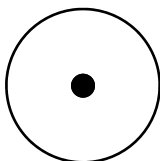


ENOCH,

The Second Messenger of God.

BY



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WHILE this work is passing through the press, and while I was deliberating whether it needed a Preface, a letter reached me from a stranger in South Africa, which, with my answer to it, somewhat enlarged, I think will serve better than anything else for an Introduction. The writer points to certain thoughts, animadversions, doubts, which crossed his mind while perusing part of my BOOK OF GOD; and I suppose similar thoughts have arisen in the minds of others. The reply which I subjoin may help to disperse them.

TO THE AUTHOR OF THE BOOK OF GOD.

NATAL, SOUTH AFRICA,

March, 11, 1872.

SIR,—I am reading your work on the APOCALYPSE. I have just finished the second volume. The subject, that is General Mythology, on which you write, has been for many years a matter of great interest to me, and of espe-

cial study, and for some time I have looked upon it as calculated to do the Christian world much good if deeply, *thoroughly*, and religiously, studied. There are some things in your work which come back to me as the echo of my own thoughts. Your remarks in Book III, Vol. I, on the Nemesis of Heaven, are *thoroughly* good. I hold, too, to the truth of the Universality of God's love and light-giving and active all-embracing operation. And there are other things in your work which, though not accepted truth in the religious world, have for years formed a part of my own belief. I can even join with you in the aspiration for a World's Faith.

Having made these remarks you will understand that, in what follows, I am not writing as a blind, virulent, uninquiring opponent.

I think, then, that you wrong the Jews. I quite agree with you that neither they nor Europeans have understood the Jew's position in God's world, and have therefore mistaken the position of the religious system supposed to have come from the Jews among the religious systems of other peoples. I think also you strangely misunderstand Paul and Paul's teaching. I came to the conclusion, some thirty years ago, that Paul has been made the advocate of a system he wrote to overthrow. Paulism is the very reverse of Calvinistic exclusiveness and Antinomianism. His Epistle to the Romans was written expressly to assert the doctrine of universality against Jewish exclusiveness. The evils existing in Christendom are doubtless most fearful. But are they to be attributed to Paulism? And are they not exceeded, at least equalled, by the wickedness of ancient Rome, and at the present time by that of the Chinese cities?

It appears to me that the way in which you allude to

these three subjects, the Jew and his Scriptures, Paul and Paulism, and the evils of European, and especially of British Society, arises from some prejudice of your own mind, similar to that of which you justly accuse others in relation to so-called pagan religions, and that it is likely to injure your Work in the estimation, not only of the unthinking public, but of the thoughtful and reflecting.

Then it seems to me that, while objecting to the words in which the Trinitarians express their belief, you express your belief in Dualism in very much the same way. And that you are not a Pantheist, although in more than one place you assert that you are.

I should like to ask a few questions. What authority have you for the version of the APOCALYPSE? Has any copy, or portion of a copy, been found in arks, &c.? And then, even if so found, is it a work, as given by you, of that immense, world-wide, all-time, embracing importance which you so enthusiastically claim for it to be? And, if so, why has it been concealed till now? And how, and by whom, has the ark been opened and the mystery made known? I have not given your version any critical examination: but it appears to me that you get the whole from the *Jewish Scriptures*, and I am at a loss to understand upon what principle the selection has been made, or alteration adopted. What is your authority for your version, and on what principle has it been accomplished?

I shall read Vol. III, and then re-read with more care. In the meantime I write my general impression. I should like to ask some other questions, and to be able to refer to works which, in this out-of-the-way corner of

the world, I do not possess. In the meantime believe me to be,

Yours truly,



May 20, 1872.

DEAR SIR,—Your letter of March 11 came to hand to-day; I have read it with interest, as coming from so great a distance, and from an intelligent inquirer. I am pleased that you recognise the truth of the Cabiric Messenger, as put forth in Book III, and that we agree upon the value of old Mythology in illustrating occult doctrines of religion, and throwing light upon the Past. Only one man in a thousand can elevate his mind to a conception of subjects like these: the condition of the multitude sunk in ignorance, in mental sloth, and sensuality, and with hardly a desire to improve its condition, or emerge from the Pit, is enough to draw tears of blood from the eyes of such as wish them well.

I cannot soften or retract anything I have said of

* The medal prefixed to this letter represents the Holy Spirit. The Mystic Vase indicates the source from which the Cabiri spring, shewn under the symbol of Trees: the Wreath of Olive, which also typifies the Holy Spirit, embraces them in its fold. The letters E. K. indicate Ευαγγελιστης, or Ευαγγελος Κυριου, the Good Messenger of the Lord, or the Buddha. See also the medal at the end of this letter for the same initials. There the Man of the Sea, or the Twelfth Messiah, the Leviathan of the Waters, is seen receiving from the Holy Spirit the Olive Branch of sovereignty and truth. See Vol. II, 70, 88.

the Jews; though I personally regard many of the people. I have friends among them than whom the world could not produce any who are more honourable. But this must not blind me to the system; nor could it be expected that it should do so. As a nation the Hebrews have been guilty of the greatest crimes; and Europeans for many hundred years have laboured under the direst evils, because of a superstitious adherence to Judaic authority, and a belief in their pretended mission as the most favoured nation of the Lord. And this superstition requires to be dispelled—rudely and roughly if you like—by the use of terms which can leave no loophole to the reader to mis-understand the enormous crimes which are traceable directly to the prevalence of Judaic ideas upon those to whom their books have come. *Out of the mouth a blast of fire, and out of the lips a flaming breath, and out of the tongue sparks and tempests.** This is the Voice of Prediction; and by this Voice I am constrained to act, as you would know, if you had read the whole of the BOOK OF GOD, and seen that in this way, as the Supreme himself has declared, are to be opposed the rabbis, the priests, their teachings, and their writings. These last, indeed, have done more injury to mankind than the religious books of all other peoples put together. There is hardly a Jew of the lower orders who does not even at the present day, as a consequence of those books, and the doctrines derived from them, exult in the murder of the innocent Jesus. The multitude rejoice in his crucifixion as that of a blasphemer, an impostor, and a seditious malcontent; and shrink not from the invocation, *his blood be upon us and on our children*, but regard it as an honour and a source of pride. (*Matt.*

* See Part III, 672.

xxvii. 25.*) It is absolutely necessary, therefore, that they should be painted in their true colours, and I have so painted them; not that I hate the Jews, but that I prefer the Truth. Are we to do evil that good may come? I am sure you will not say so. Are we to abstain from telling the truth, or should we falsify history, in order that we may conciliate the rich and powerful; or ought we to float along with false popular opinion that we may get this or that one to our side because it is expedient to do so? I am positive you would not advise this. Is it not a well known maxim that to suppress the truth is to suggest a lie? and can there be a worse suggestion of falsehood than to allow any person to believe that the Jews are the very chosen people of God, when their career as a body, almost since the days of Amosis, has been a violation of every law of God? There are, as I said before, in spite of their rabbis, and wholly distinct from the many, noble spirits, wise and good men and women among the Hebrews; but the doctrines of the community, and the books on which they base those doctrines, lead direct to perdition. Hence I have spoken freely of them as I do of petro-paulites; another equally pernicious sect. This age requires free speaking; it is an age of smooth and slimy waters that need to be disturbed. At present the fashion is to talk gently and kindly, and almost sympathisingly, of crime and criminals. Humbug is our sovereign king. I abhor such a fashion, and such a monarch. Hell and Satan deserve no courtesy.†

As to Paul I think I know him well. I have cited and commented in the Three Parts of the BOOK OF GOD, upon some odious passages in his writings and to these I

* See Part III, 796.

† Part III, 672. "And lo," &c.

must refer you for a better consideration of what the “saint” was. I do not wonder that Swedenborg, who had studied his works for over forty years, thought he saw him in Hell, “connected with one of the worst of devils;” I do not feel surprise that he speaks of him as “a nefarious character.” *You* may not believe that Swedenborg saw this in reality, or that he had any Divine Visions of the future state. But I do believe that he had; and I have full faith in the Supernatural, which all our present writers who think themselves Philosophers denounce as something wholly unreal and incredible; a badge of fraud, or a sign of foolishness. The more any one is versed in Philosophy, says this Great Seer, (as if he foresaw the rubbish that now passes under that name) the more his blindness and darkness; the blindness increases with the Philosophy, as might be proved by many examples. Wiser language than this did no man ever use; it particularly applies to the bastard philosophy now in vogue, which doubts of everything and substitutes nothing; leaving Man a rudderless wretch on the great ocean of life, without a single star of light to guide his miserable course. In the rabble of writers he is left in doubt whether he is a man, a machine, a “miscegenation,” or a monkey; to whom God never sent a Revelation, or a glorious glimpse of the Life to come; but whom He abandoned in the dreary wilderness, leaving him to chance, to ignorance, and to ruin. If he adopts this unhappy view how can he regard God as otherwise than callous or indifferent to his welfare? and the next step to this stage of thought is either an absolute disbelief in a God who could so neglect him, or a blasphemous assertion that God is a Devil. This is what present scepticism leads to—the scepticism of our simian sages who are of a

different order, indeed, from the Samian—and it is a miserable result. But let me ask this of those unhappy infidels: *What would the world be without the Supernatural?* What the East without its divine Buddhas; its Zaradusht bright as the Morning Star, and the heaven-dreamer of Arabia? what the West had not Jesus come from on high to rescue it from rabbinism and the gods? What would Europe have been in the long night of the middle ages if certain holy men and holy women had not had divine Visions of the Celestial? Shall we say that these things are lies? or that they have ceased for ever? Heaven forbid! Yet there will always be found shallow sceptics and sophists who laugh in the face if one professes belief in those Sacred Dreams; and who—like even the erudite and large-minded author of Nimrod—think the Seer of Stockholm “disgraced” his age, or rather the literature of his age; when in truth he was perhaps its most distinguished ornament. Compare *him* with his cotemporaries, Johnson, Wesley, and Goethe, and see how grandly he shines. I have selected names to which you cannot object: the first and second are vulgarly supposed to impersonate nearly all the virtues, and a great deal of the sciences; and the third is looked upon by millions as a sort of demi-god in intellect. To my judgment they are simply contemptible when compared to Swedenborg. But while I hold that Swedenborg saw this and other things in absolute verity and fact, I do not believe in all he saw; there is a great deal of fantasy mixed up with his truths, and these must be apparent to the wise. Yet if you treat Swedenborg simply as a great man of immense knowledge and splendid intellect, his opinion of Paul deserves

high consideration. I am sure it is of more real value than that of professional divines who have large emoluments to prejudice their views—people like the annotators of *The Speakers' Commentary*, who would keep mankind if they could in the same fetters which priestcraft forged for them from the beginning, and to which it perpetually adds a new link, as every olden ring becomes worn out or rusty, or rotten.

And here, perhaps, you may say (nor can I complain if you do so), What is all this about the Supernatural? All my experience rejects it; the experience of all my friends and acquaintances would do so too. I have lived forty, fifty, sixty, years in the world, you may exclaim, and have had no glimpse whatever of the things you speak of. Granted. But all minds, and all men are not the same. Your friends have probably written no great epics, and yet we know that great epics have been written. Your friends may not, any of them, have had what the Scots call “second sight,” and yet we know that many hundreds of that wise and noble people have enjoyed and still possess it. In some men common sense exists principally—the sense that gathers gold and silver—in others what I call spirit-sense; that is, a condition of the brain and of the inner nature, in which things of this earth are subordinated to things that appertain to Heaven. To minds of the first-named order the Supernatural is a myth; they reject it altogether from the sphere of their belief. Indeed I sometimes doubt whether they *could* accept it, even if they *would*. But there are others to whom the Supernatural is true, and who would value little life on earth if it were not cheered by heavenly gleams. You cannot

deny this without classing some of our most illustrious names with those of fools or impostors, and this you will hardly do. How many prophetic glimpses and dreams have come even to ordinary men! How many instinctive presentiments! How many forebodings of good and evil! Are not these supernatural? Was not the Daimon of Pythagoras, and of Socrates, supernatural? I am sure you do not think that either of those Sages wilfully lied. Was the Essence that conversed with Tasso merely a myth, a mist of madness, a phantom of his imagination? But I need not ransack history or biography for multitudinous proofs of this kind. Men of the world never will believe them; and men above the world never will reject them; and so the matter must remain, I suppose, for ever on this sphere an undecided thing. And it is right that it should be so. For if God were to descend in thunders visibly upon this earth, and command men to walk aright, I suppose they would do so in obedience to the edict of the Supreme—but where then would be their free will? and how would they differ from bonded slaves? But the obedience of slaves is not what God requires; but the love and worship of intelligent spirits who, by *their own efforts*, not by what others tell them, make their way towards Him. Therefore God has left men to deal as they deem fit with the Supernatural; to reject it, or accept it, as they please; nor has He clothed His Messengers with such miraculous gifts as would carry conviction to the whole earth that they were accredited servants of the Most High; for this again would be to force obedience, not to win submission. God has given Revelations which prove themselves to be true by their harmony and beauty, and there He has

stopped. He adds no other proofs of them than their own intrinsic excellence. We have the testimony of the Ninth Messenger, that it is only *an evil and adulterous generation which seeketh after a sign* (Matt. xii. 39), and we may be perfectly sure that it is in accordance with all we know of God, that He abstains from any semblance of leading men to the right way by any other than an appeal to their reason; an appeal that succeeds, when reason listens. As every man has it in his power, if he really tries, to find out true religion, and separate it from the false, so also he has power to enter the Supernatural Sphere, and to converse with Angelic Essences. *But he will not try*; and therefore he remains for ever ignorant, and for ever outside. And it is hardly fair that he should deny altogether the Paradise that blooms within the Gates if he has never tried to approach those Gates. But this is what he generally does. A man who clings to sensuality cannot associate with spirituals. A man who relies only on his common sense; on his money-getting passion, on his mere energy after carnality, will never reach the higher, the spirit-sense—the soul-illumination. I know plenty of scholars and men of worldly wisdom who think the Supernatural is all moonshine; but I never knew that any one of them had striven to attain admission into the Circles of Light, which are not the less real, because they are unseen of such. Every one knows that a man cannot get money, or food, or learning without labour; every one thinks that he can get Truth (which is the most precious of all things) without any exertion at all of his own, but simply by listening to some hired priests whose words he accepts as words of wisdom. But if we want Truth, or Light, or any Beautiful and Spiritual thing, we must labour for them quite

as hard as we labour for gold, or aught else that we desire to have. Neither Truth nor Light will come to any man who does not want them with all his heart and soul; who does not seek for them eagerly, and who does not toil early and late for their attainment. Why should men, whose god is their belly, expect that Pure and Holy Spirits from the Invisible should come to *them*? What sympathy, or *correspondence* (to use a Swedenborgian allusion), can there be between men of the earth, and creatures of the heaven, that the latter should leave their worlds of purest chrysolite to visit those who want them not?—nay, who perhaps doubt of their very existence? Yet this is what many good people do perhaps expect—I need not say in vain.

As I write this a fact appears in one of the papers upon matters which may have *some* effect on those who treat the Supernatural* with contempt. To me it is as nothing; but to others it may carry conviction beyond the clearest and finest argument. The wife of the Common Serjeant of London, Lady Chambers, beheld a few nights since what actually took place on the other side of the Atlantic—several thousands of miles away over the ocean. She saw a gentleman in the cabin of his ship preparing for a bath; she saw the ship give a sudden lurch; the gentleman was thrown violently against a hot water pipe and severely burned; by the rebound in the opposite direction he was thrown upon the other side of the ship and injured in his back. She immediately communicated to her husband what she had seen—she gave the most vivid description

* Upon matters of this and a similar nature the reader may consult the numerous publications (*Human Nature*, among the rest,) of a very able and conscientious man, Mr. Burns, publisher, of 15, Southampton Row, Holborn.

of it; she named the gentleman whom she had so beheld in trance or vision. The gentleman arrived in London some ten or twelve days after. Sir Thomas visited him and found him on a sofa suffering from the effects of the injuries he had sustained. He told him what Lady Chambers had seen. The gentleman was astonished, as he might well be, and desired to hear it from the lady herself, who was an old acquaintance. She came and described all; and the event was, on inquiry, found to synchronize with the dream, and to agree with all its most minute details. This gentleman is the Recorder of London—the Right Honourable Russell Gurney. Now, if the spirit-sense can thus see what takes place three thousand miles away, why should it not, if ethereally-minded, penetrate also into the Sphere of the Unseen and behold its wonders? If upon a matter of no importance, and of interest only to those immediately concerned, the spirit-soul has this second sight, why should it not in a matter of vital value to the whole of mankind—I mean their knowledge of a future life? This, remember, is not the narrative of ignorant, or superstitious, or gossiping people, who are generally regarded by philosophers with scorn; but is the actual experience of persons in a respectable position in life, and not at all given to imagination. It is related everywhere, both by the Recorder and Mr. Common Serjeant, and nobody doubts either the sincerity of their belief or their ability to form correct notions upon this as upon most other subjects.

But while I press the Supernatural upon you, do not for one moment suppose that I believe in miracles, or that I advocate their actuality. A miracle is a violation of the Laws of God, under the Auspice of God himself, which is absurd; the Supernatural is simply that inter-

communion with the Spirit-World from which no Spirit in any sphere is, or ought to be, excluded by God, and to which, if it be pure, it naturally inclines. The "Magnet which supports the World" (to use the words of Enoch) diffuses its heat, its light, its influence through every existence in the world; and these only require to be brought into operation to unify them with all sympathetic powers whether they be in the highest heavens or in the lowest depths.

I am sorry that you cannot see Calvinism in the Epistle to the Romans which you cite with approval. What is the ninth chapter but predestination and election? What is verse 21 in that chapter but the assimilation of God to an all-powerful and unreasoning tyrant who can do what he will with his own? and who is praised and justified for doing so. But even if it were true that Paul wrote some few things that were good, how can this justify, or excuse, the great mass that is bad? And is not the soul-destroying doctrine of Faith without works and the blood-atonement which peoples earth with so many criminals, and hell with so many millions, attributable in a great measure to the dogmas which this man has laid down? To me it is perfectly clear that Paul wilfully and wickedly—a very Antichrist—set himself up against Jesus, and laboured in every way he could to destroy the creed which the Ninth Messenger came from heaven to beautify and renew. And in this object Paul has been too successful. For one preacher who takes his text and his doctrine from Jesus on the Sunday, there are twenty who take their text and their follies from Paul; and for one man who models his life upon the teachings of the Ninth Messenger there are a thousand who put

their faith absolutely in the blood-stained homicide of the first Martyr.

I have not been to China, but I know Europe, and I believe it to be impossible to overstate the amount of sin and hypocrisy, and misery, which it contains. In England, more especially, instead of Seven Trumpet-bearing Angels, we have seventy-seven thousand who daily proclaim from the house tops that we are the most virtuous and happy of mankind, while all around us gives the lie to the false pretence. I believe that there is more vice, wretchedness, poverty, and ignorance, in this "happy land," with Paul for its teacher, and the Bible Society for its guardian, than in any other land of which we have record whether in the Present, or the Past; and that our political system, which accumulates all the wealth in the coffers of the rich, while it makes the poor every day poorer, will end one day in a volcano of fire, of blood, and ruin. Were I asked to point out a picture of hell in miniature I need but lead my inquirer into some of the frightful slums* of this and other great European

* Long after this was written I read in that able newspaper the *Daily News* (June 25, 1872), the following sketch of part of London on the Prince of Wales's visit to Bethnal Green:—In modern days princes do not imitate the Sultan Haroun Alraschid, and it may safely be reckoned that the Prince of Wales had never before penetrated into the squalid precincts of Bethnal-green. Truly it was a strange, incongruous association, the glittering procession, with brilliant officials, stately guardsmen with nodding plumes and jingling harness, pawing horses, and powdered wigs of State coachmen—all this pomp and glory in Bethnal-green! The very air of the district is redolent of sordid poverty and human misery. The Royal procession moved onward between dense rows of people, *of whom a large proportion have as familiar an acquaintance with the pangs of hunger as a West-end man has of the way to his club.* Among the gazers were many gaunt, ragged men, stunted, *narrow-chested, and spider-limbed, by privation from, their mother's breast;* of lean, wan-faced women, bareheaded,

cities where, amid dirt and filth, vermin and disease, and poisoned air, and squalid raggery, and rotten food, and reeking cesspools, the poverty-stricken wretches, whom we count by thousands, and call our brethren, pass their days in blasphemy, drunkenness, and the vilest moral and physical degradation, cursing God and the blessed light, execrating the day they were born, and filled with the most malignant hatred of each other, and envy of all

and in limp, dingy prints, who, as *they cuddled to their breasts hydrocephalous infants*, gazed in a kind of stunned amazement at the novel splendour. On one side, as the procession moved down the road, were Boundary and Half Nichols-streets, whither the police go with the intuition of experience when a thief or a burglar is wanted; on the other, Club-row, the scene of the Sunday morning bird fair. Lower down Royalty passed the end of Gibraltar-walk, in *the purlieus of which vestrymen own houses into the rooms of which ooze from the sewers percolates*; and nearer the Museum, close adjacent to the line of route, were Hollybush-gardens, of good repute in the annals of blood poisoning. It would have been unseemly to have asked the Prince to descend from his carriage, and follow a guide through some of the dismal alleys of Bethnal-green—to enter *little rooms where whole families pig together by night on the floor in their clothes*; the dens whither children hardly older than his own youngest born contribute to their own maintenance by pasting labels on match-boxes at three-farthings the gross; the attics where the cadaverous weaver—descendant of expatriated Huguenot—is glad to ply the shuttle eighteen hours a day for less than as many pence; the back cellars inhabited by half-bloodless women, who earn their weak tea and scanty bread by making shirts at 1½d. a-piece, and find their own thread. But nevertheless these and many other kindred miseries abounded plenteously in side streets and squalid “gardens,” as the bright sunbeams flashed on the splendour of the passing procession, and as the people cheered the Prince. And if personal experiences of the kind referred to were not for him, he might at least, as his carriage rolled on, glance at shops where are retailed viands not dreamt of in the philosophy of the West-end—cowheel at 3d. a pound, “Staggering Bob” at a penny a slice, pork that passed the inspector by the skin of its teeth, traysful of doubtful “pieces,” on which, till the customer should arrive, the flies were luxuriating. See letter in the *Morning Star* of April 9, 1867, quoted in Part II, 465.

who are more fortunate. And if I can show you many self-made hells of this kind here, can you wonder that there are millions of such which the wicked in other spheres also make for themselves throughout the Universe? and which, must ever exist while Vice, as on this earth, has rampant power, and Virtue is a thing to be praised but slighted. And, when I go into an European Church, I find all this set down to an ordinance and institution of God, who has arbitrarily made these ranks and distinctions in society, because it is His Will; and those who pass their hideous lives in this most sad condition are meekly told that it is “*that state of life to which it pleased God to call them.*” Can you find anything worse than this throughout the whole East to which you refer me? Has God, indeed, cast all these people into this condition? Has *He* consigned them to this accursed kind of life? Has *He* made all these slums and fearful rat-holes, in which thousands upon thousands “made in His image,” and destined to live for ever, exist in misery, and die of fever and filth, from year to year? In Europe we are taught all this, and many of us act upon it; for if God, their Father, has made these wretches so, why should *we* interfere, or interpose between the Tempter and the Tempted? for is not every misfortune sent to man only sent as a *trial* by a merciful Creator? and ought not the tempted mortal to withstand it bravely like holy Job of old? or even as Jesus himself when Diabolos, or Paul, assailed him in the Wilderness? Hence we shut our eyes to the fact that our political and wealth-worshipping system has produced it all, and that the earth is wide enough to feed all men well, if only our rulers recognized the truth and acted upon its sacred dictates. Were it not for the holy well spring of private charity which

seems to flow without cessation under the Auspice of the Holy Spirit herself, I know not what would be the condition of the poor in England; but God surely never meant that our brave and industrious people should be dependent on personal benevolence and not on their own right hands. But so it is. To resume. I have read, a great deal about foreign peoples, and the result is this, that I find that they are almost always *the worse* for intercourse with Europeans, whether they go in the guise of merchants or missionaries. Beyond this I need not advance. I have done all I could, as far as inquiry and research can do it, to make myself well acquainted with the moral condition of each quarter, and I find with sorrow that petro-paulites (there are but few Christians), are, as a rule, worse than the followers of Buddha, Brahm, or Mohammed; while, to give the crowning point to all their wickedness, they hypocritically pretend that they are the best and purest of mankind, and affect to weep over the condition of those lands from which all true Light originally came, and still belongs.

I am *not* a Dualist; for that, in the ordinary sense, means a believer in Osiris and Typhon, Ormuzd and Ahrimân, A Good Principle, God, and an Evil Principle, Satan; each perpetually contending with the other for mastery and dominion—the one, preserving; the other, destroying—each probably to be worshipped in turn by the devotee; the first to confer wealth and give prosperity; the second to abstain from inflicting evil. This is the doctrine falsely and wickedly ascribed to the Fifth Messenger; one of the most splendid luminaries that ever shone upon the earth of man. I doubt if it was ever taught by any but by such priests as now preach atonement, transubstantiation, and the like; though the

petro-paulite forgers of the New Testament have advanced a step further, and sought to blend God and Devil into one by assigning to HIM the qualities of a Satan. This is the Dualism of what is falsely called the Lord's Prayer, in which God is entreated not to lead into temptation—as if the Supreme Father of Love and Wisdom were a Jew Fagin, whose peculiar calling it is to seduce and instigate the innocent into crime, and when He has accomplished that awful end whose delight it is to torment them in fire and darkness for having followed their Tempter. This is an interpolation into the true prayer which Jesus taught, and which his followers polluted, and it is a portraiture of God which I never can accept; but which I would eradicate if I could with fire and sword, if Reason failed to root it out. I am, therefore, no Dualist. I am a pure Theist and no more. I believe in God, who is alone to be worshipped. I believe in the Holy Spirit of Light,* Beauty, and Love, who has been created by, but is almost co-existent with, God, and, who, though a subordinate Essence, is worthy of reverence in the highest degree. Zaradusht called her “the First of Angels,” and she is so. I believe that her existence and most glorious attributes have been ignored by the Churches; for this reason among others, that Man has sought to degrade Woman, either into his contented drudge, as we see in many savage peoples, or into a silken slavery, so that she is his toy rather than his equal, and he has, therefore, kept this Mighty Spirit out of view.

* I sometimes think that it was this Spirit-Sun, and not the natural Sun, to which Lucretius alluded—

Largus item liquidum fons luminis Æthereus Sol,
Irrigat assidue cœlum candore recenti.

That vast source of liquid light, the Ethereal Sun, which perpetually laves heaven with ever-renewed brightness.

And I hold that nothing could more elevate or ennoble that sacred sex than their religious belief in this Virgin of the Heavens, their Queen, their Sister, their Sympathiser; superior to all other created Powers; inferior only to God himself, and next to Him in dignity and beauty. Let the world be taught this, and all just Woman-Rights will speedily follow; let the world continue to ignore it, and the cry for Woman-Rights, unguided by this august faith, may grow into a demand for what will in the end destroy all that is really feminine and beautiful in the sex, One of the great objects of my mission, and of the Truths I teach, is to free and elevate Women, and this can be achieved only by securing their belief in the Holy Spirit of God, His first great creation; the Guardian Goddess of all women on the earths and in the heavens. This was the creed of our forefathers here and in the East; men whom I should be ashamed to compare with the present race, so far higher were they in knowledge; and this Creed we should make every effort to see restored.

We differ, I suppose, in our notions of Pantheism. Pantheism simply means, God is All; it does *not* mean, All is God. It asserts that God is the Life of all that lives: this is very different from what some say, that All that lives is God. The words seem convertible, but they are not so: a gulf broad as Infinity separates them.

As to your questions, I have but to refer you to the BOOK OF GOD itself for what *I* consider to be a complete answer. My APOCALYPSE contains the fullest internal evidence of what it purports to be: if it cannot take its stand upon this internal evidence, it must, it may, pass into oblivion. I write enthusiastically upon it, because I *feel* its surpassing grandeur and truth. I have read, I

think, every *great* book that the earth possesses; but I never read one that came near the APOCALYPSE. If you will sit down and peruse it, or the BOOK OF ENOCH, not by fits and starts, or at intervals; but as every truly great intellectual work of moderate length ought to be perused, that is, in one or two, or at most three, readings, you will then probably appreciate each as they deserve; and be rapt as it were on wings of flame, into realms of divinest thought, far and far away from earth. But if on so reading them no such result follows, or if they do not inspire you with nobler views than you had before, or if you sit down to them after a full meal and a bottle of port, or under circumstances adverse to all exercise of the nobler energies of the brain, and thus grow to think that they are merely human, and only wild rhapsodies, then indeed you may be well warranted in rejecting them as spiritual guides or teachers.

As to external evidence of the authenticity of the APOCALYPSE, which may weigh with you, where internal demonstration fails, *there is no external evidence equally strong for any ancient theological book.* The work is *proved* by the almost innumerable allusions to it in carvings, medals, writings, customs, and traditions, which the whole earth, from the earliest period, seems to furnish, and which you would perhaps have acknowledged had you read the Commentary, and its exhaustive evidence, before you wrote to me. I have often wished that I were rich, so that I could bring before the world, in one view, prints or engravings of the thousands of carvings, memorials, frescoes, medals, going back to the very morning of mankind, and all illustrating the APOCALYPSE—illustrating it in a way that no other Book is illustrated, and carrying absolute conviction of

its being the first and oldest of books. These are now scattered through many volumes—but I look forward to a day, probably far distant, and when I shall be mingled with the dust, when they will be collected together, and published as external proof of the APOCALYPSE. I have copied my edition of it from no manuscript, though I feel certain that it exists in manuscript;* but I have moulded and modelled it under a Divine Auspice, and on the same principle as I have dealt with the BOOK OF ENOCH, which is now passing through the press. Those who require ocular proof of everything, and deny God unless you show Him visibly, will say this is fanaticism, or madness, or imposture: those who are content to judge by the effect which these works, when well studied, may have on their own natures, will recognize in each one a Celestial Hand, tracing on every page Celestial Light. My mission is to promulgate Truth, but I cannot, in this manifestation or phanerosis of myself, compel any to receive it; and probably a thousand years may pass before it is universally confessed. But to me personally this is of no import, as I do not write for fame, or money, or the usual incentives that operate on the mind. I have laboured for more than a quarter of a century night and day, in preparing for a task which can bring no reward but the consciousness that I am doing my duty; learning and striving to teach the One True Faith, which once pervaded the whole earth. The Assyrian sign or semblance of the First Messenger,

* Among the lost writings of Democritus, are a Treatise on the *Sacred Letters* seen at Babylon, another on the *Sacred Letters* seen at Meroë. What else can these be than the APOCALYPSE, the Book of Enoch, and Fo-Hi, &c. See *post*, 320.

Oannes or Adama,* after having lain for centuries under the mounds of Nemroud, has at length been disinterred,



and brought to Europe, where it appears, as offering its Sacred Volume under a mystic emblem: in like manner that Sacred Volume itself is disinterred, and from surrounding mire, and clay, and darkness, it is sent forth to light, to shed on all the radiance of its words. And if you will ponder these matters in connection with those marvellous things contained in the APOCALYPSE regarding the Twelfth Messenger, and in the Commentary upon it, you will

* The plate prefixed to this Preface represents Isis, the Egyptian name for the Holy Spirit, unveiling herself, as She now for the first time does, to all mankind. The medal prefixed to the Letter, and which I copy from Cardinal Noris, is highly mystical, and belongs to the Mysteries, one of whose secrets it declares, but in the most occult way. The tail-piece is a mystical medal from the same writer. See Vol. II. 79, 80. The student of the preceding Parts of the BOOK OF GOD can alone understand the beauty and truth of these symbolic representations. I have explained in Part III. 565, the true history and nature of these

not regret the hours that you have given to them; and you will probably *then* for the first time see the form of Holy Truth.

Hoping that I may find in you, when you have thoroughly mastered the BOOK OF GOD, a Missionary of this Truth to the Children of Africa, believe me to be with respect and regard,

Sincerely yours,



ancient Medals. The legends which appear on them were generally intended to mislead and mystify the exoteric; and they succeeded. Each medal must be read independently of its legend. S. C., for instance, to the profane vulgar of Horace, that is, the exoteric or outsiders, meant *Senatus-Consultum*: but to the Initiated it had (among others) the meanings given in various parts of this Work. These medals are copied from medals of the earliest ages: dates and eras were put on for purposes of mystification.

The Book of God.



BOOK I.

1. I publish this Book for those who wish to walk in the Paths of Light. They can ascertain for themselves, if they think fit, whether the truths which it contains are not in harmony with all history, and with all those notions of the Supreme Lord of the Universe which arise naturally within pure minds; in souls uncorrupted by the poison of mysterious and incredible creeds and foreign interpreters.

2. In the essays introductory to the SACRED APOCALYPSE of the First Messenger of God, many things were necessarily omitted, or only incidentally treated of, which should have come before the public fully, were it not that I was anxious to compress as much as possible what I had to say in the nature of a prologue. I am conscious that by so restricting myself I have diminished that strength of proof which I should wish the reader to feel and experi-

ence, as it were, at one moment; but, as I have stated, I do not profess to do more than guide. It is not possible for any one human being, no matter how long his life may be extended, to bring to bear upon a subject like this, all the illumination of which it is capable: nor, if it were so possible, would he find readers who had either patience, perseverance, or time to accompany him. All that can reasonably be expected is that the way should be pointed out, which conducts eventually to true Wisdom; and if the human race be once directed to that way, and is too selfish or too indolent to walk in it, whom can it blame if, at the end of human life, it finds itself enveloped in utter ruin? For as certainly as the sun is in heaven, is it that they who do not think, inquire, reason, and act, for themselves in matters of theology, but prefer to walk in mist and gloom, shall eventually pass into a Darkness congenial to their natures, from which there is no retreat: equally sure and certain is it that any religious tenet which is not consistent with the teaching of the Messengers of God, as put forth in these Books, is absolutely and wholly wrong in its beginning and its conclusion. The man who voluntarily chooses darkness in this life, has so educated his nature that, when it passes into another condition of existence, it abides in darkness in that also, and he who prefers ignorance to knowledge, or does not labour to attain it when he is on earth, will enter another life with the same propensity, and abide there in as savage, brutal, and irrational a state, as he has willed to walk in, in this. (1.)

3. This declaration may savour of dogmatism, but it is absolutely true nevertheless, and I am perfectly convinced that every rational man will come to the very conclusions

to which I invite him if he will only with a sincere desire to discover Truth, pursue the line of investigation mapped out for him in these Essays. The great majority of mankind cannot effectually do this, for they must labour for their bread: but there are at all times men of leisure who can do so, and upon their teachings of the masses I rely in a great measure for the promulgation of truly heavenly knowledge. For purposes of this sublime nature it would seem as if Beneficent Power had given them that leisure, and I can conceive no greater misuse of life than to employ it in selfish idleness, or sensual gratification, while so many millions perish every year in the sloughs of ignorance and midnight darkness.

4. In the present Essay I shall advert to some of those matters, which I could not embrace within the former ones. I may appear in some places to go over ground which I have trodden before; but I shall insert nothing which does not seem to me absolutely requisite as a light to my readers' mind. The labours of a thousand master intellects directed to one point, and that point the liberation of mankind from their present systems of organised and contented ignorance, under the rule of priestcraft, would hardly be enough to make even a little way for the next fifty years: how, then, shall it be when there is only myself alone, at the present moment, to dispel the prevailing mist? I shall, however, do the best I can to sow the seed, and I shall feel no envy or repining if I bequeath to others the glorious harvest which I anticipate will arise from the implanting of True Religion, and its eventual diffusion over the whole earth. The flame which I enkindle in the souls and spirits of men will in the end be spread from one to many until in the end it may

happily comprehend all. *I* shall pass away, but *it* shall remain. There shall be preachers, missionaries, and martyrs of this philosophy, to the end of time. No power can destroy it; no creed can successfully resist it, although before its final triumph it shall meet with persecution equal to that of any of the other grand truths which men resisted but have survived to bless. Yet in the hour of its triumph let it beware of success, and shun the first approaches of corruption. From its priests alone may this proceed, for it is they who have ever destroyed the Creed of Heaven. To the laity rather than to these I commit it; for the laity, when in earnest, are ever the truest guardians of Religion; and if *they* be faithful to their trust, this Creed can never die.

5. But while I bequeath it to the laity to guard, let me exhort them not to change a Divine Creed like this into a mere civil or political partnership, such as the Wesleyans, the Mormons, and Dissenters generally have done; let them beware of blending *business* with that which in its nature is spiritual and Celestial; for, if they do, its ruin will be speedy, and with its downfall will be mixed their own. It is true that for a time it may by such means seem to prosper; wickedness, as we know, more frequently thrives in this base world than goodness; not in vain did the Chinese thinker say—

“Let a man have the heart of a kite, and the talons of an eagle, let him deceive his superiors, and oppress those below him; let him enlist flattery, insinuation, profligacy, and avarice on his side, and he will find them a lasting assistance through life.” But the triumph is only transitory, and these are arts that lead but to darkness and utter perdition.

6. From the most early times a pure system of monotheism or belief in One only and Supreme God and Father, the Fiery Soul of the Universe, prevailed almost universally over our earth. This is not the idea of the ignorant or of the modern race of sceptics, who are sedulously taught that primeval men were savages, and that the moderns only are civilized; but the remains of art almost coeval with the very morning of mankind on earth, that exist in China, in the Central Cities, in India, Egypt, and Etruria, demonstrate the delusion of the many.

7. God taught man from the first. The condition of the gorilla, or of the aborigines of Australia, and other savage lands, is supposed by those who disbelieve in God to have been the natural condition of all mankind over the earth, and that they gradually arose by their own exertions alone from barbarism to civilization; this is true, but not all true. The early dwellers on earth, consisting at first of a few families, were uncultivated, except by those whom God raised to be their teachers: the Twenty Four Ancients or Pre-Adamite Sultans taught and ruled them. In their primeval home they had thus the rudiments of civilization; but as their offshoots travelled or emigrated, these sank into ignorance, just as we see educated Englishmen who have lived in the bush lose all the polish of society, and degenerate into semi-savagery.

8. Next to the Supreme was regarded with the most profound reverence a Second Pure and Great Existence who was called The Holy Spirit of God; because She was, as it were, the actual, breathing, immediate development of that Sublime Essential Fire which constitutes His being. From the union of these Two, Essence and

Emanation, or the Bi-Une AO, all spirit-existence was held to be developed. Nor did this belief require much argument to prove that it was true. All the powers of the Universe which we see daily before us, proceed from the influence of active vital energy upon passive existent being; nor can we form within our minds any other idea as to the origin of things than this. And no truth can be more certain than that there is an analogy in all the operations of Nature; and that the very same Law which holds the whole astral universe in its place, regulates also the suspension of a drop of dew on the cobweb of the spider, or on the delicate petals of a rose.

9. The very constitution of the Spirit and Soul which are conjoined in man, helps to demonstrate this Truth. From the very beginning we find it part of the religious belief of all peoples: (2) there was a Father, there was a Mother; the First presiding over the Law; the Second embosoming the Love that is in the Universe. Man prays sometimes to God; he as often sighs for the sympathy and support of the Holy Spirit of Heaven. There are moments in the lives of the most hardened sinners, when they dare not cast themselves before God; but when the feminine Power moves and melts them into true sorrow, and they dissolve in tears before the Goddess-Image. It is impossible to eradicate this sentiment from mortality; it is innate; it is as powerful in India as it is in Italy or Ireland; it is part of the essence of existence. If it were not true it would not be so. No one can suppose that a spiritual want or impulse of this kind is artificial or artificially produced. It is so pure in quality that it must have been originally infused into the spirit by God himself. It elevates; it softens; it refines; it is

a feature of every creed in every part of the earth; and although this alone would not demonstrate its truth, still it must not go for nothing: for all its tendencies are beautiful, and such assuredly must be of God.

10. In what manner existence among created beings began, was a point on which some of the wisest did not agree. It must for ever remain as Warburton says, *Magnum et pavendum mysterium*. Some supposed that the Holy Spirit emanated being, by the sunlike action of the Supreme—as we see the earth produce beautiful flowers: others held that by some mysterious means, incomprehensible to finite creatures, she became self-pregnant with the germs of all creation: all agreed, however, that she was the most Perfect and Immaculate of Virgins; and the most devout of Romanists is equalled in his chivalric adoration of Mary, by the noble, knightlike, and abiding faith which the pagan world from the remotest time, held in the beautiful Queen of Heaven. (3)

11. From these premises, flowed the belief as to the mode in which all that we now see, as distinguished from that which we see not, has come into being (4): the faith in an existence of unbounded spheres of beauty, inhabited by Spirits of transcendent light and force; those who are designated, Intelligences, Powers, Archangels, as being next in order to the Ineffable Spirit which was the Second from the First; in the golden cycles and ages that existed in those spirit realms, in the discontent and fall of certain of those Spirits from their paradise bliss, and the consequent necessity imposed on the Divine Being, to fabricate material spheres for those creations which were no longer pure enough for zones of light and fire; in the beneficent law by which their rise again into beautifulness

is ordained, if they shall have shewn a wish to do so; in the just and inflexible ordinance, by which they gradually descend into lower and lower phases of existence, according to their increasing grossness of nature, (5) in the divine compassionate affection, whereby the Father ever seeks, through the medium of Revelations, to call his wandering prodigal children to home and to himself; by the agency of the Sacyasinha or Lion of God, and the universality of this law, as proved by the appearance of various Messiahs in countries the most distant from each other, and at the exact periods when their advent was most absolutely needed.

12. All these things, to him who seeks, are as palpable almost as the sun in his noonday splendour, and they constitute the only true basis of all religion over the face of the earth. They have been demonstrated in THE BOOK OF GOD, and to this treatise the reader is referred.

13. But the deeps of ignorance in which mankind voluntarily immerse themselves, are sufficient to fill any one with dismay, when he considers how tremendous are the interests involved in this suicide of the immortal nature that is in human beings. Of the innumerable millions upon earth, how small and insignificant is the number of those who actually *think* upon the life to come, or meditate upon the true nature of their God. Everything now is either blind faith in what has never been investigated: superstition, or an abject credulity in the most degrading fables, or a hidden infidelity which wears the mask of religion. Superstition, says Plutarch, is an evil no less to be avoided than Atheism: and the latter, I do believe, leads to less actual vice than the conventicleism which prevails. Hardly any one *believes*, that is in the

true sense of the word: hardly any one *inquires* or seeks to learn anything of the true Nature of Things; the millions are contented with their present amount of knowledge; deeming not that it is in fact ignorance and folly. He who seeks to teach them or draw their attention from the sensual to the spiritual, from swinishness to intellectualism, is listened to with impatience, or with a dull ear; and he can see that his auditor is but little interested in that which is his all. Things divine, says the Ancient Oracle, cannot be obtained by those whose intellectual eye is directed to body: but those only can arrive at the possession of them who, stripped of their garments, hasten to the summit. I do not deny that great multitudes talk, preach, and write upon this subject: I do not controvert that as a theme it is one on which millions and millions babble until they really believe that they exercise thought, reason, reflection, and examination. But nothing can be more superficial or shallow than their notions upon this and all co-relative matters. How many thousands every Sunday join in prayers on which they have never once exercised the least ray of that practical common sense which distinguishes them in all the matters of ordinary life; which regulates them in the purchase of their Sunday dinner, or their holiday garment: or in the sale of the commodity by which they gain their living: how many thousands unite in hymns, of which they have never once seriously examined the tendency, and which in reality, breathe but idolatry, superstition, and foolishness. If I were to make extracts from the various most approved volumes of hymnology, and to comment upon them, as their language would warrant, the pious reader would be shocked at the odious, contradictory, and

ridiculous qualities which he unconsciously joins in attributing to God, and would in heart condemn himself for having used his speech to so dreadful an end, and for having voluntarily laid aside his reason, when he sang those silly, blasphemous, and horrid rhymes.

14. The priests, who are the authors or advocates of those hymns, and of the atheistic notions which they imperceptibly inculcate, are, it is true, at the bottom of all this terrible indifference to the future which is the characteristic of modern life. Having bound in brazen shackles, the souls and spirits of mortals, they have re-riveted their chains by a series of schemes, and by interminable falsehood they keep their serfs in durance, from which unfortunately for themselves the serfs evince little or no anxiety to escape. They remind me of those madmen who, happy in their delusions, think themselves kings or princes, when crowned with straws or thorns, and laugh derisively at those who would remove them from their fancied thrones. What spectacle on earth can be more saddening than to see a man immersed up to his eyes daily in sensuals, and never once labouring after the Truly Beautiful or Spiritual, but living wholly for the acquisition and enjoyment of present corporeal delights? who has never given one month of his whole existence to investigation either into what he is, what he is to be, or what he ought reasonably to believe of religious faith? but who doggedly maintains all the nonsense that he hears on Sunday, from a man as carnal and as ignorant of all that is really Good as he is himself—what sight, I ask, can be more melancholy throughout unbounded Nature, than to see such a man assured, like all our dying murderers, after a beefsteak breakfast, of an immortal throne in

heaven with Jesus Christ and the Apostles, if he sincerely believes all his sins have been atoned for in the blood of God!! and that a steadfast adherence to this faith is alone necessary for his salvation? That such a believer is absolutely insane, would be clear to any one who exercised judgment; but judgment upon such matters is seldom or ever used, and the priests and their cliques persecute with such undying virulence and hatred, all who differ from themselves, or who would attack their systems, that man, who is naturally rather of an indolent than of an inquiring disposition, sits down satisfied with things as he finds them, and surrenders himself, spirit, soul, and body, to the arch-impostor (6) or the fanatical dupe; both of whom unfortunately exist in great numbers among the priesthood of all religions. As a general rule it may be taken that a large cohort of the sacerdotal order consists of honest fools, who, from early education and indolent habits, and confirmed custom, ignorance, and port, believe all the folly that they teach; but there are always great and accomplished rogues behind, who pull the strings of these wooden puppets, and thus procure for themselves popedoms, archbishoprics, and patriarchates, in which they exercise the power of despots, and laugh complacently at the madness of the many, which thus so happily accomplishes the gain of the few. For who can seriously believe that the profound and subtle scholars whom every church enumerates among its janissaries, can sincerely hold the wild, contradictory, and blasphemous tenets which they put forth from pulpit and from desk? or can any one suppose that the accomplished minds that have won pontificates and thrones, entertain the least doubt that the Canons and Articles which they uphold

are false as the Books themselves on which they are founded?

15. The stedfastness with which they persecute all who differ from them in opinion, and the unreasoning support which their believers give them in such persecution, are among the main sources of their vitality. Yet these persecutors invariably profess the greatest attachment to liberty of thought, and I have no doubt that they persuade themselves that they do but maintain its liberty at the very moment when they are doing all they can for its destruction. The philosophers of Greece, at a most early period, arrived at the knowledge of One only God, the Father and the Fountain of all: it came to them from the East, the source of all light. Yet when Anaxagoras openly taught it, he was in consequence charged with atheism, and narrowly escaped death: even at the present moment there are writers who ignorantly follow in the wake of his reverend accusers, and do not hesitate to call him atheist. We know also that Pythagoras, one of the purest and greatest of men, was relentlessly slaughtered when he preached reform and exposed the falsehood of the Pagan priests: while Socrates, like Jesus, was formally condemned and murdered because he did not uphold the licentious rabblement of deities in whom the pontiffs taught their believing dupes to put their spiritual faith. The Jewish parsons massacred the Ninth Messiah, Jesus, who labored to upraise the multitude from practical atheism; and by a woman of the same nation, Ahmed, the Tenth Messenger of God, was poisoned, at the instigation doubtless of some pious Rabbis who had persuaded her that in so doing she was performing a service that would associate

her name in glory with Judith, the sanctified assassin of Holofernes. Wherever, indeed, a man is found whose great aim is to uplift the souls and spirits of his fellows from the atheism and mire of superstition, there the priests and their detestable satellites are gathered like hyenas ready to destroy and to devour him. The more beautiful the truth which he preaches the more ravenously do they foam with rage; for Beauty is the everlasting antagonist of the Deformed, and the Deformed is the Demon whom they adore; and they who are in fact themselves but satans and devil-worshippers, by loud outcries persuade the multitude that the man who would fain by his teachings clothe their minds in sunbeams, is in reality an emissary of darkness, whom they should exterminate with all speed. Where is there in prophet or apostle a more sublime glimpse of the nature of the soul, of its aspirings after the Eternal, and of its future imparadisation than that which is contained in the following extract:—

16. A wise spirit, says my author, does not fear death: nay, sometimes it seeks and goes forth to meet it of its own accord.* For there awaits all actual beings for duration, an Everlastingness; for place, Immensity; for action, Omniformity. We pursue therefore a species of contemplation not light or futile, but the weightiest and most worthy of an accomplished man while we examine and seek for the splendour, the interfusion, and communication of the Divinity and of Nature, not in meats or drink, or any yet ignobler matter with the race of the thunder-stricken,† but in the august palace of the Omnipotent, in

* As in cases of voluntary martyrdom.

† That is minds, or pig-like natures, stunned and stupified by superstitious fears. The writer here alludes, doubtless, to

illimitable æthereal space, in the infinite power that creates all things, and is the abiding Being of all things. There we may contemplate the host of stars, of worlds, and their guardian deities (*i.e.* presiding Powers), numbers without number, each in its appointed sphere, singing together, and dancing in adoration of the One Most High. Thus from the perpetual, immense, and innumerable goings on of the visible world, that sempiternal and absolutely Infinite Majesty is intellectually beheld, and is glorified according to his glory by the attendance and choral symphonies of innumerable gods who utter forth the grandeur of their Ineffable Creator in the expressive language of vision. To HIM illimitable a limited temple will not correspond—to the acknowledgement and due worship of the plenitude of His Majesty there would be no proportion in any numerable army of ministrant spirits. Let us, then, cast our eyes upon the Omniform Image of the attributes of the All-creating Supreme, nor admit any representation of his Excellency but the living Universe which He has created. Thence was man entitled by Trismegistus *the great miracle*, inasmuch as he had been made capable of entering into union with God as if he were himself a divine nature; he tries to become all things, even as in God all things are; and in limitless progression of limited states of being, urges onward to the ultimate aim, even as God is simultaneously Infinite and everywhere All. Yet the man who wrote this, which seems as if it were the language of inspiration, and who

transubstantiation, communion of bread and wine, blood atonement, scapegoats, and such follies, or rather crimes; for what crime can be so great as to debase the splendid image of God in the minds of mortals?

sought to make his fellows believe it as a portion of their daily creed and thought (I mean Giordano Bruno) was condemned by the priests as an Atheist, and was publicly burned in Rome in the year 1600, by men who pretended to infallibility, and by a Pontiff who styled himself the Vicar of the Supreme. And many thousand Petro-Paulite men, I have no doubt, rejoiced in such a burnt offering to the Lord!

17. Nor has the same persecuting spirit yet departed. In England, indeed, it can but now and then proceed, as in the cases of Priestley and Shelley, to those deadly extremes to which its impulses would lead it; but it makes amends for its lack of massacre by the moral murder to which it consigns all who oppose the system of priestcraft. It excludes them living from rank or honour; it vilifies and defames every action of their lives; it educates the rising generation in the most ardent hatred of those whose lives have been in fact a blessing to the world; it shuts them out when dead from the pantheon of the famous deceased; it would, if it could, deny them even Christian burial, and it gloats over their memories with a savage howl of cannibal vengeance in language of the most odious defamation (7).

18. Volumes would hardly suffice to show what sublime ideas of God once prevailed over the earth, until they were exterminated by superstition and the priests. Consonant indeed to right reason and to all true ideas of the Divine were the religious notions of the primitive men. In what august colours they represented the Heavenly Father! In what pure and shining lights they placed his benevolence, his love, his tenderness to all! How they demonstrated his government to be not

partial, local, or provincial, like that of Jews and Paulites (8), but wide and all-embracing, like Infinity itself! When contrasted with the base, narrow, and foul views of God which are now commonly preached, how brilliantly they gleam. *He* indeed has been dragged from his Empyrean Throne in Heaven, and degraded to the miserable level of a rabbinical Lar or household gnome, who sacrificed all things for the preservation of a robber and an apostate tribe. Let us hope for an age when He shall be restored to the belief of men, in all His pristine light and majesty, when Knowledge with one hand shall tear down the pillars of the fane of hell, and with the other rear aloft the adamantine walls of the true Church of the One God, where all may wend to worship Him in wisdom and benevolence, without one stain of the error that is almost general.

19. In the present aspect in which the Petro-Paulite God is presented to the popular eye, it is difficult either to respect, revere, or love him. His caprice is shocking: his injustice is inexcusable. Because the fabled Adam disobeyed a command, which seems in its trifling nature to be that rather of an oriental satrap than an omnipotent Judge, and tasted an apple at the solicitation of his wife, God curses him, and all posterity; dooms them to pain, to misery, and to death, and as many hold to everlasting damnation in fire; and when his fit of anger has departed promises that He will appease His own wrath, by the murder of an innocent being, who is in truth Himself in another form; so that the act of injustice which He first perpetrated in consigning unborn millions to a punishment which they did not deserve, is to be wiped away by another act of still more odious wrong, or folly, namely,

his own suicide in the crucifixion of his well-beloved Son, whose voluntary, or, to judge from the gospels, involuntary (9) death in some inexplicable manner is to appease his fury, to open heaven, and give admittance there to those, who, but for that death, must have been perpetually excluded. All nature, we are told, labours under the operation of a curse launched in a moment of passion by Him, who, truly regarded, is exempt from all infirmity; and who, if He had indeed so acted, would appear to be rather an Evil Demon, than a Beneficent Parent, and an All-wise Guardian.

20. It is impossible to disguise from ourselves the horrid nature of this creed; but it is the foundation on which all modern Petro-Paulism is based. We cannot, if we would, shut our eyes to it—there it stands in naked deformity, in undisguised and frightful wickedness. The priests endeavour to conceal its dreadful features by dinning in our ears, “faith,” “belief,” “mystery,” and a host of kindred words which, like skilful jugglers, they commonly use to hide their art: by threats also of “everlasting damnation” if we admit a doubt: but scarcely a day passes in which it is not more and more demonstrated that reason will no longer endure a God or rather a Demon, of this nature; and it is become impossible to believe that Heaven would not reject him if he were there. That he could have been so long worshipped, furnishes a curious instance how blindly men believe when they are under the influence of superstition; and how utterly they abandon the use of their understanding at the command of priests. Had they not wilfully resisted the very plainest truths, the god of the Jews would long since have been swept into the contempt

and oblivion into which pagan or mythologic Jupiter himself has fallen; and with infinitely greater reason too, for Zeus was never so cruel as Jehovah (10).

21. To arrest mortals in their headlong course, is the great object of this Book, and of God's Revelations of Divine Truth: to bring them back to a true appreciation of those wonderful provisions of the Supreme Being, which have been utterly hidden, perverted, or denied by the priests and preachers of error from the earliest time, is the grand motive with which I write. I seek to reconstruct the true Temple of God, and to crown it with an image worthy of its Sublime original Architect. I labour to destroy the unholy altars with which the members of the sacerdotal order have crowded up all the avenues to Truth, and waylaid those who sought her Throne (11). The task is great, but yet is not impossible. To succeed, it is necessary to walk with bold footstep. Falsehood must be attacked with vigour; prejudices must not be spared; creeds and superstitions and the volumes on which they are founded must be valiantly faced; calumny must be looked for, and persecution must be defied; but as the work on which I am engaged is the work of God, these considerations are entitled to no weight, nor can they operate in the least degree to check my course. A day will come when all these things which now may seem novel or paradoxical will be acknowledged by enlightened man as the actual and positive soul and body of philosophy itself; and when the Religion which they support will be the creed of all the good and true on earth.

NOTES TO BOOK I.

Note 1 (page 2).—I am informed that certain persons into whose hands some of my former writings have fallen have complained that they unsettled their minds, and therefore they discontinued their perusal. Be it known that it is to unsettle minds I write. It is better that their ignorance should be dispelled here, even to the loss of their own comfort under a delusion, than that they should live on in slavery of thought, and fall headlong into Darkness when they die. For it is not possible that the voluntarily ignorant can ever enter within the Regions of Light. They suppose that when they stand before the Throne of the Judge, he will try them, hear them, be moved by their tears, and give them pardon. Let them know that no impure thing can ever enter into the Holy Presence, even to be judged; that they can no more penetrate into the Regions of Heaven when they are dead, than they can now, when they are alive, penetrate into the Sun: and that those who on this earth wilfully or lazily shut out the true Image of God from the eyes of their understanding, thereby raise an impassable bar between Him and themselves, which they never can surmount while they are so blinded. Wandering in darkness, through the Abyss of Chaos, they are blown as it were by a thousand conflicting storms; victims of terror, hate and passion; irrational and unhappy while their delusions last; and only freed from their disastrous state when by a bold effort they become self-emancipated from the chains that bound them, and dare to think and reason for themselves. As he in the fable, says Plotinus, who, by catching at his 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 the understanding, through which, becoming blind both here and in Hades, he converses with nothing but shadows. *Ennead*, i., lib. 6.

Note 2 (page 6).—There are in every climate, says Bryant, some shattered fragments of original history, some traces of a primitive and universal language, and these may be observed in the names

of Deities, terms of worship, titles of honour, which prevail among nations widely separated, and who for ages had no connection. He might have added that this language prevailed in the days when there was one and the same universal religion; and that each operated on each, as cause and effect. BOOK OF GOD, Part I., pp. 124—137. The distinguishing marks of one faith are found in places the most remote from one another, from the German forest to the Chinese temple. The Vandals had a god called Triglaf; one of these was found at Herlungerberg, near Brandenburg: he was represented with three heads. Trium Deat, or Lord in Three, was worshipped in a most magnificent temple at Upsal, in Sweden. The Chinese Fohists have an idol which they call Sanpao—it consists of Three, and the Japanese counterpart of this has *Three faces*, and they call him the father of the sun, moon, and stars. This idol symbolizes God with his Messianic and Cabiric Messenger on his right and left. BOOK OF GOD, Part III., 404. When designated as Father of the Sun, Moon, and Stars, it alludes to God, the Centre, from whom proceeds the Holy Spirit, *Light* (Gen. i. 3), typified by the Sun and Moon, and the Stars, who are his Seraphic Splendours. This is equivalent to what Orpheus calls Pan, Κοσμοκράτωρ, Ruler of the Kosmos. *Pan* linguâ Ægypti est Osiris. (Diod Sic.) *Phan* or *Phaneus* was one of the names of Apollo (Macrob.) *Phaneus* Deus Sol. (Alex ab Alex.) *Sam*, *Balim*, *Talaca*, *Crishna*, *Arun*, are common names of the Sun with the Irish Druids. The Sanscrit *Vahni*, fire, is probably the root of Fen, or the Phœnician 𐤕, *pn*, phen, a cycle. From this word the Druids made up their Phenniche or Phœnix, and their sacred name Vau-Han. BOOK OF GOD, Index, and Vau-Nus. Phœnis Ægyptiis astrologiæ symbolum, was clear to Bochart. (Ouseley's Orient. Collect., Vol. III.) Indeed I cannot doubt, says Higgins, that there has been one grand empire, or one universal, one Pandæan, or one Catholic religion, with one language which has extended over the whole of the old world, uniting and governing at the same time Columbo in the island of Serendive and Columbo in the West of Scotland. This must have been Buddhist, whether it ever really existed as one empire or was divided into different states. *Anacalypsis*, i. 44. Note that Vau-Han means Lord of the Six or Naros, Vau being the numerical character for 6, and the name itself being deeply sacred and mystical. Han also means the Sun. Colonel Symes gives the following account of a conversation which passed between a Kayn and himself. We asked the man where he expected to go when he died? He replied that he should again become a child. Who

will make you a child? The *Mounzing*. Who are the Mounzing? The Father and Mother of the world. *Embassy to Ava*, iii. 246. And Maurice speaks of the old Indian legend of the triple god, (1) Sree-Mun-Narrin, (2) the beautiful woman, Maha Lachsmi, and (3) a Serpent, that is, God, the Holy Spirit, and Life. Those, he says, are by the Hindus supposed to be wholly indivisible. The one is three, and the three are one. *Ind. Antiq.*, iv. 750. So Higgins, in *Anacalypsis* ii. 14, writes as follows: The history of Tulus as given by Suidas is very remarkable. He says, Thulis reigned over all Egypt, and his empire *extended even to the ocean* (that is, it was a Pandean empire). He gave his name to one of its isles (Ultima Thule). Puffed up with success, he went to consult the oracle of Serapis, and after having offered his sacrifice, he addressed to him these words: *Tell me, O Master of Fire, the true, the happy in the highest, who rulest the course of the stars; tell me if ever there was before, one greater than I, or will ever be one greater after me?* The Oracle answered him in these words: *First God, afterward the Word, and with them the Holy Spirit: all three are of the same nature, and make but one whole; of which the power is eternal. Go away quickly, Mortal, thou who hast but an uncertain life!* Going out from the temple he was put to death by his own countrymen. The symbolists imaged the Perfect All

by the triple triangle conjoined within itself thus:



It was also called Ugeia.

Note 3 (page 7).—The religion of the Hebrews at first, after they had passed into Palistan, was the adoration of the Stars and other Spirits—Bal and all the host of heaven; later their philosophy became the worship of the Male and Female Principles taught by the Magi in all the schools of the Semitic sages from Babylon to Egypt, from Greece to the extreme coasts of Arabia. They associated the Great Male Being, the Source of Light, Water, Heat, Animation, Fire, with a Goddess. The Sidonian Bol or Baal-Adon was united with the Queen of Heaven, to whom offerings were made by the Hebrews. Their name, according to the usage of those times, was that of the Shining God Abar, the shining Bar of the Assyrian bas-reliefs. *Yea*, says Esdras (2, xvi. 62), *and the Spirit of Almighty God which made all things*. They also called him Baga, Bacchus, Eacus, Iachos, Iachoh, Iahoh, Acush, or Zeus Acasios (Hycsos), and we have seen that in Job xxvii. 10, God and the Holy Spirit are called Saddai, or the

Almighty Ones. Chalcidius, explaining the ancient Trinity, thus writes: This thing is to be conceived after this manner: that the First Original of things is the Supreme and Ineffable God; after his providence a Second God, the establisher of the law of life, both everlasting and temporary; and the Third, which is also a substance, is a certain keeper of this Law. *Cudworth Int. Syst.* ii. 467. This is exactly the theory propounded by me. And I strongly advise all lovers of truth to study Cudworth well; his work will disperse a multitude of errors from the mind, which all our Christian priests seem to have combined together to imprint upon it. There is also a passage in Isaiah xlvi. 15, 16, which doubtless contained in its original form a clear expression of the Triune (God, the Spirit, and the Divine Messenger), but which the rabbis have now utterly corrupted. I, even I, have spoken: yea I have called him: I have brought him, and he shall make his way prosperous. Come ye near unto me, hear ye this: I have not spoken in secret from the beginning [nor in a dark place of the earth, *Septuagint and Arabic and Coptic MSS.*] from the time that it was, there am I: and now the Lord God and his Spirit hath sent me. Clarke's note upon it is as follows. And now the Lord Jehovah hath sent me, and his Spirit. Who is it that saith in Isaiah, And now the Lord hath sent me and his Spirit? in which, the expression is ambiguous: is it the Father and the Holy Spirit who have sent Jesus, or the Father who hath sent both the Anointed and the Holy Spirit? *Origen Cont. Cels.*, lib. i. I have kept to the order of the words in the original, on purpose that the ambiguity which Origen remarks in the version of the Septuagint, and which is the same in the Hebrew, might remain, and the sense which he gives to it be offered to the reader's judgment. If this passage be read with the context, it will be apparent that there has been a cutting and hashing here, to which that of Puff's unfortunate tragedy (in the Critic) can alone be likened; but even out of the fragments a glimpse of the reality may be caught. The Phigalians worshipped Ceres (the Holy Spirit) with a Dove in one hand and a Dolphin in the other. Each was the symbol of a Messenger. The Dolphin came from Delphi, which meant the Womb. Faber, *Pag. Idol.* iii. 90. The Welsh Druids called her Ceridwen-Wrach, which Davies translates Ceridwen the Fury: but Wrach is the same as Ruach Aleim, or the Spirit of Aleim, and it really means Ceridwen, the Holy Spirit. Hence they call her Rhëen rym awyr, Sovereign of the power of Air. The translation of Davies is *proved* to be absurd by the name which he subsequently admits that she was

known by, namely, Lledv Ogyrven, the Gentle Goddess, a name peculiarly appropriate to the Holy Spirit. *Mythology*, 316. In the composition of Irish words, Bhan, pronounced Vaun, implies a Woman, as Wen does in the Welsh. Hence Chr-Id-Wen, the Holy Woman of Id or God. Note in connection with this that temples to Zeus Phuxios (the Fugitive) are said to have been raised by Deu-Cali-On and his priests: this is a proof that he himself had fled: it shows also that he had the true APOCALYPSE, and knew of the flight of the Woman and the Man Child. She was hardly ever separated from God, as they believed. Hence their Image or symbol of the Bi-Une, which must now be familiar to all who have read the previous Parts of the BOOK OF GOD. D'Hancarville gives a curious medal of the Bi-Une God, under the symbol of the Bull, with the heroic human face which ancient sculptors gave to the Supreme: he bears on his back a Dove. Vol. 2, Plate xx., No. 3. The same plate contains a similar figure of God as the Bull with a man's face: a beautiful winged Virgin flying aloft is crowning him with a wreath, while underneath appears the Greek letters ΙΣ, signifying the Issa of the Apocalypse, also I or the Pillar for God, and Σ for Sophia or Wisdom, and Sao, the Greek Female name of the Saviour. The same symbolism appears in the temple of the Syrian goddess Astartè, who was precisely the same as the Cybele or Universal Mother of the Phrygians, whose attributes have been already explained, and may be found more regularly detailed in a speech of Mopsus in the Argonautics of Apollonius Rhodius. "She was," as Appian observes, "by some called Juno, by others Venus, and by others held to be Nature or the Cause which produced the beginnings and seeds of things of Humidity;" so that she comprehended in one personification both these Goddesses, who were accordingly sometimes blended in one symbolical figure by the very ancient Greek artists. Her statue at Hierapolis was variously composed so as to signify many attributes like those of the Ephesian Diana, Berecynthian Mother, and others of the kind. It was placed in the interior part of the temple, accessible only to priests of the higher order, and near it was the statue of the corresponding Male personification called by the Greek writers Jupiter, which was borne by bulls as that of the Goddess was by *lions*—lions of the tribe of Jid. Between them was a third figure with a Golden Dove on its head, which the Syrians did not choose to explain or call by any name, but which some supposed to be Bacchus, others Deucalion, and others Semiramis. It must therefore, says a commentator upon this passage, have been an androgynous figure,

and most probably signified the first-begotten Love or plastic Emanation which proceeded from both and was consubstantial with both, whence he was called by the Persians, who seem to have adopted him from the Syrians, Mithras, signifying the Mediator. The doubt expressed concerning the sex proves that the body of the figure was covered, as well as the features, effeminate; and it is peculiarly remarkable that such a figure as this, with a Golden Dove on its head, should have been taken for Deucalion, of whom corresponding ideas must of course have been entertained; whence we are led to suspect that the fabulous histories of this personage are not derived from any vague traditions of the universal deluge, but from some symbolical composition of the Plastic Spirit upon the waters, which was signified so many various ways in the emblematical language of ancient art. This figure, which our commentator, whose name I have forgotten, is so puzzled by, was a symbol of the Messenger, on whose head the Dove descended (*John* i. 32, 33, 34). If it was ever called Deucalion, it was simply Deu (a god), Cali (the Holy Spirit), Aun (the sun), that is, the Sun-God of the Holy Spirit, which would convey two meanings to the Initiated: first, that it was an emblem of the Bi-Une, or Male-Female, the Sun-God and the Holy Spirit; secondly, the Solar Emanation or Messenger whom she sends forth. Deu-Kali-On, as I have already shown, was the leader of the Ao-Yudians out of India: he pretended to be a Messiah: hence the Dove or Holy Spirit is represented descending on his head. But Ash-tr-di, or the Fire-Crown of God, is the same as Olympian Juno, the Queen of Heaven, who is called in Hebrew בעלת השמים, *Baaeth samaim*, and מלכת השמים, *Melechath hasmaim*: both signifying her sovereignty in the celestial spheres. Tr, תר, is a turtle dove. This is the Dove which the first Christians were ordered to join with the Serpent [of Eternity]. In old paintings and medals the Serpent is frequently seen twining itself round the Tree of Life, from which it draws its nourishing food, and to which also it imparts some of its own ever-living and everlasting mysterious essence. This symbolism is alluded to in Stephanus. *Et vocavit Adam nomen uxoris suae, Heva: eo quod Mater esset cunctorum, viventium. Heva, Viva, vel Vivens. Hevæi viventes: aut Syriace, Colubri.* STEPH. on Gen. iii. 20: And Adam called the name of his wife Heva; for this, that she was the Mother of all who live. Heva is the Alive, or the Living; Hevæans, the Existent; in the Syriac it means Serpents. To the same religious feeling may be traced the use of serpent-bracelets. Clarke saw one which had been taken out

of a tomb in Cimmerian Bosphorus. He calls it "one of the most ancient specimens of art perhaps existing in the world." It was made of the purest massive gold, and weighed three-fourths of a pound. It represented the body of a Serpent, curved into an elliptical form, with two heads (the Bi-Une): these meeting at opposite points formed an opening for the wrist or ankle. The serpent heads were studded with rubies, so as to imitate eyes, and to ornament the back part of each head by two distinct rows of gems. The rest of the bracelet was adorned with rude graven work. *Travels* ii. 72. The Tri-Une are ever symbolized by the Serpent (God), the Tree (the Holy Spirit), the Dove (the Messenger). The Holy Spirit is called by Martianus Capella:

Ignoti vis summa Patris, atque prima propago,
Fomes sensificus, mentis fons, lucis origo.

The most perfect Energy and first emanation of the Unknown Father,

The fuel that causes sensation, the formation of thought, the source of light.

The Thespeans, says Pausanias, venerated from the first, Love, beyond all the gods; and they have a most ancient statue of this Divinity, which is nothing more than a rude stone. I do not however, know who it was that instituted this high veneration of Love among the Thespeans. Pignorius has given the print of a medal in which Eternity seated on a throne, and with a royal sceptre, holds in her right hand a Peacock with a nimbus round the head: this is the Holy Spirit and the Messiah. *Mensa Isiaca*, 47. See Part III., General Index, Peacock.

Note 4 (page 7)—Faber (*Pag. Idol.* i. 26) alludes to this, as a very remarkable opinion, which was occasionally entertained respecting the character of the Great Mother. She was by some theologians esteemed a Virgin, and was thought by her own energy alone to have given birth to the principal hero-deity. I do not know why the reverend author is annoyed that a Virgin should do this; or should blame the pagans for thinking so. To my mind it is a much more pure mythos than that of the adulterine birth of Jesus; which is probably untrue. He adds, after this, that the speculation was reduced to practice, so far as it was capable of being thus reduced, by one remarkable class of ancient priestesses. In imitation of the *supposed virginity* of the Great Mother, colleges of maids under a regular monastic discipline were established; and, whether in the old Continent, or in that of America, a breach of their vows of chastity was visited by the most severe and horrible punishment. Upon generation from the

earth I cite the learned orientalist Dr. Pococke:—This opinion, he says, of animals rising out of the earth at first was not peculiar to Epicurus, on whose account it hath lain under some odium; the Stoics were of the same mind, and the Pythagoreans and the Egyptians, and I think all that supposed the Earth to rise from a Chaos. Neither do I know any harm in that opinion, if duly limited and stated, for what inconvenience is it, or what diminution of Providence, that there should be the principles of life, as well as the principles of vegetation in the new earth? As to the spontaneous origin of living creatures, Moses plainly implies that there was a particular action, or ministry of Providence, in the formation of the body of man; but, as to other animals, he seems to suppose that the earth brought them forth as it did herbs and plants (*Gen. i. 24*, as compared with verse 11.) * * The ancients, both the Stoics and Aristotle, have supposed that there was something of an ethereal element in the malegeniture from whence the virtue of it chiefly proceeded; and, if so, why may we not suppose at that time some general impression or irradiation of that purer element to fructify the new made earth. Moses saith there was an incubation of the Spirit of God upon the mass, and without all doubt that was either to form or fructify it by the mediation of this Active Principle. But the ancients speak more plainly with express mention of this Ether, and of the impregnation of the earth by it as betwixt male and female—a notion which St. Augustine saith, Virgil, did not take from the fictions of the poets, but from the books of the philosophers. The similarity, says Higgins, or rather the coincidence of the Cabalistic, Alexandrian, and Oriental philosophy, will be sufficiently evinced by briefly stating the common tenets in which these different systems agreed; they are as follows:—All things are derived by Emanation from One Principle, and this Principle is God. From Him a substantial Power immediately proceeds, which is the Image of God and the Source of all subsequent emanations. This Second Principle sends forth by the energy of emanation other natures which are more or less perfect, according to their different degrees of distance in the scale of emanation from the First Source of existence, and which constitute different worlds or orders of being, all united to the Eternal Power from which they proceed. *Matter is nothing more than the most remote effect of the emanative energy of the Deity.* The material world receives its form from the immediate agency of Powers, far beneath the First Source of Being. *Evil is the necessary effect of the imperfection of matter.* Human souls are distinct emanations from Deity, and after they

are liberated from their material vehicles, they will return through various stages of purification to the fountain whence they first proceeded. *Anacalypsis*, i. 72. Beausobre further says that Chalcidius, Methodius, Origen, and Clemens Alexandrinus, a most formidable phalanx of authorities give it this sense. The latter quoted a sentence from a work of St. Peter's now lost. Beausobre gives us the expression of Clemens, "*This is what St. Peter says who has very well understood this word. God has made the heaven and the earth by the Principle.* (Dieu fait le ciel et la Terre dans la Principe). This Principle is the Holy Spirit, who is called Wisdom by all the prophets. Here is evidently the doctrine of the Magi, or of Emanations. This recondite mythos is dimly alluded to by Proclus on Timæus. The Artificer of the Universe, he says, 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. Night, too, calls upon the Father Zeus to undertake the fabrication of the Universe, and Jupiter is said by the theologist Orpheus to have thus addressed Night:—

O Nurse supreme of all the powers divine
 Immortal Night; how with unconquered mind
 Must I the source of the immortals fix?
 And how will all things but as one subsist
 Yet each its nature separate preserve?

To which interrogation the Goddess thus replies:—

All things receive enclosed on every side
 In Æther's wide ineffable embrace:
 Then in the midst of Æther place the Heaven
 In which let Earth of infinite extent,
 The Sea and Stars the crown of Heaven be fixed.

And Jupiter is instructed by Night in all the subsequent mundane fabrications; but after she has laid down rules respecting all other productions, she adds:—

But when your power around the whole has spread
 A strong coercive bond, a golden chain
 Suspend from Æther.

