derived from *Kibel* or *Kebel*, tradition; but the opinion of others that it comes from *chapha* to cover up or conceal is not unworthy of note. The secrecy employed by the Cabalists has to this day eluded penetration: the modern Rabbins know nothing of it. The name Cybele is derived by others from $\sigma\iota\omicron\varsigma$, God, according to the Æloian dialect, and $\beta\omicron\upsilon\lambda\eta$, the Counsel; thus it means the Counsel of God. See part I., page 26. I have read, says Lactantius, in Sacred History, that the powerful Uranus (Heaven) had to Wife Vesta. *Legi in Sacra Historia Uranum potentem Vestam habuisse conjugem.* She was called $\beta\omicron\upsilon\lambda\alpha\iota\alpha$, or the Counsel of God.

60. Vesta, exclaims Ovid, bestow on us thy favour; now do we open our lips in honour of thee, if it is lawful to do honour to thy sacrifices. I was totally wrapt in

my prayer: I became sensible of the presence of the Celestial Divinity, and the joyous ground reflected back the purple light. As for me I saw thee not, O Goddess, farewell to the fictions of the poets: by the eyes of man Thou art not to be seen. *Fasti* vi. 249. Ceres, says Bryant, was the deity of fire: hence at Cnidus she was called Cura, a title of the Sun. The Roman name Ceres, expressed by Hesychius, Gerys, was by the Dorians more properly rendered Garis. It was originally the name of a city called Charis; for many of the deities were erroneously called by the names of the places where they were worshipped. Charis is Charis, the City of Fire [so Ista-Char, Vesta or Sun-Fire]. It may after this seem extraordinary that she should ever be esteemed the Goddess of corn: this notion arose from the Greeks not understanding their own theology. The towers of Ceres were Pur'tain, or Prutaneia, so called from the fires which were there perpetually preserved. The Grecians interpreted this *purou tameion*, and rendered what was a temple, a granary of corn. In consequence of this though they did not abolish the ancient usage of the place, they made it a repository of grain, from whence they gave largesses to the people. In early times the corn there deposited seems to have been for the priests or divines: but this was only a secondary use to which these places were adapted. They were properly sacred towers where a perpetual fire was preserved. It was sacred to Hestia or the Vesta of the Romans; which was only a title for Damater or Ceres; and the sacred hearth had the same name. There are one or two mistakes in the above which the reader will see.

61. Near the Temple of Ceres Eleusinia, among the Phe-

neatæ, were two great stones, aptly joined together, which they called *Petroma*. When those anniversary sacred rites take place, says Pausanias, which they call the Greater Mysteries, they separate these stones, and take out of them *writings belonging to the Mysteries*. When the persons that are concerned in the *Mysteries* have heard those writings recited, they are at night restored to the place from whence they were taken. To this Petr-Oma, which resembles the Tables of Stone, used by Amosis, and to the *Keys* of Janus, which gave him power, according to the old belief, to open and shut everything in the Universe (Patulcius, the Opener, Clusius, the Shutter), Jesus makes these remarkable allusions: *Blessed art thou, Simon Bar Yona* [that is, Son of Me, the Iona or Dove Messenger], *for flesh and blood hath not revealed it unto thee, but my Father, who is in heaven. And I say also unto thee, That thou art Peter, and upon this Rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the Keys of the kingdom of heaven: and whatsoever thou shall bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.* MATT. xvi. 17, 18, 19. As if he had intended to say: Thou, my trusty disciple, art as the petroma, which contains the Apocalypse in which the True Faith of God is preached: with thee I deposit my doctrine, satisfied that thou wilt keep it safe from all corruption; and if thou shalt do so, whatsoever, &c., &c. Petr-Oma means Father Om or Aum, an appropriate designation for the receptacle which contained the Apocalypse. And see MATT. xviii. 18. Every initiated mystic put his hand, on what was called ΔΙΟΣ ΚΩΔΙΟΝ (the code and skin of God) that is, the Book of God, the Apocalypse, written

and painted on parchment; after which he was permitted to enter the Mystical Temple—an allusion on which I need not dilate. But they were first compelled to cross over a Bridge, which was called the Mystical Entrance; and to this Bridge there is allusion made in the Pontifex, or modern Pontiff. The sacred Fig Tree was then shewn. This is a mystical allusion. See Gen. iii. 7. It is often indicated in the Hebrew writings. The garments in which they were initiated were accounted holy, and consecrated ever after to Demeter. A holy basket was used, called Kala-Dion, which is easily perceived to be Cali-Dione. In the Commentary on the Apocalypse, I have added various other remarkable features of the Mysteries which throw light upon its dark allusions: to these the reader is referred.

62. We read in Plutarch, that about the time of Agesilaus, there was dug up at *Thebes*, from the sepulchre of Alcmena, the supposed mother of Hercules, a brass plate, on which were engraved certain characters then unknown, but that appeared to be drawn from Egyptian types. Chon Uphis, the most learned of the Egyptian philosophers, being consulted, after three days spent in examining the ancient records of Egypt, for various characters, he answered that the inscription was written in the characters used in the time of King Proteus (Protos, that is, *the first*), which Hercules had been perfectly instructed in. (PLUT. *in libello de dæmonio Socratis*.) This priest did not make his inquirers much wiser, if he only gave them the *date* of the writing: he appears, if he had deciphered it, to have concealed the matter that was written. Was this a fragment of the Apocalypse? was it in the tree-formed, or Oghamic characters that Apuleius

speaks of? See *ante*, page 316. We know that Hercules was but a name for the Messenger: and we know, also, that the high priest would not divulge aught of the Secret of the Lord. The place where it was dug up—the sacred city, the Theba, the Sanctuary—shews that there was a good deal of mystery about this brass plate: above all things, the silence of Chon Uphis is suspicious. See *ante*, page 469, as to *Hercules's Pictures*.

63. Shibboleth שבלל in the Hebrew means a Flood or Stream; hence it was applied to the Holy Spirit of the Waters. Those of the Hebrews who were initiated knew this: those who did not, were regarded as the profane. This is alluded to in Judges xii. 6, where we read: *Then said they unto him: Say now Shibboleth, and he said Sibboleth; for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan; and there fell at the time, of the Ephraimites (that is, Jews descended from Ephraim) forty and two thousand.* These Jews had for a period been in possession of the Ark, or sacred petroma of the Apocalypse, and during this period, they knew, without doubt, the arcana of Religion and the Mysteries; but they afterwards lost it. Something, therefore, entirely different from that which is mentioned in the Old Testament narrative, is intended to be conveyed. It is hard to believe, giving the Jews credit for all the cruelty and blood-thirstiness for which they were notorious, that they would slay forty-two thousand of their own brethren for the insufficient reason given in the text—namely, a remonstrance with Jephthah, for not taking them to war against the Ammonites. It was evidently some religious feud, carried out with true

theologic hatred, about some of the most hidden mysteries of the Hebrew faith.

64. Upon this word I copy a suggestive extract from Ouseley's *Oriental Collections*. Siobal, Saobal, a cycle (God and Ao); Siobal na Greine, the Zodiack, *the Sun's path*. ii. 223: hence a name for the Holy Spirit, the Sibyl of God. Hence we read that the most celebrated of the Sibyls was beloved by Apollo. Siobal is an onion: its coats or rings when cut transversely represent the heavenly spheres: hence the veneration of the Egyptians for that root. The Brahmins and Chaldæans had the same.

65. One of the most ancient religious rites, the *Dendrophoria*, or Carrying of Trees, was performed at the sacrifices of Bacchus and Cybele. Arnobius says it consisted in carrying a *pine* through the city, and afterwards planting it. The branches of this Tree they crowned and covered with *wool*. In Roman history mention is made of a college of *Dendrophoroi*, who attended the army, and the critics have been at some pains to ascertain the nature of their office. Some contend that they hewed and fashioned the wood for tents, as was done in the Jewish Feast of Tabernacles, which differed, in no material degree, from that of the *Dendrophoria*. It was one of their three great solemnities, in which all the males were obliged to appear before the Lord. They cut down branches of the hand-somest trees with their fruit, which they carried in ceremony to the synagogue, where they performed what they called *Lulab*. Holding in their right hand a branch of palm tree, three branches of myrtle, and two of willow, tied together, and having in the left hand a citron with its fruit, they brought them together, waving them towards the four quarters of the world, and singing certain

songs. These branches were also called Hosanna, because on that occasion they cried *Hosanna*, an allusion to the *Anna Perenna*, or Holy Spirit. See *Mat.* xxi. 8, 9. The *Daphnephoria*, or laurel-bearing festival of Apollo, has a likeness to the Jewish Feast. The Cotytian priests of Cybele were called *Baptæ*, or Baptists. Anna, the prophetess, plays a part in the scene of the circumcision. *Luke* ii. 36. These Tree-festivals were in honour of the Holy Spirit—the Sacred Tree Ydrasil: a word compounded of Asi-El, the Fire of God, or ὕδωρ, Water, and El, God. See Part I., page 135.

66. In the *Thesmophoria*, which were instituted in honour of Damater, as the Lawgiver, women only were the ministrants, but they were assisted by a priest called *Stephanophoros* [a representative of the Messiah], whose head was adorned with a crown while he officiated. [See APOCALYPSE, section 50.] The matrons and virgins were clad in spotless white, to denote purity and innocence; on the last day of the festival they carried books upon their heads, wherein the Sacred Laws were written. Were not those Books the Apocalypse? They prayed at this feast to *Calligenia*, the Indian Calli, or the *beautiful birth*, the being “born again,” to which Jesus alluded. That all these goddess-names represented, in reality, but One Spirit, and that this Spirit was the Divine Queen of Heaven, must, I think, be now apparent to all. It is not possible, if they were various, that so many remarkable features in common, gathered at random, as it were, from all nations, could have existed between them. Let us hear no more, therefore, of Pagan goddesses; we see that each and all but represented the Holy Spirit.

Hades.

67. HADES, the Invisible, or Pluto, as he is more commonly called, represents, as I have said collectively, like Persephone and Adonis, all *existences*, as well those who are in the archangelic heaven, as well as those who are not in the actual presence of the Supreme. His descent with Proserpine, or the Soul, I have explained already; thus united, they are one and the same mythos, or symbol. In the same way he is fabled to have carried off the Oceanis, Leuke (a She-Wolf—the Holy Spirit), and the Nymph Mentha, or Men-Ptha, both of whom were changed into beautiful plants, and now abide in the Elysian fields—an allegory of the ascent and resurrection of the soul into a condition of light and loveliness, which is at once apparent. The place in which, as lapsed from God, he dwells, is within the earth (that is, in body); and it is called Ereb or Erebos, because it is the synonyme of darkness, gloom, and unhappiness. There, the inhabitants wander about, conversing of their former state when they lived—a fine allusion to the aspirations of the exiled soul, after its former blest condition in the spheres, and to those glorious dreams of beauty which Plato calls the recollections of the Past in Heaven. Thus Achilles declares to Odysseus that he would rather be a day labourer to the poorest tiller of the earth, than a king in those regions—that is, that it were better to be an angel of the lowest degree before the Father, than the ruler of the mightiest realm on the globe. A river separates Tartarus from Elysium—that is, death is the intervening line; and after death is passed, it is seen whether the spirit ascends into beauty, or descends deeper into darkness. By this river suicides

wander a hundred years, that is, it is permitted to no man to fly from the condition of life in which he is, with the design of anticipating that for which he is not yet fitted; and God punishes him by interposing this long space of time as a penalty for his disobedience. When the century elapses, he takes his seat in the boat (another body or organization), and, according to his nature, so he lands on the shore of light or gloom; he passes into a higher form of existence, or descends into a lower. All these analogies are beautiful. The River is that of Liberation mentioned in the Apocalypse, section 69.

68. The River of Oblivion, of which all souls drink after death, is that deep forgetfulness of their primal glory which we know characterises mortal existences; which shines forth, however, now and then in fitful gleams and flashes, but which is the result of benevolent design; for I can conceive no condition more utterly unhappy than that of a man who retained a vivid recollection of what he had been in his primal state; from what transcendent thrones and splendours he had fallen; from what august and beautiful companionship he had been exiled; from what divine and majestic thoughts and aspirations he had lapsed in frailty or in corruption. Wisely, therefore, did the Supreme Father ordain that all these radiant realities should be for a time obscured or forgotten; for had it been otherwise, the life of mortal creatures, which is now surrounded with miseries enough, would then indeed have been intolerable. This forgetfulness was part of the Boodh-Druidic doctrine, as developed, *ante* page 337. Hades wears a helmet of invisibility—that is, Spirits clothe themselves in bodies, whose obscurity causes their spiritual brightness to be unseen.

69. The poetic names in which he is addressed are suggestive also: he is called the *subterranean zeus or god*, because he dwells under an earthly garment; *the people-collecting*, alluding to the innumerable multitude of existences; *the untamed or invincible*, referring to the obstinate nature of the spirit in clinging to falses and corporeals. He wears a crown to indicate his royal descent; and in his hand is a key—the key that opens to him heaven or earth, according to the true nature of his desires. By the Romans he is called *Februus*, which means purification; for to purify himself from the stain that caused his lapse from heaven is his true office. He is sometimes confounded with Plutus, the god of wealth; and is blind and lame, impudent and a coward; all of them, qualities that symbolize the wandering, dark, timid, and capricious course of mortal creatures: as indicated also by Hyginus, in that suggestive genealogy, which I have copied from him, *ante*, page 531. But he is often visited by the Messengers; and when *they* appear all is harmony, even in the regions of darkness. They descend to liberate bondaged Souls, and bear them back with them to splendour: thus fulfilling the august mission, which, in the lore of Scandinavia, we are told was theirs. The *Æsir*, says Petersen, meaning the Messengers, are the formers, sustainers, and regulators of the world, the Spirits of Thought and Life, that prevail and animate all dead nature, and seek to subject it to the spiritual will. They assemble daily to hold council on the world's destinies. The human form and manner of being are ascribed to them, but in a higher and nobler manner: they hear and see more acutely; they go from place to place with inconceivable speed. *Nor. Myth.*

Hermes.

70. I now proceed to shew that all the gods of Heathenism resolve themselves into one Image, that of the Messenger. With him they possess a variety of features in common; and it is impossible to suppose that they could do so, if they did not primarily represent, and, as it were, embody the same Idea.

71. HERMES, MERCURY, is the son of Zeus, and Maia, or Maya, the Hindu Holy Spirit. In the *Odyssey* he assumes the place of Iris, and is the Messenger of Heaven. Hermes is the guide also of souls to the regions of the Invisible. Mercury, says Proclus, is the source of invention; and hence he is said to be the Son of Maia, because search, which is implied by Maia, leads invention into light. He bestows too *Mathesis*, or knowledge, on souls, by unfolding the will of his Father, and this he accomplishes as the Angel or Messenger of Zeus. The Egyptians painted his face partly black and partly bright, to signify his earthly and celestial nature combined in one. He was suckled by Juno (the Holy Spirit); the milk ran out and formed the *via lactea*, or starry way. Thus, that which the Incarnation feeds on, namely, Truth, fills the heaven with star-bright souls. He bears the caduceus, or symbol of peace, the origin of which was fabled by the Greeks to be this. Finding two snakes which were contending in deadly fight, Hermes reconciled them with a touch of his wand; and from that day forth, when negotiating peace, he carried this symbol of reconciliation. Hence, also, those who made alliances between hostile peoples, were called Caduceators. This mythic symbol seems to

me very exquisite. The harmonizing force of true religion can tame the rage even of snakes. This magical rod Huet compares to the rod of Moses. It was really the symbol of a Book, although by the painters and sculptors represented as a winged wand, encircled by serpents. The wand, or staff, as is here seen, symbolized with the olden priests a Book; the serpents typify its everlasting wisdom; and the wings its divine origin. Chodesh $\Psi\Gamma\eta$, means to *renew*; a word, therefore, most appropriately used for the caduceus, or badge of the Messenger, who renewed, in his Book or teachings, the evangel of God, and the glad tidings and truths of his predecessor. By means of this Book of God, Hermes conducts souls into Elysium—a moral so clear as not to need explanation. By the same wand he raised the dead. Mercury was called *Patrius*, and *Agoaraios*, or the Judicial, the Pronouncer of Judgment; an attribute of the Messiah, which the Ninth Messenger also put forth. And Jesus said, *For judgement I am come into this world, that they which see not might see; and that they which see might be made blind.* JOHN, ix. This applied also to him as Cabiric Judge. On his festival, at Tanagra, the most beautiful of the Tanagrian youths bore a *lamb* on his shoulders round the walls, in honour of the god: and Pausanias says that Hermes, above all the gods, appears to guard and increase *herds of sheep*. Hence the characteristic remark of the Ninth Hermes, Jesus; *Feed my lambs; feed my sheep*. He is called the Beneficent, the Kind, the Three-headed, the Powerful, the Messenger of the Immortals, the Gold-sceptred. His name has been by some derived from $\epsilon\rho\alpha$, the earth, a Junonian name, because he is a divine being to the sons of mortals. In the Celtic, *ermes* means divina-

tion. Solon recognized him as one of the Three Orders of Existence, when he commanded the Athenians to swear by Zeus, Poseidaon, and Hermes. Poseidaon, as I have remarked, means the Sanctus Spiritus, or the Power or Spirit, the Sakti or Viraj of Aun, or On, who is God. Juno suckled him with some of her milk. Fishermen, when grown old, dedicated to him their implements. He is designated Argeiphontes, or White-shining, like Jesus in the transfiguration; but this epithet the Greeks punned into slayer of Argos, and invented a fable upon it. Fountains were set apart to him. He was educated in a mountain in Arkadia, and descending from it, like the Ninth Messiah, he gave his laws to men. By the Etruscans, he was called Vau-Nus, or Faunus—a mystic designation, the Cymric Vau-han before mentioned. He gave letters to Egypt: and was by the Egyptians surnamed Thoth. He was born on the same day with Cupid, or Heavenly Love, a Messianic name, and symbol: he stole her magic cestus, or *sapphire girdle*, from celestial Aphrodite: and would have borne away even the thunderbolt of Zens himself, but that he feared its fiery lustre. His head and feet were winged—indicating the celestial. In painting he is represented with eyes of peculiar brilliancy, and as drawing mortals by golden chains fixed into their ears: the same myth is related of Hercules. He was the inventor of the sacred concealed characters: he taught the use of the olive, and was initiated into the Mysteries. His mysticism peeps out in the following. In Pharæ, likewise, says Pausanias, there is a piece of water sacred to Hermes. The name of the fountain is Hama [this is not Greek, but foreign], and they do not catch the *fish* which are in it, because they consider them as sacred to

the divinity. *Achaics*, xxii. See *ante*, pp. 420, 433, 536. He stole away the herds of Apollo—that is, one Messenger leads captive the followers of his predecessor, as is seen throughout all history. He is the god of wealth, that is, the true wealth, which the moth consumes not, the treasure laid up in heaven. He invented the lyre; his eloquence was perfect. Boccaccio relates from Theodotion, that his father banished him from Olympus when he adopted the pastoral life on earth, and kept flocks: an analogue to the same mythos is related of Apollo. In the Greek Anthology, ix. 72, we read that he was propitiated with milk and honey—Messianic emblems. See *Canticles*, iv. 11. He taught the astronomic art, like Enoch, the order and series of the celestial revolutions; the course of days, and months, and years. He was the first promulgator of religious rites among men, as Horace relates.

Qui feros cultus hominum recentum

Voce formasti catus, et decoræ

More palæstræ.

Hermes was called Criophoros, or the Ram-bearer, which gave occasion to one of the Hebrew priests to write of the Jewish local god or Messenger, whom they so long worshipped instead of the true God; *I am full of the burnt offerings of rams*. Is. i. 11. This Chri is an analogue of Chur, Chrs and Chrestos. Dreams of a divine kind were attributed to him. When the soul had fulfilled its allotted time in Hades, he descended and brought it out; while he was there all suffering ceased:—so the Ninth Messenger is said to have descended on a like errand, *to preach to those who were in prison*. I. PETER, iii. 19. Prisoners, therefore, when released, offered up

sacrifices to him. He had numerous sons by the nymphs. Callistratus says that the *tongues* of victims were chiefly dedicated to him. He was the inventor of weights and measures, as the third Messenger in this Apocalypse is described to be. He was one of the Samothracian gods in the Cabiric mysteries; this was in his character of Cabir, or Judge. The dog, the cock, and the stork, were sacred to him. He was beardless, and yet at times bearded; Pausanias, *Achaïcs*, xxii.; of a fair complexion, and with yellow hair, like the Nazarene Jesus: the Egyptians drew him with the head of a Dog, to shew that he was a priest: and said he was born of the Nile; but the same mythological birth has been given to more than half the gods and goddesses; and, in truth, the Nile was called after the Holy Spirit, and was in time confounded with her. He sometimes carries a sickle-shaped sword, called Harpè, like the drepanon or sickle in APOCALYPSE, sections 18, 50, 51, and the sword of the Tenth Messenger. His name has been given to that planet, which, in our system, *is nearest to the Sun*. So, the famous statue of Hermonsul, at Eresburg, which was destroyed by Charlemagne, was Hermes-Sol. He is called *Par-Ammon*, which identifies him with the Sun—and Zeus: and Hegemonios, or the *Guide*. When Osiris (the Sun) went on his expedition against India, Anubis accompanied him, and clothed himself in a sheep's skin. He also bore a caduceus, like Hermes. Ovid calls him *latrator Anubis*, *lib. ix., fab. xii. v. 689*. He presided over transmigration; and transferred into different bodies those souls which had remained their destined time in the dominions of Hades, or the Invisible. Mark. v., Luke viii. His statues were placed in the highway, to point

out the road to weary travellers. So in MATT., xx. 16, we read—And they sent out to him their own disciples, with the Herodians, saying: Master, we know that thou art true, and teachest *the way of God in truth*, neither carest thou for any one. And again, JOHN xiv. 4., Thomas saith unto him, Lord, we know not whether thou goest, and how can we know the way? Jesus saith unto him, *I am the way*, the truth, and the Life: no one cometh unto the Father, but of me. The name of this species of statue was *Vialis*. For an analogous reason his image, like that of his Mother, Athena Pylotis, was painted on, or erected before *doors*. Hence the allusions in the New Testament: Verily, verily, I say unto you; he that entereth *not by the door* into the sheep fold, but climbeth up some other way, the same is a thief and a robber. *John xi. 1.* But he that entereth in by the *door* is the Shepherd of the sheep, *ib.*; *I am the door; by me if any man enter in he shall be saved: and shall go in and out, and shall find pasture.* *John x. 9.* But long before the Ninth Hermes, the metaphoric phrase had been orientalized. There is a great road to Hell, say the Karens of Burmah; but a very small one to Heaven. This is like the saying of Jesus, *Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because, strait is the gate, and narrow is the way which leadeth unto life, and few there be who find it.* MATT. vii. 13, 14.

Apollo.

72. APOLLO, Phoibos, Helios, like Pan, was called Nomion, Shepherd of the people, and Legislator; he was an Egyptian divinity, and the son of Osiris and

Isis. (Bell's Pantheon.) He was called Horus. The testimony of Diodorus Siculus, is express; for in speaking of Isis, after saying that she had invented the art of medicine, he adds, that she taught this art to her son Horus, named Apollo, who was the last of the gods that reigned in Egypt. The Greeks generally regarded Horus as identical with Apollo. (*Herod, lib. ii. passim.*) Sometimes they consider him as Priapus. (Suidas, voce Πριαπος.) His attributes are not clearly distinguished from those of Osiris; who, as the Sun, was his Father: as the Messenger was his counterpart. The mystic Van of Iacchus belonged to Horus as well as Osiris: hence the Greeks considered Horus as Bacchus. The latter is invoked in the Orphic hymn as the offspring of Zeus and the Holy Spirit.

Διος και Περσεφονειας

Ἄρρητοις λέκτροισι τεκνωθεῖς, ἄμβοτε Δαίμων.

