



On mankind

Arthur Dyot Thomson

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MANKIND

On

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THEIR
ORIGIN AND DESTINY

BY AN
M.A. OF BALLIOL COLLEGE, OXFORD

LONDON
LONGMANS, GREEN, AND CO.

1872

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P R E F A C E.

THE ORIGIN AND THE DESTINY OF MAN are subjects which, though inseparably connected with each other, are usually treated of as distinct, because, while the one is now generally admitted to be the legitimate subject of scientific enquiry, the other is held to be removed from that mode of investigation by the existence of books which contain a revelation of the destiny of the human race.

In ancient times this was not the case, as will presently be shown. Theology was based upon such science as existed at that time, and Science and Theology were consequently in harmony with each other. This harmony has long ceased to exist in consequence of the rapid progress which Science has made, while Theology has remained unchanged. One great cause of this has been that adherence to the literal interpretation of the Scriptures which has prevailed for more than a thousand years to the exclusion of every other, although St. Jerome has said: "The most difficult and obscure of the holy books contain as many secrets as they do words: that is to say too little: they conceal many things under each word." Several learned works have been written to explain the secret, that is the real, meaning of these books, and this volume contains a brief abstract of the most important of these, which are wholly unknown to English readers, combined with much original matter and information from other sources.

The better instructed among the ancients, whether Jews or Pagans, never believed in the literal meaning of their

sacred books and mythological traditions. Maimonides, the most learned of the Rabbis, says of the book of Genesis, "We ought not to take literally that which is written in the Book of the Creation, nor entertain the same ideas of it as are common with the vulgar. If it were otherwise, our learned ancient sages would not have taken so much pains to conceal the sense, and to keep before the eyes of the uninstructed the veil of allegory which conceals the truths which it contains. Taken literally, that work contains the most extravagant and absurd ideas of the Deity. Whoever can guess at the true meaning should take care not to divulge it. This is a maxim inculcated by our wise men, especially in connection with the work of the six days. It is possible that by our own intelligence, or by the aid of others, some may guess the true meaning, in which case they should be silent respecting it; or, if they do speak of it, they should do so obscurely, as I myself do, leaving the rest to be guessed at by those who have sufficient ability to understand me" (Maimon. *More Nevoch*, part ii. cap. xxix.). He also says (*ib.* part i. cap. xvii.) that this enigmatic method is not peculiar to Moses and the Jewish doctors, but is common to them and to all the sages of antiquity.

Origen (*Philocal.*, p. 12) asks: "What man of good sense will ever persuade himself that there has been a first, a second, and a third day, and that these days have each of them had their morning and their evening, when there was as yet neither sun, nor moon, nor stars? What man is there so simple as to believe that God, personifying a gardener, planted a garden in the East? that the tree of life was a real tree, which could be touched, and the fruit of which had the power of preserving life?" &c. He compares the story of the temptation to the mystic fable of the birth of Love, whose father was Porus, the father of abundance; and in his answer to Celsus, he upbraids that sarcastic infidel with his total want of candour in treating this story as if it had been delivered as historical, Celsus not giving

his readers the words which would have convinced them that they were spoken allegorically (*Contra Cels.* l. IV.). "It is not reasonable," he says, "to deny to Moses the possession of truth, under the veil of allegory, which was then the practice of all Eastern nations." In the same work Origen distinctly admits that there are *Arcana Imperii* in the Christian religion which are not fit to be entrusted to the vulgar.

St. Augustine (*De Civit. Dei*, l. XIII. cap. xxi.) admits that many persons looked upon the story of Eve and the serpent, as well as the garden of Eden, as being a fiction and an allegory. After giving several explanations of this allegory, which were commonly given, all of which are worthless, he says that it would be possible to find better ones, and that he has no objection to such being found, provided one sees in it a true history also. It is impossible, however, for a story to be allegorical and true at the same time, and as Beausobre observes, Augustine gives up Moses and the Old Testament to the Manichæans, who rejected the three first chapters of Genesis, and he confesses that there is no way of preserving the literal meaning of these three chapters without injury to piety, and without attributing to God things which are unworthy of Him, and that it is absolutely necessary, in order to retain the books of Moses, to look upon them as allegorical (*August. contr. Manich.* l. XL.); in which opinion he followed Philo (*Lib. Alleg.*), who calls it silly to suppose that the world was made in six days.

Mosheim says that all the Fathers of the second century attributed a double sense to the words of Scripture: the one obvious and literal, which they treated with the utmost neglect; the other hidden and mysterious. This includes, among others, Papias, Justin Martyr, Irenæus, and Clemens Alexandrinus, to whom may be added Gregory of Nazianzen, Gregory of Nyssa, and Ambrose, who all held that the Mosaic account was an allegory.

Dr. Geddes says of Genesis iii. 15, "And I will put

enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel": "Whoever thou beest that understandest the first elements of the Hebrew dialect, and the first elements of logic—say if thou findest in it any vestige of a seducing devil, or a redeeming Saviour; then mayest thou turn to Calmet's commentary, or any other commentary of the same brand, and keep thyself from laughing if thou canst." Dr. Geddes also says: "The fall is an excellent mythologue, or an Egyptian allegory judiciously selected by Moses, in order to enable him to account for the introduction of evil, and of man's antipathy to the reptile race." This learned Hebraist concludes his commentary on the third chapter of Genesis as follows: "We have now got to the end of the Mythos of Moses, or whoever else was the author of this wonderful production. I trust I have done something like justice to its beauties; and that it will appear, on the whole, to be a well-devised, well-delineated, well-executed piece—nay, that it has not its equal in all the mythology of antiquity; I mean, if it be considered not as a real history, nor as a mere mystical allegory, but as a most charming political fiction, dressed up for excellent purposes in the garb of history, and adapted to the gross conceptions of a rude, sensual, unlearned, and credulous people."

As Burnet has observed (Arch., l. II. p. 7), we receive these stories without examination because they are believed to have been written by Moses. If we found them in a Greek philosopher, or in the writings of a Rabbi or a Mahometan, doubts and objections would arise. It is only because Moses is supposed to be inspired that we accept them. But when we see that these books are full of repetitions and contradiction, it becomes impossible to suppose that any one person, and certainly not an inspired one, can have written them. The following are a few of the principal repetitions and contradictions in the Pentateuch, omitting for the present

those in the first chapters of Genesis, which prove that it cannot have been written by a single writer.

The hesitation of Moses when he received the order to deliver the Israelites from the yoke of the Egyptians is mentioned twice in different terms. Conf. Exod. iv. 10 et seqq. with vi. 28 et seqq.

The miracle of the cloud resting on the tabernacle is related twice with different particulars. Conf. Exod. xl. 38 with Numb. ix. 15-23. The same is the case with the tables of the Decalogue, written first by God Himself (conf. Exod. xxiv. 12, xxxii. 16, and xxxiv. 1), and secondly by Moses after the dictation of God, Exod. xxxiv. 27; with the establishment of the council of the seventy elders, conf. Exod. xxiv. with Numb. xii.; and with the situation of the tabernacle, which at one time is pitched outside the camp, Exod. xxxiii. 7, and at another time in the midst of it, Numb. ii. 2, 17.

Jacob is made to be eighty-four years old when he took Leah to wife, while Dinah was scarcely seven years of age when she was violated by Shechem, and Simeon and Levi were scarcely twelve and eleven years old when they ravaged a city and put all the inhabitants to the sword (Gen. xxxiv. 25 et seqq.).

Some of the laws are mentioned twice, and each time they are different. In Exod. xxi. 2, and Deut. xv. 12, it is enacted that the Hebrew slave shall be free after having served seven years, as Jeremiah, at a later period, also states (chap. xxxiv. 14). In Lev. xxv. 50 et seqq., on the contrary, the slave is only to obtain his freedom in the year of jubilee, or after the lapse of fifty years. The enactments respecting lepers in Lev. xiii. are quite different from those in the next chapter. The same is the case with respect to the unleavened bread of the Passover. In Exod. xii. 17-20 it is spoken of as a commemoration of the deliverance from Egypt, yet at ver. 39 of the same chapter it is stated that "they baked unleavened cakes. . . . because they were thrust out of

Egypt, and could not tarry, neither had they prepared for themselves any victual."

According to Exod. xx. 9-11, the Sabbath day is to be kept holy because "in six days the Lord made heaven and earth . . . and rested the seventh day." In chap. xxiii. 12 of the same book, however, this enactment is made a question of humanity and agricultural economy. "Six days thou shalt do thy work, and on the seventh day thou shalt rest, that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed;" and each time we are told that God Himself spake the words. In Deut. v. 15 God is represented as giving a third reason: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence . . . therefore the Lord thy God commanded thee to keep the seventh day." In ver. 21 of this chapter the order of the tenth commandment is altered, and an addition is made to it, "Thou shalt not covet thy neighbour's field."

There is a very important passage in Origen's book against Celsus (l. I.), which will be again referred to, in which he says:

"In Egypt the philosophers have a sublime and secret knowledge respecting the nature of God, which they only disclose to the people under the cover of fables or allegories. . . . All the Eastern nations—the Persians, the Indians, the Syrians—conceal secret mysteries under religious fables; the wise of all nations fathom the meaning of them, while the common people only see the symbols and the outside of them."

What this sublime and secret knowledge was will be developed in the following pages.

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MANKIND:

THEIR ORIGIN AND DESTINY.



CHAPTER I.

IN the year 624 B.C., more than nine centuries after the time of Moses, and about twenty years before the Babylonish captivity, Josiah or Josias, the son of Amon, who had ascended the throne when he was eight years old, was in the eighteenth year of his reign. The State was weak and divided; its political and religious condition was deplorable. The Scythian hordes which had descended from the Caucasus had been for four years masters of Lower Asia. They had ravaged the plains of Syria and Palestine, and their innumerable cavalry surrounded the mountainous districts, and held all the inhabitants, deprived of their resources, in a state of siege. Jeremiah draws a fearful picture of this calamity, and endeavours (Jer. ii. 22, 23, 26, 28, and iv. 13, 16, 17) to persuade the Israelites that their misfortunes are the inevitable punishment of their wickedness and idolatry.

Psammetichus, king of Egypt, who had stopped the Tartar invasion, had in his turn invaded Palestine, with the object of aggrandizement. Nabopolassar, the heir of the throne of Nineveh, father of Nebuchadnezzar king of Babylon, was renewing the claims and the attacks of Sennacherib and Salmanazar on Phœnicia and Judæa. A great struggle was impending between Egypt and Chaldæa, and Jewish politicians foresaw (Jer. iv. 20, 22-28) that their nation would be crushed by this terrible conflict.

Idolatry had long reigned supreme in Israel, having been favoured by the predecessors of Josiah, and even by the

priests and Levites. Under Manasseh the altars of Jehovah had been thrown down, to raise in their place the images of false gods. A carved image was set up in the temple. In the reign of Hezekiah it had taken eight days to cleanse the temple, and to carry into the brook Kedron all the filth which it contained.

At the time of which we are now speaking, the disorder and impiety were not perhaps so great, but still the temple was in a state of degradation, and the law of Moses, which had been so little thought of during the preceding reigns, was not in its place by the side of the ark. It became necessary to restore the law, and Hilkiah the priest determined to take advantage of this state of things. In order to second his views and prepare the way, Jeremiah, who as a priest, and son of a priest, (perhaps he was a relation of Hilkiah's, for the name of the prophet's father was also Hilkiah,) was necessarily under the influence of Hilkiah, began to prophesy against Judah (Jer. i. 13-16). The succeeding chapters are full of reproaches, menaces, and exhortations, and the misfortunes which overwhelmed the kingdom are always traced to the impiety of the Jews. Hilkiah on his side had made use of the time. Collecting all the writings usually attributed to Moses, which were generally forgotten by the Jews, and surrounding himself with all the foreign documents which were of a nature to facilitate his object, he succeeded in compiling the Pentateuch. He also made use of Egyptian and Chaldean traditions, such as the story of Jacob and Joseph, and placed at the head of the work a Genesis.

When the book was ready, the king, Shaphan the scribe, Achbor the priest, Jeremiah the prophet, Huldah the prophetess, and two or three others, began to act as had been agreed upon between them, with the view of saving the nation.

Notwithstanding Josiah's piety the temple was in such a state that it was falling into ruin, when, in the eighteenth year of his reign he suddenly conceived the idea of restoring it. At this time he was only twenty-six years of age, therefore it is probable that he acted under the influence of the high priest.

The Pentateuch at this period was, in parts, more than 400 years old. Many of the words of the language had

become obsolete, their primitive meaning had been lost, and other meanings had been given to them. The parables especially had lost their rational or secret interpretation, and a signification was given to them which partook of the marvellous and the impossible. The obscurity and ambiguity of the text was the cause of the discredit into which the work of Moses had long fallen. If any portion of it was read, it was probably extracts relating to doctrine properly so called, and what related to religious ceremonies, or the prerogatives of the priesthood. These were the only portions which the scribes of the temple transcribed from time to time, but their copies were only for the use and instruction of the Levites. It was not necessary for them to refer to the Pentateuch, they were satisfied with recopying such copies as had already been made; the rest was forgotten, and thrown aside, so that the scribes and priests forgot at last where it had been deposited, or rather thrust away. At last it disappeared altogether.

The loss of it, however, caused no uneasiness or mourning in the temple. No effort even was made to recover it, and the Pentateuch would never have been known to us even by name, if it had not been discovered by chance under a heap of filth (according to St. Chrysostom), in a large chest, beneath a heap of pieces of old money which the Levites had amassed since the reign of Manasseh, that is, during more than forty years. (See 2 Chron. xxxiv.)

This unexpected discovery, however, produced no sensation in the temple. The chief priest, Hilkiah, instead of carrying it himself to the king with every manifestation of joy and respect, merely handed it as a curious book, but one not possessing any importance, to Shaphan the scribe, after keeping it several days in his own possession, merely telling him that he had found the book of the law in the house of the Lord. It is only in the account given in the second book of Chronicles, however, which is of much later date than the second book of Kings, that it is called "a book of the law of the Lord *given by Moses*," which was no doubt a pious fraud. Shaphan went to Josiah, and it was only after giving him an account of the works going on at the temple and of the expenses, that he spoke to him, as a matter of trifling importance, respecting the discovery of the book. A book in those times was a roll of sheep or goat-skin, called in Latin

volumen. These skins, for which palm-leaves or papyrus were sometimes substituted, were common among the Jews, Egyptians, Greeks, Romans, and even Indians. The use of them continued some centuries after the Christian era. The transcription of these books on prepared skins formed no less than 240 volumes or rolls in the time of Esdras.

No canonical Hebrew book makes any mention of the Pentateuch before the captivity. The book of Joshua appears to have been written during the captivity, before he revision of the book of Moses by Esdras. The expression "the book of the law," or rather of the doctrine, which is supposed to refer to the Pentateuch, means a collection of *laws*, and not of historical books such as Genesis and a great portion of Exodus. In this book, the book of the law which is twice mentioned (Josh. xxiv. 25, 26, and viii. 34) is not the Pentateuch, for what Joshua wrote in it is not to be found there, any more than the benedictions of which he speaks.

When the temple was completed the ark was taken to it, in which we are expressly told (2 Chron. v. 10, and 1 Kings viii. 9) that there were *only the two tables of the law*, and even this is a later interpolation, as will be shown subsequently. The truth is there was nothing in it. It is most extraordinary to see Solomon abandoning the worship of the God in whose honour he had raised the temple, and to read that he "built an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Moloch, the abomination of the children of Ammon" (1 Kings xi. 7). Moreover we are told, 2 Chron. xii. 9, that fifty-seven years after the dedication of the temple, "Shishak, king of Egypt, came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; *he took all.*"

Under Jehoshaphat, fifty-seven years after the devastation of the temple by Shishak, a book of the law of the Lord is mentioned (2 Chron. xvii. 9) which does not bear the name of Moses. In 2 Kings xiv. 6 the book of Deuteronomy is quoted. But the books of Kings were compiled in the time of Ezra, about 150 years subsequently. The book of Deuteronomy itself has indications that some portions of it were written towards the end of the captivity.

The narrative continues thus: "Hilkiah the priest hath given me a book. And Shaphan read it before the king."

Now this was a solitary manuscript or manuscripts of great antiquity, and which must have been in a very bad state of preservation. If it really contained the laws of Moses, Josiah (Deut. xvii. 18, 19) ought to have known it, but notwithstanding his piety, he knew nothing about it. It is said to have been the autograph of Moses. There were other copies then. How was it that they did not resemble the original?

Shaphan read the book, and the king, who had never heard the words which it contained, was surprised and frightened. He rent his garments, no doubt because Shaphan had taken care to read, not the whole Pentateuch, which would have taken at least a day, but only the twenty-seventh and twenty-eighth chapters of Deuteronomy, in which Hilkiah had taken care to insert terrible curses for disobedience. The twenty-seventh chapter is the one which the Jews are believed to have falsified as to Mount Ebal, in order to throw blame on the Samaritans, as they have done with Joshua viii. 30, for a similar reason. Josiah sent in great state Hilkiah, Ahikam, the son of Shaphan, Abdon, Shaphan, and Asaiah one of his servants, to a prophetess, who was very celebrated among the people, probably in order to conciliate the people. Huldah, who had evidently learnt her part beforehand, spoke in the same sense as Jeremiah. Hilkiah kept in the background. Josiah, without enquiring into the authenticity of the book, read it in the temple. But the people paid little attention to it; it only continued in favour during the twelve last years of Josiah's reign, after which it was forgotten, and disappeared in the burning of the temple at Jerusalem.

Some copies of it remained however, for Daniel and Tobias read the Scriptures during the captivity. Shortly after the return from Babylon, Ezra, or Esdras, struck with the discredit—which a too great similarity between certain narratives of the Pentateuch and the worship of Egypt had caused, that Egypt which Moses had always respected, which he had forbidden the Hebrews to hold in abomination, and which passed, in the eyes of Isaiah and the prophets, for the true people of God, while Israel, brought by initiation to worship Jehovah, was only his heritage,—wishing to bring back among the lukewarm Jews the observance and the study of the Law, read it before the people assembled at the Water Gate

(Nehemiah viii. 1), after having carefully modified all that could wound too much the ears of his fellow-citizens, revised certain passages, altered expressions which had fallen into disuse, replaced words which were out of date,—in a word, after having entirely remodelled the work of Hilkiyah, or of the false Moses. We are told (Ezra vii. 6) that Ezra was a “ready scribe,” and that he “had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments,” which shows that there was not any authoritative, “book of the law” then in existence. After this we find in Nehemiah xiii. 15, 22, the first authoritative enforcement of the Sabbath in Jewish history; for it is clear from these verses that neither the ordinary Jews nor the Levites had known anything of this institution before. Ezra founded his dogmas on the literal sense of the stories and parables of the Pentateuch, and covered with a still more impenetrable veil than Hilkiyah the concealed Egyptian sense, the allegorical meaning of which he only confided to a very small number of wise men. To effect this all he had to do was to remove one of the vocal signs where the Egyptian sense was too plainly marked by them, and to affix the literal sense and oral tradition himself, if the sense appeared doubtful or difficult to discover. This is what the Masoretic pointing attributed to him consisted in. The Hebrew alphabet contains twenty-two letters. As a word which has no vowel can be pronounced in several different ways, points have been invented which serve for vowels, and which make no change either in the Hebrew letters, or in the sacred text. By this system the name of Moses, which is written MShÉ or MSÉ, and which might be read MuSÉ or MuSÉE, which in many places would throw much light on the subject, is limited by the Masoretic pointing to the pronunciation MoSÉ, and thus all attempts to discover the secret meaning are defeated.

The second book of Esdras, chapters xiv. and xv., contains the account of this operation. The ancient Fathers of the Church considered, with reason, that the fact of the total loss of the Pentateuch would not have been stated in the presence of the learned Rabbis of that period if it were not certain, and a matter of tradition. They concluded, therefore, that Esdras was the author of the Holy Scriptures. St. Jerome, not being able to refute this opinion, treats it as a matter of

indifference. When writing against Helvidius, he does not venture to cite the books of the law as the production of Moses, but he says, "whether you intended to say that Moses was the author of the Pentateuch, or that Esdras restored it, is a matter of indifference to me."

Although the second book of Esdras has been placed by the Roman Catholic Church among the Apocrypha, Irenæus, Eusebius, Clement of Alexandria, Tertullian, and Basil, all believed that Ezra or Esdras was really the author of it. St. Jerome, St. Chrysostom, St. Hilarius, and some others, are of the contrary opinion. The account of the revision of the books is thus described :—

"Thy law is burnt, therefore, no man knoweth the things that are done of thee, or the works that shall begin. But, if I have found grace before thee, send the Holy Spirit into me and I shall write all that hath been done in the world, since the beginning, which were written in thy law, that men may find thy path, and that they which live in the latter days may live. And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days. But look thou, prepare thee many box trees, and take with thee, Garia, Dabria, Selemia, Echanus, and Azrel,—these five, which are ready to write swiftly."

Esdras divided the books, which he attributed to Moses, into fifty-four sections. These books appear not to have been in any order, previously; and it would seem that Esdras put them together, and added such explanations as seemed necessary to him, such for instance, as Deut. xxxiv. 5 et sqq., where it is said, "So Moses, the servant of the Lord, died there, in the land of Moab, according to the word of the Lord." And he adds, ver. 6, that the Lord Himself "buried him in a valley, in the land of Moab, over against Beth-peor."

It must not be supposed, however, that we have the Scriptures as Ezra compiled them. The Pharisees, who are denounced in the New Testament as "blind guides," actually selected, and probably added to, and altered, what are now termed the canonical books of the Old Testament. The learned Jew Spinoza says, in his "Tractatus Theologico-Politicus," "I presume to conclude, from all that precedes, that, before the time of the Maccabees, there was no canon of Holy Writ extant, but that the books we have were selected from amongst many others by and on

the authority of the Pharisees of the second temple, who also instituted the formula for the prayers used in the synagogue." The Talmud says (Treatise Sabath. l. 2): "The wise men wished to suppress the book of Ecclesiastes, because its words contradict each other. But, having well considered the matter, they did not do so *because the beginning and the end of it are words from the Thorah*. They also wished to suppress, for ever, Solomon's Proverbs." It is not stated why this was not done, but perhaps Meghunia, the son of Hiskias, who prevented the destruction of Ezekiel's writings, preserved this work also.

The views of Ezekiel were found by the Rabbis so discordant with those of Moses, that they had almost come to the determination not to admit his book into the Old Testament, as canonical (vide "Tractatus de Sabbato," c. i. fol. 13). His eighteenth chapter does not agree with Exod. xxxiv. 7, nor with Jer. xxxii. 18, &c. It is evident that this book is but a fragment, for the conjunction with which it begins refers to matters which have gone before, and is the bond between them and what is to follow, and Josephus (Antiq. l. x. c. 9) relates how Ezekiel had foretold that Zedekiah should not see Babylon, a particular which we do not find mentioned in the book of Ezekiel as we have it; on the contrary, we there read (c. xvii.) that Zedekiah should be taken captive to Babylon.

The grand synagogue which decided upon the canon of Scripture, did not assemble until after the subjection of Asia to the Macedonian power. In Dan. xii. 2, we find a prophecy that the dead should rise, a doctrine which the Sadducees repudiated, and this shows that the Pharisees alone selected the books of the Old Testament, and placed them in the canon of the sacred writings.

Every Hebrew or Chaldee word has a meaning, and the five names of Ezra's scribes have meanings, which prove the ancient and Hebrew origin of the second book of Esdras. The termination *ia*. is Chaldee and plural. The termination *el*. is also Chaldæan, and may refer to the act of working, of performing a difficult task.

GAR-IA signifies the marks which the ancient commentators used to indicate that the text is defective, or capable of bearing another signification.

DaBR-IA (from DaBR) are words comprising a phrase or text.

TzeLeM-IA (from TzLM) signifies figures, things figured or indicated in an obscure manner.

EChaNU (from ChNE) means "which have been changed, doubled."

ÂZR-EL is the name of Esdras, ÔZRA or ÂZRA with the termination EL becoming ÂZRA-EL or ÂZ-REL, that is, the work of Esdras or Ezra.

These five names therefore, read as a single phrase, signify "Marks of warning—of the words—figured in an obscure manner—which have been changed or doubled—which is the work of Esdras."

The narrative continues as follows :—

"And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt have to write. And when thou hast done, some things shalt thou publish, and *some things shalt thou shew secretly to the wise* : to-morrow this hour shalt thou begin to write.

"Then went I forth as he commanded ; . . . and the next day, behold, a voice called unto me, saying, Esdras, open thy mouth, and drink that I give thee to drink. Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire. And I took it, and drank : and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit *strengthened my memory*."

This drink and this cup are also symbolical. The holy doctrine was compared to a drink and to food for the soul. All those ideas are united in the name of the Holy Language, ShPh-E in Hebrew, and of the Holy Doctrine, ShBO in Egyptian (Horap.). Thus :—

SPh is a cup, and food.

ShPh or ShB is the act of quenching one's thirst with the pure water of a spring.

ShB is to be satisfied, to be abundantly fed, and the Holy Doctrine (Horap.).

ShPh is the human language, the Holy Language, nourishing and abundant, which quenches the thirst of the soul and the mind.

SPh is a reed—the symbol of the Sacred Scribe and of Holy Writ (Horap.).

The following is the conclusion of the narrative :—

“The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, *which they knew not*: and they sat forty days, and they wrote in the day, and at night they ate bread. As for me, I spake in the day, and I held not my tongue by night. In forty days they wrote two hundred and four books. And it came to pass, when the forty days were fulfilled, that the Highest spake, saying, The first that thou hast written publish openly, that the worthy and unworthy may read it: *but keep the seventy last, that thou mayest deliver them only to such as be wise among the people.*

“Speak then in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord: and cause them to be written in paper, for they are faithful and true. *Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee.* For all the unfaithful shall die in their unfaithfulness.”

The Talmud says (San. l. iv.), “Rabbi Joses said ‘Ezra was as fit as Moses to receive the law of Israel from God. He would, in fact, have received it if Moses had not anticipated him.’”

A fragment of Manetho preserved by Josephus, says: “We had formerly a king whose name was Timaos. In his time it came to pass, I know not how, that God was displeased with us, and there came up from the East in a strange manner men of an ignoble race, who had the confidence to invade our country, and easily subdued it by their power without a battle. And when they had our rulers in their hands, they burnt our cities, demolished the temples of the gods, and inflicted every kind of barbarity upon the inhabitants, slaying some, and reducing the wives and children of others to a state of slavery. At length they made one of themselves king, whose name was Salathis: he lived at Memphis, and rendered both the upper and lower regions of Egypt tributary, and stationed garrisons in places which were best adapted for that purpose. . . . This nation was called Hyksos, that is, the Shepherd Kings, for the first syllable, Hyk, in the sacred dialect, denotes a king, and Sos signifies a shepherd (but this only in the vulgar tongue), and of these is compounded the word Hyksos; some say they were Arabians.” This event is supposed to have taken place about 2082 B.C.

Josephus also says (Jos. ver. Apion. l. I. § 14) that the copies of Manetho differed, that in one the shepherds were called *captives*, not *kings*, and that he thinks this is more agreeable to ancient history, that Manetho also says, the nation called Shepherds were likewise called Captives in their sacred books, and that, after they were driven out of Egypt, they journeyed through the wilderness of Syria, and built a city, which they called Jerusalem.

The population of Upper Egypt was derived from Southern Ethiopia, situated to the west of the Red Sea, the Arabians having crossed the straits of Bab-el-Mandeb, and created a second Land of Cush; by civilising the country long known as Barbara (Nubia), and afterwards famed as Meroë. It followed the course of the Nile, as that river rendered the soil of Egypt, which was composed of sand and pebbles, fertile by its inundations, and civilisation advanced northwards from the Thebaid to Lower Egypt. The Israelitish population of Lower Egypt was derived from Eastern Ethiopia on the other side of the Red Sea. The people of this latter are called Cushim in the Hebrew text of the Old Testament, and Ethiopians by the LXX. That they cannot have been the Ethiopians of Africa is evident from 2 Chron. xiv. 9-15, where they are said to have invaded Judah in the days of Asa, under Zerah, their king or leader. In 2 Chron. xxi. 16, it is said "and of the Arabians that were near the Ethiopians." This again shows that the Ethiopians were in the Peninsula or bordered on it to the eastwards. In Habakkuk iii. 7 the words Midian and Cushan are used as synonyms: "I saw the tents of Cushan in affliction: the curtains of the land of Midian did tremble." According to Arabian tradition, the old race, or the Cushites, consisted originally of twelve tribes, the name of one of which, Amlik, is Biblical, being the same as Amalek. Both the Ethiopian countries had adopted the reform brought about under the name of Abraham. This was why the Southern Ethiopians pretended (Euseb. Præp. Evang. vii. 2, xiii. 1) to be the descendants of the ancient *Hebrews* who practised the law before Moses wrote it.

This Israelitish population only became Hebrew through the mission of Moses and the revelation he made to them of the Hebrew language. The nations who dwelt near Palestine thought thus of them, and it is of them recognised as Egyptians that the Philistines speak in 1 Sam. iv.

8. "Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that *smote the Egyptians with all the plagues in the wilderness.*"

St. Gregory of Nyssa remarks (Oratio 12), that the most learned men of his time knew positively that the Hebrew language was not so ancient as most other languages, and that the Hebrews never spoke it until after their departure from Egypt.

The ordinary language of Egypt was called CBT, QBT or GBT, which have been pronounced CoBTe, GoBTe, CoPTe, GyPTe. This word designated the imperfection of the vulgar tongue compared to the sacred language. The sacred language took its name from the word OBR or ABR, which meant ancient times, the passage from one place to another, from one time to another, from one meaning to another,—any transition, in short. It meant also the explanation, the interpretation, the allegorical meaning of things. Of this word OBR, generally pronounced ABR, the word AmBR has been made. The transcription of it given by Horapollo adds the termination es. AmBR-es is the name of the holy book, of the holy language, and of the holy doctrine reserved for those who were initiated in the mysteries of Egypt.

Now OBR or ABR is the word which, with its Masoretic pointing, we are accustomed to pronounce ÆBeR. This points out the AmBRic, HEBRic, HEBRaic language,—Hebrew in short, the language which enables men to pass from one meaning to another, which explains, interprets, gives the allegorical meaning. By Hebrews, therefore, Moses does not mean the Israelites in general and without distinction of time, but men, Israelites or Egyptians, who were learned in the Hebrew language, in the knowledge of AmBR-es, the initiated and the initiators. It is of these latter that he speaks, not of the Israelites, when, announcing his mission to the King of Egypt, he says, Exod. v. 3, "JEHOVAH the ALEIM of the AMBRIIM hath met with us." This must be translated according to the sacred meaning, "He who is the Gods of men skilled in Hebrew knowledge, in the allegorical explanation of things,—He who is the Gods of the initiated, hath met with us." Pharaoh's previous question was perfectly natural, for the name Jehovah was new, and there was no impiety in it, as represented in our translation. He merely said, "Who is Jehovah, whose voice I am to obey? I do not know Jehovah."

The successors of Timaos, repeatedly defeated by the hordes which poured incessantly from the desert, retired to Upper Egypt, where they still had important possessions, and Thebes, which had been abandoned by the Pharaohs for Memphis, became again the capital. Thus two rival powers divided the kingdom, which had to suffer from their antagonism for 260 years. During this period, six monarchs sat on the throne of Memphis. It was under the fourth Shepherd king, Apophis, that Joseph appeared. His influence in religious matters was immense. Moses says expressly, that he was a Nazarite, an initiated person, and consequently acquainted with the most hidden mysteries of the Egyptian temples (Gen. xlix. 26), in other words, of the Ethiopians, for, as Diodorus Siculus observes, the laws, customs, religious observances, and letters of the ancient Egyptians closely resembled those of the Ethiopians, "the colony still observing the customs of their ancestors."

It was under this same king Apophis that Joseph's father Jacob, the head of the tribe Beni-Israel, driven from the land of Canaan by seven years of famine, is said to have come, with his family and his numerous flocks, to take refuge in Egypt, where there was abundance. We know how the king received the patriarch, and gave him the rich pasturages of Raamses or Goshen. An Egyptian king would not have received him in this manner, for the aborigines of Egypt detested the shepherds as impure before the law. See Gen. xli. 34.

The famine ceased, but the Israelites did not think of returning to their country. Having witnessed the Egyptian ceremonies, and mixing with two nations, one of which was passionately attached to its country, and the other to its conquests, they forgot their nomad habits, and even the name of the God of their fathers (Exod. iii. 13). They were already wealthy, and their wealth increased in Egypt, while they increased and multiplied so much themselves that we are told that the family, which, according to Gen. xli. 26, 27, originally consisted of seventy persons (without counting the women), had when they left Egypt 603,550 male descendants of twenty years of age and upwards, all able to carry arms (Numbers i. 45, 46), which would make, with the women, the children, and the old men, a caravan of 2,400,000 souls. Oleaster has calculated, that if this multitude marched in rows of five each, as the Hebrew text gives us to understand

they did, it would form a column 100 miles long ; so that if they had taken the direct road, the head of the column would have reached Palestine before the rest had thought of leaving the banks of the Nile ! We are also told in Deut. vii. 1, that the land of Canaan contained seven nations greater and mightier than the Hebrew people. If we suppose them only equal in number to the Israelites, Palestine, which only contains about 2,000 square miles, would have had a population of 16,800,000 !

In B.C. 1822, 260 years after the invasion of the Shepherds, the Pharaoh Amhôs or Amhosis of the legitimate branch, summoned by the malcontents, and aided by the Ethiopians, attacked Memphis suddenly, defeated the Shepherds under their king Assis or Asseth, and compelled them to retire to Avâris, a town of Lower Egypt, where they intrenched themselves. Themosis or Thouthmosis, the son and successor of Amhôs, besieged the remains of their army there with 480,000 (?) men, but, not being able to make himself master of it, he permitted the garrison to leave Egypt, taking with them all that they possessed. The Shepherds 240,000(?) in number, crossed the Syrian desert, and fearing the Assyrians, who were then all-powerful in Asia, they established themselves in the mountains of Judæa, where, as we have seen, they founded Jebus, afterwards Jerusalem. That part of the nation which during their long occupation of the territory had become dispersed throughout the provinces, was obliged to submit to the conqueror. The Israelites, who were the guests of the Shepherds or Hyksos, underwent the same treatment as their allies, with whom they were henceforth confounded. The Egyptians, who detested all pastoral nations, whatever race they belonged to, treated them all indiscriminately as captives. The first syllable of the word Hyksos conveys, as Josephus observes, the idea of *captive*, and this derivation shows that the title was given to them by the Egyptians.

This must be the event mentioned in Exod. i. 8 : " Now there arose a new king up over Egypt, which knew not Joseph ;" and the mixture of the Israelites with the Hyksos, and their union under the common name of Hebrews, appears to be the most rational interpretation of Exod. i. 7 : " And the children were fruitful, and increased abundantly, and multiplied and waxed exceeding mighty, and the land was filled with them."

The Shepherd kings built nothing. They lived in the country and destroyed the cities; they rejected the national religion. They permitted the fields to be cultivated, in order that they might impose grievous burthens on the enslaved people, and enable them to keep up the army and provide for the wants of the chiefs and the exigencies of war.

Joseph had married the daughter of the priest of On, that is ' *Ἡλίου πόλις* (Heliopolis), the city of the Sun, called by the Mahomedans "Am Shems" or the Sun's eye, and in the time of Jeremiah "Beth Shemesh" or the Sun's temple. On signified light, especially the sun. Aun or On in Hebrew means strength, power. In its religious sense it implies the idea of the Sun or the Creator as being *masculine*. On was called Zan, Zar, and Zoan in the land of Go-zan, the place or temple of the sun (Isa. xxx. 4). This is the land of Goshen, translated Heliopolis by the Greeks. Joseph was a minister well suited to the Shepherd kings. He appears to have invented usury, which was afterwards (Deut. xxiii. 19, 20) permitted to be practised towards strangers. He profited by the famine to practise usury on an immense scale (Gen. xlvii. 14-18). He then gradually enslaved the people, except the priests. He "bought them and their land for Pharaoh" (Gen. xlvii. 22), and gave them seed that they might sow it, providing that they gave the fifth part to Pharaoh, taking care, however, not to touch the land of the priests; and to prevent the discontent of the people from breaking out, he (ver. 21) "removed the people to cities from one end of the borders of Egypt even to the other end thereof." Notwithstanding all this, he was called Zaphnath-paaneah or "Saviour of the world," Gen. xli. 45.

The story of Joseph is evidently a fiction. There would be no use in his taking possession of all the cattle if the barren earth did not produce sufficient to nourish them, and if it produced fodder it would also produce corn. If the inundation of the Nile had ceased for seven years, as the whole soil of Egypt consists of sand, all the animals would have perished. Besides, this took place in the fourth year of the famine. What would be the use of giving the people seed which would produce nothing for three years more? A species of marvellous legend has been found among the Theban MSS. anterior to the time of Moses, Egyptian in style, which presents some analogy to the story of Joseph.

Deprived of their wealth, and obliged, in consequence of their enslaved state, to abandon the pasturages of Goshen, the Israelites, in conjunction with the Hyksos, drew near to the principal towns of Egypt. But being ignorant and idle, like all pastoral nations, and practising no industrial arts, they could not gain a livelihood. Some few however, having concealed money, were able to practise usury, but the majority were dying of hunger. This unsettled state caused the Egyptians much anxiety, as did also the leprosy and uncleanness of the people. In order to give them occupation, two treasure cities, Pithom and Raamses, the first situated in the midst of Bubastis, the other in the land of Goshen, were given to them to build. But they were too uneducated to be employed except as labourers. All scientific architecture was in the hands of the priests. In the recesses of the temples of Thebes and Memphis architects and engineers were educated who were specially destined to erect the temples of the gods, and the palaces of kings. They alone executed the principal works. Two architects' tombs have been found in the neighbourhood of the Pyramids, one the tomb of Emal, the chief architect of Raamses II., and the other the tomb of Eïmai, surveyor of the royal buildings of Cheops. Both were priests, as appears from the hieroglyphical inscriptions. The Israelites had only to work "in mortar and in brick, and in all manner of service in the field" (Exod. i. 11).

While matters were in this state the King of Egypt died, (Exod. ii. 23), and Amunothph II. succeeded him. This prince, urged by the priests, thought to render himself a favourite of the gods by persecuting the impure nation, as well as all the Egyptians whose faith did not appear to him orthodox. The increased severity in the treatment of the Shepherd race appears, however, to have been more the result of their murmurings, and perhaps threats, than of any special cruelty. The compilers of the Pentateuch have endeavoured to make out that the Israelites had a burning desire to escape to the Promised Land, and the Egyptians are represented as being aware of this, and the captivity is represented as hard to bear, and oppressive, so that the future deliverance might be the more triumphant. But it is impossible to conceive that they really wished to exchange a magnificent country like Egypt for one like Palestine, which

is *not* a land flowing with milk and honey. Except in a few districts, the environs of Bethlehem and Jericho for instance, the greater part of the territory produces little. East of the Jordan the country is composed of black, melancholy-looking basaltic rocks, and it is only in the valleys that a few tribes can find some scanty pasturage. After the Babylonish captivity, comparatively few Israelites took advantage of the permission given them by Cyrus to return to the mountains of Cœlo-Syria, and the banks of the brook Cedron. It was only the poorest portion of the nation that returned with Zerubbabel. It is very remarkable that the Israelites are repeatedly told not to oppress strangers because they had been strangers in the land of Egypt. The word *strangers* is always used, never *slaves*. If they had suffered as much as it is pretended they did, such a recommendation would not have been given. Again, in Deut. xxiii. 7, they are told "Thou shalt not abhor an Egyptian, for thou wast a *stranger* in his land."

The next occurrence is the one mentioned in Exod. i. 15, 16, where we are told that Pharaoh ordered the two midwives of the Israelites to kill all the male children. They did not do this, however, but made an excuse that the Israelitish women were "very lively," and were delivered before the midwives could come to them. Pharaoh then ordered the Egyptians to drown all the male children. The Israelites must have been very few in number to require only two midwives, for it is expressly stated that they had no more; and it is difficult to understand after Pharaoh's command how there could be any men of twenty years of age, and able to carry arms, left. The old men must have been the sole survivors.

When Moses appeared the purity of the old Egyptian religion had been much impaired. Initiation was misunderstood by the kings, the princes, and the nobles. The people followed the example of the Court, and actual idolatry was the result. Having lost by degrees the secret meaning of the allegories, they ended by taking them literally. They no longer understood the emblematic portions of worship—the material part alone remained, and the great doctrine of the unity of God became gradually lost sight of. Egypt no longer worshipped a single Deity, but hundreds—thousands—tens of thousands of gods, and plants, birds, and

reptiles had ascended from the rank of symbols to that of deities.

Though most of the priests encouraged the people in their errors, a few endeavoured to bring about a reform. For this purpose they formed the project of initiating the whole people, that is, of revealing to them the profound truths which were usually reserved for a small number of privileged persons. But this revolution required cautious management. The majority of the priesthood profited by the existing state of things, looked upon esoteric teaching as a sacred and inviolable principle, and formed an organisation which kept in its own hands labour, thought, and even prayer. The Israelites, who from their position were peculiarly accessible to ideas of progress and moral independence, appeared to be the most fitted to commence with. To take them (Exod. iii. 18) three days' journey into the desert for the ceremonies of initiation was neither to take them back to the country of their fathers, nor to leave Egypt. But the permission of the king was necessary, and also the intercession of some one who possessed great political and religious influence. It was necessary that he should be an Egyptian, and yet that he should be in an independent position, that is, not in any hereditary profession which could bind him to his native land, and yet that he should not be ignorant of the dogmatic secrets of the initiating priests.

The reforming party bethought them of Asersaph or Osarsiph, who lived in Midian on the shores of the Red Sea, in retirement. This Midian is different from the other Midian, and is situated in Arabia Petræa, the capital of which is Petra, which is near Mounts Horeb and Sinai, which are two peaks of the same mountain. Asersaph was known to have long meditated on founding a purified, perhaps even a new religion.

Moses was twice married, and each time married foreign and idolatrous wives, which is quite inconsistent with his prohibiting the Israelites from doing the same thing. His parents (Clem. Alex. Strom. i. p. 412) called him Joachim, and the initiated (*οἱ Μύσται*), after he had been taken up to heaven, called him Melci. The Cabalists held that the soul of Seth had passed into Moses. Manetho, quoted by Josephus, says he was a priest of Heliopolis (ON), and that

he afterwards took the name of Mosheh or Moses. Joachim is derived from IE-EQIM, "the Eternal has helped him, and caused him to exist." MeLCI, MeLACY, or MeLCIÉ means "My ambassador, the person sent by Him," or the person sent by IE, by JEOVE, by the Almighty. ASheR-SaPh is ShaPhT-ASheR inverted, and means "the language of perfection, of happiness; the holy doctrine—Hebrew." MSh, MoShÉ, Moses, independently of its other meanings, signifies "he who has been sent away, he who has been put out from (the waters), who has been made a missionary, an ambassador, an apostle."

Moses was an Egyptian, born and brought up in that country, and had been employed, as Josephus tells us, in the service of Egypt in a war against the Ethiopians. He "was learned in all the wisdom of the Egyptians" (Acts vii. 22). He was brought up at the court of Egypt. The king's daughter is said to have found him abandoned at the river's side, and to have caused him to be nursed by his mother, after which she adopted him. "And the child grew, and she brought him to Pharaoh's daughter, and he became her son." The Epistle to the Hebrews pretends that Moses, "when he was come to years, refused to be called the son of Pharaoh's daughter, . . . esteeming the reproach of Christ greater riches than the treasures in Egypt," but, independently of the impossibility of Moses knowing anything about Christ, the genuineness of this Epistle is more than doubtful, as will be shown subsequently. Moses was instructed in science by the Egyptian priests. The Acts of the Apostles state positively that this was the case. Simplicius says that Moses received from the Egyptians *in the Mysteries* the doctrine which he taught to the Hebrews; and Origen and Clemens Alexandrinus both affirm that the secret learning of the Egyptians was only taught to such persons as had been circumcised, for which reason it was submitted to by Pythagoras. The same word in Hebrew means "initiated" and "circumcised." It is for this reason that Abraham, whom Philo calls an astronomer and a mathematician, is represented as getting circumcised when he was ninety-nine years old. In fact, knowledge and the holy doctrine, called ShPhE or ShBO (Horap.) were only known to the priesthood, and only taught in the Mysteries. Strabo (l. XVI.) says that he formed one of the college of

priests, and that he was an Egyptian priest. He was the son-in-law of a priest who was a stranger to the worship of Jehovah (Exod. xviii. 11).

Cohen, the Jewish name for priest, pronounced by the Egyptians Cahen, was a priest and a prince. It was also expressed Con, as we may infer from the title of the Egyptian Hercules, Τὸν Ἑρακλῆν φησὶ κατὰ τὴν Αἰγυπτίων διάλεκτον ΚΩΝΑ λέγεσθαι. Moses (Gen. xiv. 19) calls God Konah, כּוּנָה.

Two Egyptian priests are associated with Moses in 2 Tim. iii. 8, and in Pliny. Clemens Alexandrinus and Philo say, "Moses erat theologus et propheta, sacrarum legum interpretæ;" therefore, as the Hebrew religion did not exist in Egypt, and the Hebrews had no written law, there could be no worship possible except the Egyptian worship. Moses, therefore, was a sacred scribe and an interpreter of the holy doctrine taught in the Egyptian temples. Ancient authors have considered him to be the real Hermes, and have attributed to him the foundation of one of the towns called Hermopolis. Diodorus Siculus says, that Moses pretended to receive his laws from the God called ἼΑΩ. This shows that the Greeks considered the name of the Jewish god to be, not Jehovah, but יהוה *ieu*, or Ieo. Ἰήϊος is one of the names of Apollo, and ἼΑΩ means "I heal," "I make sound." It was probably from this that the Essenian monks in Egypt and Syria were called Therapeutæ, or physicians of the soul. On a solemn occasion relating to the reform of worship among the Israelites, he had for opponents two of his colleagues named Jannes and Jambres. Jannes and Jambres, as their names indicate, were two priests belonging to the class of initiators and guardians of the holy doctrine. Speaking of the sect of the magicians, Pliny says (l. XXX. c. i.) that Moses, Jannes, and Jotapha were the founders of it. The antagonists of Moses are called in the Talmud by the names of Jochain and Manori. The Targum says they were sons of Balaam, and that they went with their father to the court of Balak king of Moab. Some Jewish authors call them Jonah and Jambres, and say they were drowned in the Red Sea at the same time as the Egyptians. Others say that they perished in the plague mentioned in Numbers xxv. The apocryphal book entitled Jannes and Jambres, quoted by Origen, says that they were brothers, and Munorius,

quoted by Eusebius (Præp. Evang. c. vii. v. 1), says that "Jannes and Jambres had acquired great reputation by their interpretation of the mysteries of Egypt at the period when the Hebrews were driven out of the kingdom, and that in the opinion of all men they yielded to no one in skill and in magical arts, for by the general consent of the Egyptians they were chosen to counterbalance Moses, the leader of the Israelites, whose prayers had an extraordinary power. They alone succeeded in causing the plagues with which Moses had overwhelmed Egypt to cease."

Clemens Alexandrinus says that Moses learned arithmetic, geometry, medicine, music, and the hieroglyphic writing, or enigmatic philosophy. Philo says that he learned astronomy from the Chaldeans, and writing from the Assyrians. His education and his influence over the people, and even over the king, leave no doubt that he was a Nazarite, a man marked by sidereal light, a man with a shining countenance.

His brother Aaron was sent to him by the reforming party, and he soon persuaded him to follow a course which fell in with his own views, and Asersaph returned with him to Egypt. As the king was known to have been influenced against reform by the priests, it was considered necessary to take the people for a few days out of Egypt, and that permission to absent themselves should be asked in the name of the Supreme God, called by his new name of Jehovah. The literal and correct translation of Exod. iii. 18 is, "Jehovah the Gods of the Hebrews hath met with us, in order that now we may go into the desert three days' march, in order that we may sacrifice to him who is our Gods." Moses addressed to Pharaoh the words which had been agreed upon, and said to Him "The ALEIM of the AmBRIIM (or the Gods of the Hebrews) have manifested themselves to us; we wish therefore to go a distance of three days' journey into the desert in order to sacrifice to Him who is our Gods, lest He fall upon us with pestilence or with the sword," this latter expression having relation to the secret meaning of Jehovah as VIR BELLI.

Porphry says that the Egyptians considered it impious to leave Egypt. Permission to do so was only given by the king, to those who were charged with a mission, and even they, if they departed at all from the usages of their country,

were exiled from it. It was for this reason that Pharaoh said, Exod. viii. 25, "Go ye, sacrifice to your Gods *in the land.*" And Moses said, "It is not meet so to do, for we shall sacrifice the abomination of the Egyptians to Him who is our Gods; lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We wish to go three days' journey into the wilderness, in order to sacrifice to Him who is our Gods, as He shall tell us. And Pharaoh said, I will let you go that ye may sacrifice unto Him who is your Gods in the wilderness; only *ye shall not go very far away.* Ye shall cause prayer to be made for me." The Hebrew is EÔTIRI, expressing the act of "causing to be made." Prayers were offered up for the king in the religious ceremonies. In Exod. x. 9 the object of the expedition is represented to be "to hold a feast unto Him who is on our side." It is evident, therefore, that Moses only intended to make an expedition of three days into the desert in order to hold a feast, for to attribute any other design to him would be to make him guilty of falsehood.

Nothing appears to have been known of the ten plagues of Egypt until after the Babylonish captivity, or perhaps after Hilckiah made his pretended discovery of the Pentateuch. Several hundred years had elapsed since they left Egypt, and not only was it impossible to contradict the story, however improbable it might be, but it suited the national pride to believe it. Origen says that the Egyptians did not deny the miracles of Moses, but only said that it was an illusion of the senses, and not an effect of Divine power. Philo represents the Egyptian magicians as saying to Pharaoh and his courtiers: "Why are you frightened? We are not ignorant of these marvels. It is even our profession to be able to perform them."

A careful examination of the nature of serpents formed part of the far-famed wisdom of Egypt. A serpent ring was a well-known symbol of time, and to express dramatically how time preys upon itself, the Egyptian priest fed vipers in a subterranean chamber, representing the sun's winter abode, on the fat of bulls or the year's produce.

The serpent-charmers in Africa are able to render serpents as rigid as a stick. They effect this by touching the head in a certain manner, which causes a cataleptic stiffness. It appears to be a phenomenon of hypnotism.

The sacred snake in India and in Egypt is a viper of the sub-genus *Naja*. It has a loose skin under its neck, which it can cause to swell out at will. Cuvier says that the Egyptian jugglers can put it into a catalepsy by pressing their fingers on the serpent's neck.

How can Moses have had anything to do with this miraculous exhibition, for it is one of his fundamental laws that all workers of miracles should be put to death? It is said, *Exod. vii. 11*, after the rod of Aaron had become a serpent, "Then Pharaoh also called the wise men and the sorcerers, (*Mekaschphim*): now the magicians of Egypt, they also did in like manner with their enchantments. . . . but Aaron's rod swallowed up their rods." Now Moses says expressly, *Exod. xxii. 18*, "Thou shalt not suffer a witch to live," using the same word in the feminine gender, "*Mekaschepha*." He also says, *Deut. xviii. 10*, "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch"—*mekaschef*, the same substantive again. Again, in *Deut. xxx. 11*, he lays down formally a law which says, "For this commandment (doctrine) which I command thee this day IS NOTHING MIRACULOUS (*Lo Nipleth*), neither is it far off."

The following are some additional considerations, which show, according to Aben Ezra, in his commentary on Deuteronomy, that Moses cannot be the author of the Pentateuch as we have it. 1st. The preface to Deuteronomy cannot be written by Moses, inasmuch as he did not cross the Jordan. 2nd. The book written by Moses was inscribed on the circle of a single altar (*Deut. xxvii. and Josh. viii. 32*), which, according to the accounts of the Rabbis, was composed of not more than twelve stones, and it follows that the book of Moses must have been much shorter than the Pentateuch. 3rd. We find in *Deut. xxxi. 9*, the words, "And Moses wrote this law, and delivered it," &c., words which cannot be written by Moses himself. 4th. *Gen. xii. 6*, where the historian, relating how Abraham came into the land of Canaan, adds, "And the Canaanite was *then* in the land," contradicts *Gen. x.*, where it is said that Canaan was the first who colonised the country, and therefore the writer must have lived at a later date than Moses. 5th. In *Gen. xxii. 14*, a mountain in the land of Moriah is called the Mount of the Lord, a title

which it had not till after it was devoted to the building of the temple. 6th. The iron bed of Og, king of Bashan, mentioned in Deut. iii. was probably only discovered in the time of David, who subdued the city of Rabbah where it was found (2 Sam. xii. 30). Deut. xiii. 14, is also added by the historian to explain to the Jews of his time the verse which precedes it.

Again, not only have we an account of how Moses died and was buried, but it is added, "Never was there a prophet in Israel like unto Moses, whom God knew face to face." And when the place of his sepulture is mentioned, we are told, in the present tense, that "no one *knows* even unto this day."

The Pentateuch, therefore, was not written by Moses, but by one who lived many ages after him, and the books which Moses himself wrote, and which are referred to in the Pentateuch, are different from any of the five books now ascribed to him. His books are: "The War against the Amalekites," which we are told (Exod. xvii. 14), that Moses wrote by God's command; "The Book of the Agreement" (Exod. xxiv. 4, 7); and "The Book of the Law of God," subsequently augmented by Joshua by an account of another covenant (Josh. xxiv. 25, 26). The Book of the Agreement, which has perished, was to be esteemed imperative upon all, and even upon posterity (Deut. xxix. 14, 15), and Moses ordered the book of this second covenant to be religiously preserved for future ages. Since, therefore, it is not ascertained that Moses wrote any other than the books referred to, and since he himself directed no other book but that on the law with the canticle which he expressly composed for the whole people to learn by heart to be religiously preserved for the use of posterity, and since there are so many things in the Pentateuch which could not possibly have been written by Moses, it follows that it is impossible to uphold Moses as the author of the Pentateuch.

Spinoza is of opinion that one and the same person, Ezra, wrote the whole of the Pentateuch, the book of Joshua, that of Judges, 1 and 2 Samuel, and 1 and 2 Kings, for he was skilled in the law of Moses (Ezra vii. 6, 10, 11). So carelessly, however, did he do his work, that among other errors and mistakes, there are twenty-eight gaps in the middle of paragraphs, which have been religiously preserved by the Pharisees in their transcripts of the Scriptures. E.g. Gen. iv. 8,

runs as follows: "And Cain said to his brother Abel. . . . and it came to pass whilst they were in the fields, that Cain," &c. This blank space, which is ingeniously passed over in the English bible as follows, "And Cain talked with Abel his brother: and it came to pass," &c., is left at the point when we might have expected to learn what Cain said to his brother.

Passing over the first nine plagues as inventions, or exaggerations of natural phenomena, we will dwell a little on the circumstances of the tenth plague. In this plague we are told (Exod. xii. 29), the Lord smote all the first-born of the Egyptians, and the first-born of animals shared the same fate. Now the Jews who left the land of Goshen were 600,000 men able to bear arms, which supposes 600,000 families. The land of Goshen occupies about the fortieth part of Egypt; the rest of Egypt, therefore, must have contained 24,000,000 families. We are thus required to suppose that God slew with his own hand this frightful number of first-born children, and a much larger number of animals. And this *after the whole of the animals had already been twice destroyed*; once in the fifth plague, Exod. ix. 6, when "*all the cattle of Egypt died*," and again in the sixth plague, when, notwithstanding that "*all the cattle*" had just been destroyed, those that were in the field were killed by the hail, Exod. ix. 19-21.

Pharaoh, alarmed, and urged by the people, gave permission to the Israelites to go and worship their God "as they said" (Exod. xii. 31), that is, for three days, taking with them their flocks and herds. The truth probably is, that Pharaoh was influenced by the representations either of the military chiefs, who were jealous of Moses, or of the superintendents of public works, who feared the emancipation of the Hebrews after their initiation, or by the enlightened party among the priests. The Israelites having previously celebrated the Passover, then left Egypt.

The Israelites left in several divisions (Exod. xii. 51), by night. They formed, as we have seen, a total of 2,400,000 persons. A "mixed multitude also went with them, and flocks and herds, even very much cattle," Exod. xii. 38; and to add to all previous marvels, "there was not one feeble person among their tribes," Ps. cv. 37. Yet we have the assertion in this same Psalm, vv. 11, 12, 13, "Unto thee will I give the land

of Canaan, the lot of your inheritance when there were but a few men in number, yea, very few and strangers in it. When they went from one nation to another, from one kingdom to another people," and the express declaration in Deut. vii. 7. "The Lord did not set his love upon you, nor chuse you because ye were more in number than any people, for ye were the fewest of all people."

The account given by several authors of this event is that the Israelites spread leprosy, with which they were infected, among the Egyptians, to whom they had also lent money at usurious interest. King Bocchoris (according to Diodorus), consulted the oracle of Ammon as to what he had better do. The oracle advised him to drive them out of the country, and he accordingly drove them into the desert, where they would have perished of thirst if some wild asses had not shown them where there was a spring. After seven days' march they invaded unfortunate Palestine, and God knows, say they, how bloody the invasion was.

It would seem as if this was really the cause of their being sent out of Egypt, and that the account in Exodus was contrived either to conceal the fact, or for religious purposes. Josephus (contra Apion. l. I. cap. ix. 11, 12) says that Manetho, and Cheremontes, the Egyptian historians, assert that the Jews were driven out of Egypt for this reason; that they chose for their leader a priest of Heliopolis named Moses, and that this event took place in the reign of Amenophis. Josephus also says that Lysimachus, the historian, was of the same opinion. Tacitus (Hist. l. V. cap. iii.) says, following Lysimachus, that the Jews were driven out on account of their leprous condition, and that Moses, a priest of Heliopolis, was their leader. Justin (l. XXXVI. cap. ii.) repeats this without alteration. Strabo merely says that the Jews left Egypt under the guidance of Moses, who was an Egyptian priest.

The following are the different dates at which the Exodus is supposed to have taken place :—

	B.C.
Josephus and Hales	1648
Usher and English Bible	1491
Calmet	1487
Vulgar Jewish Chronology	1312

It is found, however, by adding together the age of each of the patriarchs at the time of the son's birth, that

according to the Hebrew Scriptures, Abraham left Haran in A.M. 2023, that the Exodus took place in A.M. 2668, and that Solomon built the temple at Jerusalem in A.M. 3148, corresponding to the year B.C. 973. This makes the creation to have taken place B.C. 4121, a number which does not correspond with the Samaritan computation, or with that of Josephus, or Maimonides, or Gersom, or any of the authorities. The nearest to it is the computation of the Asiatic Jews, viz. B.C. 4180; that of Usher, B.C. 4004; and that of Hevelius and Marsham, B.C. 4000.

Josephus, however, says, that the Hebrews left Egypt in the month Xanthrius, on the fifteenth day of the lunar month, 430 years after Abraham came into Canaan, but 215 only after Jacob came into Egypt, thus making the Exodus to take place A.M. 2453. Our Masoretic copy groundlessly abridges this account in Exod. xii. 40, and ascribes 430 years to the sojourn of the Israelites in Egypt, whereas it is clear, even by the Masoretic chronology elsewhere, as well as from the text itself in the Samaritan Septuagint and Josephus, that the 430 years date from Abraham's arrival in Canaan.

Instead of taking the direct route, the Israelites went to Succoth, near old Cairo, evidently with the intention of going into the desert, and not to Palestine at all. Notwithstanding the permission to leave which had been given to them, they fled from Goshen, for the people had not even time to bake their bread. Before leaving they "borrowed," by God's command, their jewels of silver, their jewels of gold, and their raiment, from the Egyptians. Many facts in the history of Moses agree with what Plutarch relates of Typhon. Now the Egyptians looked upon the Jehovistical revelation as a *robbery*, committed upon the Sacred Science. They often called Typhon the thief, the robber, and attributed to him the revelation of the secret knowledge. A vague recollection of this tradition makes Clemens Alexandrinus say of philosophy, that it is not a gift of God, but that it has been *stolen*, or given by a *robber* who has stolen it from Moses. Moses assimilated to *Hermes* the interpreter, the Mercury, and to Typhon, both robbers, renders the fact concealed under the representation of Clemens, easy to understand. Aristotle also said, that the science of the sophists is the art of *stealing* wisdom. If we are to take the transaction literally, it is

utterly unjustifiable; and the more so as it would then be probable that the jewels and raiment had been deposited with the Israelites, as pledges for the money lent to the Egyptians at usurious interest.

When the king heard of the flight of the Israelites he changed his mind with regard to them, and fearing that they would leave the country altogether, in which case he would lose their services as labourers, he put himself at the head of his army, and overtook them at Pi-Hahiroth, between the sea and Migdol, opposite Baal-Zephon. When Pharaoh came up with them, the Israelites had the sea in front of them. Moses re-assured the frightened people. The king did not attack them, but encamped quietly in the rear, thinking no doubt, that an undisciplined army, caught as it were in an ambush, would be an easy prey. The Israelites deceived the enemy by moving the fire, which was usually kept burning at the head of the army, to its rear, and crossed the sea in the night, favoured by a stormy east wind. By the morning the Israelites had encamped on the eastern coast of the gulf. At daybreak the Egyptians pursued them with six hundred chariots (notwithstanding that *all* the animals, and consequently all the horses, had been slain by the fifth plague), and God having taken off the chariot wheels (Exod. xiv. 25), Moses lifted up his rod, upon which the east wind ceased to blow, and Pharaoh with all his host was drowned in the sea, after which Israel saw their dead cast upon the shore. The most wonderful part of this miracle, perhaps, is that 3,000,000 of persons, with a prodigious quantity of cattle, baggage, &c., were able to cross the sea in six hours. That the passage through a sea was not considered an uncommon event may be inferred from Josephus, who says, "The sea of Pamphylia opened a passage for Alexander, when God wished to make use of him, to ruin the Persian empire."

The most natural and probable explanation is, that the Israelites crossed at low water, and that the Egyptians attempted to pursue them, regardless of the rising tide. This explanation was common among the Jews, since Josephus concludes his account (l. II. c. vii.) in accordance with it. It was in this way that a Caraites writer quoted by Aben-Ezra explained the miracle. In 1650 this opinion was still called "an execrable impiety," and to prove it, it was said that the

Red Sea, in its ebb and flow, never receded from its basin, but always remained full up to the height of the tide at its height. Buonaparte crossed the Red Sea on horseback with as great success as Moses, but on his return he was nearly experiencing the fate of Pharaoh, for the tide having risen, the ford was no longer practicable. Buonaparte escaped, but General Caffarelli, who had lost a leg, would have been in great danger had it not been for the intelligence and courage of a mounted guide, who was immediately raised to the rank of brigadier. (See the "Tableau de l'Egypte," l. I. p. 111.)

Moses had promised to return in three days, but the catastrophe of the Red Sea prevented him from doing so. The people whom, by God's command, they were now to destroy, were, according to Genesis, the direct descendants of the patriarchs with whom God had made a covenant, and consequently of men who had a right to the Promised Land. The father of the Ammonites was Ben-Ammi or Ammon, born of the incestuous union of Lot, Abraham's nephew, with his youngest daughter (Gen. xix. 38). The father of the Moabites was Moab, the brother of Ammon, and the son of Lot, by his eldest daughter. The Edomites or Idumæans were descended from Esau the son of Jacob. The Amalekites had Amalek for their father, who was descended from Ham, or Shem. The Midianites were descended from Midian, the fourth son of Abraham by Keturah, his second wife (Gen. xxv. 1, 2). Lastly the aborigines of Canaan were descended from Ham, Noah's son.

Notwithstanding the flocks and herds which the Israelites had brought with them from Egypt, sheep, oxen, and animals in very great numbers, two tribes especially, Reuben and Gad, having a very great number (Numb. xxxii. 1), it is evident that they had only three days' provision, for when they were prevented from returning to Egypt, they began to suffer from hunger and thirst.

The following are some of the incidents said to have occurred during the sojourn of the Israelites in the desert.

After the adoration of the golden calf, Jehovah wished to destroy all the Israelites, but Moses interceded, and Aaron (Exod. xxxii. 25) having stripped the people naked, the Levites went among them and massacred 3,000 of them. Moses having desired to see the glory of God, the Lord answered, that He would not show his face, but that He

would show him his back parts. In the Vulgate it is translated : " Tollamque manum meum, et videtis posteriora mea." In Numb. xii. 8 it is said that " with him " Moses, " I " God " will speak mouth to mouth, even apparently " . . . " And the similitude of the Lord shall be beheld," and in Exod. xxxiii. 11 it is said, " And the Lord spake unto Moses face to face, as a man speaketh unto his friend." Yet in ver. 20 of the same chapter we are told that the Lord said, " thou canst not see my face : for there shall no man see me and live ;" and in 1 Tim. vi. 16 it is said, that God is He " whom no man hath seen, nor can see."

Aaron's sons Nadab and Abihu were burnt for having offered a sacrifice with strange fire. Whoever slew an ox, or a sheep, or a goat, intended to be consecrated to the Lord, was punished with death. The people having murmured, God sent a fire, which consumed a large number of them. Having complained of having no animal food, God sent quails for the second time in such numbers that they extended a day's journey round the camp, (of three million souls !) and lay two cubits, or *from three to four feet deep*, on the face of the earth ! This statement is worth examination. It is stated in Numb. xii. 32, that " he that gathered least gathered ten homers." According to Calmet the homer is equal to 2,988 Paris pints. The Paris pint contains 46 cubic inches, and each pint would therefore contain at least seven quails. Now as ten homers make 29,880 pints, there would fall to the lot of each individual 209,160 quails ! No wonder that it is said in Ps. lxxviii. 29, that " they did eat and were well filled." As soon as the people put the flesh between their teeth, however, and before they had chewed it, God smote them with a very great plague. Miriam, Aaron's sister, having murmured against Moses, was made leprous. Moses interceded for her, and God having remarked (Numb. xii. 14) that if her father had but spit in her face she should be ashamed seven days, consented that she should be restored to health after spending seven days outside the camp, during which time consequently the three millions of people remained encamped.

The Israelites, having again murmured, all who were over twenty years of age were condemned to die in the desert. Korah, Dathan, and Abiram, and a portion of the people, having revolted against Moses, the earth opened and

swallowed them up, and 250 men were destroyed by fire from the Lord. The people having murmured against Moses and Aaron on account of this, a plague was sent amongst them, which carried off 14,700 persons. The people having again murmured against God, and against Moses, God sent fiery serpents among them, which bit a great number of them. The people, by God's order, destroyed the Canaanites and the Amorites, who, however, are met with again, as if nothing had happened (Josh. xvii. 12; Judg. xvii. 12, &c.), and put to death Og king of Bashan and all his people.

The Israelites at Shittim having committed whoredom with the daughters of Moab, God ordered Moses to take all the heads of the people, and hang them up before Him against the sun, and Moses ordered the judges of Israel to "slay every one his man that was joined unto Baal-peor." The next incident is still more extraordinary, for 24,000 of the people died in a plague because one of their number had espoused a Midianitish woman. When Aaron's grandson saw them come, he took a javelin in his hand, and "thrust them both through, the man of Moab and the woman through her belly." Yet Moses himself, Exod. ii. 16, 21, had married a Midianitish woman.

Moses was ordered by God to punish the Midianites. Twelve thousand Israelites marched against them, headed by Phinehas, the son of Eleazar the priest, with the holy instruments and the trumpets to blow in his hand. All the males were put to the sword, and the women and children made captives. The booty collected in this engagement *after* the portions destined for a heave-offering to the Lord and for the Levites had been deducted, was 675,000 sheep, 72,000 beeves, 61,000 asses, and 32,000 virgins. The half, which was the portion of those that went out to war, was 337,500 sheep, of which the Lord's tribute was 675; 36,000 beeves, of which the Lord's tribute was 72; 30,500 asses, of which the Lord's tribute was 61; and 16,000 virgins, *of which the Lord's tribute was 32*. This makes a total of 1,012,500 sheep, 108,000 beeves, 91,500 asses, and 48,000 virgins! It is astonishing how a nation so unwarlike as the Israelites, and which in leaving Egypt was obliged (Exod. xiii. 17) to make a long circuit to avoid the warlike tribes, could all at once have become so valiant and so well accustomed to war, especially when they were dying of hunger and exhausted by

fatigue. Yet they utterly defeat the Amalekites, &c. with the greatest ease.

These marvels continue after the Jews enter Palestine, which they did 601,730 strong. The whole of those that left Egypt had perished in the desert, except Caleb and Joshua, 188,153 of whom were massacred by the command of God, besides those who were slaughtered for murmuring, wishing for food, &c. The extent of *habitable* Palestine is said to scarcely equal in area the county of Nottingham, yet it contained a population of 6,674,000 *men*. The whole country is about one-sixth of the size of England; and therefore, if it had all been capable of being inhabited, the country would have been *four times as populous as England*, and this with a purely agricultural population! The present population of the country is about a million, but from this the inhabitants of Tyre and Sidon, and the Philistines have to be deducted. The real population of the country was probably about half a million, which would leave about 80,000 men who could fight, and about 40,000 who would be available for aggressive purposes. These modern calculations will enable us to judge of the veracity of the Jewish Chronicles. In 2 Chron. xiii. 3, Abijah goes to war with 400,000 chosen men against Jeroboam with 200,000 chosen men. In 2 Chron. xxv. 5, we read that in Judah and Benjamin alone there were 300,000 chosen men above twenty years of age, while in 2 Chron. xxvi. 13, Uzziah goes to war with 307,500 men! These had been counted by Jeiel the scribe and Masseiah the ruler, under the hand of Hananiah, one of the king's captains, and they were all furnished with shields, spears, helmets, habergeons, bows, and slings to cast stones. In 2 Chron. xiv. 8, Asa has out of the two tribes of Benjamin and Judah above 500,000 mighty men of valour!

In 2 Sam. xxiv. 9, a book supposed to have been written during David's reign, we read that the result of his numbering the people was that there were 1,300,000 soldiers in a territory 200 miles long by 100 broad. In 1 Chron. xxi. 5, 6, however, the *same* census, taken by the *same* person, Joab, gives 1,100,000 soldiers in Israel, and 470,000 in Judah, without counting the tribes of Levi and Benjamin, making 1,570,000 soldiers in Palestine alone!

When the Israelites reached Sinai, the three days' initiation (Exod. xix. 10) began. The people were strictly confined

to the camp. Moses had previously (Exod. xix. 3) ascended the mountain, and had received God's orders to sanctify the people. "And Moses went down from the mount unto the people, and sanctified the people . . . And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled." There is, however, no place on Mount Sinai where such a multitude as the Israelites are represented to have been could have stood.

The preliminaries being ended, Moses brought the people out of the camp to meet with God, and they stood at the nether part of the camp. Moses received the ten commandments written by God Himself in two tables of stone, of which such different and contradictory accounts are given in Exod. xx. and Deut. v.; and he received besides *oral* instructions as to the laws by which the Israelites were to be governed. Moses (Deut. xxxi. 26) wrote these laws in a book, which, after being greatly neglected, was lost, then found, and finally again lost sight of, so that no man knows what has become of it, unless it was burnt at the taking of Jerusalem by the Babylonians.

A terrible voice gave forth the ten commandments. These commandments, however, being Jehovistic, were probably inserted in their present form at some later date. We are told that the people, more and more frightened by the thunder and lightning, the sound of the celestial trumpet, and the voice of God, besought Moses to speak himself, which he accordingly did. Moses afterwards drew near to "the thick darkness, where God was," and received many other laws. When we are told that Moses and Aaron, Nadab and Abihu, and seventy of the elders "went up and saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness . . . also they saw God and did eat and drink" (Exod. xxiv. 9, 10, 11), we see in these words the traces of a ceremony of initiation.

Diodorus Siculus says (l. XXXIV. and XL.), that "the Jews were driven out of Egypt at a period of famine, when the country was over full of strangers, and that Moses, a man of superior courage and prudence, took this opportunity to establish his people in the mountains of Judæa." What is most

remarkable is that Solomon, when he built and consecrated the temple at Jerusalem, never mentions Moses, or says a single word about his laws. The latter part of the passage 1 Kings viii. 9, is evidently by a later writer, for Solomon did not examine the contents of the ark, and knew nothing of the law about the Sabbath day. There was nothing in the ark in his time, neither is there in the Old Testament a single allusion to the Decalogue, or to the revelation made at Mount Sinai.

Although a promise had been given, Exod. xxiii. 2, that an angel would be sent to show them the way, Moses knew nothing of the land of Canaan, when they got near it. An astronomical system was followed by Joshua in the distribution and nomenclature of the land of Canaan. It appears from Eusebius, that tradition, at least, represented Israel as an astrologer who believed himself to be under the influence of the planet Saturn. Even at this day the three great stars in Orion are called Jacob's staff, and the Milky Way is familiarly termed Jacob's ladder.

Moses is represented as keeping the people in the desert for a certain number of years, which is put at forty, because that number is symbolical of trials, of privations, and of moral regeneration. Among the Persians, the trials of those who were initiated into the mysteries, were twice forty in number. The trials of the Egyptians in solitude, or in the desert, lasted forty days, and those by privation or fasting, lasted forty days also. Punishment by scourging consisted of forty stripes save one, for fear of exceeding the number. The judges Othniel, Ehud (Sept.), Deborah, and Gideon governed, each, forty years, and so did Eli, after the Philistines had ravaged the country during forty years. In 2 Sam. xv. 7, we find Absalom asking to go and pay his vow, after forty years. The apocryphal books go still further; according to them, Adam entered Paradise when he was forty days old, Eve forty days later. Seth was carried away by angels at the age of forty years, and was not seen for the same number of days. Joseph was forty years old when Jacob came to Egypt. Moses was forty years old when he went to Midian, where he remained forty years. The same use of this term is made by the Phœnicians and Arabs. The *Arbaïndt* (the forties) in Arabian literature are a sort of books which relate none but stories of forty years, or give a series of forty, or

four times forty traditions. They have a similar kind of books, which they call Sebaydt (Seven). Their calendar has forty rainy and forty windy days. In their laws, the numbers four, forty, forty-four occur very often.

The Israelites are said by the Arabs to have lived in the desert call El-Tyh, or Tyh-Béné-Israël (desert of the wanderings of Israel), which extends from the north to the south, as far as Ezion Geber ("the back-bone of the giant") on the Elamitic Gulf, and from thence extends back again towards the north. Moses only reckons seventeen encampments during forty years, and, it is very likely that their wanderings only lasted a few months in reality.

The first five books of the Hebrew Scriptures called the Pentateuch are :—

Genesis	in Hebrew	SPhR BRACHIT
Exodus	"	SPhR ChMOUT
Leviticus	"	SPhR UIQRA
Numbers	"	SPhR BMDBR
Deuteronomy	"	SPhR DBRIM

If any portions of these books were really written by Moses they are Egyptian and of the time of Amunothph, for Moses, who is supposed to have lived in the reign of that prince, was an Egyptian, born, brought up, and educated in Egypt. If, however, the date which Josephus gives for the Exodus and the passage of the Red Sea be taken, the period at which they were composed may be much more ancient. St. Clement, Hom. ii. § 51, and Stromat. iii. § 42, is of opinion that the Pentateuch was not written by Moses, and he says, "Your book of Genesis especially was never written by Moses." The name of Moses will, however, be used to signify the author of the Pentateuch, to prevent confusion.

The first book of the Pentateuch, Genesis, contains extracts from different historical works which can only have been found in the archives of the Egyptian temples. Nevertheless, Genesis, as we have it, was not composed for Egyptians properly so called: the author prepares in it (Gen. ix. 5, xv. 21, &c.) the right of one day invading the land of Canaan.

The following chapters contain an explanation of the principal words in the three first chapters of Genesis, and the secret or allegorical meaning of the events described in them, which form the foundation of our present beliefs.

CHAPTER II.

THE Masoretic points which we have spoken of were not invented till about 1,000 years after the death of Moses. The original text is consequently something very different to what it has become since the invention of them by Ezra. An example of the change made by these points may be found in Heb. xi. 21, where the author of that Epistle has interpreted the text he quotes from Gen. xlvii. 31 very differently from the way in which it presents itself in the pointed and accented Hebrew text. The punctists with the assistance of their points read, "And Israel bowed himself upon the bed's head;" but the author of the Epistle reads, "Jacob worshipped, leaning on the top of his staff;" reading *מטה* *mate*, instead of *מיטה* *mita*, a difference due entirely to the use of a vowel point. Jacob's death is not spoken of till the next chapter, and consequently, the version in the Epistle is by far the most probable one. This shows how little faith is due to our modern points and accents.

The Hebrew alphabet contains twenty-two letters, six vowels and sixteen consonants. But it has not always contained so many letters. The words of the written language being known only to the priests, they became a "learned language," a "language of doctrine and of teaching," and, as it was only read and interpreted in consecrated places or in the temples, and for the priesthood, it was also called, "the holy language," "the sacred language," and "the holy doctrine."

The primitive Hebrew alphabet only contained ten letters; as we are informed by Irenæus (Adv. Hær. l. II.) "*Antiquæ et primæ Hebræorum litteræ et sacerdotales nuncupatæ, decem quidem sunt numero.*" He goes on to say that these ten letters are the first ten of the Hebrew alphabet, from A to I. This alphabet is of course much more ancient than that of Moses, which contains twenty-two letters. The characters invented for writing were concealed from the people, lest they might use them in a profane manner, and were only made known to them in later times. To divulge alphabetic

writing, and the language which proceeds from the alphabet was looked upon as a profanation (Gen. iv. 26, and xi. 6). Only one of the sacerdotal characters has come down to us without changing its form, though it has changed its signification. It exists in Ethiopian, and in the Hebrew of the medals, and is unity with a bar across, the cruciform sign, +. *The sign*
 In the sacerdotal alphabet it answered to Sh or Çh. In succeeding alphabets it answered to T, but it kept its place notwithstanding. It was the last letter in the alphabet of ten letters, and it is the last in that of twenty-two letters.

The vowels in the primitive alphabet were, A, E, I, and the consonants L, B, C, D, M, N, Sh. The three first letters correspond to the three first signs of the Zodiac, as being affirmative signs of existence, of life; the letter L is the sign of negation of life, which afterwards became LA, the Hebrew for not. The order in which the consonants, B, C, D, M, and N, which is the order in which they have been retained in our alphabets, is still that of the Zodiacal alphabet. The letter Sh holds the same position as the last letter in the Ethiopian alphabet, which its form indicates it should do, being that of unity with a bar across. of the end, of the sum total, of the number *ten*.

As the most ancient Hebrew alphabet was only composed of ten letters, it follows that the primitive Hebrew roots and the primitive compound Hebrew words, must have contained these letters only. By bringing these words together we shall have the primitive Hebrew, or rather the words which have come down to us from that period, about 340 simple or compound words. The sacerdotal alphabet, considered separately from the language which it formed, will reveal to us the cause, or at any rate, one of the causes which made the numbers three, seven, and ten, be looked upon as holy and mysterious.

The number three appears in the vocal signs A, E, I, the only ones which this alphabet represents by signs. Now *vocal* sounds, *voices*, or *vowels*, only belong to animated beings—they are in fact the expression of their sensations. The vowels represent, (in sacred language only,) positive ideas. A is man, E, woman, I, God, O, the sun, and U the moon. Clemens Alexandrinus says that all who entered the temple of Serapis were obliged to wear on their persons in a conspicuous position the name of I-ha-ho, or I-ha-hou, which

signifies the Eternal God. This temple was at Heliopolis, where Moses was educated. The Jao Aleim fought for Israel (Judg. xi. 21), and Jao drove out the inhabitants of the mountains, but could not drive out the inhabitants of the plains, because they had chariots of iron (Judg. i. 19). The three first signs, then, became symbols of the abstract idea of life, and consequently of the Invisible, Spiritual Author of all Being and Life. Hence it became customary to pray or to call upon God only by his name, that is, by the *vowels* of his name, from which the idea of alphabetic writing was derived; (see Gen. iv. 26, which, correctly translated, is, "Then began men to call themselves by the name of the Lord.") And the Egyptians, from a feeling of respect for this origin, retained the use of this invocation after the sacred language had become perfected.

These vowels uttered without any interval between them by a single exertion of the voice, formed the word AEI. This word, which belongs to primitive Hebrew, does not exist in the modern language, and it would be lost if it had not been accidentally mentioned in Exodus. It means literally, I am—I will be, and has found a place in the Greek language, where it signifies *æi*, ever, always. This was the first name of the Eternal, the holy and ineffable name which God kept for Himself, which has no meaning on the earth, which God alone can use, as in Hosea xiii. 14, "O death, I *will be* thy plagues; O grave, I *will be* thy destruction."

This ancient word, which was known, according to Genesis, to Abraham, Isaac, and Jacob, was given up and forgotten after the death of those patriarchs, owing to the changes which had taken place in the alphabet. It was revealed to Moses, Exod. iii. 14, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you," but he wrote it AEI-E with the feminine termination E, meaning "the Being who generates," for God, according to ancient belief, was androgynous, and in the first part of the verse he repeats this word to give it its present and future meaning, AEI-E AShR AEI-E, I AM-THAT-I SHALL BE. This sacred word AEI, considered with reference to the idea of sanctity, which surrounds it, and the number of letters which compose it, and which, nevertheless, terminate in unity, caused by insensible degrees the mystic ideas relating to the number three to arise. Hence the precept of Pythagoras, "Honour the ternary

number," Honora Triobolum. The triangular character Δ, which means union in the ancient Chinese hieroglyphics, is composed, according to the Choue-ouen, of *Ge*, to enter, to penetrate, and *Ye*, one, that is, three united in one. The number three came to be looked upon as the commencement of the world, the number seven as the end, as we shall see presently. The remote origin of the value attached to these letters is astronomical. According to Plutarch, A signifies the moon, E the sun, H Mercury, I Venus, O Mars, T Jupiter, and Ω Saturn. But the proper order, according to Achilles Tattius (Isagog. p. 136), is A the moon, E Mercury (the planet of Apollo), H Venus (Juno Cybele and Isis), I the sun, O Mars (Hercules), T Jupiter (Io and Osiris), and Ω Saturn.

The temple of Apollo at Delphi being consecrated to the sun, the vowels relating to the sun and to Apollo or his planet, were joined, that is, E was joined to I, which gives EI. The vowel of the sun was often joined to those which represent the outer planets, which gave *Iaω*, a name which is given to the sun by the oracle of Claros (Macrob. Sat. l. I. c. xviii.), and which was often used by the Gnostics (Epiph. adv. Hæres. l. I. c. xxvi. xxxi.). It is often found on their Abraxas, and conveys in their system the same idea as that which was expressed in the Mithraic religion by the seven gates through which the souls passed.

These same vowels, combined in a different manner, became also formularies of prayers, and mystic invocations. They were pronounced singing, and the sound they gave corresponded to the tones of the lyre and of musical instruments among the Egyptians (Demet. Phalereus, sect. lxxi.). They even formed a species of gamut or musical scale :—

A, or the Moon, corresponded to	.	.	.	.	.	.	B
E, or Mercury,	"	.	.	.	.	.	C
H, or Venus,	"	.	.	.	.	.	D
I, or the Sun,	"	.	.	.	.	.	F
T, or Jupiter,	"	.	.	.	.	.	G
Ω, or Saturn,	"	.	.	.	.	.	A

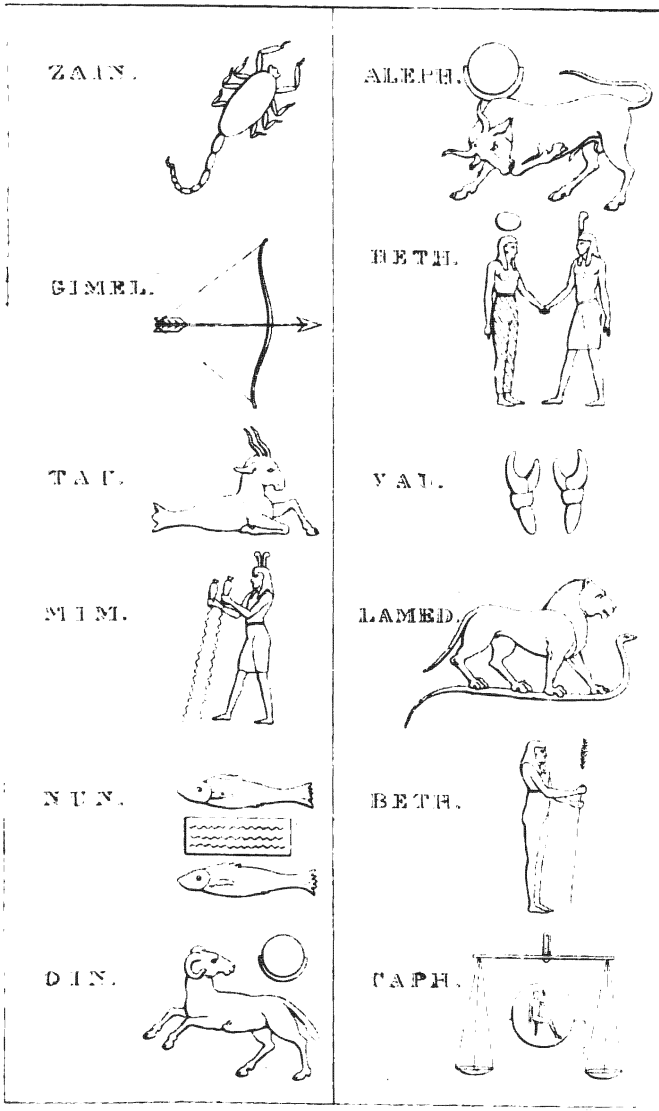
Porphyry mentions an oracle of Apollo, or of the god on the front of whose temple the famous EI was sculptured, which points out the use which should be made of the seven vowels in order to invoke the gods whom these vowels indicated (Euseb. Præp. Evang. l. V. c. xiv.). The invocation of Mercury, of the sun, of Venus, of the moon, and generally

of each planet, should be pronounced on the day dedicated to each of these deities.

The word Jeove, the Chaldee pronunciation of which is JEOVA, according to the Masoretic pointing, succeeded to Aei, and this word Jeove proceeded from EOVE, pronounced in Chaldee EOVA. The letter J or I, which is prefixed, is the symbol of future existence. When it is doubled in the Samaritan, JI, it means "He will be." In Chaldee it is, for this reason, one of the names of the Eternal; it has given place to the triple III, which also indicates Him, of whom one can say "He will be," and one of whose names is IE. EOVE is formed from EOY, which belongs to the second epoch of the Hebrew alphabet, for the vowel OV (O before a vowel) did not exist in the sacerdotal alphabet. EOVE has therefore been used for the EIE of the first period. Now this character, OV, is expressive of doubt, and has consequently caused confusion and blasphemy to find a place even in the name of the Deity. In this word EOY-E the letter E is doubled, as it was in the primitive word EIE. There remain, therefore, EOY and EI.

EOY expresses doubt as to existence: existence which may or may not exist: an impulse towards nothingness. The difference depends on the letter which precedes. Existence considered in this manner brings us to the T-EOY B-EOY of the world, to ideas of pain and misery, of chaos, and even of hell. The word E-OV-E, overwhelmed by the evil meanings of its root, instead of signifying, as it should do, Being and Existence, has added to this idea that of misfortune, adversity, calamity, a gulf of misfortunes, injustice, of something hurtful, and of plague. Such ideas could not have been associated originally with the idea of the Deity, and consequently this word was only applied symbolically to God.

When Moses appeared, the worship of AEI was lost and forgotten—idolatry was prevalent, and it became necessary to destroy it. The determination to effect this was taken by the priests. The priests were under the control of a Chief Priest, and in the Egyptian temples this chief was called EOVE or EOVA, that is he, him, because his name was not allowed to be pronounced. As it was necessary that the reform should appear to come from God Himself, that is, from him who was considered in the temples, and even among the people, to be the supreme head and president of the



THE ZODIACAL ALPHABET.



tribunal of the gods, it was necessary that this god should have a name, and none seemed more suitable than that which had long been given to the ADON, the *master* of the temple, he who *permits* or *grants*. They got this name from Phœnicia, where, as well as in Assyria, Adonis was the name of the sun (Macrob. Saturn. l. I. c. xxi.). This name was changed by the addition of the letter I, thus making of EOVE a proper name, belonging only to the Deity, and in the same manner they altered the word ADON into ADON-I, the future master, or he must always exist. The mysterious power which already belonged to the word EOVE or EOVA became greater and more terrible when this word became J-EOVE or J-EOVA, the eternal "He." The initiators, when sanctifying this word by the Mosaic mission, considered the heavenly J-EOVE or J-EOVA as they had previously considered the EOVE of the temple, that is, as the only one, AIÇh MLEME, *the sole force*, the only *strong One*, who had the power of overcoming and destroying idolatry. AIÇh, which is AIT in Chaldee, means *summus sacerdos, fortis, robustus, asper, durus*, and is in short *vir fortis, strenuus, præstans, &c.*

The motive for this choice, which was of necessity kept secret, was soon forgotten, and the word JEOVE, which was surrounded by so profound and fearful a mystery, became a subject of terror to those who sought to ascertain its real meaning. Thus in Lev. xxiv. the son of the Israelitish woman, whose father was an Egyptian, and who appears to have understood the meaning of this word better than the Israelites, having entered upon a discussion of it with one of them, was stoned to death. As the sight of this name could not be prevented, it was forbidden to *pronounce* it, under penalty of death. The high priest himself could only utter it once a year. With such terror surrounding the name, aided by superstition and fanaticism, it became easy to insert whatever the priesthood pleased in the books of the Bible, and it was only necessary to cause Jehovah to interfere, by word or by action, to render all discussion impossible. It was sufficient in fact to stop a reformer, or to cause him to be put to death, that the high priest should interrupt him at the first word he spoke.

The ease with which blasphemy could be committed by pronouncing the name wrong, and the capital punishment which was the penalty for doing so, led to its being considered

as only a sign, a symbol formed of letters, a hieroglyph, the sight of which should call to mind the word ADONI unless this word were joined to it, in which case it represented the ALEIM, all the gods subordinate to Jehovah. It is pretended that there was a manner of pronouncing it among the Syrians and Egyptians by means of which a man could be caused to fall down stone dead. Clemens Alexandrinus (Strom. l. I.) says that Moses killed the king of Egypt, Nechephre, on the spot by breathing this word in his ear, and that afterwards he brought him to life again by pronouncing the same word! Great powers were attributed to the alphabet in ancient times.

JEOVE, then, was often inserted to mean the supreme head of the temple, the chief or president of a learned body, which at that period always consisted of the priesthood, and sometimes it stood for the military chief, the man of war, who was guided by the priesthood, or by orders issued from the temple. The literal translation of this word is "The Eternal—he—who is, and who shall be, he who exists,—the He, He, and It." This name is the most venerable, the most holy, and the most terrible of secret names. The kings of the sacred dynasties, the MLACIM and the MLCIM, obtained their secret names by means of initiation, and the ancient kings of Egypt who obtained apotheosis after their death had their secret names also. Even at the present day, the Emperors of China at their accession change their name for one which conveys the idea of their power or their attributes.

The number seven appears in the letters L, B, C, D, M, N, Sh of the sacred alphabet. The intonations which appear in the alphabets which succeeded these are but modifications of these letters. Children, for instance, confuse R with L, while whole nations, such as the Chinese, cannot distinguish between them. The Arabs pronounce P like B, and the Chinese B like P.

Every initiated person who had attained the highest rank was called MOSE, MOSES, MUSE, "a person sent," "a missionary," from MUS and MUSE, "to be withdrawn, to be sent away from a spot, to be on a mission." The Greeks pronounced the name better than we do, and better than the Masoretic pronunciation, when they called it *Μούση*. "O Menes Mouseion, son of the sun," said the initiating priest, "hear my words. I am going to tell thee important truths,

beware lest thy prejudices and affections cause thee to fail in obtaining the happiness which thou desirest.”

The number ten signified perfection, the end, the aim, the completion. It is doubly mysterious and sacred, being formed of the two sacred numbers, three and seven. Its name OChR or OShR relates to the name of OSiRiS, and, its plural ÔShR-IM means only a number equal to twenty, the number which constituted a month anciently. The letter ShIN or ÇhIN was the tenth and last of the sacred alphabet, and the cruciform sign answers in the Chinese letters to the articulate word che, like the Hebrew chin and its value is also ten. In the Ethiopian alphabet it has kept its position and its form, but it answers to T, which is the terminal letter of the Hebrew alphabet. As the letter T signified the end, the total, when the alphabet increased to sixteen and twenty-two letters it became necessary still to place it at the end, but it became a modification of the letter D, that is T. The result of this was that several words which were originally written Sh became written with T. This change is common in Chaldean and Syrian. Thus ÇhOUR, a bull, has been written TOUR-ÇhCL, TCL, ÇhLÇh, three, triple, TLT, &c.

Ludolfus, who spent sixty years in the study of the Hebrew, Syrian, Arabic, and African Ethiopic languages, declares that their affinity is so close that whoever understands one may, without difficulty, render himself master of the other, but that the African Ethiopic is the nearest to the Arabic.

Previous to the introduction of the alphabets of sixteen and twenty-two letters there was one of twelve letters, called the Zodiacal alphabet. Tradition had made the Cabalists aware of this fact, but it would appear that they could not discover the real alphabetical characters of the Zodiac, for they took them from the letters which compose the following three names given to the Deity.

IE	ALEIM	TyBAOT
The eternal	Gods	of hosts

By host or army the ancients signified in these names the whole of the constellations.

The Zodiacal alphabet is shown in the engraving, and was as follows :—

ALPH or Aleph, A, a sacerdotal letter, was Taurus.
EIT, or Cheth or Heth, E, a Zodiacal letter, was Gemini.

VOU, or Vau, Y, a Zodiacal letter, was Cancer.
 LMD, or Lamed, L, a sacerdotal letter, was Leo.
 BIT, or Beth, B, a sacerdotal letter, was Virgo.
 CPh, or Caph, C, a sacerdotal letter, was Libra.
 ZIN, or Zain, Z, a Zodiacal letter, was Scorpio.
 GIML, Gimel, G, a Zodiacal letter, was Sagittarius.
 TOU or To, Thau, T, a Zodiacal letter, was Capricornus.
 • MM, or Mim, M, a sacerdotal letter, was Aquarius.
 NOUN, or Nun, N, a sacerdotal letter, was Pisces.
 OIN, Ain, O, a Zodiacal letter, was Aries.

The six letters taken from the sacerdotal alphabet to form the Zodiacal alphabet were therefore A, L, B, C, M, and N, being those whose sound or intonation rendered them suitable to describe the celestial signs, and six others were added which were adapted to the same object, viz., E, Y, Z, G, T, and O. The invention of these six letters raised the letters of the alphabet to sixteen. After the addition of these six letters the language formed by the alphabet became spoken in the temples, and it was found necessary to add six more to express the intonations of language, thus bringing the Hebrew alphabet to the number of twenty-two letters. The letters of this alphabet were now called Assyrian, not only from Assyria, or rather the country of Ashur, whence the second alphabet was derived, but also from the meaning of that word, AShR, perfect, when there is nothing to resume, fortunate.

While the Hebrew has retained its number of twenty-two letters, the Arabian language has added six more. The ternary progression was because the number six primitively denoted rest and joy. The Hebrew letters, twenty-two in number, all of which are consonants, with their numerical values, are given on the next page.

We read in Gen. vi. 1, "And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that sons (of the Gods) [BNI E-ALEIM] saw the daughters of men that they were fair; and they took them wives of all which they chose;" and in Job ii. 1, "Again there was a day when the sons of God [BNI E-ALEIM] came to present themselves before (Jehovah)." In this latter passage we have a description of what passes in heaven. The Aleim are here in presence of Jeove, each one in his proper place, like the soldiers of an army, or rather like the army of heaven, like the constellations, the mansions, the dwelling-places of the Gods, they are in their places

round the Immovable Star which presides over them and which gives them the strength to act, CI ÇhMÇh JEOVE ALEIM, because the sun is the Jeove of the Aleim. In Ps. lxxxiv. 12, Satan is with them, for he also is one of the Aleim, one of the sons of the Gods. Conf. 1 Kings xxii. 19-22. There is another passage which shows this to have been the idea of Job, in chapter xxxviii., "Where wast thou... when the morning stars sang together and all the sons (of the Gods) [BNI ALEIM] shouted for joy?"

Pure Hebrew Names	Names according to the Masoretic	Power	Numerical value
ALPh א	Aleph	A	1
BIT ב	Beth	B	2
GIML ג	Gimel	G	3
DLT ד	Daleth	D	4
EA ה	Hé	E	5
UOU ו	Vau	U OU OV O	6
ZIN ז	Zain	Z	7
EIT ח	Heth	E	8
ThIT ט	Teth	T	9
JOUD י	Yod	I J	10
CHP כ	Caph	C	20
LMD ל	Lamed	L	30
MM מ	Mem	M	40
NOUN נ	Nun	N	50
SMC ס	Samech	S	60
OIN ע	Ayin	Ô Â	70
PhA פ	Pe	Ph	80
TzDI צ	Tsade	Tz	90
QOUPh ק	Coph	Q	100
RICh ר	Resch	R	200
ÇhIN ש	Schin	Çh	300
or ShIN ש	or Sin	Sh	300
TOU or TO ת	Tau	T	400

In order to explain what the Aleim really were it is necessary to dwell on the above passage.

The presence of Satan among the sons of the Gods at the court of Jeove is very surprising; though perhaps less so than his identity with Jehovah, 1 Chron. xxi. 1. Satan or Shathan in Hebrew means an adversary, one who opposes or puts hindrances in the way. The manner in which

the word comes to have the meaning of adversary is as follows :—

ShaThaN is composed of ShaTh and ThaN. ShaTh or ShouTh means “to go hither and thither, to make a circuit, throwing glances of enquiry on all sides.” ThaN, which is also written ThÂN, means, when spelt in the first way, “envy, jealousy, envious emulation.” When spelt in the second way it means “he who makes objections, who argues, who accuses, who causes embarrassment by his objections, &c.” The origin of these attributes of Satan is to be found in the trials to which the initiated persons were subjected in the mysteries. Shathan or Satan having become the accuser of those who were called but were unworthy of being chosen, (Zech. iii. 1, 2, “And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him,”) placed himself at the *right* hand of the accused, as in Ps. cix. 6, 7, “Set thou a wicked man over him, and let Satan stand at his right hand when he shall be judged.” The place of the judges was on the left hand, and the judges were the Aleim, “for the judgment belongs to the Aleim,” Deut. i. 17. This word, the Cabalists say, is characteristic of severity of judgment. Finally, we have Jeove sitting on the throne of mercy and presiding over the trial: “Jehovah, Jehovah, merciful and gracious, long suffering, and abundant in goodness and truth,” Exod. xxxiv. 6.

Satan, then, is a being whose duty it is to try men, and to show the wickedness which lurks in the heart of the initiated person, but often by that very process he causes their virtues to be made manifest. Every Aleim, therefore, who attempts to oppose or to alter an established order of things becomes a Satan, an adversary, and yet he is not a spirit of darkness. Thus when Balaam is ordered to curse Israel he asks advice from God, who sends one of his Aleim to him. This Aleim, however, angry at Balaam's going with the princes of Moab, came and placed himself as a MLAC, as an envoy, in the way of the prophet, “for an adversary against him.” The word used is Shathan. It follows that the Aleim, the Mlac-im, the Gods, may, by the permission of Jehovah, become Satans without ceasing to form part of the angelic hosts.

The Samaritan version of Genesis makes this word Aleim

to mean angels; thus it translates ch. iii. ver. 5, "Ye shall be as angels," "God made man in the image of the angels," and ver. 24, "Enoch was carried up by an angel." This is a proof that the Hebrews of Samaria, and consequently the others, understood traditionally by the word Aleim agents of God, angels, or minor deities. The MLAC-IM, however, are not our angels, for they only became known to the Hebrews after their return from the Captivity. The MLAC is an ambassador sent to give advice, a subaltern god. Such was the MLC or MoLoC of the Ammonites, although it is written as if it were derived from MLC, a king. But the MLC-IM, the kings, are considered by the spirit of the Hebrew language (agreeing in this respect with the spirit of the Egyptian religion), as ambassadors, as high functionaries, as men charged with a mission which they execute in the absence of the gods to whom they have succeeded, for monarchical government succeeded to the theocracy.

In the third chapter of Genesis and the fifth verse we find the words "ye shall be as gods." This promise is addressed to Eve by the Serpent of Eden. Now if at the period of the creation there had been but one God, the Serpent could not have used this language. We are accustomed to the idea of a plurality of gods, and the Septuagint translates the word Θεοί, gods. But how could Adam or Eve know anything about them? Again, in the first chapter of Genesis, and up to the third verse of the second chapter, the word Aleim, the gods, is used; but from the fourth verse of the second chapter to the end of the third, the word Aleim is no longer used alone, but is preceded by the word Jeove, meaning thus the head, the sovereign ruler of the gods, Hominum SATOR atque DEORUM. But in vv. 1-5 of the third chapter the conversation of the Serpent with Eve takes place, and throughout this conversation the name Jeove disappears from the narrative, and that of Aleim alone remains. It is not, therefore, the intentions of Jeove, but of the Aleim, which are made known, and it is from them that the prohibition to eat of the tree of knowledge proceeds, and it is to them that the Serpent says Adam and Eve will become like if they eat of the fruit of that tree. As soon as the conversation is ended and the Serpent disappears from the scene the name of Jeove reappears.

It follows that Moses admitted the existence of many gods, and was a polytheist, although he also admitted the existence of an only God, superior to them, whom he called Jeove. If additional proof were wanting, it is to be found in the passage of Maimonides which says that the vulgar Jews were forbidden to read the history of the creation, for *fear* it should lead them into idolatry. We find the same idea in India, as in the hymn addressed to Ruder for instance :—

“ I bend low before thy aerial and celestial powers, whose arrows are the wind and the rain (conf. Numb. xi. 31, ‘ and there went forth a wind from the Lord ;’ and Exod. ix. 23, ‘ And the Lord rained hail upon the land of Egypt ’) ; I call upon them to come to my aid, that I may possess health and see the destruction of my enemies. *Each of them* (of the powers) *is Ruder*, whose Infinite Power I revere ; Ruder whose fulness is all that exists ; He is all that has been, all that is, and all that will be.”

In the third chapter of Genesis, Moses bears witness to the plurality of gods in presence of Jeove Himself in the words “ Behold, the man is become as *one of us* ” (CAED MMNOU). This takes away from the impiety of the expression, and shows that nothing can be like the Supreme God. We find the same distinction in Exod. xxxi. 3, and xxxv. 31. Here Jehovah, who alone is mentioned in these chapters, and in those which precede or follow them, says, speaking to Moses about Bezaleel, “ I have filled him with the spirit of the gods,” the word Aleim re-appearing suddenly, and evidently in contrast to the word Jeove. Again, when Moses is speaking of the tables of the law, although he continues to employ the word Jeove, he ceases suddenly to do so in order to state that they were written by the finger of the Aleim. He then resumes the use of the word Jeove alone. This becomes still more remarkable when we find the tables of the law referred to a second time in ch. xxxii. ver. 16, and that the word Jeove is again abandoned for the word Aleim. “ And the tables of the law,” says he, “ were the work of the *Aleim*, and the writing was the writing of the *Aleim*, graven upon the tables.”

The doctrine of Moses was, that God can do no evil, and cannot err, but that if there is imperfection in the world, that imperfection does not proceed from Him, but from the Mlac-im or Aleim. Even when the text used the word Jeove

alone we must understand by it the gods, the messengers, for that name is in them and gives them their powers, as in Exod. xxiii. 20, 21, "Behold I send a MLAC before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions, *for my name is in him.*" And when in Exod. xiii. 21 it is said that "Jeove went before them by day in a pillar of cloud," this is explained in ch. xiv. ver. 19, to mean a MLAC, a messenger.

Moses the Nazarite, the ASheR-ShaPh, the guardian, the keeper of the holy language, and consequently of the holy doctrine, either took with him copies of the documents which had been entrusted to him, or retained them in his memory. It was the duty of the sacred Scribe to keep them in his bosom pure and free from all superstition, which may mean that the initiator or priest charged with this mission ought to know them by heart, and conceal their secret meaning. Hermes Trismegistus says, "*Vos intra secreta pectoris divina mysteria silentio tegete, et taciturnitate celate.*" The knowledge contained in the AmBRic or Hebræo-Egyptian books was taught in two ways—orally, by reading, or dramatically, by means of theatrical representations; to the latter method of teaching were added words and narrations which rendered it easy to understand them.

Moses suppressed all representations which would have required hieroglyphical symbols or disguises, which would inevitably have brought the Israelites back to polytheism as it was understood by the ignorant and superstitious among the Egyptians. The cosmogonies and other systems which the mysteries had produced as acting representations were by him put into the form of narratives, but his expressions retain the impress of the mysteries, and his immaterial beings have bodies, act and speak just like the material beings who had represented them before him in the mysteries.

We must suppose that before speaking of the creation to the initiated person, the priests explained to him the mystery of the symbols under which he was about to see Divine Force or Action represented. This instruction was of consequence in order that he might understand how all power comes from God, and how all power which is exerted

for God and by his permission, must be designated by a symbol and a name having relation to God Himself. The Supreme Being was considered to be too great, too immaterial, to act and create and fashion matter Himself. The Aleim, who were his agents, were therefore inferior beings. Thus the initiated person understood previously to his initiation into cosmogony, that there existed an infinite number of secondary gods, some of whom dwelt in the stars, others near the people whose tutelary gods they were; others, who lived still nearer to men, were their good genii; (thus Gen. xviii. 16, "The angel which redeemed me from all evil, bless the lads;") and that in general they dwelt in that part of the air which is nearest to the earth, (Ephes. ii. 2, "the prince of the power of the air.") This belief descended to Christian times. Bishop Synesius called the angels the spirits of the stars, the rulers of the world with glittering eyes. The first Christians believed that the stars prayed. "We believe," says Origen (Adv. Celsum), "that the sun, the moon, and the stars also pray to God, and we think that we ought not to pray to beings who pray themselves." And the Catholic Church has seven stars which are the angels of the seven churches of Asia Minor. The result of this teaching was, that the gods of other nations were not beings who had no existence, as is generally considered, but their own gods, under different names, and with or without the title of gods, and that therefore the gods must be honoured in the manner appointed by law, and divine worship be paid to them; that they were not to speak evil of them or curse them (Lev. xxiv. 15), and that the light of initiation ought to be shed upon all men, whatever be their form of worship or the name of their gods. Hence arose a feeling of toleration for the deities of other nations, which was so far removed from indifference that impiety towards them was a crime which sometimes even deserved the penalty of death.

Fully penetrated with these sentiments, the initiated person was taken to the spot where the cosmogonic drama was to be symbolically performed before him, but before it began he remained for a time in complete darkness, for the creation of the world sprang out of darkness. Silence, which was also connected with the representation, was rigorously enforced. To be *mute* was symbolical of MUT,

death, and the name of creation (BaRA, to create, to form), alluded to the act of breaking silence (BaR, to speak, to explain).

At length the darkness slowly vanished in a particular place. There appeared under a celestial planisphere, and displayed on a dark background, some feebly-lighted masses of a white, calcareous substance, pyramidal in shape, like the tombs or obelisks, the first attempts of the art of sculpture; they were a sculptured symbol, representing non-existence, without shape or form. Near them was the cosmogonic Orphic Egg, the egg of Phtha the Sculptor-God. This colossal egg was surrounded by a sea full of seeds, a symbolical ocean from which the germ of being proceeded, which the symbolised breath of the Aleim covered with its outspread wings, protecting, incubating, and warming it with its love;

Chaos ex nocte et silentio primogenitus.

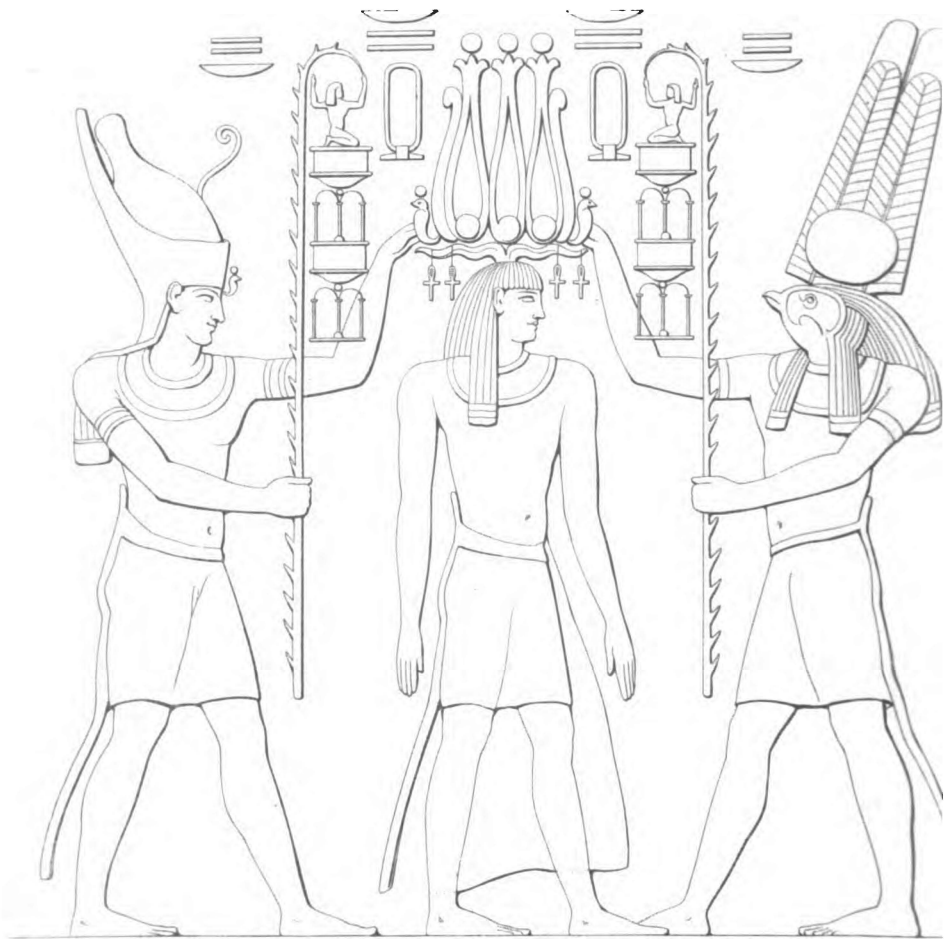
Close to these indistinct representations, human beings were seen with the knife or chisel of the sculptor, symbolising creation, and appearing as if they were reducing them into shape. These were priests who represented the Aleim, the Forces, a name derived from AL, AIL, which means Ram and Strength, and which was given to them because they were crowned with the sign or head of the Ram, just as AMON, the artist, the workman, was represented. These were the Amonean or Amunean gods; the Demiurgi, the working gods, the artists, the creators of the world. The Aleim were in fact, according to Moses, distinguished by a crown or peculiar head-dress, (Numbers vi. 7, "the consecration of his God is upon his head,") which he only expressed by the word NZR, but which, by the use of this very word, alludes to the symbolical head-dresses of these Egyptian deities. In Lev. xxi. the anointing oil which was poured on the head of the priest at his consecration, is also compared to "the crown of the anointing oil of his Aleim." The intention was to connect the initiated person, the pontiff, and the priest, with the Aleim. We know that initiation was intended to make the initiated person resemble the Divine nature, and as Moses himself says, Numbers xvi. 9, "The God of Israel hath separated you from the congregation of Israel to bring you near to Himself, to do the service of the tabernacle of Jeove."

In the two first verses of Genesis, the following words occur: ALEIM, BRA, BRACHIT, AT, ChMIM, ARTz, TEOU, BEOU, EÇhC, ROVE, MREPhT, and MIM. Before proceeding to develop the secret meaning of the cosmogony of Moses, it is necessary to dwell upon the etymology of these words.

ALEIM, corruptly called Elohim by the modern Jews, but always Aleim in the synagogue copies, means "the forces, the powers, the Gods." AL signifies "a ram, strong, strength," and also "these" (male and female), "God" (Gen. xiv. 18). AL-E means "strength, God," (Deut. xxxiii. 17), and also "these" (male and female), for God is androgynous. ALE-IM means the forces, the strong ones, the Gods, distinguished by the sign of Nazariteship, the head-dress, which, from the etymology of the word, can be nothing but the symbol of AMON, the horns or the mask of Aries. In Exodus vii. 1 we find that Moses becomes Aleim, the meaning of which is shown in the engraving, and in ch. xii. ver. 12, the gods of Egypt are designated by the same words, while in ch. xx. ver. 2 the commandment runs, "Thou shalt have none other Aleim but me," clearly showing that the gods of other nations were designated by the same name as the God of Israel. In Exod. xx. 23, we read of Aleim of silver, and Aleim of gold, and in xxxii. 1, 4, 8, 23, 31, and in xxxiv. 15, 16, 17, we find that Aleim is the name given to false gods, and molten images. In Judges xvi. 23 Dagon is designated as Aleim, and the same occurs again in 1 Sam. v. 7. In ch. xxviii. ver. 13, the witch of Endor sees Aleim coming up out of the earth, clearly like an evil spirit; in 1 Kings xi. 33, both Chemosh and Milcom are spoken of as Aleim.

The commentators have endeavoured to escape from the difficulty attending the existence of this word in the plural, by saying that it is used as a sign of superiority, "ad summam majestatem et singularem gloriam indicandum," but, besides that this would imply the same in the use of other words, such as ChMIM, "the heavens," &c., it admits the very principle of polytheism by asserting that a plurality of gods is greater than one.

Al is the root of "ἥλιος, the sun; that it signifies the sun is proved by Lib. Adami, l. I. "Do not worship the sun, whose name is Adruai (or Adrui), whose name is Kedusch, whose name is EL, EL! (or IL, IL!)" This name is



the initiated person, the new MOSES, made partaker of the nature of the ELOIM, whose Symbol is placed on his head.

Cornutam faciem habet ex consortio Sermonis Domini.

Exod. XXXIII.

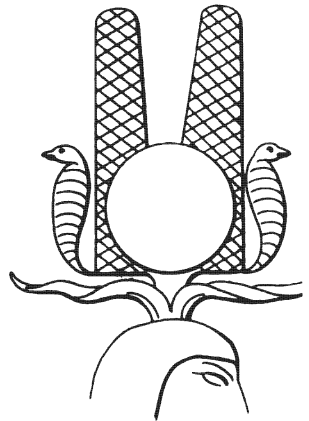
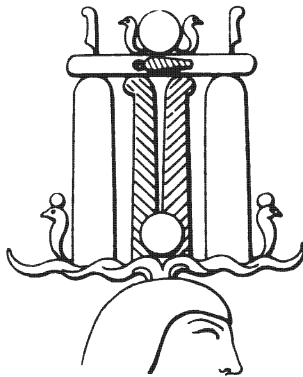
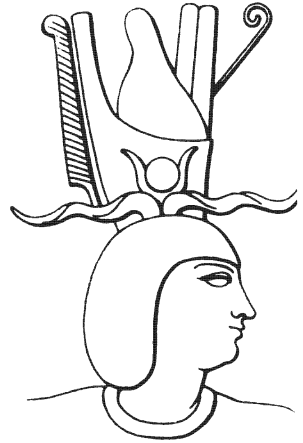
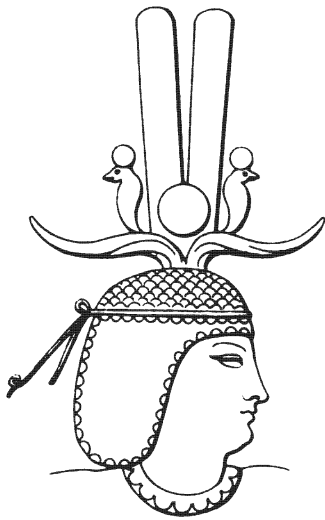
alluded to in Isa. xiv. 13, "above the stars of IL," while in Matt. xxvii. 46, and Mark xv. 34, the Hebrew word Eli has been purposely retained in the Syriac. Al therefore, signified the sun, whether material or spiritual, as Amon signified the sun in Aries or the Ram.

BRA means "they carved, they cut, they sculptured, they fashioned, they formed." BR is a knife, from BR-I, to carve, to cut; it means also a production, a fruit, the seed of a plant, and a son; BRA means to carve, to cut, to prune, to purify by carving or by cutting, to prune or cut a tree, and also to form, to fashion, to give a new shape, to sculpture. The Jehizub or book of the creation, which is attributed to Abraham, says, "Per semitas Sapientiae exculpsit Dominus Mundum." Hence, as in the accompanying engraving, the Aleim holding the knife, were symbols of creation. The translation "created" is erroneous, the meaning of the text being that the world was made out of visible or invisible pre-existing matter. BRE means to eat, because the ideas of cutting or dividing and that of eating are connected; thus ACL, to eat, has formed M-ACLT, a knife; BRIT means a covenant, because the victims were divided into two parts (Gen. xv. 10), on these occasions, BRT becoming changed by inversion into BTR, to cut, to divide into two parts. The severity of God's judgments is expressed in the New Testament by a term which means to cleave a man in two (Matt. xxiv. 51), "And shall cut him in sunder;" (see also Luke xii. 46). In the story of Susannah, the same image is presented to us in relation to the punishment to be inflicted by the angel of God on the two elders. The idea may have been to renew the covenant with God by punishing the guilty person, in the same way as sacrifices were offered. The Aleim are often represented on the Egyptian monuments under the symbol of PhTA, the God of Fire, the principle of light and life, one of the greatest of the Egyptian gods. The word PhTA or PhTE is Hebrew, and its meaning is synonymous with that of BRA. Thus PhTE means to carve, to cut, to develop, to give rise to, to engrave, to sculpture. PhTYE means engraving, sculpture. PhTA may be considered as a cosmogonic divine artist of the first rank. The idea of knife, of cutting, and of carving, is also connected with that of creating in the word TzR or TzOUR, one of the

Jehizub

names of the Demiurgus. TzR is a hard stone and a knife, because the first knives were sharp pebbles. On a bas-relief at Eletheia (El-Kab) in Egypt, a fisherman is opening a fish with an instrument, the shape of which is similar to the quoins or hatchets of stone which are found everywhere. It was probably made of flint; the stone with which Zipporah, Moses' wife, circumcised her son (Exod. iv. 25), was a stone knife, TzR. It means also "to form of any material whatsoever, to represent, to sculpture, to model, to draw." It signifies the origin and commencement of everything, of the world, creation in short. Lastly, it means God, who is called the knife, because He creates by carving, by cutting, and by fashioning matter. This word has also, according to Gesenius, the sense of "begotten," and this idea was probably the one which prevailed among the uninitiated. It seems to have also had the meaning of *renovare*, *regenovare*, attributed to it by Parkhurst (in voce ברט, iv.), in this place primarily. BR or PR, in the Eastern language, means sacred and creative (Loubère, *Hist. Siam.*), while Pra in the Pali, the sacred language of Si-yo-thi-ya, the Siamese name of the capital of Siam, of which Navarete says foreigners have made Judia, signifies the Sun and the great living God (La Loubère, pp. 6, 7.) From this has come Praja-pati, or the Lord of mankind, which means father, ja, creator ("*Asiat. Res.*" vol. viii. p. 255). This is the remote origin of the word, of which brat, (Creator,) is probably the noun; another form of the word is Maha-Barata, that is Maha ברטת brata, Great Creator.