Thus far Proclus. But the first subsistence of the Goddess Night, is at the summit of that divine order which is called by the Chaldean theologians, *Intelligible and at the same time Intellectual*. She is besides the Mother of the gods who are nourished with intelligible food from the contemplation of her Divinity, and on this account she is called the Nurse of the Gods.

Note 5 (page 8).—I have already alluded to this in BOOK OF GOD, Part II, 27, 28. The mythos shadows forth, that sensual enjoyment was one cause why Spirits lapsed from the Paradise of Heaven. So it was from having eaten some grains of a pomegranate that Proserpine was prohibited from ascending into the upper air out of the realm of Hades; that is, the participation of sensuality, binds the spirit to obscurest darkness.

Note 6 (page 11).—Richard Laurence, Archbishop of Cashel, defending the sacred forgeries of the Petro-Paulites and Jews, says: Of the conduct to which I am alluding, *I know no better defence* than that which occurs in A Dissertation upon the Second Book of Esdras, by Dr. Francis Lee, who makes the following reflections upon the subject: You know nothing was anciently more common, or *held more innocent*, than such personations of authors. And if this in succeeding ages came to be the occasion of some mistakes, especially among the vulgar and less critical readers, it is not much to be wondered at; but it is not then to be imputed as a crime to them, who had no thoughts of deceiving any by it, or (which is all one) of whom it doth not appear that they had. *Ascensio Isaiaë Vatis*, p. 177. This is very good in an Archbishop. The covenant which the “saints” and the “churches” make with their benighted and ignorant followers, resembles exactly that which Nahash the Ammonite made with the men of Jabesh, “On this condition will I make a Covenant with you that I may thrust out all your right eyes.” 1 SAM. xi.

Note 7 (page 15).—Horne, in his *Introduction to the Scriptures*, thus exemplifies my words. Lord Herbert, Hobbes, Lord Shaftesbury, Woolston, Tindal, Chubb, and Lord Bolingbroke, says this wretched writer, were all guilty of the vile hypocrisy of lying. The morals of Rochester and Wharton need no comment. Woolston was a gross blasphemer. Blount solicited his sister-in-law to marry him, and being refused shot himself. Tindal was originally a protestant, then turned papist, then protestant again, merely to suit the times, and was at the same time infamous for vice in general and the total want of principle. He is said to have died with this prayer in his mouth: “If there is a God I desire that He may have mercy on me.” Morgan had no regard to truth, as is evident from the numerous falsifications of Scripture as well as from the vile hypocrisy of professing himself a Christian in those very writings in which he labours to destroy Christianity. Voltaire was a shameless adulterer; his total want of all principle, moral or religious, his impudent audacity, his filthy sensuality, his persecuting envy, his base adulation, his unwearied treachery,

his tyranny, his cruelty, his profligacy, and his hypocrisy, will render him for ever the scorn of mankind. Rousseau, a thief, a liar, and a debauched profligate, who alternately professed and abjured the Roman Catholic and Protestant religions without believing either, and who died in the very act of uttering a notorious falsehood to his Creator, as well as Paine and other advocates of infidelity, are too notorious to render it necessary to pollute these pages with the detail of them. 10th ed., pp. 41-2. And as they have begun, so will these hirelings of the False Church continue to the end, the malignant foes to all who teach.

Note 8 (page 16).—Jesus, when he first began to preach, did not address himself beyond the circle of the mere Jews. *Give not that which is holy unto the dogs* (so the Hebrews politely called all other people) *neither cast ye your pearls before swine lest they trample them under their feet, and turn again and rend you.* Matt. vii. 6. And it was the obstinate bigotry of the Jews, and their most determined resolution not even to listen to the preachings of Jesus, that first drew the earliest followers of the Ninth Messenger to an enlarged and liberal comprehension of his true mission to all mankind. Hence we find him saying: *And other sheep, there are, which are not of this fold. Those also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.* John x. 16. It is obvious that this can never be, until the truths propounded here are universally adopted. Paul also was forced to profess this doctrine—*For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*

Note 9 (page 17).—The manner in which Jesus was apprehended, says one of the writers on the New Testament, shows that he was not much known at that time, and it shows also that the meetings he then held with his followers were in secret, and that he had given over, or suspended preaching publicly. Judas could not otherwise betray him than by giving information where he was, and pointing him out to the officers that went to arrest him, and the reason for employing and paying Judas to do this,

could arise only from the causes already mentioned, that of his not being much known, and living concealed.

Note 10 (page 18).—The recent war which has desolated France, and paralysed Germany, is perhaps the best comment on the overwhelming amount of crime that, in the nineteenth century, exists among civilized peoples, and in creeds that profess belief in Christianity. Never since the world began was there a more gigantic deed of guilt committed than, first, the declaration of war by the fallen Emperor, and second, its murderous continuance by the King even unto the bitter end, and after all had been gained. Butchery, rape, robbery, extermination by fire, hangings in cold blood—these awful scenes marked the path of Prussia; while the sacred name of God was ever invoked by her sovereign, as if HE blessed the work of devils. France has perished by her own crimes: she gave herself up to her priests, who fostered her in ignorance and allowed her to wipe off her iniquities by masses and confessions, and holy relics, and all the trumpery of Satan. As fast as they were so wiped off they were renewed, and France, like Spain, was a hot-bed of iniquity. She sought the ruin of Prussia with cold-blooded cruelty, and accomplished her own instead. This was just; it was the Descent of Nemesis. But nothing can justify the bloody spirit of robbery and slaughter with which Prussia swept over France; nor has Paganism anything more terribly branded on her brow. The deductions to be drawn from these facts are—1, that as on this earth guilt sometimes becomes its own self-punisher, so also it does in other spheres; 2, that retribution *always* attends it, and that there is no forgiveness and no escape; and 3, that men are no better now under the Christian, or rather Petro-Paulite teaching, than they were in the worst days of savage barbarism, but are at least as bad, if not worse. What Judaism was in the days of Paul we learn from that writer; it resembled the pseudo-Christianity of the present age. *Behold, he says, thou, art called a Jew, and retest in the law, and makest thy boast of God. And knowest his will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness. An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking*

the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. ROMANS ii. See Part I, 358. This cannot be better supplemented than by the following which I cut out of a newspaper:—Dr. Lankester began the proceedings in the section for the Repression of Crime by reading a paper on “Infanticide.” He gave statistics, which showed that in London *it prevailed to an enormous extent.* A great majority of the mothers who gave birth to illegitimate children were domestic servants. Nine out of every ten of the children that were killed were destroyed within two hundred yards of the house in which they were born. It was also a startling fact that of the unfortunate mothers who murdered their infants one in six died. Mr. C. H. Bracebridge considered that it was *the most modest girls who destroyed their children.* Sir E. Wilmot having offered a few observations, Dr. Mary Walker, of New York, spoke on the subject. She attributed much of the fault as due to the great desire to hide the fact. This arose in a great measure from the want of sympathy on the part of their own sex. One great thing would be accomplished when the man was regarded with as much scorn as the woman was now. There was not so much infanticide in the United States as there was in this kingdom—at least, she judged so from the accounts she had read. She accounted for this by the fact that in America they were more temperate. Her observation of immoral men and women was that the large majority of them were habitual drinkers. In America children were not looked upon as responsible for the acts of their parents, and the speaker quoted instances to prove that illegitimacy was no bar to social position or improvement of that position. Neither were children unduly respected because their parents happened to be very well to do. The Rev. Mr. Solly followed, urging the suggestion which had been made by the Secretary of the Association for Enforcing the Laws for the Protection of Women, that every act of seduction should *de facto* be regarded as an act of marriage. Mr. Thomas Chambers, common serjeant, strongly opposed the suggestion of Mr. Solly. It would be a premium to domestic servants to entrap the sons of their masters.

Note 11 (page 18).—In the Book of God, Part III, it is shewn that this earth is one of the Hells, and consequently that the sufferings which are endured upon it are not to be charged against God, but are the natural result of man’s own wickedness and bad government, it being a law that all *Sin punishes itself.* This truth at once gets rid of an objection to the benignity of God which has been raised from olden time, because He permits

misery to exist. But if earth is made a place of misery by its own inhabitants, how could God make it otherwise unless he deprived them of their free will, and made them into slaves, puppets, or automatons? Part I, 39, 89. Besides, there *must* necessarily be places where Evil punishes itself by its own hands, and thus produces its own reformation. Will any one deny that this Earth might be made a scene of comparative happiness, peace, and plenty, if men only willed it, and laboured to make it so by subduing their evil propensities and passions? But men, as men, never try to do this, but give themselves up to a mad desire after gold, women, and power. Labours are good, says Pythagoras, but pleasures are in every respect bad. For, as we came into the present life for the purpose of punishment, it is necessary that we should be punished. Iamblichus' Life of P., cap. 18. These observations will, I hope, meet and answer certain passages in a new periodical called *Freelight*, in which God is represented as a Devil. One of the writers speaks thus:— I confess I see nothing to shake my opinion, either in the arguments of the more rational, though optimist of my antagonists, or of a "Believer." I feel that I would have much rather *not* have come into life. God or no God, that is a feeling very common to men. When we are wretched, we desire an end of misery; when we are wretched only in *prospective*, still the coming shadow darkens life. I have no love to God—supposing a God exists. Why should I have such? I think a God exists, who is quite indifferent whether we suffer or not—*perfectly indifferent to evil*. I have often envied the Atheist. He looks forward to annihilation no doubt with complacency. I repeat once more "there is no such luck for us." God, as you call the Author of all things, is an economist, no doubt. I see no reason to believe that anything is destroyed. Hell, then, may be true—nay, it *is* true. *This is Hell*. The Author of Nature may not be exactly a Malignant Being; but to imagine for an instant that he cares about the amount of evil endured is silly. Christ found he had made a mistake, and at last asked in bitterness, "My God, my God! why hast thou forsaken me?" The Theists are very angry with bigots because of the cruelty ascribed to God. I ask if there is not more cruelty in Nature than in Revelation? The only difference is that the cruelty of God, as taught in theology is for ever. * * * * * God could not annihilate himself. I wish he could and would. I have not the slightest hope of man. We are radically bad—meant to be so. We are devils. We live in hell, and fancy we are sometimes happy? Never. Stretched on the rack of this "tough world,"

we ask the heavens to be “more just.” Every man’s faith is sure to fail sooner or later. I have heard clergymen complain bitterly of God. The sheer Negationist sneers at anything. There is, however, a good deal of unbelief as to the truth of such unlimited belief among “Infidels.” One of your correspondents allows that God made alligators, tigers, &c. Well, then, those monstrous jaws were not formed for nothing. You would never persuade the victim of such horrible creatures that he ought to be glad to be sacrificed. Don’t tell me of the benevolence of Nature! The system of things is atrocious. Ask any humane man if he could have found it in his heart to create a world so hideous. And I don’t believe, for an instant, that it will ever be otherwise. I don’t believe in Darwin’s theory; I think the apes are less inclined to torture one another than we are. I don’t see that with civilization we become humane. I firmly believe we shall exist for ever, no better off than we are at present. Yours, &c. A Sceptic.” Vol. I, p. 314. Again:—“Being a Pessimist, I ask whether it is true that there is more good than evil in the world? I think not. I should like to know how many men in a hundred you will find who can honestly say they are glad that they exist. *Perhaps* three; but I should be inclined to say, hardly two. I ask whether, granting the existence of a God, he is able to put an end to evil? If he is not, where is his omnipotence? If he is able, and will not, where his benevolence? But if there be a Devil who can thwart his Maker, and if God had foreknowledge, as theology asserts, why was he made? If it be true that hundreds of millions of years have elapsed since the earth began, how was it that it took such an enormous period to produce an insignificant result. Everything to *me* is a farce. After all, as we cannot prove either wisdom or benevolence in Nature, as there is no proof of a future life, what alternative is there but to make the best of the present. If we are sick of life, for my part, it seems to me there is no immorality in suicide. We never asked to come into being, and therefore it is obvious we have a right to cease to be. I perfectly agree with those who think there is no moral basis in Atheism. What then. I didn’t form the world. The responsibility for whatever happens may be left to whatever Power or Cause created so wretched a failure. It is better to believe in no God than in a cruel, vindictive, and heartless Being who allows the evil to be so mighty, and the good so powerless. *Id.* p. 318. See *post*, Book II, cap. i, s. 6.

The Book of God.



BOOK II.

1. And as the belief in the ONE was universally prevalent in ancient times, so connected with it, was the existence of one grand and glorious system of religion and of arts and sciences, proceeding under a common language, from one common centre, which folded mankind within a circle of unity, such as was consistent with that common creed, but which has not existed since, and could not exist while opposing sects and priesthods flourished. Immeasurably superior in all true astronomical and mathematical science were the primitive ages to those which boast so loudly of their own excellence; and, though it is true that the men in those far remote times did not possess railroads or telegraphs, they were beyond the present race of mortals in true science, and in mechanical skill, and they have left behind them works of so stupendous a nature, as if they were Giants

who framed them in sport for a race of pigmies to admire, but who fail indeed to equal. The whole mechanical art of the earth, as it is now practised or known, could hardly carve the monoliths, or obelisks, construct the stupendous cave-temples, poise the loggan rocks, or lift the mighty stones which those ancient engineers appear to have accomplished with the most perfect ease. It was but the other day that all the mechanics of England declared it to be impossible to raise a monolith to the memory of the Prince Consort, such as the Queen was anxious to have erected, or to convey from Egypt a gigantic phallos of the past, which now lies prostrate in the sands, and which was offered to us in grateful commemoration of Albert by the Khedive. But the men who constructed Stonehenge or Elora, or carved the Elephanta Cavern, or raised the Siam temples (Part III, 446), would have had no difficulty at all in transporting that pillar from one end of the earth to the other, and they were accustomed to accomplish feats even still more difficult.

2. That ancient men, possessed of all the highest philosophical refinement and subtlety, should have been eminently distinguished as well in theological and spiritual knowledge, can hardly now be a source of surprise. Accordingly we find, if we accurately seek, that their religious tenets were enlarged and amplified into a majesty of conception such as might be expected from men deeply grounded in the august and splendid ideas of the Universal which their Books, and the APOCALYPSE in particular, could not fail to suggest. It was their fixed and positive belief, for it was founded on Celestial Revelations, that man is in reality not an animal at all; a

development from something slimy or horrible; but *a spirit*; and that he was once an angel of light in heaven; that he fell from heaven into a state of delusion and darkness, and that he can only re-ascend by working his way gradually into a state of light; having purified himself in a place of great temptation or punishment, like the present earth—in one word, they believed in the pre-existence of the soul in another sphere before its descent upon its present habitation. If the fallen spirit thus purifies itself, it will have shewn that it is worthy of its primal place, and will ascend like fire into the home from which it has loosely wandered; but if it is so wedded to sensual passion that it will not lift its aspirations to the Supreme, with what hope can it presume that it shall ever again behold the face of Him from whom it has flown into revolt? This unhappy fall was occasioned, as I have shewn, by passion, or concupiscence, or discontent of some kind;—a desire for greater glory, knowledge, beauty, or power, and consequently an envy of others, a selfish admiration and love of self, and an accusation of the justice of God, which being intrinsically a crime, would necessarily cause a fall from heaven. Part I, 39. And this idea was beautifully shadowed forth by one of their philosophers, who declared that every Soul was a Venus or divine nature, a mirrored image, as it were, of the Holy spirit, as was intimated by the generation of Venus herself from God, and the conception with her of Cupid or Celestial Love; wherefore the soul that was in a purely natural state was said to love God, and to desire ardently to be united with Him as some beautiful virgin with an illustrious hero; but when it was sullied with selfishness and descended to generation

which was earth, then, being courted by the amorous allurements that are here below, and being deceived by their false appearances and fascinations, it changed its divine and heavenly love for one that was gross and mortal; albeit, if it again shook off its wanton affections and kept itself immaculate, it would return back upon ethereal wings to its own Fountain and Father in Heaven. The same truth was exquisitely conveyed in the Gnostic legend of Cupid and Psyche, epitomised by me in Part II, 261, in the Indian ashlogue; *the spirit that once dwelt in heaven, beholding the Divine Beauty, is now confined in a body of defilement, which subsists upon dead beasts*; and no less strikingly by the Ninth Messenger, Jesus, in his parable of the Prodigal Son (man), who left his father's house (heaven) and was reduced to tend and live with swine (earth) (1).

3. The strongest argument, says a certain writer, against a prior state of existence is, that we are not conscious of it; and to be punished for what we have no knowledge or remembrance, of at the time we are punished, can have no tendency towards our amendment, which is, or ought to be, the great object of punishment. If this is "the strongest argument," it is weak indeed. Is there any man who is conscious—that is, who recollects—that he was an infant? Not one—yet by this mode of reasoning it might be proved that he never was an infant. Is there any who is conscious of his existence while he is in a sound dreamless sleep? Not one—Yet by this argument it might be demonstrated that he does not live while he is asleep. The fact is, this "strongest argument" is no argument at all if it were true; but it is

not true. Is there any thinking man alive, unless he be a Darwinian, and self-consciously the son of a gorilla, who is not sometimes intuitively certain that originally he was something better, higher, nobler, than he now is? who does not feel within him dreams, hopes, splendid soaring fancies, glorious and heroic aspirations, reminiscences, as it were, of celestial gleams and glimpses as far uplifted above his mortal condition as the stars of heaven themselves? I should imagine and hope that there are but few. And the reason why this consciousness is not stronger within us is, that it is sedulously drilled out of us as we grow up, and are educated by parsons and pedagogues, in the narrow views that encircle us from our cradle; and hence it is assumed that we are not conscious, whereas, in truth, we are only not conscious, because we have been moulded to be so. If an English child were brought up in perfect ignorance of the laws, the annals, the records of his country and her people; of the existence of a Supreme Being and of the certainty of a future state, would it be fair to accuse him when he was grown to man's estate of not being "conscious" of that which he ought to have known and appreciated, but which his ignorant or barbarous guardians sedulously prevented him from knowing at all? Equally unfair is it to use the fact against the reality of a prior existence. But this assumed unconsciousness is only partially true in the little truth that belongs to it. It may be alleged with some show of reason of an European, whose intellectual growth in all matters of theology is dwarfed from the bud; but it cannot be advanced with any verity, so far as it regards an Oriental, with whom the doctrine of an ante-terrestrial life is as positive, and as self-evident a

truth, as any other that he knows. *He* is conscious of it, because from his earliest years he has imbibed it among his primal lessons; and *he* adheres to it as one of those sacred principles of whose divine certainty he is as convinced as he can be of any that he can attain to, by a process of reasoning, aided in some measure by a degree of self-knowledge. The western biblical who ignores this ennobling truth is as great an object of compassion or contempt to him as he no doubt is a theme for laughter to the sage, enlightened by the Thirty Nine Articles, who rates his own perfections so highly that he thinks he can have but newly come from the hand of the All-Perfect, and fondly looks upon himself as one of His latest and most improved fabrics, though he must in the same breath own that he is nearly all evil. (2) Nor are *they* less mad, who hold with some modern sceptics, that so far from an archangelic original they are the lineal descendants of parrots, oysters, or monkeys, developed by some wonderful process of absurdity into Hunts, Darwins, and such like. See Book of God, Part III, 413 (3).

4. The weakness or falsehood of the argument is not confined to this particular alone. It is utterly derogatory to the true idea of God that He punishes us individually as a magistrate would, because we have sinned. God does not punish any one; but the Laws of God enact, and the Viceroy Nemesis sees, that all Evil punishes itself, and thus Evil works its own cure, by convincing the criminal that he is foolish in his errors. Men are perpetually punished for that of which they are not conscious, and God has nothing to do with it: though men are ready enough to say that it pleased Almighty God. A man

goes to sea in a leaky ship, but he has no knowledge of the fact: he is punished by being drowned. What has God to do with this? A man rides a vicious horse, and does not know that it is vicious, and he is killed: or he walks into a beautiful country, and is not aware that poisonous exhalations are wafted from its flowers or grasses, or that asps are hidden in its roses—and so he perishes. What has God to do with this? The man suffers in a state of unconsciousness: but the unconsciousness is in most cases his own fault. If he were wise he would have learned the condition of the ship, the nature of the steed, the character of the country. He has neglected to seek out this information, and he suffers for his neglect. In the same way it is his duty to inquire *why* it is that he is a man? *why* he suffers? *what* is the nature of God? *what* is the scheme of his laws and polity? *whether* He permits suffering without a reason? *whether* He delights to afflict the pure of heart? If he does all this, he will then be satisfied of his pre-existence, and will begin to know in part the object that God designs. But if he do it not, he never *can* know. And the fact is, that *he will not do it*. He immerses himself voluntarily in ignorance and absurdities (4); he envelopes his head in clouds and mists; he gives himself up to another man to think and judge for him; he seeks a priest, and asks him what he shall believe; he justifies himself by faith; he pursues gold, or power, or pleasure, with all the energies and lusts of his soul, or he persuades himself that he is in reality a tail-less monkey, unconnected with God or the Immortals, and then he cries out that he never knew he was at any time anything higher than a mere man, or a poor ape. Of course he did not know it,

because he never cared or sought to know it; like the student alluded to in a previous part, he does not like to unsettle his mind! and if he ignorantly exclaims against God, and denounces him as a Devil (*ante*, 32), for condemning him to the many miseries which beset mortals, he may be prepared to hear it answered in thunder:—The miseries which you endured you should have known were just; but you never sought to know or to inquire; why then do you cry out against your Maker, when you should rather blame your own negligence, and your own querulousness, in supposing that *I* could, without cause, afflict the innocent, or suffer the virtuous ever to be unhappy? Part III, 462.

5. The ante-terrestrial condition of the soul, or animating essence, being thus known, together with the laws that regulate its rise and fall, it can excite no surprise that the ancients should have been equally well acquainted with the ordinances that govern its nature when it has passed away from earth. The transmigration of souls, a belief once profoundly entertained by the greatest, best, and wisest, men, and the cherished faith of whole nations when philosophical ideas of God, the Soul, Eternity, and Heaven, were far more perfect than at present, seems to have almost perished from Europe, and is now preserved only in the East, from which, as all knowledge originally came, so it would seem that all true knowledge likewise is destined to revert. Yet it is a belief founded on all reason, and on all enlightened notions of God's universality and benevolence: and it is strengthened by those wonderful instances of the vivid memory of places never seen before by the fleshly eye, but which to the spiritual vision are familiar, of which there are so

many well authenticated narratives. Few men are there of those who think at all, who have not at times in the midst of lovely or beautiful scenery, or amid the sublime wildernesses of the ocean, been suddenly impressed with the conviction, strong and thrilling, that they were not there for the first time then, but that in some other condition of life, they roamed in the very places which then appeared to them in so lovely a light. The impression is too powerful—I may add, is too general—to be that of fancy only; and there is no doubt whatever that it is merely a recovering recollection of pre-existence in the soul. But all this is laughed at in the West. When an orthodox European of the ordinary type is questioned as to his future, he answers unhesitatingly that, in the resurrection of the dead, or the future life, he hopes to have the same body of blood, bones, muscles, organs, and intestines, that he possessed here, and that this material mass of corruption, again collected from winds and waters, from trees, grasses, birds, from fishes, worms, and beasts, will be endued with an immortal energy that will keep it sound and strong for ever. As God gives no organs that are without their use, it follows from this that man will eat, drink, digest, excrete, generate, and sleep, in the celestial spheres—a grosser idea than any that has ever been attributed either to “benighted Pagans” or to the Mohammedan paradise, by those western doctors of the church who have, upon the least possible shadow of evidence, assigned the wildest figments to the inspired and glorious Prophet of Arabia. (5) And as this material body will enjoy material, that is sensual, pleasures in heaven, if its owner be a believer in the atoning blood of Jesus, or have eaten and drank him on a

sufficient number of sacrament Sundays, (6) so those who obstinately reject all such mediations, or like the sinful Jews think that a cock slain, a goat azazel, or a crucified infant, is of equal value, will descend with their fleshly incubus into a place of hideous torment: into fire and brimstone where mocking devils with iron prongs toss them from flame to flame; where they are slowly devoured by worms that never die, and where they incessantly call out for a drop of water to cool their tongues, parched and swollen, while demons jeer them, and Abraham placidly answers that they may thirst on. Part III, 488.

6. But in the primal theology no such dark abomination was known or would be endured: it was the invention of the priests who instituted saint and devil worship; and with saint and devil-worship an innumerable series of cognate falsehoods, which they have transmitted unimpaired to their successors in the faith. The ancients held that the same laws which regulated the condition of the lapsed spirit before it came on earth, guided and governed it, by the like analogies, after it had left the earth. As every spirit in heaven is free, so every man on earth is free to rise above or sink beneath his condition of humanity. The sage who feeds his thoughts with luminous dreams of the Divine, who separates himself from the selfish, sensual, grovelling, or adder-like or wolfish crowd, and, content with little, employs his life in learning, teaching, and diffusing good; who fixes not his all in earthly prosperity, but, satisfied with life, uses life only for purposes of self-improvement, self-purification, and general utility to others, irrespective absolutely of his own worldly gains, and who follows Virtue for her own beautifulness only (7), is as certainly

superior to the ordinary tribes of men, and therein approaches nearly to the excellence of an angelic spirit, as the drunkard or the glutton, the thief or the assassin, the liar or the seducer, the hypocrite and double-tongued, is below the standard of human nature, and, ceasing to be a man, approximates to the condition of a venomous, or filthy, or cunning beast of prey. When the sage dies he ascends into a higher state of being: he is not worthy of heaven, for only archangelic spirits of light, after innumerable changes and cycles of existence, can reach that paradise-orb: but he is worthy of a world of happiness far superior to any that can be found on an earth, or rather on a hell, like this; and to that world he goes; qualified to reascend once more into a loftier Zone, if his pure purposes still continue, and his enlarged energies are devoted to the Beautiful; destined to redescend again to this sphere of mire and mammon, if he be still hampered with the passions of mortality. But the wretched man who, while on earth, has deliberately plunged into the vices that I have enumerated, must descend into a condition of life that is in unison with his corporeal and beast-like longings, and there he must continue until he desires to be re-admitted into his last condition as a man, with all those faculties renewed that can elevate him from man into a more august form of being. With the desire to rise, the will comes, and with the will the energy that uplifts; and thus every creature's condition, whether he be on earth, or in the various Spheres, depends absolutely on his own excellence, or his own negation of excellence. This, it will be seen, is in precise harmony with all the physical laws of God, that we behold in exercise around us every day; it is founded

on exact justice, and regulated by the most divine impartiality; it has nothing to do with hells or devils, which do not and cannot exist anywhere, except in this sense, that *Everyplace that is not Heaven, may be regarded as Hell*, inasmuch as it is to some extent a place of suffering or trial; and every one who is not absolutely a ministering spirit of love or knowledge in the active service of the Supreme may be regarded as unblest; inasmuch as he is excluded from that Celestial Presence and Beatific Vision which can alone confer perfect happiness. Hence arose the doctrine of transmigration (8), which, true in the sense that I have unfolded, is entirely absurd in the sense generally entertained. Transmigration simply means this: that every spirit passes into that condition of visible or invisible existence for which its own self-made habits and desires render it peculiarly fitting: it never did and never *could* mean that a man like Fenelon, dying, passed into the body of a rat, or a murderer, like Rush, could soar from the scaffold and re-appear in the form of a dove; although this is the false light in which the writers for the churches have always taken care most fraudulently to represent it; and in this aspect it is popularly received in Europe, and treated as a proof of Eastern insanity.

7. But as the virtuous spirit that has passed from earth receives a clothing for its new manifestation in a higher world, of a more divine, lovely, and less material nature than that which it possessed upon the terrestrial globe; as it grows to be a winged and fire-bright creature, shining with a starry brilliancy and grandeur; enlarged also in its mental capacities, and with all its excellencies more fully developed, so as to make it harmonize with its

superior growth in existence, so in like manner the soul that has enslaved itself to sensualism, and taken pride in cunning, or been lustful after gold, or titles, and has grovelled in corruption, and has brutalized all its finer instincts in swinery, or wolfism, or serpentine or sycophantic habits, subsides into an order of life lower than that in which it had before appeared, and is attached to a medium for its new mode of being, which will best suit or gratify the propensities it has acquired. The orthodox Christian of course dissents from this, and if it has not believed in an atonement, plunges it at once into a burning Lake of Hell from which it can never again emerge,* where its punishment can serve no purificatory end, and can tend to no purpose of example, but where it writhes for ever, as if to gratify the vengeance that seems inherent in their fancied God. The papist more charitably sends it into purgatory, from which a few masses, bought by a few shillings, will probably release it, without any excellence of its own, or any feeling of repentance, or any effort at amendment. Reflection can hardly fail to satisfy any one that the ancient belief is more philosophic than the modern; and as it is more in analogy with all the other acknowledged laws of God, and is in every way more consonant to His nature, it requires but the exercise of reason to admit it into the mind as an enduring truth, while the other alternative is horrible to think of and shocking to believe.

8. Modern notions upon the future condition of man are therefore freely borrowed from paganism in its most

* Out of hell, says one of the saints, there is no redemption. And see Mark ix. 48. This doctrine seems to have been taken from Virgil. *Æneis* vi. 126—9.

debased condition; the priests have not ascended to the primal fountains from which all truth flowed. Had they done so, they would not have polluted Christianity with their dogma of hell, demons, and fire unending—a dogma that has made infidels in great numbers, and could only operate upon the lowest minds; a dogma also utterly adverse to all true conceptions of the Divine, who never frightens men into excellence, but rather wills to lead them by the surpassing beauty of excellence itself. And if He has denounced punishment on the guilty, in words of terrible solemnity, by His Messengers, it is not that He may deter from vice by the mean principle of fear, but that no loophole may be left to the impious, who if He did not speak so, would not fail to say that his silence left them free to do as they pleased; and as we know by experience to what frail straws sin-desiring men will cling for the purpose of gratifying their passions, it was true policy in the Supreme Lord to make his views of vice known to men. And if the Messengers whom He has sent have used the strong and fiery and figurative language of the East to convey to the mind a more varied picture than mere words without symbols could transmit, it must be ever remembered that what is thus used metaphorically must never be taken to the strict letter, though this is what the priests of error always do; and this is what their hoodwinked followers suffer them to do with impunity, by surrendering up their own reason to the reason of such guides, and employing themselves wholly on the pursuit of gain, the chase after pleasure, or the glorification of self.

9. How beautifully Zaratusht, the Fifth Messenger, has described the resurrection, may be learned from the

following extract (part of a dialogue between himself and the Logos or Holy Spirit) which I cite from the true *Zand-a-Vesta* now lying before me. What a sublime and splendid image it conveys! How worthy of the paradise scene where it is described, and how wholly in accordance it appears with all that is known of God or of the Future, either from revelation, reason, or experience. Contrasted with the resurrection described by Paul, and believed by his followers, and the corporeal palingenesis of all the early Christian fathers, it shines like light from heaven itself: yet this was the well-known faith of all our forefathers in the olden ages, which are popularly commiserated as days of sin and darkness; and this is the doctrine itself as it was revealed to all more than four thousand years ago by one of the most divine of teachers and philosophers:—

ZARATUSHT.

O Mihr!* more splendid in thy brightness
 Than the emerald-fiery stars of the wholly-shining arch,
 Answer unto me; make thou known
 The condition of man's spirit after death.
 Is it dissipated into invisible air,
 Like the cloud that lately shone so luminous?
 Or doth it pass into some other form?
 And if so, whence comes that form?

MIHR.

When the pure spirit ascends from earth,
 It scents the perfume of odoriferous trees;

* Mihr, according to the learned Orientalist Hyde, signifies Love, Benevolence, Mercy. (*De Relig. Vet. Pers.*, p. 105.) This is the Greek Eros, or Divine Love: the Madonna, or Holy Spirit of Heaven.

It feels as if it were still in body;
 It knows not that it is free from chains.
 A sweetly-scented wind conveys it
 To the Ethereal Regions of the Upper Zone;
 A music, rich, divine, and pure,
 Surrounds, salutes, and fills it.
 It beholds an image of its own holiness,
 Like a beautiful virgin budding into bloom;
 Sacred, starry-shining, star-crowned,
 With snow-white wings. To it, it speaks.
 Who art thou, O beautiful one?
 Who art thou, O virgin-light of heaven?
 Never have I seen or dreamed of aught
 So pure, so lovely, so divine as thou art.
 It answers thus: In me thou seest
 An image of thy thoughts, thy life, thine actions;*
 I am thy conscience symbolized before thee,
 Beautiful, as thy deeds have been.
 Then the pure ascending spirit
 Passes into this new form of existence.
 It animates that heavenly phantom,
 And ascends, virgin-like, on high.

So also, in the *Ved*, which Brigoo published, six hundred years before the coming of Zaratusht, the last moments of a man, and his ascent to God, or his lapse to darkness, are thus finely described:—

When strength departeth from a Man,
 And the moment of death is close at hand,
 Those who are present demand of the dying,

* The same idea and truth is conveyed in the Book of Enoch where the beautiful Virgin reveals herself to the Second Messenger and calls herself the Spirit of his spirit. See *post*, Chapter I. (9).

Knowest thou me, O child?
So long as the spirit hath not left the body,
And consciousness remains, he knoweth them;
But when the spirit hath departed from the body,
Then indeed he knoweth them no longer.
And this spirit, if it be pure and holy,
Is attracted upwards by the rays of the Sun,
As thou hast seen his glorious beams
Drink up the waters of the sea.
He who hath directed his contemplations to God,
And hath sought the Beautiful One all his days,
His spirit passing through the arch of his brain
Ascends upwards by the path of the Sun's rays;
Quick as the thought of man,
It goes through the centre of the Sun,
And flashing unscathed through lucid fire,
It ascends, a star into a paradise.
In the regions of pure flame,
In the golden zones, amid pellucid waters,
That sparkle like a sea of sunbeams,
It moves, it gleams in lightning-flashes.
But they who are grossly ignorant and irrational,
Who have not sought, or wished to know or find
The Beautiful One who sitteth in the Heavens,
Whose throne is circumambient light and glory;
Their spirits pass not through the illuminated brain;
Neither do they attain unto the Sun's rays;
But going out through the baser parts,
They wander in corporeal spheres.*

* I do not know, nor have I ever had time to inquire, whether there be anything in what is called Spiritualism; but as far as I do know, and assuming the appearances of the Departed to be

The Spirit of Light which endureth no evil thing,
Which knoweth not passion, or death, or sensualism,
Whose every desire is holy, pure, and sacred,
Unto that Blessed One they cannot attain.

10. Whoever indeed has meditated on the nature of his soul—or rather his spirit, for the soul is merely the medium by which the vital and immortal spirit is connected with the body—cannot avoid coming to the conclusion that it has pre-existed in some grand condition of being; that it is not probable it only began to be, some nine months before the birth, and that it was then for the first time created by God, and effused into matter, for no crime which it had committed, but merely because it pleased its Creator so to punish it. For I suppose it will not be denied that to confine a spirit in a body is a punishment to that spirit (11). The vulgar belief is of course that one which represents God to be unjust and cruel and despotic; and which degrades the spirit as much as possible, supposing it to be formed by the slime of human parents; but as this idea is scarcely worthy of a beast, so I beg that any of my readers who entertains it will lay aside my book at once, for he is not fit to speculate on the matter which it contains. And indeed it is so dreadful a blasphemy to suppose that God creates spirits, or suffers mortals to create them for the purposes of the dreadful unions which sometimes happen, or that human beings can create them for such ends, that I can scarcely reflect upon it or upon its holders with any

true, it is evident that they have been Spirits so bound to sensualism and earth, that they never have been able to get beyond it into any of the higher Spheres, and hence their ignorance may be accounted for (10).

degree of patience. And if I am intolerant at all, it is of such frightful and depraved notions.

11. What has become of the innumerable millions of spirits which in mortal shape have developed themselves on earth since it first was peopled with life? Many of our Petro-Paulite friends hold that they are in a state of coma or collapse, piled up like barrelled herrings, and that they must so continue until the Day of General Judgment, which for aught that is really known may be a thousand millions of years off. But if every spirit be regarded as an energy, or a force, we know well that Nature utilizes everything with the most rigid exactness; and She who will not suffer even a lump of mud or dirt to lie unproductive, is not likely to permit so glorious and active an essence as the spirit and soul are, to remain paralyzed; shut up as it were for ages of ages in a charnel-house of dead and useless bones. Or if again we hold with others of the same creed, that many are in bliss, and many are in hell, and many are in purgatory, while vast multitudes are nowhere in particular, we must take up the idea that the majority of men, who, by their vices are really little better than the fierce or sluggish animals of the forest, and who are far inferior to the elephant, the horse, the ant, or the bee, are nevertheless worthy of an archangelic companionship with the Lord of Heaven; or are thrust into fire that dieth not, wherein they must writhe and howl through everlasting centuries, tormenting themselves and torturing each other with demoniac fury and malignity; or are mildly corrected until their relations have paid for masses enough to induce the Judge of perfect justice to violate one of His grandest attributes, and to bestow forgiveness for money; the offender himself having

done nothing in the way of self-amendment; and likely to be left in almost hopeless captivity if his friends or relations have no cash with which to bribe the holy turnkey of the church. As these views are perfectly inadmissible and absurd, we are forced to come to the conclusion that souls and spirits perpetually active are as perpetually taking to themselves new manifestations, high or low, in accordance and correspondence with their powers, desires, and affections.

12. Had the Rabbins allowed us to possess the genuine Hebrew books, I doubt not that in them we should have seen a perfect correspondence with the ancient Indian theology, in which the pre-existence of the soul has ever formed a prominent feature. "Perhaps the sadness of men," says the author of *Sacontala*, a play exhibited before kings more than 2,000 years ago, "otherwise happy on seeing beautiful forms and listening to sweet melody, comes from some faint remembrance of past joys, and the traces of connection in a former state of existence." (Act V., scene 1.) And this whole doctrine of the metempsychosis and metasomatosis, or transmigration of the spirit, pervades the Indian theology even in its present and most corrupted form.

13. These later ages, says the learned Glanville, have concluded the matter to lie between immediate *creation* and *seminal traduction*, yet I find that the more ancient times have pitcht upon *pre-existence* as more likely than either: for the Platonists, Pythagoreans, the Chaldæan wise men, the Jewish Rabbins, and some of the most learned and antient Fathers were of this opinion. * * * The first of these opinions that offers itself to trial is, that God daily creates human souls, which immediately

are united to the bodies that generation hath prepared for them. On this side are our later divines and the generality of schoolmen. But not to be borne down by authorities, let us consider what reason stands against it. Therefore if our souls came immediately out of the hands of God, when we came first into these bodies, whence then are these enormously brutish inclinations, that strong natural proclivity to vice and impiety, that are extant in the children of men? All the works of God bear his image and are perfect in their kind. Purity is his nature, and what comes from Him, proportionably to its capacity, partakes of his perfections. Everything in the natural world bears the superscription of his wisdom and goodness,—and the same fountain cannot send forth sweet waters and bitter. Therefore 'tis a part of our allegiance to our Maker to believe that He made us pure and innocent; and if we were but just then framed by Him, when we were united with these terrestrial bodies, whence should we contract such degenerate propensions? Some tell us that this impurity was immediately derived from the bodies we are united to; but how is it possible that purely passive insensible matter should transfuse habits or inclinations into a nature that is quite of another make and quality? How can such a cause produce an effect so disproportionate? Matter can do nothing but by motion, and what relation hath that to a moral contagion? How can a body that is neither capable of sense nor sin infect a soul as soon as it is united to it with such vicious debauched dispositions? But others think to evade by saying that we have not these depravities in our natures, but contract them by custom, education, and evil usages. How then comes it

about that those that have had the same care and industry used upon them, and have been nurtured under the same discipline and severe oversight, do so vastly, and even to wonder, differ in their inclinations? How is it that those that are under continual temptations to vice are yet kept within the bounds of virtue and sobriety? And yet that others, that have strong motives and allurements to the contrary, should break violently out into all kinds of extravagance and impiety? Surely there is somewhat more in the matter than those general causes which may be common to both, and which many times have quite contrary effects. This hypothesis that God continually creates human souls in these bodies, consists not with the honour of the Divine attributes, for how stands it with the goodness and benignity of that God, who is Love, to put pure and immaculate spirits, who were capable of living to Him and with Him, into such bodies as will presently defile them, deface his image, pervert all their powers and faculties, incline them to hate what He most loves, and love what his Soul hateth; and that, without any knowledge or concurrence of theirs, will mar them, as soon as He hath made them, and of dear children render them, rebels or enemies, and in a moment, from being like angels, transform them into the perfect resemblance of the first apostates, devils? Is this an effect of those tender mercies that are over all his works? And hath that Wisdom, that hath made all things to operate according to their natures, and provided them with whatever is necessary to that end, made myriads of noble spirits, capable of as noble operations, and presently plunged them into such a condition wherein they cannot act at all, according to their first and proper dispositions,

but shall be necessitated to the quite contrary, and have other noxious and depraved inclinations fatally imposed upon their pure natures? Doth that Wisdom that hath made all things in number, weight, and measure, and disposed them in such exact harmony and proportions, use to act so ineptly? and that, in the best and noblest pieces of his creation? Doth it use to make and presently destroy? To frame one thing, and give it such or such a nature, and then undo what He had done and make it another? And if there be no such irregular methods used in the framing of inferior creatures, what reason have we to suspect that the Divine Wisdom did so vary from itself in its noblest composesures? And is it not a great affront to the Divine Justice to suppose, as we are commonly taught, that as soon as we are born, yea, and in the womb, we are obnoxious to eternal wrath and torments, if our souls are then immediately created out of nothing? For to be just is to give every one his due; and how can endless unsupportable punishments be due to innocent spirits, who but the last moment came righteous, pure, and immaculate out of their Creator's hands, and have not done or thought anything since, contrary to his Will or Laws, nor were in any the least capacity of sinning? Aye, but the first of our order, our general head and representative, sinned, and we in him: thus we contract guilt as soon as we have a being, and are liable to the punishment of his disobedience? This is thought to solve all, and to clear God from any shadow of unrighteousness. But whatever truth there is in the thing itself, I think it cannot stand upon the hypothesis of the soul's immediate creation, nor yet justify God in his proceedings. For if I was then newly created

when first in this body, what was Adam to me, who sinned above 5,000 years before I came out of nothing? If he represented me, it must be as I was in his loins; that is, in him, as an effect in a cause. But so I was not according to this doctrine, for my soul owns no Father but God, its immediate Progenitor. And what am I concerned then in his sins, which had never my will or consent, more than in the sins of Mahomet or Julius Cæsar? nay, than in the sins of Beelzebub or Lucifer? And for my body, 'tis most likely that never an atom of his ever came at me, or if any did, he was no cause on't. Besides, that of itself is neither capable of sense, sin, guilt nor punishment; or admitting that we became thus obnoxious as soon as in the body on account of his default, how doth it comport with the Divine Justice in one moment to make such excellent creatures, and in the next to render them so miserable, by thrusting them into a condition so fatally obnoxious; especially since they were capable of living and acting in bodies more perfect and more accommodate to their new undefiled natures? Certainly could they have been put to their choice, whether they would have come into being upon such terms, they would rather have been *nothing* for ever. And God doth not use to make His creatures so as that, without their own fault, they shall have cause to unwish themselves.

14. That this tenet was in Europe the absolute creed of such men as Pythagoras, Epicharmus, Empedocles, Cebes, Euripides, Plato, Socrates, Euclid, Philo, Virgil, Cato, Cicero, Plotinus, Iamblichus, Proclus, Psellus, Boethius, and others of the most wise and learned that ever lived, weighs not in the least with the Petro-Paulite sage,

and probably he has never exercised a thought upon the subject. Yet he would do well to consider that, when the disciples said to the Ninth Messenger himself; *Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets*; thus regarding him as a transmigrated teacher, and probably having heard that he had privately hinted to his disciples that he was so: Jesus neither repudiated the possibility of such a change, nor even denied that it was applicable to himself; things that we may be certain that sublime Teacher, who could not endure that those around him should remain in ignorance, would have done, had the theory which the disciples spake of been untrue. (12) *Mat. xvi. 14; Mark viii. 28; Luke ix. 19.* And see *Mat. xviii. 10*, where the same subject was again brought prominently before the notice of the Master. Again, when on another occasion the disciples asked Jesus; *Master, who did sin, this man or his parents, that he was born blind?* and when the Master answered, *Neither he nor his parents*; he could not mean the latter literally; but he admits, as it were, that the blind man himself might have sinned before his birth, and this means transmigration. *John ix. 2.* And if it were necessary, or worth while, other portions of the Old and New Testament might be referred to in proof of this belief: but no proof is necessary. See the Index to Book of God, Part III, s. v. Pre-existence and Transmigration. The Druids conceived the Soul to be a lapsed Intelligence, and since the extremity of ANNWN is the highest and lowest point of existence, the Soul, to regain its former state, was forced to pass through all the intermediate; and many of the Druidical ideas on this subject wonderfully accord with those of Védantis and Sufis, who

conceive that human souls differ *in degree* ad infinitum, but not at all in kind, from the Divine Spirit, of which (to use Sir Wm. Jones's words) they are particles, and in which they will ultimately be absorbed. We read in one of the Triads, that the Soul is an inconceivably minute particle of most refined matter, necessarily endued with life and never dies: but at the dissolution of our body it passes into another, either higher or lower in the scale of existence. The Brahminical ideas on this subject are of the same nature, excepting that nothing material is imputed to the Soul. *Atmān* (the soul) proceeded from God by emanation, wherefore BRAHM, as the Source of all things, is named *Mahan Atmā, the Great Soul*. The Ægyptians maintained corresponding doctrines; the Ægyptian Thœnce, according to Euripides, averred that the Soul possessed *an immortal thought* falling into an immortal aither. The transmigration of souls was connected with the ψυχὴ κόσμου, or the Soul of the Universe, more or less, as is evident from the sixth Æneis of Virgil, and in the accounts of that Infinite Spirit whom they denominated φθας ΠΘΩΨ, and Κνοῦφις, ΧΗΟΥΨ, the same sentiments may clearly be traced. Closely connected with this branch of our disquisition are the Triads; contained in the Book of God, Part II, pp. 342—8, to which the reader is referred. With these Maurice's Dissertation on the Hindu Bobuns, &c., &c., admirably accords: "Creation is still in its infancy. . . . God will, by the progressive operations of his providence, bring all beings to the point of liberty. . . . The path of happiness is open to man to all eternity." Cæsar also testifies of the

Druids: “They believe the World a thing made, and some time about to perish in fire.” Appian likewise avers of the Germans: The Germans despise death from a hope of a life above. Much to the same purport are Lucan’s spirited verses:—

Et vos, barbaricos ritus, moremque sinistrum
 Sacrorum Druidæ, positis repetistis in armis
 Solis nôsse Deos, et cœli Numina vobis
 Aut solis nescire datum: nemora alta remotis
 Incolitis lucis. Vobis auctoribus, umbræ
 Non tacitas Erebi sedes, Ditisque profundi
 Pallida regna petunt; regit idem spiritus artus
 Orbe alio, longæ (canitis si cognita) vitæ
 Mors media est, &c.

“And you Druids, after arms were laid aside, sought once again your barbarous ceremonials and the ruthless usages of your sacred rites. To you alone has it been granted to know the Gods and the Divinities of Heaven, or alone to know that they do not exist. In remote forests do you inhabit the deep glades. On your authority the shades seek not the silent abodes of Erebus, and the pallid realms of Pluto in the depths below; *the same Spirit governs other limbs in another world*; death is the mid space in a prolonged existence, if you sing what is ascertained to be truth,” &c., &c. From some of the Triads, translated by Mr. Edward Williams, it appears that they had ideas of a future judgment, and the Flachamna, or Heaven of Heavens, of the Irish Druids floating in Neamhagas, answers to that of Trimurti, which floats in Akass, *or celestial æther*. Mr. Moor’s Hindu Pantheon will furnish numerous resemblances among the Indians: the Greek

writers among the Ægyptians, and the Edda amongst the Gothic tribes; the Celtæ particularly believed that warlike exploits were a sure title to future happiness, as Peloutier observes: “Aussi, lorsque les Irlandaises étaient accouchées d’un fils, priaient-elles Dieu, qu’il fit la grâce à cet enfant de mourir à la guerre, et les armes à la main—likewise when the Irish women were delivered of a son, they prayed to God that this child might have the good fortune to die in war with arms in his hands. *Classical Journal*, Vol. xviii. p. 60.

15. This subject is inseparably connected with another of the highest importance in the present as in all other spheres. That every creature forms its own organization is one of those divine truths which require only to be considered to be universally acknowledged, and the knowledge of it shows how far advanced in wisdom were the primeval races of mankind. The soul or spirit has a creative instinct from its primal creation by God, when it was formed full of light, majesty, and beauty, and with all its inclinations tending unto light, majesty, and beauty: but as a well-educated man often perverts his powers, and while he confesses the force of Moral Loveliness, waywardly inclines himself to evil: so with the spirits before God, they gradually altered their condition by inclinations after things which it was impossible that they should possess, and thus as I have shown, fell from heaven. (13) But the active, laborious, and creative instinct remained, and will remain for ever; it is an attribute inseparable from the spirit which derives it in direct descent from the Almighty Creator. When, therefore, they desired to live again—for every secession from the Divine is a species of

death—God enabled them to do so by freely allowing them to fabricate psychical (soul-like) or physical (body-like) organs for the development of the qualities which they possessed; nor could He, indeed, have hindered them except by destroying their creative instinct and violating one of His own Laws—which He, the Legislator, could not possibly do. And this property of self development, applies to every condition of being; there is no greater dissimilitude between the complex structure of a man and a mite, than there is between a man and an archangel; the mite is just as capable of fabricating the simple shell which its living essence uses as the instrument of earthly existence, as the very highest spirit would be, of developing a medium for its own enjoyment. And as a spirit that had reduced its splendid nature by successive falls from higher to lower, in the course of innumerable ages, until it had at last become a very small and almost imperceptible existence—a spark from a candle as compared with the sun—could only develop itself in a shape consistent with that inferior state; it follows that every living being is morally and intellectually an exact representation of the soul or spirit that animates its external form. And as the whole Universe, or Kosmos, is filled with spirit-life, developed actually, or desiring to be developed, so the latter is irresistibly attracted, as it were, by a magnet, to that peculiar form of development for which its properties are in harmony. This truth, which has never been made known to all before, is occultly alluded to by Pythagoras thus: *If you know him by whom you were made, you will know yourself.* When, therefore, a spirit passes from surrounding space into a human medium, and

begins to fabricate a physical development for itself in the womb, it fabricates such organs as will best accomplish those designs which it believes to be most excellent and the most likely to fulfil its own notions of happiness. Thus a spirit with strong animal and sensual inclinations, or with a lust of power like Napoleon, would fabricate a brain and corresponding parts to carry out these inclinations when it came into terrestrial existence and began to live upon the earth; and the intellect being equal to the will, and the materials on which it worked equal to the intellect, it would succeed; but God would not then be, as many hold, the Prime Agent, who sent that evil spirit upon the earth to ravage, devastate, and destroy. So likewise a spirit which placed its happiness in imaginative beauty like Shelley, in mere reasoning like Aristotle, in administrative subtlety like Machiavelli, or in practical benevolence like Fenelon, would fabricate for itself those organs in the brain, which would naturally direct and animate all its pursuits to the end desired; but it would not be God who gave to either one or the other their remarkable qualities, while he made their next door neighbours hard, selfish, gross, or idiotic. This is what the phrenologists and predestinarians (14) say,* who, finding

* Thus a good man, and sound thinker, says:—"In October, 1835, I saw another example of the same kind in the jail of Newcastle, in the person of an old man of 73, who was then under sentence of transportation for theft, and whose whole life had been spent in crime. He had been twice transported, and at the age of 73, was still in the hands of justice, to suffer for his offences against the law. These are facts, and being facts, *it is God who has ordained them.*"—COMBE'S *Moral Philosophy*, 3d ed., p. 68. To a mind that recognises in God nothing but the most Perfect and Universal Love, and an absolute impossibility from His Divine Essence and Nature, that He can in any

certain organs that usually accompany propensities, such as destructiveness in a murderer, secretiveness in a thief, &c., declare that God makes those organs, and thus they render Him accountable equally for human crime as well as human excellence; but the truth is that God does not make those organs, but that every spirit makes them for itself out of surrounding matter, and God is no more answerable for the immoral propensities of a man, than He is for the crookedness of a tree, or the obliquity of a mountain stream. As a tree grows, or a stream runs, by laws immutable, so does man grow and man walk; and God no more interferes to plant the spirit-seed in fruitful or unfruitful soil, or when planted there to endow it with good or evil, than He does with the current of the winds, or the laws of gravitation, which roll the acorn or rivulet in their natural course; the one falling in a forest, or a wilderness, the other carried over rocks, or gliding amid fragrant herbage.

16. The opinion of the ancient Greek philosopher Simplicius on a subject nearly akin to this, is not without interest, and it certainly is far more beautiful than the notions that seem at present to prevail. For he holds that the stars have no influence upon the soul that is in man, because *it is without beginning* and is imperishable; but that the body, which is the instrument used by the soul, is affected by them; that every body is constructed so as to be in exact harmony with the nature of the soul or life that animates it; and that by a careful examina-

way whatever be connected with human crime or human misery, the above extract seems horrible. Yet there are multitudes of good and sensible men, who adopt its sentiments without a notion of what they lead to.

tion of this instrument, as a whole and in its parts, skillful persons might be able to conjecture of what nature was its animating soul. Nor can they err much herein, for *souls always make use of those instruments, their bodies, to develope their own desires*; and their appetites may be discerned according to the nature of their bodies, which are accommodated to those appetites. That the germ of phrenological and physiognomical science may be seen in this, is evident; but the Greek sage was too pious and too reverent to propound the fatalistic notions of writers like Combe and his school, who hold that God, having put a soul into a body with certain tendencies and appetites for good or evil, punishes it if it gratifies the last, and rewards it if it subserves the first, when it has no free will of its own to guide its choice in the selection.

17. Here it may be asked, if this be so, why are not all men equally skilful in the fabrication of their external forms: for if God made them all alike, and did not give one man greater powers than another, all human beings should be equal at least in intellectual capacity? If this introduction were intended to be a piece of reasoning like Locke's *Essay on the Human Understanding*, I could with ease demonstrate in every particular the proposition which I have advanced. But it is not designed to be a mere argument. It is an exposition of certain sacred truths, which cannot be made either stronger or weaker by any force of reasoning, inasmuch as they are true. Briefly, however, it may be suggested that God made all Spirits equal in the very beginning, when He first created them: that is, He gave them equal, but not uniform or similar powers. One choir were Spirits of Wisdom; one choir Spirits of Love; one choir Spirits of Knowledge;

one choir Spirits of Beauty; one choir Spirits of Justice; and so on until the whole assemblage of divine excellencies was exhausted. But though wisdom predominated in the Spirits of the first-named choir, it must not be considered that they were therefore devoid of Love or Knowledge, or Justice or Beauty; they possessed all the divine qualities, but Wisdom was the chief. So with the Spirits of Love, they also possessed wisdom and all the heavenly attributes, but love was the predominant excellence. This is in accordance with one of the Laws of God, who makes nothing uniform and the same, but is delighted and delights in variety. But that they were all equal in the very first, and all consubstantially as one, is proved by the sympathy which still binds existences as if in one band, and which connects the highest with the humblest, and the stranger with the stranger. We have them then equally happy, but with different qualities. We have a change, caused by the incidents which I have disclosed. We have a Spirit of Wisdom, sinking into a lower state, and by that fall losing intellectual and moral force and beauty. We have it again ascending, if it has proved itself worthy to ascend; or descending still lower, and losing again, as it descends. We have innumerable myriads of millions on which those changes perpetually operate, through the millions of ages which have elapsed since God first began to emanate or to create. Will these produce no variety? Will these not account for the diversity which we now see in all human beings?—a diversity not produced immediately by the hand of God, who *could* not be so unjust as to make one man a king of men (intellectually) and another a moping idiot, or a grinning lunatic. At each new change a new medium of

development is needed for the spirit: it is an everlasting essence, which can never be wholly extinguished, for it is of the Fire of God: it exists, and *must* be somewhere, and we know that God will not permit it to be inactive, for inaction is against all the fundamental Laws of the Supreme. Something must be done with it, and it must live in some place. Now comes in the Law of Attraction which we see exercised before our own eyes a hundred times in the day, though we may be unconscious of it; and this Law universally prevails. The damned, says Bidpai, attract the damned: the blessed attract the blessed: although this must not be taken as *universally* true. The disembodied spirit comes under this Law, and is attracted to a Sphere of Life and a condition of being in unison, or as nearly as can be, with its own attributes. This attraction is modified by circumstances and chances: it is by mere accident that one spirit is attracted to the owner of a throne, and another to the inmate of a hovel. But being attracted into body, it begins to operate upon the surrounding matter. If the matter be good, equally sound and good will be its physical development: if the matter be weak or feeble, or corrupted, or subject to disease, equally so will be the form which it fabricates. God does not himself send one man upon the earth with an iron constitution which will enable him to enjoy perfect health and strength for a hundred years, while to another He gives that puny fragile form which a single blast can wither and destroy; or which, if it survives for years, subsists only in a state of chronic misery. These things are pure accident: at all events it is better to believe this than to accuse the Divine Father of actual injustice on the earth, while an excuse is offered that He

will set it all right in heaven. And what I say of the physical, I apply also to the intellectual organization, which is the exact representative of the spirit that makes it. All the spirits that come upon the visible earths have different powers, modified by almost innumerable changes, the result of varied existences and transmigrations during millions and millions of years. They are no longer equal nor uniform, as they once were. Some have considerable intellectual strength—these were once among the Spirits of Wisdom, or the Spirits of Knowledge, and they retain still a portion of that faculty which then predominated, even though it may be millions and millions of degrees reduced in force. In some again the softer attributes prevail—these were once among the Spirits of Love; and so on to infinity. Thus by the simplest rules of logic the diversity of the human family is at once explained, and the mind relieved from the dread necessity of imputing to the Supreme Governor of the Universe the moral evil which prevails, and for which He necessarily must be considered in a great measure responsible, if He makes the present soul with its various errors, and the existing body with its innumerable corruptions; and causes the great majority of mortals to lead a life of hardship, misery, and starvation.

18. Let us illustrate this truth a little more: let us take the spirit of Alexander the Great for an example. This fiery particle was once, in ages far remote, a Spirit of sublime power in the sacred presence of the Supreme. It became restless: was inflamed by ambition; it grew discontented: it lapsed into a lower sphere. Its archangelic manifestation of course ceased: it was reduced in course of time to its simple element, an electric spark, a flash of

fire. This flash may, in a mighty sphere like Jupiter, have animated a great power, a daimon, a hero, an emperor. But though the opportunity of re-ascension was afforded to it, it became still more corrupt, and lapsed again, let us say, until it fell on man's earth. The fire-flash still existed, but of course in a lower and less luminous condition. To become a manifestation, that is, to develop its powers, is a *necessity* for every spirit-nature. In the spirit spheres, it develops itself in light; but this spirit had fallen away from the immaterial to the terrestrial spheres, and must of course assume a material development. This is an universal law. Spirits thus lapsed wander thick as motes in a sunbeam until they are attracted to natures in accordance with their own; but it is matter entirely of chance unto what special natures they are so attracted. The fire-flash which afterwards became Alexander, had it been attracted to a lion, would have developed itself as a lion: having been attracted to a human magnet, it became a conquering man. It was not God who sent that spirit into a man: it was pure accident. God therefore did not send Alexander on the earth: God did not fabricate his form, nor aid in making him a triumphant blood-spiller. But the spirit-flash magnetized into the human organization, developed in the womb, organs and a body for itself, capable of carrying out the essential powers, purposes, and longings of its nature. It was attracted to Philip, or to the father of Alexander, whoever he may have been, for his true paternity was and is matter of doubt. Let us assume however that Philip was his real father. Philip possessed accordant though perhaps inferior qualities: it mingled itself with Philip's blood and nature; it

became an animalcule, and was transmitted by him to Olympias, who combined in a high degree physical and mental properties suitable for the development or manifestation in the flesh of the spirit so transfused. Within her the spirit-animalcule worked out its own physical and cerebral organization, and thus came into terrestrial existence with a mechanism, self-made, the most suitable for carrying out its natural powers. It was born to a throne; it was brought up under circumstances peculiarly favourable for its success; everything around it was calculated to give it help; and so it became Alexander the Great. Had chance wafted it to the jungle instead of to Macedon, it might have been a tiger or a lion; had accident carried it into the sea, it might have developed itself as a sword-fish, a cayman, or a shark. And thus it is that all spirits fabricate their own development: not assuredly from a miscegenation of parrots, monkeys, and the Lord knows what, as the Darwinian sages suppose.*

19. Our soul, says Plato, was somewhere before it came to exist in this present human form; whence it appears to be immortal, and as such it will subsist after death. And again: *In the perpetual circle of nature, the living are made out of the dead as well as the dead out of the living.* The same philosopher informs us that some of the ancients who held these opinions were not without suspicion that what is now called death is rather a nativity into life; and that what is now called a generation into life is rather to be accounted a sinking into death. Who knows, says he, whether that which is

* These wise children, however, may be supposed to know their own father: and if they profess to be the offspring of apes and monkeys, why should we disbelieve them?

denominated *living* be not indeed rather *dying*; and whether that which is styled *dying* be not rather *living*? This doctrine will be found, like others hinted at here, in Enoch. The ancients to whom Plato refers were the first propounders of this system, from whom all nations have equally derived their tenets; and the absolute immortality of the soul, passing, however, through a long series of different forms, is at once the doctrine taught in the Divine Apocalypse, in the Books of Enoch and Fohi, in the Bhaga-Vad-Geeta, in the traditions of the Celtic Druids, and in the lore of the old Babylonians and Egyptians. Similar to the notion of Plato was that of Empedocles. There is no production, says he, of anything which was not before: no new substance made which did not really pre-exist. Therefore, in the generations and corruptions of inanimate bodies, there is no form or quality really distinct from the substance produced and destroyed, but only a various composition and modification of matter. But in the generation and corruption of men and animals, where the souls are substances really distinct from the matter, there is nothing but the conjunction and separation of souls and particular bodies existing both before and after: *not the production of any new soul into being which was not before, nor the absolute death and destruction of any into nothing.* In short, nothing dies or utterly perishes; but things being variously concreated and secreted, transposed and modified, change only their form and shape, and are merely put into a new dress. It were more easy to multiply citations than to avoid tediousness; yet I cannot refrain from noticing the curious account of the Pythagorean system which has been delivered to us by Ovid. To the generally professed

doctrines of the everlastingness both of spirit and matter, the Samian philosopher superadds some of the precise tenets which the mythic Buddha promulgated at his last incarnation. The passages which I transcribe exist in the *Metamorphoses*, book xv., where Pythagoras is introduced as thus enunciating secret and divine doctrines.

20. And since a god inspires me, he says, I will yield to the impulse of the inspiring deity; unfold mysteries, open the skies, and unveil the dark oracles of the August Mind. I will sing of mighty truths, long concealed from human eyes, which the wits of former ages have not been able to explore. How am I pleased to travel along the sphere of stars; and, leaving earth, and this listless habitation of mortals, to mount upon a cloud, and scale the height of towering Atlas: thence at distance, to survey the wandering souls of mistaken mortals; to encourage them, anxious and fearful for the state of future things, and lay open the whole series of Fate. O feeble race! why thus alarmed by the vain fear of death? Whence this dread of Styx, and darkness, and empty names, the fictions of poets, and dreams of an imaginary world? Whether the body is consumed by the flame of the funeral pile, or crumbles into dust, the prey of time, think not that in this you can suffer any real harm. *Our souls are not subject to death; but, leaving their former seats, are received into different habitations, and renew life in other forms.* Even I (for I remember*

* This was the constant assertion of this preeminently wise and pure Sage, whose love of truth was so great that it is impossible to doubt his sincerity in the belief: will people say then that Pythagoras was mad? I suppose so. See *ante*, 32, and the allusions of Jesus also to his pre-existence, *ante*, 37, 38, which was an allusion of exactly the same nature as that of Pythagoras,

*it well) who declare these truths was, in the time of the Trojan war, Euphorbus, the son of Panthous; and bore in my opposed breast the heavy spear of the younger son of Atreus. I lately recollected the buckler, which I wore upon my left arm, as I saw it hanging in the Temple of Juno at Argos, where Abas formerly reigned. All things are thus but altered; nothing dies. The soul wanders from place to place, and seizes any body in its way. The souls pass often into human bodies, while others actuate the limbs of beasts; and, without perishing, change only their appearances; and as the pliant wax receives new figures, changes its form, nor retains the wonted impression, and yet is itself still the same, in like manner know that the soul continues unchanged, and only assumes a variety of different shapes. And since I am borne along in an ample sea, and have given my sails without reserve to the winds, know, that *nothing in nature continues in the same state; all things are in perpetual flux; and every form is fleeting, and decays.* Time itself runs on in a continued flow, like a river rolling from its fountain. For neither can a river, or the flying hours, stop; but, as wave is impelled by wave, and that before is urged by that behind, and urges at the same time its predecessor wave, thus the minutes fly; and thus pursue in successive course, still changing, ever renewed. For those that were vanished, new ones succeed; and the fleeting moments are ever on the wing. We see that darkness,*

though the Ninth Messenger for good reasons did not specifically state that he had been Amosis in a former generation. It was said of Pythagoras as of Jesus, that he tranquillized the sea, so that his disciples might pass over it. Iamblichus, *Life of P.*, cap. 28. Jesus had deeply studied the Pythagorean philosophy.

by a kind of natural impulse, emerges into light, and that the shining rays of Phœbus take place of the sable shade of night: nor is the face of heaven the same, when wearied animals slumber in midnight ease, and the Morning Star rises bright on his shining steed: and again, a different face succeeds, when Aurora, daughter of Pallas, ushering in the morn, spreads over the firmament the splendour of day. Even the orb of Phœbus, when first he rises from the ocean, or downward bends his chariot to the earth, is covered with red; but, high in his meridian course, he shines serene, as there the firmament is of ætherial make, and far removed from the infection of the world below. Nor is the appearance of nocturnal Diana ever alike or the same: for her face to-day, if she advances to her full, is less than that of the succeeding night; but greater when she contracts her orb. Nay the elements themselves abide not in the same state: attend, and I will teach you what vicissitudes they undergo. This unperishing world contains four bodies, elemental, and productive of the rest. Of these, two, earth and water, are heavy; and, by their proper weight, tend downward to the centre. The other two, air, and fire, still purer than air, as they are void of weight, and pressed down by no incumbent force, mount aloft into the upper skies, which though separated, and distant from each other in place, yet all things are compounded of these, and are all resolved into these again. Thus earth, dissolved, rarifies into water; and water, expanded, changes to air: the air subtil, and purged of its weight, refines into the pure element of flame. Thence they return in a contrary course, and untwist, with restless toil, the curious web. For fire, condensed,

changes to gross air, air to water, and water warps, and rolls itself into a mass of earth. Thus nothing abides in its proper form; but Nature, shifting continually, raises up one shape after another. Nor does anything in this mighty world perish or fall to nothing, but only alters and changes its appearance. *To be born, is to begin to be what just before we were not; and to die, is to cease to appear what we seemed heretofore; when perhaps the same elements are but variously united and combined, and, in other respects, continue what they were: nothing, I am apt to believe, continues long under the same form.* Thus have the various ages of the world declined from gold to iron; thus has the fortune of places so often been changed. I have seen what once was solid earth transformed to sea, and the ocean, in its turn, become solid land: shells of fishes often lie far distant from the sea, and rusty anchors are found on the tops of mountains. What was formerly a plain has been changed by a current of waters into a valley; and mountains, by a flood, have been levelled to a plain. Marshes are often changed to dry sand, deserts; parched heaths sometimes stagnate with standing waters. Here Nature has opened new fountains, there shuts them up and rivers, roused by earthquakes, break out, or vanish and subside (15).

21. All this is ancient and even modern Eastern theology, while, if we believe the missionaries, the people themselves, so far from being purified thereby, are, like Europeans, immersed in ignorance and falsehood. If they are, however, it is not the fault of their religion, but of the priests who have corrupted it. Nevertheless, full credence is not to be given to the descriptions which these people disseminate. They are just as likely to be

wrong as Celsus was in his description of the early Christians, if we may rely upon the observation of the profound and splendid Origen. The Egyptian philosophers, he says, have sublime notions with regard to the Divine Nature, which they keep secret, and never discover to the people but under a Veil of fables and allegories. Celsus is like a man (or a missionary) who has travelled into that country, and though he has conversed with none but the ignorant vulgar, yet takes it into his head that he understands the Egyptian religion. All the Eastern nations, the Persians, the Indians, the Syrians, conceal secret mysteries under their religious fables. The wise men of all these religions see into the sense and true meaning of them, whilst the vulgar go no further than the exterior symbol, and see only the bark that covers them. *Lib. i., p. 11.* Those who draw their notions of the Eastern theology from such false and shallow writers as Ward, or of the Oriental philosophy from such teachers as Mosheim; or indeed from any but recondite sources, would do well to meditate on these reflections, which are as true now as they were when written, so many centuries ago. There is scarcely one work, professedly treating of the religions of the East, which is not disfigured by falsehood or ignorance; and the great bulk of Europeans, who pride themselves on their civilization and extensive knowledge, are the dupes of the most fatal errors, propagated by the most ignorant of mankind, respecting the religion of three-fourths of the inhabitants of the earth.

22. Having thus noticed how profoundly wise were the Ancients in all that related to religion and religious truth, I may be allowed to go farther, and to state that

the labour of an entire life, illuminated by the highest learning and the warmest enthusiasm, could scarcely do justice to the sublime and grand ideas of God and the Future which prevailed in those distant ages among nations whom we have been sedulously taught to consider barbarous or savage. Cudworth has done much to develop the magnificence of the oriental theology; but he writes almost without a practical purpose, and so remains unread. Yet it is impossible not to be filled with deep shame when we contrast those ancient ideas of God and the Future with those which are now universal. Ask an European at the present moment what he is? whence he is? and how he is formed? and he will plainly answer that he knows nothing about it, and probably laugh at you for being so silly as to speculate on such nonsense. His ignorance is something fearful to contemplate: his sordid love of money or sensualism absorbs his every faculty of mind and body. He knows that he is alive, and he thinks that he has a something which he calls a soul; but where his body came from, or how it got united to his soul and spirit, or what sort of thing these may be, appears to him to be so deep a mystery, that he really never thinks of either, but consoles himself with the hope that it will be "all right in the end," and that his priest is just as ignorant as himself. But the primeval men, taught by God, through His Messengers Gaudama and Enoch, would have been ashamed to have thought or answered so. They knew that every man was an animated principle consisting of a triune force, rationality, sensitiveness, and corporeality. According to the ancient system, says Payne Knight, there were two souls: the one, the principle of thought and percep-

tion, called Νοῦς and Φρῆν; and the other the mere power of animal motion and sensation, called Ψυχή. And this creed, which is true, is unrecognized now. They maintained that it was absolutely necessary to believe in the first place that the God who is the Fabricator of man produced his form, his condition, and his whole essence in the image and similitude of the world itself, and that the Eternal exhibited him by the artifice of a divine fabrication in such a way that in a small body he might put forth the power and essence of all the elements: Nature for this purpose bringing them together, and also so that through the medium of the Divine Spirit which descended from the Celestial Intellect he might prepare an abode for man, which, though fragile, might be similar to the Universe itself. Thus the creature which was made in imitation of the Universe was governed by an essence similarly divine; was endowed with a portion of the first attribute of God, or of the Divine Idea, which is Wisdom; had a portion of the generative power, and a portion also of immortality. In like manner every animal, they said, was a microcosm like man; beginning with the wise elephant and descending to the meanest insect: a portion of the same mind or wisdom, and the same generative power was visible in all. Every plant too was a microcosm of the animal, and possessed a portion of mind. The sun-flower turned itself to the God of day; the pimpernel opened to the sun, and shut itself to the storm. The ash-tree planted in a bank, with one root hanging down, turned it inwards till it met the earth; the sensitive plant, like the youthful maiden, at first shrunk from the touch of man. Every plant had the living principle and the organs of generation, and

thus everything, and the whole Universe, and every part of the Universe, was an image of the Supreme Being; and all were mystically and divinely one, God being at the very highest summit of the Golden Ladder, which was from earth to heaven: gods, archangels, angels, spirits, mortals, living essences at the bottom; and each blending and melting into each, like the notes of a divine melody, finely, imperceptibly, and beautifully.