Immortal daimon, born in the ineffable bed of Zeus and Persephone [Voice of Brightness]. Yet for purposes of disguise, some mythologists said he was the son of Vulcan. His mother, among the Greeks, was called Leto, or the hidden and the darkness-vested, in allusion to the habitual concealment and secrecy of the Holy Spirit, and to her hiding in Hermon (APOCALYPSE, section 8.), and her symbolic grief as the Great Mother, for the lapse of all Spirits, her children. A choir of swans from Moconian Pactolus, fled seven times round the island of Delos, to celebrate his birth: so the angels in the New Covenant are heard celebrating the birth of the infant Jesus. Then did he cry out, says the Homerid: May a lyre and bending bow be mine, and I will declare to men the unerring counsel of Zeus: he strikes the harp, taking grand and lofty

steps, and a shining glory surrounds him, *and glittering of feet*; and all rose up from their seats, as he comes near, when he strains *his golden bow*. He is called Pæan, the Healer, from Pao, an allusion to Ao—*paaneah*, in the Aramaic, is Saviour. There is a mystic meaning in the word Delos—it is the same as Epiphany, or Manifestation. This is what is alluded to, in *Romans viii. 19*. For the earnest expectation of the creature, waiteth for *the manifestation of the sons of God*. He had many surnames: *Acesius*, the healer; *Delphinian*, the dolphin; *Diradiates*, the enlightener; *Epibaterius*, the ascender. In the *Odyssey*, when Helios ends his diurnal career, he is said to go under the earth, as Jesus descended into Hades. He was also surnamed *Arge-netes*, which connects him with the Argha; and Latous, or him who is concealed; also Pastor and Phaneus; Pateræus, Sciastes, and Zosterius, from the sapphire girdle. Having displeased his father (God) he was exiled from heaven; and sent to be *a servant to man* [a Messenger] for a hundred years. During this exile he kept flocks, even as the Messiah is described by Isaiah xl. *He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young*. It was during this banishment from heaven, that he invented the lyre, that is, made heavenly revelations. He transforms those whom he loves into the Beautiful, as the hyacinth, the cypress, and the laurel [Aur-El, flame of God], as the Ninth Messenger promises thrones in heaven to his twelve apostles, and a place in Paradise to the repentant thief. Apollo was called Is-menius, commemorative of Issa, the Moon, and the Menu. This is a cognate of Is-Menia, the Minerval

title, mentioned *ante*, page 590. All sudden deaths of men were ascribed to his darts: he was also by his shafts the sender of pestilence. So we read in the Apocalypse, section 28, of the Eighth and Ninth Messengers. *And if any man willet to do them hurt, behold fire cometh out of their mouths; and it shall devour their enemies.* And again, in section 33, *And out of his mouth there went a sharp two edged sword, that with it he should strike the nations.* These passages are Messianic; and describe qualities peculiar to the Messengers; and they were so understood by the disciples of Jesus, when they said to him, *Master, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?* LUKE ix. 54. The answer of Jesus showed conclusively that at that time he considered himself a Messianic, not a Cabiric Messenger. It must, however, have been misunderstood by the disciples; for it is certain that the Cabirs were, in all respects, Sons of God, equal with Jesus himself; and they unquestionably did consume in fire from heaven the odious wretches who were their foes. Yet Jesus made some Cabiric allusions, as when he said: *And the Master said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.* LUKE xiv. 23. Midas, Linus, and Marsyas aspire to an equality with him in divine inspiration, but are punished as they deserve, and exposed as vain impostors. He appears on a gem in the Massini collection, ordering Marsyas to be flayed, with a face that makes one almost tremble to look upon it. So the general character of the Messenger is mildness, but his wrath, when it is aroused, is fiery and overwhelming. As a Messiah he is Love ; as a Cabir he is the agent of

Nemesis. His priests are so remarkable for sanctity, that while they play the Apollonic harp, they can walk over burning coals unhurt, *Æneis*, ii.; as it is said by Jesus (MARK, xvi. 19.), *They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; and again* (LUKE x. 19.), *Behold I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.* Hence we read, *Thou shalt tread upon the lion and adder; the young lion and the dragon thou shalt trample under foot.* Ps. xci. 13. This walking over fire was in commemoration of the purity of those who were seen in the Apocalypse; *And I saw as it were a sea of hyaline mingled with fire; and those who had conquered the Wild Beast and his image, and had abjured his mark, and the number of his name, standing upon that fiery sea of glass, and holding the harps of God.* Section 46. The animals sacred to him, were the Wolf; it was called λυκὸς bright. This is the primitive radical lux, from which the Latin *luceo*, and the German *Licht* and *Light* come. The Crow and the Raven were also consecrated to him, because they were supposed to have the gift of divination; the Swan, because it predicts and sings beautifully;* the Hawk and the Cock were also sacred to Apollo. Porphyry says that a Hawk was dedicated

* "This species of swan deserves the title *Musicus*: for when in small troops they fly aloft in the air, their melodious melancholy voices sound like trumpets heard in the distance" (*Faber Geschichte der Vögel Islands*, 1822), quoted by Finn. Magnusen, whose own words are: *Cygnorum cantus dulcissimus in Islandia, Scotia, et pluribus regionibus sæpissime auditur; quod etiam nosmet, propriâ experientiâ edocti, attestari possumus.* Edda. Sæmund iii. 530. Keightley, in his *Mythology*, says: "We have ourselves heard the trumpet tones of a swan."

to the Sun, because it is the symbol of Light and Spirit; of the one on account of the swiftness of his motion; of the other, for his soaring on high, the higher regions being fuller of light than the lower. This emblem perpetually appears in the Egyptian hieroglyphs. The grasshopper was also sacred to Apollo. And as the Hebrews had the *sacred fire* always burning on the altar (*Lev. vi. 12, 13*), so also Apollo had his πυρ ασβεστον, or *inextinguishable fire*, which was called Ἔστια, from ἦ ΨΑ *ash Ieh*, or the Fire of Jah: *i. e.* Vesta. Flowers were offered to Apollo in the spring, and even in this sacrifice there was much of the symbolism in which the ancients delighted. *Most flowers represent the irradiation of light*, and in some (all the bell flowers) the economy is much to be observed, for in every single flower we shall find *six leaves*, with an *irradiation* in the midst; and in some more distinctly, that which encloses the seed, divided into *three parts in one*, as may be seen particularly in the lily. On the forehead of the Hebrew high priest, the type of the Irradiator, was placed a *flower of gold*, and in the Canticles the Holy Spirit is called the Rose of Sharon, and the Lily of the Valley, *ii. 1*. Hence Homer calls Apollo φαεσιμβροτος, as *he gives light to mortals*. JOHN *xii. 46*. He was called King Apollo, as Jesus also styled himself a King. JOHN *xii. 14. 15., xviii. 37*. He was likewise designated Επιβατηριος, the Ascender, in commemoration of which is the mythical Ascension of Jesus. MARK. *xvi. 19*. Pausanias tells us that he had an oratory at Cyana, which he calls Χρηστηριον, or Christery,—a singular coincidence. He was surnamed Προστατηριος, because his statue was placed before the doors of houses: a custom founded on

the Apocalypse, section 64. *Behold I have stood at the door, and knock.* See Part I., page 601. He was surnamed Pythius; but Pythius was Phut, and Phut was Fo, and this Fo was one of the Divine Incarnations: the Third Messenger. With his arrows, while a child, he destroys the Dragon that sought to devour his mother. See Apocalypse, section 8. Apollo was often imaged bearing the Graces in his right hand, and a bow and arrows in his left: thus symbolizing the Messianic and Cabiric character which the Heavenly Messenger of God combines.

73. The Homeric Apollo, says Keightley, is a being of remarkable purity, and the poet seems to have had a strong feeling of the dignity of his character, for he never ventures to use the same familiarity with him, as with the other gods, Zeus himself not excepted. Apollo is the friend of man, he protects his worshippers, and he punishes the unjust and impious. At all periods of the Grecian literature, we find the character of the “pure (αγνος) god,” as he was emphatically called, still the same. There is a serene cheerfulness always ascribed to him; he is averse from gloom, and the promoter of joy and innocent pleasure; but, at the same time, dignified in his sentiments and actions. The purity of his character appears also in this, that no amours with either goddesses or mortals are ascribed to him in the Homeric poems. *Mythology*, page 118.

74. Most of the things that Apollo delighted in, depended on the *Sun*, or bore a resemblance to it; the palm, the laurel, juniper, and olive were the trees that pleased him best. The fruit and branches of the juniper were always used by the Hyperboreans, or Scythians,

in their mysterious rites. In painting he is frequently represented with a long robe flowing to his feet, such as the symbolic type of the Messiahs wears in the Apocalypse; he carries a lyre and cup; and sometimes an *ancile*, a heavenly book or shield of the soul. His chariot is drawn by four horses—the four races of mankind, who receive the revelation of the Heavenly Messenger, and for whom it is especially designed. The Persians represented him as a Lion crowned with a tiara. The Egyptians symbolized him by a Radiated Circle, and a Sceptre, with an Eye above it; but their more frequent emblem was the Golden Seraph, or fiery-flying Serpent. He is called indifferently *Vates*, or *Lyristes*, because some of the earliest revelations were in verse, accompanied by music. Sometimes the Zodiac (which was originally drawn as symbolic of the Twelve Messiahs) is represented over his head: sometimes the Serpent is placed at the feet of his statues, as in the Indian Chreeshna, or Anointed One, which is his name with those people. The Romans had a custom of cutting their hair short about seventeen, and of keeping it so ever after. Hence when their poets gave Apollo the titles of *crinitus* and *intonsus*, it is the same as if they had said, he was ever young. So the portrait of Jesus represents him as a long-haired Nazarene; and it is painted of a golden brightness. In almost innumerable places in Italy, says Higgins, *very old* paintings of Christ may be seen in various situations, labelled with the words in the middle of the painting, Deo Soli. These words, it is evident, have two meanings—To God alone, and To the God Sol. In most of them there are seen the attributes of the latter, such as the Glory, &c. The former sense is in no way applicable to Jesus, because, as one person

of the Trinity, he cannot be called *solus*. These pictures, with their two meanings, shew an example like the first verse of Genesis, one for the priests, and one for the people—the *esoteric*, and the *exoteric* religion. *Anacalypsis*, page 325.

75. Tibullus has a full description of his person, in which several strokes seem to be taken from celebrated pictures, particularly the beautiful blush of a new married bride. Spence thinks that in the old pictures of Apollo there was a certain brightness beaming from his eyes, and diffused all over his face, just as the principal figure is all luminous in Corregio's famous Nativity, and in Raphael's Transfiguration. He conjectures this from the poets speaking so often of the brightness of Apollo's face, and the beaming splendour of his eyes. *Stat. Achil.* ii. 164. So we read of Jesus: *And he was transfigured before them and his face did shine as the sun, and his raiment was white as the light*, MATT. xvii. 2. *And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.* LUKE ix. 29. Like Diana, he is a hunter, and an archer. Those among the Greeks, who sacrificed to him, made their libation of honey; but brought no wine to his altars. The Egyptians painted him as Am-On, with the horns of a Ram; because this animal has its strength in the horns, as the sun has in its rays: hence where the image of the Sun holds a goat or bull by the horns, it symbolizes the solar strength, and the superiority of intellectual to mere physical force. As Apollo, says Nigidius, was called among the Greeks, Θυραιος, or *door-keeper*, so was he also named Αγγιευς, or guardian of the way. I have before pointed out the references of the Ninth Messenger to this. See *ante*,

page 628. A similar allusion was made to Diana, under the name of *Trivia*, and both were often called Janus, and Jana, from *janua*, a gate. Macrobius relates that he was called Ἰήϊος, between which, and the sacred Jewish title of *Ieue*, there is hardly any difference. He was also called Iao. Apollo, says Hyginus, was the first who invented *the art of relieving the blind*. The same mythos is connected with the Ninth Messenger. *Matt.* ix. 27, *Mark* viii. 8, *John* ix., *Mark* x. 46. See also *Job.* xxix. 15, *Psal.* cxlvi. 8, *Is.* xxix. 18, xlii. 7.

76. In the apocryphal description of Jesus, feigned to have been sent by Lentulus to the Roman senate, we find some traces of the Phœbus Apollo. The hair of his head, it says, is of the colour of wine, and from the top of the head to the ears, straight and without radiance, but it descends from the ears to the shoulder in shining curls. From the shoulders the hair flows down the back, divided into two portions, after the manner of the Nazarenes; his forehead is clear and without wrinkle, his face free from blemish, and slightly tinged with red; his beard is abundant, the same colour as his hair and forked; his eyes blue, and very brilliant. In reproving or censuring he is awe-inspiring: in exhorting and teaching, his speech is gentle and caressing. His countenance is marvelous in seriousness and grace. He has never once been seen to laugh: but many have seen him weep. In singular contrast to this, was the delineation of Jesus by the African doctors, who made him to be the impersonation of all human ugliness: even Saint Cyril, of Alexandria, said of him: ἀλλὰ το εἶδος αὐτοῦ ἄτιμον ἔκλιπον παραπαντας τοὺς υἱοὺς τῶν ἀνθρώπων ; but as to his form, it is ugly beyond that of all the sons of men. *De. Nud. Noe.*

ii. And Tertullian writes: Jesus Christ was mean in aspect, and his human form not worthy to be gazed upon: yet vulgar, ignoble, dishonoured as he is, he is still my Christ. Equally repulsive was the aspect of the modern deity, Paul. We read in Cave, that this man was low and of little stature, and somewhat stooping. Lucian, in the person of Trypho, one of his disciples, calls him, by way of derision, the high-nosed, bald-pated Galilean, that was caught up through the air unto the third heaven. That he was very low and mean-looking, himself plainly intimates, when he tells us they were wont to say of him, *that his bodily presence was weak, and his speech contemptible*, 2 Cor. x. 10, in which respect he is styled by Chrysostom a man three cubits, or a little more than four feet high. *Life of S. Paul. section 8.*

77. Allalouia in the Hebrew יהללו יה Hallelu-Jah, is Praise ye Iah. It is the same as the Greek acclamation Ελ-ελ-ευ-Ιη, with which they both began and ended their Pæans, or hymns in honour of Apollo, who is thus identified with Jiv, Jov, and Jah in his Messianic character. In the dances sacred to the Sun, which from the earliest ages prevailed over what is called the pagan world, they ran round a ring or circle to represent the annual motion of the planets in their orbits, and at the same time turned round as it were upon their axes (which is usual in all dancing) to represent their diurnal motion. This may seem whimsical, but can a better account of their dances be given? Have we not some vestiges of this old religion still remaining among us? When the Sun approached our northern regions, did not the country people in England keep up the same sort of custom, dancing in the manner above described round a may-pole (or phallos), which,

without doubt, is of very ancient standing? But a passage of Proclus in *Chrestomathia*, cited by Vossius, in his *Origin of Idolatry*, ii. 368, will serve to prove that the rites performed by the ancients were not without a deep meaning, and will at the same time confirm the remark above made. Nothing, he says, does so clearly prove Apollo to be the Sun, as the Apollinarian rites. Proclus describes those of Apollo Ismenius, and Galaxius. They crown with laurels and various flowers a block of the olive tree, on the top of which is placed a brazen sphere, from which they hang several smaller spheres, and about the middle of the block they fasten purple crowns, smaller than that on the top; and the bottom of the block they cover with a saffron or perhaps flame-coloured garment. Their upper sphere denotes the Sun, by which they mean Apollo; the next under it, the Moon; the appendant spheres, the stars and planets; and the crowns, which are 365 in number, their annual course. This is a literal translation of the passage, which appears a very curious one, and upon which I shall leave the reader to make his own remarks. I have already copied the quotation from Malachi iv. 2. So profound in all things was the veneration of the Hebrew Essenes, like that of our own Druids, for the Sun as the representative of God, the Holy Spirit, and the Messenger, that they declared that the doing of anything indecent in the face of the Sun, is ὑβριζειν τὰς ἀυγὰς τοῦ Θεοῦ, to put an affront upon the bright beams of God; and elsewhere, συμμιαναὶ το Θεῖον, to defile the Deity.—JOSEPHUS, *De Bell Jud.* ii. 12, iv. 22. Apollo, from dispensing Panacea, medicine, and health, was called, like Zeus, Σωτήρ, the Saviour, as Pausanias relates in his *Arcad.*, and as may be seen on many ancient coins. It is

somewhat remarkable that the descriptive name by which the Saxons called Jesus, was *All-hael*, that is all-health, the direct import of *panacea*. Spon has given the print of a monument where Diana is named *Clatra*. She is there represented with Apollo; he there bears his lyre, with the thunderbolts of Zeus; his head is encircled with rays; the sun shines full over him. In a circle, *Diana* has upon her head the crescent, a turret, a pine-apple or pomegranate, a serpent wreathed about her arm, as Hygeia, the goddess of health, the sistrum of Isis, and the prow of a ship;—all of these are symbols which the reader by this time fully comprehends. In the Mysteries, the form of a Bull was sometimes ascribed to Apollo, and sometimes that of a Serpent with the head and hair of a man; and during the celebration of the Bacchanalia, baskets filled with fruit, and containing Serpents, were borne in procession by virgins of noble families, amid acclamations of *Eu-Oa*, or rather *Ieue, Ao*, the names of God and the Holy Spirit blended. *Julius Firmic de Error*, p. 52; *Eurip. Bacch.* 1015; *Orph. Hymn.* xxix. (19). Bryant derives Apollo from *Ab-El-Ion*, *Pater-deus-sol*, and it may also mean *Father-Sun-Yoni*. Pausanias speaks of an altar to the Sun, the *Redeemer*.

78. The mythologists further tell us that when Apollo laid his harp upon a stone, but for a moment, the stone became so melodious that if another stone were struck against it, it sounded like a harp. This was the sun-stone. Proclus observes in his small treatise, *De Magia*, The sun-stone, by its golden rays, imitates those of the sun; but the stone called *the eye of heaven*, or of the sun, has a figure similar to the pupil of an eye, and a ray shines from the middle of the pupil. Thus, too, the lunar stone,

which has a figure similar to the moon when horned, by a certain change of itself follows the lunar motion. And the stone called Helioselenus, that is of the Sun and Moon, (a covert allusion to the Naros) imitates after a manner *the conjunction of those luminaries*, which it images by its colour. There is therefore a mystic meaning in the old mythos; it also symbolizes the divine melody which is given forth by him who is truly touched and inspired by the music of heaven; and his magnetic influence upon all whom he approaches. Apollo was not himself capable of giving answers in his Oracle; he gave only those which he received from Jupiter. The meaning of this is clear. The Incarnation does nothing of himself—all he preaches is from God. *My doctrine is not mine, but his that sent me.*—JOHN vii. 16. And again: *I can of mine own self do nothing; as I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father who hath sent me.*—JOHN v. 30. The most ancient Apollo was fabled to be the Son of the God of Fire; and when, as the Sun, he embraced Venus or Beauty, the heaven rained gold, and the earth clothed itself with roses and lilies. *Pindar in Olymp.* From this union, androgynes, or male-virgins, such as are in heaven, were born. [See APOCALYPSE, section 44.] His son Æsculapius (a priest of his faith), restores health to the sick, and recalls even the dead to life: so Jesus said to his disciples, who, in the oriental fashion, may be called his sons, *Heal the sick, raise the dead, cast out devils, &c., &c.*—MATT. x. 8. He was venerated in the form of a Serpent. The following may seem far-fetched, yet to the Initiated it will present a train of curious analogies. We know that a fish, and sometimes a dolphin, was used in the primitive churches

as a symbol of Jesus. Jesus finds among fishermen his first priests, as Apollo does among the sailors. The mythos is as follows: Having chosen *Crissa*, a quiet sequestered spot beneath Parnassus as the site for his temple, he goes in search for some who should be its priests. As he stood on the lofty area of the temple, he cast his eyes over the sea, and beheld, far south of the Peloponnese, a Cretan ship sailing for Pylos. He plunged into the sea, and in the form of a porpoise, sprang on board the ship. The crew sat in terror and amazement; a south wind carried the vessel rapidly along: in vain they sought to land at Tænaron; she would not obey the helm. When they came to the Bay of Crissa, a west wind sprang up and speedily brought the ship into port; and the God, in the form of a blazing star, left the vessel and descended into his temple. Then, quick as thought, he came as a handsome youth, with long locks waving on his shoulders, and accosted the strangers, inquiring who they were and whence they came. To their question in return, of what that place was to which they were come, he replies by informing them who he is, and what his purpose was in bringing them thither; he invites them to land, and says that as he had met them in the form of a dolphin, they should worship him as Apollo Delphinios, whence the place should also derive its name. They now disembark. The god, playing on his lyre, precedes them and leads them to his temple, where they become his priests and ministers, his “fishers of men.” I need not remind the reader of the dolphin as being a prominent feature of the Papal Church. It was a Messianic symbol in the Mysteries; and the above mythos is probably the parent of the legend in John vi. The sophist Himerius thus epitom-

mizes one of his triumphal, Osiris-like progresses over the earth, as given by the poet Alcæus; it is to be regretted that the original is lost. The reader may compare it with the progress of the Messiah, as described in the Apocalypse, section 7. When Apollo, it says, was born, Zeus adorned him with a golden head-band and lyre, and gave him moreover a team of swans to drive. He then sent him to Delphi [God's mouth] and the streams of Castalia [chaste Ia] to declare prophetically right and justice to the Hellenes [El, the Sun and God ; Helene, the Holy Spirit]. He ascended the car, and desired the swans to fly also to the Hyperboreans. The Delphians, when they perceived this, arranged a Pæan and song, and setting choirs of youths around the tripod, they called on the god to return to them from the Hyperboreans. Having given laws for a whole year among these men, when the time was come which he had appointed for the Delphic tripods also to resound, he directed his swans to fly back from the very Hyperboreans. It was then summer, and the very middle of it, when Alcæus leads Apollo back from the Hyperboreans, for when summer shines, and Apollo journeys, the lyre itself whispers in a summer tone of the god. The nightingales sing to him as the birds should sing in Alcæus: the swallows and cicadas also sing: not narrating their own fate, when among men, but tuning all their melodies to the god. Castalia, too, flows with poetic silver streams, and Cephissos [the Rock of Issa] swells high and bright with his waves, emulating the Enipeus of Homer; for, like Homer, Alcæus ventures to make the very *water* capable of perceiving the access of this divine being.

79. One or two other traits of this Messenger may be

noticed. The Colossus of Rhodes, the mighty Lamp-bearer, *the Light of the World*, the brazen Statue, seventy cubits high, was an image of Apollo (*Pliny Hist. Nat.* xxxiv. 7.) This gigantic lamp shed its light to an immense distance over the waters; as it is said: *Thy word is a lamp unto my feet, and a light unto my path.* Ps. cxix. 105. *And again, I have ordained a lamp for mine Anointed,* cxxxii. 17. Rhodes, whose name came from ῥόδον, a Rose, was so called from the Holy Spirit, the Rose of Heaven: it was like her, and the Holy City of the Apocalypse throned amid Waters; and the first inhabitants called themselves Heliades, or Children of the Sun, or of God. All this was symbolic and apocalyptic. So the pastures of the solar steeds were on the margin of the Western ocean, where they have ambrosia for grass; and Statius describes the Nereides as taking off their harness. But the Nereides, or daughters of the Naros were 50 in number, which multiplied by 12 makes 600; so that at the end of the Naronic Cycle, the steeds of the Messenger are unyoked; the cycle is completed; it is like the sun that has declined into the west; and with the new morning dawn, arises up the new Messenger of the new-beginning cycle, who travels in the same splendid path of light, and for the same number of years, when his steeds also are unharnessed, and led to banquet on ambrosial food.

Thus having said, his gardens all bedewed
 With golden fires he enters, and his vale,
 Which a strong-flaming stream surrounding pours
 Abundant beams upon the watered grass,
 On which the Sun's steeds pasture. There he binds
 With fragrant wreaths his locks, and the bright manes
 And yellow reins of his wing-footed steeds.

80. Apollo was represented with a glory of *conical* rays about his head, not very unlike the crowns in the pictures of our old kings. The reader by this time knows why the cone was a sacred symbol, and what it signified. The pine was consequently appropriated to virgins. Chloe, in the pastorals of Longus, is adorned with a *pineae corona*, as an emblem of virginity. So Virgil: *pronuba nec castos accendit pinus odores*; and in Achilles Tatius the virgins are said to come forth with their heads crowned with pine leaves. Ovid, in his *Fasti*, calls the pine, *pura arbor*. In DEUT. xxii. 12, it is commanded: *Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself*. Parkhurst thus explains these fringes, as consisting of “cones or *conical* clusters, growing *bigger and bigger* from the apex or point, like the flowers of our horse chesnuts. It is spoken of the *conical* flowers which the Jews were commanded to wear on the four quarters of their garments. In the same place he speaks of the pomegranates in the Temple (2 Chron. iii. 16), all of which hung with their *eyes* or *flowers*, facing the *opening* of the *crowns*.” Parkhurst adds some nonsense about these symbolizing “the circumferential density of the universal system;” but the reader, who has gone thus far with me, will understand clearly what was intended to be symbolized. If we examine the leaf of the laurel we shall find none that so resembles these conical rays as this: and therefore no tree was so proper to be consecrated to the Sun, or in other words, so aptly represented that light which he is continually sending forth, enlightening and enlivening this lower world. As the Jews had a feast of tabernacles, so evergreens are made symbols of the divinity of Jesus also; and at Christmas

the churches are adorned with evergreens, typical of him whose leaf never withers. Callimachus has a verse in his Hymn to Apollo, which bears relation to one of the features of the Messiah, mentioned in the Hebrew writings. How hath the laurel shoot of Apollo heaved: how the whole of the shrine—afar, afar be ye sinners. Now verily doth Phœbus knock at the doors *with beauteous foot*. See you not? The Delian palm has nodded in a pleasant fashion on a sudden, and the swan sings sweetly on the air. Now of your own accord fall back, ye bolts of the doors, and of yourselves, ye bars. For no longer is the god afar off. Make ready ye young men, for the song and the choir. *Not to everyone doth Apollo manifest himself, but to only the good*. Whoso shall have seen him, great is he. Small that man who hath not seen him. We shall behold thee, O Far-darter, and shall be no more of small account. Compare this with *Psalm xxiv*. *Who shall ascend unto the Hill of the Lord? or who shall stand in his holy place? He who hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. Lift up your heads, O ye Gates, and be ye lifted up, ye everlasting doors, that the King of Glory may come in. Who is this King of Glory? The Lord strong and mighty; the Lord mighty in battle*. There is a passage in *Malachi iii.*, which applies to it as well. *Behold I will send my Messenger, and he shall prepare the way before me; and Adonai, whom ye seek, shall suddenly come to his Temple, even the Messenger of the promise, whom ye delight in*. Again: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace. *Isaiah lii. 7*. And *Nahum i. 15*. Behold upon the mountains, *the feet of him that bringeth*

good tidings. All this identifies the Messenger with the Sun, whose feet are beautiful upon the mountains, because out of them he first appears to rise. See Part I., pp. 75, 108. So, in the Indian theology, the conical Mount Meru was the symbol of the Male: hence, says Faber, it is esteemed the great masculine power whence the whole world was produced. (*Pag. Idol*, i. 33 1.) A careful consideration of this, will explain much that may appear obscure in the creed of Hindostan.

Vulcan.

81. HEPHÆSTOS, or Vulcan, is the son of Juno; and, according to Cicero, the Son of Heaven. He is born lame, that is imperfect, for he is only a Man, and fallible while on earth; he is sent forth from Olympus, cast into the Waters, and nursed by the Oceanis Eurynome (Far extending Law), and the *Nereis*, Thebis; in the Indian legend he is brought up by Apes, that is, Priests of Brahm; he dwells in a cavern, like Zaratusht, Mohammed, and Jesus, in the mountain oratory, fabricating beautiful things for *nine* years; at length he comes forth, perfect in his art; and all the arms and ornaments of the Olympians, or Children of Heaven—nay, the celestial thunderbolts of God himself, are the work of his hands. He makes invulnerable armour for the heroic, like Achilles: brazen bulls that breathe fire for Helios; the helmet of invisibility for Hades; and the Great Neptunian trident; gold and silver dogs, which guard the house of Alki-Nous; golden maidens (vestal virgins) to wait on himself, and who are endowed with reason and speech. He is surnamed the Periclyte, the Wonderful, the Counsellor, Polymetis, and Polyphron, as we read: *His name shalt be called Wonder-*

ful, Counsellor, &c. &c. Is. ix. 6. He gave to Minos, the brazen man Talos, who each day encompassed his island three times, to guard it from the invasion of strangers. This brazen-man is founded on the Apocalypse, section 65, where we see him with a building line and a measuring rod. He made the necklace of Hermione, a name which is explained in the Commentary on the Apocalypse. The golden winged Cup, in which the Sun-God and his horses and chariot are carried round the earth every night; nay, the Palace of the Sun itself was also the work of Vulcan, and his men the mighty Cyclopes. (20.) All this fabrication of beautiful works, is a plain symbol of what the Divine Messenger, the son of the Artifex Mundi, and himself a carpenter or artificer, accomplishes. He is always associated with Pallas Athene; she and he are the two communicators to men of the arts which embellish life, and promote civilization. In the Isiac procession he appeared as Horus, with the implements of art in his hand. He carries a hammer (cruciform), like the mighty hammer of Thor, which is also a Messianic name; and is called *Mulciber*, from his humanizing qualities. Hence also he is said to have married Aglaia, or Brightness, and to have formed Pandora, or the Soul, a beautiful virgin, to whom the Gods gave divine gifts; Pallas bestowing wisdom; Hermes, eloquence; Apollo, music; Aphrodite, beauty, &c. The sealed casket, which Pandora received from God, and with which she descended to earth, is the carnal body, which contains all evil, and would be the receptacle of all unhappiness, did it not contain Hope at the bottom. Vulcan was a profound adept in divination by fire, and invented Pyromancy: in his temple, at Rome, the greatest matters of state policy

were alone discussed. In honour of Vulcan, and in allusion to the Seven Golden Lamp-bearers of the Apocalypse, section 2, the celebrated feasts called Lampadophores, or flambeau-bearers, were instituted. Those who contended in the race at those games, ran to the end of the course with a lighted torch in the hand; if they happened to extinguish it, they were driven from the amphitheatre; and he who first touched the goal with his torch lighted, gained the prize. This allusion was significant of a soul lighted up by truth; if the flame is extinguished, it is excluded from all hope of the crown of victory; but if it bears it onward, burning to the end, then does it receive its reward in heaven. Such an institution was appropriate, therefore, in honour of the fire-sent Messiah. As a burning lamp, says Taylor, may be considered a very proper image of our rational part, it appears to me, that this custom of running from the altar to the city with burning lamps, in which he alone was victorious, whose lamp remained unextinguished in the race, was intended to signify that he is the true conqueror in the race of life, whose rational part is not extinguished, or in other words, does not become dormant in the career. Pausanias alludes to this religious game thus: He who would gain this victory must keep his torch burning; if he who runs first lets his torch go out he gives place to the second, the second to the third, and so on; but if all the torches go out, nobody gains the victory, and the prize is reserved for another time. By the Ninth Messenger it is divinely symbolized, under the Parable of the Five wise, and the five foolish, Virgins, MATT. XXV. Zaratusht, the Fifth Messenger of God, is said to have been a Fire-worshipper; but fire really means

light and truth. Offerings were offered to Vulcan and Prometheus (Bra-ma-tha-Issa) on the same altar. As the lion was a solar and Messianic symbol, hence it was consecrated to Vulcan. There is a remarkable triplet in Tzetzes, relative to this Messenger.