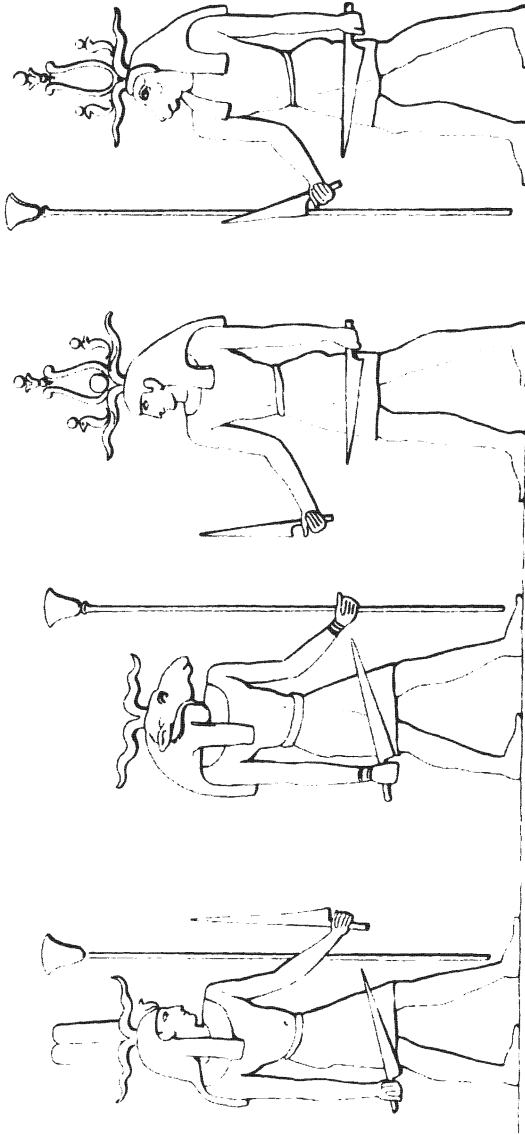
BRAÇHIT means a commencement of existence, a sketch or outline. It is composed of B-en RAÇh, "principle, beginning," and IT, "being." B is a preposition; IT is a Chaldaic form for IÇh, showing that Chaldaic expressions are to be found in the Hebrew of Moses, which is worthy of notice, IÇh or ISh stands for AIÇh and AÇh as IT does for AIT and AT. It is the *ens*, the *being*. But IT, or AIT, IÇH or AIÇH signify the essence, the substance (TOTzM), the individuality of the being; AÇh, pronounced AÇh or ASH, is the substance or essence of fire, which penetrates bodies and causes them to dilate, which generates them, animates them, and brings them to life, or which gives them strength and brings them to a healthy state, which brings them back to life. This is the origin of the name of the woman, AÇh-



Symbolic head-dresses of
THE ÆLOÏM,
The Amonean Gods, the Artist God

1912

FROM EDFOU



H. Adlard sc.

THE ÆLOÏM

The Amonean Gods, the Artist Gods, the Demiurgi holding the knife.
The Symbol of Creation.

E, and of that of the man, AIÇh. AT is substance, essence, individuality; it is that which is, that which constitutes the fashioned, the symbolised substance of such a thing, of such a being. The Cabalistic meaning of this word will be explained later.

ChMIM signifies the signs of heaven, the constellations, the planisphere of the heavens, the heavens themselves.

ARTz signifies the earth, the white and barren earth, uncultivated and unproductive; also the country, the spot, the site.

AR - O	}	the earth	{	In all these words AR is the radical, which signifies the earth, and the arid, sterile earth. The termination Tz is only added to strengthen this meaning.
AR - OA				
AR - Q				
AR - QA				
AR - Tz				
Tz - I	}	Indicate	{	whiteness, drought, aridity. Tz then is a radical word.
Tz - IE				
Tz - E				

From AR and Tz ARTz was formed, the radical meaning of which is a white earth, or an arid, withered, accursed earth. There is a distinction in Hebrew between ARTz, white earth, and ADME, red earth. This latter word conveys the idea of a cultivated, agricultural country. It was formed in Egypt, and conveys the idea of Africa, whose soil, as Herodotus remarks, is red.

TEOU and BEOU will be spoken of where they occur. The etymological analysis alone is given here.

These words are forgeries. No Hebrew word, radical or derivative, ends in EOU. This termination is in Hebrew an interjection, expressive of uneasiness and misfortune. We have T and B left. T is a terminal letter; it is pronounced TOU or TO, and the word has consequently been written TOU-EOU. It is the name of the boundary of property and also of that of existence. B denotes the capacity, the hollow of an object which is fit to hold something; hence the word has a prepositive force, expressing in, within, &c. EOU is composed of E, which expresses the idea of existence in general, and OU, the sign of doubt. The synthetic analysis of these words then is as follows.

TEOU and BEOU.

E

is the expression of being, of existence (without life); it signifies such a being, such a substance, the act of causing to be made, of bringing into being.

OU

is the expression of doubt, of halting between two propositions, between two periods, one of which, which is expressed, is drawn towards the other which is not expressed; from the future to the past, from the past to the future.

These words united form EOU, that is, existence accompanied by doubt, uncertain, and full of imperfections and miseries, from which is derived the verb EOUE, and its meanings full of disaster.

T.

T is the TO, the sign, the mark.
TOU is a sign having relation to a doubtful thing and which ought to do away with that doubt; a boundary, a limit.

From this comes

TAE, to limit.
TAI, to limit, and also the form of a boundary, a figure, a face. The first efforts of art describing apotheosized beings had the shape of a boundary, of a pillar in the form of an obelisk or pyramid.

From this

TEE comes to mean an idol, which necessarily must be in the shape of a pyramidal figure, of sculptured stone, MTz BET-EOU therefore must be undefined, doubtful existence, expressed symbolically in the shape of a pyramidal or tomb-like boundary, a boundary which is symbolical of the being which has gone before, the existence of which is without form or life; in a word, a doubtful deity.

B.

B is in, within, &c.
The form of an object which can contain something: the form of the ovolo, of the egg, containing a live being. BITzA is an egg. ITzA means to be born, and signifies birth at the time that the generated being appears. There remains therefore B, which we must associate with the idea of egg, ovolo, ovary, ovoid, and the circular shape.

From this comes

BIO, an egg.
BB, the pupil of the eye, or anything concave.
BIZ, the breast.
B-EOU therefore must be doubtful, imperfect, and future existence contained in the oval form, doubtful existence designated by the symbolical egg.

It is therefore

The egg of PhTha, the Orphic egg, or egg of the mysteries.

With the final letter M, the word T-EOU-M means arrested and doubtful, existence considered with regard to all beings: the shapeless or chaotic state of nature or of all beings and

things, the abyss of being. The Teon Beon is the Chans-er of Sanchoniathon. Chaos is a Phœnician conception.

ÈChC or ÈShC signifies "compressed darkness, causing hindrance." It means hidden existence, latent fire, life which is obscure, hidden, impeded animation, perceptible want of life, and lastly obscurity, darkness.

ROVE or ROUE means "the breath, the spirit which dilates and which frees."

MRÈPhT means "hovered over lovingly, incubated in order to warm and render prolific." The word RÈPh is composed of RE, "to be full of good-will, to be agreeable," a radical word, which is preserved in the Samaritan, from which word comes RE-M, to love, to cherish (EM, amorous ardour), and of ÈPh, to cover, to protect, to incubate, to brood. RÈPh, therefore, means to warm by love, to move while spreading oneself over, to brood, to incubate, to be moved by affection and generating love. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him." Deut. xxxii. 11, 12.

MIM signifies "the waters, the seeds of beings." Thus Moses says, Numb. xxiv. 7, ZRO BMIM, "the seed is in the waters." And in Gen. i. 20 we read, "the waters bring forth abundantly the moving creature that hath life."

The letter M is the alphabetical transcription of the two undulating lines which signified water in the hieroglyphical language; that is, the water which flows from the two vessels of Aquarius. The choice of this letter to signify water is connected with the Egyptian ideas of the cause of the generation of living beings. M is the cry which nature causes the child to utter when it wishes to call its mother. M or Ma, which, from the constant repetition of this cry, has become the name of the mother, signified maternity, the generation of beings, the generative faculty, the faculty of multiplying, the organ of generation, multiplicity, the plural number, the multitude, in a word the principle of this multiplicity or generation.

Among all nations the sun, light, or fire, was the first preserver, at the same time that he was the creator and the destroyer. But though he was the preserver and the re-generator, it is evident that he alone, without an assistant element, could regenerate nothing, though that element itself

was indebted to him for its existence. That element was water. Water was the agent by which everything was regenerated or born again.

The Egyptians agreed too much to the inundation of the Nile not to adopt this idea, which besides was so natural, that in the Chinese hieroglyphs the sign which characterised the mother was formed of that which represented cultivated districts under the fertilising influence of rain, represented by falling drops. This was why the Egyptians determined to choose the hieroglyphic sign of water to make of it the symbolical letter of the intonation Ma, expressing, in its radical meaning, the idea of *mother* in general. Water therefore means not only the aqueous element, but also mother, maternity, generation, multiplication, plurality, the multitude, totality, infinity.

The secret meaning of the three first chapters of the book of Genesis will now be given. In order to make the translation easier to follow, the Hebrew construction has been occasionally changed. The conjunction U also is frequently separated from the verb or noun to which it is joined; the hyphen placed after it indicates that it should be joined to the word which is marked by a similar hyphen placed before it. Thus:—

$$\left. \begin{array}{l} \text{U-} \\ \text{ALEIM-} \\ \text{IAMR} \end{array} \right\} \text{is for UIAMR ALEIM.}$$

The verb of which Aleim is the subject is usually in the singular. This is a Hebraism which it is impossible to translate, and we must therefore use the plural. We know that Aleim does not mean *a god*, but *gods* subordinate to JEOVE.

It is necessary to observe, that in this Egyptian version of the origin of man and of evil there are some important differences from the original conception, which is the one still generally received. Man is not created in Paradise, but is taken out of the world and put into the garden of Eden. The Serpent is not identified with Satan, but appears as a serpent who walks, and nothing more. The Serpent is identified with the Evil Spirit for the first time in the apocryphal book of Wisdom, ii. 24, "Nevertheless through envy of the devil came death into the world;" and in Ecclūs. xxv. 24 (another apocryphal book) we are told, "Of the woman came the beginning of sin, and through her we all die."

This was after the Jews had come into close contact with the Persian mythology. The transgression is represented in Gen. iii. 22, as being a gain, not a loss, for it makes the first pair become more like God. In Gen. iv. 7, Cain is ordered to master sin. The fruit eaten by Eve is not the apple, but the fruit of the tree of knowledge. Man is not created immortal, but might have attained immortality by eating of the tree of life. The usual belief is the original one, and its origin and meaning will be explained subsequently. We are now going to explain the meaning of an Egyptian or spiritualised version of the universal mythos, bearing in mind St. Chrysostom's warning, "Obscurata est notitia Veritatis," and Solomon's proverb (Prov. xxv. 2), CROUD ALEIM ESTR DBR, CROUD MLCIM EQR DBR, "Lingua Deorum celare verbum, lingua consiliariorum investigare verbum."

CHAPTER III.

GENESIS.

CHAPTER I.

VERSE 1.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
God . . .	ALEIM . . .	The Forces, the gods (the Amonean gods, the Demi-urgi, the Artists or Makers of the world)
created . . . in the beginning .	BRA . . . BRAQhIT . . .	carved, formed, sculptured as a commencement of existence, as a sketch,
the heaven . . .	AT . . . EÇhMIM . . .	the substance of the celestial signs, of the starry firmament, of the heavens,
and . . . the earth . . .	UAT . . . EARTz . . .	and the substance of the white and arid earth.

The ancients called the subaltern deities whom a supreme God *sent* to execute his will Force or Forces.

The heresiarch Simon, and subsequently the Manichæans, objected to the present text of Genesis, that it resulted from it that the Creator or Creators of the world were merely angels, and that the God of the Jews in particular was merely the chief or one of the chiefs of these angels. The author of the Recognitions and the Clementine Books, pressed by Simon's objections, answers "imprudently," according to Beausobre, that things which are false and injurious to God have been inserted into the books of Moses; wherefore, he continues:—

"Reddite Legi propriam dignitatem; Israeliticas ab eâ turpitudines, tanquam verucas, incidite; deformationis ejus crimen scriptoribus imputate."

The cosmogonic drama written by Moses opens with the action of the Forces or subaltern deities sent by a Supreme Deity to fulfil his will. The Prometheus of Æschylus is the most ancient cosmogonic drama known in Europe next to that of Moses. It gives us a semi-cosmogonic revelation, and is the first example of the encroachment of profane literature on that which was reserved for the mysteries, to which we are indebted for Tragedy.

The Prometheus also opens by Force, which gives both to action, and this Force acts under the commands of JOVÉ or Jupiter, the new god of a yet imperfect world, and puts the active principle, the god of fire and work, the worker by fire, Vulcan, into action. What is very significant is that Æschylus was accused before the Areopagus of having divulged the sacred mysteries by exhibiting them on the stage, and that he only escaped death by proving that he had not been initiated. We shall see further on the divulcation of the secret teaching threatened with the penalty of death by JÉOVÉ, the head of the Aleim, or Forces.

It may seem as if Moses had omitted all mention of Fire. But in his idea God becoming visible, manifesting Himself, is Fire. When God has appeared to man He is often described as having assumed the appearance of fire. Thus He appeared to Moses in the bush, and thus on the mercy seat in the temple at Jerusalem. All the early Fathers held that God the Creator consisted of a subtle fire. AL, ALE, AIL, from which Aleim is derived, describes Force acting, and *radiating* from above. This radiation was represented by the horns which are on the head of the Amonean gods, and which have been transferred in modern sculpture to the head of Moses, just as the keys of Janus have been transferred to St. Peter. The name of Fire, AÇh, is the name of Force, of the force which builds upon solid foundations. This Igneous Force, therefore, is represented by the Aleim, who are virtually Fire, and consequently Fire could not be mentioned among the things created.

The Scythians, whose sacred emblems the Ox, Fire, the Serpent, and Tho or Theo, the Pan of the Egyptians, the god composed of several gods, according to Orpheus, had spread through Asia more than eighteen centuries before Moses, attributed the organisation of the universe to the action of Fire. The connection which exists between India

and Egypt is made evident by the monuments of Thebes at a period preceding that when Moses lived.

The orthodox belief is that God made the world out of nothing. "Non confiteri," says St. Chrysostom, "quod ex nihilo creavit omnia omnium opifex, desipientiæ extremæ signum est."

VERSE 2.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And the earth . . . was without form . . .	UEARTZ . . . EITE TEOU	And this white and arid earth was, was made, a pyramid sign or one resembling an obelisk, a boundary representing the being without form and without positive existence,
and void, . . .	UBEOU	and an egg representing the compressive envelopment of the being without form or positive existence,
and darkness . . . was on the face of the deep, . . .	UEÇhC ÔL FNI TEOUM	and there was compressive darkness, causing hindrance on the surface of the tomb-like pyramidal emblems representing the being without form or positive existence.
and the Spirit . . . of God moved	UROVE ALEIM MREPhT	But the breath, the dilating and liberating Spirit of the Forces, of the Gods hovered over lovingly, brooded incubated in order to warm and render fertile
upon the face of the waters . . .	ÔL FNI EMIM	on the surface of the waters, of the seeds of all beings.

The word Teou refers to extinct life, to life which has passed away, and Beou to future existence, progressing under the influence of light; Teou to existence shut up in the pyramidal confines, in the darkness of the tomb, and Beou to life which is reappearing, still confined by the darkness of the ovary, but waiting for the word to be spoken which shall cause the dawn of creation to shine upon it. MREPhT, correctly translated *incubabat* by St. Jerome, is a most felicitous expression, when we think of the egg of PhTHA, the God who

breaks, who opens in order to allow the new being to issue forth, who carves and who sculptsures, like the Amoneans, and when we think how it has figured in sacred mysteries in India and Greece, Egypt and England, among the Babylonians of ancient and the Romanists of modern times. It was related to the crescent moon in Heliopolis, and in other places was to be seen surrounded by a serpent.

VERSE 3.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Then
God	ALEIM	the Forces, the Gods
said	-IAMR	said
Let there be	IEI	There shall be created
light	AOUR. . . .	a light of dawn
and	U. . . .	and
light	AOUR. . . .	a light of dawn
was. . . .	IEI	was created.

By the word AOUR we must understand the light of the dawn, day-break. Here it means a light resembling that of the dawn, and independent of the light of the sun, which was only created on the fourth day. The substance of light, according to the Egyptians, was part of the nature, of the substance, of Osiris, but for Osiris in the writings of Moses we have JEOVE, whose visible substance is Fire, who is "a consuming fire," Deut. iv. 24. The substance of light is the substance of Fire also, even in Hebrew, for AOUR signifies both Light and Fire.

The creation, as represented to the initiated, was not the primitive creation. The world is constantly renewed, and the word BRA, when analysed, expresses only a change of form, a renewing, a purification, produced by the act of pruning, of carving, cutting and moulding. There was always a belief that a previous world had existed, and according to 2 Pet. iii. 15, "new heavens and a new earth" were looked for in that day. "The heavens and the earth perish, and as a vesture shall thou change them." "For behold," says JEOVE, in Isaiah lxxv. 17, "I create new heavens and a new earth, and the former shall not be remembered nor come into mind."

VERSE 4.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Now
God	ALEIM	the Forces, the Gods
saw	-IRA	regarded with attention
	AT	the substance, the essence
the light	EAOUR	of the light of the dawn
that <i>it was</i>	CI	because <i>it was</i>
good. . . .	ThOUB	beautiful.
And	U-	This is why
God	ALEIM	the Forces, the Gods,
divided	-IBDL	caused a separation to be made
	BIN	between the prevalence
the light	EAOUR	of the light of the dawn
from the	UBIN	and between the prevalence
darkness. . . .	EEÇhC	of the compressive darkness which causes hindrance.

The real meaning is, that the Demiurgi, the AMONIM of Jeove, contemplate with admiration the work which they have accomplished according to a plan and model given to them by an ADON or skilful Master. Their work is the manual work of an artificer, MOÇE IDI AMoN, Cant. vii. 1.

VERSE 5.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	And
God	ALEIM	the Forces, the Gods, the artist-gods
called	-IQRA	exclaimed, read aloud
the light	LAOUR	for the light of the dawn
Day	JOUM	DAY!
and the darkness	ULEChC	and for the compressive dark- ness which caused hind- rance
he called	QRA	they exclaimed, read aloud
Night. . . .	LILE	NIGHT!
And	UIEI	And there was created
the evening	ÖRB	a twilight, a passage from light to darkness
and	UIEI	and afterwards there was created .
the morning	BQR	a dawn, a renewal of light
were the first	AED	FIRST
day. . . .	JOUM	DAY.

These exclamations must be regarded as two cries of joy and admiration uttered spontaneously by the Aleim at the sight of the work of the supreme deity. It was an ancient practice to name newly-born infants after the exclamation or the thought which the authors of their existence uttered or expressed at the moment of their birth. This is the idea in this passage on the solemn occasion of the birth of Day and Night. St. Gregory of Nyssa calls it folly and ridiculous vanity on the part of the Jews to attribute to God the formation of the Hebrew language, as if God were a teacher of grammar, who had taught Adam a language which he had invented. And he says, referring to this verse of Genesis, "God made things, not names; God is not the author of the names of heaven and earth, but of heaven and of earth themselves."

Each day of the cosmogonic drama naturally finished with the daylight and recommenced at day-break. The representation lasted six days, and we must not confound these mysteries with those of the Greeks and Egyptians after the time of Moses, or with those of other nations among whom initiation only took place at night. Mystery, in fact, is hardly the word, for initiation was at that time only teaching: it was instruction offered to all for the benefit of society in general.

VERSE 6.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Then
God	ALEIM	the Forces, the Gods
said	-LAMR	said
Let there be	IEI	There shall be created
a firmament	RQIO	a place, an extension obtained
in the midst	BTOUC	by the thinning of the mass
of the waters	EMIM	in the centre
and let it	UIEI	of the waters
divide	MBDIL	and there was formed
between	BIN	a thing which caused a separation to be made
the waters	MIM	by occupying a spot: by the remaining of
and the waters. . . .	LMIM	the waters according to the waters.

The Egyptians considered the substance of the air to be a product of the substance of attenuated or rarefied water, and

for this reason they represented the sun on a boat. The hieroglyphic symbol has been abandoned, but the sign written alphabetically, the name, has been preserved. The idea of *ark*, of *boat*, of *vessel*, of *nave* (navis) is connected even at the present day with the idea of temple, tabernacle, tent, dwelling-places of the sun, and by the sun we must understand God: "For the Lord God is a sun," Ps. lxxxiv. 11.

Moses' ark of the covenant was imitated from the Egyptian ark, as represented in the engraving, carried on staves by Levites, and placed on a boat. The winged figures called cherubim will be found on the Egyptian ark, and refer in both arks to the Almighty power of God. Besides the two cherubim which looked towards each other, and spread out their wings, there was a third called the cherub of the lid, because he hovered over the ark. All this can be seen in the drawing of the Isiac ark copied from the bas-relief in the ruins of the temple of Philæ, as well as the table of shittim-wood, which is shown in the second engraving.

This ship or ark was commonly used in the mysteries of Greece as well as Egypt, and was the Argha, a Sanscrit word, signifying "a particular form of offering in a certain shaped vessel." In Hebrew אַרְגָּא, *arag*, is "to plait, or weave," an operation necessary in making a boat of bulrushes; also, "to shut up." A word derived from this root is used in 1 Sam. vi. 8, 11, 15, where it is called "the ark of the Lord." The word is אַרְגָּז, *argaz*, but the final ז Fürst considers to be an unimportant postfix. The Argha was a mystic ship. It had both ends alike, was a correct, very much elongated ellipse, and was called Ἀμφίπρῦμναυς, *Amphiprumnaus*. Hesychius says, Ἀμφίπρῦμνα, τὰ ἐπὶ σωτήρια πεμπόμενα πλοῖα, that is, Amphiprumna are used in voyages of salvation. Ælian informs us that a lion was the emblem of Hephaistos in Egypt, and in the curious description which Capella has given us of the mystic ship navigated by seven sailors, we find that a lion was figured on the mast, in the midst of the effulgence which shone around. This ship was a symbol of the Universe—the seven planets were represented by the seven sailors—and the lion was an emblem of Phtha, the principle of light and life. The ark of the covenant has the name אֲרוֹן, *aron*, which signifies "a box," "a nummy case," or "a money chest." Arka (the Greek ἀρχή) means the sun in Javanese, and the ancient temple of Jaggernaut, at Kanarak, where there was a famous temple of the sun, is called the Arka.

The ark, as we see in the engraving, was a kind of crescent, such as is made by the new moon, which in consequence of it was made a type of the ark. At the disappearance of Osiris, *κατ' ἀφανισμόν Ὀσιρίδος*, which they styled the interment of the deity, the Egyptians constructed by way of memorial a remarkable machine called *Λάρνακα μηνοειδῆ*, an ark in the shape of a crescent or new moon, in which the image of Osiris was for a time concealed (Plut. de Isid.)

Isis, Io, and Ino were the same as Juno, and Venus was the same deity under a different title. Juno was the same as Iōnah, and the Iris, or rainbow, was her concomitant. Homer says (Iliad, Α'. ver. 27):—

*Ἴρισιν ἰουκότες, ἣς τε Κρονίων
Ἐν νίφει στήριξε, τέρας μερόπων ἀνθρώπων.*

And again (Il. P. ver. 547):—

*Ἦύτε πορφύρην Ἴριν θνητοῖσι τανύσσῃ
Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι,*

while in a hymn to Selene, ascribed to Homer, the Iris is spoken of as being placed in the heavens as a token,

Τέμωρ δὲ βρετοῖς καὶ σῆμα τίτυκται.

VERSE 7.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Thus
God	ALEIM	the Gods
made	-IŌCh	made
	AT	that which constitutes individuality, the nature of the thing spread out;
the firmament	ERQIŌ	and they caused a separation to exist
and divided	UIBIDL	by the abode, by the occupation of the spot
	BIN	of the waters
the waters	EMIM	which are
which were	AChR	under
under	MTET	as regards space
the firmament	LRQIŌ	and by the abode, by the occupation of the spot
from the	UBIN	of the waters
waters	EMIM	which are
which were	AChR	above
above	MOL	above
the firmament	LRQIŌ	as regards space,
and it was	UIEI	and it was done
so. . . .	CN	so.

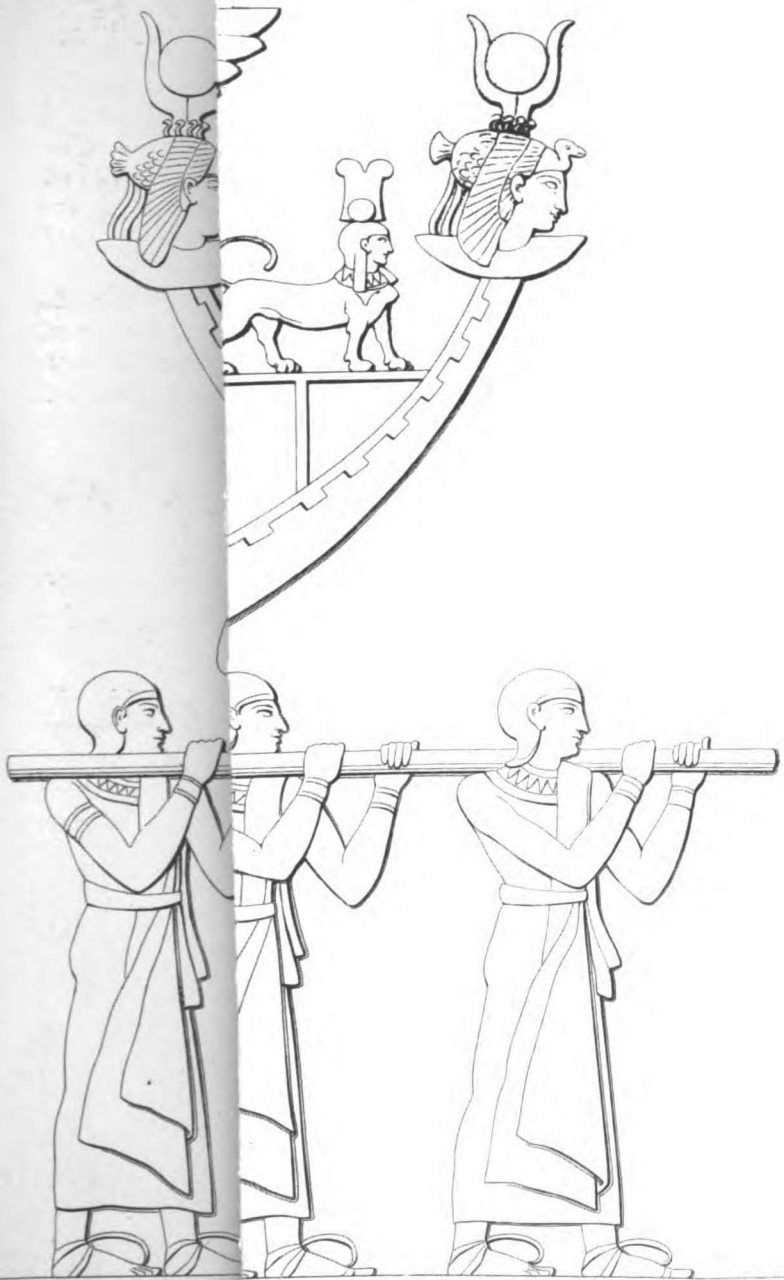
Space, RQIÔ, not being a vacuum but a material substance, spread out, as it were in thin layers, Moses could say, and was even compelled to say, ATERQIÔ, the substance of space, that which constitutes it.

VERSE 8.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Then
God	ALEIM	the Gods
called	-IQRA	exclaimed
the firmament	LRQIÔ	for space
Heaven	ChMIM	HEAVEN !
and	UIEI	and there was created
the evening	ORB	a twilight, a passage from light to darkness
and	UIEI	and afterwards there was created
the morning	BQR	a dawn, a renewal of light
were the second	ChNI	SECOND
day.	JOUM	DAY.

VERSE 9.

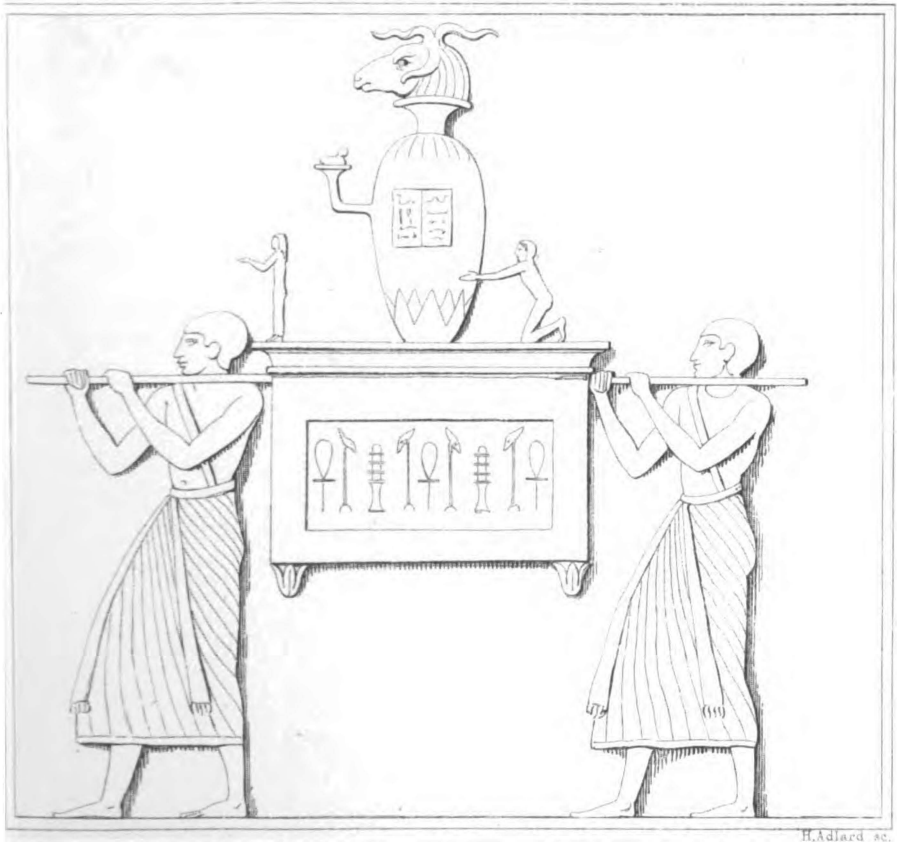
ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	And
God	ALEIM	the Gods
said	-IAMR	said
Let the waters	EMIM	These waters
under	MTET	under, which <i>are</i> underneath
the heaven	EChMIM	the heavens, the constella- tions
be gathered toge- ther	IQOVOU	will tend directly in order to meet in it
unto	AL	towards
one	AED	a single
place	MQOUM	spot fixed upon for their meeting
and let the dry land	UEIBChE	and of drought, or aridity pro- duced by the action of an internal fire
appear	TRAE	the appearance shall be made
and it was	UIEI	and it was done
so.	CN	so.



Hailard

And let them hape the sanctuary of the Temples).
 And they sh~~the~~ ark may be borne with them.
 And thou sh~~the~~ their faces shall look one to another.

Handwritten text, possibly a signature or date, located in the center of the page. The text is faint and difficult to decipher, but appears to contain several lines of characters.



H. Adlard sc.

Thou shalt also make a table of shittim wood. two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt make the staves of shittim wood that the table may be borne with them. And thou shalt make the bowl thereof.

Exd. c. XXV. v. 23, 28, 29.

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VERSE 10.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Then
God	ALEIM	the Gods
called	-IQRA	exclaimed
the dry land	LIBChE	for the aridity, for the drought
earth	ARTz	EARTH!
and the gathering together of the waters	ULMQOVE	and for the spot fixed upon for the meeting of the waters
called he	EMIM	they exclaimed
seas,	QRA	SEAS!
and	IMIM	Then
God	U-	the Gods
saw	ALEIM	looked attentively at it
that it was	-IRA	because it was
good. . . .	CI	beautiful.
	ThOUB	

We have here the repose of JEOVE, the Supreme God, who is the origin of all action, though He does not appear: we have the Aleim acting for JEOVE, publishing his word and creating or giving names to all things; and we have ROVE, the air, the spirit of the gods, the divine breath, the air which animates, which spreads life around, the spirit which descends and hovers over created beings, and which incubates and renders them fertile.

VERSE 11.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	And
God	ALEIM	the Gods
said	-IAMR	said
Let the earth bring forth	TDChA	there shall be made to grow
	EARTz	from the white earth, from the terrestrial soil,
grass	DChA	a dwarf vegetation which can be trodden under foot,
the herb	ÔChB	a plant of more consequence and near maturity
yielding	MZRIÔ	causing to be sowed around it
seed	ZRÔ	a seed,
and the fruit-tree	OTz	the strong and woody substance

VERSE 11—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
yielding . . .	FRI . . .	of fruit,
fruit . . .	ÔÇhE . . .	making perfect .
after his kind . . .	FRI . . .	fruit
whose . . .	LMINOU . . .	after his kind
seed . . .	AÇhR . . .	whose
<i>is</i> in itself . . .	ZRÓOU . . .	seed
upon . . .	BOU . . .	<i>is</i> in itself
the earth, . . .	ÓL . . .	above, raised above
and it was . . .	EARTz . . .	the white earth, the ground,
so. . .	UIEI . . .	and it was done
	CN . . .	so.

VERSE 12.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And the earth brought forth	UTOUTzA . . .	Then they caused to arise sud- denly and full of strength out of the white earth, out of the ground
grass . . .	EARTz . . .	a dwarf vegetation
and herb . . .	DÇhA . . .	a full-grown plant near ma- turity
yielding . . .	ÔÇhB . . .	sowing around it
seed . . .	MRZIÓ . . .	seed
after his kind, and the tree . . .	ZRÓ . . .	seed
yielding . . .	LMINEOU . . .	after his kind ;
fruit . . .	UÓTz . . .	and the woody substance
whose . . .	ÔÇhE . . .	yielding
seed . . .	PhRI . . .	fruit
<i>was</i> in itself . . .	AÇhR . . .	whose
after his kind, and . . .	ZRÓOU . . .	seed
God . . .	BOU . . .	<i>is</i> in itself
saw . . .	LMINEOU . . .	after his kind,
that <i>it was</i> . . .	U- . . .	then
good. . .	ALEIM . . .	the Gods
	-IRA . . .	considered <i>it</i>
	CI . . .	because <i>it was</i>
	ThOUB . . .	beautiful.

Here we have the earth producing spontaneously alimentary plants and fruit trees. The sun, which is about to appear did not rise for the first time on a barren earth. It is to be remarked also, that Moses makes no mention of any plants but what are necessary for the support of animals or

men. The wild plants and trees were not necessary to them in a state of nature. ÔÇhB signifies the plants useful to man, and on which he expends labour.

VERSE 13.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	UIEI	And there was created
the evening	ÓRB	a twilight
and	UIEI	then there was created
the morning	BQR	a dawn
were the third	ÇhLiChl	THIRD
day. . . .	JOUM	DAY.

VERSE 14.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Then
God	ALEIM	the Gods
said	-IAMR	said
Let there be	IEI	There shall be made
lights	MART	starry lights
in the firmament	BRQÍÓ	in the space
of heaven	EÇhMIM	of the heavens, of the constel- lations
to divide	LEBDIL	to separate
the day	BIN	between the time of remaining
from the	EIOUM	of the day
night:	UBIN	and between the time of re- maining of the
and let them be	ELILE	absence of day, of the night,
for signs	UEIOU	also they shall be
and for seasons	LATT	for signs relating to future things
and for days	ULMOUÓDIM	and for the fixed seasons of religious festivals and as- semblies,
and for years. . . .	ULIMIM	and for the number of days which make a year
	UÇhNIM	and <i>for</i> the repetitions of years.

The latter part of this verse is an addition made by the priesthood to justify the practice of religious ceremonies, for as no animal whatever existed as yet, and man had not

sinned, there could be no occasion for the institution of sacrifices destined to conciliate an angry God.

VERSE 15.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And let them be .	UIEOU . . .	And they shall be, they shall be also
for lights . . .	LMAOURT. . .	for luminous bodies, for starry lights
in the firmament .	BRQIÓ . . .	in the space
of the heaven . . .	EÇhMIM . . .	of heaven, of the constellations of heaven
to give light. . .	LEAIR . . .	to cause the light of dawn to move
upon the . . .	ÓL . . .	above the
earth . . .	EARTz . . .	earth
and it was . . .	UIEI . . .	and it took place
so. . .	CN . . .	so.

VERSE 16.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And . . .	U- . . .	Thus
God . . .	ALEIM . . .	the Forces, the Gods
made . . .	-IÓCh . . .	made
two . . .	ÇhNI . . .	a double
great . . .	AT . . .	substance
lights . . .	EGDLIM . . .	superior in size and in excellence
the greater . . .	EMART . . .	of starry lights, of stars
light . . .	AT . . .	the substance
to rule . . .	EGDL . . .	which was the greater
the day . . .	EMAOUR . . .	of the luminous starry bodies
and . . .	LMMÇhLT . . .	to represent the rule, the reign
the lesser . . .	EIOUM . . .	of the day
light . . .	UAT . . .	and the substance
to rule . . .	EQTñN . . .	of the lesser
the night . . .	EMAOUR . . .	luminous starry body
he made the stars	LMMÇhLT . . .	to represent the rule, the reign
also. . .	ELILE . . .	of night
	ECOUÇBIM . . .	of the stars, dim and almost extinct lights,
	UAT . . .	he made the substance also.

VERSE 17.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	And
God	ALEIM	the Gods
set	-ITN	established, gave
them	ATM	these substances
in the firmament .	BRQIO	in the space
of the heaven .	EChMIM	of the constellations of heaven
to give light .	LEAIR	to make the light of dawn
upon	OL	move, or shine
the earth, . . .	EARTz	above the earth,

VERSE 18.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And to rule .	ULMChL	And to be the symbols, the representatives of dominion
over the day .	BIOUM	during the day
and over the night.	UBLILE	and during the night,
and to divide .	ULEBDIL	and to separate
the light	BIN	between the time of remaining
from	EAOUR	of the light of the dawn
the darkness .	UBIN	and between the time of re- maining
and	EEChC	of the compressive darkness which causes hindrance,
God	U-	then
saw	ALEIM	the Gods
that it was . . .	-IRA	looked attentively at it
good. . . .	CI	because it was
	THOUB	beautiful.

The words AOURL and EChC reappear in this place to carry our thoughts back to the first day, when the initiated person saw the earth in the pyramidal or tomb-like form, and the extinct beings of the ancient world, like the yet unformed being of the new world, compressed by the darkness. These words remind him that all the germs of life would have been destroyed and stifled by this compression if the soft breath of the Gods had not warmed the seed-bearing element, and if they had not rendered it fertile by their love.

VERSE 19.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	UIEI	And there was created
the evening	ÓRB	a twilight
and	UIEI	then there was created
the morning	BQR	a dawn
were the fourth	RBIÓL	FOURTH
day. . . .	JOUM	DAY.

The root of the number four, RB, designates dilatation, greatness, extent, force, superiority, majesty, power, multiplicity, &c., &c. : the square and the parallelogram, such as the final MIM of the Hebrew language also signify a collection, power, plurality, and totality. The symbol has passed from the hieroglyphical to the alphabetical writing ; M or IM signifies the plural. The most sublime of creations, that which really constitutes the planetary system, and which rules over its admirable and boundless disposition, was kept back, in order that it might coincide with the power of the number Four. The Egyptians, according to Achilles Tatius, placed the sun *fourth* in the order of the planets.

VERSE 20.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	After this
God	ALEIM	the Gods, the Amoneans
said	-IAMR	said
Let the waters	EMIM	The waters
bring forth abundantly	IqHRTzOV	shall bring forth abundantly
the moving creature	qHRTz	and able to creep at once
that hath life. . . .	NPhq	a numerous brood of reptiles
	EIE	breath
and fowl	UÓUPh	living, animalised,
that may fly	IÓUPhPh	and that which flies, the birds
		shall be made to fly with
		strength and fleetness
above	ÓL	above
the earth	EARTz	the white earth
in the	ÓL	over, above, in
open	PhNI	the space
firmament	RQIÓ	extended
of heaven. . . .	EqHMIM	of the starry heavens.

NPhChEIE is the living breath, the animalised inspiration which belongs to the animal, and is the cause of life. We call it vital breath, but Moses, or those sacred scribes whose teachings he copied, meant by it animated breath, life *in* the being or animal, not the life *of* the being. It signifies a portion of the Universal Soul, of JEOVE, (for in Him we live,) which has entered the created being. If the breath be taken away the animal dies, but the breath is immortal. The conception of immortality was easy to the Egyptians, on account of this belief. This was the origin of the doctrine of regeneration, and of the metempsychosis or transmigration of souls, the symbol of which in Egypt was the Scarabæus, which St. Augustine has adopted to signify Christ. "Bonus ille scarabæus meus," says he, "non eâ tantum de causâ quod unigenitus, quod ipsemet sui auctor mortalium speciem induerit, sed quod in hâc fæce nostrâ sese volutaverit et ex hâc ipsâ nasci voluerit."

In Gen. ii. 7, the same expression is made use of with regard to Adam, and there is, therefore, no distinction in Genesis between the soul of men and that of animals.

VERSE 21.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING.
And God created	U- ALEIM -IBRA	Thus the Gods carved, formed by carving like a sculptor
great	AT EGDLIM	the substance of those which are superior in size
whales and every	ETNINM U- CL	of the gigantic reptiles and every
living creature	-AT NPhCh. EEIE	substance, individuality breath of that which is animalised, or causes life
that moveth which the waters brought forth abundantly	ERMChT AChR ChRTzOU	that moveth which they had produced, creeping, in abundance, and suddenly
after their kind	EMIM LMINEM	from the waters, from the seed- bearing element for their kind.

VERSE 21—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	And
every	CL	every
	-AT	substance, individuality
winged fowl	OOUPh	flying thing,
	CNPh	with wings
after his kind. . . .	LMINEOU	after his kind.
And	U-	Then
God	ALEIM	the Gods
saw	-IRA	looked attentively at it
that it <i>was</i>	CI	because it <i>was</i>
good. . . .	ThOUB. . . .	beautiful.

TNN, TNIN, signifies a dragon, a whale, a serpent, and a crocodile. "The great TNIM (dragon) that lieth in the midst of his rivers," Ezek. xxix. 3. "Thou art as a TNIM in the seas," xxxii. 2.

VERSE 22.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	And
God	ALEIM	the Gods, the Amonians
blessed	-IBRC	bent their knees, knelt down in order to bless, blessed.— <i>And bent their knees in order to bless them</i>
them	ATM	the substance, these individu- alities
saying	LAMR	by reason of the act of saying, by saying,*
be fruitful	PhROU	be fruitful, propagate your species
and multiply	URBOU	and quadruple yourselves, oc- cupy the four quarters, develope, multiply your- selves
and fill	UMLAOU	and fill
	AT	the substance
the waters	EMIM	of the waters
in the seas	BIMIM	in the seas
and let fowl	UEOOUPh	as to the fowl
multiply	IRB	it shall quadruple itself
in the earth. . . .	BARTz	on the earth.

* L-AMR, propter eloquium, propter sermonem.

U-IBRC in this verse signifies *et genuflectere fecit* or *fecerunt*, and indicates a sacred ceremony, a religious act, and the presence of spectators who are made to fall on their knees to receive the blessing which is about to be given—not the fish and birds, which would be absurd. The double meaning of the Hebrew word, to fall on one's knees in order to bless, or to cause persons to fall on their knees in order to bless them, shows that long before the time of Moses blessings were given and received kneeling.

VERSE 23.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	UIEI	And there was created
the evening	ÓRB	a twilight
and	UIEI	then there was created
the morning	BQR	a dawn
were the fifth	EMICH	FIFTH
day. . . .	JOUM	DAY.

VERSE 24.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	And
God	ALEIM	the Gods
said	-IAMR-	said
Let the earth	EARTz	From the white earth
bring forth	TOUTzA	there shall issue suddenly and with strength
the living	EIE	a living, animalised
creature	NPhCh	breath
after his kind	LMINE	for the species
cattle	BEME	quadruped,
and creeping thing	URMCh	and the being which moves [i.e. on land or in water]
and beast	UEITOU	and the animal life of it
of the earth	ARTz	terrestrial, proceeding from the white earth
after his kind	LMINE	for his kind
and it was	UIEI	and it was done
so. . . .	ON	so.

VERSE 25.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Thus
God	ALEIM	the Gods
made	-IÓCh	made
the beast	AT	a substance, an individuality
of the earth	EIT	animal
after his kind	EARTz	of the white earth, proceeding from the white earth
and	LMINE	according to his kind
cattle	UAT	and the substance, the indivi- duality
after their kind	EBEME	of the quadruped
and	LMINE	according to his kind
everything	U-	and
that creepeth	CL	all
upon the earth	-AT	substance, individuality
	RMCh	that moves
	EADME	of red earth, of Adamic earth (so called because man is the head of this class of animals), proceeding from the red earth
after his kind. . . .	LMINEOU	according to his kind.
And	U-	Then
God	ALEIM	the Gods
saw	-IRA	regarded it
that <i>it was</i>	CI	because <i>it was</i>
good. . . .	ThOUB	beautiful.

There are traces here of a general classification of animals according to the nature or colour of the vital fluid found in them, viz., the animals with white blood formed out of white earth, and those with red blood out of red earth.

VERSE 26.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Then
God	ALEIM	the Gods
said	-IAMR	said
Let us make	NÓChE	We will make
man	ADM	the Adamite being, the human race, the people
in our image	CDMOUTNOU	of similar thought, of similar intelligence with ourselves

VERSE 26—continued.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
and let them have dominion	UIRDOU . . .	and they shall extend their dominion, they shall preside over
over the fish . . .	BDGT . . .	the fish
of the sea . . .	EIM . . .	of the sea
and over the fowl . . .	UBÓOUPh . . .	and over the bird
of the air . . .	EChMIM . . .	of the heavens
and over the cattle	UBBEME . . .	and over the quadruped
and over all . . .	UBCL . . .	and over the whole
the earth . . .	EARTz . . .	of the white earth
and over every	UBCL . . .	and over the whole of
creeping thing . . .	ÉRMÇh . . .	the beings that move
that creepeth . . .	ERMÇh . . .	of the beings that move incessantly
upon . . .	ÓL . . .	above, on the upper surface
the earth. . .	EARTz . . .	of the white earth.

UIRD-OU is here in the plural though ADM is in the singular, because it is not ADAM, the collective expression for man, who speaks of himself, but the ALEIM who speak of the Adamite beings. Cabalistic mysticism explains this plural number by the transmigration of souls, for it sees in ADM :—

A.—ADaM,

D.—DaViD,

M.—the MeSSIAH,

All three of which have had one and the same soul.

BtZLMNOU CDMOUTNOU means, like us in form and understanding, in shape and in thought. The word TzLM signifies an image or design taken from the shadow of a body. Moses considers man as the shadow of God, or rather of the Gods, and consequently as obliged to follow these luminous or starry deities. Matter, according to him, coexists with the Gods, and therefore these deities necessarily act upon it and follow it everywhere, just as their light necessarily illuminates it and contends for it against the empire of darkness. He also considers the Gods, or the God who is the Gods, as bound to man in the same way as a shadow is to a body, and this is why God requires the love and trust of man, which otherwise would be unnecessary to Him.

This is why those covenants are made which are apparently so unequal as between God and man, and this is why the Prophecies and the Psalms so often speak of the protecting and salutary shadow of the Deity, and of his wings under the shadow of which man will find security. This is what the Egyptian artists symbolically represented by the winged globe, which was always carved over the entrance to the temples. This symbol seemed to cover with its protecting shadow the faithful who entered the temple to offer the homage of their love to God.

Man therefore, being formed after the shadow of the Gods, is in some sort that shadow itself, and has a share in the Divine attributes, that is, in thought, in a reasoning soul, resolution, the act of reasoning, and the power of creating ruling, and governing, as his name, purposely formed from DaM and E-DaM, indicates. He could not deny God therefore without denying himself, offend Him without injuring himself, or curse Him without the curse falling upon himself, and separating him from God by death. "Curse God and die," says Job's wife, foolishly, but consistently. This mode of explaining the procreation of a being by another being who resembled him had become almost proverbial, and it is a great error to use it so as to give to man an almost divine origin. The same expression is used in chap. v. 3: "And Adam . . . begat a son in his own likeness, after his image; and called his name Seth."

In the dramatic representation of the creation of man in the mysteries, the Aleim were represented by men who, when sculpturing the form of an Adamite being, of a man, traced the outline of it on their own shadow, or modelled it on their own shadow traced on the wall. This is how the art of drawing originated in Egypt, and the hieroglyphic figures carved on the Egyptian monuments have so little relief that they still resemble a shadow. Pliny says (L. XXXV. c. iii.): "all the ancients are agreed that what gave rise to the art of drawing was a simple sketch accurately traced on the shadow of a man. This lineal drawing, or drawing with an engraved outline, was invented either by *Philocles* an *Egyptian*, or by *Cleanthes* a *Corinthian*." At Ombos and Medinet-Abou may still be seen figures traced in this manner, and which are merely sketched in red paint on the outlines thus furnished.

It is strange to find Pliny mentioning a Greek name,

Philocles, at a period much anterior to that at which Psammetichus brought the first Greeks to Egypt. But Philocles is a compound word, signifying "he who loves—renown, glory." These words in Hebrew are EÇhQ-ÇhM. But the Hebrew words have another meaning also. ÇhM is the name of signs, of celestial signs and symbols, and it frequently signifies a starry sky, a celestial planisphere. The word EÇhQ has the meaning of "he who unites, who binds together, and that in circular bands." The word EÇhQ-ÇhM therefore means "he who unites in a circle, or upon a circular band,—the figured signs of the sky," in a word, "the artist who carves the celestial planispheres." When the Egyptians translated these words for their conquerors or for the Greeks under Psammetichus they chose the first meaning as the easiest to translate into Greek, and at the same time as that which best concealed the secret meaning of the Hebrew phrase. The word Clean-thes is only a variation of Philocles—and means also "the artificer of glory, of that which causes glory and renown." These two names therefore are not to be taken literally, but as an allegorical translation of two words which had relation to the art of hieroglyphy in Egypt.

VERSE 27.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
So God created	U- ALEIM -IBRA AT	And the Gods carved, sculptured, made by sculpturing the substance, the individuality, the figured sign, the ENS, the representation
man in his own image in the image of God created He	EADM BTzLMOU BTzLM ALEIM BRA	of the Adamic being, of man after their shadow in the shadow, on the shadow of the Gods they carved, engraved, formed, made by sculpturing
him male and female created He	ATOU ZCR UNQBE BRA	the substance, the individuality, the figured sign of him male and female they carved, formed, made by sculpturing
them. . . .	ATM	the substance, the individuality, the ENS of them.

That is, they gave him the two sexes, for the Gods of Moses, like the Supreme God who ruled them, were androgynous.

The subsequent statement that Eve was formed out of one of Adam's ribs after he had been placed in the garden of Eden, and had given names to the cattle, &c., is hopelessly irreconcilable with the statement "*male and female created they them*;" וּבְקִבְלָהּ וּבַחַךְ. The Talmudists, however, settle all these difficulties by assuring us that they are above human reason and judgment, and that they may not even be meditated upon, רֵאיוֹן וְךָ וְשׁוֹת לְהֵרֵר בַּחךְ (Treatise Jouma).

The secret meaning of the word BRA brings us to the Hindu traditions, the first of which had reference to the creation of the world by God, or by secondary deities whom God had commissioned to create it, and the second of which referred to the creation of man in an androgynous form. These traditions were anterior to Moses, and had spread among all ancient nations.

The first tradition is found in one of the sacred books of the Hindus, in which Vichnu speaks as follows to Brama, or Brouma, the Creating Being: "O Brama, my dear son, I grant you my favour, and give you the power of creating the universe: I keep the universe and all lives concealed in my bosom; I command you to create them, *or rather* to develope them." Here we must remark the name of BRA-ma, the creator of the world, and its connection with BRA, to create, to form, to reform, to renew; and with A-BRAM, the reformer, the renewer of the ancient worship.

The second tradition referred to the androgynous nature of man. The Scythians assigned the two sexes to the Deity, and this idea gave rise to the belief that man being formed in the image of the gods, united in himself in the beginning the two sexes. The Greeks took from it their idea of androgyns, a species of hermaphrodites which existed at the creation of the world. This idea was widely diffused in Asia. In the temple of Belus at Babylon, androgynous figures were represented on the walls with two heads, one a male and the other a female head.

This explains Plato's idea that the mutual inclination of the two sexes is owing to their wish to form again the single being which they were before they were separated from each other.

Vidyárañya, in his paraphrase of Upanishads, has, as his first selection, the fourth article (bráhmaña) of the third lecture of the Vrihad árañyara. It is descriptive of Viraj (the primeval and universal manifested being), and begins thus:—

“This [variety of forms] was before [the production of a body], soul, bearing a human shape. Next, looking round, that [primeval being] saw nothing but himself, and he first said ‘I am I.’ Therefore his name was ‘I,’ and thence, even now, when called, [a man] first answers ‘it is I,’ and then declares any other name which appertains to him.

“Since he, being anterior to, all this [which seeks supremacy] did not consume by fire all sinful [obstacles to his own supremacy], therefore does the man who knows this [truth] overcome him who seeks to be before him.

“He felt dread; and, therefore, man fears, when alone. But he reflected, ‘Since nothing exists besides myself, why should I fear?’ Thus his terror departed from him: for what should he dread, since fear must be of another?

“He felt not delight; and, therefore, man delights not when alone. He wished [the existence of] another; and instantly he became such as is man and woman in mutual embrace. He caused this, his own self, to fall in twain, and thus became a husband and a wife. Therefore was this [body so separated,] as it were an imperfect moiety of himself: for so Yájuyawaleya has pronounced it. This blank, therefore, is completed by woman. He approached her, and thence were human beings produced.”

The androgynous beings of Babylon and Greece were barren: they had neither parents nor descendants of the same species as themselves. This sterility, this silence of nature, was represented by sleep. According to Sanchoniathon, all intelligent animals were created in a state of sleep, which was only broken by the rolling of thunder, when they began to move. This tradition is derived from those preserved by Taut or Thot. In the next chapter of Genesis we shall see that, according to the literal meaning, God after having created man an androgynous being, causes a deep sleep to fall upon him that he may take the woman out of one of his sides, and thus separate the two sexes. It was taught in primitive cosmogony that the human race was

derived from the race of androgynous beings, but that the latter then disappeared from the face of the earth.

VERSE 28.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Then
God	ALEIM	the Gods
blessed	-IBRC	knelt and caused to kneel in order to bless it
them. . . .	ATM	the individuality, the substance of them.
And	U-	And
God	ALEIM	the Gods
said	-IAMR	said
unto them	LEM	unto them
Be fruitful	PhROU	Be fruitful
and multiply	URBOU	and quadruple yourselves, extend yourselves over the four quarters of the earth, multiply
and replenish	UMLAOU	and replenish
the earth	AT	the substance of the earth
and subdue it	EARTz	and make of it your footstool, make yourselves masters of it and cause your power to descend, extend your dominion
and have dominion	URDOU	over the fish
over the fish	BDGT	of the sea
of the sea	EIM	and over the birds
and over the fowl	UBOUPh	of the heavens
of the air	EChMIM	and over all
and over every	UBCL	animal life, life
living thing	EIE	of the being that moves
that moveth	ERMçht	on the surface
upon	OL	of the earth.
the earth. . . .	EARTz	

The same life is given to all animated beings, the same senses, the same wants, and the same passions or conditions arising out of those wants. But immortality is not given to any being; on the contrary, food is about to be given to them to sustain life. Without food both they and man would have died. The blessing, too, is the same for all, although man is destined to have dominion over the earth. The forcible expression of the Hebrew text, "Make the earth your footstool," gave the initiated person to understand that man has not been created in order to live like other animals, but is susceptible of moral education and of progress, and

consequently of intellectual superiority over beings like himself, which is to be acquired by the study of nature.

VERSE 29.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	And
God	ALEIM	the Gods
said,	-IAMR	said :
Behold	ENE	Behold
I have given	NTTI	I have given, I have appointed
you	LCM	for you
every	CL	every
	AT	substance <i>which is</i>
herb	OChB	a plant in maturity
bearing seed	ZRÔ	yielding seed
	ZRÔ	yielding seed (i.e. producing much seed, and constantly)
which is	AChR	which is
upon	ÔL	upon
the face	PhNI	the surface
of all	CL	entire
the earth	EARTz	of the earth
and	UAT	and the substance
every	CL	entire
tree	EÔTz	of the wood, of the tree
in the which is	AChR	which <i>has</i>
	BOU	in it
the fruit	PhRI	fruit
of a tree	ÔTz	<i>which is</i> woody, belonging to a woody substance, to a tree
yielding seed	ZRÔ	yielding seed
	ZRÔ	yielding seed
to you	LCM	for you
it shall be	JEIE	it shall be
for meat. . . .	LACLE	for food.

The expressions CLAT OChB, that is, every adult, mature plant, producing much seed, and which grows but a small height above the ground, shows that cereal plants in general and the Dhoura in particular, are here spoken of. It also shows that man was supposed to have been created an herbivorous animal only.

VERSE 30.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And to every . . .	ULCL . . .	And for all
beast . . .	EIT . . .	life, animality
of the earth . . .	EARTz . . .	of the earth
and to every . . .	ULCL . . .	and for every
fowl . . .	ÓOUPH . . .	thing that flies
of the air . . .	EChMIM . . .	in the sky
and to every . . .	ULCL . . .	and for every
thing that creepeth	ROUMCh . . .	being that moves
upon . . .	ÓL . . .	on the surface
the earth . . .	EARTz . . .	of the earth
wherein there	AChR . . .	which has
is . . .	BÓU . . .	in itself
life . . .	NPhCh . . .	a breath
	EIE . . .	<i>which is animalised, made to be</i> life
<i>I have given every .</i>	CL . . .	all
	AT . . .	substance which is
green . . .	IRQ . . .	a green plant,
herb . . .	ÓChB . . .	a plant in maturity, <i>shall be</i>
for meat. . .	LACLE . . .	for food.
And it was . . .	UIEI . . .	And it was done
so. . .	CN . . .	so.

This verse shows us that no carnivorous animals were created at first. The priests wished to convey the idea that beings intended to devour each other were not created by the Supreme Deity, but that the Aleim in executing his commands have allowed the imperfection which characterises them to appear in their work, which is the origin of EVIL.

VERSE 33.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And . . .	U-	Then
God . . .	ALEIM . . .	the Gods
saw . . .	-IRA . . .	looked at
	AT . . .	the substance,
everything . . .	CL . . .	total
that . . .	AChR . . .	which
He had made . . .	ÓChE . . .	they had made with their hands
and behold <i>it was</i> .	UENE . . .	and behold it was
very . . .	MAD . . .	as much as possible, very
good. . .	THOUB. . .	beautiful.

VERSE 33—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	UIEI	And there was created
the evening	ÓRB	a twilight
and	UIEI	then there was created
the morning	BQR	a dawn
were the sixth	EÇhÇhI	OF CONTENT, OF INTER- NAL JOY, THAT ONE— THE SIXTH
day. . . .	JOUM	DAY.

The number six among the Egyptians was a common measure, an exact measure, answering to, and complying with, the requirements of property and of the artistic proportions of the monuments, so that the Hebrew word ÇhÇh, six, described inward satisfaction, the being fully persuaded, profound and overwhelming conviction. Nomenclature and numeration were not at that time, as at the present day, the art of numbering, of calculating, but *the art of persuading and rendering satisfied by unerring calculations.*

The narrative refers distinctly to the senary division, and it is an inaccuracy when, in Gen. ii. 2, God is said to have finished his work on the *seventh* day, and to have rested on that day, and several manuscripts have substituted the sixth day for the seventh in that verse.

All the measurements of ancient Egypt are connected with the senary and duodecimal scale, and all the measurements which have relation to one another starting from the orgya (six feet) are divisible by six. Even in the Egyptian figures, from the most colossal statues to the smallest bas-relief, the proportions are multiples or sub-multiples of the numbers six or twelve. The duodenary division has been adopted throughout the east. The Greeks took it from the Egyptians, the Romans from the Greeks, and Europe from the Romans. The zodiacal circle has been divided into twelve parts from the earliest times. The meaning of this and other mystic numbers will be more fully explained subsequently.

CHAPTER IV.

GENESIS.

CHAPTER II.

VERSE 1.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
Thus were finished	UICLOU . . .	Then the complete finishing was caused to be made
the heavens . . .	EChMIM . . .	of the heavens
and the earth . . .	UEARTz . . .	and of the earth
and all . . .	UCL . . .	and of the whole
the host of them	TzBAM . . .	strategical disposition of their constellations

The word TzBA describes the order of different masses of men composing an army. TzBA EChMIM signifies the army of heaven. The words "host of heaven"—Deut. iv. 19 and 1 Kings xxii. 19 *et seq.*—signify not only the constellations but the ALEIM who maintain them in their courses.

An expression of Job, cap. xxxviii. 31, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion," represents the celestial groups as composed of stars bound together. There is in this expression an indication of signs, of astronomical figures, as in the expression EQOUT ChMIM, the painted or sculptured representation of the signs and constellations of heaven. The celestial host is composed of those symbolical figures, on which the stars which they guard and direct rest in chains. We must remember, that on the Egyptian monuments the Gods are always marked by one or several stars. In the same way the divine mission of ISO (Jesus) could be announced to mankind in no other way than by being accompanied or marked by a star.

VERSE 2.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And God ended on the seventh day	U- ALEIM -ICL BIOUM EÇhBIÔI	And the Gods completely finished on the day, at the period of the number seven, of com- pletion, and of the time of returning in one's self
his work	MLACTOU	the object of their mission, the work which they had been made MLACIM for
which He had made, and he rested	AÇhR ÔÇhE UIÇhBT	which they had performed, and they returned to their pri- mitive condition, leaving off their work, resting them- selves
on theseventh day from all his work	BIOUM EÇhBIÔI MÇL MLACTOU	on the day of the number seven from all the object of their mission, their work,
which He had made	AÇhR ÔÇhE	which they had performed, finished perfectly.

The Samaritan transcription of the Hebrew text, the Septuagint, and the Syriac change the seventh day into ShShl, the sixth day. But the number seven is used here because it was symbolical of the end. In the narrative of the Deluge this number is incessantly recurring. Lamech, whose life ends at this period, lives 777 years: there are seven pairs of clean animals taken into the ark; seven pairs of each kind of birds; seven days between the announcement of the deluge and the descent of the rain; seven days between the first sending of the dove and the second; seven days more before the third sending; the ark was entered on the seventeenth day of the second month; it rested on the seventeenth day of the seventh month; Noah went out of the ark on the twenty-seventh day of the second month; and lastly, Noah commenced his seventh century when the deluge subsided, and returned with the newly-born world to the point from which he had set out.

VERSE 3.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Then
God	ALEIM	the Gods
blessed	-LBRC	kneelt down or caused others to kneel, in order to bless
	AT	that which constitutes
the seventh	JOUM	the day
day	EÇhBIÓI	of the number seven (indicating a new senary progression)
and sanctified	UIQDÇh	And they separated it (from the senary number) they sanctified
it	ATOU	the essence of it, that which constitutes it
because that	CI	because
in it	BOU	in it on that <i>day</i>
He had rested	ÇhBT	they returned to their primitive condition, leaving off work and resting themselves
from all	MCL	from all
his work	MLACTOU	their works
which	AÇhR	which
God	ALEIM	the gods
created	BRA	had carved, sculptured, formed
and made	LÔÇhOUT	according to the act of working.

Juvenal mentions in his fifteenth Satire a festival celebrated at Tentyris, which he represents as a feast lasting six consecutive days, after which the seventh dawn generally found the partakers of it stretched on their beds resting. But the inhabitants of Tentyris and Ombos, whom he supposes to be neighbours, that he may represent them as engaged in an absurd war about a crocodile, were in reality fifty leagues apart from each other. The hall, in which the ceremony whose character Juvenal has so changed really took place, was next in the temples to the library, or place where the sacred books were kept. At Thebes this hall contained twenty tables surrounded with *beds*, on which *reposed* or *rested* the images of deities which, according to the Greeks, answered to Jupiter and Juno. To the initiated Egyptian this was the androgynous representation of the Deity.

In Exod. xx. 11 the fact of God having rested on the seventh day is represented as the reason why He blessed it and hallowed it. But in Exod. xxiii. 12 a totally different reason is given for resting on the seventh day, viz. "that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed;" and the same reason is given in Deut. v. 14, "that thy manservant and thy maidservant may rest as well as thou."

To attribute to the Deity the division of the year into fifty-two weeks of seven days each, making 364 days, or into months of twenty-eight days each, leaving sometimes two and sometimes three days unreckoned, would be blasphemous. This division is of human origin. Its object was to teach the solar system as it was taught in the Egyptian temples before and at the time of Moses. It was a wonderful idea to make Time an abstract idea, the preserver of astronomical knowledge, and shows what able men the priests of Egypt were.

Those priests, those sacred scribes, whom we look upon as miserable reprobates, as senseless worshippers of idols and animals, were yet able to measure a degree with accuracy, and to set the great Pyramid according to the cardinal points with more accuracy than Tycho-Brahe could set the observatory at Uraniburg.

The exhibition of this system took place in the temples: it was symbolically represented by sacred dances. Gebelin says that the minuet was the *danse oblique* of the ancient priests of Apollo, performed in their temples. The diagonal line and the two parallels described in this dance, were intended to be symbolical of the zodiac, and the twelve steps of which it is composed, were meant for the twelve signs, and the months of the year. The dance round the May-pole, and the Cotillon, have the same origin. Diodorus tells us that Apollo was adored with dances, and in the island of Iona the god danced all night. The Christians of St. Thomas till a very late day celebrated their Christian worship with dances and songs. Calmet says, there were dancing girls in the temple at Jerusalem.

No doubt a drama in which the actors were gods, and the scene of which was placed in heaven, was enacted with all the splendour which the mechanical, musical, physical, magical, illusory and pyrotechnical arts in which the Egyp-

tian priests excelled could lend to it. The sanctification of the seventh day may be understood from the sacredness and majesty of such a representation : no ceremony, no symbolic or religious exercise could be more august, more solemn, or more worthy of the respect of the people. We must remember, too, that by the gods the Egyptians understood the *stars*, because they held that the psychical substance, the soul of the gods, dwelt in the stars.

We may imagine how sublime such a ceremony must have been. We can form an idea of those choruses of angels, of **MLACIM**, of celestial substances, which, placed upon the bow which **JEOVE** set in the clouds to re-assure the earth, surrounded, like so many fixed constellations, the *missionary stars* (the **MUSAIC** or **MOSAIC** stars), the planets which were personified as they were. Then occurred what Job states, that "the sons of the gods," the disciples of the gods, those who were initiated in the knowledge of the gods, "came to present themselves before the Lord," and the star sent to try or to deceive men, the star of devious course which renders the earth sad, "came also among them." While the **BeNI ALEIM**, the pupils of the priests, performed their evolutions there came from the summit of the rainbow-coloured zones, those hymns without words, those sublime songs, of which the "*Cœli enarrant gloriam Dei*" of the Hebrews is but a feeble reflection.

"The heavens declare the glory of God (of the Strong One), and the firmament sheweth his handy-work.

"Day unto day uttereth speech (a wish for the day which is to follow), and night unto night sheweth knowledge (an instruction for the next night).

"There is no speech nor language, their voice is not heard.

"Their line (the drawing which they have traced) is gone out through all the earth, and their words to the end of the world."

The priests sang the vowels only, which were equal in number to the planets.

The allegory of Adam and Eve, and of the fall of man, which occupies the remainder of the second chapter of Genesis and the whole of the third, is not by the same author as the preceding verses. It is, however, of Egyptian origin, and probably formed part of the books which Moses

carried away with him, or which he initiated. It is treated in such a manner as to have been capable of being acted in the mysteries.

According to the literal and generally accepted meaning, the author explains in very few words the origin of all things material and animated, and also the destiny of man, viz:—the cultivation of the ground, which supposes society to have been founded, and the rights of property to be in existence at the time at which the drama commences. But according to the secret meaning, it takes man away from this state of things and destines him to become initiated, to be taught by foreign initiators, the GRÇHIM, the chief ambassadors.

The author takes man (EPhÇh, to strip one-self *naked*), that is, desirous of knowledge (ÖRE, ÖTR, to be naked, to be full of anxiety and zeal to discover what is hidden, to lay bare the truth, and ÖRM, ÖRYM, *naked*, that is, full of ability, sagacity, and prudence). He first makes him follow the course of instruction given in the interior of the temples, which appears to include the knowledge of the sacred language, the study of created beings, astronomy, &c. He then causes him to go through the trials of the temple. The drama is acted, in the GeN (GeN ÖDN, the garden of Eden) the garden, the sacred wood of one of these temples. It is performed by Gymnosophists, or naked wise men, that is, men who have in them all the natural qualities of mind which constituted the perfect initiated person. Afterwards we shall see this GEN, this garden, this paradise, changed into a GEN, into an inferior supreme tribunal, that is, ad corpus, in seculo isto. This is the Gehenna of fire in St. Matthew and St. Mark.

This subject being connected with initiation, the period to which it belongs is the *seventh*, which brings the secret meaning a long way from the origin of the world. In the chronological career, which symbolised the progress of the human race by individuals, the *seventh* period falls upon Enoch, the *initiated one*, and *initiation*. It is this coincidence probably which caused this poem to be placed after the three verses which speak of the sanctification of the number seven, and of that of the seventh cosmogonic period.

In the fourth and fifth chapters of Genesis are two genealogies, apparently distinct, but really the same. The names

are disguised by the Masoretic points, but, if the points are taken away, and each name is transcribed, letter by letter, the identity becomes evident. The change of order in the names has not been made without a reason, which will be explained afterwards.

CHAPTER V.

ADM
SheT
ANOUCḥ
QINN
MELLAL
IRD
ENOUC
MTOUCḥLE
LMC

CHAPTER IV.

ADM
SheT
ANOUCḥ
QIN
MEOUIAL
O-IRD
ENOUC
MTOUCḥAL
LMC

These two genealogies are evidently the same, and thus disappears the distinction between the sons of Shet, called the sons of God, and the descendants of Cain, the sons of man. These forged names and numbers were taught in the mysteries, but while the author of the fifth chapter (which is written by the author of the first) has transmitted them in their primitive simplicity, the author of the fourth chapter has altered their order. It follows that Adam and Eve, the serpent, Cain, Abel, Lamech, &c., are not historical characters at all, but are an eastern parable invented for a moral and religious purpose. The Sabæans said Adam was the apostle of the moon, and that the sky was a deity (Kirch. *Œdip.* vol. i. p. 368, and Selden, *de Diis Syriis*, p. 327). The Chronicle of Alexandria says, that Adam, Eve, her serpent, Cain, Seth, &c., were genii, gods, or what the ancients called angels. We have seen that the early Fathers of the Church interpreted the three first chapters of Genesis allegorically, and it is the secret meaning of them alone which we can have any concern with.

The points of difference between the cosmogonic narrative of the second chapter of Genesis and that of the first, according to the received literal interpretation, are as follows :—

1. In the first cosmogonic narration it is the ALEIM, the Gods, who act.

In the second it is JEOVE ALEIM, the Adoni, the Master, the Supreme Head of the Gods.

2. In the first narrative the earth was covered with water,

before the creation. In the second it is dry and barren because the Ruler of the Gods has not caused it to rain upon it, and a mist arises from it to water the ground, merely as a preparatory measure necessary to creation.

3. In the first narrative the plants are created fully developed, having their seeds in them, and bearing their fruits. In the second they are made in germ, before they grow, and unable to develop themselves for want of rain, and because there was no man to cultivate the ground. In fact, it is said afterwards that JEOVE ALEIM caused the plants to grow *after* the creation of man.
4. In the first narrative the animals are created before man.
In the second they are not created till after him.
5. In the first narrative the birds are formed from water. In the second they are formed from the earth.
6. In the first narrative man is created male and female by a single fiat, by one act of volition.
In the second, man is first created, then animals, and after the animals, woman.
7. In the first narrative the ALEIM place man and woman at once on the earth in order that they may fill it.
In the second, JEOVE ALEIM places man while he is yet alone on a confined spot, which is enclosed (septo cinctum), and is called the garden of delight or pleasure, and which is watered by four rivers, and has an entrance towards the East.
8. In the first narrative the ALEIM allow all the fruits of the earth to be eaten without any exception.
In the second JEOVE ALEIM forbids, under penalty of death, to eat of the fruit of a tree, called the tree of knowledge of good and evil.
9. In the first narrative the creation is divided into six epochs or days.
In the second no epochs are mentioned.
10. In the first narrative, which forms part of the second chapter, the seventh day is sanctified because God rested on it, from his six days' labour.
In the second, the seventh day is not mentioned at all.

11. Lastly, in the first narrative the garden of Eden is not mentioned.

In the second, all the events take place in this garden, in which they originate.

We proceed to examine the remaining portion of the second chapter.

VERSE 4.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
These are . . . the generations . . . of the heavens . . . and of the earth . . . when they were created in the day . . . that the Lord . . . God . . . made . . . the earth . . . and the heavens. . .	ALE . . . TOULDOUT . . . EÇhMIM . . . UEARTz . . . BEBRAM . . . BIOUM . . . JEOVE . . . ALEIM . . . ÔÇhout . . . ARTz . . . UÇhMIM . . .	These things <i>are</i> a summary of facts proceeding from, born of the signs of the heavens, of the heavens represented by signs and of the white and barren earth still uncultivated after they had been made, carved, sculptured at the period, day, that the Supreme Head of the Gods worked at, made and appro- priated to his thoughts a white and arid earth and the stellar signs, the heavens.

ÔÇhout signifies a manual operation, carried on according to a previously conceived idea, or model.

JEOVE ALEIM, the Adoni, the Ruler of the Gods, is like the ancient Ruder, the Ruling God, and like Brahma or Bacchus, the *παντοδυναστής*. He unites in Himself all the Forces, all the Powers : according to Orpheus, who was a pupil of the Egyptian priests, he is the God composed of all the Gods together.

VERSE 5.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And every plant of the field	UCL ChIE EChDE	Then every, <i>any</i> gift, present, product of all-powerful, full-breasted, vegetative Nature, of the country, of the fields
before it was	ThRM IEIE	not yet is made, or will be made to exist
in the earth	BARTz	on the white, and arid earth, which was without culture.
and every herb of the field	UCL OChB EChDE	Then every, any full-grown herb near maturity of the all-powerful, full- breasted, terrestrial ISIS, of the fields, of the country
before it grew	ThRM ITzME	not yet shall bud, grow, be made to bud, to grow, to be produced
for the Lord God had not caused it to rain upon the earth	CI JEOVE ALEIM LA EMThIR OL EARTz	because the Adoni, the Ruler of the Gods not had caused it to rain upon, on the surface of the white and arid earth.
And there was not a man	U- AIN ADM	And there is no Adamic being (endowed with the power of thought)
to till	LOBD	to worship, serve, honour by worshipping, cultivate
the ground.	AT EADME	the substance of the Adamic earth, of the red earth.

EChDE, E-ShiDE, ex iShiDE, from the terrestrial ISIS. Isis was the emblem among the Egyptians of the fertile earth. The period of the production of shoots, and of the first appearance of plants at the winter solstice, was that of the delving of Isis: it is that of the creation and of the birth of ISO, Hebr. *ישו* *iso*, to save. The appearance of man in order to cultivate the earth, and cause the plants to sprout, coincides in this verse with the birth of Horus, the return of the Sun to the upper hemisphere. Afterwards Horus having become man under the energetic emblem of Harpocrates,

corresponds to the extatic condition of the Adamic being mentioned in the twenty-first verse. The word ÇhDE or ShiDE refers then to the remembrance, nay more, to the presence, of the symbol of the terrestrial ISIS, (whose name SiDE signifies also breast, hence the full-breasted, she who nourishes, SiDE, the fields which produce food for man, and ISIS the all-powerful, the full-breasted, the symbol of all these meanings, as represented in the engraving,) and of the earth burnt up by the fires of Osiris, and rendered fertile by the waters of heaven, or of the Nile.

In order that the barren condition in which the earth is presented to us by the writers may cease, three things are necessary.

1st. Heat.

2nd. Moisture, water.

3rd. Man, and the cultivation which he bestows upon it, or cultivation.

In the next verse these conditions begin to be fulfilled. A hot atmosphere will regenerate the waters of heaven, and become the cause of a general rain: the earth will no longer be called ARTz, that is, the accursed, the barren; it will be called ADME, similar to SDI or SiDI, SiyDia, the good, the compassionate Goddess; to SiDE, Nature, the terrestrial ISIS, the country rendered fertile by the worship, and the love of Osiris, who has left the tomb, who has risen again after the overflow of the Nile, towards the winter solstice. The word Aleim supposes a considerable number of Gods, of divine but subordinate Intelligences. The word is doubly plural. Ale is plural in both genders, because the deities are of both sexes, and the termination IM adds to this indeterminate number THESE, its tenfold strength, which leaves the mind to imagine an infinite number. To the Gods have succeeded the angels, whose number cannot be counted. Daniel, cap. vii. 9, 10, says that the Ancient of Days is ministered unto by thousands of angels, and that ten thousand millions stand in his presence. St. John, Rev. v. 11, reckons millions of millions, and thousands of thousands of them. Christ, Matt. xxvi. 53, who only enumerates a portion of them, speaks of twelve legions, or more than seventy-two thousand, &c.

VERSE 6.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
But	U-	Now
there went up	IOLE	they will cause to rise, there shall be made rising
from	MN	out of
the earth	EARTz	the white earth, <i>rocky</i> , and without cultivation,
a mist,	-AD	a misty and burning vapour,
and watered	UEÇhQF	and there shall be a watering
the whole	CL	of all
surface	AT	the substance
of the ground.	PhNI	of the four angles, the four corners of the surface
	EADME	of the Adamic, cultivable and productive ground.

The word AD conveys the idea of an atmospheric ignition, which being generally accompanied by rains, AD has come to signify mist, source, fountain.

VERSE 7.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Then
the Lord	JEOVE	the Adoni, the Ruler
God	ALEIM	of the Gods
formed	-iiTzR	caused to be cut, carved, modelled, represented, drawn,
	AT	the individuality, the form, the represented sign
man	EADM	of the Adamic, of the human
of the dust	ÓPhR	race, seed
of	MN	out of, a portion of, coming from, extracted from
the ground	EADME	the Adamic earth, the rich and productive ground
and breathed	UIPhE	and he caused to inspire, to breathe
into his nostrils	BAPHIOU	by his nostrils
the breath	NÇhMT	a breathing, inspiring and expiring movements
of life.	EiiM	of double, continuous, unlimited life: of a life of happiness and health.
And he became	EUII	And it was
a soul	LNPhÇh	for a breath
living	EIE	animalised, made life,
man.	EADM	of the Adamic being.

The word ÔPhR does not mean dust." Its radical meaning is to volatilise a substance, to sublime it. It is not intended to make man lower than the animals by representing him as being made out of mud, but to set forth the Adamic being as the shadow of the Deity, partaking consequently of the Divine nature, and involving the impossibility of man's existing at all if the Deity did not exist. When the word occurs again in Numb. xxiii. 10, "Who can count the dust," ÔPhR, "of Jacob," it evidently signifies the seminal dust, the division, the race proceeding from this seminal dust. The Septuagint translates ÔPHR by the word *sperma*.

VERSE 8.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Now
the Lord	JEOVE	the Adoni, the Ruler
God	ALFIM	of the Gods
planted	IThÔ	had caused to be planted in a lasting manner, with care
a garden	GN	(palmetum) a spot planted with palm-trees; a spot enclosed and planted with trees, serving for an asylum and for protection, a sacred wood
eastward	MQDM	on the east side, set accord- ing to the cardinal points, oriental
in Eden	BÔDN	for the synagogue, for the religious assembly, where instruction is given by the reading of the law, and of the doctrine
and He put	UIÇhM	and He caused to be erected, raised, placed
there	ChM	there
	ÂT	the representative substance, the representative individu- ality
the man	EADM	of the Adamic, thinking, in- telligent, deliberating, being
whom	AÇhR	whom
He had formed. . . .	ITzR	He had caused to be sculptured, modelled.

B-ODE-EN, for, in—the religious assembly—relating to the understanding of the holy doctrine, to prayer, to grace,



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to mercy. ODN is a word which has been formed by a succession of prophetic lucubrations. It is derived from ODE, synagogue, religious assembly, and from ÈN, prayer, grace, mercy, which is modified from EN, which denotes abundance, intellectual wealth, reason, wisdom, intelligence, happiness, and the pleasure which is the result of them. This word has been made to signify a place. The Targum of Onkelos translates the Hebrew word *in loco voluptatis*, the Vulgate *voluptatis* only.

We must now suppose ourselves in one of the great Egyptian temples, consecrated to Isis, as is evident from the use of the word Side, the all-powerful, the full-breasted, the beautiful, the good, the benevolent one.

The temples were either made to face the four cardinal points, or turned towards the Nile. A large court led to the temple properly so called, round which were covered galleries which served for shelter. This court was on the east side of the temple; when the latter faced the cardinal points, its entrance was to the east, and it was surrounded and enclosed by a wall. The interior of the court, as Herodotus informs us, was often ornamented with plantations, which consisted of palm-trees and a few fruit-trees. The word GeN in the text conveys the same idea; in Arabic GN-E has more especially preserved this meaning, which is a palmetum, a place planted with palms, and a garden planted with vines and trees. The מִלְּפָא *plā*, signifying wonder, miracle, had the mystic meaning of wisdom, and as it was the name of the palm-tree, the tree ever-green, supposed to be everlasting, or to renew itself for ever from its roots, the favourite tree of the East, and the blessing of the desert, it was symbolically said to be carried before Jesus Christ, in the procession to the temple, as the emblem of everlasting wisdom. The use of the word GN to denote what we call the terrestrial paradise compels us to give it the meaning of sacred grove. In Isaiah lxx. 3, "A people . . . that sacrificeth in gardens," B-GN-OUT, is explained by the Targum to mean "in the gardens of idols," and Schindler observes that formerly gardens were consecrated to the worship of idols.

One of the bas-reliefs of the grottoes of Elethya represents the plan of a temple as shown in the engravings. The court in front of it is ornamented by two obelisks. In

this court are seen trees of different species and an avenue of palm-trees ; there is also a large square basin of water, which is divided on each of its four sides into four parts.

It was in the sacred woods belonging to the temple and in the court that the people used to assemble and form a synagogue to celebrate the sacred festivals, to honour God, and to receive religious instruction. The garden described in Genesis was also planted B-ÔDN, B-ÔDE-EN, that is, for the religious and solemn assemblies in which the people heard the sacred books read, and received the wisdom, the grace, and the mercy of JEOVE (ODT JEOVE).

The court was planted with palm-trees because it was the practice to write upon their leaves. They were used for this purpose in the remotest antiquity : it was on palm-leaves that Brouma, the Creator of the world, acting for Ruder the supreme God, wrote his four books or Vedams. Strabo, in his description of these courts, tells us that they were divided into four parts. The garden of Eden was also divided in the same manner by four streams, the names of which have a meaning. Those streams flow from a single river or basin, like the one in the plan found at Elethya.

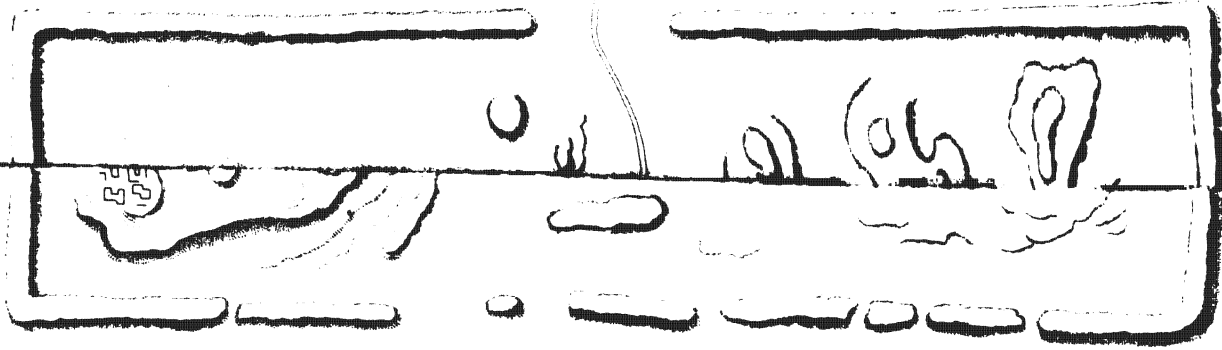
The meaning of the verse is that frequenting the temples, attending assiduously to religious duties and to the instruction which forms part of them, and which is given by the reading of the sacred books, is put forward as the principle of true temporal happiness. It is in this course that man ought to be placed, offered up from his birth to be kept from danger, in allusion to the practice of presenting the first-born in the temples to the Deity.

VERSE 9.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Then, afterwards
the Lord	JEOVE	the Adoni, the Ruler
God	ALEIM	of the Gods
made to grow	ITzME	caused to be made to grow, sprout: ordered that there should be caused to grow, shine, appear,

ELETHYIA

PL. VIII.



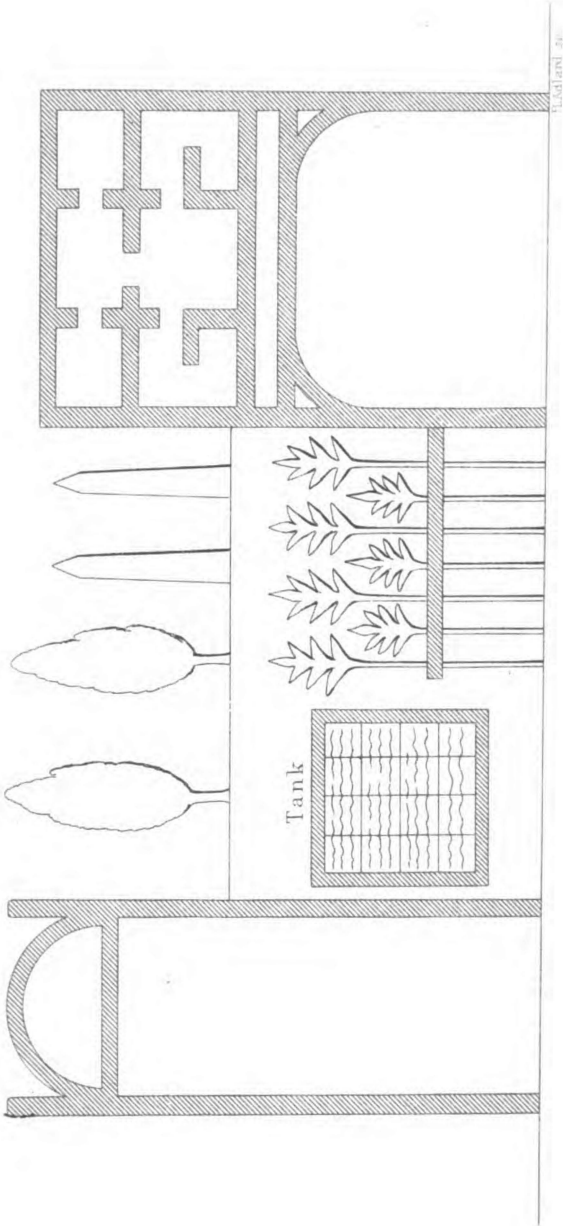
1/2 Scale of 100

Remains of the precinct of the Gen Oden of the Sacred Wood, where the assembly of the people took place, with the plan of the ruins of the buildings and of the tank.

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Plan of the ancient Temple of Elethya and of its Garden, or Sacred Garden, as they are represented in the grottoes near Elethya.

VERSE 9—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
out of . . .	MN . . .	an extracted preparation, a nourishment prepared, established, and proceeding
the ground . . .	EADME . . .	out of the Adamic earth
every . . .	CL . . .	all, every
tree . . .	OTz . . .	wood, table, tree: pillar, table of advice and instruction
that is pleasant to the sight . . .	NEMD . . . LMRAE . . .	made to inspire an ardent wish to the sight, to the moral or physical perception
and good for food . . .	UThOUB . . . LMAEL . . .	good also for food
the tree also . . .	UOTz . . .	and a trunk, a pillar, a table of advice and instruction
of life . . .	EEIIM . . .	of the double life, relating to happiness and health
in the midst of the garden . . .	BTOUC . . . EGN . . .	in the midst of the palm-wood of the sacred garden or grove
and the tree of knowledge . . .	UOTz . . . EDOT . . .	also a table, a column of divination, of knowledge
of good . . .	ThOUB . . .	good
and evil . . .	URO . . .	and evil.

The word MN reminds us of MNI or MeNI, the Egyptian Taut, the inventor of all sciences, or whose name all the sciences bear. The profane name of Moses was MYNNIS, MENIS. "Nomen Mosis interpretatum ex lingua Ægyptiâ in Hebræam, nam ejus Ægyptiacum nomen erat MoNIos; sicque scriptum est in libro de Agriculturâ, verso ex Ægyptio sermone in Arabicum; sic etiam in Græcorum libris."

The tree of knowledge was a pillar covered with instructions. Achilles Tattius says: "It is said that the Egyptians were the first to measure the heavens and the earth, and that they wrote their discoveries on pillars (*ἐν στηλαῖς*), in order to hand them down to posterity." The practice of engraving laws, instruction, and advice on the trunks of trees gave rise to the fable of the speaking oaks at Dodona, which oracle originally came from Egypt. The tree of life means the preservation of life by moral means, in the same way as it is preserved therapeutically or by physical means.

Death in a moral sense, in the sense in which it was

understood by the initiated, was oblivion, absolute and complete oblivion. This was why the names of great criminals were not allowed to be mentioned, and why Moses and Joshua forbid the people to mention any God but JEHOVE by name. This also is why Adam and Eve do not die in the sense usually attached to that word, but die a moral death, being exiled from the sacred garden, and from the tree of life.

In the Indian Paradise from which the Ganges flows, that river which Josephus, St. Epiphanius, St. Augustine, and St. Jerome have taken for the river Pison of Genesis, there existed a miraculous tree, the fruit of which would have conferred immortality if it had been permitted to be eaten.

The pillars or trunks planted in the garden of knowledge were divided into four classes.

1. The columns or tables relating to such sciences and fine arts as pleased the sight: OTz NEMD LMRAE.

2. The columns or tables relating to the arts and professions useful for the food of man: OTz ThOUB LMALC.

3. The columns or tables relating to the arts useful for the prolongation of life; medicine and piety: OTz EEIIM.

4. The columns or tables relating to the speculative sciences, to divination applied to morality, or to the laws: OTz EDOT ThOUB URO.

We have then:—

1. The sciences and the arts.

2. Economical science, agriculture.

3. The art of healing, all that relates to human life; consequently medicine, which was part of the sacred knowledge.

4. Legislation and the moral principles of society.

In the following verses these four branches of instruction are treated of as follows:—

1. Agricultural instruction.

2. Religious and hygienic instruction.

3. Instruction in history and the arts.

4. Instruction in legislation and the power of the king.

VERSE 10.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And a river . . .	UNER . . .	And an illumination of the mind; a teaching, an efflu- vium, an effusion of know- ledge
went out . . .	ITZA . . .	<i>was</i> proceeding from, going out of
of Eden . . .	MÓDN . . .	the synagogue, the religious assembly
to water . . .	LEÇhQOUT . . . AT . . .	to cause to spread everywhere the substance, that which be- longs to
the garden . . .	EGN . . .	the sacred wood, the garden planted with trees of know- lege and instruction
and from thence . . .	UMChM . . .	when it is out of this place
it was parted . . .	IPhRD . . .	it will be divided
and became . . .	UEIE . . .	now it shall be, or it is
into four . . .	LARBÔE . . .	for four
heads . . .	RAÇhIM . . .	generating principles, branches or classes.

The word NER, usually translated river, means light, light of the understanding, instruction, knowledge and memory, memory, for memory is knowledge. It also means a *rapid flowing*, swift as light, as the memory of the knowledge which one possesses; when confined to a symbolical object or meaning it signifies a rapid and continual stream of copious waters, a river.

The ancient Hebrews called a town of Babylonia in which in the time of Ezra there were several celebrated academies or colleges of Hebrew literature, NER DOE or NER DOA, the river of knowledge. Thus from a period before the Captivity, and probably at a much more ancient period, the idea of instruction spread among men was associated in Hebrew with that of intellectual light, illumination of the mind, and lastly, of a river.

The four branches of instruction indicated in the preceding verse have their source in the sacerdotal colleges: they form a collection of religious instruction given to a whole congregation assembled in the great court or the sacred wood of the temples, but beyond this enclosure the branches of this instruction separate, and become ramified like the

channels of a river ; they become divided according to the number of the classes which make up society, and spread light everywhere through it.

This sacred wood, this ancient gymnasium, was imitated from that of the Gymnosophists of Ethiopia, where Moses passed a great part of his life, and where he married. The two wives of Moses were both Ethiopians, one being a native of Meroe, called Tharbis, and the other of Midian in Arabia, called Zipporah. Sippora was a place in Babylonia where there was a very famous temple to the solar God, and the present name of which is Mooäib. Zippor was a king of Moab. The Egyptians themselves derived their reputation for wisdom from Ethiopia, and men who were considered worthy to occupy the highest posts in society, and to be made the chiefs, the "angles" of the people, were chosen from the sacred wood in four different classes. The instruction was based on the knowledge of what causes happiness and content in human society. The great Greek legislators and philosophers were usually either initiated themselves or conferred with the initiators.

VERSE 11.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
The name . . . of the first . . . is Pison . . .	ChM . . . ÉAED . . . PhIÇhOUN . . .	The sign, the symbolic name of the first is the ANCIENT PART, the angle of solidness and exist- ence
that is it . . . which compasseth . . .	EOVA . . . ESBB . . .	it is the stone of that which surrounds, pro- tects, produces
the whole . . .	CL . . . AT . . .	all the substance
land . . . of Havilah . . . where <i>there is</i> . . .	ARTz . . . EEOVILE . . . AÇhR . . . ÇhM . . .	terrestrial of the agricultural production which is the sign, the place (the sign indicating the place)
gold. . .	EZEB . . .	of gold, of possessions, of wealth.

In the literal sense Pison is believed to be synonymous with the Blue Nile. If we decompose the word PhIÇhOUN, we find in it PhE or PhAE, PhÈ, which signifies the ex-

tremity, the side, a part, one of the four angles, a corner, and a chief, for by angles the Hebrews, like the modern Swiss, meant the chiefs. For this reason Peter is called the corner-stone of the church, that is, the head.

The second part of the word Ph-IÇhOUN is IÇhOUN. This word signifies ancient, old; it represents the substance, that which is, that which serves for aid, that which is solid, and serves as a foundation or basis. PHİÇhOUN, therefore, is the ancient angle, the portion, the ancient part, the essential and fundamental angle of society.

EOVILE signifies wealth acquired by manual and agricultural labour. But it also alludes to the symbol known as the Phoenix, and it is from agricultural labour, from this annual and continual new birth that gold and wealth in general proceed.

VERSE 12.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And the gold of that land . . .	UZEB . . . EARTz . . . EEOVA . . .	And the gold, but the gold of the earth there
is good . . .	ThOUB . . .	is good, <i>worthy to be regarded, loved</i> , abundant, procuring prosperity and happiness
there is . . .	ÇhM . . .	it is the sign, the symbolic place
bdellium . . .	EBDLE . . .	of separation, of social distinc- tion
and the stone onyx. . .	UABN . . . EÇhEM. . .	and the <i>angular</i> stone of power with authority and renown, which possesses au- thority and renown.

The true wealth of nations is derived from agriculture, and thus for the ancient part, or the most ancient social class, we have THE AGRICULTURIST, THE PEOPLE, and THE ARTISAN.

VERSE 13.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And the name . . .	UÇhM . . .	And the sign, the symbolic name
of the second . . .	EÇhNI . . .	of the second
river . . .	ENER . . .	instruction
is Gihon . . .	GIEOUN . . .	is the VALLEY OF MERCY.
the same is it . . .	EOVA . . .	It is the name
that compasseth . . .	ESOUBB . . .	of that which surrounds, protects
the whole . . .	CL . . .	all
land . . .	AT . . .	the substance
of Ethiopia . . .	ARTz . . .	terrestrial
	COUÇh . . .	of Chus, where the fire of holocausts, of sacrifices, of the combustion of offerings burns.

In the literal sense the Gihon is believed to be identical with the White Nile. The valley GI,— of mercy, of grace, of prayer, EOUN, is the valley of Egypt, whose inhabitants originally dwelling in Ethiopia, had brought from that country the practice of piety, which caused it to be said that Egypt was a temple where the fire of the holocausts was offered up for the whole earth. This verse therefore gives us the second social class, placed next to the people, to which it is necessary and even indispensable, **THE PRIESTHOOD, THE SACRIFICING PRIESTS, and SACERDOTAL INSTRUCTION.**

COU-Çh indicates the practice of religious worship. It is composed of COU, combustion, ignition, and Çh for AÇh, which means not only fire in the abstract, but the igneous, burnt substance, the offerings, the fire of the holocausts and sacrifices.

VERSE 14.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And the name . . .	UÇhM . . .	And the sign, the symbolic name
of the third . . .	FÇhLIÇhI . . .	of the third
river . . .	ENER . . .	instruction
is Hiddekel . . .	EDQL . . .	is THE LANGUAGE WITH A DOUBLE MEANING ENGRAVED ON THE MONUMENTS.

VERSE 14—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
that is it which goeth . . .	EOVA . . . EELC . . .	It is the name of that which leads, of that which causes to go, of that which guides
toward the east of	QDMT . . .	to ancient times, to anterior, primitive times
Assyria. . .	AÇHOUR . . .	of perfection, of happiness, of content.
And . . .	U- . . .	And (the sign, the symbolic name)
the fourth . . .	ERBIOI . . .	of the fourth
river . . .	ENER . . .	instruction,
is . . .	EOVA . . .	that is
Euphrates . . .	PhRT . . .	THE POWER OF THE PHARAOH, THE PHA- RAONATE.

The class, the social rank, of which the word EDQL is the sign or symbolic name, is the class of sacred scribes, of the interpreters of the sacred knowledge, it is the name also of the initiators of the learned men, who were generally called JAMBRES in the sanctuaries, and out of the temple Thot, or Dod (David), Hermes, and interpreters.

The class whose symbolic name is PhRT is that of the grandees of the State, of the military and royal orders, of the government in general, and the science which particularly belongs to it is that of politics, or the art of governing.

PhRT, pronounced PRaT or PRoT, is the name of the second Egyptian king before Cheops, to whom Herodotus attributes the building of the Great Pyramid; the name is PRoTee. PRoT, PhRoT, or PhRâT is the same name as PhRoE, PhaRoE, or Pharaoh, because the letter E which terminates that word, often becomes T when it is thus placed.

ED signifies speech, the enigmatic language, the language with a double meaning, expressing symbolical, hieroglyphical meanings, and Q L means engraved, carved, hollowed out on metal, wood, or stone. EDQL therefore means speech, preaching, instruction cut out or engraved in symbolic or hieroglyphical writing on the monuments.

We learn from Philo, Abulfaragius, Clemens Alexan-

drinus, and others, that Moses was taught on this very plan, for as soon as he knew how to read, at ten years of age, he was taught—

1. Arithmetic and geometry, which latter, as the name *γρομετρία* indicates, was at that time used, in order to fix the limits of the various properties, that the ground might be sown after the inundation of the Nile.

2. He was taught medicine, or the art of hygiene.

3. He was taught the sacred and philosophic sciences, which were written in hieroglyphic characters, and kept secret from those who were unworthy of them.

4. He was taught the military and civil sciences, that is, the science of legislation and that which relates to the command of armies.

The Garden of Eden in Genesis is nothing but a sacerdotal college, an Ethiopian or Egyptian gymnasium (perhaps both, for the words GIEOUN and COUÇH belong, the one to Egypt, the other to Ethiopia), in which those who wished to be initiated were admitted *naked*, OROUMIM, that is, without instruction, but intelligent, and quick at discovering the secrets of science, not ashamed of their intellectual nakedness, of their ignorance, so long as they were unaware of its degradation, and had not received any instruction, and who left these gymnasiums clothed with knowledge and with wisdom.

CHAPTER V.

GENESIS.

CHAPTER II.

VERSE 15.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Then
the Lord . . .	JFOVE . . .	the Adoni, the Ruler
God	ALEIM . . .	of the Gods
took	-IQE	caused to be brought, caused to be led to seek instruction
	AT	the individuality
the man . . .	EADM	of the Adamic being (every man individually without any distinction)
and put him . .	UINEEOU . . .	and caused it to be placed, admitted
into the garden	BGN	into the garden, the sacred grove
of Eden . . .	ODN	of the synagogue, of the religious assembly
to dress it . .	LÓBDE	in order to worship, serve, honour by worshipping, cultivate
and to keep it .	ULÇhMRE . . .	and to keep watch over this place.

We have in this verse the origin of the ancient precept of initiation, AM TDRChOU TMTzAOU, which the Pythian oracle also proclaimed, *Εὐρήσεις ἐὰν ζητήσης*, and which we find in the Gospels, *Ζήτει, καὶ εὐρήσεις*, "Seek and ye shall find."

The second part of the verse shows that the first care of the person who had been led to wish for instruction, was to watch over the preservation of the sacred garden, the court, and the trees of knowledge which were in them. The symbolic and hieroglyphic sign of the guardian was the dog, whose Hebrew name CLB is formed from CLA, to close, to prevent, to guard. Horapollo says, He who wishes to perform this duty must meditate much, must bark and give

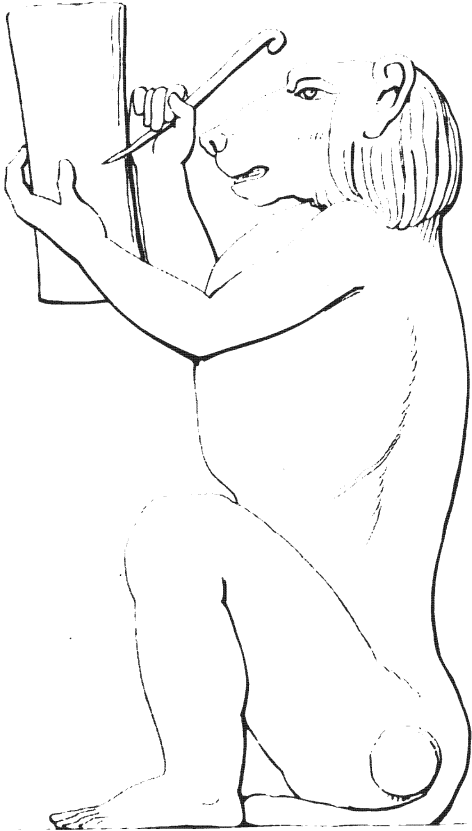
warning continually like the dog, and not favour anyone, be inexorable. He also says that the Cynocephalus (the wearer of the dog's head) signified letters, earth, and sacrifice, three meanings which are related to the word OBB, and signify : 1. The cultivation of the mind, work or study ; 2. The cultivation of the earth ; 3. The cultivation of religion (cultus), sacrifices. He says again, "When the Cynocephalus was taken to the temple to be brought up there, the priest put before him tablets, a pen and ink, in order to see if he was one of those who understood letters and could write," as is symbolically represented in the accompanying engraving. "They consecrated him to Hermes, whose inheritance generally speaking, was literature."

Before being elected, therefore, before being admitted among those who had a claim to be initiated, it was necessary that the candidate should undergo an examination by one of the priests of the sacred college, and afterwards he was put into the hands of the Tot, the Dod, the learned man, the Hermes, the *ἑρμηνεύς*, the interpreter of the holy doctrine, and the author of the TELIM, the psalms, or songs of praise. It was after this that he was taught his duty, and told what he might divulge, and what he must be silent about and keep in his inmost heart.

VERSE 16.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And the Lord God commanded	U- JEOVE ALEIM -ITzOU	And the Adoni, the Ruler of the Gods caused an express order to be given, caused a command to be given
the man	ÔL EADM	on the subject of the Adamic man, of man in general
saying, Of every tree	LAMR MCL ÔTz	that it might be said, Of every strong and woody substance, wood, table, table of instruc- tion, counsel, advice
of the garden	EGN	of the garden, of the sacred grove
eating thou shalt eat	ACL TACL	food common to all thou shalt nourish thyself, thou shalt publish, thou shalt spread the knowledge among all.

FROM PHILÆ



Harland sc.

THE CYNOCEPHALUS.

The symbol of the Adamic being who is allowed to study the sacerdotal letters, and the guardian of the Temple.

1000

EADM, of the multitude, of the vulgar herd which composes the ignorant masses of the people. The man DAM-os or DĒM-os, the people.

ACL signifies he called out, he published, like Edo in Latin. This Chaldaic meaning used here for the allegory answers to QRA, to read aloud (see Buxtorf).

The Egyptian priests did not make an absolute secret of knowledge; on the contrary, it was given to the initiated in order that they might spread it throughout all nations. But there is a species of knowledge which men make a bad use of; this is that which must not be divulged. ENC LNÔR ÔL PHU UDRCOU, "initiate the young man according to the lips and religious conduct," says Solomon; that is, only teach him according to his discretion and his piety. Even in this proverb knowledge is presented to the mind with an allusion to food. Edo, Edere, also means to eat, to publish, to divulge.

The Egyptians placed the most holy things, and those which ought not to be made known to the vulgar in the sanctuary, (called *ἄδυρον* by the Greeks.) The Hebrews replaced these *ἄδύρα* by a veil. "Ægyptii quidem per eā quæ apud ipsos vocantur adyta, Hebræi autem per velum significarunt" (Clem. Alex. Strom. V. p. 556). In the holy place were concealed the really sacred writings, which could only be divulged to the initiated. The common people were taught by allegories and parables: the truth was told them, but the time was not come when they ought to, or could understand it. "Vobis datum est nôsse mysteria, illis non est datum. Ideo in parabolis loquor eis, quia videntes non vident, audientes non audiunt, neque intelligunt."

In the second book of Esdras, JEOVE says,

"Perfectis quædam palam facies, quædam sapientibus absconse tradis."

VERSE 17.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
But of the tree .	UMÔTz . . .	But of the wood, the written table, the pillar of divination, of the knowledge which is good, which leads to good
of the knowledge .	EDÔT . . .	
of good . . .	THOUB . . .	

VERSE 17—continued.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
and evil . . .	URÓ . . .	and which is bad, leading to evil
thou shalt not eat . . .	LA . . . TACL . . .	not shalt thou make food, publish, spread the knowledge among all
of it . . .	MMNOU . . .	of any preparation extracted from it, of any food proceeding from it
for . . .	CI . . .	because
in the day . . .	BIOUM . . .	in the day, at the period
that thou eatest . . .	ACLC . . .	that thou makest food of it, that thou publishest it, that thou makest it known to all
thereof . . .	MMNOU . . .	of any part extracted from it, of any food proceeding from it
thou shalt surely die.	MOUT . . . TMOUT . . .	banished, sent away, (made MoShe or Moses) thou shalt be a person sent away (a Moses), thou shalt change thy place.

DOT THOUB URO, the knowledge of good and evil, is the knowledge of *doubt*. It is the knowledge of Tzyphon or Typhon, the spirit who teaches doubt, who leads men to doubt, according to the meaning of his name, composed of TzY, to teach, to direct, to lead towards, and PhON, doubt. He is one of the Aleim, who will presently appear as NECH, he who puts to the proof, the tempter.

The real meaning of MOUT TMOUT, is "Thou shalt be exiled, made a missionary, thou shalt go to another place." Adam and Eve did not in reality die. Adam lived nine hundred and thirty years after his transgression. But he passed from the interior to the exterior ("he drove out the man," c. iii. 24), he became a stranger and a wanderer on the earth. Strabo quotes a passage from an ancient author who had described the mysteries, in which he says, "The soul experiences at the period of death the same feelings as it does at initiation, and the very words answer to each other just as the reality does: *to die* and *to be initiated* are expressed in nearly similar terms, *τελευτᾶν* and *τελεῖσθαι*."

The sacred grove was chiefly planted with palm-trees, and it was on the leaves or trunk of this tree that the elements of the sciences were written. In the mysteries of Atys the initiated persons were forbidden to eat the *fruit* of the palm-tree. In these mysteries Cybele was evidently the all-powerful and many-breasted goddess, Nature, the terrestrial Isis, to which the SHiDE or ISHiDE of the text of Moses points.

VERSE 18.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	And
the Lord	JEOVE	the Adoni, the Ruler
God	ALEIM	of the Gods,
said,	-IAMR	said,
<i>It is not</i>	LA	<i>It is not</i>
good	ThOUB	good, leading to good
that the man	EIOUT	the life
should be	EADM	of the Adamic being, of man,
alone.	LBDou	if he is isolated.
I will make	AÔChE	I will cause to be made suitable, to be prepared
him	LOU	for him, to suit him, in him
an help meet	ÔZR	a strong and overseeing help
for him.	CNGDOU	as his guide, his instructor, his revealer.

The word ÔZR is masculine, there being no question as yet of the distinction of the sexes, and for the same reason NGD, he who points out, announces, reveals, instructs, and declares, is masculine also.

It would seem that the idea of the Gymnosophists, or the Egyptian initiators, was that man, in an isolated condition, left to himself, necessarily inclines to evil, because there is nothing to give him light, nothing to instruct him by opposition to his views and prejudices by the revelation of what really is and ought to be. They considered man, when placed on the road to perfection, as receiving in the first instance the teaching necessary to him to follow the path of virtue; but having near him an overseeing and investigating mind he acquires by that means the practice of reason, and makes use of that liberty without which he cannot make a choice or deserve recompense.

VERSE 10.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Then
the Lord	JEOVE	the Adoni, the Ruler
God	ALEIM	of the Gods
formed	-ITzR	caused to be carved, modelled, represented, sculptured
out of	MN	out of a part, an extracted part
the ground	EADME	of the real earth, of the Adamic earth,
every	CL	every
beast	EIT	life, living substance
of the field	EChDE	of the all-powerful, many- breasted one, of the terres- trial Isis, of vegetative nature
and	U-	and
every	CL	every
	-AT	substance, individuality
fowl	ÖOUPh	that flies
of the air;	EChMIM	of the heavens,
and brought them	UIBA	and he caused them to come, he caused a bringing to take place
unto	AL	before, near
Adam	EADM	the Adamic being
to see	LRAOUT	in a vision, in a show.
what	ME	How
he would call	IQRA	will he read, name,
them	LOU	according to his idea, his man- ner of seeing ?
and whatsoever	UCL	For every (sign, name)
	AChR	which
Adam	EADM	this Adamic being, this man
the living	EIE	animalised, living
creature	NPhCh	breath
called	IQRÁ	shall read, shall call out
	LOU	for that, for this <i>substance thus</i> <i>represented</i>
that <i>was</i>	EOVA	that <i>is</i> , it is
the name thereof. . . .	ChMOU	a sign, a symbol, a name of it.

NPhCh EIE means animalised breath, a living being. These two words would be useless since man has been created and endowed with life for a long time, but they are inserted here to explain that the initiated Adamic being is a real being in the presence of other beings which are

only represented, ITzOURIM, symbolical beings, whose names he has to read.

The initiated person is now going through what we should term a course of natural history and zoology. All created beings were represented before him, and defined according to their form, their habits and their character. The pontiff or head of the sacred college allowed him to make out the names, to read them, for that is what the word QRA means. This is the real meaning of the passage, for it is a palpable absurdity to conceive the Almighty as bringing lions, horses, tigers, dogs, birds, &c., &c., and enjoying the embarrassment which Adam would have felt in framing new names, "ut videret quid voceret ea!" Our languages are incapable of expressing the power, the grandeur of the sacred language. Our word lion, for instance, has no meaning at all, but LeB, the lion, in Hebrew means the heart, the *whole heart*; it signifies strength, resolution, courage; the proud courage which mocks and despises; the fire which animates a great mind, which glitters and devours like the blade of a sword. The text shows that, according to Moses, or his instructors, language is a human invention, illuminated by a superior Intelligence. This Intelligence he usually supposes to reside in the sacerdotal colleges, and he applies it to the contemplation of the heavens, the abode of the Gods. But here alphabetical language is spoken of, and according to Moses the first words formed after the invention of it were the names of animated beings.

VERSE 20.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	And
Adam	EADM	this Adamic being
gave	-IQRA	read, named
names	ChMOUT	the signs, the astronomical characters imitated from the celestial signs
to all	LCL	for the whole
cattle	EBEME	of the quadrupeds
and to the fowl	ULÓOUph	and for <i>the whole</i> of the flying things, and for that which flies
of the air	EChMIM	in the heavens
and to every	ULCL	and for the whole

VERSE 20—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
beast of the	EIT EShDE	life, living substance of the all-powerful, many- breasted one, of the ter- restrial Isis, of vegetative nature.
but for Adam . .	ULADM	And according to the Adamic being, of the Adamic nature of the human species
there was not found an help meet for him. . .	LA MTzA ÓZR CNGDOU	not did he find a strong, an overseeing help being as his instructor, his revealer.

The plural ÇhM-OUT (with the feminine termination) conveys in its secret sense the idea of characters forming a name and created by imitating the signs of the heavens. We must not forget that Thaut or Hermes, whose scientific teaching the Adamic being is now interpreting, invented the forms of the letters by *copying the Heavens*.

VERSE 21.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And the Lord God caused to fall . .	U- JEOVE ALEIM -IPhL	Then the Adoni, the Ruler of the Gods caused to be made separately, to be particularly marked
a deep sleep . . .	TRDME	an ecstatic state, an ecstatic sleep, a new mode of ex- istence
upon Adam and he slept. . . .	ÓL EADM UIIChN	upon this Adamic being, this man, for he was changed, he had become two beings, was changed by age; he had come to years of maturity.
And He took . . .	UIQE	Then He caused to be brought by allurement, he led to seek instruction
one	AET	another (<i>of the same nature,</i> LADM), a sister, a fe- male relative, an allied per- son, an affinity, a person associated

VERSE 21.—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
of his ribs . . .	MTzLÔTIU . . .	following, according to his sides, leanings, inclinations
and closed up . . .	UISGR . . .	and He caused to be shut up, cancelled
the flesh . . .	BChR . . .	the sex
instead thereof. . .	TÉTNE . . .	for or by reason of her, or under her.

The word TzLÔTIU means his sides, not his ribs. To say that the woman was made from one of Adam's ribs, would be inconsistent with ver. 23, in which it is said that the woman was made not only from the bones, but from the flesh of the man. In the Institutes of Manu it is written, "Having divided his own subsistence, the Mighty Power became half male and half female." Brahma is said to have manifested himself in a human shape, when one half of his body sprung from the other, which yet experienced no diminution; and out of the severed moiety he framed a woman, denominated Iva or Satarupa. After some time, the other half of his body sprang from him and became Swayambhuva or Adima. From their embrace were born three sons.

In Gen. i. 27 man is said to be formed after the image of God, but God Himself was androgynous. Proclus describes Jupiter, in one of the Orphic Hymns, to be both male and female, ἀρρενόθην, hermaphroditic, and Bishop Synesius adopts this appellation in a Christian hymn.

Moses gives the real meaning of the word TzLÔTIU in Exod. xxxvii. 27: "And he made two rings of gold for it under the crown thereof, *by the two corners of it*, OL ChTI TzLÔTIU, (which he explains thus,) OL ChNI TzDIU, upon the two *sides* thereof."

BChR usurpatur pro verendis utriusque sexus, honestatis causâ. Gen. xvii. 11, 23; Exod. xxviii. 42; Lev. xv. 2, 19; Ezek. xi. 19, xvi. 26, xxiii. 20, xlv. 7, 9, &c.

It is impossible to translate the word TzLÔ, it is so rich in meanings relating to initiation. It forms TzLTzL, the name of the grasshopper, the symbol of the man who has been initiated (Horapollo l. II., hieroglyph 49). It has some

reference to initiation by water and fire: it is also the name of the grove, of the shady place in which the initiated found shadow and refuge. In fact, protection was designated by the shade: "the children of men put their trust under the shadow of thy wings," Ps. xxxvi. 7.

We must remember that man has been created in the shadow (B-TzLM) of the Gods. The expression to draw from the sides or ribs of anyone, evidently meant, in the time of Moses, to satisfy one's desires, one's love; to establish bonds of relationship. Adam also gave life to Seth by drawing him from his shadow, TzLMOU. The meaning of this verse then, is that, when man has arrived at a certain time of life, his inclination naturally leads him to form alliances, to associate himself with an help-mate chosen from affection, created in his shadow, who will be attached to him as a shadow is to the body which produces it.

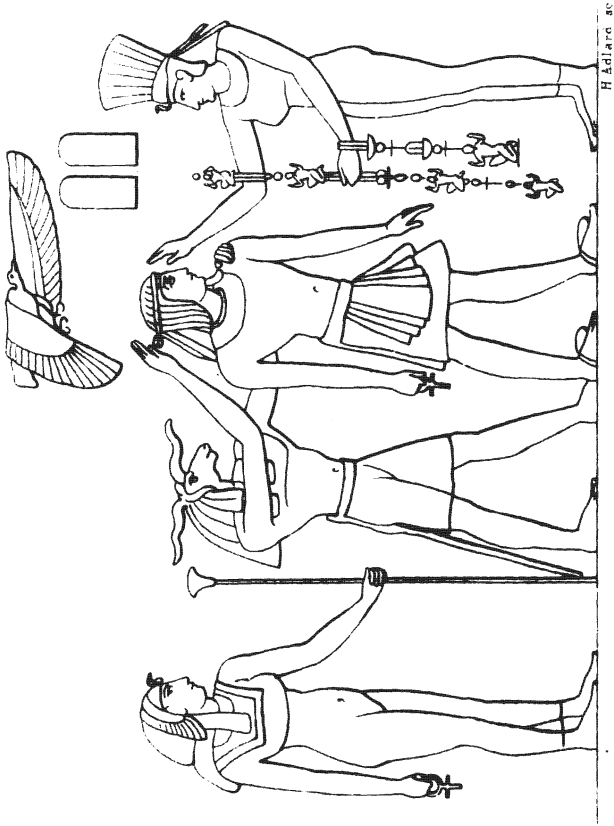
Philo says respecting this account of the creation of woman from the side of the man, "That is an allegory," τὸ ῥητὸν ἐπὶ τούτου μυθῶδης ἐστίν. The origin of this allegory is very beautiful, and will be given in its proper place.