23. A creed so exquisite as this, even if it were but a baseless dream, would shine like the sun itself, when contrasted with the murky darkness in which the religions of the West find and keep their followers: but when we know that this creed is absolutely and entirely true, our admiration of its loveliness is not less powerful than our acknowledgment of its wisdom. Nor did their ancient knowledge end here; but it extended itself even into the actual constitution of the whole essence and form of man himself, which they declared to be compounded of sensitive and rational essence—the former made of the first principles of the elements; the latter a direct ray of fire from God transmitted through the Holy Spirit, as a sunbeam through crystal, but in a state of lapse from Him, the Pure, the Perfect. The Spirit of Life receives and emanates all life from the Eternal; the soul is formed by this Spirit, and is in its nature feminine like her; the body is the joint product of the spirit and the soul operating on particles taken from all the elements. Hence the Spirit of God is called *Pra-Kriti*, *Maya*, or Illusion, because she perpetually clothes beings with forms that are not their own, but are, 1. from God; 2. from herself and the elemental essences; 3. from the corporeal parts of the elements. This *Maya*, according to certain learned

Brahmins, means also the tendency of the Divine Being to diversify or multiply itself in creating worlds. She is regarded as the Mother of Nature and of the inferior divinities. Sir W. Jones says, the word *Maya* or *Illusion* has another sense more abstracted in the philosophy of the Vedantas, where it signifies the system of perceptions which Divine Omnipotence makes to be produced in the understandings of His creatures, but which has no reality independent of the mind. In effect, *Maya* mystically means the Holy Spirit, which is the Divine Agent in the fabrication of the varied All that appears throughout the infinite Creation, though the Brahmins are so deeply ignorant at present, that they know it not. When a spirit changes its soul, and is conjoined to another soul, higher or lower in the scale of organization, according to the spirit's properties, this change is called metempsychosis;—when it transmigrates from one body into another, as from a man into a lion, it is called metasomatosis. In the Book of Job this distinction between the soul and spirit is alluded to. The spirit of God hath formed me (the soul), and the breath of the Almighty Ones (*Tsaddai*) hath given me life (the spirit), xxxiii. 4. In the Epistle to the Hebrews, which bears the name of Paul, but which every divine who is a scholar knows was not written by Paul, it is expressly mentioned, iv. 12. For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit. This distinction also is noted in the *Book of Wisdom*, xvi. 14. The spirit when it is gone forth returneth not; neither doth the soul that is received up come back.* This spirit is called

* The soul has three vehicles—one ethereal, another aerial, and the third, this terrestrial body. The first, which is luminous

atma, and it is emanated immediately from the Spirit of God; it is enveloped in a radiant sheath of light, which is called *ahomkara*,* or the soul; this spirit and soul thus conjoined are the architects of their own corporeal development, and fashion a body in harmony with their own desires; making for themselves such organs as they think fit: as we see fishes weave their curious shells, birds their nests, spiders their webs, butterflies their aerial forms, &c. This is the creative instinct. All beings, therefore, form their own bodies and make themselves what they choose to be. Thus, when the ancients saw a man the offspring of adultery, incest, or brutal violence offered to some innocent maiden, they did not suppose, as all modern Christians must do who hold that the soul is

and celestial, is connate with the essence of the soul, and in which alone it resides in a state of bliss in the stars. In the second, it suffers the punishment of its sins after death. And from the third, it becomes an inhabitant of the earth.—TAYLOR, *Theoretic Arithmetic*, p. 244. Ovid also says:—

Bis duo sunt homini: manes, caro, spiritus, umbra,
 Quatuor ista loci bis duo suscipiunt,
 Terra tegit carnem, tumulum circumvolat umbra,
 Orcus habet manes, spiritus astra petit. (16)

* Dr. Adam Clarke, commenting on the words attributed to Daniel, “I was grieved in my spirit in the midst of my body,” vii. 15, has the following note:—“The words in the original are uncommonly emphatic. My spirit was grieved or sickened בְּגִי נִדְנָה, *bego nidneh*, within its sheath or scabbard. Which, I think, proves—1. That the human spirit is different from the body. 2. That it has a proper subsistence independently of the body, which is only its sheath for a certain time. 3. That the spirit may exist independently of its body, as the sword does independently its sheath.” One would have thought that he could have had no difficulty in seeing that sheath here cannot mean body, but must mean soul, and that it is the very *ahomkara*, or scabbard, of the oriental philosophy, which I should have thought this learned writer had mastered.

created at conception, that God made himself a party to these crimes, was present at them, and actively interfering as it were, formed a soul which was to animate the body generated by such a devilish connection; but they held that the soul existed already though it was in a state of lapse from heaven and was wandering in space; that it was a particle of fire attracted to the sphere of earth, because its desires were of an earthly nature, and it could not satisfy these desires until it became connected with body; that it became magnetically attracted to such natures as were most in unison with its own longings, connected itself with them, and was by them transfused and transmitted into corporeal being; that it made organs for itself from the surrounding matter, by the creative instinct which all souls possess; that if this matter were accidentally corrupt or insufficient, it could deal only with what it had, and hence some men were born with fine persons and some with foul, and some with great organs of intelligence, and some with scarcely any: all of which they held to be the result of the conditions just named, and not any one of which they held to be the particular act or providence of God. They would have shuddered at their own blasphemy, if they could have supposed even for an instant that God expressly made a soul to fulfil the object of an adulterous or incestuous union; or that he dismissed one man blind into life, and another lame, and another diseased in all his organs, while he sent others brave, intelligent, and in all respects models of what man in his best condition on earth ought to be (17). These doctrines were reserved for Europe and its superstitions, and it can scarcely be matter of surprise that where they are thus held the whole of the population are in

the most debasing state of ignorance, and ready to commit any blasphemy against the holy nature of the Supreme Father. That there are wise and good men among the laity, and also among the clergy, who do not hold such views, I would fain believe; but, after a long and not inattentive inquiry into the tenets which the latter hold forth from their pulpits, I can only say that I have not heard them disavowed, nor have I ever heard of any attempt made to lead the people into a better system by those who profess to be their oracles of truth.

24. So far, indeed, from disabusing the minds of their audience of things that are false, the bishops and priests all agree rather to pretend that, until Jesus preached, the whole world was in ignorance of God, of the existence of divine natures, of the immortality of the soul, and of a future condition of being for the essence of man, and I have met many persons, otherwise enlightened and sensible, who really believed this was so (18). No later ago than the 14th of June in this year, 1870, I myself heard the Bishop of Winchester (Dr. Wilberforce) in the inaugural sermon, which he preached at Ardingly College, in Sussex, reiterate this falsehood, for he told his audience as a fact that “a Christian child has more real knowledge than the greatest heathen philosopher,” though in what that knowledge consisted he wisely refrained from explaining. And this was stated by a bishop of our own days, and in a country where the vast mass of the people are sunk in an ignorance which one might weep to think of. What must not these holy men have ventured upon in other times, when one of them ventures on such an assertion in the present? Yet can any fact in history be more perfectly established, than this, that from the

very first, the name, the character, and the providence of God were confessed and adored by all men, and that his Archangels and Messianic Messengers were owned if not generally understood? It seemeth to me, says a most ancient writer, that there is, not only One Spirit, but that there is One, the Greatest and Highest God, who governeth the whole Universe, and that there are many others besides Him, differing indeed as to their power; but that One God reigneth over them all, who surpasses all in strength, greatness, and excellence. This is that Supreme Lord who contains and comprehends the Kosmos; but the other Divine Natures are they who, together with the revolution of the Universe, orderly follow that First and Intelligible God. The Ethiopians, says Strabo, acknowledge One Eternal Supreme Being, who is the First Cause of things; and believe in another Deity, who is Immortal, Nameless, and wholly Invisible; that is the Holy Spirit. The Supreme Lord, says Seneca, copying the language of primeval wisdom, when he laid the foundation of this most beautiful fabric, and began to erect that structure than which Nature knows nothing greater or more excellent, to the end that all things might be carried on under their respective governors orderly, albeit, he Himself superintended the whole, so as to preside in chief over all, yet did He generate divine beings, as subordinate ministers of His kingdom under Him. Maximus of Tyre expressly declares that it was the general understanding of all the Gentiles, from the very first ages, that there was but One God, the King and Father of all, but many divine ones, the sons of God. Even the doctrine of an infinity of inhabited worlds was taught in Greece by Anaximander

and Xenophanes, who were merely its recipients from far remote predecessors, and afterwards by Diogenes Apolloniates, B.C. 428, and by Democritus, B.C. 361. They taught that there is at all times an infinity of co-existent worlds (world-islands) throughout endless and unbounded space: and that it is as absurd to think there should be only one world in space, as that in an extensive field properly cultivated there should grow up no more than one single blade of corn. It was the opinion of Democritus that some of these worlds resemble each other, whilst others are entirely dissimilar. This was 2400 years ago. Yet recently we had a controversy among some of our learned philosophers and divines whether the earth was not the only one of the innumerable planets which was peopled. The orthodox and the divines of course maintained that it was, and proved by the Scripture that all the rest of space, with its living stars and systems, was a blank vacuity, wholly devoid of existence. And yet by such as these the philosophy of the Past is mocked at as but foolishness. The whole world, says Apuleius, worshippeth only One Supreme Deity in a multiform manner under different names and different rites—which different names, adds Cudworth, for One and the Supreme God might, therefore, be mistaken by some of the sottish vulgar amongst the Pagans, as well as they have been by learned men of these later times, for so many distinct unmade and self-existent deities.

25. Pythagoras, whose name in Welsh singularly enough means explication of the Universe, from the verb *pythagori*, to explain the system of the universe, (*Owen's Dictionary, verb. cit: Pictet. Præf.*), thus ex-

pounded *his* theology more than five hundred years before the boasted Christian æra. “God is neither the object of sense, nor subject to passion; but Invisible, only Intelligible, and supremely Intelligent. *In His body he is like the light, and in his soul He resembles the Truth.* He is the Universal Spirit that pervades and diffuses itself over all nature. All beings receive their life from Him. There is but One only God, who is not, as some are apt to imagine, seated above the world, beyond the Orb of the Universe; but being himself all in all, He sees the beings that fill His immensity;—the only Principle, the Light of Heaven, the Father of all. He produces everything: He orders and disposes of everything: He is the Reason, the Life, and the Motion of all beings. That God, says Iamblichus, and it would be difficult to define him more augustly, who is the Cause of generation, and the whole of nature, and of all powers of the elements themselves, is separate, exempt, elevated above, and expanded over, all the powers and elements in the World. For being above the World, and transcending the same, immaterial and incorporeal, supernatural, unmade, indivisible, manifested wholly from himself and in himself, He ruleth over all things, and in himself containeth all things, and because He virtually comprehends all things, therefore does He impart and display the same from himself.

26. Historians, both sacred and profane, says Abbè Tressan, in his *Mythology*, speak of Egypt as one of the wisest of nations, and one of the eulogiums which the inspired writings pass on Moses and on Solomon is, that they were skilled in all the sciences of the Egyptians. We must carefully distinguish then between the ignorance

which reigned among the multitude and the profound wisdom of those who cultivated the sciences and had read the works attributed to Hermes Trismegistus, or thrice-great [Thoth]. According to this celebrated man, “God existed *in sun-like Unity* before all beings. He is the source of all that is intelligent—the First incomprehensible Principle—himself all-sufficient and Father of all Essences. We shall likewise give Zoroaster’s definition of Him: it is the most beautiful production of antiquity. Eusebius has preserved it in his *Evangelical Preparation*; he transcribed it literally from a book of Zoroaster’s still extant in his time, entitled, *A Sacred Collection of Persian Monuments*. God, it says, is the First of incorruptibles, Eternal, not begotten. He is not composed of parts; there is nothing like Him, or equal to Him. He is the Author of all good, the most excellent of all excellent beings, and the wisest of all Intelligences: the Father of Justice and good laws, self-instructed, all-sufficient in himself, and the original Author of all Nature. Orpheus declares that there exists an Unknown Being, who is the highest and Most Ancient of all beings, and Author of all things: this Sublime Being is Life, Light, and Knowledge; three names expressive of that power which out of nothing formed all things visible and invisible.

27. The religion of the Hindu sage, says Coleman, in his *Mythology of the Hindus*, as inculcated by the Veda, is the belief in, and worship of, one great and only God—omnipotent, omniscient, and omnipresent, of whose attributes he expresses his ideas in the most awful terms. These attributes he conceives are allegorically (and allegorically only) represented by the three personified powers

of Creation, Preservation, and Destruction—Brahma, Vishnu, and Siva, while the Father is described as the Almighty, infinite, eternal, incomprehensible, self-existent being; He who sees everything, though never seen; He who is not to be compassed by description, and who is beyond the limits of human conception; He from whom the universal world proceeds; who is the Lord of the universe, and whose work is the universe; He who is the light of all lights, whose name is too sacred to be pronounced, and whose power is too infinite to be imagined BRAHM! the one, unknown, true being, the creator, the preserver, and destroyer of the universe. Under such, and innumerable other definitions, is the Deity acknowledged by the Veda, or sacred writings of the Hindus. I believe, says Varro, epitomising one of the most ancient creeds, that God is the Soul of what the Greeks call Kosmos, the Universe, and that the Universe itself is God. But as a wise man is so denominated from his Mind, though he consists of mind and body, in the same manner the Universe is called God from the Mind that predominates. It is divided into two parts, Heaven and Earth; and Heaven into other two, Ether and Air; and Earth into water and land. The highest of these is the Ether, next Air, then Water, and lastly Earth. *All which four parts are full of living Souls*; the Ether and Air of those that be immortal, but land and water of the mortal. From the utmost circumference of heaven to the orbit of the moon, inhabit ethereal minds, the Host of Heaven, who are not only understood but seen to be celestial gods. Between the moon's orbit and the height to which the winds and rains ascend are aerial beings not to be

perceived by the eye but only by the mind, and they are called Heroes, Lares, and Genii.

28. The following may be given as a brief summary of the Orphic theology—the oldest known in Europe, having been taught fourteen hundred years before the Christian æra:—

1. Before the Creation, God was united with whatever is, in such manner that in Him were contained all things that are, or have been, or shall ever be, and thus from all eternity did all forms remain concealed within His Essence.

2. At a fixed time God separated these from Himself, and thus gods, goddesses, the sun, stars, moon, planets, and all that is, were produced.

3. By the laws of emanation, therefore, all things participate in the Essence of God, and are His parts and members, and nothing is devoid of the Divine Nature.

4. As every part of the Universe participates of the Divine Nature, each part may be justly considered to be in itself also divine.

5. The essence of God thus proceeding from Him, and being present in all things, is the sole animating power.

6. Hence also as all things are not only from God, but also in God, an infinity of the Divine must be admitted.

7. This Divine Nature may be venerated in its parts by those who from the infirmity of human nature are unable to comprehend any idea of the Supreme God, who from most is Concealed, Invisible, and Unknowable.

8. No image or representation of God is lawful since

He is diffused throughout the Universe, and the Universe, therefore, is His only proper Image.

9. Since all things have proceeded from God, they must all return to Him, and this reunion will be the highest state of beatitude to which the pure and pious can attain.

10. But many transmigrations and purifications must take place before this can happen, or the lapsed Soul be so purified as to admit of its returning to that Source from which it emanated.

29. These sublime and holy ideas concerning the Supreme Essence, and more especially those contained in numbers 7 and 8, now pervade the whole of that vast community of mortals who constitute the followers of the Tenth Messenger, and have helped to imbue their faith with much of its inherent grand simplicity, while the contrary feeling among Christians has tended to degrade the Idea of the One.

30. Why should we seek, says the august Arabian sage, to comprehend what cannot be comprehended? It is a tree which hath neither root, nor trunk, nor any branch, for the thought to lay its hold upon. It is a riddle in which man can find neither a literal nor a metaphorical sense, and of which man can give no satisfactory explanation. God is infinitely above the capacity of our understandings, and we always lose ourselves when we would comprehend, or guess at what He is. Let it suffice, therefore, that we adore him with religious silence. In the same spirit was the definition of God given by an ancient Irish priest. God is Beginning—without a beginning; a finer idea than anything in the vaunted Psalms of the Hebrews, where God is too frequently

represented as a Man, rather than as the Universal Ruler and Creator. This may be supplemented by a further exposition of the creed which “benighted heathens” held, until Paul and his rabblement threw back the world into barbarism and ignorance.

31.—1. There is One First Cause of all things, whose nature is so immensely transcendent that it is even Super Essential, and in consequence of this it cannot properly either be named, or spoken of, or conceived by opinion, or be known or perceived by any being.

2. That if it be lawful to give a name to that which is truly Ineffable, the appellations of *the One*, and *the Good*, are, of all others, the most adapted to it; the former of these names indicating that it is the Principle of all things; the latter, that it is the ultimate Object of Desire to all things.

3. That this Immense Principle produced such things as are first and proximate to itself, just as the heat *immediately* proceeding from fire is most similar to the heat of the fire, and the light *immediately* emanating from the sun to that which the sun essentially contains. Hence this Principle produces many principles proximately from itself.

4. That since all things differ from each other, and are multiplied with their proper differences, each of these multitudes is suspended from its one proper principle. That in consequence of this, all beautiful things, whether in souls or in bodies, are suspended from One Fountain of Beauty. That whatever possesses symmetry, and whatever is true, and all principles are in a certain respect connate with the First Principle, so far as they are principles, with an appropriate subjection and analogy.

That all other principles are comprehended in this First Principle; not with interval and multitude, but as parts in the whole, and number in the monad. That it is not a certain principle like each of the rest, for of those one is the Principle of Beauty, another of Truth, and another of something else; but it is simply Principle. Nor is it simply the Principle of Beings, but it is the Principle of principles; it being necessary that the characteristic property of principle, after the same manner as other things, should not begin from multitude, but should be collected into One Monad, as a summit, and which is the Principle of Principles, or God.

5. That such things as are produced by the First Good, in consequence of being connascent with it, do not recede from essential goodness since they are immoveable and unchanged, and are eternally established in the same blessedness. All other natures, however, being produced by the one good and many goodnesses since they fall off from essential goodnesses and are not immovably established in the nature of Divine Goodness, possess on this account the good according to participation.

6. That as all things considered as subsisting casually in this Immense Principle, are transcendently more excellent than they are when considered as effects proceeding from him; this Principle is very properly said to be all things *prior* to all *priority*, denoting exempt transcendancy. Just as number may be considered as subsisting occultly in the Monad, and the circle in the centre, this Occult being the same in each with casual subsistence.

7. That the most proper mode of venerating this Great Principle of Principles is to extend in silence the

ineffable parturations of the soul to its ineffable cosensation; and that if it be at all lawful to celebrate it, it is to be celebrated as a Thrice Unknown Darkness, as the God of all Gods and the Unity of all unities; as more Ineffable than all silence, and more Occult than all essence; as Holy among the holies, and Concealed in its first progeny—the Intelligible Gods.

8. That self-subsistent natures are the immediate offspring of this Principle, if it be lawful thus to denominate things which ought rather to be called ineffable, unfolding into light from The Ineffable.

9. That incorporeal forms or ideas resident in a divine intellect are the paradigms or models of everything which has a perpetual subsistence according to nature. That these ideas subsist primarily in the highest intellects; secondarily in souls, and ultimately in sensible natures; and that they subsist in each characterised by the essential properties of the beings in which they are contained. That they possess a paternal, producing, guardian, connecting, perfective, and uniting power. That in divine beings they possess a power fabricative and gnostic; in nature a power fabricative but not gnostic; and in human souls in their present condition, through a degradation of intellect, a power gnostic but not fabricative.

10. That this world, depending on its Divine Artificer, who is himself an Intelligible World replete with the archetypal ideas of all things, is perpetually flowing, and perpetually advancing to being, and compared with its paradigm has no stability or reality of being. That considered however as animated by a Divine Soul, and as being the receptacle of divinities from whom bodies

are suspended, it is justly called by Plato a blessed God.

11. That the great body of this World which subsists in a perpetual dispersion of temporal extension, may be properly called a whole with a total subsistence; or a whole of wholes, on account of the perpetuity of its duration; though this is nothing more than a flowing eternity. That the other wholes which it contains are the celestial spheres, the sphere of æther, the whole of air considered as one great orb, the whole earth and the whole sea. That these spheres are parts with a total subsistence, and through this subsistence are perpetual.

12. That all the parts of the Universe are unable to participate of the Providence of Divinity in a similar manner; but some of its parts enjoy this eternally, and others temporarily; some in a primary, and others in a secondary degree; for the Universe being a perfect whole, must have a first, a middle and a last part. But its first parts, as having the most excellent subsistence, must always exist according to nature; and its last parts must sometimes exist according to, and sometimes contrary to nature. Hence the celestial bodies, which are the first parts of the Universe, perpetually subsist according to nature; both the whole spheres and the multitude coordinate to these wholes; and the only alteration which they experience is a mutation of figure, and variation of light at different periods; but in the sublunary region, while the spheres of the elements remain on account of their subsistence as wholes always, according to nature; the parts of the wholes have sometimes a natural and sometimes an unnatural subsistence; for thus alone can the circle of generation unfold all the

variety which it contains. The different periods, therefore, in which these mutations happen, are with great propriety called by Plato periods of fertility and sterility; for in these periods a fertility or sterility of men, animals, and plants takes place; so that in fertile periods mankind will be both more numerous, and upon the whole inferior in mental and bodily endowments, to the men of a barren period. And a similar reasoning must be extended to irrational animals and plants. The most dreadful consequence likewise attending a barren period, with respect to mankind, is this, that in such a period they have no scientific theology, and deny the existence of the immediate progeny of the Ineffable Cause of all things.

13. That as the divinities are eternally good and profitable, but are never noxious and ever subsist in the same uniform mode of being, we are conjoined with them through similitude when we are virtuous; but separated from them through dissimilitude when we are vicious. That while we live according to virtue, we partake of the Gods; but cause them to be our enemies when we become evil: not that they are angry (for anger is a passion, and they are impassive), but because guilt prevents us from receiving the illuminations of the Gods, and subjects us to the power of avenging demons. Hence if we obtain pardon of our guilt through prayers and sacrifices, we neither appease the Gods, nor cause any mutation to take place in them, but by methods of this kind, and by our conversion to a divine nature, we apply a remedy to our vices, and again become partakers of the goodness of the Gods. So that it is the same thing to assert that divinity is turned from the evil, as to say that the sun is concealed from those who are deprived of sight.

14. That a divine nature is not indigent of anything. But the honours which are paid to the Gods are performed for the sake of the advantage of those who pay them. Hence, since the providence of the Gods is extended everywhere, a certain habitude or fitness is all that is requisite for the reception of their beneficent communications. But all habitude is produced through imitation and similitude. On this account temples imitate the heavens, but altars the earth. Statues resemble life, and on this account they are similar to animals. Herbs and stones resemble matter, and the animals which are sacrificed the irrational life of our souls. From all these however nothing happens to the Gods beyond what they already possess, for what accession can be made to a divine nature? But a conjunction of our souls with the Gods is by these means effected.

15. That as the world, considered as one great comprehending whole, is a divine animal, so likewise every whole which it contains is a world possessing in the first place a self-perfect unity proceeding from the Ineffable by which it becomes a God: in the second place a divine intellect; in the third place a divine soul; and in the last place a deified body. That each of these wholes is the producing cause of all the multitude which it contains, and on this account is said to be a whole prior to parts, because considered as possessing an eternal form which holds all its parts together, and gives to the whole perpetuity of subsistence, it is not indigent of such parts to the perfection of its being. And it follows by a geometrical necessity that these wholes which rank thus high in the universe must be animated.

16. That of the Gods some are mundane but others

are supermundane, and that the mundane are those who fabricate the world. But of the supermundane, some produce essences, others intellect, and others soul; and on this account they are distinguished into three orders. Of the mundane Gods also, some are the causes of the existence of the world, others animate it, others again harmonise it, thus composed of different natures; and lastly, others guard and preserve it when harmonically arranged.

17. That man is a microcosm comprehending in himself partially everything which the world contains divinely and *totally*. That hence he is endued with an intellect subsisting in energy, and a rational soul proceeding from the same causes as those from which the Intellect and Soul of the Universe proceed. And that he had likewise an ethereal vehicle, analogous to the heavens, and a terrestrial body composed from the four elements, and with which also it is co-ordinate.

18. That the rational part of man, in which his essence consists, is of a self-motive nature; and that it subsists between intellect, which is immovable both in essence and energy, and nature, which both moves and is moved.

19. That the human as well as every mundane soul uses periods and restitutions of its proper life. For in consequence of being measured by time it energizes transitively and possesses a proper motion. But everything which is moved perpetually, and participates of time, revolves periodically and proceeds from the same to the same.

20. That as the human soul ranks among the number of those souls that *sometimes* follow the mundane divinities, in consequence of subsisting immediately after

daimons and heroes, the perpetual attendants of the Gods, it possesses a power of descending infinitely into the sublunary region, and of ascending from thence to real being. That in consequence of this, the soul, while an inhabitant of earth, is in fallen condition, an apostate from deity, an exile from the orb of light. That she can only be restored while on earth to the divine likeness, and be able after death to reascend to the intelligible world, by the exercise of the *cathartic* and *theoretic* virtues; the former purifying her from the defilements of a mortal nature, and the latter elevating her to the Vision of true being. And that such a soul returns after death to her kindred star from which she fell, and enjoys a blessed life.

21. That the human soul essentially contains all knowledge, and that whatever knowledge she acquires in the present life is nothing more than a recovery of what she once possessed, and which discipline evocates from its dormant retreats.

22. That the soul is punished in a future for the crimes she has committed in the present life; but that this punishment is proportioned to the crimes, and is not perpetual; Divinity punishing not from anger or revenge, but in order to purify the guilty soul, and restore her to the proper perfection of her nature.

23. That the human soul on its departure from its present life will, if not properly purified, pass into other terrene bodies; and that if it passes into a human body, it becomes the soul of that body, but if into the body of a brute, it does not become the soul of a brute, but is externally connected with the brutal soul, in the same manner as presiding daimons are connected in their

beneficent operations with mankind; for the rational part never becomes the soul of the irrational nature.

24. Lastly, that souls that live according to virtue, shall in other respects be happy; and when separated from the irrational nature, and purified from all body, shall be conjoined with the Gods, and govern the whole world together with the deities by whom it was produced.

32. The FIRST CAUSE, says Taylor, the Platonist, in his notes to Pausanias, 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 (intermediate powers); 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 in reality are nothing more than the dregs of the universe. These mighty Powers, from their surpassing similitude to the First God, were very properly by the ancients called 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 those 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.

33. Zaleucus, who lived about a thousand years before the Christian æra, and who is said to have been chief ruler among the Locrians, left them and ordained the following summary of religious belief, which appears to me very much superior to any that I can find in the same short space among teachers of greater pretension. Every man, he says, ought to be convinced of the existence of God. He who shall observe the order, harmony, and music of the Universe, cannot believe that chance has formed this splendid structure. He should be master also of his own mind: he should purify his soul, by disengaging it from all evil inclinations; holding it as his creed that the Supremely Pure cannot be adored by the corrupt; and that THE DIVINE has no likeness to those miserable human beings who allow themselves to be dazzled by magnificent ceremonies, or by sumptuous offerings. Virtue only, and the constant desire to do good, are pleasing in the eyes of Him. He therefore who sincerely labours to be just and true in his principles, and conforms his daily life to those ends, will make himself beloved in the eyes of God. *Let every mortal man avoid what may lead him into disgrace, before the Heavenly Rider, more anxiously than the minor evil of poverty: for honour is bestowed by all the wise on him who prefers justice to mere wealth.* The many whom their violent passions drag into evil, men, women, children, citizens, common people, should be taught to

have the Divine Ones before them, and to reflect often on the severe judgment which they shall be bound to execute on the sinful. They should see perpetually in front of their eyes the form of Death, that fatal hour which awaits us all; an hour wherein the recollection of our past crimes will be attended with dread remorse; and when the doers of evil will repent that all their acts had not been subjected to the severe but salutary laws of entire equity. Let each one therefore so rule his life as if every moment of his life were to be the last; but if some evil power should at any time ensnare, to the commission of crime, a frail mortal, let him fly a suppliant to the feet of the Altar; let him pray to Heaven to give him its assistance, and shield him from the power of all sin; let him entreat that he may be supported and led on in life by the Spirit of Beauty, whose counsels shall conduct him into virtuous thoughts and deeds, vividly the while bringing before his eyes the mildness, but the inflexible justice of the Most High God. There is nothing, says the Abbé Bazin, in his *History of Philosophy*, c. 27, in all antiquity which is superior to this simple but sublime fragment, dictated by reason and by excellence; but all antiquity, he might have added, is full of fragments equally sublime. And this is so, whether we begin with the philosophers and teachers immediately preceding the advent of Jesus, or ascend to the first rise of religion among the Chinese, when it was proclaimed to that most ancient people that there is One, the First Principle, who hath no beginning, who hath no end. He hath made all things. He governs all. He is infinitely good, infinitely just: He illuminates; He sustains; He governs the Universe: a finer definition of

God than I have ever read in any Christian writer, or ever heard preached from any Christian pulpit (19).

34. Plato proposes as the most proper way to form the minds of children that little moral tales should be told them by their mothers and nurses as soon as they can speak. But as these enticing tales, if of a bad tendency, might lead young minds to vice, he is at great pains to give some remarkable restrictions concerning the species of tales he would alone have told. As first that no authorized tale must teach that ever *there was war in heaven*, or any discord or unbecoming passion incident to the Divine Nature. Then, that as the Supreme Being is always just, good, and beneficent, no god must ever be said to be the cause of any real ill to men. And lastly, since the Deity is One simple Essence, always true in word and deed, he neither transforms himself into various shapes to appear to men, nor does He impose upon our senses by empty phantoms, much less deceive us by false speeches, or by sending delusive signs to men whether asleep or awake. Wherefore the Gods in any tale must never be represented as transforming themselves like jugglers, or leading people astray with any sort of sophistry in words or deeds. These cautions were chiefly intended against Hesiod, Homer, and Æschylus, out of whose poems he produces instances of tales unworthy of the Divine Nature, and of whose bewitching imagery the philosopher is so apprehensive, that he will not allow such stories to be told to young persons, neither with an allegory nor without one. For, says he, a young creature is not capable of observing what parts of the Tale may be allegorical and what not; while in the meantime the impressions made at these years on the

imagination are scarcely to be afterwards wiped out, but for the most part remain indelible during life. It has often occurred to me to ask myself, what would Plato think if he lived now, in the boasted æra of civilization, when we are really more ignorant of true knowledge than we were centuries ago. How would he be shocked to find the greater portion of the Christian world believing as true the absurd and blasphemous theology of Milton's Paradise; and accepting *literally* the metaphorical language of the Old and New Testament. Yet it is thus that they are taught in Sunday school and pulpit; and fables which the ancient world would have laughed to scorn, or branded as most impious, are positively believed by millions of our Paulites, and are hypocritically supported by scholars and philosophers, who in their souls despise them for their atheistic tendency. But the fate of Socrates has made most men timid, and the timidity of the wise has made the world a slave.

35. The ancients held that the conversion of a man from vice to virtue, from ignorance to knowledge, from an adoration of the earth to the worship of heaven, was the work of time, and the result of labour; that a long self-purificatory process was to be gone through, and that to this end it was absolutely essential that man should *know*. The moderns, in great multitudes, hold that this is wholly absurd; that conversion is the miraculous work of the Holy Ghost effected in one moment; that it is the result of grace, though no man knows what grace means, nor has it ever been intelligibly defined; and that on the whole it is far better to be ignorant than to possess knowledge; for that the ignorant are peculiarly

the favoured of God, who primarily regards “babes and sucklings,” while He generally leaves the wise and learned to shift for themselves, as best they may. To knowledge, if it be restricted wholly to their own peculiar tenets, with the most resolute determination to abjure and persecute the tenets of all other sects, the priests do not offer any especial objection; but as a general rule they laud the extremely ignorant, and say that it was for those their Redeemer came, to them especially he preached, and with them almost all his social hours were passed. “The deepest impressions of evil custom and the darkest stains of corrupted nature are suddenly wiped out and effaced,” says Warburton in his *Doctrine of Grace* (p. 72), illustrating that wondrous agent; and this indeed constitutes an article in the creed of many millions, who aver, moreover, that the wholly illiterate are most generally the objects of this divine transformation. But have they ever asked themselves this question, If so thorough an alteration can be wrought in a man by the immediate operation of the Spirit of God, and the worst may in an instant have their habits of vice changed to habits of virtue and goodness, why does a Being of infinite mercies and unbounded power ever make use of severe methods with His children? Why did He work a miracle to destroy a world and to sweep away the innocent babe with the guilty offender, the blushing virgin and the hoary robber, as in the case of their fabulous Flood, when another miracle equally easy to Him, and, as it ought to seem, far more consonant with his divine paternal character, might have made them all good and happy in a moment? Would any earthly parent *drown* his children, when he

could as easily preserve their lives, and make them virtuous and happy? (20). A philosophical reply to this would be difficult; but the satisfactory response always given is somewhat as follows: We are unable to comprehend the purposes of God; in another life they will be all cleared up; all we now know is that *He did it*; but *why* He did none can tell, and nobody is entitled to ask. Our duty is to believe and tremble, &c., &c. That a day will come when even children will mock this solution, though urged upon them by all the bishops in the land, I am quite positive; but at present it imposes on the understanding of many wise, many shrewd, and many good men; and is of course a vital doctrine with the profoundly ignorant who constitute the bulk of believers, and who gladly hear that they are the favourites of heaven.

36. The ancients held that it was *impossible* for God to change, for mutability is an attribute of the erring and imperfect; that it was impossible for God to rest or go to sleep, but that His creative powers were being incessantly developed, action being the great distinctive badge of His Omnipotent Nature, and that it was impossible for Him to do anything which contradicted any of His own enactments: no matter how strong the apparent necessity for his so doing should seem to be. The moderns hold that with God all things are possible; that He has the most entire defiance of time, space, law, and circumstance; that He could change himself into a monkey, a rat, or a devil, if He liked; many of them hold that He is the latter already (See *ante*, 32); that He could destroy a whole world of innocent beings if it pleased Him; that He could tell lies,

commit robbery, swear falsehood, and so on, if it suited His notions at any particular period, and they cite the Old Testament in proof of these opinions. It requires no argument with any one who is sane to convince him that these things are absolute impossibilities with God—that He could not under any contingency do or effect them any more than that He could annihilate himself; and that to suppose He could must necessarily lead to the most fearful impieties—as indeed all false notions of the Supreme inevitably do. God *can* do nothing whatever that is inconsistent with beauty, purity, justice, or truth. Does this detract from His all-power? By no means. It merely signifies that His transcendent perfections, are so vast, so measureless, so exquisitely splendid, that even to suppose that He could ever depart from them in the least particular, is to derogate from His majesty. The ancients learned their knowledge of these things from the primeval theology; but we from the most ignorant of teachers. Can it excite wonder that we are so many thousand of years behind them in that true science of religion which does indeed exalt to heaven?

37. How often have I heard it used in argument, when any of the awful representations of the Divine Nature, which are contained in the corrupted Old Testament are pointed out, and it has been urged that they are repugnant to every true notion of the All-pure; how often, I say, have I heard the biblical maintain, no doubt with perfect sincerity, that it was entirely right, for “cannot God do anything he pleases, and why should man arraign it?” How often have I seen sensible thinkers imposed on by this jargon, which, if they had

only at all considered it, must have instantaneously dissolved away into ruin, but which the fatal poison of "faith, belief, or everlasting damnation," &c., infused into them from youth prohibited them from examining by the light of reason, and constrained them even to accept as an indisputable axiom. And thus error is preserved and propagated, and sophisms that when really inspected prove to be more unsubstantial than air, are gravely propounded from desk and pulpit, from porch and platform, as unquestionable truths of philosophy, which to doubt were as heinous as to deny the existence of God. How many millions are there in Europe who gravely hold that God can do whatever he likes; that he can repent, grieve, lie, equivocate; eat and drink, generate men like any other man, advise robbery, suggest rape, murder, &c., &c.; how many thousands are there who would rise up and stone a man in the streets if he attempted to teach them that it is *impossible* for God to do all, or any one, of these things. But these destructive falsehoods must in time perish, unless this earth is fated *always* to be a hell; though before they do so, men must really be taught that, unless they awaken from their present lethargy, and inquire, and think, and learn, they are preparing for themselves a heritage of death and misery throughout ages of ages.

38. The ancients held that, when a spirit lapsed from God, it wandered for a thousand years, during which period it permeated many spheres, living in each according to the physical development in which it made itself manifest. For instance, if a spirit in one of the sub-celestial spheres inclined itself to an evil thought, and cherished ideas of concupiscence or sensualism, it became

a man, we will say, for seventy or eighty years. If during its life as man it purified itself from its corporeality, and sublimely aspired to something higher and nobler, it attained a higher stage of existence, in which it lived for two, or perhaps three, hundred years; and, if it still progressed upward from that, it became a daimon, whose life might reach to six hundred years or more, until the thousand years were exhausted, when it reascended to the sphere from which it fell, and from thence anew recommenced its uprising course to higher and higher. But if, while it was man, it degenerated still lower than the nature of man,* and became a swinelike drunkard or glutton, or a wolfish assassin, rejoicing in blood, or of a cruel, cold, and venomous nature, like a preacher or a serpent, it descended into a physical conformation suitable to its mental and moral qualities, from which it sank still lower and lower, or gradually rose higher and higher until the thousand years were exhausted, when it was brought to judgment for the past. If it was then found to be irremediably evil, it was cast out into Darkness; the small vivic spark which it contained, imperceptibly fading away into the merest gleam, until it at length exhausted itself and was dissolved for ever: losing by that dissolution its heritage of an immortal happiness with God in heaven.

39. This, it will be seen, was a creed of the most harmonious beauty. It differed much from the modern notion that God thrusts the wicked, and very often the innocent also, whom He has predestinated to sin,

* These truths, and others that I have only glanced at, will be found in Enoch.

and who are undoubtedly a portion of himself, and made in his own image, into burning lakes and pitchy gulfs, where they are everlastingly tormented by revengeful and spiteful devils, with no view to their amendment, with no pretence to their operating as an example, with no possibility of their escape. And so fond is God their Father of subjecting his children to this fiery tartarus, that He employs the chief of the devils to tempt them into sinfulness (He himself having no prescience or foreknowledge as to how they will act when tempted) so that He may reward them for their resistance—which is generally unaccomplished—or torment them for their submission, which unhappily is their most usual fate. And this chief devil possesses enormous power; is omnipresent; is the Prince of Air or Space; is almost next to God in sovereign dominion, and in contriving intellect, and wages everlasting war with the Almighty and his pure Spirits; nor can the Omnipotent Maker and Master of the Universe reduce him to submission, or repress his wickedness, but is simply constrained as well as he can to counteract his horrible devices. Great scholars argue for this; great churchmen hold it; the masses are taught that it is divine truth, but somehow or other man's instinct rebels against it, and there rests at the bottom of almost every human heart an innate notion that it is all a lie, imagined or invented in the days of Jewish or monkish barbarism to frighten the ignorant; but wholly without any warranty in fact. They who *think* declare that it is not possible for power and evil to be combined together by any agency of God; that all sin is weakness; and that if even an archangel rebelled against God, it would not

be possible for him when thrust out from heaven to be an archangel any longer; but that he must assimilate himself to the spheres in which he lives, and that as every new crime would sink him lower and lower in the scale of being, he must gradually die out, as a lamp does when the oil that fed it is exhausted, or the wick that caught the flame is burned into ashes. And this they hold to be the true end and punishment of all who in their lives deny a heaven.

40. These are truths most essential to be promulgated; these are facts that are absolutely necessary to be known, that the soul may be rescued from the polluting ignorance in which it has been plunged and kept by the self-interested teachers of the people. Even the learned Schlegel, who had been brought up a biblical, and who to the last was a most bigotted supporter of what is called orthodoxy, avows his surprise, when on an examination of the Oriental theology, he found how grossly and wickedly he had been deceived in youth. Our astonishment, he says, is perhaps still more excited by discovering that a belief in the immortality of the soul is bound up with the idea of Divinity, in this most ancient system of superstition, than at *the noble purity and simplicity of their conception of God*. Immortality was not with them a mere probability, deduced gradually, the result of long study and reflection; not some vague imagining of an undefined and shadowy world; but *a conviction so certain and decided that the idea of a future life became the ruling motive and impulse of all nations in this*; the grand aim and object of all laws and arrangements, carried out even in the most trifling details. Yet why this erudite German should have been astonished that

God revealed himself to India, he does not say, nor indeed would it be easy for him to explain, unless he supposed that God, like some capricious stepfather, sent the Hindus upon the world as outcasts unworthy of His care. The fact, however, of *their* idea of God, and their knowledge of celestial laws, being so far greater than those which form the basis of mere European creeds, furnishes a reason why all endeavours at their conversion to western views have failed, except among the lowest, poorest, and most degraded outcasts. An attempt by Christians to enlighten Orientals on the subject of God, is about as wise as if an idiot sought to initiate a Sage into the wonders of philosophy. In all true theological knowledge, in all profound, august, or ennobling ideas of the Divine Polity, the West is hundreds of years behind the East; nor can it ever attain the splendid heights of speculation to which these men have reached, until it seeks its inspiration at other sources than those from which it has so long drawn it, and enlarges its views of God's providence; until it can understand the broad, beautiful, and comprehensive basis developed in the Divine Books of God; a basis that appears as universal in its nature as the very laws of light and air themselves.

41. With all this blaze of knowledge before us, clear and shining as the light of the Orient, the question arises, how comes it to pass that the whole West is still in darkness? and why are Europeans now more hopelessly ignorant of their past, their present, or their future, or of the sublime and pure nature of the Supreme Being, than our forefathers are shown to have been in remote ages, when orthodox historians tell us that all

was superstition; when philosophers hold that we were monkeys or savages; and priests pretend that there was nothing but impiety? The answer seems to me to be this, that the Church, whether of Rome, or of Luther, which now sways the consciences of men, wages an incessant war upon the acquisition of true knowledge, and perpetually interferes to dwarf the intellect and to destroy the growth of education. That the Popes for the first fifteen hundred years of Christendom, and from thence also until this moment did, and have done, all they could, to keep the world in a state of barbarism, is now a truism so universally acknowledged, and so loudly proclaimed by Protestant writers, that no man would condescend to argue it; for to do so would imply that the matter might be disputed, or that our senses had deceived us as to patent facts. That great scholars arose in those dark ages proves nothing; for those men were not the children of the papacy, but were the disciples and missionaries of knowledge, and they were as entirely independent of that odious superstition, as if it had no existence. The Papal church, supreme in Europe, was based on ignorance, and could only be maintained while ignorance continued. The whole efforts of the clergy, therefore, had been and are directed to this one end, to keep the world in their leading strings, by crushing out the mind of the world. That they did so, and succeeded, history proves; that they still labour in that awful and unholy calling is clear to all who take the trouble to investigate; and that to this one end the soldiers of that fearful fabric must necessarily adhere or be destroyed, is the inevitable conclusion to which those

arrive who have found her to be Falsehood, and who know that Knowledge is her deadly foe.

42. The Lutheran churches pursue the same course. Holding to a creed devised by a narrow-minded and illiterate monk, whose early training had for ever incapacitated him from broad, comprehensive, or enlightened views; who, though a passionate thinker and a bold writer, and a man of daring courage, was absolutely ignorant of everything, but mere monastic theology, than which it would be difficult to discover more exquisite fooling; and who in his later years of beer and bigotry, was so immersed in vulgar squabbles about maniacal dogmas, that he had no time, even if he possessed the intellect, to enlarge his stock of ideas, (21) the Protestant sects, dissipated into a thousand despicable conventicles, every one of which calls itself "Christ's people," have clung with desperate tenacity to the smallest and most degrading notions of the power, majesty, and wisdom of the Supreme Being; of the universality of His Laws, and the unchanging grandeur of His attributes— notions that would shock a Pagan, but which receive a ready approval among the simple savages of the South Seas, or the dark-skinned lowly races of Africa. With these communities the Divine Fabricator of the Universe, is a white-tied parson, with the wretched changing passions, and the still more wretched wants and necessities, of a parson; now enraged, now capricious, now deceitful, now encouraging deceit; breathing pestilence and death upon the very beings whose hearts he has hardened so as to make them merit these calamities; swearing many oaths, and immediately after, violating those oaths; the instigator to murder, the patron of incest, the pardoner

of adultery, the seducer of a young virgin who was the affianced wife of another, so that true Christianity between Peter and Paul is like Jesus crucified between two thieves. But why pursue the dreadful theme? or why commit to print the fearful thoughts that naturally arise in the mind, as the Atheist God of Petro-Paulite Europe looms before us, covered with the blood of millions, whom a belief in his dark mystery has borne into mighty ruin? (22)

43. But this most horrid irreligion can exist, only while men continue as they now are, as illiterate as pigs.* It is not possible for an educated mind that has *thought* upon the subject to believe such madness. The vast majority of men believe and think not; if they reasoned at all, and reasoned with knowledge, the whole system were undone. Respecting such creeds as these, one may cite what Terence says of love: *Quæ res in se neque consilium, neque modum habet ullum; eam consilio regere non potes*: these are things that have in them neither common sense, nor even moderation: you cannot bring common sense to bear upon them. Accordingly the life-long labour of the sects, the scope and tendency of their schools and institutes, the entire current of their theological literature, has been steadily directed to one end, and that end is to deprive men of their ordinary sense, and to prevent them from acquiring real knowledge. How often have I heard from pulpits, and read in books, the priestly maxim that the poor and ignorant are

* *Like the beasts that perish*, is the language of one of the psalmists. But beasts do not perish. Ps. xlix. 20. Never since Christianity degenerated into Petro-Paulism, have we seen, Glory to God on high; Peace on earth; Good-will towards men. *Luke* ii. 14.

those who are most likely to inherit the kingdom of God; and that learning leads more frequently to evil than to the everlasting welfare of souls! How often have I heard letters denounced and literature derided, unless it was of a certain class written in accordance with the thirty-nine articles, the Athanasian Creed, or the last number of some evangelical magazine whose compilers were the most degraded of fanatics; or the last falsehood which had been wafted from Africa, and which detailed the conversion of some unhappy black from the worship of his fetish to the adoration of a devil. (23) Tracts are the food on which the sects flourish; and what educated man that ever read a tract did not arise from it with a blush for the wickedness of those who composed, and a tear for the folly of those who were misled by, its vain and sickening teachings? These people abuse Rome, and are marvellously eloquent on her hatred of the light; they affect to sympathise with her unhappy followers as if *they* alone were the serfs of Satan; but they are themselves walking in the Shadow of the Valley of Death, and they do all they can to seduce others into the same wilderness. They cry everlastingly that Popery is the enemy of knowledge, and that by withholding truth she destroys souls; but there is not a single volume which they put forth, or a single sermon that they preach, in which they do not labour with all their zeal to diffuse ideas of the Divine Father, which are as opposite to his true nature as Light differs from the darkness of hell. It were easy to go into details; but of what use were it to unveil heaven to those who shut their eyes to the sun, and groping in deep gloom, frantically cry out, how beautiful are the beams we see! Yet this is the condition

of most; and those who *will* not be misled by priests go headlong into the abyss of infidelity, because they can behold no other alternative. Let us pray upon our bended knees, and with hearts sincere as are the hearts of angels, that the day may not be far distant when an end shall be put to this most evil state of things; when the practical atheism that prevails, and which has reduced man from his grand condition of a thinking creature to the mean and grovelling employment of a mere money getter, grinding and ground, enslaving and enslaved, may be unknown; and the odious sects that have fattened on his ignorance may be swept like demons into chaos, as the Church of God arises, a Virgin of the Heaven, shining out of Heaven, ready to go forth and walk the earth with peace, with knowledge, and with piety, in her sweeping starbright train. (24)

NOTES TO BOOK II.

Note 1. (page 37).—This doctrine of the pre-existence of the soul, and of all human beings, is also alluded to in the words, “*for thou didst love me before the foundation of the world,*” and in “*O Father glorify thou, me with thine own self, with the glory which I had with thee before the world was.*”—“*What, and if ye shall see the son of man ascend up where he was before?*”—“*I came forth from the Father, and am come into the world; again I leave the world and go to the Father.*”—“*No man hath ascended up to heaven, but he that came down from heaven*”—the whole of which establish the eastern creed of emanation and pre-existence far more clearly than any that are cited in support of the so-called mysteries of Christianity. Jesus, like Pythagoras, always insisted on his pre-existence. So also did the Welsh Druid Taliesin. I have already shown that Metempsychosis is the ensouling of the spirit, so that it may be developed in a material sphere; Metasomatism is migration from body to body, as from man to man, and animal to animal, and Palingenesia is regeneration: a new birth. Part I, 10, 13.

Note 2 (page 39).—*Ye search the Scriptures, says Jesus (John v. 39), for in them ye think ye have everlasting life, and these are they which testify of me.* Testification can be made only in the case of what has passed. It is never used in the way of prophecy. And in conformity with its true import, you will find from one end of the Jewish writings to the other, the concurrent tenor to be that of the sacred Messenger’s *former appearance upon the earth as Man.* In my APOCALYPSE there is a singular confirmation of this. In section 30, we read that the eidolon of Jesus went to the eidolon of Amosis, and took a Book out of his hand and ate it, or made it part of himself, whereupon the Seventh Messenger said to this Divine Phantom, who was, in fact, his own re-appearance, *Δει σε παλιν προφητευσαι επι λαοις και εθνεσι. κ. τ. λ.* It is fit that thou shouldst prophecy *a second time* (or in a second appearance) to peoples and nations. BOOK OF GOD, Part I, 548. See also Part III, 573. And to add more to the mystic wonder

of this prophetic speech, it is directly conveyed that Jesus was to preach not only λαοις, to the peoples, that is the Hebrews, but also εθνεσι, to the nations, or the gentiles, which was the great characteristic of this large-minded Jew, who burst the iron trammels of Mosaicism, as then understood, and became like a true Messiah, an Universal Preacher.

Note 3 (page 39).—In the *Daily News*, Oct. 20, 1871, we read as follows:—Sad effects of Darwinism.—At Carlisle yesterday a respectable-looking young man deliberately climbed on to the parapet of the bridge and jumped into the Riven Eden. Several people witnessed the occurrence, but no help could be rendered and the man was drowned. Soon afterwards an old man arrived at the police-office with a small parcel for the chief constable. It was found to contain a memorandum, and had been sent by the suicide, *who gave as his reason for self-destruction that the Darwin theory having proved men to be descended from monkeys he did not desire to live any longer.* He left a sovereign for the man who found his body, and 5s. for the messenger. He gave the name of Howard, and stated his residence to be Cardiff. And the volumes in which such filth is taught are purchased in thousands, by thousands anxious to prove themselves of monkey breed and origin.

Note 4 (page 40).—There was shown me on the sea shore, says Poncet, within two musket shots of the city, a sepulchre which my guides declared to be that of Eve!!—*Journey to Abyssinia.* Who does not feel half inclined to weep, when he reads in Nimrod: “If Cush were, *as I suppose*, 500 years of age at the siege of Babel, and begot a son at 30, his eldest son, if living, would then have been 470, or very nearly *four centuries* older than the youngest!!”—i. 255.

Note 5 (page 42).—The followers of Mohammed, however, put some rather puzzling questions to our Petro-Paulites. “Why,” said Murrane Sing (a Hindoo who was present, and could read English), “do you not convert the Jews, who live among you, know your virtues, and the excellence of your faith, and whose forefathers knew of the prophecies, and saw the wonders mentioned in your Vedas!” I replied they were a stubborn race, and the denunciations against their race had been fulfilled; and I instanced the occasions and times. “That is the more in favour of my argument,” replied Murrane; “for if, under the sufferings they have endured, and the accomplishment of the curses threatened them, they still remain obstinate and sinful; how are we to be convinced, much less converted, who know nothing of these

signs and wonders of which you speak, and have neither had promises or threats held out to us, except by *mortals* like ourselves who may or may not intend well? at least, they have nothing to show us to the contrary but *windy words*." He then referred to Paul, who, he observed, undoubtedly was a prophet, and whose mission, though it appeared very probable, had made no effect on King Agrippa, who was as civilised as the Hindoos; yet he was not to be persuaded, even though one of the principal propagators of it was present before him; "then how," he added, "am I to be persuaded by those who are neither saints nor prophets."— *Wonders of Elora*, 433.

Note 6 (page 43).—The iniquity, says Rammohun Roy, p. 207, of one's being sentenced to death as an atonement for the fault committed by another, is so palpable that, although in many countries, the human race think themselves justified in detaining the persons of those men who, voluntarily making themselves responsible for the debt or the persons of others, fail to fulfil their engagements: nevertheless, *every just man among them would shudder at the idea of one's being put to death for a crime committed by another, even if the innocent man should willingly offer his life in behalf of that other*.

Note 7 (page 43).—The wise and magnanimous Pythagoreans, Platonists, Peripatetics, and Stoics, among the ancients, looked to virtue as its own reward, and performed what is right, because it is right to do so. And though they firmly believed in the immortality of the soul, their conduct was not at all influenced by the hope of future reward. This great truth, that virtue brings with it its own recompense is at present obsolete. *Life of Pythagoras*, cap. 31.

Note 8 (page 45).—I should like to know whether there is a single reader of these pages who is not acquainted with persons who, even in this life, have transformed themselves into, and carry with them, all the attributes of beasts, and fishes, and birds? How many wolves, and foxes, and bears, and rats, in human form has he not seen? how many pikes and sharks? how many vultures, and magpies, and parrots? Does he see no proof, around him of the old belief that certain persons were metamorphosed at times into Wehr-wolves? A man has but to use his eyes and he will see transmigration before him in half the people he meets. Euripides, in a fragment of the Crysippus, thus says:—Those things which spring from the Earth, go back again to the Earth; those which spring from an Ethereal stock return to the heavenly vault: *nothing perishes that has once had an existence*. The

meaning of this is; God is eternal and everlasting; Life unto the ages of ages, as in the APOCALYPSE; everything has come from Him, and therefore there is nothing that can ever die. Beautiful wisdom, and sublime truth: worthy of the APOCALYPSE from which it came.

Note 9 (page 49).—The Shepherd of Hermas was probably aware of this. In the Ninth Similitude he describes a celestial Vision: About that Gate stood Twelve Virgins, * * clothed with linen garments * * they were so handsome and delicate, and stood with such firmness and constancy, as if they would carry the whole Heaven * * then I said: What, sir, are these Virgins? He said unto me: these are the Holy Spirits, for no man can enter into the Kingdom of God, except these cloathe him with their garment. These allusions, which began as early as the APOCALYPSE, and were continued thus by Enoch, may have been among the reasons why the order of Vestal Virgins was instituted.

Note 10 (page 51).—Boaden, in his Life of Mrs. Siddons, notices a passage in Shakespeare parallel to one in Cicero, in the speculation of Claudio as to what becomes of the spirit after its separation from the body: whether it may not be “Blown with resistless violence round about the pendant world.” This is from Cicero in the Dream of Scipio: *Corporibus elapsi circum terram ipsam volutantur*. Cicero took the idea from the Greeks, and they from the East. No spirit that inclines to the senses *can* leave the terrene sphere to which it is attached.

Note 11 (page 51).—If we attend to the pre-existence of human souls, says Taylor, in his notes to Pausanias, and consider the crimes which they may have committed in former periods of existence on the earth, and at the same time consider that nothing escapes the penetrating eye of Providence, and that all its administrations are consummately just, *we may be sure that no man is punished either with death, or with the loss of his possessions, or is, in short, oppressed with any calamity unjustly*. For though the conduct of such a one in that period of his existence in which he suffers may deserve a milder destiny, yet it may be safely concluded that, in some past period of his existence, it has been such as to demand the punishment which he endures. It must, however, be observed that this doctrine does not hold good with respect to truly worthy men, by which I mean heroic souls; for the calamities which befall others when they happen to these are sent by Divinity as purifications necessary to the perfection of their virtue. The number of these, however, is but small, and

consequently the exceptions to this observation are but few. This may be taken as an answer to those people, who not knowing that earth is a place of punishment, or one of the hells, call God a Devil for having sent them there. As well may the criminal in his cell call the Judge a Devil for having imposed the sentence of the Law.

Note 12 (page 58).—When the Jews fled from Aoud, they carried with them this tenet among others of their native land. It has been to some extent cleared out of their scriptures: only a few glimpses of it remain. Yet that it was the common belief of the Priests and Levites in the days of the Ninth Messenger, is apparent from the questions which were propounded to John by the sacerdotal order: *And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the Voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not.* John i. Here the transmigration of Elias, or Esaias, into the bodily appearance of the Baptist, is assumed as a matter fully accordant with possibility, and in harmony also with the popular religion: nor does John at all set his face against the tenet, but contents himself by a simple denial that he was either of those prophets. Elias, as we know, was the Rabbinical name for Lao-Tseu, the Eighth Messenger. See BOOK OF GOD, Part II, 543; Part III, 558.

Note 13 (page 61).—This doctrine I find thus stated in the writings of a most intelligent thinker who had deeply studied the Past: The souls or spirits of every human or organised mortal body inhabiting this globe, and all the regions of the material universe, are precisely the remainder of the unpurified angels who fell from their obedience in heaven, and that still stand out in contempt of their Creator.—*Holwell Hist. Events.*

Note 14 (page 63).—This article of predestination is founded on these verses of Paul to the Romans, viii. 28-30, connected probably with Ephesians, i. 4-6, iii. 11. *And we know that all*

things work together for good to them that love God, to them who are the Called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren. Moreover, whom he did predestinate them he also called; and whom he called, them also he justified: and whom he justified, them also he glorified. But these doctrines, which are used by Calvinists to show an universal system of predestination by God to the joys of heaven or the flames of hell, are in reality applied by Paul to the descending Messengers of Heaven, whom he ignorantly believed to be chosen for that purpose by the Supreme; not knowing the true way in which they happen to be made manifest, and which I have explained in Part I, page 63. Thus millions live in the most wicked faith, because a man 1800 years ago wrote upon a subject which he did not understand. Jesus, I have no doubt, revealed to his more immediate friends, the true nature of this Secret of God; but Paul never saw Jesus, or, if he did, he probably would have stoned him as he did Stephen. *Acts viii. 1.*

Note 15 (page 75).—If I had time thoroughly to examine the *Metamorphoses* of Ovid, I think that a great deal is contained in them which is connected with the deepest Eleusianism. Ovid and Jesus may have met in the same masonic lodge, and from the latter the poet may have learned somewhat. Is not the re-appearance of this Messiah clearly pointed out in the prophetic chant, when Occ-Ur-Oe sang the secrets of the Destinies—*Fatorum arcana canebat*. Grow, child, the sovereign restorer of health to the whole world: to thee shall mortal bodies often owe their continuance in being: nay, your skill shall reach to the recalling of souls from the empire of the dead. But when by once daring to give proof of this thy power, you have raised the jealousy of the gods, disabled by your grandsire's bolts, you shall no more confer this mighty benefit: *but from a god be changed into a lifeless carcase, and again resuming the figure of a god shall twice renew your destiny.* MET. 630. That a Messenger is meant is clear; the divine Healer is the son of Phœbus (the Light of Life, or God), and is brought up by Chi-r-Aun. Compare with this section 29 and 30 of the APOCALYPSE, and the words of Luke vii. 18, which seem to be almost a paraphrase of the lines of Ovid. *And John calling unto him two of his disciples, sent them to Jesus, saying Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee; saying, Art thou he that should come? or look we for another?*

And in the same hour he cured many of their infirmities and plagues and of evil spirits: and unto many that were blind he gave sight. Then Jesus answering said unto them: Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, &c. Note that this passage, which relates what happened long after Jesus had been in his ministry, flatly contradicts John i., which purports to narrate what happened before he began it. See *ante*, p. 117, that wonderful passage in the APOCALYPSE where the re-appearance of Amosis in the person of Jesus is distinctly predicted.

Note 16 (page 81).—The soul is an ethereal vehicle of a spherical form: it is *αυγοειδης*, or luciform, throughout diaphonous or transparent, and of a star-like nature. Hence Marcus Antoninus beautifully observes: The sphere of the soul is then luciform when the soul is neither extended to anything (external or corporeal), nor inwardly concurs with it, nor is depressed by it, but is illuminated with a light, by which she sees the truth of all things, and the truth that is in herself. Book 2. Chaudama, the Indian Adam, taught that men have souls: the one of a subtle quality, which is the intellectual principle: the other of a coarser nature which presides over the senses. The Siamese call him Sommona-Chadàm, the First Messenger of Heaven. See BOOK OF GOD, Part II, 483; Part III, 239, 242, 427, 430. He is said by the Talapoins, or Siamese priests to have appeared as a black man and come to Siam. See Part III, 433. Sommona by some is said to mean, *devotee of the forests*. The sect of Somaneans derives its name from this.

Note 17 (page 82).—Four different opinions, says Gibbon, have been entertained concerning the origin of human souls. 1. That they are eternal and divine. 2. That they were created in a separate state of existence before their union with the body. 3. That they have been propagated from the original stock of Adam, who contained in himself the mental as well as the corporeal seed of his posterity. 4. That each soul is occasionally created and embodied in the moment of conception. The last of these sentiments appears to have prevailed among the moderns: and our spiritual history is grown less sublime without becoming more intelligible. *Hist. c. xlvii.*

Note 18 (page 83).—It is saddening to find a learned scholar like Bryant among the witnesses of untruth, yet I would hope that the following passage was a slip of the pen rather than deliberately false. I am sensible, he says, that there are persons

who maintain that the knowledge, both of God and his attributes, was well known to the ancients. But when we come to inquire who those ancients were, we find them to be *only the people of Greece and its colonies*, who bore but a small proportion among the kingdoms of the earth. And when we look into the time, we find it to be a few years before the birth of Socrates, which is comparatively late in the era of mankind. *On the Scriptures*, p. 6. A more utter falsification of history than this cannot be paralleled. The people of Greece and its colonies really knew *less* of God and his nature than almost any other people: they were likewise a comparatively recent people: yet Minos gave them divine laws and Orpheus sang the most divine theology 1400 years before the æra of Jesus. There is scarcely any excuse for Bryant's statement. Sir William Jones has *proved* that one of the Vedas was written 1580 years before the Christian æra, and grander glimpses of the Supreme are to be seen no where than in these Hymns. Yet even these were but the vestiges of a still older and finer theology.

Note 19 (page 102).—It is the fashion when the absurdities of the Old Testament are pointed out, to say that the writers knew they were absurdities, and the Holy Spirit who dictated them, certainly did, but that they accommodated themselves to the ignorance of the times. Bolingbroke deals well with this trash. It is said, he writes, that the sacred authors writ agreeably to the vulgar notions of the ages and countries in which they lived, out of regard to their ignorance and to the gross conceptions of the people, *as if these authors had not writ for all ages and for all countries, or as if truth and error were to be followed like fashion where they prevailed*. This condescension then is very ill placed, and it would have become much better the great men we speak of, to have raised their fellow creatures up than to have let themselves down. Bolingbroke iii. 452. We have not even the grace to defend their fables, as the Pagans did, but take them all to the very letter. Speaking of the statements respecting the Gods in Homer, Maximus Tyrius says, “For every one hearing such things as these concerning Jupiter and Apollo, Thetis and Vulcan, will immediately consider them as oracular assertions, *in which the apparent is different from the latent meaning*.”

Note 20 (page 105)—People listen to these falsities as they do to the ages of the Patriarchs, and the millions spent by Solomon, and they adopt them without thinking; they perpetually resound from desk and pulpit, and the listeners are so ignorant that they know not what they hear; but take for granted that everything

is true. Who has not heard over and over again that God predicted the dispersion of the Jews, because of their crucifixion of Jesus. The learned editor of *Mexican Antiquities* tells us very differently. The dispersion of the Jews, he says, *is nowhere alluded to in the Old Testament* as a judgment with which God threatened to visit that people on account of the crucifixion; those who may choose to maintain that it is, will do well to point out the passage in Scripture in which the allusion is contained. But if a nation has a right to be heard in its own defence, which the Jews certainly have, the argument by which they attempt to prove that their present dispersion is not owing to the cause above referred to will be found to possess considerable weight with every unprejudiced mind, since arguing from the justice of God, they contend that he would not have punished a whole nation for a crime committed only by a few, and that even on the supposition that the whole nation were equally guilty of it, then their posterity eighteen hundred years after must be as innocent of it as were their forefathers eighteen hundred years before, possessing even an advantage over them, in not being the progenitors of so evil a generation, vi. 501. In the same way the godly are constantly told by the interpreters of prophecy, that *a day* in the Old Testament means *a year*. Now, if all prophetic days are to be so construed, let us see into what absurdities we should be led. In Gen. vi. 3, God announces in the way of prediction that the days of men shall be 120 years before the flood comes upon them. The rule in question, *i.e.* one day for a year would make a respite for the antediluvians of 43,200 years, so that their disregard to Noah's threats of a flood would be no very strange matter. So in Gen. vii. 4, God declares that after seven nights he will cause it to rain upon the earth forty days and forty nights, and did any one ever dream of making this the same as saying that after seven years it shall begin to rain, and shall continue to do so forty successive years? Many other instances of the like nature might easily be added. But if any one doubts still, let him interpret Dan. iv. 32, in accordance with the principle of a day for a year. According to this Nebuchadnezzar must have been mad, and eaten grass for 2,520 years—discipline enough to humble a king even as insolent as he.

Note 21 (page 113).—Father Simon, a competent, though it may be admitted a prejudiced, authority, thus describes Luther, who, it should be premised, had scarcely any knowledge whatever of Hebrew. “He thought that by reading of morality, and bawling against those who were not of his opinion, he might very much illus-

trate the Word of God; but one may easily see by his own books, that he was but a turbulent and passionate man, who had only a flashy wit and quick invention. There is nothing great or learned in his commentaries upon the Bible: everything is low and mean; and as he had studied divinity, he has rather composed a rhapsody of theological questions than a commentary upon the scripture text. To which we may add that he wanted understanding, and that he usually followed his senses rather than his reason. For example, can anything be more foolish than his exposition of the Serpent in Gen. iii. He affirms that *the Serpent before his punishment was a handsome creature and went upon two feet*: he, moreover, assures us that *before the Deluge there was no rainbow*: and that God created it for those very reasons which are set down in Gen. ix. This shows how little he had studied the scripture style, and how ignorant he was of the symbolical sense thereof.”

Note 22 (page 114).—In the Old Testament, as well as in the New, God is represented as repenting of his works, as being moved with anger, vexation, grief, joy, love, and hate; as moving from place to place, having arms with hands and fingers; a head with face, mouth, tongue, eyes, nose, ears, a heart, bowels, back, thighs, legs; as seeing, being seen, speaking and hearing, slumbering, waking, &c. No one capable of sound reasoning can for a moment imagine that these, or any other descriptions of God, are intended to convey literal notions of the unsearchable, incomprehensible Being. *Rammohun Roy*, p. 130.

Note 23 (page 115).—If the history of the fall of Adam and Eve be allegorical (and who can doubt that it is?), the history of the atonement by the blood of Jesus, must also be allegorical; for, if there were no fall, then there was no need of an atonement. So also Cain and Abel are allegorical; the mythos was invented by priests to show that blood was more agreeable to God than the harmless sacrifice of flowers, fruits, and incense. Having established this, the next step was to prove that God, who delighted not in the blood of bullocks (*Is. i. 11*), or in the strength of the horse (*Ps. cxlvii. 10*), was especially delighted in the blood of his only beloved son. The creed of the Hebrews is indeed atheism, irreligion, and blasphemy, in their worst and most debasing forms. That God selected Jews to be his chosen people, not for any virtues they might have, but *because it pleased him to do so*, is the theory laid down by the writer of Exodus vii. 6, 7, 8. *For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself,*

above all people that are upon the face of the earth. The Lord did not set his love upon you nor choose you because you were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh King of Egypt. This, it will be seen, represents the Great Father, not only as a most capricious, but a most odious, tyrant; who, blind to the virtues of all others on the earth, selected as his own peculiar favourites and spoiled children the most hideous horde of murderers, robbers, ravishers, sodomites, and blasphemers, that ever cursed the globe with diabolical deeds. This is in conformity with their usual debased ideas of God. His weakness and mortal nature they indicated in that verse of Exodus, which reduces the Supreme to the level with the poor little Pagan penates of a corrupt age. *In six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed!!* xxxi. 17. The same odious ideas of God's whimsicalities in loving not whom he should but whom he thought fit, are conveyed in Romans ix. *For they are not all Israel, which are of Israel: Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac. (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?*

*Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and, another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles? * * * For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth.* So that between Jew and Paulite, the philosophic Christian, if such there be, is left in a very Slough of Despair. Mr. Hails challenges me, says Sir W. Drummond, to produce a solitary proof that the Patriarchs were polytheists. I do not say that they were practical polytheists: but I say that I doubt whether Jacob had clear notions of the nature and unity of the Divine Being. Mr. Hails is a Hebrew scholar. I ask him, whether the words of the vow (*Gen. xxviii. 20*) do not run literally as follow: *If Elohim 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 return to my father's house in peace, then shall Jehovah be to me for Elohim.* Now these words in sense amount to this: *If God will do certain things for my benefit, then Jehovah shall be my God.* But what is the meaning of this, if Jacob had understood that Jehovah was God and the sole God? Had he been sure of this would he have ventured to make conditions with Jehovah? and is it not implied in the vow that, if the conditions be not granted, Jehovah should not be considered as Jacob's God? Mr. Hails does not deny that Jacob's vow implied a bargain: but he says that such bargains are common even among us Christians, and yet what should we think of his theology, who ventured to say: *If God will do this and that for me, then Christ shall be my God.* Such language would surely offend us, or at least would give us reason to think the person using it had not clear notions of the Divine Nature and Essence. Mr. Hails says that Jacob's vow fairly interpreted amounts to this: That on his return to his country, which God promised should take place, he would more unreservedly devote himself to the

service of the Elohim or God. I confess myself unable to elicit any such meaning from the words of the patriarch. On the contrary, it seems to me that Jacob sets out with the admission of the existence of Elohim or God, and that he then proceeds to say *if* God do certain things for me, in such a manner as I may expect from the words spoken unto me by Jehovah, who declared himself to me in a vision to be the God of Abraham and Isaac, *then* I will recognize Jehovah as God. *Class. Journ.* viii. 166. This miserable and degraded view of their God is at the foundation of the Hebrew faith. Thus we have Jeremiah coolly describing the mutability of the Immutable. *O house of Israel cannot I do with you as this potter? saith the Lord. Behold as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto to them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.* Jer. xvii. Nearly the same characteristics distinguish our Paulites from most other believers. Man ventures, says a shrewd observer, into the boldest presumptions. He finds fault with everything; his selfishness is never satisfied; his ingratitude is never at an end. He takes on himself to direct the Almighty what to do, even in the government of the Universe. He prays dictatorially. When it is sunshine he prays for rain, and when it is rain he prays for sunshine. He follows the same idea in everything that he prays for; for what is the amount of all his prayers, but *an attempt to make the Almighty change his mind*, and act otherwise than he does. It is as if he were to say, Thou knowest not so well as I. One of Bishop Watson's sophisms, in his Letter to Paine, may here be noted. "You think it repugnant to God's moral justice, he says, that he should *doom to destruction* the crying or smiling infants of the Canaanites. Why do you not maintain it to be repugnant to his moral justice that he should suffer crying or smiling infants to be swallowed up by an earthquake, drowned by an inundation, consumed by a fire, starved by a famine, or destroyed by a pestilence? The word of God is in perfect harmony with his works—crying or smiling infants are subjected to death in both. But is there no difference between the *natural result* of God's laws, as they regulate the elements, and his express command to kill and slay? The evils inflicted on

the Canaanites resulted from an *extraordinary interposition* of the Divine authority. Evils brought on mankind by the operation of the Laws of Nature cannot be said to be produced by any such interposition. If the literal interpretation of the Book of Joshua be followed, God appears to have *specially* interfered to destroy the seven nations. In the Book of Nature, from the perusal of which one infers the moral justice of the Deity, no example can be found of his interference with the course of nature's laws for the purpose of destroying his creatures. If the Cabir does so, and does so wrongly, he must answer for it, as for any other crime.

Note 24 (page 116).—As to the Petro-Paulite notion of God, it is arrived at thus. We take a passage from Paul and a passage from Peter, and some passages from the Jew priests of the Old Testament, and the Jew converts of the New, and having thus formed a piece of patchwork, we cry out, This is God—there is no other. I transcribe here from the writings of a very learned priest of the Church of England, his views of the Old Testament, while he was yet a free man.

VIEW OF THE BIBLE.

All that I have heretofore written, he says, in favour of the Scriptures, must be understood in reference to the great principles of truth and duty unfolded and inculcated in them, and not in reference to every sentence, or every narrative, or every book which commonly goes under the name of Scripture. From my earliest days I have been accustomed, in reading the Scriptures, to pass lightly over those portions of them which revealed no truth, which supplied no proof or illustration of any great principle, which inculcated no duty, or which contained no good example, and to fix my mind on those portions of Scripture which unfolded the character of God and the ways of his providence, which recorded events illustrative of God's character and the principles of his government, which inculcated the principles of human duty, and furnished examples of obedience to those principles. From the first of my recollection I have regarded the Bible as a Religious or Moral Lesson Book; as a book to make men good; as a book that aimed at making people wise for the *purpose* of making them good. And all that I have said of the Bible is to be understood or interpreted on this principle. My high commendations of the Scriptures are not to be understood of *every* thing contained in the book, but of its great principles, of its religious and moral teachings only. Those commendations are *not* to be understood of all that is said about the law of Moses, the erection of the

tabernacle, the Genealogies of the Antediluvians, or the Genealogies and Chronologies of the Jews, or of the Song of Solomon, or of every particular passage in the Psalms, or of all the dark passages in the Prophets, or of the difficult passages in the Epistles of Paul, or every portion of the Gospel attributed to John, or of the Revelations. True, I did, till a few years ago, regard the whole of the Scriptures as the word of God: I considered the Bible to be divine as a whole, and I spoke of it accordingly. At the same time, those portions of the Bible which occupied my mind at those times, those portions on which I formed my judgment of its character and worth, those portions of Scripture to which all my commendations did in reality refer, and the *only* portions to which those commendations can with truth or propriety be applied, are those portions containing revelations of great religious truths, and inculcations of great, unchanging moral duties.

When a man has been taught wrong notions respecting the Scriptures in early life, it is difficult for him to free himself from their influence. It is astonishing how one false notion respecting the Scriptures will blind a man to the real character of the Scriptures. It is astonishing how one false notion respecting the Scriptures will influence a man's words in speaking and writing of them. In short, it is astonishing how one false notion instilled into the mind in infancy, will cause a man to speak and write of the Scriptures for years together, in the most irrational and untruthful way, even after he has become in most things a rational character. I never could read the Scriptures, from my earlier days, without seeing many things in them which looked strange and unaccountable. I never could read the Scriptures, from my earlier days, without having my feelings shocked by several portions of them. Some of those portions I was accustomed to regard as mysterious, and I passed them over accordingly. Still I could not help feeling that other passages were not exactly mysterious, but revolting rather. Had I dared to think, and to speak my thoughts, I should have said that they were not exactly unintelligible, but erroneous; that they were not exactly truths unrevealed, but doubtful or fabulous traditions. My thoughts of the Scriptures at present are exceedingly different from what they were in my early days. I still regard them as of infinite value, and would do my utmost to preserve them to future ages. I regard them as of infinite value, and think them calculated to do an immense amount of good: but I am far from regarding them as one whole piece of unbroken or unmingled truth. I believe their tendency, on the whole, is good; but I am far from thinking that the tendency of

every particular portion is good. There are, in my judgment, numerous passages of Scripture which are calculated to do great harm, and still more numerous portions that can hardly by any possibility do good. I believe that the *general principles* inculcated in the Bible are true; but I am far from believing that every particular statement, or every particular history, is true. I believe that the Bible contains hundreds and thousands of errors, both with respect to matters of fact, and matters of truth and duty. I believe that the Bible contains errors of almost every description; historical errors, geographical errors, chronological errors, philosophical errors, grammatical errors, rhetorical errors, logical errors, theological errors, moral errors, prophetic errors, poetical errors, zoological errors, astronomical errors, and geological errors: errors in short, of every description. I question whether there is a single book, from the book of Genesis to the book of Revelations, which does not contain a number of errors, and errors of various kinds. As I have said, I have not the slightest objection to the leading religious and moral principles of the Bible. On the contrary, I regard them with the utmost respect and reverence. I believe them to be, in truth, revelations from heaven. I believe the course of life which the leading precepts of the Bible inculcate, is the way both to peace on earth, and to happiness in heaven. I believe that in proportion as the great leading principles of religion and duty unfolded and inculcated in the Bible are understood and reduced to practice, will mankind become happy and prosperous, intelligent and godlike. All that I have said of the Scriptures, all that I have written in their favour, I still regard as perfectly true, when understood as referring to their great leading principles of religion and virtue. It is not therefore any evil deeds; it is not any love of darkness; it is not any hatred of light; it is not any unchristian, inhuman, or ungodly motive; it is not any regard to interest, or reputation, or ease; it is not from a love of money or of friends, or from a love of any sensual or forbidden pleasure, that I speak of the Bible as an imperfect book; but the contrary. My present belief with respect to the Bible, arises from a love of light and of virtue, and not from a love of darkness or of vice. It is not because my deeds are evil that I reject and oppose the common notion, that the Bible is an absolutely perfect book, an unmixed revelation of truth and duty; nor is it from any inclination to indulge in evil deeds for the future. On the contrary; it is because my deeds are righteous, and because I wish the deeds of others to be righteous, that I thus speak of the Scriptures. If I speak against the orthodox notions of Scripture inspiration and infallibility, it is

from a zeal for truth and for religion, and not from a zeal for error or impiety. And my character, so far as it is known, will bear witness to the truth of these statements. Nor have I been hasty in coming to my present opinions respecting the Scriptures. I have, on the contrary, been exceedingly slow. I have given up my belief in the orthodox notion of Scripture inspiration and infallibility with the utmost reluctance. I held and defended the orthodox notions as long as I conscientiously could. I used my understanding to the utmost to find out reasons for rejecting the opinions which I now feel obliged to entertain, and for holding to the opinions which were taught me from my youth. I say, I have moved very slowly. I have proceeded most deliberately. I have taken not a single step till reason and conscience obliged me to take it, and I have not moved a single inch or hair's breadth farther, than a regard to truth and conscience required me to move. It has not been therefore any contempt for God that has led me to form my present opinions, but, on the contrary, a devout and most reverent regard for God.