Ἡφαιστος τις Ἀιγυπτίος ἐν χρόνοις τοῖς τοῦ Νωε,

ὄς Νωε, καὶ Διονύσος, καὶ Ὄσιρις καλεῖται,

Ἐφευρε πῦρ, καὶ τεχνὰς, καὶ τῆς ἐκ πυρὸς ὀποσας.

I here was, in the times of Noè, a certain Egyptian Hephæstus, who is called Noè, and Dionysos and Osiris; he found out fire, and the manufactures connected with fire.

The reader already knows that Noè, Nous, Ma-Nu, &c., were names for the Messenger; and this passage identifies all four as one and the same.

Mars.

82. The conquering, or Cabiric Messiah, was personified as MARS, the God of War, whom Fear, Terror, and Strife perpetually follow; but whose union with Aphrodite, or Divine Love, produces *Harmonia*, so called from Hermon (APOCALYPSE, section 8), or heavenly Order. (*Hesiod. Theog.* 937.) Diodorus says that he was called Belus, or the sun-like, and Woden or Odin, who is confessedly Boodh, and a Messiah. In the Isiac procession at Egypt, or the triumphal progress of the Holy Spirit, Mars was represented as Horus, or the Incarnation, equipped with helmet and buckler; and called *Haritz*, or the formidable; which the Syrians softened into *Hazis* the terrible in war; the Greeks into *Ares*; the Gauls into *Aezus*, *Hesus*, and *Jesus*; and the Romans and Sabines into *Warets*, or Mars. Note also that in the Hebrew עֲרִיצ *Oritz*, means the Terrible; and אֲרֵץ *aretz*,

means Earth; and that when he was thus joined in procession with the Holy Mother, it means the conjunction of the divine and human power in the Messiah. By others his name in Greek and Latin, Ares and Mars, have been derived from the Hebrew אַר (Aur), and מֵאֹר (Maur) to shine as fire, and the receptacle of fire. The Scythians, a brave and warlike race, venerated this Messiah under the emblem of a *sword*, as Herodotus relates; and Diodorus gives the following account of their Divine Incarnation, who, they say, sprang from a Virgin born out of the earth. She had the head and body of a beautiful Woman, but from the waist downwards she was a Serpent. Zeus fell in love with her, and had a son by her called Scythes (*a scythe*), who having risen to great renown, communicated his name to the whole nation of Scythians. The ancient Romans worshipped Mars under the emblem of a spear; so, says Varro, as quoted by Clement, of Alexandria: sometimes as a *Lamb armed*. This Lamb, armed with the insignia of battle, appears among some early Roman coins, which have been recently turned out of a gravel pit at Stalbridge. The greater portion of them bear the head of Constantine on the one side, and on the other various characters, such as men clad in armour, supporting a banner; a female on a shield; *a Lamb with a spear*, and a variety of others, many of them being in an excellent state of preservation. Some were of copper and others of bronze, the latter being by far in the most perfect state. So the Lamb of the Templars bare a cross; but this was in reality, as we have already seen, not only an emblem of Light, but also being both a Phallos and a Yoni, it typified the Two Great Ones, God and the Holy Spirit. This Lamb, however, was a Lamb of War, a

Cabir; Julian, the Emperor, calls Mars, the forerunner of the Sun; that is, a Messenger. The author of Hebrews, in allusion to the Cabir, wrote: *The Word of God is quick and powerful, and sharper than any two edged sword.* iv. 12. And Hosea says, *Therefore have I mowed down your prophets; I have slain them by the Words (Messengers) of my mouth,* vi. 5, where, however, that writer was mistaken; for God is in no way party to the acts of his Cabir; even though he be His Word on earth. Ares is said to have been twin born with Hebe; but Hebe was a Messianic name and symbol. His intrigue with Venus, or earthly carnal love, is detected by the Sun-God, and he is exposed to laughter and disgrace—a very plain warning to the Messenger to avoid all carnal affections. The Salii, who were his priests, were specially appointed to watch the *Ancile*, or celestial shield, which descended from heaven. This *ancile*, or *palladium*, is the Apocalypse, and the eleven other Revelations resembling it, which are the true buckler of the soul from all danger. It was guarded as the most sacred treasure in his temple, where it had been deposited by Numa, at the instance of Egeria. Mars was in love with Rhœa—that is, the Holy Spirit—the Rhœa Sylvia of the Romans, and the vestal mother of their great Cabiric founder. It is remarkable, says Bryant, that the worshippers of Wishnou, or Vistnou, in India, are now called Petacares, and are distinguished by *three red lines* on their foreheads. The priests of Brama have the same title; Petac Arez means the priests of Arez, or the Sun. *Analysis of Mythology*, i. 55. The *three red lines* curiously indicate a knowledge among the Hindus, that of the Twelve Messengers, three were to be Cabirs; and thus they indicated the mystic secret. Mars

was worshipped likewise as Persis (brightness; also Fire of Issa), and Perseus, son of God, who was supposed to have had a renewal of life. They therefore described Perseus as inclosed in an *ark*, and exposed, in a state of childhood, upon the waters, after having been conceived in a Shower of Gold. See Apocalypse, section 7. Bochart thinks that the name both of Persis and Perseus, was from פֶּרֶס, Phars, a Horse (or solar emblem), because the Persians were celebrated horsemen, and took great delight in that animal. Bryant considers, however, that the name is so very ancient as to have been prior to the use of horses. Paras, P'arez, and Perez, however diversified, signify the Sun, and are of the same analogy as P'ur, P'urrhos, P'aros, which betoken Fire. Every animal, which was in any degree appropriated to a Deity, was called by some sacred title. Hence a horse was called P'arez, and the same name (*ari*), but without the prefix, was given to a lion by many nations in the East. It was at first only a mark of reference, and betokened a solar animal; specifying the particular deity to whom it was sacred. The Hermetic character of Mars is preserved in the Saxon name for him—Hermon-Sul, or the Sun-messenger. Ares, or אֶרֶס, *hrs*, or *Chrs*, of the Hebrews, means the Solar Fire. Horus, says Pluche, assumed the casque and buckler, when levies or recruits were intended. He was then called Harits, that is, the mighty, the formidable (*violentes*, Job xv. 20). The Syrians softened this word and pronounced it Hazis. We find the same word hazis or hesus, used to signify the terrible in war. The Lord strong and mighty, the Lord mighty in battle. Ps. xxiv. 8. Others pronounced it without aspiration, and said Ares; others with a very harsh

and rough aspiration, and pronounced it Waretz. This figure of Horus in a warlike dress, became the god of combats. He evidently is the Asis of the inhabitants of Edesse, the Hezus of the Gauls, the Ares of the Greeks, the Warts or Mars of the Sabines and Latins. There was a mystic union between Ares and Neria, or Neriene, which is involved in deep obscurity. It related to the Naros. Aulus Gellius has a chapter upon it, in which it is amusing to see how he flounders in the deepest trifling and the wildest guessing, about what was evidently a sealed volume, wholly undecipherable by him. See *Attic Nights*, lib. xiii. cap. 22. In the Northern Mythology, this Cabir is represented under the name of Thor—the god of Thunders: hence Ar-Thor, Pan-Thor. He dwells in the dense gloom of clouds, and sends forth from time to time the gleaming lightning from his hall. His other names and attributes, as well as those of his attendants, bear allusion to the rapid course of the thunderstorm, terrific sounds, pernicious lightnings, together with the furious winds and deluging rains which accompany them. His crushing hammer denotes his lightning energy—with that he visits mountains and oceans, and nothing withstands its might. It is the implement of Mulciber. His strength is especially expressed, as was that of Ares, by his belt; the crash of thunder by his chariot. We often find Loke, or Fire, in his train, and even as his handmaiden. Thor, I may add, is described sometimes as an old man, though usually as a tall, slender, comely, young man, with a red beard: *on his head there is a crown of twelve stars.* (*Steph Notæ in Sax.* p. 139.)

Dionysos.

83. BACCHUS, the god of *wine*, the god of n-Issa, Jehovah-Nissi, (21) is a clear personification of the Messenger; the most learned students of mythology identify him with the Indian Seeva. He is the son of Zeus; his mother is a mortal woman, and is also Sema-El, the splendour and token of God, or the Rainbow; the Nymphs received him from his father, and reared him in a fragrant double-entranced cavern in the Vale of n-Issa, which was said to be in Arabia. He was born, as others said, at Thebè, by the flowing river Nile; at his birth his lips were honey-tinged. Hippa nursed him. His birth from the thigh of Jupiter is a symbolic allusion to the Holy Mountain of Meru (μηρος, a thigh), near which he was brought up; and Pliny says that Meru was the same mountain as Nissi; it refers also to the Naronic name on the thigh. Silenus undertook the care of his education, and conceived such an attachment for him that he would never afterwards leave him, but accompanied him in all his expeditions. The wine with which this divinity is filled symbolizes holy wisdom and religion; and Silenus, as already shewn, was a name of the Holy Spirit, invented by the priests for the express purpose of concealing from the rabble the meaning which it inculcated on the initiated. That the vine and wine (22) mean *truth* is clear from JUDGES ix. 13. *And the Vine said unto them, Should I leave my wine, which cheereth God and man?* We cannot for a moment suppose that the writer of this meant anything but *truth*, which by Pythagoras is defined to be the *soul of God*. We cannot suppose that God is cheered by wine of any other sort. The Ninth Messenger says: *I am the true Vine, and my Father is the husband-*

man. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.—JOHN xv. 1. And again, And he took the cup and gave thanks, and said, Take this and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come.—LUKE xii. 17. Jesus was perpetually making these covert allusions, not only to the Apocalypse, but to the most recondite ænigmas of the Mysteries. As he did not begin to preach until he was nearly 50 years old (John viii. 57), and he does not appear in the New Testament from his twelfth year until then, a period of nearly thirty-eight years; he passed the interval in Egypt, and became an initiated Mystic or Magus. See Part I., page 431. Thus we find the Mysteries plainly alluded to. *And the disciples said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the Mysteries of the kingdom of heaven; but to them it is not given.—MATT. xiii. 10. And he said unto them, Unto you, it is given to know the Mystery of the kingdom of God: but unto them that are without, all these things are done in parables.—MARK iv. 11. And he said, Unto you it is given to know the Mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.—LUKE viii. 10.* Is not the fable of the resurrection of Lazarus a coloured description of a ceremony in the Mysteries which Jesus taught the disciples, and which some fanatic afterwards represented as a fact? When Bacchus grew up he was a great traveller. The nymphs who fostered him were transformed into shining stars. He taught Icarios the culture

of the vine (true religion). Icaros [*ichor*, the blood of the gods], having made wine, gave it to certain shepherds who, thinking themselves poisoned, killed him—the fate of all innovators upon established ignorance and superstition; but when they came to their senses, they buried him, that is, did him honour after death. Dionysos was once changed into the form of a lamb or kid. In statuary he appears with the delicate lineaments of a virgin, rather than those of a young man; and Orpheus expressly says that he was of a double nature, male and female; his long flowing hair, like that of Apollo and Jesus, is collected behind his head, wreathed with ivy or a fillet. Sometimes he is figured with horns, sometimes with the head of a bull, at others he wears the pontifical mitre. Sophocles calls him the *Many-named*; Pausanias relates that he was called Saotas, or the *Saviour: Psilaneus*, or the Son of Psila, the Holy Spirit. He is Bromios or Brahmas; Dithyrambos, or the *Double-birth*, one who had passed through a double gate; *Fire-born*, Sabazios, or *Sabaoth*, and the *Law-Giver*.

84. Bacchus also was called Liber or the Liberator, because *the truth shall make free*.—JOHN viii. 32. And again, JOHN viii. 36, *If the Son shall make you free, ye shall be free indeed*. So, ROMANS viii. 2, *The Spirit of Life made me free from death*. 1 COR. xvii. 22, *He that is called in the Lord is made free*. The name Liber for Bacchus, had also a mystical allusion to the Book in the Apocalypse. He was called YHΣ, which is the same as IHΣ, the name subsequently given to the Ninth Messenger. Having collected an immense army both of men and women, and satyrs (apes, *i.e.* Brahmins), he set out for the

conquest of India. Instead of spears and shields, his troops were armed with drums and thyrses. This invasion spread universal terror, but the intention of Bacchus being only to teach the cultivation of the vine (that is, to spread religious knowledge) to the conquered nations, he was everywhere received as a benignant deity. He erected two great columns [founded two great churches] near the Ganges. His Messianic character is expressed in his surname of Nyctilios, or Sun of the Night—a common oriental symbol of the Celestial Messenger. This is the Sun and the Apocalyptic Vision, which Apuleius says he saw gleam at midnight. See *ante*, page 317. It means the Night-Epiphany of the Messenger, and the Apocalypse which was unveiled before him. He is represented in a splendid chariot with Demeter, drawn by Centaurs and Centaureses. His priestesses were called Mænads, which is an allusion to the Moon, and Ad, and Ada. In his great Arabian kingdom, he first instituted religious rites and ceremonies; he penetrated the wilds of Africa, and civilized its rude peoples. Certain sailors, designing to destroy him, he metamorphosed himself into a lion. Having reposed for three nights with Proserpine (the Soul in the Invisible World; that is, descended into Hell), he arose and ascended into Heaven with the Nymphs, who danced and sang divine hymns. In another form of the mythos it is distinctly stated that he died and arose from the dead—the only instance of resurrection, except that of Osiris, which I remember, in old mythology. Serpents were sacred to Dionysos; he was the god of divination also. His everlasting youthfulness and beauty are thus described by Ovid:—

called Kanephoria, or the Reed-bearing, which has several secret meanings. [See APOCALYPSE, section 66]. In this young virgins carried the mysteries in golden chests. He was often figured as a Child attended by a Serpent; and when adored was hailed with cries and hallelujahs; *hu Esh*, thou art the Fire; *etta Esh*, thou art the Life; *Io Nissi*, Lord be my guide. Hence, it is plain, says Bell's Pantheon, that no real Bacchus ever existed, but *that he was only a mask or figure of some concealed truth*. Note here, that Dionysus, both in Arabic and Greek, signifies the Lord or God of Nysa. For, according to Monsieur Formont, Dio in Arabic signifies lord, and therefore Dionysus properly signifies, according to that interpretation, *the Lord of Nysa*. And in Greek the word Διος signifies the same as the word *Divus* among the Latins, that is a *divine person*, and so by way of eminence is put for Jupiter; and therefore Dionysus is plainly, according to this interpretation, derived from a composition of the two words Διος and Νύσης, *i.e. the God of Nysa*. And some have said that it is the same as the God of Isa, Isis, and Issa. The panther's robe, in which he usually appeared clothed, is well known; it was the same as the Coat of Stars, which the Messianic Al-Kidi wears. He was said also to ride in a chariot drawn by panthers—divine emblems. Like Adam, he is said to have first taught agriculture to mankind. *Pomaque non notis legit arboribus*, and plucked apples from unknown trees. *Tibullus, Eleg. i.* Bacchus having been the son of a mortal, was not originally a god, but was at length enrolled among the Celestials, in consequence of his deeds on earth. Horace alludes to this in his Epistles, lib. ii.

Romulus et Liber Pater, et cum Castore Pollux,
 Post ingentia facta, Deorum in templa recepti,
 Dum terras hominumque colunt genus; aspera bella
 Componunt, agros assignant, oppida conduunt.

The reader should be reminded that the cavern in which Bacchus was educated, in the Nissæan mountains, was called *Neros*, and it was consecrated to Zeus. This curious fact is preserved by *Natalis Comes*, lib. vi.

85. Dyonisos, while yet in his youth, was snatched away by the Titans, and torn in pieces, and his members first boiled and then roasted. Zeus hurled his thunder at the Titans, and from their ashes, as from the blood of a martyr, sprang the present race of mankind. But Dionysos rose from the dead, and in his resurrection was restored to all his pristine beauty. This was a counterpart of the Egyptian mythos of Osiris surprised by Typhon, torn to pieces and scattered over the earth. Isis collects the remains, encloses them in an argha, and the resurrection of Osiris takes place. The mythos of the Christian and Adonic resurrection is connected with and founded on these symbolic legends.

86. There are few characters, says Bryant, which at first sight appear more distinct than those of Apollo and Bacchus; yet the department which is generally appropriated to Apollo, as the Sun, I mean the conduct of the year, is by Virgil given to Bacchus or Liber. He joins him with Ceres, and calls them both the bright luminaries of the world.

Vos, O clarissima Mundi

Lumina, labentem Cœlo qui ducitis annum,

Liber et Alma Ceres.

Quidam ipsum Solem ipsum Apollinem, ipsum Dionysium

eundem esse volunt. (Scholia in Horat. ii., Od. 19). Hence we find that Bacchus is the Sun, or Apollo; though supposed generally to have been a very different personage. *In reality they are all three the same; each of them the Sun.* He was the Deity of the world; he was in Thrace esteemed and worshipped as Bacchus or Liber—the god of Sabaoth. *In Thracia Solem Liberum haberi quem illi SEBADIUM nuncupantes magna religione celebrant: eique Deo in colle Zemisso aedes dicata est specie rotunda.* In short, *all the Gods were one*, as we learn from the same Orphic poetry.

Εἰς Ζεὺς, εἰς Αἰδης, εἰς Ἥλιος, εἰς Διονυσος
 Ἐἰς θεος ἐν παντεσσι.

Zeus, Haides, Helios, Dionysos are one—one divine person in all. *Ancient Mythology*, i. 384.

87. The history of Dionusus, he adds, is closely connected with that of Bacchus, though they were supposed to be two distinct persons. It is said of the former that he was born at Nusa in Arabia: but the people upon the Indus insisted that he was a native of their country, and that the city Nusa, near Mount Meru was the true place of his birth. There were, however, some among them, who allowed that he came into their parts from the West, and that his arrival was in the most ancient times. He taught the nations whither he came to build and to plant, and to enter into societies. To effect this he collected the various families out of the villages in which they dwelt and made them incorporate in towns and cities, which he built in the most commodious situations. After they were thus established, he gave them laws, and instructed them in the worship of the Gods. He also taught them to plant the Vine and to extract the juice of

the grape, together with much other salutary knowledge. This he did throughout all his travels till he had conquered every region in the East. Nor was it in these parts only that he showed himself so beneficial a conqueror, but over all the habitable world. The account given by the Egyptians is consonant to that of the Indians, only they suppose him to have been of their own country, and to have set out by the way of Arabia and the Red Sea, till he arrived at the extremities of the East. He travelled also into Lybia quite to the Atlantic, of which performance Thymaetes is said to have given an account in an ancient Phrygian poem. After his Indian expedition, which took him up three years, he passed from Asia by the Hellespont into Thrace, where Lycurgus withstood him, and at last put him to flight. He came into Greece, and was there adopted by the people, and represented as a native of their country. He visited many places upon the Mediterranean, especially Campania and the Coast of Italy, where he was taken prisoner by the Hetrurian pirates. Others say that he conquered all Hetruria. He had many attendants, among whom were the Tityri, Satyri, Thyades, and Amazons. All this means colonizations, and the founding of the true Church in various countries by the priests of the Messenger-Pontiff. Bacchus was also called *Psila*, or the Wings, in commemoration of his mother the Holy Spirit. *Pausanias, Laconics* xiv. There were certain Sacred Writings of one Bakis, who was called a Prophet; they were probably Targums or commentaries on the Apocalypse by one of the Dyonisiac high priests. Pausanias says that Bakis was *inspired by a Nymph* [the Holy Spirit.] His writings were called Oracles. Herodotus cites from them.

88. His flight, says Bryant, styled *φύγη Διονυσου*, was particularly recorded. [So we have one or two flights of Jesus. *Mat.* xiv. 13. *Mark.* vi. 31. *Luke* iv. 30.] He was the same as Osiris, and many of the later mythologists acknowledged this truth. The Egyptians, says Diodorus, maintain that their God Osiris is no other than the Dionusus of Greece: and they farther mention that he travelled over the face of the whole earth. In like manner the Indi assure us that it is the same Deity who was conversant in their country. Dionusus, according to the Grecian mythology, is represented as having been twice born: and is said to have had two fathers and two mothers. He was also exposed in an ark and wonderfully preserved. From what has been said we may perceive that the same history has been appropriated to different personages: and if we look farther into the annals of the first ages, we shall find more instances to the same purpose. It is said of Cronus and Astarte (Time and the Moon, God and the Spirit) that they went over the whole earth, disposing of the countries at their pleasure, and doing good wherever they came. Cronus, in consequence of it, is represented as an universal benefactor, who reclaimed men from their savage way of life, and taught them to pass their days in innocence and truth. A like account is given of Ouranus, Ur-Enosh, or Enoch, the great King of the Atlantians, who observing mankind in an unsettled and barbarous state, set about building cities for their reception, and rendered them more humane and civilized by his institutions and laws. His influence was very extensive; as he is supposed to have had the greater part of the world under his rule. All this, and what was above done by Cronus and Astarte the Grecians attributed to Apollo and Themis. Strabo

mentions from the historian Ephorus, that the Oracle at Delphi was founded by these two deities, at the time when Apollo was going over the world, doing good to all mankind. He taught the nations where he came to be more gentle and humane in their manners, and to abstain from their wild fruits and foul banquets, affording them instructions how to improve themselves by cultivation. Some of these persons are mentioned as proceeding in a pacific manner; but their peregrinations in general are represented as a process of war; and all that was effected was supposed to have been by conquest. Thus Osiris, Hercules, Perseus, Dionusus, displayed their benevolence, sword in hand, and laid every country under an obligation to the limits of the earth. The like is said of Zeuth, the Zeus of Greece, who was an universal conqueror and benefactor. Zeuth seems an analogue of Egyptian Teuth or Thoth, the Sixth Messenger of God. Jesus, alluding to the progress of the Messenger of Truth, uses the same symbolic language of conquest. *But when ye shall hear of wars and commotions, be not terrified, for these things must first come to pass. Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven.*

—LUKE XXI.

89. The solar origin of this Messenger is shown in the Maronæan medal, where he is represented seated on a celestial globe, adorned with stars, and in his hands arrows which symbolize the sun's rays and language; the secrecy of his worship and the hallowed mystery in which his emblems laid up in the ark, were hidden, are proved by a story which Pausanias relates. The Greeks after the siege

of Troy, having divided the spoils, Erypilus had in his lot a coffer wherein was a statue of Bacchus, carved by the hand of Vulcan, which Jupiter had given to Dardanus. But Erypilus having opened the coffer, and cast his eyes upon the statue, became delirious. Compare this with *Exodus* xxv. 16. And thou shalt put into the ark the *testimony* which I shall give thee; and with the punishments which befel the Israelites, 1 *Sam.* vi. 19, and Uzziah, 1 *Chron.* xiii. 9, after which no one can question the identity of the Bacchic with the Mosaic ark. Some, says Diodorus, think that Osiris is Serapis; others that he is Dionusus; others still that he is Pluto: many take him for Zeus or Jupiter, and not a few for Pan. This was an unnecessary embarrassment, says Bryant, *for they were all titles of the same God*, there being originally by no means that diversity which is imagined, as Sir John Marsham has very justly observed. It is said above, that by some Osiris is thought to be Jupiter, and by others to be Pluto; but Pluto, among the best theologians, was esteemed the same as Jupiter, and indeed the same as Proserpine, Ceres, Hermes, Apollo, and every other deity. There were, to be sure, a number of strange attributes which by some of the poets were delegated to different personages; but there were other writers who went deeper in their researches, and made them all centre in one. They sometimes represented this sovereign deity as Dionusus, who, according to Ausonius was worshipped in various parts under different titles, and comprehended all the gods under one character.

Ogygia me Bacchum vocat;

Osyria Ægyptus putat;

Mysi Phanacem nominant;

Dionyson Indi existimant;
 Romana Sacra Liberum;
 Arabica Gens Adoneum;
 Lucanianus Pantheon.

Sometimes the supremacy was given to Pan, who was esteemed lord of all the elements.

90. The founder of the Peruvian nation was called Bochica; he was the son and emblem of the Sun. The form of government, says Humboldt, given by Bochica to the inhabitants of Bogota is very remarkable *from its analogy with those of Japan and Tibet*. The Incas of Peru united in their person, the temporal and spiritual powers: *the children of the Sun were both priests and kings*. The Pontiffs or Lamas, the successors of Bochica, were considered as heirs of his virtue and sanctity. *Researches* ii. 109. This Bochica is Bacchus (a Messianic name); and the analogy of his system to that of Tibet, simply commemorates the one Pontifical Empire of the First and Second Messengers, which was universally preached and established over the whole earth before the deluge of Atlantis. And as the colonizing priests or hierarchs assumed the name of the parent church; hence we find in after ages, the titles of the founders of nations given to the Messengers, who had in fact only sent colonies thither from the parent land.

91. Bacchus was called *Lampter*, or the Diffuser of Light. So Jesus said: *I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life*. JOHN viii. *Yet a little while is the Light with you; walk while ye have the Light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have Light believe in the light. I am come a Light unto the world, that whosoever believeth*

in me should not abide in darkness. JOHN ix. Higgins has pointed out some curious resemblances. Herodotus says that Bacchus was an Egyptian, brought up in Arabia Felix. The Orphic verses relate that he was preserved from the waters in a little box or chest, and that he was called *Misem* in commemoration of this event: that he was instructed in all the Secrets of the Gods, and that he had a rod which he changed into a serpent at his pleasure; that *he passed through the Red Sea dry shod*, as Hercules subsequently did in his goblet through the straits of Abila and Calpe: and that when he went into India, he and his army *enjoyed the light of the sun during the night*, as Apuleius relates, appeared in the Mysteries: moreover it is said that he touched with his magic rod the waters of the great rivers Orontes and Hydaspes, upon which these waters flowed back and left him a free passage. It is even said that he arrested the course of the sun and moon; *he wrote his laws on two tables of stone*; he was anciently represented with horns or rays on his head. *Anacalypsis* ii. 19.