In the system of initiation, marriage was to be brought about by the inclination of the man *only*. The institution and the sanctity of marriage were particularly enjoined on those initiated persons who were ambassadors or missionaries, that is, made Meisi, kings; MSE, moussaioi or Moses; MSE, Messiahs. Cécrops, one of these ambassadors, who was contemporary with Moses, and entitled the first king of Athens, began his reign by instituting and sanctifying marriage. This is why he was represented with a double head, one a man's and the other a woman's, as can be seen on an Athenian coin, and also, why he was called Διφύης or Biformis.

VERSE 22.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	And
the Lord	JEOVE	the Adoni, the Ruler
God	ALEIM	of the Gods
made	-IBN	caused to be built, caused to conform to the instruction, to the teaching
a woman	LACHÉ. . . .	in order to be a woman, the female flame, made substance, and generating being,

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VERSE 22—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
the rib . . .	AT ETzLÓ . . .	the individuality of the side, of the leaning to, of the inclination
which . . .	AChR . . .	which
He had taken . . .	LQE . . .	He had caused to be brought, gained over by allurements, brought to seek for instruc- tion
from . . .	MN . . .	an extract, a thing proceeding from, a balance, an equilibrium
man . . .	EADM . . .	from the Adamic being, from man
and brought her . . .	UIBAE . . .	and He caused her to be brought, He caused her to co-habit
unto . . .	AL . . .	opposite to, with
the man. . .	EADM . . .	the Adamic being, the man.

The engraving represents Asê (probably from “asah,” “to beget,”) placed before the initiated person.

The existence of society is founded on the sanctity of marriage. The object of initiation was the happiness of society. Celibacy was forbidden: solitude is not good for man, and in the secret meaning of the text it is represented as engendering evil. Man requires a desire, an inclination: his *sides* ought to be occupied, full, weighted, he ought to find an equilibrium for his life. This is accomplished by means of a wife and the children which are born of her. The inclination of one sex to the other is universal among animals, but among mankind it is necessary that the legislator should concern himself with it, that he should gain over, lead and instruct the heart of woman, and form it according to this disposition. He must render the choice of a wife difficult, and consequently precious and durable, that they may not separate like the brutes after being united.

The spirit of this legislation, founded on oriental customs, took no account of the feelings of the woman, which were considered as a source of excitement and trouble, EPhOM. Woman was a passive being, born to bring forth children, and the author of Genesis appears to have a poor idea of her. Throughout the Pentateuch, in fact, woman is almost always presented in an unfavourable aspect, and as the author or cause of misfortunes. Females are only mentioned by

name when it is indispensable, and when women act it is either in some insignificant way, or it is the cause of some misfortune, or the originating cause of some bad action. As instances, we may take Eve, Sarah, Lot's wife, his daughters, Thamar, Rebecca, who induces Jacob to deceive her husband, Dinah, Rachel, who steals her father's teraphim and tells him an impudent falsehood when he comes to look for them, and Potiphar's wife.

In the text the union of the sexes takes place immediately after the creation of woman. This, however, would not suit the theologians, who insist that this union is a consequence of the Fall. "Propter peccatum originale inflicta est homini concupiscentia." Now, as the Fall might never have taken place, the creation of two sexes would have been useless, or if God foreknew that the Fall would occur, and created woman beforehand in consequence, the Fall was inevitable, and was the result of an imperfection in the work of God. In this case no terrestrial tribunal would hold that Adam was guilty.

VERSE 23.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And Adam said	UIAMR . . .	Then was uttered, spoken
this is . . .	EADM . . .	by the Adamic being
now . . .	ZAT . . .	this substance, this individuality, this being
bone . . .	EPhÔM . . .	of excitement, of instigation, of impulse, of agitation, of injury, of trouble
of my bone . . .	ÔTzM . . .	is a substance, an entity
and flesh of . . .	MÔTzMI . . .	of my substance, of my entity
my flesh . . .	UBÇhR . . .	and sex
she . . .	MBÇhRI . . .	of my sex
shall be called	LZAT . . .	for this substance, this individuality, this being
woman (virago)	IQRA . . .	shall be called, shall be read
	AÇhE . . .	a female flame, made substance, and generating beings, a married woman
because . . .	CI . . .	because
she . . .	ZAT . . .	this substance, this being
was taken . . .	LQEE . . .	was taken from, gained by seduction, taken, made a wife, rendered fruitful
out of man. . .	MAIÇh . . .	from the male flame, the substantialised and generated flame of man.

OTzMI UBÇhRI implies a very close degree of relationship, such as brother and sister. The Egyptian priests used to sanctify marriages between brothers and sisters in the temples, and according to Montesquieu this custom originated from the worship of Isis, in whose temple the drama which is now being translated was acted.

In order to comprehend the expressions male and female flame or fire, it is necessary to explain that the elements were divided into male and female, as is still the case in China, where male and female fire correspond to the colours red and reddish, the colours of the Adamic being. ASE, the root of AÇhE, is the female and generating fire, or woman. But ASE, which is pronounced ESE, in Coptic HSE, which is read as ISE, and Masoretically as ISE and ISI, produces ISI-S or IS-IS, and lastly ISIS.

ASE means therefore the female fire, fire which has become substance, or acts upon substance generating the Adamic race, producing beings or causing them to be produced; the fiery essence, the igneous feminine entity. This word is also written Ast. Its pronunciation EST gives us ESTA or VESTA, the goddess of fire. In the Egyptian bas-reliefs a goddess is often seen following Ammon, whose flesh is painted sometimes red and sometimes yellow. The letters which accompany this figure, according to Champollion, give the word STĒ or STI, and he considers her to be Vesta.

In the name of the man, AIS, the name of fire, AS, evidently appears; the letter I, which is in it and modifies it, takes away its general application and gives it a particular one. The word ADM also agrees in spirit with the word AIS, in so far as it describes, not the essence, but the *colours* of fire, *redness* in general. Here we have the fable of Prometheus creating woman and giving life to her by means of the celestial or creative fire. For, according to the ancients, ISIS, ASE, or ESE was the daughter of Prometheus, who, they say, gave her life by stealing fire from heaven. Now Isis, the daughter of Prometheus, is Pandora, the first created woman. She is woman created and modelled by an artist-God, after the Gods had finished the creation, because she was wanting to creation; she is also the woman whom the Gods had forbidden to know good and evil, which knowledge was symbolically represented by a closed box which she was on no account to open. It was woman who, desirous of knowledge,

and yielding to her curiosity, caused the human race to be lost. ISIS, ISE, or ESE, then, is the ASE, ISE, or ESE of Moses ; ISIS, then, is the symbol of woman, and of the woman ASE, the type of ISIS : ISIS, therefore, is EVE, and EVE ISIS, and we shall see how beautifully all this is connected in the original conception of the creation.

The cosmogonic fable of Pandora is, therefore, the cosmogonic idea of the Egyptian initiation, in a different dramatic form from that which has been transmitted to us by Moses.

VERSE 24.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
Therefore . . .	ÔL . . . CN . . .	Upon a basis, a foundation, a thing established, made strong in a holy, sacerdotal, honour- able manner
a man . . .	AIÇh . . .	the masculine fire, the married man
shall leave . . .	IÔZB . . . AT . . .	shall aid, re-establish, re-make, build up again by generating the substance, the individu- ality
his father . . .	ABIOU . . .	of his father
and . . .	UAT . . .	and the substance
his mother . . .	AMOU . . .	of his mother (<i>he shall pro- create male and female beings</i>)
and shall cleave . . .	UDBQ . . .	and he shall cleave with pas- sion, amorously
unto his wife . . .	BAÇhTOU . . .	to his female and generating fire, to his <i>espoused</i> wife
and they shall be . . .	UEIOU . . .	and he shall be
one . . .	AED . . .	one
flesh . . .	LBÇhR . . .	as regards sex (<i>he shall have only one sex</i>).

DBQ, arcte cohæreere, ut, quæ cohærent, non facile divelli et separari queant, ita adhæreere dicitur MAS FÆMINÆ, amore et fide.

The latter part of the verse has been distorted to accommodate it to the ordinary meaning. The Samaritan version gives us the primitive and rational meaning. It is as follows :—

UEIE, and the man shall be

MChNIEM, proceeding from these two,

LBChR, as regards sex,
AED, one, unity.

That is, he shall be born of one sex, notwithstanding that his parents were of two sexes. This is a natural reflection, for man is supposed to have been androgynous, or without sex up to this time. Woman was created for the express purpose of enabling him to procreate. By her the sexes became distinct, and separate: the androgynous being disappears and gives place to man properly so called, and it is to be observed that Moses only makes use of the word AICh, man, after the distinction of the sexes and the appearance of AChE, the woman. Up to this time he uses the expression ADaM, the Adamic being without distinction of sex, the human race in general.

JEOVE himself (ver. 22) after having caused a woman to be made according to the desire of man as a portion of man himself, as a relation, as a sister, AET, instituted marriage, brought her Himself to the man, and it is *after this* that Adam says, "This is now bone of my bones," &c.

VERSE 25.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And they were both . . . naked . . .	UIEIOU . . . ChNIEM . . . OROUIMIM . . .	Now they were both Gymno-sophists, naked-wise ones, full of skill, sagacity, and prudence
the man . . . and his wife . . .	EADM . . . UAChTOU . . .	this Adamic being and the generating flame, and his wife
and were not . ashamed. . .	ULA . . . ITBQhChOU . . .	and did not do any thing which might cause them to be ashamed.

OROUIM, clear-sighted, discovering the truth, exposing, laying bare things hidden in the shade.

This verse properly belongs to the next chapter, and it is so placed in the Septuagint. The connection is indicated by the word OROUM or ORYM, which means Gymnosophists, a name given by the ancients to the sages of the temple of Meroe, who were of a humane character, according to Heliodorus, and whose end was of the most melancholy kind, because they had always opposed the progress of despotism.

Philostratus says (*Vita Apoll. cap. VI.*) that the Gymnosophists of Ethiopia, who settled near the sources of the Nile, descended from the Brahmins of India, having been driven thence for the murder of their king.

Bardisanes Syrus gives this account of the Indians: "Among the Indians and Bactrians there are many thousand men called Brachmanes (one of the two sects of which the Indian Gymnosophists consisted, according to Clemens, lib. I. p. 305, the Sarmanæ being the other). These, as well from the tradition of their fathers as from laws, neither worship images nor eat what is animate: they never drink wine or beer: they are far from all malignity, attending wholly on God." Philostratus says that in his time the chief of the Brahmins was called Tarch, and Jerome (*contra Jovin.*) says the head of the Gymnosophists was called Buddas. Nilus the Egyptian tells Apollonius Tyanæus that the Indi of all people in the world were the most learned, and that the Ethiopians were a colony from them, and resembled them greatly. Philostratus says the Indi are the WISEST of all mankind. The Ethiopians are a colony from them, and they inherit the *wisdom* of their forefathers. It was the sacred island of MEROE, the ancient capital of Ethiopia, which was once the fountain whence the learning and science of Egypt flowed. Meroe appears to have been a Meru, for its priests had the same name, Gymnosophists, as the Indian priests of Buddha. This is the name given to the Buddhists by Jerome, and also by Clemens Alexandrinus, who says that Butta was the institutor of them. The Gymnosophistæ Æthiopum are mentioned by Hieronymus (*Lib. IV. in Ezekiel, cap. xiii.*), and they extended from the Indus to the Ganges, under the name of Ethiopians and Erythræans.

The Indian priests were formed into societies, into colleges, as recluses. Their religion was that of Ammon (*Om-man*). They worshipped the sun, and their priests were called, from the name of the sun, Choru, *Choriuni Sophites*, from which the Greeks made *Γυμνο-σοφισταί* and *Γυμνο-σοφισταί* or Gymnosophists. These Gymnosophists, who were formerly in great power in the island of Meroe, giving laws to the kings, became afterwards the Essenes or Carmelites, and their books, which they were bound by such solemn oaths to keep secret, must have been the Vedas, or some Indian books containing their mythological traditions.

Porphyry says, "There is one tribe of Indians divinely wise, whom the Greeks are accustomed to call Gymnosophists; but of these there are two sects, over one of which Brahmins preside, but over the other the Samanæans. The race of the Brahmins, however, receive divine wisdom of this kind by succession, in the same manner as the priesthood. But the Samanæans are elected, and consist of those who wish to possess divine knowledge." Here we have the Essenes or monks, the origin of the monks of Europe.

Homer has called them "The irreproachable ones;" the symbol which characterised them was formed of a navel, signifying the belly—the vices or impiety of which it is the cause—and of a serpent.

According to the received translation, OROUM here means "naked," and only fifteen words after it means "subtle." But the words are really brought close together that there may be no mistake as to their meaning. The proper translation is—

AIÇh and AChE were OROUM-IM and NEÇh was OROUM.

"The man and the woman were endowed with sagacity and intelligence, and the serpent was endowed with sagacity and intelligence."

The two symbols which characterised the Gymnosophist—the belly and the serpent, gluttony, and discretion put to the proof—are the basis on which Moses is about to raise the second part of this beautiful allegory.

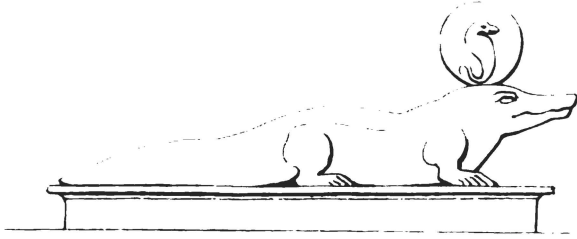
In this part the word NEÇh, translated serpent, is of the greatest importance. Serpent is not the primary signification of this word. It only came to have this meaning from the use made of the serpent, or the symbol of the serpent in the science of divination in general, and of that of divination applied to individuals in particular. This divination was primitively the *trial* to which the initiated person was subjected in order to ascertain his discretion and his character. NEÇh, then, signifies generally to tempt, to try, to seek to know; to seek to know evil, to try with the intention of doing harm, (which is the office of Shathan, one of the Aleim,) from which is derived NeÇh-A, to seduce, to deceive anyone, to form an ambuscade against him, to afflict him, to oppress him. In this allegory the initiated person is now evidently about to be put on his trial, to have the Πειράζων, the

Shathan sent to him. In order that these trials might take place there was in the neighbourhood of the great Egyptian temples a small temple reserved for Typhon, and which was therefore called Typhonium. These temples are still to be seen at Philæ, Edfou, Denderah, &c.

Moral evil, like all moral ideas, had its symbol in nature, in the physical world. The symbol for evil was cold, the darkness of winter; it was therefore represented by the Northern Serpent, whose representative sign was in the constellations. This was the celebrated TyPhON, the celebrated OROUM, ORYM, ARYM and AHRYMANE. His name, TzyPhOUN, TzyPhOOUN and TzyPhON, is a Hebrew word, which, independently of the radical meaning of it already pointed out (c. ii. ver. 17), "he who teaches doubt," means in fact the serpent, the North, the Northern, the insidious one, the hidden one, the adversary. He is surnamed the Revealer, according to the received interpretation of the name given by Pharaoh to Joseph.

Typhon was represented as being in opposition even by his form with the Beautiful and consequently with the Good. He was often represented with an enormous belly, and a prominent navel, as in the accompanying engraving. This was not owing to any caprice on the part of the artist, for the Egyptians attributed to the belly the dispositions and inclinations which led them to evil. "Si dum vivebam deliqui aliquid, quod non oportebat, *edendo*, vel *bibendo*, non per me peccavi, sed per hæc," used to be said by one of the embalmers for the dead person, at the same time showing the entrails of the deceased, which had been taken out of the body in order to be thrown into the river. This is what is alluded to in Micah vii. 19: "He will have compassion on us (inviscerabitur nostri) . . . and thou wilt cast all their sins into the depths of the sea." The word REM here signifies bowels, and mercy—non *ventrem* per quem peccârunt, sed peccata ipsa in profundum maris Deus projecit.

The Hebrew language has preserved the memory of this curse. Besides REM "to obtain mercy by means of the bowels," we have also QBB, which means *belly*, bowels, and which indicates the curse, the execration bestowed upon them. The sentence which orders the serpent to go upon his belly is a vestige of this practice, and of this opinion respecting the origin of evil. The trial, then, to which the initiated



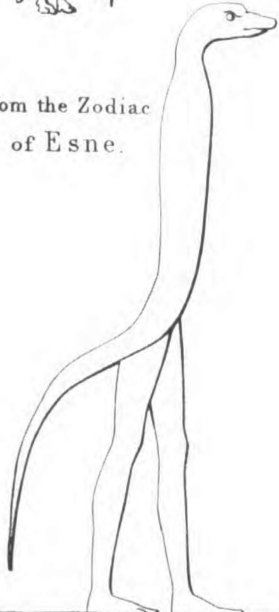
TYPHON
 bringing about
 the renewal of
 the empire of
 darkness.
 From the Temple
 of Hermontis.



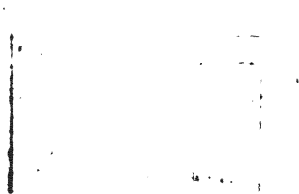
From the Zodiac of Esne.



From the Zodiac
 of Esne.



H. Adlard sc.



person was now about to be subjected was symbolised by a word which in its literal sense expresses the act of *eating*.

Typhon and Ahriman were undoubtedly the same, as Moses tells us when he says that NECh is ARYM. The word NECh, therefore, in his narrative stands for Typhon. One word is often put for another in Hebrew when they mean the same thing. And besides, according to the Rabbinical traditions, "in fine 70 annorum NECh, *Serpens fit TzyPhÔN, regulus, qui obturat aures suas, ut non audiat vocem incantatoris incantantis ipsum.*"

The trial therefore was decisive, the initiated person could not escape it. The initiator, by the very nature of the institution, was superior to all trials. In Horapollo, l. II. hierog. 55, the man whom a regulus, a basilisk, stands near to, represents the man who is compromised by injurious accusations.

We now see why the word ACL, to eat, was chosen to conceal the meaning of publishing, divulging, revealing, and why the word NECh was chosen to conceal the name of Typhon, the robber, the revealer, he who stole philosophy and divulged it indiscreetly to men, thereby producing doubt. We will now resume the translation of the parable contained in the third chapter of Genesis.

VERSE I.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
Now the serpent	U- -ENEÇh	Now this tempter, this person who puts the initiated persons to the proof, who guesses them; the diviner, the Typhon, <i>the genius of doubt</i>
was subtle	EIE ÖRYM	was Gymno-sophist, wise, far-seeing, laid things bare, open, which were concealed <i>in the shadow</i> of initiation
more than any	MCL	apart from all, more than all, more than any
beast of the field	EIT EÇhDE	life, living being of the all-powerful one, of the terrestrial, and many-breasted Isis, of vegetative nature

VERSE 1—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
which . . .	AChR . . .	which
the Lord . . .	JEOVE . . .	the Adoni, the Ruler
God . . .	ALEIM . . .	of the Gods
had made. . .	ÓChE . . .	had caused to be made.
And he said . . .	UIAMR . . .	And the speech, the question, the demand <i>of the tempter</i>
unto . . .	AL . . .	opposite to, on the subject of
the woman . . .	EACHE . . .	the woman
Yea . . .	APH . . .	Is it, is it true
hath God . . .	CI . . .	that
	ALEIM . . .	the Gods, the Amoneans, the artist-Gods, the workers, the labourers (<i>of the GN, of the garden</i>)
said . . .	AMR . . .	have said
Ye shall not eat . . .	IA . . .	Not
	TACLOU . . .	shall ye feed upon, give know- ledge to all, divulge
of every . . .	MCL . . .	of every, of any
tree . . .	ÓTz . . .	strong and woody substance, table of instruction, of learn- ing, of science
of the garden? . . .	EGN . . .	of the garden of palm-trees, of the sacred grove ?

ENECh is Typhon, he who watches carefully like a sentinel, he who hides himself in order to watch; he who keeps back in order to whistle, i.e. to warn; the North—the frozen, the inexorable, whom no charm can seduce. Typhon the Tempter, the Πειράζων, Satan, is one of the Aleim. “Tzyphon interdum cognomen esse invenitur nominis ALEIM” (Cab. Den. vol. i. p. 606). The Creator of the world, the Demiurgus or Kneph, was sometimes represented in the form of a serpent. The serpent in the text is only one of these Demiurgi, these Aleim, as is evident from the nature of his duties.

We must observe particularly in this verse that the prohibition to eat of the tree of knowledge comes from the Aleim and not from JEOVE, and that an evident distinction is drawn between the two.

After TACLOU we must understand B-ÔDN, in the assembly of the people, in the synagogue, where instruction was given by public readings.

He who had shown himself superior to curiosity, or to the wish of equalling or surpassing his instructors, and who passed triumphantly through all trials, was truly the Son of God, the BN AL, BN AIL, BN EIL, the son, disciple, pupil of the Mighty God, capable of conducting the Wars of JEOVE against the progress of evil and idolatry: he became one of the BNI ALEIM, of the sons or disciples of the Gods who were made Nazarenes, that is, distinguished by a sidereal light. If he was to be sent out of Egypt he received the title of Ambassador, of SHILE, of MuSE or MoSEs, and of MeSE from MeShiE, illustrious, eminent, anointed, and good.

The model of Christian initiation is tempted in the spirit of the Egyptian initiation. This trial was necessary to his mission. See Luke iv. 13: "And when the devil had ended all the temptation, he departed from him for a season," and think of the meaning of these words. The Πειράζων, Satan, he who throws himself in the way, the Διάβολος, the Spirit, the ALEIM TzyPhON, the *spirit of doubt*, whose duty it was to put his constancy to the proof, to make himself sure of his steadfastness, leads him, places him in a sacred, consecrated place, E-REM in Hebrew, E-RĒM-os in Greek, a desert, a solitary place, EREB in Hebrew, a desert, devastated place. And we must not forget that the word REM, *bowels* and *mercy*, refers to the Judgment in initiation.

Adam, the Adamic being, the initiated person of the Egyptian temple, is also led to and placed in a consecrated, solitary place, for he is the only one of his species there. It is there that the NEÇh, the Aleim Tzyphon, the Tempter, the Spirit of Doubt, tempts him.

The Tempter, the Doubter, he who proceeds by *if*,—"If thou be the Son of God"—only appears after ISO had been through *forty* days of privations, which are symbolically represented by the absolute privation of *eating*, meaning, of *making public, divulging*. For it is only after he has gone through the whole trial that Jesus obtains the power, the mission, the authority necessary to enable him to publish, to divulge a new doctrine.

We do not know how many days elapsed between the time that the initiated person entered the Palmetum, and the time when he entered the Typhonium, but we know that the instructions given to him were of a prohibitory descrip-

tion, and that they are formulated in the expression ACL, to EAT, and to publish, to divulge, thus establishing a remarkable and positive relation between the Mosaic (MSÉ) and the Messianic (MSE) initiation. "Man shall not live by bread alone" (says ISO to the Tempter), "but by every word (every doctrine) of God." Here we have the double sense of the word ACL, to eat, to publish, to divulge, and the double sense of the word OTZ, an alimentary substance derived from wood, from a woody substance, and also religious instruction, law, learning, knowledge.

The Tempter, the Doubter, places ISO on a pinnacle of the temple, and proposes to him a trial which is absurd, notwithstanding the quotation from Psalm xci. But this trial of the temple is that of the Typhonium: it is a modern conception meant to replace the passage from the great temple to the temple of Typhon, and to correspond to the meaning of the promise which was made to the sons of the temple: "Ye shall be as Gods, knowing good and evil, and teaching it to others. Ye shall no longer be subordinate to these Gods." The Tempter also promises to Jesus power over all the powers of the earth.

VERSE 2.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And said . . . the woman . . . unto the . . . serpent . . .	UTAMR . . . EAÇhE . . . AL . . . ENEÇh . . .	And the speech, the answer was of the woman on the subject of, in front of the tempter, the bearer of the symbol of divination, the serpent
We may eat . . .	NACL . . .	we make an intellectual re- past, we divulge; we give knowledge
of the fruit	MPhRI . . .	of the fruit, of the work, of the works
of the trees . . .	ÔTz . . .	which are wooden, written upon tables, upon pillars
of the garden,	EGN . . .	of the garden of palms, of the sacred grove,

VERSE 3.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
But of the fruit . . .	UMPhRI . . .	But of the fruit, of the work, of the labour
of the tree . . .	EÖTz . . .	of the woody substance, of the table of instruction
which is . . .	ACHr . . .	which is
in the midst . . .	BTOUC . . .	in the centre
of the garden . . .	EGN . . .	of the garden, of the sacred grove,
God . . .	ALEIM . . .	the Gods, the Amoneans
hath said . . .	AMR . . .	have said
Ye shall not . . .	LA . . .	not
eat . . .	TACLOU . . .	shall ye feed upon, give knowledge
of it . . .	MMNOU . . .	of any preparation extracted from, of any food coming from it
neither shall . . .	ULA . . .	and not
ye touch . . .	TGÖOU . . .	shall ye cause injury or evil
it . . .	BOU . . .	by means of it
lest . . .	PhN . . .	for fear lest
ye die. . .	TMTOUN . . .	ye be put out, sent away, (made MoSE) be compelled to go out, change your place.

The word PhRI here takes the meaning of the word DOT, knowledge, doctrine, of chap. ii. ver. 17. This food therefore which is forbidden, is spiritual food only.

“Ye shall not cause evil by means of it,” that is, “Do not make yourselves the cause of evil by divulging it.” This advice was given in the great temple, for no doubt was permitted there, the missionary must go to another place to make known this knowledge. In fact every apostle, every missionary, every man who wishes to establish a new doctrine, begins by spreading doubt respecting the doctrine he contends against: he becomes a disciple of Typhon. Mosaism arose out of Doubt respecting Egyptianism, owing to differing interpretation of the religious symbols, and Doubt respecting the Mosaic institutes, corrupted by the differing interpretations of tradition, gave birth to Christianity. Thus the Egyptians used to say that Typhon, by whom they meant Moses, having fled from Egypt, had begotten *Hierosolyma* et *Judæus*, and in the same way the first

Christians used to excuse themselves by saying that the Jewish law, the law of Moses, had been disturbed by the Evil Spirit: "Fuit antiquus error," says Suarez, "legem Moysi datam fuisse a malo Deo."

VERSE 4.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And said . . . the serpent . . .	UIAMR . . . ENEÇh . . .	And the speech of him who tries, who tempts, and whose symbol is the serpent
unto . . . the woman . . .	AL . . . EAÇhE . . .	opposite to, before the woman (the generating heat, revealing the future)
Ye shall not surely . . . die; . . .	LA . . . MOUT . . . TMTOUN . . .	not put forth, sent away, shall ye be dismissed, shall ye be made to change your place, shall ye experience a change in your life.

VERSE 5.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
for . . . God . . . doth know . . .	CI . . . ALEIM . . . IDÓ . . .	<i>The reason is that</i> the Gods have the knowledge of <i>good</i> <i>and evil</i> , know, foresee things; it is because they can see the future!
that . . . in the day . . .	CI . . . BIOUM . . .	It is because at a certain period, a certain day, one day
that ye shall eat . . .	ACLÇM . . .	ye shall feed, ye shall give knowledge to all
thereof . . .	MMNOU . . .	of a part extracted from and proceeding from it,
then your eyes shall be opened	UNPhQEOU . . .	then shall be opened, shall be rendered far-seeing, pene- trating
and ye shall be as Gods . . . knowing . . . good . . . and evil . . .	OINICM . . . UELITM . . . CALEIM . . . IDÓI . . . ThOUB . . . URÓ . . .	your eyes!! Then ye shall be as Gods knowing, foreseeing, divining good and evil.

IDO signifies knowing how to doubt, placed between yes and no, able to choose, making use of your own free will. Pythagoras used to tell his disciples, "Ye shall be as immortal gods, inaccessible to corruption and to death." Eternal life, not death, was the idea associated with the serpent. The crowns formed of the asp, or sacred Thermuthis, given to sovereigns and divinities, particularly to Isis, the goddess of life and healing, symbolised eternal life.

It is to be observed that throughout this dialogue the name of JEOVE is never once mentioned by the serpent. It is *the Aleim* whom he accuses of being jealous. This distinction, however, disappears altogether in the translation. The idea of Moses was, that there was a Supreme God to whom none of the evil on the earth could be attributed, and who was too great for any complaint or prayer to be addressed to Him, and that He only acts by means of his agents called ALE-IM, the Gods, in the plural and indefinite number, or MLAC-IM, ambassadors, or MAM-RIM, voices. These Gods, who know both good and evil, are not free from passions, from love, anger, and hatred, nor, above all, from jealousy.

The same distinction is even more forcibly kept up in the first chapter, where the author clearly points out the difference between this Supreme God (whom, however, he does not name) and the Gods who are his agents. He represents the latter as stopping at each new period of the creation, struck with the beauty, not of their work, but of the superior thought which commands and guides them. "And the Gods contemplated these things because they were beautiful;" chap. i. ver. 4, 10, 12, 18, 21, 31.

The Talmud (Treatise Schabath, l. XXII.) gives the Jewish belief on this subject. It says, "The serpent slept with Eve, and poisoned her," שָׁבַע נָחַשׁ צֶלַח חוּחַ וְהַטִּיל בָּהּ זָוָחָמָא. "Israel got rid of this poison at Mount Sinai, but the people who did not obey the law, kept it."

CHAPTER VI.

GENESIS.

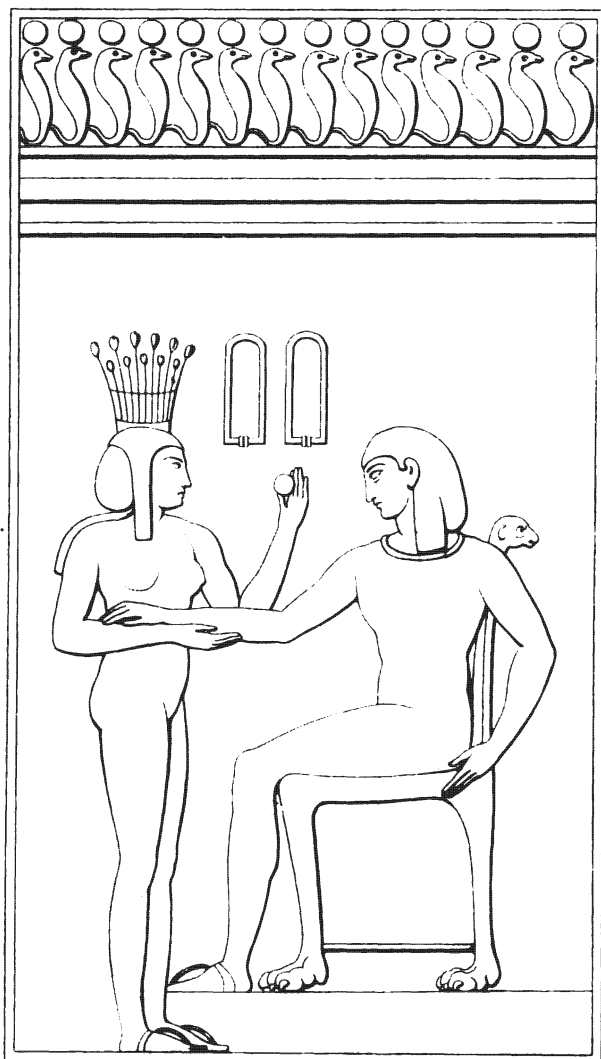
CHAPTER III.

VERSE 6.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And when . . . the woman . . .	U- EAQhE . . .	Then this woman, this feminine, and generating warmth
saw . . . that . . . the tree . . .	-TRA . . . CI . . . EÖTz . . .	considered attentively that this woody substance, this table this knowledge
<i>was</i> good . . . for food . . .	ThOUB . . . LMACL . . .	<i>was</i> good for the intellectual food of all, to be divulged
and that . . . <i>it was</i> . . . pleasant . . .	UCI . . . EOVA . . . TAOUE . . .	and that <i>it was</i> a limiting symbol, a means of limiting, ruling establishing boundaries, restrictions
to the eyes . . . and . . . a tree . . .	LÖININ . . . U- . . . EÖTz . . .	according to the eyes and <i>that</i> this woody substance, this table of knowledge
to be desired . . . to make <i>one</i> wise . . .	-NEMD . . . LEÇhCIL . . .	<i>was</i> made desirable for being guided, directed with prudence, with intelligence, with discernment
she took . . .	UTQE . . .	then she took for herself, she learnt, rendered fruitful for herself
of the fruit thereof	MPhRIOU . . .	some of the fruit, of the work, some part of the knowledge <i>contained in that table</i>
and did eat, . . .	UTACL . . .	and made of it a <i>spiritual</i> food, communicated the know- ledge of it.
and gave . . . also . . .	UTTN . . . GM . . .	Afterwards she gave <i>some of it</i> , she taught <i>it</i> also

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FROM THEBES.



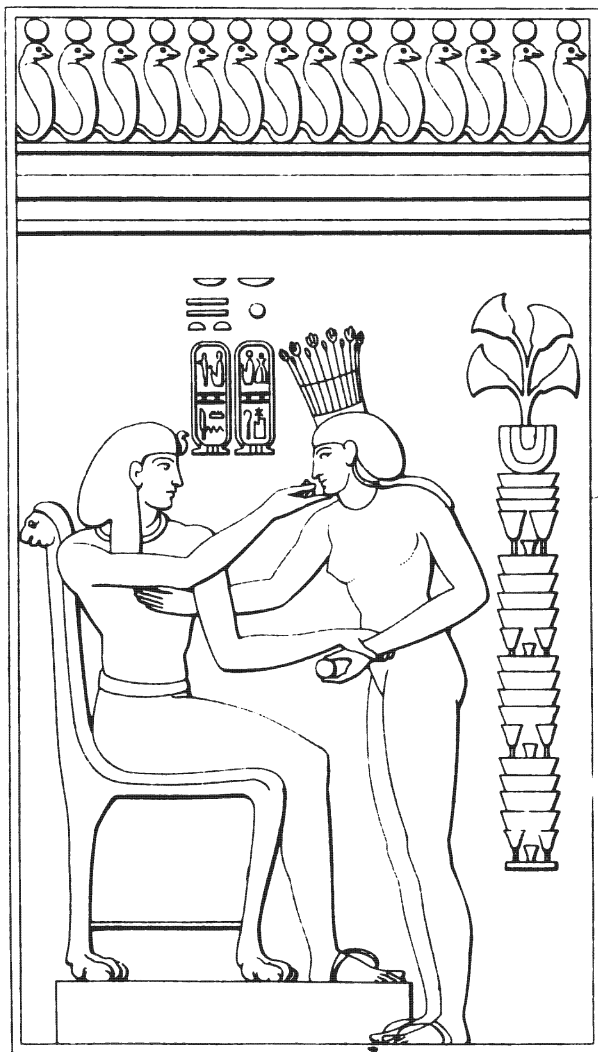
H. Adlard sc.

Tulit mulier de fructu illius,
deditque viro suo.

Genesis c. III. v. 6.

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FROM THEBES.



E. Adlard sc.

Adæ vero dixit: quia audisti vocem uxoris tuæ, et comedisti de ligno.

Genesis c. III. v. 17.

VERSE 6—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
unto her husband .	LAIÇHE . . .	to her male companion, to the masculine and generated warmth
with her . . .	ÓME . . .	associated with her, joined to her, which was with her
and he did eat. .	UIACL . . .	and he made a <i>spiritual</i> food of it, he made it known, he divulged it.

The engravings show two representations of the Temptation from the temple of Medinet-Abou, at Thebes. In the first a man is seen seated, and a woman, standing; is presenting to him a round fruit. In the second representation, the man is taking the woman by the arm in order to draw her towards him, and is putting his hand under her chin in order to dissuade her. This gesture among the ancients was equivalent to soliciting, or praying, in order to overcome any given resistance or determination.

The real meaning of this verse is lost in the received translation. The woman, the over-seeing and preserving Spirit, created in order to reveal the mysteries of things to man (see chap. ii. ver. 18, 20), does not undertake to violate this prohibition without reflection. She looks attentively with both the bodily and mental eyes, TRA, at the object whose importance and real utility is revealed to her. She recognises the knowledge, the use of which is forbidden in the temple, because if they reveal any of it, they will be sent away, have to change their place. She makes herself sure that this knowledge is good to acquire; that appreciation of the value of things is only possible by its means; that it establishes property with its limits and its rights; and that in the conduct of life it alone can teach the rules of prudence and respond to the desire of man to know what he ought to do, and what to avoid doing. It is only after having thus considered the subject that she avails herself of the instruction offered to her, that she gives herself up to the investigation which was forbidden to her, and that she divulges, or renders plain to all, the precious results of it.

The knowledge which this famous tree imparted related—

1. To the instruction of all men, to the progress of the human mind, THOUB LMACL.

2. To the establishment of *meum* and *tuum*, to civil law, to the boundaries of property ; TAOVE LOINIM.

3. To the moral guidance of man in the social state, to wisdom, to prudence, to good conduct during the whole of life, NEMD LEÇHCIL.

It is evident that the prohibition must have been only for a time, and that time the period of trial, for God could not have intended to have left man permanently in ignorance of what was good and what was evil, which would have left him an idiot, and below the animals, which have instinct to guide them. But in the latter case, there could have been neither prohibition nor trial, so that the prohibition shows that there already existed in the heart of man the knowledge of good and evil.

It is evident, however, that the priests, fearing that this knowledge might be used against religion, forbade its being read either before a certain time or before preliminary instructions had been given and convictions formed. To divulge it before the proper time was considered as a theft committed by the inspiration of Typhon. If it was to be made public the moral and religious state of nations rendered necessary a modification of the principles and of the discredited bases of a religion which was about to perish.

VERSE 7.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Then
the eyes	ÓINI	the eyes, <i>the intuition</i>
were opened	-TPhQENE	were opened, were rendered clear-sighted, penetrating
of them both,	ÇhNIEM	of them both, a second time, doubly
and they knew	UIDÓOU	and they knew, they foresaw, they guessed,
that	CI	because, for,
naked	ÓIRMM	clear-sighted, revealing hurt- ful things, made to inspire fear
they were,	EM	were they.

VERSE 7—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
and they sewed .	UITPhROU . . .	Thus they caused to grow, they produced in themselves
leaves	ÔLE	a cause, a subject, an occasion, a thought
(of) fig	TANE	which was sad, of sadness, of grief.
and made	UIÔÇhou	Thus they made, brought about,
themselves	LEM	for themselves, in themselves
aprons. . . .	EGRT	a development of confusion, an access of virtue mingled with fear, remorse.

The meaning of the word ÔINI is that the first effect produced in man by the knowledge of good and evil was *intuition*, the clear vision of JEOVE in the GN, or garden of the temple, the abode of the Aleim, that this intuition, this more perfect vision of the greatness and power of JEOVE has struck him with fear, and that having become able to reason, he has taken refuge in the trees of doubt, in order to re-assume himself. See the following verses, 8, 9, and 10.

The literal meaning of this verse, as usually understood, is revoltingly absurd. It may, however, refer to the practice in the ancient mysteries of the initiated person being naked with the exception of an apron. The secret meaning is admirably philosophical. "A species of intuition opened their eyes, and they acquired a double power of vision," which means that man, who is originally born with the instincts common to animals, receives by knowledge, and by the apprehension of evil and his reasonable desires for good, a new power of vision, clear-sightedness, the comprehension of things, and almost the power of divination, OYN. He reasons on the power of JEOVE, becomes timid, and takes refuge in doubt.

Man's clear-sighted reason and intellect raise him above all other created beings, but as they make him acquainted with evil they produce in him doubts of what is good, fear, and melancholy. While man and woman were yet unconscious of good or of evil, that is, before they knew that it was

possible to doubt, and consequently to fear, Moses calls them both ORYM-IM, and says they felt no shame because they were not led to do things which might cause them to feel repentance and shame. But as soon as they have acquired this knowledge of good and evil, as soon as they have become capable of foreseeing this evil, of reasoning upon it, and fearing it, he changes the word ORYM into OIRM; and then it is no longer mere clear-sightedness, or an aptitude for laying the truth bare without fear or apprehension; it is the power of foreseeing misfortunes, adversity and enmities: it is the loss of security, it is FEAR. The word henceforth is OIRM. We have no more ORYM. That happy power of vision untroubled by fear or remorse has been lost together with ignorance.

The word ÔLE in the text is singular, and means literally a single fig-leaf, but as a single leaf could not be sewn together the translators have made it into the plural, *leaves*. The verb used by Moses was not TPhR but PhRE, which agrees with the secondary meaning of ÔLE, a cause, a subject, a thought, and with TANE, which is derived from ANE, not from TAN, and which represents grief and sadness. The fear of evil renders the thought of it always present to man, and if he has no positive evils to dread, he has the prospect of death.

VERSE 8.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And they heard	UIÇhMÓOU .	Then they heard, they understood
the voice	AT . . .	the substantialised, speaking
of the Lord	QOUL . . .	thundering, cursing voice
God	JEOVE . . .	of the Adoni, of the Ruler
walking	ALEIM . . .	of the Gods
in the garden	MTELC . . .	being caused to sound here and there
in the cool	BGN . . .	in the <i>sacred</i> garden
	LROUE . . .	according to the wind, according to the violent blowing, with the violent blowing
of the day	EIOUM . . .	of the day, of that time, of that moment
and	U- . . .	and, then
Adam	EADM . . .	this Adamic being
and his wife	UAÇhTOU . . .	and the generating heat, his wife

VERSE 8—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
hid themselves .	-ITEBA . . .	made efforts to get to a concealed spot, a retreat where they could obtain protection
from the presence .	MPhNI . . .	out of the presence, against the anger
of the Lord . . .	JEOVE . . .	of the Adoni, the Ruler
God . . .	ALEIM . . .	of the Gods
amongst . . .	BTOUC . . .	in the central
the trees . . .	ÔTz . . .	woody substance, scientific table, knowledge
of the garden.	EGN . . .	of the garden, of the sacred grove.

The name of JEOVE, which out of respect for that great name had disappeared from the narrative when an accusation against the Aleim was in question, reappears here as it did before the scene of the temptation. The first part of the verse seems to indicate one of those physical or scenic effects which the Egyptian priests used to make use of with so much perfection and ability in the mysteries. Lightning and thunder, the great voice of God in oriental language, are represented as darting and rolling here and there according to the direction of the winds which were let loose. This would strike great terror in Egypt, where storms and tempests are very rare.

Adam may be supposed to hide himself in both the literal and hidden sense of the passage, from fear, for in both the symbolic and vulgar language to see God is to die. But if we attempt to explain the passage as meaning that he hid himself through shame the difficulty becomes insurmountable, for man was made in the image of God, who was that moment acting, walking, and speaking like a man. The true meaning of the passage is that man, by acquiring the science of doubt, the knowledge of good and evil, becomes a caviller, a sophist, and in order to conceal the culpability of his act he encloses himself in a circle of reasonings, the elements of which he seeks for in the very science which he is making so bad an use of; he shuts himself up in doubt, he makes himself a sceptic. This is what the parable signifies when it says that

“Adam hid himself in the very tree” (not “trees”) “which was in the midst of the garden.”

VERSE 9.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Then
the Lord	JEOVE	the Adoni, the Ruler
God	ALEIM	of the Gods
called	-IQRA	caused to call, caused to raise his voice, caused to read
unto	AL	on the subject
Adam	EADM	of the Adamic being
and said	UIAMR	and he caused it to be said
unto him	LOU	for him, on his (this Adamic being's) account
Where art thou ? .	AICE	What wish of thine has there been ? whether has thy de- sire taken thee ? what is the matter ? where art thou ?

VERSE 10.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And he said	UIAMR	And he said, he answered
I heard	ChMÓTI	I heard, I understood
in the garden	BGN	in the garden
thy voice	AT	the substantialised
and I <i>was</i> afraid	QLC	thundering and cursing voice of thee
because	UIAIRA	and I have been penetrated with a holy fear ; I turned my eyes away, being full of fear and veneration
naked	CI	because
I <i>was</i>	ÓIRM	clear-seeing, disclosing things adverse, made to inspire fear
and I hid myself	ANCI	I <i>am</i> !
	UAEBA	and I retired to an hidden place, to a particular strong- hold, to a retreat which afforded me protection.

QLC, the fulminating substance, the thunder. Thunder is the voice of JEOVE, Ps. xxix. 3: “The voice of the Lord is upon the waters, the God of glory thundereth.”

The GeN is no longer the garden, the Palmetum of the temple. It is evidently transformed into a GEN, that is, into the GeheNna, into the supreme tribunal. The sentence which is about to follow is therefore that of the GEN, which is carried out by Water and Fire, the elements of purification and initiation, for the Zohar says, "Duplex est iudicium Gehennæ, Aquæ et Ignis." See also Matt. iii. 11: "I indeed baptize you with water. . . but. . . he shall baptize you with the Holy Ghost and with fire." The tempter himself, put on his trial, in order that the initiated persons may be absolved, will undergo symbolically (ver. 14) the severe judgment and condemnation of the GEN.

VERSE 11.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And he said, . . .	UIAMR . . .	And the answer was caused to be made,
Who	MI	By whom
told	EGID	has it been indicated, has this new thing been made known for thee, respecting thee
thee	LC	that
that	CI	clear-seeing, disclosing things which are adverse and made to inspire fear
naked	ÓIRM	thy substance <i>was</i> , thou <i>art</i> , thou!
thou <i>wast</i> ? . . .	ATE	Unless it is that
Hast thou	EMN	thou hast eaten, thou hast spread the knowledge of, thou hast divulged
eaten	ACLT	the woody substance
of the tree	EÔTz	of which
whereof	AÇhR	I caused an express order to be given, I caused distinct commandment to be given to thee
I commanded thee	TzÓUITIC	as an exception, not to
that thou shouldest not eat?	LBLTI	eat, spread or acquire knowledge of any portion of it.
	ACL	
	MMNOU	

The Góds, the Aleim, having now formed themselves into a supreme tribunal, pleading has begun, and the Περάξων, Satan, the Tempter, is present. We have passed from the Typhonium and the sacred grove into the hall, surrounded

with columns, where the judges sat, thirty in number, presided over by the sacerdotal JEOVE, and having before them the doctrinal books. The president of the temple wore a collar of gold, from which hung a figure called TRUTH. Mercy was the attribute of Jeove. Severity belonged to the Aleim, as did also jealousy, craftiness and cunning, for the spirit of enquiry excludes frankness. Hence that proverbial expression in the Bible when speaking of Jeove to another person: "Tecum sit misericordia et veritas: Jeove faciet tecum misericordiam et veritatem." Jeove himself, speaking of Himself, says, I AM THE TRUTH AND THE LIFE, because Mercy belongs to Truth, while persecution and cruelty are characteristic of falsehood. Hence also the use of the word Amen, which is a species of affirmation by the name of the supreme judge, AMoN, just as another species of affirmation used to be made by the name of Pharaoh.

VERSE 12.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And said . . .	UIAMR . . .	And the answer, the speech, was made
the man . . .	EADM . . .	of the Adamic being
The woman . . .	EÅÇhE . . .	This female and generating flame; this woman
whom . . .	AÇhR . . .	whom
thou gavest . . .	NTTE . . .	thou hast offered, thou hast placed, thou hast caused to be placed
to be with me . . .	ÓMDI . . .	as my associate, upright before me, present to me
she . . .	EOVA . . .	she!
gave . . .	NTNE . . .	she has offered, she has taught
me . . .	LI . . .	for me, for my convenience
of . . .	MN . . .	a part extracted, something which came from
the tree . . .	EÓTz . . .	the woody substance, the table of knowledge
and I did eat. . .	UACL . . .	and I have fed upon it to gain knowledge.

EÅÇhE. "Corpus mulieris ignis est," says a holy person. "O malum summum et acutissimum telum diaboli, mulier!" exclaims St. Chrysostom, "per mulierem Adam in Paradiso diabolus prostravit, et de Paradiso exterminavit." It would

be interesting to enquire what the effect of the story of Adam and Eve has been upon the social position and the happiness or misery of women, both in ancient times and since the establishment of Christianity. St. Augustine says: "Mulier docere non potest, nec testis esse, neque fidem dicere, neque judicare, quanto magis non potest imperare?" Women who hold the Saints in such veneration do not know the terms in which they speak of them on account of this parable, whose real meaning was unknown to them. St. John Damascene says: "Mulier jumentum malum, vermis repens, atque in Adamo domicilium habens, mendacii filia, Paradisi custodia, Adami expellatrix, hostis pernitiosa, pacis inimica." St. Peter Chrysologus, Bishop of Ravenna, says that she is "malis causa, peccati auctor, sepulchri titulus, inferni janua et lamenti necessitas tota." According to St. Anthony, woman is "caput peccati, arma diaboli." "Cum mulierem vides," says he, "non hominem, non belluam, sed diabolum esse credite." Her voice is "serpentis sibilus." St. Cyprian would sooner hear "basiliscum sibilantem" than a woman singing. St. Bonaventura is fond of comparing women to the scorpion, which is always ready to sting man; they are, says he, "arma et balista diaboli." Eusebius of Cæsarea says that woman is "diaboli sagitta." According to Gregory the Great, "mulier recta docere nescit." St. Jerome says: "Si mulier suo arbitrio relinquatur, cito ad deteriora delabitur." He says, again, "Optima fœmina rarior est phœnice." According to him, she is "janua diaboli, via iniquitatis, scorpionis percussio, nocivumque genus." Innumerable similar quotations might be made from the works of the Fathers,

VERSE 13.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And said . . .	UIAMR . . .	And the answer, the speech,
the Lord . . .	JEOVE . . .	was caused to be made
God . . .	ALEIM . . .	of the Adoni, the Ruler
unto the woman, .	LAÇHE . . .	of the Gods,
		to the feminine generating
		fire, to the woman,
What is this . . .	ME . . .	How? by what means?
that thou hast done?	ÔÇHIT . . .	has been done to thee, hast
		thou been made to do
	ZAT . . .	this thing?

VERSE 13—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And said . . .	UTAMR . . .	And the word, the answer, the speech,
the woman, . . .	EACHE . . .	of the woman, the female and generating warmth,
The serpent . . .	ENEQH . . .	This tempter, he who <i>under the symbol</i> of a serpent tries, inspires the desire of knowledge, of divination,
beguiled me . . .	ECHIANI . . .	has beguiled me, has spoken prophetically to me, has spoken to me of a higher life, and I fed my thoughts, my intellect with it.
and I did eat . . .	UACL . . .	

VERSE 14.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And said . . .	UIAMR . . .	Then the word, the command, was caused to be given
the Lord . . .	JEOVE . . .	of the Adoni, the Ruler
God . . .	ALEIM . . .	of the Gods,
unto . . .	AL . . .	opposite to, respecting,
the serpent, . . .	ENECH . . .	the Tzyp'houn, the tempter symbolised by the serpent, respecting him who tries <i>the initiated,</i>
Because . . .	CI . . .	Because
thou hast done . . .	ÔChIT . . .	thou hast caused to be done
this . . .	ZAT . . .	this thing, that
thou <i>art</i> . . .	ATE . . .	thy substance, thy individuality, <i>shall be</i>
cursed . . .	AROUR . . .	cursed, stretched out, lengthened like a furrow,
above all . . .	MCL . . .	beyond all, more than all, more than any
cattle, . . .	EBEME . . .	quadruped
and above every . . .	UMCL . . .	and beyond all, more than any
beast . . .	EIT . . .	life, animal existence,
of the field ; . . .	EChDE . . .	of the all-powerful, many-breasted terrestrial Isis, of vegetative nature ;
thou shalt go . . .	TLC . . .	thou shalt walk, thou shalt go
upon . . .	ÔL . . .	upon
thy belly. . .	GENC . . .	thy breast, thy belly.

VERSE 2—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	And
all	CL	all
the days	IMI	the days, all the period,
of thy life	EIIC	of thy life
shalt thou eat	TACL	thou shalt feed intellectually, thou shalt caused to be di- vulged, made public,
dust	ÔPhR	dust, abject and base things which produce mourning and misery.

The curse is, "Thou shalt be symbolised by Typhon in the form of (EBEME) EMS, or ChEMS-es, the robber, the ravisher, the impious one, the crocodile," a symbol of Typhon. The concluding part of the verse signifies that the doubt with which Typhon or the serpent inoculated the minds of those who listened to him will produce nothing but dust, abjectness, meanness, mourning, misery, and even death.

The serpent spoken of in this chapter is certainly not the reptile usually so called. This serpent has legs, and is so represented in the zodiac at Esne (see plate 12). He can come and go, he can speak and reason, he can make himself heard, and can persuade others, like a man, and even an eloquent man. This serpent, then, must be a man whose name or symbol is the serpent; thus in the northern temple of Esne, the serpent is often represented with arms and legs. The serpent, instead of being rampant on the earth, is henceforth to walk like a quadruped. He is to be extended, lengthened, more than any animal of the fields; he is to walk on his breast, which shall cover the earth, and his mind shall be fed with base and evil thoughts.

According to an allegorical tradition, the serpent NECh, after seventy years of life, became the serpent Tzypnon, whose penetrating glance caused death (Typhon, the dark one, kills Horus, the god of light), and whom no effort, no charm, can influence. In the text the symbol changes in the same manner. It is no longer NECh, the serpent, in his usual shape; it is a being whose body, made long like a

furrow, partakes still of the nature of a serpent, but which walks on four feet; it is Typhon in the form of ChEMS-es, the crocodile.

Horapollo tells us that the accipiter, or the sparrowhawk, signified the sun and rising; the crocodile signified sunset and darkness; and the hippopotamus (for which Clemens Alexandrinus [Strom. l. V.] substitutes the crocodile to signify impudence), meant a season, or a fixed hour. Both the crocodile and the hippopotamus are emblems of the operations of the principle of evil and darkness, or Typhon.

This evil genius, who is represented in all the cosmogonies by the emblem of a serpent, was represented in the temple at Hermopolis as contending against the principle of light. The hieroglyphic group was composed of the hippopotamus, on which the hawk was placed, contending against a serpent (Plut. De Isid.). Plutarch says that the hippopotamus represented Typhon, and the hawk the power which resisted him. Among the hieroglyphic figures of the temple at Sais, the hawk and crocodile, or according to some the hippopotamus, were also seen. According to Plutarch and Clemens Alexandrinus, the hawk represented the beneficent deity, and the other animals the object of his hatred, or his enemy.

Hence the worshippers of the principle of light, of Horus, or Apollo, had a remarkable hatred for the crocodile and the hippopotamus, and Ælian (De Anim. l. X. c. xxi.) says the reason of this was, that Typhon had assumed the shape of that animal to escape from the pursuit of Horus. Accordingly, there was a certain day in the year on which these animals were pursued, killed, and thrown out of the temple of the god of light.

VERSE 15.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And I will put	U- AÇhIT	And I will cause to be put, I will cause to be made, established,
enmity between thee	-AIBE BINC	a removal, a separation, accompanied with antipathy, during the time that thou remainest

VERSE 15—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
and . . .	UBIN . . .	and between the time that she remains,
the woman, .	EAÇhE. . .	this woman, this generating and productive female fire (the celestial Isis),
and between .	UBIN . . .	and between the time of remaining, dwelling,
thy seed . . .	ZRÔC . . .	of thy seed, race, offspring,
and . . .	UBIN . . .	and between the time of remaining, dwelling,
her seed. . .	ZRÔE . . .	of her seed, race, offspring.
It . . .	EOVA . . .	This race
shall bruise thy	IÇhOUPhC . . .	shall cover, darken, cause to disappear, break, render healthy, thy
head . . .	RACH . . .	beginning;
and thou . . .	UAÏE . . .	and in thy same way, and thy substance also,
shalt bruise his	TÇhOUPhNOU . . .	shall cover, darken, cause to disappear, render healthy, her (of this race)
heel. . .	ÔQB . . .	act of circumventing, of cunning, of supplanting.

This seed, this offspring of AÇhE, the celestial Isis, is HOR-us, Light. Typhon is the genius of darkness. What Moses had in view was the alternate reign of light and darkness (see chap. i. ver. 16), when the alternate reign of light and darkness is made a principle of the cosmogony.

ZRO is masculine, EOVA is masculine, and TÇhOUPhNOU has the masculine pronoun OU for a termination. This part of the verse, therefore, does not refer to the woman, who is wrongly represented by the translators as bruising the head of the serpent. The Roman Catholic Church translates this in the Vulgate *IPSA conteret caput tuum*, by which they cause the woman to bruise the serpent's head, and not, as the Protestants do, the seed of the woman to bruise it. The Hebrew language having no neuter gender, a *literal* translation must have either *he* or *she*. Availing themselves of this equivocal or double meaning, they have made this passage serve as a justification of their adoration of the celestial Virgin, which they found in Italy

and other countries, and which, of course, in compliance with their much-abused traditional practice, they adopted.

The word T-CHOUPhNOU, or T-ShYPhoN-ou, is remarkable because it reveals positively in this place the name of TzYPhoN, the Dark One, the enemy of OR-us, the luminous offspring of ISIS.

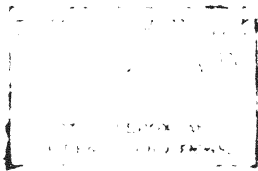
This verse has been composed while standing opposite, as it were, to the representation of the constellations carved in a celestial planisphere. The woman AChE, ESE, or ISE, the generating fire, is the celestial ISIS represented in the astronomical representations with her son HOR-us, the Light One, dawning light, the light of dawn, in her arms, and having under her the serpent Typhon, whose name in Hebrew means "the hidden one, the darkened one, the northern one;" in Syriac, "the turbulent one;" in Ethiopic, "the enemy, he who fights." Horus was represented as the conqueror of Typhon, as Apollo was of Python, when the sun in the upper hemisphere, or at the summer solstice, causes the Nile to leave its bed and inundate the country. Then the physical evils, and the sterility of which Typhon is the principle and emblem, disappear or are *healed*. In the Typhonium of the great temple at Edfou, the Apolino-polis Magna, Isis is often represented holding Horus in her arms, and resisting the influences of Typhon, as shown in the engraving.

By altering the genders, this verse has been converted into a prophecy which has been applied to the Christian Virgin, the mother of the child ISO, the light which dawns at the winter solstice, the light of men, hostile to darkness. This, however, is nothing but a pious fraud. The true meaning of the passage is, that man by becoming enlightened, becomes better; that he covers and effaces by the light of his intellect the principle of social evil, and that evil only regains its empire over society when man returns to the darkness of ignorance.

From the Typhonium of the great Temple at Edfu.



Typhon circumvented and supplanted by Isis
and by the seed of Isis.



VERSE 16.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
Unto	AL	Opposite to, on the subject, of the woman, of the feminine and generating fire,
the woman	EAÇhE. . . .	
he said,	AMR	he caused to be said,
I will greatly multiply	ARBE	I will cause to be quadrupled, to extend itself on four sides, on all sides, I will cause to be multiplied,
thy sorrow;	ERBE	the fourfold, the frequent,
	ÔTzBOUNC	affliction, sorrow, oppression, hard and subordinate condition of thee;
thou shalt bring forth	UERNC	also thy conception, thy delivery,
in sorrow	BÔTzB. . . .	in sorrow, in the toil contingent on a subordinate condition,
	TLDI	shalt thou take care of, bring up
children. . . .	BNIM	children.
And	U-	Nevertheless,
thy desire	TÇhOUQTC. . . .	thy course, thy desire,
shall be to	-AL	shall be opposite to, to,
thy husband	AIÇhC	thy masculine fire, thy husband,
and he	UEOVA	but he
shall rule	IMÇhL. . . .	shall have the right of teaching, of speaking in parables, of dominion
over thee. . . .	BC	in thee, over thee.

AMR, "he caused it to be said." Every time that an order or an act, a question or an answer, emanates from JEOVE, the verb should change from the conjugation QAL, "he has done," to the conjugation PIEL and PHUAL, expressing the act of causing to be done, or to being caused to be done. The Masoretic points, which fix the sense to the conjugation QAL, have no authority in the writings of Moses; and according to the spirit of his theosophy, they are a falsehood, an impious impropriety.

IMÇhL, "he shall have the right of speaking in parables," because instruction was always given allegorically. The meaning of this word shows the folly of those who only adhere to the literal meaning.

The subordinate condition of woman in the East, which still exists, is described in this verse. There is no reference

to painful delivery, for Moses knew that in warm climates parturition is not painful. The proper meaning of the word **ILD** has reference to the care which it is necessary mothers should take in bringing up their children. The true meaning of "thy desire shall be unto thy husband" is "thou shalt seek for a husband."

VERSE 17.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And unto Adam .	ULADM . . .	But for the Adamic being, for what concerns man,
he said, . . .	AMR . . .	he caused it to be said,
Because . . .	CI . . .	Because
thou hast hearkened	ÇhMÔT . . .	thou hast hearkened, thou hast deferred,
unto the voice .	LQOUL . . .	unto the voice
of thy wife . .	AÇhTC . . .	of thy wife, of thy feminine warmth,
and hast eaten .	UTACL . . .	and hast fed intellectually, hast nourished thy thoughts, hast spread the knowledge
of . . .	MN . . .	of a portion, of a product,
the tree . . .	EÔTz . . .	of the woody substance, of the table of instruction,
of which . . .	AÇhR . . .	which
I commanded thee,	TzÔVITIC . . .	I had caused to be commanded, I had caused a distinct order to be given to thee,
saying, . . .	LAMR . . .	saying,
Thou shalt not	LA . . .	Not
eat . . .	TACL . . .	shalt thou make an intellectual feast, make known
of it, . . .	MMNOU . . .	any part of it, any product of it,
the ground is	EADME . . .	this Adamic earth (the element of thought, of reflection: the principle of labour governed by intellect) <i>shall be</i>
cursed . . .	AROURE . . .	despoiled of its fruits, its harvests; subject to wasting, to death, barren and cursed,
for thy sake. . .	BÔBOURC . . .	in, as regards thy corn, wheat, provisions.
In sorrow . . .	BÔTzBOUN . . .	In sorrow, with trouble, fatigue, in painful dependence,
shalt thou eat of it	TACLNE . . .	thou shalt feed upon it, <i>upon its produce,</i>
all . . .	CL . . .	all
the days . . .	IMI . . .	the days
of thy life. . .	EHC . . .	of thy life.

EADME. As the earth and its produce are now the subject, the word ARTz would not suit, for it means the *barren* earth. It is ADME, the fertile ground, capable of cultivation, which will be exposed to become arid and liable to dearth.

According to the belief of the ancient priests, the world in the beginning had a perfectly equable temperature, a perpetual spring, during which period there were no harvests, and the earth did not lose its fruits. It was to this primitive period of enjoyment and happiness that the third instruction in the temple was to lead the initiated.

In the latter part of the verse the same expression is used for the man as is used for the serpent. The serpent is condemned to eat dust all the days of its life, and the man is condemned to eat of the fruits of the ground. These expressions were proverbial, signifying the misery, the abjectness, into which the primitive initiations had plunged the Adamic being, the *people*, or those who live by their own labour. This mean position is partly the reason why the offering of Cain was not acceptable.

VERSE 18.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
Also it shall bring forth	U- TTzMIE	For it shall cause to grow, it shall produce,
to thee thorns and thistles;	LC -QOUTz UDRD	for thee trouble, disquiet, repugnance and disgust, aversion, contempt.
and thou shalt eat the herb of the field.	UACLT AT ÔTzB EÇhDE	Nevertheless, thou shalt feed on the substance, of herbs, of wheat, cultivated and nearly ripe, of the all-powerful, many-breasted Isis, of the vegetative earth.

The literal sense of this passage would make man graminivorous by nature, but this he never was. The real meaning is that the priest who personated the Adamic being wore on his head a bull's head as a symbol, in order to be recognised. His wife, ASE, ISE, ISIS, was symbolised by the

head of a cow. This symbol indicated the Man of ISIS, the Man of the all-powerful one, AIS EADME, AIS ESIDE, the labourer ; and as the serpent has been made to walk on two legs, and speak and reason like a man, so then the agricultural man is made to browse and ruminate, being represented with an ox's head.

The idea of the priests was that man having been created gramivorous only, he became more perfect after the Deluge, when he became carnivorous—that the agriculturist, in short, was a less perfect, less advanced being than he who gathers the fruits of the earth without cultivating them, and lives independent of them on the milk and flesh of his sheep. Hence resulted the abasement of the Adamic being, of the agriculturist. When Cain and Abel present their offerings, the distinction between the agriculturist and the shepherd is well marked. Rabbi Jose, in the Talmud (Treatise Jouma, l. II), is much disconcerted by the literal meaning of these sentences. He says : “ He has cursed woman, and everybody runs after her ; he has cursed the ground, and everybody obtains food from it ! ” — קלל את האשה וחבל רצין את יה קלל את הארמה — והכל נוובין מנובה.

VERSE 19.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
Thou shalt eat bread . . . in the sweat . . .	TACL . . . LEM . . . BZÓT . . .	Thou shalt eat bread by the coming and going, by the alternating pressure, by the act of kneading, treading upon,
of thy face . . . till thou . . . return . . . unto . . . the ground, . . . for . . . thou wast taken . . .	APhIC . . . ÓD . . . ChOUBC . . . AL . . . EADME . . . CI . . . LQET . . .	of thy bakers till thou becomest old, returnest, restest, upon, near to, the Adamic earth, for thou wast taken, thou wast brought
out of it ; . . .	MMNE . . .	out of a part, an extracted pre- paration, a food produced by it,
for . . . thou art . . . dust . . .	CI . . . ATE . . . OPhR . . .	for thy substance is a product, a seed, a race pro- ceeding from it,

VERSE 19—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
and unto	U-	and this is why, <i>being</i>
dust	ÔPhR	a race, a seed, a product <i>of it</i> ,
	AL	with <i>it</i>
shalt thou return.	EChOUB	thou shalt be when thou art old, thou shalt return and rest.

The latter part of this verse is an allusion to the burial of people of rank in Egypt, who were placed in the catacombs, on the Adamic earth, near the deceased of their race, in Hebrew near the dust, the seed of their father. The received translation is incompatible with the habits of a people who embalmed their dead and preserved them in a state to which the word dust is inapplicable. Those who adhere to the literal interpretation of this verse must feel a difficulty in accounting for the sentence of death passed upon Adam and Eve being extended to the animal creation, who had committed no sin. But this is accounted for in the Ber-Rabba, c. xix., in which it is said that "all animals hearkened to Eve's voice, and ate of the forbidden fruit—אָהר רשָׁמֵר חוּל הָהָר וְכֹהֵל אֲרֵבָה יִמִּי—except one bird, by name 'Chul' (phoenix), of which it is said, 'I will multiply my days like (those of) Chul.' Nothing can be more satisfactory than this explanation.

VERSE 20.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	And
Adam called	-IQRA	he named, read,
	EADM	this Adamic being
the name	ChM	the sign, the symbol, the sym- bolic name,
of his wife	AChTOU	of his wife, of his feminine and generating fire,
Eve	EOVE	the female diviner, the revelation, the female re- vealer, she who explains, points out things, who in- structs, by revealing sacred things,

VERSE 20—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
because . . .	CI . . .	because
she . . .	EOVA . . .	she
was . . .	EITE . . .	has been
the mother . . .	AM . . .	the way, the means, viarum mater, medium viae,
of all . . .	CL . . .	of all
living. . .	EI . . .	life, living beings.

EOVE, "the female diviner or revealer." This interpretation results from the motive which led to the creation of woman, LOU ÔZR CNGDOU, chap. ii. ver. 18, 20. When we consider her act in verse 12, EOVA NTNE LI, the derivation of this word from EIE is exceptional and unreasonable, and the Rabbis or Bar-Cepha Syrus, in *Libro de Paradiso*, were right in deriving it from EOVE, *nunciavit, indicavit, ostendit, demonstravit*. The name of Eve partakes of the meaning EOVI, EOVIÀ, "a serpent," in the same way as NEÇh does. Clemens Alexandrinus tells us that "the Bacchanals hold their orgies in honour of the frenzied Bacchus, celebrating their sacred frenzy by the eating of raw flesh, and go through the distribution of the parts of butchered victims, crowned with snakes, shrieking out the name of that Eve by whom error came into the world." He adds, that "the symbol of the Bacchic orgies is a consecrated serpent," and that, according to the strict interpretation of the Hebrew term, the name Hevia (which he considers synonymous with Eove), aspirated, signifies a female serpent. In the annals of the Mexicans, the first woman is always represented as accompanied by a great male serpent. This serpent is the Sun-god Tonacatl-coatl, the principal deity of the Mexican Pantheon, and the goddess-mother of primitive man is called Cihna-Cohnatl, which signifies "woman of the serpent." Epiphanius also says that the word Eove signifies a serpent: *Εὐία τὸν ὄφιν παῖδες Ἑβραίων ὀνομάζουσι.* (*Adv. Hæres. l. III.*). There was a city called Eva in Arcadia, and another in Macedonia. There was also a mountain called Eve or Evan, mentioned by Pausanias (*l. V.*); and he also speaks of an Eva in Argolis (*l. II.*), which he says was a large

town. The mountain was so called from a Bacchic cry, "Evoi," which Bacchus and the women who accompanied him gave utterance to on that spot for the first time.

The moral signification of this cosmogonic drama is shown by the choice of the name of the female fire which produces man. The word Eve relates not only to the idea of a serpent, but also to those of revelation, of explanation—*quod nuntiaverit et indicaverit fructum vetitum conjugii Adamo*. Moses intended also to symbolise by the creation of woman that of the female sex generally, and to allude to the influence of the serpent on her (for he mentally associates both ideas), to the natural inclination of this sex to lead astray, put to trial, and subjugate reason. This is why, in describing the creation of woman, he has dwelt upon the difference of sex, and the manner in which man is attracted by the female sex. Before that sex is created, man is considered as an androgynous being.

The moral and political meaning of the second part of the verse is that man is easily led to be wanting in the performance of his duties and social obligations by this too ready adhesion to the advice and instructions of his wife: "Because thou hast hearkened unto the voice of thy wife," &c. ver. 17, 18. From this idea arose the moral and political degradation of woman in the East. "The Supreme Being," says the laws of the Gentoos, "created woman in order that man might live with her, and that children might be born from this union; but man ought to keep his wife in such subjection, both by day and by night, that she shall not be able to do anything of her own free will."

The serpent who speaks to Eve, therefore, who addresses himself to her only, is the symbolic representation of temptation, of the continual trial to which curiosity, the wish to know, the passion for divulging, and ambition, expose women. The ordinary translation is absurd, because it was impossible for Adam to foreknow that she would be the mother of all living.

VERSE 21.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
Also	U-	Now
the Lord	JEOVE	the Adoni, the Ruler
God	ALEIM	of the Gods,
made	-IOÇh	caused to be, to be estab- lished,
unto Adam	I.ADM	for the Adamic being
and to his wife	ULAQHTOU	and for his wife
of skins	ÓOUR	a guardian angel, a spirit to watch over and en- courage them, reciprocal en- couragement,
coats	CTNOUT	in conformity with the act of weeping, of consoling, of offer- ing wages of consolation,
and clothed them.	UILBÇhM	and he enveloped them, adorned them, covered them with it.

CTNOUT is derived from TNE, "wages of consolation, a consoling word." TNOU, the infinitive of the conjugation Piel, adds to the word the act of causing to be done, and of doing with care.

UILBÇhM is to cover, to envelop, to protect. God covering with his wings; the MLAC, the OYR, the guardian angel, covers with his wings.

The literal meaning of this verse involves the idea that death came into the world, not by the act of man, as St. Paul says, but by God's own act. The skins must have belonged to some animal, who must have been killed, skinned, and the skin prepared by God himself. The real meaning is, that the Almighty, touched by the repentance of the Adamic being and his companion, causes their courage to revive by placing near them a spirit to watch over them, a guardian angel. In fact, the object of the mysteries, according to Plutarch, Cicero, and the ancients generally, was to fortify piety, and to give such consolation as might enable men to bear the ills of the present life by the hope of a life to come full of enjoyment and happiness. The dogma of the immortality of the soul was the great secret of the most ancient mysteries; the Egyptian priests were the first who made it known, but they only revealed it to those who were

completely initiated, and this is why Moses, who had been initiated in these mysteries, is entirely silent on the subject. The priests feared lest it should make men careless of the present life, favour idleness by inducing a taste for contemplation, and injure the prosperity of human society.

Plato says, in the *Phædo*, "They who initiated the mysteries, did not frame their doctrine without meaning when they taught that he who descends into Hades uninitiated in the mysteries—unpurified according to their rites—shall be plunged into mire, but those who have been initiated and purified shall live with the gods. But as the mystic saying runs, 'Many begin the rites, but few are fully purified.'" Aristophanes says, "All who took part in the mysteries led an innocent, tranquil, and holy life; they died, expecting the light of the Elysian Fields, while others had only eternal darkness to expect." Sophocles does not hesitate to call them "the hopes of death."

Plutarch writes thus to his wife to console her for the death of their daughter: "The profane and vulgar multitude imagine that nothing remains of man after death, that there is neither good nor evil for him. You, my dearest wife, know well the contrary; a family tradition" (the ancestors of Plutarch had all been initiated, and his father had been a hierophant) "has transmitted to us from generation to generation a different doctrine. Besides, initiated as we are into the sacred mysteries of Bacchus, we know the great truths. Yes, the soul is immortal, and its future existence certain." (*Consol. ad Uxorem.*)

The Cabalists, shocked at the literal meaning of this verse, explained the garments which God gave to Adam and Eve to be the material body which they then received from him. According to them, man before the fall was a pure and immaterial being, *naked*, therefore, and partaking of the nature of the angels, the spiritual substances, the *Æons*. The result of these ancient opinions was, that the soul was represented by nudity. Hence the expression of Seneca, "God is naked," and for the same reason the statues of the gods among the Greeks were naked.

VERSE 22.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
And	U-	Then
the Lord	JEOVE	the Adoni, the Ruler
God	-ALEIM	of the Gods,
said,	-IAMR	caused it to be said
Behold,	EN	Behold,
the man	EADM	this Adamic being
is become	EIE	has been, is become,
as one	CAED	like a
of us	MMNOU	portion proceeding from us, is
to know	LDÔT	one of us,
good	ThOUB	to know, to devise with regard
and evil ;	URÔ	to knowledge
and now,	UÔTE	good
lest	PhN	and evil.
he put forth	IChLE	But the time is
his hand	IDOU	<i>which</i> is not (this is not the
and take	ULQE	time)
also	GM	that he shall put forth
of the tree	MÔTz	his strength, his might,
of life	EEIIM	and he shall take, he shall ac-
and eat	UACL	quire,
and live	UEI	also
for ever	LÔLM	some part of the woody sub-
		stance, of the table of know-
		ledge, of doctrine,
		of the double, continuous, life
		of happiness and health,
		and feed upon it, divulge it,
		make it known to all,
		and that then he shall live,
		enjoy the happy life of
		health and enjoyment,
		like the state of an adult man
		who is always young and
		has no end.

LÔLM, "for ever." To know the dogma of the future life and the immortality of the soul, was to enjoy that immortality at once.

"This Adamic being has become a portion of ourselves, is a part of us." This expression renders it more clear than ever, that the Egyptian system, in which God, as the active principle of nature, was composed of several gods, is in question. Orpheus, who had been initiated by the Egyptian priests, held the same doctrine.

"And that then he shall live in eternal youth." This is

the state of the Aleim, the Mlacim, the Æons, and the Divine substances.

VERSE 23.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
Therefore . . .	U-	Then the Adoni, the Ruler of the Gods, made him a ShiLE, an ambas- sador, an apostle, sent him forth
the Lord . . .	JEOVE . . .	
God . . .	ALEIM . . .	from the sacred grove, the garden of palm-trees
sent him forth . . .	-IÇhLEEOU . . .	
from the garden . . .	MGN . . .	of the synagogue, to serve, to cultivate
of Eden . . .	ÔDN . . .	the substance
to till . . .	LÔBD . . .	of the Adamic earth, which ambassador
the ground . . .	AT . . .	has received, had received, sought for and acquired, the instruction, the doctrine
from whence . . .	EADME . . .	
he was taken. . .	AÇhR . . .	proceeding from that place.
	LQE . . .	
	MÇhM . . .	

IÇhLEEOU, ShLIE, ShiLYE, nuncius, legatus, apostolus. "Thus shalt thou say unto the children of Israel, The Gods of your fathers. . . have made me SiLE (have sent me) unto you" (Exod. iii. 15). The mission alluded to in the text evidently refers to that of the ancient legislators towards their people, and to that of Moses himself. The Sabæans held that Adam was not the first man, but a prophet, an envoy from the moon (from the celestial ISIS, the founder of the Mysteries), to establish her worship, and that he had composed some works on agriculture. The person who acted the part of Adam carried the symbol of the labourer.

VERSE 24.

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
So he drove out . . .	UIGRÇh . . .	And he caused to be made an envoy, he caused to pass from the interior to the ex- terior, he made a chief of a mission, a stranger and a traveller on the earth,

VERSE 24—*continued.*

ENGLISH TRANSLATION	HEBREW TEXT	SECRET MEANING
the man . . . and he placed	AT . . . EADM . . . UIÇhÇN . . .	of the individuality of this Adamic being; and he caused to remain, to sojourn,
at the east . . . of the garden of Eden . . .	MQDM . . . LGN . . . ODN . . .	at the eastern part relatively to the garden of the synagogue, of the place where the religious assem- blies are held,
cherubim . . . and . . .	AT . . . ECRBIM . . . UAT . . .	the substance of figures, of statues, and the substance, that which constitutes
a flaming . . . sword, . . .	LETh . . . EERB . . .	the illusion of a desert, a solitude, a place laid waste,
which turned every way . . . to keep . . .	EMTEPhCT . . . LÇhMR . . . AT . . .	changed in appearance, over- whelmed, destroyed, to keep, to close as by means of a hedge, that which constitutes, which forms
the way . . . of the tree . . .	DRC . . . OTz . . .	the way, the road, of the table of science and in- struction, of knowledge, of learning,
of life. . . .	EEIIM . . .	of the double life, of life as it relates to health and un- bounded happiness.

GRÇh is composed of GR, to be a stranger anywhere, and RCh to have permission, power, authority to command (see chap. ii. ver. 17). Moses called his son GRÇh-M, which name was chosen in allusion to the mission of Moses.

The word ECRBIM symbolises thick clouds, phantoms which intercept the sight and defend the entrance of the Holy of Holies from the profane. The Hebrew word signifies those clouds. Clouds prevented the tabernacle from being entered (Exod. xl. 34 ; xvi. 10, &c.).

EERB EMTEPhCT. We have seen that the trials which accompanied initiation were supposed to take place in a desert. EEIIM signifies "of the immortality of the soul."

The court of the temples was closed by an immense door, in front of which stood two obelisks, like those at Luxor.

These obelisks, symbols of radiating light, in the shape of a sword, were set upright, like palm-trees, after which they were called. At the entrance two colossal statues of genii kept watch; they are still to be seen at Luxor. Cherubim also watched at the gate of Eden, and, armed with a ray of light in the form of a sword, kept the way of the tree of life. But Moses in this passage alludes to a desert, which serves as a barrier, and obliterates all traces of a path. It was the practice in ancient times to mark out the boundaries or frontiers of an empire by immense deserts, or by countries laid waste for the purpose.

The moral meaning of the passage is, that this desert, this unknown space, which separates the present from the future life, is Death, MOT, with the literal meaning of which the initiated person seemed to be threatened, and which was considered in the Mysteries as the Mission, MOS, which removes man from his place, which changes his mode of being, and which causes him to pass from one place to another, from temporal to external life. In the Septuagint this verse is "And he cast out Adam, and caused him to dwell over against the Garden of Delight, and stationed the cherubs and the fiery sword that turns about to keep the way of the tree of life."

CHAPTER VII.

THE New Testament, or New Covenant, as it should be called, the Greek name being taken from Heb. viii. 6-13, is founded in great part on the Old Covenant, and partaking of its allegorical character. It therefore requires to be treated in precisely the same manner. Origen observes (*Contra Celsum*, i. 42): "In almost every history, however true it may be, it is difficult, and sometimes impossible, to demonstrate the reality of it. Let us suppose, in fact, that some one should take upon himself to deny that there was a Trojan war on account of the improbabilities which are connected with that history, such as the birth of Achilles from a sea-goddess, &c., how could we prove the reality of it, overwhelmed as we should be by the evident inventions which in some unknown manner have been mixed up with the generally admitted idea of a war between the Greeks and Trojans? What is alone practicable is, that he who wishes to study history with judgment, and to remove illusions from it, must consider how much of that history he can believe without more complete information; how much, on the contrary, he must only understand symbolically (*τίνα δὲ προπολογῆσαι*), bearing in mind the intention of the narrator; and how much he must mistrust altogether, as being merely dictated by the desire of pleasing. It has been my wish to put forward these remarks as preliminary to the subject of the entire history of Jesus as given in the gospels, not with the view of leading clear-sighted people to a blind and unauthorised belief, but of showing that this history requires to be studied with judgment, and examined with care, and that we must, so to speak, bury ourselves in the meaning of the writer, in order to discover for what purpose each separate thing has been written."

The three first gospels were originally anonymous, and intended for the use of contemporaries (*Luke* i. 4; *Acts* i. 1). The authors wished to deliver a true account of what Jesus

had done and spoken (Luke i. 1-4; Acts i. 1; Euseb. H. E. iii. 39), and were at the same time inevitably influenced by the dogmatic views which, among the contests of parties, were peculiar to each of them. They make no allusion to any supernatural help or divine inspiration, but set forth the events which they had received as true, either by means of traditions, or from written sources, or from types or prophecies in the Old Testament which were supposed to relate to the Messiah. Moreover, they show from the manner in which they without hesitation weaken each other or their vouchers, that the idea of infallibility or canonicity, such as was given in their time to the books of the Old Testament in the synagogue was entirely foreign to them with regard to their own writings.

Mosheim says: "The opinions, or rather the conjectures, of the learned concerning the time when the books of the New Testament were collected into one volume, as also about the *authors* of that collection, are extremely different. . . . This important question is attended with great and almost insuperable difficulties to us in these later times." This question is further complicated by the admission of Bishop Marsh (Michaelis's "Intro. to New Test.," by Bishop Marsh, vol. ii. p. 368), that "it is a certain fact that several readings in our common printed text are nothing but alterations made by Origen [circa A.D. 230], whose authority was so great in the Christian Church that emendations which he proposed, though, as he himself acknowledges, they were supported by the evidences of no manuscripts, were very generally received."

Even as late as the second century, the Christians had no other idea of the gospels than that which has been mentioned. They honoured the sayings of Jesus, of which Matthew had compiled a *σύνταξις* (Euseb. iii. 39), as the words of God (*τὰ λόγια*). They held certain records attributed to Mark, the friend of Peter, to be a credible, though defective, account of what Jesus spoke and did (*λεχθέντα καὶ πραχθέντα*), which were completed by oral tradition, and which became more and more valued (Euseb. iii. 39); and, like Justin, they denoted these writings by the name of "Memoirs" (*ἀπομνημονεύματα*), which, though not written by the Apostles, were considered to have proceeded from them and their successors. The value which was assigned

to these writings resulted from the particular point of view which was taken of them in the Church, so that while Hegesippus, Justin, and the Passover-keeping Jewish Christians of Asia Minor gave the preference to Matthew, Marcion, in order to remove the difficulties of Matthew and Mark, held the gospel of Luke to be the only true one, and even permitted himself to make alterations in this latter gospel, which seemed necessary to support his dogmatic opinions.

In the time of Justin there were no authors' names to the gospels. He quotes them without any. By degrees, however, not only the words of Christ contained in these narratives, but the narratives themselves, were adopted as canonical, and were recognised as *ἀγία γραφή*.

It was the Council of Nice, in A.D. 325, which established the four canonical gospels. The Fathers who preceded this Council, however, have only quoted the gospels which the Council declared to be apocryphal (with the exception of some texts quoted by Justin in the middle of the second century, at which time, however, there were no authors' names to the gospels), and this leads to the conclusion that the canonical gospels in their present form *were posterior to the apocryphal gospels*.

The manner in which this Council set about choosing the four gospels which it wished to adopt out of the innumerable quantity of gospels which then existed, was as follows, according to Pappus in his Synodicon to the Council. The Fathers, illuminated by the Holy Spirit, placed promiscuously under a Communion-table, in front of which the Council was assembled, all the gospels which were known at that time. They then prayed devoutly to God, beseeching him "that the *inspired* writings might get upon the table, while the spurious ones remained underneath." After the prayer a miracle took place. The gospels which Gelasius ought to burn remained under the table, and the four inspired ones got upon it, and were declared to be canonical!

But this Council was terminated by a still greater miracle. It was agreed that in order to make the Council valid, all the Fathers should sign the records. Two bishops, however, Musonius and Chrisantes, died during the Council without having signed them. The difficulty was great, for the Council was invalid without their signature, but the Fathers

caused guards to be placed round the tombs of the bishops, and placed in them the Acts of the Council, which, as is well known, was divided into sections. The Fathers passed the night in prayer, and the next day they found that the deceased bishops had fortunately signed the records of the Council.

This Council was composed of the mystical number of 318 bishops, and presided over by the "pious" Constantine. Yet Sabinus, the Bishop of Heraclea, affirms that, "excepting Constantine himself and Eusebius Pamphilus, they were a set of illiterate simple creatures, that understood nothing."

Venice claims the possession of St. Mark's gospel written by himself, as well as of a copy in letters of gold said to have been made by St. Chrysostom. Unfortunately, the town of Venelli, in Piedmont, also lays claim to possess the original MSS. of Mark, but it is written in Latin, and is said by those who have examined it to be of the fourth century, or even later. It is very strange that the authentic copy of the four gospels which was recognised and adopted at the Council of Nice is nowhere to be found. Florence claims to possess the Gospel of St. John, written with his own hand; it is preserved in the palace of Cosmo de' Medici, while Sienna has the right arm of John the Baptist.

St. Irenæus was the first who said there must be four evangelists, neither more nor less; and as at that remote period all religions had reference to the sun and the elements, Irenæus looks upon these evangelists as allegorical beings, derived from the Egyptian mysteries, and symbolising the winds and the seasons. He says: "There are four evangelists, neither more nor less, because there are four quarters of the world, and four principal winds; for, as the Church is spread over the whole earth, it must have four columns to support it. God is seated on a cherub, who has the form of four different animals, and the four animals represent our four evangelists."

When the origin of these books began to be investigated at the Reformation, Luther at once rejected the Epistle of James and the Apocalypse. He not only declared the spuriousness of the latter in the preface to his Bible, but solemnly charged his successors not to print his translation of the Apocalypse without annexing this avowal, which they disobeyed.

Calvin denied the apostolical origin of the Epistle to the Hebrews on historical grounds, as also that of the Second Epistle of Peter, and the epistles of James and Jude, though he admitted them as canonical, notwithstanding their want of authenticity.

The oldest evangelical tradition began, not with the birth of Jesus, but with the preaching of John, as is evident from Acts i. 22, and x. 37. We are also informed (Epiphan. Hær. xxx. § 13, 4), that the Ebionites and primitive Christians in Palestine made use of a gospel which did not contain the genealogy of Christ.

At the time that Luke's gospel was written, the gospel of Matthew did not commence with the birth of Christ, but with the appearance of John, to which the third evangelist has prefixed an account of the birth and the childhood of Jesus, just as the editor of the canonical gospel of Matthew did at a later period, in accordance with another and more Judæo-Christian tradition.

In the last column of the generations given by Matthew, where he says there should be fourteen generations (beginning with Salathiel), there are only thirteen. The corruption of the two names Ahaziah and Uzziah with the same sound (Ozius) has been the cause of merging four generations into one, as the similarity of Jehoiakim and Jehoiachin also led to the blending them both in the name Jechoniah. Consequently there ought to be eighteen generations where Matthew has only given fourteen.

Some particulars of the original, but now lost, gospel will be given when we come to treat of the origin of these narratives.

The genealogy in Matthew is intended to set before the Jews the descent of Jesus from the royal line of David, and does not agree with the passage in ch. xii. ver. 46-50, in which Jesus is represented as rejecting all earthly dignity, and claiming only a spiritual descent. It is evident that the author of the first two chapters of Luke knew nothing of Matthew's genealogical table, for he extends the lineage of Christ beyond David and Abraham, and he gives it an universal tendency. The birth of Jesus at Bethlehem, Matt. ii. 1, does not agree with the declaration of the multitude in ch. xxi. ver. 11, that he was the prophet Jesus of Nazareth

of Galilee, nor with the declaration of Jesus himself (ch. xiii. ver. 54-57), that Nazareth was his own country.

Luke states that Jesus was born at Bethlehem, but does not mention the circumstances which form the conclusion of the narrative in Matthew. Again, according to Matthew, Jesus was born in Bethlehem because his parents lived there, and it was afterwards that they went to Nazareth to dwell there. According to Luke, he was born in Bethlehem because his parents, although they dwelt in Nazareth, went up to Bethlehem to be taxed, and afterwards returned (Luke ii. 39) "to their own city Nazareth." Hence we may infer that though Luke wrote his gospel after Matthew, he knew nothing of these circumstances.

The account of the mother of Christ being found with child of the Holy Ghost (Matt. i. 18) is contradicted by the passage in ch. xii. ver. 46, in which his brethren (not his half-brothers) are spoken of, and by that in ch. xiii. ver. 55, 56, in which his sisters are also spoken of, and in which he is expressly called "the carpenter's son." It is impossible, also, to reconcile the account in ch. iii. ver. 16, of the Holy Ghost descending upon Jesus for the first time after he had been baptised by John, with his being the Son of the Holy Ghost, in the first chapter. Mark (i. 10) has the older tradition, and Matthew and Luke compiled their narratives from other sources. For this reason, also, the conduct of his blood relations, narrated in Mark iii. 21, is omitted by Matthew and Luke, as inconsistent with their version. Lastly, the apologetical preface, in which Mark (i. 1-4) declares that the gospel of Jesus Christ must, according to the Scriptures, begin with the appearance of John, shows that the original gospel of Matthew began at the parallel passage in ch. iii. ver. 1, just as the original gospel of Luke did.

The account in Matthew of the descent of Christ from the royal line of David is in direct contradiction to the statement in the same chapter of his descent from Mary by her having conceived by the Holy Ghost. The account of her being with child by the Holy Ghost is fatal to Christ's descent from Joseph. It is true that the compiler has endeavoured (Matt. i. 16) to reconcile these two traditions by calling Joseph "the husband of Mary, of whom was born Jesus, who is called Christ," but the subsequent narrative renders the genealogical table of Joseph's descent useless,

while Luke (ch. iii. ver. 23) gives the real statement when he says, "being (as was supposed)," *ὡς ἐνομιζέτο*, "the son of Joseph," &c.

Not only is there no trace in the New Testament of Mary's descent from David, but there are several passages which formally contradict such a descent. In Luke i. 27, the words "of the house of David," *ἐξ οἴκου Δαυὶδ*, refer only to the words immediately preceding them—"a man whose name was Joseph"—and not to the words, "to a virgin espoused." But we must also remark the expression in Luke ii. 4, where it is said, "Joseph also went up . . . (because he was of the house and lineage of David) to be registered with Mary." If Mary had also been of the lineage of David, the author would have put *αὐτοὺς* instead of *αὐτόν*.

Elizabeth is said not only to be of the tribe of Levi, but of the daughters of Aaron, yet she is spoken of as nearly related to Mary, who would consequently be also of that tribe, instead of being of the tribe of Judah. Again, notwithstanding the relationship and intimacy of their mothers, the Baptist is represented as being an entire stranger to Jesus, when he came to be baptised by him; for long after, according to Luke vii. 19, et sqq., and Matt. xi. 2, et sqq., John tells us himself that he knew nothing about his being the Messiah, and in his answer Jesus says nothing about Zacharias &c., but refers to his miracles.

Acts i. 1 : "The former treatise have I made, O Theophilus, of all that Jesus *began both to do and to teach*," shows that the gospel or treatise (*λόγος*) written by him began with the third chapter, as does also the fact that the angel in the first chapter is made to inform Mary that the child to be born of her should be called the Son of God, and yet in the rest of the gospel he is never mentioned by any other appellation than that of Son of Man, or Son of David, till after his resurrection, except in the acclamations of some lunatics. And the Apostles are represented as calling him the Son of God after that event, not on account of his supernatural birth, but on account of his being raised from the dead. Neither could Jesus become the first-born of God, as regards his human birth, for Luke himself calls Adam "the son of God" (ch. iii. ver. 38). The author of the Epistle to the Romans expressly asserts that Jesus Christ "was made of the seed of David *according to the flesh*." Moreover, it is a well-known

historic truth, that there never was a prophet among the Jews after their return from their captivity, and consequently there could be no such persons as the prophet Simeon and the prophetess Anna.

The "Holy Spirit," *πνεῦμα ἅγιον* (Matt. i. 18), and "power of the Highest," *δύναμις ὑψίστου* (Luke i. 35), do not mean the Holy Ghost in the ecclesiastical sense, as the Third Person of the Trinity, but God himself, as the expression is used in the Old Testament, *רוח אלהים*, *spiritus Dei*—that is, God acting on the world, and especially on human beings. Neither Mark nor John mention the immaculate conception, though the latter is said to have taken Mary to his own home after the crucifixion. The most extraordinary thing of all, however, is that Mary herself calls Joseph the father of Jesus (Luke ii. 48), and the Evangelist himself speaks (Luke ii. 41) of his *parents*, *γονεῖς*, while Jesus himself was reproached with being the son of Joseph (Matt. xiii. 55 ; Luke iv. 22 ; John vi. 42), which he never denied. And, according to the fourth gospel, his own disciples looked upon him as being actually the son of Joseph, for Philip (John i. 46) presents him to Nathanael as "the son of Joseph," *τὸν υἱὸν τοῦ Ἰωσήφ*. And in Rom. i. 3, it is said that he was "made of the seed of David according to the flesh," *κατὰ σάρκα* (conf. ch. ix. ver. 5), but he is called the Son of God, "according to the Spirit of holiness" (verse 4), *κατὰ πνεῦμα ἁγιοσύνης*, thus drawing an evident distinction between the flesh and the Spirit.

In the Protevangelium attributed to St. James, it is said that Joseph complained to the high-priest of the infidelity of Mary, that the high-priest made them both drink the bitter waters or the waters of jealousy (see Numb. v. 18, et sqq.), and then sent them into the desert to make their mysterious journey, and that, having returned from it safe and well, Joseph took back his virtuous wife.

The ring which Joseph gave Mary is preserved at Perugia, and it is believed to have the power of rendering barren women fruitful. In 1480, it caused a very angry law-suit, accompanied by violence, between the inhabitants of Perugia and those of Chiusa, the latter having stolen this mystic ring. The Perugians maintained that they had obtained it by means of a miracle. This law-suit lasted a long time. The Popes took part in this dispute ; they wished to enrich the Holy City with the ring, and to place it near the navel of

Jesus Christ, which is preserved in the church of Santa Maria del Popolo, at Rome; but the opposition was very great. At last Innocent VIII., in order to put an end to the dispute, confirmed the possession of the ring to the town of Perugia.

Notwithstanding the wide-spread worship of the Virgin in the present day, it was not till after A.D. 470 that Gnaphius, Bishop of Antioch, named the mother of Jesus Mother of God, in Christian prayers, and invoked her name (Niceph. l. XV. cap. 28). Sixtus IV. was the first who established the feast of St. Joseph.

All religious paintings represent Joseph as an old man. This is on the authority of a passage in a biography of him written in Arabic, in which it was said that he was ninety years old when he was married. In a great number of paintings, he is represented with a green branch in his hand. The explanation of this attribute is to be found in a circumstance mentioned in the Protevangelium of James, and the history of the birth of Mary. The animals which are represented as worshipping the infant Christ in the stable are taken from a passage in the latter work, in which it is said: "The third day after the birth of the Lord, the blessed Mary went out of the cave (into which an angel had told her to go and be delivered), and entered into a stable, and she put the child into the manger, and the ox and the ass worshipped him. Then was fulfilled that which was said by the prophet Isaiah, 'The ox knoweth his owner, and the ass his master's crib.'"

In a very scarce Italian book, a copy of which is in the Paris Library, entitled, "*Vita del nostro Signore Jesu Cristo e della sua gloriosa madre vergine madona sancta Maria*," (Bologna: Baldisera degli Azzoaguidi, 1474, fol.), we are informed that when the Virgin was confined, Joseph sent for two midwives, named Gelome and Salome, and that on the demand of Mary, Gelome convinced herself of her virginity, while Salome, who said it was impossible, lost the use of her hands, which, however, were afterwards made whole upon her obeying the directions of an angel. This story is taken from two of the apocryphal gospels. The Virgin was of course held to be possessed of great personal beauty, as appears in the following short extract from a poem of the twelfth century on the subject:—

Pulcra dorso, pulcra palis,
 Dentiumque serie!
 Pulcra, pulcrum aliorum,
 Formam vincis et olorum
 Olorina facie.
 Ave, Pulcra fauce, nare,
 Cujus nemo curaxare
 Potest formam graphicis.

According to Xavier ('*Historia Christi*'), Mary was of a very good figure, and brown; her eyes were large, and bluish in colour, and her hair was golden. "*Maria fuit mediocris statuæ, triticei coloris, extensâ facie; oculi ejus magni et vergentes ad cœruleum, capillus ejus aureus. Manus et digiti ejus longi, pulchra forma, in omnibus proportio-nata.*" See also Nicephorus, l. II. cap. 23. This is apparently out of all character, for Mary ought to have had a Jewish cast of features; but it is strictly correct, as will be seen when we come to the origin of these narratives.

The passage Matt. iii. 7-10, is an interpolation. The narrative should continue like that in Mark i. 8: "I indeed baptise you with water," &c. It was inserted in order to make it appear (which is altogether improbable), that the Pharisees and Sadducees had allowed themselves to be baptised by John. This is in contradiction not only to his censure of them, but also to Matt. xxi. 26, and Luke vii. 30, in which it is expressly stated that the Pharisees were *not* baptised of John. In Mark i. 8, the word *ὕμᾱς* applies to the multitudes who (verse 5) were baptised by John. The passage has probably been made up from Luke iii. 7-9, and the narrative in Mark.

The word *τότε*, in verse 13, is one of the verbal peculiarities, such as *παρῴνεται* (conf. ch. ii. ver. 1) and *ἰδοῦ*, verse 17, which belong to the first and second chapters of Matthew, and which make the baptism of Christ to follow immediately after the words of John, thus altering the natural order of things, the "in those days" of Mark (ch. i. ver. 9), and the "when all the people were baptised" of Luke iii. 51, and showing the hand of a later editor.

In Matt. iii. 14, 15, John is represented as recognising Jesus as the Messiah. This contradicts verse 17, in which it is made known to him for the first time by a voice from heaven. Mark's gospel contains nothing of this, nor is there any trace of it in Luke iii. 21. These verses must have been inserted by a later editor.

The account of the temptation in Matt. iv. is quite contrary to that in Mark i. 13, which represents Christ as being tempted of Satan for forty days in the wilderness, and says not a word of his fasting. Luke probably took his account from some earlier edition of Matthew's gospel. But the appellation of Jerusalem (Luke iv. 9) as "the holy city," *ἁγία πόλις*, in Matt. iv. 5, which occurs again in ch. xxvii. ver. 53, appears to have been inserted by a later editor.

In Matt. iv. 12, Jesus is represented as departing into Galilee, because he had heard that John was cast into prison. This does not agree with the parallel passages, Mark i. 14, and Luke iv. 14, and we may conclude from the use of the word *ἀναχωρεῖν*, which is found in Matt. ii. 12-14, and again in xii. 15, xiv. 13, and xv. 21, that it is the work of the later editor, who has endeavoured by the use of the connecting word "and" to connect it with the narrative in Mark i. 14.

The statement in Matt. iv. 13-16, that Jesus went to Nazareth after his departure from the Jordan to Galilee, does not agree with Matt. xiii. 53, et sqq., where it is stated that Jesus came afterwards to Nazareth, and, being dissatisfied with the result of his preaching, left it. The account in Mark i. 16, is much more natural. The narrative in Matthew was known to Luke, who places the visit to Nazareth (Mark vi. 1-5) at the commencement of his gospel narrative, and who may have taken it from some earlier edition of Matthew's gospel. Yet the naming of the Sea of Galilee by the prophetic names of Zabulon and Naphtali, and the statement that the preaching of Jesus commenced in this region as a fulfilment of the prophecy contained in Isaiah ix. 1, 2, which is introduced by the words *ἵνα πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου*, as well as the words *κατώκησεν εἰς*, which occur nowhere else in the gospels except in Matt. ii. 23, betray the hand of a later editor.

Matt. iv. 23: *Καὶ περιῆγεν . . . μαλακίαν ἐν τῷ λαῷ*. These words occur again almost identically in chap. ix. ver. 35, and the passage is parallel to Mark vi. 6. Even *ἰδὼν τοὺς ὄχλους*, Matt. v. 1, occurs again in chap. ix. ver. 36. The narrative in Matt. ix. 35, 36, precedes a succession of instructions which Jesus gives to the Apostles in Matt. x. 5, et sqq., and these words occur in the same manner in Matt. iv. 23, as an introduction to the discourse in Matt. v. 1, et sqq. The editor,

probably the latest one, on whom the parallelism with Luke depends, took chap. ix. ver. 35, from Mark vi. 6, and i. 39, and ingeniously used the same words as an introduction to the Sermon on the Mount.

While chap. iv. ver. 23, points to a later editor, verses 24 and 25 also seem not to be in their proper place. It is most improbable that at the very commencement of the ministry of Jesus his fame should have extended over all Syria, and that great multitudes should have followed him, not only from Galilee, but from Decapolis, from Jerusalem, and from beyond Jordan. The parallel passages Mark iii. 7-10, and Luke vi. 17, are free from this exaggeration. The words *καὶ ἀναβαίνει εἰς τὸ ὄρος*, Mark iii. 13, and *ἀνέβη εἰς τὸ ὄρος*, Matt. v. 1, are interchanged. The compiler, who had to find a suitable place for the collection of sayings which he had derived from elsewhere, and which are contained in Matt. v-vii., took the account of the ascent of the mountain, chap. v. ver. 1, from Mark iii. 13, and the introduction to it, Matt. iv. 24, 25, from Mark iii. 7-10.

Matt. v.-vii. If Matt. iv. 23-25, is not in its proper place, it follows that the later editor must have connected it by means of a text which was already in existence before him. The article *τὸ* before *ὄρος* is remarkable. In Mark iii. 13, we have a well-known mountain in the neighbourhood of Capernaum, but in Matthew Jesus is on a journey through Galilee, and therefore *τὸ ὄρος* would seem to refer to some other mountain. Jesus ascends the mountain just as in Mark iii. 13, in order to escape from the multitudes which followed him, and in order to occupy himself with his disciples. It is also stated in the same way that his discourses were delivered in the presence of his disciples, as is clearly shown in verses 11 and 12. It is evident from their being placed on an equality with the prophets (verse 12), and being called "the salt of the earth" (13), and "the light of the world" (14), that only the Apostles can be indicated here. But the Evangelist has not mentioned the choice of the Apostles, for up to the present time only four disciples had been chosen (Matt. iv. 18-22), and they had not yet been raised to the apostolic dignity. The editor forgot to insert the appointment of the twelve Apostles, which Jesus, according to Mark iii. 13-19, made on the mountain, and only mentions their names much later (Matt. x. 2-4), without mentioning how Jesus came to

have the number of twelve Apostles. Hence it follows that the hearers, who, according to Matt. v. 1, were the disciples (with the exception of the multitude which Jesus endeavoured to avoid by ascending the mountain), are at the end of the discourse (chap. vii. ver. 28) carelessly changed into the multitude itself. Lastly, the editor uses in the same verse the customary formula, *καὶ ἐγένετο ὅτε ἐτέλησεν ὁ Ἰησοῦς τοὺς λόγους τούτους*, which he uses on five occasions (vii. 28, xi. 1, xiii. 53, xix. 1, and xxvi. 1) to express the conclusion of a number of sayings, and which leads one to suppose that he here also concludes a number of sayings. This arrangement must have been made by some previous editor, from whom Luke (chap. vi. ver. 20-49) took the shorter discourse, the concluding formula (chap. vii. ver. 1), and the narrative of the Centurion's servant, which follows it in chap. vii. ver. 2-10, just as it does in Matt. viii. 5-13.

The discourse (Matt. v-vii.), which was known to Luke from some former edition, is either taken from some older collection of sayings, or is merely a collection of discourses said to have been delivered by Jesus on several occasions, handed down by tradition, and artistically put together. It would appear to have been described by the latest editor, having regard to Mark iii. 13, as a discourse on the mountain. How arbitrarily this has been done appears from the narrative in Luke, in which it is expressly stated (ch. vi. ver. 17) that Jesus came down from the mountain with the Apostles, and stood on a level place, and delivered the same discourse, not only to the (four) disciples (Matt. v. 1), but "to the company of his disciples, and a great multitude of people," &c. (Luke vi. 17). It is probable that Luke had not the words *ἀνέβη εἰς τὸ ὄρος—τὸ στόμα αὐτοῦ* in his edition of Matthew. If the words ran *ἰδὼν δὲ τοὺς ὄχλους* (conf. ch. iv. ver. 25) *ἐδίδασκεν αὐτοὺς, λέγων*, it is easy to see how Luke, having regard to Matt. iii. 13, represented Jesus as delivering the discourse which the canonical Matthew represents as being delivered on the mountain, on a level place, in the presence of the multitude which had followed him on his journey through Galilee. Matt. v. 19, has been inserted by some later Judæo-Christian hand. It has no connection with the preceding verse, which is naturally followed by verse 20. The same is the case with ch. vi. ver. 14, 15, which do not agree with the sublime petition in verse 12, nor

with Luke xi. 4; and also with the eschatological declaration in chap. vii. ver. 22, 23, for *ἐκεῖνη*, in the formula *ἐν ἐκεῖνῃ τῇ ἡμέρᾳ* relates to nothing in the previous sentence, and, what is very remarkable, it has not been inserted by Luke between chap. vi. ver. 46 and 47.

The Jewish prayer, from which the Lord's Prayer is taken, is thus given in the words of the Rev. John Gregorie, p. 168 (London, 1685).

“Our Father which art in heaven, be gracious to us, O Lord our God; hallowed be thy name, and let the remembrance of thee be glorified in heaven above, and upon earth here below. Let thy kingdom reign over us, now and for ever. Thy holy men of old said, Remit and forgive unto all men whatsoever they have done against me. And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom, and thou shalt reign in glory, for ever and for evermore.”

Basnage (*“Hist. des Juifs,”* t. VI. p. 374) may well say that the Jews had an ancient prayer called the Kadish, exactly like the Lord's Prayer, and Webster may well remark that it is a curious fact that the Lord's Prayer may be constructed almost verbatim out of the Talmud.

After the insertion of Matt. iv. 23, and vii. 28, the editor should have taken up the thread of the narrative from Mark i. 21. But he did not do this, for he omits in his narrative the passage Mark i. 21–28. It is evident that he knew Mark's narrative from the similarity between Matt. vii. 28, *ἐξεπλήσσαντο . . . γραμματεῖς*, and Mark i. 22. The editor of Matthew's gospel considered the account of the impression the discourses of Jesus made in Capernaum to be superfluous after the Sermon on the Mount. This omission may also have resulted from the similarity between Mark's narrative of the man in the synagogue with an unclean spirit, chap. i. ver. 23–27, and that in chap. v. ver. 1, et sqq. In both places we have an *ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ*, Mark i. 23, and v. 2, who “cried out,” *ἀνέκραξεν*, i. 23, *κράζας φωνῇ μεγάλῃ*, v. 7, *τί ὑμῖν καὶ σοί, Ἰησοῦ;* i. 24, and v. 7. It is remarkable that when Matthew comes, in chap. viii. ver. 28, to the narrative in Mark v., he mentions, instead of one man with an unclean spirit, Mark v. 2, *two* men possessed with devils.

After the omission of this narrative, that of Simon's wife's mother ought to follow. But instead of this, the editor of

Matthew passes on to Mark i. 40-45. According to Mark, this occurrence took place during a journey of Jesus through Galilee, chap. i. ver. 38, and before he entered again into Capernaum, chap. ii. ver. 1. This leads us to suspect that the editor of Matthew's gospel, either the earlier or the later one, also placed the healing of the leper during the journey of Jesus, Matt. iv. 23, and before his re-entry into Capernaum, chap. viii. ver. 5. This suspicion is strengthened by the similarity between Matt. iv. 23, *περιήγεν ὄλην τὴν Γαλιλαίαν διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον*, and Mark i. 39, *ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν, εἰς ὄλην τὴν Γαλιλαίαν*. The editor found also here the proper place for the narrative of the Centurion at Capernaum, chap. viii. ver. 5-13, which is not in Mark, but which Luke had in his edition of Matthew (Luke vii. 2-10). The greater originality of Mark's account of the healing of the leper appears from the fact that, without expressly mentioning a house in which the cure took place, he nevertheless intimates that there was one in the words *ἐξέβαλεν αὐτὸν* (verse 43) and *ἐξελθὼν* (verse 45). The editor of Matthew's gospel seems not to have understood the accuracy of these expressions, and makes the occurrence to have taken place in the open air, after Jesus had come down from the mountain.

After these two narratives, we come at length to the incident of Peter's wife's mother (Matt. viii. 14-17). The motive which led Mark to associate with Jesus the three disciples whom Jesus had called, together with Simon, at the Sea of Galilee, did not exist for Matthew, who represents Jesus as journeying and delivering his Sermon on the Mount before he returned to Capernaum, and for this reason he only mentions Jesus, and changes the *αὐτοῖς* of Mark i. 31, into *αὐτῷ*, Matt. viii. 15. Verse 17 is evidently the work of an editor posterior to Luke from the words *ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου*, which reminds us of the author of chap. i. and ii. We must ascribe to this quotation, which speaks of "sicknesses," the fact that Matthew inverts Mark i. 34, and puts those that were possessed with devils before the sick (verse 16).

In Matthew's gospel there follow here the command of Jesus to depart to the eastern coast of the sea, the narrative of the two young men who wished to follow Jesus (verses 19-22), his embarkation (23), the storm (24-27), and his arrival

in the country of the Gergesenes ("Gazarenes," Cod. Sin.) (28). The connection of all this with verse 16 is not clear. How could the πολλοὶ ὄχλοι in verse 18 lead Jesus to depart to the other side, when, according to verses 14-16, he was in Peter's house, and had merely to re-enter the house to avoid the multitudes? Whence did the ship (or, more accurately, the boat) come which is mentioned in verse 23, and which there is no previous mention of?—a difficulty which disappears if we compare Mark iv. 35, 36, with chap. iv. ver. i. It is also improbable that Jesus should begin a journey so soon after his return to Capernaum, and so late in the evening after a day of great fatigue. Moreover, the very different account given of the young men by Luke (chap. ix. ver. 57-60) leads us to think that we have here to do with an isolated tradition which the evangelists have inserted each in their own way. How much more natural is Mark's narrative! Jesus remains, after a day of great fatigue, in Peter's house (Mark i. 29), rests himself, and rises early the next morning, not, as Matthew states, to go to the distant and heathen district of the Gergesenes, but to preach to the benighted towns and synagogues of Galilee (Mark i. 35-39). The reason why Matthew in this place also did not follow the order of Mark's gospel is probably to be found in Mark iv. 35. When he came to Mark i. 32, instead of following the narrative Mark i. 35-39, he goes to Mark iv. 35, et sqq., in which we find, as in chap. i. ver. 32, the words *ὄψις γενομένης*, and which, like it, mentions the departure of Jesus *εἰς τὸ πέραν*.

In Matt. ix. 1, Jesus, on his return from the country of the Gergesenes (*ἐμβὰς εἰς τὸ πλοῖον*), crosses the sea, returns to Capernaum, and heals a man sick of the palsy. Matthew had anticipated the voyage to the land of the Gergesenes, from the conformity of chap. viii. ver. 16, 18, with Mark iv. 35; and it follows that the account of the palsied man is also out of its place. The editor, after the unseasonable junction of Mark iv. 35, and v. 20, took up the thread of his narrative from Mark ii. 1. But the return to Capernaum, Mark ii. 1 (conf. chap. i. ver. 45), must, in Matthew's gospel, owing to the transposition of the narrative, be a voyage over the sea (*ἐμβὰς εἰς τὸ πλοῖον διεπέρασεν*), Matt. ix. i. The hand of the later editor also appears in that Capernaum, with reference to the paragraph which had been inserted

at Matt. iv. 13 (where it is said *κατόκησεν εἰς Καπερναοῦμ*), is called the *ἰδία πόλις* of Jesus. Lastly, the editor forgot the word *πάλιν*, which connects Mark ii. 1, with Mark i. 21; and through the abbreviation of the narrative, the reader is left in ignorance where this event took place, which, according to Mark ii. 1, et sqq., took place in Jesus' own house.

In Matt. ix. 9-13, the editors connect the calling of Matthew, as the word *ἐκείθεν* shows, directly with the preceding event. But, according to Mark ii. 13-17, this event had no connection with the calling of Matthew. The insertion of *ἐκείθεν*, Matt. ix. 9, is the result of the less appropriate connection of this word with *παράγων*, which latter word the editor uses in common with Mark ii. 14.

The writer of this gospel is inconsistent in verse 9, not only with Luke, who says the Sermon on the Mount was delivered after the twelve apostles were chosen, but with himself, for it makes the very apostle who is supposed to be the author of it, and to have circumstantially recorded the sermon, not to have been called till some time after it was delivered, and the apostles to have been chosen still later (chap. x.).

Matt. ix. 14-17. Here the editor unnaturally joins by means of the word *τότε* the discourse about fasting to verse 13, as if the disciples of John had come in during the meal mentioned in verse 10; while in Mark ii. 18-22, it stands by itself, as an example of the independent teaching of Jesus. The editor betrays the later origin of his text by such palpable misunderstandings of the original source from which he drew, as will be more clearly shown subsequently.

Matt. ix. 18-26. If *εἰσελθών* is the correct reading here, as the word *ἐγεῖρθεῖς*, verse 19 (that is, "from table," verse 10), and the words *ταῦτα αὐτοῦ λαλοῦντος*, verse 18, leave no doubt it is, not only John's disciples, but also one of the rulers of the synagogue, whom Mark (chap. v. ver. 22) calls Jairus, must have been in the room where Jesus sat at meat with Matthew; and this affords a fresh proof how the editor joins narratives to one another which were originally disconnected. In Mark, this narrative occurs after quite different preceding events, and certainly after the return of Jesus from the country of the Gadarenes ("Gerasenes," Cod. Sin.), chap. v. ver. 21. It becomes clear why the editor of

Matthew made this narrative follow in the place where it does when we see that, according to him, *ἄρχων εἰς ἔρχεται*, of which the text of Mark (*ἔρχεται εἰς τῶν ἀρχισυναγωγῶν*), chap. v. ver. 22, contains no trace. If the editor substituted *εἰσέρχεται* for *εἰς ἔρχεται*, it would be impossible for him to leave the narrative in the same situation as it is in Mark. He read, "Then cometh one of the rulers of the synagogue:" this did not refer to a reception of Jesus when he was on the borders of the sea (Mark v. 21, 22), but to a house or room into which the ruler of the synagogue could enter. This being the case, the editor was obliged to connect the circumstance with the meal mentioned in verse 10, which took place inside the house. The text of Matthew betrays its origin still further in the narrative of the woman with the issue of blood, as a later interpolation, by comparison with Mark, by means of the words, "And the woman was made whole from that hour"—words which are found again in Matt. viii. 13, xv. 28, and xvii. 18; where Matthew also stands alone, or Mark has not the words.

Matt. ix. 27–31. This narrative, which is only found in Matthew, betrays in the opening words *παράγων ἐκεῖθεν* (verse 27) the hand of a reviser (conf. chap. ix. ver. 9). Compare also *κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν* (ix. 29) with viii. 13, xv. 28; and *ὄλη ἡ γῆ ἐκείνη* (ix. 31) with ix. 26.

Matt. ix. 35. This sudden transition to a succession of sayings which relate to the sending forth of the apostles through Galilee is similar to that previous to the Sermon on the Mount (iv. 23), and is taken from Mark vi. 6. The words in Matt. ix. 36, stand in better order in Mark vi. 34. The words in verse 37 served perhaps to lead into chap. x. verse 5, et sqq. Conf. Luke x. 2, 4, et sqq.

Matt. x. 1–4. The account of the sending forth of the twelve apostles in this place is strange, as there has been no previous mention of their having been appointed. There was probably some mention in the source from which the editor took his narrative of their having been appointed, and, being occupied with the insertion of the Sermon on the Mount, he forgot to mention it. Conf. Mark iii. 13, 14, where the appointment of the Twelve actually precedes the sending them forth in chap. vii. ver. 7.

Matt. x. 5–41. The position of these commands of Jesus to his apostles, when sending them to the land of Israel, is

connected with *περιῆγεν ὁ Ἰησοῦς τὰς πόλεις, κ.τ.λ.* (ix. 35), just as it is in Mark vii. 7, 8. It is more probable that, as Mark states, this sending forth took place in the more distant Nazareth than in the neighbourhood of Capernaum, where Jesus already, according to Matt. iv. 23, *περιῆγεν ὅλην τὴν Γαλιλαίαν (τὰς ἐχόμενας κωμοπόλεις, Mark i. 38)*, and had already preached the Gospel. Besides, the narrative of Matthew is evidently interpolated. Matt. x. 5-8, is added to Mark vi. 8. The prohibition against going to the Gentiles or to the Samaritans, and the injunction to go only to the lost sheep of the house of Israel, show that it has been inserted by the Judæo-Christian hand of some later editor. This prohibition is not found in Luke ix. 3. We see this also in verse 8, "Heal the sick," &c. ; while in Mark vi. 7, power over the unclean spirits alone is given to the Apostles. The words *εἰς τὴν οἰκίαν* in verse 12 do not agree with verse 11. The mention of persecutions and scourging (16-23), and of the governors and kings before whom the Apostles were to be brought (17-19), the mention of the Gentiles (18), the promise of the Holy Spirit (19, 20), do not agree with this discourse, and appear for the first time in Mark at a later period (chap. xiii. ver. 9-13). The editor has evidently inserted here, after the commands which Jesus gave to his apostles, some discourses of the same description, which he took partly from Mark and partly from some collection of sayings, and consequently the passage Mark xiii. 9-13, is omitted in the parallel passage Matt. xxiv. 9, et sqq., with the exception of a single verse, Mark xiii. 13, which occurs twice in Matthew (x. 22, and xxiv. 9, 13).

Matt. x. 23, contains an expectation of persecution which does not come in its proper place here, and, moreover, is in contradiction to that in Matt. xxiv. 14, 31, in that it relates to Israel alone (conf. verse 4), and not to the heathen at all. The interpolation is all the more clear from the fact that *ἐν τῇ πόλει* (verse 23) refers to verse 14, and has no connection with verses 17-22.