I thought it proper to make these statements before I proceeded to point out a number of passages of Scripture, which appear to me to be doubtful, fabulous, erroneous, or of evil tendency. Having made these statements, I proceed to my observations.

I shall begin with the beginning, and proceed, as I have time and opportunity, to the end.

I. I question the truth of the Mosaic account of creation. I have no doubt but that the earth and the heavens *were* created, nor have I any doubt but that the earth and the heavens were created by God. I believe that every living thing, and every herb and tree were created by God; that there was a time when there was not a living thing upon earth; that every living thing at present existing, did once *begin* to be; that the *races* of every living thing existing began to be; that the *human* race began to be; that there was a time when man did not exist; that man was created by God; that man was provided for by God; and that, as to its *substance*, the Mosaic account of creation is, in general, true: but in many of its *particulars*, it is, in my judgment, doubtful, or plainly fabulous. I do not believe, for instance, that the whole work of creation was begun and completed in six days. I do not believe that creation proceeded in the *order* in which it is recorded in the book of Genesis. Nor do I believe that the creation was completed in the *time* stated in Genesis. It is probable, in my judgment, that the work of creation occupied thousands of years, if not scores and hundreds of thousands.

Again; I do not believe that there is a *firmament* or *solid frame work*, between the earth and the cloudy or watery regions of the air, dividing the waters in the air, from the waters on the earth.

I do not believe that God, at any period, *rested* from his work, I believe that God has continued his work from the beginning to this hour; that he labours as much now, as he ever did; that he laboured as much on the seventh day of creation, as he did on the first, or second, or third. I believe that the work of creation is going on perpetually; that the work of creation has from the beginning been gradual; that the process of creation has not been interrupted by either days or nights; that the work of God has been going on from the beginning, and will continue to go on without interruption or cessation, world without end.

It appears to me, from the book of Genesis, that the writer was a very imperfect philosopher; that he held erroneous notions respecting the atmosphere and the heavens, and that he had no certain knowledge either with respect to the period when creation commenced, the manner in which creation proceeded, or the changes through which the earth and the heavens had passed, from the time when they were first brought into being. I regard the Mosaic account of the creation, I mean its *particular statements*, as fabulous.

It is plain, from the account itself, that Moses, if Moses was the author of the account, knew little either of Geography or Astronomy. For instance, he did not know that that which was the morning in one part of the world, was the evening in other parts of the world; and that that which was noon in one part of the world, was midnight in other parts of the world. He appears to have imagined that the morning and the evening were the same in all parts of the earth; that there was one portion of time when it was day everywhere, and another portion of time when it was night everywhere; that at one time it was day to God, and not night; and that at another time it was night to God, and not day; whereas in truth it could be no such thing. It is always day, and it is always night, in some parts of the world; it is always morning and it is always evening. To God, who is *everywhere*, it is both day and night, morning and evening, midnight and noon, at the same time, and at *all* times. To God, there could be no such thing therefore as a particular time when it was morning or evening, unless God had limited himself to one particular part of the earth, and spoken of one particular part of the earth, regardless of all other parts.

Again, the writer of the book of Genesis appears to have

supposed, that the day and night returned in every part of the earth in twenty-four hours, whereas, in truth, in some parts of the earth the day and night return only once in a year. At the poles there is but one day and one night, but one morning and but one evening, the whole year round. A polar day is six months, and a polar night is the same. Thus the account of creation contained in the book of Genesis is built on false notions of Geography and Astronomy, and the account of the origin of the Sabbath, or of the sanctification of the seventh day, is also built on these erroneous conceptions.

While I am alluding to the Sabbath, it may be well to observe, that there is no fixed portion of time which can be kept as a Sabbath-day by all the people of the earth; for that which is day to one part of the earth, is night to other parts; and that which is morning to many parts of the earth, is evening to other parts. Suppose the Sabbath to commence in Leeds at twelve o'clock on a Saturday night, and suppose the Sabbath to be observed at exactly the same time through every part of the earth; the consequence would be, that in Germany it must commence at half-past twelve on a Sunday morning, in Hungary at one, and a little farther east at two, a little farther east again, at three. In America it will commence at nine on Saturday evening, and on every other spot on earth it must commence at a different hour of the day or of the night. Some would have to begin their Sabbath at noon, some at two o'clock, some at four o'clock, some at six and seven and eight in the evening, some at ten and eleven in the evening, and others at six, seven, or eight in the morning, and others at every possible diversity of time. In some parts of England we should have to begin at one minute, and in other parts at another minute, and even the minute itself would have to be divided into seconds, and the seconds into minims. The Sabbath, it is plain, could never be intended by God for universal observance. In other words, it could never be designed by God, that all mankind should spend exactly the same portion of time as a day of rest, for no two portions of the human family have exactly the same season and measure of day-light to be thus spent.

II. I regard the account of the garden of Eden as a doubtful or fabulous story. I regard as doubtful or fabulous the account of man's creation. Man *might* be made out of the dust of the ground; he might be first formed, and then endowed with life; but I *question* whether this was the case or not. I doubt the account respecting the tree of knowledge and the tree of life, the first command and the first offence. I doubt the account of the

formation of woman from the rib of the man. I doubt the account respecting the naming of all the living creatures by Adam. I doubt the account of the first temptation. I do not believe that the serpent had ever the power of speech, or that it ever was the most subtle of the beasts of the field, or that Eve was ever accosted by the serpent, as the account in Genesis states. I believe that God made man, and that he made woman; that he made woman to be a help meet for man, and that he provided man food at his creation, and that man and woman were intended to live together in marriage, in a devoted and lasting union. I believe too that man was tempted and sinned. In *substance*, the account of Moses in reference to these matters, may be perfectly true; but as to the particular *form* of the story, I believe it to be fabulous.

I am going a long way in my opinions, but I cannot help it. It must be right to inquire after truth, and my inquiries necessarily lead me to those conclusions. It could never be right to give up inquiry for fear it should lead me to conclusions at variance with the opinions I have been accustomed to hold. If people were to give up inquiring whenever inquiry was likely to lead them to a change of opinion, there could be no improvement in the world: no error would ever be detected; no truth would ever be discovered; the old, however bad, would remain for ever, and the time would never come when we should have all things new. It *must* be right to inquire; it must be right to inquire *freely* and *fearlessly*. Why should a man be *afraid* of the result of inquiry? It is impossible that God can be offended with honest inquiry after truth. It is impossible but that God should be well *pleased* with the honest and diligent pursuit of truth. And it is impossible that inquiry should prove *injurious* to truth: it is impossible but that inquiry should prove *friendly* to truth. I will therefore proceed. I will examine the Scriptures, and declare the results of my examination, without reserve. I have no doubt there is a God; nor do I doubt but that his blessing must rest upon me in my labours. I have no doubt but that religion is true, and that inquiry will prove conducive to its interests.

The idea that inquiry can ever lead to the overthrow of religion, is foolish. Let me utter a prophecy. The day will never come when there will be less religion in the world than there is now. The day will never come when religion will decline amongst the simple-minded, uncorrupted portion of our race. The day will never come when religion will be really endangered. The foundations of religion are laid deep. They never can be overturned. They are laid in the heart, in the nature of man, and can never

be destroyed but with our race. As long as there are men, there will be religion. If the Bible should be utterly exploded, religion will remain. But the Bible will not be utterly exploded. It will be revered for ever. The great principles of religion and duty unfolded and inculcated in the Bible, will always make the Book venerable, as long as time shall endure. It is only *portions* of the Bible that will fall into disrepute. It is only the imperfections and errors mixed up with the revelations of the Scriptures that will ever be endangered. *Those* portions of the Bible *will* fall into disrepute. They may not quite perish: but they will cease to be believed. They may still be preserved, as a record of the errors and follies, the weaknesses and peculiarities of ages past; but they will cease to be regarded as divine revelations, as infallible records. They will be regarded, as they are, in fact, as the relics of a comparatively dark and uncultivated, but still an interesting age.

I say religion will never be endangered. Its foundations will never be shaken. Its influence will never suffer a general or a lasting decline. Mankind will no more ever cease to be religious, than they will cease to be animal. The greatest danger to religion arises from the frauds that have been resorted to for its support. Nothing has done more towards shaking people's faith in the truth of religion, than the falsehoods that have been invented and imposed upon people with a view to promote the interests of religion, or to strengthen people's faith. But even these will not endanger the interests of religion permanently. They will cause men to doubt and to disbelieve for a *time*. They will cause *great numbers* thus to doubt and disbelieve; but they will never cause men *generally* to doubt or disbelieve, much less will they cause men *permanently* to doubt and disbelieve. The effect they will produce will seem to threaten the interests of religion in the estimation of some, but they will *only* seem to threaten them. Those persons who think that religion is in danger, do not understand what religion is, or they are not at all aware of the true foundations of religion. Many of those who profess to be so concerned for the interests of religion, are themselves unbelievers in heart. The man that understands religion, and that knows on what foundation it rests, will no more doubt the perpetuity of religion, than he will doubt the perpetual revolution of the seasons. He will no more fear that religion will be overthrown or annihilated, than he will fear the extinction of the sun, or the destruction of the earth. The man that understands religion, and knows on what foundations it rests, has as firm a faith in its truth, in its power, in its eternity, as he has in the goodness and

perfection of the laws of the universe, or of the laws of human nature. Religion *cannot* be overthrown, either by the revelations of the wise, or the mistakes of the ignorant. I shall therefore proceed with my remarks on the Scriptures.

I may state, that though I regard the early portions of Scripture as fabulous, I still consider them, in many cases, as truthful and useful fables. Though they are fables, they are still, to some extent, in harmony with the great principles of religion. For instance, they are based, in general, upon the great principles that there is a God,—that God created the heavens and the earth,—that God made man,—that man is an accountable creature, a moral agent, the subject of divine Government,—that there is a distinction between good and evil,—that there are some things which man is bound to do, and other things that he is bound to leave undone,—that man's happiness depends on his obedience to the law of God,—that if man does evil, he will be punished; and that if he does good, or lives aright, he will be rewarded,—that the man who obeys God is safe, but that the man who disobeys God is in danger,—that obedience to God and happiness are inseparable, and that disobedience to God and wretchedness are equally so,—that the whole universe is under God's control, and that He does what He pleases both in heaven and in earth,—that He can make all nature an instrument of chastisement to offending man, or a means of joy and blessedness to obedient man. I say the accounts contained in the Scriptures are, in general, based on those great principles of religious truth, and tend to unfold and illustrate those principles, and are, therefore, so far calculated to promote religion. I cannot doubt but that many of the Scripture records are fables, yet they are, in many cases, fables that are calculated to exert a favourable influence on men's minds. Who originated those accounts is unknown. It would be foolish to suppose that any single individual originated them. They were probably the production of a multitude of minds operating for ages. The person who first wrote them, only collected them perhaps, and reduced them to something like form and order. The person who first put them in the form in which they stand in the book of Genesis, very probably took them from records or books that had been written previously. No doubt he regarded them himself as true. He probably selected them from other accounts or traditions, less worthy of regard.

I ought to add, that the account does not appear to agree exactly with itself. There appear, in fact, to be two or three

accounts, two or three different traditions, joined together in the same book. The first account represents God as making man and woman on the sixth day. It represents Him as making man and woman at the same time. It gives not the slightest intimation that woman was made out of a part of the man, or that she was made *after* man at all. It represents God as making man in his own image; as creating man male and female; as giving them dominion over the fish of the sea, and over the fowl of the air, &c.; as blessing them, and commanding them to be fruitful, and multiply, and replenish the earth. It represents God as giving them every herb bearing seed upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed, for meat. This account appears to end with verse third of the second chapter. At verse fourth of that chapter, a second account seems to begin. 'These are the generations of the heavens and of the earth when they were created, &c.' In this account God is represented as making man first, and as allowing him to live for a length of time alone. God also is represented as planting a garden for man in Eden, and placing man in it. He is also represented as giving man the fruit of the trees of this garden for his food, and not the herb of the field, as is stated in the former case. This second account also contains the story of the tree of knowledge of good and evil, said to be placed in the midst of the garden, and of the tree of life, &c. It also represents God as putting man into the garden of Eden to dress it and to keep it. After all this has been done, and after an indefinite and unmentioned portion of time has passed, God is represented as saying, 'It is not good that man should be alone: I will make him an help meet for him.' Then God is represented as forming out of the ground every beast of the field, and every fowl of the air, and as bringing them unto Adam to see what he would call them. Here the beasts of the field and the fowls of the air are represented as being made after man, and as being created for man's comfort. Then the length of time that must have been taken up in the process of placing all the fowls of the air and all the beasts of the field before Adam, to afford him an opportunity of naming them all, must have been very considerable. We can hardly regard it as the work of a day or even of a week. We are next told that 'Adam gave names to all cattle, to the fowls of the air, and to every beast of the field, but that for Adam there was still found no help meet for him.' *Then* comes the account of the creation of woman. The Lord God, it is said, caused a deep sleep to fall upon Adam, and, while he slept, took one of his ribs, and closed

up the flesh instead thereof, and of this rib the Lord God made a woman, and brought her unto the man, &c. I say the whole of this account differs widely, and that in several important particulars, from the account contained in the first chapter, and the first three verses of the second chapter.

There is another matter which deserves to be observed. In the *first* account God is simply spoken of as GOD. 'GOD created the heavens and the earth.' 'GOD said, Let there be light: GOD said, Let us make man, &c.' The only name of the Supreme Being in all this part is simply GOD. But in the *second* account God is invariably designated by another name. Here he is called the LORD GOD, and he is spoken of as the LORD GOD in every passage that occurs. 'The LORD GOD made the earth and the heavens. The LORD GOD had not caused it to rain. The LORD GOD formed man of the dust of the ground. The LORD GOD planted a garden. The LORD GOD made to grow every tree that is pleasant to the sight. The LORD GOD took the man and put him into the garden, &c.' This difference, on any other principle than the one suggested, namely, that there are two distinct accounts, written originally by different parties forming two separate traditions containing two different and even irreconcilable histories of the origin of man, and of the creation of the world, is to me unaccountable. The author of the book of Genesis must therefore be considered as simply putting on record what he considered the best existing traditions respecting the origin of man and the creation of the universe. It is not unlikely that the two accounts contained in the first chapters of the book of Genesis, were the productions both of different nations and of different ages.

To proceed. I question the truth of the account contained in the seventh verse of the second chapter, where it is said that the Lord God breathed into man's nostrils the breath of life. The passage represents God as a man, and attributes to him the acts of a man, and such representations of the divine Being cannot be correct. Some may say that the writer speaks of incomprehensible things; things which cannot be expressed in human language. I answer, Why then attempt to express them? Why meddle with things incomprehensible and inexpressible? If a thing cannot be expressed in human language, it is best not to express it at all. Besides, if the thing as it is stated in the Scripture were true, to know that God gave man life by breathing into his nostrils, could be of no use to us. Nor could it be of any use to us to have some incomprehensible truth expressed, or rather concealed, under such a form of expression. My belief is, that the writer of the account

regarded God as bearing the likeness and form of a man, and as literally breathing into the nostrils of man as one man might breathe into the nostrils of another. I regard the account as an indication of the rude opinions held respecting the Deity and his manner of operation in ancient times.

I do not believe that the first man gave names to all cattle, and to all the fowls of the air, and to every beast of the field. Nor do I believe that whatsoever Adam, or the first man, called every living creature, was originally the name thereof. I should rather believe that Adam, or the first man, was not acquainted with a tenth of all the living creatures on the face of the earth, and that of course he did not give names to them all.

I do not believe in the account given in the second chapter of Genesis respecting the creation of woman. I should rather believe that it was the result of an attempt, on the part of some one, to account for the origin of marriage, and the devoted and mutual affection of husbands and wives. I regard the account as a fable. I still consider it a beautiful fable, and not without truth.

Again; I cannot see what good it could do to posterity, to be told that the first man and woman were both naked and were not ashamed. The thing might be perfectly true, and yet not necessary to be recorded, nor calculated to be of any use when recorded.

I do not believe that the serpent was ever more subtle than all the beasts of the field, nor do I believe that it ever had the gift of speech. Of course, I regard the account of the first temptation as fabulous, as well as the account of the first transgression, and of the effects resulting from that transgression. I regard the whole as a fable. The fable is not without truth, nor is it without utility, perhaps. I have, however, no doubt but that it *is* a fable. In this account the representation of God is still that of a being like man. He is represented as walking in the garden in the cool of the evening; as having a voice to be heard as man's voice is heard; and the first man and his wife are represented as hiding themselves from the presence of the Lord God among the trees of the garden, while God is represented as standing in another place, and calling out to Adam, Where art thou?

I do not believe that God ever cursed the serpent. I do not believe that the serpent had any thing to do with the first temptation. I do not believe that the serpent is cursed above all cattle, and above every beast of the field. I believe that no beast of the field is cursed. I see no reason to believe that the serpent is in a

more unhappy position than many other beasts of the field. It can move more quickly than many. It has greater power than many. It has as safe a retreat, and as happy a home, as most other living things. It has as much power to protect itself from other living things, and even from man himself, as most other animals. Nor do I believe that the serpent was doomed to go upon its belly in consequence of any thing that it did in the earlier ages of the world. I believe the serpent never went otherwise than on its belly. And it is certain that *dust* is not the meat of the serpent. Serpents, like many other living things, prey upon other animals, and live on them. Serpents eat ducks and geese, insects and birds, rabbits and hares, and even sheep and calves, and in some cases even oxen and men. There is no reason to believe that *any* serpent lives upon dust, and it is certain that serpents *generally* do not live upon dust.

Nor do I believe that God put enmity between the serpent and the woman, or between the seed of the serpent and the seed of the woman. It is true, that there is a dread of serpents, as there is of many other reptiles; but there is no ground to believe that the serpent is any more hostile to man than many other living creatures, or that man is more hostile to serpents than to many other living creatures. I regard the whole of this story as an attempt to account for notions and feelings existing when the story was framed, by the active inquiring mind of the half-enlightened author. Men probably wondered that serpents went upon their bellies,—that they had not either wings or feet, as most other living creatures had; and they imagined this evil deed of the serpent as the cause. They attempted to account for the fact by this fable. They had besides, no doubt, an opinion that serpents lived upon dust, and they framed the fable to account for this imaginary fact also. Solomon had an idea that ants laid up grain in summer for the winter, as his ancestors appear to have had the idea that serpents lived upon dust. Both were wrong. Later researches have proved that both these opinions were false; that ants do not lay up grain for the winter, and that serpents do not live upon dust. Some may say that the words do not *mean* that the serpent shall live upon dust, but only that in eating its food, it should eat a quantity of dust along with it. But if *this* were the meaning of the passage, it would be no more true of the serpent than it is of all other animals. We all eat a quantity of dust with our food. Nor is there any proof that the serpent eats a greater quantity of dust than other animals. It is probable the serpents eat less than many others. Many serpents live among

the grass, where there is very little dust indeed. They are accustomed to lick over their food before they swallow it. They therefore take their food in a cleaner state than many other animals. The birds perhaps eat more dust than any other kind of animals, especially the birds that live on grain and on worms. And it is a fact, that birds do literally pick up grains of dust or sand. But there is no reason to believe that serpents do any thing of the kind.

Nor do I believe that the sorrow or pain experienced by women in conception or child-bearing, are the result of the first transgression. The sorrow and pain of child-bearing would have existed, I have no doubt, if sin had never been committed. The lower animals suffer pain in conceiving and bringing forth their young. Even birds suffer pain in laying their eggs.

Nor do I believe it to be a fact, that the desire of the woman is to her husband, any more than the desire of the man is to his wife. In Eastern nations, and in early times, this might be the case, when men had several wives, or when men who had but one wife had several concubines; but not in a natural state of society; not in any state of society where the natural laws of marriage are respected. Women, of course, are not all alike. They differ as men differ, and in one case desire may be stronger in one sex, and in another case stronger in the other; but the account contained in the text, in my judgment, had its origin in ignorance of human nature.

Nor do I think, that man's dominion over woman is the result of the first transgression, or is any appointment of God at all. I believe it to be a piece of usurpation on the part of man. I believe it to have originated in man's own sensuality and injustice. God no more intended man to be lord over woman, than he intended woman to be lord over man. God intended man and woman to be mutual helps and mutual comforts, devoted and enduring friends. He neither intended the woman to be lord over the man, nor the man to be lord over the woman; but both to be loving and equal. I consider the tendency of this part of the story to be very injurious. It gives countenance to a piece of grievous usurpation on the part of man, and encouragement to a piece of injustice and wrong inflicted on woman. It tends, when regarded as a divine revelation, to perpetuate the degraded and unhappy condition of woman, and the unjust and mischievous usurpation of man.

I regard the account that the woman was the first in the transgression, as equally fabulous as the words just noticed, and

as originating in the same cause. I consider it as a proof, that the men in those days, when the story was first framed, were the principal or only writers, and that the women were kept in a state of degradation, deprived of the benefits of spiritual and literary culture. If woman had happened to have had the supremacy in those early days, and man been held in a state of degradation, the story would probably have represented man as the first transgressor, and woman as the second only.

Again, I do not believe that God ever cursed the ground on account of the first man's sin. I do not believe that he ever cursed the ground at all. Nor do I believe that God intended man to eat of the fruit of the ground in *sorrow* all the days of his life. I rather believe that he meant man to eat of the fruits of the earth with gladness and gratitude.

Nor do I believe that thorns and thistles were brought forth by the earth in consequence of a curse from God, or in consequence of man's first transgression.

Nor do I believe that man was ever doomed to eat the herb of the field alone. In the first chapter of Genesis, verse 29, God is represented as giving man the *fruit of every tree* for food, as well as every seed-bearing herb. *This* passage, Gen. iii. 18, represents God as *denying* man the use of the fruit trees, and confining him exclusively to herbs.

Again, I do not believe that God doomed man to toil, or to eat his bread by the sweat of his face, on account of transgression. I believe that labour was intended for man, or that man was intended for labour, from the beginning. Nor do I believe that labour is a curse: I regard it as a blessing. It is essential to man's happiness. It is essential to health. It is essential to man's spiritual improvement. It is essential to man's purity and virtue.

Nor do I regard thorns and thistles as a curse. I regard them rather as a blessing. If the earth brought forth nothing but what was good for food, man would have no labour at all; and if he had no labour, he would miss one of the greatest blessings and enjoyments of life. If the earth had brought forth nothing but what was agreeable to man, man would not have had the necessary exercise for his intellect; and his intellect, in consequence, would never have been strong. The existence of thorns and thistles, and other things causing difficulty and pain, obliges man to think, and reason, and plan, and thus strengthens or develops his intellect, and makes him a more spiritual, rational and god-like being. I believe it is well for man that he has to eat his

bread in the sweat of his face, or, in other words, that he is obliged to labour for his bread. I do not believe that God ever intended men to labour as much as some people labour, nor do I believe that God ever intended that men should labour as little as some other people labour. I believe that God intended that every man should labour moderately; but that no one should labour to excess. I believe that God intended that every one should labour sufficiently to call into exercise all his powers, sufficiently to call them into *vigorous* exercise: but I do not believe that God intended men to labour to such an extent as to stretch their powers beyond their strength, so as to injure their health, or to take up so much of their time as to leave them no leisure for rest, recreation, or intellectual and benevolent pursuits.

I do not believe that death is the result of man's first transgression. I believe that death existed before man was made, and that man himself would have died if he had never sinned. I believe that death is the original appointment of God; and that God never intended mankind to live for ever on earth: that from the beginning he designed both man and other animals to fall under the law of death. I believe that he intended generation after generation to give place to succeeding generations, that life may always be new upon the earth. And this appears to me to be essential to human improvement. The death of the old, who, in the present state, become incapable of farther intellectual and moral improvement, is necessary to the farther improvement of the young. If the old had lived for ever, they would have ruled the world, and have rendered its improvement impossible. It is well that the old are removed, when they have learned all that they intend, or all that they are able to learn, and discovered all that they are likely to discover, and carried on improvement as far as they are disposed to carry it: I say it is well for the old to be removed, to give place to more active and reforming spirits, and leave the way open to perpetual and indefinite improvement.

I do not believe that God made Adam and Eve coats of skin and clothed them. I believe that the first coats were made by man; that when God had given man intelligence, he left him to make his own coats, as well as to prepare his own food.

I do not believe that man, by his first transgression, became as God: nor do I believe that God, to prevent man from putting forth his hand, and taking also of the tree of life, and eating, and

living for ever, drove man from his first habitation, and placed cherubim and a flaming sword to prevent his return. I regard the whole as a fable.

I have doubts as to the truth of the accounts contained in the early part of the book of Genesis generally. I have no moral objection to the account of Abel and Cain: the account contains elements of important and practical truth. The account is *based* on truth. It goes on the principle that God loves righteousness and hates injustice; that he rewards the good and punishes the bad; that he is willing to forgive the bad on condition that they become good; that he is no respecter of *persons*, but only a respecter of *characters*; that when God accepts of men's offerings it is on account of the goodness of those who offer them; that goodness is everything with God. All these are great and important principles, and they are all mixed up with the story of Cain and Abel. They are illustrated and enforced by the story. The story is therefore calculated to do good. It may with propriety be regarded as a divine revelation. It *is* a divine revelation. All unfolding of truth and of duty is divine revelation. At the same time, the account is possibly a fable.

I do not believe that God ever said to Cain, that if he would do well, he should rule over his brother Abel. This part of the account seems to be founded on the old bad doctrine of the rights of primogeniture; the doctrine that the first-born had a right to be lord over his brethren. This part therefore is false, not only as to matter of fact, but as to principle on which it is based as well. It is also mischievous in its tendency. It is calculated, so far as its influence goes to promote the perpetuation of those unnatural and mischievous customs and laws, which give peculiar and exclusive privileges to the first-born.

I do not believe that God fixed a mark upon Cain, to prevent those who might find him from slaying him. Indeed, judging from the account in the Book of Genesis itself, there could not be many people living that would be likely to find him or slay him. Besides, fixing a mark upon Cain would be the way, as it seems to me, to increase his danger of being slain.

Nor do I believe that Cain built a city.

Nor do I believe the accounts that are given with respect to the first artificer in brass and iron, or the first maker of harps and organs, and the first dwellers in tents and keepers of cattle. I regard all these things as guesses, conjectures, fables, uncertain traditions.

Nor do I believe that in early times men lived many hundreds of years. I very much question whether men ever lived longer than they do at present.

Nor do I believe the story respecting the sons of God intermarrying with the daughters of men, and giving birth to a race of giants. I see no reason to believe that there ever were greater or taller men upon earth than there are at the present day. The story of giants, and of inter-marriages between angels and the daughters of men, or between gods and the daughters of men, which are prevalent amongst all, or nearly all, nations, as well as amongst the Jews, I regard as fabulous.

Nor do I believe that there ever was a time when the earth was full of violence; when every imagination of the thoughts of man's heart was evil, only evil, and that continually. There never was anything like it, I believe.

Nor do I believe that God ever repented that he had made man on the earth, or that it ever grieved him to the heart, or grieved him at all, that he had made man.

Nor do I believe that God ever destroyed the whole human race, with the exception of a single family, from the face of the earth.

Nor do I believe that he ever destroyed all the beasts and creeping things, and all the fowls of the air.

Nor do I believe that it ever repented God that he had made these things. I regard the whole story respecting the deluge as another fable. The account very probably originated in attempts to account for the diluvial remains abounding in almost every part of the world. I have no doubt there have been deluges. I have no doubt but that those parts of the world which now are mountains, were many or all of them once the beds of the sea; and that other parts of the earth that are now under the sea, were once dry land. My belief however is, that those deluges took place before man was created, and not in consequence of man's wickedness. And I question whether even those deluges were any of them universal. They were probably all partial deluges, caused by the passing of the ocean from one part of the earth to other parts, in consequence of the elevation of the beds of the ocean in some places by volcanic action, or by other influences or forces under the direction of God, with which we are at present unacquainted.

I do not believe that any man ever made such an ark as that which Noah is represented as making. Nor do I believe that an ark of three hundred cubits in length fifty cubits, and in breadth

and thirty cubits in height, even reckoning the cubit to be a full half yard, could ever have answered the purposes which the ark of Noah is represented as answering. Imagine a ship 150 yards long, twenty-five broad, and fifteen high; would such a ship hold two of every kind of living thing, whether fowls or cattle or creeping things, and fourteen of every clean beast and bird? And would it, in addition to all this, hold food for all these fowls and creeping things, and beasts of the field, to serve them for three hundred and seventy-five days,—ten days more than a year? To me it seems impossible. A ship three times as large would not hold two of every kind of bird, and beast, and creeping thing upon the face of the earth, with food sufficient to serve them all for a year and ten days; much less would it hold, in addition, fourteen of all clean beasts and of all clean fowls, with food sufficient for them for a year and ten days. Look at the immense number of caravans that are necessary to hold the beasts that are exhibited in shows from time to time. Yet the largest of those exhibitions do not contain one hundredth part of all the beasts, and creeping things, and fowls upon the face of the earth. They contain but a very small *specimen* of a comparatively small *portion* of the *strange* and *wild* animals of *distant countries*. They contain no oxen, no asses, no horses, no pigs, no common fowls, no common wild animals, no common birds, no common reptiles or vermin; much less do they contain two of each kind of unclean bird and beast, and fourteen of each kind of every clean bird and beast; still less do they contain sufficient food for all these kinds of animals to serve them for three hundred and seventy-five days, or upwards of a year. An ark a hundred and fifty yards long, twenty-five broad, and fifteen high, would not contain food for a couple of every kind of bird, and beast, and creeping thing upon the face of the earth for upwards of a year, much less would it contain the animals and their provisions both. Only imagine what a vast amount of flesh would be necessary to supply the bears, and lions, and tigers, and crocodiles, and eagles, and hawks, and owls, and foxes, and wolves, and hyenas, and jackals, and all the other kinds of birds, and beasts, and creeping things, that live upon flesh! Then imagine the quantity of hay, and straw, and corn, that would be necessary to feed all the grazing kinds of cattle, and all the various kinds of birds and creeping things that live upon grain and fruit. Then imagine the vast amount of insects that would be necessary for those kinds of birds, which, like the swallow, live almost exclusively upon them. Then think how far many of the animals must have had to travel to reach

the ark. Some kinds live only in the cold countries, others only in the hot, and others only in the temperate. Many of them would therefore have to travel many thousands of miles; some eight or ten thousand miles. Their food too would in many cases have to be fetched from the same climates in which they lived. The story is monstrous. If we had found it in an African or Chinese ancient book, we should have pronounced it fabulous at once.

Then again, according to the story, there were but eight persons in the ark, four men and four women. Could these four men and women attend to the wants of a couple of every unclean bird and beast and creeping thing on earth, and to fourteen of every clean bird and beast? Could they have supplied them with food, and drink, and bedding, and air, and kept them clean during the whole of that period?

Then imagine the number of young ones that, according to the usual course of events, would be produced in that period. Then take into account the size of some of the animals of those early ages, now no longer remaining, such as the mammoth and other megatheria. I say the story is altogether monstrous.

Then again, according to the account, this vast capacious ark had but one window, and but one door, and this one window and this one door were both closed. What would the endless multitudes of animals do for air? And what would they do for water? For the water would all be salt, would it not? And how would the filth of the vast establishment be cleared away? And how would the eight men and women be protected from the filthy odours that must fill the place?

Again, the account appears to be inconsistent with itself.

In one place it tells us that *two* of every sort of living thing were to be brought into the ark, male and female; then another part of the story tells us that of every *clean* beast Noah should take the male and the female by sevens, that is, seven males and seven females.

In other parts the account betrays ignorance. It tells us that the fountains of the great deep were broken up, and that the windows of heaven were opened; or, as the Hebrew has it, the flood-gates of heaven were opened. This statement goes on the old foolish principle, that in the heavens was a FIRMAMENT, or firm partition, and above that firmament a vast collection of water, ready to be poured down whenever the windows or flood-gates in the firmament should be opened, and that under the earth were concealed similar quantities of water, all ready to burst forth and overwhelm the earth whenever a way should be

made for them. Both those notions, so far as we can discover, are erroneous. There certainly is no firmament, that is, no fixed, firm frame-work or partition between us and the starry heavens, above which are treasured stores of water. And those who have penetrated deep into the earth have discovered, that the deeper they go, the warmer does the earth become, an indication that *fire* rather than *water* is contained in the unfathomable depths of the earth. Some may say that the opening the windows of heaven is a figurative expression, only meaning the commencement of heavy showers. There is however no proof of this. My belief is that the expression was used by the author literally, and that it is to be taken literally by the reader. For myself, I do not think that there is water sufficient in the earth and in the air to cover the highest mountains fifteen cubits above their summits. Of course nothing is impossible with God. God could make water in abundance at pleasure. But the story does not intimate that God *made* any water for the occasion, but simply that he *let loose* the waters which were already made, and that the result was, that all the high hills that were under the whole heaven were covered, fifteen cubits and upwards. We also grant that God could have kept the various kinds of animals without food for three hundred and seventy-five days. But the story does not intimate that God did so. It tells us that food for all the various animals was taken into the ark. It is also true that God could have fed the animals, and have supplied them with water and bedding, without the attentions of man. But it is equally true that he could have kept both them and man alive without the help of an ark. Now the story goes on the supposition, that provision was made for all those animals in the natural way, and, thus understood, the story is absurd; the things which it relates are impossible.

Again; suppose the animals had been well provided for in the ark, how did they live when they came forth from the ark? The ark rested high on the top of a mountain. The ground we may naturally expect would be bare. The soil would have been washed away into the valleys: the deposit in the valleys and on the mountain side would have covered the grass, had there been any. But the grass could not have grown for the three hundred and seventy-five days during which the flood continued. Where are the animals to find their sustenance then? Where shall the dove, the sparrow, and the domestic fowl find grain? Where shall the swallow and its mate find insects? Where shall the ox, and the ass, and the horse find hay, or straw, or grass? Where shall the

other birds and beasts find fruits and vegetables on which to subsist? And where shall the ravenous beasts find flesh? Then all the various kinds of animals must, according to the story, be provided for in one place, in one climate, and at one season of the year; whereas in the present state of things, each climate has its peculiar race of animals, and each race of animals can live and thrive in its own peculiar climate alone. The maker of the story has betrayed ignorance on a hundred subjects, and manifested great forgetfulness on others. He seems to have had no idea of the number of the different kinds of animals existing on the face of the earth. He appears to have had no idea of the amount of food which a couple of every ravenous beast, and seven couples of many other birds and beasts would devour in the course of a year. He appears not to have thought of the attention which so many different kinds of animals would require, or of the skill as well as the time and strength that would be requisite for feeding and watching and bedding them, and for keeping them dry and clean. He appears never to have thought either of the number of hands that would be requisite for the work, or of the quantity of air that the animals would require. I say he appears to have been ignorant of a vast number of things connected with the subject of his story, and to have forgotten and overlooked a great many more.

Then again, what need could there be for a flood to destroy the inhabitants of the earth? And if God had repented that he had made man,—if it had grieved him to the heart that he had made him, why should he allow any part of the race to escape? If he wished to favour Noah on account of his righteousness, how easy it would have been to have translated him to heaven. And if he was grieved that he had made man upon the earth on account of man turning out so wicked, why renew the experiment, and risk another disappointment? I do not say that all those questions contain proofs, decisive proofs, that the story is false: I only say that they are questions which naturally arise in my mind, and tend, when the falsehood of the story is once discovered, to increase one's wonder that the story should have been so long believed.

The story of sending forth the raven and the dove, and of the return of the dove with the olive leaf, has something rather beautiful and interesting in it. But had we met with the same stories in the sacred books of the Chinese or Hindoos, we should have regarded them at once as fabulous.

After Noah went forth from the ark, the account says he built

an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar; and the story adds, 'And the Lord *smelled a sweet savour*, and said in his heart, I will not again curse the ground any more for man's sake, though the imaginations of man's heart be evil from his youth; neither will I again smite any more every living thing as I have done.' Now what should we have thought if we had read such a story in the sacred Books of the Chinese or Hindoos? The idea conveyed of God, when he is represented as *smelling a sweet savour*, and resolving on that account never more to curse the ground, or to destroy mankind, or to smite any more the living tribes of the earth, is certainly not very worthy of God. The account is interesting as indicating the low and unworthy notions entertained of God at the time when the account was written, but can hardly be regarded as a true revelation of God's character and pleasure.

In the chapter following, God is represented as teaching man, that he would require the blood of any animal that destroyed a human being, and the blood of every man that should destroy a brother man. 'Whoso sheddeth man's blood, by man shall his blood be shed.' I cannot believe that God ever uttered these words. Besides, the story is quite inconsistent with the account before noticed respecting Cain. God, so far from being represented as requiring Cain's blood for the blood of his murdered brother, is represented as setting a mark upon Cain, lest any one finding him should kill him. How could God in one case require that whosoever shed man's blood, should have his own blood shed by man, and at the same time interfere by miracle to prevent a man who had shed the blood of his own good brother, from having his blood shed in return!

It is worthy of remark, that the *reason* assigned for requiring the blood of the murderer or manslayer to be shed, is a reason that would be of force from the beginning; namely, 'Whosoever sheddeth man's blood, by man shall his blood be shed; for *in the image of God made He man.*' This reason would be as powerful in the days of Cain as at any after period. Yet, according to the story, Cain was protected; his blood was *not* shed. God interposed by miracle to prevent it from being shed. This is an additional proof, not only that the accounts are fabulous, but that the accounts contained in the Book of Genesis are by different authors, and by authors of different sentiments.

We said, on a former occasion, that there were *two* accounts of the creation. We may add now, that taking in the account of

the flood, we have *three* different works or accounts in that book; or, if not three, one of the accounts must be regarded as interrupted at verse 3rd of the second chapter, and as commencing again with the fifth chapter. But there appear to me to be *three*, if not *four* different accounts mixed together. In the first account God is always spoken of simply as God: in the second He is always spoken of as the Lord God: in the third He is frequently spoken of as the Lord, and occasionally as God: and then in the account that follows, God is spoken of as God again, and not as the Lord, or as the Lord God.

Another portion of the history of Noah deserves attention. God is represented as saying, 'I will establish my covenant with you; and this is the token of the covenant; I do set my bow in the cloud, and it shall be a token for a covenant between me and the earth,' &c. 'And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you, and every living creature of all flesh; and the water shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.'—Gen. ix. 14—16.

We observe, first, that the rainbow is here represented as originating after the flood. Before the flood there was no rainbow, according to this story. Now we grant that this is possible, but we think it very improbable. We believe that there have always been rainbows ever since there were sunshine and showers at the same time.

Again: God is represented as saying, 'I will look upon the rainbow, that I may remember the everlasting covenant.' Could God need any such means to assist his memory? Is it possible that God should forget, or that God should need any help to remember things?

The account of Noah's drunkenness, and of the conduct of his sons on that occasion, may be true, though to me it appears to be fabulous. We are especially disposed to call in question the truth of the latter part of that account. Here Noah is represented as cursing his son Canaan, and dooming him to be a servant of servants unto his brethren; as blessing Shem, and giving him the lordship over Canaan, and dooming Canaan to be his servant; as blessing Japheth, and giving Canaan to be *his* servant also. We think that God could never encourage Noah to curse his own offspring; that God would rather instruct Noah to forgive his

offending child, to teach him the error of his way, and bring him, if possible, to repentance. The curse and blessing of Noah have been represented as prophecies by many. They are treated as prophecies by Newton. The words are applied to the *posterity* of Noah's sons, and the abject and servile state of the negro race has been accounted for by them; while by others the prophecies have been pleaded as a justification of kidnapping and enslaving the negro race. The negro race have been represented as the children of Ham. They are spoken of as the children of Ham in one of Wesley's hymns. The whites are represented as the descendants of Shem and Japheth, and these prophecies are considered as foretelling, that through all future ages of time, the whites shall enslave the blacks. These prophecies have, in consequence, been productive of no little mischief. Their influence is mischievous still. *We* regard the story as a fable; it can therefore do *us* no harm: but those who regard it as a revelation of God's character, and as an infallible record of God's doings, are liable to be injuriously influenced by it.

In the tenth chapter we are told, that by the descendants of Japheth the isles of the Gentiles were divided, every one after his tongue, and that the sons of Shem every one after their tongues took possession of certain other lands. Here, in this tenth chapter, it is intimated that the descendants of Noah spoke different languages. It is not however till we come to the eleventh chapter that we meet with any account of the confusion of languages. This is not a contradiction, but it looks suspicious.

In the eleventh chapter we have an account of the building of Babel. This appears to us to be another fable. 'The whole earth was of one language and of one speech,' the story tells us, and then it adds, that they journeyed from the East, that is, all the people of the earth journeyed; and that as they journeyed, they found a plain in the land of Shinar, and dwelt there: that there they commenced a city and a tower whose top should reach unto heaven, for the purpose of making themselves a name, and of preventing themselves from being scattered abroad on the face of the earth. We can see no marks of truth or rationality about this story. It seems very unlikely that all the inhabitants of the earth should move eastward together; that they should take up their dwelling in one plain; that they should all unite in building one city and tower, and all this after having so lately been commanded to multiply and *replenish the earth*, and after it had been told us in the previous chapter, that they had gone into different

parts of the world, dividing the islands and the continents according to their tongues, and families, and nations.

Again, in the fifth verse we are told, that the Lord came down to see the city and tower which the children of men builded. This is another unworthy representation of the Divine Being, but in perfect harmony with most of the representations of God given in this book before. God is then represented as saying, 'Behold the people is one, and they have all one language, and this they begin to do: and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech.' Did God wish to restrain men from accomplishing great things? But how could the building of a tower have prevented men from being scattered abroad over the face of the earth? True, it might have operated as a centre of union; it might have served as a place of resort to those who could travel; but it never could have prevented mankind from spreading abroad over the face of the earth. They must necessarily have taken in fresh land as the population increased, and consequently have spread farther and farther from their common centre; and in course of time they must have crossed over the mountains, and passed beyond the seas, in search of food and necessaries. No, the erection of a city and a tower whose top should reach to heaven, could never have prevented the spread of mankind over the face of the earth. Nor does it seem likely that the confounding of their language would have prevented them from remaining together, or long prevented them from understanding each other. It must have required a miracle, entirely suspending or changing man's nature, to have prevented them from understanding each other for any length of time. Put a thousand men of different languages together, if a thousand men of different languages could be found on the face of the earth, and how long will they remain together before they begin to understand one another? Not a day. They will understand one another in some things at once. They will understand each other in other things very shortly; and before a week or a month had passed, they would be able to transact business, or to join in carrying forward any great undertaking, without difficulty.

Besides, there is reason to believe that diversities of language originated gradually; that they originated as they are *now* originating in some places, and as they are now passing away in other places. The origin of the diversities of language was

exceedingly different, I am persuaded, from that which is assigned in the account before us.

In the twelfth chapter, the history of Abraham commences. I am inclined to think that in the following parts of the history of the Book of Genesis, we have less of fable, and more of fact; though I imagine that even here the fable abounds to a considerable extent, and that the fabulous and real are so blended together, as to render it impossible for them ever to be separated. I shall not dwell on every particular part of the story, but make remarks on portions of the story here and there. I shall not confine myself to remarks on the truth or falsehood of the story, but give my thoughts of the character and tendency of its different portions.

And, first, let me observe, that while Abraham is set forth as a good man, a man of God, a man whom God has engaged specially to bless, a man to whom God is represented as saying, 'I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed:' I say while Abraham is thus set forth as a good man, and as a special favourite of God, we are told, that when Abraham went into Egypt, he requested his wife to say that she was his sister, lest the people of Egypt should kill him in order to get possession of her. She accordingly called herself his sister. The Egyptians, as Abraham had anticipated, were struck with Sarah's beauty, and the princes commended her before Pharaoh, and she was taken, accordingly, into Pharaoh's house, as a concubine or wife. Pharaoh treated Abraham well for her sake, it is said, and gave him sheep, and oxen, and asses, and men-servants, and maid-servants, and she-asses and camels. And Abraham consented to allow his wife to be thus taken from him to be a harlot or a concubine to the Egyptian monarch. Rather than risk his life, he would teach his wife to lie, and lie himself, and allow his wife to be taken from his side by a sensual monarch, for the vilest purposes. We are next told that God plagued Pharaoh and his house with great plagues because of Sarah, Abraham's wife: that Pharaoh, having discovered the trick that had been played upon him, called Abraham and said, 'What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidst thou, she is my sister, &c.?' And they sent him away, and his wife, and all that he had.' Not the slightest intimation is given in the story that the writer considered the conduct of Abraham blameable. No expression of disapprobation of his

conduct is to be found in the account. Yet nothing can be plainer than that his conduct was mean, and deceitful, and cowardly, and selfish, and brutal. We do not say that the same amount or degree of virtue could be expected of men in those early times as now, but we do say that men writing a revelation from God would not represent a man who could act so unworthily, as a special object of God's favour, without some explanation. A story like the one before us would be calculated, if taken as a revelation from God, to encourage lying, and cowardice, and brutality. We say again, if such stories had been found in the sacred books of the Chinese or the Hindoos, they would have been referred to as a proof that those books were the fabulous productions of erring and imperfect men.

There is a story in the 13th chapter respecting a strife between the herdmen of Lot and the herdmen of Abraham, and of a dispute between Abraham and Lot in consequence. Here Abraham appears to advantage. His conduct on this occasion is truly beautiful. 'And Abram said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent towards Sodom.'—Gen. xiii. 8—12. This was noble of Abraham. Such conduct as this would deserve the divine approbation.

In the next chapter we are told, that in a war waged by Chedorlaomer and others against the king of Sodom and others, the king of Sodom was conquered, and that Lot and his goods were taken, and carried away by the conquering party, and that Abraham, when informed of the disaster, armed his trained servants and pursued the captors, smote them, and brought back all the goods, and brought again his brother Lot and his goods; and the women also, and the people that had been captured, and that when the King of Sodom, whose goods and property had been carried away, said to Abraham, 'Give me the persons, and take

thou the goods to thyself.' Abraham answered the King, and said, 'I have lifted up my hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from thee a thread even to a shoe latchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abraham rich. This too was a noble act, though the motive, as expressed in the last words, was not of the highest order.

The first PRIEST that is mentioned in the Bible, is Melchizedec. The only thing that is recorded of him is, that he went out to meet Abraham, when he was returning victorious from his conflict with Chedorlaomer, and the kings that were in league with him, and blessed him, giving him bread and wine, and taking tithes of all the spoils that Abraham had taken in the war. This is the history of priestism in all ages. The priest goes forth to meet the victorious, not the vanquished; to bless the conqueror, and represent his victory as the gift of God; to give the victorious chief a little bread and wine, and take a tenth of all the spoils in return. I say this is the history of priestism in all ages; to flatter the prosperous, to support the powerful, and to take a tenth of their property or plunder in return.

There are several stories in the fifteenth and sixteenth chapters of Genesis, on which I shall hazard no opinion: I may, however, observe, that Abraham is reported to have gone in to one of his female slaves, and to have had a son by her, and that no intimation is given that his conduct was considered by the writer to be unnatural or wicked. Now nothing is more certain, than that adultery or polygamy is a transgression of God's laws. Man is plainly designed for marriage, but he is as plainly designed for marriage with *one* alone; and it seems to me amazing that we should have ever regarded a book as an unmixed revelation of truth and duty, as a perfect and infallible guide in knowledge and righteousness, which could records deeds of adultery, without uttering a word of condemnation against them; that could set forth a man as the friend of God, at the very time he was transgressing God's laws.

The next thing recorded of Abraham is, that he gives permission to Sarah, his wife, to abuse and torture Hagar, who is now with child, till the poor oppressed one can endure no longer, but is forced to flee from her cruel mistress. Yet nothing is said condemnatory of either Abraham or Sarah. Every thing they do is spoken of, or passed over, as though it were perfectly right.

While Hagar is seated by a fountain of water in the wilderness,

the angel of the Lord is represented as saying to her, 'Return to thy mistress, and submit thyself under her hands.'

Now, we grant that the things that are here recorded of Abraham and Sarah, are at variance with the spirit and teachings of other portions of Scripture: but this does not at all alter the fact, that this portion of Scripture holds forth to our admiration as a special favourite of God, and to our imitation as a pattern of piety, a man who is guilty of lying, of cowardice, and of adultery, and who, when his bond slave is with child by him, gives permission to his wife to abuse, to beat, and torture her as she pleases, till her station becomes intolerable, and she flees into the wilderness for safety.

We are next told, that the angel of the Lord who appeared unto Hagar, told her that she was with child, and should bear a son, and should call his name Ishmael, and that her son should be a wild man, and that his hand would be against every man, and every man's hand against him. This is a curious story. I should rather myself believe that the prophecy was invented to account for the war-like character and habits of the Ishmaelites, than that the prophecy had been uttered before Ishmael was born. This prophecy is generally applied to Ishmael's descendants. It is thus applied by Newton and Adam Clarke. Adam Clarke applies to Ishmael's descendants the words that are used in Job xxxix. 5, 8, of the wild ass, and says, that 'nothing can be more descriptive of the *wandering, lawless, free-booting* life of the Arabs, the descendants of Ishmael, than this passage.' He then proceeds to say:—

'God himself has *sent them out free*; he has loosed them from all political restraint. *The wilderness is their habitation*, and in the *parched land*, where no other human beings could live, they *have their dwellings*. *They scorn the city*, and therefore have no *fixed* habitations; for their *multitude* they are not afraid; for when they make depredations on cities and towns, they retire into the desert with so much precipitancy, that all pursuit is eluded: in this respect, *the crying of the driver is disregarded*. They may be said to have no lands; and yet *the range of the mountains is their pasture*, they pitch their *tents* and feed their *flocks* wherever they please; and they *search after every green thing*, are continually looking after *prey*, and seize on every kind of property that comes in their way.

It is further said, *his hand shall be against every man, and every man's hand against him*.—Many potentates among the Abyssinians, Persians, Egyptians, and Turks, have endeavoured to subjugate the

wandering or wild Arabs; but though they have had temporary triumphs, they have been ultimately unsuccessful. Sesostris, Cyrus, Pompey, and Trajan, all endeavoured to conquer Arabia, but in vain. From the beginning, to the present day, they have maintained their independency; and God preserves them as a lasting monument of his providential care, and an incontestible argument of *the truth of Divine Revelation*. Had the Pentateuch no other argument to evince its divine origin, the account of *Ishmael* and the prophecy concerning his *descendants*, collated with their history and manner of life, during a period of nearly *four thousand years*, would be sufficient. Indeed the argument is so absolutely demonstrative, that the man who would attempt its refutation, in the sight of reason and common sense would stand convicted of the most ridiculous presumption, and excessive folly.'

Now I *do* attempt its refutation. The argument, so far from proving the Book of Genesis to be a Divine revelation in the sense in which Adam Clarke uses that phrase, proves it to be *no such thing*. Could it be God's intention that a race of men should live in a wild and lawless state, supporting themselves as *freebooters*, as *general robbers and murderers*,—that their hands should be against every man's hand, and every man's against them, for thousands of years in succession,—and that, in order to fulfil a prophecy delivered in the infancy of time, lawlessness, plunder, war, and murder, should be perpetuated in their most savage forms for ever? The notion is monstrous. *We* think that the man who can build an argument for the unmixed divinity, for the absolute infallibility of the book of Genesis, on such a story, and on such a prophecy, does *himself* stand convicted of ridiculous presumption and excessive folly. *We* believe that God meant men for peace, and that ultimately he will bring wars to a universal and perpetual end.

But again, we do not believe that the passage under consideration has been fulfilled in the history of the Arabs at all. We do not think that the hands of the Arabs have been against every man, and that every man's hands have been against them. The history of the world proves that it has *not* been so. The prophecy then has never been fulfilled. It was not fulfilled in *Ishmael himself*; and it has not been fulfilled in his *posterity*. Indeed, *had* it been fulfilled in Ishmael, Ishmael would doubtless have perished in his younger days. If every man's hand had been against Ishmael, could Ishmael have possibly escaped? And if the world at large had been against his descendants, could his *descendants* have

escaped? If the world at large were against the descendants of Ishmael at present, the descendants of Ishmael would perish in a year. The prophecy then is proved false. But even supposing that it had been fulfilled to the present time, it would have to be falsified by and by, or else *other* prophecies, of a more cheering and godly character, must prove false; for many prophecies foretell a time when wars shall cease: when peace shall spread through every land, and when all mankind shall be gathered together into one community; when there shall be one flock, under one shepherd; when the kingdoms of the world shall become the kingdom of God and of his saints; when they shall not hurt nor destroy in God's holy mountain, but when the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

In chapter xviii., God is represented as saying to Abraham, that he would form a COVENANT with him; and this was the covenant, that every man-child in Abraham's household should be circumcised, and that the man-child who was not circumcised should be cut off from his people. I need not say, Can any one believe that God would ever make such a covenant? for *many* believe that he made such a covenant. I believed it myself till lately: that is to say, I received it as true; I *acquiesced* in it; but I did it unthinkingly, unreasoningly; and others, no doubt, do the same. I *now* believe this story no more. I regard it as a fiction. I have no doubt that the story originated in the prevalence of circumcision amongst a certain part of mankind, and not that circumcision originated in a covenant between God and Abraham. Circumcision is a bloody, an unnatural rite: it is worse than the custom of sacrificing animals; and God, I am persuaded, could never either require it, or take pleasure in it. 'Circumcision is nothing, and uncircumcision is nothing:' in other words, circumcision is no *recommendation* of man to God, and uncircumcision is no *obstacle* to man's acceptance with God, and never was. That which God has required of man in all ages has been, not that they should wound and torture their bodies, or endanger their health and their life, but that they should avoid evil and do good; that they should live soberly, righteously, and godly; and that they should do justly, love mercy, and walk humbly with their God.

There are several other stories of less importance in this chapter, which we may pass over without remark; but there is one verse which ought to be noticed, which is as follows: 'And all the men of his house, born in the house, and bought with money of the

stranger, were circumcised with him.’— Gen. xvii. 27. From this it is plain, that Abraham was not only a slave-holder: but a slave-buyer; that he *traded* in men. Yet nothing is said condemnatory of this conduct. Though kidnapping, and man-stealing, and trafficking in human beings are condemned in other parts of the Scriptures, they are connived at or spoken of as matters of course, passed over uncensured, in the history of Abraham, who is held forth as the special friend of God, and the pattern and example of God’s people.

In the 18th chapter, there are many things on which I am hardly prepared to give judgment; yet there are some that must not pass unnoticed. Three *men* or three *angels* are represented as visiting Abraham, as eating and drinking with him, and as then foretelling that Sarah should have a son. Sarah, who overheard their conversation, LAUGHED; but being observed, and asked why she laughed, she denied it, and said she did not laugh; yet no intimation is given that Sarah did *wrong* in this lying. She is censured for *doubting whether she should have a child when she was getting near a hundred years old*, but no reproof is given to her for *lying*.

In the twentieth and twenty-first verses of this chapter, we have the following: ‘And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.’—Gen. xviii. 20, 21. Here God is represented as sitting at a distance from Sodom and Gomorrah, and receiving reports of what was passing there from others; but, being doubtful whether the reports brought to him were *correct* or not, he forms the purpose of going down and *visiting* the neighbourhood *himself*, to *see* whether the people had done altogether according to the reports that had reached him; and if *not*, to know exactly how the matter stood. Nothing can be plainer, than that the writer of this book regarded God as a MAN; and that he considered him limited as to place, and believed him to derive his knowledge of things at a distance, from the report of his messengers. It is also to be observed, that the person who is here spoken of as the Lord, appears to be the same individual or individuals who ate of Abraham’s butter, and milk, and veal, and bread, as stated at the commencement of this chapter. It is said that Abraham lifted up his eyes and looked, and lo, *three men* stood by him. These three men Abraham is represented as addressing as, MY LORD. ‘He said, My Lord, if now I have found favour in

thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.'—Gen. xviii. 3—5. I know, of course, the explanation which certain Trinitarians would give of the matter. They would say that those three men were the Trinity; that one of the men was God the Father, that the other man was God the Son, and that the third man was God the Holy Ghost; and they would account for Abraham's addressing those three as, MY LORD, on the principle that God the Father, God the Son, and God the Holy Ghost were *one* God. They would account, I suppose, for the fact of these three persons in the Godhead being called three *men*, on the principle that one of them was to be *incarnated*, and *become* a man, about two thousand years after, and on the principle also, that as the three divine persons were one God, the incarnation of one of them, might justly lead to the whole three of them being spoken of as three men. On what principle those Trinitarians would account for the fact, that these three men, God the Father, God the Son, and God the Holy Ghost, needed to rest themselves, and *wash their feet*, and *eat*, I cannot tell. They no doubt would say that this part of the passage was exceedingly mysterious. Nor can I tell in what way they would account for the fact that God the Father, God the Son, and God the Holy Ghost, should all of them live at a distance from Sodom and Gomorrah, and know nothing of what was passing there but by hearsay; that they should have in their employment as messengers, persons in whom they could not place confidence, and on whose testimony they could not rely; and that they should be obliged, when they wish to know the *truth* of the reports brought to them, to take a journey and go down to Sodom and Gomorrah themselves, to examine with their own eyes and thus see whether the people there had done according to the report that had reached them. I say I cannot tell how those Trinitarians would account for *this* part of the story. I know no explanation they could give of it, but the common one, that it is exceedingly mysterious. To me the whole account seems a jumble of ignorance, of error, and confusion. One thing is perfectly plain, that the writer's notions of God were exceedingly low and limited.

I may further observe, that in the seventeenth chapter, God is represented as saying, that he would give to Abraham and his

seed, the land of Canaan for an everlasting possession, and as promising that he would be *their* God. I judge from this passage, that the Jews, from the earliest ages, understood that Jehovah was one God out of a *number*, and that while *other* gods were the gods of *other* nations, *he* was engaged to be *their* God, theirs *exclusively*; *their* God, and not the God of *other* nations. This notion was manifestly the notion of the writer of the Book of Genesis, and this notion appears manifestly to have prevailed amongst the Jews in the time of Christ and his Apostles. This was one of the great Jewish errors which the Apostle Paul disproves in his Epistle to the Romans. He there proves, that there is but *one* God, and that that one God is the God of the *Gentiles* as well as of the Jews; thus combating the notion inculcated in the Old Testament, that God was a local and partial God: one God out of a number.

The following part of the chapter contains an account of a conversation between Abraham and Jehovah, with respect to the destruction of Sodom and Gomorrha. In reply to Abraham's entreaty, God engages, that if he should find fifty, forty, thirty, twenty, or even *ten* righteous persons in Sodom, he will spare the city for their sake. It appears from this passage also, that Abraham did not yet suppose Jehovah to know for certain, whether there were ten righteous persons there or not. Jehovah is represented as being still in *doubt* as to the number of righteous men that were there; as being only on his journey to make inquiries, and as saying, 'If I find in Sodom fifty or ten righteous men, I will spare the city for their sakes.'

The next chapter contains the account of the destruction of Sodom and Gomorrha, and of the events connected with their destruction. The first part of the chapter tells us, that two angels visited Lot at Sodom, and eat with him, and that before the angels lay down for the night, the men of Sodom compassed the house round, both old and young, all the people from every quarter, and demanded that Lot should bring the men out, that they might make use of them in the commission of an unnatural crime. This I regard both as a gross and palpable falsehood, and as a most indecent story. The idea that *all the men in the city, both old and young, all the people, from every quarter*, should come and make such a demand, is monstrous. The following verses make the story still more monstrous. Lot goes out to the men of the city, and tells them, that he *refuses* to give up his *guests* to be thus abused, and says, 'I have *two daughters*, which have not known man, let me, I pray you,

bring *them* out unto you, and do ye unto them as is good in your eyes, only unto these men do nothing.’ Could any mortal man make such a proposal as this? And if any man on earth *could* be found capable of making such a proposal, should we call him righteous? Impossible. I cannot believe that a man could make such a proposal, much less can I believe that a person who could make such a proposal, would be called by God himself a righteous man.

Then follows the story of the destruction of the place by fire and brimstone from heaven, the conversion of Lot’s wife into a pillar of salt, for looking behind her on her escape from the city to the mountains. I question the truth of this part of the story also. I think it very probable that the state of the soil in that neighbourhood gave rise to the story. The ground in the neighbourhood where Sodom and Gomorrhah are supposed to have been situated, abounds with bitumen pits. It was oily, pitchy. And there are frequent eruptions of a bituminous or oily matter from the lake near that place. From this state of things in the neighbourhood, the story or fable very probably had its origin. But the idea that a man who could offer his daughters to be abused at pleasure by a whole city of men, men of the filthiest and most abominable character, should be called a righteous man, and set forth as an example to others, is monstrous. The idea that a book containing such a story could be appointed by God as an infallible guide to truth and righteousness, is almost unaccountable.

The story that follows is, if possible, more palpably false, and more grossly indecent, than what has gone before. I refer to the story respecting Lot and his daughters while they were living in a cave in the mountains. I won’t repeat it, for though I am wishful to reveal the true character of the Bible, I cannot induce myself to pollute the pages of my tract with an account so filthy and horrible. But let it be observed, in the first place, that the elder daughter of Lot is represented as saying to the younger one, ‘Our father is *old*.’ Let the age of the father be taken into account, and then let the reader of the story judge whether that which follows could be true. I not only regard the story as merely improbable; but as absolutely impossible. The thing recorded never *could* take place. But if such a thing *had* taken place, it ought never to have been recorded in any *book*, much less in a book intended to be read by all mankind as a guide to truth, to virtue, and to heaven. I believe the story originated in the hatred

which the Jews had to the Moabites and Ammonites, the reported descendants of Lot.

In the twentieth chapter we are told that Abraham again in effect denies Sarah to be his wife, by calling her his *sister*, and that in consequence of his faithlessness he loses his wife. The story, however, tells us, that God warned Abimelech, the person who had taken possession of Abraham's wife, against touching her, &c. In this case Sarah *joins* her husband in a lie. Abraham says of his wife, 'She is my sister,' and Sarah says of her husband, 'He is my brother and both consent, through fear, a needless fear, to the vilest and most abominable arrangement. Yet Sarah is set forth even in the New Testament as an example for women to follow, and Abraham, as an example for men to follow. Good men are called the children of Abraham, and Christian women are told that they are daughters of Sarah, if they *do well*, and are not terrified with any *amazement*: as if Sarah had not been terrified, and that without reason; and as if Abraham had not been cowardly, when there seemed danger. Abimelech is represented as giving Abraham a terrible, but just rebuke for his misconduct. Abraham excuses himself by saying, that he was afraid they would kill him for Sarah's sake, if they found that Sarah was his wife. Hence it appears, that rather than risk his life, Abraham would consent to have his wife taken and used as a prostitute. Abraham says, 'I thought surely the fear of God is not in this place.' He seems to have thought himself more religious than other people, though ready to prevaricate or lie, and even to give up his wife to prostitution.

In the seventh verse, God is represented as saying to Abimelech, 'Restore to the man his wife, for he is a PROPHET, and *shall pray for thee*, and *thou shalt live*;' while it is plain, through the whole of the chapter, that Abimelech was as good a man as Abraham, if not a better. I should rather have supposed that Abraham needed the prayers of Abimelech, than that Abimelech needed the prayers of Abraham, and that God would as soon have heard the prayers of Abimelech as the prayers of Abraham. True, Abimelech *took* the woman; but he took her under the impression that she was an *unmarried woman*; and he surrendered her as soon as he knew his error. In my judgment *Abraham* was the most criminal.

The story contained in the seventeenth and eighteenth verses of this chapter, I shall not quote. I believe it to be false: but whether false or true, it is a piece of indecency, and ought never to have

been found in a book professing to be a guide to knowledge and virtue.

The next chapter begins by telling us that Jehovah visited Sarah, as He had previously promised, and did to Sarah as He had spoken, and that Sarah conceived and bare a son. Then follows an account of the expulsion of Hagar and her child from Abraham's house, at Sarah's instigation. This expulsion of Hagar and her child, Abraham's son, was exceedingly grievous to Abraham, as might be expected. But the next verse tells us, that God said unto Abraham, 'Let it *not* be grievous in thy sight because of the lad, and because of thy bond woman; in all that Sarah has said unto thee, hearken unto her voice, &c.' Thus God comes to urge Abraham to obey the unreasonable demands of his wife, and perpetrate the unnatural deed to which she had urged him: and Abraham sent away Hagar, and her child, his son, and she wandered in the wilderness till her bottle of water was gone. When Ishmael was on the point of perishing of thirst, his outcast mother sat over against him, and lifted up her voice and wept, and according to the story, had not a miracle been wrought, the outcast and her child must have perished.

In the following chapter we are told, that God bade Abraham take his son Isaac, and offer him for a *burnt-offering*, and that Abraham in obedience to the command, went up into a mountain, bound his son, and stretched forth his hand and took a knife to slay him, but was prevented from doing so by the timely interposition of the voice of God. Many disbelieve this story. I disbelieve it myself. If God had wished to try Abraham's faith, he would have tried it, in my judgment, by requiring him to do something *truly good*, or to abstain from something *really evil*. It is plain that Abraham had not yet distinguished himself by a consistent discharge of the common duties of morality. It is plain that he had not got rid of the fear of death,—that he had not broken off the habit of lying, and that he had not given up slave-holding or the slave-trade. There was no necessity therefore to try his faith by requiring him to do something beyond or out of the circle of common duties. There was enough to exercise his faith *within* that circle. If God had need to try Abraham's faith in order to satisfy *himself* respecting Abraham's character, he would have done it, in my judgment, by requiring of him abstinence from those moral evils which still clung to his character, or the performance of some of those moral duties by which Abraham had not yet distinguished himself. I believe it impossible that God should command a man to kill his own son, and burn his

body as a sacrifice, in *any* case. I believe the story contained in this chapter to be an immoral one, as well as a false one; and if the crime of murdering their own children had not been a most horrible and unnatural one, there is reason to believe that numbers of people would have been induced by this story to have committed the horrible deed.

I have read a report of one man murdering his child under an impression that God required him to imitate the virtue of Abraham; and the reason why Abraham has not had *more* imitators is, that human nature is too good and too strong to be generally corrupted or perverted by such stories.

Still, as I have said with respect to former parts of the Book of Genesis, so may I say of *this* part, that though the stories, in *my* judgment, are fables, there are still mixed up with many of them important religious elements. God is still represented in general as hating that which is evil, and loving that which is good; as punishing the wicked, and rewarding the good. So far the influence of those fables is good. But the *line* between good and evil is not correctly drawn, and in many cases God is represented as conniving at evil in his favourites, and as taking very little notice of true goodness, when found among the uncovenanted ones, such as Abimelech.

In chapter twenty-five, we have a very improbable and indelicate story respecting the birth of Esau and Jacob. I shall not repeat it. My readers can examine it, and judge of its character for themselves. To me there are several things in the story that seem improbable. It seems improbable that twin children of the same father and the same mother, should differ so widely from each other as is here represented; that one should be born red, all over like a hairy garment; and the other plain and smooth. It appears equally improbable that the child that was born second, should take hold of the heel of the first-born with his hand. The story contained in the 22nd verse, about the children struggling together before they were born, and about the expectant mother, asking counsel of God, and the *explanation* which the Lord is represented as giving of the matter, namely, that *two nations* were in her womb, and two manner of people, and that the one should be stronger than the other, and that the elder should serve the younger, is, in my judgment, a most foolish and ridiculous story. It proves, too, that the man who wrote it, either knew little about human nature, or that he was exceedingly thoughtless and credulous with respect to the character of the tales he reported.

It is in reference to those two children, Jacob and Esau, that God is represented as saying, by one of the prophets, 'Jacob have I loved, and Esau have I hated.' But it is difficult to find in what Jacob's worth or virtue consisted, and in what Esau's vice or wickedness consisted. There is not, that I can find, in the whole story, a single discreditable thing recorded of Esau; nor is there, that I can find, a single deed of remarkable virtue recorded of Jacob. If I were to judge of the characters of Jacob and Esau from what is recorded in the Scriptures, I should give preference to Esau's. True, Esau *sold his birthright*, but Jacob *bought* it, and bought it under circumstances exceedingly discreditable to him. Esau sold his *birthright*; but he sold it to *save his life*. He was faint and ready to die, and asked Jacob to give him a little of some pottage that he had been preparing, and the unnatural and hard-hearted brother had the villany to propose that Esau should sell him his birthright for a little of the pottage; and Esau replied, 'Behold, I am at the point to die, and what profit shall this birthright do me? And Jacob said, swear to me this day; and he swore unto him; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.' Esau *did* despise his birthright; that is to say, he valued his *life more* than his birthright. And did wisely. What man of sense would not do the same? Who would *not* sell the privileges of a birthright, to avoid starvation. I wish some others had despised their birthright as Esau did; it would have been much better for the world. If our English and Irish Aristocrats had despised *their* birthright, this country would have been far more prosperous and happy than it is. It is their *unwillingness* to part with their birthright as it is called; it is the law of Entail and Primogeniture, made to prevent them from selling their birthright, that has done so much to impoverish and destroy the kingdom. Would to God that our Aristocrats, and that the Aristocrats of the nations generally, had sold their birthright; it would have been an infinite blessing to the world. Yes, Esau despised his birthright, and he proved himself wise in so doing. He sold it to save himself from starvation; and he acted like a man of sense in so doing. And Jacob bought it, and proved himself a selfish and ambitious man in so doing. He bought it 'for a mess of potage,' and thus proved himself an extortioner. He took advantage of his brother's necessity to get hold of his birthright. He refused to give his brother a little pottage to save him from starvation, unless his brother would give him his birthright in return; and

in doing so he proved himself one of the greatest and vilest of sinners, one of the most cruel and unnatural of the human race. I say, taking the story as it stands, supposing the story is as here recorded to be true, Esau was the better man, and Jacob was the worse man. Yet the Scriptures tells us, that God loved Jacob, and that he hated Esau; which, according to the *softest* interpretation, means, that God loved Jacob *better* than he loved Esau. While Adam Clarke foolishly condemns Esau for selling his birthright to avoid perishing, he very properly adds: 'What shall we say of his most unnatural brother Jacob, who refused to let him have a morsel of food to preserve him from death, unless he gave him up his birthright. Surely he who *bought* it under such circumstances, was as *bad* as he who *sold* it. Thus Jacob verified his right to the name of *supplanter*.' This is very good, only Adam Clarke ought not to have *contented* himself with saying, that he who, under such circumstances, *bought* the birthright was as *bad* as he who *sold* it; he ought to have said he was much, incomparably *worse*.

In chapter twenty-six we have an account of Isaac telling a similar lie to that which his father told, and that for a similar purpose, namely, to save himself from death. 'And Isaac dwelt in Gerar. And the men of the place asked him of his wife; and he said, she is my sister: for he feared to say, she is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.' It however appears, from the after part of the story, that he had no need to be thus afraid; that Abimelech was a virtuous, conscientious man.

In chapter twenty-seventh we have the account of the fraud practised upon Isaac in his old age, by Rebekah and Jacob, and of the consequent anger of Esau, and of Jacob's flight to his Uncle Laban. Isaac was old and about to die, and he wished Esau, who was a hunter, to go and fetch him some venison, and make him some savoury meat, such as he loved, that he might eat it, and that his soul might bless him before he died. Rebekah, who heard what Isaac her husband said to Esau, conspired with Jacob, her younger son to deceive her husband, and to defraud Esau of his father's blessing. But the story is too long to repeat, and my readers, or most of them at least, are acquainted with it, and all can read it as it stands in the Bible. Rebekah and Jacob succeeded by fraud and lying, in imposing upon Isaac, and inducing him to give a blessing to Jacob instead of Esau. When Esau came back, and had found how his father had been imposed upon, and how he had

been defrauded, he was exceedingly sorrowful and angry, and resolved to be avenged on his brother. Rebekah, however, got Jacob sent off to his uncle's, where he remained for fourteen years or upwards. How Esau afterwards forgave his brother, and even refused his proffered gifts, my readers have read, and may read again, for themselves. The remarks I would make on the story are these:—First, it hardly seems likely that Rebekah and Jacob should be *able* to impose upon their father in the way that is recorded. Secondly, if they practised the impositions recorded, they were most deceitful and unworthy characters. Thirdly, if the latter part of the story be true, then Esau was an affectionate brother, and a noble-hearted and generous-minded man, and Jacob was a deceitful, selfish, crouching brother, and an unworthy man. Fourthly, if all this was true, then it is impossible that Jacob should be an object of God's special approbation and esteem, and that Esau should be an object of his abhorrence. Fifthly, whether the story be regarded as true or false, it has certainly no good tendency. The best character in the story is spoken of as an outcast from God's affectionate regards, and the worst characters in the story are represented as objects of God's special love and blessing.

The account of Jacob's sojourn with his uncle Laban, of the manner in which Laban oppressed and cheated him, of his marriage to Leah and Rachel, of his taking to himself the female slaves of Rachel and Leah, and having children by them, and of the bargain made between Rachel and Leah, as recorded in chap. xxx, 14 to 21, comes next. It would be too tedious to make lengthened remarks on it. Some portions of the story are indelicate, others of them seem exceeding improbable, and none of them, that I can see, are calculated to be of any moral or religious use. On the contrary, the story generally represents God as working miracles to bless and prosper a false, a deceitful, and unnatural man; a man too who was a polygamist and an adulterer; a man whose leading characteristics were cunning, and selfishness, and fraud. It is doubtful, however, whether the story *be* correct. Some portions of it are probably true; but the truth is probably mixed with a greater amount of fiction. But I cannot enter into particulars.

In the thirty-second chapter we have a strange account of Jacob wrestling with a man, from evening till the break of day, and of his prevailing at length upon the man to bless him. This man is spoken of as God. Jacob is represented as saying, 'I have seen God face to face.' It is stated that Jacob, in his wrestling with

God, had his thigh put out of joint, and the last verse of the chapter concludes the story as follows:—‘Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob’s thigh in the sinew that shrank.’ I should judge that this story of Jacob wrestling with God, originated in some foolish custom which prevailed amongst the Jews, of not eating of a certain part of the animals which they killed.