92. Bacchus was surnamed Cressius, and Crestius, and Lenæus, in allusion to the wine press mentioned in the Apocalypse, section 51. He was also called Sycites, or Syceates, the fig-gatherer; so we read of the barren fig-tree, which because it was barren Jesus cursed. MARK xi. A singular allusion is made to this tree in *Luke* xxi. 29. He was called, like Apollo, Pateræus, as emanating from the Patera or Cup (the Holy Spirit,) and Sabazion, which is in allusion to the Sabbath, to the hosts which believe in him, and the veneration which his Messianic character inspires. He was also called Hyes, which is another form of Iao, I heal. But this Iao or Iaso, which

is the same as Jesus, is said by Pliny to have been a daughter of Æsculapius, the health-giver. It is strange that we should so often find this name in union with Pagan tradition: and with tradition that advances so far into deep antiquity. Bacchus was also surnamed εμβασιοσ and εκβασιοσ, which Lilius Gyraldus says was in allusion to his embarking and disembarking from boats. The reader will note how frequently this is related of the Ninth Messenger.

93. Bacchus was sometimes represented naked, sometimes covered with a panther's skin [the starry heaven], and sometimes he was represented as sitting on the shoulders of Pan, or in the arms of Silenus, like Jesus in the arms of Mary. The panther's skin denoted also that he was under the peculiar protection of God, his Father, the Great Panther of the Universe, the starry-vested One. Diodorus and Plutarch relate that he descended into Hell, for the purpose of bringing back Semele's spirit; but if I am right in deducing this name from the "brightness of God," it would mean spirits collectively—in other words, the souls that are in the Invisible, and for whose amendment the Messenger appears. Every soul, however fallen or debased, is still a part of the "brightness of God." In the history of Dionusus we have continual references to the hieroglyphic of the Crescent and the Bull. He was called δικερως and βουκερωσ: and in the Orphic hymns he is described as having the countenance of a Bull. Ελθε, μακαρ Διονυσε πυρισπορε, ταυρομετωπε, *Come, blessed Dionusus, begot in fire, bull-faced.* There is an invocation of him equally remarkable in another hymn. *I call Bacchus, the loudly-sounding, the divine, the first born double birthed, and three-fold, presiding over the country,*

ineffable, concealed, two horned, and of double form, crowned with ivy, bull-faced. He was also represented in the shape of a Bull by some of his votaries. He was called the offspring of a Bull by the people of Argos, who used to invoke him as a resident of the sea, and entreat him *to come out of the Waters.* Ovid celebrates him thus :

Thuraque dant, Bacchumque vocant, Bromiumque,
 Ignigenamque, satumque iterum, solumque bimatrem,
 Additur his Nyseus, indetonsusque Thyoneus,
 Et cum Lenæo genialis consitor uvæ.
 Nycteliusque, Eleleusque parens, et Iacchus et Evan,
 Et quæ præterea per Graias plurima gentes
 Nomina, Liber, habes.—*Metam.* iv. 1.

Incense they burn, and, Bacchus, thee adore,
 Or lovest thou Nissi or Lenæus more?
 O doubly got, O doubly born, they sung,
 Thou, mighty Bromius, hail, from lightning sprung.
 Hail, Thyon, Ele-leus, each name is thine;
 Or listen, parent of the genial vine.
 Iacchus, Evan, loudly they repeat,
 And not one Grecian attribute forget, &c.

Bacchus was also called Attes, according to the Rhodian oracle.

Magnum Atten placate Deum qui castus Adonis,
 Evius est largitor opum, pulcher Dionysus.

What the proper import of this name was the Grecians knew not. So Eustath, *Odys.* 592, says: It is not for us to find out the origin of Atta, neither has it any interpretation. But what they knew not, the Hebrews well un-

derstood. For (says Sandford, *de descensu Christi*, 1. s. 15.) *Atta*, as all know, is the same with the Hebrew אַתָּה, *Atta*, Thou: which the Scripture oft applies to God, as *Ps.* xc. 1. Thou Lord. Whence also the Grecians added to *Attes*, *Hues*. So Demosthenes, *Hues attes, attes Hues*. This *Hues*, Sandford makes to be the same with *Jehovah*; and so *Attes Hues* to be no other than אַתָּה יְהוָה, *Atta Ieve*, Thou Lord, which often occurs in the *Psalms* of David; and was thence traduced by the Grecians and applied to their idol *Bacchus*. See this name *Attis* mentioned *ante*, pp. 116, 608.

94. This Messiah was sometimes called *Janus Quadrifrons*, or the four-faced, from the four quarters of the earth, which his Laws were to reach and to enlighten. It is the image which was found in the Temple at Falisci, the most ancient of the *Hetrurian* cities. *Servius on Æneid* vii. This *Janus* was depicted holding a staff in his left hand, with which he appears to strike a rock and to cause water to flow from it. *In sinistrâ habebat (Janus) baculum, quo saxum percutere, et ex illo aquam producer videbatur*. *Albrici Philopi de Deor Imag. Cap.* 14. So *Moses* is depicted with a similar rod or staff. *Bacchus* was also called *Iunonius*, or the Son of the Holy Spirit. Twelve altars were always represented near his images; and there were twelve small chapels within his sacred houses. Those who are unable to reconcile the remarkable features of an Incarnation which this deity uniformly presents, are obliged to say that *Bacchus* is but another name for *Moses*; and *Pomey*, who seems to have utterly yielded his reason to the talmudical madness of *Bochart* on this subject, argues the matter nearly as follows. For first, he says, some feign that he was born in

Egypt, and presently shut up in an ark, and thrown upon the waters as Moses was. 2. The surname of Διμητωρ, or *Bimater*, which belongs to Bacchus [son of Demeter, or Ceres] may be ascribed to Moses, who besides his mother by nature had another by adoption, King Pharoah's daughter. [But Pharaoh means the Sun, and the Daughter of the Sun, or God, is the Holy Spirit]. 3. They were both handsome men, brought up in Arabia, good soldiers, and had women in their armies. Orpheus calls Bacchus directly Μωση and Θεσμοφορον, the legislator, and farther attributes to him διπλαχα θεσμον, the two tables of the Law. 5. Besides Bacchus was called *Bicornis*, and accordingly the face of Moses appeared double-horned, when he came down from the mountain where he had spoken to God; the rays of glory that darted from his brow, resembling the sprouting out of horns. 6. As snakes were sacrificed and a dog given to Bacchus as a companion, so Moses had his Caleb, which in Hebrew signifies a dog. 7. And as the Bacchæ brought water from a rock by striking it with a thyrsus, and the country wherein they came flowed with milk, wine, and honey, so the land of Canaan, into which Moses conducted the Israelites not only flowed with milk and honey, but with wine also, as appears from that noble bunch of grapes which two men carried upon a staff betwixt them. *Numb.* 13. 8. Bacchus dried up the rivers Orontes and Hydaspes by striking them with his thyrsus and passed through them as Moses passed through the Red Sea. 9. Tis said also that a little ivy stick thrown down by one of the Bacchæ on the ground crept like a dragon and twisted itself about an oak; and 10. That the Indians once were all covered with darkness, while those

Bacchæ enjoyed a perfect day,—from whence you may collect that the *ancient inventors of fables have borrowed many things from the Holy Scriptures*. There is another Grecian fable, says Gale, in his *Court of the Gentiles*, of Bacchus being angry with the Athenians because they dishonoured his sacred rites, neither received they them with that solemnity, when they were first brought from Bœotia unto Attica by Pegasus: wherefore he afflicted them with a grievous disease in the privy parts, from which they could find no remedy; until, being admonished by the Oracle, they yielded themselves more obsequious to the God, and erected a phallos for his honour. An egg is not more like unto an egg, says Bochart, than this comment to the history of the Philistines, who, when God brought upon them the hæmorrhoides, for their unworthy treatment given the Ark, upon consulting their oracle, were answered, that they could not be otherwise cured than by consecrating golden images of the hæmorrhoides to God, which accordingly they did. 1 *Sam.* v. 9. 1 *Sam.* vi. 4, 5.

95. Abbe Tressan points out the same resemblances. Many learned, he says, are of opinion that the Bacchus of the poets is no other than Moses. They find so great a resemblance between them, that we think it necessary to give their reasons for imagining them the same, without pretending, however, to offer anything positive upon the subject. Both are represented as having been born in Egypt, and exposed upon the Nile: the name of Moses, and that of Musas, given to Bacchus by Orpheus, both express that they were saved from the water. Bacchus was brought up in Arabia, on a mountain called Nysa; it was in the same country that Moses passed forty years.

Bacchus, when cruelly persecuted, retired to the borders of the Red Sea; Moses to deliver the Hebrew people from the oppression of the Egyptians, crossed the Red Sea. The numerous army of Bacchus, composed of men and women, passed through Arabia in their way to the conquest of India. The army of the Jewish legislator, composed of men, women, and children, were obliged long to wander in the desert before they arrived in Palestine, which, as well as India, belongs to the continent of Asia. The fable frequently represents Bacchus with horns; which may be supposed to allude to the two rays of light which shone on the forehead of Moses. Bacchus was brought up on Mount Nisa; Moses received the tables of the Law on Mount Sina: by the transposition of a single letter these two names become exactly alike. Bacchus, armed with his thyrsus, defeated the giants; Moses fought the giants, descended from Enoch, and a rod is the instrument of his miracles. Jupiter sent Iris to order Bacchus into India to destroy a sinful nation; God commanded Moses into Palestine to exterminate an idolatrous people. The god Pan gave Bacchus a dog to accompany him in his travels; Caleb, which in the Hebrew signifies a dog, was the faithful companion of Moses. Bacchus, by striking the earth with his thyrsus, produced rivers of wine; Moses, by striking the rock with his miraculous rod, caused fountains of water to gush from it. He then absurdly adds: This parallel agrees too perfectly not to induce us to believe that the fable of Bacchus is a disfigured tradition of the history of Moses—though, why all antiquity should conspire to caricature Moses into Bacchus, the Abbè does not condescend to tell us. The truth of the matter is, that nearly all the adventures of-

Moses are imaginary; the records of his life and his writings having perished, the Yadoo, Oudean, or Jewish priests, who fabricated them anew, and who were aware that Indian Bacchus was an emblem of the Messenger of God, borrowed from the poetic legends, which in course of years had clustered round his career, such as seemed most consonant with their notions and traditions of what Moses had actually been and done; and hence the resemblance is naturally explained, without resorting to the wild idea, that history, poetry, rocks, monuments, temples, and images of the most remote antiquity, thousands of years indeed before the days of Moses, have all been altered to introduce into them, for no apparent purpose, the leading features in the career of a man unknown and unalluded to by any but the Jews themselves? It is the same species of insanity in some, and hypocritical knavery in others, which made so many theologians say of the resemblances between Paganism and Paulism, that the Devil had done it all!

96. If the reader, who has gone thus far, will only carefully compare all the various features of the Supreme God, the Holy Spirit, and the Incarnation, with those that are developed in the Apocalypse, and note also how wonderfully they all form parts as it were of one whole, he will discover a body of evidence of the truth of all laid down in this Essay, which cannot fail to bring his mind irresistibly to the conclusion to which I seek to lead it; and I would respectfully commend to him at the same time to ponder well the following words of the eminent German historian, Muller, who declares that *True philosophy does not consist of disbelief, or in destroying or ridiculing the belief, and sayings of our ancestors, but rather in finding*

out stronger arguments, for believing and maintaining that truth, which has been believed through ages by our ancestors, and to believe it more clearly, more warmly, and more practically. Of one thing he may also be well assured, that Paganism, even its most evil form, past or present, never produced more Satanic horrors among its professors, than the hell-spawned creed of Paulism (23.) And so I send this Book among mankind, with the most fervent prayer for all who shall honestly receive and read it; and for the epiphany to their souls of the HOLY LIGHT OF HEAVEN, which it unveils.

INVOCATION OF THE SUPREME.

O GOD, All-Wise, All-Perfect, and All-Beautiful, how long, how long, shall this thine earth be given as a prey to wickedness and atheism? I take my stand amid the stars, and view this planet rolling splendidly amid the purple vast; I see it lightened by thy Sun, and silvered in the night by thy beaming Moon, and lands and rolling seas glitter in their loveliness: yet over its vast bosom I behold only error, and all the manifold and fearful evils that are the poison-fruit of ignorance and sin. I look unto the East, the cradle of thine earliest Messengers, and I see but darkness, superstition, and debasement: thy temples fallen; thy fanes prostrate; thine altars heaps of ruin. The majesty which thou hast impressed upon ocean, river, and mountain; upon mighty gorge and boundless forest, has failed to awaken amid the masses, any true conception of Thine Infinite, All-Mighty, and Eternal Nature. They have been schooled and sedulously moulded into the most poor conceptions of thine ineffable attributes; They have been degraded from the dignity of men into machines, and are but slaves and puppets of a mercenary priesthood. And misery reigns where happiness should dwell; and they murmur against Thee, when they should bewail only their own sottishness.

I turn my eyes unto the vast North, far extending with its steppes, its deserts, its rocky ranges, and its solemn woods: scenes of sublimity that might raise even in the

dead great conceptions of God; peopled by races of most rare sagacity; blessed with all that can make life agreeable, or fill the soul with august emotion. I look, and lo! I see it barbarized and crouching. The starry spheres that give it light from heaven, glow and blaze with a lustre almost supernatural: yet that lustre kindles not their understanding to a due comprehension of the Mighty One who made those stars, and of whose radiant beauty the brightest constellation gives but a faint glimmer. They regard Thee as a Being with the qualities of a mere man; they are lost in ignorance of thy true nature; they have bound themselves hand and foot to the most paltry corruptions. And there also wickedness prevails; and the sunshine of the soul is unfelt.

And so unto the South I turn mine eyes, wearied already with the desolation on which they have looked. Everywhere I see beauty, warmth, life, youthfulness, and luxuriance; everywhere but in the heart and soul of the grovelling multitude. For in their minds they know Thee not; they are the slaves of passion; the servants of folly: obedient beasts of burden to the Church. In all that should distinguish them from the wild dwellers in the cave or woodland, they are utterly deficient; reason sleeps; knowledge is despised; so the eye is pleased, or the fancy flattered, they care not if the soul perish. And to this pass they have been brought, because Thou, O Holy One, art unknown among them; thy laws, thy truths, thy teachings are a sealed volume; and priests have fettered that they may use them as their fools. And so they live in discontent and trouble, as all who know Thee not, must ever live.

And now unto the West I look, and O thou West, how sad is thine estate. Thou, that dost hold thyself up as a model to the whole earth, art lost, degraded, and bondaged with the same iron as that which doth enchain thy fellows. Thou art overrun with poverty; thou art maddened with a thirst for gold; thou gloatest in thy lustfulness; thou art a wild beast in thy bloody nature. Professing to believe in a God of Peace, a Divinity of Benign Paternal Love, thou hast for centuries wrapped the earth in gore and ruin; the very heavens spit upon thee for thine hypocrisies. Who and what is the God that thou adorest? Oh! how different from the Mighty One of Ages. Where and whence is the Creed that thou professest? It cometh out of Hell, and unto Hell hath it gone back. Verily, O West, my soul weepeth over thee; and as a bird would I gather thee underneath my wings: but thou art deaf and dost not hear: and thou art blind and dost not see: and proud and wilt not learn; and lo! thou shalt be engulfed; and the want and woe, and leprosy of lust and covetousness that now encompass thee, shall bear thee with them to the pit, where thou and they shall sink for ever. Thy priests shall save thee not; nor thy swollen pontiffs; One only can give thee help: and to HIM I counsel thee to fly ere it be yet too late: but thou must seek Him in the Light, and not in hoary darkness. His voice proclaims to thee salvation: Thou shalt find it in his Books of Truth. Come thou, then, O West! O North! O South! O East! come thou unto Him and thou shalt learn to know the One, the True, the All-Shining, whose creed is not for few but for all, whose religion is not of a province but of the universe, whose law is for creation

itself, in all its orders, from the least to the most high. And when ye each and all shall have learned Him, and known his wondrous wisdom and perfectness, and sought to walk in the way which He points out, then and only then shall ye indeed be worthy to call yourselves His children, and be blest both here and in the future.

Grant, O Heavenly Father, that this auspicious hour may not be long delayed; but that all may soon return unto the One Fold, under the One Divine Shepherd of the Universe—even Thee, the First and the Last. Amen ! Amen !

O BEAUTIFUL ONE! enkindle in the hearts and souls of all those who worthily peruse these volumes an ardent desire to become proselytes of thy Truth, so that, rejecting olden errors from their creed, they may assume the sword and shield of thy religion, and enrol themselves together under thy banner. May they awaken unto the brilliant splendours of thy LIGHT: may they arise and come forth under thy blessed auspices; and forming a Sacred Band for the propagation of thy Word, may they so valiantly persevere in imparting knowledge, and be so fraternally united in thy cause, that they may brave all dangers, and endure any martyrdom, relying on thy promise never to be broken, that they shall have Thrones and Crowns of Light in Heaven, who shall have aided to diffuse Thy Light on earth. Amen ! Amen !

Appendix.



The following extracts, for which I could not well find a space in the text, I think it well to insert here.

Plutarch, in his treatise *de Iside*, it will be seen, comes very near the true explication of the mystic Three in One. Isis, he says, is *the feminine part* of Nature (1), or that property of nature which renders her a fit subject for the production of all other beings; for which reason it is that Plato calls her the Nurse and All-receiver, and that she is vulgarly termed Myrionymus, or the Goddess with ten thousand names (2); denoting hereby that capability with which she is endued of receiving and of being converted into all manner of forms and appearances which it shall please the Supreme Reason to impress upon her. She has moreover an inbred love towards the First and

1 He should have said Nature herself; for the Holy Spirit was the heavenly medium, or means by which all visible nature in the heavens and in the earth was first developed: and was the Genetrix also of all spirit existence, or life actual, visible and invisible.

2 Because her offspring is innumerable in orders and species: in the spirit life beginning with Archangels, and ending with the minutest form of actual existence: in the material, descending from the formation of the sun, or bodies larger than the sun, to the smallest grain of sand upon the sea-shore.

Supreme Cause of all things, that is towards the Good Principle (3), which she perpetually longs after and is in pursuit of; as, on the other hand, she rejects and shuns, as much as possible, all commerce with the evil one. (4) For though she be the receptacle, or common matter for both these to operate upon, yet of herself does she always incline to the Better of them, freely offering herself as it were to his embraces and permitting him to generate his likeness upon her—being ever most pleased and rejoiced when she is made pregnant by Him, and can bring forth other beings like Him. (5) For material productions are all of them images of the substance producing, and that which is begotten is but the resemblance or picture, as it were, of that which begets it. . . . Now Universal Nature (6) in its utmost and most perfect extent, may be considered as made up of these three things, of Intelligence, of Matter, and of that which is the result of both these, in the Greek language called Kosmos, a word which equally signifies either beauty and order, or the world itself: the First of these is the same with what Plato is

3 The Holy Spirit is inseparably united with the Divine Father of all. The Egyptians adored Him as the Being who dwelt concealed in the embraces of the Sun [Isis].

4 This is beautifully exemplified in the APOCALYPSE, where the Holy Spirit is described as flying from the Dragon, Typhon.

5 As the Holy Spirit is the Parent of all things, she may in some sort be said to be subjected to evil, but this is clearly explained in Part I, so as to divest God of any actual participation in the origin of evil.

6 That is the Universe, visible and invisible, material and spiritual, terrestrial and celestial. Intelligence signifies the Perfect Immaterial, which is God. Matter signifies that which is next in rank, but inferior; the Holy Spirit. Kosmos is that which proceeds from the union of Both.

wont to call the Idea, the Exemplar, and the Father: to the Second of them he has given the name of the Mother (7), the Nurse, and the Place and Receptacle of generation; and to the latter of them, that of the offspring and the production. So again with regard to the Egyptians, there is good reason to conclude that they were wont to liken this Universal Nature, to what they called the most beautiful and perfect Triangle (8): the same as does Plato himself in that nuptial diagram, as 'tis termed, which he has introduced into his Commonwealth. Now in this Triangle, which is rectangular, the perpendicular side is imagined equal to three, the base to four, and the hypotenuse, which is equal to the other two containing sides, to five. In this scheme, therefore, we must suppose that the perpendicular is designed by them to represent the masculine nature, the base the feminine, and that the hypotenuse is to be looked upon as the offspring of both: and accordingly the first of them will aptly enough represent Osiris, or the Prime Cause, the second, Isis or the receptive power, the last, Horus, or the common effect of the other two. For three is the first number which is composed of both even and odd, and *four* is a square whose side is equal to the even number two; but *five* being generated as it were out of both the preceding numbers, two and three, may be said to have an equal relation to both of them, as to its common parents. (9)

7 This citation from Plato ought to have shewn Plutarch that the true Mother is the Holy Spirit, and the true offspring is the visible and invisible, that is spirits, souls, bodies.

8 Three in one, namely, God, the Holy Spirit, and Emanation, meaning by the last term all that has proceeded from the union of the two.

9 The Holy Spirit in the Apocalypse consequently appears

They are, moreover, wont to give Horus the name of Kaimis, by which word they mean *something which may be seen*; for this world is perceptible to the senses and visible. (10) As to Isis she is sometimes called by them *Muth*, sometimes *Athyri*, and at other times *Methuer*. Now the first of these names signifies *Mother*, the second, Osiris's kosmical habitation (or, as Plato expresses it, the place and receptacle of generation), and the third is compounded of two other words, one of which imports *fulness*, and the other *goodness*; denoting hereby not only the fulness of the material of which Kosmos consists, but its intimate conjunction likewise with the Good, the Pure, and fabricating Principle. How fully and how far indeed these divine men, taking the still more divine Apocalypse for their guide, had penetrated the nature of the Celestial, is evidenced by another passage from the same tract in which the writer shews their wise symbolism, even in the robes with which they adorned the images of their gods. Now as to the sacred robes, he says, with which the statues of these Deities are adorned, those of Isis are dyed with *a great variety of colours*, her power being wholly conversant about matter, which becomes all things, and admits all things, light and darkness, day and night, fire and death, beginning and end: whereas those of Isis are of one uniform shining colour, without the least Shade or variety in them. For as he is a First Principle, prior to all other beings, and purely intelligent, he must ever remain unmixed and undefiled; for this reason, therefore, his vestments, after having been once taken off crowned with Twelve stars which is the $3 + 4 + 5 = 12$. This is only one of its mystic meanings.

10 Horus means more than this: it sometimes means everything visible and invisible, that is not God, or the Holy Spirit.

his statues, are ever afterwards laid by and carefully preserved untouched, whereas those of Isis are frequently made use of; for the material world being the immediate object of our use and ever before our eyes, is continually furnishing us with instances of that mutability to which it is subservient: the self-same accidents often-times appearing and disappearing to us; on the contrary the perception of that which is perfectly intelligent, unmixed, and holy, like flashes of lightning, strikes upon the soul, just suffering itself to be once seen, and then passing away. Wherefore both Plato and Aristotle call this part of philosophy the Eoptic or visionary, intimating that those persons who by the due use of their reason are able to get beyond the boundaries of the material, where fancy governs, and where all things are full of mixture and vanity, may afterwards expect to *mount aloft to that First Pure and Immaterial Being, whom truly to know and to be able to approach with purity, is according to them the highest pitch of perfection at which philosophy can arrive.* (DE ISIDE, 78.) From all these things, I say, concludes Plutarch, we learn the true nature of the Gods, that they are not different among different people; that they are not some of them peculiar to the Greeks, and others to the barbarians, some of them northern and others southern deities: but that as the Sun and the Moon, and the Heavens, and the Earth, and the Sea, though common to all mankind, have different names given them by different people, so may the same be affirmed likewise of that One Supreme Reason who framed this universe, and of that One Providence, which governs and watches over the whole, and of those subordinate ministering Powers that are set over the Universe, *that they are the very same*

everywhere, though the honours which are paid them, as well as the appellations which are given them, are different in different places, according to the laws of each country; as are likewise those symbols under which the Mystics endeavour to lead their votaries to the knowledge of divine truths: and though some of these are more clear and explicit than others, yet are they not any of them without hazard; for whilst some persons by wholly mistaking their meaning and application, have thereby plunged themselves into superstition, others, that they might avoid so fatal a quagmire, have unawares dashed themselves upon the rock of atheism. In all matters of this nature, therefore, 'tis our duty to take reason as improved by philosophy for our guide and conductress, that so we may be taught to think piously of such things as may be told to us: but as Theodorus used to say of some of his audience, when he reached forth his discourses to them with his right hand, they took them with their left; so we, by taking in a wrong sense what the laws have wisely ordained concerning the sacrifices and festivals of the gods, by that means fall into the grossest errors. And indeed of all things which a man enjoys, there is nothing by which he approaches nearer THE DIVINITY than by right reason, especially when employed in religious matters, nor any thing which is of greater moment to his happiness—wherefore it is that everyone who intends to consult the Oracle is strictly charged upon the spot that he takes care to have pious thoughts in his heart, and seemly and decent words in his mouth. (De Iside, 67, 68.)

NOTES TO BOOK V.

Note 1 (page 488).—Are not the Great Father and the Great Mother really alluded to in these lines of Virgil, which are always mistranslated at schools?

Citharâ crinitus Iopas

Personat auratâ, docuit quæ maximus Atlas,

Hic canit errantem Lunam, Solisque labores,

Unde hominum genus et pecudes, unde imber et ignes;

Arcturum, pluviasque Hyades, geminosque Triones.

Æn. i. 744.

The remnant of this double-worship still exists even among the islands of the Pacific, where the natives prostrate themselves before two immense stones, one of which is flat and very broad; (a yoni) the other is erect and about ten feet high, and seven fathoms round. It is carved at the top with a man's head and a garland: the name of one stone is Dago, or the fish; of the other, Taurico, or the Bull. The ancient Petroma is an analogue of this. See *ante*, page 469. A pigeon on a ram's head was one of the most ancient types of God and the Holy Spirit; the two Divine Essences, which are inseparably One in all the true Ancient Theology. The Japanese often represent their Messiah with four arms, having the same signification as the Panther presiding over the four cardinal points (*ante* 470): his head crowned with flowers: in one hand he holds a sceptre, in another a flower, in the third a ring, and the fourth is closed, with the arm extended. Like the Indian Vishnu he seems to be proceeding from, or to be absorbed into an immense Fish. Before him is a smaller figure in the attitude of worship, one half of whose body is concealed within a shell. They call this divine being Can-On, which is Priest of On. So they represent Space under the symbol of a Tree-shaped Rock, supporting the Universe or Mundane Egg. This Bi-Una symbol alludes to AL, or God the Rock, and to the Holy Spirit as the Tree of Life.