Matt. x. 25. The statement in this verse, that Jesus had been called Beelzebub does not occur again in Matthew's gospel; and this saying of Jesus appears to stand alone. The verses 24-42 are found in quite a different position in Luke vi. 40; xii. 2-9, 51-53; xiv. 26, 27; xvii. 33; and x. 16;

whence we may conclude that Luke made use of some other source of information than Matthew.

Matt. xi. 1. Καὶ ἐγένετο ὅτε ἐτέλησεν ὁ Ἰησοῦς is the same formula as Matthew used before (conf. vii. 28) to conclude a collection of sayings.

Matt. xi. 2-6. John's enquiry whether Jesus was the Messiah is unconnected with the preceding verses. John is represented as being ignorant of the sect of Jesus, who had begun his ministry after him, and as having first begun in the prison (ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ) to enquire whether he was really he that should come. This is in complete contradiction to Matt. iii. 14, and 16, 17, in which John is represented as beholding God in heaven recognising Jesus as the Messiah. The traditional explanations, that John did not send to enquire for himself, but for his disciples, and that John's former belief had died out in prison, are quite exploded. In Luke vii. 18, et seq., the connection is quite different. The insertion of the words τοῦ Χριστοῦ (xi. 2), which were probably originally Ἰησοῦ, is most likely the work of the later editor of Matthew's gospel. He shows by this alteration that he also considered the miracles of Jesus to be the only proofs of his being the Messiah (conf. chap. viii. ver. 17). The words ἀ ἀκούετε καὶ βλέπετε appear also to be an interpolation of the editor's, who, like Luke (chap. viii. ver. 21), had formed an improper estimate of the miracles of Jesus. In the discourse of Jesus respecting John, Matt. xi. 7-19, the editor appears (12-15) to have been desirous of collecting all that he could find in his sources of information respecting John. At any rate, Luke has not these verses in the parallel passage (chap. vii. ver. 28), and inserts them in another place (xvi. 16), where, again, they are unconnected with the previous passage.

Matt. xi. 20-24. These verses are also connected by the editor with the preceding verses by the word τότε, just as in ii. 7, and xvii. 17. The allusion to the mighty works which Jesus had done in Chorazin and Bethsaida (verse 21) refers to a part of the ministry of Jesus respecting which the Evangelist gives us no information elsewhere. In Luke x. 12-15, those words form part of a discourse delivered by Jesus to the Seventy.

Matt. xi. 25-30. These verses also have no natural connection with the preceding. It is impossible to discover to

what the words *ταῦτα* and *ἀποκριθεὶς* (verse 25) refer, and this shows that they formerly stood in some different connection. The Evangelist connects them with the preceding verses by his usual form of conjunction *ἐν ἐκείνῳ τῷ καιρῷ*. In Mark, this forms a portion of the succession of incidents at Capernaum and the neighbourhood, which in his gospel are detached narratives or episodes, without any chronological order.

Matt. xii. 4. The words *οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἰσραηλῶσι*, which are not in Mark, are an evident interpolation. As the verse stands, the priests must have been journeying with David.

Matt. xii. 5, 6. Verse 6 shows how little connection there is between these verses and the preceding ones. The priests did their work in the temple on the Sabbath day, and "a greater (*μεῖζων*) than the temple is here." If we interpret the verse in this manner, we must ask what connection the "one greater than the temple" has with this narrative. If it stands in its proper place, we must seek for it in the first verse, but it has no connection with the plucking of the ears of corn. And the difficulty continues if we suppose Jesus to have spoken the *μεῖζων* of himself. Under these circumstances, the enquiry arises, how this higher position of Jesus could appear from the plucking of the ears of corn and eating them to appease their hunger by the disciples, unless they were subject to the authority of Jesus, and not to that of the law, respecting the Sabbath, of which the narrative makes no mention. Hence it is clear that the typical example which these priests afforded must have first appeared as the words of Christ in some narrative in which Jesus or his disciples had done some work of love, so that the word *μεῖζων* should relate to it, and not to the person of Christ. The quotation from Hosea vi. 6, in which mercy is raised above sacrifice, has the same tendency. This quotation would prove nothing with respect to plucking the ears of corn on the Sabbath day. In Mark ii. 25, 26, Jesus justifies the conduct of his disciples only by referring to the conduct of David, who, with the consent of the high-priest, as now the disciples with the consent of Jesus, violated the letter of the law (1 Sam. xxi. 6), and therefore the words of Christ come in better in Mark ii. 27, 28.

Matt. xii. 9-14. The later editor here again makes use of

the formula *μεταβὰς ἐκεῖθεν*, with which he connects this narrative with the preceding, just as he did the previous quotation from Mark. Verses 11 and 12, which are in a better form in Luke xiv. 5, and in a different connection, appear to have been inserted by the editor from the corresponding passage in Mark iii. 4.

Matt. xii. 15–21. *Ἀνεχώρησεν ἐκεῖθεν* reminds us of Matt. ii. 21, and iv. 12 (conf. xiv. 18), and stands here also in connection with the snares by which Jesus was surrounded by the party of the Pharisees, verse 14 (according to Mark iii. 6, by the Herodians also). Verse 17 shows by the words *ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος*, which precede the quotation from Isa. xlii. 1–4, the hand of the latest editor. Conf. the quotations in i. and iii.; and iii. 3, iv. 14, and viii. 17.

Matt. xii. 22–37. The editor can here again be recognised by the word *τότε*. The *τυφλοὶ* (ix. 27) and the *κωφὸς δαιμονιζόμενος* (verse 32) appear here to have been combined with a single *δαιμονιζόμενος τυφλὸς καὶ κωφός*—an improbable combination of two different narratives. Verse 25 represents Jesus as *εἰδὼς τὰς ἐνθυμήσεις αὐτῶν*, which is not to be found in the parallel passage Mark iii. 22, and reminds us of *ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν* (Matt. ix. 4); while Mark states, *ἐπιγινούσ ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς*.

Matt. xii. 38–42. These sayings are also connected with the preceding by the usual *τότε*, and are found in Luke in quite a different connection (chap. xi. ver. 16, 29–32). It is evident that the whole story about Jonah has been inserted from the fact that Matt. xii. 43, is naturally connected with ver. 37, or ver. 30. Compare Luke xi., in which ver. 24 and 25, which is the parallel passage to Matt. xiii. 43–45, join Luke xi. 23, which corresponds to Matt. xii. 30. If this insertion was made mechanically by the earlier editor, who was known to Luke, and derived from some other source, the fortieth verse must be a much more recent interpretation of the last editor's, who has quite misunderstood the meaning of *τὸ σημεῖον Ἰωνᾶ* (ver. 39). This interpretation of the sign of Jonas is not found elsewhere, Matt. xvi. 4 (conf. Mark viii. 12, and Luke xi. 30), and contradicts these passages, just as it does Matt. xii. 41, 42.

Matt. xii. 46–50. The request of the mother and brethren

of Jesus is connected with the previous passage by the formula *ἔτι δὲ αὐτοῦ λαλοῦντος* (conf. Matt. ix. 18). The following circumstances lead us to suppose that this narrative also stood originally in some other connection:—

1. Whence came the *ἄγγελοι*, ver. 46, who are not mentioned in ver. 24 or ver. 38. 2. *Ἐξῶ*, in ver. 47, alludes to a house in which Jesus was, which also is not mentioned in the preceding verses. 3. Where was Jesus at that time, since he (ver. 15) had left Capernaum? How did his mother and his brethren, who lived at Nazareth, come here, and what was their object in coming? All these difficulties disappear when we look at the narrative in Mark. According to it, Jesus was in a house at Capernaum (Mark iii. 19). His mother and his brethren came (i.e. from Nazareth), and the reason of their visit was, that in their opinion Jesus was beside himself (ver. 21), and they wished to lay hold on him, and bring him into safe custody.

Matt. xiii. 1, et sqq., is joined to the preceding by the words *ἐν τῇ ἡμέρᾳ ἐκείνῃ*. In Mark iv. 1, this narrative is detached.

Matt. xiii. 16, 17. In the preceding discourse the subjective want of susceptibility in man to see and hear the truth was the subject. But here the disciples of Jesus are spoken of as blessed, because they see and hear things which prophets and righteous men had not seen or heard, and therefore their seeing and hearing has an objective ground. But not seeing or hearing was not on that account a result of subjective want of susceptibility, because they had no object before them which they could see or hear. This address, which is also found in Luke x. 23, 24, in quite a different connection, must have been inserted here from some other source, perhaps from a collection of sayings, and inserted here artificially, and in a manner contrary to the meaning of the passage.

Matt. xiii. 18–23. The interpretation of the parable of the sower ought properly to come where the parable was delivered by Jesus to the multitude which was still in darkness, and the disciples are permitted (Mark iv. 13–23) to understand the mysteries of the kingdom without any concealment; and therefore, as will be shown hereafter, he follows an older text than Matthew, which must be reckoned among the oldest sources of the gospels, of which

the more ancient editor, the one known to Luke, also made use.

Matt. xiii. 24–33, 44–48. The position of this succession of comparisons in this connection betrays the work of a compiler. 1. *Αὐτοῖς*, ver. 24, relates to the disciples in ver. 10, while, according to verses 2 and 34, the multitude was present as his hearers. 2. These parables differ from the parallel passages in Mark (conf. xiii. 3, with Mark iv. 3) in the introductory formula *Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν*, ver. 24. Conf. xviii. 23, xxii. 2, xxv. 1; or *ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν*, xiii. 31, 33, 44, 45, 47 (conf. xx. 1).

Matt. viii. 35. The apologetical quotation from Psalm lxxviii. 2, which follows the erroneous interpretation of the Septuagint, and is introduced by the customary formula in chap. i. and ii., *ὕψως πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος*, has been inserted by the latest editor. In the Cod. Sin. the words are, “By Esaias the prophet,” perhaps to conceal the inaccuracy of the quotation. The sentence in Ps. lxxviii. is: “I will open my mouth in a parable, I will utter dark sayings of old, *which we have heard and known, and our fathers have told us.*”

Matt. xiii. 36–43. Here, again, we have the use of the word *τότε*. The dismissal of the multitude by Jesus contradicts ver. 10 (conf. Mark iv. 10), where Jesus is alone with the disciples. According to Matthew (verse 36), all these parables were uttered on the same occasion, as appears also from the change of *ἐλάλει* (Mark iv. 35) into the past aorist *ἐλάλησεν* (Matt. xiii. 34). In Mark, the comparisons (iv. 21, 24, 26, and 30) are joined by the words *καὶ ἔλεγεν* or *καὶ λέγει*, and are appended to the spiritual discourse (Mark iv. 1–20), as examples of the teaching by parables on other occasions, as the imperfects *ἐλάλει*, *ἐδύναντο*, and *ἐπέλυεν*, “he expounded,” &c., show. The interpretation of Matthew is also very different from the verses which precede, and points to quite a different tradition from ver. 18–23. The sower, who is the subject in the previous comparison, and who does not mean any particular person, becomes in ver. 37 the Son of Man. The field is the word, the good seed is the children of the kingdom, and not, as in ver. 19, the word of the kingdom. He who sows the tares is the devil, and the tares (ver. 38) are the children of the wicked one. The harvest

is the end of the present order of things, and the Evangelist saw the angels in the reapers. In this interpretation, by means of which, in contradiction to verses 18-23, all this is introduced unnaturally by way of applying it to the minutest details, we recognise a later tradition, which has been adopted by the editor. The explanation given here is evidently from some other source than that in ver. 18-23, which is the one found in Mark also. The phraseology, also, is different from the portions which are the same in the two gospels. Care was taken of such phrases as *φράσων ἡμῖν τὴν παραβολὴν*, ver. 36 (conf. xv. 15); of *ὁ πονήρος*, instead of which Mark has *ὁ Σατανᾶς* (conf. ver. 18 with Mark iv. 15); of *συντέλεια τοῦ αἰῶνος*, ver. 39 (conf. xiii. 40, xxiv. 3, xxviii. 20); *κάμινος τοῦ πυρός*, ver. 42 (conf. ver. 50); *ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδοντῶν*, ver. 42 (conf. viii. 42, xiii. 50, xxi. 13, xxiv. 51, xxv. 33); which expressions are only found in Matthew.

Matt. xiii. 49, 50. This interpretation is also the work of a later editor, as a comparison with the preceding one, with which it is connected, will clearly show.

Matt. xiii. 51, 52. The enquiry whether the disciples understood the parables sounds strangely after the preceding elaborately distinct explanations. Verse 52, which is not taken from Mark, shows traces of some speech of Jesus which was handed down by tradition. It says little for the genuineness of it that Jesus is here represented as putting himself in the class of the scribes.

Matt. xiii. 53. Here we have for the third time the customary formula *καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς*, with which the editor is in the habit of concluding a number of intercalated discourses (conf. vii. 28, and xi. 1). The word *μετήρην* also is in the style of the later editor (conf. chap. xix. ver. 1, with Mark x. 1).

Matt. xiii. 54-58. If the passages Matt. viii. 18, 23-24, are not in their proper places, we can clearly see that the succession of events from Mark iv. 35, to v. 20, is the preferable one, and that the journeys of Jesus from Capernaum to Nazareth in connection with Matt. xiii. 54, are not in their right place. The editor, who took Mark iv. 35, to v. 20, and 21-43, out of their proper places, takes up the narrative at chap. xiii. ver. 54, which is found in Mark vi. 1-6.

Matt. xiv. 1. According to Matthew, Herod heard of the

fame of Jesus during his stay in Nazareth (xiii. 54-58), which was the place in which he could do few, or, according to Mark, no mighty works (conf. Matt. viii. 58, with Mark vi. 5). The omission of what was done by the Apostles in the name of Jesus (Mark vi. 13), with which the fame of Jesus (verse 14) is connected, makes the fame which came to the ears of Herod to vanish into the air in Matthew's account. The editor also uses his customary connecting formula *ἐν ἐκείνῳ τῷ καιρῷ*.

Matt. xiv. 13. *Ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν*. The editor made use of the same expression in chap. iv. ver. 12, on the occasion of the journey of Christ through Galilee, in order to give it a motive by the imprisonment of John. Here he makes use of the burial of John for the same purpose. We may also recognise the hand of the later editor in the word *ἐκεῖθεν*. We can also see that the hand of a compiler has been busy here from the people who are said to have followed him, and of whom there has been no previous mention. According to xiii. 58, Jesus was at Nazareth, an inland town, which is not on any sea, and he could not, therefore, as is stated in Matt. xiv. 13, depart thence by ship into a desert place apart. The Apostles, who, according to chap. x. ver. 5, had been sent forth, are again with Jesus (chap. xiv. ver. 18, et sqq.), without any notice of their journey (Mark vi. 12, et sqq.) or their return (Mark vi. 30). This want of coherence shows that the narrative has been compiled. According to Mark vi. 30, the narrative (conf. Matt. xviii.) is consistent, and we may learn from it that Jesus was at that time in some town near the Sea of Galilee. The disciples go on their journey (verse 12), and at a later period gather themselves together unto Jesus (*συνάγονται πρὸς τὸν Ἰησοῦν*), chap. vi. ver. 30; after which they cross the sea with him, not in order to escape from Herod (which was not in the thoughts of Jesus; see Luke xiii. 31-33), but in order to go apart into a desert place and rest awhile after their journey (Mark vi. 31).

Matt. xiv. 28-31. The Evangelist adds here to the walking of Jesus on the sea (Mark vi. 47-50), the tradition that Peter also wished to walk on the sea, but would have sunk from want of faith, if Jesus had not caught him by the hand. The later editor may be recognised in the formula *ἀποκριθεὶς εἶπεν* (verse 28), which is peculiar to Matthew in

contradistinction to Mark; by *Κύριε*, which only occurs once in Mark (vii. 28), and then without any dogmatic meaning, but which recurs frequently in Matthew, even in places in which Mark writes '*Ραββί*' (Mark ix. 5). We must also consider the word *κελεύειν*, which, in the parallel passages of Mark, is *ἐπιτάσσειν, παραγγέλειν* (vi. 27, viii. 6); *ἐπὶ τὰ ὕδατα*, conf. verse 25 (Mark has *ἐπὶ* with the genitive); *ἀπὸ τοῦ πλοίου* (Mark has *ἐκ τοῦ πλοίου*, chap. v. ver. 2) [conf. Matt. iii. 18, *ἀπὸ τοῦ ὕδατος*, with Mark i. 10, *ἐκ τ. ὕδ.*; Matt. viii. 1, xvii. 8, *κατεβ. ἀπὸ τοῦ ὄρους*, with Mark ix. 9, *ἐκ c. χ.* B. D. al.; Matt. xii. 43, xvii. 18, *ἐξέρχεσθαι ἀπὸ*, spoken of demons, with Mark i. 25, 26, *ἐκ*; Matt. xiv. 2, xxvii. 64, xxviii. 7, *ἐγερθ. ἀπὸ τῶν νεκρ.* with Mark vi. 14, 16, ix. 9, 10, xii. 25, *ἐκ νεκρ.*; Matt. xxi. 8, *ἀπὸ τῶν δένδρων*, with Mark xi. 8, *ἐκ τ. δ.*]; *καταποντίζεσθαι*, which only occurs once again in Matt. xviii. 6, in which place Mark writes *βάλλεσθαι εἰς τὴν θάλασσαν* (ix. 42); *ὀλιγόπιστος* (conf. viii. 26, xvi. 8, with Mark iv. 40, viii. 17); and *διστάζειν*, which only occurs once again (Matt. xxviii. 17). The narrative shows the hand of a later editor by those peculiarities of language, in which it differs from Mark.

Matt. xiv. 33. The recognition of Jesus as the Son of God contradicts chap. xvi. ver. 15, and cannot be in its proper place here. Mark has not these words.

Matt. xv. 1, is joined to the preceding narrative by the usual *τότε*.

Matt. xv. 21–28. *Τὰ μέρη Τύρου καὶ Σιδῶνος*. This is artificially connected with the preceding. Mark only speaks of Tyre (vii. 24), and tells us (verse 31), how Jesus went from thence through Sidon. In the Col. Sin. the reading is (verse 31): "And again, departing from the coasts of Tyre, he came through Sidon unto the Sea of Galilee." Matthew, who has not the passage Mark vii. 31–37, joins Tyre and Sidon, and thereby shows that his work is a compilation. The latter part of ver. 23 and 24 also show a later editor, at least the words in verse 24, *τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ*, have evidently the same origin as the same words in chap. x. ver. 6, and, like them, contradict Matt. viii. 10, 11. The concluding words also (xv. 28)—*γενηθήτω σοι ὡς θέλεις. Καὶ ἴαθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης*—remind us of Matt. viii. 13, xvii. 18, and ix. 22.

Matt. xv. 32. The editor, as usual, connects this para-

graph by *ὁ δέ* with the preceding ones. He forgot that Jesus, according to Matt. xv. 29, was near the sea, in the neighbourhood of Capernaum, and that the passage verses 32–38 contradicts the other one, for in it Jesus is represented as on a three days' journey (ver. 32) through a wilderness (*ἐρημία*), ver. 33. In Mark, this incident stands by itself (viii. 1), and the *ὄχλος* which attended Jesus is different from the *ὄχλος* mentioned in chap. vii. ver. 33.

Matt. xvi. 1. The junction of the Pharisees and Sadducees (conf. Mark viii. 11, in which the Pharisees alone are mentioned) is unhistorical, and points to a date when they were joined together as the common enemies of Christ. In Mark no combination of this sort is found at all, while in Matthew it is found in passages of undoubtedly later date (iii. 7; xvi. 11, 12).

Matt. xvi. 2. *Ἐφίας γενομένης . . . οὐ δύνασθε*. This sentence is found in Luke xii. 54–56, in quite a different connection, and was probably inserted here by the editor from some other source, probably a collection of sayings. It is not found in Mark, and would not agree with his narrative, neither is it in the Codex Sinaiticus. Besides, we observe the phrase *ἀποκριθεὶς εἶπεν* (verse 2), and the phrases *εὐδία* and *πυρρᾶζειν*, which only appear here.

Matt. xvi. 13. There seems to be a hiatus between this verse and the preceding. According to Matthew, Jesus departs from Magdala (chap. xv. ver. 39) to the eastern side of the sea (xvi. 5). Matthew does not say where he disembarked. Hence arises the contradiction that he makes Jesus go while still on board ship (verse 5) to Cæsarea Philippi, which is an inland town. This is avoided in Mark's narrative, for between chap. viii. verses 20 and 27, he narrates the arrival of Jesus in Bethsaida, on the north-west coast of the sea, whence Jesus proceeds by land (*ἐν τῇ ὁδῷ*), verse 27, to Cæsarea Philippi.

Matt. xvi. 17–19. These verses, though not out of their proper place with respect to the preceding ones, have evidently been taken from some other source. *Ἀποκριθεὶς εἶπεν* is doubtful. *Ἀποκαλύπτειν* is found in Matthew only in places which are derived from some other source than that which he had in common with Mark (see Matt. xi. 25–27). But, above all, the word *ἐκκλησία*, and especially *μὸν ἡ ἐκκλησία*, "the Church of Christ," verse 18 (conf. Matt.

xviii. 17), shows this. Lastly, the words *Σὺ εἶ Πέτρος* refer to a previous occasion on which Simon received this surname, as is narrated in the present text of Mark iii. 16, but not mentioned by Matthew. And the hand of the compiler is further shown in that he takes care, after the praise of Christ which Peter had commenced, to mitigate the words *ἐπιτίμησεν αὐτοῖς* (Mark viii. 30), and put in their place *τότε διεστείλατο* (xvi. 20). In John i. 42 (Cod. Sin.), and in the Gospel of the Nazarenes, Peter is called "Simon filius Joannæ." This shows that Jonas and Joannes were the same. In the mystical language of the fourth gospel (John xxi. 15), Peter, the son of John, Joannes, or Oannes, the Great Fisherman, inherited the power of ruling the Church from the Lamb of God. The fisherman succeeded to the shepherd.

Matt. xvi. 21. The words *αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα*, which are not found in Mark viii. 31, do not agree with the prophetic *δεῖ*, and appear to have been added to the text of Mark by the editor.

Matt. xvi. 24. Matthew joins the discourses of Jesus which follow to the preceding verses by the word *τότε*. In Mark, this narrative stands by itself, as the word *ἄλλος* (chap. viii. ver. 34) shows. Matthew, who represents the same persons as being present as in verses 21–23, omits the *ἄλλος* altogether.

Matt. xvi. 27, 28. This artificial junction does not agree with the moral teaching in verse 26, that any one who loses his own soul brings upon himself irreparable spiritual loss. The text of Mark is much more appropriate here: Whoever shall be ashamed of Jesus, "of him also shall the Son of Man be ashamed," i.e. shall not acknowledge him as his own (chap. viii. ver. 38).

Matt. xvii. 5. The words *ἐν ᾧ εὐδόκησα*, which are not in Mark ix. 7, are inserted by the later editor, who wished to make the voice from heaven agree with Matt. iii. 17.

Matt. xviii. 6, 7. These verses also have been inserted at a later date. The editor shows here that he took the preceding narrative for a literal fact which had occurred in the outer world, which he has arrived at by omitting to attend to the originally spiritual character of the manifestation (Mark ix. 8).

Matt. xvii. 13. This is evidently a remark of the editor's,

inserted by way of explanation, like chap. xvi. ver. 12. Conf. Mark ix. 13.

Matt. xvii. 15-18. The sick child is represented in verse 18 as possessed with a devil, while in verse 15 he is spoken of as a lunatic. The editor has evidently come to the latter conclusion from the symptoms of the malady. But he forgot to modify verse 15 by what Mark (ix. 17) states, that the child had a *πνεῦμα ἄλαλον*, and by this omission he has rendered the words *καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον*, verse 18, less intelligible. The formula *ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης* (conf. Matt. viii. 23, ix. 22, and xv. 28, in which this same formula is found, but only in this gospel) shows also the hand of a later editor.

Matt. xvii. 22. The discourse which follows is delivered in Galilee, without mentioning the return from Cæsarea Philippi (Mark ix. 30). By this omission the connection is destroyed.

Matt. xvii. 24-27. The story of the piece of tribute money, which is called a stater in the Cod. Sin. and other MSS., which is not in Mark, and was unknown to Luke, is inserted by the later editor in this place between the narrative in Mark ix. 32 and 33, as its connection with the discussion which follows in chap. xviii. ver. 1, respecting who should be greatest in the kingdom of heaven, by the usual formula *ἐν ἐκείνῃ τῇ ὥρᾳ* plainly shows. The narrative is in conformity with the Jewish-Christian doctrine that the Messiah, as the Son of God, owed no tribute to God, the theocratical King.

Matt. xviii. 1. The editor is known by the indefinite formula *ἐν ἐκείνῃ τῇ ὥρᾳ*. By the insertion of chap. xvii. ver. 24b-27, the connection between chap. xviii., ver. 1, and chap. xvii. ver. 24a is destroyed.

Matt. xviii. 3, 4. The enquiry which was the greatest, was intended to vex those among the disciples of Jesus who were least high. Jesus, therefore, takes a child as an emblem of the little (*οἱ μικροί*) and simple. He also dwells upon the virtues of these little ones, and recognises them as his own: whosoever receives them, receives him also. To offend them by holding oneself proudly above them is, according to Jesus, deserving of censure. But the manner in which the children are put forward in verse 3 is not adapted to be a picture of the simplicity and humility which is the

preparation for taking part in the kingdom of heaven. The later editor, who did not understand the meaning of this narrative, forced in here, by the insertion of verse 3, an idea borrowed from elsewhere which does not agree with the text. It is worthy of notice that the editor omitted these words, which are in their proper position in Mark x. 15, in the parallel passage Matt. xix. 14. The editor misplaced a sentence which was in its proper position in Mark x. 15, and by inserting it here spoilt both narratives.

Matt. xviii. 7-9. The seventh verse, which is not in Mark ix. 42, and is in a different connection in Luke xvii. 1, is connected with the preceding verses, in which quite a different class of offences is spoken of, only by the sound of the words *σκανδαλίζειν* and *σκάνδαλον*. Add to this, that the editor of Matthew's gospel has partially abbreviated the text of Mark ix. 43-47, and has partly taken his text from Matt. v. The offences of the hand and foot, which Mark puts forward separately, are joined by Matthew after the fashion of a compiler. The words *εἰ σκανδαλίζει* (which in Mark are *ἐὰν σκανδαλίζη*), *βάλε ἀπὸ σοῦ*, which are not in Mark, and occur twice in Matthew, and in the same way *ἔξελε* (in Mark *ἔκβαλε*), *ἔκκοψον* (in Mark *ἀπόκοψον*), remind us of Matt. v. 28, 29, and the *γένενα τοῦ πυρός* (in Mark *γένενα*), of Matt. v. 22, and the *πῦρ τὸ αἰώνιον* (in Mark *γένενα*), of Matt. xxv. 41.

CHAPTER VIII.

MATT. xviii. 10–14. These words also do not agree with verse 6. The comparison in verse 12 is introduced by the usual formula in Matthew, *τί ὑμῖν δοκεῖ*; it is not in Mark, and in Luke xv. 3–7, is in altogether another connection. It was probably taken from a collection of sayings in which other parables found in Matthew were originally contained.

Matt. xviii. 15–25. The editor proceeds to insert certain words of Jesus, which exhort to brotherly love, in the same place with the discourse upon offences, which it is not conceivable that Jesus uttered after the previous discourse. Verses 18–20 relate to a Church which was only in existence much later. The word *ἐκκλησία* (verse 17), and the power of binding and loosing (verse 18), betray the same hand as Matt. xvi. 18, 19. The enquiry of Peter and the answer of Jesus, which Luke has in another position (xvii. 4), is joined to the preceding verses by the usual *τότε*.

Matt. xviii. 23–35. This comparison came, as is evident from the formula *ἡμοιώθη ἡ βασιλεία τῶν οὐρανῶν*, from the same source as the comparisons in Matt. xiii. 24, et sqq.

Matt. xix. 1. *Καὶ ἐγένετο ὅτε ἐτέλεισεν, κ.τ.λ.*, is the usual formula with which this evangelist closes for the fourth time a collection of discourses.

Matt. xix. 10–12. The conversation with the disciples, which stands alone in Mark x. 10, is by Matthew, in consequence of his omission of *εἰς τὴν οἰκίαν* (Mark x. 10), represented with less suitableness, as being held in the presence of the Pharisees. The discourse (verses 10–12) about the *εὐνοῦχοι* is only in Matthew, and seems to have been taken from elsewhere, probably from a collection of sayings.

This would seem to show a very late date for this gospel, however, for this is precisely the predicted antichristian apostacy in 1 Tim. iv., “forbidding to marry.” The Council of Nice, which rejected the literal interpretation of this

passage by decreeing that no man who had made himself an eunuch should be admitted into or retained in any clerical office, became guilty of the above-mentioned apostacy, by decreeing at the same time that no man of the clerical order should be allowed to marry.

Matt. xix. 13. Here, again, we have the use of the word *τότε*, by means of which the editor joins together two episodes in the journey to Jerusalem which are necessarily separate.

Matt. xix. 17. The words *τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ* do not agree with the following ones *εἰς ἐστὶν ὁ ἀγαθός*. God is opposed to the person of Jesus, and not to goodness. Conf. Mark x. 18.

Matt. xix. 24. The connection of *πάλιν* with the preceding verse is not clear, and leads us to suspect that between verses 23 and 24 some such verse as Mark x. 24 has been omitted by the editor.

Matt. xix. 27. The insertion of the words *τί ἄρα ἔσται ἡμῖν*, which are not in Mark, puts the selfishness of the Apostle in an unfavourable light, and does not agree with the praises which Jesus bestows on his disciples (verses 29, 30).

Matt. xix. 28. This speech stands by itself in Matthew, and seems to show the hand of some later Jewish Christian. The sitting on thrones which Jesus promises does not agree with Matt. xx. 25-28; and it is also inconceivable that Jesus should have promised a throne to Judas.

Matt. xx. 1-16. The commencement of this comparison, *ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν*, which is not in Mark, begins with one and the same formula as the comparisons Matt. xiii. 24 et seq., and xviii. 23, and forms in the same way an introduction to a series of parables. According to the Evangelist, Jesus must have wished, according to verse 16, to teach by this comparison that the last—that is, those who in the opinion of the world were the last—would take the first place in the kingdom of God, and that many who were first (who were esteemed as such) should be last. But the comparison does not speak of those who should be first or last in rank, but of the time at which the first and the last were called. Moreover, it is here said that those who were last called should be equal to those who were first called (*οἱ ἔσχατοι [ἔσονται] πρῶτοι*), but not of the first being last (*οἱ πρῶτοι [ἔσονται] ἔσχατοι*). The editor probably found in verse 1? a denial of justification by works, and brought it into con-

nection with the selfishness of the Apostle (xix. 27), where, as we have seen, he improperly asked for a reward. On this account, he adds the words, "Many that are first shall be last, and the last shall be first," in ch. xix. ver. 30; and they stand well in this connection, and serve, not to discourage Peter and the other disciples because they had proudly held themselves to be *πρῶτοι*, but to encourage them, though they were held by the world differently from the rich, to be *ἔσχατοι*. In connection with this, we can now see that the comparison chap. xx. ver. 1 et seq., in which the claim of the Jews—that they, as the first called among all peoples to the kingdom of God, should also be the first in rank and worth—is reviewed, has no connection whatever with the preceding verses.

Matt. xx. 20–28. This narrative, which is immediately connected with the preceding verses by the word *τότε*, stands detached in Mark among the incidents of a journey. The change of subject from the mother (verses 20, 21) to the sons (verses 22–24), does not agree with verse 22, in which it is expressly stated that the sons themselves made this request, and leaves us to suppose that the word "mother" was inserted by the editor (see Mark x. 35).

Matt. xx. 29–34. The account of the departure from Jericho in verse 29 omits the arrival of Jesus there, which is mentioned by Mark (x. 46); and Matthew's omission is to the disadvantage of his narrative. The later editor appears also in that in his deviation from the text of Mark he allows himself to be led to the narrative of the healing of the blind men in Matt. ix. 27. The similarity of the two narratives even verbally is evident: *δύο τυφλοί*, chap. ix. 27, xx. 30; *Ἰησοῦς παράγει*, xx. 3, *παράγοντι*, ix. 27; *ἔκραξαν λέγοντες*, xx. 30, *κράζοντες καὶ λέγοντες*, ix. 27; *ἔλεησον ἡμᾶς, υἱὸς Δαυὶδ*, xx. 30, 31, ix. 27; *ἤψατο τῶν ὀμμάτων αὐτῶν*, xx. 34, *ἤψατο τῶν ὀφθαλμῶν αὐτῶν*, ix. 29; *ἵνα ἀνοιχθῶσιν οἱ ὀφθαλμοὶ ἡμῶν*, xx. 33, *ἀνεψέχθησαν αὐτῶν οἱ ὀφθαλμοί*, ix. 30; *ἠκολούθησαν αὐτῷ*, xx. 34, ix. 27. The double number of the blind, where Mark only mentions one blind man, has certainly been taken from Matt. ix. 27. The evangelist compiled his narrative in this place from two different sources.

Matt. xxi. 10 and 11, are properly connected. But the isolated position of these verses, which the synoptical tradition does not mention elsewhere, being in combination

with some words which belong to the style of the later editor, show that they also have been recently inserted. Conf. *σειέσθαι*, Matt. xxi. 10 with xxvii. 51, xxviii. 4; *πᾶσα ἡ πόλις*, verse 10, with ii. 3, viii. 34; *οἱ ὄχλοι*, which is peculiar to Matthew, and instead of which Mark, with the exception of chap. x. ver. 1, writes *ὄχλος*.

Matt. xxi. 12-14. According to Matthew, the casting out of the temple takes place immediately after the arrival of Jesus from Jericho, and also, very improbably, about eventide. According to Mark, on the contrary, Jesus (chap. xi. ver. 11-17) arrives at Jerusalem in the evening, goes to the temple, then goes out unto Bethany, and casts the people out of the temple the next day. Mark's narrative is much more natural, and the abridged account in Matthew does away with a whole day.

Matt. xvi. 21, 22. There is no connection between the withering of the fig-tree, a symbolical representation, and the strength of faith, which is able to wither trees. These words have probably been inserted at a later date.

Matt. xxi. 28-32. This comparison is not found in Mark, and does not appear to have been read by Luke. The way in which Mark (xii. 1) introduces with *ἤρξατο* ("he began") *αὐτοῖς ἐν παραβολαῖς λαλεῖν* the allegory of the vineyard prevents us from supposing that Mark had intentionally omitted a comparison which had been imparted to Matthew. Hence Matthew could take the opportunity, from the plural *ἐν παραβολαῖς*, which Mark uses whenever he speaks of Jesus speaking in parables, iii. 23, iv. 2 (conf. Luke viii. 4, *διὰ παραβολῆς*), ix. 11 (conf. verse 10), and which is again placed before a parable, to add to the parable Mark xii. 1-12 two other parables (xxi. 28-32, and xxii. 1-14) which are introduced by him with the same formula as elsewhere, *ἄλλην παραβολὴν* (conf. xiii. 24, 31, 33). It is observable that Matthew has allowed the words *ἡ βασιλεία τοῦ Θεοῦ*, verse 31, which he elsewhere writes *βασιλεία τῶν οὐρανῶν*, to remain unaltered in this place.

Matt. xxi. 43, is only found in Matthew's gospel. We see that *ποιεῖν καρποὺς* is not in Mark, and that the editor, who everywhere else in the parallel passages altered *ἡ βασιλεία τοῦ Θεοῦ*, used by Mark in accordance with the language of the sources whence he derived his gospel, into *βασιλεία τῶν οὐρανῶν*, allows it to remain unaltered in this passage. This

verse therefore is neither taken from Mark nor does it belong to the earlier edition of Matthew, but has been inserted by the latest editor.

Matt. xxii. 1-14. The formula ἀποκριθεῖς εἶπεν ὁ Ἰησοῦς, without there being any preceding question, shows the editor's hand. Since Matthew joins the conversation (xxii. 15) to the previous comparison by the word τότε, in chronological succession, he omits (xxi. 46) the words καὶ ἀφέντες αὐτὸν ἀπήλθον, Mark xii. 12, and inserts them at chap. xxii. ver. 22, in which context they are not found in Mark xii. 17. This parable belongs, as may be seen from the formula ὠμοιωθή ἡ βασιλεία τῶν οὐρανῶν, to that succession of parables which is in Matt. xiii. 24 et sqq., and which is there inserted from some other source. The comparison itself shows the hand of a compiler. Verses 6 and 7 contain a fragment of some other comparison, and are not connected at all with verses 11-13, which, again, are a fragment of some other comparison. In Luke xiv. 16-24, there is no corresponding parable. The formula τὸ σκότος τὸ ἐξώτερον is not in the style of either Matthew or Luke. The words ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, as a representation of the torments of hell, give an explanation of the comparison which does not belong to the comparison itself, and are, with the exception of Luke xiii. 28, only found in Matthew viii. 12, and xiii. 42, 50, where, as we have seen, they were inserted at a later date, and in chap. xxiv. ver. 51, and chap. xxv. ver. 30. Lastly, the words in verse 14, πολλοὶ γὰρ εἰσιν κλητοί, κ.τ.λ., are not in Matthew. The same words in Matt. xx. 16, are not genuine, and in the Cod. Sin. they are omitted.

Matt. xxii. 15-22. The editor joins his narrative together by the usual τότε, and by omitting ἀφέντες αὐτὸν ἀπήλθον (Mark xii. 12) in the previous comparison and at chap. xxi. ver. 46. In Mark the narrative of the events of the last days stands by itself (chap. xii. ver. 13). The editor has inserted ὑποκριταί (verse 18), which he makes Jesus to utter, while in Mark xii. 15, it was a thought of Jesus. The concluding words ἀφέντες αὐτὸν ἀπήλθον, verse 22, which are not in Mark xii. 17, or Luke xx. 26, appear also to be the editor's.

Matt. xxii. 23 et sqq. The formula ἐν ἐκείνῃ τῇ ἡμέρᾳ shows the editor. In Mark this paragraph also stands by

itself (chap. xiii. ver. 18). Verse 33 of Matthew may be compared with chap. vii. ver. 28.

Matt. xxii. 46. This conclusion also, which does not exist in Mark or Luke, is one of the pragmatistical reflections of the editor.

Matt. xxiii. 1-37. The speeches of Jesus against the scribes and Pharisees are taken in great part from some other source than that which the editor had in common with Mark. The later editor may be recognised by *τότε* in verse 1. The *ὄχλοι* and the *μαθηταί* are here as auditors, but they are not mentioned in the preceding narrative. Jesus, (verses 13-36) suddenly addresses himself to the scribes and Pharisees, of whom (verses 1-12) he had spoken to the multitude in the third person. Verses 1-12 were, therefore, originally separate from verses 13-36. In Luke these discourses are in quite a different connection, (xi. 39-52), although there also they are most unnaturally put into the mouth of Jesus when he was a guest of one of the Pharisees, and was sitting down to meat with him. Again, in contradiction to the preceding verses, verses 37 and 38 are spoken not to the Pharisees and scribes, but to the inhabitants of Jerusalem. The different position of this word in Luke xiii. 34, 35, and the spelling of *Ἱερουσαλήμ* where Matthew has *Ἱεροσόλυμα* (ii. 1, 3, iii. 5, iv. 25, v. 35, xv. 1, xvi. 21, xx. 17, 18, xxi. 1, 10), show that the editor formed the discourses in Matt. xxiii., which were originally unconnected, into one narrative, and has adhered to the same text as Mark xii. 38-40.

The junction of "scribes and Pharisees," verse 13 et sqq., as if they were two different sects, is unhistorical, and of a later date, for the scribes belonged either to the Pharisees or the Sadducees (see Mark ii. 16). The correct reading of Mark ii. 16, is according to *χ* B. D., *γραμματεῖς τῶν Φαρισαίων*; and in the Cod. Sin. the passage runs, "And there followed him also scribes of the Pharisees, and when they saw that he was eating with publicans and sinners," &c. (conf. Luke v. 30); and this shows that the scribes here mentioned were under the direction of the Pharisees. The same thing is signified in Mark vii. 1. The evangelist means to say, "The Pharisees and (among them) certain scribes;" in which way we must explain verse 5 also. This combination, which is only found again in Matt. v. 2, xii. 38, and which is in Luke vi. 7 (conf. Mark iii. 2), xi. 36, and xv. 2, is not in Mark. It is also

clear that the word *γραμματεῖς*, chap. xxiii., is not in the original, but has been inserted by the editor from the fact that Luke (xi. 39, 41, 43) only mentions the Pharisees, among whom, and not besides whom, there were scribes (verse 44); and we can thus see that he did not find the scribes mentioned in the source of his gospel, probably an older edition of Matthew. The word *ὑποκριταί*, also (Matt. xxiii. 13, 14, 15, 23, 25, 27, 29), which is not in Luke (the word in chap. xi. ver. 44, being spurious), reminds us of the same word Matt. xxii. 18, which was there attributed to the editor. 'Ο Χριστός, also (Matt. xxiii. 10), is like chap. xi. ver. 2, a gloss of the editor's (conf. verse 8). In verse 34, *ἐγώ* cannot refer to Jesus, who did not send any prophets to the scribes and Pharisees, but must refer to God (conf. *ἡ σοφία τοῦ Θεοῦ*, Luke xi. 49), who also is evidently spoken of in verses 37, 38, and is there indicated as the God of Israel, who sent his prophets to save Jerusalem, but in vain. Lastly, the editor's hand is visible also in the gloss *υἱοῦ Βαραχίου* (verse 35), which is not in Luke xi. 51, and has been inserted owing to a misapprehension of the editor, who has confounded Zechariah the son of Jehoiada (2 Chron. xxiv. 20) with Zechariah the prophet, the son of Berechiah (Zech. i. 1, or with Zechariah the son of Baruch, of whom Josephus, B. J. iv. 5. 4, makes mention. In verse 39 Jesus is made to say, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." This is an extraordinary example of the manner in which the gospels have been compiled. The very same expression has already been used in chap. xxi. ver. 9, where it is put into the mouth of the multitudes. What meaning it has here it is impossible to conceive, for in the very next chapter Jesus leaves the temple, goes to the Mount of Olives, and thence to Bethany; and from this period up to the time of his crucifixion, no such circumstance as is here predicted is so much as said to have taken place.

Matt. xxiv. 1. The statement that Jesus went out of the temple (conf. Mark xiii. 1), while in Matthew there is no mention of any visit to the temple after chap. xxi. ver. 13, renders it probable that a paragraph in which he was in the temple, as in Mark xii. 41-44 (the story of the widow's mite), has been omitted. The omission was probably due to unintentional neglect, which was the consequence of the interpolation of the minatory discourses in chap. xxiii.

Matt. xxiv. 36. The enquiry of the disciples in this place is not in connection with the preceding, inasmuch as Jesus had not spoken of his coming, but of the destruction of the temple, which was to be brought about by the great catastrophe at the end of the present world.

We may remark that the destruction of the temple in the time of Titus is not spoken of here:—for, 1. The temple was not pulled down by force, but was the prey of the flames. 2. This occurrence was little thought of by the earliest Christians. It was after the complete triumph of the Messiah that the terrestrial Jerusalem and the visible temple were first held to be replaced by a new and heavenly Jerusalem (Rev. xxi. 3, 10), in which (verse 22) there was no temple to be seen.

The editor also changes the expression *ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα* (which should be translated: “When shall all this,” viz., all the magnificent buildings of the earthly temple, “come to an end?” Mark xiii. 4, conf. Luke iv. 13, that is, shall cease to exist), in which he alone uses the expression *συντέλεια τοῦ αἰῶνος*, (conf. chap. xiii., verses 39, 40, chap. xxviii. ver. 20). In verse 9, the persecutions which the disciples are to undergo, are joined by the usual *τότε* in an unnatural manner to *ὠδίνες*, verse 8, (conf. Mark xiii. 9, where this difficulty is removed); verse 9 contains *ἀποκτενοῦσιν ὑμᾶς*, which only occurs in Matthew, and is a gloss which is in contradiction to *ἴδητε*, verse 15, and *ἡ φυγὴ ὑμῶν*, verse 20 (conf. verse 23, where it is set forth that the apostles were still alive). Only verse 13 and verse 10 have been taken from Mark xiii. 10–13, which is in its proper place, and the rest has been omitted; while, as has been shown, it was inserted in Matt. x. 17–22, as part of the discourses delivered by Jesus to the apostles. Verse 26, which is in Luke in a different connection, chap. xvii. verses 23 and 37, shows that it is an interpolation taken from elsewhere, by the formula *ἡ παρουσία τοῦ ἰοῦ τοῦ ἀνθρώπου*, verse 27 (conf. verse 3). Besides, the declaration that these events will take place while the present generation is in existence (ver. 34) does not agree with the warning of Jesus (verses 4–8), not to expect it soon, and to put no faith in the false Messiahs who said that the end of the world was near at hand (conf. Luke xxi. 8, *λέγοντες—ὅτι ὁ καιρὸς ἤγγικεν*), nor with the declaration

(Matt. xxiv. 36), that "of that day and hour knoweth no man" but God only. In the Cod. Sin. the passage runs: "But of that day and hour knoweth no man, no, not the angels of heaven, nor the Son, but my Father only." Again, we find on examining Matt. xxiv. 37-42 critically, the expression *ἡ παρουσία*, verse 39 = *ὁ κύριος ὑμῶν ἔρχεται*, verse 42, instead of which there is in Mark xiii. 33-36 a plainer, and therefore a more ancient narrative. Grotius says that for wise purposes *the pious fraud of the near approach of the day of judgment* was palmed upon the world by the founder and promulgator of Christianity.

Matt. xxv. 1-13. The allegory of the virgins belonged originally, as may be known by the inserted formula *ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν*, just as in chap. xviii. verses 23-35, xx. 1-16, xxii. 1-14, to the succession of comparisons Matt. xiii. 24 et sqq., and has been transferred here by the editor, and joined to the preceding discourses by the word *τότε*.

Matt. xxv. 14-30. The allegory of the talents is in Luke xix. 11, but in a better form and in a different connection, and it was intended to turn the hearers from idle questionings to a life of practical usefulness. The lord who travelled into a far country (*ἀπεδήμησεν*), and who returns (Matt. xxv. 19), is as little Jesus as is the householder who went into a far country (*ἀπεδήμησεν*), chap. xxi. ver. 33, whose son represents the Messiah. Again, the words *μετὰ πολὺν χρόνον ἔρχεται*, verse 19, do not agree with the declaration of the time of the catastrophe, chap. xxiv. ver. 34, xvi. 28, x. 23. To say that Jesus, when he left the world, gave to each of his disciples his especial talent (that is, a greater or less sphere of authority), contradicts Matt. ix. 37, 38, where Jesus puts forth not himself, but God, as the Lord of the harvest, who sends forth the labourers, and the explanation, Matt. xx. 20, that it was not in his power, but in God's only, to determine who should be taken into the kingdom of God. However, the editor understood by this allegory the preaching of the final catastrophe, and concludes it by a comparison taken from elsewhere (verse 30) in which *τὸ σκότος τὸ ἐξώτερον* and *ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων* shows his hand just as elsewhere, chap. viii. ver. 12, xxii. 13 (conf. the remarks in chap. xxii. ver. 10).

Matt. xxv. 31. The editor joins to the proclamation of

the final catastrophe the description of the Last Judgment itself. Jesus does not speak in the oldest portions of this gospel of such a judgment to be held by himself, the Son of Man (see chap. v. ver. 22, x. 15, xi. 22, xii. 35, 41, 42, xxiii. 33), but only in parts of later origin (chap. vii. ver. 22, xiii. 41-43, xvi. 27). Mark and Luke, and even the author of the Apocalypse, chap. xx. ver. 11, 12 (conf. Rom. xiv. 10, which in the Cod. Sin. and other ancient MSS. is, "we shall all stand before the judgment seat of God,") do not hold that any such judgment is to be held by Christ. This idea appears first at a later date: see Acts x. 42, xvii. 31; conf. 2 Cor. v. 10. The manner in which the Messiah is spoken of in the third person respecting the Judgment, makes it probable that the object of the original author of this paragraph was to set forth not the words of Christ, but the expectations of the Christians at the time he lived. The idea of Christ being the "King" of the kingdom of God (verses 34 and 40) is evidently of later date, and shows some other origin than Matt. ix. 37, 38, and xx. 23. Lastly, we have here for the fifth time the concluding formula *καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους*, with which the editor finishes the discourse (chap. xxvi. ver. 1), just as he concludes in chap. vii. ver. 28, xi. 1, xiii. 53, and xix. 1, a succession of sayings which he had brought together.

Matt. xxvi. 1, 2. Here again, the editor joins what is to come directly and immediately to the preceding discourses. The later editor's hand is also shown in the junction of verses 3-5 to verse 2 by the word *τότε*. In Mark, as usual, a new narrative commences in this place, which stands by itself (chap. xiv. ver. 1).

Matt. xxvi. 14-16. This passage also is connected with the preceding by the word *τότε*. *Ἀπὸ τότε* is also a formula peculiar to the editor, Matt. iv. 17, and xvi. 21.

Matt. xxvi. 25. This enquiry of Judas, and the assenting answer of Jesus, are not in connection with the preceding passage, and would lead us to think that Judas, after his detection (conf. John xiii. 30, 31), left the society, and did not remain to eat the passover. This verse, which is only found in Matthew, must be the work of the latest editor.

Matt. xxvi. 32. This would appear to be an insertion of later date, which does not go well with verse 31 and verse 33, and was probably inserted by the editor in order to give a

reason for *ἰδοὺ εἶπον ὑμῖν* with which Matt. xxviii. 7 concludes, which was probably *εἶπεν* originally, like Mark xvi. 7.

Matt. xxvi. 50. 'Εφ' ᾧ *πάρει*, a later Græcism for *ἐπὶ τὴν πάρει*. The insertion is evident by a comparison with Mark xiv. 45.

Matt. xxvi. 51-54 is not in Mark, and is probably another insertion by the editor. The formula which follows, *ἐν ἰκενίῃ τῇ ᾠρα*, verse 55 (conf. Mark xiv. 48), also reminds us of the latest editor. One is reminded by it of the formula *τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν*; conf. Mark xiv. 49b.

Matt. xxvi. 63b. The junction of this verse to the following by the words *ἀποκριθεὶς εἶπεν*, which are peculiar to the editor, and which are not preceded by any question, is artificial. In Mark xiv. 61b this part of the verse is introduced by *πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν*, and appears like a second trial, standing unconnected (conf. Luke xxii. 66-71).

Matt. xxvi. 67 is unnaturally connected with the preceding verse by the word *τότε*. The editor did not think how improbable his story would appear when, in consequence of his passion for compiling from different sources, the members of the council are made guilty of the brutal proceeding here narrated. In Mark this scene stands by itself, and Luke properly describes the men who held him as inflicting these brutalities, but not in presence of the council, chap. xxii. ver. 63.

Matt. xxvii. 3-10. The account of the remorse and suicide of Judas, which is joined to verse 2 by the usual *τότε*, has the same character as the narrative in Matt. i. and ii. The use of the formula *τότε ἐπληρώθη τὸ ῥηθέν, κ.τ.λ.* reminds us of the later editor. We must suppose that Luke, who was not unacquainted with the second edition of Matthew's gospel in other places, did not know of this story (conf. Acts i. 17, 18). The quotation from Jeremiah (in verse 9) is not to be found in that prophet. The false translation of "potter" is shown further on; in the meantime the passage in Zechariah (chap. xi. 12,) which is inserted in the margin of our bibles, is here given side by side with the pretended quotation in Matthew from Jeremiah:—

MATTHEW.

“ And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.”

ZECHARIAH.

“ So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.”

Matt. xxvii. 11. The saying of Pilate, “Thou art (the emphasis is on *σὺ*) the King of the Jews!” is not a question but an exclamation: How! thou, thou simple, helpless man, puttest thyself forward as King of the Jews! The editor thought a question was asked here, and made Jesus answer, “Thou sayest it,” in other words, “Yes, I am.” The later introduction of this answer, which is already probable from what has been said, is proved by verse 14, “And he answered him never a word” (*πρὸς οὐδὲ ἐν ῥήμα*) and therefore verse 11 cannot stand.

Matt. xxvii. 19. The dream of Pilate's wife inserted in the text of Mark xv. between verses 10 and 11, and unknown to Luke, tells of later legends which the later editor enlarged the gospel of Matthew with. The expression *κατ' ὄναρ*, too, which does not occur elsewhere in the New Testament, reminds us of Matt. i. 20, ii. 12, 13, 19, 22. The declaration that “Pilate sat down on the judgment seat,” is also surprising. Did he not, then, sit on it before? If he did, the introduction of this passage is unnecessary; if he did not, why did he now sit upon it for the first time?

Matt. xxvii. 24. Pilate's washing of his hands stands between Mark xv. 14 and 15, and is joined to the following verse by *τίτε*. Compare *σὺ ἔψη*, chap. xxvii. ver. 4, with the formula *ὕμεις ὄψεσθε*, and chap. xxvii. ver. 4 with *ἀθῶος* and *αἷμα*, verse 24. The exclamation of all the people in verse 25 is only in Matthew. Both belong to the dramatic narratives of the latest editor, and are unknown to Mark or Luke.

Matt. xxvii. 28. “And put on him a scarlet robe,” *χλαμύδα κοκκίνην*. In Mark xv. 17, it is said, “And they clothed him with purple,” *καὶ ἐνδύουσιν αὐτὸν πορφύραν*.

Matt. xxvii. 29. *Καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ*. The accusative case here cannot be governed by *ἐπέθηκαν*. These words, which are not in Mark xv. 17, have been inserted, and belong to the dramatic style of the latest editor.

Matt. xxvii. 43. Πέποιθεν—υἱός. These words also, which are unnaturally put into the mouth of the scribes from Ps. xxii. 8, have been inserted here between Mark xv. 32*a* and 32*b*.

Matt. xxvii. 51*b*–53 are unhistorical traditions inserted between Mark xv. 38, 39, and unknown to Luke. Compare with ἡ γῆ ἐσεισθη, verse 51, chap. xxi. ver. 10, xxviii. 4, and with ἀγία πόλις, verse 53, Matt. iv. 5, insertions which are not found anywhere but in Matthew. Ἐγερσις, verse 53, is found nowhere else in the New Testament; ἐμφανίζεσθαι, spoken of a supernatural occurrence, is only used again in a spiritual sense in John xiv. 21, 22. “And the graves were opened” is omitted in the Cod. Sin.

Matt. xxvii. 62–66. Here the high priests and the Pharisees remember a previous declaration of Jesus which contradicts other parts of this gospel which relate to it, and according to which Jesus, with the exception only of chap. vii. ver. 40, which passage is also inserted by the latest editor, spoke not in their presence, but only privately to his disciples, of his resurrection. See Matt. xvi. 21, xvii. 9, xx. 19, xxvi. 32. The expression μετὰ τρεῖς ἡμέρας, when in chap. xvi. ver. 1 and xx. 9 only τῇ τρίτῃ ἡμέρᾳ is found, shows a different mode of speech, and that this paragraph, which is unknown to Luke, is the production of the latest editor. Again, the improbable conjunction of “high priests and Pharisees,” which, with the exception of Matt. xxi. 45, in which we see the later editor (conf. Mark xii. 12), is found as little in Matthew as in Mark or Luke. It is first found in John vii. 32, 45, xi. 47, 57, xviii. 3.

Matt. xxviii. 1. Τῇ ἐπιφωσκούσῃ, ἀνατείλαντος τοῦ ἡλίου, “when the sun was risen,” Mark xvi. 2.

Matt. xxviii. 2–4. According to this narrative, an earthquake took place as a result of the descent of an angel, and the rolling back of the stone, as did also the flight of the keepers, and the resurrection of Jesus in the presence of the women in connection with verse 1, and in contradiction to verses 5 and 6, in which the angel tells the women that Jesus had already risen (ἡγέρθη). The contradiction arises from the introduction of some tradition known only to Matthew, to the effect that the grave, of the opening of which the earlier tradition gave no account, was opened by an angel. Ἀποκριθεὶς εἶπεν, verse 5, also shows traces of a later edition

which was unknown to Luke: it is the usual concluding expression of the editor, and no question precedes it. Lastly, we may conclude this from the preceding word *ἰδοῦ*, the pet word of the latest editor (Matt. i. 20, ii. 1, 9, 13, 19, iii. 16, 17, iv. 11, xxvii. 51, xxviii. 11, and a number of other places, where Mark, in the parallel passages, has not this word); from *καὶ ἰδοῦ σεισμός μέγας ἐγένετο*, conf. with Matt. viii. 24, *καὶ ἰδοῦ σεισμός μέγας ἐγένετο* (Mark iv. 37); from *τάφος*, verse 1, which is only found in Matthew xxiii. 27, 29 (conf. Luke xi. 48, *μνημείον*); from chap. xxvii. verses 61, 64, 66 (conf. *ταφή*, chap. xxvii. ver. 7); from *ἄγγελος κυρίου* (conf. Matt. i. 20, 24, ii. 13, 19); from *ἐπάνω αὐτοῦ*, verse 2, (conf. chap. ii. ver. 9, v. 14, xxi. 7 [Mark xi. 7, *ἐπ' αὐτόν*], xxiii. 18, 20, 22, xxvii. 37), which does not occur in Mark, who has *καθήμενον ἐν τοῖς δεξιαῖς*; from *ἰδέα* or *εἰδέα*, verse 3 (hap. leg.); from *ὡς ἀστραπή*, the description of a celestial being, which Luke alone has (*ἑξαστράπτων*) chap. ix. ver. 29 (conf. in loco the parallel passages of Matthew and Mark); from *ἐνδύμα*, verse 3 (see Matt. iii. 4 [conf. Mark i. 6], vi. 25, 28, vii. 15, xxii. 11, 12), (Mark has *ἱμάτιον*, *ἱμάτια*, and in chap. xvi. ver. 5, *στολή*); from *ἀπὸ τοῦ φόβου* (conf. chap. xiv. ver. 26); from *ἐγερθῆναι ἀπὸ τῶν νεκρῶν*, (conf. chap. xiv. ver. 2, xxvii. 64,) (Mark in the parallel passage has *ἐκ νεκρῶν*); and from the slip of the pen in substituting *εἶπον* in verse 7, for *εἶπεν* (conf. Mark xvi. 7), to which Matt. xxvi. 32 owes its origin.

Matt. xxviii. 9, 10. The announcement of the angel, *ἐκεῖ αὐτὸν ὄψεσθε* (verse 7), prevents us from expecting an appearance of Jesus to the women in the neighbourhood of Jerusalem on the first day of the week. Verse 10 is a repetition of verses 5 and 7, by which means the words of the angel were in the later tradition turned into those of the risen Jesus. Besides, *ἰδοῦ*, *προσκυνεῖν*, for adoration, are characteristic expressions (conf. chap. ii. verses 2, 8, 11, iv. 9, 10, xxviii. 17), as is also *ἀδελφοί* for *μαθηταί* (conf. ver. 7).

Matt. xxviii. 11-15. This is a continuation of chap. xxvii. verses 62-66, and has also been inserted at a later date. See the agreement between the expressions here and other places, which also belong to the latest edition; *ἰδοῦ*, *κουστωδία* (conf. Matt. xxvii. 65), *συμβούλιον λαμβάνειν*, verse 12 (conf. chap. xii. ver. 14, xxii. 15, xxvii. 1, 7), where Mark writes *συμβούλιον ποιεῖν*, chap. iii. ver. 6, xv. 1, ἀργύ-

ρια, verses 12, 15 (conf. chap. xxvi. ver. 15; xxvii. 3, 5, 6, 9); *ὁ ἡγεμών* (conf. chap. xxvii. verses 2, 11, 14, 15, 21, 23, 27) (Mark has *ὁ Πιλάτος*); *πείθειν*, verse 14 (conf. Matt. xxvii. 20) (Mark has *ἀνασείειν*, chap. xv. ver. 11); *ἀμέριμος*, hap. leg. in the gospel. Moreover, we observe that the saying was commonly reported "until this day" (*μέχρι τῆς σήμερον*), verse 15, which reminds us of the kindred expression *ἕως τῆς σήμερον*, Matt. xxvii. 8.

Matt. xxviii. 16, takes up the narrative from verse 7. But the words *εἰς τὸ ὄρος οὐ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς*, which has not been previously mentioned, show that the earlier tradition, that Jesus had appeared to his disciples in Galilee, has been inserted here by the editor. As to the enquiry whether the remaining verses (18-20) belonged to the original gospel, we must give them up after comparing them with Mark, whose gospel originally ended with *ἐφοβοῦντο γάρ* (Mark xvi. 8). We can also see the hand of the later editor in *μαθητεύειν*, verse 19 (conf. xiii. 52; xxvii. 57); in the expression *συντέλεια τοῦ αἰῶνος* (verse 20), which is peculiar to Matthew (conf. Matt. xiii. 39, 40, 49; xxiv. 3); and in the command to baptize (verse 19), which was first made obligatory at a later date (conf. Acts ii. 35). It is, however, very probable that there was an appearance in Galilee in the original gospel which agreed with the indication of that country by the angel (Mark xvi. 7).

The result of this investigation is, that the gospel of Matthew, whether considered by itself or compared with that of Mark, is from beginning to end a mere compilation. Mark's gospel, or an original Mark (though this is uncertain), in which most of the incidents, especially those which related to the period of the abode of Jesus in Jerusalem, stood by themselves as detached episodes, without being directly connected with one another, is the first source.

The second source was probably some collection of legends, the origin of which must now remain unknown. This collection, of which Papias spoke when he calls one of Matthew's writings a *σύνταξις τῶν κυριακῶν λογίων* (Euseb. iii. 39), some of the fragments of which will be given in a subsequent chapter, may be called the First Matthew. To this belong v. 3-7, 27; viii. 11; ix. 13; ix. 37, 38; x. 16, 24-42; xi. 21-24, 25b-29; xii. 5-7, 11, 27, 28, 33-37, 39,

41, 42, 43-45; xiii. 16, 24-30, 31-33, 44-48, 52; xv. 13; xvi. 2, 3; xvii. 20*b*; xviii. 10-14, 15, 16, 21-35; xix. 10-12; xx. 1-16; xxi. 21*a*, *c*, 22, 28-32, 43; xxii. 1-14, with the exception of verses 6, 7, 11-13, which belong to another comparison; xxiii. 2-12, 13, 36; xxiv. 11, 26-28; xxv. 1-13, 14-30*a*; xxvi. 42.

The third source was a writing from which the peculiarities in the preaching of John (Matt. iii. 7-10, 12), the three temptations (chap. iv. ver. 3-11*a*), the story of the centurion (chap. viii. ver. 5-10, 13), and of the irresolute young man (chap. viii. ver. 19-22), of the two blind men and the man possessed with a devil (chap. ix. ver. 27, 32-34), the message of John from the prison, and the discourse of Jesus respecting John (chap. xi. ver. 2-19), are taken. The latter discourse, especially, is not in Mark, and circumstances show that it was not taken from the usual collection of legends, and it may be assumed to be a fragment of some previous gospel which is now lost. The compilation which has been made from these three sources may be called the Second Matthew. This writing, which Luke, as we shall presently show, had among his sources of information (though in what form we can only approximately conjecture, since it is now lost), was deficient in a number of portions which are in the canonical gospel, which have been inserted into the text of Mark, and which are not to be found in Luke. This, added to the others, makes a fourth source. To it belong certainly chap. i. and ii.; iii. verses 3, 14, 15; the editing of iv. 12 and 13; verses 14 and 15; the words ἀνέβη . . . τὸ στόμα αὐτοῦ; v. 1, 2; verse 19; vii. 22, 23; viii. 12, 17; x. 5, 6; xi. 2 (τοῦ Χριστοῦ); xii. 17-21; xiii. 35, 36-43, 49, 50); the editing of xiv. 13*a*; xiv. 28-31; xv. 24; xvii. 24*b*-27; xix. 17*a*, 19*b*, 28; xx. 16; the editing of xxi. 2, 7; xxi. 4 and 5; xxiii. 10 (ὁ Χριστός); verses 13, 15, 23, 25, 27, 29 (γραμματεῖς); verse 35 (υἱοῦ Βαραχίου); the editing of chap. xxiv. verses 3, 20 (μηδὲ ἐν σαββάτῳ); 51*b*; xxv. 30*b*; xxvi. 2, 15, 25; xxvii. 3-10, 19, 24, 25, 43; the editing of chap. xxvii. verse 34; xxvii. 51-53; the editing of verse 54; xxvii. 62-66; xxviii. 1*a*, 2-4, 8, 9, 11-15. The writing which has been compiled from these four sources is that which is now the canonical Matthew, which we shall call the Third Matthew.

The Quotations from the Old Testament.

a. Quotations which are only found in the Third Matthew :—

Matt. i. 23. The author follows, the LXX, as is shown by his translating הַלְוִיָּה by the word *παρθένος*. The Hebrew text, in which הַלְוִיָּה does not mean a virgin, but generally a young woman, would not serve the author's purpose. The future, too, *ἔξει ἐν γαστρὶ, τέξεται, and καλέσουσιν* (LXX, *καλέσεις*, an erroneous translation of וְקָרָא=וְקָרָא , "she calls,"), where the Hebrew has the participles וְקָרָא and וְקָרָא , give a prophetic form to the passage. The Hebrew "she calls" would not be admissible here, because it was not Mary, but the angel, who gave the name Emmanuel to the infant Messiah.

Matt. ii. 5. The Hebrew text must, as is shown by the LXX, and by reason of the masculines וְיָרֵךְ and וְיָרֵךְ , which do not agree with the real Bethlehem, be read thus : $\text{וְיָרֵךְ וְיָרֵךְ בְּיָמֵינוּ}$. According to this text, if it were in existence in the time of Jesus, the prophecy of Micah would not serve the purpose of the evangelist. He followed the LXX, *Kal sù Bηθλεέμ*; but he wrote *γῆ Ἰουδα*, instead of *οἶκος τοῦ Ἐφραθά*. Above all, the insertion of *οὐδαμῶς* is remarkable, a word which is not to be found either in the LXX, or in the Hebrew text, and which was perhaps introduced here from some Targum. In the prophet, the contrast is made as follows : "From the little house of Ephratah something great, namely, the fifth king of Israel, shall proceed." The Rabbinistic spirit found "little" not a suitable term for the birth-place of the Messiah, and therefore changed "little" into "not the least."

Matt. ii. 15. This is quoted word for word from the Hebrew text, or from one of the Targums upon it. The text of the LXX has *τὰ τέκνα αὐτοῦ*, instead of *τὸν υἱόν μου*, and therefore could not be used by the evangelist for his purpose.

Matt. ii. 18; Jer. xxxi. 15. The text of Matthew follows the LXX so far that in *οδυρμὸς πολλῶς* (Heb. הַקְרִימָה) (which is omitted in the Cod. Sin.) the influence of a Targum is evident, the traces of which are still to be found in Jonathan דִּרְקָרָה .

Matt. ii. 19, 20, is the parallel passage to Exod. iv. 19, according to the LXX.

Matt. ii. 23. The name *Ναζωραῖος* does not mean the Hebrew נָזַר, Isa. xi. 1, but only the sound of *Ναζιραῖος*, LXX (נָזִיר), Judges xiii. 5. It is evident that the translator had this passage in view from the parallel formula *ἰδοὺ ἐν γαστρὶ ἔξεις καὶ τέξῃ υἷόν*, Judges, xiii. 5, 7, with Matt. i. 21, 23.

Matt. iii. 3. The LXX alone, which restores the perverted Hebrew text by joining *ἐν τῇ ἐρήμῳ* to *φωνῇ βοῶντος*, and using נִרְחַק as a genitive, could be of service to the evangelist. He quotes freely, however, for he makes *τὰς τρίβους αὐτοῦ* serve instead of the LXX text *τὰς τρίβους τοῦ Θεοῦ ἡμῶν*.

Matt. iv. 15. This quotation does not correspond with the LXX. In the first place, the LXX has *χώρα*, instead of *γῆ*. Matthew omits *οἱ λοιποὶ οἱ τὴν παραλίαν κατοικοῦντες*, and approaches nearer to the Hebrew text with *ὁδὸν θαλάσσης* (Heb. דֶּגַל הַיָּם), *εἶδεν* (Heb. רָאָה; LXX, *ἴδετε*), and *αὐτοῖς* (סִרְיָלָא; LXX, *ἐφ' ὑμᾶς*). The quotation is a complete adaptation, to which the Hebrew text, or a Targum, as well as the LXX, contributed. Moreover, *καθήμενος* (LXX, *πορευόμενος*; Heb. כִּסֵּי־הַיָּם), and the placing of *καί* before *καθήμενος*, is a free translation.

Matt. viii. 17; Isa. liii. 4. This quotation does not agree with the LXX, and is nearer to the Hebrew text. Matthew translated נִשְׂגָה אִיּוֹב by *ἔλαβεν* (LXX, *φέρει*), in order to serve his purpose.

Matt. xii. 18-21; Isa. xlii. 1-4. The quotation takes the *τῷ ὀνόματι αὐτοῦ* from the LXX, which is an abbreviated translation of the Hebrew יְהוָה לְ (‘‘for his teaching’’), and *ἔθνη*, a translation of the Hebrew אִיְלָם (‘‘the isles’’). *Εἰς δὲν εὐδόκησεν ψυχή μου* (הִנֵּנִי בְּשִׂמְחָה) corresponds with the Hebrew text. On the other hand, the translator in Matthew takes from both the words *ἔως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν*, which contradicts Heb. i. 4, and in *θήσω* (Heb. יִתְּנָה; LXX, *ἔδωκα*). The words *εἰς νίκος* are exegetical, and by the word *θήσω* the passage is made to be a prophecy of the future. The influence of a Targum is still more evident here, for the Chaldee paraphrase has also the future יִתְּנָה.

Matt. xiii. 35. This quotation also is a mixed text. The first half agrees with the LXX completely. In the second part, *ἀπὸ καταβολῆς κόσμου* is a Targumistic paraphrase of the Hebrew מִבְּרֵאשִׁית (LXX, *ἀπ' ἀρχῆς*).

Matt. xxi. 5; Zech. ix. 9. *Πραῦς ἐπιβεβηκὼς* and *ὑποζύγιον*

remind us of the LXX. 'Επὶ δυνὸν καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου are nearer to the Hebrew text תובלתן וצא לצי המה לצ. For the rest, the text is inserted entirely without recollecting that the preaching of the king, a just man and having salvation, set forth in the Hebrew text and in the LXX (σώζων), is omitted. The *δυνος* is not in Matthew, as it is in the Hebrew and the LXX an ass, but a colt (conf. ver. 7), in consequence of the mistaken parallelism.

Matt. xxvii. 3; Zech. xi. 12, 13. "Ἐστησαν (Matt. xxvi. 15) is taken from the LXX, and in this way it is made out that Judas had already received the money which, according to Mark, had only been promised to him. Instead of *τριάκοντες ἀργυροῦς*, a contraction of the adjective *ἀργυρέους*, which is an abbreviated translation of מלשיף הַקֶּזֶז, Matthew has *τριάκοντα ἀργύρεα*. The translation "potter" (*κεραμεύς*) does not represent the Hebrew, in which, instead of יוכח, we must read יוצי = יוצי, "king's coffer," from יוצי; and just as little the LXX, which also reads יוצי, and translates it *χωνευτήριον*. The influence of some Targum existed probably in this case also. At least the Chaldee paraphrast read יוצי from יוצי, and translated it לְבַרְכָּא, "treasurer."

The preceding quotations belong to those portions of Matthew's gospel which were written by the third Matthew, and can be recognised by the manner in which the text is edited, partly in accordance with the LXX, and partly with the Hebrew original, or a Targum. Whether the editor himself did this, or whether it came into his hands in this form, cannot be known. The latter supposition is so far probable that the evangelist, when he leaves the LXX, makes use of modes of speech which are not customary with him.

b. Quotations which are only found in Matthew (the Second Matthew) and Luke:—

We place under this head those quotations in Matthew which, being also in Luke, belong to the second Matthew, and are recognised by their agreement with the LXX, without reference to any Hebrew text or Targum.

Matt. iv. 4; Deut. viii. 3, is word for word from the LXX. The word *ρήματι*, on which an emphasis is laid by Matthew, is a gloss of the LXX, and is not in the Hebrew text.

Matt. iv. 6; Ps. xci. 11, 12, is taken word for word from the LXX.

Matt. iv. 7; Deut. vi. 16. Ἐκπειράσεις. This is word for word from the LXX. The Hebrew text has יִבְחֵן in the plural.

Matt. iv. 10; Deut. vi. 13. Μόνω is in the LXX, and not in the Hebrew text. Τὸν Θεὸν προσκυνήσεις, which differs from φοβηθήσῃ, LXX Ree. (Heb. נִרְיֵן), is in the LXX (Cod. Al. and other MSS.). It is clear that this alteration was not made by the second Matthew himself, for προσκυνεῖν is only construed with the dative in this gospel (chap. iv. ver. 9; ii. 2, 8, 11; viii. 2; ix. 18; xiv. 53; xv. 25; xviii. 26; xx. 20; xxviii. 9, 17).

Matt. xi. 10; Mal. iii. 1. This quotation does not agree with either the Hebrew or the LXX (πρόσωπόν μου). Matthew has πρόσωπόν σου, whilst the messenger is represented as the forerunner of the Messiah, and not as the prophet of Jehovah. In the rest of the quotation he follows the LXX, with the exception of the κατασκευάσει (conf. Mark i. 3), in the place of which the LXX have ἐπιβληψεται. The age of the quotation, which in John is applied only to Jesus, is shown by the influence of the Hebrew text.

c. Quotations by Matthew and Mark :—

The quotations which Matthew and Mark have in common are of the same description. But it is to be remarked that in passages where Mark adheres to the Hebrew text, Matthew inclines to that of the LXX.

Mark iv. 12. A free translation of the Hebrew text, "Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed," Isa. vi. 9, 10. Ἀφειθῆ αὐτοῖς (verse 10) is in Hebrew וְאֵינִי, impersonal, "and there shall be healing for it." Matthew follows the LXX literally in chap. xiii. ver. 15, καὶ ἰάσονται αὐτούς, and makes the quotation longer (chap. xiii. ver. 14, 15).

Mark vii. 6; Matt. xv. 8; Isa. xxix. 13. Οὗτος ὁ λαός. Both evangelists follow the LXX, and differ from the Hebrew text, Mark somewhat the most. Matthew writes ὁ λαὸς οὗτος. This chapter, which, with others, was written in the

reign of Hezekiah, declares woe to Ariel, the city of David, but promises that the invading enemy shall not be successful.

Mark. vii. 10; Exod. xx. 12. The LXX and the Hebrew text read *Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου*. Matthew (chap. xv. ver. 4) omits the superfluous pronoun.

Mark x. 7, 8; Gen. ii. 24. "Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. This is according to the LXX. Matthew omits here also the pronoun αὐτοῦ, completing, in chap. xix. ver. 5, the quotation by the words *κολληθήσεται τῇ γυναικὶ αὐτοῦ* (LXX, Cod. Al. Ree., *προσκυνήσεται πρὸς τὴν γυναῖκα*) [in the Cod. Sin. "and cleave to his wife" (Mark x. 7) is omitted], and makes the words which belong to Adam, according to the rules of Hebrew grammar, to be the words of God, *εἶπεν (ὁ Θεός)*, verse 5. The quotation in Mark is incorrect, however, being made up from Gen. i. 27, "male and female created he them," and Gen. ii. 24, in which the reason why a man should leave his father and mother is different to the one here assigned. These words cannot, therefore, have been quoted by Jesus, but must be a later insertion by the evangelist.

Mark x. 19. Matthew here follows the order of the Decalogue ("Do not commit adultery" is omitted in the Cod. Sin.), and again omits the pronoun σου (LXX) after *τὸν πατέρα*.

Mark xii. 10. The psalm here quoted from (Ps. cxviii.) was written after the return from the captivity, and is known by its showing a distinction between the Israelites and those that fear Jehovah—that is, the Samaritans. It was, therefore, not written by David nor in his time, and does not refer to the Messiah. "This was the Lord's doing" should be "This was from Jehovah."

Mark xii. 26; Exod. iii. 6. Ἐγὼ ὁ Θεός (Heb.), Matt. xxii. 32. Matthew inserts *εἰμι*, like the LXX.

Mark xii. 30. Ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. This is according to the Hebrew text. The transcriber inserts *ἐξ ὅλης τῆς διανοίας σου*, which χ, B, &c. inserted from Matthew, which in A altered its place, and which D, H, &c. properly omit. Matthew (chap. xxii. ver. 37) read in the LXX (Cod. Al. and others) *διανοίας* for *δυνάμεως* (Heb. *יָסַד*, which corresponds to *ἰσχυς* in

Mark) erroneously. *Διαβολας* is not in the Hebrew text, and cannot agree with *δγαπᾶν*.

Mark xii. 36 ; Ps. cx. 1. *Κάθισον ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου*. This is freely translated from the LXX, which read *κάθου* and *ὑποπόδιον*, instead of *ὑποκάτω*. Matthew quotes in the same manner, but has *κάθου* (chap. xxii. ver. 44), in strict accordance with the LXX.

This psalm is not by David, but by a poet who advises him not to go out with his army and risk his life in battle. The correct translation is :

Jehovah hath said to my lord,
 "Sit thou at my right hand
 Until I make thine enemies a stool for thy feet."

Mark xiii. 1, 2. These words are supposed to be founded on Micah iii. 12. But the next chapter contains a prophecy that—

The mountain of the house of the Lord
 Shall be established in the top of the mountains ;

and that

The law shall go forth of Zion,
 And the word of the Lord from Jerusalem ;

in short, that Jerusalem should be the first city in the world. The Jews, however, only number three-tenths per cent. of all the faithful in the religious world, and we cannot therefore receive this as a prophetic book.

Mark xiii. 6-8: These verses are made up from Jer. xxix. 8, a portion of the book of Jeremiah which relates to the fourth year of Zedekiah's reign, from Jeremiah xiv. 14, and from Isaiah xix. 2. In Jeremiah, the prophets are represented as prophesying lies in the name of "the Lord," which is here converted into the name of "the Christ" (the expected Messiah ; Christ was not used as a proper name until after the crucifixion), and Isaiah xix. 2, refers only to the Egyptians, who are to be "set against the Egyptians." The only threat of an "earthquake" in the Old Testament is in Isaiah xxix. 6, where it is threatened against Ariel—that is, Jerusalem. The only famine predicted is in Amos viii. 11, but it is a famine "not of bread, nor a thirst for water, but of hearing the words of the Lord."

Mark xiv. 27 ; Zech. xiii. 7. *Τὰ πρόβατα* (Heb.). Matthew (xxvi. 31), like the LXX, inserts *τῆς ποιμνῆς* here.

Mark xiv. 62. *Μετὰ τῶν νεφελῶν*. This is according to the LXX and the Chaldee text Dan. vii. 13. Matthew (xxvi. 64) writes *ἐπὶ τῶν νεφελῶν*, referring to Jesus, whose coming in the clouds was expected (conf. chap. xxiv. ver. 30, and Mark xiii. 26).

Mark xv. 34. *Ἐλωί, ἔλωί, λαμμᾶ σαβαχθανί*, Ps. xxii. 1. The Chaldee text here is older than the Hebrew *הָלֵל* in Matt. xxvii. 46 (in which passage "Eloi" is read in the Cod. Sin.), and is therefore more adapted to explain the mistake which follows. In the use of the vocative *Θεέ* (conf. *πάτερ*, Matt. xxvi. 39, with *ὁ πατήρ*, Mark xiv. 36), Matthew deviates from the text of Mark, with which, however, he has *ὡνα τλ* (Mark, *εἰς τί*; Heb. *נִפְּ?*) in common.

d. Quotations in the collection of sayings (the First Matthew) :—

The quotations in the First Matthew are also identical with the LXX. Conf. Matt. v. 38 with Exod. xxi. 24, Lev. xxiv. 20, and Deut. xix. 21, with the exception of the word *καί*, which does not belong, properly speaking, to the quotation. The same is the case in Matt. v. 21, 27 (Exod. xx. 13, 14), in Matt. v. 33 (Deut. xxiii. 21), and in Matt. v. 43 (Lev. xix. 18). The quotations are inaccurate, however, as might be expected from oral tradition.

The result clearly is, that the several portions which make up Matthew's Gospel can be distinguished by the method of their quotations from the Old Testament. In the Third Matthew, the influence of the Targums is especially visible, besides that of the LXX. The quotations which the Second Matthew has in common with Luke are of quite a different description, and in Matthew's Gospel follow the LXX closely. The fact that Mark quotes more inaccurately, and in many places approximates more than Matthew to the Hebrew text, shows that his gospel had some other origin. When he gives the words of Jesus, this approximation to the more ancient text need cause no surprise. In the Second Matthew, the use of the LXX is so plain, that in one place (chap. xxii. ver. 37) he appears to have mis-read the Greek text.

CHAPTER IX.

NARRATIVES IN MATTHEW WHICH HAVE BEEN DRAWN UP AFTER
TYPES AND PROPHECIES FROM THE OLD TESTAMENT.

To the characteristic peculiarities of the first and second chapters of Matthew, which, as we have seen, were not originally joined to chap. iii. 1, belong the manner in which the narratives there given are formed according to supposed types or prophecies in the Old Testament.

If the family tree of Jesus could not be discovered in the lowly family at Nazareth, it was constructed as well as it could be from the pedigrees of the kings of Israel, from whom the Messiah, according to prophecy, was to spring, and from which it was self-evident that Jesus, if he were the Messiah, must have sprung (chap. i. verses 1-18).

Nothing is known in the literature of the New Testament of Jesus being born at Bethlehem, with the exception of the narratives Matt. ii. 1, et sqq., and Luke ii. 1-6, et sqq. Moreover, the accounts of Matthew and Luke are conflicting.

Hence, in the absence of older accounts, the unhistorical character of both these traditions appears, and we must seek for their immediate origin in the prophecy of Micah, chap. v. 2, where, owing to an erroneous interpretation, and probably a false reading also, Bethlehem is indicated as the place where the Messiah was to be born. The birth-place of the Messiah was by this means indicated by God himself, and Jesus *must*, therefore, in the opinion of all who hold him to be the Messiah, have been born there. Thus the tradition of the birth of Jesus at Bethlehem, as Matthew narrates it, arose of itself, while he gives us clearly to understand that it was so by rearranging Micah v. 1, as a prophecy in Matt. ii. 4, 5.

It was thoroughly expected from Numb. xxiv. 17, that a star ("his star," Matt. ii. 2), would shine when the Messiah was born. The heathen Magi, and the presents which they

bring, may be supposed to be referred to in Isa. lx. 3, 4, 6. The flight of the Messiah into Egypt and his return were typified in the migration of Israel, the type of the Messiah, from Canaan to Egypt, in connection with which Matt. ii. 15, refers to Hosea xi. 1. If Pharaoh persecuted Israel, the typical Messiah, who is called (Hos. xi. 1) the "son of God," another Pharaoh (Herod) has persecuted to death the real Messiah. As a proof how tradition grew up under the influence of the Old Testament narratives, the very words of Exodus iv. 19 (LXX), "They are dead which sought the young child's life," are taken word for word, and inserted in Matt. ii. 20. If Pharaoh raged against the new-born sons of the Israelites, Herod does the same (Matt. ii. 16). And we may also see how, after this tradition had become established, Jer. xxxi. 15, being interpreted to signify the coming of the Messiah, was made to refer to the Massacre of the Innocents at Bethlehem (Matt. ii. 17, 18). Whether the idea of the birth of Jesus of a virgin was taken from a Messianic interpretation of Isa. vii. 14, where $\mu\eta\lambda\eta$ is erroneously translated $\mu\alpha\rho\theta\acute{\epsilon}\nu\omicron\varsigma$ in the LXX, instead of $\nu\epsilon\acute{\alpha}\nu\iota\varsigma$, as Aquila, Symmachus, and Theodotion have done, or whether the passage in Isaiah was applied to support this tradition, which had been derived from some other source, is uncertain, for it is not clear that the Jews understood these words to be spoken of the Messiah. In the meantime, the evangelist exerted himself to bring the words with which the angel commences the birth of Christ (Matt. i. 22) as much as possible into accordance with the Greek text. Conf. Judges xiii. 5, $\delta\tau\iota\ \acute{\iota}\delta\omicron\upsilon\ \sigma\acute{\upsilon}\ \acute{\epsilon}\nu\ \gamma\alpha\sigma\tau\rho\acute{\iota}\ \acute{\epsilon}\xi\epsilon\iota\varsigma\ \kappa\alpha\iota\ \tau\acute{\iota}\xi\eta\ \nu\acute{\iota}\omicron\upsilon\ \dots\ \kappa\alpha\iota\ \alpha\upsilon\tau\omicron\varsigma\ \acute{\alpha}\rho\chi\epsilon\tau\alpha\iota\ \sigma\acute{\omega}\zeta\epsilon\iota\nu\ \tau\omicron\nu\ \acute{\iota}\sigma\tau\alpha\eta\lambda$, with Matt. i. 21, 23, to see how this portion of the Scripture was also before him.

This method is pursued in other portions of this gospel, and especially in those places where Matthew stands alone among the synoptical gospels.

Matt. iv. 13. The environs of Capernaum, where Jesus commenced his preaching, are here designated by the names of Zabulon and Nephthalim, which were no longer used in the time of Jesus, to agree with Isa. viii. 23, and ix. 1, in order to make it clear how the prophecy was completely fulfilled in the person of Jesus.

Matt. xxi. 2, 7. The colt, which is not spoken of elsewhere in the tradition (that is, not in Mark, Luke, or John), is

not taken from any tradition or narrative, but from a misunderstanding of the prophecy Zech. ix. 9, to which verse 4 refers, and in which the editor, while, like the LXX, he overlooked the comparison in the Hebrew text, and took *δνος* to indicate the female sex, found two animals mentioned, an ass (*δνος*) and a colt (*πῶλος*). The unhistorical nature of this is evident, for it is impossible to see how a colt which was still in need of its mother's care could be of any use to Jesus on this occasion. The editor, in consequence of his propheticotypical method, made Jesus ride on both animals, perhaps in turn, in verse 7 (*ἐπεκάθισεν ἐπάνω αὐτῶν*). Conf. Mark xi. 7, *ἐκάθισεν ἐπ' αὐτὸν*, a parallel passage which does not allow us to interpret *αὐτῶν* in Matthew as referring to "the garments."

Matt. xxiv. 15. Matthew having regard to Dan. ix. 27, alters the indeterminate expression *ὅπου οὐ δεῖ* (Mark xiii. 14) into *ἐν τόπῳ ἀγίῳ*.

Matt. xxvi. 15. The gospel history knows nothing elsewhere of the thirty pieces of silver which Judas receives on this occasion. According to Mark xiv. 11, they did not pay him at the time (*ἔστησαν*), but promised to give him, not thirty pieces of silver, but money (conf. Luke xxii. 5). The latest editor of Matthew's gospel made up here a transaction which is not in the historical account from Zech. xi. 12, 13, and even took the word *ἔστησαν*, by which the LXX translate the Hebrew word *יָשָׁב*, from it. The word *ἀργύρια* is also, as the quotation shows, taken from Zechariah. This word *ἀργύρια* is a correction of *ἀργυροῦς*, a contraction of *ἀργυρέους*, which has no substantive, and displays not an historical, but a prophetic character.

Matt. xxvii. 3-10. Judas's bringing back the thirty pieces of silver here agrees with *ἔστησαν* (chap. xxvi. 15). His going into the temple reminds us of *εἰς οἶκόν κυρίου* (Zech. xi. 13), from which it is taken, as the thirty *ἀργύρια* were from Zech. xi. 12. Again, "potter" was supposed to be meant from the false reading *הַיָּצֵר* from *צַר*, instead of *הַיָּצֵר* ("king's coffers") from *צָרָה*, which is the correct one. Judas's hanging himself, which contradicts Acts i. 18 (*ἀπήγγεατο*), verse 5, is also copied from 2 Sam. xvii. 23, where the same word is used by the LXX respecting Ahithophel, the enemy of David, the type of the Messiah. Ahithophel, who is also a type of the Messiah, Ps. xli. 9 (conf. John xiii. 18), having hung himself, Judas, his antitype, must do the same.

Matt. xxvii. 34. According to Mark (chap. xv. ver. 23), they gave Jesus, in order to allay his anguish, the customary drink, wine mingled with an extract of myrrh. Matthew, however, knew from Ps. lxix. 21, that vinegar mingled with gall was to be given to the Messiah, which was not in reality given to him. He saw in this, in accordance with this psalm, a means of torturing Jesus, while the object, according to the historical narrative of Mark, was the assuagement of his sufferings.

Matt. xxvii. 43. These words, which are taken from Ps. xxii. 8, are put into the mouths of the chief-priests in an unusual manner. They could not recognise themselves to be the enemies of the Messiah, as they are described to be in other places; but the editor, true to his method here, constructed the representation of them out of the Old Testament original, as he had already found the end of Judas indicated by that of Ahithophel.

From these and other things, it is clear that where historical tradition failed, prophecy came to its assistance. What God had said in old times or had typically foreshown was indeed a source more to be depended upon than the traditions of men. This method characterises particularly those portions of Matthew's gospel which we have learnt to recognise as additions of the latest editor's (the third Matthew).

DOUBLETS IN MATTHEW'S GOSPEL.

Among the characteristics of Matthew's gospel is also the fact that the same occurrences or words occur twice over.

Matt. iv. 23. *Και περιῆγεν ὅλην τὴν Γαλιλαίαν διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρῦσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπέων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.*

Matt. v. 29. *Εἰ ὀφθαλμός σου ὁ δεξιός σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῷ μελῶν σου, καὶ μὴ ὄλων τὸ σῶμά σου βληθῆ εἰς γέενναν.*

Matt. v. 30. *Εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὄλων τὸ σῶμά σου βληθῆ εἰς γέενναν.*

Matt. ix. 35. *Καὶ περιῆγεν τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρῦσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπέων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. Conf. Mark vi. 6.*

Matt. xviii. 9. *Εἰ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἰστί μονόφθαλμον εἰς τὴν ζωὴν ἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πύρος. Conf. Mark ix. 47.*

Matt. xviii. 8. *Εἰ ἡ χεὶρ σου...σκανδαλίζει σε, ἔκοψον αὐτὰ καὶ βάλε ἀπὸ σου· καλὸν σοι ἰστί...βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. Conf. Mark ix. 43.*

Matt. v. 32. Ἐγὼ δὲ λέγω ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ πικρετὸς λόγου πορνείας...καὶ ὃς ἂν ἀπολελυμένην γαμήσῃ μοιχᾷται.

Matt. vi. 15. Ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

Matt. vii. 16. ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσασθε αὐτούς.

17. Πᾶν δένδρον ἀγαθὸν καρποῦς καλοῦς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποῦς πονηροῦς ποιεῖ.

18. Οὐ δύναται δένδρον ἀγαθὸν καρποῦς πονηροῦς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποῦς καλοῦς ποιεῖν.

Matt. ix. 13. μάθετε τί ἐστίν· Ἐλεος θέλω καὶ οὐ θυσίαν.

Matt. ix. 34. Οἱ δὲ Φαρισαῖοι ἔλεγον, "Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια."

Matt. x. 15. ἀνεκτότερον ἔσται γῶ Σοδόμων καὶ Γομορρῶν ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

Matt. x. 17. παραδώσουσιν ὑμᾶς. 22. καὶ ἔσεισθε μισοῦμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

Matt. xii. 39. Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάνᾳ τοῦ προφήτου.

Matt. xiii. 12. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.

Matt. xiv. 5. ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

Matt. xvi. 19. ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένος ἐν τοῖς οὐρανοῖς καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένος ἐν τοῖς οὐρανοῖς.

Matt. xvii. 20. ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν...ἀρεῖτε τῷ ὄρει τούτῳ· Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται.

Matt. xxiv. 11. καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται, καὶ πλανήσουσι πολλούς.

Matt. xxiv. 23. Τότε ἐὰν τις ὑμῖν εἶπῃ, Ἰδοὺ, ὦδε ὁ Χριστὸς, ἢ ὦδε, μὴ πιστεύσητε.

Matt. xxviii. 7. προάγει...ἐκεῖ αὐτὸν ὄψασθε.

Matt. xix. 9. Λέγω δὲ ὑμῖν, ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ...καὶ ὁ ἀπολελυμένην γαμήσῃ μοιχᾷται. Conf. Mark x. 11.

Matt. xviii. 35. Οἴηθε καὶ ὁ πατὴρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν ἐὰν μὴ ἀφήτε τῷ ἀδελφῷ αὐτοῦ...τὰ παραπτώματα αὐτῶν.

Matt. xii. 33. ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται.

Matt. xii. 7. εἰ δὲ ἐγνώκετε τί ἐστίν· Ἐλεος θέλω καὶ οὐ θυσίαν.

Matt. xii. 24. Οἱ δὲ Φαρισαῖοι...εἶπον, "Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβούλ ἀρχοντι τῶν δαιμονίων." Conf. Mark iii. 22.

Matt. xi. 24. πλὴν λέγω ὑμῖν, ὅτι γῶ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.

Matt. xxiv. 9. παραδώσουσιν ὑμᾶς καὶ ἔσεισθε μισοῦμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

13. ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Conf. Mark xiii. 9, 13.

Matt. xvi. 4. γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάνᾳ τοῦ προφήτου. Cf. Mark viii. 12.

Matt. xxv. 29. Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.

Matt. xxi. 26. φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. Conf. Mark xi. 32.

Matt. xviii. 18. ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν τῷ οὐρανῷ.

Matt. xxi. 21. Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν...κάν τῷ ὄρει τούτῳ εἰπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται. Conf. Mark xi. 22.

Matt. xxiv. 24. Ἐγερθήσονται... ψευδοπροφήται...ὥστε πλανήσαι, κ.τ.λ. Conf. Mark xiii. 21.

Matt. xxiv. 26. ἐὰν εἶπωσιν ὑμῖν, Ἰδοὺ...ἰδοὺ...μὴ πιστεύσητε. Conf. Mark xiii. 21.

Matt. xxviii. 10. ἵνα ἀπέλθωσιν... κάκει με ὄψονται.

These doublets show that the editor knew of several sources, from which he borrowed his materials, and they are the more remarkable from the fact that the author, whenever he can do so conveniently, and it does not escape his memory, avoids the repetition of similar passages. Of this Matt. x. 17–22, gives a clear proof. The editor omits these verses, which he had borrowed from Mark xiii. 9–13, with the exception of a few, when he mentions them again in chap. xxiv. And there are not wanting examples that the editor, in order to avoid repeating a similar transaction twice, made one narrative out of two distinct but similar ones. In this way arose the narrative of the two possessed men at Gadara (chap. viii. ver. 28), from the junction of the narrative of the possessed man, Mark i. 21–28, which narrative Matthew omits, and that of the possessed man in Mark v. 1, et sqq. It is evident that the editor of Matt. viii. 28, had the narrative of Mark i. 21–28 before him from this circumstance especially, that in his deviations from Mark v. 1, et sqq., he adjusted his text according to Mark i. 21, et sqq., as the following comparison will show :—

Matt. viii. 29. ἱκρασαν λέγοντες· “Τί ἡμῖν και σοι, Ἰησοῦ, υἱὲ τοῦ Θεοῦ; ἢ λθεις ὤδε... βασανίσαι ἡμᾶς;”

Mark i. 24. ἀνέκραξε λέγων... “Τί ἡμῖν και σοι, Ἰησοῦ Ναζαρηνί; ἢ λθεις ἀπολίσαι ἡμᾶς;”

Mark v. 7. κράξας .. λέγει, “Τί ἐμοι και σοι, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν Θεόν, μὴ με βασανίσῃς.”

The same is the case, as has been already shown, with the two blind men, Matt. xx. 30, with the agreement between Matt. ix. 27, and the blind man at Jericho, Mark x. 46, et sqq., with this difference, that the editor borrowed Matt. ix. 27, et sqq., and did not omit it, like Mark i. 21, et sqq.

It is probable also that the *δαιμονιζόμενος, τυφλὸς καὶ κωφός*, Matt. xii. 22, arose from the combination of the blind man, Matt. ix. 27, and the *κωφός δαιμονιζόμενος*, chap. ix. 32.

Conf. :—

Matt. xii. 22. προσ- ενέχθη αὐτῷ δαιμονι- ζόμενος τυφλὸς και κωφός.

23. και ἐξίσταντο πάν- τες οἱ ὄχλοι και ἔλεγον...

24. Οἱ δὲ Φαρισαῖοι εἶπον, “Οὗτος ... ἐν ... τῷ ἀρχοντι τῶν δαιμονίων.”

Matt. ix. 32. προσ- ἤνεγκαν αὐτῷ ἀνθρωπον κωφὸν δαιμονιζόμενον.

33. και ἐθαύμασαν οἱ ὄχλοι, λέγοντες...

34. Οἱ δὲ Φαρισαῖοι ἔλε- γον, “Ἐν τῷ ἀρχοντι τῶν δαιμονίων,” κ.τ.λ.

Mark iii. 22.

Και οἱ γραμματεῖς... ἔλεγον, “Ὅτι ἐν τῷ ἀρχοντι τῶν δαιμονίων,” κ.τ.λ.

Words and expressions which are peculiar to the two first chapters of Matthew, and which occur again elsewhere:—

- i. 16 . . . Ἰησοῦς ὁ λεγόμενος Χριστός. Conf. xxvii. 17, 22.
 i. 17 . . . ὁ Χριστός, a word used by the editor. Conf. xi. 2, xxiii. 10.
 i. 20 . . . ἐνθυμείσθαι. Conf. ix. 4, xii. 25.
 i. 20 . . . ἰδοῦ occurs fifty-six times, only a few of which are in the parallel passages of Mark.
 i. 24; ii. 13, 19 . ἀγγελος κυρίου. Conf. xxix. 2.
 ii. 12, 13, 19, 22 . καρ' ὄναρ. Conf. xxvii. 19.
 ii. 7, 13, 19 . φαίνεσθαι, spoken of visions. Conf. xxiv. 30.
 i. 1 . . . υἱὸς Δαυὶδ. Conf. ix. 27, xii. 23, xv. 22; xx. 30, 31; xxi. 9, 15. In Mark, this expression only occurs twice in the parallel passages (x. 47, 48), and then it has probably been inserted by a later hand.
 i. 21; ii. 4 . . . ὁ λαός, the people, emphatically. Conf. iv. 23, ix. 35, xxi. 23; xxvi. 3, 5, 47; xxvii. 1, 25. In Mark, it only occurs twice in the usual sense of ὄχλος (xi. 32, xiv. 2).
 i. 22 . . . τοῦτο δὲ ὄλον γέγονεν ἵνα. Conf. xxi. 4, xxvi. 56.
 ii. 15, 17, 23 . ἵνα πληρωθῆτὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος. Conf. iv. 14, viii. 17, xii. 17, xiii. 35, xxi. 4, xxvi. 56, xxvii. 9.
 i. 25 . . . ἕως οὗ. Conf. xiv. 22, xvii. 9, xxvi. 56. It is not found in the parallel passages in Mark.
 ii. 1 . . . παραγίνεσθαι. Conf. iii. 1.
 ii. 3 . . . πᾶσα Ἰερωσόλυμα, for the inhabitants. Conf. iii. 5, viii. 34, xxi. 10.
 ii. 4 . . . οἱ ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ. Conf. xxi. 23; xxvi. 3, 47; xxvii. 1.
 i. 22; ii. 5, 15, 23 . διὰ τοῦ προφήτου, without the name. Conf. xiii. 35, xxi. 4.
 ii. 7 . . . τότε occurs seventy-two times with the meaning of "then," while Mark has it only seven times, and only with reference to time.
 ii. 9 . . . ἰσαθῆ. Conf. xxvii. 11.
 ii. 12, 13, 14, 22 . ἀναγορεύειν, after some menacing danger. Conf. iv. 12, xiii. 15, xiv. 13, xv. 21.
 i. 22; ii. 15, 17 . τὸ ῥηθὲν. Conf. iv. 14, viii. 17, xii. 17, xiii. 35, xxi. 4, xxii. 31, xxiv. 15, xxvii. 9 (ὁ ῥηθεῖς, iii. 3).
 ii. 19 . . . τελευτᾶν. Conf. ix. 18, and ii. 15, ἡ τελευτή. It occurs in Mark only in quotations.
 ii. 23 . . . κατέκησεν εἰς. Conf. iv. 23.

It is clear, from these examples, that the occurrences which have been recognised as inserted by the third Matthew, from the peculiarities and expressions of their later origin, are confirmed to be so from the mode of expression used in them.

At the same time, the mutual harmony of the mode of speech finds a place between the later insertions. (See the

remarks on Matt. iv. 12; xiii. 36-43; xxiv. 28; xxi. 10, 11; xxvii. 4; xxvii. 51b-53; xxviii. 2-4, 11b-15).

Passages which have been inserted at a later date in the canonical text of Mark:—

Mark i. 1-3. The words *καθὼς γέγραπται, κ.τ.λ.*, which, as is usual in the New Testament (Mark ix. 13, xiv. 21; Matt. xxvi. 24; John i. 23, vii. 38, xii. 14; Acts xv. 15; Rom. ii. 24, iii. 4, 10; 2 Cor. ix. 9, &c.), must be connected with the previous word *ἀρχή*, and not with *ἐγένετο* (verse 4), are apologetical, and are placed at the commencement of this gospel in order to justify its beginning with the baptism of John, and the commencement of the public ministry of Jesus as connected with it. An apology of this description is not found anywhere else in Mark, except in the spurious passage chap. xv. verse 28, which is omitted in the Cod. Sin.; and it seems, therefore, to be the work of another editor. This preface points evidently to a time when the gospel history no longer began with the baptism of John (conf. Acts i. 22, and x. 37), but with the birth of Jesus, and shows also the existence of scriptures such as the canonical Matthew. The apologist defends this commencement of Mark's gospel by informing us that, according to the prophets, the gospel began correctly with the introduction of the forerunner of the Messiah. There is also in these verses the uncertainty of the text, for the words *υἱοῦ τοῦ Θεοῦ*, "the Son of God," are in some MSS. without the article (*υἱοῦ Θεοῦ*), and are not found at all in the Cod. Sin. and some other MSS.; while in some others the whole passage *Ἰησοῦ Χριστοῦ υἱοῦ Θεοῦ* is omitted. If "the Son of God" is part of the genuine gospel, it is a title which is only given once again in Mark, viz. in chap. xiii. 32. Besides, *τοῦ εὐαγγελίου* can hardly be understood here in any other sense than its later one, "the gospel history," in which signification the expression is used in the later titles, and by Justin (*ἀπομνημονεύματα ἃ καλεῖται εὐαγγέλια*, Apol. i. 66-67); while we cannot properly put forward as a title to the gospel histories, "the gospel," as the free message of God, Mark i. 14 ("the gospel of God," Cod. Sin.), 15, viii. 35 (which is not in the Cod. Sin.), x. 29, xiii. 10, xiv. 9 ("the gospel," Cod. Sin.), or of "the kingdom," Matt. iv. 23. If Mark's gospel, then, was the earliest in point of time,

this introduction, which points to a period when other gospels, such as that of Matthew, were in existence, must be the work of a later author. Moreover, the hand of this later author is visible in that he does not quote in ver. 1-3, like Matt. iii. 3, from Isa. xi. 3 only, but also from Malachi, which quotation he found in Matt. xi. 10. In the Cod. Sin. the passages are made to appear as if they were both taken from Isaiah. Lastly, such passages as Mark iii. 21, and vi. 1, et sqq., show that Mark's gospel was originally published without any account of the miraculous birth of Christ. We may dismiss—owing both to the references to the Old Testament and to the antidoetic character of his gospel—the idea that the canonical Mark, as well as Marcion, omitted the history of his birth contained in Matthew from a Gnostic idea respecting the coming of Jesus in the flesh.

From all this we may infer that the canonical Mark made use of an older writing, which was also used by Matthew, and which began with Mark i. 4, which verse in the Cod. Sin. is "John the Baptist was in the wilderness," and in other MSS. "John was in the wilderness, and did baptize and preach," &c. Luke's gospel, read without the added chapters, agrees with the original Mark, for it expressly says (chap. iii. ver. 2) that the word of God "came unto John the son of Zacharias IN THE WILDERNESS," thus contradicting chap. i. ver. 15, "he shall be filled with the Holy Ghost, even from his mother's womb." The reading *ὁ βαπτίζων* seems to be the preferable one, on account of chap. vi. ver. 14, where John is also called the Baptist. Chap. vi. ver. 25, should also be read *βαπτίζοντος*, and *τὸν βαπτιστὴν* (chap. viii. ver. 28) is perhaps a later interpolation. In the oldest text the Baptist is generally called John only (Matt. xi. 4, 7, 13, 18, xxi. 25; Mark ii. 18, vi. 18, x. 32).

Mark i. 4 (conf. Matt. iii. 2). *Εἰς ἄφεσιν ἁμαρτιῶν*. Perhaps a later gloss (conf. Acts ii. 38).

Mark i. 9. *Ἐν ἐκείναις ταῖς ἡμέραις*. Such a description of the time as this does not agree with the style of Mark, in whose gospel the narratives usually stand by themselves, without any reciprocal connection between them. The first Mark probably wrote *καὶ ἦλθεν ὁ Ἰησοῦς* (conf. verse 14).

Mark i. 15. The words *καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ • μετανοεῖτε* appear to be taken from Matt. iv. 17, which, in its endeavours to show the similarity between the preaching of

Jesus and that of John, makes Jesus begin his preaching with the same words as John (chap. iii. ver. 12). From the fact that ἤρξατο (Matt. iv. 17) is peculiar to Mark in places where Matthew has not this word, thus—

Mark.	Matthew.
v. 17. ἤρξαντο παρακαλεῖν.	viii. 34. παρεκίλεσαν.
vi. 2. ἤρξατο διδάσκειν.	xiii. 54. ἰδίδασκεν.
" 7. " ἀποστέλλειν.	x. 5. ἀπέστειλεν.
" 55. ἤρξαντο περιφέρειν.	xiv. 35. προσήνεγκαν.
viii. 32. ἤρξατο ἐπιτιμᾶν.	xvi. 22. λέγει ἐπιτιμῶν.
x. 28. " λέγειν.	xix. 27. εἶπεν.
" 41. ἤρξαντο ἀγανακτεῖν.	xx. 24. ἠγανάκτησαν.
" 47. ἤρξατο κράζειν.	" 30. ἔκραξαν.
xi. 15. " ἐκβάλλειν.	xxi. 12. ἐξέβαλεν.
xiii. 5. " λέγειν.	xxiv. 4. εἶπεν.
xiv. 65. ἤρξαντο ἰμπτύνειν.	xxvi. 67. ἐνέπτυσαν.
" 69. ἤρξατο λέγειν.	" 71. λέγει.
xv. 18. ἤρξαντο ἀσπάζεσθαι.	xxvii. 29. ἐνίπαιζειν αὐτῷ—

it is possible that the first Mark also wrote after *Γαλιλαίαν* (verse 14), *καὶ ἤρξατο κηρύσσειν*, and that *κηρύσσω* was inserted by the second Mark. We may also doubt whether the Pauline introduction *ὅτι πεπλήρωται ὁ καιρὸς* (Gal. iv. 4), and *πιστεύετε ἐν τῷ εὐαγγελίῳ*, are not later insertions. If this suspicion be correct, Mark wrote simply *ἤρξατο κηρύσσειν τὸ εὐαγγέλιον τοῦ Θεοῦ*. The contrast between John and Jesus was, therefore, "John preached a baptism unto repentance," "Jesus preached the Gospel of God."

Mark i. 28. *Τῆς Γαλιλαίας*. This is probably a gloss by the second Mark for the use of readers who did not live in Palestine. In the Cod. Sin. the word is *Judæa*. The first Mark wrote only *τὴν περίχωρον* (conf. Luke iv. 37).

Mark i. 29. *ἦλθον*. This reading is probably to be attributed to the second Mark. The subjects of *ἦλθον* are (conf. chap. i. ver. 16, 19) Jesus, Simon, Andrew, James, and John. We may judge whether Mark could have written, "They (Jesus, Simon, Andrew, James, and John) entered into the house of Simon and Andrew, with James and John." The first Mark probably wrote *ἦλθεν* (conf. Matt. viii. 14).

Mark i. 34b. + *Καὶ οὐκ ἤφιε ... αὐτόν(?)*.

Mark i. 44. *Περὶ τοῦ καθαρισμοῦ σου* is a gloss for readers who were not Jews (conf. Matt. viii. 4.)

Mark ii. 8. *Τῷ πνεύματι αὐτοῦ*. This is a gloss to show that Jesus knew from no source but himself (conf. Matt. ix. 4).

Mark ii. 9. *Τῷ παραλυτικῷ*. A gloss referring to verse 5

(conf. Matt. ix. 5). Ἄρον τὸν κράββατόν σου, in verse 9b, seems also to have been inserted at a later date, on account of verse 11 (conf. Matt. ix. 5).

Mark ii. 14. Τὸν τοῦ Ἀλφαίου. This is probably a gloss (conf. Luke v. 27). Perhaps the second Mark took him, in the same sense that Levi was said to have been chosen an apostle, for James the son of Alphæus (chap. iii. ver. 18). Ἀκολουθεῖ μοι (Mark ii. 14) : conf. Matt. iv. 25, viii. 19, ix. 27. The editor of Matthew (chap. ix. 9, 10) appears to have taken the call of Matthew, sitting at the receipt of custom, to have been a call to the apostleship, and τῇ οἰκίᾳ αὐτοῦ, by which (Mark ii. 15) the house of Jesus is meant, for the house of the publican, and on this account to have omitted the word αὐτοῦ after οἰκία. Luke (v. 29) carries this still further. Owing to this mistake, the editor, not finding the name of Levi in the list of apostles, was obliged to insert it (chap. x. ver. 3), and to call him "the publican." Levi in Mark ii. 14 (conf. chap. iii. ver. 18) is not as yet the Apostle Matthew (Matt. ix. 9), and he did not continue to be a publican (Matt. x. 3).

Mark ii. 15b. Ἦσαν γὰρ πολλοί. This is a needless repetition of πολλοί in the first part of this verse. The words καὶ ἠκολούθουν do not belong to this parenthesis. In the Cod. Sin. and other MSS. the passage runs, "And there followed him also scribes of the Pharisees, and when they saw that he was eating," &c.

Mark ii. 17b. Οὐκ ἦλθον καλέσαι...ἀμαρτωλούς. These words seem to be a dogmatical gloss. Probably the second Mark took them from Matt. ix. 13, and inserted them into the text of the first Mark. Luke (chap. v. verse 32) added the words εἰς μετάνοιαν to this speech.

Mark ii. 26. Ἐπὶ Ἀβιάθαρ ἀρχιερέως. This is a gloss which contradicts 1 Sam. xxi. 1, in which passage it is not Abiathar, but his father Abimelech, who was high-priest at that time (conf. Matt. xii. 4, and Luke vi. 4).

Mark ii. 26. Καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὔσιν. A gloss, which refers to verse 25a (conf. Matt. xii. 4; Mark iii. 15 + καὶ...δαιμόνια; conf. chap. vi. ver. 7b).

Mark iii. 16. The text is probably corrupt. We should read, Σίμωνα, καὶ ἐπέθηκεν ὄνομα αὐτῷ κ.τ.λ. (conf. ver. 17, and Luke vi. 14).

Mark iii. 23. + ἐν παραβολαῖς. Conf. Matt. xii. 25.

Mark iii. 30. "Ὅτι ἔλεγον πνεῦμα ἀκάθαρτον ἔχει. This is a

gloss to show why blasphemy against Jesus (verse 22) was blasphemy against the Holy Ghost (verse 29). The words of Jesus, Matt. xii. 27, 28, are redundant, like this illustration, which was superfluous, on account of Mark iii. 22, which the second Mark has inserted into the text of the first Mark from the collection of sayings (the first Matthew).

Mark iv. 11. *Τοῖς ἔξω* is a gloss (conf. 1 Cor. v. 12, 13).

Mark iv. 39, 40. In Matthew the censure of the unbelief of the disciples is previous to the rebuking the storm, but in Mark it is in the reverse order. The text of Matthew seems to be more ancient in this place than that of Mark. Jesus first rebukes their want of faith, which is the principal thing, and then stills the storm. We see the hand of the later editor in the reversed narrative, who considered the stilling of the storm as the principal thing.

Mark v. 1. *Τῆς θαλάσσης* is a gloss for foreign readers. Matt. viii. 28, has only *τὸ πέραν*.

Mark v. 7. + *Τοῦ ὑψίστου*. Conf. Matt. viii. 29.

Mark v. 9. *Ὅτι πολλοὶ ἔσμεν*. An explanation of *λεγεών*.

Mark v. 13. + *Ἐν τῇ θαλάσῃ*. Conf. Luke viii. 33.

Mark v. 13. + *Ὡς δισχίλιοι*. Conf. Matt. viii. 32.

Mark v. 14. *Οἱ βόσκοντες + αὐτούς*. Conf. Matt. viii. 33.

Mark v. 15. *Τὸν ἐσχηκότα τὸν λεγιῶνα*. A gloss, like verse 9 (conf. Luke viii. 35).

Mark v. 16. *Καὶ περὶ τῶν χοίρων*. An evident gloss, by which the principal stress is laid upon the swine, and which, moreover, does not agree with the construction of the passage (conf. Luke viii. 36).

Mark v. 22, 35. *Εἰς τῶν ἀρχισυναγῶγων*. One can see no reason why Matthew should have substituted the general words "a certain ruler" for "one of the rulers of the synagogue." The narrative in Mark gives it to be understood, in contradiction to Mark i. 21, 29, and Matt. xii. 9, that there was more than one synagogue in Capernaum. Most probably the commentator read *ἀρχων εἰς* in the First Mark, and made him a ruler of one of the synagogues.

Mark v. 25. *Γυνή τις* (conf. Matt. ix. 20). The first Mark would have written *μία* (conf. Mark xii. 42; xiv. 65).

Mark v. 30. *Ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθούσαν*. This is a subjective remark of the miracle-seeking editor, who has here endeavoured to show that a change has come over Jesus after the woman had touched

him, referring to the enquiry of the disciples, verse 13. If these words are taken away, it would be very natural that Jesus should look round, in order to retain his clothes from the multitude that thronged around him.

Mark v. 34b. Καὶ ἴσθι...μαστιγός σου. This is a repetition of verse 29. Conf. Matt. ix. 22, which concludes the original text with a different expression.

Mark v. 36. + τὸν λόγον λαλούμενον. Conf. Luke viii. 50.

Mark v. 41. ὃ ἐστὶ μεθερμηνευόμενον. "Τὸ κόρασων . . . ἔγειραι." This is a translation of the Aramean words for foreign readers (conf. Mark iii. 17b).

Mark vi. 2. + ἡ δοθεῖσα τούτῳ and + τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόνται. An evident gloss (conf. Matt. xiii. 54).

Mark vi. 4. Καὶ ἐν τοῖς συγγενέσι αὐτοῦ. A gloss which has been taken great pains with, and is very complete: Native country, kindred, family (conf. Matt. xiii. 57).

Mark vi. 5b. Εἰ μὴ . . . ἐθεράπευσε. This exception shocks our minds and contradicts οὐκ οὐδεμίαν, verse 5a. The words appear to be glossarial, like πολλίς, Matt. xiii. 58. It is incredible that Jesus *could* do no works, as appears from the Second Matthew and the Second Mark.

Mark vi. 8. Μὴ ἄρτον. This is a gloss, which in Matthew, where they are allowed to take what bread is necessary with them, is included in μὴ πήραν.

Mark vi. 8, 9. Εἰ μὴ ῥάβδον μόνον and ἀλλ' ὑποδεδεμένους σανδάλια. According to Matt. x. 10, and Luke ix. 3, x. 3, and xxii. 35, the disciples were to take nothing with them, not even a staff or shoes. The second Mark thought this prohibition strange, and concluded that the disciples ought to have a staff and shoes. The words ὑποδεδεμένους σανδάλια do not agree with the construction either, for we enquire in vain where the accusative is to be found. The first Mark probably wrote μὴ ῥάβδον, μὴ πήραν, μὴ εἰς ζώνην χαλκὸν καὶ (παρήγγειλεν αὐτοῖς; see ver. 8) μὴ ἐνδύσθητε δύο χιτῶνας.

Mark vi. 14. Ἐλεγεν. The original text had ἔλεγον, in connection with γάρ (conf. Luke ix. 7). We are first told in verse 16 what Herod said. The first Mark wrote: "And King Herod heard of him, for his name was spread abroad, and men said, John the Baptist" &c., "and others said," &c. "But when Herod heard thereof, he said, He whom I beheaded, this John, is risen from the dead!"

Mark vi. 17. Φιλίππου. This is a gloss, and unhistorical.

The brother of Herod Antipas, who is here indicated, had no official appointment, and lived at Rome, and is only mentioned in Josephus (Ant. xvii. 1, 2; xviii. 5, 4) by the family name Herod; and he could not, contrary to all custom, have borne the same proper name as the brother of Herod Antipas, Philip the Tetrarch. The second Mark wished to elucidate this passage, but he changed the two brothers. Matthew—who, according to Tischendorff's probably correct reading, has not *Φιλίππου ἀδελφοῦ* in chap. xiv. ver. 3—has in this place preserved the original text.

Mark vi. 17. *Ὅτι αὐτὴν ἐγάμησεν.* This is a gloss, to explain why Herod allowed John to be cast into prison by his wife's means. If these words are necessary to set forth that Herod had married his brother's wife, they would at the same time be superfluous, on account of ver. 18. If they serve to show why Herod imprisoned John, they would contradict verses 19 and 20. Herod then allowed John to be imprisoned, not because he had married his brother's wife, but because John had spoken against this marriage, and Herod wished to revenge himself on the exhorter to repentance. The words *διὰ τὴν γυναῖκα αὐτοῦ* in the original text signified, "Herod laid hold on him, and put him in prison, according to the wish of his wife;" that is, not from his own impulse, but because his wife had incited him to do so, which account Matthew has also in an abbreviated form (chap. xiv. ver. 5). This explanation results from *ἐνείχευ αὐτῷ*, Mark vi. 19. Herodias had not only been able to induce Herod to imprison the preacher of repentance, but also to prevail upon him to put him to death. Luke (iii. 20) represents Herod as imprisoning John by his own act, just as Josephus does.

Mark vi. 18. *Ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.* Matthew keeps to the original *ἔχειν αὐτὴν*. The second Mark gave as a commentator the reason why John said this, viz. that Herodias was his brother's wife.

Josephus says that the reason why John was arrested and put to death was the fear of troubles from his numerous disciples. He says that the people "pricked up their ears at his words" (*ἤρθησαν τῇ ἀκροάσει τῶν λογῶν*), and that Herod, having become alarmed, thought it better to cause John to be executed—*δείσας κρείττον ἡγείται (τὸν Ἰωάννην) ἀναιρεῖν*. The narrative in Mark would lead us to suppose that the head of John was brought while Herod was yet at

table : consequently, the prison must have been in the neighbourhood. Now Josephus says that John was imprisoned at Machærus, a strong place situated on the southern frontier of Peræa, while the residence of Herod was at Tiberias, which was a day's journey from Machærus. The head of John could not, therefore, have been brought until two days had elapsed. This, with the exceeding improbability of so brutal a transaction having taken place in the palace of a Roman governor, and in the presence of the "lords, captains, and chief men of Galilee," justifies us in regarding this narrative as unhistorical.