In the thirty-second chapter we have an account of the meeting between Esau and Jacob, a meeting most creditable to Esau, supposing the story to be correct.

In reference to the conduct of Rebekah and Jacob, Adam Clarke expresses himself very strongly, and in his note at the conclusion of chapter twenty-seven, he has these words :

‘In the preceding notes, I have endeavoured to represent things simply as they were. I have not copied the manner of many commentators, who have laboured to vindicate the characters of Jacob and his mother in the transactions here recorded. As I fear God, and wish to follow him, I dare not bless what he hath not blessed, nor curse what he hath not cursed. I consider the whole of the conduct both of Rebekah and Jacob in some respects deeply criminal, and in all highly exceptionable.’

With respect to the story about Jacob’s influencing the offspring of Laban’s cattle, causing the sheep to bring forth ringstreaked or speckled lambs at his pleasure, as well as with regard to some other portions of Jacob’s story, Adam Clarke has the following remarks at the end of chapter thirty:

‘We have already seen many difficulties in this chapter, and strange incidents for which we are not able to account. 1. The vicarious bearing of children. 2. The nature and properties of the mandrakes. 3. The bargain of Jacob and Laban, as related ver. 32 and 35, and 4. The business of the parti-coloured flocks, produced by means of the females looking at the variegated rods, may be, especially the *three* last, ranked amongst the most difficult things in this book. Without encumbering the page with quotations and opinions, more diversified than the flocks in relation to which they are proposed, I have given the best sense I could; and think it much better and safer to confess *ignorance*, than, under the semblance of *wisdom* and learning, to multiply conjectures.’

I once thought Adam Clarke right; but now I think it better, instead of confessing ignorance, and acknowledging mysteries, to express doubts as to the truth of the story, and charge the mystery upon the fabulous character of the story.

On the character of Jacob, A. Clarke has the following remarks:

‘The *talent* possessed by Jacob was a most dangerous one: he was what may be truly called a *scheming* man; his wits were still at work, and as he *devised*, so he *executed*, being as fruitful in *expedients* as he was in *plans*. This was the principal and the most prominent characteristic of his life; and whatever was excessive here, was owing to his mother’s tuition—she was evidently a woman who paid little respect to what is called *moral principle*; and sanctified *all kinds of means*, by the goodness of the *end* at which she aimed; which, in social, civil, and religious life, is the most dangerous principle on which a person can possibly act. In this art she appears to have instructed her son; and, unfortunately for himself, he was in some instances but too apt a proficient. Early habits are not easily rooted out, especially those of a bad kind. How far God approved of the whole of Jacob’s conduct, I shall not inquire: it is certain that he attributes his success to divine interposition, and God himself censures Laban’s conduct towards him: see chap. xxxi. 7—12. But still he appears to have proceeded farther than this interposition authorized him to go, especially in the means he used to improve his own breed, which necessarily led to the deterioration of Laban’s cattle; for, after the transactions referred to above, these cattle could be but little worth. The whole account, with all its *lights* and *shades*, I consider as another proof of impartiality of the divine historian, and a strong evidence of the authenticity of the Pentateuch. Neither the spirit of *deceit*, nor the *partiality* of *friendship* could ever pen such an account.

True, neither the spirit of deceit nor the partiality of friendship ever could pen such an account; nor could the spirit of knowledge, of truth, and of piety. It was the spirit of ignorance and of superstition, or the spirit of piety mixed with gross errors and sad misconceptions of right and wrong, and of the character and government of God, that originated and penned the story. And it is the same spirit which perpetuates a belief of the story at the present time. And the fact that the success of Jacob’s trickery was attributed to divine interposition, is of itself sufficient proof of this. So far from considering this story as another proof of the authenticity of the Pentateuch, I consider it as another and as an unanswerable proof, that the Book of Genesis is, to a great extent, a collection of fables.

There are certain chronological difficulties connected with these stories, into which I need not enter. I am reviewing the Bible

as a *religious*, a *moral* book. I am examining the claims of orthodox priesthoods, to have it regarded as an infallible guide to truth and duty, so that questions of chronology are of less importance.

We have next the story of Joseph, which, on the whole, is an interesting and instructive story. It does, however, contain some portions that are objectionable. It contains some portions too which have every air of improbability. It is, however, on the whole, superior to the rest of the stories contained in this book. The history of Joseph is, however, interrupted in the middle, by a most filthy and indelicate story respecting Judah, and respecting Err and Onan, his sons. Fornication, in its vilest forms, is here treated as a matter of course, and stories of bargains between patriarchs and harlots are given without the slightest intimation that there was any thing amiss in such transactions. Joseph too is represented as a *diviner* or *magician*. He is also represented as *lying*; and what is worse, he is further represented as obtaining from all the Egyptians their land, on condition of supplying them with corn during the famine, thus securing the whole of the land to the monarch, and reducing the Egyptians generally to slavery. These parts of the history of Joseph are to his discredit, and as no fault is found with Joseph for those things, we consider the story calculated to exert an unfavourable influence upon morals and upon human interests.

We come next to Exodus. Here we have an account of the birth of Moses, of his being cast out, and found by Pharoah's daughter, and nursed by her as her son, of his conduct when he came of age, and of his labours to deliver Israel his people from their bondage in the land of Egypt. How much of this story is true, and how much of it is fabulous, I do not presume to say. I must, however, make some remarks on the contest between Moses and the Egyptian magicians.

It is said that when Aaron cast down his rod in the presence of Pharoah, it became a serpent, and then it is added, that Pharoah called the wise men and the sorcerers, who did in like manner with their *enchantments*, and *their* rods became serpents. Aaron, however, is represented as having the advantage in this respect, that Aaron's rod *swallowed up* the rods of the sorcerers and magicians. *This* I regard as utterly fabulous. Men *generally* would have regarded it as fabulous, if they had found it in the sacred books of any other nation. The story is, in my judgment, monstrous.

Aaron next stretches out his hand upon the waters of Egypt,

upon their streams, their rivers, and their ponds, and they become blood, and there was blood through all the land of Egypt, both in vessels of earth, and in vessels of stone; all the waters that were in the river were turned to blood; the fish that was in the river died, and the river stank, and the Egyptians could not drink of the water of the river; there was blood throughout all the land of Egypt. It is then added the *magicians* of Egypt did so with their *enchantments*, and that Pharoah's heart was hardened. This story we consider both as fabulous and mischievous. It not only records what we believe to be untrue, but gives the plainest countenance possible to false notions respecting the power of magicians or sorcerers, representing them as able to work miracles equal to the miracles said to be wrought by Moses and Aaron.

But here we rest. We shall carry our review of the Bible no farther for the present. We think it sufficient to have presented to our readers our views with respect to the earlier portions of the Bible. Those who are wishful to ascertain the character of the Bible throughout, can pursue their own inquiries at their own leisure. They have only to take the Bible, and compare its statements with each other, with known facts, with the laws of nature, and with the dictates of common sense, and they may come to a tolerably correct conclusion with respect to the character and merits of different portions." Thus far the writer proceeds; and, as I think, he has done good service to the cause of Truth and God, I hope he will not be angry with me for inserting his views, however widely he may differ from them now.



The Book of God.



BOOK III.

1. In the present Volume is contained the Book of ENOCH the PROPHET, the Second Messenger from God to man. He is called the Prophet, because he first made known to the Initiated in the Mysteries the terrible convulsion which buried Atlantis in the bottom of the sea. It had been foreshadowed in the Seven Thunders (Part I., 613); but these, as I have noted, were sealed

up, so that the world knew them not; in the same way as the Book of Enoch was in part a sealed Volume, and not communicated to the profane. Enoch's revelation of the Divine Law, which was once the Code of an immense empire, and was known to priests and divines throughout the world, disappeared mysteriously at an early period of the so-called Christian æra, when the Petro-Paulite churches and their felonious priests began to destroy every book which was not in complete conformity with their systems (*Acts* xix. 19; see Part I., 432—3); and has only recently been put forth, but in an imperfect shape. The present edition is alone genuine; and a perusal of it will show that it was in harmony with the true version of the APOCALYPSE, and was *not* in unison with the structure of sham Christianity which Papal Rome and its satellites reared on the ruins of Truth. And this fact of course explains its disappearance for so many hundred years.

2. The fate of apocryphal writings in general, says Laurence in his dissertation on the Book of Enoch, has been singular. On one side, from the influence of theological opinion, or theological caprice, they have been sometimes injudiciously admitted into the canon of scripture; while on the other side, from an over-anxiety to preserve that canon inviolate, they have been not simply rejected, but loaded with every epithet of contempt and obloquy. The feelings perhaps of both parties have on such occasions run away with their judgment. For writings of this description, whatsoever may or may not be their claim to inspiration, at least are of considerable utility where they indicate the theological opinions of the periods at which they were composed. This I

apprehend to be peculiarly the case of the Book of Enoch; which, as having been manifestly written before the doctrines of Christianity were promulgated to the world, must afford us, when it refers to the nature and character of the Messiah, as it repeatedly does so refer, credible proof of what were the Jewish opinions upon those points before the birth of Christ, and consequently before the possible predominance of the Christian creed. The Bishop does not inform us, in the foregoing passage, by whose judgment or authority the canonicity of books is to be determined; whether it is to be decided as at the Council of Nice. Part I., 109. All the ancient fathers, and now our modern ones, admit that the Old Testament was submitted to a careful review by Esdras and the Synagogue, who did as they pleased with them. Buxtorf, *Tiberias*, i. 10. Every part of the Jewish scripture, says Tertullian, was reviewed by Esdras. *De Cultu Fœm.*, c. 3. Whether you say, says Jerom, that Moses was the author of the Pentateuch, or that Esdras reformed the work, is a matter of indifference; implying that the latter was quite as likely as the former. *Ad Helvid.* ii. 212. And the reverend and right reverend compilers of what is called *The Speaker's Commentary* cite these passages with approbation; nor do they venture to deny their truth. See Part I., 77. It is folly therefore to talk of canonicity as being a certain test of truth. Any one who seriously contended for the infallibility of Esdras, or the Synagogue, on that or on any other matter, would expose himself to just scorn. No books ought to be in the Canon whose internal evidence proves that they cannot be of God.

3. The version of Enoch which has been put forth by

the Archbishop is in many respects taken from an original that is spurious. To a critical eye, as Laurence admits, it presents the obvious appearances of having been the work of two or three different persons, living in different periods, as Murray confesses, just as the bulk of the writings which now constitute the Old Testament are at length proved to be. This fact did not escape the notice of the Archbishop: but wedded to a system of which he was one of the Prætorian guard, it did not occur to him that it was expedient to separate the true from the false, the old from the new; and he has accordingly translated the whole of what he had, treating it however as a figment by some ingenious Jew whom he supposes to have lived before the advent of Jesus. Why this person forged it in Hebrew, as is supposed, but without any basis; how it became lost; why it should have been translated into the Abyssinian, and perhaps the Greek, and into no other known languages; *how* allusions have been made to it in the Zohar; and under what delusion Tertullian, in his tract on Idolatry, wrote when he spoke of it as the composition of *the most ancient prophet Enoch, inspired to prophecy by the Holy Spirit*, the learned Archbishop has not thought it worthy of his notice to explain; but he has, like all such writers, indulged in assertions and speculations which he would have his readers accept without any reason, as if they furnished in themselves the most convincing proofs. It is impossible not to be struck with the cool way in which he disposes of Tertullian, who, himself a staunch believer in the existence and authenticity of a Book of Enoch, in proof of which he gives many arguments, is thus disposed of by

the Archbishop: “With the arguments of Tertullian in proof of its inspiration and authenticity I have nothing to do”—as if the authority of an independent writer and a Christian Father at so early a period was of no value at all: and as if an orthodox Archbishop was entitled to treat them with contempt. That it was classed by some of the fathers, as they are called (in many instances, indeed, fathers of lies) among the apocryphal tracts, demonstrates nothing. Apocryphal does not mean spurious, as the multitude is taught to believe: it means “hidden,” that is, a book, or something else, concealed from the general laity, because it contained secrets which it was not deemed advisable that the general laity should know. And that Enoch, the conservator of the Mysteries, should enwrap in darkness certain portions of his own Book, as he was forced to do certain portions of the Apocalypse, is hardly a matter of surprise. Jesus himself alluded to a time when all the Sacred Writings which had been so studiously kept from the knowledge of the people should be made public: *There is nothing hid which shall not be manifested, neither was anything kept secret (αποκρυφον) but that it should come abroad.* Mark iv. 22. And that time is come. Yet Irenæus in the second century, and Clemens of Alexandria, and Anatolius Bishop of Laodicea, if their testimony be worth anything, do not speak of it as though they denied its authenticity; Tertullian in the same age quotes from it as authentic; nor does Origen, who in most matters of a theological character is worth a phalanx of those canonized impostors, throw any doubt upon the work, though he admits that it was not wholly accepted by the churches. It is quoted on various occasions in the *Testament*

of the Twelve Patriarchs, a work which Nitzsch has shown to belong to the latter part of the first century or the beginning of the second. It will be easily perceived why it was that the Church then dominant, which spent its days and nights in forger, mutilating, interpolating, corrupting, or destroying* every manuscript that contained aught that was repugnant to its young desire of universal despotism, should exclude this work from what it called the Sacred Canon; and as the fathers were the humble slaves of this ambitious harlot (Part III., 637), and as all their writings have descended to us, filtered through their unholy hands, it becomes impossible either to rely on what the latter wrote, or on that which, coming to us from the most suspicious guardianship, is declared to have been their genuine composition. I regard therefore with contempt the reported opinions of those writers on any matter of sacred history; and I cannot conceal my surprise that in the present days any one of independent mind or unbiassed reason should refer to them as authorities upon any controverted matter (1).

4. Whatever the current of opinion may be, the BOOK OF ENOCH must now stand upon its own intrinsic worth. If its internal evidence supports it, no opinions of dead men can destroy its value; if it possesses not this internal

* The interpolation of new doctrines into old books, and the putting forth of modern figments under ancient names, is occultly alluded to by Jesus under the symbol of *new wine in old bottles*. Matt. ix. 17; Mark ii. 22; Luke v. 37, 38. It is wonderful that no man has as yet attempted to explain the numerous mystic sayings of this Messenger: many of them deeply tinged with the symbolism of Hindustan and of Pythagoras, who is supposed by some to be the Shanskrit Bud'ha Gooros, or Teacher of Wisdom.

evidence, no proof that I can offer will persuade the world that it is genuine (2). If it be a Book of Truth, it is a Book of God; and he who *thinks* will be persuaded that it is Truth. If it be, as that most learned, but not always wise man, Herbert, the author of *Nimrod*, iv. 43, calls Laurence's Enoch, "an infamous volume," it must wend the way of all such. Now does it go forth among mankind to make its own way as it may deserve. Those who examine it fairly will be convinced that it is one of the most ancient and authentic Volumes in the world; those who are too lazy, too cunning, or too sensual to do so, will go to their priests to ask them how they shall believe, and their priests, as usual, will add a new rivet to their fetters, and tell them that it is apocryphal. So be it. But there shall come a day when God himself will arise upon his Throne, and demand from every being a reason for the faith that was in him; and when the trembling spirit answers to its Lord that it believed or disbelieved according to its smooth-faced parson, and sought no knowledge by its own exertions, it is easy to conjecture what the judgment of the Lord will be. *He shall say unto them, Depart from me, ye cursed, into the everlasting fire, prepared for the devil and his angels.* Matt. xxv. 41; and out of that Fire, when shall they ascend?

5. In speaking of the Book of Enoch as here given, and treating it as different from the Book of Enoch alluded to by ancient writers, the reader will bear in mind that there was probably an authentic and certainly a forged or interpolated copy: as there always has been a true and a false Apocalypse. It is impossible now to know whether those ancient writers who allude to the

volume refer to that which was true or that which may be regarded as only a fabrication. Sufficient for the present purpose is it that they had a Book of Enoch which they treated as a genuine and inspired revelation. The Cabbalists, says a writer in Kitto's *Bible Cyclopædia*, thought that *Enoch was really the author*, but whether of the forged or the lost Enoch we do not know. And why should not Enoch be really the author? If it contained, as the Old Testament does, and part even of the New, views of God, or of Truth, inconsistent with the supreme dignity and purity of the First, or with all that we can conceive of the Second, then indeed we might reject it; but I challenge the biblical to point out in this work a single sentence which can lower the idea of God in the mind of any, or at all liken Him to the Jewish ghoul whom they call Jehovah. But this challenge will never be accepted. The orthodox believer will take everything from his parson, and nothing from his own reason. He was well described by Richard Baxter many years ago, and as he was then—poor wretch!—so he still continues to be. Few Christians among us, he says, for aught I find, have any better than the Popish implicit faith on this point, nor any better arguments than the Papists have to prove the Scripture to be the Word of God. They have received it by *tradition*; godly ministers and Christians tell them so; it is impious to doubt of it; therefore they believe it. * * * It is strange to consider how we all abhor that piece of popery as most injurious to God of all the rest, which resolves our faith into the authority of the Church; and yet that we do content ourselves with the same kind of faith, only with this difference—the papists believe scripture to be the

Word of God, because *their* Church saith so; and we, because *our* Church or our leaders say so. Many a thousand do profess Christianity, and zealously hate the enemies thereof, upon the same grounds, to the same end, and from the same corrupt principles, as the Jews did hate and kill Christ. It is the religion of the country, where every man is reproached that believes otherwise. Had they been born and bred in the religion of Mohammed they would have been as zealous for him. *Saints' Rest*, p. 2.

6. That from a very early period there was a forged copy may be learned from a tenet attributed to Enoch by one of the Hebrew Rabbis, but of which tenet no trace exists now in the spurious edition of Bishop Laurence, or in the authentic copy contained in this volume. Moses Maimonides introduces the Prophet as discoursing thus: "Since God has created these heavenly bodies, and placed them on high in their exalted spheres; since he has put honour upon them, and uses them as his ministers, it is but reasonable that *we* should praise and extol and put honour upon them likewise; for this is the intention of the Blessed God, that we should magnify and reverence whomsoever He hath magnified, just as a king desires that his ministers should be honoured, which is doing honour to the Prince himself." It is impossible that Enoch, the Messenger of God, and the preacher of Monotheism, could have written thus in praise of star-worship. So likewise we read in Laurence's Book of Enoch as follows (Cap. 68), that among the inventions of one of the fallen angels was the knowledge of writing. "He taught men to understand writing, and ink, and paper. Therefore numerous have been those who have gone astray from every period of the world, even to this

day. For men were not born for this, thus with pen and ink to confirm their faith: since they were not created, except that, like the angels, they might remain righteous and pure; nor would death, which destroys everything, have affected them. *But by this their knowledge they perish*, and by this also its power consumes them.” Here the hand of the priestly interpolator, the everlasting enemy of knowledge, betrays itself: it is needless to add that no such passage exists in the genuine Book of Enoch: nor could any Minister of God preach it. But Dr. Laurence translated it as he found it in *his* spurious copy, without, as it would seem, suspecting, or perhaps caring, that it was a wicked corruption of the text. The fact is, priests are never ashamed of this teaching. In the *Speakers' Commentary* we have the Bishop of Ely gravely telling us, that man should not seek to learn what is good and evil from himself, but from God only! and that he should not set up an independent search for more knowledge than is fitting. This is guarded language, but it shows what is still in the minds of the priestly order. The same right reverend writer disgraces himself by a repetition of the old exploded fable that Zaratusht was an associate of Daniel. See Part III., 510. When bishops are capable of these infamies in the 19th century with the blaze of public opinion upon them, what may they not have done in other ages, when they were all-powerful, and when the laity were no better than a cloud of smoke?

7. It is obvious enough why the Jews in *their* copy of Enoch had the passage cited by Moses Maimonides; it was to prop up their system of judicial astrology. Of the great science of astronomy the Jews never possessed

any knowledge; but they clung obstinately to all that related to magic, witchcraft, and judicial astrology, and declared the stars fore-figured all earthly events; a doctrine which brought them immense gains from all who were so foolish as to be misled, and strengthened their political influence in all those countries where they had any. Some of them indeed averred that the stars exerted a direct influence on human actions; but the more artful pretended that they did not make but signify; for that the heavens were only a kind of divine Volume in whose characters they that were skilled may read or spell out human events. And the priests declaring that they alone were skilled, the reader may judge for himself how great must have been their emolument from this source. For the same reason the paragraph against knowledge was interpolated and promulged. Knowledge from the very first, even to the present moment, has been denounced as an evil thing by the priests of sin; the Hebrew tract writers declared that tasting the Tree of Knowledge brought death and misery unto the earth and final damnation in hell; and from their days till now we find all the sacerdotal cohort, from the Pope of Rome to the crawling missionary, marshalled against the diffusion of true knowledge, and persecuting its enlightened preachers.

8. Laurence, citing the spurious portion of the Book which he edited, as evidence in favour of his hypothesis, argues therefrom that the whole was composed after the Hebrew captivity, and by some one who had the writings of Daniel before him. But the writings of Daniel are themselves a fabrication. Part I, 404, 456; as he himself was a foul traitor. Part II, 509. With equal reason

might it be argued in reply that the Jews who forged Daniel's prophecy had the Book of Enoch before them, and interpolated passages or ideas from it into their figment. Arguments of this kind, therefore, go for really nothing. They are based upon the assumption that every portion of the Old Testament is genuine, than which a wilder folly never existed. The want of coherence among the several parts, says the writer in Kitto's *Cyclopædia*, is obvious. Detached portions are put together without regard to their mutual connection. The work seems, in fact, to be made up of several pieces, *which having been separately composed*, were afterwards thrown together without care. Let the reader compare the genuine Enoch here given with the double or three-fold, or quadruple, Enoch of the Archbishop, and he will perceive that the whole ground of this reasoning entirely fails. The one is harmony; the other chaos.*

9. The Bishop, indeed, himself remarks that the book may have been composed *at different periods*: perhaps it might be also added, that there may have been different tracts, *as well as tracts composed by different authors*. If Laurence really believed this, it may be asked why he translated and even edited such a figment? But this line of interrogation would hardly have suited a dignitary of the reformed church. It is clear that the Bishop, at the last moment, dreaded the work which he published, and even threw doubts upon it as far as he could, as it opposed his system. And this, I think, may explain as well, why such learned and accomplished men, as the reverend

* On chapter 64 the Archbishop himself admits that it is not Enoch who writes, *but some one* who relates a Vision of Noah.

author of Nimrod, have laboured to befoul the Book of Enoch with all their might and knowledge. It might explain also why practically the Book has disappeared from the public, and is only at rare intervals accidentally found at a bookstall. The writer in Kitto's *Cyclopædia* is forced to confess that "the Book of Daniel presents similar features;" but almost every student knew this already.

10. It is evident, says the Rev. Mr. Murray, in his *Enoch Restitutus*, that the work of at least *two* different authors, living in countries removed from one another, *by not less than thirty degrees of latitude*, is combined in one portion of this book. The same author, having cited various allusions to the Book of Enoch, in the Testaments of the Twelve Patriarchs, says: I conclude therefore that we have in the Testaments of the Twelve Patriarchs at least some indirect testimony of the former dilapidation of this Book, if not of *the separate existence of its different parts*. But all this sort of objection applies as well to all the tracts in the Old Testament as it does to Enoch. Why, then, are not *they* given up by the priests. The answer is, that on the authenticity of Enoch their fortunes do not depend; but that if the Old Testament is confessed to be what it is, in great part a forgery, the bishops and rich parsons will no longer have their thousands, but sink into ruin with the church itself, which is based upon those false scriptures.

11. Grotius says of Enoch: *Credo initio librum fuisse exiguum, sed cum tempore, quemque ea quæ voluit ei addidisse, ut in libris illis abstrusioribus factum est sæpe*: I believe that at first, it was a little book, but that in course of time, each person added to it what he pleased,

as has often been done in books of an abstruse kind. *Ad. Epist. Jud.* The last part of his remark applies with great truth to Isaiah and such tracts; but I think the true Book of Enoch was rather subtracted from than added to. See Part III, 536. The present Book is far more comprehensive than that edited by Laurence.

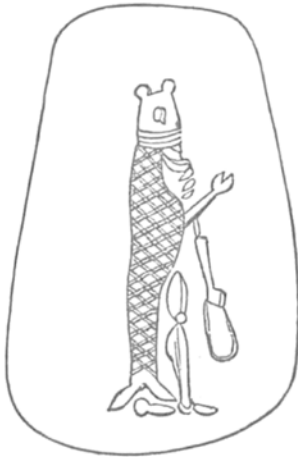
12. In the *Apostolical Constitutions*, book 6, cap. 16, we read as follows: We have sent all things to you, that ye may know our opinion, what it is; and that ye may not receive those books which obtain in our name, but are written by the ungodly. *For you are not to attend to the names of the apostles, but to the nature of the things, and their settled opinions.* For we know that Simon and Cleobius and their followers, have compiled poisonous books under the name of Christ, and of his disciples; and do carry them about in order to deceive you, who love Christ, and us his servants. And *among the ancients* also some have written apocryphal books of Moses, and Enoch, and Adam, and Isaiah, and David, and Elias, &c. Here it will be observed that the writer, if he is not intentionally ambiguous, makes an important distinction between books of a modern date, which bore the name of Jesus, and those of a far remote antiquity which he calls ancient. Among these he classes Enoch; so that it is absurd to pretend that it was written only a short period before the advent of the Ninth Messenger, which most of the biblical commentators do. Jerome likewise in his comment on Psalm 122, 3, says: The Book is manifestly to be accounted among the Apocrypha, and the *ancient* interpreters have so spoken of it. But if it were of the date assigned to it by modern writers, the word *ancient*,

as used in this early period of the Church, would have no meaning whatever. Tertullian intimates that it was rejected from their canon by the Jews of his day, because it seemed to help Christianity—alluding doubtless to the Messianic passages which figure so largely in it, and in the Apocalypse. But the rejection of it by the Jews, because it alluded to a Messias, is surely no valid reason why it should be rejected by Christians. And Tertullian evidently had little respect for any such grounds of rejection as that. *Opera*, 151. The reader will bear in mind that the forged book of Enoch, which is mentioned in the *Apostolical Constitutions*, is not necessarily the same as that which Laurence edited, any more than the Kirani mentioned in Part I, 260, was the true volume of the same title. See General Index, *s. v.* Kirani.

13. Father Kircher says of the Book of Enoch, a fragment of which he cites in Greek: *Et quamvis is liber apocryphus sit, quia tamen antiquissimus est, et ante Christi tempora vetustissimâ traditione scriptus, &c. Ædip. Ægypt. ii. 68.* And a more learned and large-minded scholar than Kircher, the Papal Church never produced. What conclusion can we draw from his calling it “most ancient!”? Had he seen the *real* copy, which I believe to be in the Vatican? or had he heard of it from some of those who were entrusted with the secret? I believe that in the crypts at Rome, there are genuine copies of many of the true Scriptures of the Messengers. See Part I. 260, 314. Part III, 115.

14. Whether the Book of Enoch was placed among the Canonical Books or not does not matter in the least: the First Epistle of St. Clement to the Corinthians, and the Epistle of the Hebrews, have been placed among the

sacred writings. *Bishop Wake's Apostolical Fathers*, 5. And a great many other well known forgeries were once so placed. What are many of the Canonical Books themselves, but clear and manifest figments? written to support a system, and not to diffuse Truth. What is the Book of Jonah and his Whale? It has occult relation, it is true, to Oannes, the Man-Fish, who came out of the ocean to reprove the guilty and to teach the ignorant:



but *this* is not the reason why it has been placed in the Jewish Canon. Part III, 421.

15. In the Testament of the Twelve Patriarchs allusions, as I have before said, are made to this Book. In Juda we find: I have read in the Book of Enoch the Just, that you will act with impiety in the last days. In the Testaments of Levi, of Nephthalim, and Benjamin, and Daniel, nearly the same language is used; the latter says also: I have read in the Book of Enoch the Just that your prince is Satan, &c. These quotations are conclusive that the book was not the fiction of a Christian;

no Jew would refer to it if it were so, and the author of the Testaments was unquestionably a Hebrew. He cites Enoch (whom the Jews call Metatron, the Great Scribe, as in the Targum of Jonathan), as he might quote Job, or one of the Hindu hymns which pass under the general name of Daoud. And I think also that no Jew would have composed this Book without full reference to Adam and Eve, and Kain and Abel, and some of the other primeval fictions on which his faith is founded. He would certainly have lauded circumcision.

16. A similar observation tells against its being forged by a Christian. The name Jesus *never* occurs even in the modern copy of Enoch; from which the inference is clear that it was ante-Christian. No follower of the Ninth Messenger would have written a work professedly sacred, in which *his* name was not prophetically mentioned with honour as the Messenger of Heaven, and *his* death as the perfection of Martyrdom. We find Behemoth and Leviathan in Laurence's copy. Would any Christian insert these rabbinical fables? It follows from these facts that the Bishop's Enoch is not the exclusive composition of either a Christian or a Jew, but a hybrid production of Jews and Christians jumbled up together. Compare this with *my* Enoch, which is all coherence, and decide between. Note that there is no good ground for supposing that the passages relating to the Messiah were interpolated in after times by Christians: for, as the learned Hoffman well remarks, they constitute *essential parts* of the whole, being intimately interwoven with the pieces to which they belong. This goes to show therefore that these passages were Apocalyptic, or revealed in accordance with that Divine Prediction.

They would hardly have been interpolated by the Jews. The thoroughly *oriental* character of the work, as distinct from the Jewish, the sympathy with, and allusions to, *fire, light, splendour*, the *angelic orders*, the pictures of the glorious radiance of the Sun and Moon, and the attendant planets, all tend to corroborate the idea that the writer belonged to the purest and the primeval school of the East, as distinguished from any mere Hebrew offshoot; the school that was the immediate child and successor of the First Messenger, and the Hierophants of the Seven Churches. In those regions in which the true Enoch lived, the splendour of the Sun, Moon, and Stars, is of such wonderful grandeur as cannot be imagined by a native of duller climes; hence by no Christian or Hebrew writer is the beauty of the heavenly host celebrated, because in truth it has not been perceived. A European who has visited the East beholds with astonishment and rapture the sparkling lustre of the celestial luminaries; the glory of their light is ten-fold that which he has been accustomed to see; and then for the first time does he learn what the true Orientals really mean when they compare all that is bright and beautiful to those majestic brilliant lights which shine upon them through a dazzling atmosphere, by day and night, like gods from Spheres of Paradise. Its astronomy, such as it is, also negatives a Jewish authorship. It may be asked, says the learned Vallancey, why are not the constellations and astronomical terms more clearly expressed in the scriptures? The answer no doubt is, that the Jews *knew nothing of the sublime science*.

17. The Archbishop himself makes an observation

which appears to be subversive of his own theory. Alluding to the awkward fact that Jude—a sacred and inspired writer, as he is denominated—in his Epistle, has cited a passage which exists in the present work; the right reverend translator thus proceeds: It may perhaps be remarked as a singularity, that a book composed at less than one hundred, perhaps at less than fifty years before Jude’s Epistle was written, should in so short a space of time have so far *imposed upon the public*, as to be reputed by any the genuine production of the patriarch Enoch. To this objection the critic gives no satisfactory reply, and he might also have added, that if Jude, the actual brother of Jesus, wrote under celestial auspices, and at the dictation of the Holy Spirit, and if, as we are told (2 Tim. iii. 16), *all scripture is given by inspiration of God*, it is a singular circumstance that this holy writer, thus admitted to the councils of the Most High, should have deemed to be divine, a wretched forgery, by some outcast Jew, and that his teacher and own brother, God, should have permitted him, not only to remain under so dangerous an error, but should have further allowed him to publish it, and so impose on others as a sacred work, the clumsy falsehood of some designing Hebrew. I suppose it will not be maintained that the forgery, which had imposed upon the public, had likewise imposed on the Holy Spirit under whose auspices Jude wrote; and upon Jesus, the actual terrestrial God of the Universe. For this reason Jerome would reject Jude altogether from the Canon as a vagabond; not regarding the voice of the Church in his favour, or the authority which he might claim as being “the brother of our Lord.”

18. It is scarcely credible, says a writer in Kitto's *Cyclopædia*, that Jude, writing by inspiration, would have sanctioned a *false statement*. It may be added, would he have sanctioned a forged volume? The writer, however, appears to console himself in the end by the glorious reflection that Enoch advocated the *eternity of hell fire*; and this thoroughly orthodox sentiment half reconciles him to anything of a different nature which exists in Enoch's writings. The passage cited by Jude will be found in chapter VII. of the present edition.

19. It is well known, says Archbishop Laurence, that the most ancient remains of the Cabala are contained in the Zohar or Splendour; a species of philosophical commentary upon the Law, combining theological opinions with the allegorical subtleties of the mystical school. In this celebrated compilation of what was long supposed to constitute the hidden wisdom of the Jewish nation, occasional references are made to the Book of Enoch, as to a Book *carefully preserved from generation to generation*. The following passage from it will sufficiently demonstrate that the Cabalists were acquainted with a written composition in their own language under the title of the Book of Enoch, not with a mere traditional record of such a composition, and that this Book, in an important part at least, was the same as that which still exists in Ethiopic. The Holy and the Blessed One, it is said, raised him (Enoch) from the world to serve Him; as it is written: *For God took him. From that time a Book was delivered down which was called The Book of Enoch*. In the hour that God took him, He showed him all the repositories above: He showed him the Tree of Life in the midst of the Garden; its leaves and its branches. *We see all this*

in his Book. From this extract it is perfectly evident that the writer in the Zohar had no doubt that there then existed an authentic copy of the Book of Enoch; that he wrote probably with the work before him, and that it never entered into his thoughts that it was forged in modern times by one of his own people. But whether he possessed the genuine work as here given, or the forged and mutilated transcript which comes from Abyssinia, it is of course impossible to know: and indeed is hardly worth five minutes to enquire. But there is another passage in the Zohar of a similar description, which has been quoted by Manasseh Ben Israel in his Latin tract *De Resurrectione Mortuorum*, Amst., 1636, 335. We find in the Book of Enoch, he says, that after the Holy and Blessed One had caused him to ascend, and shewed him all the repositories of the superior and inferior kingdom, he showed him the Tree of Life, and the Tree (*i. e.*, the Book of the Apocalypse), respecting which Adam had received a command, and he showed him the habitation of Adam in the Garden of Eden. See General Index to Part III, *s. v.* Tree. These allusions of the Zohar to the repositories of the celestial and terrestrial kingdoms, and to the Tree of Life in the Garden of Eden, shewn to Enoch after his ascent into Heaven, are distinctly stated to have been taken from a volume entitled the Book of Enoch, and the very same allusions will be found in the present [Laurence's] version: Now the authors of the Cabalistical remains wrote or conveyed down their recondite doctrines in Chaldee. Scarcely therefore, I apprehend, will it be questioned that the copy of the Book of Enoch, which they cited, was written either in that language or in Hebrew. For they appear

to have regarded it as the genuine work of him whose name it bore, and not as the spurious production of a later age. Had they been solely acquainted with a Greek copy, which is very improbable, they could never have contemplated it as an original; but they certainly seemed to invest that to which they referred with this high and distinguished character. The conclusion is obvious. So far Dr. Laurence, who in this, as I apprehend, suggests that the Rabbins believed the work to be genuine. Yet he comes to the conclusion that the Book was not genuine, but was written subsequent to Daniel, that is, to that part of Daniel which speaks of the Ancient of Days coming to judgment! But as this reference does not belong to Daniel, but in reality to the Apocalypse of the First Messenger, the archbishop's reasoning from that supposed fact falls to the ground. In the same way he argues from the manifestly spurious and interpolated parts that the *whole* is modern; whereas true criticism would have taught him to separate the false from the true, and to have based his arguments upon the latter only. As well might Waller's song, *Go lovely Rose*, be proved to be modern, because Kirke White added a final verse to it, with which it is now usually printed. Equally absurd is the Archbishop's suggestion that because it was cited in the Zohar, it must *necessarily* have been written in Hebrew; I only wonder why a scholar could have so committed himself. If it be asked why should it have been translated into Greek? why was it not promulgated in its original language? I can only answer, why were the Gospels so translated? Why were not they preserved in their supposed primal Syriac? Why was Enoch translated from its original into Æthiopic, and perhaps

Greek, and why has the latter been destroyed? Scaliger had no doubt that the Greek fragments of Enoch preserved by Syncellus were a version from Hebrew, but the Hebrew itself (if it ever existed) was only a version from another and a dead language. I am of opinion that the Rabbis destroyed the genuine Enoch, because it seemed to support Christianity, and because its broad, grand, and universal teachings, formed for mankind, not for castes or sects, struck at the very roots of the despicable and impious cliquerie which they substituted for the Amosian revelation; and that the Church of Rome suppressed it, because it taught the descent in cycles of the Heavenly Messengers, which annihilates the fiction of Peter and the Popes in the chair of Jesus, as being *his* and God's sole representatives and Pontiffs on the Earth.

20. I should not be dealing candidly, however, if I did not state that I cite the Zohar, not because *I* regard it in the least, but that others may. I have already expressed my opinion as to the value of Rabbinical writings. They are worse even than the legends of the monks. I hold them in the most utter contempt. But there are people who do not, and for whom they may have value. I cite here another instance of the utter abominableness of Rabbinical literature; what I cite is a specimen of what it all is. Nimrod quotes, but without animadversion, the frightful rabbinical story about Noah given in Part III., 461: *Cham nactus opportunitatem cum Noa pater madidus jaceret, illius virilia comprehendens, taciteque submurmurans carmine magico, patri illusit, et illum sterilem, perinde atque castratum, effecit, neque deinceps Noa fæmellam ullam fæcundare potuit.* iv. 377. This

abomination was invented by the Jews for the purpose of showing, first, that Noah had no other children than Shem, Ham, and Japhet, and that they (the Jews) were descended from Shem, the best and holiest; and secondly, that Cham, the father of the Asiatics and Africans, was one of the most accursed of wretches, whose posterity, and more particularly the Canaanites, it was lawful to subjugate, ravish, murder, and destroy; just as it was right to exterminate the Moabites, who were the fruit of the fabulous incest of Lot. Thus there was a bloody and damnable and cruel motive at the bottom of these Rabbinical lies. But Canaan, says Nimrod, that honest, splendid, but in many respects most erring priest (iv., 381), *was not born when Noah is said to have cursed him*, that is, at the feast of thanksgiving, when they came out of the ark. And this is proved by Gen. x., 1—6. Yet the pious and episcopal commentator, in the Speaker's edition, ignores this, and gravely treats of the curse, as if Canaan had been in existence, *when he must have known very well that he was not*. Part I., 423. But what will not priests and bishops say?*

21. Some have doubted whether the art of writing was known so early as the days of Enoch, but these doubts

* Alanus de Rupe, a Dominican monk, *scruples not to raise the power of the priest above that of God himself*: alleging that God spent a whole week in creating the world, and disposing it into proper order, whereas a priest, every time he says mass, with a word or two produces not a mere creature but the Supreme Being himself, the Origin of all things. *Archæolog.* xi. 396. We, in this nineteenth century, live among men and women—learned and even good men, and wise and blameless women—who believe these things; and we commiserate the peoples of the Past, who never held such a monstrous creed. And wild and maniacal as it is, it is rather on the increase than otherwise.

may now be considered as exploded for ever. Hieroglyphics, say the compilers of *The Speaker's Commentary*, are as ancient as the earliest Egyptian monuments, and the cursive hieratic character is to be found in monuments, parchments, and papyri *centuries before the time of Moses*. The famous group of figures in the tomb of Chnoumhotep at Beni Hassan, which belongs to the 12th Dynasty, represents a scribe as presenting to the governor a roll of papyrus covered with an inscription bearing the date of the sixth year of Osirtasen II. This was certainly *many centuries before the Exodus*; according to most scholars *even before the time of Abraham*. But the most remarkable of all is the papyrus found by M. Prissè, written in the hieratic character, and translated by M. Chabas, which contains two treatises; the first, consisting of twelve pages, is the conclusion of a work, of which the earlier part has been destroyed. It treats of moral subjects, and is written in an elaborate and elevated style. The second treatise is by a royal author, son of the king next preceding Assa, in whose reign the work is composed. This is considered to be *the most ancient of existing MSS*. It is attributed to a prince of the 5th Dynasty, who represents himself as weighed down with age, and invokes the aid of Osiris to enable him to give to mankind the fruits of his long experience. *The antiquity of this document is incalculable*. The true meaning of this is, that *it goes far beyond the date of the fabled Noachic Deluge*: but this of course our bishop could not say. It is observed by Ewald (*Geschichte des Volkes Israel* i. 77) that the words for *write*, *book*, and *ink*, belong to all the branches and dialects of Semitic, except that the Ethiopic and South Arabic have a

different phrase signifying *to write*. From this he infers that writing in a book with ink must have been known to the earliest Semites *before they separated off into their various tribes, nations, and families*, that is, *before the Flood*; which was once pretended to be universal, but which is now given up by those reverend gentlemen. Nimrod, than whom no man is more erudite, says, that to doubt the preservation in writing on cylinders or columns of *antediluvian works* were presumption, ii. 471. Such, he adds, are the Columns of Atlas (the Apocalypse of Adam, or the Book of Enoch), “which comprehend both earth and heaven;” those of Sesostris; those of Hermes Trismegistus; of Seth; and those of the Gnostico-Druidic Gwydion* or Widdon Gan-hebon,” which had written upon them every art and science in the world.” The books of Cham (Chadâm) are said to have been studied by Pherecydes. *His works were the most famous archives of the Mysteries*, and were celebrated as the Books of Hermes, Thoth, Cheiron, or Dardanus.† Cham was said also to be the sacred Ophion (Fo-Hi) and the author of those seven volumes containing all the Oracles and Fates of the World, which Beroë (BR.OA, the Holy Spirit), the foundress of the oldest city, was said to possess. To the same origin we must refer the

* That is, Gaudama. Part III., 423. As to Sesostris, see Part III., 170. A record of the First Messenger exists in the *Caves of Badami*, in the southern Maratha country. They are similar in form to those of Elora, and were Cave-Temples, in which the Eleusin Mysteries were celebrated by those who were Initiated into the Lesser mazonry of Chadâm, and the more advanced science of Phre-Mazon, which Enoch and his Pontiffs diffused over the earth.

† Dardanus means Enos and Enoch.

two antediluvian Pillars of Seth in the unknown land of Sirdad, which Josephus idly interprets as of Seth, son of Adam. The Seth in question is the Zethus of Thebes' walls. But this Zethus (the god of life) is a name for Buddha in Pali: it appears on Greek coins as Zathos. *Prinsep's Journal*, v. 548. The Pali is now the great depository of Buddha religious literature in Ceylon. Perhaps it is Seth as well—there is a likeness between the two; and there is hardly any one who has studied etymology who will not come to the conclusion that Za-Thus, Sa-thus, and Buthus or Buddhas is actually the same person, but under a different form of spelling. These are primeval and prehistoric names: but they relate to the same great man, and they go back to the earliest ages of letters and writing. Bishop Horsley, who wrote in days when these matters were not as well understood as they now are, says that letters were older *than the beginnings of idolatry*, that is, they belonged to primeval times, the times of the Pre-Adamite Sultans: the times to which those names, like that of Chadâm and Adam and Gaudama belong. It was a general and ancient tradition in the days of Johannes Cassianus that Cham had written books, and made inscriptions upon stone or metal. Now, if Cham were a name for the First Messenger, Chadâm or Oannes, a name, be it observed, which simply connected him with the Sun, which Cham really signified (See Part III., Cham-El, Cham-On, Chemosh, Haman, and Om, in the Primitive Roots), this carries the knowledge of writing up to his day. Cham, the Messiah, at his death, like Zeus-Ammon, Cecrops, and Cadmus (all Messianic names) *was transformed into a Serpent*. His remains were sumptuously

interred in a City which Vesta (or Beroa, Br, a, o, the Holy Spirit) built. All this is mythic and suggestive, but only to the wise. Note that Bishop Horsley, to his comment above cited, impudently or absurdly adds that to fragments of patriarchal prophecy *the Greek philosophers* were probably indebted for their notions of the soul's immortality and the unity of God. "And to no other source can we refer *the expectation that prevailed in the Heathen world at large of a great personage to arise in some part of the East, for the general advantage of mankind.*" But the Greek philosophers of whom this bishop speaks were men of the most contracted ideas, and drew all their knowledge from the East, though they were generally unable to enlarge their minds to its universal grandeur. I have already proved that this expectation was founded, not on Jewish prophecy, which nobody regarded, but on the most ancient Book in the world, namely, the true Apocalypse of Adam or Gaudama; and in Hindostan, where these pretended or imaginary patriarchs were never heard of, and, if heard of, would have been scouted as liars, tricksters, and schemers, the doctrine of Ten Divine Incarnations has existed for many thousands of years.

22. Davies, the reverend and learned author of *Celtic Researches*, having summed up a large number of particulars which in his judgment proved the great antiquity of writing, concludes thus: If to all these presumptive arguments of the high antiquity of writing we add that the most ancient nations in various parts of the world, those which were first regularly settled, and were most tenacious of their primitive customs and institutions, such as the Chaldæans, the Assyrians, the Egyptians,

the Phrygians, the Pelasgi, the Indians, and the Turdetani are found to have possessed the art of alphabetical writing, and that several of these societies regarded letters as *coeval with the nation itself, if not with the human race*, we shall have abundant reason to conclude that letters were certainly known to mankind before the separation of families and very probably *before the deluge*. See Part III., 308. This seems to conclude the question. But I will quote one other honest chronicler. The Turdetani, says Strabo, possess monuments, writings, poems and laws in verse *six thousand years old* as they report. *lib. iii.* This carries us back nearly 8,000 years ago. Did Strabo see these monuments? He does not say; but he speaks of the fact as one which he did not doubt. These Turdetani were the original inhabitants of Spain: a branch probably of the most ancient Etruscan family. See Part III., 309. And from the general accuracy of Strabo, I think it may be said, that when he penned this passage, he did so on grounds satisfactory to his own enquiries.

23. Laurence founds the main basis of his disbelief on an anachronism, as he supposes. The chiefs of the East, he says, among the Parthians and Medes are mentioned, *but the Parthians were not known until 250 years before Jesus*. Now if we had the original Enoch, and the word Parthians were found in it, this argument might be of value; but when only an Ethiopic translation exists, and it is unknown what word in the original appeared to the translator to be the synonyme of Parthian, and when we know likewise that it was a common habit with ancient transcribers of MSS. to put glosses of their own in the margin, in the same manner as Orion, Pleiades, and

Arcturus are found in our Job, it is illogical to conclude that this debateable word was the word of Enoch. The kings of the East, or of the sunrise, is a phrase that belongs properly to the Adamic Apocalypse (Section 54), and was probably copied from it by Enoch; but whom the later Prophet meant to designate by the unknown word, which the Ethiopian scribe thought to be properly rendered Parthian, it is impossible to say without having the original Book of Enoch before us. And I am quite sure that a scholar like Dr. Laurence did not *really* think that this was a valid objection to the antiquity of Enoch.

24. For some thousands of years there has prevailed a sort of belief that Enoch never tasted of death. Does this mean that the Book of Enoch never was destroyed? had never met the fate which has befallen so many other divine books? We must bear in mind that this saying was probably put forth by the Eleusinian mystics—the men of symbols in the simplest things: the men who invented those extraordinary names for the Apocalypse which I have collected in Part III., 779—782. Such a meaning would agree with all that we know of the types and figures in which these Illuminati were accustomed to clothe all their arcane knowledge (3): that it was meant *literally* is out of the question. Those splendid Sages, crowned with all lore, knew better than to say that any *man* with mortal organs could live for one moment in a celestial or ethereal sphere. *That* discovery was reserved for modern days. Be not deceived, says the old mystic, by the number of the names; for *he who is dead still lives*. This alludes to the Messiah under his names of Zeus, Bacchus, Adam, Chadam, Cham, &c. Part I., 505; Part III., 302. Under these various appellations he might

seem to the vulgar to be perpetually existent, that is, perpetually a Man who lived alternately between earth and heaven; but the Sage said, this cannot be. And as we know that Enoch is not on earth, where else but in an ethereal and spirit-region could he be? The allusion therefore may be well supposed to have reference to the preservation of his writings, rather than to a condition of life which is impossible. Yet we shall see, in a subsequent section, that a great scholar and thinker, the author of Nimrod, actually believed that Enoch never died, but, like Elias and the Virgin Mary, was translated alive into Paradise—a region somewhere near the Moon. See Part I., 357, 453.

25. It is not without significance that although according to Cardinal Mai, a manuscript copy of Enoch has been for centuries among the Ethiopic codices of the Vatican; and although the whole learned world, as well as the theological, has felt the greatest curiosity after it, the curators of that great establishment, with unlimited resources at their command, have never, until within a very few years, given the least hint to the world that they possessed it, or the world would undoubtedly have asked for its publication. And so it is, as I believe, with the true Apocalypse, of which they have a copy. See Part I., 260, 314. Neither have they given the least hint whether their Enoch agrees with the copy published by Laurence. Why the Greek translation of Enoch, of which a fragment only is preserved by Syncellus, should have wholly disappeared since the eighth century, is a matter of which I entertain little doubt the Vatican could tell the reason. Note that on comparing the fragments of Enoch which are given by Syncellus with

the corresponding passages in the Ethiopic of Laurence, it will be evident that the Greek is not a transcript or translation of the latter, but is probably taken from an older and less mutilated copy. And amid the many learned and pious commentators on the Book of Enoch, as far as I have been able to know, no one has given any satisfactory reason why there should be a copy in Ethiopic which does not agree with the copy in Greek, so far as we can judge by the fragment which Syncellus published.

26. Manetho tells us that he took *his* history from some Pillars in the land of Seriad, on which they were inscribed in the sacred dialect by the first Hermes (Adam); and after the Flood (of Atlantis) were translated out of the sacred character into the Greek tongue in hieroglyphic signs. This alludes to a copy of the Apocalypse, and in all probability to the writings of Enoch superadded; for we know that the Sixth Messenger in after ages decyphered these Pillars. Part I., 265; Part III., 522. And if this be so, it may have been the same on which Syncellus or the Abyssinian scribe founded their imperfect transcripts. See *post*, section 33. The Jews, who robbed the traditions of all people, in the same spirit as they “spoiled the Egyptians,” have interpolated this Legend in their tracts, and applied it to their forged scriptures. Part I., pp. 373—6. But of what crime were not the Rabbis capable? Bunsen, alluding to the Two Pillars of Seth (or the Seedling) mentioned by Josephus, on which the records of ancient wisdom were traced, says: Those Pillars, it is obvious, *have reference to the Book of Enoch*: perhaps also to the pillars of Akikarus (or Adam), the Prophet. See Part I., 257; Part II., 295. I consider this a

most happy conjecture. But several recent writers, and among them Bunsen, assert, that the Hebrew patriarch Seth never had any existence; but that he was the Egyptian god Seti, whom the Jews transferred from the banks of the Nile with so many other things that were not theirs: and then made him to be one of their own progenitors. See Part III., 71, 179. I myself, however, see no reason to doubt that there was a man Seth, though I do not say that he was a Hebrew. The Drusi or Kurdi of Mount Lebanon, says Hyde (Appendix 515) have a Book of Scripture entitled Seth Sohuph, or *The Book of Seth*. Part I., 245; Part III., 429. Ursinus says: There may be seen at Rome, in the Vatican library, *Eight Columns of a square form* in which the learning of Adam and of the sons of Seth is contained. *De Zoroast*, 207. But of these tracts the curators of the Vatican have given no copy to the world, though I think they would be deeply interesting: they have probably destroyed them since Ursinus wrote. I am not sure but that these Two Pillars have occult reference as well to the Two Staves, or Swords, or Sceptres, of which I shall presently speak: albeit I can give no account of the Eight Columns whereof Ursinus writes. The reader must always remember that *all ancient arcane symbols have several mystical meanings*, like those extraordinary and masonic names for the Apocalypse to which I have already alluded. See Part II., 274, 284; Part II., 68, 152, 472, 624, 671; Part III., 697, 801.

27. Fabricius, collecting the opinions of the various learned men who have enquired into this subject, observes that they generally agree in considering that not only Pythagoric or Platonic doctrines are contained

in this collection of the Enochian scripture, but that it includes also *λειψανα*, *antiquissimæ Egyptiacæ doctrinæ*: fragments of the most ancient Egyptian learning. The reader who consults the Oracles in Chap. XVI., will have full proof of this. They may be said to contain the germs of all the philosophic lore of the Past. These are the Parables mentioned, but absent from Lawrence's Enoch. On the 44th Oracle in Chapter XVI. was partly founded that reverence for Lakes which extends all over the earth, from the extremities of China to the ends of Britain. Thus in the Cambrian mountains we have Llyn Creini, the Lake of Adoration, or of the Sun, upon Cevn Creini, the Mount of Adoration; and Llyn Urdynn, the Lake of Consecration, or of Holy Fire, in Merionethshire; and Llyn Gwydd Tor, or the Lake of the Grove of Tor, Aur, or God, in Montgomeryshire. These names evidently imply that religious ideas of the most sacred character were connected with these Lakes. A Lake signified among the mystics the Holy Spirit. Strabo says that the Gauls consecrated their gold in certain Lakes; and adds that Lakes were their most inviolable sanctuaries. We also learn from Justin, that in a time of public calamity, the priests of the Gauls, that is, the Druids, declared to the people that they should not be free from the pestilential distemper which then raged among them *till they should have dipped the gold and silver gotten by war and sacrilege in the Lake of Thoulouse*. This idea is certainly Enochian. The same writer says: Many persons resorted to a Lake at the foot of the Gevaudan mountain, *consecrated to the Moon*, under the name of Helanus (Hel-Ani, the Ship, or Wisdom of God), and thither cast in, some the human habits, linen, cloth,

and entire fleeces; others cast in cheese, bread, wax, and other things, every one according to his ability; then sacrificed animals and feasted for three days. Part II., 546. In Part III., 776, we find that this was parcel of the Egyptian religion. In connection with the words cited by Fabricius, Enoch says: *I have seen the beginnings of all things*; and these words are quoted and explained by Origen on the supposition that *the mind of the Prophet beheld even the beginning of imperfect matter*. In another place, Origen quotes the following: There is One God who comprehends all things, but who himself is comprehended by no one; and he adds that in the Book of Enoch things similar to these are described. I must again refer my reader to the Oracles; but he will search in vain for these things, or anything like them, in the pretended copy of the Book of Enoch which the Archbishop of Cashel has published.

28. Laurence mentions a most remarkable circumstance, which to any but himself would appear almost a conclusive test as against the Judaic authorship of this volume. In proof, he says, that the author could not have resided in Palestine, it is only necessary to take into consideration what is stated relative to the length of the days at various periods of the year. *The internal evidence seems decisive upon the point*. For having divided the day and night into eighteen parts, Enoch distinctly represents the longest day in the year as consisting of twelve out of these eighteen parts. Now the proportion of twelve to eighteen is precisely the same as sixteen to four-and-twenty; the present division into hours of the period constituting Day and Night. If therefore we consider in what latitude a country must

be situated to have a day sixteen hours long, we shall immediately perceive that *Palestine could not be such a country*. We may then safely conclude that the country in which he lived must have been situated not lower than forty-five degrees north latitude, where the longest day is fifteen hours and a half; nor higher perhaps than forty-nine degrees, where the longest day is precisely sixteen hours. This will bring the country where he wrote as high up at least as the northern districts of the Caspian and Euxine Seas: probably it was situated somewhere between the upper parts of both those seas [*i. e.*, near Samarcand]. See *post*, section 77. He then strangely enough adds: It is of no importance to fix with accuracy the country in which this book was written: it is sufficient to be assured that *its author indisputably resided in a climate remote from Judæa, and this the account given in it respecting the length of the day and night at the different seasons of the year fully proves*. I should have thought that to any one but an archbishop of the wealthiest church in the world, it would have seemed of great importance to fix the locality in which the writer of a disputed book lived and composed it, and I can hardly think he was serious when he declared to the contrary. It is of the essence of absurdity to suppose that a *forging* Jew in the neighbourhood of Samarcand (where no community of that religion was ever known) sat down coolly some years before the advent of Jesus to fabricate in Hebrew a copy of the lost writings of the ancient Prophet Enoch, with no apparent object, and with the almost insuperable difficulty before his eyes of ever being able to have it transmitted to Jerusalem the recognized seat of his sect; and with the positive cer-

tainty that, if he succeeded in doing so, it would be scouted by the Rabbis as an impudent attempt on their credulity. And, if he knew anything of the fate which had befallen his predecessors in the line of prophecy, he might well expect if he fell at any future time into the hands of the Rabbis, that *he* also would have to endure a like condemnation. Part I, 460.

29. This celebrated and very interesting remnant of antiquity, says Higgins, has been translated into English by Bishop Laurence, who maintains that he has succeeded in shewing from internal evidence, that it was written after the Babylonish captivity, but before the reign of Herod. I am of opinion, if I understand the Bishop, that it contains internal evidence of a much earlier date. I do not profess to be certain that I understand either the seventy-first chapter or the Bishop's note upon it, but if I am right in my supposition that the writer makes the Equinox fall, in his time, at the beginning of Aries, *then the date of the work must have been above 2,400 years before Christ at the latest.* The Bishop says: "The *fourth* gate in his description is that which is situated due East at sun rising, and due West at sun setting, and which, answering to the sign of Aries, the sun enters at the Vernal equinox. It is very clear that if the sun at the Vernal equinox was at the beginning of Aries, the book must have been written as early as I have stated above. Though Bishop Laurence limits the period before which it must have been written to the end of Herod; the fact noticed by Maurice (*Hist. Hind.* i. 405) that it is quoted by Eupolemus, shows that it was well known in Greece previous to the year before Christ 200. Bishop Laurence in his preliminary dissertation, p. xli., endeavours to disguise the fact of the quotation of this book by Eupo-

lemus, but I think he fails. Mr. Maurice states it broadly and honestly, as he generally quotes, and as I think every one who carefully examines what Laurence has said may see reason to believe, correctly too. After observing several *wilful mistranslations** of Bishop Laurence's, Higgins adds: "If there were any doubt of the two, I would much prefer the respectable old Maurice. The following are the passages which I contend are wilful mistranslations, pious frauds of the Bishop. *Εν ταις εκκλησιας ου πανω φερεται ως θεια*—*The church considers it not an inspired production.** Again, *Non recipi a quibusdam*—*not universally rejected.* No doubt I shall be accused, as I have been before, of a rage against priests, and for illiberality in what I say against them in many passages of this work. How can I do otherwise than speak against an order, against whose frauds and usurpations on the rights of mankind this work is expressly levelled—this work whose leading object is to undeceive mankind now the slaves of its arts? I trust I am not insensible to the private virtues of great numbers of priests, the dupes of their order—of their chiefs—but what am I to say, or to think, when I find a reverend doctor of Oxford,

* I was at first inclined to regret that Higgins should have so spoken of Dr. Laurence, *pæne octogenario*; but, on further reflection, I agree with him. Nothing can be more uncandid or untrue than the aged archbishop's allusion to the passage in Jude: who, he says, quotes the work, "not indeed, as the indisputable production of Enoch himself, *but as one ascribed to him.*" It is in this way that ecclesiastical writers like this bishop, and the Bishop of Ely, perpetually attempt to deceive their readers.

* The true translation is: *In the churches it is not altogether accepted as divine.* This is very different from Laurence's version.

in the nineteenth century, guilty of such baseness as that which I have exhibited above, and as a consequence, instead of being disgraced for such an act, made an archbishop? Since his promotion, I am told, he has suppressed his translation. If the suppression of it be an act of remorse let him say so. I hope it is so. But I believe it is suppressed for a very different reason. *Anacalypsis*, i. 544. Of course, he adds, it is held by our priests, who have already more sacred books than they can manage, to be a forgery; but Bishop Laurence admits that it is noticed by Clemens Alexandrinus and Irenaeus, and that neither of them alludes to its spurious character. The truth is, that it is quoted by them precisely like any other canonical sacred scripture. Faustus quoted the Book of Enoch against Augustine, who, instead of denying its genuineness, admits it, and I do not think it appears that this admission is granted by way of *argumentum ad hominem*. In short, I have no hesitation in saying that it is, in my opinion, to the full as well established as a work existing before the time of Christ as Isaiah is; for Isaiah is not quoted by any author that I remember before the time of Christ. Josephus says that the Pentateuch only was translated by the Seventy,* and by *whom* or *when* the remainder of the Jewish books were translated no one knows. Every argument which applies against Enoch, as stated above, applies against Isaiah, and I am much mistaken if the argument does not go further. In defiance of Bishop Laurence's misrepresentations I think there is evidence to prove that they were both *generally* admitted since the time of Christ;

* See Part I. 371. Clemens Alexandrinus was one of the most learned men of his age.

that is as much admitted as any other book of the canon by the generality of Christians. But there were no books against which some Christians did not make objections, and the class of books called *ὁμολογουμένα*, or “acknowledged,” by Eusebius, *never did exist*. Bishop Laurence has *astronomically* proved the Book of Enoch to have been composed between 45 and 50 degrees of north latitude. We have seen that in Northern India, we have the Jewish history of Solomon, David, &c., and that the Arabians had the same history; there is also in each of these countries the story of Saul; but it is very remarkable that in both of them, he is called by a name unknown to the western Jews—viz., Talut. The language in which we find the Book of Enoch, the African Ethiopic, furnishes ground for much curious observation, and supports in a very remarkable manner what I have said respecting the emigration of the Jewish tribe from Upper India. Part III, 207, 433. The following passage of the Book of Enoch is so clearly descriptive of Mount Meru, the Holy Mount, that it cannot be mistaken, and proves the author to have been intimately acquainted with the Hindu doctrines.

I went from thence into another region.*

30. The conclusion which Higgins draws from the foregoing, that the writer was well acquainted with Hindu doctrines, would be more accurately stated, if he had said that the passage which he cites was in harmony with the Hindu religion as we now see it; for Enoch was the second Buddha, and lived many centuries before Brigoo, the fourth Buddha, preached, and the writings of the last-named Holy Messenger were of course framed

* See *post*, chapter XXIII.

with this Vision before him. The vision in Enoch is but another view of the Mount Zion of the Apocalypse, and the allusion to the clustering palm identifies with it the Phoenix of Meru (4); the Tree of Life and Knowledge, whose branches are words, whose purple leaves are letters, whose fruit is the Messianic Messenger of Heaven, and the Blood-Red Cabir or Bull of Battle also. Part III, 540. At the gate of Paradise, says Nimrod, iv. 300, two wonderful beings called Bulls, or (in some very ancient dialects) Cherubs, were placed. They were so called from having the head of a Bull, but they had also three other heads, that of a Man, of a Lion, and of an Eagle. The Fiery Sword revolved in front of the Cherubim, and was God's igneous presence. Nimrod did not know that this Cherubic was anagrammatically the Cabiric sword which smote with destruction all the sinful who sought while in sin to enter Paradise. These beings, when imaged in the temples, symbolized also Isis and Osiris, as they guarded Heaven from all intrusion by the profane. Part I, 109. There are other allusions, as will be seen, to the North, the venerated cradle of mankind, in the Visions shown to this sublime Minister of Truth, and many passages which have their counterpart in the Sacred Books of almost all peoples. But these will be made apparent to the student as he proceeds.

31. In this Book, continues Higgins, *Anacalypsis*, i. 551, we find a clear description of a future Messiah or Incarnate Saviour. Most of the Jewish, as well as the Pentateuchian history is to be found here, as are also some of the most striking of the doctrines of the Hindus, so that the close connexion between India and its author

cannot be disputed. The whole serves to show the absolute uncertainty of a religion founded on documents of this kind. It is much more clear than Isaiah; and has, to say the least, as much evidence in favour of its genuineness. When was the prophecy of Isaiah first known? Josephus proves that it was not translated with the Pentateuch; and, though he pretends to show that Isaiah was known to Ptolemy, and gives a letter of Ptolemy respecting him, this is not cotemporary evidence, but the mere assertion of a partisan hundreds of years after Isaiah's death. In its prophecy of a Saviour the Book of Enoch is much clearer than Isaiah, though it does not, as Isaiah does in the case of Cyrus, give him by name. It will not be denied that it is very extraordinary that this Book written between 40 and 50 degrees of North latitude should be found to be part of the Sacred Canon of the Ethiopians of Africa, *the people who have such striking marks of affinity in their language with the Hindus*, and that the oldest copy we have of it is in the language of this country. When I consider that in many countries these doctrines had become forgotten or were lost; that in no one country in the time of the Romans, were they all known, and that they are the doctrines, or rather the fragments, of the doctrines of different ages, and of widely separated countries, which doctrines constituted those of a primeval nation, *I cannot help looking to a very remote æra for its existence*. I must not omit to notice a very extraordinary part of the prophecy relating to the Flood. It says:—

And I saw that the earth became inclined,*

And that the moment of destruction was at hand.

* The reader will find this passage differently translated, *post*, cap. III, also in cap. VII. See BOOK OF GOD. Part I, 613.

This is a most extraordinary assertion, that the Flood was caused by the disturbance of the axis of the earth, and is so totally original and unexpected, that Bishop Laurence has placed it at the end of the book, because, he says, it is an evident interpolation; but he gives no reason for this, and has none, I suppose, except that he cannot give the author credit for the astronomical doctrine of the change of the earth's axis. I look upon it as a very curious and ancient tradition respecting the cause of the Flood, which has been considered to have been its real cause by many both of the ancient and modern philosophers.

32. We are told, continues Higgins (*Anacalypsis*, ii. 310), that the earth laboured, and was shaken violently, and that the earth became inclined, and that the moment of destruction was at hand. I think few persons who have read the Book of Enoch will deny that this is a most curious and striking tradition. It is a tradition of common sense supported by all the outward natural appearances of the earth. Enoch afterwards says, that the earth was destroyed because hidden secrets had been discovered, and in chapter lxvii. he makes Noah say, that he, Enoch, gave Noah the *characteristical marks or signs of the secret things* inscribed in his Book, and concealed in the parables.* I think it will not be denied that I could scarcely have wished for anything more to my purpose than all this, which is evidently no copy from the Bible. It directly admits the existence of sym-

* See, *post*, Cap. III, where the true passage is contained. In the Book of Enoch, by Laurence, it is mere nonsense. The reader will find some of these signs in Part III, 718, and in the folding plate in this volume.

bolic or numeral writing, and that it had been kept secret. I ask is it not possible that from some cause the axis of the earth may have been suddenly changed as Enoch says? Every natural appearance strongly supports the doctrine that the change has been sudden, and a sudden large change no more operates against the fact of the earth being governed by general laws, than a breaking out of a volcano so operates. And I am of opinion that the diminution of the angle of the planes of the two axes is not the effect of a periodical oscillation, but is the effect of the conservative power which we everywhere see around us, operating to restore the globe to the first state from which it has been moved. I believe one of the most powerful obstacles with many persons to the reception of the opinion that the change in the axis of the earth was the effect of what we vulgarly call accident, is to be found in their conception of the greatness of the event or effect. They acquire this idea from a comparison of that event with themselves, and with every day facts like volcanic eruptions. But the idea is a delusive one. They ought to compare it with the motions* going on among the innumerable suns and worlds moving in the starry firmament which our astronomers know, by means of their telescopes, are changing every day—*some suns appearing to rise into existence and some to be destroyed or to disappear*. If persons would think upon this, they would see at once that the change in the axis of the earth is only a trifling matter. It will be said

* Kepler, who was wont to say that there are as many comets in the sky as fishes in the ocean, has had his opinion endorsed in later times by Arago, who has estimated the number of these bodies which traverse the solar system as 17,500,000.

that if the two planes coincided, the equatorial regions would not be habitable from heat, and the polar regions from cold. Well, and what then? Are the poles habitable now? The heat of the one is no more an objection than the cold of the other. But after all, is this so certain? All these considerations are mean and contemptible to the person who duly estimates the immensity of the Universe, the diminutive character of our globe, and the little nests of quarrelsome pismires which infest it and fancy themselves somebody.

33. All the traditions maintain that a person whom we call Noah, by some means, no matter what they were, foresaw that destruction approached. Tradition says that he erected pillars with inscriptions in the land of Suri-Ad, or the Holy Sura. It also says that he buried the Sacred Books in the City of the Book, Sephora. We have the City of Boc-Hara in North India, which means the Book of Hari, or Aur: both of them meaning the Supreme Fire, or Light, of the Universe. Every one knows that floods have taken place, and if we consider them independently of mythology, and if we use our endeavours, their nature and effects may perhaps in some degree be collected out of the scraps of traditions left to us; for *I see nothing improbable in truths having come down to us, concealed in fictions or parables, since we know that the use of parables is one of the most striking characteristics of the religion which is contained in these histories.* Now, if we suppose that ruin did not happen in a moment, but that a year, or even more time, was required to effect the whole by successive earthquakes, is it not possible, if such a scientific and sacerdotal government existed, as I have contemplated, that the Supreme Pontiff and his court may

have saved themselves and their sacred literature in a ship or floating house? No person who has read the essay of Governor Pownall on the ships of the ancients, will doubt that they had ships nearly as large, and nearly as sea-worthy against a rushing flood, as ours? I suppose there were several or many of these ships, and that only one or two were saved;—the probability is, that the Pontiff, or Patriarch, would be in one of them because *he* would secure the best? And why should not the axis of the earth have become changed to its utmost extreme by various shocks? *Why should not some of the earliest and most violent shocks have taken place hundreds or thousands of years before? and why should not the last shock have been a very moderate one, just enough to sink Atlantis, or to break the banks of the Euxine, though lasting at intervals for a year or more?* If religious prejudice did not stand in the way I am quite certain that some theory not very dissimilar to this would be universally thought probable. The probability in the last case is, that it happened after the discovery of writing by symbols, but before its discovery by syllabic letters (5). The Druidical circles mark the *numerals*, but nothing like *letters*, and it is worthy of observation that the word *Sephora* ספֿרה, which is the Hebrew name of the town where the books were said to be preserved, means much more properly a *cypher*, or figure of notation, than a letter. Part I, 244; Part III, 520. By a little forcing *letter* may be made out of it; but its meaning is *symbol of notation*. It is also worthy of observation that the word used by Enoch for the signs of the secret things in this Book is not translated by Laurence *letter*, but *characteristical marks*. And by a note on the latter word it is explained *signs*: this

shows that, in the Bishop's opinion, *letter* is not meant. His explanation can apply to nothing but *symbols* similar to those of the Chinese. The result, says Nimrod, iv. 91, arising from the earth's new axis was a vicissitude of climate such as had never been known before. *Tum primum siccis aër fervoribus ustus, Canduit, et ventis glacies adstricta pependit.* Then first the air began to glow with dry heats, and ice hung bound by the winds. *Ov. Met. i. 119.* The change of seasons introduced a remarkable change in the appearance of nature. The greater number of trees became deciduous, the approach of winter being the signal for them to shed their leaves. A certain number, however, were so constituted that they were enabled to hold each individual leaf long enough for the tree to appear always green. That is a topic which is not to my knowledge elsewhere alluded to, and which would seem capriciously chosen, if we did not regard the age and meaning of the Prophet. This proves that the author of Nimrod had no doubt of the Atlantean, that is the true, deluge.

34. A further observation may be made on *the signs of the secret things*, that we find traces of them still in the strange unknown idols and characters of the Central Cities, and their long-lost inhabitants—idols and characters which to the Spaniards appeared magical, and so they hastened to destroy them. These characters have in many cases resemblances also to the primeval Tartarian figures. Hence we find Humboldt exclaiming that striking analogies exist between the monuments of the old continents and those of the Toltecs, who, arriving on Mexican soil, built those colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon.

Whence did they take the model of those edifices? Were they of the Mongol race? Did they descend from a common stock with the Chinese, the Hiong-nu, and the Japanese? *It is now confessed that the original colonists of the Central Americas came from Asia, which contains all the physical and mental prototypes of the race.* Language, mythology, religious dogmas, the very style of architecture and their calendar as far as it is developed, point to that fruitful and central source of human dispersion and nationality. Can it be doubted after this that Enochian priests carried his religion into the American continent?

35. Numerals, adds Higgins, vol. ii., 443, offer themselves so readily as symbols, and must be so well adapted to aid the memory, and to fix the meaning, that I really cannot imagine how they could be overlooked. But I have no doubt that they were in fact the origin or cause of the written language being discovered—the language was an effect of them. If this numeral Chinese language were the written language of the Pontiff, we see how easily he could communicate with the most distant nations long after their spoken languages had deviated from the original, so far as not to be intelligible to one another. The knowledge of this would be confined necessarily to the sacred caste. *Everything tends to show that the original of this language ought to be placed in Chinese Tartary, which Bailli, Buffon, Linnæus, and indeed all the most learned philosophers agree in selecting as the birthplace of mankind.* About the beginning of the French Revolution, the celebrated philosopher Bailli published his History of Ancient Astronomy, in which he endeavoured to prove that the first race of men *after*

*the flood** had been situated on the east of the Caspian Sea, and thence had extended towards the South. In his treatise on the Origin of the Sciences in Asia, he has undertaken to prove that a nation possessed of profound wisdom, of elevated genius, and of an antiquity far superior even to that of the Egyptians or Indians, soon after the flood, inhabited a country to the North of India proper, between the latitudes of forty and fifty, or about fifty degrees of north latitude, the birthplace of the Book of Enoch—a country of about the latitude of London. He proves that some of the most celebrated observations and inventions relating to astronomy, from their peculiar character, could have taken place only in those latitudes, and he maintains that arts and improvements gradually travelled thence to the Equator. The people to whom this description is most applicable are those near Mount Imaus and northern Tibet, a country in which very celebrated colleges of learned men were anciently established, particularly Nagracut, Cashmere, and Bocharia. Mr. Hastings informed Mr. Maurice that an immemorial tradition prevailed at Benares, which was itself in modern times the grand emporium of Indian learning, and therefore the less likely to preserve such a tradition against itself, that all the learning of India *came from a country situated in forty degrees of north latitude*. On this, Mr. Maurice says: This is in fact the latitude of Samarkand, the metropolis of Tartary, and by this circumstance the position of M. Bailli would seem to be confirmed. See Book of God, Part III., 310. Astronomical calculations,

* He should have said before; but in his days the fable of the Noachic Flood was credited even by the learned.

tradition, and the evidence of old writers all confirm the doctrine advanced by Bailli. See Part II., 9, 11; Part III., 494.