Note 2 (page 490).—The month of May, says Vallancey, was indeed the most proper season of the year to acknowledge the beneficent favours of Belus, or the Sun, as the month of November was to acknowledge their gratitude to the same deity: because in May that great planet begins to beautify the face of the earth, to nourish its decayed plants and vegetables, and to put life and warmth into its animal beings; and in November the harvest and the vintage is gathered into the barn. Hence of all created objects that planet deserved most to be noticed and loved by rational sublunary beings, because its benign influence produced them health of body and an acceptable prospect of nourishment. And hence it was, without doubt, that almost every pagan nation adored this beautiful planet as the Parent of Nature, under different names and appellations: a religion which, as Mr. Young observes in his *Revelation*, p. 35, took its rise in Chaldæa, was soon carried into Egypt, and from thence to Greece; it spread itself also to the most distant parts of the world, and infected not only the eastern but the western Scythians and Tartars, but the Mexicans too, for the Spaniards found it there (See Gage's *New Survey of the West Indies*, ch. 12). Even the descendants of Shem, whose posterity preserved the memory of the true God for a longer time than those of Ham or Japhet, at length transferred their homage to the Sun and Moon. (*Photius ex Clesia, Q. Curt.* viii. 9. *Philostr.* iii. 35. (*Collectanea* ii. 67.)

Note 3 (page 511).—These falsehoods would hardly be complete if we had not the tombs of Aaron and a congenial worthy still preserved. The Jews had a tradition, says Taylor, that Abel was murdered in the plain of Damascus; and accordingly his tomb is still shewn on a high hill on the road to Baalbek. But the whole of this district *abounds in antediluvian tombs!!* CALMET, Art Abel. The same compiler mentions, the sepulchre of Aaron upon the summit of Mount Hor, (See *Deut.* x. 6) where it is still preserved and venerated by the Arabs. When the supposed tomb was visited by Mr. Legh, it was attended by a crippled Arab hermit, about eighty years of age, who conducted the travellers into a small white building crowned by a cupola. The monument itself is about three feet high, *and is patched together out of fragments of stone and marble!* Yet soon after he says that Moses and Eleazar, when they stripped Aaron, buried him so privately that his sepulchre continues unknown!! Nevertheless our biblical travellers describe all these forgeries as if they were veritable, and Exeter Hall rings with applause and wonder as these fables, are narrated. Yet Exeter Hall ought ever to bear in mind that

wicked and barefaced forgery, which has been perpetrated before its own eyes by certain pious preachers. Scarcely had the late Mr. Keble (the author of the *Christian Year*) been dead, when the forgers commenced their usual fabrications. In one of those feeble compositions which have rendered his name popular among the poor pap-fed biblicals, we used to read thus:

Oh! come to our communion feast
 There, present in the heart,
 Not in the hands, the eternal Priest
 Will his true self impart.

Some pious friends have since altered this, and published it as if it were genuine:

O! come to our communion feast;
 Here, present in the heart,
As in the hand, the eternal Priest
 Will his true self impart.

But this change has brought with it the absurdity of destroying the whole meaning of the author, who wished to contrast the Church of England type with the ceremony of the mass in which God is said to be actually eaten and swallowed by the communicant.

Note 4 (page 516).—In the first days after the death of Jesus, the horrors of Paulism and its dying God were unknown. Stephen may be cited as a witness. When dying, he exclaimed, *I see the Son of Man standing on the right hand of God.* ACTS viii. 56. He did not think of saying that he saw Jesus as God himself. It is not difficult to account, says a very close arguer, for the credit that was given to the story of Jesus being the Son of God. He was born when the Heathen mythology had still some fashion and repute in the world, and that mythology had prepared the people for the belief of such a story. Almost all the extraordinary men that lived under the Heathen mythology were reputed to be the sons of some of their gods. It was not a new thing at that time to believe a man to have been celestially begotten: the intercourse of gods with women was then a matter of familiar opinion. Their Jupiter, according to their accounts, had cohabited with hundreds: the story therefore had nothing in it either new, wonderful, or obscene: it was conformable to the opinions that then prevailed among the people called Gentiles, or mythologists, and it was those people only that believed it. The Jews never credited the story. In allusion to the symbolic Panther, which was used as a type of the Supreme Father, it may be well to cite a passage from a learned and most honest writer. The name of

Jesus also, says Higgins, was *Jesus Ben Panther*. Jesus was a very common name with the Jews. Stukeley observes that the patronymic of Jesus Christ was Panther, and that Panthers were the nurses or bringers up of Bacchus; and adds, 'Tis remarkable that Panther was the surname of Joseph's family. Thus the Mid-rashkoheleth, or gloss upon Ecclesiastes. It happened that a serpent bit R. Eleasar ben Daman, and James, a man of the village Secania, came to heal him in the name of Jesus ben Panther. This is likewise in the book called Abodazara, where the comment upon it says, *This James was a disciple of Jesus the Nazarene*. No one will dispute the piety of Dr. Stukeley. The similarity of the circumstances related of Jesus and Bacchus could not be denied, and therefore he accounts for it by supposing that God had revealed to the heathen part of what was to happen in future. This may be satisfactory to some persons, as it was no doubt to the Doctor. The accidental manner in which the assertion is made that the father of Jesus was called Panther removes the possibility of accounting for it by attributing it to the malice of the Jews. In a former chapter it has been proved that Bacchus was mistaken by the Romish priests for Jesus. Here the reader sees that the pious Dr. Stukeley has proved, as might be expected, that the mother of Bacchus is the same person as the mother of Jesus, viz., Mary. And as the persons who brought up Jesus were called Panthers, the name of an animal, so Bacchus was brought up by the same kind of animal, a panther. When the reader reflects that the whole Roman Christian doctrine is founded, as the Roman church admits, on tradition, he will have no difficulty in accounting for the similarity of the systems. The circumstance of Joseph's family name being supposed to be Panther is remarkably confirmed by Epiphanius, who says that Joseph was the brother of Cleophas the son of James surnamed Panther. Thus we have the fact both from Jewish and Christian authorities. It is very clear that Bacchus's Panther must have been copied from that of Jesus, or IHΣ, or that of Jesus from Bacchus's. I leave the matter with my reader. *Anacalypsis*, 315. Jesus Ben Panther really means Jesus Son of God. Stukeley has no warranty for *his* theory.

Note 5 (page 518).—The Rev. Dr. Oliver has the following note upon this absurd subject. Various have been the opinions, he says, advanced by theorists *on this knotty question*, by what kind of animal was our great mother betrayed? I shall lay before you a few of the most remarkable speculations of learned men, because they bear upon the subject under our notice, and may engage your

attention or curiosity. Some believe that the Serpent had then the use of speech, and conversed familiarly with the Woman, without her conceiving any distrust of him: and that God to punish the malice with which he abused Eve, deprived him of the use of speech. Others believe that the Devil transformed himself into a Serpent! and spoke to Eve under the figure of this animal. Others maintain that a real and common Serpent having eaten of the forbidden fruit, Eve from thence concluded that she too might eat of it without danger, that in effect she did eat of it, and incurred the displeasure of God by her disobedience. This, say these authors, is the plain matter of fact, which Moses would relate under the allegorical representation of the Serpent conversing with Eve. Cajetan will have this whole story, as it is related by Moses in the way of a dialogue between the Woman and the Serpent to be figurative only, to signify the inward suggestions of the Devil, and the Woman's weak resistance. Others affirm that the Serpent's speech was nothing but hissing, and that *Eve understanding all creatures by their voices*, apprehended what this animal had to say to her by the noise it made. Lyranus reports the opinion of some to be that the Serpent put on the face of a beautiful young woman to tempt Eve. And some rabbis believe that Samuel, prince of devils came in person to tempt Eve, mounted on a serpent as large as a camel!! (CALMET *Dic.*) Eugubirius thinks the animal was a basilisk (BROWN'S *Vulgar Errors*) and to crown this mass of absurdity, Dr. Adam Clarke gravely tells his readers that the tempter was not a Serpent, but an Ape!!! (Family Bible, Note on Gen. iii. *Signs and Symbols*, page 53.) It would be a pity not to supplement this Note with Sir W. Drummond's remarks upon these follies. I have just read, he says, a small volume, published by Mr. Bellamy, and intitled THE OPHION. I take the liberty of submitting to your consideration some remarks which I have made upon its production. Your readers, sir, are already aware of the discussions which you have occasioned by Doctor Adam Clarke's explanation of the Hebrew word *Nachash*, נָחָשׁ, in the third chapter of Genesis. In this place *Nachash* has been always been translated *a Serpent*, until the Doctor for reasons which he has assigned, thought fit to understand by it a creature of the Ape or ourang-outang kind. In the first 85 pages of the Ophion, which form the greater portion of the book, Mr. Bellamy endeavours to prove that the *Nachash* never was and never can become a monkey of any species whatever. When we consider the learning and talents for the possession of which Dr. Adam Clarke has obtained a just reputation, and the critical knowledge of Mr. Bellamy in the Hebrew language, we must be

naturally inclined to listen with respect to the arguments of two such disputants. This however we shall be yet further induced to do by the importance of the subject itself. It appears from the most authentic of all documents, that our first parents enjoyed an uninterrupted state of happiness in the Garden of Eden, until they were tempted by a creature called the Nachash to taste of some fruit which had the property of imparting the knowledge of good and evil to those who ate of it. Adam and Eve had been strictly forbidden by Jehovah to touch this fruit; but the Nachash tempted the woman, and the woman her husband; and all three were punished in consequence, as had of course been foreseen by Divine Wisdom from the beginning. The degrees of punishment were undoubtedly dictated by eternal justice. It may, however, be permitted to us to remark that while the children of Adam still mourn their fall through him, the descendants of the Nachash, whether he were a serpent or a monkey, *have the advantage of being quite unconscious of their degradation. They crawl upon their bellies and eat the dust without having a suspicion that their guilty progenitor once walked erect, talking Hebrew to Eve, and fed upon Apples in Paradise.* Doctor Clarke contends that the Nachash mentioned in the 3rd chapter of Genesis, could not have been a serpent. The LXX. were mistaken when they translated this word by οφις, and as the Apostles always quote from the Septuagint, nothing is to be gained by a reference to citations made in the New Testament from the Old. I confess I have been much embarrassed in endeavouring to answer the arguments of the Doctor upon this point. How are we to understand the denunciation of Jehovah in Genesis as directed against a serpent? *Thou art cursed above all cattle.* A cow-herd in the fens of Lincoln would not class a viper with a Lincolnshire ox. *Upon thy belly shalt thou go.* The anatomical structure of a serpent is such that it must always have gone upon its belly as it does now. If a serpent *ever walked upon its tail*, it must have been a serpent of totally different structure from the animal which we call by that name. The animal is defined by its structure: consequently the animal which by its structure must crawl on its belly, could never have been the animal that might and did walk upright. *And dust shall thou eat all the days of thy life.* I know not what animal eats dust all the days of its life: serpents no longer feed upon apples, but they certainly do not live upon dust. It is quite clear that the Nachash could talk. Nothing is said to indicate that he should lose that faculty. *Now I have never distinctly heard of a talking serpent!* Aristotle indeed tells us that all animals fled when the sacred Thessalian serpent made the sound of

its voice to be heard. Tibullus says, *Cantus et iratæ detinet anguis iter*, and Pliny observes that many were of opinion that when serpents were sung to they would sing again. In spite of these authorities, however, I am inclined to think that without the aid of a miracle *the serpent could no more speak or sing than an ass*. When Balaam's ass spoke, it was in consequence of the interference of Providence; but surely Providence did not interfere to open the mouth of the serpent in order that it should tempt our first parents to their ruin: this would be an atrocious accusation against Providence. The Nachash, then, was naturally endowed with the gift of speech, and as that gift is not said to have been taken away, his descendants ought to preserve it to the present day. Mr. Bellamy has written with much learning on the worship of the Serpent among the ancient idolaters, but in transcribing the pages of Bryant, he does not seem to me to prove that the tempter in Paradise was a serpent. It does not appear evident because Zoroaster symbolized the expanse of the heavens by a serpent, that he was thinking of the dialogue between Eve and the Nachash! The Good Genius of Egypt was typified by a serpent. *This surely is not a proof that the Egyptians had read the third chapter of Genesis!* According to Clemens Alexandrinus the serpent was the hieroglyphic by which the course of the stars was expressed. We learn from Horus Apollo and Macrobius that sometimes the year and sometimes the sun were symbolised by a serpent. In what manner must the inventors of hieroglyphics have understood the history of the fall of man, if they employed the old serpent, who is the devil, as an astronomical emblem? Far be it from a disciple of Bryant to hold with Dupuis that the history of the serpent in Genesis is nothing else than an allegory, a mere astronomical fable; another edition of the tale of the Dragon which guarded the golden apples in the gardens of the Hesperides. Among the ancient oriental nations, the worship of the celestial bodies was, with one exception, universal. Mythology was the child of Astrology,—the mad daughter of a foolish mother. Let us be careful of tracing the fictions of idolaters to the truths recorded in the Scriptures. *It is our duty to believe that Eve was tempted by a Nachash, whether we know or not what a Nachash is.* We are told by Mr. Bellamy that the Nachash was a crocodile! He does not inform us how the animal, which is often thirty feet in length, contrived to climb up the tree of knowledge to gather the fruit. Our painters may well be tired of the old serpents. *A crocodile in an apple-tree will at least have the merit of novelty.* The author calls the crocodile the Niolic serpent. I thought the crocodile had been of the lacerta kind, and that it had four legs.

The Nachash did not go on its belly before the fall; but I should conceive that *it must have been always as inconvenient for a crocodile to walk upon its hind legs as for the serpent to stand upright upon his tail.* The Nachash had undoubtedly the gift of speech. How then could the Nachash be a crocodile? The crocodile has no tongue. Doctor Clarke thinks that the Nachash was of the ape kind, of which there are eighty-three species, out of which the Doctor leaves us to choose the Nachash that is most to your taste. The principal reason which the Doctor assigns is rather strange. He finds that the Hebrew word Nachash in the text is the same with the Arabic *chanas*. In order to make them so, however, the letters must be transmuted; and besides this, as Dr. Clarke knows very well, the Hebrew and Arabic letters do not strictly correspond. He knows, too, that *chanas* is not the exact orthography of a word which signifies not only a *monkey* but a *lion*. He is likewise aware that *chanas* signifies a serpent, and the letters in the word, though transmuted, strictly correspond with the Hebrew letters in *Nacash*. נחשׁ. I must fairly confess that I cannot find anything in the history of the Simian race which can induce me to think that any one of their tribes acted the part of the great Deceiver, unless indeed it be their known propensity for robbing orchards! Monkeys are fond of apples, but they neither live upon dust, nor crawl upon their bellies. How can they be said to be cursed above all cattle? We goad our oxen, and we bate our bulls. When we catch a monkey, we feed him with sugar-plums. In his native wood he seems to be happy, and to enjoy a state of liberty, *which multitudes of our own species might with reason envy.* Enmity was put between the Nachash and the woman, but Buffon, in speaking of the ourang-outangs, tells us *qu'ils sont passionnés pour les femmes.* The same thing may be said of others of the simian family. I find myself compelled, then, by Dr. Clarke's reasoning, to deny that the Nachash was either a serpent or a crocodile, and by Mr. Bellamy's that it was one of the 83 species of the ape genus. Such is the consequence of departing from the Scriptures, as understood by the Prophets and the Apostles! *Classical Jour*, iv, 240. But the follies and odiousness of Judaism and Paulism do not end here. The believers in the rabbis excused to themselves the frightful enormities of which we know they were guilty, (see Part I., pages 354, 432, 434, and Exodus xxii. 19; Leviticus xviii. 23, xx. 15, 16; and Deuteronomy xxvii. 21), by the example of their feigned progenitor, Adam, who as their Rabbis taught them, *had carnal knowledge of every tame and wild beast on the earth,* and was not satisfied until God

made Eve for him. This fearful doctrine is declared by Bartolucci in his learned *Bibliotheca Rabbinica*, vol. i., page 77, and he cites for it Rabbi Eleazer and Rabbi Solomon Jarchi, two of the most noted doctors of the Jews: adding *Ad idem omnia tendunt*—all things prove it was so, in the opinion of the Hebrews. And they say that it was in consequence of this criminality in Adam, that we read in Genesis ii. 18. *And the Lord God said, It is not good that the Man should be alone. I will make him an help meet for him.* It is shocking to have to deal with such detestable ideas; but how else than by exposing them can the horror of a creed or of a sect be perfectly made manifest? To the inconsistencies mentioned in the text may be added the following. In Exodus xxxiii. 11, we read as follows. *And the Lord spake unto Moses face to face, as a man speaketh unto his friend.* Could this have been written by the same man, or inspired prophet, who immediately after says, *And he said, thou canst not see my face; for there shall no man see me and live: I will take away my hand and thou shalt see my back parts: but my face shall not be seen,* verses 20, 23. I have already shewn the degraded ideas which the Jews must have entertained of God in reference to this passage; see Part I., page 447. In Exodus xx. a reason is given for the institution of the Sabbath. *In six days the Lord made the heavens and earth, the sea and all that is in them, and ceased the seventh day, wherefore the Lord blessed the sabbath day and hallowed it.*—ib. v. 11. But an entirely different reason is given in Deuteronomy v., *Remember that thou wast bondman in the land of Egypt, and that the Lord thy God brought thee out of thence, through a mighty hand, and by a stretched out arm: THEREFORE the Lord thy God commanded thee to keep the sabbath day,* v. 15. Appropriate also, and as supplementary to the passages in the text, I cite here another extract, which proves how utterly fallacious is one of the pretended prophecies of the advent of Jesus: a prophecy on which I have before commented in Part I., page 429. Paine, in his much vilified book, the *Age of Reason*, thus writes: The King of Syria, he says, and the King of Israel (I have already mentioned that the Jews were split into two nations, one of which was called Judah, the capital of which was Jerusalem, and the other Israel) made war jointly against Ahaz, King of Judah, and marched their armies against Jerusalem. Ahaz and his people became alarmed, and the account says, *their hearts were moved as the trees of the wood are moved with the wind.* In this situation of things, Isaiah addresses himself to Ahaz, and assured him *in the name of the Lord* (the cant phrase of all the prophets) that these

two Kings should not succeed against him; and to satisfy Ahaz that this should be the case, tells him to ask a sign. This, the account says, Ahaz declined doing, giving as a reason that he would not tempt the Lord; upon which Isaiah, who is the speaker, says, ver. 14, *Therefore the Lord himself shall give you a sign: behold the virgin shall conceive and bear a son: and the 16th verse says: and before this child shall know to refuse the evil and choose the good, the land which thou abhorrest or darest (meaning Syria and the kingdom of Israel) shall be forsaken by both her kings.* There then was the sign, and the time limited for the completion of the assurance or promise: namely before this child shall know to refuse the evil and to choose the good. Isaiah having committed himself thus far, it became necessary to him in order to avoid the imputation of being a false prophet and the consequence thereof, to take measures to make the sign appear. It certainly was not a difficult thing in any time of the world to find a girl with child, or to make her so; and perhaps Isaiah knew of one beforehand, for I do not suppose that the prophets of that day were any more trusted than the priests of this: be that however as it may, he says in the next chapter, verse 2, *And I took unto me faithful witnesses to record; Uriah the priest, and Zechariah, the son of Jeberechiah, and I went unto the prophetess, and she conceived and bare a son.* Here, then, is the whole story, foolish as it is, of this child and this virgin: and it is upon the barefaced perversion of this story that the book of Matthew, and the impudent and sordid interest of priests of later times have founded a theory which they call the gospel, and have applied this story to signify Jesus Christ, begotten, they say, by a ghost whom they call holy on the body of a woman engaged in marriage, and afterwards married, whom they call a virgin seven hundred years after this foolish story was told: a theory which, speaking for myself, I hesitate not to disbelieve and to say that it is as fabulous and as false as God is true. But to show the imposition and falsehood of Isaiah, we have only to attend to the sequel of this story; which though it is passed over in silence in the book of Isaiah, is related in the 28th chapter of 2 Chronicles, and which is, that instead of these two kings failing in their attempt against Ahaz, King of Judah, as Isaiah had pretended and foretold in the name of the Lord, *they succeeded;* Ahaz was defeated and destroyed: a hundred and twenty thousand of his people were slaughtered; Jerusalem was plundered, and two hundred thousand women and sons and daughters carried into captivity. Thus much, adds the writer, for this lying prophet and impostor, Isaiah, and the book of falsehoods that bears his name.

Note 6 (page 520).—There are numerous figures in ancient sculpture which are called Panthean, in which the symbols of many divinities are so represented as blending into the composition of one whole deity. Thus we find in Montfaucon, vol. I., plate 97, a female figure bearing the calathus of Isis, the horns of Zeus, the crown of Cybele, the panther skin of Bacchus, the quiver of Apollo, a hind's leg as symbolic of Diana, the long flowing robe of Juno, the cornucopia of Ceres in her left hand, with a male and female issuing from it, representing all created beings; the right hand terminates in a sea monster's head [Neptune], with a circle and short sword [Mars], while a serpent [Hermes] is entwined around her arm. In another, on the same plate, a female is represented, holding a rudder with her right hand, and in her left a cornucopia, the bottom of which ends in the head of a Bull, a Ram, or Goat, on which a Dove or Raven perches. On her head is the Isiac lotus, rising from a boat-shaped cup; she is crowned with *six* rays. On her shoulder is Diana's quiver, filled as if with fire; she has one wing; upon her heart is Minerva's shield; upon the cornucopia is the Cock, the symbol of the Sun and Hermes. In a third she has Minerva's helmet, Mercury's caduceus, a pomegranate of Juno, and an ear of corn of Ceres, Jupiter's thunderbolt, the sistrum of Isis, and at her feet a wheel; the radiated or Naronic sun, and a thunderbolt are also shown. These gods, says Montfaucon, were thus represented together, because a great many people thought that those deities who were honoured separately *were in reality one and the same*.

Note 7 (page 526).—Note here, that the Incarnation Vulcan is always called κλυτος, or the Periclyte, which is the title actually predicted of Mohammed by Jesus. It is a name commonly given to the gods as representatives of the Messiah. In the corrupted Greek Testament it is called παρακλητος, a word which has no meaning in any language. The falsifications which have thus been introduced into what are called the Gospels will be subsequently shown. In the Crater of Orpheus there is a passage which corroborates all that I have before pointed out. It runs as follows:—Hermes is the Interpreting Messenger of the All; the Nymphs are Water, Hephæstus is Fire, Demeter is Food, Mighty Posidaon is the Sea, he also shakes the earth; and Ares indeed is War, and Aphrodite is Peace; Dionysos, born of the Bull, is Wine, which gods and mortal men love, which he found out for mortals, a soother of all their cares, he gives to all sweetest delight, and is present at all feasts; and Themis, who administers justice to all equally; Helios, whom they call Apollo, renowned

for his bow; the far-shooting Phoëbus, the clear-seeing Prophet, and Asclepius, the healer of diseases;—*All these are One.*

Note 8 (page 532).—So veiled, because the head or origin of the Eternal can never be discovered. This veiled invisible God the ancients called Destiny. They supposed Him to be enwrapped *in triple darkness*; they made no image of Him, but declared that He was an Old Man [the Ancient of Days], holding an urn between his hands, which urn contained the lot of all beings. They placed a Book [see APOCALYPSE, section 59], before him, in which were recorded future events. All the gods, without exception, were obliged to consult this Book, because they could do nothing contrary to its decrees, and it was only by reading it that they could obtain a knowledge of things to come. As the Generator, he was called Genius, or the producing power; all souls proceeded from him, and returned to him after death; wherefore the Genius Jovialis was viewed as the great Agent in giving life to the human embryo. This word was sometimes spelled Janus, and the wife of Janus was Iuno, Iana, and D'Iana, Di-Ana. On their birthdays the men made offerings to their Genius, women to their Juno. These offerings were wine, flowers, and perfumes. It was customary to implore persons by their Genius, analagous to the Oriental habit of adjuring by the Soul. Such is the brief record which we have of the Supreme Father in the scanty fragments of the earliest European theology—the Etruscan—the mother of the Greek and Roman religions. It will be found most accurately to harmonize with every portion of this essay and the APOCALYPSE, and in so singular a degree as to amount almost to mathematical demonstration.

Note 9 (page 533).—That the Greeks ignorantly, or the priests fraudulently, made Neptune a male deity, may be further shown by the fact that the name is derived from the Egyptian Nephthys (relating to waters), which Nephthys, as Plutarch relates, and as Cudworth signifies, was *the Goddess of the Sea*. In the Orphic hymns Poseidaon is addressed as the father of gods and men.

Κλυθι, Ποσιδαον, Ζηνος παι πρεσβυγενεθλε,

Ουρανιων μακαρων τε θεων πατερ, ηδε και ανδρων.

Zeus is generally made the brother of Poseidaon, but is here spoken of as his father, which shows how little we can depend upon the theology of the Greeks when they treat of genealogies. So according to Pausanias, the Lybians fabled that Minerva was the daughter of Neptune and Triton, and that on this account her eyes were azure. (i. 14.) There was a covert design in all these contradictory fables of the priests. Plato says that Nep-

tune was represented among the Atlantides as borne in a chariot drawn by *four* winged horses, whereof he held the reins, and his statue was so large that it touched the roof of the temple. The reader will find that the Holy Spirit was always drawn in such a chariot, and the reason also has been explained, ante page 635. Highly corroborative of the view in the text that Neptune or Nephtys was the Holy Spirit, is that singular passage in Plutarch's *Isis and Osiris*, where Nephtys is called *the sister of Isis* (that is the same person as Isis), see section 14. These numerous blunders or misrepresentations of the Greeks may be in part accounted for by the fact that they borrowed the greater part of their theology, first from the Etruscans, and afterwards from all other nations, but when they did so, they disfigured it with vain fables, riddles, and allusions, which lead modern mythologists so widely astray. And it may be laid down once for all, as an indubitable axiom, that Herodotus, Plato, Didorus Siculus, and Pausanias, either *knew little or nothing whatever* of the theologies which they describe, or that they wilfully misled their readers by pretending to believe things connected with those theologies which they knew well to be false. Plato, in *Cratylus*, can suggest no better derivation for the Greek name of God (Θεός) than from θεω to run, because the gods by their nature run!! This was in accordance with usual Greek absurdity. The notions of even Plutarch, (in all other respects so eminently sensible a writer), on these subjects, seem to be absolute dotage; no reliance can be placed upon them. And never did Eusebius write anything more true than when he said, "*the mythology of Greece consisted of nothing but excerpts and misconstructions of more ancient systems, as it was evinced not only by the opinions of the different historians whom he had cited, but by the very nature of the theology of the Greeks, while there was nothing whatever domestic in their accounts of the gods, which were derived entirely from the fables of foreign nations.*" PRÆP. EVAN. II. 1. The same observation applies to another Greek author, Strabo, who is often cited as an authority on mythology. Strabo, like Pausanias, lived when Paganism was in ruins: the opinions of either upon what they then actually saw are not of weight. And though Strabo was an accurate traveller and a man of sound judgment, he knew scarcely anything of mythology. Pausanias resembled him in ignorance.

Note 10 (page 539).—The change of Lot's wicked wife into a pillar of salt, and Nebuchadnezzar into a beast, are analogous myths. We have the testimony of an honest Jew about Lot's wife. Two parasangs from the sea, says Benjamin of Tudela,

stands the salt pillar into which Lot's wife was metamorphosed, and although the sheep continually lick it, the pillar grows again and retains its original shape. Travels, A. D. 1163.