Mark vii. 2. *Τούτ' ἔστιν ἀνίπτοις.* An explanation of *κοιναῖς* for persons who were not natives of Palestine.

Mark vii. 3-4. An historical explanation for foreign readers.

Mark vii. 11. *Ὁ ἔστι δῶρον.* An explanation for foreign readers.

Mark vii. 26. *Ἡ δὲ γυνή ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει.* This parenthesis is not in connection with the preceding passage, and appears to be an explanation for foreign readers of "*Κανααῖα*" (Matt. xv. 22).

Mark vii. 34. *Ὁ ἔστι Διανοίχθητι.* A translation of *Ἐφραθά* for foreign readers.

Mark viii. 10. + *Μετὰ τῶν μαθητῶν αὐτοῦ* (conf. Matt. xv. 39).

Mark viii. 19 and 20. The words *λέγουσιν αὐτῷ Δώδεκα* and *καὶ λέγουσιν αὐτῷ Ἑπτὰ* weaken the meaning, for the answer is not wanted, but appears in the question itself.

Mark viii. 31. + *ἀποδοκιμασθῆναι.* Conf. Matt. xvi. 21.

Mark viii. 34. + *Καὶ . . . προσκαλεσάμενος τὸν ὄχλον.*

Mark viii. 34. + *ἀράτω τὸν σταυρὸν αὐτοῦ.*

Mark viii. 35. *Καὶ τοῦ εὐαγγελίου* (conf. Matt. xvi. 25). This is a gloss, which leads us very properly to observe that Jesus did not mean his Person as such, but his business in that Person. This also follows from chap. x. ver. 29, compared with Matt. xix. 29.

Mark viii. 38b. The words *ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ* are meant here to indicate the present time, instead of what is elsewhere called *ἐν τῷ ἰὺν αἰῶνι*, and contrast with *ὅταν ἔλθῃ*, verse 38c. It is improbable that either Jesus or the early editions of the gospel should have called all the contemporaries of Jesus, including the pious, by these names. The words appear to have been taken from Matt. xii. 39, where they have no article, and are only used re-

specting a particular class of men, and are inserted here to contrast with the future period (*ἡ βασιλεία τοῦ Θεοῦ*), chap. ix. ver. 1.

Mark ix. 1. *Ἐληλυθυῖαν ἐν δυνάμει*. A gloss, which Luke (chap. ix. 27) has omitted as superfluous.

Mark ix. 3. *Οἷα γραφεὺς . . . λευκᾶναι*. An evident paraphrase of the poetical expression *ὡς τὸ φῶς*, Matt. xvii. 2.

Mark ix. 5 and 4. + *Ἀποκριθεῖς* and + *ἦσαν*. Conf. Matt. xvii. 4 and 3.

Mark ix. 37b. *Καὶ ὁς . . . τὸν ἀποστείλαντά με*. This is a later addition to the speech of Jesus, taken from Matt. x. 4 (conf. Matt. xviii. 5).

Matt. ix. 41. These words do not agree with the context, especially the word *ὑμᾶς*, which one would expect to be *τίνα*, and they are very properly omitted in Luke ix. 50. They were probably taken from Matt. x. 42, where, instead of *ὑμᾶς, ἕνα τῶν μικρῶν τούτων* stands, which agrees with the context; and this was probably the reason why Mark inserted here the speech about the *οἱ μικροί* (verses 37 and 42).

We may also remark here that in Mark's text the distinctness of the words of Matthew, *εἰς ὄνομα μαθητοῦ*, i.e. in order to honour in him a disciple—that is, in his quality of disciple (conf. *εἰς ὄνομα προφήτου* and *εἰς ὄνομα δικαίου*, Matt. x. 41; and, again, Matt. xviii. 20, *εἰς τὸ ἑμὸν ὄνομα*; xxviii. 19, *εἰς τὸ ὄνομα τοῦ πατρὸς, κ.τ.λ.*; 1 Cor. i. 13, *εἰς τὸ ὄνομα Παύλου*)—is half obliterated by the expression *ὅτι Χριστοῦ ἐστὲ* (conf. 1 Cor. i. 12); and that the commentator, while changing *μαθητοῦ* into *ὅτι Χριστοῦ ἐστὲ*, forgot to alter *ἐν ὀνόματι*, which is the origin of the unintelligible text, "In (the) name, that ye belong to Christ." Lastly, "Christ," as a proper name (which is here introduced without the article), is nowhere else put into the mouth of Jesus, except in Matt. xxiii. 10 (conf. verse 8), which, we have already seen, is a gloss of the editor's, while the words "even Christ" in verse 8 are not in the Cod. Sin.; and in John xvii. 3.

Mark ix. 43–50. As the second Matthew inserted after *γέενναν*, chap. xviii. ver. 9, *τοῦ πυρὸς*, from chap. v. ver. 22, we may also suppose that the second Mark inserted after these words, "Where their worm dieth not and their fire is not quenched," from Isaiah lxvi. 24, and that by the words "unquenchable fire" he commented on the word *γέεννα*.

Mark x. 2. + *Ἄνδρὶ* (conf. Matt. xix. 3). The later editor, who retained the original text in verse 11, in opposition to

Matthew (chap. xix. 9), now improperly omits the words *κατὰ πᾶσαν αἰτίαν*, Matt. xix. 3. But the Pharisees asked Jesus, in consequence of the teaching of Hillel and Schammai, on the subject of divorce, whether a man might put away his wife, not under any particular circumstances, but under any circumstances whatsoever. Jesus, however, rests on the ideal point of view, and puts divorce out of the question, as he did the performance of an oath (Matt. v. 33-37), although he recognises the practical utility of the Mosaic law of divorce (*πρὸς τὴν σκληροκαρδίαν ὑμῶν*).

Mark x. 11. + *ἐπ' αὐτήν*. Conf. Matt. xix. 9.

Mark x. 12. *Καὶ ἐὰν . . . μοιχᾶται*. These words cannot be original. The right of the woman to put away her husband belongs to the customs of Greece and Rome (conf. 1 Cor. vii. 13), but was not lawful among the Jews (Deut. xxiv. 1; Joseph. Antiq. vii. 10). Matthew (chap. xix. 9) has not this addition.

Mark x. 21. *Ἄρας τὸν σταυρόν*. This expression, which is a duplicate of Mark viii. 34, is not in its proper place here (conf. Matt. xix. 21).

Mark x. 24. + *Ἀποκριθεὶς*. Conf. Matt. xix. 23.

Mark x. 27. *Πάντα γὰρ δυνατὰ ἐστὶ παρὰ τῷ Θεῷ*. A gloss taken from Matt. xix. 26b.

Mark x. 29. + *Καὶ ἔνεκεν τοῦ εὐαγγελίου*. Conf. the observations of Mark viii. 35.

Mark x. 30. The words *οἰκίας . . . διωγμῶν* appear to be a gloss on *ἐκατονταπλασίονα*, taken from verse 29. A spiritual interpretation is inconsistent with *ἀγρούς*, and the persecutions here spoken of refer to a later period.

Mark x. 32. *Τὰ μέλλοντα αὐτῷ συμβαίνειν* is not grammatically correct here, for *ὅτι* introduces the subject of *λέγειν*.

Mark x. 36 + *με ποιῆσαι ὑμῖν*. Conf. Matt. xx. 21.

Mark x. 38. + *αὐτοῖς*. Conf. Matt. xx. 22.

Mark x. 46. *Ὁ υἱὸς Τιμαίου*. A translation of Bartimæus for foreign readers.

Mark xi. 2. + *εἰσπορευόμενοι εἰς αὐτήν*. Conf. Matt. xxi. 2.

Mark xi. 2. "Whereon never yet man sat." If these words had been in the sources common to all, Matthew (chap. xxi. 2, would as little have omitted them as Luke (chap. xix. 30). Conf. Mark xv. 46, with Matt. xxvii. 60, where Matthew evidently lays a stress on "his own new tomb," which is not mentioned in Mark xv. 46.

Mark xi. 1. *Εἰς Βηθανίαν*. Matthew (chap. xxi. 1) confirms the true reading, which is also given in this place in the Cod. Alex., *Βηθφαγή*. The second Mark, who did not know of this place, put Bethany for Bethphage. (See Orig. Comm. in Matt. vol. XVI. chap. xiv. and xvii).

Mark xi. 3. *Τί ποιεῖτε τοῦτο*. A glossarial paraphrase of *τί*, Matt. xxi. 3.

Mark xi. 5-6. The editor endeavours here to bring the events which followed into literal agreement with verse 3 (conf. the editing of Matthew, xxi. 6).

Mark xi. 7. *+ πρὸς τὸν Ἰησοῦν*. Conf. Matt. xxi. 7.

Mark xi. 10a. An extended repetition of Matt. xxi. 9.

Mark xi. 13. *Ὁ γὰρ καιρὸς οὐκ ἦν σύκων*. A thoughtless gloss, to which one can only give a meaning in accordance with the passage by a strained interpretation (conf. Matt. xxi. 19).

Mark xi. 14. *Ἀποκριθεὶς*. Conf. Matt. xxi. 19.

Mark xi. 14. The optative *φάγοι*, by which the expression of Jesus is turned into a curse, is less original than *οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται*, Matt. xxi. 19, which must be understood as a prediction.

Mark xi. 17. The words *πᾶσι τοῖς ἔθνεσιν*, which are in the portion of Isaiah (chap. lvi. 7) composed by a writer who lived under Zerubbabel, and are there in proper connection, have not the least bearing on what Jesus wishes to say in this place. If they had degraded the temple to be a house of merchandise, Jesus says, referring to the Scriptures, that it should be a house of prayer. It has nothing to do with what is passing here that it should be a house of prayer for all nations. The second Mark betrays here, as in other places, a heathen-Christian tendency.

Mark xi. 27. *Οἱ γραμματεῖς*. A gloss introduced owing to an endeavour to make all complete (conf. Matt. xxi. 23).

Mark xi. 32. *Ὅπως*. This appears to have been inserted into Mark at a later date (conf. Matt. xxi. 2b).

Mark xii. 17. *+ Ἰησοῦς*. Conf. Matt. xxii. 21.

Mark xii. 23. *+ γυναῖκα*. Matthew (chap. xxii. 28) has only *ἔχον αὐτήν* (conf. *ευρα*, Mark vi. 18).

Mark xii. 25. *Ἐν τοῖς οὐρανοῖς*. Mark in other places has the singular number where Matthew uses the plural. Probably the sources which they had in common contained only *ὡς οἱ ἄγγελοι*, and the second Mark inserted *ἐν τοῖς*

οὐρανοῖς or *οἱ ἐν τοῖς οὐρανοῖς* from Matt. xxii. 30, here, where, perhaps, instead of *ἐν τῷ οὐρανῷ*, the plural which is usual in Matthew, must be read.

Mark xii. 26. The reference to "the book of Moses respecting the bush," *ἐπὶ τοῦ βάλτου* (conf. Luke xx. 37 and 42), appears to be a recent marginal note on Matt. xxii. 31, where Jesus refers to Exod. iii. 6, but without mentioning the bush.

Mark xii. 27. + *πολὺ πλανᾶσθε*. Conf. verse 24, and Matt. xxii. 32.

Mark xii. 28. + *ἐστιν* and *πάντων*. Conf. Matt. xxii. 36.

Mark xii. 31. + *Μεῖζων . . . οὐκ ἔστιν*. Conf. Matt. xxii. 38.

Mark xii. 33. The words *καὶ ἐξ ὅλης τῆς συνέσεως* remind us of the spurious reading in Matt. xxi. 37. Mark, who has not *διανοίας* in verse 30, could not well fall into the same mistake in verse 33 as Matthew did. Probably the passage stood in the common source *ἐξ ὅλης τῆς ψυχῆς*, and the second Mark altered these words, after Matthew, in such a manner that he inserted the similarly synonymous sounding *συνέσεως*, instead of *διανοίας*, a word which, with the exception of Luke ii. 47, does not occur elsewhere in the synoptical gospels.

Mark xii. 35. *ἀποκριθεῖς*. Conf. Matt. xxii. 41.

Mark xii. 36. + *ἐν τῷ πνεύματι τῷ ἁγίῳ*. Matthew (chap. xxii. 43) has, perhaps by way of explanation, the earlier text *ἐν πνεύματι*.

Mark xii. 42. + *ὁ ἔστι κοδράντης*. An explanation of *λεπτὰ δύο* for Roman readers (conf. Luke xxi. 2).

Mark xiii. 4. + *πάντα*. Conf. Matt. xxiv. 3.

Mark xiii. 11. *Τὸ πνεῦμα τὸ ἅγιον*. The first Mark probably wrote only *τὸ πνεῦμα*; and both *τον πατρὸς ἡμῶν*, Matt. x. 20, and *τὸ ἅγιον*, in Mark, are glosses (conf. Mark xii. 36, with Matt. xxii. 43; and also Mark i. 10, *τὸ πνεῦμα*, with Matt. iii. 16, *τὸ πνεῦμα τοῦ Θεοῦ*, and Luke iii. 22, *τὸ πνεῦμα τὸ ἅγιον*).

Mark xiii. 23. + *πάντα*. Conf. Matt. xxiv. 25.

Mark xiii. 32. *Οὐδὲ ὁ υἱός*. "The Son" is represented here dogmatically as a Person between the angels and God. Matthew wrote (chap. xxiv. 36), evidently from an earlier source, "No man, no not the angels of heaven, but my Father only." The opinion that Matthew did not take his dogmatic views of the lower rank which the Son holds here with reference to the Father, and of his want of knowledge, from the earliest times, is contrary to the spirit of the period

at which Matthew's gospel must have been edited, for Christians then held Jesus to be of supernatural origin, but not quite a God, or equal to the Father. On his side, the editor of Matthew's gospel embellished the sources from which he derived it, for he altered *οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ* into *οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν*, and inserted *μου μόνος* after *πατήρ* (chap. xxiv. 36).

Mark xiv. 3. *Ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ*. The publication of the name of the host would, if it had been originally in the text, show an acquaintance with collateral circumstances which does not agree with the author's ignorance respecting other persons, especially respecting the woman who anointed Christ, whose name he would not have omitted to mention if he had known it, especially in connection with verse 9. The name of "Simon" appears to have crept into the tradition as the host from a recollection of another meal at the house of a certain Simon, a Pharisee (Luke vii. 36, 40, 43, 44), where Jesus was also anointed. These meals soon became identified in the later tradition, so that Luke leaves the meal at Bethany unmentioned, and the fourth evangelist (John xii. 1, et sqq.) has compiled his narrative from both sources. The name of "the leper" does not sound historical, for it is strange that anyone should be called by the name of the disease he suffered from, especially so despicable a one; but it was probably a nickname which the Christians gave to the Pharisee Simon, on account of the spiritual leprosy, the manifestation of the hostility of Judæa to Christ, of the sect to which Simon belonged. "Simon the leper" was probably not in the First Mark, and the second Mark took it from Matthew. The hand of the second or canonical Mark is also to be seen in the verses which follow.

Mark xiv. 4. *Τινές* seems to be a later improvement of *οἱ μαθηταί* (Matt. xxvi. 8). If Matthew had read *τινές*, it would be very improbable that this evangelist, who omits everything in Mark that could affect the credit of the Twelve, should have altered the indefinite *τινές* into *οἱ μαθηταί*. If this be correct, tradition passed through the following details: In the oldest source it was "the disciples;" this was subsequently altered to "some;" and at last, in John xii. 4, the blame is attached to Judas Iscariot alone.

Mark xiv. 4, 5. *Τοῦ μύρου γέγονεν* and *τὸ μῦρον* are glosses (conf. Matt. xxvi. 8, 9).

Mark xiv. 7b. + *καὶ ὅταν ... ποιῆσαι*. (Conf. Matt. xxvi. 11).

Mark xiv. 12b. "Ὅτε τὸ πάσχα ἔθουον. An explanation for readers who did not dwell in Palestine (conf. Matt. xxvi. 17).

Mark xiv. 18. + ὁ Ἰησοῦς. Conf. Matt. xxvi. 21.

Mark xiv. 28. A later insertion, taken by the second Mark from Matt. xxvi. 32, and xxviii. 7. Mark would have written *ἀναστῆναι*, instead of *ἐγερθῆναι*. After removing verse 28, we for the first time find that verse 29 joins verse 27 suitably.

Mark xiv. 30 and 72. Ἡ δῖς is not in Matt. xxvi. 34, Luke xxii. 54, or John xiii. 38; nor in Mark in the Cod. Sin. The gloss refers to the double crowing of the cock, Mark xiv. 68b and 72, of which the other evangelists take no notice. If we take the story of Peter's denial in Mark to be the original one, we must suppose that the editor of Matthew's gospel omitted the first crowing of the cock in order to assimilate what followed with the prediction; while the over-zealous Mark, on the other hand, for the same reason inserted the second crowing of the cock in the prediction.

Mark xiv. 36. "All things are possible unto thee." These words contradict the preceding *ἵνα εἰ δυνατόν (ἔστιν)*, by which Jesus indicates that all things are not possible to God. These words, like the corresponding passages Mark x. 27b, and Matt. xix. 26, must be taken to be a gloss of later date.

Mark xiv. 39. "And again he went away, and prayed, and spake the same words." In Matt. xxvi. 42, 44, we have after these words a second prayer, in which (conf. verse 39) there is a beautiful gradation in the aspirations of Jesus, which the second Mark involuntarily neglected by adopting the earlier text. After he had written verse 39, which he had taken from Matthew (verse 44), and omitted verse 42, he observed the mistake, and, in order to do away with it, again followed Matthew (verse 43), except in verse 40.

Mark xiv. 41. Τὸ τρίτον. A gloss, on account of *ἐκ δευτέρου*, Matt. xxvi. 45.

Mark xiv. 43. + τῶν γραμματέων and πάντες οἱ ἀρχιερεῖς, verse 53. Conf. Matt. xxvi. 47, 57.

Mark xiv. 48. Καὶ ἀποκριθεὶς εἶπεν. As the use of *ἀποκριθεὶς*, when not preceded by a question, does not occur in Mark, the common source probably contained *καὶ εἶπεν*.

Mark xiv. 58. The editing is not the original text (conf. chap. xv. 29). The words *τὸν χειροποίητον* and *ἄλλον ἀχειρο-*

ποίητον are a paraphrase, which may be considered as the oldest commentary on the words. Jesus had in his mind the destruction of the earthly temple, and the building of another—that is, a spiritual temple (conf. the conclusion of Mark xiii. 2, in D. It. Cypr. in Griesbach).

Mark xiv. 62. Ἐγὼ εἶμι. An explanation of the less usual *συ εἶπας*, Matt. xxvi. 64. A misunderstanding of the figurative expression led the second Mark, who by *ὄψεσθε* thought of the second coming (conf. chap. xiii. 26), to omit *ἀπ' ἄρτι*, Matt. xxvi. 64. We must observe that Luke (chap. xxii. 69) omits the words *ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ*, because they would not agree, according to his version, with *ἀπ' ἄρτι* (in Luke *ἀπὸ τοῦ νῦν*).

Mark xiv. 65. *Τινές*. This word was probably not in the common source. The editor of Matthew's gospel joined these, from the First Mark, in which *ἤρξαντο* has no definite subject, with his usual independent mode of inserting a statement, to the preceding words, and thereby made the members of the council act very unnaturally, perhaps with the object of putting their conduct in a still more unfavourable light, as the subjects of *ἐπέπυσαν*, chap. xxvi. ver. 67. The second Mark, on his part, did away with this imputation by the insertion of *τινές* and *οἱ ὑπηρέται* (verse 65).

Mark xiv. 66. + *τοῦ ἀρχιερέως*. Conf. Matt. xxvi. 69.

Mark xiv. 71. + *τοῦτον ὃν λέγετε*. Conf. Matt. xxvi. 74.

Mark xiv. 72. *Δίς*. Conf. chap. xiv. 30.

Mark xv. 1. Here also the *γραμματεῖς* have been inserted at a later date, as they were in chap. xiv. ver. 45, in that striving after completeness which is peculiar to Matthew only. The same is the case with the words *καὶ ὅλον τὸ συνέδριον*, which the second Mark has here taken from Matthew; while Matthew (chap. xxvii. 1) has *πάντες*, like Mark xiv. 55 (conf. Matt. xxvi. 59). It does not agree with Matthew's account, which differs from Mark xiv. 53, to suppose that the whole Sanhedrim was assembled on this night (conf. also Mark xiv. 53*b*, with Matt. xxvi. 57*b*).

Mark xv. 2. If the words *ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει* were in the First Mark, it is strange that Matthew has not taken from them the word *ἀποκριθεὶς*, which is so much used by him elsewhere. The second Mark took the answer of Jesus, "Thou sayest it," which had been inserted by Matthew, from his gospel; but he also inserted in verse 5, besides the original

words, "But Jesus answered nothing," which Matthew (chap. xxvii. 14) allowed to remain, the word *οὐκέτι*, referring to verse 2.

Mark xv. 9, 10. The word *λέγων*, which Mark avoids using at other times, and which, again, is not found in this place in Matthew, as also *οἱ ἀρχιερεῖς* (verse 10*b*), the subject of *παράδωκσαν*, which is omitted by Matthew, show the hand of an interpolater.

Mark xv. 16. The first Mark has properly in this place *ἔσω τῆς αἰλῆς*. The soldiers led Jesus from the Prætorium, where he had been examined, to the open place which surrounded the Prætorium (conf. John xviii. 28, 33; xix. 9). Matthew (chap. xxvii. 27), altered, through not understanding it, *ἡ αἰλή* into *τὸ πραιτώριον*. The second Mark allowed the original words to stand, but he inserted the Prætorium out of Matthew, and wrote in connection with it *ἔσω τῆς αἰλῆς, ὃ ἐστὶ πραιτώριον*.

Mark xvi. 21. + *Τὸν πάτερα Ἀλεξανδροῦ καὶ Ρούφου*. Probably two Romans, whom the second Mark knew (conf. Matt. xxvii. 32).

Mark xv. 25. *Ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν*. According to Mark, the soldiers brought Jesus to Golgotha, gave him before his crucifixion the drink of myrrh to deaden the pain, crucified him, and parted his garments. The superscription on the cross proclaimed to the people the crime imputed to him, and Jesus hung on the cross exposed to the railing of the passers-by and of the chief-priests, in which the robbers that were crucified with him took part. Immediately upon this follows the darkness. The sixth hour was come (*γενομένης ὥρας ἕκτης*), Mark xv. 33 (conf. Mark i. 32; vi. 2, 21), and at broad midday the sun withdrew his light until the ninth hour, when Jesus gave up the ghost on the cross. According to this statement, the darkness continued the whole time that Jesus was on the cross, and thus at once revealed its true symbolical meaning. The editor of Matthew's gospel, who may be known by *ἀπό* and *δέ*, puts the darkness in such a way as to signify that Jesus had already hung a long time on the cross before it began, and thence the second Matthew took the liberty of placing the commencement of the crucifixion at the third hour.

Luke (chap. xxiii. 44) shows still more clearly that the darkness began with the erection of the cross and the

revilings which followed. *Καὶ ἦν* (*ἦδη* is omitted by A. D. C.** and many other MSS.) *ὥσεὶ ὥρα ἕκτη καὶ σκότος ἐγένετο* ("And it was at the time that this occurred—the sixth hour. And the sun was darkened;" Cod. Sin., "The sun being eclipsed"). The fourth evangelist also embraces the opinion that the crucifixion took place a little before the sixth hour (John xix. 14).

Mark xv. 29. *Κινοῦντες τὰς κεφαλὰς*. This is taken from Ps. xxii. 8, like Matt. xxvii. 39. As this mode of looking at prophecy as a source of history is characteristic of Matthew, it is probable that the First Mark did not contain this passage, but merely the words, "And they that passed by railed on him, and said, Ah," &c.

Mark xv. 34. *Ὁ ἐστὶν . . . ἐγκατέλιπές με*. A gloss for foreign readers.

Mark xv. 40. *Τοῦ μικροῦ*. A gloss, to distinguish him from James the son of Zebedee.

Mark xv. 42. *Ὁ ἴστι προσάββατον*. An explanation of *παρασκευή*, to make it understood by foreign readers.

Mark xvi. 1. *Καὶ Σαλώμη*. Probably inserted from Mark xv. 40. In verse 47 she is not mentioned as being among the women. Matthew, who in chap. xxviii. ver. 1, only speaks of the two Maries, appears not to have found the name of Salome in his source (Mark xvi. 1).

Mark xvi. 4. *Ἦν γὰρ μέγας σφόδρα*. This *γάρ* can only be considered to be affected by *θεωροῦσιν ὅτι*, on account of the declaration particle (*they saw* the stone was rolled away, for it was very great, and therefore visible at some distance), but refers to the question in verse 3, "Who shall roll us away the stone?" But in this case the words cannot be in their right place, and appear to be a gloss formed after Matt. xxvii. 60.

Mark xvi. 8. *Καὶ ἐξελθούσαι*. This "exit" gives us to understand that the women had previously returned to the grave, which, however, is not probable from the previous narrative. According to verse 2, they came (*ἔρχονται*) unto the sepulchre (*ἐπὶ τὸ μνημεῖον*). According to verse 5, they have entered (*εἰσελθούσαι*) into the sepulchre (*εἰς τὸ μνημεῖον*). (See John xi. 38, compared with verse 41; iv. 5, compared with verse 28; xx. 1, compared with verse 11.) Hence it results that they did not enter the tomb. But if we suppose that Matthew retained the earlier reading in this place,

the women did not go out of, but away from, the tomb (*ἀθούσαι ἀπὸ τοῦ μνημείου*). Luke is the first (chap. xxi) to alter *ἔλθουσαι εἰς* (Mark xvi. 5) into *εἰσελθούσαι*, inserts in addition, that “they found not the body of Lord Jesus.” According to the same idea, the second l may have altered the original *ἀπελθούσαι* into *ἔξειλθούσαι*

CHAPTER X.

MYTHICAL ELEMENTS IN THE FIRST MARK.

RESERVING for future discussion the question of the historical character of these portions of the gospels which are not touched upon here, we must not overlook the fact that in this gospel, even where it betrays the insertions of the later Mark, and in places in which Matthew has the earlier text, a collection of narratives has been made which criticism, from its present point of view, cannot admit as historical. It needs not to be said that this is especially the case with the colossal miracles which the first Mark narrates in common with the other evangelists. In this state of things, the enquiry arises, how we can show that so much that is possible, and so much that is evidently mythical, can have been brought together in the same gospel?

We must assume, what we have already shown reason to suppose, apart from the miracles, that even in the First Mark there has been inserted a collection of mythical elements into an originally historical general work, or that they have been worked up with and amongst material which was originally historical.

I. *Preliminary Remarks. The ε̄ργα of Jesus.*

The appearance of the Messiah was expected to be attended by signs and miracles. The eyes of the blind were to be opened, and the ears of the deaf to be unstopped, the lame were to leap, and the tongue of the dumb to sing. See Isa. xxxv. 5, et sqq.; xlii. 7 (conf. xxxii. 3, 4). These expressions, which were only metaphorical, were taken literally, and thus the ideal Messiah, even before the appearance of Jesus, was described with constantly increasing minuteness of detail. Thus in Tauchuma, f. 54, 4: "R. Acha nomine R. Samuelis bar Nachmani dicit: Quæcumque Deus S. B. facturus

est tempore Messiano, ea jam ante fecit per manus justorum seculo ante Messiam elapso. Deus S. B. suscitabit mortuos, id quod jam ante fecit per Eliam, Elisam, et Ezechielem. *Mare exsiccabit*, prout per Mosem factum est. Oculos cæcorum aperiet, id quod per Elisam fecit. Deus S. B. futuro tempore *visitabit steriles*, quemadmodum in Abrahamo et Sara fecit." Jesus, however, did not cause any sea to retire, as Moses did, and on this point the parallel fails.

It is possible that Jesus may have healed bodily diseases, and have done other works of the same description, which his wonder-loving contemporaries turned into and set forth as things astonishing and marvellous; things which are called in the gospels and apostolic epistles "mighty works" (*δυνάμεις*), Matt. xi. 20, 21, 23; xiii. 54, 58; xiv. 2; Mark vi. 2, 5, 14; ix. 39; and which are called in Matt. xi. 2, "the works of Christ" (*ἔργα τοῦ Χριστοῦ*).

Passages such as Matt. xi. 20, and Luke xiii. 32 (conf. Mark i. 29-34), in which (especially in the passage in Luke) there is nothing for the narrator to do for effect, show that Jesus was believed to have driven out devils, and to have wrought other cures. We derive the same impression from Matt. xi. 2-6, where the answer to John, in which Jesus speaks symbolically of his spiritual miracles, has no meaning, except on the supposition that the "works" (*ἔργα*) of which John had heard were conspicuous ones, especially cures, on which account he thought that Jesus might be the Messiah; and Jesus immediately puts forward his spiritual miracles as the true marks by which the Messiah was to be known. Jesus was not alone in his age in performing such *ἔργα* or *δυνάμεις*. The disciples of the Pharisees (Matt. xii. 27), and persons who were not disciples of Jesus (Mark ix. 38, 39), also did mighty works, and cast out devils. The office of exorcist is, however, not mentioned in the enumeration of the miraculous gifts (1 Cor. xii.). Jesus even asserts that false prophets would show signs and wonders (Mark xiii. 22).

In the time of the Apostles it was believed that those who had the charisma had no difficulty in healing diseases and performing mighty works (*δυνάμεις*). See 1 Cor. xii. 9, 10; Gal. iii. 5. Conf. also the narrative of the eye-witnesses, Acts xxviii. 8, 9. Apollonius Tyaneus also performed a great number of miracles. The early Christians accused him of sorcery, and their writers termed him an impostor, and a

worker of false miracles, which, however, they did not deny that he performed.

If Jesus did such works, especially among the sick, whose disturbed nervous system disposed them to mania, he must have exercised a beneficial influence (conf. Luke viii. 2b.), and have recognised the same influence in others, Mark ix. 38, 39 (conf. Matt. vii. 22); and he pointed out to his enemies as a reproach, not that they ascribed his miracles to the influence of the devil, but that they recognised and reviled the Holy Spirit (*Πνεῦμα τὸ Ἅγιον*) in the works which he did, as is especially noticed in Mark iii. 29, 30, and Matt. xii. 32; and he lamented over Chorazin, Bethsaida, and Capernaum, which, though witnesses of his mighty works, which gave evidence of the same Spirit, nevertheless disregarded them (Matt. xi. 21-25). In the signs and wonders also which false prophets (Mark xiii. 22) showed, the true messengers of God could not be recognised (Matt. xii. 39, 41, 42). When they asked of him a sign, he indicated the sign by which Jonah was recognised as a prophet in Nineveh, and the instance of the Queen of Sheba, who came not to see miracles, but to hear the wisdom of Solomon (Matt. xii. 41, 42).

With regard to Jonah, compare τὰ σημεῖα τῶν καιρῶν, Matt. xvi. 8 (the signs which characterise the times); τὰ σημεῖα τῆς σῆς παρουσίας, Matt. xxiv. 3 (the signs by which the second coming was to be known); τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου, Matt. xxiv. 30 (the sign by which the Son of Man was to be known); σημεῖον τῆς διαθήκης, Gen. ix. 12, 13, 17, xvii. 11 (the sign by which the covenant was manifested). Conf. also, σημεῖα τὰδ' ἐστὶ τῆς ἐμῆς φρενός, Æsch. Prom. 842, and σημεῖα θερὸς οὔτε τοῦ κυνῶν, Soph. Ant. 254. The sign of Jonah is the preaching of Jonah. It is probable, though not absolutely certain, that (Luke xi. 30) understood it in this sense. To conclude from an appositive genitive case that Jonah himself was the sign, is difficult to conceive grammatically if the person of Jonah is meant, and does not agree with the context.

Most of the miracles attributed to Jesus have reference to healing the sick and raising the dead. The priests were the physicians among the Jews; thus in Lev. xiii. the care and healing of lepers is entrusted to them, while in 2 Chron. xvi. 12, King Asa is blamed for consulting the physicians.

Many of the modern priests are called *curates*, from *curare*, "to heal;" but being precluded from giving themselves up to the acquisition of medical knowledge, they have attributed to themselves the art of healing (in a mystic sense) souls which are sick.

Among Oriental nations medicine, which is part of Physics, was the peculiar privilege of the priest and the Magi. Pliny (Hist. Nat. xvi. 44, and xxiv. 113) says that medicaments could only be touched by the priests, together with certain ceremonies. Metampus, who is said to have introduced the festivals and ceremonies of Bacchus into Greece, was both priest and physican (Herod. ii. 40; Diod. i. 96). The Brahmins are even now the physicians of India. The third class of priests in Egypt had to treat all physical maladies in accordance with the six books of Hermes.

If, however, the opponents of Jesus had not evidence enough, and could not attain to the truth, notwithstanding such preaching as that of John, no matter whether it was of men or from God, then he also would give no answer as to the authority by which he entered Jerusalem as a reformer (Mark xi. 28-33). John, when he heard in prison of the works of Jesus, enquired whether he was, perchance, the expected Messiah. Jesus referred him to the works he had done by spiritual agency, and warned his disciples not to be offended at the Son of Man, who did no miracles (Matt. xi. 6). In the same way, he clearly explains (Mark viii. 12) to his contemporaries who asked for a sign, that no sign of any description should be given to them, and called those who sought for such signs "an evil and adulterous (i.e. irreligious) generation" (Matt. xii. 39). If all these expressions are accurately reported, the original conception of Jesus, who, distinguished from all others by the gift of "making whole," performed such great works of love towards many, was, that he was no Thaumaturgist, or worker of miracles, and refused to be one. Even narratives of later origin set forth that Jesus, who had commanded his disciples to speak upon the house-tops (Matt. x. 27), would not that any man should know of his wonderful works (Mark v. 43) and enjoined them to give praise to God, not to him, for the cure (Mark v. 19); and even in the mythical narrative (Matt. iv. 6, 7), we find the truth still adhered to, that the Messiah was no worker of miracles.

It is curious to find Eusebius objecting to the miracles attributed to Apollonius Tyaneus in much the same way that the Jews are said to have objected to those attributed to Jesus. In his answer to Hierocles (chap. xxxv.), after enumerating the miracles which Apollonius is said, in the fourth book of his *Life*, by Philostratus, to have worked, he says: "Such are the miracles which Apollonius is said to have worked. It would be well to examine the circumstances attending them, in order to show that, even if these deeds should be true, they ought only to be attributed to the assistance Apollonius may have received from the devil. For, in a word, if the contagious disease which he predicted at Ephesus (l. IV. chap. iv.) might have been discerned by the subtleness of his senses alone, which he owed to his mode of living and his great temperance, it might also have been revealed to him by impure spirits. All the other predictions attributed to him might be rendered doubtful by arguments taken from Philostratus himself. But even if we allow that he performed them, one would always be able to maintain that he knew the future by the aid of the devil. For one would not dare to say that he knew the future altogether; and it is clear that he has not foreseen or predicted all things, that he has often displayed doubt and ignorance on many subjects, and that he has often asked questions of others to obtain instruction. For they to whom the gods impart light have no occasion to consult men. One can easily form an opinion, by what we have said, respecting the abatement of the plague at Ephesus (l. IV. chap. x.), and one will recognise that it is nothing but illusion and imposture. As to the conference with Achilles (l. IV. chap. xvi.), what appearance is there that the soul of that hero had quitted the abode of the happy, to return to his tomb? We may fairly say, therefore, that the phantom which appeared there was nothing but an impure spirit. It was also, doubtless, an impure spirit which was driven out of the body of the young debauchee (l. IV. chap. xx.). If he delivered Menippus from the vampire or the lamia which possessed him (l. IV. chap. xxv.), it was, perhaps, by the aid of another demon more powerful than it. To the same cause must be attributed both the cure of the young man who began to be seized with madness in consequence of the bite of a mad dog, and the cure of the dog itself (l. VI. chap. xliii.). Thus all the prodigies and

miracles performed by Apollonius were merely the result of the understanding which existed between him and the devils."

II. *The Narratives of Miracles.*

It follows from what has been said that it is inconceivable that the accounts of the wonderful miracles which Jesus worked, even according to the First Mark, should be of the same date as those portions of the gospel which appear to possess an historical character.

If Jesus did such things as, for instance, to still a storm, to walk on the sea as on firm ground, to wither a fig-tree, and to raise the dead, contrary to the laws of nature, it is historically impossible to conceive how his miracle-loving contemporaries should complain of him as unable to perform any miracles (Matt. xiii. 39 ; Mark viii. 12) ; and it is equally incomprehensible why Jesus, on the occasion of the message from John, who thought he was the Messiah on account of his wonderful works, should have warned his miracle-loving contemporaries "not to be offended in him" (Matt. xi. 6). If, on the contrary, Jesus did not perform these miracles, all is clear. What Jesus did was not sufficient for the miracle-seeking Jews. Others did these things, and therefore he was not the Messiah in the estimation of those who expected a worker of miracles.

III. *Origin of the Miraculous Narratives.*

If these narratives are unhistorical, it becomes necessary to enquire how they arose, and how they became part of the narrative.

It would be superfluous here, after what has been said, to dwell on the miracles which accompanied the birth of Jesus. It has already been clearly shown that these narratives originated at a very late period, and were unknown in the most ancient traditions. They reproduce in mythical form the impressions of the first apostolical congregations respecting the person of Jesus. The idea of the birth of Jesus of the Holy Spirit, without any earthly father, may have arisen in mythical shape from the deep impression which Jesus had made by words and deeds, which gave rise to the idea that he who in the spiritual sense was born of God was supernaturally born of him in a physical sense—a supposition

which Paul and the fourth evangelist, who either did not know of this myth, or disregarded it, have set forth as the pre-existence of the Son of God, and his Incarnation as the Logos proceeding from God. The miraculous star, in obedience to which the Magi came from the East, symbolises in the Christian tradition the conviction that Jesus was the Star which was expected to rise out of Jacob (Numb. xxiv. 17), for the appearance of which the heathen world eagerly looked, and also that the wise men of the most remote nations paid homage to him. The angels at Bethlehem show forth the good-will of God towards men, which was manifested by the appearance of this, the greatest of the sons of men. To the same mythical category the miracle at Golgotha, related by Matthew (chap. xxvii. verses 51-53) also belongs. The sun hides his light from an earth which is polluted by the crime of Golgotha; the earth quakes, but God's saints arise from their graves. The death of Christ is therefore the Resurrection and the Life, and the torn veil of the temple proclaims that there is now free access to God.

Besides these myths, so rich in meaning, there are some miraculous narratives which are not mythical, but have merely been inserted from the later apocryphal traditions, in which what was perhaps originally historical was mingled with miraculous additions. Among these we may reckon the one which states that Jesus, when touched by a woman, remarked that "virtue was gone out of him," which is put forward in the Second Mark only as an observation of the narrator's (v. 20), but is converted in Luke (viii. 46) into a speech of Jesus himself; and also the story in Luke xxii. 15, of Jesus touching and healing the ear of the servant of the high-priest, which, according to Mark xiv. 47, had been cut off. It needs no proof that such narratives are unhistorical, and are, like the story of the piece of money in the fish's mouth (Matt. xvii. 27), of later date. Some of the miraculous narratives are direct copies from those of the pagans—for instance, the miracle of Cana, which was performed annually at the festival of the Thyades, among the Elæans, who had consecrated a temple and a theatre to Bacchus. Pausanias tells us (*Heliac.* chap. ii.) that on this occasion the priests took three empty jars, which they shut up in a chapel, after putting a seal upon them in the presence of the people. The next day the jars were looked at, and the seals were found to be

unbroken, and yet the jars were full of wine. This miracle was believed and attested by all the principal inhabitants: the citizens, as well as the visitors, told Pausanias that it was real. This may perhaps account for the enormous quantity of wine said to have been produced in this miracle, which has been calculated as being from 130 to 200 gallons, which has so astonished the commentators that some have endeavoured to escape from the difficulty by alleging, most dishonestly, that the preposition *ἀνά* has not a distributive, but a collective meaning—that is, that the six water-pots contained only two or three firkins (*μετρητάς*) altogether—while others attempt to say that only part of the water was changed into wine.

The miraculous narratives which the second Matthew and the second Mark borrowed from their common source—the First Mark—are of earlier origin. They are distinguished from what may be called the principal ones by their not setting forth what the later assemblies believed respecting Jesus, but by their showing in a symbolical manner, connected with the history, what Jesus himself aimed at performing in word and deed while on earth, or was able to accomplish.

According to the often-mentioned fragment which Matthew has preserved (chap. xi. ver. 2, et. sqq.), Jesus gave John a description in his answer of his spiritual ministry. A comparison of Luke iv. 18, 19, xv. 32, with Isa. xxxv. 5, 6, lxi. 1, 2, xxvi. 19, and Ezek. xxxvii. 1, 13, shows that Jesus, like the prophets, set forth spiritual teaching, in the Oriental manner, in symbolical language. Hence the statement that the dead are raised up, Matt. xi. 5, cannot be taken in the same sense as that which shows Jesus, in Matt. ix. 18, et sqq., restoring a damsel to life, or, in Luke vii. 11–16, restoring a young man to life.

With regard to the question whether Jesus really performed miracles of this description as tokens of his Divine mission, we must consider that Paul, who lived in the midst of the earliest Christian communities, and who came into contact with the Apostles at Jerusalem, Gal. i. 18, 19, ii. 1, 2, 6, 7, 9, and Acts xxi. 17, 18 (compiled by the so-called reporters, or eye-witnesses), who reckoned inhabitants of Jerusalem, such as Barnabas, Silas, and Mark (1 Cor. ix. 6, 2 Cor. ii. 19, 1 Thess. i. 1, Col. iv. 10, Gal. ii. 9) among his truest friends, and was acquainted at first-hand with apostolical traditions (1 Cor. xi. 25, et sqq., and xv. 3, 11), lays it down as a reproach

to the Jews (1 Cor. i. 22) that they "require a sign," or, as the Cod. Sin. has it, "signs." Can this be conceived if Jesus had been a worker of miracles according to Jewish ideas? If this Apostle could call Jesus the "first-fruits (*ἀπαρχή*) of them that slept" (1 Cor. xv. 20, 23), and the "first-born from the dead" (Col. i. 18; conf. Rev. i. 5, "the first-begotten of the dead"), and at the same time state his conviction that Jesus was the first in time of all men who ever returned from Hades to earth, how could this be the case if the dead had been raised in the life-time of Jesus? Could this same Apostle, whose opinion is stated in Rom. vi. 9—that he that is raised from the dead dieth no more—have believed in risen persons, who, having returned to their own life on earth, were afterwards, like the young man at Nain and the daughter of the ruler, subject for the second time to the usual destiny of death, as is set forth respecting the daughter of the ruler of the synagogue, who ate again (Mark v. 43) after her resurrection, and also had a material body, and respecting Lazarus, whom the chief-priests (John xii. 10) sought to put to death?

The junction in Matt. xi. 5, of the "preaching of the gospel to the poor" with the previous part of the verse leaves no doubt that Jesus spoke symbolically in this passage of his spiritual ministry; while Matthew (verse 4), and especially Luke (vii. 21, 22), understood the words in their literal sense, as referring to the miracles of Jesus.

The comparison of the preaching of the gospel to fishing (Mark i. 17), and also that of the kingdom of heaven to a fisherman's net (Matt. xiii. 47), and of the Jewish nation to an unfruitful tree which was to be cut down (Luke xiii. 6-9), and to whose root, according to the preaching of John the Baptist (Matt. iii. 10), the axe was already laid, are also part of the symbolical language which Jesus made use of. We must here suppose that Jesus, who has compared the kingdom of heaven to leaven, added the filling of those who hungered and thirsted after righteousness (Matt. v. 6), and in the spiritual narrative of the temptation declared that "man shall not live by (material) bread alone" (Matt. iv. 4), and set forth Truth as bread with which he satisfied hungry humanity—a mode of preaching which the fourth evangelist apparently borrowed when he used the formula peculiar to him, "the bread of life" (John vi. 51), and

“meat which perisheth not” (John vi. 27). Lastly, it is probable that Jesus, in connection with Hosea vi. 2, and Ezek. xxxvii. 1, et sqq., set forth his future spiritual life in humanity under the representation of a resurrection set forth in his visible death (Mark viii. 31, et sqq.). Conf. John xii. 22-24.

It cannot appear strange that out of this symbolical representation of the actual ministry of Jesus symbolical statements should arise by degrees, and that these should, without prejudice to their spiritual meaning, appear in the later traditions as actual occurrences. It can be shown from several instances that this really took place. There is no doubt, for instance, that the narrative of the miraculous draught of fishes (Luke v. 1, et sqq.) was substituted for the narrative of the calling of the first disciples (Mark i. 16-20; Matt. iv. 18-22). There is no doubt—nay, it is certain—that an originally symbolical speech, attributed to Jesus, “I will make you fishers of men” (Mark i. 17; Matt. iv. 19), which Luke also mentions (chap. v. 10), gave rise to the story of a miraculous draught of fishes, as a sequence to the symbolical narrative, and that this grew in tradition into an actual fact, and was added to the narrative of this transaction, or, at any rate, was worked up with the original history. If Jesus, to take another episode, represented celestial aid by the symbol of the protecting angels (conf. Ps. xci. 11; Matt. xviii. 10, xxvi. 53; Luke xv. 10), is it not clear that the angel who gave him strength in the garden of Gethsemane (Luke xxii. 43), and who is unknown in the earlier traditions, was inserted as a symbolical part of the history? Is it different with Acts ii. 1-4? and are not in that passage also the rushing of the wind, and the fiery tongues which speak foreign languages, symbols of the new Spirit which was to renew the world by the preaching of the Apostles, and to make known the message of freedom to all people, nations, and languages?

We have already seen from the story of the withered fig-tree, that such alterations were made even in the First Mark. It may be historical that Jesus during his wanderings in Palestine saw such a tree on his journey, and as a result thereof uttered, as on other occasions, a prophecy, in the form of a comparison (Luke xiii. 6-9), respecting the Jewish nation, which, like that tree, was near to its de-

struction. But even in this case it is clear that the prophecy of Jesus is set forth, both in the First Mark, and, in accordance with him, in the Second Matthew, as a curse; and as the result of this a symbolical prediction of the destruction of the tree is inserted as if it were a miraculous deed of Jesus consisting in the actual destruction of it.

This last episode teaches us that as the spiritual narrative in Mark i. 16-20, and Matt. iv. 18-22, is converted in Luke into a miraculous draught of fishes, the symbol of the preaching of the Gospel, so a miracle is joined in the First Mark also to a symbolical speech which probably did not appear at all in the original draught, and the enquiry follows whether this is not also the case with the other miraculous narratives contained in the First Mark, and whether the healing of demoniacs, lepers, persons sick of the palsy, the lame, the dumb, and the blind, as well as the raising individuals from the dead, were not originally symbolical representations of the spiritual ministry of Jesus—representations which became at a later period converted into facts, although still symbolical facts, and which were introduced by the first Mark, or perhaps in the older traditions, into the original text from the oldest evangelical traditions, or were worked up with and amidst the historical material.

We may therefore conclude that all the miracles in Mark refer so far to the original portion as either to render clear some truth of which they are the symbols, or to represent some idea to which the history clearly points.

If it is asked, How did such narratives come to be believed? the answer is, that the Rabbis, and after them the Cabalists, did not deny that Jesus performed miracles, because they could by that means preserve among the people those ideas from which they derived their power. They said that Jesus went one day into the temple, penetrated into the Holy of Holies, which the high-priest alone had the right to enter; that having entered it secretly, he had found the word "Jehovah," that he carried it off, concealing it in his thigh by means of an incision, and that it was by means of the ineffable name that he performed the miracles attributed to him. Besides this, the popular belief was, that a fever was a demon that had taken up its abode in the body of the patient, and could only be expelled by spells, incantations, and leucromancy, or white magic, as opposed to necromancy, or

black magic, by which diseases and evils of all sorts were believed to be incurred. The white magic consisted of prayers, fastings, &c. ("Howbeit this kind goeth not out except by prayer and fasting," Matt. xviii. 28), which were believed to have the same power over good demons, and even over God himself, as the black magic had over evil demons and their supreme head, the devil. St. Chrysostom declares "that miracles are only proper to excite sluggish and vulgar minds, that men of sense have no occasion for them, and that they frequently carry some untoward suspicions along with them."

1. *The Theophany at Jordan.*

The first miraculous story in Mark is the account of the opening of the heavens at the baptism of Christ—as if the sky were a solid firmament which must open before God (who lived above it, according to Jewish belief) could come down to earth—the descent of the Holy Spirit upon him in the form of a dove, and the representation of the voice of God himself calling Jesus his Son, in whom he is well pleased. How can we suppose that such an occurrence took place in the material world? It is also incredible to suppose that a psychological vision is described here, seen either by Jesus or by John, as is maintained by Origen, who says: "For silly people it is a small thing to put the universe in motion, and to cleave so solid a mass as the sky; but he who examines these things more profoundly will think of those revelations from on High, by means of which chosen individuals believe, during their vigils, and more especially in dreams, to have seen things by means of their bodily senses, while in fact it is merely their soul which acts." It is also improbable that Jesus should set forth the truth in visions, as also that he should take to himself Isaiah xlii. 1, and the title of King (Psalm ii. 7); and it is contrary to the subsequent history to suppose that the mystery of the Messiahship of Jesus was made known to John at that time (see *ante*). We have therefore in this place also to deal with a mythical narrative in which, according to the method of symbolical representation, which took more and more, and especially in Luke iii. 21, 22, the character of a real occurrence, the conviction of the Christians that heaven opened, for Jesus appeared (conf. Ezek. i. 1; Isa. lxiv. 1; Acts vii. 5*b*; John i. 52), the Holy Spirit

descended upon him (Isa. xi. 2), and he is acknowledged by God to be his Son (conf. Psalm ii. 7, and Acts xiii. 37). This symbolical representation, which perhaps had originally no connection with the Baptism, was inserted immediately after the historical fact which precedes it, the baptism of Jesus by John (Mark i. 9), either by the first Mark or from the traditions which existed before him, and thus became a well-known tradition.

2. *The Temptation.*

Mark i. 13. "The wild beasts" here are the emblems of the wildness of man's passions (conf. Ps. xxii. 13, 17; Dan. vii. 3-8). Conf. ver. 17, the "beast" (Rev. xiii. 17, xvii. 7, et sqq.), the allegory of the Roman empire, and the contest "with wild beasts" which Paul had at Ephesus (1 Cor. xv. 32). The "ministering angels" (conf. Heb. i. 14) represent the support of God which Jesus had during his struggle with the spirit of the world; and the forty days are taken from the forty days and forty nights that Moses fasted, neither eating bread nor drinking water (Exod. xxxiv. 28; Deut. ix. 9, 18, and the fasting of Elijah for a similar period (1 Kings xix. 8), or perhaps from the forty years' trial which Israel, the type of the Messiah, underwent in the wilderness. Matthew, however (chap. iv. ver. 2), makes the temptation begin *after* the forty days had passed; while Luke attempts to reconcile the two accounts by making Jesus to be tempted during the forty days as well as after. Both the angels and the forty days are as little historical as the personal appearance of Satan, the pinnacle of the temple, or the mountain from which Jesus was shown all the kingdoms of the earth (Matt. iv. 1-11). The desert is the usual residence of infernal spirits. Azazel (Lev. xvi. 8, 10) and Asmodeus (Tobit. viii. 3) both dwell there. In the canonical gospels the number three is constantly occurring. There are three temptations: Jesus at Gethsemane tears himself three times away from his disciples (Matt. xxvi.), Peter denies his master three times (*ibid.*), and Jesus three times doubts of the love which Peter bears to him (John xxi.).

In the Rabbinical description of the temptation of Abraham by the devil in person, the patriarch has three contests with him, and the manner in which the two attack each other and defend themselves is analogous to the description in the

canonical gospels. The dialogue between Abraham and Satan is narrated as follows in Gemara Sanhedrin, p. 424, note 2:

“1. Satanus: Annon tentare te (Deum) in tali re ægre feras? Ecce erudiebas multos . . . labantem erigebant verba tua . . . quum nunc advenit ad te (Deus taliter te tentans) nonne ægre ferres? (Job iv. 2-5.)

“Cui respondit Abraham: Ego in integritate meâ ambulo (Psalm xxvi. 11).

“2. Satanus: Annon timor tuus, spes tua? (Job iv. 6.)

“Abraham: Recordare, quæso, quis est insons, qui perierit? (verse 7).

“3. Quare, cum videret Satanus se nihil præficere, nec Abraham sibi obedire, dixit ad illum: Et ad me verbum furtim allatum est (verse 12), audivi. . . pecus futurum esse pro holocausto (Gen. xxii. 7) non autem Isaacum.

“Cui respondit Abraham: Hæc est pœna mendacis, ut etiam cum vera loquitur, fides ei non habeatur.”

What is perhaps historical, and to which symbolism united itself, is that Jesus went into solitude after his baptism by John, and armed himself in communion with God for the contest which he had to expect in the fulfilment of his great work with the unholy world (“the dominion of Satan,” 2 Cor. iv. 4). Perhaps the original groundwork only contained the statement that “Jesus was tempted of Satan in the wilderness,” from which we may suppose that verse 12 was joined to verse 9. This short account of the temptation was afterwards added to symbols in the First Mark, or in the traditions which he followed, verse 12, 13, and was further worked out by Matthew (chap. iv. 1-11) and by Luke (chap. iv. 1-13). The latter makes the narratives of his predecessors still more resembling real occurrences.

3. *The Possessed Person in the Synagogue.*

Mark i. 23-28. This narrative is nothing but a duplicate of the one in Mark v. 1, et sqq., and on this account is omitted by Matthew. We may also doubt whether such a duplicate could belong to the original version of the earliest written tradition. As regards the connection, the verses between verse 22 and verse 29 can be omitted, and the enquiry arises whether the original was not limited to the account of the first preaching of Jesus in the synagogue, by

which he separated himself from the teachers of his time, teaching "as one that had authority" (Mark i. 21, 22). Christian poetry symbolised this as the expulsion of a demon by Jesus, who trembled at his presence, and knew him to be the Holy One of God. When Jesus speaks as one who has power, conscience awakes, and the evil spirit recognises him, and is driven out by his mighty words. If men were accustomed in the early Christian assemblies to symbolise in this manner the spiritual power of Jesus, the symbol would become united to the event, and to the original account of it, such as Mark i. 21, 22, which is symbolically represented.

This later insertion also clears up the difficulty which surrounds the unintelligible exclamation *τίς ἡ διδαχὴ ἢ καινὴ αὕτη; ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασι . . . καὶ ὑπακούουσιν αὐτῷ* (Mark i. 27). The first portion of this sentence has no connection with the expulsion of the demon, but is a repetition of verse 22. The editor has, it would appear, endeavoured in this place to unite the two things which were in his mind—the preaching, and the expulsion of the demon—and he thus becomes obscure. Lastly, it is evident that possession even by many devils is used as a symbol of spiritual death from Matt. xii. 43–45, and Luke xi. 24, 25, where Jesus himself compares the spiritual condition of the people of his time (*ἡ γενεὰ αὕτη*, verse 45) to that of a possessed person, out of whom the demon departs, to return with seven others which are worse than himself. Conf. also the symbolic passage Luke x. 17–19.

4. *The Cure of a Leper.*

Mark i. 40–45. This narrative must be unhistorical, for it is inconceivable that bodily leprosy should be healed by a single word of Jesus. We must also consider that, historically speaking, the narrative states that after this event became known, Jesus "could no more openly enter into the city," and "was without in desert places," in order to withdraw himself from the multitude, and even there was not unmolested. In Mark this episode is isolated between chap. i. 39, and chap. ii. 1. Jesus, in verse 39, is on a journey through the towns roundabout, preaching, and returns, chap. ii. 1, to Capernaum. The healing of the leper, which takes place between these verses, also occurs on a journey. This, however, is not indicated in the narrative. The paragraph

stands by itself, without any reference to what has preceded. Luke seems to have felt this difficulty, and he therefore inserts into his account (Luke v. 12), that this event took place "when he was in a certain city" which Jesus passed through when on a journey, after he had called his first disciples in Galilee. It is therefore not improbable that an originally symbolical account of one of the lepers cleansed by Jesus (conf. Luke xvii. 12), altered in tradition to a physical miracle, was inserted between Mark i. 39, and ii. 1, and passed thence into Matthew's gospel also. The leper is set forth in Matt. xi. 5, as a symbol of spiritual uncleanness. It also appears to be symbolical that Jesus orders the leper to show himself to the priest, to prove that he is clean, according to the prescription of the law. The spiritual leper, who has been cleansed by Jesus from sin, stands before the priestly power a pure man, over whom the law has lost its condemning power. The author chose to introduce this narrative into the journey of Jesus through Galilee because its inhabitants were held by the priesthood at Jerusalem to be, on the whole, especially leprous.

5. *The Sick of the Palsy at Capernaum.*

Mark ii. 3-12. The bodily cure of the sick of the palsy must be regarded as unhistorical. There is no connection between the power of healing a cripple by a miracle and the power of preaching the remission of sins, except in the mind of the evangelist, or in the tradition which he followed, which saw, in contradiction to Jesus himself, the proof of a Divine mission in the performance of a physical miracle. As the originally symbolical representation lost its original character after it had been converted by tradition in an actual event, it follows that the narrative, as we now have it, contradicts itself. The idea of the scribes that Jesus put himself into the place of God by forgiving sins (verse 7), and the statement of Jesus which follows, that he had power on earth to forgive sins (verse 10), does not agree with verse 5, for in this case Jesus had not forgiven sins, but preached to the sick person, in the words "Thy sins are forgiven," the remission of sins by God (conf. Luke vii. 47, xxiv. 47; John xx. 23). Again, the conjecture that there is some earlier source for this narrative becomes strengthened by the inaccurate representation that they were obliged to break through the roof

to bring the sick man to Jesus, which would be useless, for in Eastern houses one can descend through a large opening into the house—a want of accuracy which Luke (chap. v. 19) has endeavoured to remedy. The original account was simply that Jesus, after his return to Capernaum, preached the word to the people (*ἔλάλει αὐτοῖς τὸν λόγον*), a circumstance which is entirely omitted in the later tradition in Matt. xi. 1, which confines itself entirely to the miracle. The original account gave as little of the substance of this preaching as Mark i. 22, 23. What the later account has interwoven is the forgiveness of sins, which Jesus proclaims to the sinner as coming from God. The effect of this preaching is set forth in the healing of a man with the palsy, in the spiritual regeneration of a man whose spiritual strength is diminished through the consciousness of his sins. Conf. Ps. xxxv. 3 (LXX), Heb. xii. 12, *ἰσχύσατε γόνατα παραλελυμένα*, and the symbolical meaning of the “lame” (Matt. xi. 5). Jesus healed men of their spiritual paralyses by awakening in them belief in the forgiving love of God. Such a symbolical representation, which showed its symbolical meaning even at a later date, when it was taken for an actual event, must have been joined by the first Mark, or by the tradition before him, to the original (Mark ii. 2), as a spiritual representation of the preaching of Jesus. The author, or the tradition before him, did not place this representation here, where Jesus goes out to preach to “the people,” without reason, inasmuch as the preaching of the “forgiveness of sins,” which the Pharisees did not find themselves in need of, was of special value to the “people,” who were loaded with sins and weary of the yoke of the priestly government. This was the “sick of the palsy,” who, bowed down under the yoke of sin, and spiritually crippled, was restored by the preaching of Jesus, that there is forgiveness with God for those who are weary and heavy laden with sins.

6. *The Healing of the Man with the Withered Hand.*

Mark iii. 1–6. This narrative also is unhistorical, and the three oldest MSS. omit the words “whole as the other” in verse 6. Both the sudden restoration of a withered hand by a mere word of command, and the circumstance that the Pharisees were joined with the Herodians at this early period of the public life of Jesus “to destroy him” (Mark iii. 6), is,

historically speaking, inconceivable. Perhaps the historical groundwork contained simply : " And (among other circumstances) he entered again into a synagogue, and they asked him whether he could heal on the Sabbath day, in order that they might accuse him. And he said unto them, Is it lawful to do good on the Sabbath day, or to do evil ? to save life or to kill ? " In this way Mark would describe a perfectly complete event. It is established that Jesus performs cures on the Sabbath day. When, on another occasion, he again entered into one of the synagogues on the Sabbath day, the Pharisees again asked him whether he would do so, in order that they might convict him of Sabbath-breaking. This gave Jesus the opportunity of putting forward the permission to heal the sick on the Sabbath day. The narrative is complete in itself, even if we omit the inserted episode of the restoration of a withered hand. A later tradition of a cure was first inserted into the original account of the event in order, probably, that it might be seen that Jesus had carried into action his principle that it was lawful to do good on the Sabbath day. Luke (chap. vi. 7) omits *αὐτόν* after *θεραπεύσει*, and implies that there was no occasion to see whether Jesus healed any particular individual (*αὐτόν*), but whether he would heal on the Sabbath day. Perhaps *αὐτόν* was not in his edition of Mark. The account of the restoration of a withered hand in a Jewish synagogue as an example of healing may be ascribed to the design of the evangelist to set forth conspicuously how Jesus planted a new religious life in the soul, in the place of the dry dogmas of the synagogue. Drought was the usual representation of spiritual unfruitfulness (Mark vi. 6, xi. 20 ; Luke xxiii. 31).

7. *Detached Miracles which were also worked by personal contact.*

Mark iii. 7*b*, 8, and 10-12. The two first of these verses contain an extension of the original narrative (verse 7*a*), " And a great multitude followed him." The mention of Judæa, Jerusalem, Idumæa (which is not mentioned in the Cod. Sin.), and the parts beyond Jordan, and even Tyre and Sidon, can as little be historical as the narrative in Matthew, where the miracle is placed at a still earlier period, and Decapolis is added to all the other countries (Matt. iv. 24, 25). Verses 10 and 11 give an explanation of the intention of

Jesus in verse 9, and the request in verse 12, not to make him known, does not agree with the context in this place, where Jesus is represented as surrounded by a large multitude. It probably stood alone in the original: "Jesus, with his disciples, withdrew to the sea, and a great multitude from Galilee followed him. And he spake to his disciples that a small ship should wait on him, because of the multitude, lest they should throng him."

8. *The Storm at Sea.*

Mark iv. 39-41. The journey from Capernaum to the opposite coast cannot be omitted in this portion of Mark. There is nothing improbable in the statement that Jesus, weary with the labour of that day, went to sleep at night, rebuked his disciples for their want of faith, and re-awakened trust in God in their souls. What follows in Matthew, by whom (chap. viii. 2b), contrary to the Second Mark (chap. iv. 39, 40), the address to the disciples precedes the ceasing of the storm, is probably the original version of the First Mark. Here also the ceasing of the storm gives the disciples the impression that Jesus stills the storm and calms the sea—a symbol which in the tradition became a fact, and was inserted as historical in this place, either by the first Mark or by the tradition before him, which perhaps did not extend further than to Matt. viii. 26a, and Mark iv. 38-40. For the use of the sea and the wind as metaphors by the Hebrews, conf. 1 Kings xix. 12, and Psalm cvii. 25, 28-30.

9. *The Possessed Person in the Country of the Gadarenes.*

Mark v. 1-20. The more circumstantial text of Mark has the precedence of the abbreviated account in Matthew. The statement that the devils prayed to go into a herd of *many* swine, and that the *whole* herd ran into the sea, in Matt. viii. 30-32, is evidently artificially drawn up, as Matthew alone speaks of *two* possessed persons, and the narrative is incomprehensible without the statement in Mark v. 9, that a *legion* of devils had entered into him. The Talmud says that God is surrounded by myriads of angels, who wait upon him (מלאכי השרת), and that the intermediate spaces between the seven heavens are full of them. Many of these good angels attend upon the pious man when he goes to the house of prayer and returns to his house from the synagogue.

But man in general is surrounded by so many demons, that if he were to see them he could not live, see Treatise Berachoth, l. I.

אלמלא בתנה רשות לעין לרארה
איך כל בריה יכדלה לעמוד מתני חמויקין

The Masikin are the demons of the gospel. Literally, they are those who do mischief—the wicked. This is what is meant by a legion of devils. The idea that this herd of swine ran violently “down a steep place into the sea” originated in the observation of Mark (chap. v. 11) that the herd was feeding “nigh unto the mountains.” In the same way, the address of the possessed persons to Jesus (Matt. viii. 29) became intelligible only by means of Mark v. 8 (ἐλεγε γὰρ, κ.τ.λ.). If we consider, in addition to this, the use of the dual number and the glosses in the text of Matthew, no doubt will remain of the priority of the text of Mark.

From the fact that Jesus healed a possessed person, and that Mark’s narrative (chap. i. et sq.) of what took place in the country of the Gadarenes does not treat of the spiritual works of Jesus among the heathens in that country, this narrative does not appear to be altogether mythical, but may be, at least in part, historical. We must add to this, that as Mark gives an historical abstract of the journeyings of Jesus in Palestine, the journey to the west coast of the sea and the country on that side, and the return of Jesus to Capernaum (chap. v. ver. 21), cannot be omitted without destroying the connection. At the same time, it is clear that the narrative, as we have it, cannot be historical. It would be probable that a lunatic was meant, in connection with Matt. xii. 43–45, and Luke viii. 2, by the man’s being possessed with devils, and perhaps so far identifying himself with them that he entreated for them, and begged that they might be sent into the swine; but it cannot be supposed that Jesus uttered such a command, or that the devils, who only existed in the popular superstitions, and in the figurative representations of madness, could actually go into the swine and cause them to rush into the sea. The rationalistic interpretation, according to which the possessed person in his madness threw himself among the herd, is contrary to the narrative; and no other mode of interpretation is left than that the legion of devils left the possessed person, and

entered the herd of swine (*ἵνα εἰς αὐτοὺς εἰσέλτῳμεν*), Mark v. 12, where the number of the devils is thus estimated at about "two thousand."

If, then, both the literal and the rationalistic explanations of this narrative are impossible, the question arises whether the original contained anything more than that Jesus, having landed in the country of the Gadarenes (Mark v. 1), healed a demoniac in the following or some similar manner (verse 2): "And when he was come out of the ship, immediately there met him in the tombs a man with an unclean spirit. And he said unto him, Come out of the man, thou unclean spirit." However this may be, we can see with certainty in the compilation, or in the later mythical additions by some other hand, the peculiar modes of speech which separate the mythical insertions from what we receive as original. Such are *μνήμασιν*, verses 3 and 5 (conf. *μνημείων*, verse 2, and everywhere else where Mark speaks of tombs), *ὁ δαιμονιζόμενος*, verses 15, 16, and *ὁ δαιμονισθείς*, verse 18 (conf. *ἄνθρωπος ἐν πνευμάτι ἀκαθάρτῳ*, verse 2); *προσεκύνησεν αὐτὸν*, verse 6, A, C, L, Δ, &c., versus *κ* B, D, &c. (conf. chap. xv. 19, *αὐτῷ*); *υἰέ*, the vocative, in verse 7, while Mark only uses the nominative case with the article (conf. verse 8; chap. xiv. 36, xv. 18, 29, 34, with the parallel passages); *πρὸς τῷ ὄρει*, verse 11 (conf. *πρὸς τὴν θύραν*, chap. ii. 2); the insertion of *αὐτοῦς* (see Cod. Sin.) after *βόσκοντες* (verse 14), while elsewhere the elliptical formula is peculiar to Mark; the use of the aorists *ἔδραμεν* and *προσεκύνησεν*, verse 12 (chap. xv. 19, *προσεκύνουν*), and *παρεκάλεσαν*, verse 12 (chap. vi. 56, *παρεκίλουν*), where Mark in places of this description, and even Matthew (verse 31) in this place, makes use of the imperfect, *προσκυνεῖν* (verse 6); where Mark, with the exception of chap. xv. 19, and even there with the addition of *τιθέντες τὰ γόνατα*, is in the habit of writing *γονυπετεῖν* (chap. i. 40; x. 17), *προσπίπτειν* (chap. v. 53; vii. 25), *πίπτει πρὸς* (chap. v. 22; conf. the parallel passages in Matthew); the use of the genitive absolute with a present participle (verse 18) where Mark writes *ἐν τῷ* with the infinitive (conf. Mark ii. 15, with Matt. ix. 10); *ὁ κύριος* (verse 19), to indicate God, which only occurs here, with the exception of chap. xiii. 20, which is, perhaps, also of later origin. Besides, *ἀπὸ μακρόθεν ἰδρυμένην* (verse 6) does not harmonise with *εὐθὺς ἀπηγγήσεν αὐτῷ* (verse 2); and just as little does

the plurality of the devils in verses 9-13 agree with verses 2 and 8, where only one man, with one unclean spirit, is spoken of.

If an originally simple story respecting a Gadarene lunatic has been added to by later traditions, it becomes impossible to mistake the symbolical character of this narrative. The man possessed with many devils is the representative of the heathen world, which, according to the belief of that period, was the place in which the evil spirits had power. Their ignorance and savage passion for prey is wild and untameable in them, as in a madman. But Jesus appears. The wild spirits recognise him as greater than them, tremble in their turn, and their destiny is, while they lose their spiritual power, to go into the swine (the symbol of heathen uncleanness) and to become united to them—that is, to all uncleanness, which adheres to them. The heathen world, hitherto the prey of devils, sits at the feet of Jesus, restored by him, and brought back to a right mind, like this lunatic. This spiritual narrative, which became in later times represented as a fact, and which was adorned with circumstances (verses 18, et sqq.) which had no connection with it, would be joined, in its originally spiritual enunciation, either in the First Mark, or in the tradition before him, to the cure of a lunatic, and would then be made to take place, not unintentionally, in a heathen district, such as that of the Gadarenes.

10. *The Resurrection of the Daughter of a Ruler of the Synagogue of Capernaum.*

Mark v. 22-24, 35-43. The story of the ruler of the synagogue, who asked Jesus on his return from the land of the Gadarenes to heal his sick daughter—and of which the part which passes in the house where she died can be as little taken for historical as its position in the account of the journeyings of Jesus through the land of Judæa—may be considered as purely mythical. Here, again, the question arises whether a mythical addition has been made, either by the first Mark or the traditions before him, to an event which may have taken place. If in the narrative of the call of the first four disciples an historical saying of Jesus that they should become “fishers of men” became altered into the myth of the marvellous draught of fishes (Luke v. 1-11), so

the saying of Jesus to the mourning father in the present narrative, "Be not afraid; only believe!" and what follows, "The damsel is not dead, but sleepeth," is the scope of it. The father comes to beseech Jesus to cure his dying daughter, and while he is on the way to do so, news comes that she is dead. Jesus then enters the house where she lies dead, witnesses the vain and formal outward lamentations which belonged at that time to the Jewish ceremonial, and said in indignation, "Why make ye this ado, and weep? The damsel is not dead, but sleepeth." This reproach of Jesus cannot have been connected in the original, as it is in the First Mark, with the resurrection of the damsel, because one cannot see how Jesus could rebuke the customary mourning of the Jews with reference to the unusual occurrence which was about to take place, and which no one could possibly expect. On the supposition, on the other hand, that Jesus enunciated a general truth, that death was for all pious people an entrance into a higher life, he would have good ground for condemning their vain lamentations. The belief in life and immortality, which was among the Jews more a dogma than a belief giving inward strength to console the sorrowful (conf. Job xii. 64), was, according to the gospels, for the first time raised by the life-awakening spirit of Jesus to the rank of a truth. We may consider the narrative as true as far as verse 39; and the subsequent account of a bodily resurrection must be considered as symbolical of the truth that Jesus had brought life and immortality to light by means of the gospel—a symbol which was treated afterwards by the first Mark or the traditions before him as an actual occurrence, but still retaining its symbolical meaning. The three accounts of resurrections of the dead in the gospels show a progressive miraculous development. The daughter of Jairus is resuscitated by Jesus on the bed on which she has just died; the young man of Nain is in his coffin, and is being taken to the cemetery, when he is restored to life; and, lastly, Lazarus has been four days in the sepulchral grotto when the command, "Lazarus, come forth!" is given. What is very important to remark is, that the writers of the synoptical gospels knew nothing of the resurrection of Lazarus, which event, nevertheless, is said to have taken place at Bethany, close to Jerusalem, to have created a great sensation among the Jews, and to have been witnessed by the whole of the Apostles (John

xi. 16). The conclusion is inevitable that the authors of the synoptical gospels were neither apostles themselves nor were in connection with any of the Apostles, supposing that any such event really took place. Lazarus is represented as coming forth from the sepulchre, although he is bound hand and foot with grave-clothes (John xi. 44), which would render it impossible for him to do so.

11. *The Woman with an Issue of Blood.*

Mark v. 25-34. The narrative of the healing of the woman with an issue of blood, which is between the two portions of the last narrative, has, as far as we can see, no symbolical character. The assertion that she was cured by a secret power which went out of Jesus against his will leads us to suppose it to be a subjective thought, perhaps of the disciples, or more probably of the later editor's, who narrates the event, which was afterwards, according to some later tradition, inserted in Luke into the mouth of Jesus himself. If this thought is considered to be a gloss, then this woman was not cured by any power which issued from Jesus against his will, but by the power of her faith (verse 34). In this sense the narrative may be historical. As in another narrative (Mark vi. 56), so here we can have no difficulty in supposing that the superstitious idea that persons could be healed by touching the clothes of Jesus is historical, and the concluding sentence, "As many as touched him were made whole," must be assigned to the unhistorical tradition which had been inserted into the historical groundwork. That such was not necessarily the result is shown by Mark iii. 10, where the sick also crowd round Jesus to touch him, but where no cure results. In Matthew the miracle is magnified. According to Mark vi. 56, the sick that touched him were made whole (*ὅσοι ἄν ἤπτοντο αὐτοῦ*); while, according to Matthew, who (chap. xiv. 36) omits *αὐτοῦ*, they were cured merely by touching the hem of his garment, and he adds to the account in Mark, that they were made *perfectly* whole (*δυσώθησαν*).

12. *The Feeding of the Five Thousand.*

Mark vi. 34-44. The feeding of the five thousand, regarded as a real event, exceeds the bounds of credibility more than any other miracle. It is evident that this narrative is connected with some supposed actual occurrence from the

manner in which it is joined to verses 30–34. Jesus looks at the great flock of “sheep” which had followed him and awaited his arrival on the opposite coast of the sea. According to verse 34, “he was moved with compassion towards them, because they were as sheep not having a shepherd.” This only refers (conf. Matt. ix. 36–38) to their spiritual condition, and cannot have served originally as an introduction to a description in which Jesus provided for the corporeal wants of an immense multitude. The words which follow also (Mark vi. 34), “And he began to teach them many things,” tell us what Jesus did for the shepherdless flock. He taught them, just as he did in Mark i. 21, 22, ii. 2, iii. 32, iv. 2, vi. 2, 6, x. 1; Matt. v. 1, et. sqq. He gave them no earthly bread, but divided among them “the bread of life” —an expression which, though it only occurs in the fourth gospel, may be taken to be a metaphor which Jesus often made use of. In Matt. v. 6, also, Jesus speaks of those who “hunger and thirst after righteousness,” and tells them that they shall be filled (*χορτασθήσονται*), which is the same expression as in Mark vi. 42 (*εχορτάσθησαν*). In this sense we can understand the miraculous feeding of thousands, which, as far as it is represented as an actual occurrence—with the addition of several circumstances that had no connection with it, such as the distribution of the two fishes especially—was inserted by the first Mark, or perhaps before him, into the narrative that Jesus “taught” the shepherdless flock. The bread of life which Jesus divided was sufficient to feed thousands; and when they were satisfied, there still remained an immense quantity. It is this bread alone, not earthly bread, which has the peculiarity of not being entirely consumed, and of being miraculously multiplied in the hands of Jesus. This is the secret meaning of the allegorical narrative of which Mark viii. 1–9, is but a duplicate, and which is placed in an unconnected manner between Mark vii. 31–37, and Mark viii. 10. This does not appear to have been thought of when the narrative of the feeding was inserted; and there seems also to have been an endeavour to represent symbolically by the number of baskets (twelve) the tribes of Israel, which were not injured by the feeding of the heathen.

13. *The Walking on the Sea.*

Mark vi. 45 b, *καὶ προάγειν*. . . 52. This unhistorical narrative of Jesus walking on the sea may be omitted, so that verse 45a (*ἐμβῆναι εἰς τὸ πλοῖον*) may join verse 53 (*καὶ διαπεράσαντες*); and not only this, but it also seems superfluous to seek for any connection between verses 45b-52 and chap. vi. 53. I. Jesus constrains his disciples to go to Bethsaida (Julias). Bethsaida Julias is also indicated in Luke ix. 10. Josephus—Ant. xviii. 2, 1 (conf. De Bell. Jud. iii. 10, 7, and Pliny v. 15)—only knows of one Bethsaida, which, originally a village (*κωμή*, Mark viii. 22-26), was raised by Philip the Tetrarch to the rank of a *πόλις* (Luke ix. 10), and named after Julias, the daughter of Augustus. Another Bethsaida, in Galilee, on the west coast of the Sea of Galilee, is only mentioned by the fourth evangelist (John xii. 21). Instead of going to Bethsaida, however, they came (verse 53) “into the land of Genesareth.” II. The position of Bethsaida, on the north coast of the sea, does not agree with *πέραν*, as it was not situated there. On the other hand, Genesareth did lie on the opposite bank (*διαπεράσαντες*). III. In order to sail from the east coast of the sea to Bethsaida, it is necessary, not to cross it diagonally, but to go along the coasts of the sea, which contradicts *ἐν μέσῳ τῆς θαλάσσης* (verse 47). IV. The mention here of a journey to Bethsaida is taken from Mark viii. 22, and put into a wrong place. Besides, the narrative contradicts itself. According to verse 48, Jesus walks over the sea to the disciples with the expressed wish of coming to their aid; while in the same verse (48b) it is stated that “he would have passed by them,” and intended, not to join his disciples, but to go to the opposite shore unattended. It sounds apocryphal also that Jesus, when he stood on the shore (*ἐπὶ τῆς γῆς*), in the darkness of a stormy night, and in tempestuous weather, should have seen not only the vessel labouring in the midst of the sea, but also the disciples “toiling in rowing.” To explain this walking on the sea by a walk along the bank, which his disciples by an optical illusion thought was a walk on the sea, is to contradict verses 47, 50, and 51, and also Matt. xiv. 28, 29, where a walk of Peter *ἐπὶ τὰ ὕδατα* is also narrated; and also the manner in which Mark (chap. vi. 51, 52) and Matthew (chap. xiv. 33) have given us to understand that they considered the

event to be miraculous. Moreover, an optical illusion would have been at once explained, and, being an error, would not have been inserted in the narrative.

If this narrative be of later origin, and we reject both the literal and the rationalistic interpretations, nothing remains but to look upon this walking on the sea as a later symbolical representation, with apocryphal touches. Jesus walking calmly over the rolling billows in the midst of a storm may represent allegorically that he who is spiritually great stands courageous amidst the storms of the sea of life. From this symbolical representation arose the tradition that Jesus walked on the sea, which became inserted into one of the accounts of the voyages of Jesus over the sea contained in the original version of Mark. In Matthew the symbolism was carried still further (chap. xiv. 28-32). There the Master walked calmly over the waves of the sea, and his disciple immediately wishes to imitate him. Peter then sinks from want of faith, and would have been drowned, if the strong hand of Jesus (conf. Luke xxii. 31, 32,) had not caught him and rescued him. The ceasing of the wind at the command of Jesus (*ἐκόπασεν ὁ ἄνεμος*) reminds us of a similar apocryphal portion of the symbolical narrative in Mark iv. 39, where the same words are used.

14. *The Canaanitish Woman.*

Mark vii. 24-30. It belongs to the historical part of the original that Jesus went northwards from the land of Gennesareth through Tyre and Sidon (chap. vii. 24, 31), and thence through the midst of the coasts of Decapolis to the north coast of the Sea of Galilee, and thence took a ship to Dalmanutha (chap. viii. 10), which was on the south coast of the sea; thence, again, in a north-westerly direction to Bethsaida Julias (chap. viii. 22), and thence on foot to the environs of Caesarea Philippi. The meeting with a Greek woman at Tyre has nothing strange about it, nor even that Jesus cured her daughter of an unclean spirit. The circumstance that follows this one alone is strange. And apart from this inconceivable occurrence, the literal interpretation of the narrative is also attended with great difficulties. According to it, the Canaanitish woman aims at nothing less than the performance of a miracle by a Jew of whom she had heard that he could cast out devils, and she is praised on account

of her faith in the power of Jesus to work miracles. We enquire, Can this be historical? and does it agree with the character of Jesus as it is developed elsewhere to praise one who saw in him a caster-out of devils, and who believed in his power of working miracles? Is this the character of the faith which Jesus preached among men, and promoted among them? Do we not know, on the contrary, that *χορρασθησαι*, and the "bread of the children" (the bread which was suitable for Israel), belonged to the spiritual privilege which the people of God exclusively had, and can this bread be understood as benefiting a bodily malady, by means of a physical miracle? Neither has the answer of Jesus any value, for it has no other meaning than that the heathen also might share in the physical miracles of Jesus. If we are correct in this, nothing remains but to consider this narrative to be a symbolical representation of the relation of the heathen to the kingdom of God. It sounds unhistorical that the woman should be called a woman of Canaan in the more ancient text (see *ante*) in Matt. xv. 22, a name which is taken from the more ancient inhabitants of these countries, but was no longer in use in the time of Jesus; and this leads us to suspect that the original narrator wished to draw a spiritual picture. The heathen woman in this narrative represents heathendom as a people, "the heathen world" (conf. the "woman" who represents Israel in Rev. xii. 1); and her daughter represents the children of this people, just as the inhabitants of Jerusalem were called "the daughters of Zion," Zech. ix. 9 (conf. Ps. ix. 15; Isa. i. 8, iii. 16, lxii. 1; Jer. xlvi. 11; and other passages). The daughter (the inhabitants of heathendom) is under the power of Satan (conf. Acts xxvi. 18). The mother (the heathen world) asks that her children also may take part in the blessings of the true religion, and beseeches Jesus that he will have mercy on them. She is not deterred by the fact that the heathen world is treated by Israel with contempt, and called "dogs." The heathen may be "dogs," but this does not prevent them from being also called to share in the blessings of Israel, since even the dogs eat of the children's crumbs under the table. This symbolical narrative penetrated into the mind of Jesus, who elsewhere designates the heathen as those who were called later, but are even then called to be partakers in the blessings of the

kingdom of God, together with Israel, who had been first called (Matt. xx. 1-15). If this narrative be understood in this way, it becomes evident that the two cures which were performed in favour of the heathen (Matt. viii. 5-11, and Mark vii. 25-30) were performed at a distance, without Jesus being personally present. Jesus, therefore, did not extend the blessings of Israel to the heathen world in person, because his mission was confined to Israel; but he wrought their cure at a distance, for his spirit penetrated even into the distant heathen world (*τοῖς εἰς μακρὰν*, Acts ii. 39), although he was not personally present. An advantageous place was given by the first Mark and the tradition before him (*viz.*, when Jesus was on the confines of the heathen Tyre) to this originally symbolical narrative, which soon became represented as an actual occurrence, though it was known to be symbolical when the gospels were drawn up. It is possible that the original, which preceded the First Mark, contained nothing but "And from thence (*i.e.* from the land of Gennesareth) he arose, and went into the borders of Tyre, and entered into a house, and would have no man know it." The account in verse 31 was joined to this: "And again departing from the coasts of Tyre, he came through Sidon unto the Sea of Galilee, through the midst of the coasts of Decapolis," which is the reading in the Cod. Sin. The words "And he could not be hid" (verse 24), and the repetition of *ἐκ τῶν ὁρίων Τύρου* (verse 31), agree well with the idea of a narrative of this description. The only historical portion is the journey of Jesus to the borders of Tyre. It agrees with his intention of travelling *incognito*, which Mark alone has mentioned, to find that he did no work on this journey, but merely passed through the country. His personal ministry, therefore, was confined to Israel, and did not include the heathen—a circumstance which is dwelt upon in Matt. xv. 24, and x. 5.

CHAPTER XI.

15. *The Cure of a Man who was Dumb and Blind.*

Mark vii. 32-37. It has been already shown that this narrative was known to Matthew, who does not insert it. The words "the string of his tongue was loosed" and "his ears were opened" (conf. Luke i. 64, "His tongue was loosed, and he spake, and praised God," and Isa. xxxv. 5, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped") sound symbolical. Jesus also explains in a symbolical sense that "the deaf hear," Matt. xi. 5 (conf. Mark iv. 23). The representation of these deaf and dumb men refers properly to the heathen world. The great pouring out of the Spirit which Jesus caused, if not in person, at least by means of his ministry among the heathen, whose tongues he loosed, that they might glorify God, and whose ears he opened, that they might hear the voice of truth, was symbolically represented as a miraculous cure. This allegory, in its turn, became a real occurrence, and was inserted into the journey of Jesus through the heathen districts of Sidon and Decapolis, the allegorical meaning being at the same time retained. The words "and he came through Sidon unto the Sea of Galilee, through the midst of the coast of Decapolis" were probably immediately followed by the words in chap. viii. 10, "And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha."

The confused narrative Mark viii. 14-21 is, especially from its connection with the second feeding (chap. viii. 1-9), a duplicate of the first, and can be left out of the context. After the conversation with the Pharisees (chap. viii. 11, 12), in Dalmanutha, Jesus left them (verse 13), and, entering into the ship, departed unto the other side. This might be followed by, "And he cometh to Bethsaida" (Julias), chap. viii. 22a, whence he afterwards went into the town of Cæsarea

Philippi (verse 27, et sqq.). Between these verses the first Mark inserted the account of the cure of a blind man, which cannot be considered as historical. Jesus opens the eyes of the spiritually blind, Matt. xi. 5, and Luke iv. 18 (conf. Isa. xxxv. 35, vi. 10; Mark viii. 18; Luke xxiv. 31; Acts xxvi. 18; Rom. xi. 10; Eph. i. 10; John xii. 40; 1 John ii. 11). The cure of the physically blind man, which in John xix. 1, et sqq., is represented as the cure of one that was born blind, is therefore an allegory. The blind man at Bethsaida, who first saw men as trees walking, is an allegory of the heathen world, whose eyes are not opened at once by the shining of the truth, but gradually at first. The symbol became a narrative, and it found its place, not without good ground, in the narrative of the journey of Jesus through the northern parts of Palestine, where many heathen dwelt.

16. *The Transfiguration on the Mount.*

Mark ix. 2-8. This narrative also is unhistorical. What is here put forth as an objective occurrence is a compilation from subjective narratives which were already in existence among the Jews. The "cloud" (verse 7) belongs also to Hebrew symbolism. Elias and Moses (verse 4), who, according to Jewish tradition, did not die, but were taken up into heaven, were expected by the Jews as the forerunners of the Messiah (conf. chap. viii. 28, and ix. 11); and the voice from heaven is a compilation from two Messianic passages, Psalm ii. 7. (conf. Acts xiii. 33), and Deut. xviii. 15, 19 (conf. Acts iii. 23). To imagine this scene to have been a vision, involves the difficulty that the three disciples saw it; and also that to explain such a vision psychologically, we must suppose a stronger and more living faith in Jesus than existed at that time among the disciples. Lastly, the narrative is too descriptive and too circumstantial for a vision. We are here upon entirely mythical ground. The myth, in its original sketch in the First Mark, and afterwards in its more extended form in Matthew, becomes most developed in Luke, where it is converted into an external, though symbolical, fact, symbolising the pre-eminence of Jesus over Israel's lawgiver, and over her later reformer, and the accomplishment of the words of Moses (Deut. viii. 15, 19) in his person. We may suppose that this narrative had its place in the historical sketch after the mention of the occurrence

(chap. viii. 27, 28). Mark ix. 9, 10, where the reality of the ascent of the mountain is set forth, belongs also to this narrative. If this mythical narrative, which in the tradition becomes more and more a real occurrence, was first joined by the first Mark, or in the tradition before him, to some older groundwork which has not come down to us, it would be possible that the enquiry of the disciples (Mark ix. 11) followed immediately after chap. viii. 37, excluding Mark viii. 38, and ix. 1. The words in chap. viii. 34, "And when he had called the people unto him," which are not in Matt. xvi. 24, and the two glosses, "And take up his cross" and "for the gospel's sake" (verses 34 and 35), are inserted by the second Mark. If Jesus were the Messiah, who was only to establish the kingdom of God after great struggles and sufferings, and for whom his disciples had to expect contests and danger of their lives (ver. 31-37), it is difficult to see how this agrees with what the scribes said, that the restoration of all things by Elias should *precede* the coming of the Messiah, which Jesus himself confirms (Mark ix. 12, 13).

Our attention is also drawn to the fact that the enquiry about Elias (chap. x. ver. 11), and the answer of Jesus that Elias is indeed come in the person of John, does not agree with the statement in Mark ix. 4 and 5, that the original Elias appeared on the mountain, which, if we admit Mark ix. 11-13, to be the original version, is a proof the more that the scene on the mountain was not in the original text. The injunction in verse 9 also, "That they should tell no man what things they had seen till the Son of Man were risen from the dead," does not sound historical, and appears to be a mythical repetition of Mark viii. 30. Lastly, the expression (chap. ix. ver. 9), "Were risen from the dead," which cannot be interpreted as meaning anything here but the corporeal resurrection of Jesus, is inferior to the expression which Mark makes use of elsewhere (chap. viii. ver. 31, ix. 31, x. 34), where he only speaks of the resurrection, without the accompanying *ἐκ τῶν νεκρῶν*, and, as it would seem, in a figurative sense. If in this latter case the words were obscure to the disciples (chap. ix. ver. 32), it seems strange that they to whom Jesus spoke in plain terms (as in chap. ix. ver. 9) about his resurrection should be enquiring what "the rising from the dead should mean" (in verse 10), when they already knew it.

17. *The young Man who was Incapacitated through the tearing of a Dumb Devil.*

Mark ix. 14–29. Mark's account is prior to that of Matthew (chap. xvii. 14–21). The narrative of Mark is, like that of Matthew and of Luke (ix. 37, et sqq.), connected with the transfiguration of Jesus on the mount (Mark v. 9 and 14; Matt. v. 9; Luke v. 37), and must, therefore, like the description of the latter, be held to be a narrative which was inserted at a later date into the original. Besides, there is no natural connection between the two paragraphs. Whence do we get here, at the foot of the mountain (conf. verse 9), in the north of the country where Jesus wished to remain unknown and unthought of (Mark vii. 24), not only the disciples whom Jesus (chap. ix. 2) had left behind (and whom we should expect would be called "the remaining disciples"), but also a great multitude, and even scribes (chap. ix. ver. 14)? Moreover, the narrative is confused and self-contradictory. The scribes question "with them" (with whom? with the multitude, or with the disciples?). The father declares that he has brought (*ἤνεγκα πρὸς σε*), verse 17, his son to Jesus, so that the sick youth is present, in contradiction to the command of Jesus (to whom? to the father and his people [verse 22, *ἡμῖν* and *ἡμᾶς*], or to the disciples?), that the youth was to be brought to him (*φέρετε αὐτὸν πρὸς με*), which was done (*ἤνεγκαν αὐτὸν πρὸς αὐτὸν*), verses 19, 20. Again, who are the *αὐτοί* (verse 19) to whom the exclamation of Jesus, "O faithless generation," &c., applies? Are they the disciples who could not cast out the devil (verse 18), or the father and his friends? If the disciples were meant, and if the failure of the cure were owing to their unbelief, it is strange that they should be again able (in verse 28) to ask, "Why could not we cast him out?" If the father and his friends are meant, the question arises, how so violent a reproach could be directed against one whose very coming to Jesus showed his faith, and who (in verse 24) shows himself willing to believe even more. Neither is it clear to whom the saying, "All things are possible to him that believeth," applies—whether to Jesus, as would appear from *εἴ τι δύνῃ* (verse 22) and *εἰ δύνῃ* (verse 23), or to the father, whose answer (verse 24) contains a prayer that Jesus would

increase his faith. What kind of devils are meant by *τοῦτο τὸ γένος* (verse 29)? and how does the assertion that "this kind can come forth by nothing but prayer" ("and fasting" is omitted both in the Cod. Sin. and the Vatican MS.), verse 29, agree with the statement in verses 19 and 33, that faith is the necessary predecessor of healing? Lastly, how can a dumb and deaf spirit (*πνεῦμα ἄλαλον καὶ κωφόν*) be spoken of, when (in verses 25 and 26) he can hear the command of Jesus and cry out? Matthew, whose text is of later date, has endeavoured to restore order in this confusion; among other things, he omits "the scribes" (chap. xvii. 14), and the speech of the father, "I have brought unto thee my son;" but he connects belief and prayer, to which he also (verse 21) adds fasting, without our being able to see what logical value there is in the opposing preposition *δέ* in ver. 21.

The internal contradictions in this narrative do not allow us to consider it historical. It is not in natural connection with the events which immediately precede it; and if this paragraph, as well as the Transfiguration, did not form part of the original, we must enquire what meaning was attached to this narrative in the biographical sketch by the first Mark.

Several circumstances render it probable that this narrative, although it is here inserted and embellished as if it were a real event, must originally have had a symbolical meaning. This is indicated by the words "this kind," &c., for this possessed person is here distinguished from other possessed persons. The advice to "pray," also, not by way of petition, but as a *προσευχή*, and to have faith—that is, according to Matthew (verse 20), a faith which can move mountains (the spiritual significance of which is set forth in Luke xvii. 6, and 1 Cor. xiii. 2), in order to be able to expel a devil—shows a spiritual freedom from the power of the devil, according to which a mere bodily cure of devils is so little connected with a religious frame of mind that even the disciples of the Pharisees, of whose faith there is no trace, were able to cast them out (Matt. xii. 27). The inability also of the disciples of Jesus to cast out this devil becomes first intelligible when we come to think of a person *spiritually* possessed, for the Apostles (Mark vi. 13), and men who did not follow them (chap. ix. 38), were able to cure men of their physical infirmities. Besides, it is clear that a

deaf and dumb man, who, physically speaking, can neither hear nor speak, but who afterwards hears the voice of Jesus and cries out with a loud voice, can only be looked upon as *spiritually* deaf and dumb. As long as the man remains under the power of the devil, his ear is closed to truth and his mouth to the glorification of God; but both ears and mouth are opened as soon as the demon of unbelief and wickedness is driven away by the power of Jesus.

It is probable that the reason why this paragraph was inserted into the gospel of the first Mark was, that the author, whose Pauline proclivities are evident in many other symbolical passages, especially in Mark v. 1, et sqq., and vii. 24, et sqq., wished to set forth here the lower rank and the spiritual deficiencies of the twelve apostles. The Twelve do not understand the plain meaning of the parable of the sower (chap. iv. ver. 13); elsewhere they appear as men who did not understand the miracle of the loaves, and whose heart was hardened (chap. vi. ver. 52); who had eyes and saw not, and having ears, heard not (chap. viii. 18); and who, when Jesus spoke of the leaven of the Pharisees, reasoned among themselves that it was because they had no bread for the journey (chap. viii. ver. 16.) The first Mark imputes the same inability in chap. ix. ver. 6, where Peter knew not what to say, and where he tells us that the disciples questioned among themselves what the rising from the dead spoken of by Jesus (chap. ix. ver. 10) should mean. All these remarks, so prejudicial to the Twelve, occur in places which we have shown had a later origin. The author is here, evidently owing to his Pauline tendencies, guilty of an excessive depreciation of the Apostles. It is remarkable that Matthew, the Judæo-Christian reverencer of the Twelve, omits all these particulars from the First Mark, and Luke follows him in this particular. In the present narrative, too, the insertion of *διεστραμμένη* (Matt. xvii. 17) after *γενεὰ ἄπιστος* is an indication that Matthew did not consider the address of Jesus as applicable to the Twelve, but to his contemporaries generally, who might correctly be assumed to be unbelievers; and it is incredible that he who is so much concerned for the credit of the Twelve should have called them in this passage, not only an unbelieving, but also a "perverse" generation—differing in this from Mark ix. 19. The tendency of the narrative Mark ix. 14–29, in connection

with this explanation, appears to have the contemplated result of representing the disciples of Jesus, notwithstanding the radiant proof of his majesty which they had had on the mount, as still wanting in true faith and in spiritual development, and as being thereby prevented from performing the mighty work of their Master, the expulsion of devils by spiritual prayer, which was necessary to produce such a result.

18. *The Blind Man at Jericho.*

Mark x. 46b-52. The narrative of the blind man at Jericho is in an earlier form in Mark than in Matthew, and the common source of both is also in the First Mark. It is as little historical as the other narratives of the healing of the blind. Only the account of the arrival of Jesus at Jericho, and of his departure thence with his disciples and a great number of people, belong to the original gospel history, and are indispensable to the narrative of the journey. The mythical character and later insertion of this narrative appear: 1. From the insertion of the name of the blind man, which is not in the narrative undoubtedly written by Mark, and which became current only at a later date. The names also of the two disciples in Luke xxii. 8, Peter and John, are not mentioned in Mark xiv. 19. 2. From the name of Bartimæus, which, as it cannot be derived from two languages, from the Aramean Bar and the Greek Timæus, sounds unhistorical, and perhaps indicates that the blind man was the son of a blind man. Lightfoot remarks on this passage: "Quid? si תימאי idem sit cum תימאי, ex usu ת pro מ apud Chaldaeos, ut Bartimæus, filius Timæi, sonare potuerit, *Filius cæcus cæci patris?*" According to Grotius, Hieronymus wrote the word somewhere "Barsemja." 3. From the title, "Thou son of David" (verses 47 and 48), which occurs nowhere in Mark, and which places the blind man in the position of a Jew waiting for the visible Messianic kingdom. 4. From the vocative *υιέ* (verse 48), to which elsewhere the article with the nominative, or the nominative alone, is prefixed (chap. v. 34, 41, xiv. 36, xv. 34), differing from the parallel passages. 5. From ἀποκριθεὶς ἔλεπεν (verse 51a), which has no question preceding it. We may consider it probable that the first Mark, or the tradition before him, did not insert this narrative capriciously in the original, considering how he has taken

other mythical narratives out of their proper places. If the cure of the blind man, Mark viii. 22-25, occurred on his journey through a district where heathen, who are spiritually blind, abode (conf. Acts xxvi. 17, 18), so here a blind man is healed on his departure from Jericho, in sight of Jerusalem, the seat of Judaism, as if the evangelist wished to give us to understand that Jesus was now about to try his healing powers over blind Jerusalem. If this is so, we can understand how this blind Jew, who, differing from the blind man in Mark viii. 22-26, waited for an earthly Messianic kingdom, should address Jesus as the Jewish Messiah, the "son of David," a title which Jesus protested against in his conference with the Pharisees (chap. xii. 35-37), after he had entered the city. The name of Bartimæus, "the son of a blind man," agrees well, too, with the allegorical explanation. Not only the Jews, but their fathers also, were spiritually blind—an idea which is put forth elsewhere by Jesus, Matt. xxiii. 31 (conf. Acts vii. 51). In the original, Mark xi. 1, was probably joined to Mark x. 46*a*, as follows: "And they came to Jericho; and as he went out of Jericho, he was accompanied by his disciples and a great number of people, and when they came nigh to Jerusalem, unto Bethphage and Bethany," &c.

19. *The Entry into Jerusalem.*

Mark xi. 1, et sqq. Christian tradition soon considered the entry into Jerusalem to be a triumphal procession or a Messianic demonstration, and to be the fulfilment of Zech. ix. 9. It is only the entry and the hosannas of the Galilean multitude which accompanied Jesus which have nothing improbable in them. We may doubt, however, whether Jesus—who was not, and did not wish to be, a Jewish Messiah—would allow such a demonstration to be made. If he had intended that it should be, it is strange that no complaint is made of it on his trial, either by the Jewish council or by Pilate. If we take away the supernatural interpretation that Jesus knew that at the very moment he entered a town which he visited for the first time there should be a fulfilment of prophecy, that this fulfilment should take place on the arrival of his disciples, besides what is objectionable in their taking away the colt (ver. 2-7), the probability appears that we have in this passage a later unhistorical tradition.

There is nothing improbable in the statement that Jesus formed part of the entry sitting upon an ass, considering the usual mode of travelling at that time (see Luke x. 34). The only remarkable thing is, that the ass is described as a colt (πῶλος). This leads us to suspect that a later tradition represented Jesus, in whom, according to Zech. ix. 9, they saw the Messiah of prophecy, as a king, who entered Jerusalem, not as a great warrior on his war-horse, but as the Prince of Peace, sitting on an ass. To suppose that this narrative contains a fulfilment of prophecy results from an erroneous interpretation of the words רכב על־מִמֹּר וְעַל־עֵיִר בְּיָמֵי מְלִיכָה, in which רכב על־מִמֹּר is an appositive of עֵיִר, and signifies a colt (πῶλος), as the LXX translate it, just as little as וְעַל־עֵיִר does. This symbolical narrative, which appears in its simple form in the First Mark, is brought in Matthew directly into connection with the quotation from Zechariah, and a colt is even—conformably to the prophecy, as well as from misunderstanding the word מִמֹּר, perhaps with reference to Gen. xlix. 11 (δεσμεύων πρὸς ἄμπελον τὸν πῶλον τῆς ὄνου αὐτοῦ)—added to the narrative, which is not in the original tradition. The second Mark described this colt as an animal “whereon never man sat,” which is symbolical of holiness, like the “new tomb” (Matt. xxvii. 60), “wherein never before man was laid” (Luke xxiii. 53). In historical reality such an animal would be ill-adapted for the design of Jesus. The story, too, is spun out by Justin, who (Apol. i. 32), relying on Gen. xlix. 11, construes the fact to mean that the colt which Jesus used for his entry was tied to a vine (Τὸ δὲ “δεσμεύων πρὸς ἄμπελον τὸν πῶλον αὐτοῦ” . . . σύμβολον . . . ἦν τῶν γεννησομέων τῷ Χριστῷ. . . Πῶλος γάρ τις ὄνου εἰστίκει ἐν τινι εἰσόδῳ κόμης πρὸς ἄμπελον δεδεμένος). The untrustworthy nature of the gospel narratives, when narrating anything which partakes of the supernatural, is shown in this instance, for the fourth gospel (John xii. 14), when narrating this same event, does away with the whole story about the disciples, and says that Jesus himself found the ass: “And Jesus, when he had found a young ass, sat thereon.” All that may be historical here is that Jesus entered Jerusalem amid the acclamations of the holiday crowd which attended him, and which hailed him as a Messiah. The original, being overladen with tradition, cannot be restored with sufficient clearness, but it probably contained nothing but verse 1: Καὶ ὅτε ἐγγίζουσιν

εἰς Ἱεροσόλυμα εἰς Βηθφαγῆ (see *ante*), *πρὸς τὸ ὄρος τῶν ἐλαιῶν* : verse 8, (*καὶ*) *πολλοὶ τὰ ἰμάτια αὐτῶν ἔστρωσαν* (Matt. has *ἔστρώωννυον*) . . . *ἀγρῶν* : verse 9, *καὶ οἱ προάγοντες* . . . *κυρίου* : verse 10b, *ὡσαννὰ ἐν τοῖς ἰηριστοῖς*. The word *καί*, which is in brackets, has alone to be omitted among these fragmentary sentences; and, moreover, it is ungrammatical, or else we must read *οἱ* (conf. Matt., verse 8, and Mark vi. 2, ix. 20) instead of it, and must consider the passage from *ἀποστέλλει* (chap. xi. 1b) to *ἐπ' αὐτὸν* (verse 7) as the mythical addition. We must also observe the use of the weakening words *ὁ κύριος* in Mark, verse 3, signifying Jesus, which only occurs elsewhere in the spurious passage Mark xvi. 19, 20; the aorists *εἶπεν*, *εἶπον*, *ἀφῆσαν*, *ἐκύθισεν*, verses 6 and 7 (conf. *ἐγγίζουσιν*, chap. xi. 1, and *ἔκραζον*, verse 9); and the addition of the personal pronoun *τὰ ἰμάτια αὐτῶν* (Matt. xxi. 8, *τὰ ἰματία*).

Typhon was a later form of the god Seth, whose descendants are called in Genesis "sons of God." Epiphanius states that "the Egyptians celebrate the festivals of Typhon under the form of an ass, which they call Seth." That Seth had some special connection with the Hebrews is proved, not only by his appearance in Genesis, but also by the peculiar position occupied in their religion by the ass, the first-born of which alone of all animals was allowed to be redeemed (Exod. xxxiv. 20), and the red heifer (Numb. xix. 1-10), both of which animals were in Egypt sacred to Seth. Diodorus says that when Antiochus Epiphanes entered the temple at Jerusalem, he found in the Holy of Holies a stone figure of Moses, represented as a man with a long beard, mounted on an ass, and having a book in his hand. The Egyptian mythos of Typhon said that Seth fled from Egypt riding on a grey ass. A Gnostic sect taught that Christ was Seth. The ass formed part of the mysteries of Eleusis (Plut. De Isid. p. 363), and served for their god to ride on, just as we shall see further on it served Bacchus for the same purpose.

20. *The Darkness at Golgotha.*

Mark xv. 33. The darkness here spoken of is a myth, not an actual occurrence. The sun, by reason of the crime of the crucifixion, refuses to shed its light on the earth stained with so many crimes. The myth is interwoven with the context, and cannot be separated from it, as elsewhere.

If *γενομένης ὥρας ἕκτης* were in the original, as in Luke xxiii. 44, *καὶ ἦν ὥσεί ὥρα ἕκτη*, the words *καὶ τῇ ἐννάτῃ ὥρᾳ ἐβύησεν ὁ Ἰησοῦς, κ.τ.λ.*, would properly conclude the sentence. The Cod. Sin. reads in Luke xxiii. 44, "And the sun being eclipsed," &c.

If this narrative were originally symbolical, however, it soon passed into the region of supposed facts. The Anaphora—or Relation of Pilate to Tiberius, which relates the miracles of Christ as recorded in the gospels, with one or two additional ones—says in this place :

Του ηλιου μεσον της ημερας σκοτισθεντος, και των αστερων φανευτων, εν οις λαμπεδοσιν ουκ φαινετο η σεληνη, το φεγγος ως αιματιζουσα διελιπεν.

"There was darkness over the whole earth, the sun in the middle of the day being darkened, and the stars appearing, among whose lights the moon appeared not, but, as if turned to blood, it left its shining."

This exactly agrees with what Peter is represented as quoting from Joel (Acts ii. 20): "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." And Arnobius, who is quoted by Lardner as evidence of the "uncommon darkness and other surprising events at the time of our Lord's passion and death" (vol. ii. p. 255), says that: "When he had put off his body, which he carried about in a little part of himself, after he suffered himself to be seen, and that it should be known of what size he was, all the elements of the world, terrified at the strangeness of what had happened, were put out of order: the earth shook and trembled; the sea was completely poured out from its lowest bottom; the whole atmosphere was rolled up into *balls* of darkness (*globis tenebrarum*); the fiery orb of the sun itself caught cold and shivered."

21. *The Rending of the Veil of the Temple.*

Mark xv. 38. This verse breaks the connection between verse 37 and verse 39. The statement in verse 37, that "Jesus cried with a loud voice and gave up the ghost," would in this case end with, "And when the centurion which stood over against him, and those with him, saw that he so gave up the ghost," &c. (see Cod. Sin.). The verse which has been inserted is another symbolical representation, which became afterwards regarded as an actual occurrence, with-

out prejudice to its originally symbolical meaning. As a result of the death of Jesus, the veil of the temple, behind which the majesty of God in the Highest was hidden from the people, was rent, and a free access to God was opened to them (conf. Heb. ix. 8). The first Mark, or the traditions before him, allowed this symbolical representation to follow immediately after the death of Jesus, although it was disadvantageous to the context, and we shall see that it differs from the statement in the original gospel. Matthew afterwards inserted other occurrences also of a symbolical description (chap. xxvii. 51-53).

22. *The Opened Grave, and the Resurrection.*

Mark xvi. 1-8. The narrative of the resurrection, although it is simpler in Mark than in Matthew or in Luke, cannot be received as historical in the sense in which we find it in Mark. The opening of the grave, which does not admit of being explained by Joseph's having previously placed the corpse in a sepulchre hewn out of a rock, and its being taken elsewhere in the silence of the night between Saturday and Sunday, is connected with the belief that Jesus has risen from the dead, and must, therefore, in conformity with some later version of the resurrection, have left the tomb. The oldest belief, as displayed to us in 1 Cor. xv. 3-11, contains the fact that the crucified Jesus had returned from Hades, and that on the third day, according to the Scriptures (Hos. vi. 2). When he rose, he was not invested with his former body of flesh and blood, which remained in the grave, but with a new and heavenly body.

According to the ideas set forth in the epistle, the dead bodies which had been turned to dust, of those that had expired, did not arise from their graves at the resurrection of Jesus, for "flesh and blood cannot inherit the kingdom of God" (1 Cor. xv. 50). Just as little is there any connection between the old abandoned body of flesh and blood (*σῶμα ψυχικόν, σῶμα τῆς σαρκός*, Col. i. 22, ii. 11; *σῶμα τῆς ταπεινώσεως*, Phil. iii. 21; *ἡ ἐπίγειος οἰκία*, 2 Cor. v. 1), which is subject to corruption (*φθορά*, 1 Cor. xv. 42, *σπείρεται ἐν φθορᾷ*) and to death (*σῶμα τοῦ θανάτου*, from which the faithful believer is free, Rom. vii. 24, viii. 23), and the new life of those that are risen (*σῶμα πνευματικόν*, 1 Cor. xv. 44; *σῶμα τῆς δόξης*, Phil. ii. 21; *σῶμα ἐπουράνιον*, 1 Cor. xv. 40; *τὸ*

οἰκητήριον τὸ ἐξ οὐρανοῦ, 2 Cor. v. 1, 2). The old body is left as if it were put off, and the spirit, rising from Hades, during its stay in which it had been without any corporeal covering (*γυμνός*), is to be clothed (*ἐπενδύσασθαι*) with a new body, and also with an heavenly dwelling-place, which is prepared in heaven for them that believe (*ἔχομεν*, 2 Cor. v. 1); and this body has nothing in common with the body of flesh and blood which has been put off. It was never thought that this body had sprung out of the old body as from a germ, for the new body was supposed to be of entirely celestial origin and preparation. Hence it was also held that the true believers who should be alive at the second coming would be changed in the twinkling of an eye, and that by the putting on the new body the mortal body would fall off and be, as it were, swallowed up (1 Cor. xv. 51-54). The saying that, according to Paul, the germ must remain in the buried corpse, rests on a comparison borrowed from the grain out of which plants are developed (1 Cor. xv. 36, 37). But does he here speak of development? Does he not say plainly that the grain dies, and that God gives to the dead grain, which represents the dead, "a body as it hath pleased him," "to every seed its own body," or, according to the Cod. Sin. and other MSS., "to every seed a body of its own"? and does he not explain in the same passage (verse 37), "That which thou sowest, thou sowest not that body that shall be," or, as the Cod. Sin. has it, "that which thou sowest is not that body that shall be"? With this disappears the monstrous idea which has been ascribed to Paul, that the spirit when rising from Hades resumes its old body on its journey to heaven, even though it be in an altered form. It was a gross Jewish idea that the old body should return to life, which is found in the legend Matt. xxvii. 52, and finds some support in Acts ii. 31 (*οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν*), and in John v. 28, 29, but not in the teaching of Paul, nor in Rev. i. 18, and xx. 13, where it is not the grave, but Hades, that gives up the dead. That "the sea gave up her νεκροί" does not mean that the author thought of drowned corpses, for in that case he must have held that those that were drowned did not go to Hades at all. The Apostle must have had the same idea respecting the resurrection of Jesus, which, as he states, is the type of the future resurrection of the true believers (1 Cor. xv. 23). It is probable that the other

apostles had the same ideas respecting the resurrection of Jesus, for Paul followed their teaching (1 Cor. xv. 3, et sqq.), and men were able, when Jesus was yet alive, even when the body lay in the grave, or when, as was the case with the Baptist, the head was divided from the trunk, and the body was buried without its head (Mark vi. 28, 29), to believe, without troubling themselves about the corpse, that Jesus was John, who had risen from Hades (Mark vi. 14-16). The Pharisees did not teach that the *same* body should rise again but that the souls of the pious would go at the conclusion of their sojourn in Hades *eis ἕτερον σῶμα* (Josephus, Bell. Jud. ii. 8, 14). Conf. Mark xii. 25, ix. 2, and Luke xx. 35, 36, ix. 31.

With such a new and heavenly body, Jesus ascended to heaven, transfigured, and appeared from heaven to his apostles, and, last of all, to Paul. In these ideas there is no mention of an opened grave which is found empty, and from which the body of the crucified One had been taken while it was yet quick. And men thought just as little at that time of a second and terrestrial life of Jesus between the Resurrection and the Ascension. The resurrection, or the coming back of Jesus from Hades, was immediately connected with his glorification, or sitting on the right hand of God (see Acts ii. 32, 33, 36, iv. 10, 11, v. 30, 31; Rev. i. 18; Rom. viii. 34; Eph. i. 20; 1 Pet. iii. 21, 22; Heb. i. 3). In connection with this, too, the resurrection is not put forward as the commencement of another life by the historical aorist (*ἠγέρθη*), as an event among other events, but as a something which continues after it has happened (Rom. vi. 10), by the perfect *ἐγίγερται* (1 Cor. xv. 4). The Apostles believed in the resurrection of Christ and in his glorification as connected with it, while the deeply-rooted conviction that he was the Christ (Mark viii. 29), though weakened by the crucifixion, awoke in their souls with new strength, notwithstanding the agonies of the cross. If Jesus were the Messiah, he could not long remain the prey of Hades, and he must, as the conqueror of Death, have left the realms of death, and have been taken up into the glory of God. These strong convictions displayed themselves in a vision of the glorified One in a prophetic ecstasy by Cephas first, then by James and the other apostles, and, again, in an assembly of five hundred brethren; and he was afterwards seen by Stephen (Acts vii. 35) and by Paul

(1 Cor. ix. 1, xv. 8). The original gospel contained nothing of the detailed discourses which Jesus held with his disciples. He was seen, perhaps a single word was heard—that was all. “The Lord is indeed risen—he who was crucified lives, he has been seen by Simon, he sits on the right hand of God, and will come a second time”—was thenceforth the apostolical preaching; and the Christian communion was founded on these beliefs in the living Lord, which find no expression in the dogmatic formulas of the period.

If the crucified Jesus had ascended to glory, and if, according to the ideas of that period, the glorification gave them no other notion than that Jesus, after going to Hades, like all other dead persons, had left it again, and had ascended to heaven clothed with a glorified body—it is evident that outside the circle of Paul’s teaching it was believed that Jesus was clad with a glorified body from Mark ix. 2; Moses and Elias were also seen in glory [ὁφθέντες ἐν δόξῃ], Luke ix. 31)—the next step would be to insert this as a fact, though no one had been a witness of his visible resurrection, into post-apostolic tradition as a real transaction, empirically taken as true; and the “third day,” which was originally taken from prophecy, became a chronological event. The earliest indication of this appears in the First Mark. The women who went early in the morning on the first day of the week, and also on the third day, to anoint the corpse, and saw that the stone had been rolled away, and that an angel sat upon it, gave rise to the story, referring to the open tomb, that Jesus had left the grave.

In this, the oldest edition of the narrative, there is nothing said about the appearance of Jesus, either to the women or to the disciples, on the third day. The appearance first took place (on the supposition that Mark had in the concluding verses of his gospel something like Matt. xxviii. 16–17) after the frightened disciples (Mark xiv. 50) had returned to Galilee from Jerusalem. Then they saw Jesus for the first time, although some doubted. It was therefore neither on the third day nor in Jerusalem that this took place, but in the environs, and it was there that they heard his last words.

In the second edition, the narrative runs that the women who had departed hastily from the sepulchre, with fear and

great joy, to bring his disciples word of what the angel had told them, met Jesus himself on the way (Matt. xxviii. 9, 10), and they now receive from his lips also the command which in the first edition of the narrative was given to them by the angel only. But even in this version the disciples do not see him on the third day, nor in Jerusalem. The first appearance does not take place until the disciples had returned to Galilee (Matt. xxviii. 16-18).

If the tomb was found open, the narrative in its extended form does not neglect to tell us how it came to be so. The angel, it informs us, who in the first edition of the narrative was only seen sitting by the grave, has here "descended from heaven, and rolled back the stone during an earthquake" (Matt. xxviii. 2).

The narrative in its first form, in conformity probably with the facts, contained no account of any other appearance of Jesus to his disciples than the one which took place in Galilee; it knew nothing of any second life of Jesus on earth, and shows us Jesus in Galilee, not on the third day, nor as an inhabitant of earth, but as the glorified One to whom all power in heaven and earth is given. Then, in the second edition, there is a meeting with the women in Jerusalem, who threw themselves at his feet; and there is a still later edition in Luke xxiv. 3, 22, 23, to the effect that they entered into the sepulchre and found it empty, and that when they went to tell the Apostles they were not believed (verses 10, 11). Peter (Luke xxiv. 12) goes alone to the sepulchre, and finds it empty. The command of the angel to go into Galilee is not mentioned at all in this account (Luke xxiv. 5-7); the flight of the disciples at Gethsemane (Mark xiv. 50), their return to Galilee, and the very appearance of Jesus, are all omitted—and the latter is even rendered impossible by Jesus forbidding them to leave Jerusalem (Luke xxiv. 49; Acts i. 4)—in order that the appearance of Christ on the third day in the neighbourhood of Jerusalem to his disciples at Emmaus (Luke xxiv. 13-35), and in Jerusalem to Simon (verse 34), and to the Eleven (ver. 36-43) might be inserted here. Thus was the original pious belief in the glorification of Jesus, which in its original form represented a resurrection from Hades, which took place on the third day, in accordance with the Scriptures, changed into the facts that on that day the grave, opened

by an angel, was found empty by the women and by Peter, and that Jesus appeared on that same day to his disciples in Jerusalem and its environs. Nor is this all. The appearance of the glorified One, which, invisible to mortal eyes, was seen by the eyes of the spirit (on which account also the spiritual things of the invisible world were also unseen [conf. Acts x. 4, and John xiv. 19]), became soon the appearance of a dead person who returns to earth with the same body as he had before, walks with his disciples, but in a secret manner, and with the power of rendering himself invisible (this also is a remnant of the original Christophany), breaks bread with them (Luke xxiv. 30), talks with them, and even shows them the marks of the wounds on his hands and feet, to show them that he has the same body of flesh and bones, allows himself to be handled, and eats in their presence (verses 36-43). A visible ascension is necessarily added to this narrative, for it could not be omitted after the appearance of the glorified One had been turned into a second life upon life. One of two things must necessarily take place—either Jesus must die again, or if this cannot be (Rom. vi. 9, 10), he must leave the earth without dying, and by a visible ascension. Tradition gives an account of such an ascension in Luke xxiv. 50, 51, where it takes place on the same day, an account which is converted later by the same author (Acts i. 9) into the statement that Jesus was forty days on earth with his apostles (chap. i. 2, 3), and eat and drank with them (chap. x. 41).