36. The Hyperboreans, or Macrobian, says Nimrod, iv., 355, who live a thousand years each in great wealth and felicity upon delicious fruits and ambrosial dews, and *inhabit the polar circle*, are a mythic people whose fable is compounded of the traditions of the Garden of Eden, and of the longevity and splendour of the antediluvians. They were a pacific race, descended from the blood of the Titans (from the Sun) dwelling under the luminous Palace of Boreas (the Creative Fire, Br-As) that is, at the North pole of the earth and under that of heaven, and governed by King Arimaspus. * * * *It is certain that the North Pole was accounted paradisiacal.* Saïs in Egypt was spiritually the same city as Athens in Greece; their Mysteries were the same; and Saïs is the Egyptian name (Isis or Asis) for the Goddess Athene. Saïs was hieratically placed under the North Pole; not, says Proclus, because it is so, nor because its climate is cold, but because *it partakes of a certain peculiar emanation from God.* Mount Meru, according to the Puranas, is a glorious habitation lying to the North of India. The Tower of Babel was called the Mount of the Congregation in the sides of the North. The isle of Cyzicus in the Propontis was anciently called Arctonessus, or Isle of the Great Bear, because the nurses of Zeus sojourned there and were transformed into bears. The psalmist says: *Beautiful for situation; the joy of the whole earth is Mount Zion on the sides of the North.* xlvi., 2. These authorities can leave no reasonable doubt in the mind of any that Enoch belonged to the region of Tibet; that he

was the natural successor of the First Messenger in that region, and that his name and perhaps his Book was carried by the fugitive Aoudyans from Ind into the land of Balistan.

37. The system of astronomy, detailed by Enoch, says Archbishop Laurence, is that of an untutored but accurate observer of the heavens. He describes the eastern and western parts of heaven, where the Sun and Moon rise and set, as divided each into six different Gates, through which these orbs of light pass at their respective periods. In the denomination of these Gates, he begins with that through which the Sun passes at the winter solstice, and this he terms the *first Gate*. It of course answers to the sign Capricornus, and is the southernmost point to which the Sun reaches both at rising and at setting. The next Gate at which the Sun arrives in its progress towards the east at rising, and towards the west at setting, and which answers to the sign Aquarius, he terms the *second Gate*. The next in continuation of the same course of the Sun, which answers to the sign Pisces, he terms the *third Gate*. The *fourth Gate* in his description is that which is situated due east at sun-rising, and due west at sun-setting, and which, answering to the sign Aries, the Sun enters at the vernal equinox. With this *fourth Gate* he commences his account of the Sun's annual circuit, and of the consequent change in the length of day and night at the various seasons of the year. His *fifth Gate* is now to be found in the Sun's progress northwards, and answers to the sign Taurus; and his *sixth Gate* is situated still further north; which, answering to the sign Gemini, concludes at the most northern point of heaven to which the Sun arrives, and from which it turns at the summer

solstice, again to measure back its course southward. Hence it happens that the same Gates which answer to the six signs alluded to in the Sun's passage from the winter to the summer solstice necessarily also answer to the remaining six of the twelve signs of the Zodiack in its passage back again, viz., the *sixth* Gate answers to Cancer, as before it did to Gemini; the *fifth* to Leo, as before to Taurus; the *fourth* to Virgo, as before to Aries; the *third* to Libra, as before to Pisces; the *second* to Scorpio, as before to Aquarius; and the *first* to Sagittarius, as before to Capricornus. The turning of the Sun both at the winter and summer solstices, the first at the most southern, the last at the most northern point of its progress, must have always struck the eye of those who contemplated the variety as well as splendour of its daily appearance. The astronomy of Enoch was perhaps formed in this respect upon the same principles as the astronomy of Homer, who places the situation of the island Συρη or Συρος, under the *turnings of the Sun*. *Odyss.*, lib. xv., v. 404. * * * He reckons the solar year at 364 days, adding his four supernumerary days to the four quarters of the year, viz., at the vernal equinox, the summer solstice, the autumnal equinox, and the winter solstice. Had he been conversant, adds the Archbishop, with the wisdom of the Egyptians, he would not have computed the year at 364 days; for long before his time Herodotus records that in Egypt it was computed at 365 days. *Επαγουσι ανα παν ετος πεντε ημερας παρεξ του αριθμου*, they add every year five supernumerary days. *Herod.* ii., 4. As Enoch lived many hundred years before Herodotus, or the palmy days of Egyptian science, he could hardly be conversant with it: the fact which the

Archbishop puts forth as a proof of his want of knowledge, is in fact a proof of his remote antiquity. Part I., 187; Part III., 392, 436 (6). There are shallow persons in plenty who will mock at this chapter, yet who believe that Balaam was taught by his Ass, and that Jesus was a wizard who changed water into wine. I will not argue with such, but simply say that those who reverently and wisely read it may venerate and wonder, exclaiming in the inspired language of the Sixth Messenger, If thou wilt see HIM, consider the Sun; meditate, and consider the course of the Moon; consider also the glorious order of the Stars. O thou Ineffable, O thou Unutterable! be praised in silence.

38. In this book, says the Archbishop, clear and distinct allusions are made to a Being, highly exalted with the Lord of Spirits, under the appellations of the Son of Man, the Elect One, the Messiah, and the Son of God. Disputes have arisen respecting the nature of the Son of Man, described in the vision of Daniel; and Unitarians contend that his existence commenced at the birth of Jesus Christ: affirming, without fear of contradiction, that no Jew of any age ever held the opinion of his pre-existence, much less ever regarded him as an object of divine worship. But that the Jewish doctrine before Christ upon this point was totally different from that which the Unitarians assert it to have been, I have shown in my remarks on the first book of Esdras. The present publication, however, affords further and more decisive testimony upon the same subject.

39. The passage which the Archbishop cites from Esdras is as follows. Thou shalt be taken away from men, and from thenceforth thou shalt remain with my Son, where

those are who resemble thee, until the times be ended. xiv. 9. But as it is well demonstrated now that the Apocalypse was the first Revelation of God, and was known to all the high pontiffs, it is clear from whence this allusion was derived. *It was not a Jewish, but a primeval belief.* And the rabbis who put forth as genuine the visions of Esdras, as well as Daniel, merely re-echoed the teachings of the First Messenger, while they interwove with the real writings of Esdras some of the thoughts of Enoch himself. *Your father Abraham rejoiced to see my day, and he saw it, and was glad,* says Jesus, in John viii., 56, from which we learn that this Brahmin priest, hundreds of years before the Jews left Aoudyea (Part III., 120, 158, 207, 433, 755), had read the Apocalyptic and Enochian writings, and had learned from them of the succession of the Messengers. I know not whether it has ever occurred to any of my readers, but it is clear that the crafty and hypocritical Isaac is plainly described in Genesis not to be the son of Abraham, but the son of God by Sara, just as Jesus was by Mary—both being the wives of other men at the time. Gen. xxi., 1. So the priest of God, Balaam, whoever he may have been, says (Num. xxiv., 17—19), *I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Ya-Coub (the Land of Cobi) and a Sceptre shall rise out of Issa-Ra-El: out of Ya-Coub shall come he that shall have dominion.* The other verses are rabbinical interpolations and forgeries, but enough remains for my purpose. The Star out of the Land of Cobi, or Tartary, is the Phoenix, which, says Paracelsus, is the Soul of the Great Iliaster—and Iliaster is the Star of God, that is, the Messenger of Heaven.

There is a passage in the Testament of Levi which says that *the Star of a new Priest shall rise in heaven like the Star of a King radiating the light of knowledge in the sun of the days*. Is not this an occult allusion by one of the Initiated into the Naronic Secret? and does it not prove, when added on to so many other proofs, that among certain classes of the olden writers, Indians, Pagans, Jews, and Gnostics, the grand Avatar-Secret of the Apocalyptic Mysteries had been learned, and that they hinted at them whenever they got a chance to do so, but in a way that the vulgar could never understand? In another place, Paracelsus declares that if *Iliaster ille primus* was so disposed towards any one, or if he wanted any person, that person might easily attain to what Enoch has attained, and be placed in a state of longevity amidst the æther and clouds. He will not define, he says, what is the Iliaster's mode of life and being, but he declares that the Bird Phoenix is the Soul of the Great Iliaster. *De Vita Longa*, c. 2. The latter part of this indicates, that Paracelsus was an Initiate, and knew something of the Naronic Cycle, of which the symbolic Phoenix is the Soul: but the First Iliaster is the Holy Spirit, or Star of God, who inspires into one of the Great Archangels the desire to descend and be a Messenger; and so renders himself worthy to attain that super-transcendent splendour in which Enoch and the other Messias are placed after their earth-pilgrimage and passion. So much for an explanation of the Balaamic Star. What is the Sceptre? The Sceptre is an allusion to the Bel-Ops Serpent-Sceptre which appears in a subsequent section, and on which was based the Serpent-Pillar, erected by Amosis as a sign of salvation. Part

III., 487, 489. This Serpent is called in the Targum “a Saviour,” and is the Messianic Sceptre of the Shali-Vhân, or Bearer of Salvation. What shall we think of Kalisch, one of the most favourite of the Biblical writers, saying, Almost throughout the East, the Serpent was used as an emblem of the Evil Principle; and what shall we say of the Bishop of Ely in the *Speaker’s Commentary*, writing of the curse on the Serpent in Genesis, and saying, *In its spiritual significance it is a curse on the Evil One !!!* as if any rational or educated person—as if any bishop—now believed that God permitted a Devil-Power for the purposes of temptation. Kalisch, when he wrote this, and the Bishop of Ely, when he gave it a sort of approval, ought to have well known, and to have scorned themselves as liars for penning so deliberate a falsehood. But I never yet knew or read of any of those reverend reviewers who cared for truth if he saw any immediate object of gain in view. *The Serpent has from time immemorial been used as the symbol of the Divine Being: beginning in India, and travelling through Egypt into Europe we find it among the Gauls, Celts, Sarmatians, and Scyths. Quintus Curtius says that the Temple of Jupiter Ammon, had a rude stone whereon was drawn a spiral or serpentine line, the symbol of the Deity. And the custom among the Greeks and Romans of depicting the Messenger of the Gods, Hermes, with a caduceus of twisted serpents as an emblem of his divine commission, was derived from this ancient symbol. I need not again allude to the Mosaic Serpent, nor to what the thrice great Messenger of Egypt, Thoth, said, that the nature of Serpents was divine, spiritual, and igneous, inasmuch as they move rapidly by the spirit, and without hands and*

feet. In the Old World and the New, says Archdeacon Hardwick, *the Serpent was employed to symbolize the highest forms of being, as the Sun-God; as the Great Mother of the human family; and even as the First Principle of all things.* Note that the common Irish notion that their mythical Saint Patrick banished all the snakes from Ireland means that some Roman priest overturned the universal religion of the Serpent Worshippers there. When the Egyptians, says Horapollo, would represent the Universe, they delineate a Serpent bespeckled with *variegated scales*, devouring its own tail: by the scales intimating the Stars in the Universe. This animal is extremely heavy as is the Earth, and extremely slippery like the Water: moreover, it every year puts off its old age with its skin, as in the Universe the annual period effects a corresponding change, and becomes renovated. And the making use of its own body for food, implies that all things whatever which are generated by Divine Providence in the World undergo a corruption into them again. This was signified also in the Mysteries, where the Initiated was ænigmatically told: *The Bull has begotten a Serpent; the Serpent has begotten a Bull.*

40. Murray says that in more than one of these books of Enoch may probably be found the *originals* of writings ascribed to Hermes and Osiris. This assigns great antiquity to Enoch's Prophecy. Kircher says: *The most ancient Osiris among the Egyptians was Henoch*, and it certainly appears from the testimony of many authors that all which the Greeks wrote concerning Osiris, and the benefits which he conferred upon mankind, has been imputed by the Arabians and Chaldæans to Enoch. The mission ascribed by Am Ben Joseph to Enoch agrees

with some part of the present books. “The Most High God sent to them Idris that he might persuade them to worship the Blessed and Glorious God, and he gathered them together, and rebuked them for their great wickedness.” In the Canon Chronicus of Marsham, many authors are referred to as proving the identity of Thoyth, of Mercury, and Osiris: while the name of Hermes is quoted by this author as belonging to one of the Cabiric Messengers. And Iamblichus says, that the ancients called *all writings of the same nature* by the name of Hermes—that is, Messianic. Lib i. de Myst. In another place the author of *Enoch Restitutus* does not hesitate to assign portions of the Book of Enoch to a period anterior to the Fifth Messenger Zaratusht. If, he says, in the fragments of Zoroaster, confessedly so ancient, we discover traces of a knowledge of the truth concerning the future judgment, and especially concerning the agency of Fire, whether natural or moral, in the purification of the world, we shall reasonably conclude that this knowledge must have been gained from some Prophecy extant at that period, and the resemblance in these fragments to the doctrines of the Book of Enoch will, therefore, tend in some degree to confirm the probability that *this Book existed in a very early age*. This is very strong from the biblical point of view, and is not easy of refutation. But Zaratusht, though no doubt he had the writings of Enoch and his other Messianic predecessors before him, learned not from them only but by direct inspiration from Heaven.

41. Iamblichus observes that Pythagoras and Plato acquired their knowledge of philosophy from the inspection of the Columns of Hermes; that is, from the pillars

of Ach-Icarus, or Seth, or the Apocalypse; or from some of the volumes of the Messengers who preceeded them. Pythagoras certainly travelled from India into China, and as he was personally acquainted with Lao-Tseu in his old age, or with some of his immediate friends and disciples, he thus became acquainted with the writings of the Messengers. See *ante*, 181. Nor is this inconsistent with the declaration attributed to Plato, that he had written nothing concerning spiritual things as of his own authority; while Strabo expressly declares that, although Plato acquired his knowledge of things celestial from the Egyptian priests, they still communicated to him only a part of the Mysteries with which they were acquainted: τα πολλα απεκρυψαντο οι βαρβαροι—the Barbars concealed many things. And herein they showed consummate wisdom, for Plato, though a writer of the most ornate style, was in truth only a shallow pretender to the highest principles of true philosophy; and of theology his knowledge was superficial.

42. Anius was a name for Enoch. He was the son of Rhœa, or the Holy Spirit, impregnated by the Sun. Part I, 247. He was Ionichus and Ianus, which is an anagram of Anius, and this, as I have shown, was an Incarnation. Part III, 303. My reader need not be told of Ani and its cognates, which are fully explained in the preceding parts of the Book of God. See General Index. Anius was priest of the Sun. He was also Aniketos, the Unconquerable, and Anch-Isis. The White Sow, which Æneas brought from Troy, which escaped from his ship, and was found at Lauro-Lavinium with thirty pigs, and whose colour gave its name to the city Alba, signified the worship of the Holy Spirit imported at the same time

into Italy and Albion by priests, who bare the name of Enos, Eneas, or Enoch, and built the ship Temple Ani. See Part III, General Index, Ani and Sow. The White Sow was the Sowa, or Sevaha, of the Arabs. Alcoran, cit Hyde, *De Vet. Pers.*, c. 5, Hottinger, *Hist. Orient I*, vii., 156. Enoch was also honoured by the Greeks under the symbolic, and perhaps local, name of Aristomenes—that is, Menes, or Menu, the most excellent. He was the son of a Virgin by a Serpent; he instigated his countrymen to revolt against the superstitions of the hour, and engaged them in a Holy War, aided by the hierophants of the Mysteries; he himself fought surrounded by eighty chosen Messenians [Messianic followers] of the same age as himself; he puts his enemies to flight, and pursues them to a sylvan pear tree, on which the Sons of God had ever sat; here he loses his shield, but finds it again in the secret sanctuary of Trophonius [a compound of radicals indicating Three, a Voice, a Serpent, a Tree, and the Yoni]. He intended to have marched into Sparta itself, but was deterred by seeing in the night the spectres of Helen (the Holy Spirit) and the Sons of God—just as in the Commentary on the Apocalypse we have seen Chengiz Khan turned back from the conquest of Hindostan. He is thrown into a deep chasm called Ceadas, but is miraculously saved by an Eagle. He is taken prisoner by seven Cretan bowmen. A Virgin sees in a dream a Lion without talons led along by Wolves; but she thought that he was freed from bonds by herself; that she caused him to resume his wonted courage and gave him his talons, and that thus at length the Wolves were torn in pieces by the Lion. Hence she gave the seven Cretans *wine* in abundance, and as soon as

they were intoxicated, and in a deep sleep, drew out a dagger with which she cut the bonds of Aristomenes, and he, receiving the dagger from her, slew his insidious enemies. In this we trace something of the Sampson mythos; indeed, there is a good deal of pagan mythology interwoven with the lives of many of the Jewish heroes. Finally, as the Messenians possessed something belonging to arcane mysteries [the Apocalypse] which, if destroyed, would be to the everlasting ruin of Messene; but, if preserved would, according to the oracles of Lycus, the son of Pandion (the Wolf, the Son of God), be the means of restoring Messene in some future period to its pristine condition; this Arcanum, Aristomenes, who knew the Oracles, carried away as soon as it was night, and buried it in the most solitary part of the mountain Ithomè (Thammuz), which is Atham-as, or Adam.

43. Enoch was known in Egypt as Anachus, one of the four Egyptian Lares; in Arabia he is called Idris; and one of his Hindu names is Herames, which is another form for Hermes, or the Messenger. He was also surnamed Atlas, and Annedotus. Am Ben Joseph in his history says: The son of Jared was born, Enoch. This is Hermes. He himself is Idris—that is to say, Osiris the Prophet. *Ædip. Egyptiac.*, i. 167. Kircher also, quoting from Abenephi, adds: Adris himself among the Hebrews has been called Henoah: among the Egyptians Osiris and Hermes, and he was the first who before the Flood had the knowledge of astronomy and geometry. He went into Ethiopia, and Nubia, and other places, and calling men together he instructed them in many things. Note that Ethiopia in the ancient days was *nomen generale*, and may be said to have meant any unknown region.

It must not be confined to African Ethiopia. He adds: The Hebrews derive their name of Osyris, or Asyris, from Adris, which, with them, is synonymous with Enoch. The change of *d* into *s* is very common in the Chaldee. The earthly Osiris symbolizes the Messenger. Part II, 664. Idris comes from the Arabic root *Ders*—*i.e.*, profound meditation. The Mussulmans, says Herbelot, believe that God delivered to this Prophet thirty volumes, in which all the secrets of the most profound science were contained. Hence the great veneration paid throughout the Orient to the writings of Enoch, or Idris. By the Welsh he was called Idris-Gwawr, or the Fire Messenger, (see General Index to Part III, Gwawr), and also Idris, the Giant. In analogy with the golden bedstead of Enoch, mentioned afterwards, we read that in Cadr Idris, in North Wales, on the very summit, there is an excavation in the solid rock resembling *a couch*, and it is said that whoever should rest a night in that seat would be found in the morning either dead, raving mad, or endued with a supernatural genius. A similar tradition exists as to the Cadr, or Kedar Nauth, in Hindostan. See part I, 104. This has mystic relation to Al-Kadr. See General Index. And in strange confirmation of this creed, the Mussulmans at the present day believe that madness is a species of inspiration and worthy of respect. Great wit to madness nearly is allied; thus here also the East is linked in thought to the West. By the side of a lake, near the foot of the mountain, are three large stones called Tre Greienyn. Davies thinks they obtained their name from Greian, the Sun. They are magnets, or meteoric, or Sun-Stones, and are symbols of the Triadic Power, and of the Three Cabirs: they are

typical also of Three Mountains mentioned by Enoch in his 13th chapter. Idris, says Davies, in Greek, implies an expert or skilful person, and Idresh, $\Psi\Gamma\Gamma$, in Hebrew, from Dresh, $\Psi\Gamma\Gamma$, to seek, search, inquire diligently. Hydres has a similar meaning in Welsh. Note that a Messiah, and more particularly a Kabir, is called in the primitive scriptures, a Mountain, a Jupiter Lapis, to indicate his strength and majesty, and his being high exalted above earth and earthly things. In the Oriental languages Gibr and Gibl may be regarded as one and the same. Gebel is the Arabic for a Mountain, and Sinai and Tabor are called Gibel-Thaur, or the Mountain of Thor, the Northern Cabir. Zamolxis, a Getic name for Enoch, was called in very ancient times Gebelisis, the Mountain of Hezus, or Isis (Herod. iv. c. 94), and the Roman Emperor Marcus Antoninus Varius, a profound mystic, styled himself Gabalus, the Sun. The depositories of that secret learning which Zoroaster brought down from the Fiery Mountain are the Gebirs. Nimrod regards it as synonymous with Gabr, or Kabir, the mighty One, iii. 510. Note, that the name Lucumon, or Mountain of Light, signifies a Supreme Ruler, and Theocrator in the Old Etruscan. *Nimrod*, iii. 64. From a passage of Hecataeus, preserved by Diodorus Siculus, I think it is evident (says Payne Knight) that Stonehenge, and all the other monuments in the North, belonged to the *same religion which appears, at some remote period to have prevailed over the whole northern hemisphere*. According to that ancient historian the Hyberboreans inhabited an island beyond Gaul, as large as Sicily, in which Apollo was worshipped in a circular temple considerable for its size and riches (*lib. ii.*). Apollo, we know in the language

of the Greeks of that age, can mean no other than the Sun, which, according to Cæsar, was worshipped by the Germans, when they knew of no other deities except Fire and Moon. The island, I think, can be no other than Britain, which at that time was only known by the vague reports of Phœnician mariners, so uncertain and obscure, that Herodotus, the most inquisitive and credulous of historians, doubts of its existence. And Hu (the Sun, or God) and Ceridwen (the Moon, or Holy Spirit) were both venerated, as we know, at Stonehenge. That a knowledge of the road to Britain should be lost, says Higgins, does not appear more wonderful than the loss of the road to the Americas. And yet no unprejudiced person can doubt, when he has considered all the circumstances of similarity which have been pointed out between many religious rites, names and local customs, of the natives of Mexico and the Asiatics, that the former were originally peopled from the latter, by means of ships, and not by passing by an almost impassable passage over the frozen regions near the North Pole. In our own days an instance of a country found and lost again, may be seen in Rennel's Geographical History of Herodotus, p. 714, where he shows that New Holland, after being discovered, was wholly forgotten. *Celtic Druids*, 107.

44. Was Columbus the first discoverer of America, or did he only rediscover that continent after it had, in remote ages, been found, peopled, and forgotten by the Old World? It is curious that this question has not been more generally raised; for it is very clear that the people whom Columbus found in America must have been descended from emigrants from the Old World, and therefore America was known to the Old World before

Columbus' time. We must believe that there was at one time communication between the Old World and the New. Probably this communication took place on the opposite side of the world to ours, between the eastern coast of Asia and the side of America most remote from Europe; and it is quite possible that the inhabitants of eastern Asia may have been aware of the existence of America, and kept up intercourse with it while our part of the Old World never dreamt of its existence. The impenetrable barrier the Chinese were always anxious to preserve between themselves and the rest of the nations of the Old World renders it quite possible that they should have kept their knowledge of America to themselves, or at any rate, from Europe. The objection that the art of navigation in such remote times was not sufficiently advanced to enable the Chinese to cross the Pacific and land on the shores of America is not conclusive, as we have now found that arts and sciences which were once generally supposed to be of quite modern origin, existed in China ages and ages before their discovery in Europe. The arts of paper-making and printing, among others, had been practised in China long before the Europeans had any idea of them. Why, then, should not the Chinese have been equally, or more, in advance of us in navigation? The stately ruins of Baalbec, with gigantic arches across the streets, whose erection would puzzle our modern engineers, the Pyramids, and other such remains of stupendous works, point to a state of civilization, and the existence of arts and sciences, in times of which European historians give no account. One fact corroborative of the idea that the Old World, or, at least, some

of the inhabitants of Asia, were once aware of the existence of America before its discovery by Columbus, is that many of the Arabian writers are fully convinced that the ancient Arabian geographers knew of America, and in support of this opinion point to passages in old works in which a country to the west of the Atlantic is spoken of. An Arab gentleman, General Hussein Pasha, in a work he has just written on America, called "En-Nessr-Et-Tayir," quotes from Djeldeki and other old writers to show this. There is, however, amongst Chinese records not merely vague references to a country to the west of the Atlantic, but a circumstantial account of its discovery by the Chinese long before Columbus was born. A competent authority on such matters, J. Haulay, the Chinese interpreter in San Francisco, has lately written an essay on this subject, from which we gather the following startling statements drawn from Chinese historians and geographers:—"Fourteen hundred years ago even America had been discovered by the Chinese, and described by them. They stated that land to be about 20,000 Chinese miles distant from China. About 500 years after the birth of Christ, Buddhist priests repaired there, and brought back the news that they had met with Buddhist idols and religious writings in the country already. Their descriptions, in many respects, resemble those of the Spaniards, a thousand years after. They called the country 'Fusany,' after a tree which grew there, whose leaves resemble those of the bamboo, whose bark the natives made clothes and paper out of, whose fruit they ate. These particulars correspond exactly and remarkably with those given by the American historian, Prescott, about the maquay tree in Mexico. He states that the

Aztecs prepared a pulp for paper-making out of the bark of this tree. Then, even its leaves were used for thatching; its fibres for making ropes; its roots yield a nourishing food; and its sap, by means of fermentation, was made into an intoxicating drink. The accounts given by the Chinese and Spaniards, although a thousand years apart, agree in stating that the natives did not possess any iron, but only copper; that they made all their tools, for working in stone and metals, out of a mixture of copper and tin; and they, in comparison with the nations of Europe and Asia, thought but little of the worth of silver and gold. The religious customs and forms of worship presented the same characteristics to the Chinese fourteen hundred years ago as to the Spaniards four hundred years ago." There is, moreover, a remarkable resemblance between the religion of the Aztecs and the Buddhism of the Chinese, as well as between the manners and customs of the Aztecs and those of the people of China. There is also a great similarity between the features of the Indian tribes of Middle and South America and those of the Chinese, and as Haulay, the Chinese interpreter of whom we spoke above, states, between the accent and most of the monosyllabic words of the Chinese and Indian languages. Indeed, this writer gives a list of words which point to a close relationship; and infers therefrom that there must have been emigration from China to the American continent at a most early period indeed, as the official accounts of Buddhist priests fourteen hundred years ago notice these things as existing already.

45. Davies applies to the Druids of Britain the account given by Diodorus Siculus, from Hecatæus. Opposite to

the coast of Gallia Celtica there is an island in the ocean, not smaller than Sicily, lying to the north, which is inhabited by the Hyperboreans, who were so named because they dwelled beyond the North Wind. This island is of a happy temperature, rich in soil, and fruitful in everything, yielding its produce twice in the year. Tradition says that Latona (the Holy Spirit) was born there, and for that reason the inhabitants venerate Apollo (her Son, the Sun-Messenger) more than any other god. They are in a manner his priests, for they daily celebrate him with continual songs of praise, and pay him abundant honour. In this island there is a magnificent Grove, or precinct of Apollo, and a remarkable Temple of a round form, adorned with many consecrated gifts. There is also a city sacred to the same God; most of the inhabitants of which are *harpers* who continually play upon their harps in the Temple, and sing hymns to the god, extolling his actions. This city reminds us of the Indian and African Cities of the Sun (Heliopolis) of which history is full. The Hyperboreans use a peculiar dialect, and have a remarkable attachment to the Greeks, and especially to the Athenians and the Delians, deducing their friendship from remote periods. It is related that some Greeks formerly visited the Hyperboreans, with whom they left consecrated gifts of great value, and also that in ancient times Abaris (the Father of Lions), coming from the Hyperboreans into Greece, renewed their friendship with the Delians. It is also said that in this island the moon appears very near to the earth; that certain eminences of a terres-

trial form are plainly seen in it; that the god Apollo visits the island once in a course of nineteen years, in which period the stars complete their revolutions, and that for this reason, the Greeks distinguish the cycle of nineteen years by the name of the Great Year. During the season of his appearance the god plays upon the harp,* and dances every night, from the vernal equinox till the rising of the Pleiades, pleased with his own successes. The supreme authority in that city and sacred precinct is vested in those who are called Boreadæ, being the descendants of Boreas, and their governments have been uninterruptedly transmitted in this line. The topography of this island accords precisely and exclusively to the local position of Britain. Some have objected that the words, *κατα τας αρκτους*, do not simply mean *lying towards the north*, but imply a higher latitude than that of Britain; but this island, viewed from the coast of Gaul, appears to be under the Bear, and the same Diodorus, lv. 21, when speaking expressly of Britain, describes it as *ὑπο αυτην την Αρκτον κειμενην*, lying under the She-Bear herself; that is, governed by Arc-Turus, and Ar-Thor, the Boar Avatar of Baratha, or Hindustan: hence its mythologic Messenger King or Pontiff Arthur. See Part III, 391. *Mythology*, 188. From this, I think, it is clear that the religion of Enoch was first renewed, I suppose, with that of Chadâm in this island of Britain by Abaris, the Shining One, Priest of the Abiri, the wearer of the many coloured coat of splendours, like the Serpent, the Scarabæus, and

* See Part II, 464; Part III, 120, 324, 425, 476.

the Salmon,* who at the same time brought with him from Tibet, or Samarkand (Part III, 461), *telescopes*, with which the Druids brought the Moon, the symbol of the Holy Spirit, near to the earth, and that the Messenger God visits it at the end of the revolution of the Great Year, or the Naronic Cycle, which Diodorus mistook for that of Meton. This return of Apollo is founded on the same tradition as that which I have shown prevails in Mexico, Part III, 474, 476, 477. The “consecrated gifts” were Apocalyptic and Enochian books, and the symbols; probably also the Revelations of other Messengers. Davies, alluding to what Hecatæus has said, that the Druids of Britain had discovered mountains in the Moon, adds: The notice which modern discovery has verified so amply respecting the appearance of the Moon, must be very interesting in an ancient author concerning any people whatsoever. It seems to indicate the use of something like *telescopes*, and whatever may have been intended by it, our triads mention Drych ab Cibbdar, or

* A curious remnant of this belief, that the Salmon typified the Saviour Messenger is mentioned in *Archæologia*, ii. 17. I cannot pass by Aberavon, says the writer, without mentioning a ridiculous superstitious belief of our common people, that *every Christmas day in the morning*, and at no other time of the year, a large Salmon exhibits himself in the river, and permits himself to be taken up by any person, and this has been attested for a certain truth by persons who have actually touched him, but who thought it was the greatest impiety to take him prisoner. See Part III, General Index, Salmon, and Sam-On. The gorgeous Oriental dress made of beetle wings gleaming with a thousand splendid hues, is a still subsisting memorial of the “coat of many colours,” which was appropriated to the Messenger, and which was emblematic of his Rainbow Mother in Heaven, and of his own appearance as he was seen in Vision by one of the Inspired Revealers of Holy Truth.

Cilidwr, *the speculum of the sun of pervading glance, or of the searcher of mystery* as one of the secrets of the Island of Britain. *Celtic Researches*, 192. For the telescope in ancient Mexico, see Part I, 131. Upon this subject Higgins remarks: "There is one supposition which, as it appears to me, may be reasonably entertained, and may perhaps go a long way towards removing much difficulty, which is to suppose that *the telescope was known to a very few of the priests, and kept by them in private for the use only of the persons initiated into the Higher Mysteries.*" The ancients knew that the milky way consisted of small stars; this it is thought that they could not have known without telescopes. *Bailli Hist. Astr.*, iii. 16.

46. Connected with the mysticism of the Druids in all they did, the annotator on Camden, having described a strong fortress seated on the top of one of the highest mountains of that part of Snowdon which lies towards the sea, gives the following account of an ancient temple. About a mile from this, he says, stands the most remarkable monument in all Snowdon, called Y Meineu Hirion (the Sacred Place of Menu), upon the plain mountain. It is a circular entrenchment about 26 yards diameter, on the outside whereof are certain rude stone pillars, of which about twelve are now standing, some two yards, and others five feet high, and these are again encompassed with a stone wall. It stands upon the plain mountain as soon as we come to the height, having much even ground about it; and not far from it there are three other large stones (a trilithon) pitched on end, in a triangular form. Gibson's *Camden*, Col. 805. From this description, says Davies, quoted out of Camden, we may infer that the

Temple of the Gyvilchi is a work of the same kind as those circular monuments of stone which have attracted the notice of the curious, from the South to the North extremity of this Island, and which our best antiquaries pronounce not only to have been temples of the ancient Britons, but also to have been *constructed upon astronomical principles: in short, to have represented either the Zodiack itself, or certain cycles and computations deduced from the study of astronomy.* Hence the frequent repetition of *twelve, nineteen, thirty, or sixty* stones which has been remarked in the circles of these monuments. *Mythology*, 302.

47. The following observation of Mr. Barrow, the great astronomer, says Higgins, applies in a singular manner in support of the observation of Mr. Davies respecting the Buddwas creed in this country. He says that *the Hindu religion spread over the whole earth*; that Stonehenge is one of the temples of Boodh, and that astronomy, astrology, arithmetic, holy days, games, &c., may be referred to the same original.* The following passages I have extracted from the unpublished manuscripts of Bishop Chandler in the British Museum. The words in italics confirm these views. The *Basque* spoke about the Pyrenees (though mixed with many Spanish and French words) shows the original of this people, and of part of the inhabitants of Spain. The ancient idiom, mingled with words of the Eastern languages, of Egyptian, Northern, Irish, and barbarous Greek, joined with a term conformable to *many languages of Tartary* and of the Indies, shew that these people came by land *from the neighbourhood of the Euxine Sea.* The Briton, or ancient Celtic,

* Vall. Coll., Vol. VI., pp. 330, &c.

differs from the Teutonic but as a dialect. The Etruscan, Umbrian, and Pelasgian are dialects of the same barbarous language spoke by the first colonies in Asia Minor, who came from the East of Greece. *A collection of all the European languages would prove the people came all from the East by the North; and that those tongues which have been softened by different inflexions since, had them by the means of later colonies, that came from Asia Minor and Greece to Italy.* The Basque and several languages of *Tartary* have a like conformity in the turn and words; as also with the Indian tongues on this side of the Ganges. They seem all to be colonies of the same stock and others east of Caucasus, which separates the greater Asia from Armenia to China into north and south. So far the Bishop. And it is to the true and sublime religion of this people, as taught by the Druids, that I seek to bring back all English-speaking peoples: the rest will follow in due course.

48. Robertson, in his *Tour through the Isle of Man*, speaking of our great ancestral priests, thus describes them. The Druids were the most venerable of human characters: as priests, they were deemed sacred; as legislators, politic; and as philosophers, enlightened and humane; while the nation cheerfully paid them the veneration due to the ministers of God, and the magistrates of the people. Their government was truly patriarchal: they were the sacred fathers of their country. Amid their umbrageous oaks they sacrificed at the altar, and from the throne of justice gave laws to the nation. To render their civil character more venerable, they concealed from the vulgar several of their rites and ceremonies; and from this mysterious

policy some writers have presumed to condemn their worship as barbarous and inhuman. But their doctrines were pure and sublime, combining the unity of God, the immortality of the soul, and a just distribution of future rewards and punishments. They were also scientific observers of nature and teachers of moral philosophy. Their precepts were never committed to writing, but delivered in verse to their pupils, who, by the intense study of many years, imprinted them on the memory. Residing in woods and caves, they were distinguished by the austerity and simplicity of their manners; and thus by their knowledge, wisdom, and virtue, obtained a sovereign influence over the minds of the people. They decided all public and private controversies. The impious were awed at their frown, and the virtuous rejoiced in their smiles; while from their judgment there was no appeal. No laws were instituted by the princes or assemblies without their advice and approbation: no person was punished with bonds or death without their passing sentence; no plunder taken in war was used by the captor until the Druids determined what part they should select for themselves. Their power, as it sprang from virtue and genius, was not hereditary, but conferred on those whose merit might sanction the choice. *Tour through the Isle of Man.* Nor are our Irish brethren less lineally descended from the believers in this sublime religion. Faber observes: It is a curious circumstance, that the ancient Irish should also have a Zaradusht, and that they and the Persians (who in this instance seem to have confounded together the primitive and the later Zaradusht) should have designated his mother by the name of Doghdu or Doghda. The close resemblance

between the religion of Persia and that of the British Isles was observed by Borlase; *and the complete identity of the old superstitions of the Druids, the Magi, and the Brahmins, has been since satisfactorily established by Vallancey, Wilford, Maurice, and Davies. Pag. Idol.* But why is it a *superstition*, any more than Petro-Paulism?

49. Many of the Irish Deities are precisely the gods of Hindustan. The Neit corresponds to the Hindu Naat, and to the Neith of the Egyptians.

Samanto...Samanaut.

Budto...Bood.

Can to...Chandra.

Omti, *i.e.*, he who is... to...Om, or Aum.

And Esarto...Eswara.*

Creeshna, the name of the Indian Apollo, is actually an old Irish word for the sun.† The Irish had a Deity named Cali. The altars called Mutura Deorum, in consequence of being the birthplace of the God, probably in the plural number from his being considered in his capacity of Creator, Preserver, and Destroyer, on which they sacrificed to her, are at this day named Leeba Caili, or the bed of Cali. This must have been the Cali of the Hindus. On the whole, nothing can be more striking than the observation of Pliny, who seventeen or eighteen hundred years ago, speaking of the Druids of Britain, says: Britain at this day celebrates the Magian rites with so many similar ceremonies, that you might suppose them to have been given to them by the Persians. In

* Maurice's Hist. Hind., Vol. II., p. 171.

† Asiatic Res., Vol. I., p. 262.

Britain, says Hyde, the Numen of Minerva was worshipped, in whose temple it is reported that there was perpetual fire; and Camden (*Britannia*, p. 747) reports that in the County of Kildare there was an inextinguishable fire of St. Brigid, as in the adyta of Vesta, and that it was kept up by holy virgins, never being permitted to smoulder. *De Relig. Vet. Per.*, 148. In the Basque we find Ioun, Iauna, which is a god: in the Sclavonic Iunak, a hero, which is the Irish Aonach or Enoch. Cornificius calls him Eanus, or Enos.

50. In Ireland and Wales, as well as England, we have repeated instances of twelve pillars of unhewn stones being set up, and also of an altar at the same time. Here is the practice of using unhewn stones, and of plastering them. Now, were they placed in circles, or were they not? Although the writer of the book of Joshua, writing many years after the stones were set up, speaks very familiarly of the place Gilgal as of a place well known; it by no means follows that it was called Gilgal when Joshua set up the stones. It probably had not then this name, but acquired it afterwards from the circumstance of the stones placed there. This I infer from the name Gilgal. Part II., 566; Part III., 327. On which Parkhurst says: Gl, a roundish heap of stones; and Cruden, in his Concordance, calls it a wheel, a revolution. Parkhurst says, in another place, *gil* denotes *a revolution*. This is the same as the Celtic Ceal or Cil—the G, the third letter of the Arabic, Hebrew, and Greek, denoting 3, becoming changed for C, the third letter of the Latin, &c., and always in old time pronounced K, as in Cæsar—Kaisar in German. The Mazorites, for the supplied vowel in the word glgl, give the i, then it is

gilgl. This shows the tradition in their day. From these stones the place became called the place of the *stone circle*. From this came the names of our parishes, which were called from places of Druidical worship Cils or Ceals, thus—Kilpatrick, Kilkenny, Kildare (that is, literally, the Kil of the Grove), &c., &c. Almost always where these towns or parishes have the name of Kil, remains or traditions of the Druids are to be found.

51. In a poem of Taliesin's, which is called the appeasing of Lludd, the following very singular passage occurs:—

“Llwyth lliaws, anuaws ei henwerys, &c.”

A numerous race, fierce they are said to have been,
 Were thy original colonists, Britain, first of isles,
 Natives of a country in Asia, and the country of Gafis;
 Said to have been a skilful people, but the district is
 unknown,

Which was mother to these warlike adventurers on the
 sea,

Clad in their long dress, who could equal them?

Their skill is celebrated, they were the dread of Europe.

It is observed by Mr. Roberts that there is a Gabis, the capital of Gabaza, a province of Usbek Tartary, of which he says that it is too far to the East of the route of the Cimmerians to admit of the supposition of its being the place intended by the poet, further than as intimating some place bordering on the Caspian Sea. He then goes on to observe that in a work called the Triads it is stated that *Hu the mighty*, who first settled in Britain, came from the summer country, which is called Deffrobani, that is, where Constantinople is at present. So we may closely trace the Deities of the Shanscree school in the names

of the Druidical gods—thus, one of Godama's names was Teithan (the Titan of the classics), which is well known to be Daitya, from whence Vishnu is called Daityarih: in one ode he is called by the name of the Indian Beli; in another he is styled Bûdd or Bûddwas. According to General Vallancey, Crishna is an Irish epithet of the Sun: in all these we may discover Bali, Daitya or Aditya, Buddha and Krishna. Add to these he is denominated Prith, which is the Shanscree of Prithu; but as Prith he is considered to be Rex Awyr, and Rheën Rym Awyr, King of the Air, Sovereign of the Power of Air, probably analogous to Purūhutāh, one of the names of Indra, the Indian god of the firmaments; yet independently of this, the identity is established, because Vishnu is sometimes Indra, and Prithu is a title of Vishnu. The Celtic Ner, evidently the Nereus of the Romans, is the Naros and the Narayana of the Puranas. The nine damsels of Ceridwen, and the corresponding virgins of Runic lore, may be identified with Apollo and the Muses, and Krishna and his Gopya. The Druids venerated the mistletoe; and I have been assured by an officer in Scindias army that an excrescence from the oak has been discovered in India, which the natives regard with the highest honour. In the magic rod of the Druids we discern the sacred staff of the Brahmins; both possessed consecrated beads, both made almost endless lustrations, both wore linen tiaras; and Mr. Maurice remarks that the circle (Brahma's symbol) and the crescent, that of Siva, were both Druidical ornaments. *Class. Journ.*, xviii. 57.

52. The transmigration of the human soul from one body to another, through different stages of existence,

was at one time received by the greatest proportion of mankind. Diodorus Siculus, speaking of the Gauls, says that the opinion of Pythagoras prevails much amongst them, that men's souls are immortal, and that there is a transmigration of them into other bodies, and after a certain time they live again; and therefore in their funerals they write letters to their friends, and throw them into the funeral pile, as if they were to be read by the deceased; and, as in that intermediate state in Virgil, before the waters of Lethe were to be imbibed, the Druids allowed a certain space between each transmigration. All animated beings, say the Triads, originate in the lowest point of existence (Annwn); whence, by a regular gradation, they rise higher and higher in the scale of existence, till they arrive at the highest scale of happiness and perfection that is possible for finite beings. Beings, as their souls by passing from ferocious, go to more gentle and harmless animals, approach the scale of humanity. Man, by attaching himself to evil, falls 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 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. The sacrifice of animals raises them to a state of humanity. Man, on arriving at a state *above* humanity, recovers the perfect recollection of all his former modes of existence, and to eternity retains it. The bard Taliesin asserted that he had been thrice born: that he had been a blue salmon, a dog, a stag, a roebuck on the mountain, the stock of a tree, a spade, an axe in the hand, a pin in a forceps for a year and a half,

a cock variegated with white, a stallion, a buck of yellow hue, a grain, which vegetated on a hill, which the reaper placed on a smoky recess, which the Hen with red fangs (Kêd) received; that nine months he was an infant in her womb; that he was Aedd; that he was an offering before his sovereign; that he died, that he revived, that he had been a leader, and that now he is Taliesin. Hence our bard writes: I require men to be born again, in consideration of those liberal ones, which will be lost. Wherever the Pythagorean philosophy prevailed, these doctrines were found. In Persia, in China, and in Egypt, they were religious fundamentals; and in India they were universally received from time immemorial. The verses quoted by Halhed well elucidate them: As throwing aside his old garments, a man puts on others, that are new; so, our lives quitting the old, go to other newer animals. The reader is referred to Book of God, Part II., 334—348 for a summary of the most ancient and philosophic lore on this abstruse subject, and to the General Index *sub verbo*, Transmigration.

53. Among the arcana of nature, says Higgins, which our Druids were acquainted with, there are many presumptions, if not positive proofs, for placing the art of making gunpowder, or artificial thunder and lightning, though like all other mysteries, they kept the invention of it a secret. Some learned men allow that the priests of Delphos were in possession of this art; though for the service of their God, and the interest of their own order, they kept it a mystery. The storm of thunder and lightning which, in three several attempts made to rob their temple, kindled in the face of the invaders as they approached it, and drove back with loss and terror, both

Xerxes and Brennus cannot be imagined any other than this.* Providence cannot be supposed to have taken such concern in the preservation of that idolatrous edifice, as to work a series of miracles so very seasonably in its favour. Whoever reads the accounts which we have of the celebration of the Mysteries of Ceres, will plainly see that it was this secret which constituted the most wonderful part of them. The probationers who were to be Initiated were led into a part of the temple that was full of darkness and horror. Then, all of a sudden, a stream of light darted in upon them. This quickly disappeared, and was followed by a terrible noise like thunder. Fire again fell down like lightning, which by its continual flashes struck terror into the trembling spectators.† The cause of this artificial lightning and thunder is plain. And if the priests of Delphos, or the lazy monks of later times, could find out such an art, which the old Chinese philosophers are said to have been acquainted with, and which seems to have made a part in the Mystery of the Egyptian Isis, why may we not suppose that those great searchers into nature, the Druids, might also light upon the secret? * * * We may observe in Lucian's satirical description of the Druidical Cave, near Marseilles, a plain evidence of this invention. There is a report, says he, that the grove is often shaken and strangely moved, and that dreadful sounds are heard from its caverns, and that it is sometimes in a blaze without being consumed. In the poem of *Dargo, the son of the Druid of Bel*, phenomena of a


* Vide Temple's *Miscell. on Anc. and Modern Learning*. Herod. and Diod. Sicul., &c.

† Diod. Sicul. and Plut. in *Anc. Hist. Athen.*

somewhat similar nature are mentioned. No ordinary meteors would have been so much noticed by the poet, nor so much dreaded by the people. The Gallic word for lightning is *De'lan*, or *De'lanach*, literally the flash or flame of God; or *Druil'an*, or *Druil'anach*, the flame or flash of the Druids. And in a well known fragment of Ossian, in which he speaks of some arms fabricated by Suno, the Scandinavian Vulcan, the sword of Oscar is distinguished by this epithet, and compared to the flame of the Druids; which shows that there was such a flame, and that it was abundantly terrible. Dr. Smith says truly: Everything within the circle of *Druil'eachd*, or Magic, or to speak more properly within the compass of natural experimental philosophy, was the study of the Druids, and the honour of every wonder that lay within that verge was always allowed them. Mr. Maurice states that, in his opinion, the Hindus had the knowledge of gunpowder *even from the most remote antiquity*, and in this he is supported by Mr. Crawford. Antiqu. ii. 443. As Res. ii. 149. That the art of making gunpowder was known even before the days of the First Messenger may be argued from the language of his Apocalypse, section 48. For the *jacinth* there spoken of expresses that black and blue smoky colour which arises from the discharge of gunpowder. The jacinth, or hyacinth, of the ancients was a dark colour tinged with cœrulean such as we see in violets. Καὶ τὸ ἰὼν μελαν ἐντι, καὶ ἄ γραπτα ὑακινθός. Id. x. 28. *And the violet is black and the hyacinth.* After which Virgil says: *Et nigræ violæ sunt.* Ecl. x. 39. By fire, sulphur, and the blue-black smoke, I think, therefore, that gunpowder of the most destructive quality is meant. If the art was not known in *his* days, it was

prefigured in the Apocalypse, and having been once suggested its discovery would follow as a matter of course. The reader is referred to Part III, 687.

54. I have already shown that George of England was a Messianic symbol-name. Part I, i. 299. So the Boar-Avatar of India is Arcturus, Αρκ-τος (the Bear), and Arthur of England, who symbolizes the Messenger, and was the British Hermes; and we find the same symbol

in Mexico, thus,  where the Boar is seen to issue

from the Mystical AO; His counterpart is Arthur of England, who is a type of the Messenger. *Him*, too, we find with a sacred sword, Excalibar; the Sword of the Shining Spirit Cali: under his name of St. George, he has a Magical Sword called As-Kal-On, the Fire of Cali, the Sun, and we learn that he draws another Faërie Sword out of a Cleft in a Rock, an euphemism for the Holy Spirit. Part II, 199; Part III, 115, 116, 474, 476, 504, 516. This was in the Enchanted Garden of Ormandine, as we read in the Seven Champions of Christendom. Part I, chapter 10. In the Cymric legend we read thus of an Arthurian Sword, which is presented from *a Lake*; another euphemism for the Holy Spirit: the Goddess of Waters. So they departed, and as they rode Arthur said: I have no sword. No matter, said Merlin, hereby is a Sword that shall be yours. So they rode till they came to a Lake which was a fair water and broad. And in the midst of the Lake, Arthur was aware of an Arm, clothed in white samite, that held a fair Sword in the Hand. So said Merlin, yonder is that Sword that I

spake of; *it belongeth to the Lady of the Lake*, and if she will thou mayst take it; but if she will not, it will not be in thy power to take it. So Arthur and Merlin alighted from their horses and went into a boat. And when they came to the Sword, that the Hand held, Sir Arthur took it by the handle, and took it to him, and the Arm and the Hand went under the water. Then they returned unto the land and rode forth. And Sir Arthur looked on the Sword, and liked it right well. And some say, proceeds the legend, that King Arthur is not dead, but hid away into another place, and men say that he shall come and reign again. And there is on his tomb this verse: *Hic jacet Arthurus Rex quondam Rexque futurus*. Here Arthur lies, King once, and King to be. And in Gervas of Tilbury we read of Arthur, or rather of Ar-Thor (his Scandinavian name), *quem fabulosè Britones post data tempora credunt rediturum in regnum*: whom the Britons believe, according to legends, to be about to return again into his kingdom after a given period. So we shall by-and-bye find the same mythos related of Elias, the Fire of God, another Messianic symbol-title. *Gerv. Tilb. De Reg. Brit.* 48. See Part III, 476. So Imâm Mahidi returns, and unites in one, the European and Oriental faiths. He is surnamed Motte Batthen, the Secret, the Concealed. Part II. 471. So the Druses believe that the Tenth Incarnation will appear again, conquering all the earth. Note, that the Rosy Cross, means among other things the Messianic Cross, wielded by the Cabir, and red with the blood of the Infidel; purple red like the Phoenix: a truth of which Mr. Hargraves Jennings, in his learned and interesting volume, *The Rosicrucians*, does not seem

to have been aware. Note also that in this Arthurian legend, it is a Hand only that is seen, as in the Apocalypse, section 3 (Part I, 505); the Hand of the Central Cities, and the Alhambra. See Part III, 304, 488, 504. God, says Nimrod, i. 55, has no Peace for men at present; he has brought none into the world, but a Sword, of which the last days of the gentiles will witness the most awful ravages. *Think not*, says the Ninth Messenger, *that I am come to send peace on earth. I came not to send peace but the sword.* Matt. x. 34. In this the reader will see in the change of tense, *I come*, and *I came*, a singular allusion to his present as a Messiah, and to his past career as a Cabir, and he may feel assured that this was not unintentional; for no man ever appeared on earth who was more subtle in the use of language than Jesus, or whose words require a deeper investigation. He often speaks as if to conceal his thoughts. And in this remarkable avowal, he not only alluded to his former appearance as the Cabir Amosis, but he also referred to the coming of his successor, the Tenth Messenger, whom he knew the Apocalypse had foreshown to be the Second Cabir. Part III, 588, 595. The Keys of Death, which the symbolic Messenger in the Apocalypse, section 2, holds in his hands, probably alludes to the Cabiric Sword. Part I, 505. Part III, 302. The Jews figuratively denominated these the Messiah of Peace, and the Kabir of War, as the Two Hands of God, and called them Binah, or the Two Menus or Messengers; the two Inas; while they designated the Holy Spirit, Imma, or the Mother of the Universe. These things may be found in Zohar, and in the Rabbi Menachem; but they are hardly worth the search amid the

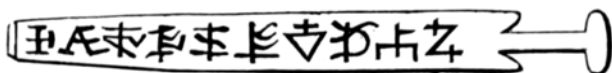
heap of chaff. See the account of the Trimourti Image: Part III, 404.

55. Cyrillus, in his first book against the Emperor Julian, relates out of Artapanus, that there was a Rod preserved in the Temple of Isis, and worshipped as a monument of Moses. The same is testified by Eusebius, lib. 9, de Præp. Evang. c. 4. This is the Rod, or Staff, mentioned in Part I, 275; the mystical Rod given to the Twelfth Messenger, Part III, 698, 785, in which latter page it is erroneously printed as having been given to the First. Ovid refers to it when he speaks of the symbolic Ianus, holding a staff in the right hand, and the apocalyptic key in the left. *Ille tenens dextrâ baculum, clavemque sinistrâ*. On this rod also were founded the various legends as to the divining rod, upon whose truth or falsehood I express no opinion (7). But there is another Rod also, the Sword-Sceptre of Pelops, or rather of Bel-Ops, that is, AO, or God and the Holy Spirit. Nimrod calls it “the prototype of all the magical wands.” It differs in many things from the Rod given to the Twelfth Messenger, but it is of the same genus. See Nimrod, ii. 20, iii. 251.



There are twelve symbols graven on it. That nearest to the Serpent's head represents the Sun and Oannes, the Greek and Assyrian name for the First Messenger. The cross signifies Enoch: the Snake is a Chinese hieroglyphic for Fo-hi, the Dragon-man. The three points in triangular shape symbolize Brigoo. This is followed by

the Sol-Ipse sign for Zaratust. The monad in the paralellogram is Thoth. The lines that follow signify Amosis: the square is Lao-Tseu; at the present day this square is in the centre of Chinese coins; Jesus is represented by lines also, indicating that he was the same as the Seventh Messenger. The three symbols that succeed represent respectively the Tenth, Eleventh and Twelfth Messengers. This Sword-Sceptre is an analogue of the Twelfth Messenger's Rod, as I have said.



The hieroglyph at the point signifies Adam, who is denoted by the triple-tau: after him is Enoch or Ænoch, whose initial letter is given with the triune sign. The third is a pure Chinese symbol, but also a triple-tau, signifying Fo-hi; the fourth indicates Brigoo with the triple-tau; the fifth and sixth are Zaratust and Thoth, each with the triple-tau; the seventh is Amosis also with the triple-tau; his creed is symbolized by the triangle. See Part II, 204. But this triangle is surmounted by a cross or triple-tau to show the re-appearance of the Seventh Messenger as the Ninth. In the eighth symbol we have another Chinese primitive also with the triple-tau indicating Lao-Tseu. Ahmed is signified by the ninth symbol, representing six lines, or the Naros, and also triple-tau; while in the tenth, or Z, with a double cross, we see Zengis, or Chengiz Khan, with the triple-tau, in both appearances, as a conquering Cabir, and a humble wayfaring Messiah with the same cross as the Seventh Messenger to signify a re-appearance. Part I, 187. The Sword-Deity Aci-

naces, or the Fire-Snake, which is only another form of Azonaces, the Great Angel, who taught the Fifth Messenger (Part III, 514, 515), was one of the highest objects of pure Scythistic adoration. If it be asked how was that, since Fire and Light was the only visible form of the Deity among the Magi, the answer is; 1, that the Fire burning around and before the Cherubim was one source among others of Fire Worship, and this Fire had the shape and appearance of a Sword; 2, that the Cabiric Sword was imaged as Acinaces and Ares, the Lion, the fire-red-light Mars. By others the Sword was symbolized as a Spear-head; the Persians called it Acinaces, and the Spear-head is the lily of Susa of the gods, and of the Franks. The Tlascalan gateway was formed on the model of the Serpent-Sword. See Squier's *Aboriginal Monuments*, 18. Note that these two Swords were mystically alluded to by the Ninth Messenger in a part of the evangel which passes under the name of Luke xxii. 38, but which has evidently been cut to pieces by the priestly forgers and interpolators and castrators. Part III, 596, 614. It was but a short time before this that Jesus had spoken of the Periclyte Ahmed, who he knew would avenge his death on the Sons of Darkness; John xiv. 16; but the whole has been altered by the Church. In the Eleusinian lodge, to which the Ninth Messenger belonged, types or images of these very Swords were represented, and they were thus referred to either by himself or by one of his trusted confidants. There was once a Mazonic body called the Grand Kaiheber, who probably knew of the Cabiric Sword, but the petro-paulite element is gradually corroding, poisoning, and destroying whatever of truth was to be found in

English mazonry. Dermot, in Ahiman Rezon, says: There is now in Wapping a large piece of scrolework ornamented with foliage, painted and gilt, the whole at an incredible expense, and placed before the master's chair with a gigantic Sword fixed thereon. Sometimes the Sword is under the Serpent symbol; the latter, however, is the ancient Ophite type of Wisdom, Virginity, and the Eternal. It has nothing to do with the Genesis serpent, as so many of the Mazons hold. Note, the mythos of the Book (the Rod) and the Sword in the mystical story given, Part II, 75, and be assured that there is not a single one of these wild, and apparently foolish, legends of mythology, which does not breathe some sacred truth. Note likewise that, in the so-called prophecies of a Messiah, in the Old Testament, he is spoken of as Conqueror and King, as often as he is as Judge and Preacher. This proves that these Hebrew writers had some vague glimpse of the great truth, and knew of the difference between the Messiah of Peace and the Kabir of War. Neither Philo, nor Josephus, however, had the least particle of this knowledge; by neither is the advent of a Messenger mentioned. The omission is of slight consequence, as Philo was only an antiquary and a very poor creature; and Josephus—if there ever was such a Jew—is a writer of whom every true Hebrew may well be ashamed. Note also that the Mazonic symbol of *Two Swords crossed*, commemorates these swords. The restorers of that ancient order must have had *some* inkling of truth, though I fear it was but slight. It is matter of the deepest import to observe that the Apocalyptic Hand, mentioned in Part III, 304, 488, 504, is a common emblem through the vast South American ruins,

where it is exhibited on the rocks, and in the temples, as a Red Hand, or a Hand of Fire; sometimes outstretched towards the human figure (the First Messenger) as if about to raise him to the Empyrean; sometimes pointing upwards with Fingers of Light like the Idæi Dagtuli, mentioned in Part II, 543, 610. The natives call it Kabah, a primitive word: implying that it was the Sacred Hand of the Holy Spirit. Hence, perhaps, the confession of one of our most orthodox clergymen; many a tenet, says Archdeacon Hardwick, in the general creed of Anahuac, bears no small resemblance to *the dreams of Eastern Asia*, and the cosmogonic theories of other ancient nations. It was held, for instance, quite as firmly in the New World as in the Old, that the material globe had passed through a limited number of chronological cycles, each concluded by a grand catastrophe. To quote the language of Humboldt, we find the same traditions reaching from Etruria to Tibet, and forward to the ridge of the Mexican Cordilleras. *Christ and other Masters*, ii. 162. This learned priest offers no explanation of this universality of creed.

55. When the missionary priests of Enoch or Anach established either a colony or a church, they called it Cadr Anak, קדר ענך, which is the same as the Welsh Cadr Idris. Book of God, Part III., 374, 435—6. So Caer Sidi was a mystic title for Stonehenge. Part II., 145. Caer signifies a Throne, an Oracle. *Archæolog.* i. 317. These sons of Anak, says Gale, were the most noble and renowned amongst all. Philo-Biblius, the interpreter of Sanchoniathon, speaks of XNA (Chna), which was a name for Enoch. This Chna was afterwards called XHNA (Chena), which, according to hieratic usage, is

by anagram, Enach. Chna again is really Chen, כֶּהֵן, a Priest or Pontiff. See Part I., 112, for an account of this primitive radical: also pp. 10, 21, 46, 303, and Part III., pp. 10, 173, 180, 418, 460, 508, 607, 667, 695. This Chna, or Chen, or Chena, also enters into the name of the Mexican god Cwenila, given in the Plate; and when conjoined with HELIOS, makes Chen-Elios, or Pontiff of the Sun, the very name of that Deity. He is the Khan-Oulos, or King of the Earth. Part III., 675. The name Elias is a form of the Greek Helios or the Sun. Those who waited for the coming of Elias, or Mahidi, or the Sun-Messenger, were called Heliadæ, expectants of the days when the Artifex should come. Part III., 666;—*Sæcla ubi cælitus Elias Artista redibit, atque patefaciet quæ huc usque occulta fuerunt.* Chna, according to Gale, is the same as Phœnix, which we know was a Messianic symbol and Tree. Book i., ch. 6. Note that Apollodorus tells us that Cadmus, who is Chadâm, Gaudama and Adîm, is the son of Phœnix—that is, the Son of the Cycle. Gale, in his *Court of the Gentiles*, mentions a tradition that Cadmus, when he landed at a certain place, made a more than ordinary impression with his foot in the mud. Book i. chap. 6. See, in the General Index, Part III., Sri-pud, and 240, 252, 430. The mythi there alluded to connect Cadmus indisputably with the Chadamic footprint in Ceylon, and with Ceres or Sri, the Holy Spirit. The old Hindu invocation to Sri or Ceres, the Goddess of Arts, of Eloquence, and Nature, before whom they bow with offerings of rich perfumes, flowers and rice, may be cited here, as illustrative of the various qualities which have been assigned by this people to the Holy Spirit, of which

Sri is the symbolic name. May the Goddess of Speech [the Spirit of Tongues] enable us to attain all possible felicity: she who wears on her locks a young moon; who shines with exquisite lustre; whose body bends with the weight of her full breasts [Dea Multimammia]; who sits reclined on a white lotos, and from the crimson lotos of her hands pours radiance on the instruments of writing, and on the Books produced by her favour. *As. Res.* iii., 272. The Druid hymns to Ceridwen bear a striking resemblance in many points to this.

56. These traces, as it were, of one foot—of one mythos, to be found almost universally over the inhabited earth, are like the Adamic traditions, and such as could only have been made in primeval ages, by a man born for all mankind, and who exercised an influence over all mankind. At a remote period, says the learned Dr. Wait, there was probably but little *radical* difference in the mythi of nations, nor were their fundamental principles varied, even when slighter shades of discrepancy became discernible in consequence of national peculiarities, local enactments, or peculiar circumstances affecting different branches of the great body of mankind. But, how these variations originated? what train of events induced them? how many of them were rendered indispensable by acquired habits? are questions no longer to be solved. The Asiatic origin of the northern nations* stands on evidence too strong to

* *Lingua Danicam antiquam, cujus in rythmis usus fuit, veteres appellârunt ASAMAL, id. est, Asiaticum, vel ASARUM, Sermonem, quòd eum ex Asiâ Odinus secum in Daniam, Norwegiam, Sueciam, aliasque regiones septentrionales invexerit. Stef. Præf. ad Sax. Gram. Historiam.*

be combated, and has been of late years too fully proved to require a detail of the fact. It must also be manifest to every one acquainted with the structure and vocables of the languages, the traditions, philosophy, and rites of the people, that, at some period anterior to any surviving record, a connection existed between the Hindús, the Persians, and the Greeks. The eastern names, which often occur in the Runic $\sigma\omega\zeta\acute{o}\mu\epsilon\nu\alpha$ and in Icelandic poetry; the occasional propensity to alliteration, observable both among Goths and Celts, although not carried to the same extent as in the works of Hariri and Hamádani; the many analogies of doctrine in the *Edda*, the *Védas*, and *Zand-avesta*, and their similarity in philosophical speculations,* added to other proofs, constitute a chain of demonstration, which, however broken may be some solitary links, may be sufficiently reunited for every purpose of investigation. Thus, many parts of the account of the cosmogony from the body of Ymer, the Nornir, the Valkyriar, the Wrisks,† Leshies, and Berstues, Zlebog, Ben Veneco, Odin, Vilè and Ve, the bridge Bifröst, Asgard, Gladsheim, and Valhalla, the giants and dwarfs, the cow Audumbla, the ash Yggdrasil, the ages of mankind, the Urdar-fount, and the well of Mimer, the snake-king Nidhug, the different worlds, and divine residences, the Asynier,‡ &c., &c.; the account of Surtur, and of the destruction of the world, together with the new earth arising from the sea, have such direct

* See the works of Gräter, Vond er Hagen, Ruhs, the Grimms, Stuhr, Mone, Magnusen, &c.

† Picart, v. iii., p. 476, records, that the inhabitants of South Caffraria worshipped a being depicted like a wrisk or satyr.

‡ Goddesses inhabiting Vingolf, by some supposed to be analogous to the Amazons.

counter-parts in Hindû and classical mythology, that, were other evidences wanting, these particulars would suffice to establish a primitive connexion between these different people. But, in the classical pages, the proofs of an Asiatic origin are still more forcible, and the separate, as well as collective, examples are still more conclusive: the verbal forms, the style of language, and the allusions in the *Iliad* and the *Odyssey* afford to the Orientalist convictions not to be shaken by any minor difficulties or objections, that, in the age of Homer, traces of the connexion, on which we insist, not to be mistaken, must have existed, at least in the poetic, and probably still more so in every colloquial dialect of Greece. Some mutual similarity of phraseology we likewise occasionally notice in the writings of the Persians and Arabs.

57. If we discover the same fables and the same spiritual agents dressed in the proper garb of the country in which they have been naturalized, we shall not be arrogating to ourselves any undue authority in referring the pantheon of nations to the East. The fates, the muses, and the nymphs, whether oreads, dryads, naiads, or nereids, the satyrs and the fauns meet us in every research: demigods or mortals, offsprings of a heavenly and earthly parent, ἀλεξικακὰ, portents, auguries, and the whole machinery of a priesthood working upon popular superstitions, and veiling their hidden knowledge in symbols and phantoms of the imagination, everywhere are presented to our view. Here we see Amphitryon doubtful whether Hercules was his son, or the offspring of Jupiter; there Sam Neriman, whether Zal was the son of a Dev or Pari, or could possibly be his own.

Here, the horses of Achilles speak with a human voice; there the golden-winged goose in the episode of *Nalah* possesses the powers of speech. One part of the globe presents us with Zal and the Simorgh, another with Achilles and Chiron: one* exhibits Zal fostered by a lioness, another Romulus and Remus by a she-wolf: in this Sam Neriman, in that Hercules, slays the hydra which devastated the circumjacent country. The Ægis of Minerva becomes the Ægis-hialmr of the *Edda*. India, Greece, and Rome represent to us Cupid with his bow and arrows, who was so depicted by the pagan Arabs. Sir Wm. Ouseley† even traces a resemblance to the caduceus of Mercury in the silver wands of the Turkish Chiaouses. The Chinese‡ likewise have a fable answering to that of Salmoneus: their Shin-hwan are the *Dii locorum*; the European witch is the Indian d'hakan; the Scotch sien-sluai, the Persian paristàn. Hesiod's Φύλακες θνήτων ἀνθρώπων are the Furuher of the *Zand-avesta*,—a doctrine believed by the Chaldees and Egyptians, and asserted by the philosopher Julian, in his work *περὶ Δαιμόνων*. Burckhardt even suspects Briareus to have been a Bedúin chief conquered by some king of Egypt; but his authority merely rests on an Arabic proverb still applied to the Bedúins,

Cut off one head, and a hundred will spring up
in its place.

The Sirens likewise have been identified by some writers with the Syrian Derceto or Atergatis, and have been

* Some copies of the *Shàhnàmeh* represent Zal as fostered by a lion.

† V. iii., p. 462.

‡ Cf. Martini *Hist. Sin.* Picart v. iv. p. 193.

supposed to have been intended by the *Sirim*, שִׁירָם of Isaiah. The fatidical Brazen Head, one of which, according to William of Malmesbury, Gerbert fabricated, was a superstition common to Jews, Arabs, Celts, and Goths: of it a description is given in the Targum of Jonathan Ben Uzziel and in *Don Quixote*. The ceremonies of the new year were, in like manner, similar in many parts of the globe, and those of the ancient Saxons, according to Olaus Wormius, Schæffer and Polydore Virgil, exhibited close analogies to the Nauruz of the Persians. The sword-dance of the northern nations had decidedly an Asiatic origin, and even on the shores of the Mississippi, traces of the Indian Kurmavantara may be detected, together with traces of the ancient tradition of the gods assuming the forms of animals to escape the fury of Typhon, in their wild legend,* that the world after the deluge was restored *by animals*, and that the scum of the sea, collecting itself *around the tortoise*, became a vast expanse of ground.

58. A question, which has been much agitated and variously determined, now arises: are there any traces of this mythology in the Hebrew writings? That there is a certain analogy between the cosmogonies of the Hindús, Parsis, Hesiod, and Moses, must be a fact perceptible to every one. The Sanskrit अमि is Adam. With the history of Enoch, that of Ganymede; with the visit to Abraham's tent, that of Jupiter, Neptune, and Mercury, as well as the story of Philemon and Baucis; with Lot's wife, Eurydice and Niobe; with the intended offering of Isaac, the omen of the eagle and child, which followed Agamemnon's prayer in the *Iliad*; with different

* Picart, v. iii. p. 74.

parts of Sampson's life, Nisus, Theseus, Ajax, Achilles, and Hercules, whose pillars some have not scrupled to identify with those in Dagon's temple; with Dalilah's treachery, that of the daughter of Nisus; with the history of Jephthah's daughter,* those of Iphigenia, Polyxena, and the daughter of Idomeneus; and with the madness of Saul, that of Bellerophon and Hercules, have been compared by writers in no way deficient in erudition. It is still more singular, that coincidences with the history of David and Uriah, intermixed with that of Aliab and Naboth,† together with allusions to a famine corresponding to that in the time of Ahab,‡ are to be found in the Cingalese history of Ceylon. That famine also, which was the consequence of the slaughter of the Gibeonites, has been contrasted with that in the time of Ægeus, on account of the death of Androgeos. Different parts of Elijah's§ life have been in like manner compared

* Ludovicus Capellus traces the analogy from a hypothesis, that Iphigenia is a corruption of Ἰεφτιγενεΐα ! !

† See the *Annals of Oriental Literature*, pt. iii. 427, 428.

‡ *Ib.*, p. 432.

§ His division of the waters has been compared to *Georgic*. iv. 360; Livy, xxvi. 45; *Zend-Avesta*, iii. 15; his sustenance by *Oribim*, ערבים, to Livy 1. 4; Diod. Sic. ii. 4; Justin 1. 4; Philostr. *in vit. Apoll.* i. 5; *Zend-Avesta*, ii. 30. About these ערבים, however, there is no small dispute. Some by changing the vowels, understand *merchants moving from place to place*, some Arabs, others the inhabitants of Arabah, against which last idea Michaelis has urged very powerful arguments. Cf. Bochart *Hieroz.* ii. 14. Peykert de ערבים Eliam Prophetam alentibus, Petzold de hominibus à Bestiis enutritis. Other analogies to his life have been drawn from Philost. *vit. Apollon*, iv. 45; Plin. ii. 54; *Il.* β' 305; *Od.* β' 143; *Æn.* ii. 203. With some in Elishah's, Apollodorus, ii. 7; Mela, iii. 9; Pausan. iv. 32; Herod. i. 67, ii. 14; Soph. *Æd. Colon.* 1518, have been identified.

with the legends of Semiramis and Glaucus, and the apotheosis of Romulus, &c. Hercules with the κώρχαρος κύων, called κῆτος by the scholiast, has also been identified with Jonah,* to whom some have not hesitated to refer his adventure with Hesione, and that of Perseus with Andromeda. The custom of throwing a guilty person overboard in a storm (which fate Oderic of Porsenau relates, that he nearly encountered from the Saracens), being one of the most ancient superstitions, we can have but little difficulty in imagining a similar legend to have been current in different countries, and as those with whom Jonah undertook his voyage were Phœnicians, their maritime connexion with most parts of the then known world would still further favour its extension.

59. The general analogy is still increased by the veneration in which various† nations held the sacred name. The Jews were not more scrupulous about enunciating יהוה, than the Bramanas about enunciating मक्षज; Menu says, that it is Brahm, *i. e.*, it is emblem; that all rites, oblations to fire, and solemn sacrifices to fire shall pass away, but that this shall never pass away, whence, being the symbol of Brahm, Lord of Created Beings, it is called दौअर. Equally unwilling were the Gabrs to pronounce Honover, and the Peruvians Pacha-camac. Not less striking was the almost universal reverence for the num-

* Father Antonio Ruiz de Montoya mentions fishes of a vast size near that cataract of the Paraguay which is named El Salto Grande, coupled with the tradition of an Indian having been swallowed whole by one of them, and afterwards ejected on earth. See Dobrizhoffer, *Abip.* v. i. 185, 186.

† Plutarch *de Iside et Osiride*, p. 388, ed. Reiske, interprets the Ἰσειον as the γνῶσις καὶ εἶδησις τοῦ ὄντος.

bers *three, seven, and forty*. Jacob served *seven years* for each of his wives, and the Arabs of ancient times frequently did the same. Hence the Moors transmitted the custom to the Spaniards, as we perceive in the Spanish ballads. Thus, in that of Calainos,

*Por vos le servi siete años,
Sin interès ni soldada;
Ni el tampoco me la diò,
Ni yo la demandaria.*

In another, Count Carlos paid his addresses for *seven years* to the Princess Clara, and in that of Prince Baldwin the bride was brought *seven times*, in different dresses, to the bridal chamber. The practice of serving for wives was also common among the savages of Hudson's Bay, and the Laplanders were accustomed to serve for them a year after marriage, at the expiration of which they took them away, and became free. The Moors, and after them the Spaniards also, applied this number to sortilege, precisely in the same manner as the Pagan Arabs are stated to have done. Accordingly, when Bertram's father sought his son after the battle of Roncesvalles, his friends cast lots *seven times*.

*Siete veces echan suerte,
Quien le volverà buscar.*

The Moors did the same when they tried to seize the Spanish admiral Guarinos. Hence, when Count Irlos was forced by the king to leave his young wife, and fight with the Moor Aliarde and his troops, he says,

*Siete años, la Condesa,
Siete años me esperad;
Si à los ocho no vinierè,
A los nueve vos casad.*

The universality of religious ablutions in the east is not so surprising, on account of the climate. To different rivers, however, different degrees of sanctity were ascribed, the cause of which either consisted in the salubrity of their waters, or in some mythological legend attached to them. Naaman preferred the Aban and the Pharpar to the waters of Israel; and the oracle of Trophonius could not be consulted until the inquirer had several times bathed himself in the river Hercyna. Parallels might indeed be continued to an unlimited length. As the priestly and prophetic offices were combined in Samuel and Elijah, so they were in the ancient Persian kings, in Amphiarus and Chalcas: as the Levitical priest was under restrictions concerning the ascent of the altar, so was the Flamen Dialis for the very reason detailed in *Ex. xx. 26*. Respect to seniors, and the desire of a numerous progeny, were also general characteristics of various nations, and to some of the Jewish festivals and rites, counterparts have been cited by antiquaries among the Ægyptians, the Hindus, the Persians, and the Chinese. The ass of Balaam has also been compared to that of Silenus, to the horses of Achilles and Adrastus, the ram of Phryxus, the bull of Europa, the lamb in Ægypt during the reign of Boccoris, and the elephant of Porus, according to the fancy of different writers. The rod of Moses, educing water from the rock, has been assimilated to the hoof of Pegasus producing Hippocrene, and the storm of hailstones, recorded in *Joshua*, to that in the history of Hercules (Strabo l. iv., p. 183. Dion. Hal. l. 41) and to that commemorated by Diodorus Siculus, which fell on the army of Xerxes, as they attempted to plunder the temple at Delhi. See Livy, l. i. 31, xxii. 1.,

and *Ilgen de imbre lapideo*. Jena, 1793. With Agamemnon's prayer in *Il. β'* 412, and the fable of Jupiter and Alcmena, the phænomenon of the sun and moon in the days of Joshua has been contrasted, and even Nebuchadnezzar has been made the counterpart of the Minotaur! The most extraordinary analogy, however, exists between the words of the scholiast on Aristoph. *Acharn.* v. 242, and the biblical description of the disease, which the Philistines suffered on account of the ark: μηρίσαντος του Θεού, νόσος κατέκηψεν εις τὰ αἰδοια τῶν ἀνδρῶν, καὶ τὸ δεινὸν ἀνήκεστον ἦν. ὥςδ' ἄπειπον πρὸς τὴν νόσον κρείττονα γενομένην πᾶσης τέχνης, ἀπεστάλησαν ζεῶροι μετα οπουδης. οἱ δὲ ἐπανεέλθοντες ἔφασαν, ἴσιν εἶναι μόνην τούτην, εἰ διὰ πᾶσης τίμης ἄγοιεν τὸν Θεόν. Πείσθεντες οὖν τοῖς ἠγγελλμένοις οἱ Ἀθηναῖοι φάλλους ἰδιᾶτε καὶ δημοσία κατεσκεύασαν, καὶ τούτοις ἐγέραινον τὸν Θεόν, ὑπόμνημα ποιοῦμενοι τοῦ παθοῦς.