Note 11 (page 540)—Alexis, the Greek comedian, tells us that the person whom the Greeks invoked after supper by the title of Ζεὺς Σωτήρ, Zeus the Saviour, was no other than Dionusus. *Bryant, A. M. iii. 270.* One ought to search out *the true meaning of names* in eternal concerns, says Hierocles on the Golden Verses of Pythagoras, especially in those of a divine nature, the most excellent of all. Hence it is that the name Jupiter expresses the nature, and is the symbol and image of the Architect of all things. *Since those who first imposed names on things, through their great wisdom, like statuaries, impressed on the names themselves, as representatives, the image and power of the things represented,* by which means the sounds of the names raised in the mind correspondent or similar ideas, and the ideas so raised were true and proper ones. The Hindustani Aum-Bra, or God the Creator, was changed by the Greeks into Ζεὺς Ομβρίος, or Pluvius, the Causer of Rain. The same allusion is preserved in the Greek Pan-Om Phaios. *Ara Panomphao vetus est sacrata.* Ovid. Ouaroff, in one pregnant sentence, shews the absurdity of supposing that the popular Jove was the Jupiter Optimus Maximus. In the father of gods and men, he says, causing the universe to tremble at one movement of his brow, who could seriously recognise an obscure king of Crete, whose tomb was visible on that island? *Mysteries, p. 84.*

Note 12 (page 544).—The Incarnation is finely symbolized in Montfaucon, vol. ii., pl. 60; a young man, supported on a Sea-horse, and attended by a flying Eagle. The Sea-horse symbolizes God and the Holy Spirit, and the Eagle the celestial soaring flight of the divine Messenger. It was an Apocalyptic symbol. (See section 34.) Æsculapius, the Healer, the Physician of Souls, is frequently represented with a smaller figure near him, called by the mythologists Telesphorus. But it symbolizes the race of mortals to whom the Messenger is sent. There is a medal in Montfaucon, plate 85, xiii., in which Æsculapius, leaning on a wand, encircled by a serpent, occupies one side; on the other is the Holy Spirit, who offers a patera [full of wine or truth] to the Incarnation; between them is a child, which represents human nature, and there is a Greek inscription underneath signifying *Save me*. Over the child's head, in mid-air, is suspended the heavenly crown which awaits the mortal who is saved. In another gem or medal, (plate 37, i.), Hermes is represented leaning on a phallic pillar

with a purse or yoni in his left hand, and an olive branch in his right; before him is a Cock, and behind a Ram, signifying that he is defended by the Supreme God, of whom these are types; while under the olive branch is the Dove or Holy Spirit; and in the same plate the Cock appears in front of Hermes, and the tortoise, which we know was an emblem of the Holy Spirit, behind him, while *he* is in the middle to signify that he proceeds from both. That the petasus was in reality, like the patera, a *cup*, not a hat, is shown in Montfaucon, Book III., plate 36, iii., where there is a head of Hermes wearing a *Chinese cap*, without any wings attached. This may be regarded as being of great antiquity, and Montfaucon himself was surprised by it. In the Maffei collection was a full length figure of Hermes leaning on *the club of Hercules*; and a gem still more curious, in which he is represented as going before or heralding the Sun, symbolized as a gigantic Cock, bearing in his bill an ear of Corn, the emblem of the Holy Spirit, and sometimes of her Son the Messiah. This is a remarkable proof of the *triunity* of the Father, Son, and Holy Spirit, which was the grand truth at the basis of all antique religion. The gem is graven in Montfaucon, Book III., plate 36, xii. Montfaucon says it is the only one he ever saw; it probably belonged to the Mysteries. So associated in the public mind was the idea of Jupiter with that of God and his representative Messenger, that soon after the days of Jesus, artists made attempts to give the features of the first to the man of Galilee, and the priests were obliged to invent a fable how one of the painters who had done so got a withered hand for his punishment, but which, of course, was healed by a miracle, in which Bishop Gennadius officiated. To commemorate allusions mentioned before, the Messenger was called Zeus Melissæus, or of the *bees*; Zeus Areios, or the warlike; and Zeus Chrysaoreus, or of the Golden Sword—the Cabir, *whose sword is baptised in heaven*. See APOCALYPSE, section 31.

Note 13 (page 545).—Ennius, by his collocation of the names, giving the Goddesses the precedence, would seem to intimate that they were of a superior nature to the gods: and he probably had a faint inkling of the truth that the goddesses were but a name for the Holy Spirit, and the gods for her messengers. We may be quite sure that the collocation was not accidental.

Juno, Vesta, Ceres, Deiana, Menerva, Venus, Mars,
Mercurius, Jovi?, Neptunus, Volcanus, Apollo.

Note 14 (page 546).—This pomegranate which Juno bare, רמון *Rimmon*, was an ancient emblem of the Holy Spirit; and the Sy-

rians worshipped *Hadad* (God, typified by the Sun) and *Rimmon* (the Holy Spirit of God, typified by the Moon). The mosques and religious temples of the orientals even now have their domes pomegranate-shaped, to signify that God and His Spirit are worshipped there. Fruitfulness (the Yoni), is represented under this figure, and יָוֹן מִן הַדָּד, *Hadhadhrimon*, or the “bursting of the pomegranate,” mystically means the Divine Emanation, which produced the Universe, and all that it contains. It is to this Pausanias alludes when, with an absurd affectation, he writes thus: The statue of Juno is seated on a throne of great magnitude, which consists of ivory and gold, and which was the work of Polycletus. The goddess has a crown on her head, in which the Graces and Hours are represented, and in one of her hands she holds a pomegranate, and in the other a sceptre. *But the particulars respecting the pomegranate, as they belong to an arcane discourse I shall pass by in silence.*

Note 15 (page 560).—Juno was the same as Iona; and she was particularly styled Juno of *Argus*. The Grecians called her Hera which was not originally a proper name, but a title, the same as Ada [the beautiful] of the Babylonians, and expressed the Lady, or Queen. She was the same as Luna or Semele, and at Samos she was described as standing in a lunette, with the lunar emblem on her head. She was sometimes worshipped under the symbol of an Egg; so that her history had the same reference as that of Venus. She presided equally over the seas, which she was supposed to calm or trouble. Isis, Io, and Ino, were the same as Juno; and Venus also was the same deity under a different title. Hence in Laconia there was an ancient statue of the goddess styled Venus Iunonia. Juno was also called Cupris, and under that name was worshipped by the Hetrurians.—*Bryant*. The word Yoni is acknowledged to be the same as Iune. It is the same as the יָוֹן, *iune*, of the Israelites, which means Dove. It is the name of the islands of Java and Sumatra, which thus carry the same name as the island of Iona, and of Columba of the Hebrides of Scotland, both, no doubt, *Sacred Isles*. It is the same word as the Iuno of the Latins. It is a word composed of the Hebrew word יָ, *ie*, or the Syrian word Io, and the word *ni*, which perhaps may be only a nominal termination, like *en*, in Cris-en, or *os*, in Χρηστ-ος, or the Latin *us*, in Christ-us. General Vallancey gives views of several lingaic stones with Ogham inscriptions which were found at Bally-na-Ioni, which he translates the town of the Sun’s Cycle, but which I render the town of the Sun and Yoni. See *Collectanea* vi. 229. But the Yoni is a

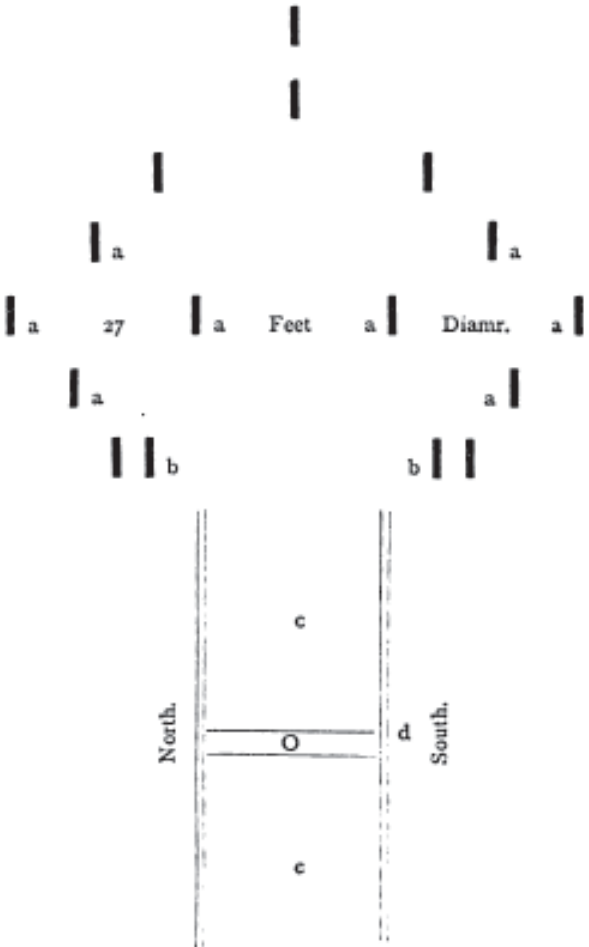
cycle also: so Vallancey may be right. It is the IE of the Apollo of Delphi. It is the Ian nus and Ianna of the Romans. It is the Diana or Di-ja-na or dwa ja na. It became, when the Greeks perfected their language, by the invention of a neuter gender, the *to ov*, or the *Iov*. It is the Hebrew יה, *ie*, or יהוה, *ieue*, *I am that I am*, as it is rendered, or, more grammatically, I shall be what I have been; or a definition of the creative power. It is the root from which great numbers of the Shanscrit and Indian Gods have been formed. Yavana is the *u* and *vaha*, *to carry*, one of the meanings of the word *ana*, but which must have another meaning; because the word Ya-vana means a sect professing the superior influence of the Female over the Male nature; and I believe it means *to bear* as well as *to carry*, and has precisely the same meaning as our word *to bear*, used to carry a burden, to produce a child. Hence we see why the Ya vanas became Ionians. It is the root of Nar ayana. Nar in Shanscrit is water; the Hebrew נהר, *ner*, river or water; and the word means IE, carried *in* the, or *on* the water. It is Kany-a; that is Can Ya, or Iah in Hebrew. It has the same meaning as the *Amba* of India, and *Omphe* of Greece, and the *Om* and *Ammon* of Egypt; these latter being of both genders, which I am persuaded answers to one sense of the *Bya* of India, meaning *Bis-la Double-Ja*, male and female. Finally it is the *Argha*. Significant also, and eminently connected with all these radicals and their deeply mystic meanings is the fact, that in many churches, as well as in many places in the streets of Mayence on the Rhine, the Virgin is seen bearing the Child [the Messenger] on one arm, and *a branch of lilies, the lotus*, in the hand of the other arm; standing with one foot upon the head of a Serpent, which has *a sprig of an apple-tree, with an Apple* [the Apocalypse, also the Kosmos] *on it*, in its mouth, and its tail twisted about a *globe* partly enveloped with clouds; therefore evidently a *celestial globe*. Her other foot is placed in the inside of a *crescent*. Her head is surrounded *with a glory of stars*. Can any one doubt that this is the *Regina Stellarum* of the sphere, the *Woman of the Apocalypse*? The *Branch of the Apple Tree* in the mouth of the Serpent, with the Virgin's foot upon its head shews pretty clearly who this Virgin of the sphere was. And the *Apple Tree* is the mystic fruit of *Avalle-nau*, *ante*, page 32. The circumstance of the Virgin almost always having *the lotus or lily*, the sacred plant both of Egypt and India, in her hand (or an angel has it and presents it to her) is very striking. It is found, Sir R. Ker Porter observes, in Egypt, Palestine, Persia, India, all over the East, and was of old in the tabernacle and temple of the Israelites. It is also represented in all

pictures of the salutation of Gabriel to the Virgin Mary, and in fact has been held in mysterious veneration by people of all nations and times. Sir Wm. Jones was told by a Cashmirian that Maya herself is the Mother of Universal Nature and of all the inferior Gods. This exactly agrees with the import of the word among the Greeks. Maia properly denotes a *grand mother* or a *great mother*. Hesychius (Lex) says, *Μαία πατρος καὶ μητρος μητηρ*. Sommona Codam, or the Sun and Moon born Adam, is admitted to be one of the names of Buddha [a Messenger]. M. La Loubere says, His mother, whose name is found in some of their Balic books, was called as they say, Maha Maria, which seems to signify the *great Mary*, for *Maha* signifies *great*. But it is written Mania as often as Maria. [See upon this name Part I. pp. 262—5.] And the same analogies existed in Europe. As, according to Tacitus, Nerthus was drawn in a carriage in a festive procession, through the several districts, so in Christian times, particularly during the spring, we meet with customs, a leading feature of which consists of a tour or a procession. On these occasions a symbol was carried about, either an animal having reference to some divinity, or else some utensil. A procession may here be cited which took place in 1133, notwithstanding the strenuous opposition of the clergy. In the forest near Inda (in the territory of Julich) a *ship* was constructed and furnished beneath with wheels. This was drawn by *weavers*, harnessed before it, through Aix-la-Chapelle, Maestricht, Tongres, Ivry, and other localities, was everywhere received with great joy, and attended by a multitude, singing and dancing. The celebration lasted for 12 days. This custom maintained itself to a much later period in Germany, as by a protocol of the Council of Ulm dated on the eve of St. Nicholas, 1330, the procession with a plough (an emblem of Ceres) or a ship was prohibited. A connection between the above custom and the worship of Isis, whose symbol was a ship, seems in a high degree probable. THORPE, *North Myth.* i. 283. The same writer points out how the Petro Paulite Mary took the place of the Goddesses of old. Flowers and plants, he says, are named after Mary: images of Mary are borne in procession and placed in the forest trees in exact conformity with the heathen worship. Mary is the divine mother, *the spinner* [like Diana] and appears as a helpful virgin to all who invoke her. But Mary stands not alone. In the Greek and Latin churches a numerous host of saints sprung up around her, occupying the place of the gods of the second and third classes, the heroes and wise women of heathenism. *Northern Mythology* i. 227. The circumstance of Maria being called Mania, in Siam, is worthy of

observation. In the old language without vowels, Mn means Moon. Is this one of the reasons why Mary is always represented with a Moon in some way or other—generally standing on it? If Maria be the same as Maia, and is the female generative power, we see why she is always connected with the Moon. This Mary is found in the kingdom of *Sion*, or Siam, in the city of India. The mother of the Gods was called Ma in the Phrygian dialect. In the Hebrew and Arabic languages we have the word Maria מריא, *mrai*, which means a female *beeve*, and also a *wild dove*. The word in the Hebrew is attended with much difficulty. I suspect it is in some way mystical and not understood.

Note 16 (page 563).—Plutarch tells us that the Egyptians looked upon Osiris as the head or beginning: upon Isis, *as the receptacle*, and esteemed Orus as the completion and perfection of the whole. Τον μὲν Οσίριν ὡς ἀρχὴν, τὴν δὲ Ἴσιν ὡς ὑποδοχὴν, τὸν δὲ Ὄρον ὡς ἀποτελεσμά. Is. and Os. 374. This receptacle, it will be seen, has the same meaning as Argha, and Shekinah, and the lotus throne on which the Deity reposes. Ἐπι τῷ λωτῷ καθήμενος, says Iamblichus de Myst. vii., καὶ ἐπι πλοίου ναυτιλλόμενος (Θεός); God sitting upon the Lotus and sailing in a Ship. The discription of Osiris into a thousand pieces and the wild wandering of Isis in search of them, mentioned by Plutarch (*Isis and Osiris*, sect. 18) indicates the lapse into a lower region of the Ethereal and Archangelic Spirits, who kept not their first estate, and who are symbolized as the limbs or emanations of Osiris [God] being in truth a part of the Divine, and after whom Isis, or the Holy Spirit, by herself, and Messengers, is perpetually in quest. The whole of the mythos is an analogue of that of Ceres in quest of Proserpine, and has exactly the same occult meaning. I have already shewn (*ante* p. 250) that the Ship or Boat, mentioned in Iamblichus, symbolized the Holy Spirit: so the Bride-Stones were of a *boat and cross shape*. The Bride-Stones of Stansfield, mentioned, *ante*, page 374, are alluded to in the Archæologia, ii. 358. There is an upright stone or pillar, called the Bride, whose perpendicular height is about five yards; its diameter in the thickest part about three, and the pedestal about half a yard: near this stood another larger stone, called the Groom, which is thrown down, as the Bride has also been attempted to be. Bride, in the Saxon signified a *woman just given in marriage*. The Bride-Stones of Congleton are described by the Rev. T. Malbon, rector of Congleton, thus: The Bride-Stones are in the parish of Biddulph, in the county of Stafford, and stand on a rising ground in the break or opening between the Cloud and Woof-Lowe, which are two of

the chain of hills that run through Staffordshire, Cheshire, Derbyshire, and Yorkshire, into Scotland. [The following plan as they existed in 1766, is set out]:



A A, &c., are six upright free-stones, from three to six feet broad, of various heights and shapes, fixed about six feet from each other, in a semicircular form, and two within, where the earth is very black, mixed with ashes and oak charcoal. It is apprehended the Circle was originally complete, and twenty-seven feet in diameter, for there is the appearance of holes where stones have been, and also of two single stones, one standing East of the circle, at about 5 or 6 yards distance, and the other at the same distance from that. B B are rough square tapering stones, four feet three inches broad, and two feet thick. One on the North side is broken off, as is part of the other. C C is the pavement of a kind of artificial cave. It is composed of broken pieces of stones about two inches and a half thick, and laid on pounded white stones about six inches deep. The sides of this cave were originally composed of two unhewn free-stones, about 18 feet in length, six in height, and 14 inches thick at a medium. Each of them is now broken into two. D is a partition standing across the place, about five feet and a half high, and six inches thick. *A circular hole is cut through this stone* [see, *ante*, pp. 198, 199], about 19½ inches in diameter. The whole was covered with long, unhewn, large, flat, free-stones, since taken away. The height of the Cave from the pavement to the covering is five feet and ten inches. The entrance was filled up with free-stones and earth, supposed to be dust blown by the wind from year to year in dry weather. There remains another place of the same construction, but smaller and without any inward partition, about 55 yards distant from this: it is two yards and a half long, two feet and a half broad, and three feet two inches high. There is also part of another. There was a large heap of stones that covered the whole, 120 yards long, and 12 yards broad. These stones have been taken away from time to time by masons and other people for various purposes. And in the year 1764 several hundred loads were carried away for making a turnpike road about sixty yards from this place. Rowland's *Mona Antiqua*. I have no doubt that 19, making up the full number of the Metonic Cycle, the Twelve Messengers, the Seven Spirits, was the original number of these stones. In 1832, their condition was as follows. There are Bride stones in several parts of the kingdom, those at Biddulph, Co. Stafford, consist of eight upright stones, two of which stand within a semicircle formed by the other six. *Archæologia* xxv. 55. The number is now further diminished. Has the enlightened clergyman of the district, the Rev. Mr. Brierley no influence with the owner of these precious reliques, so as to save them from further desecration? Let him prove himself a worthy successor of

his predecessor, Mr. Malbon, to whom we are indebted for the above most interesting record.

Note 17 (page 589).—The passage from the APOCALYPSE cited in the text, affords one of the innumerable proofs of the great antiquity and oriental origin of that divine Revelation. There is nothing analogous to it in any part of the Jewish tracts; nor in the Christian tradition is there the least allusion to its hidden mysticism. It was on the thigh that the Naronic Messenger of God was described in the APOCALYPSE as bearing an indication of his sacred mission. This occult type, which was of course communicated in the Mysteries, originated the custom of putting an indication of a similar nature upon the thighs of such of the images or symbols as were used by the most ancient peoples to signify either God himself, or the Holy Spirit of God, the Queen of Heaven. In the images of Hindostan we find Maha Deva, and Parvatti, each holding one of the thighs, so as to conceal from public view, the Naronic cypher which was impressed upon it; and in two exquisitely beautiful engravings of Vishnu and Lakshmi, and Siva, and Parvatti, which appear in Plate 7, of MOOR'S *Hindu Pantheon*, the thigh of the chief heavenly being is so arranged as to hide the symbol. These represent religious secrets which go back to the earliest ages, in fact to the days of the APOCALYPSE, when first propounded by the First Messenger. See *Hindu Pantheon*, *passim*. What the Hindus concealed by this peculiar attitude, the Greeks attained, as we find in the text, by a ligature, which served the same purpose. Heliodorus, in the romance of Theagenes and Chariclea, mentions, as it were by accident, a tradition of this kind, as connected with Homer (that is, more than a thousand years before the date of the common Apocalypse assigned to John) which I consider very curious, and which I transcribe here. The gods, O Cnemon, he says, when they appear to, or disappear from us, generally do it under a human shape, seldom under that of any other animal; perhaps in order that their appearance may have more the resemblance of reality. *They may not be manifest to the profane*; but cannot be concealed from the Sage. You may know them by their eyes, they look on you with a fixed gaze, never winking with their eyelids, still more by their motion, *which is a kind of gliding*; an aerial impulse, without movement of the feet, cleaving rather than traversing the air. [See BOOK OF GOD, Part I., pp. 505, 507.] For which reason the images of the Egyptian gods have their feet joined together, and in a manner united. Wherefore Homer being an Egyptian, and instructed in their sacred doctrines, covertly insinuated this manner in his verses, leaving it to be understood by

the intelligent. . . . Different authors have ascribed to Homer different countries, indeed the country of a wise man is in every land; but he was in fact an Egyptian of the city of *Thebes*, as you may learn from himself; *his supposed father was a priest there, his real one Hermes*. For the wife of the priest whose son he was taken to be, while she was celebrating some sacred mysteries slept in the temple. Hermes enjoyed her company, and impregnated her with Homer [see Luke i.] and he bore to his dying day *a mark of his origin*. From Thebes he wandered into various countries, and particularly into Greece, singing his verses and obtaining the name he bore. He never told his real one, nor his country, nor family, but those who knew of *this mark upon his body*, took occasion from it to give him the name of Homer [Ὅμηρος—μηρός, in Greek signifies a thigh]. All this, as the reader now sees, proves that in the days of Homer, at least, this secret of the APOCALYPSE was known; with what face can the common believers pretend any longer to maintain that the work which embodies the secret was first composed in an age long after the death of the Ninth Messenger?

Note 18 (page 604).—Homer (*Odys* v. 125) and Hesiod (*Theog.*) tell us that Ceres loved Iasion. This is a name for the Messenger. See APOCALYPSE, section 29. See also Eustath ad Homer, p. 1528. Βερεκυντία, which is a name for Ceres, really means the productive yoni; ברא, bra, and the primitive radical, which follows it. This word anglicized, Cynthia, Berecynthia, is also a title for Diana.

Note 19 (page 640).—The verb ἰάω, I heal, says *Nimrod*, was one as well known in the mysteries of theosophy as in common medicine. Æsculapius, the god of resurrection from the dead, to whom Socrates offered his last dying vow was Ἴατρος, the physician, ii. 491. The Chaldæans call their God Iao and Saba, or, He who is in the Seven Orbits—*Lydus*. Awn means Sun, Soul, Life, Aeon, Time, Age, Emanation from the Supreme. As an adjective aioneus, it means living, immortal, everlasting. Julian, the Emperor, speaks of the Temple of Aion, the Sun. Ian means *spirit* in the Persian; hence Djinn, a spirit. They are all akin to Oon, Oannes, and Yuneh, and Iuno, and AO. This last divine name was disguised by the Roman pontiffs, as the divinity Aius Locutius; or the voice that was heard from the Grove of Vesta. Hence, says Cicero, they raised an altar, Aio loquenti. *De Divinat*, lib. i. This is evidently A O; the Spirit of Tongues. The descent from heaven of the Apocalypse, under the type of the ancile, or heavenly shield, is thus described by Ovid. Believe what

I tell: I speak of things wondrous, but realities. The heavens began to open in the midst; the multitude, with their monarch cast down their eyes. Behold there falls a shield gently poised on the light-some breeze; a shout from the people ascends to the stars. The King raises the gift from the ground, having first offered a heifer. *Fasti* iii. The Hebrews allude often to this symbol. *I am thy shield*, says the Lord to Abram. GEN. xv. 1. *O people saved by the Lord, the shield of thy help.* DEUT. xxxiii. 29. *But thou, O Lord, art a shield for me.* Ps. iii. 3, etc. They also called it the Shield of Salvation. Neither Ovid nor the common Hebrews, however, had any idea of what was intended. One can hardly read without indignation the fables which Ovid relates.

Note 20 (page 648).—That these Cyclopes were the Cabiric Messengers is covertly hinted at by Hesiod, who says that “They from immortals grew up, speaking mortals;” which alludes to their descent from heaven. They were also called Cottus, Briareus, and Gyas, the great and mighty children *sprung from Earth and Heaven*. They were hundred-handed, and each one had fifty heads—symbols these of strength and wisdom. As soon as they were born, they were *hidden* in a Cave. So the Messianic Messengers were again disguised as the Nine Melia or Ash-nymphs, Helice, Cynosura, Arethusa, Ida, Cromne, Britho, Calæno, Adrastea, Glauce: all typical names, for these Minerval spirits, or Sons of the Ash Ydrasil, the Holy Spirit. [See Part I., page 323.] Again, also the Three Cabirs, were concealed as the Three Destinies, Clotho, Lachesis, and Atropos, who pursue transgressions both of men and gods: nor do the goddesses ever cease from dread wrath, says Hesiod, before that I wot they shall have repaid sore vengeance to him whosoever shall have sinned. I have already shewn that the Muses symbolized the Messianic Messengers. In a gem published by Gronovius, i. C., Clio, the first of the Nine Muses, bears in her right hand a *cross*, and in her left a *sword of flame*. Montfaucon gives a print (vol. 1., pl. 7, xiii.) from Beger, in which Zeus is represented throned, with the Eagle at his feet, as if going forth on a mission. On the reverse of the medal, the Eagle is represented as having gone forth in majesty, bearing in his talons the thunderbolt of the Father, and in his beak an olive crown, types of conquest, and of peace, either of which marks the Messenger of Heaven. In another, the Messenger is graven, on his return, standing in the hand of God, to whom he offers a crown of victory, significant of his successful mission to man. In another figure (pl. 7., xxi.) Jupiter is again represented dismissing his Eagle, on which is the winged cap and caduceus of Hermes, or the Inspired Messenger

of the Most High. In another (pl. 8, xvi.) Jupiter holds the Eagle in his right hand, as if about to send him forth to man.