The fourth evangelist gives those accounts which in his time had long been adopted and accredited (see John xx). There is no return to Galilee, nor any appearance of Jesus until the later passages in chap. xxi. The meeting of Jesus with the women (Matt. xxviii. 9), which was not adopted in the first account in Mark, becomes an appearance to Mary Magdalene. In the visit to the grave, the other disciple whom Jesus loved, took part, besides Peter (Luke xxiv. 12). The appearance to the Eleven (Luke xxiv. 36), in which Jesus shows his pierced hands and feet (verse 39), becomes an appearance to the Ten, to whom Jesus (John xx. 20) shows his hands and his pierced side, while his request to the Apostles to make themselves certain of his personal identity by touching him (Luke, verse 39) is made to Thomas (John

xx. 26, 27), and not on the first day of the week, but after eight days. All these visible appearances had therefore no religious value in the eyes of this evangelist. Those who, like Thomas, trusted to them for their belief in the glorified Jesus, furnished thereby the proof of the lower degree of faith which they possessed. If the Apostles and the women believed, according to the existing accounts, because they had seen Jesus with the eyes of the body, Jesus, from the point of view of the ideal disciple, in which the fourth evangelist places his readers, recognises that belief only as valuable which is spiritual and unassisted by any bodily vision—"Blessed are they that have not seen ('me,' Cod. Sin.), and yet have believed" (John xx. 29). The account of what passed in Galilee, which is not in Luke, shows a later writer in this gospel, who narrates an appearance of Jesus in Galilee also in the added last chapter, in which, to the advantage of Peter, who had been left too much in the background, he is again called to be an apostle, and the symbolical representation of the miraculous draught of fishes (Luke v. 1, et sqq.) is repeated.

Besides this, the narrative in the Third Matthew (chap. xxvii. 62-66), that not only was a seal set upon the stone, but that a watch also was set upon the grave, was intended to contradict among the Jewish Christians the Jewish story that the Apostles had stolen the corpse, and to show that the pretended theft was nothing but a lie of the soldiers, who, urged by the priests, spread abroad the report that the disciples stole the body while they slept (Matt. xxviii. 4, 11-15).

The spurious conclusion of Mark (chap. xvi. 9-20) may be disregarded, for it is compiled from Luke, John, and later apocryphal legends.

It results from the foregoing explanation of the origin of the traditions, that the first Mark gives the original account of the resurrection, and shows, with much more accuracy than Luke or John, that Galilee was where the appearance of Jesus took place; but he also gives a narrative in which the original apostolical belief in the narrative and glorification of Jesus is turned into the empirical fact of an open grave, from which the crucified corpse has risen, which was enlarged by the addition of an angelophany to the women who were at the grave.

The enquiry then arises—How much of this was in the original which perhaps formed the groundwork of Mark's gospel? Was Mark xvi. 1-8, in it? Mary, who in Mark xv. 40, is called the mother of James the Less and of Joses, appears in verse 47 as the mother of Joses only, and in chap. xvi. ver. 1, as the mother of James only. We may suspect that the evangelist inserted Joses only in the first draught of his gospel for the sake of brevity, but when James is mentioned instead of Joses, in chap. xvi. ver. 1, we see the hand of a later editor, who has intentionally named James, who was omitted in chap. xv. ver. 47, and who has thus sought to remove the discrepancy between Mark xv. 47, and xv. 40. It is improbable, moreover, that the women whose presence is mentioned in verse 47, when Joseph rolled the stone unto the door of the sepulchre, in order to close it, because they intended to anoint the body, should not have thought of doing so on this occasion, but have first mentioned it when on the road (chap. xvi. ver. 3). It is also strange that the angel should remind the women of a prophecy which, according to chap. xiv. ver. 28, had been told to the disciples only, and which, perhaps, was not at one time in the First Mark. Luke appears to have felt this difficulty, and therefore, in chap. xxiv. ver. 6, he makes the angel speak of another prophecy which Jesus himself had uttered when on his journey from Galilee to Jerusalem (Luke xviii. 32, 33), on which journey the women of Galilee were in his company (Luke xxiv. 49, viii. 2, 3; conf. Mark xv. 41, and Matt. xxvii. 55, and xx. 20). For these reasons it is probable that Mark xvi. 1-8, was added by the first Mark, or the tradition before him, to the original. We assume that in the correct, but now lost, version of this gospel, Matt. xxviii. 16 followed immediately after Mark xv. 47, and that it ran as follows:—“Then the eleven disciples went away into Galilee; and when they saw him, they worshipped him, but some doubted. And Jesus came and spake [‘unto them’ is omitted in the Cod. Sin.], saying, All power is given unto me in heaven and in earth, and lo, I am with you alway, even unto the end of the world!” Thus the original would contain the statement that Jesus died and was buried. The women remained sorrowing at his grave (Mark xv. 47), and the disciples returned to Galilee, where, after the first shock which their belief in the Messiahship of Jesus had received from his

crucifixion, they were enabled, after many strifes and deliberations (conf. Luke xxiv. 13-35), to behold the glorified Jesus with the eyes of their ecstatic imaginations (which is indicated by the circumstance "but some doubted"), and to hear the promises of his lasting and powerful proximity to them (Matt. xxviii. 16, 17, 18, and 20*b*). Sustained by their belief, they returned to Jerusalem after the death of Jesus, and there preached enthusiastically the mighty works of God.

CHAPTER XII.

WE have now to examine the narrative contained in the first sketch of the gospel of Mark, divested, as far as possible, of the additions which have been made to it from time to time.

It commences with the words, "John did baptize in the wilderness." John was not called "the Baptist" (*ὁ Βαπτιστής*) at this early period, but *ὁ βαπτίζων*, or merely "John" (see chap. i. 14, vi. 14, 21, and conf. Matt. iii. 4, and xiv. 2, in old MSS). According to κ, B, D, L, we must read *βαπτίζοντος* in Mark vi. 24, and in verse 25 also, according to L. There will then remain only the passage Mark viii. 28, which has *ὁ Βαπτιστής*, like Matt. xvi. 14, but which is probably also of later origin.

The name of John is the same as *יֵהוֹנָתָן*, Yonah or Jonah, and signifies a dove, and also a *resoul*, or prophet.

There exists in the Eastern countries, chiefly in the neighbourhood of Bussora, a sect called Mandaites, Hemero-Baptists, Nazoreans, Nazareans, Nazireans, which are all evidently the same sect, only with some slight shades of difference. This sect is named by St. Epiphanius, and is said by him to have been in existence before the time of Christ, and not to have known the Saviour. They have a book called the Book of Adam, in which is the mythos of Noë, and most of Genesis, but they equally detest the Jews and the Christians, and put their founder, the Hemero-Baptist John, in the place of the Saviour.

John had, like Jesus, apostles and disciples, twelve of the former, and thirty of the latter. His sect existed before the date ascribed to Jesus, and were called Hemero-Baptists. It is still in existence. They hold the principle of the renewal of worlds, abhor all bloody sacrifices, and do not use the rite of circumcision: therefore they cannot have come from the Jews. The gospels of Matthew and Luke, as we now have them, make Jesus to have been both circumcised and baptized—that is, to be both a Jew and a disciple of John. The cir-

cumcision is not mentioned in the fourth gospel, and the chapters in which it is narrated are a later addition. If Jesus had been a Jew, and derived his name according to Jewish custom from the place of his birth, he would have been called Jesus of Bethlehem, or of Nazareth.

Mosheim (Com. Cent. i. sect. 6) shows that the rite of baptism was an old ceremony of the Israelites long before the time of Christ. After baptism, they received the sign of the cross, were anointed, and fed with milk and honey (Mosheim, Hist. Cent. ii. chap. iv. sec. 13. John was a Nazarite, and established a religion of his own, as is evident from the men who came to Ephesus, and were there converted from his religion to Christianity by St. Paul (Acts xix. 1-7). The Mandaites, of whom John was one, and who derive their name from the Chaldee מנדא, *mando*, Manda, which signifies Γνωσις, or knowledge, who were, in fact, the sect of Gnostics, taught that from the throne of God flowed a primitive Jordan (the river of wisdom), from which again flowed 360,000 Jordans. This is why Jesus is said to have been baptized of John in Jordan.

There are a great many Christians of the Order of St. John in Mingrelia, Chaldæa, and Mesopotamia, but they are more numerous in Persia and Arabia than anywhere else. The particulars of the creation of the world by the angel Gabriel, as stated in their canonical books, are as follows:—

“The angel Gabriel created the world in obedience to the orders of God. Three hundred and sixty-five thousand demons worked under his orders. This angel made *seven* spheres, out of which the earth was made. He modelled them on the seven celestial spheres. These spheres are composed of different metals: the first, which is nearest to the centre of the earth, is made of iron; the second, of lead; the third, of brass; the fourth, of tin; the fifth, of silver; the sixth, of gold; and the seventh is the earth, which surrounds all the others, and holds the first rank, as being the most fertile and the most useful to man, and the most suitable to his preservation, while the others seem only to exist for his destruction. They suppose that God sent an angel to visit the sun and the moon (this is an Indian fable also), and this angel, according to these Christians, put in the midst of them, to guide their movements, the cross which is the origin of their brightness.

“They believe that 365 of the principal demons (this, like the 365,000 who created the world, shows the solar allegory) are present at the death of the faithful; that the angel Gabriel is the Son of God, engendered from his light; that the glorious mother of Jesus is not dead; that she yet lives and is in the world, but that the happy spot where she dwells is unknown; they believe that next to her St. John is the greatest of the saints, that he was engendered of Zacharias and Elizabeth by a mystic union; that St. John married, and that God granted him to have four children from the waters of the Jordan, and that his wife only suckled them; that he was buried in a crystal sepulchre, which was miraculously brought, and that the ancients saw him in a temple, near the Jordan.”

These Christians have ceremonies which resemble those of the Jews. The priests alone can sacrifice a hen; when they slaughter an animal, they say, “In the name of God let this flesh be profitable to all who eat of it.” They will not eat animals which have been killed by the Turks, or food which has been prepared by them. They believe that all men will be saved at the day of judgment, even the wicked, who will be saved by the prayers of the righteous.

These Christians therefore preserve the astronomical solar system even in the number of their dreams, and in that of the two principles, the good and evil Babylonian angels. They have also an infinite number of pious contemplations, and follow partly the Cabalistic and partly the Manichæan systems. They dwell on the banks of rivers, in order to practise their religious rites more easily; the greater number of these Christians are artisans, and they declare that their belief and their books come from St. John himself.

Every year they have a great festival, which lasts five days. During this period the bishops renew the baptism of St. John on their disciples. They only baptize on Sundays, and always in rivers, by immersion, like St. John. The new-born infants are carried to the church, where the bishops read prayers over the head of the child; afterwards the bishop goes with the parents to the river, which they all go into as far as the knees; after this the bishop says some more prayers, and sprinkles the child three times with water, repeating each time the following words: “In the name of the Lord, who is the First and the Last of this world and of Paradise, the Most

High Creator of all things." The bishop then reads the last prayers, after which the godfather plunges the child into the water, takes it out again immediately, and all disperse.

They believe that Mary became with child by means of the water of a fountain which she drank of. They believe, also, that Jesus disappeared when the Jews wished to crucify him, and that he put a spirit in his place, on which they exercised their cruelty. This agrees, as will be seen subsequently, with the belief of the early Christians, and the substitution of Simon of Cyrene for Jesus.

When they celebrate the Lord's Supper, they make use of bread made of flour kneaded with oil and wine; and they say that Jesus, when he ate the Supper with his apostles, used wine only, and no water; whereas in the Roman rite water is always mixed with the wine in the cup. Their prayers in this ceremony are confined to praising and thanking the beneficent Deity. They bless the bread and wine in memory of Jesus, without speaking of his body or his blood.

Among the Christians of this Order, the bishops and priests marry. If they die without children, the nearest relative and the most learned in religious matters is appointed to succeed them, so that the priests and bishops form a separate caste, like the Levites. The bishops and priests wear a little cross, and have their hair long. Polygamy is allowed.

According to Mark i. 7, 8, Jesus was already known to John, and he had already attained considerable celebrity. "He shall baptize with the Holy Spirit" is to be taken literally, if the statement in John iii. 22, is correct, that "Jesus and his disciples came into the land of Judæa, and there he tarried with them, and baptised."

In the Levitikon, which is said to have been written by St. John, is the following statement:—

"Moses having been raised to the highest degree of initiation among the Egyptians, and being profoundly versed in the physical, theological, and metaphysical mysteries of the priests, introduced initiation and its dogmas among the Hebrews. Ruler and guide of an ignorant people little fitted to know the truth, he found himself compelled to confide the truths of religion to Levites of the highest class only. But soon the passions and interests of these Levites altered the law of Moses, and all traces of it were becoming lost,

when Jesus the Nazarite appeared. Full of the Divine Spirit, gifted with the most astonishing qualities, having passed in Egypt through all the degrees of scientific, political, and religious initiation, and having received with them the Holy Spirit and theocratic power, he returned to Judæa, and there pointed out the numerous alterations which the law of Moses had undergone at the hands of the Levites. The Jewish priests, finding their credit attacked, and blinded by their passions, persisted in the errors which were at once the result and the support of them, and leagued themselves together against their formidable enemy—but their time was come. Jesus, directing his lofty meditations towards civilisation and the happiness of the world, tore asunder the veil which hid the truth from nations. He preached to them the love of their fellow-creatures, and the equality of all men in the sight of their common Father, and consecrated at last by a Divine sacrifice the celestial dogmas which he had received, and fixed for ever on earth the religion which is written in the books of Nature and of Eternity.”

This statement resembles the teaching of the Carpocratians, who were coeval with Christianity, and who, while professing to follow the teaching of Jesus, admitted only the unity of God, and taught their disciples that Jesus Christ had chosen for his twelve apostles certain faithful friends, to whom he had confided all the knowledge which he had acquired in the temple of Isis, where he had studied for sixteen years.

Jesus was not originally called Jesus Christ, but Jeschua Hammassiah, according to the Rev. Mr. Faber. Jeschua is the same as Joshua and Jesus, and means Saviour, and Ham is the One of India (the Ammon), and Messiah is the anointed. It will then be The Saviour One anointed, or, reading in the Hebrew mode, The anointed One the Saviour. His name was also Jesus ben Panther. Panthers were the nurses and bringers-up of Bacchus. Panther was the surname of Joseph's family. Thus the Midrashkoheleth, or gloss, upon Ecclesiastes—“It happened that a serpent bit R. Eleasar ben Damah, and James, a man of the village Secania, came to heal him in the name of Jesus ben Panther.” This statement is also found in the book called “Abodazura,” where

the comment upon it says, "This James was a disciple of Jesus the Nazarene." The circumstance of Joseph's family name being supposed to be Panther is confirmed by Epiphanius (*Hæres.* 78, *Antidic. s. vii.*), who says that Joseph was the brother of Cleophas, the son of James, surnamed Panther. Thus we have the statement both from Jewish and Christian authorities.

The Talmud makes Jesus travel to Alexandria to learn sorcery there with a certain Rabbi Jehoschua Ben Berachiah ; and Celsus (*Orig. adv. Celsum, l. I. chap. xxviii.*) makes a Jew say that Jesus, having gone into service for a salary in Egypt, had been able to learn a few magical tricks, and on his return had given himself out as being God. In an MS. of the gospel of St. John, which probably dates from the Byzantine revision, and which was in the archives of the Order of the Temple, is the following passage (*John vi. 41, et sqq.*): "The Jews then murmured at him because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? [*'whose father also we know,' Cod. Sin.*] How is it, then, that he saith, I came down from heaven? Is it because he has dwelt among the Greeks that he comes thus to speak with us? What is there in common between what he has learnt from the Egyptians and what our fathers have taught us?" Now, to say that Jesus had dwelt among the Greeks to obtain learning among the Egyptians, is to give us to understand plainly that he came from Alexandria. The pagans, finding in the Christian rites all the ceremonies of Egypt, said that Jesus had borrowed their mysteries from the Egyptian priests (*Arnobius contra Gentil. l. I.*). But the Christians, not wishing to be considered as a sect of the followers of Isis, immediately altered their gospels, and cancelled all that could recall their Egyptian origin. This is why the passage above cited is cut short in the Vulgate or canonical translation.

The passage in the Talmud above alluded to is as follows :—
 "No one must ever be put aside with both hands; on the contrary, when one puts aside any one, especially young people, with the left hand, one must bring them back with the right, and not do as the prophet Elisha did with Gachsi and Rabbi Jehoschuah Ben Berachiah with Jesus." There-

upon the Talmud states that at the period when the Pharisees were killed by King Jannes this Rabbi Jehoschuah went with Jesus to Alexandria.

This, however, is an anachronism, for Jesus was not born at the time when this king lived. The bad Chaldee in which it is written shows that it is a legend, but it nevertheless may be held to show that Jesus did go to Egypt while he was yet young with his rabbi and pharisaic teacher. On his return, when recalled by Simeon ben Shatach, the young disciple quarrelled with his master, because he admired Nature. His master having found fault with him, Jesus rushed towards Bintha (Reason), and prostrated himself before her. At a later period he returned to his master while he was praying; but the latter having moved in a certain way, the disciple thought he was repulsed, although he was called back, and he never returned. Thereupon the Talmud adds, "This Jesus has bewitched, raised up, and turned away Israel from their path."

Bacchus was called a son of God. He was twice born, and was represented at the winter solstice as a little child, born five days before the end of the year. On his birth a blaze of light shone round his cradle, and he was brought up by a panther. The Romans had a god called Quirinus; he was said to be the brother of Bacchus. His soul emanated from the sun, and was restored to it. He was begotten by the god of armies upon a virgin of the blood royal, and exposed by order of the jealous tyrant Amulius, and was preserved and educated among shepherds. He was torn to pieces at his death, when he ascended into heaven, upon which the sun was eclipsed or darkened. Bacchus's death and return to life were annually celebrated by the women of Delphi; his return was expected by his followers, when he was to be the sovereign of the universe. He was said to sit on the same throne as Apollo. He was three nights in hell, when he ascended with his mother to heaven, where he made her a goddess. He killed an amphisbæna which bit his leg; and he, with several other gods, drove down the giants with serpent's feet who had made war against heaven. The same general character is visible in mythoses of Hercules and Bacchus. Hercules was called a Saviour: he was the son of Jove by the virgin Prudence. He was called the UNIVERSAL WORD. He was reabsorbed into

God. He was said by Orpheus to be self-produced, the generator and ruler of all things, and the father of time. The tomb of Bacchus became a church of St. Bacchus, just as the pretended tomb of the deified Romulus, in Rome, became the Church of St. Theodorus. At Saint-Denis, near Paris, the god Bacchus, or *Διόνυσος*, is worshipped under the name of St. Denis. At Ancona, on the top of the promontory, Bacchus is worshipped under the name of Liber and Liberius.

The Rev. Mr. Faber says (Pag. Idol., Book IV. chap. 8), "Dionysus is cut to pieces by the Mænades on the top of Mount Parnassus: Denis is put to death in the same manner on the summit of Montmartre. Dionysus is placed on a tomb, and his death is bewailed by women: the mangled limbs of Denis are collected by holy females, who, weeping, consign him to a tomb over which is built the abbey church that bears his name. Dionysus experiences a wonderful restoration to life, and quits the coffin within which he had been confined: Denis rises again from the dead, replaces his severed head, to the amazement of the spectators, and then deliberately walks away. On the southern gate of the abbey, the whole history of this surprising martyrdom is represented. A sculptured sprig of the vine, laden with grapes, is placed at the foot of the holy man; and in all parts may be seen the same tree, blended with tigers, and associated with a hunting match."

The Christians have *made* their St. Bacchus and Liber, Dionysius—Eleutherius, Rusticus—marked in the calendar, October 7, fest. S. Bacchi; 8th, festum S. Demetri; and the 9th, fest. SS. Dionysii, Eleutherii et Rustici. In the *Dyonysiacs* of Nonnus, the god Bacchus is feigned to have fallen in love with the soft, genial breeze, under the name of *Aura Placida*. Out of this they have made the saints *Aura* and *Placida*. This festival is on October 5, close to the festival of St. Bacchus, and of St. Denis, the *Areopagite*.

Throughout all the ancient world the birth of the god Sol, personified as Bacchus, Osiris, Hercules, Adonis, &c., was celebrated on December 25, the day of the birth of Jesus.

Lightfoot observes ("Exer. on Matt. chap. iii." vol. ii. p. 113) of the births of John and Jesus: "So the conceptions and births of the Baptist and our Saviour ennobled the four famous Tekuppas (revolutions) of the year: one being

conceived at the summer solstice, the other at the winter : one born at the vernal equinox, the other at the autumnal.”

Matthew says that the son of Mary was called Jesus, because he would save (i.e. preserve) his people from their sins. The Jews say in their Talmud, that the name of Jesus was Bar Panther, but that it was changed into Jesus. That the sun, rising from the lower to the upper hemisphere, should be hailed the Preserver or Saviour appears extremely natural ; and that by such titles he was known to idolaters cannot be doubted. Joshua signifies literally the Preserver or Deliverer ; and that this preserver or deliverer was no other than the sun in the sign of the Ram or Lamb, may be inferred from many circumstances. The LXX write *Ἰησοῦς* for Joshua, and the lamb has always been the type of *Ἰησοῦς*.

The following passage from the Apology of Justin Martyr will show that Jesus was not looked upon differently by the Christians to what the gods of antiquity were by the pagans :—

“ When we say that all things have been made by God, what do we say more than Plato ? When we teach that all things will be destroyed by fire, what do we teach more than the Stoics ? When we oppose the worship of the work of men’s hands, we speak like Menander the comedian. And when we say that our Master Jesus Christ is like the Logos, like the first-born of God, born of a virgin who has not known man, who was crucified, died, was buried and went up to heaven afterwards, we say nothing more than what you say of the sons of Jupiter. For we need not tell you what a number of sons the most popular writer among you gives to Jupiter. As an imitation of the Logos, you have Mercury, the interpreter of Zeus or Jupiter, who is worshipped among you ; you have Æsculapius the physician, who was struck by lightning, and who afterwards ascended to heaven ; you have Bacchus, who was torn to pieces, and Hercules, who burnt himself to free himself from his sufferings. You have Castor and Pollux, sons of Jupiter and Leda, and Perseus, the son of Jupiter and the virgin Dodma, without enumerating many others.

“ I wish to know why you always deify your deceased emperors ? and I wish, also, to know whether any one could prove that we saw Cæsar ascend to heaven with the flame of the funeral pyre ? . . .

“As to the Son of God, called Jesus, even if we should consider him to be no more than a man, yet his title to be the Son of God is justified by his wisdom, seeing that you worship Mercury as the word and messenger of God.

“As to the crucifixion of our Jesus, I say that sufferings were common to all the sons of Jupiter before mentioned, observing only that they suffered different deaths. As to his being born of a virgin, you have your Perseus to balance that; and as to the healing of the lame, the sick of the palsy, and those who were deformed from their birth, there is nothing in that which is much superior to what Æsculapius did.”

Justin also says that Socrates was a Christian, and that before the advent of Jesus Christ, philosophy was the way to eternal life. He calls it *Μέγιστον κτήμα*, “a thing most acceptable in the sight of God, and the only sure guide to a state of perfect felicity.”

In the genealogy of Jesus, given in Luke iii., which is identical with the genealogy in 1 Chron. i., as to the descent of Jesus from Adam, we find that, just as in Genesis v., from which both are taken, there is no mention whatever of the Fall, of death as the consequence of the Fall, or of the creation of woman. “This,” it is said in Gen. v. 1, et sqq., “is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; *male and female created he them*; and blessed them, *and called their name Adam*, in the day when they were created.” And the next verse informs us that Adam lived a hundred and thirty years, and *begat a son* in his own likeness, after his image; and called his name Seth.” There is no mention here of Eve, or of Cain her first-born, or of Abel, although the chapter purports to be a book of the generations of Adam. The author speaks of other sons and daughters of Adam, but without naming them, and Seth is distinctly put forward as his first-born.

This does away with the story of the fall of man. It is most probable that the drama of Adam and Eve and their posterity was brought from Egypt, either by Moses or by some initiated person after him, but was only considered as an allegory until the period of the Captivity. Ezra then felt himself at liberty, as the people no longer understood the Hebrew language, and as the writings of Moses no longer

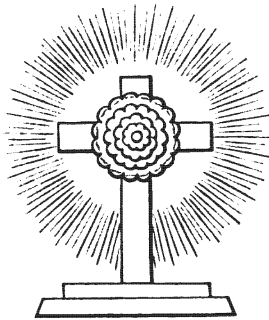
existed, except in their memories, or in the copy which had, been discovered and amended by Hilkiiah (which he alone was in possession of), to add this book to the other narratives which make up the book of Genesis, but out of regard to historical accuracy he did not mention Eve, Cain, or Abel in his chronicles.

As the רוּחַ *ruh*, or spiritus, was the passive cause (brooding on the face of the waters), by which all things sprang into life, the dove became the emblem of the *ruh*, or Spirit, or Holy Ghost, the third Person, or Destroyer, or, in his good capacity, the Regenerator. The Holy Ghost was sometimes masculine, sometimes feminine. Origen expressly makes the Holy Ghost female. He says: Παιδίσκη δὲ κυρίας τοῦ ἁγίου Πνεύματος ἢ ψυχῆ: "The soul is maiden to her mistress, the Holy Ghost." In the foundation of the Grecian oracles, the places peculiarly filled with the Holy Spirit or Ghost, or inspiration, the Dove, the admitted emblem of the female procreative power, which always accompanies Venus, was the principal agent. We have in the New Testament several notices of the Holy Ghost or the Sanctus Spiritus, קדוש רוּחַ *ruh*, πνεῦμα ἁγίου, ψυχὴ κόσμου, or Alma Venus. It descended upon Jesus at his baptism in the form of a Dove, and, according to Justin Martyr, a fire was lighted in the moment of its descent in the river Jordan.

Philo (De Confus. Ling. p. 267, B.), calls the Logos Ἀρχή. The Logos being proved to be Wisdom, Ἀρχή must consequently remain Wisdom. Onkelos translates the word by אמר *amr*, verbum. From the close connection between the Logos and the Lamb, lambs came to be called אמרות, *amrut*. From *amr*, verbum, comes the word מִמְרָא, *mimra*, a word or voice, which is supposed to be the same as the Bathkol בתחל, *bet-ql*, daughter of voice.

The Jordan is called in Gen. xiii. 11, הירדן, *c-irdn*, that is, *the* Jordan. The word הירדן, *e-irdn*, consists of, in fact, three words. The first is the emphatic article ה, *e*, THE; the second the word יר, *ir*, which in the Hebrew language means RIVER, and the third דן, *dn*, to judge, to rule; as a noun with ירין, *din*, a judge, and with a formative אדון, *Adn*, a ruler, director, Lord—spoken of God. If Adonai or Adonis were the second Person of the Trinity, of course he would be Wisdom. Hence we have the meaning of this river—the

river of Adonis, that is, of the Sun. It is very remarkable that the fountains *Ænon* (Chald. *ænarvan*), near Salim, in the vicinity of Hebron, where John "was baptizing because there was much water there," according to John iii. 23 (an expression which is inapplicable to the Jordan), were also sacred to the sun. A ruin named Ramet-et Khalil, near Hebron, corresponds to this description. Jesus came from Nazareth of Galilee to be baptized of John. Mr. Higgins says that this was the town of Nazir or *Ναζώραιος*, the flower, and was situated in Carmel, the vineyard, or garden of God. Jesus was a flower, whence came the adoration by the Rosicrucians of the Rose and Cross, which Rose was Ras, and this Ras, or Knowledge, or Wisdom, was stolen from the garden, which was crucified, as it literally is, on the red cornelian, the emblem of the Rosicrucians—a rose on a cross. This crucified plant was also liber, a book, a letter or tree, or Bacchus or ΙΗΣ. The Society of the Rosicrucians, or Rosé-crucians, is closely allied to the Templars. Their emblem or monogram or jewel is a red rose on a cross, thus—



When it can be done, it is surrounded with a glory, and placed on a Calvary. Where it is worn appended and made of cornelian, garnet, ruby, or red glass, the Calvary and glory are generally omitted. This is the Naurutz, Natzir, or Rose of Isuren, of Tamul, or Sharon, or the Water-rose, the Lily, Padma, Pema, Lotus, crucified for the salvation of man—crucified in the heavens at the vernal equinox; it is celebrated at that time by the Persians, in what they call their *NOU ROSE*, i.e. *Neros* or *Naurutz*. The word *NOU* is the Latin *mons*, and our *new*, which, added to the word *rose*, makes

the *new* rose of the vernal equinox, and also makes on the rose of the $P\Sigma\Xi$ $Rss = 360$, and the $\Xi P\Sigma$ *ars*, or cross, or crs, or, with the letter *e* added, the Rose = 365—in short, the God of Day, the Rss or Divine Wisdom, $X, P\Sigma$, the Cross-Wisdom (Ethiopicè), the same as the monogram with which the title-page of the Latin Vulgate is ornamented.

The Romish Church maintains that the Essenes and the Carmelites were the same order of men. Pythagoras was an Essenian, and he dwelt or was initiated into the order on Carmel, לְבָנִים , “the fruitful field,” “the garden.” The first regulation of the Order, who were called Nazarites, and brought from Egypt, is probably to be found in Numb. vi. 13–21. Jesus Christ was a Nazarite, as is indicated by the word Ναζωραῖος : had it meant Nazarene, it would have been Ναζάρημος . He was a Nazarite of the city of Nazareth, or of the city of the Nazarites.

This mistranslation, which can scarcely have been accidental, connects the real meaning of this appellation as applied to Jesus. The Egyptian priests used to shave the head, and the fact of its being afterwards prohibited to the Jews, as Bochart has shown, proves that the custom once prevailed among them. Josephus says that the Jews assisted the Persians against Greece, and cites the poet Chœrilus, who, he says, names a people who dwelt on the Solymeans mountains of Asia Minor, and spoke Phœnician. This colony was probably from Tekte Solymi. There were Solymeans mountains near Telmessus, and one of these, now called Takhta-lu, was called formerly by the Greeks Mount Solyma. The colony spoken of by Josephus were probably Iondi, from India, which is confirmed by their *sooty heads, like horses' heads dried in the smoke*, and their having the tonsure, or shaven crown. The Christian priests, as is well known, shave a portion of their heads. This custom is alluded to by Jeremiah, chap. xxv. verse 23, in which he speaks of “Dedan, and Tema, and Buz, and all that have the corners of the hair polled;” and in Numb. vi. 18, “And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation,” &c. This custom became law among the Egyptians, and even obtained among the Romans. Their emperors, who performed the functions of Sovereign-Pontiffs, submitted to the operation. Spartius says that Commodus had undergone it, and gives the above reason for it.

The Egyptian tonsure represented the disk of the sun. Herodotus (lib. III.) says that the Arabs shaved their heads in consequence of their tradition that Bacchus had done so also. The same custom existed in Peru, where those who were devoted to God, or his emblem the Sun, had their heads shaved.

At Nazareth was the monastery of Nazarites or Carmelites, where Pythagoras and Elias both dwelt, *under* Carmel, the vineyard or garden of God. Eupolemus states that there was a temple of Iao or Jupiter on Carmel, without image, which is confirmed by Tacitus. This was the temple of Melchizedek, of Joshua, and the proseuchia discovered by Epiphanius. This, probably, was also the temple where Pythagoras, who sacrificed to the bloodless Apollo at Delos, went to acquire learning, or to be initiated. Clemens Alexandrinus says in the *Stromata*, lib. I. p. 304, "Alexander autem in libro de symbolis Pythagoreis, refert Pythagoram fuisse discipulum Nazarati Assyrii. Quidam eum existimant Ezechielem, sed non est, ut ostendetur postea: et vult præterea Pythagoram Gallos audiisse et Brachmanas."

Pythagoras and Jesus were, according to tradition, natives of nearly the same country, the former being born at Sidon, the latter at Bethlehem, both in Syria. The father of Pythagoras, as well as the father of Jesus, was prophetically informed that his wife should bring forth a son, who should be a benefactor to mankind. They were both born when their mothers were from home on journeys: Joseph and his wife having gone up to Bethlehem to be taxed or registered, and the father of Pythagoras having travelled from Samos, his residence, to Sidon, about his mercantile concerns. Pythais, the mother of Pythagoras, had a connection with an Apolloniacal spectre, or ghost of the god Apollo, or god Sol, which afterwards appeared to her husband and told him that he must have no connection with his wife during her pregnancy. From these peculiar circumstances, Pythagoras was known as the son of God, and was supposed by the multitude to be under the influence of Divine inspiration. After his death his wife Theanes presided over his disciples, just as Mary the mother of Jesus is said to have done (Acts i. 14). Before he became the sage of Samos, he was said to have been the Trojan Euphorbus (see Diog. Laert. l. VIII. 1, 4; and the "Lives of Pythagoras," by Porphyry and Jam-

blichus). His death is mentioned by Homer. After his return to life, he would never clothe himself with anything that had been taken from an animal; he abstained from all animal food, and from all sacrifices of living creatures, and worshipped the gods by offerings of cakes of honey, by incense, and by hymns.

When young, he was of a very grave deportment, and was celebrated for his philosophical appearance and wisdom. He wore his hair long, after the manner of the Nazarites, whence he was called the long-haired Samian. No doubt he was a Nazarite for the term of his natural life, and the person called his daughter was only a person figuratively so called. He spent many years of his life in Egypt, where he was instructed in the secret learning of the priests, as Jesus is said to have been in the apocryphal gospels and the Levitikon. He was carried thence to Babylon by Cambyses, the iconoclast and restorer of the Jewish religion and temple, where he was initiated into the doctrines of the Persian Magi. Thence he went to India, where he learned the doctrines of the Brahmins. He was born B.C. 592. In order to be admitted to the greater mysteries of Isis, and that he might be enabled to learn astronomy and divination from the Egyptian priests, he allowed himself to be circumcised, and he underwent this painful operation when he was of full age, for he was an athlete. (See Clem. Alex. and Davier, "Life of Pythagoras.")

In 1682 the Carmelites of Beziers maintained in public theses that Pythagoras had been a monk, and a member of their Order. The Jews had previously maintained that Pythagoras had travelled in Judæa, and that he had been initiated into the sect of the Essenes.

Xamoleis, a Greek, a slave of Pythagoras, who accompanied him to Egypt, having been freed, returned to his own country, where he caused a subterranean temple to be built, where he instructed his disciples in the mysteries according to the Egyptian rites. He was the head of the Plytes (a mystical corporation), whom Josephus compares for their virtues to the Essenes. The Carpocratians associated the image of Pythagoras with that of Christ (St. Augustine, De Hæres., ad Q. V. D. no. 7).

Plato was also said to be born of Parectonia, without connection with his father Ariston, but by a connection with Apollo. Origen defends the Immaculate Conception on this

ground, assigning also, in confirmation of the fact, the example of vultures, who propagate without the male !

The legend of an immaculate conception is found in China also. Loui-Ztn, the mother of Chao-Hao, became pregnant at the sight of a star, and Tou-Pao at the sight of a shining cloud. Hou-Su, "the expected flower," "the daughter of the Lord," became pregnant by means of a rainbow, which surrounded her and caused her to feel emotion ; she gave birth to No-Hi at the end of twelve years. Nin-Oua is the most celebrated of the virgin-mothers. She is called the Sovereign-Virgin : her prayers enabled her to have miraculous deliveries. Some have thought that she resembles the Greek Hecate, who was of later date than the Chinese virgin. The Indian virgins were seated on the Nenuphar, which in their sacred mysteries was the sacred symbol of virginity. The Egyptians substituted for it the Lotus, on which was seated the chaste Isis, the symbol of Nature and mother of the Graces, and this is the plant which the angel Gabriel is represented as presenting to the Virgin Mary.

In Mark i. 13, Jesus is said to have been tempted by Satan, but in Matthew and Luke he is said to have been tempted by the devil. The etymology of this word will be given subsequently. In Rev. ix. 11, the king of the devils is said to be called Abaddon in Hebrew, and Apollyon in Greek. This word is probably derived from the cruciform Abadan, signifying the lost one, the sun in winter, or darkness. According to the Talmud, Satan is all-powerful except the day of Jom Kipour, the day of Atonement, on which day he has no power. The Talmud asks, Why? where is the proof of this? and gives the following highly satisfactory answer :—"Rami, the son of Haim, has said : The numeral letters of Satan (which must be spelt with a *d*, however, for it is sometimes spelt Sadan) make up three hundred and sixty-four days. During these three hundred and sixty-four days he has the power to do mischief, but on the three hundred and sixty-fifth he cannot do any, and that day is the Kipour."

According to Mark, the Spirit drove Jesus into the wilderness, where he was forty days tempted of Satan (that is, by the arguer, the sophist), and was with the wild beasts (that is, exposed to a contest with human passions), and the angels (that is, the inferior deities) ministered unto him. It is pro-

bable that the stars are here meant, for the "host of heaven" was considered to be a myriad of angels directed by seven archangels, each archangel being a messenger of the Supreme.

In every cycle the incarnation of the solar deity, the *Λόγος*, was renewed. The genius of each cycle, every year as it revolved, was celebrated microcosmically. In allusion to this he was born with the new-born sun, on the moment when the sun began to increase on December 25; and he was feigned to die, or to be put to death, and to rise from the grave after three days, at the vernal equinox. In accordance with this, Jesus is said to come into Galilee—that is, *Γαλ-αλ-ια*, or *גל-גל-יא* *gl-al-ia*, the country of the circle or revolution—and after his resurrection to have gone before his disciples (Mark xvi. 7) into Galilee again. All the Hebrew names of places in the Holy Land were astronomical, and all had a reference to the solar mythos.

It is very remarkable that Peter is called Simon throughout Mark's gospel, with the single exceptions of Mark iii. 16—where the text is probably corrupt, and certainly so according to the Cod. Sin.—and Mark xvi. 7, which, as we have seen, is from the contradiction in the chapter almost certainly an addition to the original. In the passages Mark i. 16, 29, 30, 36, iii. 16, and xiv. 37, where he is called Simon only, Matthew, on the contrary, calls him in the parallel passages (chap. iv. 18; viii. 14; x. 2; xiv. 28; xv. 15; xvi. 16) either Peter, or Simon Peter, or Simon who is called Peter. The original statement, therefore, is that Jesus called Simon and Andrew his brother, who were fishers, and also James and John, the sons of Zebedee, who were fishers also. Jesus himself was called a fish. The well-known acrostic *ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΥ ΤΙΟΣ ΣΩΤΗΡ* itself forms an acrostic. The first letters of the five words give *ΙΧΘΥΣ*, a fish, which was a name given to Jesus Christ. The Christians were at first called, among other names, *Pisciculi*, or *little fishes*. Among the primitive Christians, the figure of a fish was adopted as a sign of Christianity, and it is sculptured among the inscriptions on their tombstones, as a *private* indication that the persons there interred were Christians. This hint was understood by brother Christians, while it was an enigma to the heathen.

In Mark i. 22, 23, we are told that Jesus entered into the synagogue on the Sabbath day, and taught; but we are not

told anything of the subject of his discourse, or the nature of his teaching. In Mark vi. 2, we find him teaching in the synagogue at Nazareth, his birth-place; and Luke (iv. 16, et sqq.) supplies us with the text upon which he preached, and the commencement of his discourse upon it. The text is from Isaiah lxi. 1, 2; but this portion of Isaiah was written as late as the time of Nehemiah, and is not a prophecy at all. It is an addition to the book of Isaiah, and is expressive of delight at the permission given through Nehemiah to build up the walls of Jerusalem. So carelessly also has the text been put together, that a portion of it, "to set at liberty them that are bruised" (*ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει*), is taken from Isaiah lviii. 6, which is by another writer, and is merely a complaint of the melancholy and disorderly state of the country after the return of the people from captivity. It would not have been possible for Jesus to insert a portion of one chapter into another, especially as only one portion of the roll on which the Scriptures were written, and that a small one, could be visible at one time. Mark does not mention the subject of his discourse at Nazareth, any more than at Capernaum; neither does Matthew.

Apuleius says (on the demon of Socrates): "Each man has in life witnesses and watchers over his deeds. They are visible to none, but are always present, witnessing not only every act, but every thought. When life has ended, and we must return to whence we came, this same genius who had charge over us takes us away, hurries us in his custody to judgment, and there assists us in pleading our cause. If anything is falsely asserted, he corrects it; if truly, he substantiates it; and according to his testimony our sentence is determined."

Much of this belief may be found in the New Testament—for instance, in Matt. xviii. 10, where it is said that every infant has an angel to watch over it. It was not until the Hebrews came into close contact with the Greeks that their modern notions of demonology prevailed. In the apocryphal book of Tobit, which is the first evidence we find of it, a demon is represented as being in love with a female. Demosthenes refers to it, B.C. 330, in his Oration de Coronâ, wherein he reproaches Æschines with being the son of a woman who gained her living as an exorcist; and his brother

Epicurus seems to have been equally taunted by the Stoics. Josephus (*Antiq.* viii. 2, 5) states that he saw a Jewish practitioner drive out a devil from one possessed therewith, in the presence of Vespasian and a large party of soldiers, and that, to prove the reality of the expulsion, he ordered the spirit to upset a certain basin of water placed there for the purpose.

In the first Liturgy of Edward VI., anno 2, the following form of exorcism was ordered in baptism: "Then let the priest, looking upon the children, say, I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ has vouchsafed to call to his holy baptism, to be made members of his body and of his holy congregation. Therefore remember, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with his precious blood, and by this holy baptism called to be of his flock."

Great differences of opinion existed among the Jews as to the time when the Messiah should come. Abodah Sarah says: "Rabbi Josep has said, 'In the time to come all nations will be converted to Jehovah.'" He goes still further. In the *Treatise Megilah*, we read in the first book: "Every man who renounces the service of false gods (of idols made by man) may be regarded as a Jew." And then, continuing respecting the Messiah, he says: "The Son of David will not come till all kingdoms have been converted to the Minoth"—that is, to the false faith. The words *Min* and *Minoth* are used by the Talmud to designate the faiths which were opposed to Judaism. The true meaning of the word is scoffer and scoffing. In this sense it is often used to signify the early Christians, who scoffed, not without reason, at the Talmud and its mode of reasoning.

The Talmud says, again, "The Messiah will not come till everything is quite right or everything quite wrong." Rabbi Abouah says, "The time of the Messiah for Israel will not come for seven thousand years." This was written about 1,500 years ago. Then comes a Rabbi Hillel (not the one who

lived before the time of Christ), who says : " Ah, bah, there is no longer any Messiah for Israel ; they devoured him long ago, in the time of king Jeheskiahn." שִׁכְבַּר אֲכָלָהּ בְּיַמֵּי חוֹקִיָּהוּ
אִין לְהֵם מְשִׁיחַ לְיִשְׂרָאֵל

In Mark iii. 31, we read that the mother and the brethren of Jesus came to seek him. Jesus had brothers and sisters (Matt. i. 25 ; xii. 46, et sqq. ; xiii. 55, et sqq. ; Mark i. 31, et sqq. ; vi. 3 ; Luke ii. 7 ; viii. 19, et sqq. ; John ii. 12 ; vii. 3, 5, 10 ; Acts i. 14 ; Hegesippus in Eusebius, H. E. iii. 20), and he appears to have been the eldest of the family (Matt. i. 25 ; Luke ii. 7). Nothing is known of them, for the four persons, James, Joses or Joseph, Juda, and Simon, who are given as his brethren, and one of whom at least (James) is said to have been a very important personage in the first years of Christianity, were his cousins-german. Mary had a sister, who was also called Mary (John xix. 25)—almost all the Galilæan women were called Mary—who married a certain Alphæus or Cleophas (these names appear to indicate the same individual), and was the mother of several sons, who played a great part among the first disciples of Jesus. Those cousins who adhered to the youthful Teacher, while his brethren (John vii. 3, et sqq.) opposed him, took the title of " brothers of the Lord." The actual brothers of Jesus, as well as their mother, only became known after his death (Acts i. 14). His sisters married and settled at Nazareth (Matt. xiii. 56 ; Mark vi. 3). In the latter passage he is spoken of as " the carpenter," and the ninth Avatar of Indra was known by the name of Salivahana, " the carpenter." In one of the apocryphal gospels he is said to have been the son of a dyer or painter, in another of a potter, in the four of a carpenter, and in all of an artificer.

In the later legend Jesus was said to have been born at Bethlehem. Matthew, as we have seen, represents Bethlehem as the home of Joseph and Mary, and Nazareth as a retreat to which they were driven by the cruelty of Herod ; whereas Luke represents Nazareth as the home, and Bethlehem as the temporary abode of the family, who were obliged to stop at an inn (Luke ii. 7), having been obliged to go there in consequence of a decree from Cæsar Augustus that all the world should be registered (not taxed, as our version has it). But this registering took place under Quirinius at least ten years later than the year of Christ's birth according to Matthew

and Luke. They make him (Matt. ii. 1, 19, 22; Luke i. 5) to have been born in Herod's reign. Now the registering by Quirinius did not take place till after the deposition of Archelaus—that is, ten years after the death of Herod—in the thirty-seventh year of the Ætian Era (Josep. Ant. XVII. xiii. 5; XVIII. i. 1, ii. 1). The inscription by means of which it was formerly sought to be made out that Quirinius registered the people twice, is established to be a forgery. Quirinius may have been twice legate of Syria, but the registering only took place during his second legateship (Mommsen, *Res gestæ divi Augusti*, Berlin, 1865, p. 111, et sqq.). Under any circumstances, the registering could only have been applied to those parts which were reduced to the rank of a Roman province, and not to the kingdoms and tetrarchies, especially during the lifetime of Herod the Great. Moreover, the motive assigned for this journey, that Joseph was of the house and lineage of David, shows that it is unhistorical, for the family of David had long been extinct.

As to the massacre of the whole of the children in Bethlehem and in all the coasts thereof, from two years old and under, which must have included hundreds, perhaps thousands, of children, their fathers and mothers would certainly have appealed to Quirinius (Cyrenius) against so frightful a massacre. Tacitus does not mention it, nor does any contemporary historian. Josephus and the Rabbis, who are violent against Herod, are silent with respect to it. The latter attribute the journey of Jesus to Egypt to a scene of carnage, which had for its author not Herod, but King Jannæus, and in which not children, but rabbis, perished. According to Josephus (*Antiq.* 13, 13, 5; 14, 2), it was Jews of all ages and both sexes, and particularly Pharisees, who perished. There is a confusion here between the event spoken of in the gospel and a previous one, for Jannæus died forty years before the birth of Christ. Macrobius, who lived in the fourth century, is the only author who speaks of the massacre ordered by Herod, but the passage in which he speaks of it is destitute of any historical value, for he confounds the execution of Antipater, mentioned by Josephus, who was so little of a child that he already complained that he was becoming grey-headed, with the massacre of the children at Bethlehem. Moreover, it is pretended that this massacre is a fulfilment of a prophecy of Jeremiah. But

this portion of the book of Jeremiah is an addition, and is written by an unknown author in the reign of Nehemiah, and refers to the bringing back of the Jews from Babylon, and has no prophetic meaning whatever. The collect for the Innocents' Day teaches that these infants were made by God "to glorify him by their deaths!" The Rev. Dr. Evanson says on this subject:—

"Josephus and the Roman historians give us particular accounts of the character of this Jewish king, who received his sovereign authority from the Roman emperor, and informs us of other acts of cruelty which he was guilty of in his own family; but of this infamous inhuman butchery, which to this day remains unparalleled in the annals of tyranny, they are entirely silent. Under such circumstances, if my eternal happiness depended upon it, I could not believe it true. But though I readily exclaim with Horace, *Non ego*, I cannot add, as he does, *Credat Judæus Apollo*, for I am confident there is no Jew that reads this chapter who does not laugh at the ignorant credulity of those professed Christians who receive such gross palpable falsehoods for the inspired word of God, and lay the foundation of their religion upon such incredible fictions as these."

So far was Herod from being likely to be a massacerer of children, that when a great famine existed in Judæa, he sold all his goods, his valuable furniture, and his plate, to mitigate the sufferings of the people.

The Bible teaches us that miracles are no test of the inspiration of him who works them. Thus in Exodus viii. 11, we read: "Then Pharaoh called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments." (See also 2 Tim. iii. 8; Matt. xiv. 24; 2 Thess. ii. 9; Rev. xiii. 8, and xvi. 13, 14.) Again, we have in John xi. 50-52, a true prophecy of the death of Jesus, uttered by Caiaphas (who had no right to prophesy at all, it being no part of the high-priest's duty) at the very moment when he was conspiring against him. (See also Balaam's character, 2 Peter ii. 15, and Rev. ii. 14.) In John vii. 52, the Pharisees are represented as saying, "Search, and look: for out of Galilee ariseth no prophet;" but it is impossible that they should have made such a speech, for they could not be so ignorant as not to know that Nahum and Jonah were both

Galilæans. The apostolic father Hermas, who was the fellow-labourer of St. Paul, and whose work is expressly quoted as of Divine inspiration by the Apostolic Fathers—among others, by Irenæus, who quotes it under the very name of Scripture ; Origen, who thought it to be divinely inspired ; Eusebius and Jerome, who say that, though not esteemed canonical, it was read publicly in the churches ; and Tertullian—which is found attached to some of the most ancient MSS. of the New Testament—among others, to the Codex Sinaiticus—and which is held by Archbishop Wake to be the genuine work of an Apostolical Father, has written the following passage :—

“ He,” that is, the shepherd to whose care he was delivered, “ said unto me, ‘ Why weepest thou ? ’ And I said, ‘ Because, sir, I doubt whether I can be saved. ’ He asked me, ‘ Wherefore ? ’ I replied, ‘ Because, sir, I never spake a true word in my life, but always lived in dissimulation, and affirmed a lie for truth to all men ; and no man contradicted me, but all gave credit to my words. How, then, can I live, seeing I have done in this manner ? ’ . . . He answered, . . . ‘ Take care from henceforth that *even these things which thou hast formerly spoken falsely for the sake of thy business* may, by thy present truth, receive credit. For even those things may be credited, if for the time to come thou shalt speak the truth ; and by so doing thou mayest attain unto life. ’ ” 2 Hermas, Command. III. ver. 5–9.

In Ezekiel xiv. 9, it is stated that God deceived the prophet. In 1 Cor. ix. 22, Paul says : “ To the weak became I as weak, that I might gain the weak : *I am made all things to all men*, that I might by all means save some. ” In Gal. ii. 2, he speaks of “ that gospel which I preach . . . *privately* to them which were of reputation ; ” and Christ himself is represented (Matt. xiii. 3, 13, 14 ; Mark iv. 3, 4, 11, 12 ; Luke viii. 10) as telling his disciples that he could not tell them everything exoterically.

The Talmud, in a passage which shows from the Hebrew in which it is written, that it is contemporary with the period at which Jesus lived, says “ Jesus had five disciples—Mathi, Nikai, Nezer, Boni and Thodah. ” These names have a secret meaning. Mathi is Matthew, which means quousque tandem ; Nikai means innocent, acquitted ; Nezer is Nazarene ; Nezer or Jezer means also thought ; Boni means reason, reasonable ; and Thodah gratitude. Jesus had also seventy-two disciples.

Seventy-two men came from Medina to Mohammed, and he retained with him twelve as his apostles. The College of Cardinals consists of seventy-two persons. Ptolemy took seventy-two men to translate the Pentateuch. The Persians had a title, Soliman, equivalent to the Greek *Ἀόλος*, and implying universal *cosmocrator*, whom they thought possessed universal dominion over the whole earth, and Thamurath aspired to this rank; but the divine Argeng, in whose gallery were the statues of the seventy-two Solimans, contended with him for the supremacy. This Argeng was the head of the league of *Ἀργεῖοι*, and the number seventy-two is that of the kings subject to the king of kings.

In the sacred numbers of the Jews where seventy are named, seventy-two are *generally* meant. Bishop Walton says: "The Hebrews are accustomed to use round numbers, and neglect the two or three units which exceed them in certain cases. They say, for example, the Seventy Interpreters, and the Council of Seventy, although the number in each case was seventy-two; and in the book of Judges we read that Abimelech killed seventy of the children of Jerubbaal, though he had but sixty-eight." The story is, that the translation called the Septuagint was made by seventy-two men, six out of each tribe, though it is called the Seventy; that to these men seventy-two questions were put, and that they finished their work in seventy-two days. The Rabbis maintained that the angels who ascended and descended Jacob's ladder were seventy-two in number. Lightfoot states the dress of Aaron to have had upon it seventy-two bells. He must therefore have had seventy-two pomegranates. The division of the nations named in Gen. x., which was into seventy-two, is alluded to most clearly in Deut. xxxii. 8, where the Most High is said in the LXX to have divided the nations according to the number of the angels of God, and not, as in our text, according to the number of the children of Israel. This division of the earth is a microcosm of the division of the heavens. The stars are commonly called angels; and Pliny says there are seventy-two constellations, or groups of stars, called by the names of animals or other things. The original number, however, was forty-eight, twelve in the zodiac, and twelve extra-zodiacal (Alfragan). In Numbers xi. 16, it is said that

Moses was ordered to take seventy men of the elders of Israel but the number was seventy-two—six out of each tribe. The Cabalists find seventy-two names of God in three verses—19, 20, 21—of the fourteenth chapter of Exodus (Bas. "Hist. Juifs" l. III. chap. xv. p. 202). Jesus is said to have sent out seven disciples or teachers. Now it has been universally allowed that Manes, in fixing the number of his apostles, and of his disciples, or bishops, intended exactly to imitate Jesus Christ; and living so near the time of Jesus, the tradition could not very well be mistaken, and there could be no reason whatever for any misrepresentation, and he fixed upon the numbers *twelve* and *seventy-two*, not *seventy*. The Vatican MSS. the reading in Luke x. 1, is *seventy-two*. The fact of their appointment not being mentioned till the third gospel shows a later insertion. In the fourth gospel there are no apostles, only disciples. As in the three first gospels, Simon and Andrew are first called, but, contrary to them, Andrew is called first, and he brings his brother Simon. Nothing is said about their being fishermen, merely that they "came" and were "found" (*ἔρχεσθαι εὐρίσκεισθαι*). The only disciple called by Jesus himself is Philip; John sends him Andrew, and another disciple whose name is not mentioned; Andrew brings Peter, and Philip brings Nathanael.

Again, according to the synoptical gospels, Jesus called Simon and Andrew at the Sea of Galilee. In this gospel Andrew, Simon, and the other disciple follow Jesus to Peræa, on the other side of Jordan.

The fact is, that the compilers of the synoptical gospels, who appear to have been determined to follow Jewish tradition in every respect, took this account of the calling of the Apostles from 1 Kings xix. 19–21, where Elijah takes his future disciple Elisha from where he "was ploughing with twelve yoke of cows before him, and he with the twelve and just as in the gospels, as soon as Elijah had put his mantle upon him, Elisha left the cows and ran after Elijah, *κατέλιπε τὰς βόας καὶ κατέδραμεν ὀπίσω*" (verse 20, LXX). Jesus, however, refused his disciples (Matt. ix. 59, et sqq.; Matt. viii. 21, et sqq.) the permission which Elijah gives to Elisha to go and take leave of his father and mother; but nothing is said of this in Mark, and it is probably inserted to show that Jesus as the Messiah required a more absolute submission and greater sacrifice.

than a prophet like Elijah required or had the right to expect.

Pythagoras, whose mythical history so much resembles that of the mythical portion of the New Testament, said that all things arose from *numbers*. The meaning of this is found in the microcosmic numbers, and in the doctrine of emanations and cycles: from *one* proceeded *two*, from the *two* proceeded *three*—in all *five*—and from these proceeded the seven planets, the constellations, divided into 12, 24, 72, 360, 432, and all the immense cycles which ultimately brought up all the aberrations of the planetary system, when everything was re-absorbed into the Deity, according to the expectation of the “wise men” at that time.

The Mohammedans hold that the world was divided into seventy-two nations and seventy-two languages, and that there were seventy-two sects in their religion. At the royal city of Diospolis, in Iran, a king reigned over seventy kings; this is the number of nations who constituted the universal empire of Cush. Aso, queen of the Cushim, was the accomplice (*συνεργός*) of Typhon in the slaying of Osiris, but besides her there were seventy-two confederates, leagued by oath (*συνωμότες*).

The Christian religion was divided by the early Fathers, in its secret and mysterious character, into three degrees, the same as was that of Eleusis, viz. Purification, Initiation, and Perfection. This is openly declared, among others, by Clemens Alexandrinus.

When Jesus was transfigured, he had with him only three of his disciples—James, John, and Peter. At the time of this transfiguration, the secret *Γνώσις*, which was, at least in part, the knowledge of the *μυῖα ἀρχή* and *πατήρ ἀγιωστος*, was believed to have been conferred on the three, and this we have also on the indisputable authority of Clemens Alexandrinus (Mosheim, Com. Cent. ii. sect. 35). In Mosheim's Commentaries (ib.) the secret doctrines of Plato and Moses are compared, and it is shown that by Clemens Alexandrinus and Philo they were held to be the same in every respect; and that it is also held that they both are the same as the esoteric doctrines of the Christians, which is indeed true, if the early Fathers of the Christian Church and the plain words of the gospels can be admitted as evidence of what was the nature of the esoteric doctrines of Christianity.

Who can deny that Πατήρ ἄγνωστος, the Father whom no person hath seen except the Son, alludes to the Gnosis?

In Mark viii. 31, Jesus is represented as telling his disciples that the Son of Man must "be killed, and after three days rise again." The same expression occurs again in Mark x. 34, and has been altered by Matthew (xx. 19) into σταυρώσαι, "crucify," instead of ἀποκτείνειν, "to kill." An addition is also made to the text of Mark xiv. 1, by a saying attributed to Jesus, Matt. xxvi. 2, "Ye know that. . . the Son of Man is betrayed to be crucified." This shows how the gospels were gradually moulded into their present form.

As to the prophecies of the sufferings and death of the Messiah which Jesus is supposed to have had in his mind when he foretold his death, none of the passages usually adduced as such have any reference to that event. Isa. l. 6, written in the time of Zerubbabel, refers to the bad treatment the prophet had had to undergo: "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Isa. liii. 8 speaks of the sufferings of the order of the prophets, or, more probably, of those of the Jewish nation. Ps. cxviii., which was written after the return from captivity, speaks of the unexpected deliverance of the people; and Ps. xxii. 16, even if we allow the most improbable translation of the word כָּאֵר *perfoderunt*, "they pierced," to be correct, refers figuratively not to the punishment of the cross, but to hunting, or a fight with wild beasts.

The course taken by Jesus to go to Jerusalem is, according to Mark, who makes him pass through Peræa, the longest possible. Luke makes him take the shortest possible, namely, through Samaria, while in the fourth gospel (John xi. 54) he is made to come from Ephraim, from which he went to Jerusalem without passing through Jericho, which the other three evangelists make him do. Jericho is not on the road from Ephrata to Jerusalem, but is a long way to the eastward.

It is very extraordinary that Jesus should not have ordered the rooms to be made ready until the very last, and that it should even have been necessary for the Apostles to remind him of it. Josephus (De. Bell. Jud. 6, 9, 3) tells us that no less than 2,700,000 people came up to Jerusalem at that period, and that, as all available houses in the town were soon occupied, they were obliged to encamp in tents round

Jerusalem. Moreover, Jesus is represented as foreknowing that a man with a pitcher of water would meet them, &c. We can no more regard this account as historical than that of the entry into Jerusalem, where Jesus also sends forth two disciples, and where they also find everything as he had predicted, &c. Both these stories exactly resemble 1 Sam. x. 1, et sqq., where Samuel tells Saul beforehand that he will meet two men by Rachel's sepulchre, who will tell him that the she-asses of his father have been found, and that he will then meet three other men carrying kids and bread and wine, and that they will give him two loaves of bread, &c. Mark does not say what disciples were sent, nor does Matthew, but in Luke the later tradition has given their names as Peter and John, probably because it was considered right that the two chief apostles should be employed on a mission of this sort, though John in the gospel which bears his name says nothing about it. Matthew omits all mention of the man bearing a pitcher of water.

He who gave the blessing (Beraca) on the bread and wine among the Jews was usually the person who was the most qualified among the company. St. Luke, who gives a longer account of the ceremony than Matthew or Mark, mentions *two* cups on which he pronounced the benediction, because the Jews, when they celebrate the Passover, begin at first by the benediction of the cup which they fill with wine, and they call this the first benediction of the cup, to distinguish it from the other, the benediction of the cup for eating. They take four cups during the repast, but they only bless the first and last—at least, that is the practice of all but the German Jews, who recite the benediction over all the cups. In the Jewish ritual the wine is called “the fruit of the vine,” just as it is in the evangelists. “Be thou blessed, O Lord our God, for having created the fruit of the vine” (*Bore peir hag gephen*). When they come to eat the unleavened bread, they say in Chaldee or Syriac, “Ha lama ania di acalon abhacana be area Misrain,” “This is the bread of affliction, which our fathers ate in the land of Egypt.” John vi. 35 is evidently imitated from the Hagada, or history, which the Jews recited during the celebration of the Passover: “This is the bread of affliction which our fathers ate in Egypt; whoso is hungry, let him come and eat; those who are in want, let them come and celebrate the Passover”—that is, let

them eat the Paschal lamb, that they may have life. "This is the bread that came down from heaven." Jesus is represented as allegorising what, at the same time, was the apparent meaning of the Scripture.

Matthew, Mark, and Luke all agree in representing the day on which Jesus ordered his disciples to prepare the Supper as "the first day of unleavened bread;" and further on it is said that "they made ready the Passover" (*ἠτοίμασαν τὸ πάσχα*). But the fourth gospel (John xiii. 1) says positively that the Last Supper took place "before the feast of the Passover" (*πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα*); and it is evident that it is the same supper which is referred to, for the next verse says, "And during supper [*sic* in Cod. Sin.], the devil having now put it into his head," &c.; and in chap. xviii. 28, it is said that the Jews "went not into the judgment hall, lest they should be defiled, but that they might eat the Passover." And in chap. xix. 14, the day on which Jesus is crucified is called "the preparation of the Passover."

A fragment of Apollinarius (Frag. ex Claudii Apollinaris libro de Paschate, in Chron. Paschal, ed. Du Fresne, Paris, 1668, p. 6, præf.) says that the Passion of Jesus cannot have taken place on the great day of unleavened bread (*τῇ μεγάλῃ τῶν ἀζύμων ἔπαθεν*), because it would have been contrary to the law (*ἀσύμφωνος τῷ νόμῳ*), and, in fact, the day succeeding the Last Supper is treated in the gospels by all as a working day, and it is therefore impossible to suppose that it was the first day of the Passover, and, consequently, that the supper of the preceding day had been the Passover. Moreover, Jesus, himself does not observe it as such, for he goes out of the town to the Mount of Olives, which was prohibited at the time of the Passover. It is very remarkable that the Last Supper is not mentioned in the Acts of the Apostles. The "breaking of bread" mentioned in chap. ii. verse 42, is represented in Luke xxiv. 30, 31, 35, as an habitual practice of Jesus.

The Judaizing Christians considered the Last Supper as a species of passover: thus (1 Cor. v. 7), "Christ our passover is sacrificed" (*sic* in the old MSS., "for us" being a later addition). They therefore described the cup to contain wine, after the manner of the Jews in their Passover. On the contrary, the Manichæans and many of the other Eastern sects, took this rite with water instead of wine. The

Eucharist of the Lord and Saviour, as the Magi called the Sun, or their eucharistic sacrifice, was always made exactly and in every respect the same as that of the orthodox Christians, except that the latter use wine instead of water. This bread-and-water sacrifice was offered by the Magi of Persia, by the Essenes or Therapeutæ, by the Gnostics, and indeed by almost, if not quite, all the Eastern Christians, and by Pythagoras in Greece and Numa at Rome. The Ebionites or Nazarenes, who were the most immediate and direct followers of Jesus, who resided in Judæa, and are acknowledged to have been among the very earliest of the sects of Christians, used water instead of wine, as did also the Encratites, Nestorians, and others. In the service of our Edward VI., water is directed to be mixed with the wine, which is a union of the two systems.

According to Justin's account, the devils busied themselves much with the Eucharist. After describing in several places that bread and wine and *water* were used in the Christian rite, he says: "This is what, by an imitation suggested by the evil spirit [everyone knows that the Mithraic rites preceded Christianity by many hundreds of years], has been taught and practised in the mysteries and initiation of Mithra; for you know for certain, or you can learn if you like it, that either in the sacrifices or in the mysteries of the Deity [St. Justin admits the Divinity of Mithra] they make use of bread, and of water in a chalice, making use of a certain form of words."

Tertullian also says (*De Prescript. Hæret.*) that the devil used to baptize the faithful, promising them that by this means their sins would be forgiven, and that by this means he initiated them in the doctrine of Mithra, by marking them in the forehead and making the oblation of bread.

Eusebius (*Hist. Eccl. l. VII. chap. ix.*) tells us that the faithful from the earliest times of Christianity used to go to the altar to take from it the consecrated bread. A priest used to put it into their hands, and they went home, taking with them this portion of the Communion as a sign of the peace in which they lived with their brethren. This consecrated bread was even preserved in the family, and portions of it were given to guests as a sign of peace and friendship. The Council of Laodicæa, in its 44th canon, forbids women to go themselves to the altar, and in A.D. 692

the Council of Trulle forbade men to go. The priest used to put the consecrated bread into the hands of the men, and the women held out a white linen cloth in which the priest deposited the portion of the Communion which was set apart for them. Clemens Alexandrinus (*Stromat.* l. I.), St. Cyprian, St. Ambrose, and St. Augustine (*Cont. Epi. Parmen.* l. II. chap. vii.), say that the Eucharist was given by hand. In the time of Justinian, at Constantinople, children were taken into the churches to eat the remains of the Mystic Supper. Nicephorus and Callistus (l. VII. chap. xii.) say they had been allowed this favour in the thirteenth century.

The first Christians gave a human shape to the bread, which is now replaced by the impression of a Christ on the Host, which caused the opponents of Christianity to believe that they really eat the flesh and blood of a child, as was said of the Jewish Christians, when Rome was burnt, in the time of Nero.

Peter Martyr, Paw, and Carli (*Lett. Amer.*), state that the Mexicans had the Communion, which was exactly similar to the Christian one just spoken of. The priests of the Sun made a great statue with the dough of Indian corn, which they cooked, just as the passover cakes of the Jews were prepared by the Levites. The high-priest, after accompanying a grand procession, in which this statue was carried, when it had re-entered the temple, broke up this statue, and gave the pieces to the people to eat, who believed themselves to be sanctified by this means.

The Peruvians had a festival called the festival of Capacreyme, in the first month of their year, called Raymé, which Acosta supposes was contrived by the devil in imitation of the Passover. In this festival, besides the sacrifice of bread, the priests dipped their hands in a vinous extract of maize, and, looking up to the Sun, made aspersion with it, as was done by the Jews also. This is the facsimile of the primitive Jewish Communion, which was given by hand. (*Exodus xxix. 23, 24*): "Also thou shalt take one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the Lord: and thou shalt put all in the hands of Aaron, and in the hands of his sons, and shalt shake them to and fro for a wave offering before the Lord."

The followers of Tatian used no wine—only water—for the

Eucharist. Tertullian, Jerome, and other Fathers of the Church, inform us that the Gentiles celebrated, on Dec. 25, or on the eighth day before the calends of January, the birth of the god Sol, under the name of Adonis, in a cave, like that of Mithra (in Persia, *Mithra*; in Egypt, Phœnicia, and Biblis, *Adonis*), and that the cave wherein they celebrated his mysteries was that in which Christ was born in the city of Bethlehem.

In Matt. xxvi. 30, we are told that after the Last Supper Jesus and the Apostles sang a hymn. Fragments of this hymn are found in the 237th letter of St. Augustine to Bishop Ceretius. Augustine only reproves the Priscillianists, who admitted this hymn into their worship, for interpreting it wrongly. The hymn runs as follows:—

I wish to unbind, and I wish to be unbound.
 I wish to save, and I wish to be saved.
 I wish to beget, and I wish to be begotten.
 I wish to sing; dance ye all with joy.
 I wish to weep; be ye all struck with grief.
 I wish to adorn, and I wish to be adorned.
 I am the lamp for you who see me.
 I am the gate for you who knock.
 Ye who see what I do, do not tell what I am doing.
 I have enacted all in this discourse,
 And I have not been in any way deceived.

One of the uncanonical gospels states that Jesus and his apostles celebrated a dance after the Last Supper.

The Jews have a ceremony—the traces of which may be found among the followers of Mithra, of Pythagoras at Delphi, and of the Jews in the time of Melchizedek—of the sacrifice of bread and wine. When a master of a Jewish family has finished the Paschal supper, he breaks the bread, and, along with the crater or cup, hands it round to the whole of his family, servants and all, in token of brotherly love.

When the early Christians celebrated their mysteries, a deacon used to cry out, “Let the profane depart; close the doors; the mysteries are about to begin.” When the priests became intolerant and were protected by the different governments, they substituted for this injunction, which was common to all religions, “The mysteries are about to begin; away with the dogs; holy things are for the saints” (*foras canes, sancta sanctis*). St. Chrysostom, in his 25th homily on

Matthew, tells us what formalities were used before the commencement of the Christian mysteries : " When we celebrate the mysteries, we send away those who are not initiated, and we close the doors."

We must keep in mind that the whole of our information on this subject reaches us from the Judaising Christians. The small band of disciples, about one hundred and twenty in number (Acts i. 15), which was left at Jerusalem " were continually in the temple, praising and blessing God " (Luke xxiv. 53) ; and " they continued daily with one accord in the temple, and breaking bread from house to house " (Acts ii. 46), and scrupulously observing all the Jewish ceremonies, praying (Acts iii. 1) at the appointed hours, and observing all the precepts of the law. They were, in fact, Jews who believed that the Messiah had come.

CHAPTER XIII.

THE Last Supper is represented as having taken place on Wednesday the 12th Nisam, or April 1, in the evening, according to the synoptical gospels. We shall see, however, that the festival of the resurrection was formerly on March 25. As early as the year A.D. 57, we find the Eucharist an old institution, and full of abuses (1 Cor. xi. 17, et sqq.). At a later period it was celebrated on Sunday (Acts xx. 7; Pliny, Epist. x. 97; Justin, Apol. i. 67), in the evening (Acts xx. 11). At a still later period it was celebrated in the morning (Plin. ib.).

The agony of Jesus at Gethsemane consists in Mark of a prayer that the "cup" might be taken from him—in other words, that he might not be crucified, and, consequently, that this (supposed) expiatory sacrifice might not be accomplished. And he tells Peter that "the spirit truly is ready, but the flesh is weak." This is already sufficiently improbable conduct for the Son of God, but Luke adds to it by informing us that "an angel appeared unto him from heaven, strengthening him," and that a bloody sweat accompanied his earnest prayer. This alone would settle the question as to Matthew and John being the authors of the gospels attributed to them, for Matthew was in the garden at the time, and says nothing about the angel, and John was one of the three disciples who were near to Jesus, and he is equally silent on the subject. If it is said that they were overcome with sleep, how did Luke learn that such an appearance took place? Again, a bloody sweat is one of the rarest of phenomena, and is only a symptom of particular diseases. It can only be regarded in this place as a poetical expression or a mythical insertion. It is impossible also to regard the account of what passed in the garden of Gethsemane as historical, for it assumes that Jesus was divinely forewarned of what was going to happen to him, which is impossible, for if it had

been so, he could not have made use of false explanations of prophecies.

Luke's statement of the conduct of Jesus at this time is quite irreconcilable with the meek and humble character usually attributed to him, for he tells his disciples to provide themselves with swords (Luke xxii. 36). "He that hath no sword, let him sell his garment, and buy one." In the next verse he is satisfied because they had two swords, and in verse 50 one of them is used to cut off the right ear of the servant of the high-priest. Thus it is represented that armed resistance to a Divine decree was actually made.

The arrest of Jesus in the three first gospels is hopelessly irreconcilable with the account of it in the fourth. In Mark and Matthew and Luke, Judas is represented as kissing him, and thus designating which he was. In the fourth gospel Jesus gives himself up; and as soon as he said, "I am he," the whole of the men and officers fell to the ground (John xviii. 4-6). Matthew adds the account of "one of them that stood by" cutting off the ear of a servant of the high-priest; John says it was Simon Peter, and that the servant's name was Malchus; and Luke adds the miracle that Jesus healed him by touching his ear, which, however, does not seem to have surprised anyone.

Jesus is then represented as being taken before the Roman governor on a charge of representing himself to be the king of the Jews, for they well knew that no Roman governor would interfere in any religious questions, universal toleration being the rule. All that Jesus is represented to have said in answer to the high-priest's question (Mark xiv. 64) is, "Thou hast said" (the correct reading, as in Matt. xxvi. 64); and we have seen that the passage in which he is represented as acknowledging to Pilate that he was the king of the Jews (Mark xv. 2) is a later interpolation, which contradicts verse 5, which should run, "But Jesus answered nothing." We have no longer the authority of any of the Apostles for the transactions which follow, for the last two chapters of Luke are a later addition; and, besides, we are now engaged with the earliest, and therefore most authentic account, that of Mark (if that gospel is written by him), who was a native of Jerusalem (Acts xii. 12), and would not have failed to support his narrative by such authority if he could have done so.

The procurator Pontius, to whom the Jews had now delivered Jesus bound, was surnamed Pilate, on account of the pilum or javelin of honour which he or one of his ancestors had been decorated with. All his acts which are known to us show him to have been an able governor. He had been compelled to act with severity towards the Jews, who were violently opposed to all change, especially as to what related to Roman buildings, even to those of the greatest utility. Two votive escutcheons, with inscriptions, which Pilate had caused to be set up at his palace, which was near the temple, were the cause of a violent outbreak. Worse than this, however, he had erected a statue of Cæsar in the temple; and although St. Jerome considers that Matt. xxiv. 15, may refer to the statue of Hadrian, yet it is more probable that it refers to the act of Pilate than to an event which would make the text of so late a date. His words are ("Comment on Matt. xxiv. 15," vol. iii. p. 720, ed. Paris, 1609): "Potest autem simpliciter aut de Antichristo accipi, aut de imagine Cæsaris quam Pilatus posuit in templo, aut de Hadriani equestri statuâ quæ in ipso sancto sanctorum loco usque in præsentem diem statuit." The bloody work mentioned in Luke xiii. 1—"There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices"—is not, however, mentioned by any Greek or Roman historian. Pilate was a pagan and a sacrificer himself, and would never have considered idolatry a crime in anyone.

The narrative of the denial of Peter (Mark xiv. 66-72) is hopelessly irreconcilable with that in the fourth gospel. In the latter Peter is brought into the palace by John, and there are only two denials by Peter. The scene is also laid in the palace of Annas, while Mark speaks of it as taking place in the palace of Caiaphas. The damsel in John keeps the door; in Mark she is a servant of the high-priest. Peter is standing at the fire in John; in Mark he is sitting. In Mark, Peter curses and swears; in John he says nothing. The prediction of Jesus, Mark xiv. 30, and its exact accomplishment, show that this narrative is unhistorical.

We are now informed, on the authority of the evangelists only, of a custom which existed of releasing a prisoner to the Jews, whomsoever they desired, at the feast of the Passover. This custom existed among the Romans and

Athenians, on the occasion of certain great festivals, but Pilate would never have done so on the occasion of a Jewish festival. We may here notice the extraordinary rapidity with which, according to the received account, the trial and condemnation of Jesus took place—all in about twenty-four hours.

In Mark viii. 31, Jesus teaches his disciples that he must rise again “*after three days*” (*μετὰ τρεῖς ἡμέρας*), which agrees with Matt. xxvii. 63, “Sir, we remember that that deceiver said, while he was yet alive, *After three days I will rise again.*” In Matt. xii. 39, 40, xvi. 1–4, and Luke xi. 29, 30, however, he says that he must be “*three days and three nights in the heart of the earth.*” This, therefore, was Christ’s own prophecy. The facts, as stated by the evangelists, are as follows :—

Jesus was alive on the cross at the ninth hour of the Jewish Saturday, or three o’clock in the afternoon of our Friday (Mark xv. 34; Matt. xxvii. 46), and died shortly afterwards (Mark xv. 37; Matt. xxvii. 50; Luke xxiii. 46). Joseph of Arimathea went to Pilate to ask permission to cut down the body and prepare it for burial, “*when even*” was come, i.e. about six o’clock (Mark xv. 42; Matt. xxvii. 57; Luke xxiii. 54; John xix. 31, 42). Some time elapsed, however, before he obtained permission, for Pilate had to send a centurion to see whether Jesus was really dead. When permission was at last obtained, some time was required to prepare the body for burial (according to John xix. 40), so that it could not have been buried earlier than ten o’clock that night. This was against the law, however, for it was unlawful to allow the bodies of malefactors to remain all night upon the tree, or to bury them on the Sabbath. Being, however, entombed after the commencement of the Sabbath, he was found to have risen—according to Mark, very early in the morning of the next day; according to Matthew, *in the end* of the same Sabbath, when it drew towards the next day; according to Luke, on the first day of the week, very early; and according to John, on the first day of the week, while it was yet dark. Mark informs us that certain women came to the sepulchre “*very early in the morning of the first day of the week*” (chap. xvi. 2); and Matthew says (chap. xxviii. 1), that they came “*in the end of the Sabbath,*” and found that he had risen. Accordingly, we may conclude,

according to Matthew, that he rose on the very same day he was buried; and, according to Mark, that he rose in a very few hours. Thus, according to the one, he was not in the tomb twenty-four hours; according to the other, about thirty hours; and in either case he is represented as having falsified his own prediction.

Strange to say, the prisoner whose release the Jews demanded, at the instigation of the priests, was also called Jesus, though that name has disappeared from most of the MSS., and was surnamed *Βαραββᾶς*—that is, “Son of the Father,” or Bar-abban. He lay bound with those that had joined him in the insurrection, during which he had committed murder. Now Tacitus (Ann. xv. 44, supposing that passage to be genuine) represents the death of Jesus as a political execution on the part of Pontius Pilate. It is possible that Jesus Barabbas was really executed at this time.

The circumstances which follow the trial and condemnation of Jesus—the purple robe, the crown of thorns &c.—could never have disgraced the judicial administration of a Roman magistrate. Our doubts as to the accuracy of the whole account become strengthened when we find a totally different representation of them in Luke, taken from some different source or tradition. There Jesus is represented as admitting to Pilate that he was the king of the Jews, which had, as might be expected, no influence at all upon Pilate’s mind, who said to the chief priests and to the people, “I find no fault in this man.” He then sends him to Herod, and it is Herod who “set him at nought, and mocked him, and arrayed him in a gorgeous robe.” In Matthew, as we have seen, the purple robe is changed into a scarlet one, which would have no meaning at all; and the reed with which (Mark xv. 19) the soldiers “smote him on the head” is turned (Matt. xxvii. 29) into a reed which they placed in his right hand, and the words have been unskillfully inserted.

The opinion of Basilides prevailed most among the Jews, and caused immense numbers of them to become his followers. Basilides is said to have been one of the disciples of Peter, and to have lived at the same time as Christ is said to have done. He taught that Christ was not crucified, that a substitution took place, that Simon

of Cyrene was crucified in his stead, and that Christ had thus made a jest of the Jews and their mistake. (See "Pearson on the Creed," vol. ii. p. 269.) It is also said that the Apostles held that it was merely a phantom that was crucified, which caused Coterius to say (Patres Apostol. ii. p. 24), "Apostolis adhuc in seculo superstitibus apud Judæam Christi sanguine recente et PHANTASMA corpus Domini asserebatur." (Conf. Luke ix. 18, 19, 20, xxiv. 31, and Mark ix. 2.)

The same vagueness and uncertainty is apparent in the events which attended the crucifixion. It seems to have been felt that there were no witnesses of it except the passers-by and some women looking on "afar off." Accordingly, in Luke it is said that "a great company of people" followed him, "and of women, which also bewailed and lamented him," Simon bearing the cross "after Jesus;" and Jesus is represented (Luke xxiii. 28-31) as uttering words to them which cannot have been written until after the siege of Jerusalem. Verse 30 is taken from Hosea x. 8, and refers to the destruction of the high-places of Aven—and cannot possibly refer to Jerusalem in her latter days.

The second Mark has endeavoured to identify Simon by calling him "the father of Alexander and Rufus;" but if this had been the case, the first Mark and Matthew would surely have mentioned it. One of the Christian sects held that a Simon was crucified instead of Christ, because if Christ were an incarnate God, he could not die. It was a Simon Magus (*magon* in Phœnician means a priest or wise man) who bewitched the people of Samaria.

We are astonished, after the express declaration that Simon carried his cross (which was formed of two beams bound together in the form of a T, and so low that the feet of the criminal nearly touched the ground), to find Peter and the other apostles (Acts v. 29) speaking of Jesus as being slain and hanged *on a tree*. This is repeated in Acts x. 39; and in chap. xiii. 29, it is the *Jews*, not Joseph of Arimathæa, who took him down from the tree, and laid him in a sepulchre. The fourth gospel contradicts the other three on this point, for it distinctly states (John xix. 17), "And he, bearing his cross," &c., or, according to the Cod. Sin., "And he, bearing the cross by himself, went forth," &c. Luke (chap. xxiii. 49) informs us, in contradiction to Mark

and Matthew, that "all his acquaintance" (*πάντες οἱ γνωστοὶ αὐτοῦ*) "stood afar off." This would include all the Apostles; but the fourth gospel contradicts this, by stating that John alone was present, together with Mary the wife of Cleophas, Mary Magdalene, and Mary the mother of Jesus, instead of Mary the mother of James and of Joses, and Salome; and, as if to complete the confusion, it contradicts all the three other gospels by saying that they were not "afar off," but "by the cross."

The cross was at that time a Roman punishment, reserved for slaves and for cases where the aggravation of ignominy was intended to be added to that of death. According to the Jewish law, Jesus would have been stoned (Joseph. Ant. XX. ix. 1). The Talmud, which represents his death as having been entirely the result of fanaticism, states that he was condemned to be stoned, and afterwards that he was hanged—the very expression used in the Acts. It was often the case that men were hung after being stoned. See Mishna, Sanhedrim, vi. 4. Conf. Deut. xxi. 22, 23: "And if a man have committed a sin worthy of death, *and thou hang him on a tree*, his body shall not remain all night upon the tree, but thou shalt in anywise bury him that day (for he that is hanged is accursed of God); that thy land be not defiled, which the Lord thy God hath given thee for an inheritance." (See Talm. of Jerusalem, Sanhedrim, xiv. 16; Talm. of Bab. ib. 43*a*, 67*a*.)

The punishment of the cross was a suitable one for murderers and robbers, but was scarcely applicable to a man of blameless life, in whom the Roman governor could see no fault. Death by the sword would have been his punishment, rather than the ignominious death of a highwayman, for crucifixion was reserved for criminals of the latter description. It is no wonder that Paul (1 Cor. i. 23) calls a crucified Christ "unto the Jews a stumbling-block, and unto the Gentiles foolishness" [*sic* in Cod. Sin.]. The exact spot where Golgotha was situated is uncertain, but it was certainly to the north or north-west of Jerusalem, and may have been connected with the hill Gareb, and the locality Goath, mentioned in Jer. xxxi. 39.

Mark next states that when they arrived at the place of execution, they offered Jesus wine mingled with myrrh, which was an intoxicating beverage intended to allay pain, which

the ladies of Jerusalem often brought themselves to the condemned persons, in order to stupefy them. When none of them came, it was bought out of the public money. Matthew has altered this beverage to "vinegar mingled with gall," because in Psalm lxi. 21, it is said, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink, which he wished to represent as a fulfilment of prophecy. In John xix. 29, we have a sponge filled with vinegar only, and put upon hyssop, which latter is suspected to be derived from Exodus xii. 22. In Luke xxiii. 36, they offer vinegar only. Nothing is said of this drink being offered to those who were crucified with him, the object being, apparently, to show that Jesus was above receiving such aid. The criminals were then stripped, and the Roman soldiers, who were the executioners, and who usually kept such of the clothes (*pannicularia*) of the condemned as were of little value (Dig. XLVII. xx., *De Bonis Damnati*., 6—a custom which was limited by Adrian), cast lots for his garments. John (chap. xix. 24) alters the passage by representing the soldiers as casting lots "for" instead of "upon" the vesture, which he also represents as a single garment (*χιτών*), because it was "without seam" (*ἄρραφος*), and "woven from the top throughout" (*ὑφαντός δι' ὅλου*). This was no doubt inserted to make Jesus appear as an high-priest, for the dress of the Jewish high-priest was made in this fashion (*Joseph. Ant. III. vii. 4*). "The high-priest indeed is adorned with the same garments that we have described, without abating one; only over these he puts a vesture of a blue colour. . . Now this vesture was not composed of two pieces, nor was it sewed together upon the shoulders and the sides, but it was one long vestment so woven as to leave an aperture for the neck." At nine o'clock in the morning, according to Matthew, but at mid-day according to Mark, Luke, and John, the cross was erected. The criminal was fastened to it by driving nails through the hands; the feet were frequently nailed, but sometimes only bound with ropes. A piece of wood, a sort of horn, was attached to the shaft of the cross, and passed between the legs of the criminal, who rested on it. Without this aid, the hands would have been torn, and the body would have sunk down. At other times a horizontal piece of wood was fixed where the feet came, and supported them. According to Mark, two robbers were executed with him, but, unable

to agree in almost any particular, Matthew represents that their execution took place afterwards (τότε). In the gospel of Nicodemus these robbers are called Gestas and Demas.

It was customary to place over the cross an inscription stating the crime for which the criminal suffered. Mark says that on this occasion the "superscription of the accusation" which was written over was, "Ὁ βασιλεὺς τῶν Ἰουδαίων," "The king of the Jews;" and we find elsewhere that this superscription is said to have been written by Pilate himself, who, however, had *not* found Jesus guilty on that account, but is represented (Mark xv. 35) as giving him up in order "to content the people." How is it possible, then, to suppose that he should have written an accusation of a crime of which he had not found the accused guilty? In Matthew this is all altered, and it is the soldiers who set up over his head an accusation quite differently worded—"Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων," "This is Jesus the king of the Jews" (Matt. xxvii. 37)—and no mention is made of Pilate's having written it. In Luke xxiii. 38, we have a third superscription, differing from the two preceding ones: "Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων," "This is the King of the Jews;" and this time it is in Greek, in Latin, and in Hebrew letters, though in the Vatican MS. the words "in letters of Greek and Latin and Hebrew" are omitted, and in it and in the Codex Sinaiticus the inscription runs, "The King of the Jews is this." In John xix. 19, however, both the Cod. Sin. and the Vatican MS. have "And the writing was in Hebrew and Latin and Greek, JESUS THE NAZARITE THE KING OF THE JEWS," thus altering the text of Luke, and for the first time attributing the authorship to Pilate. There is no authority for any of the inscriptions, and the whole exhibits traces of a made-up narration.

Mark xv. 29, "And they that passed by," &c., is taken from Psalm xxii. 7, which is in the LXX, πάντες οἱ θεωροῦντές με ἐξεμυκτήρισαν με, ἐλάλησαν ἐν χεῖλεσιν, ἐκίνησαν κεφαλὴν. In verse 31, the high-priests are represented as mocking. This is a gross blunder, for there was but one high-priest among the Jews, and it is evident that the author knew the difference between priests and high-priests from chap. ii. 26, where ἱερεῖοι is correctly used for "priests."

At three o'clock in the afternoon Jesus, according to Mark and Matthew, "cried with a loud voice," saying, "Eloi, Eloi,

lama sabachthani?" according to Mark, but "Eli, Eli, lama sabachthani?" according to Matthew. Neither Luke nor John mention these words, which is very remarkable. There can be little doubt that they were intentionally omitted by Luke, for he mentions (chap. xxiii. 46) that "Jesus cried with a loud voice;" and he inserts the words, "Father, into thy hands I commit my spirit," from Psalm xxxi. 5.

The disciples had all fled. There were only present Mary of Magdala, Mary the mother of James the Less and of Joses, and Salome, with many other women; but in Matthew, Salome is changed into the mother of Zebedee's children, though many suppose the two to have been identical. In the Cod. Sin. the passage runs: "Among whom was Mary the mother of James and the Mary of Joseph and the Mary of the sons of Zebedee."

Jesus is represented as hanging *three* hours on the cross, and he was to rise again in *three* days. The shortness of the time, however, gave rise to many doubts as to the reality of his death. A few hours of hanging on the cross appeared to persons who were in the habit of witnessing crucifixions quite inadequate to produce such a result. Many cases were cited of crucified persons who, after being taken down sufficiently soon had been recalled to life by energetic remedies. Josephus (Vita, 75) says: "Having been sent by Titus Cæsar with Cerealis and a thousand horsemen to a certain village called Theroa, to examine whether the place was capable of being fortified, I saw, as I came back, several prisoners crucified; and having recognised three with whom I had been acquainted, I was distressed at it, and I told Titus of it, weeping. He immediately ordered them to be taken down, and that all possible care should be taken of them. Two died, notwithstanding the treatment, but the third survived." (See also Herod. vii. 194.)

Persons of strong constitution were able to sleep on the cross, and only died of hunger (Euseb. Hist. Eccl. viii. 8). Origen (In Matt. Comment.) was obliged to call in the aid of a miracle to account for it. Mark says that Pilate "marvelled," and asked the centurion if he had been any while dead. Mark also states that after Jesus had given up the ghost, the veil of the temple was rent in twain. It is very remarkable that no allusion is made to this event

in any other portion of the New Testament, and we must suppose it to be merely a symbolical expression.

According to the Roman custom, the body of Jesus should have remained on the cross to become the prey of birds. According to the Jewish law, it should have been taken away in the evening, and buried in the place destined for them who had died an infamous death. Neither of these destinies awaited the corpse of Jesus, according to the evangelists. We should have expected that some of the apostles would have claimed the corpse, as the Roman law at this time ordered that the body of the criminal should be given up to whoever asked for it (Dig. XLVIII. xxiv., *De Cadaveribus Punitorum*). Nothing is more remarkable than the absence of all the apostles and disciples on this occasion. It was necessary, however, to establish that Jesus had been in a tomb three days. Accordingly, we are told that Joseph, of the small town of Arimathæa (*Haramathaim*), probably the same as the ancient Rama), a member of the Sanhedrim, "went in boldly unto Pilate, and craved the body of Jesus." We are also told that he "waited for the kingdom of God," which in Matthew is amplified into "was also himself Jesus' disciple."

In Matthew, Joseph becomes "a rich man of Arimathæa," in order to agree with Isaiah liii. 9, where the supposed prophecy states that "he made his grave . . . with the rich in his death." But the same passage states also that he made his grave "with the wicked," which Joseph, as a disciple of Jesus, could not be, and there was no other person likely to occupy the tomb.

In John xix. 38, he no longer appears as a Jew and member of the Sanhedrim, but as a disciple of Jesus, who is afraid of the Jews; and a new person, of whom there is no mention in Matthew or Mark—Nicodemus—assists Joseph to wrap the body in linen and lay it in the sepulchre. Moreover, Nicodemus brings a hundred pound weight of myrrh and aloes, and winds up the body of Jesus in linen clothes with the spices (John xix. 39, 40). Yet Mark and Luke represent the women, who had seen "how his body was laid," as returning and preparing spices and ointments, when the body had already been embalmed, "as the manner of the Jews is to bury." In the Acts, the burial of Jesus is mentioned as a reproach to the Jews by no less a person

than Paul himself. He says that "they that dwell at Jerusalem, and their rulers, *because they knew him not, nor yet the voices of the prophets which are read every Sabbath day . . .* took him down from the tree, and laid him in a sepulchre" (*μνημείου*, the word used by Mark, Luke, and John). Luke says that Joseph had not consented to the counsel and deed of the others; but these two chapters are not by the author of the Acts, and this parenthesis has been inserted to make the story more probable. It is of course possible, though highly improbable, that a member of the Sanhedrim may have secretly held the belief that Jesus was the Messiah; but what increases the improbability of the whole story is the different mode in which his action is represented and viewed. In Mark he goes in "boldly;" in Matthew and Luke he merely goes to Pilate; in John he goes "secretly, for fear of the Jews;" and in the Acts he is one of the "rulers" who did not know Jesus. It is said that a Protestant missionary, Dr. Buchanan, discovered the whole story represented on the walls of the temple of Juggernaut. Joseph laid the body of Jesus in a sepulchre hewn out of a rock, which in Matthew is converted into "his own new tomb," and in Luke is "a sepulchre hewn out of stone, wherein never man before was laid." In John, however, the statement is that he was buried where he was crucified—that is, in Golgotha—where there was a garden, and in the garden a new sepulchre, and not a word is said about its being hewn out of a rock. Paul (1 Cor. xv. 4) merely says that he was buried and rose again, and never mentions the women, or the angel, or the earthquake, or any one of the incidents enumerated by the evangelists.

Mary of Magdala and Mary the mother of James saw where the corpse was laid. The next day being the Sabbath, nothing could be done; but *very early* in the morning, the first day of the week, they came unto the sepulchre—"at the rising of the sun," according to Mark; "as it began to dawn," according to Matthew; and "when it was yet dark," according to John. According to Mark, as they were going away from the tomb (this is probably the correct reading; see *ante*), they saw "a young man," clothed in a long white garment, sitting on the right side, "and they were affrighted," and in consequence told no one what they had seen (Mark xvi. 8). In Matthew this "young man" has become "the angel of

the Lord," who descended from heaven, a great earthquake accompanying his descent, and rolled back the stone from the door of the tomb and sat upon it; and he expressly orders the women to "go quickly and tell his disciples," &c. (Matt. xxviii. 7). In Luke the women who came with Jesus from Galilee come unto the sepulchre, bringing with them spices which they had prepared, "and certain *others* with them;" but this seems to be a later addition (these words are wanting in the Cod. Sin. and Vat. MS.), to increase the number of witnesses. We find now, however, no earthquake, no angel descending from heaven and rolling back the stone, and sitting upon it, but in his place "two men in shining garments," who tell them, "Remember how he spake unto you while he was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again;" and the women now, *of their own accord*, "returned from the sepulchre, and told all those things unto the Eleven, and to all the rest!" (Luke xxiv. 9.) But in Luke ix. 22, the disciples alone are addressed, and they are "straitly charged to tell no man that thing;" and in chap. xviii. 31, et sqq. the Twelve alone are addressed, and we are told that "they understood none of these things." It was in consequence of this error, probably, that the words "certain others with them" were inserted, though, as it is stated that they were all women (Luke xxiv. 10), the insertion does not mend the matter. In this gospel, we have for the first time the mention of Peter as a witness. Now as Peter and Mark were well acquainted, and even perhaps related to one another, it is utterly inconceivable that he should have omitted to tell him so important a piece of evidence as his own visit and that of other disciples (Luke xxiv. 24) to the sepulchre, or that Mark should have omitted to insert it if he had done so. St. Paul knows nothing (1 Cor. xv. 3-5) of this visit to the sepulchre.

In John's gospel, the tradition is much altered and added to. It is now Joseph of Arimathæa and Nicodemus, not the women, as in Mark xvi. 1, and Luke xxiii. 56, who bring the spices, about a hundred pound weight, and lay the body in the tomb with them. It is Mary of Magdala alone who comes and sees the stone taken away (there is no mention of an earthquake, nor of the descent of an angel), and who then runs and finds, not "the Apostles," but Simon Peter, and

John, who outruns Peter, and is consequently the first witness of the empty state of the tomb. Notwithstanding the express declarations of the other evangelists, we are told that neither Peter nor John knew that he was to be raised the third day. Satisfied with what they had seen, they went away, not, as it would have been natural they should do, to communicate so marvellous an event to the other apostles, but "unto their own home."

It is no wonder that Bishop Marsh is obliged to confess that after all his attempts to reconcile the contradiction of St. John's account of the resurrection of Christ with that of Mark and Luke, "he has not been able to do it in a manner satisfactory to himself, or to any other impartial enquirer into truth."

Mary stood without at the sepulchre weeping, and looking in saw two angels in white, sitting, this time, one at the head and the other at the feet, where the body had lain. Thus first one angel appears to one group of women, then two angels appear to another group, and afterwards these two angels conceal themselves from the apostles, but after their departure show themselves to Mary Magdalene, who is, however, not the least surprised at this occurrence, but calmly answers their question, "Woman, why weepest thou?" Jesus then appears to her; she salutes him as Rabboni, and would have touched him, but Jesus warns her not to do so, because he had not yet ascended to the Father (*sic* in Cod. Sin. and Vat. MS., and the latter part of this verse shows that this must be the correct reading), though some verses later he is represented as allowing Thomas to do so. In the added verses of Mark xvi. nothing is said of Jesus appearing to her at the tomb; it is merely stated that he appeared first to her out of whom he had cast seven devils—a circumstance which is only mentioned in Luke viii. 2, and therefore shows the later date of this portion of Mark—and that she went and told those who had been with him, *who did not believe her*.

Irenæus was bishop of Lyons. He wrote about A.D. 182. He was one of the first Fathers of the Church who suffered martyrdom, and generally accounted one of its most eminent and illustrious early writers. He was an Asiatic, but was sent as bishop to Gaul, and founded or built a church in that country. With reference to his opinion respecting Christ's death and resurrection, which is given below, we may observe that

he was a person in many respects of extreme credulity (as he states that he had seen the statue of Lot's wife, for instance), though not more so than Augustine, the glory of Africa, who says he saw men in Ethiopia without heads, and also with one eye in their foreheads. The passage occurs in his thirty-third sermon, and is as follows: "I was already Bishop of Hippo, when I went into Ethiopia, with some servants of Christ, there to preach the Gospel. In this country we saw many men and women without heads, who had two great eyes in their breasts; and in countries still more southerly, we saw a people who had but one eye in their foreheads." This holy and veracious Father also says he was an eyewitness of several resurrections of the dead; and if we believe the one, we cannot refuse credit to the other statement. When such a man as Irenæus accuses the evangelists of forgery, we may be sure that the case is a very bad one indeed.

The passage is a portion of lib. II. chap. xxxix. of Dr. Grabe's Irenæus, which is entitled, "A demonstration that the Lord preached after his baptism, not merely for one year, but that he employed in preaching the whole term of his life." And it contains the following passage:—

"For he came to save all through himself—all, I say, who through him are born to God—infants, little children, boys, youths, and old people. Therefore he preached in every stage of life, and made an infant with infants, sanctifying infants; a child among children, sanctifying those of the same age as himself, and at the same time supplying an example to them of piety, of justice, and of submission; a youth among youths, becoming an example to youths, and sanctifying them to the Lord. So also, an elder among elders, that the teacher might be perfect in all things, not only according to the exposition (law or rule) of truth, but also according to the period of life; and sanctifying at the same time the elders, becoming an example even to them. After that he came to death, that he might be the first-born from the dead, he himself having pre-eminence in all things, the prince of life, above all, and excelling all. *But to establish their own forgery*, that it is written of him, *to call (it?) the acceptable year of the Lord*, they say against themselves that he preached (during) one year (only?), and suffered on the twelfth month (of it?). They have forgotten—giving up

every (important?) affair of his, and taking away the more necessary, the more honourable, and, I say, that advanced period of his, in which, teaching diligently, he presided over all. For how did he obtain disciples if he did not teach? And how did he teach—not having attained the age of a master (or doctor)? For *he* came to baptism who had not yet completed thirty years of age (for thus Luke, who indicates his years, lays it down, and Jesus was, as it were, entering on thirty years when he came to baptism); and after (his?) baptism he preached only one year—on completing his thirtieth year he suffered (death), being as yet only a young man, who had not attained maturity. But as the chief part of thirty years belongs to youth (or, as a person of thirty may be considered a young man?), and everyone will confess him to be such till the fortieth year; but from the fortieth to the fiftieth year he declines into old age, *which our Lord having attained he taught*, ‘as the gospel and all the elders who in Asia assembled with John the disciple of the Lord testify, and (as) John himself had taught them. *And he* (John?) remained with them till the time of Trajan. And some of them saw not only John, but other apostles, and heard the same things from them, and bear the same testimony to this revelation.’ ”

“Καὶ πάντες οἱ πρεσβύτεροι μαρτύρουσιν, οὐ κατὰ τὴν Ἰσλίαν Ἰωάννη τῷ τοῦ Κυρίου μαθητῇ συμβεβλήκοτες (ita Eusebius loco citato et Nicephorus, l. III. chap. ii., sed in Georgii Sincelli Chronographia, p. 345, edit. Paris, 1652, excuderunt *συμβεβλήκοτες*, et ne quid vanitatis dicit, in margini posuerunt *συμβεβιωκοτες*), *παραδεδοκέσαι ταῦτα τὸν Ἰωάννην· παρέμεινε γὰρ αὐτοῖς μέχρι τῶν Τραιάνου χρόνων*. Quidam autem eorum non solum Joannem, sed et alios Apostolos viderunt, et hæc eadem ab ipsis audierunt, et testantur de hujusmodi relatione.”

Here we have Jesus called the first-born from the dead, the very expression used in Coloss. i. 18, and showing in what way it was then understood. The orthodox were not the only persons who disputed the age of Christ. Some insisted that he lived thirty, thirty-three, forty, and others nearly but not quite *fifty* years. Stephanus Gobarus has collected many of these notions in the extracts made of his works by Photius.

The doctrine of a crucified Christ, was, according to St.

Paul, "unto the Jews a stumbling-block, and unto the Gentiles foolishness," thus showing that even in his time Christians were not agreed respecting the crucifixion. It was a stumbling-block because there is no prediction whatever of a crucified Messiah in the Old Testament. Dan. ix. 26, really refers to the Romans establishing an aristocracy in place of the monarchy; and Zach. xii. 10, belongs apparently to the reign of Jehoahaz, and refers to the conquest of Jerusalem by some nation which is not mentioned, and speaks of the great mourning in the city for one who lamented as an only son, who seems to be King Josiah. Ezek. xxxvi. 25, and xxxvii. 23, written during the Captivity, refer to the deliverance of the Jewish people from the idolatrous nations which surrounded them, and strike at the root of the idea of vicarious sacrifice by declaring that every man is to be punished for his own sins only. Josephus does not say a word respecting the Messianic hopes of his countrymen; and Philo, who does speak of a hero similar to the Messiah, says not a word of his crucifixion or death. Isa. liii. is by an unknown author who wrote after the return from the Captivity, and refers to the writer himself. All the passages in the New Testament which refer to the accomplishment of prophecy (Acts iii. 18, viii. 35, xxvi. 22, et sqq.; 1 Cor. xv. 3; 1 Pet. i. 11, et sqq.) were written *after* the event, and are consequently valueless.

Origen states (Adv. Celsum, i. 55) that a wise man among the Jews (λεγόμενος παρὰ Ἰουδαίους σόφος) replied to his Christian interpretation of Isa. lii. 13—liii. 12, that "that prophecy was made respecting the whole people, which had been dispersed among the nations, and struck down, and that it was inserted in order that many proselytes might be made."

The Talmud gives a totally different description of the death of Jesus from that in the gospels, and one much more consistent with the customs of the Jews. In the gospels Judas is represented as being paid for recognising Jesus and pointing him out to the chief priests. But how can we admit that a man who had just made a triumphal entry into the city, followed by the acclamation of the whole people, was only eight days afterwards so unknown to the magistrates that they were obliged to bribe a disciple to inform them which he was?

According to the law of Moses, no one could be condemned without two paid witnesses. But when sacred teaching was in question, the Talmud says that it is permitted to conceal two witnesses behind tapestry, or a screen, where they can see and hear everything, and to make the accused person speak. "And this," says the writer, "is what they did with Jesus. Judas had placed two witnesses in concealment, and then asked Jesus 'Is it not thou who art the Son of God?' and Jesus having answered, 'Yes,' the witnesses came forth from their hiding-place and accused him." The Talmud adds: "They hung Jesus the day before the Passover. (The Jews used to stone a criminal before hanging, and made him drunk.) But forty days before the execution, the crier cried every day, 'Jesus is condemned to be stoned for having bewitched, turned aside, and raised up Israel. If anyone knows how to defend him, let him come and defend him!' No one came. So they hung him the day before Pasach."

The above is written in the Hebrew spoken at the time Jesus lived. As to the forty days crying through the town, no evangelist speaks of it. It may be observed that this account, whether true or not, agrees verbatim with that in Acts v. 30, "The God of our fathers raised up Jesus, whom ye (the Jews) slew and hanged on a tree," and with chap. x. 39, where the same expression is used.

We have already seen that the Rabbis were far from wishing to discredit the miracles of Jesus. It would seem from the above that they were equally anxious to establish his having died by an ignominious death. The whole, however, is unhistorical, for the Jews, being subject to the Romans, had no longer the power of pronouncing judgment in capital cases, and consequently could not condemn Jesus to be guilty of death (Mark xiv. 64).

Their powers were limited to the punishment of heretics by the synagogues, which consisted of corporal punishments usually inflicted by the hazzan, Ἱππηρέτης, or apparitor (Luke iv. 29), who belonged to each synagogue. They had also messengers (Ἀπόστολοι, or ἄγγελοι), of whom Paul was probably one, who carried on the communication between one synagogue and the other. Examples of the punishments inflicted by them are to be found in Matt. v. 25, x. 17, xxiii. 34; Mark xiii. 9; Luke xii. 11, xxi. 12; Acts xxii. 19, xxv. 11; 2 Cor. xi. 24, in none of which cases is there any

mention of capital punishment, though death sometimes resulted from stoning, to which Paul himself was subjected.

In the Acts of the Apostles we are told for the first time that Jesus was seen of the Apostles "forty" days, and that he told them that they should be baptized with the Holy Ghost not many days hence, which contradicts Mark i. 8, in which John tells the multitude that Jesus himself would baptize them with the Holy Ghost.

The gospel of Matthew is the first which mentions the appearance of Jesus after the crucifixion, and states it to have taken place on a mountain in Galilee. In Luke it takes place at Emmaus, and the ascension takes place at Bethany. The concluding verses of Mark do not specify any place, nor any witnesses of the resurrection. In the Acts the ascension is represented as taking place from "the mount called Olivet," and we have now a development of the tradition—Jesus is taken up, a cloud receives him out of their sight, and two men in white apparel stand by them as they look toward heaven as he went up. Paul, however (1 Cor. xv. 5, 6), renders this impossible by distinctly stating that after he had been seen of Cephas, then of *the Twelve* (not the Eleven), he was seen of above five hundred brethren at once, afterwards of James, then of all the apostles, and lastly by himself, and does not mention a visible resurrection at all.

One of the evangelical books which is now considered apocryphal, but which was formerly one of the canonical books, the "Acts of the Apostles, or Travels of the Apostles Peter, John, Andrew, Thomas, and Paul," says that Christ never really showed himself; that he had merely appeared to his disciples in different human shapes; that at one time he appeared as an old man, at another time as a young man, sometimes tall, sometimes of middle height, sometimes very tall, sometimes surrounded by light, and sometimes entirely enveloped by a cloud.

The account of the Ascension is imitated from the traditional account of the disappearance of Moses, which is thus given by Josephus (Ant. IV. viii. 48): "Now, as soon as they (i.e. the Senate, Eleazar the high-priest, and Joshua) were come unto the mountain called Abarim (which is a very high mountain, situate over against Jericho, and one that affords, to such as are upon it, a prospect of the greatest

part of the excellent land of Canaan), he dismissed the Senate; and as he was going to embrace Eleazar and Joshua, and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared in a certain valley, although he wrote in the holy books that he died, which was done out of fear, lest they should venture to say that because of his extraordinary virtue he went to God."

After the ascension had taken place, the Eleven and about a hundred and twenty disciples being assembled in an upper room, Peter stands up and delivers a speech about Judas, which he says was prophesied about by the Holy Ghost by the mouth of David. The only passage in the Psalms which can be made in any way to refer to this is Ps. xli. 9; but why is not verse 8 equally prophetic, "An evil disease, *say they*, cleaveth unto him," &c. ? Judas of Kerioth, respecting whose fate we are left in ignorance in Mark, and who in Matt. xxvii. 3-5, brought back and threw down the thirty pieces of silver in the temple, and went and hanged himself, now appears as having purchased a field called Aceldama, and, instead of hanging himself, as falling headlong, and bursting asunder in the midst. This it is attempted to be shown was prophesied in the Psalms, and for that purpose two passages are taken from two different psalms and joined together. These passages in the original Hebrew run as follows: "Let their palace be desolate, and let there not be a dweller in their tents, and let another take his office," Ps. lxix. 25, and cix. 8, which has been altered into "Let *his* habitation be desolate, and let no man dwell therein."

It has been observed that the Judas of the gospels and the Judas of the Acts are quite different personages: thus—

The Judas of the gospels Repented; Returned the money to the chief priests and elders; Cast it down in the temple, and de- parted; Died by his own act and will.	The Judas of the Acts Did not repent; Kept the money for his own use; Bought a field with it; Died by accident.
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Papias (Frag. 3) gives another and totally different account of the death of Judas. He says: "Judas walked in this world a great example of impiety; for being swelled so much in flesh that he could not pass through where a cart passed through easily, he was crushed by the cart, so that

his entrails gushed out" (Ecumenii Comment. in Acta Apostolic. chap. ii.).

When the feast of Pentecost, or *הַכַּהֲשֹׁבוֹת*, *chaq hashabarith*, which came seven weeks, or fifty days, after the Passover was come, the Twelve were all with one accord in one place [the Cod. Sin. reads, "They were together in one place;" and both the Vatican and Alexandrian MSS. omit "with one accord"], and "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared scattered among them tongues" (this is the correct translation of *καὶ ὠφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι*) "as of fire, and one sat upon each of them" (*ἐκάθισέ τε*).

Almost all the ancients, both Jews and Gentiles, believed the Supreme Being to be material, and to consist of a very refined igneous fluid. This was also the opinion of most of the ancient Christian Fathers. This was called the "anima" as feminine, or "spiritus" as masculine, and was the breath or air in motion (Isa. xi. 4), an incorporeal substance, and the Holy Spirit. Lactantius (l. II. ch. xiii.) considers fire and water to be the two principal elements, from the union of which all sublunary bodies spring. He calls the first a male element and an active principle, and the second a female element and a passive principle. This was often confounded with the igneous fluid of which God was supposed to consist; whence came the baptism by fire and the Holy Ghost (Matt. iii. 11).

The tongues of fire which were scattered among the Apostles were the same as fire (Isa. v. 24; conf. Virg. *Æn.* ii. 682-4), and as the representative in the Egyptian sculptures of the glory in a man's head as a flame or tongue of fire, not as in the later pictures in the form of a ring of light encircling the head. This descent of fire or wisdom upon the Apostles is therefore a symbolical representation of their having acquired the knowledge of God.

The Acts of the Apostles, by placing the descent of the Holy Spirit *after* the Ascension, contradict John xx. 22, where Jesus breathes on his disciples, and says to them, "Receive ye the Holy Spirit" (*Λάβετε πνεῦμα ἅγιον*), and then gives them authority to remit and retain sins. To reconcile these contradictions, the commentators have supposed that the Apostles only received a portion of the Spirit during the lifetime of Jesus, and that it was only poured upon them in its

fulness on the day of Pentecost. But the fourth gospel (which is believed to have been written long after the Acts of the Apostles) takes no more notice of the descent of the Spirit on the day of Pentecost than if it never had occurred, and it shows that the belief of the Church at that time was that the Apostles had received the Holy Spirit from Jesus himself.

The scene of religious excitement which took place on this occasion, when they were gathered together to choose a new apostle (*ἔπι τὸ αὐτὸ*, "for the purpose"), is represented as producing a mixed effect on the multitude which was brought together by it. The other tongues with which they are said to have spoken were a confused utterance (Isa. xxviii. 11, "With stammering lips and another tongue will he speak to this people;" and xxxviii. 19, "Thou shalt see a fierce people, a people of deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand"); and though in their frenzied utterances the words resembled, and probably partook of, other dialects, yet it is said that some of those who were present thought they were full of new wine, which, if the utterances had been distinct, they could not have supposed. The fact is, that in moments of ecstatic excitement the believer uttered inarticulate sounds, which had no meaning, and which were taken to be words in a foreign language, which men sought to interpret. (See Acts ii. 4; x. 44, et seq; xi. 15.) In former times this symbolism was carried to a much greater extent. Isaiah does not hesitate at stating (chap. vi. 6) that one of the seraphim flew at him, having a live coal in his hand, which he had taken with the tongs from off the altar, and laid upon his mouth, when his sin was purged and he received the gift of eloquence; and Jeremiah (i. 9) represents God as touching his mouth with his hand!

The religion of Mohammed, which is devoutly believed in by millions of certainly not the least intelligent portion of the human race, is founded not upon the Divine origin of the Prophet—who is allowed by his followers to have been not only a mere ordinary mortal, but to have been wholly unable to read or write—but upon his supposed inspiration. Ayesha thus describes the manner in which the revelations were made to the Prophet. "Verily" says she, "Harith bin Hisham asked Mohammed, 'How did the instructions come to you?' The Prophet replied, 'Sometimes like the sound

of a bell—a kind of communication which was very severe for me; and when the sounds ceased, I found myself aware of the instructions. And sometimes the angel would come in the form of a man, and converse with me, and all his words I remembered” (Bukhari and Muslims).

Bishop Middleton says (“*Essay on the Gift of Tongues*”): “The Scripture Greek is utterly rude and barbarous, and abounds with every fault that can possibly deform a language; whereas we should naturally expect to find an inspired language pure, clear, noble, and effective, even beyond the force of common speech, since nothing can come from God but what is perfect of its kind. In short, we should expect the purity of Plato and the eloquence of Cicero.”

It does not appear to have been necessary that the Holy Spirit should descend upon a person to enable him to speak in an unknown tongue, for we find St. Paul (in 1 Cor. xiv. 18) saying, “I thank God, I speak with *an unknown* tongue more than ye all” (this is the reading in the Cod. Sin., and the next verse shows that it is the correct one). Peter, standing up with the Eleven, endeavours by a quotation from Joel to show that this effusion of the Spirit had been predicted. But the passage he has quoted is part of a manifest insertion, from chap. ii. 28, to iii. 3, into the book of Joel, which promises to Judah and Jerusalem a return from captivity, and was not written by Joel, who lived in the reign of Ahaz. The quotation should have extended to the Lord’s promise to gather all nations and bring them into the valley of Jehoshaphat, and plead with them there for his people Israel; but this would not have answered the purpose. Peter continues: “Jesus the Nazarite, a man from God, marked out unto you from God by mighty works and wonders and signs, which God did by him in the midst of you, as ye yourselves know: him, being delivered up by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have nailed up and slain, whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it.” We then have an inaccurate quotation from Ps. xvi. 8–11, which wholly changes the sense of it. The passage runs, commencing with verse 7: “I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be

moved. Therefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope. For thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life ; in thy presence is fulness of joy ; at thy right hand *there are pleasures for evermore.*" This passage, in which David speaks of himself, has been altered into a prophecy by a slight alteration in the first words of it. In verse 30 we come to what is evidently a later addition, that "he would raise up Christ to sit upon his throne." The author would never have ventured on so bold an assertion as this, and accordingly the Cod. Sin. and other MSS. have what is no doubt the correct reading—"That of the fruit of his (David's) loins should sit upon the throne." This is more correct ; but the sense is totally altered when we turn to the psalm itself (Ps. cxxxii. 11), and find in the next verse that the promise is extended to "their children for evermore," meaning nothing more than the usual hereditary monarchy which David expected, though vainly, to establish. The assertion in verse 30, that David was a prophet, is gratuitous ; and if he were a prophet, he was a false one, for none of his race is left, and Jesus the Nazarite was no descendant of his. Verse 33, which should read, "Being exalted to the right hand of God" (τῆ δεξιᾷ οὐν τοῦ Θεοῦ ὑψωθεῖς), is founded (verse 34) on an incorrect translation of Ps. cx. 1, which, there is no doubt, was not written by David at all, if indeed any of the Psalms were which bear his name. The correct translation of this psalm, in which the poet advises him not to go out with his army and risk his valuable life in battle, is : "Jehovah hath said to my lord, 'Sit thou at my right hand until I make thine enemies a stool for thy feet.'"

The miracles done by Peter and John—those "unlettered and common men," *ἄνθρωποι ἀγράμματοι καὶ ἰδιῶται* (Acts iv. 13)—are of the most astonishing description. The first was performed in the temple itself, in the name of Jesus Christ the Nazarite, whom the priests and elders had just caused to be executed. After a time, we are told, these miracles became so numerous that the high-priest and the Sadducees put the whole of the apostles into prison, from which they were miraculously released. Finally, having been beaten by the priests, they returned to the temple, and taught and preached as before.

We now come to that important event in the history of the primitive Church, the conversion of St. Paul. The witnesses who according to law (Deut. xvii. 7) had to throw the first stones at the first Christian martyr (Stephen) laid down their clothes at the feet of a young fanatic named Saul or Paul, who was "consenting unto his death, and kept the raiment of them that slew him" (Acts xxii. 20). This event took place about the year A.D. 36-38, and was due to the hatred of the orthodox Jews against the new sect—the Romans, according to their custom, tolerating all religions. This event, and the persecution which followed, broke up the primitive Church, with its cœnobitic life, for ever. But the career of Saul was interrupted on his journey to Damascus, with the object of seeking out the Christians and bringing them bound to Jerusalem, by seeing, as he drew near Damascus, a light from heaven, which shined suddenly round about him. "He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; *it is* hard for thee to kick against the pricks." The Cod. Sin. and other MSS. omit the words, "it is hard for thee to kick against the pricks." The first part of verse 6 is also omitted in these MSS., and the passage, reads: "I am Jesus whom thou persecutest. But arise, and go into the city, and it shall be told thee what thou must do." This is probably the original, and the rest has been inserted to make it tally with the subsequent accounts. The men who journeyed with him stood speechless, hearing a voice, but seeing no man. Saul arose from the earth; and when his eyes were opened, he saw nothing (this is the old reading—the modern one makes nonsense of the passage); and they led him by the hand, and brought him to Damascus, where he was three days without sight or food or drink.

After this we have two accounts in the Acts purporting to be given by Saul or Paul himself, contradicting the first in many particulars. The first is in Acts xxii., when the Jews are addressed by him in the Hebrew tongue. He there states that he fell to the ground, and the voice said unto him, "Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus the Nazarite, whom thou persecutest." He then contradicts the former account by saying that "they that

were with me saw indeed the light [and were afraid]" (the words in brackets are omitted in the MSS. before referred to), "but they heard not the voice of him that spake to me."

The second account is given by Paul in the presence of King Agrippa, in the twenty-sixth chapter of the Acts. He states (verse 13) that he "saw in the midway a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me;" and then for the first time we are told that the whole company fell to the earth, and that the voice spoke to him in the Hebrew tongue; and now we have "it is hard for thee to kick against the pricks" added to "Saul, Saul, why persecutest thou me?"