60. Enoch in course of time became a Messianic name. It will be seen, says Murray, that *the same ancient writer* is alluded to under the various appellations of Hermes, Amûn, or Thamus, Thoyth, Mercurius, Zoroaster, Osiris, Idris, or Adris, and Enoch. That various appellations, or various actions and writings, should have been ascribed in the long course of ages to the same original is not, indeed, to be wondered at; for each successive generation, interpreting in their own way the traditions which had been handed down to them, and combining the testimony of history with the contents of such books as might be within their reach, would hardly fail to add somewhat of perplexity or error to the difficulties which might already exist; and thus truth and falsehood gradually mingled together, would produce at

once a diversity and a consent of opinion: a diversity as to later additions, and a consent as to the more ancient truths which still survived. Hence that knowledge which, though common to all, appears to have been derived through separate channels of tradition, must have had a foundation in facts so early, or in books so old, that they might have become the sources of tradition to nations who have had little affinity of customs, or of language, since the earliest ages. All these considerations may probably show, how it was that the learned author of *The Cambridge Key* came to the opinion that Enoch was one of the Hindu Buddhas. The object of this writer, who had lived long in the East, was to win the Hindus to petro-paulism by identifying one of the supposed Hebrew prophets with one of their own sacred men. It is consonant to reason, says he, that *a race of men eminently pious, and tenacious of the divine origin of their religion*, should be gratified in finding that Europeans equally with themselves believe the will of God to have been promulgated by those persons whom they figuratively term the "Mouths of God." Hitherto their great luminary Buddha, the son of May-a, whom one sect worship as an Incarnation of the Deity, from his having been exempt from death, hath been represented by Europeans as an impostor. The time is arrived when the natives of India shall learn from the orthodox ministers of our church, by identifying their prophet with Enoch, that every Christian considers Buddha as a type of that Blessed Spirit to whose religion they are desirous of converting them. It must be obvious to every unprejudiced mind, that the propagation of the gospel in foreign parts will be furthered in proportion to the

tolerance with which it is recommended; and that we should always endeavour to convince others, that while we contend for the purity of our own religion, we by no means deny the divine origin of theirs. In lieu, then, of condemning the religion and ridiculing the Prophets of the Hindus, if we would convert them, we should compare their religion and their Prophets with our own. How gratifying to a Brahmin must it be to read in our scriptures recorded, that their divine Buddha under the name of Enoch walked with God, and was translated to heaven in the eighty-eighth year of the Cali age. St. Jude did not despise the doctrine of the Hindu prophet, when he spake of the Revelations of Enoch as a book of undoubted authority in his time. The learned author adds that his observations were the result of a long and intimate knowledge of the character, religion, and manners of the Hindus, and that chronologically speaking, according to the most ancient and sacred Institutes of the Brahmins, Enoch was one of the Prophets whom the Hindus call Buddha; but his views were too broad and too enlightened for his time (1820), and the priests of the European propaganda through the East never ventured to enter on the course which he advised; though his volume is one of great interest, and contains the profound truth that Enoch was, in fact, one of these sacred Avatars whom the Brahmins reverence as Buddha. *The second Buddha*, he says, *could have been no other than Enoch*. For it is recorded that, in consequence of the Vedas* being stolen, and idolatry being introduced, the deity actually

* The Apocalypse. Enoch, or Enosh, has an analogy to the divine name for the Holy Spirit, Gaun-Isha.

descended from his paradise to redeem mankind; that he was absent from heaven a day and night of the gods, and re-ascended to heaven, when the night of Brahma was completely ended. Enoch sojourned on earth 365 years. Here we read years for days. For it is expressly said, "a year of mortals is a day and night of the gods and regents of the universe." We have not only the period of his sojourn on earth, but of his birth and translation. Enoch was born A.M. 623.* This was about the time in which Apollodorus, who copies from Berosus, places the appearance of Annadotus, or the Fish-deity of the Chaldeans. Enoch, according to Buxtorf, obtained the epithet of Ambassador of God; according to Elmachinus, he measured the circular orb of heaven; according to Bedavius he received Sacred Books from the Almighty. The Hindus represent the Deity when he delivered the prophecy, in the form of the Saphari, or Fish-deity (Part III, 61). Eusebius represents him as a Fish endowed with divine intellect. According to Dow, when he wrote, the two principal Sastras were more than 4,800 years old; these are considered by the Hindus as the production of the second Menu. They believe that they were compiled by the son of Swayambhava from the revelations of Buddha immediately after his ascension, which took place at the close of the first night of Brahma, or his day of 24 hours, which answers to the translation of Enoch. This incarnation of the deity is described as follows: Buddha, the author of happiness, and a portion of Narayan, the Preserver of all, appeared in this ocean of natural beings at the close of the Dwapar, and beginning of the Cali-Yug. He, who

* The writer really meant in the beginning of the Second Naros.

is Omnipotent and everlastingly to be contemplated, the Supreme God, the Eternal ONE, the Divinity worthy to be adored by the most pious of mankind, appeared with a portion of his Divine Nature. Jayadeva describes him as bathing in blood, or sacrificing his life to wash away the offences of mankind, and thereby to make them partakers of the kingdom of heaven. Part III, 521. Abul Pharagius says: Enoch was an observer of the pure commands of God; he did that which was good, and avoided that was evil, and continued in the worship of God to the end of his life. Those who have any knowledge of the worship enjoined at the Pagoda in Travancore, or of the annual festival held there in honour of the Trimourti, cannot hesitate to pronounce that the adoration of the Deity which is traced back for more than 5000 years, originated with Enoch; that the Hindus date their divine Veda at the period when Bedavius supposes that the divine Volumes were sent from heaven; that they ascribe the Sastras to the same person whom Elmachinus represents as the inventor of letters, is as presumptive proof that the same persons were intended, and that the birth of the former being traced back to A.M. 621, *amounts to a positive proof* that the Buddha, celebrated by the author of the Dabistan, was Enoch, the son of Jared. So far this enlightened writer.* Buddha was the

* The doctrine of the renewal of worlds, which forms so prominent a feature in all the primeval theology of China and India, is thought to be hinted at by one of the Hebrew or Hindu tractarians; where, speaking of the providence of God to all things, he says, "*That thou givest them they gather: thou openest thine hand; they are filled with good. Thou hidest thy face; they are troubled: thou takest away their breath: they die and return to the dust. Thou sendest forth thy SPIRIT, they are created: and thou renewest the face of the earth.*" Ps. civ. 28—30.

first word that signified Incarnation or Messenger. He was a Buddha, meant, He was a Messiah. Enoch is called Edris in the Korân, Surat 19. But the Arabians, says Sir W, Drummond, also hold that Edris, or Enoch, was the same with Elijah. See Hottinger de Muhammedis Genealogiâ. Again, the Arabians and Jews had the tradition that Phinehas, the son of Eleazer, *revived** in Elijah. Thus the Jewish and Arab traditions unite Enoch and Elijah, and Elijah and Phinehas, and Ar-Thor and Saint George. Part I, 229. Now, how came the Cabbalists to think of Phinehas? Enoch and Elijah are the only men that have lived on this earth, and that are said to have escaped death. The Egyptians appear to have built the fable of the Phœnix on the true history of Enoch, whom they would call Phenoch; and when the mythical translation of Elijah took place, his disappearance, like that of Phæthon, in a fiery chariot, probably induced the orientalist to consider him as the same with Enoch, and further to improve on the story of the Phœnix by making that bird revive amidst the flames. It seems plain that the Jews and Arabians had gotten possession of some tradition which connected the fabulous Phœnix with Enoch and Elijah, and no doubt they fancied that the name of Phœnix was to be traced to Phinehas. This, therefore, seems to be the evident reason why they fabled that Phinehas, and perhaps Enoch, was revived in the person of Elijah. I have already shown that Elijah was a secret Hebrew name for Lao-Tseu, the Eighth Messenger. Part II. 543; Part III, 558. The apha-

* So the Roman poet Ennius always declared that he had once been Homer.

nism of the Messenger is, in fact, commemorated in the mystical words : *Cujus pater est Sol, mater vero Luna, portavit eum Ventus in ventre suo*: The whirlwind hath carried off in its embrace that One, whose Father is the Sun, whose Mother is the Moon; words which the Initiated (like Ovid) well understood as applying to Enoch, and which the poet divulged under the Phæthontic mythos. The Arabians likewise tell us that Elijah, who was the same with Enoch and Phinehas, was also Al Choder, or Kidder, who flourished in the days of Aphridûn, the Phœnix, an Oriental word for this symbol, which reminds us of his Mother Aphrodite, the Holy Spirit; thus indicating the belief among these that the Messiah and his Mother was one. This Phinehas, as well Phen, Phenosh, and Phenoch, are forms also of Faunus, which is the Indian Shal-Vahân, or the God Bearer, and the Cymric, Vau-Nus, or Vau-Han. I believe, indeed, that Vau-Nush is but Phenoch softly pronounced, and that it truly represents the Second Messiah. Note that Elijah and Elisha, are as purely imaginary and mythical characters as St. George of England, St. Denis of France, King Arthur, or any of the Pagan divinities; the names are symbolical of the Messenger only; the one in his Cabiric, the other in his Messianic development. On the Hindu name of Enoch, Herames, the Hebrew Horam, הָרָם, was founded. Hutchinson had no doubt that it was synonymous with Hermes. So Hermon in Hebrew, הַרְמֵן, signifies *great heat*, in allusion to the affinity between the Messenger and the Sun. In the Cahermân Nameh we read that Burahe, Meherage, and other philosophers and astronomers, having consulted all sorts of writings, treating of astronomy and geometry, for the

purpose of casting the horoscope of Sam Souvar, the son of Neriman, finally resorted to the Book of Enoch, to guide them in those parts of knowledge the most sublime and mystic which it contained. See *ante*, section 6. But this must have been the forged wizard volume. The Mussulmans still speak of Enoch's embassy to the Kainites, by which they mean the Night-Watchers, who were on earth, and the apostate spirits who were in prison, to whom our Prophet went. The reader will remember that Jesus is said to have preached after his death to the imprisoned spirits. 1 Peter, iii., 19.

61. In the Cosmodromium of Doctor Gobelina Persona, the following curious narrative occurs in his account of Alexander the Great when in India. It probably comes from the same source which so generally connected this great Messenger with magic and alchemy. And now Alexander marched into other quarters equally dangerous; at one time over the tops of mountains, at another through dark valleys, in which his army was attacked by serpents and wild beasts, until after three hundred days he came into a most pleasant mountain, on whose sides hung chains or ropes of gold. This mountain had two thousand and fifty steps all of purest sapphire, by which one could ascend to the summit, and near this Alexander encamped. And on a day, Alexander with his Twelve Princes, ascended by the aforementioned steps to the top of the Mountain, and found there a Palace marvellously beautiful, having Twelve Gates, and seventy windows of the purest gold, and it was called the Palace of the Sun, and there was in it a Temple all of gold, before whose gates were vine trees bearing bunches of carbuncles and pearls, and Alexander and his Princes having entered the

Palace, found there a Man lying on a golden bedstead; he was very stately and beautiful in appearance, and his head and beard were white as snow. Then Alexander and his princes bent the knee to the Sage who spake thus: Alexander thou shalt now see what no earthly man hath ever before seen or heard. To whom Alexander made answer: O Sage most happy, how dost thou know me? He replied: Before the wave of the Deluge covered the face of the earth I knew thy works; He added: wouldst thou behold the most hallowed Trees* of the Sun and Moon, which announce all future things? Alexander made answer: It is well, my lord; greatly do we long to see them; to which the Sage: If ye be pure from all conversation with women, then, indeed, it is lawful for ye to see those Trees. Alexander answered, We be pure. Then the Sage said: Put away your rings and ornaments, and take off your shoes (Part II, 323, 354), and follow me. Alexander did so, and choosing out three from the Princes, and leaving the rest to await his return, he followed the Sage, and came to the Trees of the Sun and Moon. The Tree of the Sun has leaves of red gold, the Tree of the Moon has leaves of silver, and they are very great, and Alexander, at the suggestion of the Sage questioned the Trees, asking if he should return in triumph to Macedon? to which the Trees gave answer, No; but that he should live yet another year and eight months, after which he should die by a poisoned cup. And when he inquired, Who was he who should give him that poison? he received no reply, and the Tree of the Moon said to him, that his Mother, after a most shameful and unhappy death, should lie long unburied, but that happi-

* See Part I, 247-8; Part II, 75.

ness was in store for his sisters. Alexander was much grieved at this; but the Sage commanding him, he went back with his Princes, and returned by the way that he had come, whereupon the Sage lying down again on the couch said to Alexander: Get thee back, for unto no one is it permitted to advance farther. Of that Sage, a letter from Alexander to Aristotle says that he would not allow him to offer incense to these Trees, or to sacrifice any animal, but only to kiss the trunk of each Tree, and to think while he kissed what question he would have answered. And from these things, I am of opinion, that this Sage must have been Enoch, who, before the Deluge, was translated by God, and is reported to be yet alive on earth, 104, 105. The Palace of the Sun here mentioned was a Temple of God, in which the Apocalypse and the Book of Enoch (the Trees of the Sun and Moon) were consulted in olden times as Oracles by those who sought to obtain knowledge of the Future. It appears to me, as well to be an analogue of the Palace of the Sun, mentioned in the story of Phæthon by Ovid. The reader may compare with this the singular narrative of Harpocraton given in Part I, 258. I quote these mythical legends because a silver current of truth runs through each; the wise reader will separate it from the Fable; the unwise will laugh, like the student in Gil Blas, who made himself so merry over the tomb-inscription: *Here lies buried the soul of the licentiate Peter Garcias*, and went his way mocking, while his sagacious comrade found and pocketed the hidden treasure.

62. The first, who according to oriental tradition bore the name of Hermes, was he who appeared next after Adam, at the commencement of the second Solar Cycle

(the Naros), and him they call Edris or Enoch: by the Chaldæans he is surnamed Ouriaï, or Douvanai, the divine Enos; and this title means likewise the Grand Master and the Teacher of the World. This alludes to the Ma-Zonic Lodge. He is also called Hermes Al-*ao*-phal: the phallic energy of God, AO. Herbelot is not positive whether Ouriaï is not the same as Egyptian Orus, which we know was a Messianic symbol-name. The Book of Hermes says that he was born in the conjunction of the Sun with Mercury, or in the great Naronic Cycle. He is called King, Sage, Philosopher, and Prophet. The Arabs hold that Douvanai means, *Saviour of Men*. His followers, says the legend, revered him so highly, that after his death they made images of him, and worshipped them, which led them eventually to idolatry. This epithet of *the Saviour*, as may be inferred from Proclus on the Cratylus, was given by the ancients to certain gods in common. For, speaking of the Christians of his time, he observes: Men of the present day do not believe that the Sun and Moon are Divinities, nor do they worship the other Celestial Natures, who are our *Saviours* and Governors, leading back immortal souls, and being those that fabricate and give subsistence to mortal souls. I should, however, say that men of this kind who dare to entertain such an irrational opinion respecting the Celestials, are hastening to Tartarus. See General Index to Part III., *s. v.*, Saviour. I need not remind my classical reader of Juno Sospita, or the Holy Spirit, in her salutiferous character, nor is it necessary for me to repeat that the brothers Castor and Pollux were called The Saviours. *Nimrod* iii. 264. See Part III., 558, 560, 565 (8).

63. Fabricius gives, on the authority of Abulpharagius, a tradition that Enoch (a missionary priest of his religion) went into Ethiopia, that is, Asiatic Ethiopia, and taught; and Kessæus says that the Tsabœans boasted themselves to be the heirs and possessors of the Book of Enoch. By the priests of the Enochian faith also, who carried into Southern America the Hindu creed in Maya, was founded the magnificent hierarchy of Maya, of which the sole remnant are the mighty ruins of Mayapan, or Pan, the All, and Maïa, or Maya, the Hindu name for the Holy Spirit of Heaven. This magnificent city was constructed by those Mayan builders who, already *in the dawn of history*, erected towns and palaces and pyramid temples rivalling those of Egypt in area and magnificence. *Christ and other Masters*, ii. 136. Note that the sovereign and sacred title of Ynca, which the Pontiff-King bore, was an analogue of Enoch. Part III., 411, 412, 434. Squiers, in his *Aboriginal Monuments of the Mississippi Valley*, writing of their Sacred Works, and their magnitude, says: It is difficult to comprehend the existence of religious works extending with their attendant avenues like those near Newark in Ohio, over an area of little less than *four square miles*. We can find their parallels only in the great Temples of Abury and Stonehenge in England, and Carnac in Brittany, and associate them with a mysterious worship of the Sun, or an equally mysterious Sabianism. 27. Of this Ethiopia, which may mean South America, for it was *nomen generale*, Herbert writes: The word Αἰθι-οψ is of doubtful signification, but those are entirely wide of the mark who would understand it of the swarthy skin; because οψ signifies voice and voice only, and it has only been con-

founded with $\omega\psi$, *visible form*, by the ignorance of interpreters. The best opinion I can form of this word is to suppose that in the ancient holy language, or that of the gods, it was equivalent to $\alpha\epsilon\tau\iota\omicron\pi\epsilon\varsigma$, *having the Voice of the Eagle* (that is, of one of the Cherubic or Heavenly Manifestations). The gods were born on the banks of the river Nilus Oceanus, and the first name (except Oceanus) which that river bore was $\Lambda\epsilon\tau\omicron\varsigma$ the Eagle. The same bird was not only the Messenger and Armour-bearer of the God Jupiter, but he was the power that conferred upon the man Jupiter his godhead and universal monarchy. *Nimrod* ii. 45. In another place, he says: $\alpha\epsilon\tau\omicron\varsigma$, an Eagle, is a noun formed from $\alpha\omega$, $\alpha\omicron$, flo, I blow; and although it is a bird, it is that cherubic bird by which the Holy Spirit is typified. ii. 21. But the Holy Spirit was sometimes called AO. Davies, in his *Mythology*, has many allusions to the Eagle of Gwydion, Adama, the Hermes of the British Druids, which dwelt in an Æthereal Temple, and which he identifies with the Eagle of Br-Ynach (the creative Enoch). He distinguishes this noble bird from the two dusky eagles of Gwenddo-leu, which guarded his treasure, wearing a yoke of gold, and which were in the daily habit of consuming two persons for their dinner, and the like number for their supper. Such, he says, is the language of the Triads; and if this does not imply the sacrificing of human victims to some divinity who acknowledged these birds for his symbols or his attributes, I know not what to make of it. 462. See in the General Index to Part III., *s. v.*, Eagle. These myths show that the Eagle in Wales, as elsewhere, was sometimes a symbol of the Holy Spirit; and that, as in some

places, she was honoured by bloodless sacrifices, so in others, as to Indian Kali, or Thuggee, she was appeased by blood offerings. The treasure-guarding dusky Eagles were probably the Griffins of the East. The Scythian or Hyperborean doctrines and mythology, says Sir W. Jones, may also be traced in every part of those Eastern regions; nor can we doubt that Wod or Odin, whose religion, as the Northern historians admit, was introduced into Scandinavia by a foreign race, was the same with Buddh, whose rites were probably imported into India at the same time, though received much later by the Chinese, who soften his name to Fo. The architecture we call Gothic, says Lord Valentia, existed in Arabia long before it was known in Europe. The Welsh Divinity Hu-On, or the Supreme God, is the same as the Arabic Hou, of whom Chardin makes mention. Hu and Odin, says Dr. Wait, was one and the same character, worshipped under different titles. He was called Bûddwas, as appears from the Myvyrian archæology, and we have shown Odin to be in like manner resolved into this mythological personage. *Clas. Journ.* xviii. 53. The truth is, they all had occult reference to the First, Second, and Third Messengers.

64. Enosh, or Anosch, son of Seth, son of Adam, though said to be of another race, means Enoch. He was Sovereign Prince and Grand Pontiff; and first distributed alms among the poor. He established also public tribunals for the administration of justice throughout the lands subject to his pontificate. He is also said to have been the first who planted Palms and distributed dates; but this must have symbolic reference to his Messianic character, as Palms are mentioned by his predecessor in

the Apocalypse. There is a most curious passage in Philo Judæus referring to this name, which the student of the Mysteries will understand: He who places all his hope in God as in the Author of his existence, shall obtain for the prize of his victory in the game of life that living person who is a compound of the Mortal and Immortal, being neither the same with, nor yet different from him by whom the prize is obtained. This living person the Chaldees denominate Enos. *On Rewards and Punishments*. Part III., 743. I have used Nimrod's version, which is different from and better than the common one. It alludes occultly to the finding of the Messiah by the truth-seeking spirit; that Messiah who, Mortal (as man), and Immortal (as an archangel), is yet not different from the lowliest, who is also a Son of God. The author of Nimrod deeply studied the Book of Enoch; but had not comprehended its divine nature. What shall we say or think of the following? The prophecy of Enoch, he says (iv. 44), *of which the memory was never extinct even among the heathens*, was handed down to the days of St. Jude, and from them down to ours. It is comprised in the six first chapters of the Æthiopian Book of Enoch; and I shall presently show that it is the genuine effusion of the Prophet who hath not seen death. Immediately after the conclusion of that holy song, the disgusting and heretical history begins abruptly in these words. The reverend author then cites Chapter 9 of this edition, and thus continues: That doctrine is the basis of the Sabian superstition, and of more than half the crimes and extravagancies of the Cabalists and Rosycrucians. But Nimrod, strange to say, takes the narrative in its *literal* sense, as if it implied a physical

connexion between spirits and mortals, whereas it only asserts an alliance between the Sons of the Faithful and the Daughters of the Infidel; and as nearly all his objections to the authenticity of the Book are founded on this mistake, they are of no value. He then indulges in some wild dreams that Enoch is still alive in Paradise, the terrestrial heaven, of which the fiery Cherubim barred the ingress to all men besides; and there he says that Enoch and Elias both are, and the latter will reappear in his due Cycle like Imam Mahidi. He quotes an author who calls St. George Hidjir Iljas, *i.e.*, Elias the Flourishing, Kidder-Elias, and the commentator says he was so called because he had the same spirit as Elias by metempsychosis. The emperor John Cantacuzene says that the Mussulmans call St. George Chetar (Kidder) Eliaz. I have cited this passage for its eccentricities. It is marvellous that so accomplished a man as Herbert could have drivelled so. He really did not understand the book which he presumed thus to criticise. There is a great deal of nonsense in Laurence's edition, but hardly any so bad as to justify this criticism. In a subsequent page (iv. 93) Nimrod says that the first six chapters before spoken of are "antediluvian"; and in a part still later he appears to think that the sons of God were not angels, but men.

65. Wilford, in his *Asiatic Researches*, tells us that Deva-Nusha,* or Dionysius, *i.e.*, holy Anûsh, or the Div

* The holy island Devenish, in Ireland, still retains its Enochian and Indian name. So Cashel is Indian; Cashi-el Loch Derg is from Durga, Goddess of Lakes; and Achil island commemorates Achilles-war, the Lord of Achil, a famous shrine at Aboo, in the

of Mount Nyssa, a name for the Second Messenger, visited the Countries in the West, Europe and Atlantis, and there built Cities called after his own name: he gave also his name to rivers. His route is thus described in the Puranas (that is, the Lion-Book, and the Book of Hari, the Saviour). He first descended from the elevated plains of little Bokhara, with a numerous army, and invaded [diffused the Apocalyptic and Enochian books and tenets through] the countries of Samarcand, Bahlac, and Cabul, which were then inhabited by the Sakas, Sikhs, and Sacasenas; he conquered afterwards Irân, Egypt, and Ethiopia; and proceeding afterwards through the dwip of Vahara or Europe, he conquered Chandra dwip or the British islands. He went thence into Curu, which includes the northern parts of Europe and the whole of Siberia; having conquered China, the countries to the south of it, and India, he returned to the plains of Meru, through the pass of Hurdwar. All this means colonization by Enochian priests, who spread the tenets of the True Religion, and thus were called Conquerors. The Seven Pagodas, or Churches, were in those days like the Romish College of Propaganda. Note that in the Semitic, Enos means pre-eminently The Man: that is, the Messenger; the Man of men; and it is said that in his days, *men* (that is, the Night Watchers) *began to make profanation in the name of Jehovah.*

66. The primary meaning of the Hebrew Jonech עֲנֹךְ or the Phoenix, is to encircle. This, I think, has relation

interior of Western India, mentioned by Colonel Tod. Pheniusa Pharsa, or the Phoenix of Brightness, was an Irish name for Phenoch or Enoch.

to the Hindu Yoni, and Yoneg, delight. Book of God, Part III., xxvi. 391. Sir W. Drummond says: It is out of the traditions which remained to the Egyptians of the history of Henoch, confounded with that of Anak, that I conceive the fables told of Phœnix, the son or grandson of Neptune (the Holy Spirit) to have been formed. The Palm-tree having been chosen as a solar symbol, was named עֶנֶק, onech, or Phœnix, after Enoch, or Phenoch, in whom the priests of Egypt recognized the [Naronic) Year personified; and the fabulous bird received on the same account the same appellation. The primary meaning of Henoch, הַנִּיךְ, in Hebrew is Initiation. Part II., 56, 65, 572. Phœnix, the symbol of the Messenger, and more especially of the Sixth, the offspring

of Phen, is thus delineated in a medal of Constantine, who affected to be a Messiah. Part III., 789. T. R. S. means P, with S. for Saviour. I T think it may be the mystic Ababil or ABA-BEL, a bird mentioned in the Koran, and which also signifies a Tree.



The reader will remember that the Eighth and Ninth Messengers in the Apocalypse are symbolized by Trees. Bryant has shown that Phœnix was not the name of a country only, but was also a term of honour applied to many places. He also observes that it was the name of a Tree, which was always held in the highest honour, and was thought to be immortal, as, if it died, it obtained a second life by renewal. Hence it was an emblem of immortality among

all nations. It is probably to its renovating property that the Psalmist alludes when he says, *the righteous shall flourish like the Palm tree*. Its name in Hebrew is תמר, *Tmr*. In John xii. 13, we find the expression, τα βᾶια των φοινκων—branches of Palm trees. It is mentioned in the Maccabees that the Jews entered the temple upon a solemn occasion, Μετα αινεσεως και βαϊων. It was called βαι or Bai in Egypt, and from its supposed immortality the Egyptians gave the name Bai to the Soul. Εστι μεν γαρ το βαι, ψυχη. This word Bai is formed from the Tuba trees which are mentioned by Mohammed (Part III., 777), every leaf of which was a living Soul. Tzetzes, in his *Methomera*, says Nimrod, either makes Phœnix a colleague of the Son of the Morning, or, as I rather think, puts Phœnix in apposition to Mem-n-On (the Six hundred of the Sun). Memnon, when dead, was transformed into a Bird, incomparable for beauty and sagacity, the Ori-On [or Orus of the Sun] of the Indians, and Phœnix of the classical writers. Memnon was the Son of Aurora (the Holy Spirit). Now Phœnix was the Bird of the Morning and also of Paradise; his dwelling was in the very East, at the Gate of Heaven, in the Land of the Spring, and in the Grove of the Sun, upon a plain of unalloyed delights, lying twelve cubits higher than the highest of Mountains, and which alone of all the earth was unhurt by the Fire of Phaëton and the Water of Deucalion. But with all this, Phœnix was likewise a Tree, sacred to the glory of conquerors. *Quæ gratum Phœnix ex ave nomen habet*. Upon the highest umbo of the Achillean Shield stood a Palm or Phœnix Tree, and upon the summit of that again sate Martial Virtue [or the Cabir emblem] with her hands uplifted to

heaven. The Palm is therefore another God Tree. iii. 389. See Part III., General Index, Matutinus. Aurora, the Goddess of Morning, is a name for the Holy Spirit; it is Aur-aur-Ra, Fire, the Ray or Emanation of Fire; in other words, the Fire that is emanated from God. Pallas, another of her names, was Flame issuing from Zeus. Probably one reason for this vast variety of different names being given to the Messenger is that mentioned in the Apocalypse. Part III., 611. The mythologist Apollodorus occultly alludes to it as the Keuthonymus or Name-Concealer. ii. 201.

67. Atlas, or Atlaz, was the son of Iapetus and Clymene: the Moon-Voice. He had a great number of flocks of every kind, that is, he was a Shepherd-Prince or a Good Shepherd; and to him also belonged the beautiful Gardens so celebrated in antiquity, which contained the Golden Apples, and abounded with every species of fruit, the care of which he entrusted to a Dragon. The meaning of this is, that he possessed his own and Gaudama's Apocalypse, and that he watched his Mysteries with the care of a Dragon. It alludes also to the secrets contained in the Revelation of the First Messenger, and which Revelation was known by the name of *The Mystic Dragon*: so called for one reason, as commemorating the defeat of the Fire-breathing Dragon without a name, whom Hercules, the Messiah, slew to prevent his destroying Juno, the Holy Spirit. Ptol. Heph. ap Phot., p. 147. See Apocalypse, section 8, and Part III., 376. Note what Nimrod says, that there were two Holy Gardens, in each of which was a Serpent-Guarded Tree; and on one of them Golden Apples, and on the other the Fleece of a Golden Sheep; but the Apple

and the Sheep are one and the same, for $\mu\eta\lambda\omicron\nu$ is the Greek name for both alike. Atlas having been informed by an Oracle that a Son of Jupiter (a Son of God) would dethrone (that is, succeed) him, he refused to Perseus (or Brightness) the rites of hospitality, and even offered him violence. Perseus showed him the Head of Medusa (the Apocalypse), intimating to him that he was only *one* of the Messengers, and must without envy give way to his successor (Part I., 100, 116); on which Atlas was changed into a mountain (see Apocalypse, section 13), which the ancients said supported heaven. Atl-Az is Fire Stone, Jupiter Lapis, the Magnet. The meaning of this mythos is clear. In analogy to this word, Perses, we have the sect of Parsees, who represent in a measure the fire-bright truths of Zaratusht, though in a very diminished form. They are a body, however, animated by most noble views of religion. A similar mythos is related of Phen, Phani, Phenoch, or Phineus, but in a distorted form. Ovid tells us that in a contest with Perseus, the latter, by showing him Medusa's head, transformed him to stone, lib. v. 233. Other mythologists relate that he was carried off by the Fire-Winds to the land of the Milk-Eaters—that is, to the Garden of Paradise, where the food only was fruits and milk, and where the learned author of Nimrod thinks that he still remains, though others say that he has again appeared, and, like Hesiod, Pythagoras, Taliesin, Ennius, and Jesus animated a new form (9). These legends evidently relate to the same person; they strangely connect Pheneus, Enos, Phenoch, and Atlas, who were in reality the same person. Note that Iapetus, the father of Atlas, was the same as Chadâm, and was the son of Heaven and Earth, and that his mother, Cly-

Mene, is Cali-Mena and Cl-Meni, names for the Holy Spirit; the name, too, of the mother of Phaëton. In another mythos connected with Enoch under his name of Atlas, the Heaven-bearer we read that the Hesper-Id Gardens, kept by the daughters or disciples of Atlas, contained the Golden Apples which Yuno, or Yoni (the Holy Spirit), presented to them on the day of her marriage with Jupiter (God, or Jid). These were Apocalyptic and mystical secrets contained in the Books of Chadâm and Enoch. Hercules (a Messiah) entered the Garden, and carried off those apples to Argos. This was the eleventh labour of a life employed in doing good, after which followed his conquest over Hell, typified by his chaining Kerberos, when he received a complete suit of armour from the Gods, and ascended to heaven. All these myths are clear to those who study my Book of God. The last labour of Jesus was his descent into Hell; then, like Hercules, he went to Heaven. In the following, which is copied from a drawing by Colonel Coombes of a carving



in one of the Cave-Temples of southern India, we see The Serpent of Eternity embracing the Tree of Life, or the Phoenix Tree, and contemplating with delighted eye the happiness of His creatures, while the lion-clothed Messenger leads Sin, personified as a Dog of Hell, captive in his leash. Note that it was after Hercules obtained the Golden Apples that he passed the river Evenus and slew Nepus. Evenus, as Court de Gebelin observes, is literally Water of the Sun. So it was after Jesus said, *I leave the world and go to the Father* (John xvi. 28), that he crossed the brook Cedron, or the Receptacle of the Sun, in imitation, as John puts it, both of Hercules and of the Angel who, in the Apocalypse, passed the Water of Liberation. See Part I., 609; Part III., 776.

68. Enoch, or the sacred congregation of the Seven Pagodas, who inherited his Book and doctrines, sent priests and missionaries over the earth, but principally to the great Central American plains, where the remnants of his religion and his name Anahuac are still found. The Egyptians, says Nimrod, commemorated the magnificence of Enochia, or Enoch's land, in their legend of Atlantis, iv. 302. This I regard as a most wonderful guess by this learned priest. We find one of his legates or representatives in Africa. In Windhus's Journey to Meguenez, a tradition is mentioned that Idris founded the city of Fez, or Fire, and was the first Arab Prince who reigned in Barbary: he was sainted, and his tomb is a sanctuary. There is a city, he adds, which takes its name from this Saint, which stands close under the high mountain Zar-On (the Rock of the Sun), which they say *runs as far as the great mountain Atlas*. But the Idris here mentioned was only a high priest of the Enochian

faith. The reader will do well to bear this in mind, regarding not only the Second but indeed all the more ancient Messengers. Many foolish and false things are related of them, which have reference only to priests, to colonizing missionaries, and professors of their faith, and to preachers from their sacred writings. To colonizing priests of this kind may probably be referred ruins such as those described by a writer in the *Natal Mercury*, under date of February 2, 1869, when treating of the ruins of a place named Simbaoe:—A day's march from Andowa, between two hills, at the end of a vast and fertile valley, are the ruins of Axum. Incredible flights of stone steps conduct the traveller up the summits of the hills, in one of which are found deep grottoes and vast halls, cut out of the rock and ornamented with columns. The adjoining valley, shaded by majestic trees, is filled by the remains of the city, consisting of huge blocks of stone. Very little of the *debris* reveal their former purpose. There may, however, be distinguished two groups of fourteen or fifteen obelisks thrown down. Seven of them are covered with ornaments, and are not less than thirty-six feet in length. *These masterpieces of ancient architecture reveal to us the fact of an ancient civilization in the heart of Africa, which has disappeared again, thousands of years since.* Niebuhr tells us of a mighty Abyssinian empire existing here, and says it was so powerful that even the Roman and Parthian strength could not prevail against it. This last statement was taken from a Greek inscription found among the ruins engraved in stone. On the reverse side is another engraving in some ancient language, which has not yet been deciphered. The savage tribes guard these ruins

with jealous care. No living animal is allowed to be killed in them, no tree permitted to be destroyed, everything connected with them being held sacred, as belonging either to a good or evil power. The Basutos often tell us, when asked if they acknowledge God, about the big stones in the Banyai, where all created things are to be seen, even sphinxes, pyramidal-shaped buildings, and catacombs.

69. Fynyk and Kouyunik, on the route to Nineveh, are evidently Phenochian names and memorials. The Yezidi worship also preserves two Apocalyptic and Enochian names for God and the Holy Spirit: Melek Isa, and Sheikh Adi. Layard mentions this, but he has evidently blundered in the matter. It is impossible that they could have called Isis or Isa a King. So he has blundered in supposing the Yezidi to be Devil-worshippers. There are no professed devil-worshippers in the East, or in the West, though there are many millions who, I fear, practically adopt and follow that faith. In the same district we have Mah Hananisho, or Enosh the Great. At Kouyunik was a grand colossal image of the Fish-God, Oannes. The walls, says Layard, were more elaborately decorated than those of Nemrood and Khorsabad. Almost every chamber explored, and they amount to above seventy, was panelled with alabaster slabs, carved with numerous figures and with the minutest details. Each room appears to have been dedicated to some particular event, and in each apparently was the image of the King himself. The name is also found in American Anahuac.

70. In the golden age of Anahuac (see Part III., 78, 434, 455) we are told that the corn sprang up with such

luxuriance that one ear became a burden for a man; cotton grew of all colours so as to supersede the art of dyeing; other products of the soil were so abundant that the life of the community might be described as one perpetual feast. The palaces were constructed of gold, of silver, and of precious stones; the air was laden with rich perfumes, while the birds in brilliant plumage gladdened every heart with their enchanting music. All this points to an era, when the Enochian religion reviving the Chadamic, brought peace and purity and earnest industry in its train, from Asia into the mighty Kingdom of Atlantis, from which it diffused itself in time throughout the vast regions of Central America, until it grew corrupt and hideous in the hands of the priests, who seem to have been invented for hardly any other purpose than to poison and pollute the Revelations of God. The wild man of America, says Archdeacon Hardwick, alluding to the Red Man, who is at present the true representative of the race whom the Enochian colonizing pontiffs taught, and who have filled the Central continent with their mystical and stupendous buildings, is in fact *a worshipper of all above him and all around him. As the skies, the woods, the waters are his books, they also form his oracles and his divinities. Pervaded by some Spiritual Essence, every leaf that rustles in the forest, quite as much as the great orbs that move in silent majesty across the firmament, conveys to him a message from the Unseen World. The threatening cloud, the genial shower, the lightning, thunder, and the northern aurora, flowers of every hue, and animals of every shape and species, are alike regarded as instinct with supernatural virtue, and as fitted to enkindle in the human heart the*

sentiments of awe or love, of adoration or of deprecation. Christ and other Masters, ii., 128. The archdeacon sees in this sublime confraternity between all living things, between the flower, the moon and the star, only that dreaded thing Pantheism: but who will deny that in thus bringing the soul and spirit into direct communication with all the beautiful existent works of the Supreme, the religion which achieves so great a result is far superior to that stolid, sensual, chaw-bacon Petro-Paulism now prevalent, which reduces its believers to a condition of hardened and idiotic selfishness, akin to that of swine. The mountain tribes of Armenia, according to Layard, still worship venerable oaks, great trees, huge solitary rocks, and other grand features of Nature. Compare a common Red Indian, or Armenian mountaineer pantheist, as described above, with a common English protestant in the rural districts, and how infinitely superior is the first. The one communes with Nature in her silent grandeur, in her glorious features; the other thinks but of his belly; his *summum bonum* is pork, or cheese and beer. But even this divine sympathy with life universal, which thus so exquisitely exists in these untutored Children of the Forest, as it does through Hindostan, is subordinated, as Prescott says, to the sublime conception of One Great Spirit, the Creator of the Universe. *Conquest of Peru* Part III., 354, 370, 371, 372.

71. There are but few of the Burmas, says Dr. Buchanan, writing 80 years ago in the *Asiatic Researches*, who do not read and write; almost every man carries with him a parawaik in which he keeps his accounts till he can repeat them from memory, and takes memorandums of anything curious, vi. 307. Would that this could be said

of England, where not one person in every ten can read and write, and where the most appalling ignorance seems almost universal. Yet Bull looks down with great contempt upon the Burman, who is as far above him in every particular as a civilized man is above a savage.

72. The Mexican name for God is Tao-Te, which is the Tao of China, and the Tua of the South Sea Islanders. Theos, deva, deus, tius, are but forms of Tao. They beheld in Him, says Archdeacon Hardwick, the Being by whom we live; Omnipresent; that knoweth all things and giveth all gifts, without whom man is as nothing; Invisible, Incorporeal; One God of perfect perfection and purity; under whose wings we find repose and a sure defence. *He was worshipped by some elevated spirits, without image, sacrifice, or temple; he was called the Cause of all causes, and the Father of all things.* He was revered as the parent and productive Principle in Nature. *Christ and other Masters.* ii. 139. As Tez-Cat-Li-Poka, he is addressed as the *Shining Mirror*, a phrase entirely Asiatic. See Part III, General Index, s. v. Mirror. How blest were the condition of Europeans, could they be brought to believe in this manner. How splendid and ennobling are these views, if we contrast them with those which are now generally entertained. Do I dream, if at times I behold as in celestial phantasy the realization of this Golden Age among mankind? the return of my countrymen to the faith of their fathers?

73. In Greece, Enoch was known at a very early period as Inachus (son of Oceanus and Tethys, or Tit-Is) (see General Index, s. v. Teat) the founder of Arg, or Argos: hence the Hellenes were called Inachi and Inachidæ; that is, of the Enochian creed. Cush, the Son,

says Nimrod, i. 11, was also known as Ina-Chus, and the Institutes of Cush, or of some other divine Lawgiver, were revered by the Saxons as the Laws of Ina. These Institutes were in reality the Books of Enoch which the Saxons received from the old Britons. Ina, as the reader of the former volumes knows, was part of the mystic Shek-Ina, and Chus, or Cush, is Darkness. Part III, xiii. Ina-Chus is, therefore, the Dark or Concealed One of Ina, the Holy Spirit; Yuno, or Juno. Io, or Isis, the Holy Spirit, was called *Inachia Bos*. Horace calls Enoch *priscus Inachus* (Od. ii. 3, 21). Arg, Argi, or Arichi, is the Lion of the Naros. Part III, 442. Ionosh, or Anius, the first king of Thessaly, was a son of the Sun, and was the first who coined gold and silver. See Book of God, Part III, 437, 443. At Iconium, says Nimrod, there lived for more than *three hundred years*, one Annachus, concerning whom it was foretold that when he died all men would perish. Suidas mentions that he was a king who reigned before Deucalion, and *prophesied the flood*, and made supplications together with the whole assembly of the people in order to avert the same. The sojourn of Enoch was 365 years, and *it is impossible to harbour a doubt that he is here described*. ii. 481—3. This, Iconium, was so called because it contained the Icon, or Image of God, set up there in the Apocalypse, perhaps also in the Book of Enoch. Other places have been identified with his name, such as Anuchta in Susiana, and the Heniochi in the Caucasus. Buttman, in his Mythology (and in this all our Petro-Paulite priests follow him), identifies Enoch with Annachus, who was distinguished for his piety, lived 300 years, and predicted the deluge of Deucalion—*i. e.*, the destruction of Atlantis. Indeed

there is hardly any land which does not contain legends of this illustrious Pontiff.

74. This great Messenger was more than any other connected with the prophecy of the Atlantean Deluge: hence a reason why the symbolic Phœnix, which was an analogue, or an anagram of his name, was so generally unified with him. True it is that it was to Chadâm in the Apocalypse this great catastrophe was first shown; but it was in the Mysteries as perfected by the Second Messenger that its advent was more decidedly discussed. It overshadowed them with a species of supernatural awe, which could not but deeply impress the mind with religious reverence; with such a purpose in view the Great Judge allowed it to be occultly shown to his people in the Oannian semi-civilised age. In these mystic assemblies it was symbolized as Phœnix. Horapollo says: That the Egyptians depicted this Bird, to denote—1, The soul or spirit dwelling for a long period here; 2, An inundation; 3, *A traveller returning to his native country after a long absence.* 4, Any lasting re-establishment or period renewed. The word Phœnix, therefore, may be in reality a corruption, as we have shown, of Phenoch or Enoch, and the four emblems enumerated above, all have relation to this Messenger, or rather to all of the Messianic rank. The reader who has studied the preceding Parts of the Book of God, will know to what these allusions relate. He will know also why the very soul of ancient religion was enwrapped in secrecy and mystery. Philo, of Alexandria, acquainted with the philosophical opinions of the Orientals, and those of the Greeks, endeavoured some time before the Christian era, to convince his people of the excellence

and superiority of a *secret system of knowledge*, which had been long since founded in the bosom of the Jewish religion. Like the Bauddha system it taught that the æthereal region was peopled with inhabitants of an immortal nature; some of kindred with the earth, and addicted to its pleasures, descended to attach themselves to other spirits, for which they had a worldly desire; but that others of them, disgusted with the vanities of life, considering the body as a prison, fled on light wings to Heaven, where they passed the remainder of their existence. Others of them yet more pure and excellent, disdaining all the temptations that earth could offer, became the Ministers of the Supreme God, and the agents of the Great King, seeing all and understanding all. Similar opinions are entertained by the Bauddhas regarding the origin of mankind; and Mr. Hodgson's account of this subject seems but a version of what is related in Genesis about the association of the Nephilim with the daughters of men; by which mankind, falling from their state of original purity, came under the dominion of the passions, and a spirit of discord. The Nepaul statement of the same history is, that the half male and female beings inhabiting in light and purity the Abhaswara Bhuvana, and who had never yet in their minds conceived the sexual desire, or known the distinction of sex, having eaten of the earth lost the power of flying back to their Bhuvana, and were obliged to remain on earth, where they lived on its fruits, and associated with each other. All this identifies Chadâm and Enoch with Tibet and Hindostan, and the Jews, with their leader Deu-Cali-On, under whom was their true Exodus from Asia. See Part III.

75. The fiery aphanism of Enoch, when he was wrapt in vision to the Empyrean, is disguised but commemorated by Ovid under the mythos of Phæthon. This youth is the child of the Sun by Cl-Mena, or the Moon-Voice, the Holy Spirit; he is taunted with being an impostor, and with his mother's consent he finds his way through Æthiopia and India to the Palace of the Sun. This was raised high on stately columns, bright with radiant gold and carbuncle that rivals the flames; polished ivory covered its highest top, and double folding doors shone with the brightness of silver. The workmanship even exceeded the material; for there Mulciber had carved the sea circling round the encompassed earth, and the orb of the earth, and the heavens which hung over that orb. The earth has upon it men and cities, and woods, and wild beasts, and rivers. Over these is placed the figure of the shining Heaven, and there are six signs of the Zodiac on the right door, and as many on the left. Soon as the son of Clymene had arrived thither by an ascending path, and entered the house of his parent, he immediately turned his steps to the presence of his father, and stood at a distance for he could not bear the refulgence nearer. Arrayed in a purple garment Phœbus was seated on a throne sparkling with brilliant emeralds. On his right hand, and on his left, the Days, the Months, the Years, the Ages, and the Hours, were arranged at corresponding distances, and the fresh Spring was standing crowned with a chaplet of blossoms; Summer was standing naked and wearing garlands made of ears of corn. The classical reader knows how the Sun made oath by Styx to grant the desire of Phæthon: how the youth begged permission to

drive the Horses of the Sun for one day; how his father dissuaded him in vain. And now the watchful Aurora opened her purple doors in the ruddy east, and her halls filled with roses. The stars disappear; Titan orders the swift Hours to yoke the horses; the goddesses lead forth the steeds snorting flames and filled with the juice of ambrosia. Phæthon leaps into the chariot, while the fiery horses fill the air with neighings, sending forth flames, and beat the barriers with their feet. The result is known. Phæthon disappears in flame, stricken by the hands of God himself, for so the disguised mythos ran. Every scholar who has made mythology his study admits that Phæthon is a name for Enoch; an Eleusinian name in all probability; let the reader now compare the Apocalypse, section 13, with the description of the Man on the fire-red horse, and he will ask himself in vain how a poor illiterate Jew, like the fabulous John, who is supposed to have composed this great and most profound work, the Apocalypse, could have known anything—even a thousandth part of the mythologies of all nations and peoples which are contained in it. To make the mythos complete, Phæthon, when fallen, is received in Heridanush, the Garden of Juno, or of the Saviour (Part III, 21, 76, 139). Phæthon means the Gleaming On, or Sun, and is a name given to the Messenger, whose grand desire to illuminate the earth with sunlight leads so often to a sudden and ignominious death. The Tsabæans called Phæthon Auriga, or Heniochus, which we know was the Star of Enoch; thus they were identified by that wise race. The impregnation of the Divine Virgin by the Sun, is curiously shown in the following print, of which the learned Inman (*Ancient Faiths*, ii.,

648), writes thus: If I had been able to search through the once celebrated Alexandrian Library, it is doubtful whether I could have found any pictorial representation more illustrative. The Holy Virgin, the mother of the



Messiah, is seen here in front of an altar, the altar of the Apocalypse, section 20. God in his solar aspect is surrounded by Eleven glorious Spirits or Archangels; the Twelfth is infused into the Immaculate Womb, and is represented in the picture, which is copied from a Rosary of the Blessed Virgin Mary, printed at Venice, 1582, under the license of the Inquisition. It seems clear that the ecclesiastics who sanctioned this publication, were, like Steheln (Part III, 291), Mazons of a

high degree, who well understood the true meaning of the true Apocalypse of the First.

76. Wilford, in the *Asiatic Researches*, speaks of the City of Bam-yan, or Balch, near which the First Messenger preached, and I think it can hardly be doubted but that it was visited by Enoch or his missionary priests also. He alludes to the statues of God and the Holy Spirit which are near it. The city of Bamiyan [Aum and Yoni], he says, consists of a vast number of apartments and recesses cut out of the rock, some of which on account of their dimensions are supposed to have been temples. They are called Samach'h in the language of the country, and Samaj in Persian. There are no pillars to be seen in any of them, according to the information I have received from travellers who have visited them. Some of them are adorned with niches and carved work, and there are to be seen the remains of some figures in relievo. Some remains of painting on the walls are still to be seen in some of them; but the smoke from the fires made there by the inhabitants, has almost obliterated them. It is said by the Ayeen Akbery that there are about 12,000 of these recesses.* But what

* It was the Circle of Inchoation which is represented in the folding plate, and which typified the wanderings of the lapsed Spirit in search of its centre, the Sun, which gave their origin to these labyrinthine Cave-Temples, of which we every day have some new discovery. They are said to have been first invented by Tubal-Kain, or Vulcan, at Enochia. In the centre is the Heaven of God, symbolized as a Shining Sun. The manner in which entrance is to be accomplished is not without a certain significance. The great feature of the puzzle is to avoid that path which is the most tempting. Having once been put on the track, though the traveller's object is to get into the centre, he must, nevertheless, avoid every opening that, *apparently*, leads him nearer to the

never fails to attract the notice of travellers are two colossal Statues, which are seen at a great distance. They are erect, and adhere to the mountain from which they are cut out. They are in a sort of niches, the depth of

centre. Another feature is, after passing from the first circle into the second, to work on continually to the left. *Outer*, means towards the circumference; *inner*, means towards the centre; *circle*, means the space between the lines. With these general directions on starting, the track may be followed up with comparative ease. 1. Enter at the foot, and turn to the right, following the outer circle as far as you can, till you enter the second circle. 2. Now proceed to the left, and continue till you meet with a shoulder; passing round this, you encounter two openings; select the outer one. 3. Following up this circle and still continuing ever afterwards to keep to the left, you will be conducted to a similar shoulder, which must be passed round, and the outer opening taken. 4. Still continuing to the left, we reach an inner circle; the first opening to the right must be passed unheeded (this is a trap), and by pressing on we make another advance; two openings are observable; take the outer one, and again avoid the adjoining opening to the right. 5. Pass round the left shoulder of the **T**, and continuing the road, you arrive at the *foot* of the same **T**, pointing to the centre. There are two roads open to the traveller; choose that to the left, which will lead to a shoulder. 6. At this point you had better pause to view your position, and know it again in case of losing your way. There you find four openings, and by following the rule at first laid down, you must take the least tempting, and pass up to the outermost turning. 7. Follow this road; pass round a shoulder; avoid the first turning on the right; pass along until introduced to the tenth circle. Still continue to the left; pass the two openings on the right, and you arrive at a small perpendicular line pointing to the centre, and a number of openings; avoid all these; pass round the line to the left; turn the corner; take the opening on the left, which, followed up, advances us two circles. 8. On entering the next circle turn sharp round to the left, and you will advance rapidly. 9. Here two openings to the right lead apparently to the centre (these are traps); therefore continue till you meet with a shoulder with two openings; take the outer one; pass on to the left, and you are immediately at the end of your difficulty.

which is equal to the thickness of the statues. It is said in the Ayeen Akbery, that the largest is eighty ells high, and the other only fifty. According to the author of the Pharang Jehanghiri, cited by T. Hyde (*De Vet. Ret. Per*, 132), they are said to be only fifty cubits high; which appears to be the true dimensions. At some distance from these Two Statues is another [the Messenger] of a smaller size, being about fifteen cubits high. Natives and Persian authors who have mentioned them agree neither about their sex nor their names. The few Hindus who live in these countries say that they represent Bhim [God] and his Consort; the followers of Buddha, that they are the statues of Shah-Ama [King Aum, *i. e.*, God], and Sal'sa'la [Issa, the Saviour Goddess.] In another place Wilford calls her Sa-Ras-Ala, which is Issa, the Wisdom of God. *As. Res.* vi. 527. Ras in the Arabic is a title for a Ruler, who is supposed to be an impersonation of wisdom—the sovereign, as we in England say, can do no wrong. It is the Hindu Rajah and the Latin Rex. The Musselmans insist that they are the statues of Kay-Umurz and his Consort—that is to say, Adam and Eve—and that the third is intended for Seish, or Seth, their son; whose tomb, or at least the place where it stood formerly, is shewn near Bahac. This is in some measure confirmed by the author of the Pharang Jehanghiri, who says that these statues existed in the time of Noah [that is, were immeasurably ancient]; though he gives them different names, and supposes the third to represent an old woman called Nesr, more generally represented with the countenance of a Vulture. See Part II, 415, 535. Part III, Primitive Roots. Racham, xxii. Rach-Aum is the Spirit of God. It is but

another form of Ruach Aleim. Part II, 271, 427, 433. Part III, 135, 320, and the Sikh, or Sak, word Rahim, or the Merciful: each from the same roots. The word is preserved in the Arabic *Bismillah rahmani rahimi*; in the Name of the most Merciful God. This Sacred Symbol-Bird is seen on the head of the Egyptian Holy Spirit in the engraving, *ante*, 176: Isis with the youthful Messenger Orus in her arms. On her head is the Sun. In allusion to this Heavenly Vulture Racham, or the Holy Spirit, we read that Twelve Vultures were shewn to the founder of Rome—that is, that he was a Pontiff who was acquainted with the mystery of her Twelve Sons, the Messengers. The Messiah sometimes assumes this form with his Mother. Thus at the left hand gate of Troy, where stood the shrine of Apollo, the Tree of God was planted, upon which Minerva (the Holy Spirit) and Apollo (the Messenger) were seen to sit in the form of Vultures. II. vi. 237; vii. 60. Some interpreters, says Nimrod, iii. 496, were disposed to construe the Twelve Vultures as of *Twelve Men who should reign successively in the divine empire*. This was the correct interpretation. Note, that Racham, means Ray or Sunbeam from God (Light, Gen. i. 3), a beautiful emblem of the Holy Spirit. These statues, continues Wilford, are so much defaced that I believe it is difficult to ascertain their sex. Travellers do, however, agree that one of them at least is a beardless youth [the Messenger; beardless like Hermes, Jesus, Pythagoras, or Apollo], some more particularly insist that the swelling of the breasts is remarkably obvious, and that both look towards the East; so that when the Sun rises they seem to smile, but look gloomy in the evening. Their

dress, as described to me, is much the same with that of the two figures half buried near Tuct Rustum, near Istacar, in Persia: with this difference, that the female figure has no head dress, but the male has such a tiara as is worn by the supposed female figure at Tuct Rustum. These statues were visited at least ten or twelve different times by a famous traveller called Me' Yan Asod Shah, who is a man highly respected, both on account of his descent from Mohammed, and his personal character. He informed me lately that these Two Statues are in two different niches, and about forty paces distant from each other. That the drapery is covered with embroidery and figured work, which formerly was painted of different colours, traces of which are still visible. The one seems to have been painted of a red colour [Fire], and the other either retains the original colour of the stone, or was painted gray [Air or Water]. That one certainly represents a female from the beauty and smoothness of her features and the swelling of her breasts; the head being so much elevated is secure from insult below, and is also protected from the weather by the projection above. The statue of their supposed son is nearly half a mile distant, and about twenty feet high. * * * In this place they show to this day the Samach in which the famous Vyasa composed the Vedas, and others where divers holy men gave themselves up to meditation and the contemplation of the Supreme Being. vi. 464. This latter passage shows that Bamiyan was probably the site of one of the primeval colleges, contemporary with the days of the Seven Churches.

77. These Hindu statues were the same as those which

the primeval Arabs venerated under the names of Al-Lâtt, God, and Al-Uza, Issa; though their descendants have now eradicated all mention of the latter, the Holy Spirit, out of their creed. The following is the account of them in Hyde, to which Wilford refers. These immense Images, he says, were called by the Persians the Red God and Gray God, symbols of Fire and Water. They are two remarkably great Statues carved out of the rocks into the height and magnitude of towers, hollow inside, so that any one entering by the sole of the foot might pass through the entire inside even to the ends of the feet and hands. This indicated to the symbolists that out of these Two proceeded all things; even as all things might be absorbed into them. These images, says a learned writer, are thought by some to be those which the Arabs called Yaguth and Yauk in the age of Noah. Note, that Yaug is translated by Colonel Wilford *Dominus Lunus*, our Lord the Moon; that is, the Male-Female. *As. Res.* vi. 487. By others these deities are called Manât [Mah-Naut, the Great God], and Lâtt [the Holy Spirit, the Latona, the Concealed]. And not far from these is said to be another Idol somewhat smaller called Nesres, or Nesr, or Nesâr, which seems to be a Statue placed in a grove, because Nesr, in Persian, signifies a shade formed by leafy branches, a recess in the mountains which the sun's rays cannot penetrate; for such places being protected from his beams, seemed to be most suited for the religious. Hyde then goes on to say that the first people of Arabia worshipped Wodd, or God, in the likeness of a Man, and Sowa in the form of a Woman (*ante*, 234), and that Yaguth was figured as a Lion, Yauk as a Mare, or Ceres Hippa, and Nesr as a Vulture. The Hawk and Vulture,

as we know, were Egyptian types of the Menu and of the All-protecting Spirit of God. The natives, says Colonel Wilford, look upon Bamiyan [Balkh], and the adjacent countries *as the place of abode of the progenitors of mankind*. By Bamiyan and the adjacent countries they understand all the country from Siston to Samarcand reaching towards the east as far as the Ganges. This, as may be seen, *ante*, section 28, 211, is the region of Enoch. And this tradition is of great antiquity, for it is countenanced equally by Persian authors and by the sacred books of the Hindus. The first heroes of Persian history lived and performed there innumerable achievements. Their sacred history places also in that country their holy instructors, and the first temples that ever were erected. The climate is the same as in Greece.

78. The city of Bamiyan, says the same learned writer [Wilford], being represented as the fountain of purity and holiness, it was called with propriety Para-Bam-iyān, or Bamiyan, the pure and holy; for the same reason the district of Bam-yan might be called Para-desa, the pure and holy country. This district is now barren and without a single tree. The sacred books of the Hindus, and of the Buddhists, do, however, declare most positively that it was otherwise formerly. Tradition informs us also that the number of inhabitants was at one period so prodigious that the trees, underwood, grass, and plants, were destroyed. The vegetable soil being no longer protected, was, in the course of ages, washed away by the rains; certain it is that the soil in the valleys is most fertile, and the whole district, such as it now is, is still most enchant-

ing and delightful. The country to the eastward of Bamiyan, as far as the Indus, *is the native country of the vine, and of almost all the fruit trees we have in Europe: there they grow spontaneously*, and to a great degree of perfection. When the natives find a vine, an apple tree, &c., in the forests, they clear all the wood about it, dig the ground, and by these means the fruit comes to perfect maturity. *As. Res. vi. 494.*

79. After the Seven Pagodas had received and acknowledged the Apocalypse as a Divine Revelation, they adopted the custom of sending sevens out of each religious community, with copies of the work into foreign lands, and those missionaries, chosen from among the most learned, pious, and energetic, of this Sacred College, were the preachers of the true Chadamic faith whithersoever they went. Nor was there any danger of disunion among them; for all coming from the same venerable repository of religious truth and knowledge, and each one being specially chosen for some distinguishing qualification, they acted as guides to, and checks upon, each other. The old mythos of Seven Sages, Seven Doctors, Seven Champions, Seven Wise Men, &c., &c., is founded upon a recollection of this custom. There is still preserved near Shirauz, in Persia, a memorial of this ancient ordinance. It is called by the people Heft Tun, or the Seven Bodies, on account, says Francklin, of Seven Dervishes, or religious men, who coming from a great distance to reside in this country, took up their abode on the spot where the above building is erected, and there remained until they all died, each burying the other successively until the only survivor, who was interred by the neighbours upon this spot, and in memory of which

event Kerim Khan has erected a beautiful hall with adjoining apartments; this hall is 27 feet by 18, and 40 feet high; one-third of the height of the hall is lined with white marble from Tauris, and the rest and the ceiling are ornamented with blue and gold enamel; it is built on the same plan as those of Hafiz and the Dewan Khana, and is really a noble building. *Tour.* 95. This modern structure covers the site of a very ancient one which had fallen into ruin; it has been disfigured, however, by some paintings of fabulous scenes and legends; as most indeed of the Hindu ancient caves and temples have been, by symbols and statues of a time far more recent than that of their original builders and designers.

80. I have already intimated that Uranus (which in Celtic is Uur, En; that is, Ur, the Fire, En, of Heaven) was one of the names of Enoch. Part III, 434. By him, or by some of his priests, was founded the republic of Panchæa, a synonym of Maya-Pan, or the Holy Island, and perhaps All the Earth, of which Diodorus Siculus has given a description, *lib.* v., chap. 3. In this island, he writes, there is a famous city called Pan-Ara, not inferior to any for wealth or grandeur. The citizens are called the suppliants of Threefold Zeus, and are governed by a democracy without a monarch. They choose every year the Presidents that have all matters under their cognizance, but what concerns life and death, and to most weighty affairs they return to the College of their priests. The Temple of Zeus Tryphilius [the Triadic] is about 60 furlongs from the city in a champagne plain; it is held in great veneration because of its antiquity, and the stateliness of the structure and the fertility of the soil. The

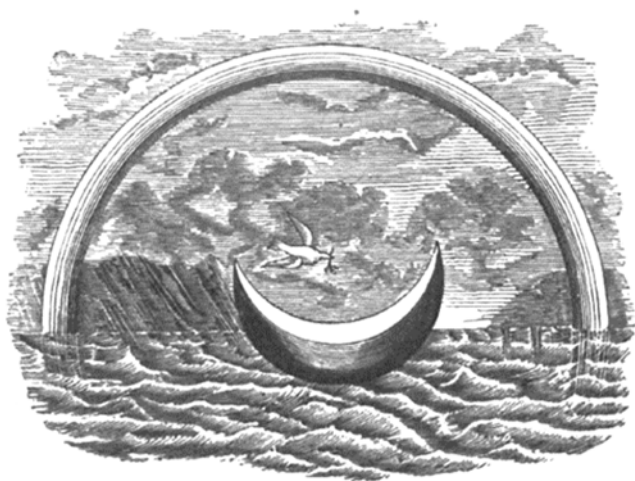
fields round about the Temple are planted with all sorts of trees, not only for fruit, but for pleasure and delight; for they abound with tall cypresses, plane trees, laurels, and myrtles, the place abounding with fountains of running water; for near the Temple there is such a mighty spring of sweet water, rushing out of the earth, that it becomes a navigable river; thence it divides itself into several currents and streams, and waters all the fields thereabouts, and produces thick groves of tall and shady trees, amongst which in summer abundance of people spend their time, and a multitude of birds of all sorts build their nests, which create great delight both by affecting the eye with the variety of their colours, and taking the ear with the sweetness of their notes. Here are many gardens, sweet and pleasant meadows, decked with all sorts of herbs and flowers, and so glorious is the prospect that it seems to be a Paradise worthy of the habitation of the gods themselves. The Temple was built of white marble most artificially joined and cemented, two hundred yards in length, and as many in breadth (that is, a perfect square like the city seen in the Apocalypse), supported with great and thick pillars curiously adorned with carved work. In this Temple are placed huge statues of the gods, of admirable workmanship, and amazing grandeur. Round the Temple are built apartments for the priests that attend divine service, by whom every thing in that sacred place is performed. All along from the Temple is an even course of ground, four furlongs in length, and a hundred yards in breadth, on either side of which are erected vast brazen statues (Sphinxes) with four square pedestals. At the end of the course breaks forth the river from the

fountains before mentioned, from whence flows most clear and sweet water, the drinking of which conduces much to the health of the body. This river is called the Water of the Sun. The whole fountain is lined on both sides, and flagged at the bottom with stone at a vast expense, and runs out on both sides for the space of four furlongs. Beyond is a high Mountain dedicated to the gods, which they call the Throne of Celus (Keylas) and Three-fold Zeus (Keylas and God), *for they report that Uranus (Enoch), when he governed the earth employed himself in this place, and from the top of the mountain observed the motion of the Heaven and Stars* (10). The priests every year solemnize a sacred festival on this mountain with great devotion. These priests for delicacy, state, and purity of life far exceed all the rest of the inhabitants; their robes are of white linen, and sometimes of pure soft wool. They wear likewise mitres embroidered with gold. They attend chiefly upon the services of the gods, singing melodious songs of praise; the altar of the god is six cubits long and four broad; in the middle is placed a great Golden Pillar, whereon are letters inscribed, called by the Egyptians *Sacred Writing*, expressing the famous actions of Uranus. So far Diodorus. There are many things in this account of a fabulous or legendary nature, which can hardly be wondered at, as he wrote only from hearsay, or probably from the written narrative of others; but I think no reasonable doubt can exist that the mountain from which Uranus, or Enoch, made his observations, was an analogue of Cadr Idris in Wales, Kedar Nauth in India, and Chadâms peak in Ceylon, and generally of those high places in various countries which

are associated with the Messianic name, and from whose peaks they so often saw their marvellous visions (11). See Part I, 259.

81. Nimrod, not knowing that the Enos, or Enoch, who is said untruly to have belonged to the line of Kain, was in reality Enoch, the Prophet-Messenger, thus speaks of his kingdom, which, by a wonderful guess at truth, he identifies with Atlantis. The Egyptians, he says, commemorated the magnificence of Enochia in their legend of Atlantis. That settlement was founded before the great deluge by Euanor (the man of Hou or God), and his wife Leucippa (the luminous Mare), iv. 302. Enoch was afterwards called Neptune by the ignorant, because he was not only the Prophet of the Flood, but was superstitiously regarded as the author of it. He was the Ganymede whom God took to heaven, and who after his translation became the flood-star Aquarius, by whose influences the submersion of Atlantis was supposed to have been occasioned, and who causes the inundations of the Nile by the motion of his gigantic feet. (Pindar fragments.) He was Og, the Giant, who waded through the waters of the flood, and closed the windows of the firmament with his hand, and the doors of the great deep with his foot. The last syllable of Enoch's name is Og, or Ochus, and is the same as the first syllable of $\omega\kappa\epsilon\alpha\nu\omicron\varsigma$, and $\omicron\omega\gamma\epsilon\nu\omicron\varsigma$, meaning Water, as ogha does in Shanscrit. The temple of the chief city was fabled to have been built of gold and silver; the walls of the outermost circumference were cased in brass, the next to them with tin, and the next again with fiery-coloured orichalchum. Such are some of the great mythologic fantasies connected

with the name of Enoch;* they are of the same nature as these related of Chadâm, the First Messenger, and of which the reader has seen glimpses in the preceding parts; Indian in their conception; certainly Oriental. I know not whether the engraving, which I subjoin (taken from Bryant by Dr. Inman), has reference to Enoch, as the Olive Branch, conveyed by the Dove on the waters; but the Holy Spirit is undoubtedly signified; 1. as the Crescent floating above the Ocean: 2. by the Rainbow



with which the Sacred Crescent is crowned; 3. by the Dove which bears the mystical Branch, or Messenger, as

* The allusions to Waters connect him with the Fish Avatar, mentioned *ante*, section 46; with the Fish, which is emanated from AO, and with the Saphari, or Saviour Fish, mentioned Part III, 61, though the latter may allude as well to Fo-hi, the Third Messenger.

if for the purpose of depositing it in the immaculate bosom of the Virgin Mother, the floating Ark. Upon this symbolism was founded the mythos of Moses floating in the Ark on the Nile, which was sometimes synonymous with the Oceanic Waters. Mount Meru is shown on the right of the engraving. Nimrod attributes the deluge of Atlantis to the vices of its people. *Human wisdom was arrived at its height. The greatest kingdom perhaps ever seen upon earth was from one end to the other illuminated in the highest degree; the most recondite lodges could not excogitate anything farther, and they could not remedy what they had already done, and the end of all flesh came.* The citizens of Atlantis, as we read, lost sight of everything which was divine in their nature and origin; mortal affections, and laws of human contrivance, prevailed among them, and their glory was changed into turpitude, which so offended the eyes of the God of gods, that He summoned all the deities to attend a Council at his palace in the Centre of the World. The proceedings of that Council were unhappily lost with the concluding portion of the Critias of Plato. But we read the result of it in the Timæus—viz., that a sudden earthquake and deluge swallowed up the warriors of Atlantis, and buried that kingdom under the sea. iv. 305*

82. But this sublime civilization did not belong to Atlantis only, or its capital city. In the kingdom of Babylon, says Nimrod, ii. 531, the arts and sciences

* Nimrod makes a most remarkable observation on this, with which compare Part III, 468. The earthquake and cataclysm, he says, did not kill the Atlantidæ, but sent them under the ground: εδν κατα γης. *Plat. Timæus*

made no small progress; a progress far greater than the wandering fugitives whom it sent forth were for long ages able to re-attain; even allowing to the advocates of the moderns the questionable superiority they assert. The antiquity of human wisdom, such as it is, was illustrated by M. Dutens, in his *Origine des Descouvertes attribués aux Modernes*. Babylon is the limbo of lost origins, and wherever a science or fine art is found to walk the earth, but hide its head in the clouds, you may with some safety refer it to the ambitious ages of the Nephilim and Rephaim; all literature, metrical and prosaic, the wonderful game of chess, the secrets of magnetism and of gunpowder, and the embalming of the dead. The moderns may have slender reason to assert a superiority in Mechanics, Hydraulics, or Metallurgy. Dædalus was the inventor of certain statues to which he could impart vision, locomotion, and most of the attributes of living creatures. Vulcan made for Zeus a Dog of brass called Lailaps, animated and charmed with such a spell that the prey which it pursued could never escape. When Thetis visited his brazen starry palace, she found there twenty tripods upon golden wheels, which came and went by their own living motion, and divers golden statues which followed the lame god and ministered to him. These things are not to be taken literally, but they point to a high state of mechanical art in the earliest ages of the earth. Part III., 650.

83. There are two other primeval names, Cham and Dardanus, which have by many been connected and identified with the Second Messenger. I believe, however that Cham was an Adamic, or Chadamic, title, and that

the books which passed under his name were the Apocalypse. In the Ethiopic, Kadam ቀደሚ , like the Sanscrit Adîm, means the First—that is, Gaudama, or Adam. Part I, 264. Cham was a form of this, and was a Messianic name, and Cadmus, says Nimrod, ii. 476, is an Hermetic title of Cham (the Sun), and perhaps a corruption of that very *name*. Adama, Chedem, אדמ , or Chadâm, or Chaudama, like the Sanscrit Adîm, means the East as well as the First. See Part I, 264. चादिम Adam. And I think, if we look back to Part III, 430, and consider what is there narrated of a certain Cloth, and remember also that the Apocalypse was called the Cloak of Stars, and if we bear in mind the tessellated throne on which Osiris is always represented sitting, we shall trace in the legend that follows, a covert allusion to both, and will have no difficulty in saying that One and the same mythos is at the bottom of all the three mystical allusions. One of those Rabbins, says Nimrod, iv. 401, who call themselves Jews, and are not, but are the synagogue of Satan, relates that the Old Serpent shed his skin presently after the fall of man, and God made a garment of it for Adam. That garment was preserved in the Ark, and worn by Cham, who afterwards gave it to Nimrod, and whenever Nimrod put it on all the beasts and birds worshipped him. His magic art was transmitted to him from Adam, to whom God had given it, and it had power over all the spirits of the earth and the heavens, and even those who are above the heavens. Horus, the Egyptian symbol-name of the Messenger, appears in the ancient frescoes and carvings of that mysterious land enveloped in the serpent skin

of the Cobra, which is an allusion to this mythos, and the destructive Cobra is an analogue of Cabir. In this gem we see Venus Cabira, the Spirit of Beauty, wearing



armour, feeding the Cabir Serpent, who is her War-Messenger. See Part II, 571, 579. The figure of the Holy Spirit mystically represents **A**, and round her body is **O**. Under the like symbolism the spots on the skin of the Crocodile indicated the starry heavens; his want of tongue signified that the Creator has no need of that organ to make known His will. Hence he was a symbol of God. See Part III. Let the reader now consider in what mystery the Apocalypse was wrapped, and what a secret of mighty power also was contained within its pages, and I think he will see the origin of this weird, wild story. The mythos of the many-coloured serpent skin was a wizard and satanical perversion of the clothing with the Rainbow, which from the beginning was a Messianic allusion (Part II, 204, 213, 353, 438, 439), and of the Stellar Serpent in the Heavens, which typified the

Supreme. The Messenger was clothed with the Holy Spirit, the Splendid One of Rainbow light; hence the Initiated were called Scarabæi and Salmons, and Panthers with the parti-coloured star-like covering. But the magicians and witches of the olden time not knowing the real secret of the allusion, but having got a hint of it, changed it into the serpent-skin of Satanas, which also was said to be many-coloured, and thus the heavenly clothing of the heaven-descended Spirit became in their detested orgies the symbol of the child and representative of darkness. But though Cham was not an Enochian name, I am quite certain that Dardanus was. We are told by Pliny that Dard-Anus wrote books of magic that were deposited in his sepulchre, and it was therefore called the Dardanian art; the same was also the Inventor of the Mysteries. He was honoured as the first founder of the mysterious II-Yon; God and the Holy Spirit, or God the Sun. Æneas, like Anch-Isa, one of the priests of Enoch, was called Dardanus. The same day of the week that we signalise as Thor's day, and the Romans as Dies Jovis, is called by the Irish Dia Dardain, or the day of Dardanus. These Anachim, or Enochian, priests, Beni-Anak, or Sons of the Giant Atlas, are called in the old Phœnician-Irish, Feineag, which some of the best antiquaries of Eire think is the same as Beni-Anak.