Note 21 (page 655).—*And Moses built an altar, and called the name of it Jehovah-Nissi (the Lord, my banner), for he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation. Exod. xvii. 15.* This translation, however, is not accurate: it really means “because of the hand (לַיָּד) upon, above, over against the throne of Jehovah, war against Amalek.” The commentators have in vain sought to make sense of this, the text is clearly corrupt. Mount Nisa is an anagram of Si-an, the same as Zion and Sion. He (Dyonusus) was, by the mythologists, says Bryant, A. M. iii. 72, *supposed to have had a second birth, and a renewal of life in the Theba, or Ark.* Hence he was termed Θηβαγεννης; which the Greeks interpreted a Theban-born, and made him a native of Bœotia; but he was originally only worshipped there, and his rites and mysteries came from Egypt. Macrobius says that he was Διός νοῦς, or the intelligence of God. *Satur. lib. i. 18.* Is this Ieue-Nissi? Bacchus is sometimes represented like Janus, two-headed, one with, the other without, a beard. And this, as Maffei observes, is what Diodorus Siculus, and Orpheus call Δίονυσος δίμορφος. In Arabia, Bacchus, the Saviour, was adored under the name of Urotalt, and under the title of Adonai, or of Adoneus. (Auson. Epig. 29.) Urotalt is evidently the two Latin words Urus and Altus—the lofty Bull or Beeve. Probably the title of Urania, given to Venus, came from the Urus. The junction of the two, the Venus and the Urus, produced God the generator [or Messenger]. *D’Ancarville, Vol. I., page 47.* Urus is connected with Aur, Flame.

Note 22 (page 655).—The Mexicans alluded to Truth as emanating from the Holy Spirit, under the following mythos. They said that Mayaguil (the Spirit of God) was a Woman, with 400 breasts, and that God, on account of her fruitfulness, changed her into the Maguei, which is the *vine* of that country from which they make wine. Kingsborough, *Mexican Antiquities*, vi. 203. Hence as being this Wine, or this Truth, Jesus always speaks of himself. The marriage of Cana is a mystical allusion to Truth in this symbol. The symbolic word vine enters into the composition of the adjective *divine*. See index, Wine; and Part I., pp. 16, 111, 112, 322.

Note 23 (page 676).—I have spoken of Paulism as the “spawn of hell;” a strong phrase, and one that will probably jar upon the feelings of many; but I can in truth use no other, to describe its

fearful results. By teaching to the multitude that no matter what crimes they may commit, they are redeemed and saved by the atoning blood of Jesus, they offer a premium to all evil doers to continue in their sinfulness; secure at last of salvation from God in the blood of the atonement. It was thought that the confessional worked great evils; because one had only to repeat the bead roll of his crimes to a priest, and he was absolved and forgiven; with full liberty to begin the same round of criminality anew: but even this check—confession to a stranger—is abolished by our Paulites, and a wretch has only to say, *I trust in Jesus*, and he is straight admitted into the assemblies of the Holy ! And this is the blasphemous creed which is now taught throughout the length and breadth of the land. This very day (Sunday, May 19, 1867) I had put into my hand, by one of three females who carried a large bundle, which they distributed to all, the following tract. To say how utterly I was shocked by its language, would convey but a faint idea of my feelings:—"Come to Jesus, the Saviour of Sinners!—This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to Save Sinners. 'Him hath God exalted to be a Prince and a *Saviour*. This alone brought him to our wicked world. And how does he save? *By standing in our place, and bearing the punishment we merited*. We have broken the law, but he has perfectly kept it; for he 'was holy, harmless, undefiled, separate from sinners.' We deserved death for our sins: 'The soul that sinneth, it shall die.' But he died for us. 'He gave his life a ransom for many.' We were under the curse: 'Cursed is every one that continueth not in all things which are written in the book of the law to do them.' But he was 'made a curse for us.' 'He was wounded for our transgressions, he was bruised for our iniquities;—and with his stripes we are healed,' He 'bare our sins in his own body on the tree.' This is why he became a man, was 'despised and rejected of men; a man of sorrows, and acquainted with grief.' He 'carried our sorrows.' This is why he suffered temptation, groaned in Gethsemane, in his agony sweat great drops of blood, was scourged, spit upon, crowned with thorns, and nailed upon the cross.' He gave his life a ransom for many.' We were slaves,—he came to set us free. But the price he paid was his own blood: redeemed 'with the precious blood of Christ.' We were prisoners at the bar, condemned to die; but he left his Father's throne, and came and stood on our side, saying, '*I will die for them, that they may be forgiven and live for ever.*' And now that he has returned to his glory in heaven, he *lives* to save us. He watches over us, speaks to us by his word and by his Spirit, listens to our prayers,

advocates our cause, helps us in our weakness, and ‘ever liveth to make intercession for us.’ He thus saves us both by his death and his life. *He has paid all our debts, and is ready to supply all our wants.* He saves those who trust in him from the sting of death, and *will deliver them from condemnation at the judgment-day.* We must appear before the Judge as guilty sinners; *but if we can use this plea, ‘I trust in Jesus, who died for me,’ he will at once declare us to be fully acquitted, pardoned, saved.* He says to thee, reader, ‘Poor sinner ! thou art in danger of hell; but *I have brought thee a free pardon, purchased with my own blood.* I died for thee. I am able to save thee. Come unto me.’ See Is. liii.; Acts x. 34—43; xiii. 16—41; Rom. v.; Gal. iii. 13; 1 Tim. i. 15; Heb. ix. 11—28; 1 Pet. i. 18, 19; ii. 24, etc.” To this belief England, and indeed I may say all Protestant or Paulite countries, have now come. And now let us see what fruit it produces; and whether I have been wrong in calling it “the spawn of hell.” I insert here a few cuttings from the newspapers, for the benefit of the Society for the Propagation of the Gospel in Foreign Parts; the Society for the Diffusion of Christian Knowledge; and the Religious Tract Society, of 56, Paternoster Row. There are good and true men connected with each and all. Let me beseech them, in the love of God, to consider well what they are doing; let me implore of them on my knees not to plunge their immortal essence into the perdition of darkness, by teaching these horrors. I declare before Heaven I would lay down my life to save the soul of one of them. Lord Shaftesbury, in the House of Lords, gives the following sketch of our agricultural population: and of the utter heartlessness which our national irreligion is developing about us. Two years ago, he says, I had the honour of bringing this subject under your lordships’ notice, and, I believe, I was the first person who drew attention to it. I then moved your lordships to present an address to the Crown, praying for the appointment of a Commission to inquire into the subject of the employment of children and young persons in various trades not protected by the Factory Acts, and that that Commission should take into consideration the system of agricultural gangs. The Report of that Commission was made a very short time ago, and I wish to read a few extracts, in order to show your lordships what the system really is. The Commissioners say:—“The system of organized labour known by the name of ‘agricultural gangs’ exists, as far as the Commissioners have been able to ascertain, almost exclusively in the following counties:—Lincolnshire, Huntingdonshire, Cambridgeshire, Norfolk, Suffolk, and Nottinghamshire. There are a few instances of the employment

of these gangs in three other neighbouring counties, namely, in the counties of Northampton, Bedford, and Rutland. They are not found over the whole of any of these counties, but are distributed irregularly through various parts of them, in obedience to local circumstances. All organized agricultural gangs consist of the gang master, a number of women, young persons of both sexes. The Commissioners, in designating 'young persons,' adopt the definition of the Factory Acts, namely, those between 13 and 18. Children of both sexes from the age of 6 to 13. The 'organized gang,'—the subject of the present inquiry—is called in some districts the 'public gang,' in others the 'common gang,' in some places it is called the 'jobbing gang,' elsewhere the 'travelling gang.' The numbers in each public gang are from 10 or 12 to 20, 30, and 40, very rarely above 40. But the most common, because the most manageable number is about 20, employing in the whole about 7000 boys and girls, *from six years old and upwards*. In addition to the 'public gangs' there are also many 'private gangs,' employing full 20,000. The 'public gang' master is an independent man, who engages the members of his gang, and contracts with the farmer to execute a certain kind and amount of agricultural work with his gang. The 'private gang' is a small gang, seldom exceeding 12 or 20, similarly composed, but in the farmer's own employ, and superintended and directed by one of the farmer's own labourers. *The unanimity with which the public gang system is condemned in consequence of its injurious influences on the moral character of those subject to it is all but entire throughout the whole evidence.* The number of persons who are able to speak well of the system under its moral aspects, as far as they have witnessed it, is very small indeed. The rest, with an earnestness of expression which testifies to the sincerity of their convictions, are evidently deeply impressed with the desire to call attention to the great amount of moral evil connected with the system, and to urge the consideration of some mode of improving it. A great part of the work consists in making or keeping the land in a fit state for the growth of crops by cleaning it from weeds of all kinds, and may be included under the description of weeding; 'knocking,' or spreading, and putting in manure are sometimes added. Thinning or 'singling' turnips and mangold wurzel is a work of the same nature as weeding. The work also includes the putting crops into the ground, as by setting potatoes and dropping seed for dibblers, treading corn on light soil, &c. The work also includes the getting in of certain crops when ripe, *e.g.*, pulling turnips and mangolds or beet, pulling flax, and sometimes peas, instead of their being mown; picking up potatoes when dug or

turned up; also gathering garden produce in market gardens of fruit and vegetables. The turnips or mangolds when pulled have also to be topped and tailed." As an instance, take the following, which is recorded by Mr. Savage:—"Mrs. Antony Adams, labourer's wife, Denton, Huntingdonshire,— 'In June, 1862, my daughters Harriet and Sarah, aged respectively eleven and thirteen years, were engaged to work on Mr. Worman's land at Stilton. When they got there he took them to near Peterborough; there they worked for six weeks, going and returning each day. *The distance each way is eight miles, so that they had to walk sixteen miles each day on all the six working days of the week*, besides working in the field from 8 to 5 or 5.30 in the afternoon. They used to start from home at 5 in the morning, and seldom got back before 9. They had to find all their own meals, as well as their own tools (such as hoes.) They (the girls) were good for nothing at the end of the six weeks. The ganger persuaded me to send my little girl Susan, *who was then six years of age*. She walked all the way (eight miles) to Peterborough to her work, and worked from 8 to half-past 5, *and received 4d*. She was that tired that *her sisters had to carry her the best part of the way home—eight miles, and she was ill from it for three weeks, and never went again.*"

When a system like this exists, it is obvious that the Legislature ought not to hesitate a moment in applying a proper remedy for the evil. The Report goes on to say:—"The dress of females collects wet much more than that of boys and men, and even if they are at work does not dry nearly so quickly. *The workers are often wailing about for long intervals with wet feet, and their clothes soaked through up to their knees or waist, or higher, doing nothing but waiting till the weather or the crop is drier.* Children, from being shorter, are wetted by the crops higher up their bodies than elder workers, though not worse off as to rain. The gang-workers, as a rule, are the poorest of the labouring class, and many of them are badly fed, shod, and clothed, and have very small means of making a change of clothes when they return home. Not only rain, but even in fine weather the dew makes the crops very wet, some much more so than others, and the higher the crop the more are the workers exposed to this wet, and females, owing to their dress, much the most. *Hence they are often soaked through up to the knees or waist, and children even higher, and have to squeeze or wring out their petticoats, and even take them or other parts of their dress off, and hang them up to dry.* A young woman, entirely crippled with rheumatism, which she soon got after going into a gang at eleven years old, says, 'We have had to take off our shoes and pour the water out,

and then the man would say, "Now, then, go in again." It is suggested by a competent person that, if the employment were placed under regulation, one of the several rules which it is suggested should be endorsed on a licence to be required from the gangmaster, should be 'No girls to be permitted to enter high wet corn in weeding.'" In my opinion, my lords, no female at all should be engaged in this injurious and disgusting employment. To say nothing of the moral considerations involved, there is not a medical man who will not tell you *that the most critical period of a woman's life is that between eleven and thirteen years of age. That is the time when a change in her constitution takes place, when maladies are most easily contracted, and when the female child requires to be watched with the most parental and minute care.* Children at that tender age are nevertheless exposed, as we are told, to all the inclemencies of the seasons with every malady that besets humanity, *and yet no hand is stretched out to rescue them from their miserable condition.* I shall next proceed to read to your lordships the evidence of Dr. Morris, of Spalding, who says:—"I have been in practice in the town of Spalding for twenty-five years, and during the greater portion of this time I have been medical officer to the Spalding Union Infirmary. I am convinced that the gang system is the cause of much immorality. The evil in the system is the mixture of the sexes, in the case of boys and girls of twelve to seventeen years of age under no proper control. The gangers, as you know, take the work of the farmers. Their custom is to pay their children once a week at some beer-house, and it is no uncommon thing for these children to be kept waiting at the place till eleven or twelve o'clock at night. *At the infirmary many girls of fourteen years of age, and even girls of thirteen, up to seventeen years of age, have been brought in pregnant to be confined there. The girls have acknowledged that their ruin has taken place, in this gang work.* The offence is committed in going or returning from their work. Girls and boys of this age go five, six, or even seven miles to work, walking in droves along the roads or bylanes. *I have myself witnessed gross indecencies between boys and girls of fourteen to sixteen years of age.* I once saw a young woman insulted by some five or six boys on the road side. Other older persons were about twenty or thirty yards off, *but they took no notice.* The girl was calling out, which caused me to stop. I have also seen boys bathing in the brooks, and girls between thirteen and nineteen looking on from the bank." I now come to the evidence of the Rev. Mr. Huntley, the rector of Binbrooke, who says:—"Turning to the moral side of the picture, all is blank. The benefits of education which charity has

provided, are thrown aside by the parent, The young being occupied in manual labour from morn till night, the village school is comparatively denuded of scholars. In room of moral and religious teaching, *children are auditors of obscene and blasphemous language, while also exposed to the most profligate and debased examples*; thus completing the first stage of ruin. Progressing from childhood to womanhood, the girl is brought up without experience in the management of domestic affairs, and it is no wonder that when the duties of servitude and married life are demanded of her she is ignorant of both. There is not one extensive occupier of land, nor one sober-minded person throughout my parish, who does not denounce the gangs *as destructive to the morals of the poor.*” Then we have the evidence of Mr. Richard Greenwood, a farmer, who tells us:—“I never employ a common gang. The common gang is very bad indeed. There is a reason for them when children can’t be got otherwise, but I think that they could, if they tried, in many cases. I don’t think that work is done much cheaper by the gang. I think the gang system is full of evil. There are great girls of fourteen to fifteen years of age among them, and *there is always something wrong going on.* It does not matter who the ganger is; where there is a lot together, he has no control over them all. I have counted twenty to twenty-five in the gangs that come from Binbrooke. The only advantage to the farmer is, that it saves him the trouble of seeking the children. *Half the girls from Ludford have been ruined by going out.* I think that farmers would not be at all losers by girls not going out to work at all.” That is the testimony of a man who farms 1,000 acres; but I now come to the evidence of mothers whose opinions on this subject are entitled to the greatest weight. A very intelligent woman named Rachel Gibson says:—“I can’t speak up for any gangs; they ought all to be done away with.” Most heartily I say “amen” to that. “My children shan’t go to one if I can help it—*i.e.*, as long as I and their father are alive, I hope, if we can keep them; one is seven, one five. I believe that I am the same as many other people about this. There are a great many mothers who send their children into gangs, who would not if they could help it, and they say so. *Nothing comes amiss to children after they have been in them, no bad talk, nor anything else.* I know that a child if brought up in a gang is quite different from what it would have been if brought up otherwise; you would soon know that it had been out, especially if you were to talk to it. Gangs might be very well for boys, but never for girls. I did not go myself till I was seventeen, and could take care of myself. The coming home is the

worst part, *that's when the mischief is done*. There was never any good got out of gangs, neither in talk nor in the other way, and they never will be kept as they should. I don't think it proper that womenkind should go into the fields at all, in gangs or not, though I have done both. There would then be more in the houses to mind them. Harvest work is different; you are not under a gang-master, except that sometimes the tying has been done by a gang, and at harvest much more money can be made; a woman may make 2s. 3d. in a day, and that comes nice to any one. But other work is different. I should just have liked you to have met that gang coming back this afternoon, with their great thick boots and buskins on their legs, and petticoats pinned up; *you might see the knees of some*. One girl, whom I took in to live because she has no home to go to, came back to-day from the gang all dripping wet from the turnips. If you don't feel any hurt from the wet when you are young, you do afterwards, when you are old, and the rheumatism comes on. Girls wear a pair of buskins to keep them from the wet. It is hard work when you have to wring the tops of turnips and mangolds up, and often makes blisters on the hands." These are the views of another mother as to the working of the system:—"What I say is, these gangs should not be as they are. There are so many girls that they make lads at a loose hand—*i.e.*, leave them nothing to do. Then there is the girls coming home at dark; *that is when the job is done*. The gangs are draughted off, two (*i.e.*, workers) here, three there, and so on, so that the gangmaster cannot look after them, and is not to blame. I have gone with twenty in a morning, and seen only two perhaps come home with the man at night. Then girls will have bad language among themselves, though the man might wish to stop it, but there are so many together, twenty or thirty perhaps, that he can't keep them quiet. I have worked in gangs many years. Sometimes the poor children are very illused by the gangmaster. One has used them horribly, kicking them, hitting them with fork handles, hurdle sticks, &c., and even knocking them down. These are not things to hit a child with. My own children have been dropped into across the loins and dropped right down, and if they don't know how to get up he has kicked them. I have many a time seen my own and other children knocked about by him in this way. It was not from drink; he was quite sober. Sometimes, too, they cannot work properly because their hands are cut all across and blistered where they twist the stalk round to pull up the root. Of course, he don't knock the big ones; it is the little ones he takes advantage of. I have heard him use to a child most awful words for a

girl to hear. My boy, when about ten or eleven, had a white swelling on his knee, and lay suffering nearly six years before he had his leg and thigh taken off, all but about as long as a finger. He came back one day and said he had a thorn, but others told me about the man kicking him. He was a very quiet boy, and was for peace. The doctor said it was from ill-usage, a fall or kick; there was no thorn." I beg, in the next place, to call the attention of your lordships to the sixth report of the medical officer of the Privy Council, because he points how serious is the effect produced on the mortality of the children by work such as that to which I am referring. The report states:—"That in some entirely rural marsh districts the habitual mortality of young children is almost as great as in the most infanticidal of our manufacturing towns; that Wisbeach, for instance, is within a fraction as bad as Manchester: and that generally in the registration districts (18 others, which include several in which the gang system prevails) the death-rate of infants under one year of age is from two and a quarter to nearly three times as high as in the 16 districts of England which have the lowest infantile mortality. The result of this new inquiry, however, has been to show that the monstrous infantine rate of the examined agricultural districts depends only on the fact that there has been introduced into these districts the influence which has already been recognized as enormously fatal to the infants of manufacturing populations—the influence of the employment of adult women." It goes on to say the effect of the gang system is to increase the employment of females, adult as well as young. The consequences are thus described:—"The opinions of about seventy medical practitioners, with those of other gentlemen acquainted with the condition of the poor, were obtained. With wonderful accord the cause of the mortality was traced by nearly all these well-qualified witnesses to the bringing of the land under tillage—that is, to the cause which has banished malaria, and has substituted a fertile though unsightly garden for the whiter marshes and summer pastures of fifty and one hundred years ago. It was very generally thought that the infants no longer received any injury from soil, climate, or malarious influence, but that a more fatal enemy had been introduced by the employment of mothers in the field." It is unnecessary to multiply instances of the evil consequences of this system, but I think I must give you the results of the employment of women in this way, as stated by the Rev. H. Mackenzie, rector of Tydd St. Mary's, who says:—"The causes of the gang system are the comparative cheapness of female and child labour. The effects of the employment of women in fieldwork are:—1. *Loss of self-respect, and dirty and degraded habits.* 2. Slovenly

and slatternly households. 3. Alienation of husbands by the discomforts of home. 4. Neglect of the education of children. 5. *Drinking habits among the men, and opium consumption among the women.* The effects of the employment of girls in gang field-work are:—1. Boldness. 2. *Ignorance.* 3. *Unchastity.* 4. *Want of cleanliness in work and person.* 5. Incompetance in sewing, mending, cooking, and all that pertains to household economy. 6. *Indifference to parental control.* 7. Unwillingness to apply themselves to any regular mode gaining a livelihood. Girls who have up to a certain time made good progress at school *are materially injured in morals, discipline, knowledge, and regularity,* by going for two or three weeks to work in the fields. It will be a blessing to this neighbourhood if field work for girls under age can be prohibited. This in a few years would abolish field work for women altogether.” There is only one other extract with which I shall trouble your lordships, showing how totally unnecessary it is to employ females in this manner, and that is merely by indulgence in an old habit that the system is persevered in. This, my lords, is described as the state of things at Eye, with a population of 2,430 persons, and where the property of Sir Edward Kerrison is situated:—“It will be seen that no females are employed on the gang system here. This is owing to the interest taken in it by Sir Edward Kerrison, who is owner of the greater part of the parish of Eye. It was entirely by his desire that girls were not employed in these gangs. The demoralizing effects were seen to be so great that for some years past only males have constituted the gang, and it certainly has worked admirably, for a distinct moral control is at the same time exercised over these lads by the instruction given to the master to check all obscene language and unbecoming behaviour, not only in their work, but if they are so ill-behaved either by language or manner when not in their work it is checked by special observation to the proper quarter, and the individual is admonished, so as to let him know that he is not unobserved, and most probably he will find it much more to his own interest to behave in such a manner as may warrant those who have the power and influence to help him in after life. And all these poor people well know from practical experience that they have the kindest friends in Sir Edward and Lady Caroline Kerrison. Year after year young lads and young girls are looked after and helped out in their start in life, and assistance given in clothing and travelling expenses, where the parents require the help. This has an immense moral effect on the poor of the place and neighbourhood, coupled with the fact that the large landowner is a resident and taking personal interest in the

welfare of the people." That proves that the employment of females in these gangs is wholly unnecessary; and if their labour of this kind can be dispensed with in a district like Eye, it can be dispensed with anywhere.—*Times*, April 12, 1867. The same greed of gain which our Jewish-Paulite superstition breeds, and which generates these crimes, has poisoned our whole commercial system. The *Pall Mall Gazette* has an article on this subject which is good and true. The *Times*, it says, remarked the other day with perfect truth that *lying for the purpose of cheating was so common on the Stock Exchange that people there appeared to think nothing of it*; and the case is undoubtedly the same in many other departments of business. Not long ago, a gentleman, not himself in business, but connected with others who were so engaged, was informed by one of his friends that he, the friend, had found out that his partner had been raising money by pledging securities which had been intrusted to the firm for safe custody. The firm was at the time in difficulties, and an attempt was being made to wind up its affairs. The outsider thus applied to, was horrified to hear that his friend was in any way connected with any such transaction, and advised him at once to disclose it to all the parties interested. The two went for this purpose to the head of a very eminent house in the trade, and told him what had happened. He treated the whole thing as at most a venial irregularity, declared that it would never do to take a strict legal view of such matters, and expressed his firm conviction that the person who had been guilty of this slight deviation from strict propriety was a man of the very highest honour, utterly incapable of a really dishonest action. The two friends, not being satisfied, took steps to have the matter fully investigated, and the same evening the man of high honour confessed that he had committed the further irregularity of forging acceptances to the value of several thousand pounds, and on the next day decamped, leaving his unlucky partner liable to claims of which he had never had any notice, which involved him in absolute ruin, and many friends who had assisted him in most serious loss. *Cases of this kind are continually occurring, and the remarkable, and, indeed, intolerable thing, is not that in such cities as London, Manchester, and the like, there should be a large number of consummate rogues, but that the honest men should take so little notice of their roguery, and should persistently regard it with indulgence, not to say indifference.* No doubt we possess a large number of merchants as honourable as any in the world. We have men whose word is their bond, and who would as soon lie as they would pick pockets; yet we have on the other hand such an assortment of

cheats and swindlers, from the millionaire down to the small shop-keeper, as were never in all human probability collected together in one place before. The really grave charge against the honest men is that they indulge and countenance the other class—that from indifference, from want of corporate feeling, or from a sort of callous indifference which even an honest man is very apt to contract from continual intercourse with roguery, they not only allow them to take their course, and suggest no means whatever for clipping their fraudulent wings, but do their very utmost to put commerce of all kinds on a footing which gives the utmost conceivable facilities to every kind of cheating. It is by no means pleasant to compare the number of barriers which were formerly opposed to fraud with the facilities which are afforded to it in the present day. The system of guilds and monopolies had undoubtedly immense evils, and degenerated before it was finally destroyed into a very hotbed of jobbery and corruption; but it did at all events provide some sort of corporate feeling amongst different trades, and some kind of machinery by which that corporate feeling might provide more or less discipline for individual traders. The Inns of Court and the Incorporated Law Society—and especially the former—might no doubt be more efficient than they actually are, and many professional malpractices no doubt exist in spite of them; but if they were swept away there would undoubtedly be many more. Much may be said for and against trades' unions, but it will hardly be denied that the corporate feeling which they produce amongst the men who belong to them has its noble and elevating side. Commercial life is subject to none of these influences. The merchant, the speculator, the shopkeeper, stands for the most part altogether alone, and bends all the energies of his mind to making his own fortune by his own exertions. The old law of bankruptcy, again, was certainly exceedingly harsh, and the law of imprisonment for debt on which it was founded was harsher still. Harsh, however, and cruel as they were, they did in a very emphatic way indeed assert the great principle that to be in debt and not to be able to pay is disgraceful, and that wilfully to diminish the means available for payment is one of the very worst forms of robbery. The notion of punishing a fraudulent bankrupt with death would in these days be regarded with horror, but if our humanity has gained something by the abolition in such cases of capital punishment, our sense of justice has lost a great deal by our refusal to recognise in such an act a crime as gross and as deserving of severe punishment as the worst forms of highway robbery. . . . If trade is to be a universal betting, so be it; but let us have no mercy on welchers. The criminal law

ought to keep pace with the progress of commercial legislation, and should be extended in direct proportion to the degree in which we give up the notion of protection. Prevention we have given up as being, under the circumstances of the case, impossible, and likely, if attempted, to do more harm than good; but this is the strongest of all reasons for trying our very utmost to increase the efficiency of punishment. If the railings and gates of a park are all thrown down, common prudence ought to teach us to send in an additional force of police. How then ought this to be done? It should be done by adding to the criminal law a completely new head in the shape of an Act *for the punishment of fraud and lying*. As matters stand at present, the law is almost a blank on this head. *Theft is a comparatively coarse and trivial offence*. Embezzlement applies to a very limited class of cases, and the Acts which relate to offences by fraudulent trustees, or by factors, brokers, &c., are of a very special and peculiar character, and are so constructed as to apply to a very small part of the frauds which are so rife amongst us. The crime of conspiracy to defraud takes a wider sweep, but to make a conspiracy there must be a combination of at least two persons for an unlawful object, and it is by no means easy to fix people with any specific design of this sort. The Act which punishes the obtaining of goods by false pretences, and the offence of cheating at common law, have been construed by the courts in such a narrow spirit, and so many restrictions have been imposed upon them, that they are in practice confined to cases of a very petty character. Nothing can be more characteristic of the spirit in which the judges have dealt with this subject than the fact that they have on several occasions refused to hold that particular circumstances amounted to obtaining goods under false pretences, for fear of extending the Act to all mercantile frauds whatever. This result, as it appears to us, is just what is wanted. Get a broad, general definition of fraud, and make fraud punishable like theft, putting it in law, as it is in morals, on precisely the same level. It would be a mistake, however, to suppose that it is only among the great merchants and bankers, like Sir John Dean Paul, *et hoc genus omne*, that systematic fraud prevails. It extends throughout the humblest callings. The extent to which the poor are robbed in their ordinary marketing will never perhaps be known. The parliamentary returns just issued are very far from supplying full information upon the subject, and this is the more to be regretted because the absence of details, in so many quarters, implies an absence of supervision. Thus, in many large towns there are no inspectors, and, consequently, no convictions. But we are told by the blue