In the first two accounts Paul is represented as asking what the Lord would have him to do, in answer to which he is told to go to Damascus, where Ananias heals his blindness. In the first account it is said that after remaining certain days with the disciples at Damascus, he preached Christ in the synagogues. In the second, given by Paul himself, nothing is said of this, but he has a second vision of Christ in the temple, after which he goes to preach to the Gentiles, not the Jews. In the third account Paul gives a totally different version. After the words, "Who art thou, Lord?" we have for answer, "I am Jesus," not Jesus the Nazarite, "whom thou persecutest." And now all mention of his going to Damascus, of his blindness, of Ananias, and of his second vision of Christ, is omitted, and he is ordered to rise up and stand on his feet. The passage runs: "I am Jesus whom thou persecutest. But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; separating thee (*ἐξαιρούμενός σε*) from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith which is in me."

Jesus is here represented as coming down from heaven, and quoting, or referring to, three different passages in Isaiah to Paul, viz. chap. xxxv. 4, xlii. 7, and lx. 1. The first of these passages is from that portion of Isaiah, extending from

chap. xxxii. to chap. xxxv., in which the author rejoices over the destruction of Babylon. It is evidently by a different author to that of other parts of Isaiah, for it quotes the thirteenth chapter, where it declares that Babylon shall be made a dwelling-place for owls (ostriches), wild beasts of the desert (jackals), and satyrs, who should dance there. The author of these chapters, in thus quoting from the book of the former author, calls it the Book of Jehovah. The second passage is from another portion of Isaiah, by an author who lived under Zerubbabel. He quotes the words of the prophet Nahum, which were written on the destruction of Nineveh, seventy-four years earlier: "How beautiful upon the mountains are the feet of him that bringeth good tidings." The date of this composition is therefore about 200 years later than the Isaiah to whom it is here attributed. The third passage belongs to a portion of the book of Isaiah which was written in the time of Ezra or Nehemiah, and expresses delight at the permission given through Nehemiah to build up the walls of Jerusalem. "Arise [O Jerusalem], shine, for thy light is come, and the glory of Jehovah is risen upon thee."

When we turn to Paul's own letters, written some seventy years before the Acts of the Apostles, we find in them not the slightest allusion to this incident on the road to Damascus, to his blindness, or to his baptism by Ananias. What he does state is, that it pleased God to reveal his Son in him, *that he might preach him among the Gentiles*. After spending three years in Arabia, he went up to Jerusalem, "to acquaint himself with Cephas," as the older MSS. have it, and abode with him fifteen days; thus contradicting Acts ix. 26, 27, where it is said that "he assayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the Apostles," &c. In his next letter, the first to the Corinthians, we find him for the first time saying that he had seen Jesus (Christ is omitted in the old MSS.) in a prophetic ecstasy, as we have already seen (1 Cor. ix. 1; xv. 8). This is all that he himself states on the subject, and his silence on all the details given in the Acts is most remarkable.

Fourteen years after, Paul went up again to Jerusalem, where he takes pains to tell us he was unknown by face, except to Cephas [Cod. Sin.] and James the Lord's brother

(Gal. i. 19, 22) ; and in the Epistle to the Galatians he for the first time calls himself an apostle (Gal. i. 1, et sqq.), a title which he says (chap. ii. 7-10) he received in the year A.D. 51. But the author of the Acts never gives him this title, nor have we any evidence that he ever received the laying-on of hands which was necessary to confer on him the gifts of the Spirit. All we are told is, that he was baptized (Acts ix. 18). Notwithstanding this, he came as one having authority, and communicated to the Church the Gospel which he had preached among the Gentiles, but privately. James, Cephas, and John, who, he says, *seemed* to be pillars, gave him and Barnabas the right hand of fellowship, and it was agreed that Paul and Barnabas should go and preach to the Gentiles, while the Apostles preached to the Jews. Dissension soon broke out, however ; and Paul, who said he had had a revelation (Gal. ii. 2 ; 1 Cor. xi. 23), obtained the victory over the Jewish party in the Church.

In his first epistle to the Corinthians, we have the institution of the Lord's Supper as Paul understood it. The following version is the one which the Cod. Sin. and other MSS. contain (1 Cor. xi. 23-39) :--

“ For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread : and when he had given thanks, he brake it, and said, This is my body, which is for you : this do in remembrance of me. After the same manner, also, he took the cup, when he had supped, saying, This cup is the new covenant in my blood : this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat the bread or drink the cup of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh, eateth and drinketh damnation to himself, not discerning the body. For this cause many are weak and sickly among you, and many sleep.”

The expressions here are generally identical with those in the synoptical gospels, but some additions have been made in the latter. In the three principal MSS. the account in Mark is : “ Jesus took bread, and gave praise, and brake it, and gave it to them, and said, Take, this is my body. And

he took the cup, and when he had given thanks, he gave it to them: and they all drank out of it. And he said unto them, This is my blood of the covenant, which is shed for many. Verily I say unto you, I will not drink of the fruit of the vine until that day that I drink it new with you in the kingdom of God."

In Matthew, the word "eat" is inserted after "take," thus giving a symbolical meaning to the breaking of the bread, which has been the cause of so much superstition. Matthew also violates all probability by making Jesus declare who it was that should betray him *by name*, and yet, immediately proceeding to institute the Last Supper, and enjoining it upon Judas equally with the rest. In Luke, Jesus says nothing about the betrayal till *after* supper. Matthew found in Mark's gospel the words *καὶ ἔπιον ἐξ αὐτοῦ πάντες* ("and they all drank out of it"). This he has altered into a command of Jesus, *Πίετε ἐξ αὐτοῦ πάντες* ("Drink ye all out of it"), and has thus changed this simple statement also into a command having a symbolical meaning. We have the addition of *εἰς ἄφεσιν ἁμαρτιῶν*, thus making the death of Jesus appear to be a propitiatory sacrifice, in order to obtain the remission of the sins of men from God. These words are not to be found in Mark, Luke, or Paul. "New" is also an addition, and is not found in the Cod. Sin., which reads, "This is my blood of the testament," &c.

Matthew also contradicts Luke in making Jesus and the Apostles go into the Mount of Olives, when they had sung a hymn after supper, and omits the important conversation that Luke mentions as having taken place. Luke says, that after this conversation Jesus went out of Jerusalem to the Mount of Olives, as usual (chap. xxii. 39; conf. chap. xxi. 37), and mentions what took place there. Matthew places the prediction of Peter's denial at the Mount of Olives; makes Jesus predict that all his apostles should that night be offended because of him, of the verification of which there is not the smallest evidence; and finishes by making Jesus declare also, that after he is risen he will go before them into Galilee; though Luke assures us that after his resurrection he appeared to them all at Jerusalem, that he there daily conversed with them till his ascension, that by his express command they continued at Jerusalem from the

Passover till the feast of Pentecost; and that the Apostles abode there long after.

In the next verse the oldest MS. has, "I will not drink of the fruit of the vine," which has been altered into, "I will drink no more of the fruit of the vine," "until the day that I drink it new in the kingdom of God." The new wine is the symbol of wisdom, which he himself would only fully acquire in a future life. Matthew has altered the passage altogether. He is thinking of a new Passover, to be held in another world, and has accordingly inserted *τούτου*, "of this," instead of *τοῦ*, "of the," fruit of the vine; and in the Cod. Sin. and Vat. MS. the word "new" is omitted, which is probably the true reading. He has also inserted the words *μεθ' ὑμῶν* ("with you"), thus entirely altering the meaning of the passage.

When we come to Paul's statement, we find after the words "this is my body," the words "which is for you: this do in remembrance of me," which are neither in Mark nor Matthew. He also represents Jesus as taking the cup after supper, but not as giving it to the disciples, any more than the bread, the words "take" and "he gave it to them" being omitted, and the whole mystical meaning done away with by the words "do this in remembrance of me." The words which follow are altered in their meaning by the addition of the word "unworthily" in verse 29, which is not in the three principal MSS. This and the next verse evidently refer to the disorders committed by the Corinthians upon these occasions, and which, if the Lord's Supper were celebrated daily, may well have caused sickness and even death.

Paul, therefore, who had been baptized and instructed at Damascus, belonged to that party in the early Church which held that bread and wine were used at the Last Supper; but he regards it only as a commemorative feast, which, nevertheless, ought only to be partaken of with reverence and by those who were fit to do so. The words "which is for you" have been added to the version in Mark, and have been subsequently altered to "which is broken for you," to agree with the breaking of the bread, thus contradicting the statement in the fourth gospel that "they brake not his legs." In the same way, "take, eat," has been inserted to make the account agree with the other gospels; but the

editor has omitted to make any change respecting the cup, which is here represented as being taken after supper. In Luke, who adopts Paul's version, the ceremony is made entirely Jewish: it is called the Passover, and the two cups which were usually blessed at that festival are now mentioned for the first time. This gospel agrees with Paul's account in representing Jesus as not partaking himself of the bread or wine. Verse 16, in the three principal MSS., is, "I will not eat it until it be fulfilled in the kingdom of God;" and they continue, "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink henceforth of the fruit of the vine, until the kingdom of God shall come;" verse 18 being taken, with some alteration, from Matt. xxvi. 29. The alteration was probably made in consequence of the apparent inconsistency between verse 15—"With desire I have desired to eat this Passover with you before I suffer"—and the next verse. But these words do not necessarily mean more than that he wished to be present on that occasion. When Jesus appears to the Apostles after the resurrection (Luke xxiv. 15-31), this ceremony appears to have been repeated. It is said that "he took bread, and blessed it, and brake, and gave to them;" but there is still no mention of his having partaken of it. The absurdity of representing Jesus as eating, even figuratively, his own body, only crept in at a later period.

In the fourth gospel the washing of the disciples' feet is represented as an essential part of the supper (chap. xiii. 12-17), and the eating the bread is merely alluded to as fulfilling the Scripture, which is supposed to prophesy the betrayal by Judas (ibid. verse 18). If John were the author of this gospel, he was certainly present at this supper, as was also Matthew, if he were the author of the gospel which bears his name; yet they disagree not merely on questions of fact, but on questions of the highest importance as to the nature of the supper, which in John is only an ordinary meal. The disagreement as to what took place after supper is equally great. In Mark and Matthew the Twelve remain and sing a hymn, and then go to the Mount of Olives. In Luke the hymn is omitted, but the disciples go with Jesus to the mount (chap. xxii. 39). In John, however, Judas (chap. xiii. 31) goes out as soon

as he has received the sop; and instead of the hymn, we have a long series of discourses. Verses 19 and 20 are taken from Paul's account, with some alterations, the most important of which are shown in brackets below :

“And he took bread, and gave thanks, and brake it, [and gave unto them], saying, This is my body which is [given] for you : this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new covenant in my blood [which is shed for you].”

The words “and gave unto them” must have been inserted after the words “take, eat,” had crept into Paul's epistle.

In the gospel of the Hebrews, quoted by St. Jerome (*De Viris Illustribus*, 2), James, the brother of Jesus, is said to have had an eucharistic vision, in which Jesus appeared, taking and breaking the bread. We may compare this with another vision of the same sort in Luke xxiv. 41-43, where Jesus partakes of a piece of a broiled fish (the honey-comb is a later insertion).

The author of the Acts is extremely anxious to obliterate all traces of the difference between the teaching of Paul and that of the Apostles. He represents him as coming to Jerusalem immediately after his conversion, as being received by the Apostles on the representation of Barnabas, as speaking boldly in the name of Jesus, and disputing against the Grecians, and as being directed by Jesus himself to leave it, in consequence of the danger he was in (*Acts ix. 19, et sqq. ; xxii. 17, et sqq.*). Again, he is represented (*Acts xi. 30, and xii. 25*) as going to Jerusalem with Barnabas, to bring relief to the brethren during the famine of the year A.D. 44, a period at which he himself expressly states he was not at Jerusalem at all.

In the Acts, Paul is represented as being at Antioch and being there appointed by the Holy Spirit to preach the gospel to the Gentiles, together with Barnabas. The prophets and teachers there having fasted and prayed, and laid their hands on them, sent them away. Of this, and of what follows, there is not the least trace in Paul's own writings. He says : “Fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation.” This was in the year 57, and is the same occurrence as is mentioned in *Acts xv.* The result is, that the whole of the journeys attributed to Paul between *Acts ix. 26,*

and Acts xv. 2, are explicitly negated by Paul himself, and with them the imposition of hands which the author of the Acts has inserted the account of. We know that after his death, Paul was so far from being accepted as an apostle by all Christians, that he was anathematised by some, and especially by the Ebionites, and he himself admits that he was not universally recognised as such (1 Cor. ix. 2).

The author of the Acts is remarkably ignorant of many passages in the life of Paul which he himself mentions. The five scourgings which he received from the Jews (2 Cor. xi. 17) are not mentioned. Only one beating with rods is recorded (Acts xvi. 22), while Paul mentions three; and none of the three shipwrecks he mentions are attended to, the one related (chap. xvii.) being of later date than that at which Paul wrote. He had gone through all the tribulations mentioned in 2 Cor. xi. 23-27, in the year 56, and had then ten years before him of a similar life.

No trace of what is represented as taking place in Acts xv. can be found in the Epistle to the Galatians, and the quotation made by James (Acts xv. 16, 17), conformably to the Greek instead of the Hebrew version of Amos, shows that the discourse in which it occurs is an invention of the author, not to mention that the passage in which it occurs (Amos ix. 11-15)—which premises that the fallen temple shall be rebuilt, and the captives brought home to build up their ruined cities—is an insertion by some writer who lived under Zerubbabel. The miraculous escape from prison receives no confirmation from Paul's own writing, any more than any of the other miracles attributed to him; but on one occasion he does mention an escape from the governor of Damascus, who was desirous of apprehending him, by the very prosaic means of being let down by the wall through a window in a basket (2 Cor. xi. 32, 33), when it would have been quite as easy for him to have escaped by means of a miracle.

An example of a miracle which was once believed in has been found in what are now termed the "Apocryphal" Acts of Peter and Paul, which appears, both from geological and from internal evidence, to have been written not long after the event which it narrates. The passage is as follows:

"And when Paul came out of Mesina, he sailed to Didymus, and remained there one night; and having sailed thence, he came to Poutiole (Puteoli) on the second day.

And Dioscorus, the shipmaster, who brought him to Syracuse, sympathising with Paul because he had delivered his son from death, having left his own ship in Syracuse, accompanied him to Poutiole. And some of Peter's disciples having been found there, and having received Paul, exhorted him to stay with them. And he stayed a week in hiding, because of the command of Cæsar (that he should be put to death). And all the toparchs were watching to seize and kill him. But Dioscorus, the shipmaster, being himself bald, wearing his shipmaster's dress, and speaking boldly, on the first day went into the city of Poutiole. Thinking, therefore, that he was Paul, they seized him and beheaded him, and sent his head to Cæsar. . . .

“And Paul, being in Poutiole, and having heard that Dioscorus had been beheaded, being grieved with great grief, gazing into the height of the heaven, said: ‘O Lord Almighty in heaven, who hast appeared to me in every place whither I have gone on account of thine only begotten Word, our Lord Jesus Christ, punish this city, and bring out all who have believed in God and followed his Word.’ He said to them, therefore, ‘Follow me.’ And going forth from Poutiole with those who had believed in the Word of God, they came to a place called Baias (Baïæ), and looking up with their eyes, they all see that city called Poutiole sink into the sea-shore about one fathom, and there it is until this day, for a remembrance, under the sea.

“And those who had been saved out of the city of Poutiole, that had been swallowed up, reported to Cæsar in Rome that Poutiole had been swallowed up with all its multitude.”

Paul's real name is Rabbi Saül. It is said that the name of Paul was given to him because he converted the proconsul Sergius Paulus.

CHAPTER XIV.

Not only do the epistles of Paul precede by at least eleven years any of the canonical gospels, but there was at the time of his conversion, and certainly before he wrote them, a body of writings in existence of which we know nothing but by name. Fabricius (vol. i. p. 303) says: "In Constitutionibus Apostolicis, libro VI. cap. xvi., dicuntur Simon et Cleobius hæretici vetustissimi veneratos libros sub Christi nomine composuisse ac vulgasse. Qualis vero illi fuerint, vel quod continuerint, non constat." The probability of this being true is increased by the fact that the titles which they arrogated for these works—"The Epistle of Paul to the Laodiceans," "The Mystery," "The Living Gospel," &c.—are found in the epistles. All the communities addressed in the Pauline and other epistles are spoken of as being already Christians, "rooted and grounded in the faith, beloved of God, called by Christ Jesus: in everything enriched, in all utterance, and in all knowledge," &c. And in Gal. i. 8, Paul speaks of a gospel which "we have preached," and desires that if an angel from heaven should preach any other gospel, he might be cursed. This gospel, however, as the epistle itself shows, was not only not the same in substance, but did not in the least resemble any one of our gospels. The apostolic curse therefore lights upon writings and teachings that have not come down to us. The titles of those known to Paul, so far as can be ascertained from such of his epistles as have come down to us, are—

The Gospel of Christ. (Gal. i. 7.)

Another Gospel, which is not Another (a rhetorical solecism; conf. Deut. xxviii. 68; Luke ix. 18). (Gal. i. 6.)

The Gospel of Glory (*Εὐαγγέλιον τῆς δόξης*). (2 Cor. iv. 4.)

The Gospel of the Circumcision. (Gal. ii. 7.)

The Gospel of the Uncircumcision. (Gal. ii. 7.)

The Gospel which was preached *privately* to them that were of reputation. (Gal. ii. 2.)

The Dispensation (*οἰκονομία*) of the Gospel. (1 Cor. ix. 17.)

The Testimony of, or concerning, God. (1 Cor. ii. 1.)

The Testimony of, or concerning, Christ. (1 Cor. i. 6.)

The Wisdom of God in a Mystery. (1 Cor. ii. 7.)

The Law ordained by Angels. (Gal. iii. 14.)

The Ministry of Reconciliation. (2 Cor. v. 18.)

The Word of Reconciliation. (2 Cor. v. 19.)

The Preaching of the Cross. (1 Cor. i. 18.)

The New Testament. (2 Cor. iii. 6.)

And perhaps some others. In Acts xx. 35, there is a quotation from one of these gospels: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." These words are not in any of our four gospels.

St. Clement says that Christ, having been asked when his kingdom would come, answered: "It will only come when two and two make one, when the outside resembles the inside, and when there is neither male nor female." Fabricius observes that Clemens Romanus does not name the person who asked Christ, nor the gospel from which he took these words. Clemens Alexandrinus, however, mentions the Gospel according to the Egyptians, and says this question was asked by Salome, and that Christ's answer began: "When you shall trample under foot the dress of modesty, and when two shall be one," &c. Clemens Romanus, therefore, had not quoted accurately.

There is another quotation in the Epistle of St. Ignatius to the Smyrnæans (chap. iii.): "And when the Lord came to those who were round Peter, he said to them, Take hold of me, and touch me, and see that I am not an incorporeal demon. And straightway they touched him, and they believed, being convinced by his flesh, and by the Spirit." Eusebius (H. E. l. III.) owns that he does not know from what gospel this passage is quoted; but St. Jerome (In. Catalog. Script. Eccles.) recognises it as taken from a gospel which he had recently translated, and relates it, with the omission of the part after "and they believed." He quotes these latter words, in his Procem. in cap. xviii. Isaiaë, as taken from the Gospel to the Hebrews. In the Gospel of Nicodemus, which is quoted by Justin and Tertullian, the names of the accusers of Christ

are given. They are Annas, Caiaphas, Summas, Gamaliel, Judas, Levi, Nephthalim, Alexander, Cyrus, and other Jews.

Some of the books in the above list may be recognised among the books ascribed to heretics, and several others that are admitted to be so by the orthodox themselves. Scaliger, whose critical ability no one will deny, says tersely: "Omnia quæ putabant Christianismo conducere—bibliis suis interseruérunt" ("They put into their books whatever they thought would conduce to Christianity"). Not only this, but all the writings on the other side of the question which might throw any light on the subject have been deliberately destroyed, as the following decree of the Emperor Theodosius will show:—

"We decree, therefore, that all writings whatever which Porphyry, or any one else, has written against the Christian religion, in the possession of whomsoever they shall be found, should be committed to the fire; for we would not suffer any of these things so much as to come to men's ears, which tend to provoke God and to offend the minds of the pious."

Thus it was necessary to suppress every particle of evidence that might tell against the system. This same emperor issued a decree for establishing the doctrine of the Trinity, which concludes with an admonition to all who shall object to it, that "besides the condemnation of Divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, may think proper to inflict upon them."

Origen (Comm. in Joan. vol. x. § 4) says plainly that every passage of Scripture has a spiritual meaning, but that every passage has not a literal meaning: that there is often a spiritual truth *under a literal falsehood*—*Σωζομένου πολλάκις τοῦ ἀληθοῦς πνευματικοῦ ἐν τῷ σωματικῷ, ὡς ἂν εἰποῖ τις, ψεύδει!* He also says that the Scriptures have incorporated into their history many things which never took place, and that a person's understanding must be limited who does not see for himself that the Scriptures relate events which could not possibly have occurred in the manner in which they are narrated. This, he says, is especially the case both with those which give to God a too human character, and with those in which persons who are represented as enjoying the particular favour of God are said to have been guilty of

wicked acts. "Quæ nobis ædificatio erit legentibus, Abraham tantum patriarcham non solum mentitum esse Abimelech regi, sed et pudicitiam conjugis prodidisse? Quid nos ædificat tanti patriarchæ uxor, si putatur contaminationibus exposita per conniventiam maritalem? Hæc (that is, that Sarah was thus exposed to impurity) Judæi putant, et ii qui cum eis sunt literæ amici, non spiritus" (Homil. 6, in Gen. iii.). We have already seen that he holds the same language respecting the New Testament. Mosheim says (vol. i. p. 382): "It was a maxim of the Church that it was an act of virtue to deceive and lie, when by that means the interest of the Church might be promoted." The Fathers seem to have held the same opinion as Strabo, who says: "It is not possible for a philosopher to lead by reasoning a multitude of women and of the low vulgar, and thus to invite them to piety, holiness, and faith; but the philosopher must also make use of superstition, and not omit the invention of fables and the performance of wonders. For the lightning, and the ægis, and the trident, and the thyroleuchal arms of the gods, are but fables, and so is all ancient theology. But the founders of states adopted them as bug-bears to frighten the weak-minded." Varro says, "that there are many truths which it is useless for the vulgar to know, and many falsehoods which it is not fit the people should know to be falsehoods."

Christian bishops have spoken with equal plainness. Bishop Synesius (A.D. 400) writes: "The people will be deceived; you cannot manage them otherwise. The old Egyptian priests always acted on those principles: hence they shut themselves up in their temples when they carried on their mysteries. If the people had been initiated in them, they would have felt indignant at the deception. *I, for my part, shall always be a philosopher in my private capacity, but a priest before the people.*" And Gregory of Nazianzen writes to Jerome: "A flow of words is alone requisite for making an impression upon the people. The less they understand, the more they admire. Our fathers and teachers have not always said what they thought, but what the occasion required."

The Therapeutan monks expounded their scriptures allegorically; and Paul, in the fourth chapter of Galatians, adopts the same method of expounding the most simple and obvious

apparent facts of the Old Testament. Thus the two sons of Abraham are to be understood as two covenants; his mistress Agar is a mountain in Arabia, and the mountain in Arabia is Jerusalem. The same is the case in 2 Cor. iii. 6, where we read: "God hath made us able ministers of the New Testament, not of the letter, but of the spirit, for the letter killeth," &c. This principle was carried to such an extent by the Fathers, that they did not hesitate to admit that the gospels themselves were not defensible as truth according to their literal text. Origen says (Hom. 7, in Isaiah, fol. 106, D): "There are things contained therein which, taken in their literal sense, are mere falsities and lies." St. Gregory (Comment. on 2 Kings, chap. vii.) asserts of the whole Divine letter, that "it is not only dead, but deadly;" and Athanasius (Quæst. ad Antiochum, vol. ii. p. 357, D) admonishes us that, "should we understand sacred writ according to the letter, we should fall into the most enormous blasphemies."

In 1 Cor. xv. 1-8, we have the passage respecting the death and resurrection of Christ. This, Paul says, he "received"—that is, he had it from some higher authority than his own; and he goes on to mention circumstances which are nowhere alluded to in the gospels, such as that "he was seen of Cephas, then of the Twelve." This Cephas, whom Paul reprehended at Antioch (Gal. ii. 11) was, as appears from the Catalogue of Dorotheus, one of the seventy disciples, and not one of the twelve apostles, and was bishop of Caunia. For though Cephas is a Syriac word of the same sense and signification as Petrus, or Petra, a rock, yet we have this positive testimony of Dorotheus, who wrote earlier than Eusebius, and all the conceivable congruities of the case supported by the explicit and positive testimony of Eusebius (Hist. Eccl. l. I. chap. xii.) and of Clemens Alexandrinus, that Cephas and Peter were wholly distinct personages. Gal. i. 18, is in the Codex Sinaiticus, "I went up to Jerusalem to acquaint myself with Cephas;" and Cephas is used instead of Peter in chap. ii. 11, 14. Where Peter is mentioned, chap. ii. 7, 8, he is called Peter by way of distinction from Cephas. We may here observe that neither the Peter nor the Judas of the Acts are the same as the Peter and the Judas of the gospels, nor can the two histories be fairly reconciled. In fact, it is evident from the passage itself, that "Cephas"

and "the twelve" are distinct personages; and as there were not twelve apostles after Judas had hanged himself, Paul must here be following some other gospel or tradition. Again, there is no mention in our gospel of a special appearance to James; and his appearing to "five hundred brethren at once" is irreconcilable with Acts i. 15, which represents the number of the brethren at their first meeting after the ascension from Mount Olivet as not more than "about a hundred and twenty."

Clemens Alexandrinus says, in his *Stromata*: "Those who lived according to the Logos were really Christians, though they have been thought to be atheists, as Socrates and Heraclitus were among the Greeks, and such as resembled them." Origen (*Ad Celsum*, l. VI.), says: "For God showed these things unto them, and whatsoever things have been well spoken." Lactantius says (l. VII.): "And if there had been anyone to have collected the truth that was scattered and diffused among sects and individuals into one, and to have reduced it to a system, there would indeed have been no difference between him and us." Arnobius says: "If Cicero's works had been read as they ought to have been by the heathen, *there would have been no need of Christian writers.*" St. Augustine says (*Opera Augustini*, vol. i. p. 12, Basil edit. 1529): "That, in our time, is the Christian religion which to know and to follow is the most sure and certain health, called according to that name, but not according to the thing itself, of which it is the name; for the thing itself, which is now called the Christian religion, really was known to the ancients, nor was wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called Christian: and this in our day is the Christian religion, not as having been wanting in former times, but as having in later times received this name." Among the apocryphal writings there was a book attributed to Christ himself, in which he declares that he was in no way against the heathen gods ("Jones on the Canon," p. 11).

Eusebius asserts to the pagans that Apollo recognised the existence of Jesus Christ as a virtuous and religious man. This he does by assuming the three books of the "Philosophy of Oracles," falsely ascribed to Porphyry—the most virtuous

and formidable enemy of the Christian religion—to be really his; and he says:—

“But do thou” (as if addressing Porphyry, or some one who had made the admissions ascribed to Porphyry), “at least listen to thine own gods, to thy oracular deities themselves, who have borne witness, and ascribed to our Saviour, not imposture, as thou dost, but piety, and wisdom, and ascension into heaven?” (Dem. Ev. l. III. chap. vi.)

From this passage we see that the Christian historian was so far from not recognising the pagan deities, that he is actually glad to obtain their testimony in favour of Jesus Christ. It is clear, from the decrees of the Senate, that the Egyptian, the Jewish, and the Christian religions were all looked upon in ancient Rome as the same thing. Thus Tacitus says (Annal. l. II. chap. lxxxv. sub fine): “Factum et de sacris Ægyptiis Judaicisque pellendis; factum patrum consultum, et quatuor millia libertini generis eâ superstitione infecta queis idonea ætas in insulam Sardiniam veherentur.” Suetonius in Aug. says, “Ægyptiacas et Judaicas ceremonias contempsit;” and in Tit. he says, “Ægyptiacos Judaicosque ritus compecscuit.”

The opinion of the great theologian Beausobre respecting churchmen in general is thus given in his “Histoire de Manichée,” tome ii. p. 568: “We see in the history which I have related a sort of hypocrisy that has been, perhaps, but too common at all times, that churchmen not only do *not* say what they think, but that they *do* say the direct contrary of what they think. Philosophers in their cabinets, out of them they are content with fables, *though they well know that they are fables.* Nay, more, they deliver honest men to the executioner for having uttered what they themselves know to be true. How many atheists and pagans have turned holy men under the pretext of heresy! Every day hypocrites consecrate and make people adore the Host, though as well convinced as I am that it is nothing but a bit of bread.” Grotius (Epist. 22) says: “He that reads ecclesiastical history, reads nothing but roguery and folly of bishops and churchmen.”

As to the authenticity of the gospels, we have the clear testimony of the learned Christian bishop Faustus, the Manichæan (the Christians were called Manichæans by the Gentiles, as appears from the edict of Diocletian preserved in

the Fragments of Hermogenes): "It is certain that the New Testament was not written either by Christ himself *or by his apostles*, but, *a long while after them*, by some unknown persons, who, lest they should not be credited when they wrote of affairs they were little acquainted with, affixed to their works the names of apostles, or of such as were supposed to have been their companions, asserting that what they had written themselves was written according to ("secundum," *κατὰ*) those persons to whom they ascribed it." He also says, with increasing emphasis (l. XXXIII. chap. iii.): "For many things have been inserted by your ancestors in the speeches of our Lord which, though put forth under his name, agree not with his faith: especially since—as it has already been often proved by us—these things were not written by Christ or by his apostles, but, a long while after their assumption, by I know not what sort of HALF JEWS, *not even agreeing with themselves*, who made up their tale out of reports and opinions merely, and yet—fathering the whole upon the names of the apostles of the Lord, or on those who were supposed to have followed the Apostles—they mendaciously pretended that they had written their lies and contradictions *according to them*."

The most important statement of all upon this subject is perhaps that of Eusebius, who not only has as the title of a whole chapter (l. I. chap. iv.), THAT THE RELIGION PUBLISHED BY JESUS CHRIST IS NEITHER NEW NOR STRANGE, but who also states in the most unqualified manner, in the seventeenth chapter of his second book, that "the ancient Therapeutæ were Christians, and *that their ancient writings were our gospels and epistles*." These Therapeutæ or Essenes were probably *Χρηστιανοί*, from *χρηστός*, "good." They were Eclectics: they held Plato in the highest esteem, though they scrupled not to join with his doctrines whatever they thought conformable to reason in the tenets and opinions of the other philosophers. Mosheim says (Eccl. Hist. Cent. I. p. 1): "It manifestly appears from the testimony of Philo the Jew, who was himself one of this sect, that this philosophy (of this Essenean or Therapeutan sect) was in a flourishing state at Alexandria when our Saviour was upon the earth." Their Eastern origin is set forth in the following passage from Thomas Burnet ("Arch. Phil." chap. vii. pp. 69, 70, 4):—

"Huic dissertationi de Judæis finem imposuero, venit mihi in mentem Essenorum, sive Essæorum, pervetustæ, celebris-

que olim sectæ, apud Judæos : qui priscorum Philosophorum speciem præ se ferebant, ipsosque Brachmanas institutis et vitæ ratione imitari videbuntur (Joseph. cont. Ap. l. I.). Horum meminerunt authores varii. Plinius, subridens, ex pœnitentibus et pertæsis humanæ vitæ cœtum illum compositum ait, neque unquam defuisse per aliquot annorum millia, licet *ἄρῳνον καὶ ἀσυνουσίαστον*. ‘Gens sola,’ inquit, ‘Esseni, et in toto orbe, præter cæteras, mira. Sine ullâ fœminâ, omni venere abdicatâ, sine pecuniâ, sociâ Palmarum. In diem ex æquo convenarum turba renascitur, frequentantibus, quos vitâ fessos, ad mores eorum fluctus agitat. Ita per sæculorum millia (incredibile dictu) gens æterna est, in quâ nemo nascitur. Tam fœcunda illis aliorum vitæ pœnitentia est.’ Argutè dictum si minus verè. Horum philosophorum vivam imaginem depinxit Philo Judæus ; vitamque eorum exhibuit, illi simillimam quam duxerunt olim in Paradiso innocui parentes ; et nos iterum ducturi sumus, Deo volente, in novâ terrâ futurâ. Onerosum esset totum Philonis de hac re sermonem adducere : sed quod hoc spectat maximè quid de philosophiâ senserint, ita paucis enarrat. ‘Philosophiæ partem Logicam, ut parandæ virtuti non necessariam relinquunt verborum captatoribus. Physicam verò, ut humano captu majorem, rerum sublimium curiosis : eâ parte exceptâ quæ de sentienciâ Dei, rerumque ortu, philosophatur. In morali autem se strenuè exercent,’ etc. Pauca habent, ut vides, in philosophiâ naturali sed gravissima, capita : de Deo nempe, mundique ortu. Sed quâ ratione mundi originem exposuerint, aut quatenus à Mose discesserint, non indicat Philo. Neque plura suppetunt, quod sciam, apud authores, Essenorum dogmata physica : modò ea adjunxeris, quæ, ex illorum mente tradit Josephus, de animarum immortalitate, et futuris paradisis. Reliqua in suis libris sacris, quorum ille meminit (Bel. Jud. l. II.) occuluerunt : et quærenda sunt maxime apud Brachmanas. Apud Brachmanas dico : cum illorum esse propaginem Essenos, ex Clearcho, notavit Josephus (Cont. Ap. l. I.). Ità enim Clearchum intelligo, non Judæos in genere, sed scholam Essenicam derivatam esse à Brachminicâ. Quod ex cognatis moribus et institutis non malè arguitur.”

The Therapeutæ among the Jews consecrated every moment of their lives to seclusion, prayer, and meditation, and employed themselves in searching out the mystic sense of their sacred writings, not thinking it right to interpret them

literally. They said that the letter was but the body, but the secret meaning was the soul of what they contained. The Essenes were also much given to allegory. Origen (Comm. in Ps. p. 39) mentions a clever comparison of a Jewish rabbi. He compares their scriptures to an immense building which contains a number of rooms, the keys of which are placed in each in such a manner that none will open the room in which it is placed. The difficulty is to find the key which alone will fit and open each room.

Philo, in his Treatise on the Contemplative Life, speaking of the Therapeutæ, who, when they prayed to God, used to turn to the sun, says that they studied in order to discover the hidden meaning of the sacred books, and that they meditated on the secrets of nature contained in them under the veil of allegory—that is, they saw nothing in those books but a theory of the causes of natural phenomena expressed in an allegorical style. These Therapeutæ were the sole depositaries of the mystic sense of these allegories, the explanation of which was contained in certain commentaries and treatises which their ancient sages had left to them (Phil. p. 69). The word Essene is the Egyptian word for that of which Therapeut is the Greek, each of them signifying healer, or doctor (miraculous, of course), especially of diseases of the mind. This idea remains in our word “curate.” They were called Ascetics, from their severe discipline, &c., even making themselves “eunuchs for the kingdom of heaven’s sake,” as is recommended in Matt. xix. 12, and as Origen, Melito, and others practised. They were also called Monks, from their delight in solitude and a contemplative life; Ecclesiastics, from their being “called out,” elected, separated from the general fraternity of mankind; and Eclectics, from their philosophy being a collection of all the diverging rays of truth which were scattered through the various systems of pagan and Jewish piety into one bright focus (see Phil. iv. 8). These Essenes, Brahmins, Brachmans, *Κωμόβιοι*, Therapeutæ, who lived in the very places in Egypt in which the Gymnosophists or Scamanæans formerly dwelt—viz. on the lake of Parebole or Maria, in monasteries—had also a flourishing university or corporate body, established on these principles, at Alexandria, long before the Christian era, from which they had sent out missionaries, and established colonies, auxiliary branches, and affiliated communities, in

various cities of Asia Minor, which colonies were in a flourishing condition before the preaching of St. Paul.

They had, as we have seen, epistles as well as gospels. Eusebius says (Hist. Eccl. l. II. chap. xvi. ed. fol. Colonisæ Allobrogum, 1612, p. 60, ad literam D, linea 6): *Ἰάχα δ' εἰκὸς ἄφθισιν ἀρχαίων παρ' αὐτοῖς εἶναι συγγράματα, εὐαγγελία, καὶ τὰς τῶν ἀποστόλων γραφάς, ΔΙΗΓΗΣΕΙΣ τέ τινας κατὰ τὸ εἰκὸς τῶν πάλαι προφήτων ἐρμηνευτικὰς . . . ἐπιστολαὶ ταῦτα εἶναι*—that is, that it was his opinion that “the sacred writings used by this sect were none other than our gospels and the writings of the Apostles, and that certain Diegeses, after the manner of allegorical interpretations, were the epistles.”

St. Epiphanius, speaking of the verbal harmony of the gospels, which he calls their preaching harmoniously and alike (*Συμφώνως καὶ ἴσως κηρύξαι*, Hæres, 51, 6), accounts for it by saying that they were drawn from the same source (*ὅτι ἐξ αὐτῆς τῆς πηγῆς ὤρμηται*). The Gospel to the Hebrews, if not that source, is the most ancient gospel we have; and as it singularly confirms what has been said respecting the form in which the gospels originally appeared, a short account of its principal deviations from the canonical gospels is subjoined. Papias used this gospel. He says: *Μάτθαιος μὲν οὖν Ἐβραϊδὶ διαλέκτῳ τὰ λογία συνεγράψατο, ἡρμήνευσε δὲ αὐτὰ ὡς ἦν δυνατὸς, ἕκαστος* (Euseb. H. E. iii. 39, 11), and gives a story which Eusebius found in chap. xix. 3, of that gospel (*Γυνὴ τις ἐπὶ πολλαῖς ἁμαρτίαις διεβλήθη ἀπὸ τοῦ Κυρίου*). It was also used by Hegesippus. Irenæus says that the Ebionites used the Gospel according to Matthew; but it is evidently not the canonical Matthew, for the Ebionites denied the miraculous birth of Christ.

It begins, like the canonical Matthew, with the genealogy of Christ. The words are the same: *Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ, κ.τ.λ.*: but Tamar, Rachab, Ruth, and Bathsheba (in verses 3, 5, 6 and 7) are omitted, and it appears that the Jewish Christians were dreadfully scandalised at the names of such women being inserted in the genealogy. In verse 8, however, the Hebrew Matthew has not omitted the three kings Ahaziah, Jehoash, and Amaziah, between Jehoram and Uzziah; and in verse 11 he has inserted between Josiah and Jehoiachin or Jechoniah, Jehoiakim, the father of the latter, whom the canonical

Matthew has omitted. Verse 17 is not in this gospel, and verse 16 is 'Ἰακώβ δὲ ἐγγένησεν τὸν Ἰησοῦν ἐκ τῆς Μαρίας ("And Jacob begat Jesus from Mary"). The whole account of the miraculous birth, and Herod's massacre of the children at Bethlehem—that is, from chap. i. 18, to ii. 23—is absent from this gospel. It is evident that Joseph is an insertion, to account for the miraculous birth &c.

The verse in which we are told "Jesus came from Galilee to Jordan unto John to be baptized of him" is a terrible stumbling-block to the supernaturalistic interpretation, for he could not have been baptised by John without confessing his sins. The account in the Gospel to the Hebrews avoided this difficulty. It says: "Behold the mother of the Lord and his brethren said unto him, 'John the Baptist baptizes for the remission of sins; let us go and be baptized of him.' But he said unto them, 'In what have I sinned, that I should go and be baptized of him? unless perchance this very thing which I have said is the speech of an ignorant person?' Thus Jesus, who was almost reluctant to do so, was compelled by his mother Mary to receive the baptism of John."

The baptism described in Matt. iii. 14-17, is quite differently described in the Gospel to the Hebrews. It is there said: "When Jesus was baptized, a fire was seen upon the water. But it happened, when the Lord came up out of the water, that the fountain of All Holy Spirit (*spiritus sancti*) descended upon him, and said, 'My Son, I have been expecting thee all along from among the prophets, that thou wouldst come, and that I might rest in thee. For thou art my rest, thou art my first-born Son, who reignest for ever and ever.'" It is evident that this is the earlier account, because the Holy Spirit is called in the original Hebrew or Aramean ריח, the same as in the second verse of Genesis, and is *female*, while in the canonical Matthew it is called τὸ Πνεῦμα, representing the *masculine* idea, which came from quite a different source.

Matt. xvi. 17, is in the Gospel to the Hebrews: (μακάριος εἰ Σίμων) Τὴν Ἰωάννου—"Blessed art thou, Simon) son of John."

Matt. xvii. 1, is: "(Jesus said) Now, my mother the Holy Spirit took me by one of my hairs and brought me to the great mountain which is called Tabor."

Matt. xxi. 9, is: אוששנא בוכוא (ὡσαννὰ ἐν τοῖς ὑψίστοις).

In Matt. xxvi. 20-29, we are told that James also drank of the Lord's cup.

Matt. xxvii. 51, is: (Et ecce) superliminare templi infinitæ magnitudinis fractum est atque divisum.

Lastly, in the corresponding passage to Matt. xxvii. 62-66, we are told that among the guardians of the tomb was a servant of the high-priest.

The gospel which Paul preached was in opposition to some other. It was "a crucified Christ," Χριστὸν ἐσταυρωμένον (1 Cor. i. 23) that he preached; and, again, he says (Gal. iii. 1), "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified" ["among you" is not in the best MSS.]? It is clear from these passages that the doctrine rested on the teaching of Paul, who says he received it from heaven. Against this teaching, however, we have the evidence of no less a person than the Apostle Barnabas, of whose gospel there is extant an Italian translation, written in 1470 or 1480, which Toland (Nazarenus, Letter I. chap. v. p. 17) himself saw, and which was sold by Cramer to Prince Eugene, in which it is explicitly stated that "Jesus Christ was not crucified, but that he was taken up into the third heaven by the ministry of four angels—Gabriel, Michael, Raphael, and Uriel—that he would not die till the very end of the world, and that it was Judas Iscariot who was sacrificed in his stead." Basilides, who was one of the disciples of Peter, and who asserted that Cerinthus had been crucified in the place of Jesus, gave rise, perhaps, to the belief of Mahomet on the subject, who, after instructing us how the Virgin Mary conceived by smelling a rose, tells us that "the Jews devised a stratagem against him, but God devised a stratagem against them, and God is the best deviser of stratagems." "The malice of his enemies aspersed his reputation, and conspired against his life, but their intention only was guilty—a phantom or a criminal was substituted on the cross, and the innocent Jesus was translated into the seventh heaven" (Koran, chap. iii. verse 53, and chap. iv. verse 156, Maracci's edition).

Besides doubts as to the reality of the crucifixion and resurrection, there were doubts from the earliest times whether such a person as Christ ever existed. Augustine says (Serm. XXXVII. chap. xii.): "Ait enim Christus Deus est

tantum, omnino hominis nihil habens. Hoc Manichæi dicunt. Photiani, homo tantum. Manichæi Deus tantum"—that is, that the Manichæans, of whom he himself was one until he went over to the other party through disgust at being refused admission into the higher mysteries, held that Christ was only God, and denied him to be man, while the Photians believed he was a man, and denied him to be God. His own convictions on the subject are contained in the candid confession, "Ego evangelio nequaquam crediderim nisi ecclesiæ auctoritas me commoveret" (August. ut citat Michaelis), "I would never have believed the Gospel unless the authority of the Church had induced me to do it." The Manichæan opinion prevailed so early that Cotelerius (Ad Ign. Ep. ad Trall. cap. x) says, "Solem negaret meridie lucere, qui Docetas, seu phantasmatas hæreticas temporibus apostolorum inficiaretur erupisse"—that it would be as absurd as to question that the sun shone at mid-day to deny that the doctrine that taught that Christ's body was a phantom only, and that no such person as Jesus Christ had ever any corporeal existence, was held in the time of the Apostles themselves. And in Hieron. adv. Lucif. tome iv. p. 304, it is positively stated: "Apostolis adhuc in seculo superstitibus, adhuc apud Judæum Christi sanguine ruenti, phantasma Domini corpus asserebatur."

"They who receive the book called 'The Acts, or Journeys of the Apostles Peter, John, Andrew, Thomas, and Paul,'" says the learned Jeremiah Jones ("On the Canon," vol. i. p. 12), "must believe that Christ was not really, but only appeared as, a man; and was seen by his disciples in various forms, sometimes as a young man, sometimes as an old one, sometimes as a child, sometimes great, sometimes small, sometimes so tall that his head would reach the clouds; that he was not sacrificed himself, but another in his stead, while he stood by and laughed at the mistake of those who imagined that they crucified him." Cerdon, also, who was a Christian, and who received the books of the New Testament as other Christians did, yet established his sect at Rome, where he taught (the New Testament in his understanding of it containing nothing to the contrary) that "our Saviour Jesus Christ was not born of a virgin, nor did appear at all in the flesh, nor had he descended from heaven; but that he was seen by men only putatively—that is, they

fancied they saw him, but did not see him in reality, for he was only a shadow, and seemed to suffer, but in reality did not suffer at all."

Marcion of Pontus (A.D. 127), who was the successor of Cerdon, and himself the orthodox bishop of that city, whose opinions, as Epiphanius his adversary testifies, prevailed, and in his own day subsisted throughout Italy, Egypt, Palestine Arabia, and Syria, was so far from believing that Christ was born of a virgin, that he did not allow that he had ever been born at all. He maintained that the Son of God took the exterior form of a man, and *appeared* as a man, but without being born, or gradually growing up to the stature of a man. He had showed himself at once in Galilee, completely equipped for his Divine mission, and immediately assumed the character of a Saviour.

The Marcionites believed the miracles of Christ and acknowledged the truth of the miraculous earthquake and darkness at the crucifixion, that he had twelve disciples, and that one of them was a traitor. Lardner says: "It is evident that these persons were in general strictly virtuous, that they dreaded sin as the greatest evil, and had such a real regard for Christ as to undergo martyrdom rather than offer incense to idols." It is important to observe that the Gospel after Mark, and also the original Gospel after Matthew, admit of a Marcionite reading; while the Marcionites did not entirely reject the third gospel, although in their copy of it Luke xxiv. 39, is: *Ψηλαφίσατέ με καὶ ἴδετε · ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε οὐκ ἔχοντα* ("Handle me and see; for a spirit hath not flesh and bones, as ye see I have NOT"), which is alone consistent with the expression *ἄφαντος ἐγένετο* ("he vanished out of their sight") in verse 31; and it is evident that the Marcionites felt no difficulty in the fact that he eat before them. The passage in the fourth gospel (John xx. 27), where Jesus bids Thomas thrust his hand into his side, confirms this, for no *body* could have endured such a trial. Clemens Alexandrinus quotes a passage from the "Acts, or Journeys of the Apostles," which says that the Apostle John, "attempting to touch the body of Christ, perceived no hardness of the flesh, and met with no resistance, but thrust his hand into the inner part." The Gnostics did not admit the genuineness of the gospels, but they did not deny the authenticity of many parts of them; and they pointed

to such passages as Jesus passing through the midst of the Jews when they were about to cast him headlong down the brow of a hill (Luke iv. 29, 30), and when they were going to stone him (John viii. 59 ; x. 31, 39), as proofs of his incorporeal nature.

Cerinthus, who was contemporary with the Apostle John and his followers, taught that Christ suffered and was crucified, but that he did not rise from the tomb, but that he *will* rise when there shall be a general resurrection : *Χριστὸν πεπονηθῆναι καὶ ἐσταυρῶσθαι, μὴπω διηγέρθαι, μελλεῖν δὲ ἀνάστασθαι ὅταν ἡ κάθολον γενητὰ νεκρῶν ἀνάστασις.* (Theodoret.)

Tertullian, who describes the tenets of Marcion in language too indecent for transcription (Adv. Marcion, 601), has only to say in defence of his own faith : “ I find no other means to prove myself to be impudent with success, and happily a fool, than by my contempt of shame ; as, for instance—I maintain that the Son of God died ; well, that is wholly credible, BECAUSE IT IS MONSTROUSLY ABSURD—I maintain that after having been buried, he rose again ; and that I take it to be absolutely true, BECAUSE IT IS MANIFESTLY IMPOSSIBLE.”

We have seen what was the real belief of Paul and the earliest Christians respecting the nature of the body of Jesus after the resurrection. In 1 Cor. xv. 5, et sqq., he places the pretended appearance of Christ to himself on precisely the same footing as the anterior appearances to “Cephas,” to the Twelve, to the five hundred brethren, to James, and to “all the apostles” (who are therefore different from “the twelve ;” conf. Gal. i. 19). There is, however, no mention of any appearance to the women, which shows the later date of this tradition, while the gospels are silent as to the appearance to Cephas, to the Twelve (Mark xvi. 14, states that he appeared to the *Eleven* ; conf. Matt. xxviii. 16 ; and after Judas had hanged himself there were only eleven left), and to the five hundred. The testimony of the Gospel according to the Hebrews, quoted by St. Jerome (De Viris Illustribus, 2), is decisive as to the nature of James’s vision, for it appears from that gospel that it was an eucharistic vision, in which Jesus appeared taking and breaking the bread. It was very common in those times for men to see “visions.” We are told on one occasion that there were no less than 400 prophets in Israel (1 Kings xxii. 6). They even had a distinct name given to them—that of *ἠὴρ choza*, a “ beholder,”

as distinct from *roeh*, a "seer," and *nabi* and *nebiah*, a "male or female utterer of words." Thus Isaiah says, "In the year that King Uzziah died, I saw also the Lord sitting upon a throne," &c. (vi. 1-13); while Ezekiel, Daniel, and others have visions. Visions of this description were by no means confined to scriptural characters; the Talmud speaks of a rabbi seeing Jehovah Zebaoth sitting on his throne, as if it were quite an ordinary occurrence.

Besides the appearance of Jesus to Paul, we have in 2 Cor. xii. an account of another vision and revelation, which some think took place at Antioch, about the year 57. This vision is given below, according to the Codex Sinaiticus, with an amended translation:—

"It is not expedient, indeed, to glory; but I will come to visions and revelations of the Lord. I knew a man in Christ who above fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell: God knoweth) how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. But now I forbear even the abundance of the revelations, lest any man should think of me above that which he seeth me to be, or that he heareth of me; for lest I should be exalted above measure, there was given to me a thorn in the flesh, the messenger of Satan to buffet me."

"The garden," as the word *Παράδεισον* should be translated, is the garden of Eden, which the Jews and Arabians believe to have been taken up, and to be still in heaven. There is a prayer in the Talmud (Treatise Berachoth, sect. 9) in which a rabbi prays that he may be placed in the garden of Eden after death. The word *Παράδεισον* is Persian, "Pairidaéza" signifying "an enclosure." It is much to be feared that Paul merited St. Chrysostom's commentary on 1 Cor. ix. 19, "Great is the force of deceit, provided it be not incited by a treacherous intention." The third heaven here spoken of was believed by the Jews at this period to be above the firmament, or solid, though soft and liquid, rock in which the stars were supposed to be set, like precious stones in gold and silver. This is quite different from the account given of the celestial regions in the Revelations.

Before the invention of printing, it was easy for copyists

to interpolate authentic writings with alterations and additions which suited their credulity or cunning, and even to forge writings, which they produced under the name of any writer they pleased. It would be strange, indeed, if the canonical writings of the New Testament had escaped any better than those of the Old, and many of the Fathers rejected books now held to be canonical as altogether spurious. Thus Origen omits the epistles of James and Jude (Comment. in Matt. apud Euseb. Hist. l. VI. cap. xxv.; Exposit. in Joan, l. V. apud Euseb. *ibid.*), though he owns them both in other parts of his writings; and Eusebius, whose catalogue (Hist. Eccl. l. III. cap. lv.; *conf. ejusdem lib. cap. iii.*) is exactly the same with the modern one, says the epistles of James, Jude, 2 Peter, and 2 and 3 John, though generally received, were doubted of by some.

Besides the canonical writings, there is a body of others which are now called apocryphal because they were rejected at the Council of Nice. Of these, some have come down to us (which are distinguished with an asterisk in the following list), while the others are only mentioned by name (with occasional extracts) by writers in the first four centuries:—

GOSPELS.

- The Gospel of Andrew.
- A gospel under the name of Apollos.
- The Gospel according to the Twelve Apostles.
- The Gospel of Barnabas.
- The Gospel of Bartholomew.
- The Gospel of Basilides.
- * The Gospel of the Birth of Mary.
- The Gospel of Cerinthus.
- The Gospel of the Ebionites.
- The Gospel according to the Egyptians.
- The Gospel of the Encratites.
- The Gospel of Eve.
- * The Gospel of the Infancy of Jesus Christ.
- * Thomas's Gospel of the Infancy of Jesus Christ.
- The Gospel according to the Hebrews.
- The false gospels of Hesychius.
- * The Protevangelion, or Gospel of James the Lesser, Cousin and Brother of the Lord Jesus.
- A gospel under the name of Judas Iscariot.

- A gospel under the name of Jude.
- The false gospels published by Lucianus.
- The Gospel of Marcion.
- The Gospel of Matthias.
- The Gospel of Merinthus.
- The Gospel according to the Nazarenes.
- * The Gospel of Nicodemus.
- The Gospel of Perfection.
- The Gospel of Peter.
- The Gospel of Philip.
- The Gospel of Scythianus.
- The Gospel of Thaddæus.
- The Gospel of Thomas.
- The Gospel of Titan.
- The Gospel of Truth, made use of by the Valentinians.
- The Gospel of Valentinus.

EPISTLES.

- * The General Epistle of Barnabas.
- An epistle of Christ to Peter and Paul.
- An epistle of Christ produced by the Manichees.
- * The first and second epistles of Clement to the Corinthians.
- * An Epistle of the Corinthians to Paul.
- * Paul's answer to the above Epistle.
- * The epistles of Ignatius to the Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrnæans, and his Epistle to Polycarp.
- * The epistles of Jesus Christ and Abgarus, king of Edessa.
- * Several epistles of Paul, unknown to us, but extant in Arabic according to Kirstenius.
- * The Epistle of Paul the Apostle to the Laodiceans.
- * The epistles of Paul the Apostle to Seneca, and Seneca's to Paul.
- * The Epistle of Peter to Clemens.
- * The Epistle of Polycarp to the Philippians.
- The Catholic Epistle of Themison the Montanist.

ACTS.

- * The Acts of Andrew.
- * The Acts of Andrew and Matthew. . .

- * The Acts of Barnabas by Mark.
- * The Acts of Bartholomew.
The Acts of the Apostles made use of by the Ebionites.
- * The Acts of John.
The Acts of the Apostles by Lentitius.
The Acts under the Apostles' name by Leontius.
The Acts of the Apostles by Leucius.
The Acts of the Apostles by Leuthon.
The Acts of the Apostles used by the Manichees.
- * The Acts and Martyrdom of Matthew.
The Acts of Paul.
- * The Acts of Paul and Thecla.
The Acts of Peter.
- * The Acts of Peter and Paul,
- * The Acts of Philip.
- * The Acts of Philip in Greece.
The Acts of the Apostles by Seleucus.
- * The Acts of Thaddæus.
- * The Acts of Thomas.
- * The death of Thomas.

REVELATIONS.

- The Revelation of Cerinthus.
- The Revelation of Paul.
- The Revelation of Peter.
- The Revelation of Stephen.
- The Revelation of Thomas.

MISCELLANEOUS.

- Books under the name of Andrew.
- The Writings of Bartholomew the Apostle.
- A Hymn which Christ taught his Disciples.
- The Book of the Helkesaites.
- * The Shepherd of Hermas.
The Book of James.
Books forged and published under the name of James.
- Books under the name of John.
The Books of Lentitius.
- Books under the name of Matthew.
- The Traditions of Matthias.
- A Book under the name of Matthias.
- The Anabaticon of Paul.

A Book under the name of Paul.

The Preaching of Paul and Peter.

Books under the name of Peter.

The Disputation of Peter and Apion.

The Doctrine of Peter.

The Judgment of Peter.

The Preaching of Peter.

Books under the name of Thomas.

* The Itinerary of Thomas.

Of those which remain, a gospel very much resembling the Gospel of the Birth of Mary was attributed to Matthew, and received as genuine and authentic by several of the ancient Christian sects. The Protevangelion, by James, which includes the principal part of the last-named gospel, is also frequently alluded to by the Fathers in a manner which shows that it had obtained a very general credit in the Christian world. The Gospel of the Infancy was received by the Gnostics, and several of its relations were accredited by Eusebius, Athanasius, Epiphanius, Chrysostom, &c. The Epistle of Paul to the Laodiceans has been highly esteemed by many learned men of the Church of Rome and others, and the Quakers have printed a translation of it, and plead for it. The epistles of Paul to Seneca and of Seneca to Paul are undoubtedly of high antiquity; and Jerome, in his enumeration of illustrious men, places Seneca, on account of these epistles, amongst the ecclesiastical and holy writers of the Christian Church. The First Epistle of Clement was publicly read in the assemblies of the primitive Church, according to Eusebius, and is included in one of the ancient collections of the Canon Scripture. Archbishop Wake, who has translated both this and the second epistle, believes it to be a genuine production. The Epistle of Barnabas is believed to be genuine and canonical by Origen and Jerome, and in later times by Bishop Fell and Dr. Bernard, Savilian Professor at Oxford, who says it was read throughout in the churches at Alexandria, as the canonical Scriptures were. The genuineness of the epistles of Ignatius and Polycarp is believed in by Archbishop Wake. "The Shepherd of Hermas," as we have seen, is quoted by Irenæus under the very name of Scripture. In the face of all this, we may accept Dr. Lardner's admission as true, viz. that "even so late as the middle of the sixth century, the

canon of the New Testament had not been settled by any authority that was decisive and universally acknowledged ; but Christian people were at liberty to judge for themselves concerning the genuineness of writings proposed to them as apostolical, and to determine according to evidence."

The verbal agreement between the first three canonical gospels in such passages as Matt. xxiv. 32-35, and parallel passages, and Mark xiii. 13-32, with the parallel passages in Matthew's gospel is so complete, that the conclusion is inevitable that they must have copied from each other or from a common source. Lessing adopted the hypothesis first put forth by Semler in 1783, of a common Syriac or Chaldaic origin for all three gospels ; and in 1790, Dr. Niemeyer, Professor of Divinity at Halle, said that, "If credit be due to the authority of the Fathers, there existed a most ancient narrative of the life of Jesus Christ, written especially for those inhabitants of Palestine who became Christians from among the Jews." "This narrative is distinguished by various names—as the Gospel of the Twelve Apostles, the Gospel of the Hebrews, the Gospel according to Matthew [or the source whence that gospel was drawn], the Gospel of the Nazarenes ; and this same, unless all things deceive me, is to be considered as the fountain from which other writings of this sort have derived their origin, as streams from the spring." He goes on to show that upon this hypothesis alone can the *verbal* agreement between the evangelists be explained. "Make a hundred men to have been witnesses of the same fact ; make the same hundred to have written accounts of what they saw ; they will agree in matter, they will differ in word—nor will anyone say that it happened by accident, if even three or four out of their number had so related the story as to answer word for word through many periods.

"But who is ignorant that such an agreement is to be observed repeatedly in the commentaries of the evangelists ? But this is not wonderful, since they drew from the same fountain. . . . But how came it that Luke should follow a different arrangement from Matthew ? That many things should be wanting in Mark that are readily to be met with in Matthew, whose steps he seems to follow ? That in particular parts one should be found more wordy than the other ? in observing minute circumstances more diligent ?—Why,

because, as we have said, there really was a wonderful diversity in the copies which contained those, Ἀπομνήματα, those memoirs, of the Apostles; and secondly, because it was optional for those who composed their gospels out of those commentaries to add whatever they knew of the matter from other sources, and to cut off whatever they considered to be of equivocal credibility, or less useful to readers and alien from their object in writing." Mr. Halfeld received a prize from the theological faculty of Gottingen, in 1793, for his dissertation on the question proposed by them:—"What was the origin of the Gospels of Matthew, Mark, Luke, and John? From what fountains did the authors of these gospels draw? For what readers in particular, and with what aim, did they write; and how, and at what time, came it to pass that these four gospels acquired a greater authority than that of the gospels which are called apocryphal, and became canonical?" Mr. Halfeld maintained that the evangelists extracted their gospels from different documents.

The three epistles, Galatians and 1 and 2 Cōrinthians, are held to be undoubtedly genuine. That to the Galatians, written at least fourteen years after Paul's conversion, is the earliest, and all three are supposed to have been written between A.D. 54 and A.D. 57, during his residence at Ephesus. The following are some of the principal errors and anachronisms which have been pointed out, and which leads us to believe that Faustus's account of the New Testament writings is the true one.

In Mark vii. 31, there is an indication of the period when that gospel was compiled. It is there said that Jesus came unto the Sea of Galilee "through the midst of the coasts of Decapolis." And this name has been inserted into Matthew's gospel (chap. iv. 25) merely in order to make it be believed that the fame of Jesus had spread far and wide. Luke, whose description is confirmed both by Josephus and Tacitus, tells us that in the fifteenth year of Tiberius, and during his whole reign, the Jewish territory was divided by the Romans into four tetrarchies; and Josephus never mentions the name of Decapolis before Vespasian was governor of Syria, and general against the rebellious Jews, in the latter end of Nero's reign. Again, Pliny tells us (Nat. Hist. l. V. cap. x.) that the territory which intervened between these ten cities, and which surrounded each of them, was not subject

to the same government as the cities themselves, but to the adjoining tetrarchies. The Romans had probably been induced to annex ten Jewish cities to the government of Syria, in consequence of the insurrection of the Jewish against the Syrian inhabitants of some of those cities. It is evident, therefore, that the Decapolis was not any distinct country or continued district, but merely the general appellation of ten detached, insulated cities, lying all, except Scythopolis, east of the Jordan. Yet Mark and Matthew speak of it as if it were a province, like Galilee or Trachonitis, and as if it were situated north-west of the Sea of Galilee. This gross ignorance of geography shows that the writer cannot have been a native of Palestine, and the insertion of the name renders it probable that both gospels were composed after the destruction of Jerusalem, as the third certainly was (Luke xix. 41, 43-44; xxi. 9, 20; xxiii. 29).

Luke's gospel and the Acts of the Apostles are by the same author, who has been supposed to be a Palestinian Christian; but in face of the gross blunder in chap. iii. 2, where he makes the Jews to have *two* high-priests, and chap. xiii. 1, respecting the Galilæans, whose blood Pilate had mingled with their sacrifices, which is a pure invention, it is difficult to believe that the author had ever been in Palestine. Interpolations took place in this gospel even after the second century, for it appears from Origen that several believers in his time were offended with that part of the gospel which relates to the penitent thief, and declared that that passage was not in the older copies, but a late addition of some of the interpolators ('Ραδιουργοί). Origen does not agree with them, but they are right, for neither Justin, nor Irenæus, nor Tertullian take notice of this remarkable circumstance, though they have quoted almost every other passage of Luke relating to the crucifixion, and though Tertullian in particular has written a treatise upon the intermediate state of souls between death and the resurrection. The story receives further developments in the *Evangelium Infantiae Arabicum* and in the *Gospel of Nicodemus* (chap. viii. 10-13). The words ἐν τῷ παραδείσῳ ("in the garden") denote the Jewish belief before alluded to, and are found with the full meaning expressed in the *Confessio Judæi Ægroti* (in Wetstein, p. 820)—"Da portionem meam in horto Edenis, et memento mei in seculo futuro, quod absconditum est justis"—and in other passages

(*ibid.* p. 819). The belief in the immediate transition to Paradise is also found in Cetuboth, f. 103: "Quo die Rabbi moriturus erat, venit vox de cœlo, dixitque, Qui præsens aderit morienti Rabbi, ille intrabit in paradisum." As late as A.D. 407, the Acts of the Apostles had not gained general acceptance, and Chrysostom, who was bishop of Constantinople at that time, says in his first homily upon the title and beginning of this book, "To many this book is unknown, by others it is despised, because it is clear and easy." And the first of his homilies upon the whole book begins with the sentence, Πολλοῖς τοῦτο βιβλίον οὐδοτιοῦν γινώριμον ἐστίν, οὔτε αὐτὸ, οὔτε ὁ γράψας αὐτὸ καὶ συνθεῖς ("By many this book is not at all known, neither (the book) itself, nor who wrote it and put it together").

Bretschneider's opinion of the fourth gospel is, that the Jesus depicted in it is wholly out of keeping, and entirely a different sort of character, from the Jesus of the other gospels, and that it is utterly impossible that both descriptions can be true; that this gospel contains no testimony of an independent historian, or of a witness to the things therein related, but is derived solely from some written or unwritten tradition, and that the author was neither an inhabitant of Palestine nor a Jew. That John cannot have been the author of it is evident from chap. xxi. 24: "This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true." In order to escape from this difficulty, the commentators have supposed that the last chapter is an addition made afterwards by the Church at Ephesus; but there are other reasons. The expression, "My Lord and my God," in chap. xx. 28, shows that it cannot have been written by John, because the latter appellation was not addressed to Christ either at that time or for many years afterwards. The use of the word *φραγέλλιον* in chap. ii. 15, which is a Latin word barbarously written in Greek characters, also leads to the presumption that the writer did not live till the close of the second century. It was undoubtedly in existence about the year 170. Theophilus of Antioch, writing about A.D. 180, says that John was the author of it; but in chap. ix. 7, there is a mistake which no Jewish writer could possibly have made, for Siloam does not signify "sent," but "the place of the sending forth of waters"—that is, "the sluice," or, according

to another interpretation, a fountain (שֵׁלֶה). "Sent" is שֵׁלֶה in Hebrew. The commentators have endeavoured to get the words "which is by interpretation, Sent," considered as a mere marginal note; but they are in all the codices, and are evidently part of the text itself. This miracle is represented as a standing one, frequently repeated in the sheep-market—that is, in one of the most public places in Jerusalem. Yet no historian, Jewish or Roman, who has given an account of that city, has ever mentioned so extraordinary a circumstance. In the fourth chapter we have Christ represented as moving from Judæa to Galilee, and meeting with the Samaritan woman (his road lying through Samaria), who expresses her surprise that he, who was a Jew, should ask drink of a Samaritan ("for the Jews have no dealings with the Samaritans" is not in the Cod. Sin.), though all his disciples had gone (verse 8) to a Samaritan city called Sychar (a city unknown to geography) "to buy meat." The chronology of this gospel is hopelessly irreconcilable with that of the others, for it makes the Passover at which Jesus was crucified to be the fourth from the commencement of his ministry. With respect to the miracle of the raising of Lazarus, not only is it not mentioned by any other evangelist, but we are informed that in consequence of it "many of the Jews . . . believed on him" (chap. xi. 45), thus contradicting the author of the Acts, who says that all the disciples of Jesus at his death were Galilæans, and that the whole number was only "about an hundred and twenty" (Acts i. 15). In this gospel we find neither parables nor exorcisms. There is a very extraordinary account by Nicephorus Callistus (lib. X. cap. xxxiii.) of the discovery of "all that gospel which was uttered by the Divine tongue of the virgin disciple" at the time when the foundation of the temple was laid. This must of course refer to the first part, in which the higher part of the Jewish cabala is so distinctly marked; and it is no wonder that both Jews and Greeks were amazed at finding it concealed in the Temple from a period long anterior to the Christian era. The book contained "in large letters, even at its commencement, 'In the beginning,' &c."

In chap. i. verses 13–15, of the Epistle to the Romans, Paul is represented as writing to the brethren at Rome that he had oftentimes purposed to come unto them. In chap. xv. ver. 25 &c., the author says the time of Paul's writing

this epistle was when he was going to Jerusalem with the contributions for the poor Christians of that city—that is, in the reign of Claudius—and says that when he has performed that good office, he will come by way of Rome into Spain. But the Acts show that Paul never had the least idea of travelling to Spain, and that he did not go to Rome till, by the partiality of Festus and his persecutors, he was constrained to appeal to Cæsar, and from the same history it is evident that when Paul arrived at Rome for the first time, in the reign of Nero, there was no Christian Church there, and that the Gospel had never been preached beyond the limits of Asia till Paul was, in a vision, admonished to go into Macedonia, and thence into Greece; yet Paul is made to write this epistle to the Christian converts at Rome while he was preaching the Gospel at Corinth. Again, it was Jews, not Christians, who met Paul at Appii Forum (Acts xxviii. 15). His first step when he arrived at Rome was to call the Jews resident there together, and to exculpate himself for having appealed to the emperor; and these Jews, far from knowing the Gospel to have been already preached and received at Rome, declared themselves totally ignorant concerning it, except that it was everywhere spoken against, and were desirous to be informed of its doctrines by him. Aquila and Priscilla, to whom he sends greetings, had, according to the Acts (xviii. 2), left Rome about, or rather before, the pretended date of this epistle, in obedience to the edict of Claudius, commanding all Jews to depart from Rome. Neither the fifteenth nor the sixteenth chapters are in Marcion's Catalogue, and are certainly spurious. Chap. xi. verse 12, shows clearly that the writer is not Paul, but some person who lived and wrote some time after the destruction of Jerusalem and the dispersion of the Jews, for it speaks of their "fall," as does also verse 15: "If the casting away of them be the reconciling of the world, what shall the receiving of them be?" (See also verses 21 and 22.)

The epistles to the Thessalonians contradict those to the Corinthians, in that the Advent is represented as being postponed; and in 2 Thess. ii. 3, 4, we are told (according to the Cod. Sin.): "Let no man deceive you by any means: for the day of the Lord shall not come except there come a falling away first, and that man of iniquity be revealed, the son of perdition; who opposeth and exalteth himself above all

that is called God, or that is worshipped : so that he sitteth in the temple of God, showing himself that he is God." The Thessalonians are also praised for close imitation of the Jewish churches, and the Jews are vehemently condemned (chap. ii. 15) for persecuting him (Paul), who had himself been the chief persecutor of the Christian Church. The assertion in 2 Thess. iii. 17, that he sends his salutation with his "own hand," which is the token in every epistle, shows that it cannot have been written by Paul, for he could not so early have anticipated the rise of a spurious Pauline literature.

The Epistle to the Ephesians is also written in the name of Paul, but it is a mere amplification of that to the Colossians. Seventy-eight out of the hundred and fifty-five verses which it consists of contain expressions identical with the Colossian letter. It is assumed in it (i. 15, 16, and iii. 1) that a Christian Church was settled in Ephesus before Paul himself preached the Gospel there ; but we are expressly told in Acts xviii. and xix. that Paul himself preached the Gospel at Ephesus for the space of three years. The epithet "holy," given to the Apostles, was never used in apostolic times. The character of the letter is Gnostic, and Christ is exalted as the pre-existent source of all being, and the chief of a graduated celestial hierarchy ; while such words as "fulness," "mystery," "wisdom," "knowledge," and the recognition of "the prince of the power of the air," carry us beyond the limit of apostolic times.

In Colossians i. 4-9, Paul is made to say that it was Epaphras who first preached the Gospel to the Colossians, and that it was from him he had heard of their faith and love in Christ Jesus. And in chap. ii. 1, he is made to declare expressly that neither they nor the Laodiceans "had seen his face" ("in the flesh" is not in the Cod. Sin., and seems to have been inserted to obviate the following discrepancy). Colosse and Laodicea were both cities of Phrygia, and we are told (Acts xvi. 6, Cod. Sin.), "Now they [that is, Paul and Silas] went *throughout Phrygia*," and, again (xviii. 23), that he "went also over all the country of Galatia and Phrygia, in order, strengthening all the disciples."

In Philippians the Clement mentioned in chap. iv. 3, who was the writer's fellow-labourer, the Clement executed by

Domitian, has his name written in the Book of Life—a somewhat strange assumption. This Clement, however, could not possibly be Paul's companion in travel, nor could the letter be written till long after the Apostle's death, for in chap. i. 1, a distinction is made between the "saints of Christ Jesus" [Cod. Sin.] "which are at Philippi" and "the bishops and deacons," which is not an interpolation, and is not to be found in any other writing attributed to St. Paul. Again, in chap. i. 13-15, and iv. 22, we are given to understand that through the notice taken of him during his imprisonment, many of the Emperor Nero's court were converted to Christianity, which is impossible, for to be "many" (verse 14), they must have been converted before Paul's arrival at Rome; and it is difficult to realise Nero's courtiers preaching the Gospel at the same time that he did, many of them "of contention, not sincerely" (verse 16). In chap. iii. 2, the Philippians are warned to "beware of dogs" and of "the concision," which is an unbecoming manner of speaking of a Divine ordinance which, though abrogated, still subsisted, and had been practised by Paul himself (Acts xvi. 3) on his disciple Timotheus, though he was only the son of a Jewish mother by a Greek father. Again, in chap. iv. 3, he entreats his yoke-fellow, whom, however, he does not name, to help "those women who labour with him in the Gospel; yet the author of the Acts assures us that none but he and Timotheus accompanied Paul into Macedonia and Greece. In verses 10-19, Paul is made to speak of himself as being in pecuniary distress, and relieved by the supply they had sent him by Epaphroditus &c., thus contradicting 1 Cor. ix. 15, 18, and Acts xx. 33-35; while in 1 Thess. ii. 2, 6, 9, he is made to speak of his being "shamefully entreated at Philippi."

The three "pastorals"—the two to Timothy, and that to Titus—were either unknown to Marcion (A.D. 140), or were deliberately rejected by him. Tatian, in the second century, rejected the two to Timothy.

Origen admitted that the Epistle to the Hebrews was not written by Paul, and the style is so totally different to that of the other epistles which pass under his name, that it is evident that it could not be written by the same author. In chap. xiii. 7 and 17, the teachers of Christianity are said to rule over their congregations, in direct contradiction to

the practice of Paul as shown in the Acts and the other epistles. In the Eastern Church it was recognised only after the middle of the third century. In the fourth, it obtained canonical acceptance in the West. It was known in Alexandria about A.D. 125, but was not then regarded as Pauline. The quotations in this epistle follow the Alexandrian copy of the Greek version, which it is impossible that a Hebrew, writing to Hebrews, could have used. An example of how a text of the Old Testament can be used to accommodate it to a doctrine, may be found in chap. x. 5, which is subjoined, with the verse from the Psalms parallel to it :

HEBREWS.

Sacrifice and offering thou wouldst not, but a body hast thou prepared me.

PSALM xl. 6.

Sacrifice and offering thou didst not desire; mine ears hast thou opened.

In chap. i. 6, Deut. xxxii. 43—"Rejoice ye heavens, and let all the angels of God worship him," which is not in the Hebrew text—is quoted from the Septuagint.

In chap. ii. 3, 4, the writer expresses himself in terms which plainly show that he was not Paul, and that he lived after the apostolic age, for he says the Gospel "at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost." Paul could not have spoken of himself in this manner. At the time of its composition, Timothy was no longer Paul's companion, so that the notice of the imprisonment alludes to a period after the Apostle's death. In chap. vii. 27, the writer affirms that the high-priest went *daily* into the temple to offer sacrifice—a mistake St. Paul never could have made; though Philo, speaking of what *did* occur in the temple of Onias, speaks of the high-priest's daily ministrations. All chap. xi., respecting faith, is in Philo, often verbally.

The letter attributed to St. James in the Cod. Sin. has no title, but only a subscription. This Epistle is addressed (chap. i. 1) "to the twelve tribes which are scattered abroad"—an expression which seems to refer to the final dispersion of the Jews under Vespasian, but which could not with any propriety be addressed to Christians, who, as such, were no longer Jews. The origin of extreme

unction, for which a direction is given (chap. v. 14), is a demonstration that the writer was not endowed with the gift of healing, and that he wrote after those supposed miraculous powers had ceased in the Church. The doctrine of forgiveness of sins by means of the prayers of the Elders of the Church, and the institution of auricular confession, in verse 16, also show this writing to be spurious. In the earliest patristic period the genuineness of this epistle was suspected. In the Greek Church it found acceptance only in the fourth century; and in the Western Church, at the same period, Luther pronounced it an epistle of straw.

The First Epistle of Peter is of second-century authorship. In it the author says (chap. iv. 3), that in the former part of his life he was lascivious, lustful, drunken, riotous, and an abominably idolatrous Gentile. He speaks of the Gospel being preached to the dead (verse 6), and of the end of all things being at hand (verse 7), which an apostle was little likely to do. He also professes to write from Babylon, where there is not the slightest reason to suppose Peter ever went. What is said in chap. ii. 12, of the Christians being accused as evil-doers, which we know from Pliny's testimony was not the case in the beginning of the second century, seems to prove that the composition of this epistle must be placed even later.

The Second Epistle of Peter is an undoubtedly spurious production, included by Eusebius in the Antilegomenon, and, according to Jerome, rejected by the majority of the Christian world. In chap. iii. 15, 16, the author speaks of Paul's epistles as being collected together, and universally known in his time; he professes to have read them all, and says there are some things in them "hard to be understood," which it is not possible to suppose Peter can have said. An apocryphal fiction, about a contest between Michael and the devil about the body of Moses, is introduced into the Epistle of Jude, which the author of 2 Peter has imitated. This letter confesses (verses 17, 18) its post-apostolic origin.

Philemon and the three epistles of John are also post-Pauline. In Philemon, Paul is made to speak of his fellow-prisoner, though we learn from the Acts that he himself was the only Christian prisoner sent to Rome by Festus, and that he was permitted "to dwell by himself, with a soldier that kept him" (Acts xxviii. 16).

All the writers of the fourth century, who are the first that mention the two last epistles of John, inform us that they were spoken against, and by many rejected as spurious. The distinction between venial and deadly sins, 1 John v. 16, is unknown to the gospels, and shows a post-apostolic age. In chap. ii. 13, Antichrist is spoken of, but no such word is to be met with either in the Apocalypse, of which John is supposed to be the author, or in Paul's predictions of the same event. The ascription to Jesus of the Messianic function of Judge is different from the conception of the fourth gospel, in which the judicial office is formally denied to Christ.

The learned Scaliger says : “ *Epistola Judæ non est ipsius Judæ, ut nec Jacobi, nec Petri secunda, in quibus sunt mira quæ non videntur esse Apostolica. Tres epistolæ Joannis non sunt Apostoli Joannis. Secunda Petri et Judæ sunt recentiores. Ecclesia Orientalis non agnoscit, nec sunt divinæ; indoctæ sunt, nihil majestatis habent* ” (Scaligeriana, p. 72).

The three epistles, Galatians and 1 and 2 Corinthians, are held to be the genuine productions of St. Paul. It is to be observed, however, that these epistles contradict the Acts of the Apostles, in which the Apostles are represented as friendly to Paul, while in Galatians they are in violent antagonism to him ; nor is it possible to conceive that James and the other apostles should have consented to what was a complete change of doctrine and belief.

The Ebionites, or Nazarenes, who are supposed by many to have been the first Christians, used water instead of wine in their Eucharist. This shows that the present gospels cannot be theirs ; but it also seems to indicate that the institution of the Eucharist of bread and wine in 1 Cor. xi. is in opposition to the practice of these early sects. Again, these epistles recognise the practice of baptizing the dead (1 Cor. xv. 29)—“ Else what shall they do which are baptized for the dead, if the dead rise not at all ? ” This practice was continued by the Marcionites, who probably founded their teaching on this text. It was conducted in the following manner. Some one placed himself under the bed on which the deceased person lay. The baptizer then asked the dead if he wished to be baptized. The living person who was placed under the bed answered “ Yes.” The body was then plunged into a tub. How can we suppose that anyone who

pretended to be an inspired apostle should recognise so absurd and superstitious a practice? And are we to suppose that Christ, from whom the author of these epistles says he received the Gospel, taught him one which he had not taught the other apostles? James had also had an eucharistic vision. Why was Paul's of more consequence than his? In the Acts of the Apostles, we are told that after Paul's conversion and baptism, he was some days with the disciples at Damascus, after which he "preached Jesus in the synagogues." But the Epistle to the Galatians says, on the contrary, that he neither received the Gospel of man, neither was taught it, but by the revelation of Jesus Christ, and also that he had been "separated," i.e. set apart (conf. Acts xiii. 2, where the same word is used) from his mother's womb. The Clementine homilies represent Paul as Simon Magus, the wicked magician, the heretical antithesis of Simon Peter, the hateful preacher of a false gospel, founding their denunciation upon the epistles attributed to him. In Rev. ii. 2, the church of Ephesus is commended because "thou hast tried those which call themselves [*sic* in Cod. Sin.] apostles, and are not, and hast found them liars." In 1 Cor. xvi. 9, we find that at Ephesus there were "many adversaries," and, according to Polycrates the authority of Paul there had been supplanted by that of Peter and John. Whether these epistles are genuine or not, therefore, it is certain that the primitive believers would not recognise Paul as a true apostle.

The beliefs, some of the more modern phases of which have been examined in the preceding pages, show by their great antiquity, and the universality of their diffusion, that, under the veil of allegory and mysticism which envelops them, there must be something which, rightly or wrongly, has claimed both respect and faith from the most intellectual of mankind, as well as from the vulgar. It is certain that the well-informed among the ancients did not believe in the literal meaning of their mythology. The teaching of the hierophants in the mysteries was identical with the Jewish teaching, as is evident from what Clemens Alexandrinus, who is supposed to have been initiated into the mysteries of Eleusis, tells us of it. He says (Strom. v. p. 50) that "the truths taught in the mysteries had been stolen by the philo-

sophers from Moses and the prophets"—in other words, that they were the same. In another place (Strom. v. p. 2), speaking of the mysteries, he says: "Here is an end of all instruction. We behold Nature and things."

Pausanias says (Arcad.): "The wise men of Greece never expressed themselves in former times except in an enigmatic manner, and never in a direct and natural manner." He makes this remark respecting the monstrous adventures of Saturn and Rhæa, and excuses himself for narrating this and similar fables by saying that the Arcadians, the oldest people in Greece, had told him that it was under this strange form that the ancient philosophers instructed men, and that these marvellous stories concealed the hidden wisdom of the Greeks. Sallust tells us why the ancient philosophers adopted this mode of instruction. "It is," says he, "in the first place because Nature should be described in language which imitates the secret of her progress and of her operations. The world itself is a species of enigma to us. We see nothing but bodies in motion, but the force and the springs which cause them to move are concealed from us. In the second place, this strange style excites the curiosity of the wise man, who is warned by the evident absurdity of these narratives that what they contain is not to be understood literally, but that there are certain truths, and wise ideas, concealed under this mystic veil. For what purpose, in fact, are those mutilations, those murders, those adulteries, and those thefts, imputed to the gods in mythology? Is it not evidently in order that the mind of the reader may be warned by these very absurdities that these narratives are nothing but a cover and a veil, and that the truth which they conceal is a secret? The aim which those who wrote them had was to train the minds of those who studied those allegories, and who wished to discover the meaning of them. Poets, writing under Divine inspiration, the wisest among philosophers, all theologians, and all the chiefs of the initiations and mysteries—nay, the gods themselves, when giving forth oracles—have all borrowed the figurative language of allegory."

The Emperor Julian gives nearly the same reasons as Sallust as to why the ancient philosophers made use of the figurative style, and of the marvellous, in order to conceal the mysteries of their learning. "The Egyptians," says Proclus (in

Tim. p. 40), "preferred this mode of teaching, and they only spoke of the great secrets of Nature in mythological enigmas. The Gymnosophists of India, and the Druids of Gaul, according to Diogenes Laertius (Proœm. p. 4), taught science in the same enigmatic language. And Sanchoniathon tells us that the hierophants of Phœnicia also wrote in this style."

The interpretation of these enigmas will occupy the remainder of this volume.

CHAPTER XV.

“THE world,” says Pliny (Hist. Nat. l. II. cap. i.), “and what we call the heavens, which in their immense expanse embrace all other beings, must be regarded as a god, who is eternal, vast, unbegotten, and indestructible. To seek for other beings external to it is not only useless to man, but is also beyond his mental powers; it is a sacred, vast, eternal being, which encloses all in itself; it is at once the work of Nature and Nature herself. It is mere folly to wish to go beyond it to seek for anything else.” And Ocellus, who was a pupil of Pythagoras, says (cap. i. § 6): “The universe, considered as a whole, displays nothing to us which betrays a commencement or which foretells destruction; no one has seen it created, or increased, or improved, or deteriorated, or decreased; it is ever the same, existing in the same way, always equal and similar to itself.” Hence the worship of Nature formed the basis of all the religions of antiquity; and the worship of the sun, moon, planets, and stars, was common to the most learned and the less civilised nations of the ancient world. The Egyptians and Phœnicians knew in reality no other gods than the heavenly bodies and the sky in which they move, and in their hymns and their theogonies sang the praises of Nature alone. The Syrians worshipped the stars of the constellation Pisces (Hygin. l. II. cap. xlii), and had the sacred images of them in their temples (German. Cæs., cap. xxxvi.). The worship of Adonis was established at Byblos and in the neighbourhood of Mount Libanus (Lucian, *De Deâ Syriâ*, p. 878); and all ancient authors are agreed that Adonis was the sun. There was a magnificent temple to the sun at Palmyra, which was plundered by Aurelian’s soldiers, and which that emperor ordered to be restored and dedicated anew. The Pleiades (Kircher, *Œdip.* vol. i. p. 350), under the name of Succoth-Benoth, were publicly worshipped by the Babylonish colonies established

in the country of the Samaritans (2 Kings xvii. 29, 30). Saturn, or the planet which bears that name, is called Remphan by the Copts (Kircher, *Œdip.* vol. i. p. 383), and the Acts (chap. vii. 43) reproach the Jews with having adopted the worship of the star Remphan (Chiun in Amos v. 26). Jupiter was called Baal; Mars, Moloch; Venus, Astaroth and Astarte; Mercury, Nebo (Hyde); and all these names are also those of the Syrian, Assyrian, Phœnician, and Canaanite deities (Selden, *De Diis Syriis*; et Kircher *Œdip.* vol. i.).

Eusebius says that the Phœnicians and Egyptians held the same religious opinions respecting the origin of all things, and respecting the divinity of the sun and stars, the only Rulers of the world. He relies upon a passage of Diodorus Siculus (l. I. cap. x. and xi.), who informs us that "the most ancient inhabitants of Egypt acknowledged two great deities, the first in rank, and eternal, viz. the sun and moon . . . that they held that these two deities governed the world, and that everything which receives nourishment or increase received it from them; that the whole work of generation, and the perfection of all the effects which are produced in nature, depended upon them." Porphyry (*Epist. ad Annecb. præmissa operib. Jamblici de Myst. Ægyptiac.* Oxon. 1678) tells us that Cheremon (one of the most learned of the Egyptian priests) and a number of other learned Egyptians are convinced that we ought not to admit anything external to the universe or to the visible creation, and they fortify themselves by the opinions of the ancient Egyptians. We also learn from Lucian (*De Astrol.*), that all the Egyptian worship, even that of animals, related to the stars, and was founded entirely on astrology. Clemens Alexandrinus (*Strom.* l. VI.) says that the book of astrology was one of the sacred books which were carried by the priests at the head of the processions, and the palm, which was considered to be a symbol of astrology, was also carried in them. He also says (l. V.) that the four sacred animals which were led in these processions were considered as emblems of the four signs or cardinal points which determine the seasons at the equinoxes and tropics, and which divide the annual progress of the sun, their great deity, into four parts.

From this also is derived the expression, "The year of God," which designates the great solar period, of which the celestial

Dog, one of these four animals, fixed the commencement (Censorin. De Die Natali). The Curds of Mount Lebanon (Hyd. Vet. Pen. Rel.), who were at times masters of Egypt, borrowed the worship of the Dog-star from them. The dogmas of their religion were contained in a book called Souph Sheit, or Book of Seth, to whom they attributed it. Seth is one of the names of the Canis Major or rather of Sirius, the principal star of this constellation, which is the most beautiful star in the heavens, and the one which the Persians said had been appointed by Ormuzd to be the chief and superintendent of the whole heavens (Cic. De Div.). This naturally made Seth or Sirius to be the inventor of astrology, and gave rise to the story of the astrological books written by Seth, and to that of the columns on which the astronomical knowledge of the antediluvians was said to be engraved (Joseph. Ant. l. I. cap. ii.).

Sanchoniathon, the most ancient Phœnician writer, who merely interpreted the ancient monuments of his country, which were consecrated on the monuments of Thaut, says that the first inhabitants of Phœnicia raised their hands up to heaven towards the sun, that they looked upon him as the sole king of heaven, and honoured him by the name of Beel-Samin, which in their language signifies King of Heaven. They also raised columns to the elements—one to fire, and the other to the air or the wind—and worshipped them. Sabæanism, or the worship of the stars, flourished throughout Babylonia.

The Arabians also worshipped the sun, moon, and stars, and Abulfaragius (Hist. Dynast.) tells us that each tribe was under the protection of some particular star. The Saracens in the time of Heraclius still worshipped the planet Venus, which they called Cabar, or the Great, the same as Astarte the Great mentioned by Sanchoniathon (Euthym. Ziga-ben-Sarracenie, p. 1). Strabo speaks of an altar to the sun in Arabia Felix (l. XVI). on which the choicest incense used to burn. In the island of Panchaia, on the east of Arabia, was a fountain consecrated to the sun, which no one except the priests could approach (Diod. Sic. l. V. cap. xliv.). Near it was a sacred mountain, on which it was said the throne of Uranus, or Heaven, was placed.

Bryant says (vol. i. p. 284) : "The worship of Ham, or the sun, as it was the most ancient, so it was the most universal

of any in the world. It was at first the prevailing religion of Greece, and was promulgated over all the sea-coast of Europe, from whence it extended itself into the inland provinces. It was established in Gaul and Britain, and was the original religion of this island, which the Druids in after times adopted." All benefits were believed to proceed from the sun, and the beneficent Nile was said to be both the gift and the emblem of Osiris, or the sun, and an emanation from him—'Οσιρίδος Ἀπορροή (Plut. De Isid.)—and its name corresponds with the days of the year: thus—

N	.	.	.	.	.	=	50
E	.	.	.	.	.	=	5
I	.	.	.	.	.	=	10
A	.	.	.	.	.	=	30
O	.	.	.	.	.	=	70
Σ	.	.	.	.	.	=	200
							365

But it was anciently ΝΙΑΟΣ, for the Egyptian year originally consisted of only 360 days.

The names of the gods allotted to each day of the week are as follows: Sunday to the Sun, Monday to the Moon, Tuesday to Mars, Wednesday to Mercury, Thursday to Jupiter, Friday to Venus, and Saturday to Saturn. This system was invented by the Egyptians, according to Dio Cassius and Herodotus, and spread from them to all the civilised nations of the world (Scalig. De Emend. Temp., Mem. de l'Acad. Inscrip., tome iv. p. 65). They were called "the days of the gods," because the planets to which they belonged were called gods. In Montfaucon ("Supp. de l'Antiquité expliquée") is a bronze which gives the order of their succession.

Origen (Contra Cels. l. VI.) says that Celsus, when explaining the Persian theology, attributed this distribution of the planets to the mystic ideas respecting the harmony of the universe which are so well known in the Pythagorean system. Dio Cassius gives the same reason for the distribution of the planets in the order in which they exist in the days of the week. The Pythagoreans took the diatessaron, or the interval of the fourth, which they looked upon as the first note of music, as the basis of the harmony of the universe. The sun being taken as the first note in this harmony, and being the centre of the planetary system, the moon is the first fourth, Mars the second, &c.

Moore says (Pantheon, pp. 6, 16): "Most, if not all, of the

gods of the Hindu Pantheon will, on close investigation, resolve themselves into the three powers, and these powers into one deity, Brahm, typified by the sun." "In Hindu mythology everything is, indeed, the sun."

We must not suppose, however, that men like Socrates, Plato, Zoroaster, &c., who were initiated in the most secret mysteries, did not acknowledge one Supreme God, the Lord and First Cause of all, which ultimately is the Universe itself, which, as Ocellus says (cap. i. § 2), exists because it exists, and would not exist if it had not always existed. It is certain that in judicial astrology Osiris was the sun, the spouse of Isis, and also her brother, and that Horus, who is also called the *πρότογονος Θεός*, or first-born God, is said to be their son. Plutarch (De Iside) tells us that on the front of the temple of Isis at Sais was the famous inscription :

ΙΣΙΣ ΕΓΩ ΕΙΜΙ ΠΑΝΤΑ ΓΕΓΟΝΟΣ, ΚΑΙ ΟΝ ΚΑΙ
ΕΣΟΜΕΝΟΝ, ΚΑΙ ΤΟ ΕΜΟΝ ΠΕΠΛΟΝ ΟΥΔΕΙΣ ΤΩΝ
ΘΗΤΩΝ ΑΠΕΚΑΛΥΨΕΝ.

"I, Isis, am all that has been, that is, or that shall be ; no mortal man hath ever unveiled me."

But Proclus says, that in addition to that inscription there were originally the following words: *ὄν ἐγὼ κάρπον ἔτεκεν, ἥλιος ἐγένετο* ("The fruit which I have brought forth is the sun"). These more refined views, however, had little influence; and we shall see how even the men who held them were not different in their belief from others who looked upon the heavenly bodies as gods. Plato (in Tim.), speaking of the unity of the Universe, calls the heavens "that unique Being which has been, which is, and which will be."

The sun, according to Clemens Alexandrinus, was the great deity of India (Clemens in protrep.). The great majority of nations, he says, struck by the spectacle of the heavens and of the regular movements of the stars, and deceived by the testimony of their senses, to which alone they trusted, made gods of them, and worshipped the sun, like the Indians. Lucian adds that the Hindus turned to the East when they worshipped the sun, and kept a profound silence while they performed a species of dance, in imitation of the movement of that planet (Lucianus, De Salt.). Stephanus of Byzantium assures us that they consecrated themselves especially to the sun (Steph. Byz. in voce Bram.); their gymnosophists contem-

plated the luminous disk of that deity with fixed attention, as if they wished, says Solinus, to discover in it the secrets of the Deity. The Arabian Sharistan attributes to the Hindus the same religion as that of the Arabs, viz. Sabæanism; and Abulfaragius reckons the Hindus among the seven great nations which professed that religion. Kircher (*Edip.* vol. i. pp. 411 and 415) considers sun and fire worship to be the first and greatest worship of India. He says that the majority of their festivals during the whole course of the year have the sun for their object, and that their religion resembles, almost entirely, that of the Persians and Egyptians, from whom they appear to have borrowed it. In an MS. in the National Library at Paris are paintings of different Indian deities, among which are to be seen those of the sun and the moon, which have pagodas dedicated to them in India.

“Men,” says Eusebius (*Præp. Evan.* l. I. cap. vi.), “struck with the imposing beauty of the heavens, took the celestial luminaries for their gods, offered victims to them, and prostrated themselves before them, without, however, building any temples to them at first, or erecting any statues; but they fixed their attention on the vault of heaven, and confined their worship and adoration to what they saw.” Such was the worship of the ancient Persians, who, as Herodotus tells us (*Clio*, cap. xiii.), would have neither temples, nor altars, nor statues of the gods, and blamed those who had introduced this innovation into religion. They long continued to sacrifice on lofty mountains, and lifted their eyes to the celestial vault, which they worshipped under the name of Jupiter. The same was the case with the Germans, and with all the Celtic nations. They believed, says Tacitus (*De Nonib. Germ.* cap. ix.), that it was unworthy of the majesty of the gods to enclose them in the narrow precincts of a temple, and to make an image to them which resembled the features of frail mortals. This idea of the Germans is absolutely the same as that of the Persians. The Magi, according to Lactantius (*Procem.* p. 5), proscribed all images and statues, and had but one symbol of the Deity—their sacred fire; they turned to the east to worship the Deity, because light comes from that quarter, and because it is there also that the stars first appear.

Arrian (*De Reb. Ind.*) assures us that the ancient inhabi-

tants of India lived, like all nomad nations, without either towns or temples. The Romans, according to Augustine (*De Civ. Dei*, l. IV. cap. xxxi.), were nearly one hundred and seventy years before they had any statue or representative of their gods. Varro, Clemens Alexandrinus, and Eusebius, assert the same. Varro attributes the degradation of religion to the modern invention of representations and images of the gods. He cites the example of the Jews, who have preserved their religion in its ancient purity by absolutely proscribing the worship of statues and images of the Deity. Tacitus also (*Hist.* l. V. cap. v.) renders them this justice : he opposes the simple worship of the Jews to the more complicated Egyptian ritual, overladen with symbolical forms. Plutarch (in *Vit. Mem.*) speaks of the laws made by that king against the worship of representatives and of statues, thinking that it was a sacrilege to represent that which is eternal and divine by perishable and terrestrial things. "Thus saith the Lord," says Isaiah (chap. lvi. verses 1, 2), "The heaven is my throne, and the earth is my footstool : where is the house that ye build unto me? and where is the place of my rest? For all these things hath my hand made, and all these things have been, saith the Lord."

The famous Labyrinth of Egypt was a temple raised to the worship of Nature. The twelve great houses of the sun were represented in it by twelve palaces, which communicated with each other, and which formed the temple of the Star, which, passing through the twelve signs, gives birth to the year and the seasons. "Many," says Pliny (l. XXXVI. cap. xiii.), speaking of this building, "consider the Labyrinth to be a religious monument, consecrated to the sun ;" and this opinion is generally held. There was also a temple at Heliopolis (the town of the Sun) consecrated to that deity. Twelve magnificent columns (Kircher, *Œdip.* vol. ii. part 2) were seen in it, which were covered with symbols relating to the twelve signs, and with other emblems representing the hidden qualities of the elements. At the angle where the Labyrinth ended, rose a pyramid forty fathoms in height, an unequivocal monument of the sun-worship. For, as Porphyry observes with truth, the figures of the pyramid and the obelisk, so similar to the shape in which flame rises, have caused these sort of monuments to be consecrated to the sun and to fire. This pyramid was

covered with figures of animals or hieroglyphical characters, and Pliny (l. XXXVI. cap. ix.), speaking of the obelisks, a species of solar monuments of the same description, which are also covered with symbolical characters and figures of animals, tells us that these monuments were consecrated to the sun, and contained the interpretation of the mysteries of nature, which were the object of the science of the Egyptians. Labyrinths existed in other countries also. There was one in Wales, mentioned by Pliny (l. XXXVI. cap. xix.), the remains of which are still in existence. The Roman circus was an allegory corresponding to the labyrinth. The circuits were seven, says Laurentius Lydus, because there are seven planets. In the centre was a pyramid, on which stood three altars to Saturn, Jupiter, and Mars, and below it three others—to Venus, Hermes, and Luna. The circuits were marked by posts, and the charioteers threaded their way through them guided by the eye and memory. “The water of the ocean, coming from heaven upon Mount Meru, is like Amrita (amber, or Ambrosia), and from it arises a river which through seven channels encircles Meru” (As. Res. vol. viii. pp. 322, 323, 357.) The circuits of the circus were called Euripi. An Euripus was a narrow channel of water: “Ductus aquarum quos illi Nilos et Euripos vocant” (Cic. De Leg. l. II. cap. i.). The three gods on the pyramid had reference to the three gods in the Capitol, called *Σύνναιοι* (Serv. in *Æn.* l. II. v. 225), or “the dwellers together;” for these three were the *Dii Magni Samothracæ*—*Θεοὶ μεγάλοι*, *Θεοὶ δυνατοί*, *Θεοὶ ΧΡΗΣΤΟΙ*. But the *Θεοὶ χρηστοί*, though three, were all one, and that one the Sun, or the higher power, of which the sun was the emblem, and Tertullian says that the three altars in the circus were sacred: “Trinis Diis, magnis, potentibus, valentibus: eosdem Samothracas existimunt.”

Pliny says that Porsenna built a labyrinth under the city of Clusium, in Etruria, and over it a monument of enormous and incredible dimensions; and there was also one at Troy, at Gnossus, in Crete, and in the isle of Lemnos.

The twelve great gods of Egypt are found everywhere. Greece and Rome adopted them, and their reference to the sky and its divisions is unequivocal, for the Romans assigned one to each sign (Manil. *Astronom.* l. II. v. 487). These twelve gods, according to Herodotus (l. II. cap. iv.), are an Egyptian invention. The Jews took from them the idea of

their twelve patriarchs, sons of the same father; and the Christians that of their twelve apostles. In the *Evangelium Infantie*, the infant Jesus goes to the banks of a stream, and takes some soft earth, of which he makes twelve little sparrows, which fly away. The Indian Christna, like Hercules, was black, and both signified the sun. Homer says of Hercules—

Ὅ δ' ἔρμενῃ νυκτὶ γεγούως
Γυμνὸν τόξον ἔχων, καὶ ἐπὶ νεύροφιν ἰσπτόν.

Black he stood as night,
His bow uncased, his arrow strung for flight.

Heraclitus, a lyric poet, composed a poem in honour of the twelve great gods (*Diog. Laert. vit. Heracl.*). The northern nations have their twelve Azes, or senate of the twelve great gods, of whom Odin is the chief; and the Japanese, in their ancient mythology, have twelve gods, whom they divide, like the Egyptians, into two classes, the one of seven, and the other of five, which were added later.

Massoudi, an Arabian historian, says that at the period of Brahaman mines of various metals were discovered, that arms were made, that science was held in high estimation, and that that king built temples in which he caused the twelve signs of the zodiac and the celestial orbs to be painted (*Mem. Acad. Inscript. t. xxxi. p. 96*), in order that men might know the planets and their influences.

The Jews, who came to Egypt from Arabia, and whose tribes are identical with the political divisions of the Arabians, represented the duodecimal division of the universe by every species of emblem. The breastplate of their high-priest, comprising twelve precious stones, arranged three by three, and grouped like the seasons, and their twelve cakes, six in a row, like the signs of each hemisphere, had no other signification than the sky and the zodiac, as well as the divisions of time which move in that circle, according to Josephus (*Ant. Jud. l. III. cap. viii.*), Philo (*l. III. De Vitâ Moys.*), and Clemens Alexandrinus (*Strom. l. V.*).

We find this number even in their fabulous legends—for instance, in that one which says that the Red Sea divided itself into twelve parts, no doubt to allow each tribe to pass separately. It is for this reason, also, that when they arrived in the desert (*Cedren. p. 77*) they found there twelve fountains and seventy-two palm-trees (seventy being put for

seventy-two): the latter number multiplied by twelve was also one of the mystic numbers. Christian interpreters have thought the apostles and disciples were indicated by these numbers; but the numbers of the fountains and the apostles, and those of the palm-trees and the disciples are equally mystic (Phil. De Profug. p. 272), and have allegorical relations to the celestial divisions.

From the same respect for this number, the Jews gave twelve sons to Jacob, foreshadowed by twelve stars in the dream of Joseph (Gen. xxxvii. 9), and they sometimes gave the same number to Abraham (Euseb. Præp. Evang. l. IX. cap. xix.). An ancient author, quoted by Eusebius, supposes that Abraham had twelve sons, who divided Arabia into twelve tribes, and that since that period the twelve chiefs of those twelve tribes always took the name of those twelve original chiefs. Ishmael had also twelve sons (1 Chron. i. 29, 30).

The Jewish temple represented the order and harmony of the universe. Clemens Alexandrinus (Strom. l. V.) tells us that it contained several emblems of time, of the sun, moon, and planets, of the two Bears, of the zodiac, of the elements, and of other portions of the world. Josephus (Antiq. Jud. l. III. cap. viii.), in the explanation which he gives us of the tabernacle and the ornaments of the Jewish high-priest, also refers all these emblems to nature. "This," says this enlightened historian, "is what the dress of the chief sacrificer consisted of, and I cannot feel sufficient astonishment at those who hate us, and who treat us as impious persons because we despise the deities whom they worship; for if they will consider with us the construction of the tabernacle, the vestments of the sacrificing priests, and the sacred vessels which are used to offer sacrifices to God, they will find that our legislator was a Divine man, and that we are accused very falsely, since it is very easy to see by the things which I have related that they represent in some sort THE UNIVERSE. For out of the three portions into which the length of the tabernacle is divided, the two into which the sacrificing priests are allowed to enter represent the earth and the sea, which are open to everyone, and the third portion, which is inaccessible to them, is like the heaven, which is reserved for God alone, because it is his dwelling-place. The twelve cakes represent the twelve months of the year. The candlestick, composed of seventy portions, represents the twelve

signs, through which the seven planets run their course ; and the seven lamps represent the seven planets. The veils, woven in four colours, represent the four elements. The tunic of the chief sacrificer represents the earth ; the hyacinth, which is nearly azure, represents the sky. The ephod, woven in four colours, represents in the same way all nature, and I am of opinion that gold was added to it to represent light. The breastplate, which is in the centre, also represents the earth, which is in the centre of the universe. The two sardonyxes, which serve for clasps, represent the sun and the moon, and the twelve other precious stones represent the months, or the twelve signs represented by the circle which the Greeks call the Zodiac."

The learned Bishop of Alexandria gives exactly the same explanation as Josephus of these different ornaments, and especially of the breastplate (*Strom.* l. V.), considered as an emblem of the light which is diffused throughout the twelve signs during the twelve months. He says (*ibid.* p. 561) that it would occupy much space if he were to enter into a detailed account of the enigmatic expressions used by the prophets and in the Jewish law, because Holy Writ contains little else than allegories and emblems ; but that it is sufficient, in order to convey to any sensible person the idea which runs through their works, to give some instances of these symbolical representations.

This enigmatic character may, he says, be at once discovered by the division of the temple into seven courts, and by the symbolical dress of the high-priest. All these emblems represented the system of nature, from the first sphere of the sky to the last, viz. the earth. Next to the seven courts, which represented the seven spheres which preside over sublunary nature, he places the veil woven in four colours, which resembled those of the elements which they represented ; and lastly, in the centre of this veil was the altar, the symbol of the earth, which is placed in the centre of the universe, and from which exhalations rise (represented, no doubt, by the incense burnt on the altar). As to the garments of the high-priest, he says : "The dress of the high-priest is the symbol or emblem of the visible world. The five precious stones and the two carbuncles signify the seven planets. One of the two carbuncles represents Saturn, the other the moon (the two outer planets). The first, Saturn, is humid, terres-

trial, and heavy, the other is more aerial in its nature. As the spirits which Providence has set over the seven planets are connected with that continual generation which takes place here below, their symbols have been placed on the breast, and near the shoulders, where the heart and the principle of life reside: it is this first hebdomad, or septenary number, which presides over the generative energy.

“The emeralds which are placed on the shoulder represent the sun and the moon, the two principal instruments of the operations of nature, and the quadrilateral of precious stones, twelve in number, three on each side, represent the zodiac divided into the four seasons.”

The breastplate, according to Syncellus, related to the science of divination, which was effected by the inspection of the heavens, and of the place the seven planets occupied in the twelve signs. Philo (*De Vitâ Moys.* l. III. ; *De Mon.* l. II. ; *De Vict.* p. 547) has adopted all these explanations, so simple and natural did they appear to those writers. He sees in the number of the cakes, and in their division into sixes, a representation of the twelve months divided by the two equinoctial points into the northern and southern hemispheres, or into signs of the long days and signs of the long nights. Josephus (*Ant. Jud.* l. III. cap. viii.) regarded them in the same manner. Macrobius (*Somn. Scip.* l. I. cap. vi.) fixes in the same way the duration of the vicissitudes which light undergoes at six signs, and at each seventh sign he notes a periodical variation in the revolutions of the year, the month, and the day. Philo (*De Vict.* p. 647) makes the same remark with regard to vegetation, the principal epochs of which are marked by spring and autumn.

The cherubim, according to Philo (*Vit. Moys.*) and Clemens Alexandrinus (*Strom.* l. V.), represented the two hemispheres, and their wings the rapid movement of the firmament, and of time, which circulates in the zodiac. For Philo says, speaking of the wings of the cherubim, “The heavens fly.” The Phœnician cosmogony of Sanchoniathon (*Euseb. Præp. Evang.* l. III. cap. x.) also gives wings to Chronos, or the son of heaven—that is, to Time. Two of these wings are lowered and at rest, while the other two are in motion. This is nearly the same conception. The Jews borrowed their arts, architecture, and ornaments from

Phœnicia, as we see by Solomon (Joseph. Antiq. Jud. l. VIII. cap. ii.), who brought the workmen who worked at the building and decoration of his temple from Tyre. The Tyrians had two columns, consecrated, the one to the winds, and the other to fire. The cherubim had two wings, which touched the walls of the Holy of Holies, the one on the south and the other on the north, while the two others were lowered over the ark, which they covered. The animals, such as the lion, the ox, &c., to which these wings were attached, are in the firmament, among the signs, and fix the four portions of the rotation of the sky, and of time engendered by the zodiac. It is the same with the seven planets which move in this circle (Phil. Vit. Moys.). The candlestick with seven branches represented them : even the manner in which these seven branches were arranged had been formed upon that of the planets (Clem. Alex. Strom. l. V.), with due regard to musical proportions, and to that system of harmony of which the sun was both the centre and the locality. This candlestick, according to Josephus (Antiq. l. III. cap. vii.), was of gold, not massive, but hollow. "It was ornamented with little round balls, lilies, pomegranates, and little cups, seventy in number, which rose from the top of the stem to the top of the seven branches of which it was composed, the number of which related to the seven planets." These branches, according to Philo (Vit. Moys. l. III.), were grouped by threes, like the upper and lower planets about the sun, and in the middle of these two groups was the branch which represented the sun, which by its position is the *μεσότης*, or mediator, or rather the moderator of the celestial harmony. The sun, in fact, is on the fourth line of this musical scale, as Philo, and Martianus Capella in his Hymn to the Sun, observe.

The architect whom Hiram, king of Tyre, sent to Solomon was, according to Hiram himself, a man who not only knew every portion of architecture, but who also understood Nature, and all that the sky under her contains (Euseb. Præp. Evang. l. IX. capp. 31 and 33). The universe and its parts—the sun, moon, stars, and elements—being, according to Eusebius (ibid. l. I. cap. vi.), the great deities, and even the only gods of the Phœnicians, it is no wonder that the study of astronomy and of nature formed part of the knowledge of those artists who sculptured the images of the

gods, or who built temples to them. Accordingly, the Phœnician architect commenced by placing the temple which he built according to the cardinal points. In imitation of the temple at Tyre, where the two famous columns stood which were consecrated to the winds and to fire, the Tyrian artist also made two bronze columns, which were placed at the entrance of the porch of the temple (Joseph. Ant. l. VIII. cap. ii.). There, too, was the famous hemispherical vessel supported by four groups of oxen, three by three, which faced the four cardinal points of the horizon. The sea of brass was used by the Egyptians to purify the neophytes by means of water: it represented the year supported by twelve oxen, placed three by three, just as in the temple of Solomon. The Egyptians celebrated their greater and lesser mysteries at the period of the full moon which took place in their ninth month. The initiated persons had to purify themselves in the sea on the second day; therefore a great vessel, called the Sea of Brass, was fixed in the temples which were distant from the sea. This purification took place in Greece at the same period of the year and on the same days as in Egypt, and was there called the Seabath. Moses adopted this emblem, and in Exod. xxxviii. 8, we see that the women of the tribe of Levi gave Moses their brazen mirrors, that he might make the laver of brass of them. The bulls which surrounded the column which was intended to support the great vessel called the Sea were consecrated to the great Tyrian goddess Astarte, who in the Phœnician cosmogony wears a head-dress resembling a bull as a symbol of her royalty—that Astarte to whom Hiram himself had erected a temple (Joseph. Ant. l. VIII. cap. ii.). This emblem, the ox, also ornamented the arms of Solomon's throne (Cedren. p. 65), which rested on representations of lions, like the throne of Horus in Egypt, or that of the sun, which was worshipped at Tyre by the name of Hercules (Joseph. Ant. l. VIII. cap. ii.), to whom Hiram also caused a temple to be built, and who, together with Astarte, was the greatest deity of Tyre.

The Hebrew chroniclers have been guilty of the most enormous exaggerations respecting the Temple. Not only are we required to believe that its building occupied *for seven years* 153,600 workmen, but Villapandus has calculated that it cost, according to the text, 6,900,000,000*l.*

—six thousand nine hundred millions of pounds sterling! Yet Herodotus knew nothing of the magnificent empire of Solomon, or of the emigration of 2,000,000 Jews from Egypt, or of the destruction of the army of Pharaoh; neither did Plato; nor has the name of Solomon been recognised on any Cuneatic inscription. The Jews display a greater propensity to exaggeration and falsehood than any other nation. The Rabbis inform us that there are 60,000 towns in the mountains of Judæa, and that each of them contains 60,000 inhabitants; also that when the Messiah shall come, Jerusalem will be enormously enlarged, that it will then have 10,000 palaces and 10,000 towns; and Rabbi Simeon ben Jachia asserts that there will be 180,000 shops where nothing but perfumes are sold, and each grape will yield thirty casks of wine (see Bartolucci's *Bibliotheca Rabbinica*).

The books of Kings and Chronicles, which give the account of the building of the temple, were written, the first about 500 years after that event, and the second about 60 years after the former. In 1 Kings v. 26, we are told that Solomon had 40,000 stalls for his horses and chariots; but in 2 Chron. x. 25, he has only 4,000, while the number of horsemen remains the same, viz. 12,000. The total of Solomon's possessions in gold, including the 5,000 talents which his father left him, was equal to 52,000,000*l.* sterling! Josephus found the neglect by Alexander of the sumptuous temple at Jerusalem so unsatisfactory that he found it expedient to forge a story of his having visited Jerusalem, which he never did.

What Moses represented in the tabernacle, and Solomon in the temple, had been previously represented by Zoroaster in the famous cave or subterranean temple (Hyde, *De Vet. Pers. Rel.* p. 16) which he had consecrated to the sun, under the name of Mithra. There, according to Eubulus, quoted by Porphyry (*Porph. De Ant. Nymph.*), the universe and its divisions into climates, as well as the elements, the planets, the zodiac, and the double movement of the heavens, that of the fixed stars and that of the planets, as also the equinoctial points and the gates of the sun, and the sacred ladder (*Orig. cont. Celsum*, l. VI.), on which the seven planets were drawn up in order following the order of the days of the week, were represented.

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Simplicius (in Aristotel. de Cœl.) says that all temples and sacred edifices, as well as all representations of the gods, have been made in imitation of the heavens, and that they have symmetrical relations with them, in order the better to receive the luminous influence of the gods, and that there is no worship without this communication. Hyde says (De Vet. Pers. Relig. pp. 63 and 128) that this was also the belief of the ancient Sabæans. They looked upon the luminous bodies of the seven planets as seven palaces or temples inhabited by gods, or by genii or angels whom they called kings, a name which has given rise to many mistakes in the history of mythological times. They therefore imitated these palaces or celestial temples by sacred buildings, which they consecrated on earth to these genii, whose images they enclosed in those monuments: such were the temples of Moloch and the star Remphan, of which the Jewish books and the Acts of the Apostles speak. Hyde adds that they had as much respect for these images as for the stars themselves; they addressed prayers to them, offered incense and perfumes to them, and clothed themselves in dresses of a colour suitable to the planet. The statue or image of each star was made of the metal which was consecrated to it, and represented the figure of the constellation: thus the constellation Cepheus, on which a shepherd and his sheep had formerly been drawn (Cæsius, Cœlum Astron., Hyde, p. 131), had for its image the statue of a shepherd accompanied by his sheep, and this statue or image was put forward to receive the respect and worship of the people. This was a result of the maxim that the earth must be an imitation of the sky, in order to obtain the assistance of the gods (Kircher. Œdip. vol. iii.), and to induce them to condescend to come down and honour their statues and their temples by their presence.

This principle of imitation was extended to political divisions. Just as the Arabian tribes had each their star, so each Jewish tribe had its flag, on which one of the signs of the zodiac was drawn. Kircher (Œdip. vol. ii. part i. p. 22) has had this symmetrical division of the twelve tribes engraved, drawn up each under its standard, just as the astrological genius of the Jews, resembling that of the Arabs, had conceived it (see plate).

The Hebrew camp is formed on a great quadrilateral,

divided into sixteen portions; the four divisions nearest the centre being occupied by the representations of the four elements. The four divisions which occupied the four angles of the quadrilateral have the four signs which the astrologers call fixed, and which they submit to the influence of four great stars, called regal, viz. the Lion, the Bull, Aquarius, and the Scorpion, influenced by the beautiful star of the celestial Vulture, a species of eagle, which rises on the horizon at the same time as this sign, and which performs the function of paranatellon (of marking its rising) with regard to it. It is probable that the Egyptians formerly painted the representations of the celestial animals, which were their deities, upon their standards. Plutarch says that they thought this ancient practice led to the worship of animals. It was said (Plut. De Isid.) that Osiris, the sun, the king of the stars, when starting on his travels, ranged his army in companies and battalions, which marched under standards on which these sacred animals were painted. The Hebrew Jacob and his twelve sons is probably a copy of some of these Egyptian fictions. The other signs are displayed on the four faces of the quadrilateral, and on the parallel and lower divisions. An extraordinary resemblance is visible between the characters which Jacob in his dream (Gen. xlix.) gives to each of his sons, and the characters of the signs or planets which are domiciled in these signs. Aquarius, the water from whose vessel runs towards the southern pole, and which is the first of the regal signs in ascending, is the standard of Reuben, the first-born of Jacob, whom his father calls "unstable as water." The Lion is inscribed on the banner of Judah, whom Jacob compares to that animal, who in the skies is the domicile of the sun. Ephraim, who is compared to a bullock (Deut. xxxiii. 17), has the celestial Bull for his standard. Dan, whom Jacob compares to the adder, a species of serpent, is placed under the sign of the Scorpion, to which the Vulture or the falling Eagle corresponds. This bird, according to Kircher, was often substituted on the ensign of Dan for mystic reasons, which it is easy to understand when we remember that that sign was dreaded on account of its terrible influence. Typhon had established his empire in it. No more was necessary to cause its paranatellon, the Vulture or the Eagle, to be substituted for it. This is what has been done, as may be seen

by the four figures so well known in the sacred paintings of the Jews and the Christians, viz. the Lion, the Ox, the Man, and the Eagle. They are the four beasts of the Apocalypse, which is a copy of Ezekiel, where they are found revolving round burning circles; and they are the four animals which accompany the four evangelists, &c. Aries, the domicile of the planet Mars, leader of the celestial hosts and of the twelve signs, is assigned to Gad, of whom Jacob makes a warrior, the leader of his army. Cancer, in which are situated the stars called the Asses, is the figure on the standard of Issachar, whom Jacob calls "a strong ass" (Gen. xlix. 14). The sign of Capricorn, with the fish's tail, which astronomers call the son of Neptune, became the standard of Zebulun, whom his father tells that he "shall dwell at the haven of the sea" (Gen. xlix. 13). The hunter in Sagittarius, who is preceded by the celestial Wolf, becomes the emblem of Benjamin, whom Jacob compares to a hunter. This sign is where the Romans placed Diana, the goddess of hunters. The Virgin, the domicile of Mercury, is painted on the standard of Naphtali, whose speed in hunting and whose eloquence, both the distinctive attributes of Mercury, are boasted of by Jacob. Simeon and Levi are associated by Jacob just as the Fish of the constellation under which they are placed are joined together.