84. I have collected all these legends, fables, myths, traditions—whatever the reader chooses to call them—in order to dispel the biblical idea that Enoch was a mere local Jew, and to demonstrate that, like all the other Messengers of God in those early ages, he was a universal man; that is, a man who by his teachings made traces

on the people, which they diffused by colonization and missionary enterprise from East to West, from North to South. There is hardly a place in which remnants of the Chadamic and Enochian creeds are not to be found. I have already proved this in the case of the former sacred revelation; the scattered fragments of Enoch which I have above collected from many regions will go far to demonstrate that the same observations apply to *his* writings as well as to the Apocalypse. The author of the *Cambridge Key* hit upon exact truth when he proved that Enoch was the second Buddha; and, though the object which he had in view was far different from mine, yet it is well to accept truth and fact from any quarter; and this certainly is truth and fact. Whether a copy of the true Enochian volume in the primeval language may yet be found I know not; or if found, it could be decyphered by any, it is of course impossible to say. But, if it should ever be discovered, it will be seen that it does not, and indeed cannot, materially differ from that which follows. In the vast and unexplored libraries which exist in Central Asia, I entertain a belief that the Apocalypse, in the exact form in which I have printed it, and in the most early perfect language known to man, still exists, and that with it, notwithstanding the devastating waves of time, and war, and revolution, the writings of Enoch, as they are here given, also survive. Like all the true Revelations of God, the real originals have ever been concealed, and only forged or mutilated copies, like that which Dr. Laurence edited, have been diffused among the multitude. These, if they think fit, have only to exercise reason and to compare; if they should, they will be able to discern, with but little toil, the True

from that which is False and Fabulous, and to recognize in every page of the Apocalypse and Enoch, as I have published them, the shining imprint of inspiration.

84. No inconsiderable proofs, says Dr. Wait, of the eastern origin of both Druids and Goths, may be adduced from a consideration of their languages. The more we inspect the remains of Druidical faith, the more shall we be induced to believe that they adopted some private mode of transmitting their tenets to posterity, and it is probable that, like Buddhists and Brahmins, they chose for that private way a sacerdotal language. Mr. Davies, in his Celtic Researches, admirably exhibits the structure of the Bardic letters, and from his researches into the subject, confirms the conjecture; in fact, the Bardic alphabet seems to have the same philosophical arrangement as the Devanagari. Sir W. Jones in like manner remarks, many of the Runic letters appear to have been formed of similar elements, and it has been observed that the writing at Persepolis, bears a strong resemblance to that which the Irish call Ogham; the word, Agam, in Sanskrit, means mysterious knowledge, but I dare not affirm that the two words had a common origin, and only mean to suggest that, if the characters be really alphabetical, they were probably secret and sacerdotal, or a mere cypher of which the priests only had the key. Davies has found in the Asiatic Researches words evidently Celtic; hence it is inferrible that the ancestors of both Druids and Indians resided in a country where one parent language was in use. Sir W. Jones pronounces that *the first race* of Persians and Indians, to whom we may add the Romans and Greeks, the Goths and old Egyptians, or Ethiops, *originally spoke the same language and professed*

the same popular faith. Both Diogenes Laertius and Aristotle were correct in classing the Druids with the Babylonish Chaldæans, the Persian magi, and the Indians; in which they are followed by other writers. Meyrick supposes that Hugadarn brought the religion of Britain from Asia, and Maurice conceives the Druids to be descendants of a tribe of Brahmins situated in a high northern latitude bordering on the vast range of Caucasus, which, when the Indian empire was most extended, mingled with the Celto-Scythian tribes which were in the deserts of Grand Tartary, with whom they were gradually incorporated though not confounded, introducing the Brahminical rites, but occasionally adopting those of the Scythian. *Classical Journal*, xi. 3. Mr. Faber says, ‘The close resemblance of the whole Levitical ceremonial to the ceremonial in use among the Gentiles has often been observed, and has differently been accounted for. This resemblance is so close and so perfect that it is alike absurd to deny its existence, and to ascribe it to mere accident. The thing itself is an incontrovertible matter of fact, and it is a fact which might at first seem to be of so extraordinary a nature that we are imperiously called on to account for it. Again, he says, Spencer has shown at full length that there is scarcely a single outward ordinance of the Mosiacal law which does not minutely correspond with a parallel outward ordinance of Gentilism. If persons will only reflect a little they will perceive that, if every ordinance of the Jews is the same as the ordinances of the Gentiles, the Mythoses must necessarily be the same—that is, that the religions in their chief part must be the same. Mr. Maurice says, After all we must own, with Calmet, that the temple of

the great Jehovah had many decorations similar to those in the hallowed temples of Asia. He was served there, says the last cited author, with all the pomp and splendor of an Eastern monarch. He had his table, his perfumes, his throne, his bed chamber, his offices, his singing men, and his singing women. Mr. Faber states three ways of accounting for these facts. The first is, that the Gentiles copied from the Jews. This he easily refutes. The second is, that the Jews copied from the Gentiles. Of this, he says, The second theory, which is precisely the reverse of the first, and which supposes the Levitical Ark to be a copy of the ark of Osiris, is wholly unincumbered, indeed, with chronological difficulties; but it is attended by others which perhaps are scarcely less formidable. Its original author was, I believe, the Jew Maimonides; the learned Spencer has drawn it out at full length; he has discussed it with wonderful ingenuity, and the mighty Warburton, without descending to particulars, has given it the honourable sanction of his entire approbation. *Pag. Idol.*, iii. 628. He then satisfactorily shews that neither of these schemes is defensible, and undertakes to prove that all the ceremonial and ritual in principle originated from *an old patriarchal religion*. And in this I quite concur with him; though I cannot allow that religion to have consisted in an adoration of Noah, his ark, and his family; the idea of which is to me altogether ridiculous; too ridiculous to deserve a serious refutation. *Anacalypsis*, i. 275. This patriarchal religion was that which the Twenty-Four Ancients, or Pre-adamite Pontiffs, preached, and which was renewed and reformed by the First and Second Messengers.

85. I conclude with a few remarks on a subject which

is deeply connected with the successive Epiphanies, or Appearances, of the several Messengers, and which cannot be too often impressed on the generality. The following, observations, says Higgins, of the very celebrated astronomer Cassini, made more than a hundred years ago, and extracted from Loubere's History of Siam, will enable me to elicit several conclusions respecting the famous Naros of the greatest importance. As an astronomer, M. Cassini is in the first rank. No one will deny that his calculations, upon acknowledged or admitted facts, are entitled to the highest respect. I think they will enable me to point out the origin of many of the difficulties respecting Buddha and Christna, and to explain them. They will also enable me to show the mode which was adopted by the early Popes and other priests in fixing the times of several of the most important Christian epochas, as well as to exhibit the mode in which the gods Buddha and Cristna have been regenerated. These circumstances have either been unobserved or they have been concealed from Europeans. After a long discussion on the formation of the Siamese astronomical and civil epochas, in which, with profound learning, Cassini explains the process by which they have been formed, he says: The first lunisolar period composed of all ages is that of 600 years, which is also composed of 31 periods of 9, and one of 11 years. Though the chronologists speak not of this period, yet it is one of the most ancient that have been invented. Josephus, speaking of the patriarchs that lived before the deluge, says, that 'God prolonged their life as well by reason of their virtue as to afford them the means to perfect the sciences of geometry and astronomy which they had

invented; which they could not possibly do if they had lived less than 600 years, because that it is not till after the revolution of 6 ages that the great year is accomplished. This great year, which is accomplished after 6 ages, whereof not any other author makes mention, can only be a period of lunisolar years like to that which the Jews always used, and to that which the Indians do still make use of. Wherefore we have thought necessary to examine what this great year must be according to the Indian rules. By the rules of the first section it is found then that in 600 years there are 7,200 solar months, 7,421 lunar months, and $\frac{12}{228}$. Here this little fraction must be neglected, because that the lunisolar years do end with the lunar months, being composed of entire lunar months. It is found by the rules of section 2, that 7,421 lunar months do comprehend 219,146 days, 11 hours, 51 minutes, 52 seconds; if, therefore, we compose this period of whole days it must consist of 219,146 days. 600 Gregorian years are alternatively of 219,145 days and 219,146 days, they agree then to half a day with a solisolar period of 600 years calculated according to the Indian rules. The second lunisolar period composed of ages is that of 2,300 years, which, being joined to one of 600, makes a more exact period of 2,900 years, and two periods of 2,300 years, joined to a period of 600 years, do make a lunisolar period of 5,200 years, which is the interval of the time which is reckoned according to Eusebius's chronology from the creation of the world to the vulgar Epocha of the years of Jesus Christ. These lunisolar periods, and the two epochas of the Indians which we have examined, do point unto us, as with the finger, the admirable epocha of the years of

Jesus Christ, which is removed from the first of these two Indian Epochas, a period of 600 years, wanting a period of 19 years, and which precedes the second by a period of 600 years and two of 19 years. Thus the year of Jesus Christ (which is that of his incarnation and birth according to the tradition of the church, and as Father Grandamy justifies it in his Christian chronology, and Father Ricciolus in his reformed astronomy) is also an astronomical Epocha, in which, according to the modern tables, the middle conjunction of the moon with the sun happened the 24th of March according to the Julian form, re-established a little after by Augustus at one o'clock and a half in the morning at the meridian of Jerusalem, the very day of the middle Equinox, a Wednesday, which is the day of the creation of these two planets. The day following, March 25th, according to the ancient tradition of the church, reported by St. Augustine, was the day of our Lord's incarnation, was likewise the day of the first phasis of the moon; consequently it was the first day of the month according to the usage of the Hebrews, and the first day of the Sacred Year, which by the divine institution must begin with the first month of the Spring, and the first day of a great year, the natural epocha of which is the concourse of the middle equinox, and of the middle conjunction of the Moon with the Sun. This concourse terminates, therefore, the lunisolar periods of the preceding age, and was an epocha from whence began a new order of ages according to the oracle of the Sibyl, related by Virgil in these words (Eclog. iv):—

Magnus ab integro saeculorum nascitur ordo;

Jam nova progenies cœlo dimititur alto.

This oracle seems to answer the prophecy of Isaiah,

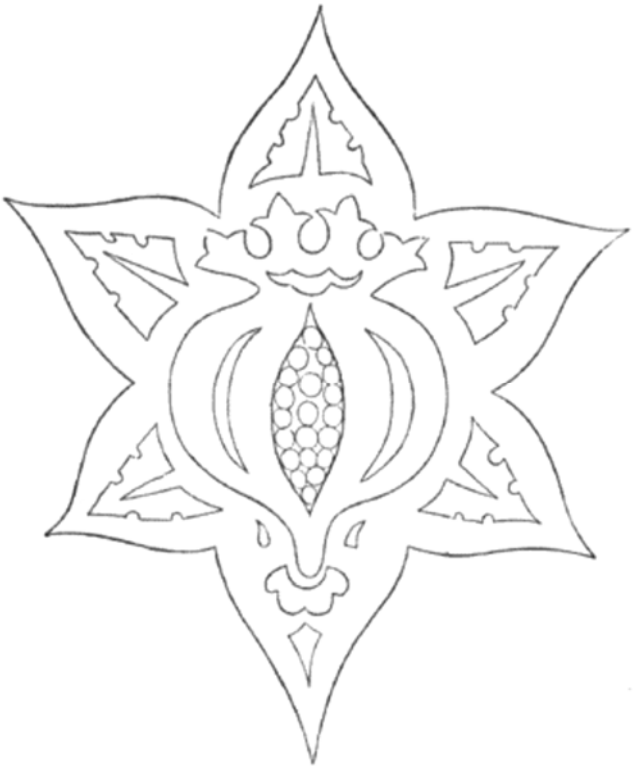
Parvulus natus est nobis (ch. ix., 6 and 7); where this new born is called God and father of future ages, *Deus fortis, pater futuri sæculi*. The interpreters do remark on this prophecy, as a thing mysterious, the extraordinary situation of a Mem final (which is the numerical character of 600) in this word לַמְרַבֵּה, *lmrbe*, signifying *ad multiplicandum* (the increase), where this Mem final is in the second place, *there being no other example in the whole* text of the Holy Scripture wherever a final letter is placed only at the ends of the words. This numerical character of 600 in this situation might allude to the periods of 600 years of the Patriarchs, which were to terminate at the accomplishment of the prophecy, which is the epoch from whence we do at present compute the years of Jesus Christ. Loubere Hist. Siam, Tome, II. ss. xxii. xxiii., cited in Higgins's *Anacalypsis*, i. 166. After citing in the same place Virgil's 4th Eclogue, verses 3—52, Higgins adds: Many of our divines have been much astonished at the coincidence between the prophecy of the heathen Sibyl and that of Isaiah; the difficulty I flatter myself I shall now be able to remove by showing that it related *to the system of cycles* which Cassini detected in the Siamese manuscript. A few pages farther, he continues, The case of the Mem final in the Hebrew word לַמְרַבֵּה, *lmrbe*, the sign of 600 noticed by Cassini, leaves little room to doubt of the allusion. Secrets of this kind constitute sacred mysteries, cabala. I am by no means certain that there is not a secret religion in St. Peter's not known perhaps to any persons but the Pope and the Cardinals. I believe I am at this moment letting out their secrets (12). I beg leave to ask them if

they have not in some of the Adyta of St. Peter's Church a column, or lithos, of very peculiar shape [a lingam] on which are inscribed the words Zeus Soter [the Saviour God], or some words of nearly similar meaning. I have not seen it, but I have it on authority which I cannot doubt. [The Duke of Sussex, Grand Master of the Freemasons.] This Mem was understood by Picus, of Mirandula, who maintained that the closed \square , Mem, in Isaiah, taught us the reasons of the Paraclete coming after the Messiah. He evidently understood that there was *a secret concealed* under this word of Isaiah. He was a man much celebrated for his learning in the antiquities of the Jews, and thus it appears that my idea taken from Cassini, is no modern thought, but that a similar opinion respecting this word was held 400 years ago by a man who, of all others in modern times, was the most likely to understand it. *Anacalypsis*, i. 172. Niebhur notices the tradition of the Alban and Latin states being formed of 600 families, and also that some of the very heavy and *oldest* coins called *ases* without inscriptions have the head of a young man



on one side wearing a *Phrygian bonnet*, and on the reverse a *wheel* with six spokes, which indicated the Naros.

These secrets are indicated in the Mystic Cross, which I take from Rubenius and Beger. It consists of Olive Leaves and Lotus-Rays of Light blended; six of each to indicate the Naros; Twelve to signify the Messianic appearances. The Circle, with a point in the centre, indicates Sol-Ipse, God, the Universe, or Yoni-verse, and the Holy Spirit. One of the ecclesiastical ornaments of the Papal Church represents many of the mystic secrets of the Apocalypse and of the Higher Mysteries. It is in the



shape of the shield of David, or double triangle, the emblem of God the Creator, and the Holy Spirit, or Passive Power. It is a Star of six points which we know symbolized the Naros. It contains Rimmon, or the Pomegranate, a type of the fruitful Womb of Nature; this occupies the centre; within it is the Starry Universe, still further illustrated by the two crescents or New Moons, in which the old peoples adored the Spirit of God. There are ten fleur-de-lys heads to signify the Ten Indian Incarnations (13).

NOTES TO BOOK III.

Note 1 (page 181).—But the apocryphal books were not those only on which destruction fell. Those also were made away with which diminished the power or the profits of the priests and Levites. This object began to shew itself first in the burning of books at Antioch as described in the Acts of the Apostles, and was continued by a succession of councils, till the last canon of the Council of Trent against heathen learning. *Anacalypsis*, i. 565. The Chronicles of the Kings of Israel (see Part I., 409), says Nimrod, are no longer extant, having been for some reason or other omitted from the Canon by the restorers of the Temple. iii. 362. Josephus, in his *Antiquit.*, lib. 8, writes, That Solomon composed Books of Songs, 1005; of Parables and Similitudes, 3000 books; and that he disputed of every kind of plant, as in like manner of beasts, fishes, and all other living creatures, &c., for he was not ignorant of, neither did he leave unexamined any being or nature, but philosophized of all things, eminently expounding their nature and properties, &c. And Eusebius writes, that these Books of Solomon's proverbs and songs wherein he discoursed of the nature of plants and of all kinds of animals, as also of medicine or the curing of diseases, *were removed out of the way by Hezekiah*, because the people did thence seek the curing of their diseases *without recourse to God* (that is, to the priests) *for the same*:—so that it was a matter of almost equal indifference to a Hebrew whether he forged or destroyed one of the Books called sacred. It is a matter of wonder, however, that they left so much in the Old Testament as proves that it cannot be an inspired work, and that its writers generally had only the lowest notions of the Supreme. Take, for instance, that miserable account of the entertainment of the Trinity by Abraham given in Gen. xviii. 8, on which the Bishop of Ely, in the *Speaker's Commentary*, is obliged thus to write: That spiritual visitants, though in human form, should eat, has been a puzzle to many commentators. Josephus and Philo say, *it was in appearance only*. If the Angels had assumed human bodies though but for a time, there would

have been nothing strange in their eating. In any case the food may have been consumed miraculously or not: and the eating of it was a proof that the visit of the angels to Abraham was no mere vision, but a true manifestation of heavenly beings!! The reverend Bishop does not tell us where the Angels, or the Trinity rather, found these bodies which they assumed, or what they did with them when their mission was completed; nor does he say *why* they assumed three hungry bodies at all. He does not seem to be in the least aware that to connect ideas of eating and drinking and digestion with the Celestial, is ignorance if not blasphemy; and he asks us to swallow down the whole fable of abomination as if it were really true. Part I., 103, 443. Let us now hear what is said by the reverend Dr. Chalmers as to the majesty of the Universe whereof this mighty Spirit is Lord and Maker. After expatiating on the heights and depths explored, and the wonders unfolded by the telescope and microscope, he observes that the splendour and variety of the Universe would suffer as little *by the annihilation of a world like ours*, and all that inherit it, as the verdure and sublime magnitude of the forest would suffer *by the destruction of a single leaf*, and the myriads which inhabit its surface. And he continues: Now, on the grand scale of the Universe, we the occupiers of this ball, which performs its little round among the suns and systems which astronomy has unfolded, may feel the same littleness and the same insecurity as the meanest of those insects. We differ from the leaf only in this circumstance, that we require the operation of greater elements to destroy us—and these elements exist. And yet it is for this contemptible atom in Infinite Space that the God who made this almost boundless Universe, with its millions of spheres, filled with countless myriads of living and glorious Spirits, is supposed to have assumed human shape, to have digested veal with Abraham, and broiled fish with Peter, to have spent many years mending chairs and tables for the Jew furniture brokers of Jerusalem, and finally to have died a death of shame and agony on the cross, between a couple of thieves! Those who believe with Darwin, that they are really but apes and monkeys, may have this degraded view of God—no others can. Upon this man, I insert the following observations, taken from the *Commentary*, and which are about the only valuable ones which it contains: On the question of man's direct creation, it says, in distinction to the hypothesis of development, and on his original position as a civilized being, not as a wild barbarian, we may remark, firstly, it is admitted, even by the theorists themselves, that in the pre-

sent state of the evidence the records beneath the earth's surface give no support to the hypothesis, that every species grew out of some species less perfect before it. *There is not an unbroken chain of continuity.* At times, new and strange forms suddenly appear upon the stage of life, with no previous intimation of their coming. Secondly; In those creatures, in which instinct seems most fully developed, it is impossible that it should have grown by cultivation and successive inheritance. In no animal is it more observable than in the bee; but the working bee only has the remarkable instinct of building and honey-making so peculiar to its race; it does not inherit that instinct from its parents, for neither the drone nor the queen-bee builds or works; it does not hand it down to its posterity, for itself is sterile and childless. Mr. Darwin has not succeeded in replying to this argument. Thirdly. *Civilization, as far as all experience goes, has always been learned from without.* No extremely barbarous nation has ever yet been found capable of initiating civilization. Retrogression is rapid, but progress unknown, until the first steps have been taught. (See Abp. Whately, 'Origin of Civilization,' the argument of which has not been refuted by Sir John Lubbock, 'Prehistoric Man.')

Moreover, almost *all barbarous races, if not wholly without tradition, believe themselves to have been once in a more civilized state, to have come from a more favoured land, to have descended from ancestors more enlightened and powerful than themselves.* Fourthly. Though it has been asserted without any proof that man, when greatly degenerate, reverts to the type of the monkey, just as domesticated animals revert to the wild type; yet the analogy is imperfect and untrue. Man undoubtedly, apart from ennobling influences, degenerates, and losing more and more of the image of his Maker, becomes more closely assimilated to the brute creation, the earthly nature overpowering the spiritual. But that this is not natural to him is shewn by the fact, that under such conditions of degeneracy, *the race gradually becomes enfeebled, and at length dies out;* whereas the domesticated animal, which reverts to the type of the wild animal, instead of fading away, becomes only the more powerful and the more prolific. *The wild state is natural to the brutes, but the civilized is natural to man.* Even if the other parts of the Darwinian hypothesis were demonstrable, *there is not a vestige of evidence that there ever existed any beast intermediate between apes and men.* Apes too are by no means the nearest to us in intelligence or moral sense, or in their food or other habits. It also deserves to be borne in mind, that even if it could be made probable that

man is only an improved ape, no physiological reason can touch the question, whether God did not, when the improvement reached its right point, breathe into him "a living soul," a spirit which goeth upward, when bodily life ceases. This at least would have constituted Adam a new creature, and the fountain-head of a new race. Vol. I., 43. "The Speaker's Commentary" has been reviewed in a recent number of the *Gott. Gel. Anzeigen*, by Professor Ewald. I subjoin some extracts from his article:—"We have in these volumes general introductions to the Pentateuch, and in particular to Genesis, then to Exodus, and Leviticus, and so on. But there is *no trace of any exact knowledge of the extent and value of the investigations and results of our modern science on this difficult ground.* Nay, what is worse, the plan and character, as here exhibited, of the inquiry into so complicated a subject, are destitute of all scientific impulse and elevation. Thus, the question whether Moses is the author of the Pentateuch or not plants itself before the authors at the very threshold of the investigation, like a monster which guards the door with furious gestures, and threatens to swallow up any one who will move a foot over the entrance with the view of penetrating into the house. Our science has long recognized that, in an historical point of view, nothing can be more groundless, and, at the same time, nothing in the matter itself more prejudicial to our certain knowledge of things, than to propound, in so coarse and rough a fashion, and so stiffly to set up, this question whether Moses composed the Pentateuch as it stands during his lifetime, and then to make the credit of this book, and, by consequence, of the Bible also, dependent on the answer to this question. . . . It is also in pursuance of such an unscientific science that the entire dissertation on the Pentateuch is in this work reduced to three heads—(1) an attempt on the author's part to shew that Moses *could* have written the Pentateuch (but what *could* not Moses have done, and what *can* not every one do even now, according to the unfounded presuppositions which have been entertained of him?); and then a collection of (2) external and (3) internal testimonies to prove that he *actually* composed it, which is adduced without any serious reflection that not one of these desiderated testimonies actually establishes what it is brought to prove." Afterwards the critic proceeds:—"We can, in conclusion, only sincerely lament that the great majority of the clergymen of the English Episcopal Church in our day are so little disposed to comprehend what is their fairest task and their best duty"—*i.e.*, to understand the Bible more correctly, and apply it as the

Reformers did. Many excellent clergymen, he says, understood this. "But until the great majority of the clergy rise to a better spirit, all must proceed in these dark and unfruitful paths, without any security that sooner or later a sudden and all-destroying storm shall *not burst forth, and overtake both the spiritual leaders and those whom they guide on these desolate paths, and hopelessly overwhelm them.*"

Note 2 (page 182).—The beauty and clearness with which the celestial polity is laid open in both the APOCALYPSE and the Book of Enoch, are beyond all praise; by these qualities no less than by their especial grandeur, their divine origin is established. If God, says Lardner, make a Revelation, intended for the general benefit of mankind, one would expect it should be clear. *Letter to Lord Barrington.* Who can doubt that this is true? Yet who would venture to assert that the common Apocalypse or the fictitious Book of Enoch, with their thrice-involved perplexities, and still more wild explanations of those perplexities, could ever be made clear to any? The first has received at least a thousand explications, each one different from all the rest; the second bids fair to have a hundred. This necessarily followed from the jumble into which they had got. But in their true and perfect form they are not susceptible of any other explication but that which I have given. This alone and of itself would demonstrate their truth. The APOCALYPSE, says De Wette, is the *only prophetic book* which is executed on the plan of a progressive and continually expanding whole. How true this is when applied to my republication of it; but how inapplicable if addressed to the vulgar edition. How true also is it if this Book of Enoch be compared with that of Dr. Laurence.

Note 3 (page 205).—There is a note in Nimrod iv. 458, which shews how we should interpret these arcane allusions. The earliest magic (says Iamblichus of Babylon) was ἡ τῶν μύων, that of the Mice, and so the Mysteries are called from the Mice. Some people are fabled to have been hunted down, or devoured by rats or mice; such as Popel II., King of Poland, with his whole family; Herburtus de Fulstin; Hatto, the second archbishop of Mentz; Wilderolf, Bishop of Strasburg, *arcano Dei consilio ac judicio a muribus devoratus*; a certain nobleman whose name I have not met with belonging to the Court of Emperor Henry II., and divers others. I understand these people to have been condemned to death in the assassin tribunals, and pursued to destruction by the μῶες or mice of the Mysteries. The same

system of disguise is said to be pursued by the Mormons of Utah, who call their assassins Destroying Angels.

Note 4 (page 216).—In the Epistle of Saint Clement to the Corinthians, he thus alludes to the Phoenix. Let us consider, beloved, how the Lord does continually shew us, that there shall be a future resurrection, of which he has made our Lord Jesus Christ the First-fruits, raising him from the dead. Let us contemplate, beloved, the resurrection that is continually made before our eyes. Day and night manifest a resurrection to us. The night lies down, and the day arises; again the day departs, and the night comes on. Let us behold the fruits of the earth. Everyone sees how the seed is sown. The sower goes forth and casts it upon the earth; and the seed which when it was sown fell upon the earth dry and naked, in time dissolves; and from the dissolution, the great power of the providence of the Lord raises it again, and of one seed many arise, and bring forth fruit. Let us consider that wonderful type of the resurrection which is seen in the Eastern Countries, that is to say, in Arabia. There is a certain bird called a Phoenix; of this there is never but one at a time, and that lives six hundred years. And when the time of its dissolution draws near, that it must die, it makes itself a nest of Frankincense and Myrrh, and other spices, and which, when its time is fulfilled, it enters and dies. But its flesh putrifying, breeds a certain worm, which being nourished with the juice of the dead bird, brings forth feathers; and when it is grown to a perfect state, it takes up the nest in which the bones of its parent lie, and carries it from Arabia into Egypt, to a city called Heliopolis, and flying in open day in the sight of all men, lays it upon the altar of the sun, and so returns from whence it came. The priests then search into the records of the time, and find that it returns precisely at the end of six hundred years. And shall we then think it to be any very great and strange thing for the Lord of all to raise up those that religiously serve Him in the assurance of a good faith, when even by a bird he shews us the greatness of his power to fulfil his promise? For he says in a certain place, Thou shalt raise me up, and I will confess unto thee. And again, I laid me down and slept and awaked, because thou art with me. And again Job says, Thou shalt raise up this flesh of mine, that has suffered all these things. See Part III., General Index, s. v. Phoenix. Note that the Paulite institution of the Feast of Palms and Palm Sunday is founded on the Apocalypse and Enoch. Numa instituted the festival of the Invincible Sun, *Natalis Solis Invicti*, which was celebrated on the 25th of December, whence our Christmas Day.

Note 5 (page 221).—Ogham, which is a secret character, like that which Enoch learned, is pronounced Oum, and is the Hindu Om, and Aum, or Ineffable Name. Higgins says: If a person will think deeply, he will have no difficulty in forming an idea how, when the art of writing was secret, *a written word would be magical*. A few lines scrawled in the presence of a person on a bit of leaf or bark, might be given to him, and he might be told whoever is a magician or initiated, on seeing that scrawl, will know your name or any other desired fact. A person must think deeply on this, or he will not see the force of the argument, which arises from the dupe having no idea of the nature or power of conveying knowledge by symbols. As the Chaldæan priests were the only people who understood the secret of writing, it followed that they were all magi or magicians; and, when the secret did begin to creep out, all letters were magical or supernatural. This and some other secrets—the telescope, astronomy, the loadstone, made the Chaldæans masters of the world, and they became Moguls. Mogul is but Al Mog, *The Mage*. On this account all the princes of India desire to be invested with the *pallium* by the old Mogul of Delhi, successor of Gengis Khan of Tartary, the last Incarnation of Divine Wisdom. The mythos at last always reverts to its birth place, Indian Tartary—the Mount Soloria, the snow capped Meru, where the Gods sit on the sides of the North. How the Mogul comes to be Lord paramount of the world I shall explain in a future book. *Anacalypsis*, ii. 175. He afterwards adds: It is a fact not hitherto explained that the native Hindoo princes formerly solicited (and even yet, if the British did not prevent it, would solicit) investiture in their dominions by the hand of the Mogul at Delhi, though he is a Mohammedan and they are followers of Christna or of the Brahmins. The reason is found in his being supposed to be a descendant of Gengis Khan, who was believed to be an Avatar a Vicrama ditya; and, as such, entitled to universal dominion—a right to which dominion is believed still to exist in his lineal descendant. The fact of the Hindoo princes soliciting investiture by the hand of the Mahomedan Mogul may be accounted for by the theory which I advocate, that Mohamed also is considered by them to have been an Avatar, as he was certainly considered by the Afghans. * * * On this rests their claim or title of Son of the Sun and Moon, which at first appears to us so monstrously ridiculous. The Empire of Gengis Khan was called the *Wise Government*, or *The Government of Wisdom*, and his name was Zin. Respecting this prince see in the Ency. Brit. art. Mogul,

299, &c., the pedigree from Japhet, the romantic account of his ancestors for 400 years, his inauguration by a prophet, the change of his name from Temujin, and the belief of his subjects that he was entitled to possess the whole world. This inauguration of Gengis took place in the 13th century, when in Europe the Millennium was expected, when all men were looking out for *some one to come*. Gengis Khan marched into China in A.D. 1211, ii. 352-3.

Note 6 (page 228).—The Hebrew year was shorter than the solar year by eleven days—after three years they insert a thirteenth month, which they call Ve-Adar, or a second Adar. How far the Jewish computation by lunar years, their ignorance of astronomy, and want of exact tables, may have increased their difficulties we need not say. But these, and many more reasons, which we willingly omit, have induced a great number of learned chronologers, ancient and modern, such as St. Jerom, Scaliger, Vossius, Gerebrand, and others, to think it next to impossible to adjust the Jewish chronology by those few books of theirs that are extant. *Ancient Universal History*, ii. 226. We have seen that the year in Adam's time consisted, or was thought to consist, of 360 days only. The sudden alteration in the Earth's course around the Sun, which produced the Deluge of Atlantis, doubtless was the cause of its being lengthened to its present number of days. But this change was known only to the most scientific of the pontiffs of the true Church, and many centuries passed before it was known even to the learned. It is said by Syncellus that the year of 365 days was established by Asis, or Aseth, who began to reign over Egypt about 1772 years before Christ, and who sat about fifty years on the throne. From this statement we might infer that the year of 360 days had been in use before the time of Asis; but from the accounts of Plutarch and Diodorus Siculus, it would appear that the five days had been intercalated even previously to the birth of Osiris and Isis—that is, in ages which we now call prehistoric. I therefore conclude that *Asis* had only reformed the calendar, or had changed the *thoth*, or commencement of the year. *Asis*, as we know, was a Messianic name; it is *Azez*, and *Hesus*, and *Jesus*. The *Asis* here alluded to was probably *Brigoo*, or *Zaratusht*. When Diodorus mentions a thing as done in the days of Osiris and Iris, he means in days of primeval antiquity: unless, indeed, the word “earthly” is prefixed to Osiris, it always signifies either God or the Sun: when so prefixed it means one of the Heavenly Messengers. See Part III, vii. The profoundly learned Higgins says: That the work called the Apocalypse of St.

John is of *very great antiquity* is clearly proved by the fact that it makes the year only 360 days long; the same length that it is made in the third book of Genesis, as Bailli has proved, and Dr. Hales admitted. It assigns 1260 days to three years and a half (cap. ix. 2, 3; xii. 6, 14; xiii. 5, and Calmet *in voce*, year). The pious get over these matters by saying that this was the prophetic year. It is impossible to help smiling at the credulity of these good people. No reason can be too absurd to be received by them. *Anacalypsis*, i. 577.

Note 7 (page 261).— About the year 1780 great excitement was produced in the south of France by the extraordinary power of discovering, or divining, subterranean springs and waters, manifested by a poor herdsman of Bouvantes in the province of Dauphiny, named Antoine Bleton. These marvellous talents were soon put into requisition, and Bleton speedily acquired great fame by his numerous discoveries of water, by which the many who employed him were enriched. He shortly attracted the notice of a well-known *savant*, M. Thouvenel, who devoted a pamphlet to a relation and investigation of the facts which had come beneath his notice. Three years later M. Thouvenel, whose adherence to *Bletonisme* had drawn upon him a host of antagonists, published a second pamphlet replete with interesting and important matter, among which will be found a summary of the discussion, the affidavits by which the alleged discoveries of Bleton were authenticated, and a most curious narrative of the excursions made by M. Thouvenel, with Bleton and another person similarly endowed, as his assistants, in pursuance of a commission from the king, to analyse the mineral and medicinal waters of France. About the year 1690, a power was attributed to the divining rod, which till then it had not been held to possess. A poor mason of Saint Vecan, also in Dauphiny, asserted that with a wand he could not only discover water and metals, but also the misdeeds of robbers and assassins. The fullest narrative of his proceedings will be found in a pamphlet by a M. de Vagny, procureur du roi, at Grenoble. This is entitled (the title being translated) “Marvellous History of a Mason, who, guided by the divining rod, followed a murderer during forty-five hours upon land, and more than thirty hours upon water!” Billingsley, in his “Agricultural Survey of the County of Somerset,” (Bath, 8vo, 1797), speaks of the faith held in that county by the Mendip miners in the efficacy of the divining rod:—“The general method of discovering the situation and direction of these seams of ore (which lie at various depths, from five to twenty fathoms, in a chasm between two benches of

solid rock) is by the help of the divining rod, vulgarly called josing; and a variety of strong testimonies are adduced in supporting this doctrine. Most rational people, however, give but little credit to it, and consider the whole as a trick. Should the fact be allowed, it is difficult to account for it; and the influence of the mines on the hazel rod seems to partake so much of the marvellous, as almost entirely to exclude the operation of known and natural agents. So confident, however, are the common miners of the efficacy, that they scarcely ever sink a shaft but by its direction; and those who are dexterous in the use of it will mark on the surface the course and breadth of the vein; and after that, with the assistance of the rod, will follow the same course twenty times following, blindfolded." M. Thouvenel arrived at the conviction that the phenomena of the divining rod were attributable to magnetism or electricity; a similar opinion is also formed by M. Formey, secretary of the Academy of Berlin, in his article on the subject in the *Dictionnaire Encyclopedique*. It appears that Bleton became aware of the presence of water, &c., by an internal "commotion," as he termed it, and was in no way dependent for the discovery upon the hazel rod, which from the time of Moses and the Chaldæan soothsayers, to that of Sidrophel, cuts so important a figure in the operation. So also the *Zahories* of Spain, to whom is ascribed the same faculty of discovering hidden water without the agency of the rod; together with a keenness of precipiency not possessed by others. Upon this the *Quarterly Review* remarks:—"Rejecting, however, the supernatural powers of vision which have been ascribed to them, and in which children born on Good Friday are also believed to share, it is not unlikely that by long experience, and attending to indications which escape the less experienced eye, they may be able to give a tolerable guess at the existence of subterranean waters. Something similar is told of the Arabs of the Desert by a modern traveller, who says that they have an uncommon facility in discovering different wells by atmospherical or other signs, which do not affect the senses of an European." It would seem, on the other hand, that the rod itself has been held to possess independent powers, and to be able to make the discovery without the intervention of the human operator.

Note 8 (page 286).—A female Pantheic figure in silver, with the borders of the drapery plated with gold, and the whole finished in a manner surpassing almost anything extant, was among the things found at Macon on Saone in 1764, and published by Count Caylus. (*Tom. vii., pl. lxxi.*) It represents the Universal

Mother, with the mural crown on her head, and the wings of pervasion growing from her shoulders, mixing the productive elements of heat and moisture, by making a libation upon the flames of an altar from a golden patera, with the usual knob in the centre of it, representing probably the lingam. On each side of her head is one of the Dioscuri, and upon a crescent, supported by the tips of her wings, are the first Seven Messengers, signified each by a bust resting on a globe. In her left hand she holds two cornucopias, with busts of Apollo and Diana; the Sun and Moon, signifying the conjunction in the Naronic Cycle. The reader will see the Dioscuri, or two Lions of Jid, that is, the Eighth and Ninth Messengers, in one of the prints in the folding plate. Note that the Disa or Isa of the North was represented by a conic figure in a net. This goddess is the Isis whom the ancient Suevi, according to Tacitus, worshipped; for the initial letter of the first name appears to be an article or prefix joined to it; and the Egyptian Isis was occasionally represented, as in the Isiac Table, and in Olaus Rudbeck (*Atl.* ii. 209), enveloped in a net, exactly as the Scandinavian goddess was at Upsal. This goddess is delineated on the sacred drums of the Laplanders accompanied by a Child, or a Messiah, similar to Egyptian Orus in the lap of Isis; *ante* 176.

Note 9 (page 296).—Hesiod, says Nimrod, ii. 529, was regarded as one of the mystically regenerated, or twice-born; and Pindar wrote an inscription for him:

Farewell, thou wisest teacher of mankind,

Hesiod, twice born and twice to death consigned.

My original country, says Taliesin, a mystic name for the Messenger with the Cymric Druids, *is the region of Cherubim*. Gunn's Nennius, p. 41. And he boasts of having associated with Enoch and Elias. Even Herod the Tetrarch believed in this metempsychosis, for he said of Jesus, *This is John the Baptist, who is risen from the dead*. Matt. xvi. 14. Origen affirmed that the soul of Saint John was sent from heaven, paradise, or some other place to assume the body, and that his soul was more ancient than his body, and previously subsisting, and he insinuated that his body contained the soul of Elijah. In *Evang. Johan*, ii., p. 180. Hesiod's age and history are altogether mythical, and his obscure poem, which has come down to us with several interpolations, is one of the oldest works in existence. I have shewn in Part II., 472, that Hesiod had the APOCALYPSE. He was probably an Enochian priest. His name is an analogue, as Nimrod says, of Hesus. The Talmudists maintain that the soul of Esau revolved into Hesus or Jesus of

Nazareth. *Nimrod* iv. 596. So the soul of Cain passed in three divisions into three cotemporary men, Korah the Israelite, Jethro the Midianite, and the Egyptian whom Moses slew; *quæ omnes tres tamen sunt homo unus omnino*, as Rabbi Jizschak writes.

Note 10 (page 320).—The Mythologists gave out that Atlas supported heaven: one reason for this notion was that upon Mount Atlas stood a Temple to Coëlus [Cali or Koila, the Holy Spirit]. It is mentioned by Maximus Tyrius in one of his dissertations, and is here, as in many other instances, changed to κοῖλος, hollow. The temple, says Bryant, was undoubtedly a cavern [like Elora or Elephanta]; but the name is to be understood in its original acceptation as Coël, the house of God, to which the natives paid their adoration. This mode of worship among the Atlanteans betrays a great antiquity, as the temple seems to have been merely a vast hollow in the side of the mountain, and to have had in it neither image, nor pillar, nor stone, nor any material object of adoration. This Atlas (of which I have been speaking) is a mountain, and of a tolerable height, which the natives esteem both as a Temple and a Deity; and it is the great object by which they swear, and to which they pay their devotions. The cave in the mountain was certainly named Coel, the house of God, equivalent to Coelus of the Romans. To this the people made their offerings; and this was the heaven which Atlas was supposed to support. It seems to have been no uncommon term among the Africans. There was a city in Libya named Coël, which the Romans rendered Coëlu. There are plenty of people who, taking it literally, laugh at the notion of Atlas supporting the heavens, and who pity the Gentiles for their belief. But it is not more incredible than some of the things which we read in a book circulated by millions, as if to diffuse a knowledge of our credulity over all the earth. It would be difficult, says Drummond in his *Œdipus Judaicus*, to imagine a more singular history than that which relates to the construction of the Tabernacle and of the Temple, contained in the Old Testament. The Deity is represented as giving the pattern of both, as ordering the whole furniture, and as descending to the most minute details concerning the arrangement. Nothing is left unnoticed by the Divine Architect, who condescends to speak with amazing precision and familiarity, both of the ornaments and of the utensils: of lintels, curtains, fringes, rings, tongs, tables, dishes, bowls, spoons, and candlesticks. This, however, is not all. The Tabernacle and the Temple were inhabited by the Deity. The God of Nature and of the Universe, the Creator and Preserver of all things, the

Ineffable and Primordial Being who called into existence all those Suns and Planets which roll through the boundless regions of Space—the sole God, fixed his residence in a box made of shittim wood, and overlaid and lined with gold. Upon this box too the Deity was carried about by a barbarous horde of robbers. The whole of this history, if literally taken, is surely very strange and astonishing. There can be no doubt, however, that it obtains implicit credit among the generality of Christians, who, without enquiring into the spirit and character of the ancient Oriental writings, are firmly persuaded that facts only are recorded in the book of the Old Testament. . . . I confess myself to be one of those who find it impossible to reconcile the histories related in the Old Testament, if literally taken, to my notions either of the goodness or greatness of God. Who indeed that has any just notions of the Supreme Being can believe that the Deity did in fact either sit down to breakfast with Abraham, or talk to Moses about pans and shovels, and fleshhooks and firepans? Who can believe that the Eternal and Unchangeable God did that in anger one day for which He was sorry the next. If these things be taken literally, there can be nothing more inconsistent with true theology; and most surely *we* should be the first to laugh if an Indian were to tell us that *his* God *was so very apt to change his mind*. This extract from Drummond's learned work may be supplemented by a theses on a cardinal point of petro-paulite belief, viz., the Resurrection of Jesus from the dead.

I propose to state, says my author, a few problems that have arisen in my mind, in investigating for myself the Biblical history of the resurrection of Christ. I assume that the gospels of Matthew, Mark, Luke, and John, were written by *known* persons, whose names they bear, and that they were all eye-witnesses of facts recorded by each; that their written testimony has come down to us with absolute certainty of being in their own words, without interpolation, or alteration, or suppression. I assume a great deal. It might be difficult to substantiate all these points, which yet are absolutely necessary to *prove* the fact of Christ's resurrection.

I propose to look at the recorded facts, so as to view the resurrection, not as a simple article of belief, but as a number of particulars. I wish to make my creed on this subject more minute:—

1st. Who came first to the sepulchre?

Matthew says, Mary Magdalene and the other Mary. Mark says, Mary Magdalene and Mary the mother of James (the other

Mary of Matthew), and Salome. Luke says, Mary Magdalene and Mary the mother of James, and Joanna and other women. John says, Mary Magdalene.

Here I discover that none but John wrote from personal knowledge. He, who personally investigated this wonderful and central fact, says Mary Magdalene came, and told him and Peter.

Well, who was first at the sepulchre?

I can't tell, I am sure. They all agree that Mary Magdalene was there, but differ as to the others. I do not think my first question can be positively answered.

How would Mary Magdalene compare with certain persons who testify to modern miracles, as to moral character, sanity, general credibility?

She had once seven devils cast out of her; so once she must have been a very poor witness before a court of Jewish saints, the Pharisees—or if the actual devils were denied, she must have been quite deranged; in either case, she is a poor witness in such a momentous case, when compared with the moral and mental character of thousands who testify to certain strange facts they declare they have witnessed now-a-days, and who yet are utterly disbelieved, and charitably pronounced insane.

2nd. At what precise time did these women visit the sepulchre?

Matthew says, 'As it began to dawn.' Mark says, 'Very early in the morning, at the rising of the sun in the Greek, *Anateil antos tou heliou*;' the sun having arisen. Luke says, 'Very early in the morning.' John says, 'Early, when it was yet dark.'

Well, at what precise time did these women visit the sepulchre?

Why, it was clearly very early in the morning, while it was yet dark, *after sunrise!*

I am afraid these witnesses, testifying to such a very wonderful and strange thing, if cross-questioned by our modern scribes and lawyers in our Sanhedrim, would not *precisely agree* here. I fear the creeds would not be uniform. Sunrise and dark are not precisely the same to the eyes of sceptics of the nineteenth century, who are decidedly of opinion that Swedenborg was a lunatic.

3rd. What did these women, or this woman see, when they came so early to the sepulchre, while it was yet dark, the sun being up?

Matthew says they saw an angel, whose raiment was white as snow, and whose countenance was like lightning, sitting upon the stone which he, the angel, had rolled away from the mouth of the

sepulchre. Mark says, they saw, within the sepulchre, a 'young man, sitting on the right side, clothed in a long white garment.' He mentions that the stone was 'very great.' Luke says, they found the stone rolled away from the sepulchre, and they entered in, and found not the body of the Lord Jesus. 'And it came to pass, as they were much perplexed thereabout, behold, two men stood beside them in shining garments.'

John says:—'Mary Magdalene came early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they both ran together; and the other disciple did outrun Peter, and came first to the sepulchre. And he, stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre and seeth the linen clothes lie; and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre, weeping; and, as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.'

Here we have the testimonies of the four witnesses. Let us imagine it occurred last week in New York City, and now, for the first time, spread before the learned and pious world. Let us try and imagine the rigid cross-examination they would be subjected to by the Church and Mechanic Institutes! What harmony would they demand! How microscopic the eyes which would scrutinise every item of the story!

The stone was 'very large.' It is quite probable, then, these modern good men would argue, that it was not rolled into the sepulchre, but was quite conspicuous outside of it. Matthew asserts that the woman saw an angel sitting on this stone with a shining face and garments. Here a modern *savant* would ask if angels (ethereal, mental abstractions and breaths) could roll heavy rocks that were real and no shadows, when he would sneer at the idea of angels having a part of the body necessary for sitting

down: in a word, that they have no—basis for the rest of the body, and implying so many other corresponding human organs. For a given basis for a body and a face, you would not suppose it was all skin and surface, but would include lungs, and hearts, and stomachs, and livers, and bowels, and kidneys, and what not. A pretty story this of an angel sitting on a big rock! I dare not say how foolish and insane these poor women would be thought to-day by our Churches and Academies of Science!

Matthew seems, then, to assert one angel sitting on this very large rock out of the tomb.

Mark says, they saw a young man sitting in the tomb on the right side, in a long white garment.

A young man sitting inside! Not exactly the same as Matthew, I fear our modern sceptics would decidedly hint. Who was this young man in such a peculiar garment? Was it a man at all? Do you suppose it was the same person Matthew called an angel? And are angels men? Men are human bodies, and angels are shining, empty abstractions! Here is a pretty story for these women to bring us Rabbis of the people.

Luke says, two men stood there, inside, with shining garments.

Here our modern critics would remind us of Falstaff's 'men in buckram.' First, an angel sitting outside on the rock; next, a young man sitting inside the tomb; now, two men, standing inside, with shining garments! How would a pious Mattison; learned and yet unsophisticated doctors of medicine at Buffalo; high priests, too, and rulers in our synagogues; how would they curl their knowing lips at these trivialities, upon which was based the most stupendous fact the earth has witnessed! A modern critical *savant* even now whispers in my ear, what kind of stuff I suppose their garments were made of; and who cut and made them up? 'Clothes don't grow, you know, in any climes we know of. Clothes imply matter, tailors, washerwomen, and soap; clothes'-lines, clothes'-presses, bureaus, and drawers, and needles, and other things that our synagogue and our institute know nothing about.'

An angel sitting upon the rock. A young man sitting inside, in white clothes. Two men standing inside, in white also.

John, who was an eye-witness, says Mary saw nobody and no body: that she ran and told Peter and John; that they ran; they saw the stone rolled away (did not see the angel sitting on it with his lightning-like face); went into the tomb one after the other; did not see the young man sitting there, nor the two men

standing there, both in conspicuous white dresses; they went home: and after they were gone, Mary, stooping down, and looking in, saw two angels sitting inside, one at the head, and the other at the feet, where the body had lain, and clothed in white.

Not one angel sitting upon the rock; not one young man sitting inside; not two men standing inside; but Mary saw nobody at first; neither did Peter nor John; but afterwards she saw two angels sitting inside.

Our learned critic says he is willing to let this go to a jury without a word. He says, 'If one out of the twelve can believe the physical resurrection of a dead man upon such testimony as this, the other eleven would petition the court for a writ *de lunatic inquirendo*, and they would take care of the poor fellow in Doctor Bell's Asylum.'

4th. What did the men or angels say?

Matthew says, the angels told them not to fear, that Jesus was risen and not there; that he would go before, and show himself unto his disciples in Galilee.

Mark says the same thing.

Luke says, the two men told them he was not there; that he had risen, as he had before told them, while in Galilee, it would happen to him.

John says, that the two angels asked Mary why she wept?

The same ingenious as well as ingenuous critic asks me here again about this angel; this glittering phantasm; this intangible, shining abstraction, sitting on the rock, so large and so solid, with his white garments made nowhere, out of moonshine, by nobody: 'How could he speak, and make these women hear the words? You don't suppose he has a real, substantial body, do you, with tongue, and teeth, and palate, and glottis, and epiglottis, and chorda vocalis, and trachea, and lungs, and midriff, and muscles over his ribs? Do you suppose any of his teeth were decayed, and that said abstraction ever had the toothache? Was this his regular, every-day body, or only his Sunday one, assumed for the occasion? And if so, where did he drop it, and what became of it when he disappeared? Did anybody find one? Our museums are empty of any such curiosities, and I have never seen in any orthodox anatomy the dissection of any such *corpus direlict*.' Another friend, a shrewd lawyer, points out that, according to the first two witnesses, the disciples were commanded to go to Galilee, and that there Jesus promised to show himself unto them; while Luke says they were commanded to 'tarry in Jerusalem,' and that there alone, and in its close vicinity, he appeared to them;

and that the fourth witness says the angels said nothing about this; 'I am afraid your four witnesses will not command much credit with our modern authorities, who do not like to give full credence to persons who directly contradict each other.'

'Go into Galilee: there shall ye see him.'

'Tarry at Jerusalem,' there alone they saw him.'

5th. When, where, and by whom was Jesus seen? Matthew says, as the two Marys were going to tell the disciples what they had seen and heard from the angel on the rock. 'Behold, Jesus met them, saying, All hail! And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid; go, tell my brethren that they go into Galilee, and there they shall see me. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted.'

Mark says, 'Jesus first appeared to Mary Magdalene, out of whom he had cast seven devils. She went and told them that she had been with him, as they mourned and wept.' But they did not believe her. Afterwards, he appeared in another form unto two of them as they walked, and went into the country. And they went and told it unto the residue; neither believed they them.

'Afterward, he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, 'Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptised, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover. So, then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.'

Luke has a different account. He says, the women 'returned from the sepulchre, and told all these things unto the eleven, and to all the rest.' They had only seen and heard the two men, 'and their words seemed to them as idle tales, and they believed them not;' that Peter then saw and looked into the sepulchre, and saw nobody, and nothing but the grave clothes; that Jesus appeared and walked with two of the disciples that same day, on the road to a little village about three score

furlongs from Jerusalem; that he talked with them about these events, that and they did not recognise him: that—it being late, and near evening—they pressed him to tarry with them.

‘And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.’ That these two rose up the same hour of that Sunday, and ‘returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in the breaking of bread. And as they thus spake, Jesus stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of a honeycomb. And he took it and did eat before them.’ That he then proceeded to expound the Scriptures to them as to their mission. ‘But tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as Bethany; and he lifted up his hands, and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up to heaven.’ That they then returned to Jerusalem.

John says, Jesus first appeared to Mary Magdalene at the tomb itself; that she at first did not recognise him; but afterwards did, when he addressed her, bidding her not to touch him, but to go and tell his disciples that he would ascend to his Father and their Father—to his God and their God: that Mary Magdalene came and told his disciples these things: that when they were assembled that same evening, and the door was shut, ‘Jesus came and stood in their midst, and said to them, Peace be unto you;’ that he showed them his wounds, and that they were glad when they saw him; that Thomas doubted all these things; and that, being again together with closed doors, eight days after, he came again and stood in their midst, and convinced Thomas of his real existence; that he again appeared to his disciples at

the sea of Tiberias, and conversed with them, and gave them bread and fish; and that this was the third time he appeared to his disciples after his resurrection from the dead.

Luke, or the unknown author of the Acts, states that Jesus did not ascend into heaven till after forty days from his resurrection; and that he commanded them not to depart from Jerusalem till they had received the Holy Ghost. According to Matthew, Jesus met the two Marys as they were going to tell his disciples.

Mark says he appeared to Mary Magdalene first. Luke says he first appeared to Simon and another disciple, as they were walking to Emmaus. John says he first appeared to Mary Magdalene. Matthew, Mark, and John, nearly agree. Luke differs from them all.

Now, as to time, and the circumstances when he met those who first saw him.

Matthew says it was when the two Marys were running to tell his disciples.

Mark says nothing of the circumstances, but that he afterwards appeared to two of his disciples as they walked, and after that to the eleven, when he was received up into heaven.

Luke says the women came and told of seeing the tomb empty and the angels, but not that they saw Jesus: that he appeared that day first to the two disciples walking to Emmaus; next, that evening, to the eleven in Jerusalem, and that was all: for the same night he was received up into heaven. (See chap. 24, v. 13, 36—50.)

John says it was by the tomb in the garden; next, that evening, to the disciples in Jerusalem; next, about eight days after, to the same with Thomas; and fourthly, to them all by the sea of Tiberias.

Luke, or the author of the Acts, says he was seen of his disciples for forty days before he was received up into heaven.

Paul, lastly, in 1st Cor. 15; 5, 6, 7, 8, says he was first seen of Peter or Cephas; next of the twelve (as Judas was gone, there were only the eleven): next of five hundred at once (of which wonderful thing there is nothing said by any one else); next of James (mentioned in the last 'Gospel of the Hebrews'); and finally of all the apostles; in all five times; and not having said of the appearance to the woman or Mary, which, added, makes six in all.

Matthew says, to the women as they were going to tell the disciples, and again to the eleven in Galilee.

Mark says, to Mary Magdalene, to the two, and finally to the eleven at meat.

Luke says, to the two, then to the eleven; and that, finally, he ascended to heaven the same night; while he says in Acts he continued to be seen for forty days.

John says, to Mary Magdalene; then, to the eleven in the city; eight days after, to the same with Thomas; and fourthly and finally, to them all by the sea of Tiberias. Paul differs from them all, as to where he was seen by the disciples. Matthew makes it alone in the mountain in Galilee. Mark and Luke and John say that it was alone in Jerusalem and its immediate vicinity; except that John says that the third time he was seen by his disciples, was by the sea of Tiberias.

Again as to what he did:

According to Matthew, he went at once to Galilee, where he commanded his disciples to follow him. There he was seen by them, 'though some' even of them 'doubted.' Nothing is said of aught else, or of his ascension.

Here my scientific scribe, a worthy person in high repute in his synagogue, asks, 'Why or how any that knew him should or could doubt, if it was simply his inanimate body raised to life again, and capable of eating and digesting real, material, and broiled fish and honey-comb? Had he changed so much that his intimate friends did not know him? If so, how do we know they were not, after all, mistaken? Did he travel there from the city without clothes, as he had left them in the tomb? If not, where did he get them? I shall refer the excellent scribe to our professors of matter-of-fact science, to satisfy the reasonable questions of my material friend. I am not aware of any material philosophy that solves the peculiar difficulty.

Mark says, read what he says, about his appearing in another form to the two; and then how he upbraided the eleven, because they did not believe Mary Magdalene, 'out of whom he had cast seven devils,' nor the two who had seen him in another form.

My learned and truly respectable friend, the scribe, cannot comprehend why they deserved this severe rebuke. What! Believe that a dead man was alive, and walking about, and even talking, in the face of all our science, founded on the universal experience of all sensible men for ages! And on what scientific testimony and proof? Why, merely on the report of this poor woman, who was notoriously mad, or much worse; or on the witness, beside, of two men, one of whom was Peter, whose cha-

racter for truth was not, at that particular time, the most desirable for scientific accuracy with those who wished good testimony to the facts they were called upon to believe! I tell you it is imbecile to believe on the testimony of ten thousand men, no matter what their character for intelligence, virtue, and sanity, facts that contradict all our solid science. I tell you all things are sheer humbugs or silly crazings, that our material philosophy does not explain and make plain as the 'multiplication table.' I have not a word in justification of the 'upbraiding' bestowed by Jesus upon his unbelieving disciples.

Luke mentions his walking some distance, and conversing with his two disciples, though they did not know him; that he vanished out of their sight just as their eyes were opened; that he suddenly came into their midst, and frightened them, as they supposed they saw a spirit or ghost; that he corrected their mistake by making them feel his flesh and bones; and by eating real, substantial, not spiritual, broiled fish and honey-comb, and that the same night he ascended into heaven.

I cannot venture to depict the withering contempt with which my learned and worthy friend asked if I 'had no more proper and philosophical conception of heaven, than a belief of this story would indicate? Heaven, which has no relation to space or the predicates of gross matter, which is nowhere in space.' That 'flesh and bones' should ascend there, by rising up through the atmosphere, carrying within it that broiled fish and honey-comb! 'My dear sir, the testimony of the world could not convince me of such an absurdity. These witnesses ought to be charitably put under my friend Dr. Bell's care.

I really do not see what the current philosophy can do with these facts. I, too, respectfully refer them to the Doctor's consideration.

John says, he came into the midst of his disciples when the door were shut; spoke to them audibly; showed them his wounds; appeared again, eight days after, to them, with Thomas, through the closed doors, and convinced them of his personal identity by the most tangible and sensuous proof; that he afterwards, at the sea of Tiberias, was seen on the shore by his disciples; spoke to them; gave them fish and bread; and finally, conversed for some time with Peter.

I commend these statements, with those made by Luke of a still more inexplicable character, to our scientific associations and the learned, scrutinising, and sceptical Professors therein. They

can accept this on the single authority of John, and base thereon the hope of immortality; and yet deny, and refuse to witness for themselves, similar phenomena, testified to by thousands of well-known, sane, virtuous, and intelligent men, their neighbours, and complacently pity their silly nonsense and their evidently disordered brains. *Proh Pudor!* What a jewel is consistency!

6th. How long was he seen after his resurrection?

Matthew does not say; neither does Mark. Luke says he ascended to heaven on Sunday night. (See chap. 14, verses 13, 36, 49, 50, and 51.) John does not say, but it was after eight days had passed. The author of Acts says, for forty days. My friend does not think they entirely agree. I am sorry, for I really cannot reconcile these facts, which yet must be all true.

7th. Where did the ascension into heaven finally take place?

Matthew declares, in Galilee. Mark seems to point out Jerusalem. Luke declares it was at Bethany. John says nothing about it. The author of Acts says, from Mount Olivet. (Chap. 1, verses 4, 9, and 12.)

In my attempt thus to be more precise in my creed as to the resurrection of Jesus, I cannot say that these parts that make up the great whole are very harmonious and satisfactory. He ascended in Galilee; he ascended at Jerusalem; he ascended at Bethany; he ascended at Mount Olivet. All these points are well established, and equally to be accommodated in the Credo.

There is yet another witness to the fact that Jesus was alive and seen upon earth, and that his voice was heard for some years after this. In Acts 9, 13—16, is a very remarkable account of the sudden conversion of Paul. The same strong facts are related by Paul himself in chapters 22 and 26. I commend them to the careful consideration of our modern learned, pious sceptics; also chap. 23, ver. 11. I call their particular attention to the remarkable coincidence of testimony in two of these chapters, chap. 9, v. 7: 'And the men which journeyed with him stood speechless, hearing the voice but seeing no one.' Chap. 22, v. 9, 'And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spoke unto me.'

That, my learned and candid friend, the professor, is pleased to call a remarkably happy coincidence of testimony. Both of those statements are infallibly true, and to be cordially believed; but such coincidence in testimony as to any fact that did not happen eighteen centuries ago, but last week, would dissolve the facts so authenticated into the most incredible folly. Let us be consistent.

Thus have I critically gone over the testimony, upon the validity of which are based all the hopes of a life after death to

so large a portion of the civilised world. I have compared Matthew with Luke, and Mark with John. I have not distorted or misrepresented; but, wishing in truth to believe something more particular as to the fact of Christ's resurrection, behold the result! Granting that every word in our common Bibles is to be received as the eternal truth of God, as it appears in the natural sense of the letter, I have, I think, firmly established the following additional articles, to be received into the church creed with implicit faith:

I believe that the two Marys came first to the tomb. I believe that the two Marys, Joanna and other women were the first. I believe that the two Marys and Salome were the first. I believe that Mary Magdalene came there first and alone. I believe it was early in the morning. I believe it was yet dark. I believe that the sun had risen. I believe there was one angel sitting upon the rock outside of the tomb. I believe there was a young man sitting inside. I believe there were two young men standing inside. I believe there were two angels sitting inside. I believe the angel told the disciples to go into Galilee to meet the risen Jesus. I believe the angels commanded them to tarry in Jerusalem to meet him. I believe he ascended into heaven from Galilee. I believe he ascended from Jerusalem. I believe he ascended from Bethany. I believe he ascended from Mount Olivet. I believe he ascended within twenty-four hours after his resurrection. I believe he did not ascend till forty days after his resurrection. I believe he ascended with the same physical body he had on earth, and he took up with him into heaven his flesh and bones, as well as the broiled fish and honey-comb he had just eaten. I believe he had a body that could pass without obstruction through closed doors, and instantly vanish. I believe he was seen once only by his disciples, and once by the women. I believe he was seen once by Mary Magdalene, and twice afterwards by his disciples. I believe he was seen by his disciples, and by no one else. I believe he was seen once by Mary Magdalene, and three times afterwards by his disciples. I believe he was seen five times by his disciples, and several times by Paul, several years afterwards. I believe that, when he first appeared to Paul, the men who were travelling with him heard his voice, but did not see him. I believe that these men did not hear his voice, but that they saw him.

This is the revised creed as to the minutiae of that central event in the world's history, which I earnestly commend to those who are dissatisfied with the loose and vague generalities of the common articles of belief.

I have omitted many things equally true. Space, which I have

already so trespassed upon, is wanting to point them out particularly.

If it is good to read the Bible, then the more carefully and minutely it is read and studied, the better. Protestants know all this truth.

What is proved, then, to the candid mind by the four Gospel histories as to the resurrection of Christ?

For a further elucidation of these and similar difficulties, I refer my reader to the *Life of Jesus*, written by Dr. Scott of Ramsgate, a work which ought to be in the hand of every person who really cares to investigate the career of the Ninth Messenger, and to examine also into the reasons for the prevalent petro-paulite creed. And I advise him to supplement his studies by a careful perusal of *The Prophet of Nazareth*, an enquiring Volume of immense power, reasoning, and research, the work of Mr. Meredith, than whom Wales has never produced a man of whom it may be more truly proud. The *Border Advertiser*, of May 31, 1872, in an able review of Mr. Scott's volume, thus speaks of it:—We have Strauss engaging the highest rank of scholars; Renan, in less robust but more popular strain, singing to the popular ear; and we have this book before us which discusses the Life of Jesus in a simpler form still—as it is presented to us in the English Testament, and as it may be studied without more than English scholarship and a clear, firm, logical, and candid mind. The book does not question the truth of Christianity nor the reasonableness or unreasonableness of any form of religious belief, but it inquires whether the New Testament be a genuine history, and to what extent it is mixed with the fictitious. The examination is very free, and in following the writer the idea grows on the reader that Mr. Scott has a good deal of candour and a quick eye for contradictions and discrepancies. Whether his reasoning and argument be always sound will be a matter of opinion, but the book is crammed with argument from beginning to end, and goes into greater detail than any work of the kind we have ever seen. Its style is hard and concise, and its spirit is direct and outspoken—just such a style as best fits criticism and the practical genius of his countrymen. Though there is no elaborate learning paraded on the pages the conclusion of scholars—Alford and others—are as narrowly examined as the text itself, and undoubtedly shown to be untenable. It is evident enough that Mr. Scott has no doubt whatever that much of the Testament is the very opposite of historical—nay, purely fictitious and “fabricated,” and the effect of his argument, if left unanswered,

will be to confirm thousands in such views. The method mainly followed is to bring together all that is said in the Testament on one particular subject, and since, according to his finding, one sacred writer contradicts another he concludes one or other of the statements are untrue, and therefore that the book is not a history. The laborious patience shown in making those collations is something wonderful, and the ingenuity displayed in setting one writer against another, and in extracting the inference, will no doubt by some readers be at once ascribed to diabolic influence—for even in many of our pulpits it is still believed that Satan helps such writers. There is a strong air of honesty on the pages, and they state much more than enough to prove that many of our traditional beliefs and doctrinal inferences deduced from them rest upon very frail foundations. Perhaps we should state what particular topics the book deals with, but that would require much space, and it would be easier to name what portions of the New Testament are left out. But we may say that it begins with the birth and early years of Jesus, the genealogies, the narratives of conception, birth, infancy. From these it passes to the missions of Jesus and John the Baptist, and discusses pretty fully all that is written on the relations of the two missions and on the communications between John and Jesus. The temptation in the wilderness, duration of Christ's ministry, the calling of the Disciples, the discourses of Jesus as referred to in the four respective gospels, the miracles, transfiguration, death, resurrection, appearances after the resurrection, and hundreds of other topics are brought forward and treated as we have said above. It is a book that is certain to be widely read by persons and classes not familiar with Strauss and Renan, and reading it will likely dissipate a great many notions held upon many of the subjects it handles.

Note 11 (page 321).—To do good on the earth, as contradistinguished from *talking* about it, is the sum and substance of all true faith in God. This is admirably shewn in one of Swedenborg's marvellous Visions. I hope I shall not be set down as a Dreamer for citing the *Somnia* of this Enlightened Sage; but I am quite satisfied that in many cases Swedenborg saw Visions from Heaven, through the medium of Angelic Powers, or of a rapt and elevated soul; and that in many others he saw only the spectacles of his own imagination which painted follies and fallacies in the colours of truth. The following is found in the *Apocalypse Revealed*, vol. ii. 485. Waking, he says, one morning from sleep, *I saw two Angels descending out of heaven, one of them from the southern quarter of heaven, and the other from the eastern*

quarter of heaven, both of them in chariots drawn by white horses; the chariot in which the Angel from the south of heaven was conveyed, shone like silver, and the chariot in which the Angel from the east of heaven was conveyed, shone like gold; and the reins which they held in their hands, were refulgent as the flaming light of the morning; thus did these two Angels appear to me at a distance, but when they came nearer they did not appear in chariots but in their own angelic form, which is human; he who came from the east of heaven in a shining purple garment, and he who came from the south of heaven in a shining garment of hyacinth; as soon as they were below the heavens in the inferior regions, they ran to meet each other, as though they strove which should be first, and mutually embraced and kissed each other. I was informed that these two Angels, during their life in the world, had been united in an interior friendship, but that now one was in the eastern heaven, and the other in the southern; they are in the eastern heaven who are under the influence of *love* from the Lord, but they are in the southern heaven who are under the influence of *wisdom* from the Lord. When they had conversed awhile about the magnificence of their respective heavens, their discourse took a turn upon this point, whether heaven in its essence is love, or whether it is wisdom; they immediately agreed that these two were mutually each other's, but which of them was the origin of the other, was the subject of debate. The Angel who came from the heaven of wisdom, asked the other what is love? to which he replied, that love originating in the Lord as a sun, is the heat of life (or vital heat) in angels and men; consequently it is their life. * * * The angels discoursed on these things spiritually, and *spiritual speech comprehends thousands of things which natural speech cannot express*, and what is wonderful, which cannot be formed into ideas of natural thought. Remember this, I beseech you, and when you come out of natural light into spiritual light as is the case after death, enquire then what faith is and what charity is, and you will see clearly that *faith is charity in form, and therefore that charity is the all of faith, consequently that it is the soul, life, and essence of faith*, just as affection is of thought, and as sound is of speech; and if you desire it, you will see the formation of faith from charity, like the formation of speech from sound, because they correspond. *After the Angels had had this conversation they departed, and as they returned each to his heaven, there appeared stars about their heads; and when they were at some distance from me, they seemed again to be in chariots, as before.* When these two Angels were out of sight, I saw a Garden on the right side, where there were olive trees, vines, fig-trees, laurels,

and palm-trees, placed in order according to correspondence; I looked into it, and saw among the trees Angels and Spirits walking and discoursing; and then a certain Angelic Spirit looked at me (they are called Angelic Spirits who in the World of Spirits are prepared for heaven, and afterwards become Angels); that Spirit came out of the Garden to me, and said, Wilt thou go with me into our Paradise, and thou wilt hear and see wonderful things; and I went with him, and then he said to me. These whom you see, for there are many, are in the affection of truth, and thence in the light of wisdom; moreover, there is here a building, which we call the Temple of Wisdom; but no one seeth it who thinks he is very wise, much less does any one see it who thinks he is wise enough, and still less he who thinks he is wise from himself; the reason is, because such are not in the reception of the light of heaven from the affection of genuine wisdom; genuine wisdom consists in a man seeing from the light of heaven that the things which he knows, understands, and is wise in, are as little in comparison with that which he does not know, nor understand, and which he is not wise in, as a drop is when compared to the ocean; consequently, that what he knows is scarce anything; every one who is in this Paradisiacal Garden, and perceives and acknowledges in himself that his own wisdom is so small comparatively, sees that Temple of Wisdom, for interior light causeth it to be seen, but not exterior light without it; and inasmuch as I had often thought this myself, and had from science, and then from perception, and lastly in consequence of seeing it from interior light, acknowledged that man has so little wisdom, lo, it was given men to see that Temple; the form of it was wonderful, it was elevated above the ground, of a quadrangular shape, the walls were of crystal, the roof of transparent jaspers elegantly arched, and the foundation consisted of precious stones of various kinds; there were steps to go up to it of polished alabaster; at the sides of the steps there was the appearance of lions with their whelps, and then I inquired whether I might go in, and I was told that I might; wherefore I ascended the steps, and when I went in, I saw, as it were, Cherubs flying under the roof but presently vanishing; the floor under our feet was of cedar, and the whole Temple, from the transparency of its roof and walls, seemed to be the form of light. The Angelic Spirit went in with me, to whom I related what I had heard from the two Angels concerning love and wisdom, as also concerning charity and faith, and he said, did they not also mention a third? and I said what third? He replied, *Use*. Love and wisdom,

without use, are not anything, they are only ideal entities, nor do they become real until they are in use; for love, wisdom, and use, are three things which cannot be separated; if they are separated neither of them is anything; love is not anything without wisdom, but in wisdom it is formed into something, this something into which it is formed is use, wherefore when love through wisdom is in use, then it is something; yea, then, first doth it exist; they are exactly like end, cause, and effect; the end is not anything but through its cause, in its effect; if you destroy any one of these three, you destroy all and it comes to nothing. It is the same with charity, faith, and works; charity without faith is not anything, nor faith without charity, nor charity and faith without works, but in works they become something, and a something of such a nature and quality, as is the use of the works. It is the same with affection, thought, and operation; and the same with will, understanding, and action. That this is the case may be seen clearly in this Temple, because the light in which we are here, is a light illustrating the interiors of the mind. Moreover, the science of geometry teaches that nothing can be complete and perfect except it be for a trine, or a compound of three, for a line is nothing without an area, and an area is nothing without being formed into a solid, for which reason one must be drawn into the other, that they may exist and co-exist in the third. As it is in this, so is it likewise in all and singular the things created, which end in their third. Hence it is, that *three* in the Word, understood spiritually, signifies what is complete and entire. This being the case, I could not help wondering that some profess faith only, some charity only, and some works only, when, nevertheless, one of them without the others, and one and the other without the third is not anything. But then I asked, may not a man have charity and faith, and yet not have works? May not a man be in the affection and thought of a thing, and yet not in the operation of it? The Angelic Spirit answered no; he can be only so ideally, but not in reality, for he must needs be in the endeavour and will to operate, and will or endeavour in itself is action, because it is a continued striving to act, which becometh exterior action when opportunity occurs to determine it; wherefore endeavour and will, as being interior action, is accepted by every wise man, because it is accepted by God, altogether as though it were exterior action, provided it fail not to operate when opportunity offers.

Note 12 (page 335).—Everything in those days was symbolic. Worship of the Goat, or the common Jewish religion, was origi-

nally worship of God, under the Pan (or All) symbol: the images were made with long beards: men bowed before and touched them: hence they did the same to Sages and Kings. Note, that Cupid on ancient medals wearing the mask of Pan, signifies the Messiah of Love, representing the features of Him who is All. Pan holding a beautiful Vase, from which a blazing light was emitted, was one of the forms of lamp used in the Mysteries. So a human head (the Messenger) emitting flame from the mouth, symbolized the Tongue of Fire, or the Mouth of God, mentioned *ante*, section 59. Note that the *Piscis Australis*, which was an astral allusion to the Messenger Oannes, *has a brilliant star in its mouth*, that is, a Tongue of Light or Fire. This shows how beautiful are all the allusions which the Ancients made to the occult secrets of theology. I should add here an expression of my acknowledgments to Dr. Inman, who has kindly favoured me with the loan of some of the most interesting plates in his great work, *Ancient Faiths*, and has permitted me to have stereotypes of others which were in hand for his new edition. I am glad to hear that a large demand for it has sprung up among our cousins at the other side of the Atlantic.

Note 13 (page 338).—According to Hippolytus (Hæres. v. 7 97), says Bunsen, the Chaldæans called the man who was born of the earth, but who afterwards became a living soul, Adam. But if it be asked whether this was the name of the first man in their traditions, we must venture to doubt it. Would Berosus not have stated so? Eusebius undoubtedly would not have passed over without notice so marked a resemblance to the Bible narrative. The whole story in Hippolytus is connected with the Gnostic god, Adamas, which, although interpreted as a Greek word, may be suspected of being derived from a Jewish, or post-Christian source. *Egypt's Place*, iv. 373. He then contends that Adam and Enos are the same person! 385, and finally says: Enos and Adam, the names of the first men, *must necessarily be considered as ideal*: Havvah the life-giving mother of all living, as betokening woman, and Hebel, the Vanishing, *belong to the same category*. 388. I cite this, not that I need it, but to show how scholars generally are now inclined to treat the nonsense creeds of the populace and their parsons. Bunsen resolves the hero and heroine of the Genesis tracts into pure ideals; how much wiser would he have written if he had known that Adama was Indian Chadama and Gaudama, as I have shown already.

END OF VOL. I.