book enough to prove that *among certain classes of shopkeepers swindling is a system, that the profits thus made render them utterly careless of the penalties attached*, and that the operation of the law is little better than nominal, while it is, at the same time, curiously irregular and capricious, being generally governed by local institutes or customs. Thus, in the City of London, there are salaried inspectors of weights and measures, but no paid informers, and the result, as affecting commercial character within the civic limits, is not unfavourable. The licensed victuallers figure the worst, there being more of them on the black list than of any other class, costermongers not excepted, though this latter class is very irregularly superintended. In all Finsbury not a single licensed victualler was convicted during the second quarter of last year, though in Kensington *the cases of cheating on the part of this description of dealers were numerous*. Taking the whole metropolis, as thus represented, we ascertain that the principal offenders are *publicans, coffee and eating house keepers, coal dealers, cheesemongers, and butchers*. We often hear from behind the counter of extortions practised upon humble buyers by the peripatetic vendors of vegetables and fruit. But in the City seventeen pilfering practitioners are found by our modern substitutes for the old "nuisance juries," in shops, to five detected in the streets. In Finsbury the convictions, without a solitary exception, are those of ordinary tradesmen and ratepayers. In Holborn two costermongers were convicted, as against twenty-one shopkeepers. *In Kensington all the offenders kept shops, and the dairymen in that respectable region were specially conspicuous*. And what is the punishment? In the City of London the highest penalty inflicted was a fine of 2*l.*, though, as a rule, the sharpers escaped with the payment of a few shillings. In other metropolitan districts the extreme award was a fine of 4*l.*, and in one case, at Salisbury, a marine-store dealer had to pay 5*l.* Surely, these are not adequate sums either as corrections or as warnings. In experience we find them totally ineffectual. Nor is this all. In a great number of instances no costs whatever are incurred, while in many the justices, with a strange sort of mercy, remit them. But what of the public who are plundered? We will take a generally poor neighbourhood—the Newington division, in the county of Surrey, reminding ourselves that the returns exhibit the cases for three months only. Within that period, in that one district, 225 convictions were recorded; of the persons convicted thirty were publicans or beer-shop keepers, twenty-five bakers, twenty-three coal-dealers, and so forth, men for the most part giving no credit, and some of them positively making addi-

tional gains by adulterations. The apparatus of roguery in this guise is made up of a motley miscellany of queer contrivances—weighing-machines with a draught against the purchaser, loaded or “pitched” scales, weights in metal or earthenware which must have been manufactured expressly to order, quarts and pints with a larcenous “kick” in their bottoms, milk-measures deficient by a fourth, sliding balls which, running along a beam, cunningly enable the dealer to adjust his swindle as he pleases, coal-machines laden with loose iron knife-blades inserted in artful crevices to make a false balance, “yard” measures three or four inches short, other measures of no standard at all, bushels wanting half a peck, steelyards elaborately designed for fraud, and glasses. Concerning the last of these items, it may be presumed that some prerogative is enjoyed by the licensed victuallers generally, because, although some have been convicted in the provinces for using such articles of less than a half pint capacity, it is universally notorious, in London at any rate, that a half-pint glass is the exception, but then it is not offered as containing any particular measure. It is in the false pretence, of course, that the criminality consists, and we say that the penalties imposed are, as a rule, ridiculously lenient. In fact, we do not sufficiently, in these respects, protect the public, either by legislation or by the action of the magistracy. There are no sufficient punishments inflicted for deleterious and even poisonous adulterations, while in the case of false weights and measures, the law would almost appear to encourage them. *Children are cheated in this way to an extent which, if described, would hardly be credited. In all the lowest neighbourhoods, where the wives of artisans have enough to do to feed their families, and are compelled to send out their little ones “shopping,” the amount of petty trickery is lamentable, and, in its effects, absolutely cruel.* But the whole system in other respects seems framed for the escape of offenders, unless we except the example set at Bath, where no trader is permitted to use weights or measures without carrying them once a year to a municipal office, to be examined and stamped. In other large towns there is literally no appeal whatever to the law. We are asked to believe, indeed, that there is not an unjust balance, or an attenuated pint pot, in Newcastle, Nottingham, or Norwich, that Liverpool is more innocent than Salisbury, that the Paddington shopkeepers are immaculate, and that in all the Staffordshire districts, excepting one, small and remote, perfect honesty prevails. The House of Commons has a right to complain of such farragos, purporting to be statistics. Of what earthly value can they be? Let us illustrate the point. For the Strand division

we are told that "the salaries of the inspectors are unknown to the justices." In some places—entire divisions of counties, indeed—the inspector has a remuneration of 14*l.* a year, without a share of the penalty, or even a moiety of the profits from the sale of broken weights and measures. In Croydon the salary is reported as "not known;" in Kingston the same; in other localities a confusion exists between the treasuries of the counties and the remuneration of the local officer: in some no emoluments or fees whatever are allowed; elsewhere the reward for information is so trifling that no attempt is made to obtain it. Different regulations, moreover, prevail with regard to the false weights and measures seized. Here they are "smashed," and the materials sent to market; there they are, in whatever integrity they possess, sold. But to whom, and for what? To tradesmen? To shopkeepers? To coal-merchants and potato-dealers? Then the simple result is to secure a second edition of the original rascality practised. A traffic is actually carried on in these articles by the informers, while, in other instances, the cheats, after being fined, have their fraudulent apparatus restored, to the utter defeat of justice. Thus, in Lancashire, a seedsman, having been convicted of employing false weights, had them returned to him; and, if worth anything, they were only valuable as enabling him to go on cheating his customers. If, as we imagine, the member for Southwark moved for these returns with a view to suggesting some legislation upon them, we venture to suggest there is only one direction in which it can be pursued, and that is, to interpose a more solid protection between the customer and the shopkeeper. It is perfectly evident that the law, as it stands, is utterly inefficacious, and even more so in Scotland than in England, for the Scotch justices often satisfy themselves, in gross cases of fraud, with "admonishing the defender." We have said that this is a species of social injustice which presses with peculiar hardship on the poor, stints the food on their tables and the fire in their grates; but it bears upon other classes also, to whom perhaps it is less an injury than an annoyance and an imposture—which the public cannot be expected to endure. *The blue book exhibits thousands of cases, all occurring within a period of three months in last year,* and we are justified, therefore, in directing attention to it as to a scandal which degrades the trading community.—*Standard*, May 8, 1867. Our American cousins, who possess the same happy Petro-Paulite creed as we have, have also their accompanying blessings. The New York correspondent of one of the daily papers writes as follows. In a late number of the *New York Independent*, Mr. Theo-

dore Cuyler, a Presbyterian preacher, publishes an article giving some interesting statistics. Mr. Cuyler says that in the city of New York there are 10,000 common prostitutes and 20,000 kept mistresses. The police reports shew a total of 730 known houses of ill-fame. There are in this city, according to the police reports, 1191 women of the class known in New York slang as "pretty waiter girls,"—of course, all prostitutes. But whatever the real number of abandoned females may be, the discussion of the "social evil" is certainly tending to a practical result. It is proposed to recognize the fact officially, and legalize prostitution. The Legislature will be asked to consider the subject. There is no probability, however, that the prejudices of the members from the rural districts can be overcome at the present time. It is a depressing fact, not to be ignored, that prostitution has frightfully increased not only in this city, but throughout the whole country since 1860. The influences of the war have unquestionably produced this increase. There is with the young Americans a growing dislike for marriage; for this the women are themselves responsible. Female extravagance has reached a higher pitch in this country than anywhere else in the world. The greenback inflation has given fictitious prosperity to the people, and false values to every article of clothing or ornament. But cost is nothing; the question in the mind of almost every shopping fair one is—does it cost enough? The rate of wages has not increased in proportion with the increase in prices. The clerk or bookkeeper gets 1500 dollars a year now; a sum really much less than the 1000 dollars he received before the war, The mechanic receives 3 dols. to 3 dols. 50c. a day—much less than 2 dols. before the war. The labourer is paid from 1 dol. 25c. to 1 dol. 75c. a day; but these sums represent far less than the 75c. or 1 dol. he obtained five years ago. In 1860 morning newspaper compositors were paid 40 cents. per 1000 ems, now they receive 50 cents per 1000 ems. The greatest advance has not doubled the wages of operatives, while in some cases the advance has not been more than 10 per cent. There is not an article of food that does not cost to-day twice the cost before the war; and clothing now commands two to four times the price it commanded in 1860. But we insist upon dressing ourselves in imported goods. Our wives and sisters are not more patriotic than ourselves in this respect. The vice of imitation, reaching to the lowest stratum of society, produces the inevitable result. The poor shop girls find their miserable wages inadequate even to the supplying of food. They go upon the town. Will it be believed that in this great metropolis of the West, this chief town of the prosperous repub-

lic, sewing women are labouring for less than a dollar a week, and in some cases supporting families upon this meagre pittance—less, at present rates, than three shillings English. Yet official reports shew that some sewing women receive less than one dollar—some as little as 62 cents.—for six days' labour! Wealthy manufacturers of clothing pay two cents. for making a shirt! Sixty-two cents. for a week's hard work—and to buy bread, perhaps, for half-a-dozen mouths! We all say it is impossible. Figures shew that it cannot be. Yet it is true, for all that. You tell young America of these things, and he removes from his lips, to give you his laughing, incredulous answer, the Havannah for which he has just paid a dollar at the Maison Doree. "Why, my dear feller," he says, "that can't be, yer see; why it costs me twenty dollars a week for my lunch at Delmonico's! Why, Miss Young America pays thirty dollars a week to her French *fammy de chamber!*" Young America has unconsciously told the whole story. Miss, his sister, has half a dozen imported servants, whose places she would gladly fill with American women, or women of American birth. But the American-born working women are too "proud" to fill the positions of menials; they prefer to be "independent," to imitate the extravagance of their more fortunate sisters, to drag along in semi-starvation for a time, then to fall, and to pass by gradual process, from their East side garrets into the assignation houses of West-side, Twenty-seventh-street, from Twenty-seventh-street to Mercer-street, from Mercer-street to Water-street, and from Water-street to the Potter's Field. The greater proportion of the abandoned women of New York are foreigners, or the children of foreign parents. Next after them, in importance of number, come the daughters of New England, drawn from the great cotton and woollen factories. The Western States furnish the next largest number, and singularly enough the state of Indiana more than all the other Western States combined. Pennsylvania comes next, and last of all New York. The report of the coroners of the city and county of New York, for the year ending December 31, presents a body of suggestive facts. There were 71 homicides and infanticides: there were 61 suicides; 12 of the deaths of suicides were by hanging, 12 by shooting, 10 by cutting the throat, 4 by drowning, 7 by taking laudanum, 5 by taking Ravis green; one man jumped into a brew vat. Of the suicides, 25 were Germans, 8 Irishmen, 2 Frenchmen, 13 Americans. There were beside homicides and suicides, 950 deaths by violence in New York during the year; 170 men, 29 women, and 38 children were drowned. 24 persons were burned to death in burning buildings, and 42 persons were burned to death by ex-

plosions and other causes. There were 235 fatal cases of sun-stroke; there were 170 deaths from falls; 89 persons were run over and killed by street cars, steam cars, and other vehicles; 11 persons were killed by overdoses of laudanum. There was but one case of starvation. One man was strangled by a piece of meat, and another (*mirabile dictu*) by a "waterfall" ball. As supplementary to this daguerreotype of life in the New World, I extract from the *Standard*, of June 28, 1867, the following picture by its own correspondent of the depravity of its chief city; the savages whom we seek to civilize, can scarcely be so vicious as the orthodox of this model country. New York, June 15, 1867.—Anglo-Saxondom's idea, the American interpretation of which, according to Mr. Biglow, is—

"Thet evry man does wut he damn pleases—"

has been lately illustrated in this state in a manner that should have attracted the serious attention of every honest citizen. I speak of New York—the Empire State—because it is our boast that New York is further advanced in civilization than any other member of the Federal Union. I can say, without fear of contradiction, that there is no other country in the world where the white skin predominates, in which so great a contempt for human life exists; and there is no other country where all laws, human and Divine, are so persistently violated. In this city and the neighbouring city of Brooklyn thirteen murders have been committed since Sunday morning last. Two of these principal crimes were of the sort described in the newspapers as "terrible double tragedies." On Sunday last, one W. A. King shot his mistress and then shot himself. The story of this crime is worth relating. King was a native of Massachussets; he had been educated in strict conformity with the Puritan principles of a genuine New England family. His father, a wealthy man, furnished him with 11,000 dols., and sent him to New York to make his fortune. This should have been a sufficient beginning for any young Yankee. King established himself in business here. This done, he turned his attention to the dissipations of the town. He visited "concert saloons." In one of these he saw a woman of the class described in New York slang as "pretty waiter girl." He took her from the concert-room and made her his mistress, installing her in apartments in one of those houses whose proprietors advertise in the *New York Herald*, where "board is furnished for the lady only." He took the money that he had invested in business and squandered it on his "girl." In a "fashionable" boarding-house the eleven thousand dollars did not last long. When the money disappeared King applied to his

friends. They refused to assist him. Then he resolved on making a final "sensation." He wrote a note to his cousin; in this he explained his contemplated deed. Then he visited his "lady," induced her to take chloroform, shot her through the head, and ended the affair by killing himself. He had placed in a pocket a note in which he announced that "God would forgive" him for the deed. "I have tried to take care of the girl I love; to have her live a life of shame I cannot do," he added. It is unnecessary to comment on this case. It is only one of a thousand that have not yet reached their ending. In the metropolis of the New World it is cheaper to have an "arrangement" than to marry; it is cheaper to die than to live. "Spend when you have money; when you have no money die." That is the motto of the great class of which King was a member. Such deeds as that of King are examples, and that particular example has been already improved. On Thursday night Henry Bundy shot his wife, and then killed himself. He had no money; he had wasted his means in dissipation. He had persecuted and beaten his wife, stolen her clothing and pawned it, made her life a hell. Luckily, he did not kill her outright. He selected a public street as the scene of his exploit, calling his wife from her room for no other apparent purpose than to kill her on the highway. In a previous letter I gave an account of the murder of a delegate to the State Constitutional Convention. The murderer (Cole) has been committed for trial. It is daily becoming more apparent that the assassination was the result of a conspiracy; that the murderer was enraged, not because the murdered man had injured the woman Cole, but because he had advised the woman not to bequeath all her property to her husband. This deed of Cole has already had its evil effect. A man has been arrested in Albany, charged with an attempt to commit murder. He had originally sought to obtain a warrant for the arrest of a person whom he accused of "insolence" towards his wife. Failing in that, he threatened to kill this "insolent" person. When remonstrated with for harbouring such designs, he exclaimed: "Isn't that the law? Can't a man shoot a man that insults his wife?" This inquiry was not an absurd one. It is the law. Public opinion justifies the assassination of—I will not say the seducer—but the insulter of women. The mere plea of "injured honour" is enough, in the majority of cases, to secure for the assassin the applause of juries and the congratulatory smiles of judges. People may ask—To what is this demoralization of American society due? Probably, to no single cause. The war bred disregard for human life, extravagance in expenditure, a

contempt for the restraints of law. But the war ended two years ago, and matters are worse now than they were then. How much of our troubles are due to the horrible transformations that have been worked in our churches; how much to the triumph of the old feral instincts gratified in the conquest of the south; how much to the growing love of display and bounce, I will not venture to say. Not a little is certainly due to our foolish system of elections. The mob create, why blame the mob for desiring to destroy? The papers have printed accounts of the exploits of a family residing in Oneida county, in this state. The members of this family (Loomis the name) have for several years set all laws at defiance. They have been guilty of numerous murders, forgeries, and robberies. The daughters of substantial farmers have been kidnapped by them, and made the victims of the most brutal outrages. Arrested dozens of times every one of them has been able to escape punishment either by menacing and browbeating juries, or by threatening judges with political opposition. Last winter their crimes became so numerous and appalling, that the people put Judge Lynch's system in operation. The houses and barns of the Loomises were burned; two of the men of the family were killed. Yet I perceive that these desperadoes are again becoming aggressive. All these things have happened in the country, and certainly the town is not much worse. But the town is terribly bad. New York is more immoral than Paris, Not a week passes that balls of the cyprians do not take place, the performances at which are so horribly indecent that one cannot even hint at their character. Something milder was the "pic-nic" of courtesans, at Elm Park, on Wednesday. More than 4000 abandoned women, raked from the stews of New York and Brooklyn, participated in this orgy. All classes of *ceux dames* were represented. The "unfortunates" draggled in with their vile companions, the lorettes descended from their carriages. All the *roues*, gamblers, pimps, and flash thieves in New York were there. More than 300 couples of these wretches participated in one cotillon. Fifty blazing bars were open. "Champagne" and whiskey swashed everywhere over the "loud" and gorgeous dresses of the Anonymas. As the day wore into night the performances of the drunken rabble passed all bounds. The scene cannot be described. The police were there and prevented any general riot, though miscellaneous affrays were constantly occurring. One man was fatally stabbed. This "pic-nic" was conducted by a regularly-organised association styled "Societas Cyprianorum," the members of which are all keepers of brothels.—Under this state of things, a condition of

society of the most loathsome kind is growing up about us. In the House of Commons, May 17, 1867, Mr. Watkin thus described the condition of the working classes in some of our towns. He would first, says the report, call attention to existing hovels in different boroughs, from the report of Dr. Hunter, presented to the Privy Council the year before last. In Tavistock there were huts, in which four persons dwelt in one, three in another; and in another, two, with four children, making one room serve for "parlour, kitchen, and hall." In Petersfield there were many houses, with but one bed room, and *in one bedroom slept a married pair, with two adult girls, six younger girls, and one boy baby*; in another lived a widow woman with five children. In Wenlock, in Staffordshire, in a house with *two bed-rooms, there slept three married couples, with four children*; in another, five adults; and in a third, three adults, with four children. In Stafford, a town which had many wretched houses, in its environs many common houses, the roads no better than gutters, and stench prevailed both in and out of doors, as every one knew—there were in Stafford a larger proportion of houses than there ought to be *which were unfit for human habitation*. In Calne, a town distinguished for its representative, seven adults and five children lived in one hut, *with but one bed-room*, but some slept in the kitchen, and next door lived a married pair with four children. In Knaresborough, where from the cheapness of materials, capitalists were induced to erect small and ill-arranged houses, in many cases it was difficult to let them for 10d., 9d., and even 6d. per week. Surely these were not persons to whom it would be advantageous to give a vote. He would not further refer to the painful details contained in Dr. Hunter's report, other than to remind the house that out of 5375 of these small houses or hovels in the boroughs and counties he found there were no less than 2195 of them with single bed-rooms, and that there lived in them 8824 human beings, *averaging four persons to each bedroom, and in many cases the four persons slept in a less amount of space than was given to a single convict in her Majesty's prisons*; and deducting those cases where the house was occupied by single men and widows, a very large proportion of the 2195 houses gave no less than eight persons to each house. And on the same occasion it was stated by the Member for Newcastle-upon-Tyne, that there were 14,000 families in that town, *who had only a room each to live in*.—*Standard*, May 18, 1867. Anything more squalid than this, can scarcely exist in the worst kraals among the Hottentots or Bosjiemen; and yet we, who have these dread things among us, perpetually brag and prate of

our superior civilisation: and while we revel in our foetid wealth, the produce of every species of infamy, peculation, and villany, we give our urinous gold to Exeter Hall, and such like swindles, and we bribe a number of hireling writers to represent our country as prosperous in all things. But that one electric phrase of the Ninth Messenger, *By their fruits ye shall know them*, dissipates, as it were, with the touch of a heavenly spear, the thick veil of falsehood, and makes manifest how rotten are our creeds. And thus—with squalid poverty, seduction, prostitution, and adultery rife and rampant in every place which is enlightened by the Bible, and polluted by the awful doctrine of atonement for *all* sin, we have the necessary results, which are described in the *Standard* of Jan. 31, 1867, and with which I conclude these notes: The Harveian Society of London, it says, have made a praiseworthy effort to fix the attention of the Legislature and the public upon the painful subject of infanticide. A deputation representing the most eminent of the medical profession, was received by Mr. Walpole at the Home Office on Monday, in order that certain views and proposals, adopted after anxious deliberation, might be stated. The objects aimed at are two, though virtually they resolve themselves into one—a better mode of dealing with, or preventing, positive child murder, and the diminution of *infant mortality, which too often is only infanticide under another name*. The topic is a difficult one in many respects, but it forces itself into prominence; and there is no use in an attempt to conceal its repulsive features. The committee of the Harveian Society offer several recommendations which, briefly stated, to the exclusion of collateral details, will be easily understood. They suggest that all births, of whatsoever nature, should be registered; and all burials, no matter of what description, be preceded by proper certificates, and that where certificates are impossible coroner's inquests should invariably be held; they advocate, in one respect, an increased stringency of the law, and in another its relaxation—that is, they would draw the penalties more tightly round the class of offenders who now habitually escape, but remove their crimes from the capital category. Into some parts of their project we do not enter, since they are somewhat too minute and explicit for repetition; but one important provision suggested is, that no woman under certain circumstances shall be refused admittance into the infirmary of a workhouse, or upon convalescence be turned forth from it with her infant, the requirement being that she, if possible, should contribute towards its maintenance. For the disposal of the children thus adopted by the parishes the old

cottage colonisation system is adhered to, with modifications, such as the registration of nurses: and it is desired that affiliation orders may go to the extent of five shillings a week, instead of being limited to half-a-crown. Finally, the *committee enumerate among the leading causes of infanticide the overcrowding of the dwellings of the labouring classes in the rural and urban districts, the custom prevailing in the north and west of England, and in Scotland, of public hiring of servants, the gang system in agriculture, and the promiscuous lodging of the sexes during hop-picking, harvests, cider-making, and other agricultural anniversaries.* This is a phase of the question not easily to be discussed, and we, therefore, pass from it, merely observing that, so far as statistics may be trusted, these are not the influences which chiefly operate in the metropolis, where cases of child-murder are generally traceable to an entirely different origin. Nor can we, at present, debate with the committee their ideas of favour due to criminal mothers short of the mercy which would save them from the gallows—a mercy, indeed, of an equivocal character; for, as juries are reluctant to see death inflicted upon young girls for slaying their offspring, they resort to an alternative under which only a punishment most inadequate can be allotted. The law when amended by the bill which the Home Secretary is now pledged to introduce, will, in fact, deal far more sharply than at present with these delinquents; and the committee of the Harveian Society appear disposed to accept a new form of evidence, so as to facilitate conviction where only surgical technicalities stand in the way of it. Obnoxious as the question is to public feeling, and liable as it is to be made the basis of sentimental declamation, it is one which cannot be overlooked, and which should be treated, without platitude, as one of the highest social economy. *Nearly three-fourths of the illegitimate children born in the United Kingdom die during their infancy. Here is a fearful waste of human life.* How many of these deaths are due to crime, to wilful neglect, to ignorance, to destitution, to the severities of the wayside, or to the desperate resorts of shame, can never be calculated. The coroners' inquests take cognisance of a very small proportion; the criminal courts afford still less evidence; but the bare fact that the mortality of illegitimate as reckoned against legitimate children is almost as two to one, tells its own tale. Few crimes are more difficult of proof, or less liable to conviction and retribution than this. Medical men, under cross-examination, continually shrink from giving unqualified testimony when the life of some young miserable, with a previous history, of Heaven only knows what tenor, is hanging in the balance; *the offence, where palpable,*

is always pleaded as having been committed in a paroxysm of agony amounting to madness; and this plea in nine cases out of ten prevails, because the jury, like the witnesses, recoil from the consequences of a straightforward judgment. Mr. Walpole's promised measure will in all likelihood remove so much of the obstacle as is contained in these notorious truths, but there are other perplexities in the way. For a long time the multiplication of foundling hospitals has been insisted upon. *The Home Secretary was informed on Monday that in the chief of these institutions, so far as England was concerned, the death-rate among the infants was computed at one in fourteen, owing to the absence of actual maternal care, for which, it was emphatically said nothing else conceivable will compensate during the first three or four weeks of life. The Harveian committee, therefore, recommend that the mother should be allowed to remain with her baby in the workhouse for at least four months—an idea full of humanity, though it may be doubted whether such a proposal would not open up a vista of unions overburdened by that which some might interpret as a plausible encouragement of immorality.* The Legislature cannot too discriminately pick its steps when advancing towards any suggested changes in this direction. But we could wish that the committee had laid before the Home Secretary their views upon another section of the subject, rarely touched upon, except when some wretched tragedy occurs, usually in a country village, but which cannot be too promptly and rigorously dealt with by Parliament—the practices of that large class of herbalists and others, who, to say no more upon a topic impossible to approach in detail, are, in reality, the great infanticides of the kingdom. We may take it for granted, unless political convulsions should cut short the life of the present Parliament, that the Home Secretary will introduce a bill to regulate the punishment of female infanticides, which will be satisfactory to the Legislature. We think, however, that Mr. Walpole does right to hesitate, at least until his contemplated measure becomes law, and has been tried in its working, before he ventures upon the more subtle and intricate problem involved in the same subject. A large proportion of the question is social; it springs from the anomalies of morals in certain classes; it represents a continual oscillation between one set of evils and another; the danger of adopting a one-sided view is perhaps nowhere so obvious. For society is charmed by invectives against the workers of ill against the young and innocent, and is full of pity for the victims when they taste the bitterness of guilt; but we quit this ground, which cannot be traversed without digging up an unsuitable controversy, to remark on some facts not

presented by the deputation of Monday at the Home Office. What proportion do the infanticide cases of the towns bear to those of the rural districts? What proportion are committed by married, as relatively to unmarried, women? *And what proportion by those who are, and those who are not, members of burial clubs. Strictly speaking, perhaps, this constitutes a separate subject, but virtually it is the same; for infant lives, the youngest and frailest, are registered by tens of thousands upon the books of illegal societies in the provinces. They perish like the flowers of the summer, and their parents gain by their deaths.* We are aware, as we have said, that these societies are illegal. The act of Parliament prohibits the insurance in a mutual benefit association of the life of a child under six years of age. Yet that the act is set at defiance was only too irrefragably proved by the conviction of a man at the York Assizes for the *murder of a baby, one year old, in order to obtain the sum of twenty-five shillings.* Then, besides those who are killed, there is the hundredfold more numerous class of those who are “suffered to die,” and of these the illegitimate children by far exceed the legitimate, and they fall victims to some unnatural counterpoise, whether it be of shame, or of avarice, or of fear, or of spite, to the development and exercise of maternal affection. *The Government have undertaken to deal with an aspect of this sad question, exhibiting yearly, to the disgrace of our civilization, so fearful a massacre of the innocents; but it would be as well were the public to investigate and, if possible, comprehend the whole of it.*

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