Diodorus Siculus, in his fortieth book, quoted by Photius (Phot. Codex, 244) said that Moses divided his people into twelve tribes because that number was perfect, and because it corresponded to the division of the year. He adds that the Great God of Moses, and even the only one, was, like that of the Persians, the vault of heaven, which embraces the earth, and which is the supreme Lord of all things; and that it is for that reason that he did not represent the Deity in human shape.

The Emperor Adrian, who assigned great importance to the influence of the sky and the stars, erected a superb building at Jerusalem (which he called *Ælia*, a name derived from the sun and from his own, *Ælius*), which was called *Dodecapylon*, or the temple with twelve gates, an evident allusion to the twelve houses of the sun, "Ἡλιος" (Chron. Alex. 597). He also divided the town into seven portions—a division which had relation to the number of the planets and of the planetary spheres. The new Jerusalem of the

Apocalypse has also twelve gates, twelve foundations, and twelve angels at each gate (Rev. xxi.). It was astrology which developed the plan of this visionary city, just as it inspired the plan of the new city built by Adrian : it was in accordance with the spirit of the age, and with such science as was then in fashion. The Byzantines had a public building in their city called Zeuxippe, which had four gates, and in the middle of which was a colossal statue of the sun : they called it "Ἡλιον, from the name of the sun. A similar building existed in China. In Greece the dance of the choruses at the theatre represented the motions of the sky and the planets (Kircher, *Œdip.* vol. i. p. 238); and the strophe and antistrophe, according to Aristoxenes (*Lib. de Foranim. Tibiar.*) were an imitation of the movement of the stars. During the ceremonies in honour of the planet-gods, this costume was often imitated. Thus it was necessary to adopt a woman's dress to present oneself in the Temple of Venus (*Centir. Lib. de Arte Magicâ; Kircher, Œdip.* vol. i. p. 249), and to put on a cuirass and arm oneself with a pike to present oneself before Mars.

The first portion of the description of the shield of Achilles, which was forged by Vulcan, in Homer, is translated by Sotheby as follows :—

He first a vast and massive buckler made,
 There all the wonders of his art display'd :
 With silver belt adorn'd, and triply wound
 Orb within orb the border beaming round.
 Five plates composed the shield : there Vulcan's art
 Charged with his skilful mind each varied part.
 There earth, there heaven appear'd, there ocean flow'd,
 There the orb'd moon and sun unwearied glow'd,
 There every star that gems the brow of night,
 Pleiads and Hyads, and Orion's might,
 The Bear, that, watchful in his ceaseless roll
 Around the star whose light illumines the pole,
 Still eyes Orion, nor ere stoops to lave
 His beams, unconscious of the ocean wave.

Sotheby's *Homer*, II. book xviii.

Here we have the universe, the sun, the moon, and the constellations. The form of the shield represented that of the world; the mixture of metals was analogous to the nature of the elements represented; the ocean, the sky, the sun, the full moon, the brightest of the constellations, the divisions of the five zones, &c., could all be seen in it (*Philost. Icon.* p. 849; *Heracl. Pont. Opus Mythol.* edit. Th. Gale,

pp. 467, 473, 475, 477); the gold in it, according to Heraclitus Pontius, divided the torrid zone.

There was also a division of the zodiac into thirty-six portions, three for each sign, or one for every ten degrees. This division is known as the division into Decans, because each of these portions, or each section of ten degrees, was under the inspection of a spirit, called Inspector, Ephor, or Decanus (Salmasius, *Ann. Climat.* p. 600). This theoretical division was one of the principal foundations of the religious system of the ancient Egyptians. From it was derived the series of the thirty-six gods (*Orig. cont. Cels.* l. VIII. p. 428), who divided the empire of the human body among them, and presided over its care. Origen speaks of them, and gives us five or six of the names of these spirits or genii, which are also found in the series of the thirty-six Decans given in Salmasius. This division into thirty-six parts was the type of the division of Egypt into thirty-six nomes or provinces, each of which was under the protection of one of these Decani (*Diod. Sicul.* l. I. cap. liv.). It was attributed to the celebrated Sesostris, who no doubt adopted the opinion which Proclus speaks of (in *Timæ*, p. 21), that a wisely constituted republic should be founded on the model of the heavens; an idea which Plato adopted for his model republic. The geographical division of Egypt, therefore, was in imitation of that of the zodiac and the celestial signs. The living animals which the Egyptians revered as the images of their gods were the representatives of them. Hence the land of Egypt and the dwelling-place of the gods were in communication with each other, and their influences, distributed in thirty-six houses, were spread over thirty-six nomes or prefectures, which had each their guardian and protector in the heavens, whose name they also borrowed, such as the name of the Dog, that of the Goat of Mendes, &c. Kircher speaks also of a later division of Egypt into thirty nomes, a number corresponding to the days of the month and the degrees of each sign. Each nome had its talisman or tutelary genius, placed in one of the thirty nomes of the general assembly (*Strab.* l. XVII., et *Abnephius*). Kircher observes (*ibid.* p. 13) that each of the days of the month was under the invocation of one of these tutelary genii of the nomes, each of whom presided twelve times over one of the 360 portions of the year, the govern-

ment of which they divided among themselves. The Persians had also thirty angels, who presided over each day of the month; as they had twelve greater angels, who presided over the twelve months, and who distributed their influence over the whole year (*Hyd. De Vet. Per. Rel. cap. xv. p. 190, &c.*).

Pythagoras held that the celestial bodies were immortal and Divine (*Diog. Laert. Vit. Pythag.*); that the sun, moon, and stars were so many gods, who possessed a superabundance of heat, which is the principle of life; that the rays of the sun, penetrating the air and the water down to the profoundest depths of the ocean, spread the germs of life everywhere. The same dogma was held by the Egyptians, who attributed the primitive organisation of animals to the heat of the sun (*Euseb. Præp. Evang. l. I. cap. vii.*). Pythagoras therefore placed the substance of the Deity in this ethereal fire, of which the sun is one of the sources (*Cic. De Nat. Deor., l. I. cap. xi.; Lact. De Fals. Rel. l. I. cap. v.; Senec. l. I., Quæst. Nat. Minu. Felix, p. 151; Salvian. De Gub. Mund. l. I. p. 4*), and which, circulating throughout matter, constitutes the universal soul of the world, or the Deity, of whom each soul or each principle of individual motion and life is an emanation. These doctrines are beautifully set forth by Virgil in the sixth book of the *Æneid* and the fourth of the *Georgics*.

In the profound obscurity of a dark night, when the sky is covered with clouds, and when all objects have disappeared, and man seems to be alone with himself and with the deep shadow which envelopes him, his feeling is that light alone can restore him to himself, and to nature, which seems to have deserted him. Hence all who have experienced this sensation make light, a single day of which, shining in the midst of chaos, has produced the universe and man, their first deity. All poets who have invented cosmogonies have had this idea. It is the first dogma of Orpheus, of the cosmogony in *Genesis*, and of all theologians; and it is the Ormuzd whom the Persians invoke, and whom they consider as the source of all the good in nature, just as they place the origin of all evil in darkness, and in Ahriman its ruler.

Light and goodness early became synonymous in the mind of man, just as darkness and evil did. Plutarch (*De Iside*) says:—

“We must not believe that the principles of the universe are inanimate bodies, as Democritus and Epicurus thought, nor that matter without any quality belonging to it is organised and ruled by a particular wisdom or providence, as the Stoics have said; for it is not possible that a single being, whether good or bad, should be the cause of all, as God cannot be the cause of any evil. The harmony of this world is a combination of contraries, like the strings of a lyre, or like the string of a bow, which is bent and unbent. ‘Never,’ says the poet Euripides, ‘is good separated from evil.’ There must be a mixture of both in order that all may go well. This belief in the two principles belongs to the remotest antiquity. It has passed from the theologians and legislators to the poets and philosophers. The author of it is unknown, but the belief itself is shown by the traditions of the human race: it is consecrated by mysteries and sacrifices among both Greeks and barbarians. We recognise in it the dogma of opposing principles in nature, which by their opposite produce the mixture of good and of evil. One cannot therefore say that it is a single Dispenser who draws off events, so to speak, into two barrels, in order to mingle them together, and make us drink the mixture, for nature produces nothing here below which is without that mixture. But we must recognise two contrary causes, two opposing powers, which draw us, the one to the right, and the other to the left, and which thus govern our life, just as they do the sublunary world, which is on this account subject to so many changes and irregularities of every description. For if nothing can happen without a cause, and if good cannot be the cause of evil, it becomes absolutely necessary that there should be a cause for evil, just as there is a cause for good.”

Plutarch adds that this dogma has been generally received by most nations, and especially by those which have the greatest reputation for wisdom. “They have all admitted two gods of different trades, if one may use the expression, one of whom is the cause of the good, and the other of the evil, which exists in nature. They called the first the Supreme God, and the second the demon. The Persians, or Zoroaster, the head of their religion, called the first Oromasdes (Ormuzd) and the second Ahriman. They said that the first was of the nature of light, and the second of the nature

of darkness. The Egyptians called the first Osiris, and the second Typhon, the eternal enemy of the former."

Cedrenus says that the Chaldæans adored the light; that they called it intellectual light, and that they described it or symbolised it by the two letters A and Ω, or Alpha and Omega, by which he meant the extreme terms of the diffusion of matter in the seven planetary bodies, of which the first, or the moon, answered to the vowel A, and the last, or Saturn, to the vowel Ω, and that the letter I described the sun, and these together formed the word IAΩ, the Panaugria of the Gnostics, or the universal light of the planets.

Even at the present day the Farouquis, who live in the forests of Persia, worship the sun, and never eat till they have worshipped him (Sonnerat, "Voyage de l'Inde," t. I. ch. v. p. 107). In the Zend-Avesta almost every page contains invocations to Mithra, to the moon, the stars, the elements, the trees, the mountains, and every portion of nature. The celestial Bull, to which the moon unites herself, is invoked in it; while four great stars—Taschter, Satevis, Haftorang, and Venant—the great star Rapitom, and other constellations which watch over various portions of the world, are also addressed:—

"I invoke and I celebrate the Bull raised on high, who causes the grass to grow abundantly. . . . I invoke and celebrate the divine Mithra, who is raised above the pure worlds. I invoke the stars, that excellent and celestial nation; Taschter, that brilliant and luminous star; the moon, the depositary of the germ of the Bull; the dazzling sun. . . . I celebrate the waters, the lands, the trees, the earth, which is pure, the pure wind. . . . May Taschter, that star brilliant with light and glory, be favourable to me, together with Satevis, which is near the water, with the stars which are the germs of water, the germs of earth, the germs of trees, together with the star Venant, and the stars which compose the Haftorang, brilliant with light!"

The literal meaning of Θεός, Deus, God, &c., will show the origin of the ideas found in the sacred writings of all nations respecting the Divine Nature. Various meanings have been assigned to the word, because the language from which the word is really derived was unknown to ancient writers. Thus Herodotus says that the Pelasgians called the gods θεοίς, from the circumstance that they, after having put

(*θεῖτες*) all things in order, took in hand the whole management of them (Euterp. ii. 52). And Athenagoras (l. XI.) says, τὸ ποιῆσαι θεῖναι πρὸς τῶν ἀρχαίων ἐλέγετο, "Hoc pacto," adds Scap., "Θεός erit conditor et creator universi." Phurmutus (De Nat. Deor., i. p. 140, ed. Gale) agrees with both, saying, "The gods are 'arrangers' and makers of all that exists;" and adds that of old, men took to be *θεοὺς* (gods) "the bodies they saw continually revolving," &c. This idea is borrowed from Plato (Cratyl. sec. 31, ed. Bek., and Euseb. Præp. Evang. i. p. 29, et sqq.), who says that the Greeks at first worshipped the sun, the moon, the earth, the stars, and heaven: ὅτε οὖν αὐτὰ ὀρῶντες πάντα ἀεὶ ἰόντα δρόμου καὶ θέοντα ἀπὸ ταύτης τῆς φύσεως τῆς τοῦ θεῖν θεοὺς αὐτοὺς ἐπονομάσαι: "As they saw those bodies continually revolving in their course, they called them *θεοὺς* (gods), from the rapid motion (τὸ θέειν, τοῦτ' ἐστὶ τρέχειν, καὶ ὀξέως κινεῖσθαι) inherent in their nature." The word has also been derived from *θεωρεῖσθαι*, "to be contemplated" (Stob. Eclog. Phys. p. 4), from *θηέομαι*, "admiror" (Scap. p. 253); from *θάω*, i.e. *θάομαι*, "specto cum curâ;" and from the Egyptian Hermes, "Taut, Thoth, or Theuth," according to Bryant (Anc. Myth. i. 13), who thinks it was originally written *Θεύθ*.

The real origin of the word is to be found in the Sanscrit root *Diu*, *Div*, implying (1) brilliancy, and (2) the sky or heaven, from which *θεός* is derived, probably through *Diu-s*, *Déus*. *Diu* is a substantive—masculine, feminine, and neuter—which occurs in the Vedas. As masculine (nom. sing.), *Diu-s*, it means "Agni," "fire," the "sun;" as feminine, it implies "a ray of light," "day" (Lat. "dies"); as neuter, it stands for "the sky," or "heaven" (*αἰθήρ*). *Div* is also frequently found in the Vedas (1) as an adjective, "brilliant," and (2) as a feminine substantive, for the "sky," or "heaven."

There is also the kindred word *Diaus*, which signifies the sky; and also *Açan*, or "heaven"—"of the stars, of the moon, and of the sun; self-existing lights that have no beginning"—mentioned in the Zend-Avesta; and this feminine and masculine word ranged high above the lower and neuter *Diu* (the sky, or "expanse of heaven"), which was inhabited by the *Maruts* (winds or genii) "born of the earth."

There, in the higher heaven, the procreating or generative Power (*Ἥλιος παντοκράτωρ*, *Agni*, *Dius*) dwelt in splendour, surrounded by his revolving satellites. From this *Dius*

(masculine), Agni, or "the sun," and (feminine) "radiating light," in connection with the allied roots Dīu, Dīaus, and Div, is derived the Latin Deus and the Greek Θεός, in the following way:—From Dīus came the Latin Dēus; the Doric Σδεύς (Alcæi, fr. 3 ed. 9) and Ζεύς; the Lacedæmonian Σιός (Thucyd. v. 77, *περὶ δὲ τῷ Σιώ σώματος*; and *σεῖος ἀνῆρ*, &c., Arist. Eth. vii. 2); the Æolic Δεύς, Ζεύς (gen. Διός, dat. Διί, acc. Δία), or Θλος (Salmas. Not. in Epict. p. 37; Scheid. in v. Leu. et. Gr. p. 917); the Attic (like οὐθεῖς, οὐθέν, for οὐδ' εἶς, οὐδ' ἕν; *δυθμὰς* for *δυσμὰς*, &c.) Θεῖς (Callim. Cal. Cer. 58, *γέλυατο δ' ἄ θεῖς*; and 129, *ποτὶ τὰν θεῖν*) and Θεός.

The sun was adored because he gave light to heaven, and life to the earth; and heaven was in turn worshipped as the abode of the sun. But the object of adoration in both was "LIGHT," as inseparable from the heat of "LIFE" (Yaçna, i. 37). This is why the Aour, or auroral light, is introduced in the Jewish cosmogony, a light independent of that of the sun, and perhaps the origin of Οὐρανός.

Our word "God" has the same origin. Of old, on the frozen shores of Ultima Thule, was heard :

Sól ek sá ;
Sva thotti mer
Sem ek sæi gavfgan Guth :
Henni est laut
Hinnsta siuni
Allda heimi í.

I saw the sun ;
It appeared thus to me,
As if I saw a majestic god ;
I bowed to the earth before him
For the last time
In this passing world !
Edda, Solár, l. xli.

For there also :

Eldr er best
Meth yta sonom
Ok Sólar sýn.

Heylindi sitt
Ef mathr hafa nair.

"Fire is best, among the sons of men; and the light of the sun; if a man keep his health" (Háva-Mál. 68).

The word Θεός has then, in its original meaning, nothing in common with "spirit," since it first meant the "sun" or "heaven." Θεός and Ζεύς both arise from the root Dīu,

Diu-s, or Div. "Hoc idem ostendit antiquius Jovis nomen; nam olim DIOVIS et DIESPITER dictus, id est 'dies pater' ('dies,' i.q. 'dius,' Lanzi. Sagg. iii. 721), a quo 'dei' dicti qui inde, et 'dius' et 'divos,' unde 'sub divo,' 'Dius Fidius.' Itaque inde ejus perforatum tectum ut ea videatur 'divom,' id est 'cælum;'—Ælius 'Dium Fidium' dicebat 'Diovis filium,' ut Græci Διόσκορον Castorem," &c. (T. Varro, v. 65, and ix. 75, ed. Müll.). "Jovis Diespiter appellatus, id est diei et lucis pater: idcircoque simili nomine Diiovis (or Diovis) dictus est et 'Lucetius,' quod nos die et luce quasi vita ipsa afficeret et juvaret" (Gell. v. 10; in Mommsen. Unt. D. p. 274).

The most common name for Diu-s, or the sun, was San and Son, expressed also Zan, Zon, and Zoan. Zeus of Crete, who was supposed to have been buried in that island, is said to have had the following inscription on his tomb: Ὡδὲ μέγας κείται Ζεὺς, ὃν Δία κικλήσκουσι.

The Ionians expressed it Ζῆν, and Ζῆνα. The Babylonish name for the sun was Σάων, sometimes expressed Σώων, Soan. It was the same as Zanan of the Sidonians. Hesychius speaks of Ζανάνας, Θεὸς τις ἐν Σιδωνί—evidently the sun. He also says that the Indian Hercules, by which is always meant the chief deity, was styled Dorsanes (Δορσάνης ὁ Ἡρακλῆς παρ' Ἰνδοῖς. The name Dorsanes is an abridgment of Ador-San or Ador-Sanes (San in Sanscrit means "fine," "existing," "excellent," "best," and is an epithet of the sun; "savada-San," "always existing" in Vishnu Pur. II. viii. 16), that is, Ador-Sol, the "lord of light."

It was this glorious orb, this god of light, that man welcomed with joy, when the first faint rays announced his approach. A thousand colours adorn the gate by which he is to return; roseate hues appear under his advancing steps; gold, mingling its brilliancy with azure, forms the triumphal arch under which the conqueror of night and of darkness is to pass. The stars disappear before him, and leave free to him the Olympian fields he is to rule over alone. All nature awaits him: the birds celebrate his approach by their warbling, and make the plains of the air, over which his chariot is about to fly and which the soft breath of his horses already agitates, resound with their songs.

The summits of the trees are gently agitated by the fresh wind which springs up from the east. The animals, too, awake,

like man, and receive from the dawn of day the signal which tells them to seek their pasture in the meadows and the fields, where the plants, the herbs, and the flowers are bathed in soft dew.

At length the dazzling diadem of the king of day is seen above the horizon, and soon the beneficent Star himself appears, surrounded by all his glory. As he rises, shadow, his eternal enemy, which attaches herself to the bodies which produce her, and to gross matter, of which she is the daughter, flies before him, always retreating in the opposite direction. "Light," says Sallust, the philosopher (cap. vii.), "draws its substance from the sun and from fire, and only exists by means of, and in connection with, that element. Shadow belongs to bodies, and only exists by its means." Thus Typhon was placed in the dark matter which forms bodies—Typhon, who, like the Giants, was the son of Earth, and the enemy of Jupiter, the father of Day.

As the sun slowly sinks beneath the horizon, after his daily course is run, with the same majestic slowness with which he arose, and night spreads her black veil over the earth, another phenomenon is presented to the eyes of man. On the side on which he saw the sun disappear, a new star, emerging as it were from his side, and formed out of his substance during the sleep of the god of day, an *ἀπόσπασμα τοῦ ἡλίου* (Sanchon. Euseb. Præp. Evang. l. III.), a dismemberment of the sun, as it was called, just as Eve is said to have been taken out of Adam's side, appears to repair partially the loss of light, robing herself day by day with garments which shine more and more, so that at the end of fourteen days they cover her entirely, and then her full and perfectly round disk rivals in some degree the god who lends her his light, and yields to her the dominion of night.

Another movement of the sun and moon did not fail to be observed—that which takes place from one tropic to another without ever passing certain limits, but moving obliquely, and in a reverse direction to their daily course. It did not fail to be observed, for what can cause a greater feeling of sadness in men than the aspect of Nature when divested of her verdure and her foliage? The delightful temperature of the spring and summer, the harmony of the elements, which was in unison with that of the heavens, the richness and beauty of the country with its crops and its fruits, and the

flowers which enamelled it, perfuming the air with their odours, and presenting a charming spectacle with their varied and brilliant colours, have all disappeared. Happiness has fled from man, together with the god whose presence rendered the country beautiful. The ancient Egyptians feared lest some day he would leave them altogether (Manil. l. I. ver. 69); and therefore every year, at the winter solstice, they had festivals of rejoicing (Achill. Tat. chap. xxiii. p. 85; Uranol. Petavii, vol. iii.), when they saw that the sun began to return to them, and to retrace his path in order to revisit our northern climes. Still greater joy was felt when he had ascended to the middle of his course, and had driven before him the darkness which had encroached on the day and usurped a portion of his dominion. The equilibrium of day and night, and with it the harmony of nature, being restored, a new order of things, as beautiful as that which had passed away, recommenced, and the earth, rendered fertile by the heat of the sun, which had reacquired the freshness and the strength of youth, grew lovely beneath the rays of her husband.

Five stars or luminous bodies, of different sizes, were also observed, which all partook of the motion of the sun and moon between the tropics. Their constant movement over the same portion of the heavens, their fidelity and attachment to the sun, near whose path they always were, sometimes preceding, sometimes following him, caused them to be regarded as the satellites of the king of heaven. Such the Chaldeans considered them to be, and such they called them. The greater or less duration of their revolutions caused men to think that some described greater circles than the others. Saturn, the time of whose revolution occupies thirty years, was considered to be the most distant movable star, and the moon, for the same reason, to be the nearest. Hence arose the idea of seven spheres or consecutive heavens, more or less near each other, and placed at distances proportioned to the duration of the revolutions. The moon, the nearest of all, was surmounted by Mercury and Venus, which completed their revolutions in less than a year. Beyond these three stars was placed the sun, whose revolution formed the term of comparison for the duration of the others; and consequently the three other stars whose revolutions were longer than his were placed above him. Hence the ladder of the seven planets, placed in the following order: The moon,

Mercury, Venus, the sun, Mars, Jupiter, and Saturn. The sun was placed in the midst of these seven spheres, as he ought to be, seeing that he was the soul of the world, and the bond of the universal harmony. He was the king of nature, round whom everything was grouped: the chief of the gods, to whom the heavens paid homage, and round whose throne the other gods revolved. The zodiac and its twelve divisions, called the circle or wheel of the signs, was the result of these observations, and the vernal equinox was chosen as the starting-point of what was called the path of the gods. By degrees, not only the signs of the zodiac, but all the constellations, became grouped into figures of men and animals, or placed under signs. These other signs or constellations were joined to the signs or marks of the twelve divisions of the zodiac, and were subordinate to them. When the division of the zodiac into twelve parts was afterwards increased to that into thirty-six parts by the subdivision of each of the twelve parts into three, recourse was had, in order to enable these to be recognised, to thirty-six points beyond the zodiac, or to thirty-six constellations or groups of stars, forming figures, which corresponded to the twelve signs, and to each of their three divisions. This gave forty-eight figures or marks altogether: twelve in the zodiac, and thirty-six beyond it. This is the exact number of the constellations known to the ancients.

If the signs which correspond to the seasons are no longer the same at the end of a certain number of centuries; if the equinoxes, which at first occurred under the signs of the Bull and the Scorpion, and the solstices, which corresponded to the Lion and to Aquarius at the same period, no longer take place at these times, when the sun arrives at these signs after the lapse of 2,115 years; and if, on the contrary, they take place a month before he has arrived at them, no doubt the correspondence between the signs and the seasons will be disturbed, but the seasons themselves will continue the same. A period of twelve times 2,115 years, or 25,812 years, will, however, bring everything back to its former state. It follows from what has been said that Taurus, which presided 2,500 years before our era over the first day of spring, presided about the commencement of that era over the second month, having been replaced at the equinox by Aries. Aries, in turn, gave place to Pisces, some 300 years before our era.

The sun, in his annual course, returned to the equinoctial point about 1' earlier each year, which made a degree every seventy-two years, and, consequently, at the end of that period the difference of a day was made. This is what is termed the precession of the equinoxes, and all the changes in vegetation and in destiny are comprehended in the great period or year of 25,812 years; and, when it is completed, the same phenomena are reproduced, with the same changes and with all the peculiarities which had been exhibited on the first occasion. It is evident, however, that the symbols of the ancient worship no longer corresponded with those of the period 2,115 years later. It was no longer Taurus, but Aries, that opened the year at the vernal equinox. It was no longer Leo that filled the solstitial throne of the Sun of Summer; Cancer had taken his place. Scorpio was no longer the first sign under which Nature became degraded, but Libra. The representation of the visible causes of the effects produced on the earth being changed, like the causes themselves, the fictions founded on them no longer corresponded with their object. The sacred enigmas became unintelligible—religious fables, and the temples, fashioned upon the order of the heavens, presented nothing but a shapeless chaos, the irregular plans of which corresponded to nothing, because all that they referred to had been changed.

CHAPTER XVI.

THE ancient Egyptians called the sun the king, and the moon the queen, of heaven. They compared the one to the right eye, and the other to the left (Sext. Empir. l. V. p. 114). The Chaldæans called them the interpreters of the gods (Diod. l. II. cap. xxx.), a denomination which has continued in the case of Mercury, because he appears constantly close to the sun, like a dog; hence Plutarch and Diodorus tell us that the great gods of Egypt, Osiris and Isis, took Mercury-Anubis for their companion (Diod. and Plut. De Isid.), who was their guardian, just as the dog is that of man. In an age so primitive that King Evander and Ulysses were represented as attended by a dog, there was nothing ludicrous in this idea. The Chaldæans also saw in the planets the interpreters of fate, and of the oracles of astrology, because, according to Diodorus, they observed that while the other stars remain fixed, or move in the sky preserving the same relative position to each other, the planets have a peculiar motion of their own, by means of which they disclose the future to men, and reveal the intentions of the gods, of whom they are the interpreters. It was on the motions of these five planets that they chiefly based their theory, and especially on those of the star which describes the largest orbit—that is, Saturn.

“They gave the name of Helios, or the sun, to the most brilliant of the stars, to that one which gives the most important and the most numerous prognostics.”

Virgil shows us what importance was attributed to the sun in these matters :

The sun reveals the secrets of the sky ;
 And who dare give the source of light the lie ?
 The change of empires often he declares,
 Fierce tumults, hidden treasons, open wars.
 He first the fate of Cæsar did foretell,
 And pitied Rome, when Rome in Cæsar fell.
 In iron clouds concealed the public light,
 And impious mortals feared eternal night.

Georg. l. I. v. 463. Dryden's Translation.

We also know that this god, under the name of Apollo, was famous for his oracles. Ocellus of Lucania tells us (chap ii. § 16) that "among the bodies which compose that principle which operates on other things besides itself, and which is all that is above the moon, the most active body, the most powerful agent, is the sun, who by his coming and going is continually changing the air from hot to cold, whence result the changes on the earth and in all that belongs to the earth." It is this influence of the sun on elementary nature and on the generation of sublunary beings which caused Cheremon to say that the ancient Egyptians placed in him the mighty force (Euseb. Præp. Ev. l. III. cap. iv.) which organises all beings, and that they looked upon him as the great architect of the world. Porphyry says: "Chæremon aliique multi nil quidquam agnoscunt ante mundum hunc adspectabilem, nec aliis Ægyptiorum in ipsis scriptorum suorum exordiis ponunt Deos, præter vulgo dictos Planetas et Zodiaci signa, et stellas simul cum his in conspectum venientes, sectiones descensorum et Horoscopus. Quippe videbat enim qui solem universi architectum esse dicerent, ab illis non ea tantum quæ ad Isidem et Osiridem pertinent, sed etiam quidquid sacrarum Fabularum erat, partim in stellas, partim in lunæ varietatem, partim in solis cursum, vel in nocturnum aut diurnum hemisphærium, vel in Nilum fluvium, cuncta denique in res naturales nihil in naturas corporeâ mole carentes inventis que conferri."

Plato, in his "Republic," acknowledges the supremacy of the sun in nature (Plut. Quæst. Plat. p. 1006), and says that he is the king of the visible universe, just as the Being whom he calls God or Goodness, by way of expressing his supremacy, is the god of the world of mind. He calls him the son of the Supreme Being, whom he has engendered similar to himself (Plat. De Rep. l. VII.). This beautiful and sublime idea respecting the sun has been consecrated in the magnificent hymn of Martianus Capella, and in the address of the Emperor Julian to that star, who is the father of nature, and the visible image of the invisible Being who governs the world in the system of the Spiritualists.

Aristotle observes that the cause of the generation and disorganisation of bodies, of their growth, and of all the changes which they undergo, is to be found in the oblique path of the sun in the zodiac, according to his greater or

less vicinity to us, and that these periods of generation and destruction take place in equal periods of time. It is to these two periods, he observes, that we ought chiefly to direct our attention. The Emperor Julian (*Julian. Imp. Orat. 4*), in his hymn to the sun, makes the same observatio nrespecting the effects produced by the sun in his annual course. "It is he," he says, "who infuses the principles of motion and of life into that matter which he renders fertile by his approach; it is he also who by his withdrawal and by passing to the other hemisphere, abandons it to the principles of death which it contains."

The idea of assimilating the sun, or rather the daylight, to man, and of comparing its progress and duration to that of the life of man at its different ages, appears to have been borrowed by the Greeks who were settled in Italy from the Egyptians; at least, Macrobius tells us (*Macrobius. Sat. l. I. cap. xviii.*) that in this respect they imitated the Egyptians, who, at a certain period of the year, presented the image of the sun to be worshipped by the people under the semblance of an infant child, which they produced from the secret recesses of their sanctuary. This mysterious child is the same as the famous Horus, the Egyptian Apollo, son of the virgin Isis, or as Harpocrates, whom this goddess, according to Plutarch (*De Isid.*) brought forth about the winter solstice, and as the Christ of the added chapters of the gospels.

By the effect of the precession of the equinoxes, Aries succeeding to Taurus furnished the head-dress of the sun, when he became known as Jupiter Ammon. He was no longer born exposed to the streams of Aquarius, like Bacchus, nor enclosed in the urn, like the Egyptian god Canopus; but he was born in the stables of Augias, or of the celestial Goat (*Isid. Orig. l. III. cap. xlvi.*; *Eratosth. cap. xxvii.*; *Hygin. l. II. In Capric. German. Cæs.*), which, according to Eratosthenes, had been brought up with Jupiter on Mount Ida, and was on that account placed among the constellations under the name of *Ægipan*. This is Bacchus the son of Caprius, of whom Cicero speaks (*De Nat. Deorum, l. III.*). As Bacchus, he achieved his triumph mounted on the Ass placed in the stars of the constellation of Cancer (*Hygin. l. II.*), which at that period was situated at the summer solstice, or the highest portion of the sun's path, which had previously been occupied by the Lion.

The Persians begin their year with the Lamb of spring (Berè, seu Agnum, sc. Arietem, Hyd. De Vet. Pers. cap. xix.) ; and it is at the entrance of the sun into that sign that they celebrate their festival of Naurúz, or the new year, at the rising of the constellation Perseus, from which they said that they had sprung (Cedren. vol. i. p. 23)—of that Perseus who was the first who brought down from heaven the celestial fire which was held sacred in their temples. This fiction evidently alludes to what the earth experiences at this period under the powerful action of the sun, which has returned to warm it, and to relight the torch of nature which autumn had extinguished. All the religious ceremonies which take place at this period are intended to recall to men's minds the renewal of nature, and the triumph of Ormuzd, or the god of light, over darkness, or Ahriman its ruler (Hyde, De Vet. Pers. cap. xix.). Our ceremonies of Easter, or the festival of the passage of the sun under this same sign of the equinoctial Lamb, are a copy of the Persian festival.

The Jewish legislator also fixed on the month Nisan, which corresponds to the equinoctial sign of spring, as the commencement of the Jewish year, to commemorate the renewal of nature after the pretended Deluge, and also to commemorate their deliverance from a land where they had suffered oppression, and from which they were delivered by the sacrifice of the Lamb at this period. This celestial Lamb is the hero of all the fictions founded in the passage from the darkness of winter, and the evils which it brings with it, to the delights of spring. It is thus that Bacchus and his army, after long wanderings in burning deserts, were brought back by Aries, or the Lamb, to pleasant meadows, and to the springs which watered the temple of Jupiter Ammon. The Bull had previously enjoyed this prerogative.

The division of the zodiac into thirty-six parts is evidently of later date than that into twelve, for there would be no reason for commencing with Mars (the planet which is domiciled in Aries), if Aries had not been in the equinox when this division was thought of. The seven planetary bodies were domiciled as shown below. The two signs, Leo and Cancer, which were the nearest to the solstice, and consequently the two highest thrones, were assigned to the king and queen of heaven—the sun and the moon. Saturn occupied the seat furthest from them—Aquarius and Capri-

corn. Mercury, being nearest to the sun, had the highest seat next to the sun and moon, and was domiciled in Gemini, and Virgo. Venus was next to him, and was domiciled in Taurus and Libra. Next to her came Mars, who had Aries and Scorpio; and after him Jupiter, who had his seat in Pisces and Sagittarius, between the seats of Mars and of Saturn, between whom he is actually placed in the succession order of the spheres. This distribution of the planets in the signs is found in Manilius, Macrobius, Firmicus, Porphyry, &c.

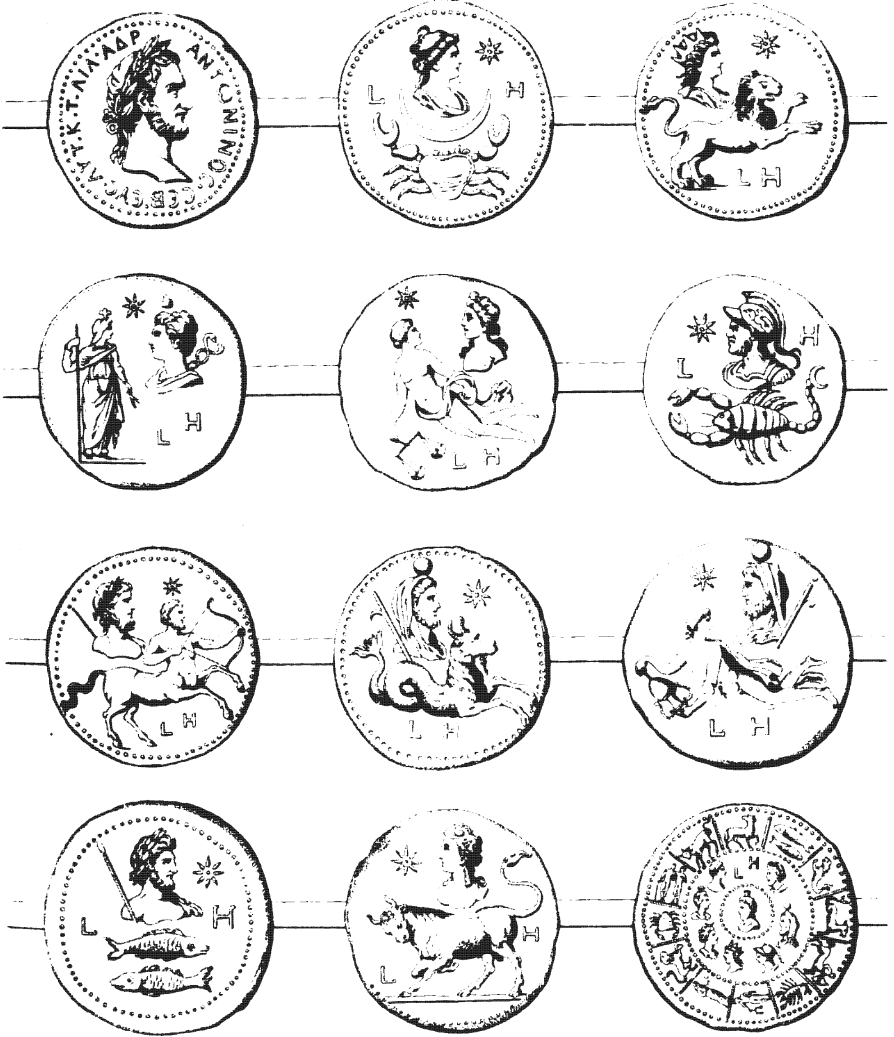
DOMICILES OF THE PLANETS.

♋	CANCER	♄		☉	LEO	♌
♊	GEMINI	♃	MERCURY	♍	VIRGO	♎
♉	TAURUS	♀	VENUS	♏	LIBRA	♐
♈	ARIES	♂	MARS	♏	SCORPIO	♑
♛	PISCES	♃	JUPITER	♐	SAGITTARIUS	♑
♈	AQUARIUS	♄	SATURN	♑	CAPRICORNUS	♒

The signs of the zodiac, each with the effigy of the planet which has its domicile in it, are also found in a collection of medals of Antoninus, struck in Egypt, and engraved in the "Memoires de l'Académie des Belles-Lettres" of 1780 (Acad. Inscript. vol. xli.; Mém. of the Abbé Barthel), and which are shown in the annexed engraving.

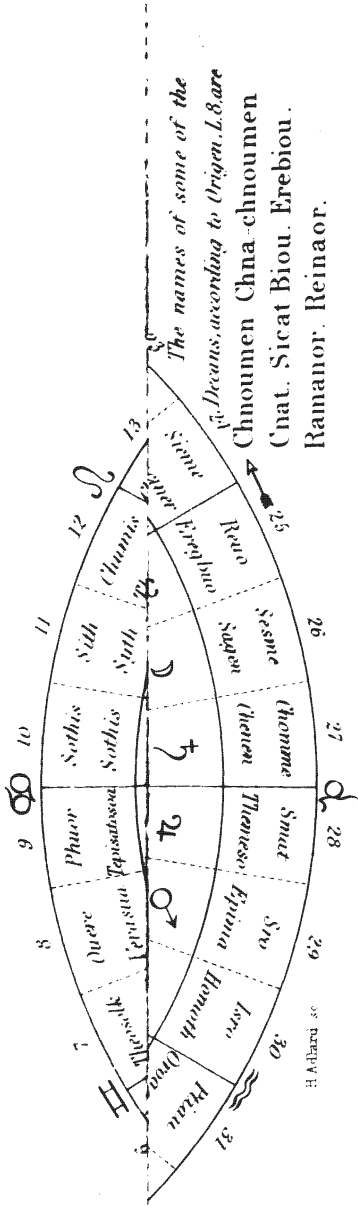
Mars, therefore, opened the course of the repeated series of the seven planets, and also closed it, as may be seen by reckoning Mars as the first, the sun as the second, Venus as the third, Mercury as the fourth, the moon as the fifth, Saturn as the sixth, Jupiter as the seventh, and Mars, again, as the eighth, and so on, until the number thirty-six has been exhausted, and each sign has domiciled three planets from ten to ten degrees, or in each third part of a sign, which makes altogether thirty degrees, and corresponds to thirty days. (See engraving.) This, no doubt, was what caused the Chaldæans to say that the counsellor gods, or the stars which they subordinated to the twelve great gods, descended every ten days, one after the other, upon the earth; that, on the

MEDALS OF THE EMPEROR ANTONINUS
STRUCK IN EGYPT.



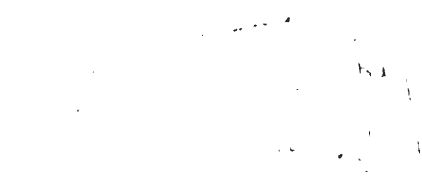
DIVISION OF THE ZODIAC INTO 36 PARTS

with the names of the Decans and the distribution of the Planets.



The interior circle contains the distribution of the Planets in their 12 domiciles; the second the names of the 12 Signs, which correspond to them; below are the 36 divisions, in which the 7 Planets are placed, repeated 5 times. Between the two last circles are the names of the Decans according to Firmicus and the Greeks; the external series is the one according to Firmicus.

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other hand, a fresh one ascended every ten days (Diod. Sic. l. II. cap. xxx.); and that this circulation continued throughout eternity.

This astrological theory forms part of the sacred teaching under the name of Theology of the Decani, or of the subaltern genii which each bore the mark of the third part of a sign, or which divided the action of each of the twelve signs into three, and formed a company of thirty-six gods (Jul. Fir. l. IV. cap. xvi.), which ruled the zodiac, and took part in the effects produced by the sun, moon, and the five other planets upon which the government of the universe rested. The Greek and Latin astrologers have preserved the names of each of these decani or genii. They may be seen in Firmicus (l. IV. cap. xvi.) and Salmasius (Salmas. An. Clim. p. 610). Origen (Contra Celsum, l. IV.) has preserved a few of them. As to the figures which represent them, they are described in the three spheres, the Indian sphere (Jul. Scalig. Not. in Apotel. Manil. p. 336), the Persian sphere, and the Barbarian sphere, of which Aben-Ezra has given a description, and they are mentioned by Scaliger at the end of his commentary on Manilius's poem, and also in Leopold of Austria's "Science of the Stars." They are also represented in an astrological planisphere, in the Egyptian style (see engraving), which was found at Rome in a very mutilated state, and was sent to the Academy of Sciences by Signor Bianchini. The figures of the decani are connected with those of the planets distributed in these decans, which are drawn up above them in this planisphere. Although this series is incomplete, it is easy to complete it, at least for the planets, by repeating them in the order above mentioned.

The ancient astrologers, imitating the Egyptian priests, only taught this secret theology respecting the decans, which plays a very important part in ancient astrological religions, with much reserve and mystery. "This," says Firmicus (l. IV. cap. xvi.), "was that secret and august doctrine the principles of which the ancients, inspired by the Deity, only confided to those initiated into that science with reserve, and with a certain fear, taking care to envelop it in a thick veil, that it might not come to the knowledge of the profane."

To this theory of the decans was joined that of the paranatellons, or extra-zodiacal planets, on the right and left of

the zodiac, which rise or set at the same moment, and during the same period as each of the ten degrees of each sign takes to rise or to set. Hence they must be thirty-six in number, which is exactly the number of the extra-zodiacal constellations. These, together with the attributes of the planet which corresponded to them, formed the attributes of the decani and the genii of the paranatellons, as may be seen in the Egyptian planisphere engraved in Kircher's *Œdipus* (vol. ii. part ii. p. 206), the first part of which is shown in the engraving. For example—Every time that the sign of Capricorn sets, Canis Major and Minor rise at the same moment in the opposite portion of the eastern horizon. These two animals are therefore placed in the planisphere over Capricorn as paranatellons, although they are far distant from that sign in the heavens, because they are found under Cancer—that is, under the sign diametrically opposite to Capricorn, or 190 degrees from that sign. The same is the case with the other representations of animals or men which are placed over each of the twelve signs of this planisphere, as is shown in the second part of the planisphere, which is given in a subsequent chapter.

Upon this principle the poem of Aratus, the ancient calendars, and, generally speaking, all the descriptions of asterisms compared with the figures drawn in the twelve signs, have been composed. Two specimens of the most complete of these tables, those of Hipparchus, are subjoined, relating to the paranatellons which rise, and those which set, in Cancer (*Hipp. l. III. cap. viii.*).

Paranatellons which rise.

CANCER.

“Oriente Cancro, cum eo Zodiacus oritur, a Geminorum parte 23, ad Cancri 18. Culminant a Piscium 5 ad Arietis 1 medium. Prior oritur Stella, quæ in extremâ Boreali Chelâ; ultima verò, quæ in extremitate Australis Chelæ. Culmina verò reliquis à Stellis, prior lucida, quæ est in Andromedæ capite. Novissima verò præcedens Stellarum, lucidarum trium, quæ sunt in Arietis capite, et à meridie Ceto adjacens, circa medium corpus ipsius, expers nominis et lucida. Item Australior succedentium, quæ in laterculo Ceti; nec non pes Andromedæ sinister paululum citra meridianum situs. Oritur Cancer hora 1 et 24 parte.”

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Paranatellons which set.

CANCER.

“Rursus occidente Cancro, descendit cum eo Zodiacus, à gradu Geminorum 26 ad Cancri medium 20: culminat à Chelarum 17, ad Scorpii 12. Prima Stella occidit lucida, quæ est in pedibus Cancri, in directum posita, ad occasum Australiores respiciens, quæ circà nubeculam in Cancro sunt. Ultima, quæ est in extremitate Borealis forcipis Cancri. Cæterarum Stellarum culminant Bootæ pes dexter, et Chelarum lucida, quæ est in extremitate Australis Chelæ. Postremò culminant, quæ est in brachio dextro Ingeniculi, et quæ est ab humero dextro tertia. Item Scorpii tertia, quarta et quinta vertebra earum, quæ sunt post pectus. Occidit Cancer horâ 1, 36’.”

The thirty-seven dynasties of the Egyptians, of which Cheremon speaks, are in reality thirty-six, the difference arising from the epithet given to one of them being taken for a new dynasty or decan, as they really were. These heads of the astrological divisions were, owing to the theory being kept secret, as Firmicus has told us, taken for kings or political chieftains.

Lastly, the heavens were also divided into 360 gods, or tutelary genii of the 360 degrees of the circle of the zodiac. This is the origin of the 360 deities of the theology of Orpheus, of the 360 urns into which the Egyptian priests poured libations in honour of Osiris, and of the 360 divisions of the circle which surrounded the tomb of Osimandias. One of these spheres may be seen in Scaliger, presided over by 360 decani, whose representatives are described under each of the 360 degrees of the circle of the zodiac.

Plato only admitted two primary elements, out of which the world was formed, and which gave it the double property it possesses, that of being seen and touched (Plut. De Fort. Rom. p. 316). Earth gave it solidity and stability, fire gave it shape, colour, and motion. The two other elements, air and water, were only placed as intermediary links, which united these outer elements, which were really the primary and necessary elements, and which required other elements to make the passage from one to the other less abrupt. For this reason, Anaxagoras divided the elements into light and

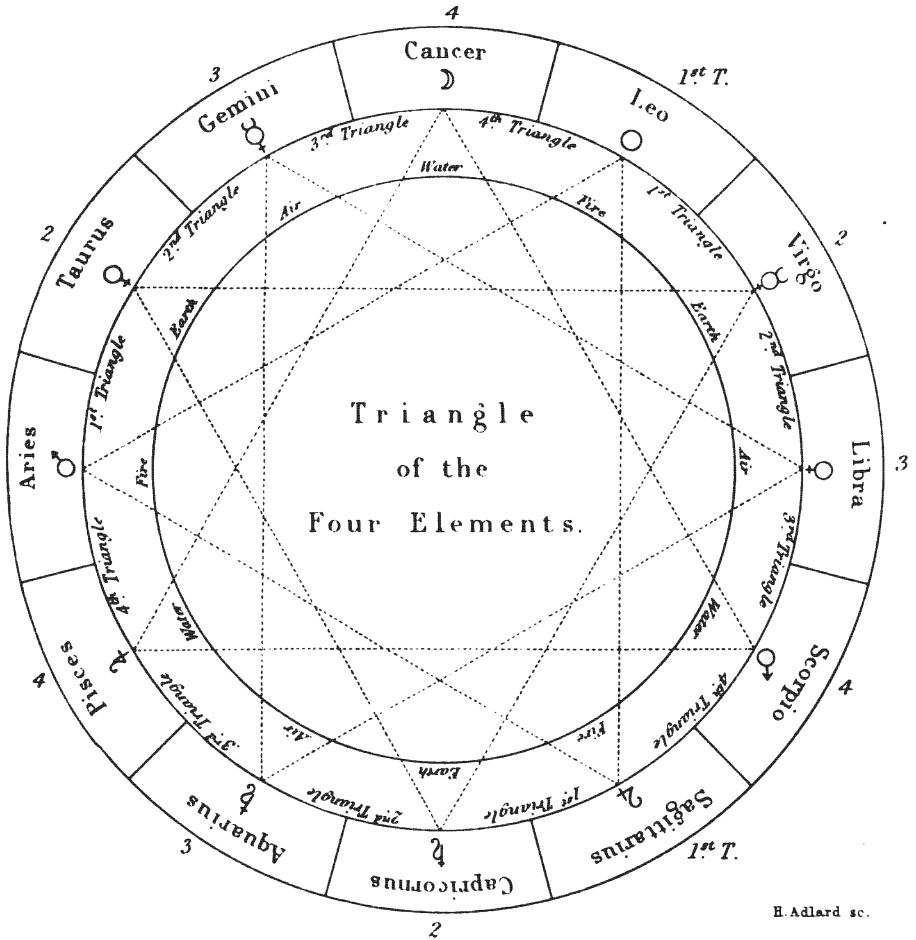
heavy. The light ones, such as fire, rose; the heavy ones sunk; while air and water found their place between them (Diogen. Laert. l. II., V. Anax., p. 93). This idea was the foundation of the distribution of the four elements among the twelve signs by astrologers. As this theory formed part of the religious system of the ancients, it is necessary to give the following summary of it, from Firmicus (l. II. cap. xi.).

In elementary nature, or in the sublunary world, everything being considered to be modified by the action of the twelve signs, men thought they perceived, or rather they fancied, that some particular sign had more analogy than others with some particular element. As the twelve signs, therefore, united in themselves the nature of these four elements, three were assigned to each element, proceeding in rotation by fire, earth, air, and water. Thus, looking at the engraving, and taking Leo, or the domicile of the sun, for the first sign (as it was 2,500 B.C.), and fixing in it the seat of fire, the earth became placed under the virgin who is called Ceres, the air under Libra, and water under Scorpio. By continuing and repeating the series, fire occupied a new seat in the arrow or bow of Sagittarius, the earth in Capricornus, the air in the urn of Aquarius, and water in Pisces. Aries became the third seat of fire, Taurus of earth, Gemini of air, and Cancer of water. This gave a triangle for fire, by drawing lines which connected each of its seats, of which Aries, Leo, and Sagittarius form the three apexes, &c. Thus four elementary triangles were formed. This theory is applied in the treatise on Isis and Osiris, in which Plutarch (De Isid. p. 366) says that, the sun being in Scorpio and the full moon in Taurus, the death of Osiris, the husband of Isis, was mourned for, and a figure was formed of a mixture of earth and water, analogous to the nature of those deities, because Isis, or the moon, was in Taurus, the sign of earth, and Osiris, or the sun, was in Scorpio, the sign of water.

Proclus says (Tim. p. 14) that there is a concerted action, and a species of united force and inspection, in all the celestial deities, by means of which all that comes from the earth, and all that appertains to the changes which it experiences, is ruled. Hence it becomes necessary to understand thoroughly whether these deities or secondary agents of the sun are signs or paranatellons. All the stars attend upon the seven

DISTRIBUTION OF THE FOUR ELEMENTS

in the twelve signs of the Zodiac and in the
domiciles of the planets.



planets (Pirke Eliezer, chap. vi. pp. 9, 14), and the seven planets upon the twelve signs of the zodiac, according to the Rabbis. All the signs also attend upon the sun and moon, and the creation of men, and it is by their means that the world exists. Albhazen Haly (pars prima, cap. i. De Judic. Astron.) also speaks of the action of the twelve signs on the four elements, which are the principles of the organisation of all bodies, and of the passage of the different celestial bodies into these signs, which produced the changes of the seasons by their presence, their entrances, or their exits. "Has not each star its peculiar activity or energy?" asks Marcus Aurelius (l. VI. cap. xxxviii.); "but nevertheless all these differences are combined with one another, so as to form the universal action of nature." Hence sacred learning, according to Cheremon and the most learned Egyptian priests, had for its object the signs of the zodiac and their gods, or genii of the paranatellons; in other words, the stars, whose appearances, disappearances, risings, and settings, governed the progress of the architect of the universe. This was the basis of all sacred myths, because it was also the basis of ancient astronomy or natural astrology, on which all religions are founded.

The Persians fixed the duration of the happiness of man as ranging from the sign of the Lamb, or the equinoctial sign of spring, to the sign of Libra, or the autumnal equinox. At that period, according to them, evil entered the universe (Boundesch, vol. ii. p. 353) under the seventh thousand of the total revolutions of the world; that is, they make the good in nature, and the reign of the good principle, to begin and end with the period of the year during which the action of the sun is beneficent. These six signs they call the six thousand of God, and the six others may be called the six thousand of the devil. Time, according to the Boundesch, or the Persian cosmogony (Zend-Avesta, vol. ii. p. 421) consists of 12,000 years. The thousands of God are the Lamb, the Bull, the Twins, the Crab, the Lion, and the Ear of Corn or the Virgin, which make 6,000 years. After these comes Libra, when Ahriman or Petiârêh appeared. After them came the Scorpion, and Zoack ruled for a thousand years, &c. It follows from these passages that the six gods of Ormuzd, each of which presides over some physical or moral good, are the tutelary deities of the six first signs, and that

the six others are those which destroy their beneficent operations. These deities interfere with the affairs of the sublunary world, and combine their influences with those of the thirty-six extra-zodiacal constellations. Hence we have forty-eight gods, twenty-four of whom are beneficent, and twenty-four maleficent, which divide the celestial sphere among them, and, by their contrary influences, pour forth the good and evil which are mingled together in the world, and which are represented by the mystical Egg of the Magi. It is in this Egg that they mingle, fight, circulate in opposite directions, and triumph successively over one another, according as the sun draws near to, or departs from, our hemisphere.

The symbolic egg which the Egyptians represented as coming out of the mouth of the invisible god Kneph was known in the mysteries of Greece as the Orphic egg. The Coresians make their god Chumong to issue from it (Cont. d'Orville, tome i. p. 175); the Egyptians did the same with their Osiris (Diod. Sic. l. I. cap. xxix.); the modern Orphites their god Phanes, the principle of light (Athenag. Leg. p. 70), which is the same as Phenn or the Phœnix, and has the meaning of 608 ($\Phi = 500$, $H = 8$, $N = 50$, $N = 50 = 608$). The Japanese cause it to be broken by their sacred bull, which makes the universe proceed from it; the Greeks placed it at the feet of Bacchus, the god with bull's horns. Aristophanes (Aves, ver. 695) makes Love proceed from it, who, in conjunction with Night, brings chaos into order; and we learn from the Orphic Argonaut. (ver. 11) that *Ἐρως*, or Divine Love, had the name of Phanes (Bryant, Anal. vol. ii. p. 330). This egg, in fact, symbolised the universe in ancient times, and the Magian fables respecting the egg of Oromasdes have the same signification.

If we suppose an egg to be divided into two hemispheres, one of which is white and the other black, and surrounded by a circular band in an oblique position, one portion of which is in the white and the other in the black hemisphere, and divide this circular band into twelve equal parts, six will be in the white and six in the black hemisphere. Let us then suppose that there are thirty-six images exterior to this band, and twelve in it; we shall then have forty-eight images or representations of deities, which cover the whole surface of the egg, half of which will serve to mark the graduations of the white hemisphere, and the other half

those of the black hemisphere. We have now the symbolic representation of the universe divided into two principles, subdivided into twelve houses, and represented by forty-eight images or representations of deities. These images form the stars into groups of good or of dangerous influences.

It follows that, classifying the stars according to the effects produced by their risings and settings, the stars of spring, such as Aries, Taurus, the Charioteer, and the she-goat Amalthæa, will be of the number of beneficent stars, and that the stars of autumn, such as Libra, Scorpio, the serpent of Ophiucus, and the dragon of the Hesperides, which rise with them, will exhibit the influences of the evil principle, and be looked upon as signs or causes of the effects produced at that period.

All nature was divided between the two principles of light and darkness, and between their agents, or the partial causes, which were subordinate to these primary causes. Thus in Christianity, if the soul does not belong to God, it belongs to his enemy; if the angels of light are not its guides, it is subject to the tyranny of the angels of darkness. Christians hold that there has been a division among the angels from the commencement, some remaining faithful to light, and others to darkness; and these two armies of white and black angels, or good and evil angels, marched each under the banner of their chieftains, God and the devil, to make war against one another, which resulted in the defeat of the latter. This is the same as the war between Jupiter and the giants, which ends in the triumph of Jupiter, and the defeat of the latter, who were precipitated into black Tartarus. In this war Minerva, Vulcan, Pan, Bacchus—in short, all the gods of Olympus—range themselves on the side of the god of light, or Jupiter Ammon, represented by the Lamb or Aries; while, on the other side, all the dark children of Earth and Chaos, Typhon, &c., contend against Jupiter, and, struck down by his thunderbolts, fall back into the dark bosom of the rebellious earth which had begotten them. Proclus (in *Tim.*) looks upon the war of the giants as a mythological fiction which represents the resistance of dark and chaotic matter to the active and beneficent force which organises it.

It is especially at the vernal equinox that the creative energies of heaven manifest themselves, and that its whole

demiurgic energy becomes developed. All these myths of the triumph of the principle of light over its enemy, the genius of darkness, are myths respecting the vernal equinox.

Ubi pulsam hyemem Sol aureus egit
Sub Terras, cœlumque æstivâ luce refulsit.

Virg. Georg. l. IV. v. 51.

The shapes of the Lamb, of Aries, or of Taurus, which the victor assumes, are a proof of this; and the poem of Nonnus confirms it. The first two books describe the battle of Jupiter with Typhon, who had taken his thunder from him during the winter. The god of light takes it from him, and strikes his enemy, whose arms and feet are composed of serpents, with his thunderbolts. Winter departs; the sun, mounted on the Bull, and attended by Orion, shines gloriously in the heavens. All nature rejoices at this victory, and order and harmony are re-established in all its parts, where, some time previous, all was in frightful confusion, in consequence of the dominion of Typhon, the prince of darkness.

The victory of Ormuzd over Ahriman is of the same description; and in the following extracts from the Boundesch will be seen the germ of those ideas which have furnished the material for the theological and poetical works of the Jews, Egyptians, and Greeks respecting the wars of the gods and the angels. The Zend-Avesta tells us that existence was first given to Ormuzd and to Petiârêh Ahriman; it then tells us how the universe has been distributed from the beginning and will be to the end. "Ormuzd, raised high above all, was placed, together with supreme wisdom and with purity, in the light of the universe. This throne of light, this place where Ormuzd dwells, is called the First Light. The supreme wisdom or knowledge, and purity, which is produced by Ormuzd, is the Law. Both Ormuzd and Ahriman are throughout their existence the solitary inhabitants of endless Time. The good Ormuzd lives with his law, and Ahriman also dwells in darkness with his law. He has always begun the contest; he has always been evil, and he is so still, but one day he will cease to be evil and to contend. The dark place in which he dwells is called the Primary Darkness; he, the wicked one, dwells alone in the midst of it. These two beings, boundless, and hidden in the excess of good and of evil, mingled together when they appeared. The places where they dwelt were boundless,

and they dwelt alone in the midst of these abysses, and became united. Each of them is bounded according to his form. Ahriman knows everything, as also Ormuzd. Each of them has given all that exists;” that is, all the good and evil in nature. Each of them has his followers. “The followers of Ormuzd will live for ever when the resurrection takes place; the followers of Ahriman will disappear at that period, but he himself will exist for ever.”

The Boundesch states that the first production of Ormuzd was the sky, which Bahman, the king of the world of light, was to govern properly (Boundesch, p. 448). Ormuzd created light between heaven and earth; he made the fixed stars and the planets, then the moon, and lastly the sun. He divided the fixed stars into twelve parent constellations, the names of which are the Lamb, the Bull, &c. (ibid. p. 349); he also made the twenty-eight constellations which fix the twenty-eight stations of the moon. All these constellations, or the stars which form them, are intended to assist created beings against the evil one. Talismans were, in fact, placed under their influence, and bore their different marks. The Boundesch represents these stars as an army of soldiers, ready to make war against the enemies of nature. This is what the Jewish books call the celestial host. It is these which Nonnus, in his description of the war between Jupiter and Typhon, puts into active warfare with that dread enemy, retaining the very same name for them that they still bear. Six thousand four hundred stars, continues the Boundesch, (ibid.), have been formed, in order to aid each star of these constellations. Ormuzd has also placed at the four corners of heaven four sentinels, to watch over the fixed stars. These are probably the four regal stars of our astrologers. The star Taschter guards the east, Satevis the west, Venant the south, and Haftorang the north. Ormuzd (Boundesch, p. 350) harangues his army, and draws it up in order of battle. Ahriman does the same on his side, accompanied by the dews, or evil genii who march under his standards. It is especially the sight of the purity and happiness of man which excites his envy, and plunges him into dejection (ibid. p. 351). At length, assembling all his forces, and encouraged by the exhortations of a leader of those evil genii, who promises him that he will corrupt light, fire, water, trees, and plants, and will reproduce his evil nature in all that Ormuzd

has created, Ahriman comes to the light with all his dews, and gets into heaven in the shape of a serpent. This is the very figure of the constellation which spreads above Libra, and ascends with it, at the moment when the Persians supposed that evil entered for the first time into the world, which, up to that time, had been happy under the six thousand years of God. He penetrates into the midst of the earth by a hole which he had made in it—the same idea as that of the Magi, who suppose that the evil principle made a hole in the symbolic egg, to pour his poison into it. Ahriman went into the water (*ibid.* p. 351, 352), on the trees, on fire, and especially on the celebrated Bull, who died in consequence. He spread thick darkness over the earth, like night, going southwards (*ibid.* pp. 353). He put on the earth the Kharfesters which bite and are poisonous, such as the serpent, the scorpion, and the toad. He burnt everything down to its roots; he put a burning water on the trees, and made them dry up on the spot. The Bull, struck by him who desired nothing but evil, and by his poison, became ill and died. The world was dark as night, and the dried and burnt-up earth scarcely existed. Ahriman ascended on the fire, from which a dark smoke arose (*ibid.* p. 355), similar to that which rises from the bottomless pit in *Rev. ix. 2.* Aided by a great number of dews, he mingled with the planets and the fixed stars, and measured his strength with that of heaven. The Izeds, or celestial genii, fought for three months against Ahriman and against the dews (*ibid.*). They defeated them, and drove them down into hell.

We see, therefore, that, as Cheremon tells us, all sacred mythology was based on physical objects, and on the order and motion of the visible universe, and that they did not in any way allude to abstract beings, or to those intellectual and living entities which metaphysicians invented at a later period, and by means of which Proclus and the New Platonists pretended to explain the ancient myths. But Cheremon was far from being right in saying that the ancient Egyptians, who invented these myths, and who worshipped the sun and the other stars, saw nothing in the universe but a machine without life and without intelligence, either in its whole or in its parts, and that their cosmogony was nothing but pure Epicureanism, which requires nothing but matter and motion to create and rule its world. Jamblichus, in his

answer to Cheremon, proves to him that the Egyptians did not see mere mechanism in the universe, and in the springs which moved it, but that they also admitted life, soul, and spirit, &c. The Epicurean idea necessarily excludes all religious worship, for it is impossible to offer sacrifices and prayers to deaf and dumb beings, or to bodies which are brilliant indeed, but which are considered to be nothing but lifeless matter, the action of which cannot be modified or changed, and which therefore it would be useless to invoke. No people, however, had such a magnificent and varied worship as the Egyptians had from the most remote antiquity, nor did any people ever possess such a reputation for being religious. Their theology and mythology, therefore, did not make the universe to be a mere machine, which consisted of nothing but matter and motion, and which was destitute of that life and intellect which existed in man and in animals—that is, in an infinitesimally small and short-lived portion of that vast, immutable, and eternal Being which was called God, or the Universe. It possessed, on the contrary, in their opinion, eminently and in all its fulness, that which sublunary beings only had in a very inferior degree, and in a very small quantity. It resembled in some degree the ocean, from which streams, fountains, and rivers have arisen by means of evaporation, and which, after traversing more or less space, and being separated for a long or short period from the immense mass of water which produced them, return to its bosom again.

The machine of the universe was moved, like that of man, by a principle of life which kept it in eternal motion, and which circulated in all its parts. The universe was living and animated just like man and animals, or rather these latter were only animated because, the universe being essentially so, it communicated to them for a few moments an infinitely small portion of its own eternal life. If this was withdrawn, men and animals died, and the universe alone, living and circulating round their remains, organised and animated fresh bodies by its eternal motion, by pouring into them again the active fire and the subtle substance which gave life to itself, and which, being incorporated with it, constituted its Universal Soul.

Virgil has consecrated the doctrine of Pythagoras, and consequently that of the Egyptians, his masters, respecting

the soul and intelligence of the world, in the sixth book of the *Æneid*, and again in the fourth book of the *Georgics*. Servius, in his commentary on Virgil, says that the Great Whole is composed of five things, viz. of the four elements and of God. But as it has been shown that the four elements are but passive causes, God alone must be the active principle which organises them. Servius accordingly adds (*Comment. ad l. VI. Æneid.*) that the elements, or that organised matter which composes the universe, not being the whole, God is the active breath, the life-giving spirit, which, spread throughout matter, or the elements, produces and engenders everything. He enquires into what we receive from God, and what from the elements, and he says that the elements compose the substance of our bodies, and that God formed the soul which gives life to them. All animals, says Servius, in another place (*Georg. l. IV. ver. 220*), borrow their flesh from the earth, their humours from water, their breath from the air, their heat from fire, and their instinct from the universal or Divine breath.

Timæus of Locris, and Plato his commentator, have written a treatise on this subject, called the "Soul of the World," a work which is nothing but the development of the doctrine of Pythagoras, the instructor of Timæus, who held, as Cicero observes (*De Nat. Deor., l. I. cap. xi.*) that God is that Universal Soul which is spread throughout all nature, and of which ours are but an emanation. St. Justin has given us a summary of this doctrine, in which he appears to quote the very words of Pythagoras :

"God is One, says Pythagoras. He is not, as some think, external to the universe, but is the universe itself, and is wholly in the whole sphere. His eyes are upon everything that is born: it is he who also creates all the immortal beings, and who is the Author of their power and of their deeds. He is the origin of everything; he is the light of heaven, the Father, the Wisdom, the Soul of all beings, the Mover of all spheres" (*Justin. Cohort. ad Gent. p. 18*).

Thus spoke Pythagoras; and, as Justin observes, Plato had also imbibed the same doctrine respecting the unity of God, the Soul and Intellect of all things, in Egypt.

Although, however, this Soul pervaded all things, it did not act equally, or in the same manner, everywhere. The highest portion of the universe, which was, as it were, the head of it,

seemed to be its principal seat. It was there, then, that the guide of the rest of the universe, which was called the Hegemony, was placed (Diog. Laert. Vit. Pythag. l. VIII.), just as in man the brain is supposed to be the principal seat of the soul, although it spreads motion and life throughout the rest of the body. By dividing the upper stratum of the universe into seven spheres or concentric layers, an eternal order will be found in them, the fruit of that Intelligence which causes the immortal bodies which form the harmonious system of the heavens to move in a constant and regular course.

This Soul was divided, like the planets, into two parts, one of which moved from east to west, and the other in the opposite direction, which is that of the seven planetary spheres. This distinction is set forth in *Timæus*, and in Plato, his commentator. "Of the parts of the universe," says *Timæus*, "those which we see in the sky—that is, in the ether—are of two kinds: the one partakes of the nature of the being who is always the same, the other of that of the being who is always changing." The first, which are placed on the outside, carry with them all the portions which are inside them by a general movement from east to west: the others, which are inside, have a motion from west to east, which they derive from the being who is constantly changing. The motion of the changing being—that is, of that layer of the heavens which is next to the heaven of the fixed stars—"was divided into seven parts, with harmonious relations between them, and it forms seven spheres, circles, or concentric skies. The moon circulates in the circle which is nearest to the earth. Above her is the sun, which Mercury and Venus ever surround and accompany. Above the sun, Mars, Jupiter, and Saturn accomplish their revolutions with the different rates of speed which belong to them, and at unequal periods."

Thus the sun occupies the centre of this harmonious system of the planetary bodies, since he has only Mars, Jupiter, and Saturn above him. This is the origin of the famous symbolic flute, the seven unequal pipes of which represented the pretended harmony of the seven spheres. It was put into the hands of Pan, or the statue which represented the sun, the soul of the God of the Universe, which became subdivided into the seven planetary bodies which

modified sublunary nature by their motion in the sky and in the zodiac, of which the Goat, or Pan, fixed the commencement and the origin. Of the same nature is the series of the seven vowels arranged in mystic order, which were repeated when the planets were invoked; of the seven-stringed lyre which was put into the hands of the sun-god, Apollo; of the ship, which is the emblem of the universe, filled with the ether, and commanded by seven pilots; of the seven-branched candlestick in the Jewish temple; of the seven chambers of Moloch, the seven pyræa or altars consecrated to the planets by the Persians, the seven pyramids of Laconia, the seven golden candlesticks of Revelation, the seven-gated Thebes, and the book with seven leaves in which the Fates are consulted in Nonnus's poem; of the book with seven seals, and the seven churches represented by the seven stars, in the Apocalypse of John—in a word, of all the sacred expressions relating to the number seven which divides the heavens as above described.

The metamorphoses ascribed to Jupiter, Vishnu, Bacchus, &c., are nothing but a mode of expressing the motion of the universal soul under different forms during the whole period of the sun's annual course. Thus in the spring, when the ether descends in the form of fertilising rains on the bosom of its spouse, to use Virgil's expression (*Georg.* l. II. ver. 324), and enriches nature with its precious gifts at the heliacal rising of Perseus, placed over Aries or Ammon, or over the equinoctial sign, it is Jupiter who visits lovely Danæ in the form of a shower of gold, and gives birth to Perseus. When the sun, in whom the active force which moves nature is deposited, enters the sign of Taurus or of the moon at her exaltation, it is Jupiter in the form of a bull who carries off the lovely Europa, sister of Cadmus, the Serpent, who rises in aspect in the evening with that same sign. The Bull, which enabled him to metamorphose himself, still shines in the heavens (*Ovid. Fasti*, l. V. ver. 605 &c.), where it has retained the name of the "Bull that ravished Europa;" and mythology has not allowed us to forget that this ravisher wore the crescent moon on his shoulder, like the Egyptian ox Apis, which Lucian tells us represented the celestial Bull.

The Stoics, says Achilles Tattius (*ch.* xiii.), pretend to prove that the stars are animated beings from the very fact of their being composed of the substance of ethereal fire. Chrysippus,

in his book respecting Providence and the gods, Aristotle in his book *De Cælo*, and Plato, continues Tattius, maintain the same opinion. This is no doubt the origin of the eight gods of Xenocrates, who placed five of them in the five planets, two in the sun and the moon, and the eighth in the whole sky (Cic. *De Nat. Deor.*, l. I. cap. xiii.), including all the fixed stars, in which the ethereal and intelligent substance which composes the heavens circulates.

It is easy to see that if this latter be divided either into constellations or into stars, a crowd of deities will emerge from it. Each star will become a god, or an animated and intelligent being, which will partake of the Deity, or of the nature of the Universal Cause which acts in chaos. Heraclides Pontius, who belonged to the school of Plato (Cic. *De Nat. Deor.*, *ib.*), held the same doctrine respecting the divinity of the planets, and respecting that of heaven and earth, or *Οὐρανός* and *Γῆ*, the father and mother of all the gods. Theophrastus considered the heavens to be Divine, because he recognised in them a principle of eternal life (Procl. in *Tim.* p. 177), and because he supposed them to be animated. Simplicius, according to the doctrine of Aristotle, upon which he comments, would not have us look upon the stars as inanimate bodies, but maintains that they possess life and intellect, and that they act accordingly. He believes them to be eternal in the widest sense (Simpl. in *Aristot. De Cælo*, l. III.), having never been created, and being never liable to destruction, being exempt from change and alteration, impassible, and free from all the misfortunes which are experienced here below; that is, he gives them all the characteristics of Deity (*ibid.* l. II.). He holds that all celestial bodies have a motion of their own, like all animals; that they are in fact animated and Divine beings, whose eternal activity cannot be arrested. Aristotle also taught (*Metaphys.* l. XII. cap. vii. and viii.) that each star had an immortal intellect, which presided over its course, and accompanied it throughout its revolution. Macrobius (*Som. Scip.* l. I. cap. xvii.), speaking of the rotation of the universe, attributes it to the wish which leads it to pursue the soul, which is distributed throughout it, but the purest portion of which composes those intelligent souls which according to Cicero (*Somn. Scip.* cap. iii.) animate the spherical and luminous bodies which we call stars.

We thus see the truth of what Augustine (*De Civ. Dei*, l. XX. cap. xxix. ; l. VII. cap. iii. ; l. XIII. cap. xvii.) says to the adversaries of his religion. "The works of your philosophers," he says, "suppose that the sun and all the other stars are living, animated beings, perfectly happy, and immortal as their celestial and Divine bodies." Augustine could not have been ignorant that this opinion was not peculiar to them, and that it was often adopted by the Christians themselves. Origen held the same opinion as the ancient philosophers respecting the stars being so many living and animated bodies. And does not Augustine himself admit that the stars are intelligent beings, when he tells us that everything that is visible in this world has an angelic power which is placed over it, and that according to the most formal and numerous texts of Scripture? (*August. De Div. quæst.* 83, vol. vi. p. 63.)

The monk Cosmas reproached the Chaldæans (though without any foundation) for not knowing that every star was under the guidance of an angel, which proves that he believed it himself. The author of a Christian work called the *Octateuch*, which was written in the Emperor Julian's reign, says that the stars move in consequence of the impulse given to them by the angels placed above the firmament (*Photius*, cod. 36). Tatian (*Cont. Gent.* p. 151) says that the same species of life, or the same soul, animates the stars, the angels, and men. According to Plato, it was the purest portion of this universal soul which dwelt in the stars, and, generally, all the ancients believed that the spirits which animate the stars are much more perfect than those which animate terrestrial bodies (*Huet.*, *Origin.* p. 12). Philo calls them very pure and perfectly just and holy spirits, exempt from all mixture and from all contagion—in a word, he represents them as being of as pure a nature as that which Christians attribute to the celestial spirits known by the name of angels. Philo also says (*De Plantat. Noe*, p. 168) that both the fixed stars and the planets are animated and intelligent, and places in the part which is nearest to the ether some very pure spirits which the Greeks, he says, call "genii" and "heroes," and which Moses, with more reason, calls "angels" or "messengers" of the Deity, mediators between God and man (*Philo, De Gigant.* p. 221).

The creation of the angels, according to Augustine (*De Civ. Dei*, l. XI. cap. ix.), was comprised in the creation of

heaven and of light. The Chaldæans had no doubt that the stars were spirits clad in bodies of fire, which served them as means of transport (Huet., *Orig.* l. II. quæst. 8; Petav. *De Opific.* l. I. cap. xii.). This was the belief of the Orientals respecting angels, which they looked upon as fiery spirits—a belief which spread to the Christians, and which had long before been held by the Jews (Beausobre, *Hist. Manich.* t. i. p. 323; t. ii. p. 368). Plato, continues Beausobre, the Greek philosophers, the Jews, and a great number of Christian doctors have held the same opinion. St. Augustine hesitates, St. Jerome doubts, whether Solomon gave a soul to the stars. St. Ambrose has no doubt that he did, and in the time of Eusebius this opinion was very prevalent among the Catholics. Among those who are in the Church, says Pamphilius (*Apolog. pro Origen*, p. 123), there are some who believe that the luminaries of heaven are reasonable beings, &c.; others think that they are destitute of life; but neither the one or the other opinion is heretical, because the teaching of the Church is not clear on this point.

The Manichæans went further: they maintained that everything in nature, down to the very stones, was alive (Beausob. t. II. l. vi. cap. vi. § 14). This resulted from their conception of an universal soul which was found everywhere. Manichæus, in his letter to Menoch (*Manich. Ep. ad Men.* apud August. *Op. Imp.*, l. III. p. 162), asserts that this soul is spread confusedly throughout all bodies, all savours, and generally throughout all species of beings. Alexander of Lycopolis goes so far as to say that they taught that everything in nature is spirit, or that spirit is diffused everywhere. These different dogmas of the Manichæans are merely results of the system of Pythagoras and of Plato, respecting the soul of the world, and respecting universally diffused spirit, a belief which is found everywhere under different shapes. The Chaldæans (Stanleb. *De Phil. Chald.* p. 1123) had their life-giving fire, which agitates matter, and penetrates to the centre of it. Porphyry places intellect everywhere, but he makes it to be graduated from the stars down to the plants, in which it exists only in grain (*Porph. Sent.* no. x. p. 221). Tatian (*Cont. Gent.* p. 159) is also of this opinion; he makes a difference between the soul according to the bodies it animates. Tatian believes all this to be founded on Scripture, and the Jewish doctors have no doubt about the matter (Beausob. t. ii. p.

370). They have their Sandalphor, which they define as the spirit of nature, which dwells in the azilutic or material world, every part of which is penetrated and animated by it. The belief of the Manichæans was, as nearly as possible, that of all the ancient philosophers (Beausob. t. II. l. ix. cap. i. § 10, p. 594, &c.). It is certain, says Beausobre, that several of the ablest of the Fathers believed that the sun and all the stars are living beings. Origen calls them illustrious preachers, who announce to mankind the perfections of the Deity. Clemens Alexandrinus and the author of the Recognitions which bear the name of Clemens Romanus (Recogn. Clem. l. V.) held the same opinion.

It is not true that Sabæanism ever excluded spirits from the stars, or that the Sabæan worship was directed to purely material beings, which were incapable of hearing and granting the prayers of men. Many apologists of the worship of Nature replied to the Christians who accused them of worshipping the sun, moon, and stars, that it was not to the visible bodies of those deities that they addressed their worship, but to the spirits which dwelt in them, and which might be considered as so many portions of that one Deity which is spread throughout Nature, and which acted in different parts of her, where it was invisible (Euseb. Præp. Evang. l. III. cap. xiii.). They defied their adversaries to prove to them that the sun, the moon, the stars, and all the most active and prominent portions of nature were not real deities, or animated causes, gifted with intelligence and reason, and of a nature superior to that of man (Athan. Cont. Gent. p. 28).

The seven archangels which preside over the seven planets in the Jewish Cabala are the seven great powers which Avenar tells us were charged by God to superintend the government of the world. They correspond to the seven Ousiarch rulers, who, according to Trismegistus (Trismeg. in Asclepeo) preside over the seven spheres. The Arabians and Mohammedans have preserved them, the only difference being in the names. The Copts, or modern Egyptians, have them also. Among the Persians each planet was presided over by a spirit, and watched over by a genius who was placed in a fixed star. The star Taschter watches over the planet Tir, or Mercury. This Tir is very similar to the angel Tiriël, whom the Cabalists call the spirit of Mercury. Haftorang

has charge of the planet Behram, or Mars; Venant, of the planet Anhouma, or Jupiter; the star Satevis, of the planet Anahid, or Venus. Mesch, which is in the midst of heaven, has charge of the planet Kevan, or Saturn. The names of these stars are the names of angels among the modern Persians (Zend-Avest. vol. iii. p. 356). Haftorang is an angel who takes his name from the stars of Ursa. Venant is the same as Pluto. Hyde (De Vet. Pers. Rel. p. 179) says: "Beshter (Taschter) est Angelus Michâel, qui victum et sustentationem hominibus præbet, et alimentum eis suppetitat. In Ph. Sur Beshter, et minus rectè Teshter, absolutè exponitur Michâel-Angelus." It is certain that Michael presided over the planet Mercury, according to the Cabalists, just as Taschter presided over that planet according to the cosmogony of the Persians.

The angel, or rather the archangel, who in Christian or Jewish theology overthrows the dragon (Orig. Cont. Cels. l. VI.), or the devil described in that shape—in a word, the celebrated Saint Michael the Archangel—was drawn with a lion's head, just as the celestial Hercules is clothed with the skin of that animal, and tramples on the famous dragon of the pole, Python, which he holds crushed under his feet. The similarity becomes more striking when we observe the position of the celestial Hercules, who rises in the heavens with the sign Libra at the very time that the feast of St. Michael is held, at the end of September, and when we remember that St. Michael was represented holding a pair of scales in his hand, and that he appeared thus to the priest of Siponte (Beaus. t. ii. p. 625). Scaliger's Persian sphere has in the first decan of Libra a man with a threatening aspect, holding a pair of scales in his hand, and close by is the head of a dragon (Scal. Not. ad Manil. p. 343). The first degree of the sphere of the 360 decani places in it a man holding darts, with the astrological device, "He who is born under this sign will be warlike" (ibid. p. 451). In the church of Santa Maria degli Angeli, which Pius IV. consecrated, are the seven archangels over the high-altar round the Virgin, and over Michael is the inscription, "I am ready to receive souls." He was the same as Minos, therefore. St. Michael also was clad as a warrior, which he borrowed from the sign which followed, to which Hercules corresponds in a great measure, and which was the domicile of Mars. He

became the warrior angel of the Catholics. The Grecian Hercules, whose attributes he took, who defeated the dragon of the Hesperides, he who had his seat near the tree celebrated for its fatal apples, is placed on the equinoctial limits which fix the path which souls traverse on their way to hell. There is a dispute between Michael and the devil about the body of Moses in the Epistle of Jude, verse 9. It is Michael who, like Minos, weighs souls.

Next to the archangel with the lion's head comes Uriel, the archangel with the ox's head; then Raphael, with a human head and the body of a serpent, a species of amphibious monster; and Gabriel, with the eagle's head (Origen. Cont. Cels. l. VI.). These four figures—the lion, the ox, the man, and the eagle—are those of four constellations which have produced the four beasts of the Apocalypse, and are also those of the four evangelists. As to the three other archangels—one with the head of a bear, called Tantaraoth; the second with the head of a dog, Mercury, and called, Erastaoth; and, lastly, one with the head of an ass, called, after the Greek *Ovos*, Onoel—no doubt can exist of their having taken their attributes from the constellations, since all these figures are among them. Astrologers have also designated the planets by the names of animals with which they were supposed to have some analogy. Saturn was called the Ass (Salmas. Ann. Clim. p. 623), Jupiter the Eagle, Mars the Wolf, the sun the Lion, Venus the Dove, Mercury the Dragon, and the moon the Ox. Several of these animals are the same which characterise the archangels, and all are among the constellations. The Pleiades were called the Doves: the word *Peleias* signifies "dove." The Ass is in Cancer in aspect with Capricorn, the domicile of Saturn; the Wolf is under the domicile of Mars; the Eagle is above Sagittarius, the domicile of Jupiter. The Ox is the point of exaltation of the moon. The Dove, or the Pleiad, belongs to the same sign, the domicile of Venus. The Hydra is under Virgo, the domicile of Mercury; and the Lion is the domicile of the sun.

The Phœnician cosmogony of Sanchoniathon, which, like Genesis and all the ancient theogonies, sets forth *Oûpanôis* and *Γῆ*, Haschamaïm and Harets, heaven and earth, as the first creation, and which sets before us the sun and time personified, contains nothing but a cosmogonic theory of

nature, written so as to resemble history. To prevent any mistake, the historian concludes by saying: "Such are the objects which the hierophant used to turn into allegories, in which were described the phenomena of nature and the order of the universe, and which were taught in the orgies and initiations. The hierophants, who sought to excite the astonishment and admiration of mortals, transmitted these things faithfully to their successors, and to the initiated."

Origen tells Celsus (Cont. Cels. l. I. p. 12), who boasted that he understood the Christian religion thoroughly, "In Egypt the philosophers have a sublime and secret knowledge respecting the nature of God, which they only disclose to the people under the cover of fables or allegories. Celsus resembles a man who, having travelled in that country, and having never conversed except with the rude vulgar, should think that he understood the Egyptian religion. All the Eastern nations—the Persians, the Indians, the Syrians—conceal secret mysteries under religious fables; the wise of all nations fathom the meaning of them; while the common people only see the symbols and the outside of them."

It is in Persia and in the books of Zoroaster that we shall find the key to the sacred allegories of the Hebrews. The Persian legislator places man in a garden of delights, and causes evil to be introduced into it by a serpent, so that these two cosmogonies nearly resemble each other; but the Persian, being the original, is the clearest, and gives us the interpretation of the enigma, which is suppressed in the second. In the *Zend-Avesta* (vol. i. p. 2; p. 263, farfard 1), Ormuzd, the god of light, the good principle, tells Zoroaster that he has given to man a place of pleasure and abundance. "If I had not given this seat of pleasure, no other being would have given it. This place is Eiren-Vedio, which, *in the beginning*, was more beautiful than all that world which exists by my power. Nothing equalled the beauty of this delightful spot which I gave. I (Ormuzd, or the good principle) acted first, and afterwards the other (the evil principle). This Petiârêh Ahriman, full of death, created *in the river the great serpent, the mother of winter*, given by the dew (or evil principle). Winter spread cold throughout the water, the earth, and the trees. Winter was extremely

bitter towards the middle of it. It is only after the winter that good things grow again in abundance."

We have in the words of Ormuzd the same words—"In the beginning"—as in Genesis; but Zoroaster only uses them to explain that the good principle always acts first. In Genesis, as in Zoroaster, a river is placed in the garden, which is divided into four heads. This is the river of Eiren, in which the serpent subsequently spreads cold. Lydio Giraldi (in *Pythag. Symb.* p. 92) has preserved a fragment of Zoroaster respecting the soul, in which there is a mystic allegory respecting the four rivers of Paradise, which proves that these four streams of Eden or of Eiren were not foreign to the religion of Zoroaster.

Many theories have been propounded as to the situation of the garden of Eden, the most plausible being that which places it near the country of the ancient Iberi, near the sources of the Phasis (which may be the Phison), the Euphrates, and the Tigris; while the Gihon may mean the Cyrus or the Araxes. Some countenance is given to this theory by the fact that in Origen (*Comm. in Johan.* 14) the Jews are reproached with having the same kind of worship as Strabo (*l. XI. and XII.*) says is established in Armenia and Albania. In this passage Heracleon tells the Jews that they, who pretended that they alone knew the true God, were nevertheless ignorant of him, since they prostituted their worship to the genii, to the months, and to the moon. This, however, would only show that the mythos which perhaps originated in Iran or Aran, a part of Armenia—the Iberia and Albania of Strabo, now called the Hauran and Georgia—became adapted in course of time to the physical features of these countries. Independently of the fact that the Hindus, who have the same mythos, place their garden of Eden on Mount Meru, while the Nile itself was formerly supposed to be the Euphrates, which was conveyed into Africa by an underground passage, it is certain that there is no spot on earth to which the description of a garden watered by four rivers proceeding from one source can apply. It is in the heavens, therefore, as will be shown in a subsequent chapter, that we must look for the original Garden of Delight, with its river parted into four heads, of which the terrestrial Edens are but a copy or a reminiscence.

The dogma of two principles—one perfectly good, and the other perfectly evil—arose, as we have seen, out of the difficulty the ancients experienced in making the good and evil which is to be seen in nature arise out of a single principle. They compared these principles to light and darkness, to summer and winter, to Ormuzd and Ahriman, to angels of light and angels of darkness, to God and the devil; and this doctrine pervades all theologies—only, while the Persians, Manichæans, and other sects, made the two principals co-eternal and coequal (Beausobre, t. I. l. II. cap. ii. p. 177; and Pocock, p. 147), the Christians have made the evil principle inferior to the good. Plutarch tells us that this theological dogma was consecrated by the most ancient traditions of the human race; by mysteries and by sacrifices in the religion of all nations, both Greeks and barbarians, and especially among those who had the greatest reputation for wisdom. “The Persians,” he continues, “called the first principle Oromasdes, and the second Ahriman.” The Egyptians called them Osiris and Typhon; the Chaldæans, according to Plutarch, preserved this dogma in their astrological system by admitting good and evil stars into it. The Greeks, he continues, had their Jupiter and their Pluto, and Diogenes Laertius, in a very important passage (Diogen. Laert. Procem. p. 6), after telling us that the system of the two principles formed the foundation of the doctrine of the Magi, adds that the Jewish doctors inherited their teaching.

The Fathers have preferred the dogma which makes the great principle alone eternal, without troubling themselves to ascertain how an essentially good principle can produce a principle which is the cause of all the evil in nature. “God” says Lactantius (Instit. l. II. cap. ix.), “wishing to create this world, which was to be composed of things quite contrary to one another, began by creating two sources of these things, which are continually in opposition to, and at war with, each other. They are two spirits—the one good, the other evil. The first is, as it were, the right hand of God, and the other his left. These two spirits are the Son of God and Satan.” Origen (Comm. in Matth. p. 454) also places powers in the world which are contrary to each other, the one under the dominion of the good principle, and the other under that of the evil, and which are in-

cessantly engaged in opposing each other. He calls the latter the angels of the devil. These are the dews of the Persian cosmogony, who fight under the banners of Ahriman. Origen also says (Comm. in Johan. p. 16) that the dragon, whose shape the evil principle assumed, belonged to matter, and to the darkness produced by it.

Manilius, in his poem (l. II. ver. 218), makes the division of the year from the vernal to the autumnal equinox for the upper hemisphere, or the upper part of the egg which represented the world, and that from the autumnal to the vernal equinox for the lower hemisphere, to be one of the fundamental divisions of ancient astronomy. Geminus (Uranol. Petav. p. 15) and Pliny (Hist. Nat. l. XVIII. cap. xxv.) also mention it. This division comprises the six prefectures of Ormuzd and the six of Ahriman, as we shall see in another cosmogonic tradition of the Persians, in which this tradition is clearly set forth by the names of the signs of the zodiac, and is made to belong to the same zodiacal constellations as Geminus, Manilius, and Pliny, or rather as astronomical truth, mark as the limits of the dominion of day over night, and of night over day.

The Manichæans placed the empire of darkness in the southern portion of the globe (Beausobre, tome ii. p. 298). Light and darkness—that is, “God with all the celestial powers, and the devil with all his—had each of them their empire and their dwelling-place. Light held the east, west, and north; darkness was placed towards the south.” In the Boundesch, p. 351, &c., Ahriman takes refuge in the south. The author of the Psalms asks to be delivered “a *dæmone meridiano*.”

The sacred traditions above alluded to are printed with the Boundesch or Persian cosmogony, and are taken from the third section of Modimel and Tawarik (Zend-Avesta, vol. II. part ii. p. 352; chap. viii. sect. 2, of the Modimel el Tawrik), and are as follows:—

“The Supreme Deity in the beginning created man and the Bull in an elevated spot, and they remained for three thousand years free from evil. These three thousand years comprise the Lamb, the Bull, and the Twins. After this they remained three thousand years longer on the earth without experiencing either trouble or opposition, and these three thousand years correspond to Cancer, to the Lion, and to

the Ear of Corn (the Virgin). After this, in the seventh thousand, which corresponds to Libra, evil appeared. This man was called Caiomorh; he cultivated the earth, &c. The stars began their courses in the month Phervardin, which is the Neuruzd (the vernal equinox), and, by the revolution of the sky, day was separated from night. Such is the origin of man."

In another portion of this cosmogony it is said that "the whole duration of the world, from the beginning to the end, has been fixed by the Supreme Deity at one thousand two hundred years. The world remained without evil *in its upper portion* for three thousand years. The world was still without evil for three thousand more years, when God sent beings below (the sun begins then to return). Afterwards Ahriman appeared, who caused evil and contests to arise in the seventh thousand (under Libra), where the mixture of good and evil was produced."

In these two cosmogonies the introduction of evil takes place at the time of the ascension of Libra, or the sign which brings back the cold of autumn. In the first, however, it is the serpent who brings winter back. These two emblems, however, are really the same cosmic symbol, for when Libra is seen in the sky at the autumnal equinox, the serpent is by its side, and always ascends with the sign with which it is connected. For the serpent, as Theon says, in his Commentaries on Aratus (p. 117), rests his head on Libra, to which he seems to adhere. Since, therefore, there is no serpent on earth who brings winter back again, just as there is no dog who produces heat, we must seek the cold-producing serpent in the skies, where also is the dog who produces the heat of the dog-days. Hence that evil which is produced every year in autumn will be driven away at the vernal equinox, or at Easter, and that evil which is synonymous with cold, and which follows the retirement of the sun towards the south, will be driven away by Good—that is, by the vegetative warmth which the sun will bring back when he returns to our northern regions. The restorer will be the sun himself, that star who is the father of nature, whom Plato calls the son of the Supreme Deity, whom he has engendered similar to himself, and who comes forth in the shape of Ammon or the equinoctial Lamb, to which he is joined at that period, just as the principle of darkness took the form of the serpent

placed in Libra at the time of the other equinox, when darkness began to resume its empire over the earth, in which serpent Pluto, the god of darkness and death, is enfolded.

In another portion of this theology (Zend-Avesta, vol. ii. p. 82, et sqq.) the creation is stripped of the allegory of the "thousands," and is distributed into six months. "Water is produced in the fourth month, in the month Tyr"—that is, under Cancer, in which sign water was placed, astrologically speaking. "In the sixth month the earth appeared"—that is, under the sign Virgo, in which earth was also placed by astrology, which shows that astrology was considered as very important in these cosmogonies. Hence, as the six thousand years of the Persian cosmogony represented six months, we must understand the six days of the Jewish account of the creation to represent six months also, both being allegorical expressions.

Chardin ("Voyages en Perse," t. vii. p. 40) confirms this idea, for he says that "the ancient Persian idolaters took the months of the year from the six days of the week which God employed in the creation of the world." Hyde (*De Vet. Rel. Pers.* p. 165) shows that a number of days really constituted a period of time, or a day. The six Ghâhanbâr-hâs, into which the creation is divided in the Sad-der, are given by him as follows :—

I. The first period is Mid-yûzeram, consisting of forty-five days, in which the heavens were created.

II. The second is Mid-yûsham, or Mid-yûshahan, consisting of sixty days, in which the waters were created.

III. The third is Pîtishalium, or Pîtishalium-Ghâh, consisting of seventy-five days, in which the earth was created.

IV. The fourth is Iyâseram, consisting of thirty days, in which trees were created.

V. The fifth is Midiyârûn, consisting of eighty days, in which all animals were created.

VI. The sixth is Hamespîtanûdûn, consisting of seventy-five days, in which man was created.

These periods make together the solar period of 365 days, or the 12,000 allegorical years. This is repeated in the Boundesch (p. 460), where Ormuzd says of himself that "he made the products of the world in 365 days, and that it is for that reason that the six Ghâhanbâr-hâs are included in

the year." In another part (p. 345) it is said that "Time established Ormuzd, that limited king, for 12,000 years." Here the division of time into good and evil is omitted in order to consider the action of the sun on the universe generally, though the division into six periods is carefully retained.

CHAPTER XVII.

IN the following cosmogony the deviation of the sun's action is considered both in its whole and in its parts. In one portion will be found the millenary and duodecimal division of the Persian cosmogony, and on the other the different divisions of Genesis, in the same order and with the same expressions. This cosmogony is quoted by Suidas, in the article "Thyrrenia," and seems to have belonged to the ancient Tuscans. "A very learned Tuscan author," says Suidas, "has written that the great Demiurgus, or the God who is the architect of the universe, spent and consecrated twelve thousand years in the works which he produced, and divided them into twelve periods, distributed into the twelve houses of the sun (the twelve signs of the zodiac) :—

"In the first thousand (April, or the Persian Lamb), he made heaven and earth.

"In the second thousand he made the firmament, which he also called heaven.

"In the third he made the sea, and the waters which flow on the earth.

"In the fourth he made the two great lights of nature.

"In the fifth he made the soul of birds, of reptiles, and of quadrupeds, and the animals which live in the air, on the land, and in the waters.

"In the sixth thousand he made man."

The second thousand corresponds with Taurus, or May; the last with Virgo, or August.

"It seems," continues the author, "that the first six thousand years having preceded the creation of man, that the human race ought to exist for the other six thousand years, so that the whole period of the completion of the work may be included in the period of twelve thousand years." In fact, as Plutarch observes (*Cur Oracula Desierint*, p. 416), "the year contains in it the beginning and

the end of the effects produced by the seasons, and of the benefits which the earth produces from her bosom."

This is what the Persians meant by saying that eternity engendered a period which was limited to twelve thousand years, when Ormuzd was to triumph, and nature was to be re-established. We may observe here that all cosmogonic traditions fix the creation and regeneration of nature at the vernal equinox, the reason being evidently because the regenerating force of the sun is then felt in our hemisphere. The Persians fixed it in the month Phervardin, at the equinox when the Naurûz, or the new revolution, was celebrated. Virgil also fixes it at the same period :

The spring adorns the woods, renews the leaves,
 The womb of earth the genial seed receives,
 For then almighty Jove descends, and pours
 Into his buxom bride his fruitful showers;
 And, mixing his large limbs with hers, he feeds
 Her birth with kindly juice, and fosters teeming seeds.
 Then joyous birds frequent the lonely grove,
 And beasts, by nature strong, renew their love.
 Then fields the blades of buried corn disclose,
 And while the balmy western spirit blows,
 Earth to the breath her bosom dares expose.
 With kindly moisture then the plants abound,
 The grass securely springs above the ground ;
 The tender twig shoots upwards to the skies,
 And on the faith of the new sun relies.

Georg. ii. 324.

The Chronicle of Alexandria, Albulfaragius, Cedrenus, and St. Cyril all agree in fixing the creation at the vernal equinox, or at Easter. They also expect the second creation, or the re-establishment of all things at the second coming, at that period, which is fixed, according to Cedrenus, at the festival which is called the passage of the Lord, from which the new era and the new order of things is to start. Father Petau has remarked that the Rabbis are accustomed to use the word "bara," which means, strictly speaking, "to renew," when they speak of the creation. The Persians call the month of April the month of Paradise (Beausobre, tome ii. p. 208). There is a description of Paradise in the Manichæan hymn (August. cont. Faust. l. XV. cap. v.). It consists, according to it, of nothing but fields covered with flowers and plants, which exhale a delicious perfume. It is a perpetual spring, and the zephyr ever blows there.

It was at the vernal equinox, therefore, in the month

Phervardin, at the period of the sun of the Lamb, that that period began which is so famous in the sacred allegories—that period the return of which brought back the same effects, the same order of things, and which saw the works of the sun-god begin, come to perfection, and end. It was divided sometimes into four parts, sometimes into four ages, the successive changes of which expressed those of vegetation and of harmony which the heavens, or the sacred and intelligent Fire, brought into the elementary world at the moment when it descended on the bosom of matter and rendered it fertile. The moment which preceded this equinoctial period of spring was that in which everything was supposed to come to an end by an universal destruction, which was sometimes called fire, sometimes a deluge, to be renewed immediately by the action of that celestial fire which gave new life to Nature, and gave her fresh youth, to which mature and old age succeeded. After this, all finished, and recommenced with the periodic time measured by each revolution of the sun, beginning with the moment at which that creative god aroused matter from the inertia in which it had been plunged during the winter, and organised this species of chaos. Hence arose those philosophic opinions respecting worlds destroyed and worlds created of which the philosophers of India and of Greece speak. This opinion is the same as that of the Stoics, who looked upon the world as a god who draws continually a new order of things from his bosom, and plunges it again into chaos (Diog. Laert. l. VII. cap. i.).

The renewal of the world was called a general re-establishment (Zend-Avesta, vol. ii. p. 593), which took place at the same time as that which was considered to be the primitive creation—that is, at the vernal equinox—and it was brought about first by the Bull, and afterwards by the Lamb, or Aries. This was the origin of the Persian idea of a regeneration by the Bull. “Men,” says the Boundesch (pp. 412, 415), “will be again that which they were at first, and the dead will be resuscitated by what will come from the Bull.”

The serpent, whose shape the evil principle assumed in order to bring havoc into the universe, appears more than once in Persian theology, and the manner in which it is spoken of leaves no doubt that it is a constellation. The Boundesch says (Zend-Avesta, vol. ii. p. 351): “Ahriman, or

the principle of evil and of darkness, he by whose agency evil comes into the world, entered into heaven in the form of a serpent, accompanied by dews, who only sought to destroy." The dews are the genii of darkness, who, together with the serpent, bring back the long nights to our hemisphere. In another portion of the *Zend-Avesta* (p. 138), where the subject is this Ahriman, the head of the evil genii, the mischievous serpent is formally called the star serpent. "When the p̄aris (the evil genii) rendered this world desolate, and overran the universe; when the star serpent made a path for himself between heaven and earth—that is, when he ascended on the horizon," &c.

The wolf, a constellation which is south of *Libra*, as the serpent is north of that sign, and which also ascends with them, is often joined to them. "When Ahriman rambles on the earth, let him who takes the form of the serpent glide on the earth; let him who takes the form of the wolf run on the earth; and let the violent north wind bring weakness" (*Zend-Avesta*, vol. ii. p. 158). The Scandinavian cosmogony always joins the wolf *Feuris* to the celebrated serpent, his brother, who brings havoc into the world.

In Greek mythology (*Ov. Met.* l. I. fab. 6 and 9) *Lycaon* is changed into a wolf at the moment that the age of gold ends, and when *Themis-Astræa*, the Virgin of our constellations, which precedes *Libra*, rises to heaven. After this fable comes that of the famous serpent, over whom *Apollo*, or the sun, triumphs; and this serpent is he who is placed at the pole, and who guards the apples of the *Hesperides*. Not only the wolf and the serpent of *Ophiucus* are put into action in this cosmogony, but also the dragon of the pole, called the "guardian dragon of the apples of the *Hesperides*," who rises with the serpent of *Ophiucus*, and with *Libra*, but further north. We have here to do with the constellation *Serpens*, because it appears by the traditions which are still preserved among the Persians that it is this constellation which is indicated by the serpent in *Genesis*. *Chardin* (tome v. p. 86) says, in the article respecting the sphere of the Persians: "The Persians have nearly the same constellations as we have, except that the northern constellations, *Bootes* and *Serpens*, are called the Great and Little *Ava*, which is *Eve*, the mother of mankind." This latter constellation is

the famous Æsculapius, the god whose children had temples at the town of Eve, in Argolis (Pausan. Corinth. p. 80).

It appears, therefore, that the Persians are still aware that this constellation is the celebrated woman who, together with the serpent, introduced evil into the world, and who was accompanied by the monster serpent, the mother of winter, who did in fact rise at the same time as the head of her serpent, together with Libra—that is, at the seventh thousand of the duodecimal period.

A Rabbinical tradition confirms the connection between the serpent of Eve and the celestial serpent. Together with the serpent, and close by its side, further to the north, is the constellation of Hercules Ingeniculus, where the sphere of the Arabians described a camel (Cal. Astron. p. 156): “There,” says this sphere, “a camel with its trappings rises.” From this union there resulted a symbol composed of the attributes of the serpent and the camel, or a camelo-morphic monster. This is the very being who deceived Eve, according to the Rabbinical tradition which is found in the story of the great Samaël, who is also called Asmodæus, a name derived from two names of Ahriman among the Persians—Asmog, a serpent, and Dew, an evil genius—which became Asmog-Dew, or Asmodæus. The Talmud says that Eve was so beautiful that Samaël fell in love with her, and seduced her. They even say that Cain was the son of the serpent, not of Adam. The tradition above alluded to is as follows. “It is related,” says Maimonides (More Nevoch. l. II. cap. iii.), “that the serpent who deceived Eve resembled a camel, on which Samaël, which is the name of the prince of the genii of darkness, or of the devil, rode . . . It is said that God, seeing Samaël come to deceive Eve mounted on a camelo-morphic serpent, could not help laughing at the knight and the animal he bestrode.” The same result will be arrived at if the Draco Custos Hesperidum be taken for the serpent which deceived Eve, for the stars of his head are called by the Arabians the seven dromedaries or camels (Cæs. p. 112; Bay. Uranol. t. iii.).

The position of this serpent in the heavens in relation to Libra, or to the woman who carried the scales in the ancient spheres, agrees with that given to it in Genesis, for it supposes that the serpent is at her feet, endeavouring to bite them. This woman bearing the scales might be taken to be

Eve, unless the passage in Chardin be taken to be the accurate view. He places her in the northern constellation of the man carrying the serpent. If this be so, it would be better to take *Ingeniculus*, which crushes the serpent who guards the *Hesperides*, and who bites his foot, than *Ophiucus*; and perhaps it is these two constellations, each of which has a serpent, which are called *Meschia* and *Meschiane*, to each of whom a serpent is given, in the Persian cosmogony. They are said to have been our first parents, and to have introduced evil into the world (*Boundesch*, p. 378). What is certain is, that at the autumnal equinox, when darkness overshadows nature, when the Ram, the Goat, and the Bull sink below the horizon, four of the animals named in this cosmogony, the two *Hercules Ingeniculus* and *Ophiucus*, each with a serpent, rise above it and announce the degradation of nature.

The tree of life, or the tree which symbolises time, produces fruits which give knowledge of good and evil, by dividing its duration into the six thousand of God and the six thousand of the devil. Homer has the same idea when he speaks of the two casks of Jupiter, one of which pours forth good, and the other evil. Instead of the casks, we have a symbolic tree, the fruit of which teaches man to know good and evil. This, in the monument of *Mithra*, is divided into two. The tree which begins to vegetate is placed near the sign of spring, and the lighted torch is attached to it. The tree which bears the fruits of autumn, on the contrary, is near the *Scorpion*, which produces physical evil, and which destroys the fertilising action of the Bull. The letter which *Manes* wrote to *Marcellus* (*Beausobre*, tome i. p. 220) contains this article of his belief, viz. that there are two principles, which Jesus Christ has called the good and the bad tree. The fiction of the tree of the knowledge of good and evil is of the same description, and set forth the same cosmogonic ideas. The tree is called merely the tree of life when it is near the throne of the god of light, but it is called the tree which produces evil when it is near that of *Ahriman*. Like the tree in the *Apocalypse*, it bears twelve fruits; and *St. Epiphanius* has preserved a passage out of the Gospel of Eve, "*Vidi arborem ferentem duodecim fructus in anno, et hoc est lignum vitæ,*" which mystic and sacred expression had been preserved by the *Gnostics*.

As to the tree of life properly so called—that which had the power of rendering men eternally happy—the Apocalypse places it near the throne of the Lamb—that is, near the equinoctial sign—where the sun was to restore nature, and to re-establish the world of light. It was there that the real gate of the Garden of Delights stood, to which man must return to recover his first happiness, which the serpent and the fruit of autumn had made him lose. It is at this gate that God places a winged genius, armed with a sword (“cherubim” in our version): he is placed there as a sentinel to defend the entrance until the Restorer has caused man to re-enter by it. This winged genius, armed with a sword, stands in the Sphere in the same attitude, and bearing almost the same name, near the equinoctial gate of the Lamb, which he opens at his rising, at the commencement of the empire of good and of light, just as the serpent, the deceiver, is at the opposite point of the same sphere, at this gate of autumn, at the beginning of the dominion of the periodic evil of nature, and of that of darkness. This genius is Perseus, who is celebrated in the Persian allegories, and who is represented with wings, holding a great sword, and who is called Chelub (Cæsius, p. 120), which is very similar to Cherub. This word Chelub, according to the Arabians, signifies “dog” and “guardian” (Tat. Alphons.). The Persian sphere mentions it among the signs which rise with the Pleiades, towards the extremities of Aries and the commencement of Taurus. It is described by the words, “Here is a hero armed with a sword” (Scal. Not. ad Manil. p. 337).

All these ideas refer to physical evil; and as the metaphysical theory is necessarily of later date than the physical one, it has been framed on the latter; and the ideas, as well as the ceremonies, which related to the wanderings of the soul, degraded by darkness, and regenerated by light, were essentially connected with the equinoctial points, and represented by the emblems which are drawn at those points. These are the metaphysical allegories of which Philo speaks in his work on the allegories of Scripture (Phil. Leg. Alleg. p. 46), in which he quotes a dogma of Heraclitus respecting life and death, which he pretends had been borrowed by him from Moses. The principles of this philosopher are the same as those which Cicero and Macrobius have developed in the

dream of Scipio respecting the life and death of the soul (Macrob. Somn. Scip. l. I. cap. x.).

Chelub, or Perseus, placed above the Lamb, has near him the beautiful constellation of Auriga, or the charioteer who carries the goat that nursed Jupiter, and the two goats or kids which gave his attributes to Pan. It is from this goat, it is said, that the god of light, Jupiter, took the name of *Ægiochus*, and it long fixed the vernal equinox, like Perseus, and even some centuries before him, at the time when it corresponded with the commencement of Taurus. It was at the vernal equinox that the "ascensus animarum in regnum lucis," and at the autumnal equinox that their "descensus in tenebras," took place. This was partly the object of those mysteries in which the serpent of autumn played a great part. It was made to glide into the bosom of the initiated person; and the mystic generation of Bacchus was given, "*Serpens genuit taurum, taurus genuit serpentem.*" These mystic ideas relate to the periodical succession of light and darkness in the visible world, which was established as the object of the religious worship of all those nations who mourned the departure of the sun and rejoiced at his return, as Achilles Tatius and Manilius inform us. This was the real motive of those festivals of joy which they celebrated at that time; the spiritual meaning of the mysteries came afterwards, and borrowed the symbols which astronomy had already consecrated in the worship of the sun.

It was from the constellation of the Goat (*Amalthæa*) and her he-goats that the god of light often took in the spring his attributes by the name of *Ægiochus*; and it is thus that we can explain the extraordinary expression by which the Creator is designated in the Samaritan Pentateuch. It began with the words, "In the beginning the Goat created the heaven and the earth." The Hamaïtes (Kir. *Cedip.* vol. i. p. 368, and Selden, *De Diis Syriis*, p. 327), according to the generality of the Hebrew interpreters, worshipped the Creator by the name of *Azima*, and his emblem was the he-goat, the same as that of Mendes in Egypt (*Synt.* II. cap. ix.). *Aben-Ezra*, in his preface to *Esther*, says that the Samaritan Pentateuch began, "*In principio Azima creavit cælum et terram;*" and it is explained elsewhere that "*Azima erat simulacrum similitudine hirci, et sic legunt omnes, et sic explicant hoc vocabulum Rabbini in Sanhedrim.*" (*Baal Aruk et Russi*).

Mendes—in Coptic MEN DHC, that is, a he-goat, *hircus*—was the fourth division of Egypt. It was so called from the worship of Hircus, or Pan, who, Strabo tells us, was worshipped in this name: 'Ἔστι δὲ καὶ Ἐρμού πόλις καὶ λυκόπολις, καὶ Μένδης, ὅπου τὸν Πάνα τιμῶσι, καὶ τὸν ζῶον τράγον, ὡς δὲ Πίνδαρος φήσω, οἱ τράγοι ἐνταυθὶ γυναιξὶ μίγον.



Baal Aruk, voce מַשֵּׁחַ, says: "Asima, in commentario quod incipit *arba mithoth*, et in Gemara haccoded bisun, in illum locum, fecerunt viri Emath Asima, tradunt Rabbini nostri quod Asima sit hircus calvus, cui non est lana, ac ideo dicitur Asima, quod destitutus sit à lanâ."

It was to conceal the astronomical origin of their books that the priests altered this word, as they have altered "Abel brought the firstling of the goats" into "Abel brought the firstling of his flock." This is why the word "tragedy"—which is composed of *τράγος ὠδή*, i.e. the ode or opera of the goat—always signifies a performance in which there must be a death, or something very sanguinary and cruel. Tragedies were performed in honour of Bacchus, or the sun, who commenced his career in the sign of the Goat. Clemens Alexandrinus says: "All these religious tragedies had a common foundation, only differently set off, and that foundation was the fictitious death and resurrection of the sun, the soul of the world, the principle of life and motion."

The Sabæans considered the heavens and the stars to be gods, and made Adam to be the genius or the spirit of the moon. The Chronicle of Alexandria tells us that Adam, Eve, her serpent, Cain, Seth, &c., were genii, gods, or what the ancients called angels (Chronic. Alex. p. 50), which were afterwards called gods by other nations. Maimonides (pars II. cap. xxix.) says that the Sabæans held that Adam was the apostle of the moon, and that the sky was a deity.

In the accompanying projection of the astronomical

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symbols which form the basis of the myth of the terrestrial paradise and of the serpent of Eve, the planisphere is divided into two parts or domains, each consisting of six prefectures, which contain the empires of Ormuzd and of Ahriman in opposition to each other, such as the Zend-Avesta displays them to us. The Lamb is at the gates of the empire of happiness and of light, and Libra at those of evil and of darkness; the former is the first of the higher, and the latter is the first of the lower signs. The six upper signs comprise the six thousand years of God, and the six lower the six thousand of the devil.

Under the six signs of the reign of happiness and of light—viz. the Lamb, the Bull, the Twins, the Crab, the Lion, and the Virgin or the Ear of Corn—are marked the different conditions of the air and of the earth which are the result of the action of the good principle. Thus, under the Lamb, or the first thousand years, we read “Spring, zephyr, verdure;” under the Bull, “Sap and flowers,” &c. When we pass to Libra, we find “Fruits.” This is where the empire of evil begins, as soon as man begins to gather apples. Nature doffs her garment; accordingly, the words “Divestment of Nature” are written there. Under the Scorpion we read “Cold;” under Sagittarius, “Snow,” &c.

Man re-enters Paradise by the gate of the Lamb, or Aries, from the throne of which flows the stream of Orion (Gihon), one of the rivers of the terrestrial paradise, just as we have it in the Apocalypse. Over this gate is placed the famous Chelub, with his flaming sword, who defends the entrance. This Chelub is Perseus, who is thus placed in our spheres, and who defends the Ram with the golden fleece.

The sun, whom Plato calls the son of the Supreme Being, and who represents Christ, is placed over the Lamb, the Restorer or Saviour, or our Aries, because that is the place where astrology fixed the sign of his exaltation and of his coming in his might. It was at this period, too, that the worshippers of the sun fixed his principal festival (Hyde, *De Vet. Pers. Rel.*), just as the Christians celebrate Easter, and the Jews the festival of the passage from the empire of evil to that of happiness and to the promised land.

Near Libra the constellations which rise with it, and which bring back winter after the fruit harvest, are shown. Among these constellations is the celebrated dragon of the

pole, who guarded the apples of the Hesperides, and which the spheres represent as wound round a tree, like the serpent of Eve. Bootes is also there under the name of Arcas, the celebrated son of Lycaon, whom his father served up at a banquet to the gods, a crime which brought the age of gold to an end, and brought down on the earth the vengeance of the immortal gods. Then Themis, Astræa, or the celestial Virgin, ascended to heaven, and abandoned guilty man to all his misfortunes (Ovid, *Metamorph.* l. I. fab. 6). There is also the celebrated wolf Feuris, who in the Scandinavian mythology joins with the serpent in introducing evil into the universe.

Lastly, the constellation Serpentarius, or Pluto and his serpent, who ascends at the same time as Libra, and who bears on his head the crown of Ariadne and of Proserpine, is represented. The name of this serpent, the serpent of Eve, as it is still called by the Persians, or Heva, as it is called in the Arabian spheres, has been preserved. This is the celebrated star serpent spoken of in the Persian cosmogony—the serpent who is the mother of winter, and whose form Ahriman assumes in order to introduce evil into the world. These constellations correspond with the seventh thousand of the years, or with the seventh sign occupied by Libra, and with the repose of the good principle, just as the Jewish cosmogony fixes the rest of God on the seventh—or, more accurately, on the sixth—day, which is followed by the fall of man and the introduction of evil.

The rising of the Pleiades, which is also shown, denotes the annual sign of labour and toil imposed on man by the God of the Jews. Under Capricorn is the effigy of Sirius, or Seth. After it comes the *οἰνοχόος*, or Ganymede, the cup-bearer raised to heaven, whose connection with the Hebrew cosmogony will be explained in another chapter. The first myth is sufficient for the present occasion, as being the only basis for the allegory of Christ, which will now be explained.

At the winter solstice, when the sun was at its lowest point, and when the days, being at their shortest, were about to begin to lengthen again, the form in which the sun was adored was that of childhood. The birth of the god of day was celebrated in the mysteries at that time, and the image

of the newly-born god—which was taken from the recesses of the sanctuary or grotto, where he had just been born, from the sanctuary of the Virgin Isis in Egypt, from the mystic cave of Mithra in Persia—and presented to the people.

This child was born at the same time as the solar year, which began at that time at the first instant of the first day—that is, at midnight—among several nations, at which period our day also begins. The astrologer-priests, or Magi, cast the horoscope of this young child, as they did that of all other young children at the precise moment of their birth. They consulted the state of sky, called the horoscope—that is, the sign of the zodiac which ascends on the eastern horizon at the moment of the birth. The nativity was cast by the aid of one of these elements. That sign was, nearly two thousand years ago, and even for many centuries before that, the constellation of the celestial Virgin, which, by its ascension on the horizon, presided over the birth of the god of day, and appeared to produce him from her virgin side. Both the Magi and the Egyptian priests sang the birth of the god of light and of day, who was incarnate in the bosom of a virgin, who had begotten him without ceasing to be a virgin and without having known a man. The representative of the new-born god of day was drawn in the sphere in the arms of the constellation under which he was born, and all the images of the celestial Virgin which were exhibited to the people represented her as she is in the sphere, suckling the mystic child which was to destroy evil, to confound the prince of darkness, to regenerate nature, and to reign over the universe.

Macrobius (Saturnal., l. I. cap. xviii.) gives a description of the mysteries in which the sun, or Bacchus, was represented as dying, descending to hell, and rising again. He says :

“The images or statues of Bacchus represent him sometimes as a child, sometimes as a young man, at other times as a full-grown man with a beard, and, lastly, with the wrinkles of old age, just as the Greeks represent the god whom they call Baccæus and Briseïs, and as the Neapolitans in Campania draw the god whom they honour under the name of Hebon. These different ages relate to the sun, which appears to be a tender infant at the winter solstice, just as

the Egyptians represent him on a certain day when they bring up the image of a child from the bottom of their caves, because, the days being then at their shortest, this god appears then to be no more than a feeble child. Increasing afterwards, he arrives at the vernal equinox in the shape of a young and vigorous man, whose features the images also represent; then he arrives at maturity, marked by the thick bristly beard which he wears in the images which represent him at the summer solstice, when the day has increased in length as much as it can. Lastly, he decreases insensibly afterwards, and attains old age, marked by the state of decrepitude in which he is represented by the images."

The Egyptians did in fact celebrate at the winter solstice the birth of the son of Isis (Plut. De Iside), and the delivery of the goddess who had brought this young child into the world, feeble and weak, and in the midst of the darkest night. This child, according to Macrobius, was the god of light, Apollo, or the sun, painted with his head shorn of his beaming hair, his head shaved, and with only a single hair left. By this, says Macrobius, the dimness of the light at the winter solstice, and the shortness of the days as well as the darkness of the deep cave in which this god seemed to be born, and from which he issued forth to rise in the direction of the northern hemisphere and the summer solstice, in which he reassumed his dominion and his glory, was indicated (Macrob. Sat. l. I. cap. xxi.).

It was this child of whom the virgin Isis called herself the mother in the inscription over her temple at Saïs (Plut. De Iside) which contained the words, "The fruit which I have begotten is the sun" (Procl. in Tim. p. 30). This Isis of Saïs has been correctly assumed by Plutarch to be the chaste Minerva, who, without fearing to lose her name of virgin, nevertheless says of herself that she is the mother of the sun. This Isis cannot be the moon, for she would never be called the mother of the star whose light she borrows. She is the Virgin of the constellations, who is called by Eratosthenes, a learned Alexandrian (Eratosth. cap. vii.), Ceres or Isis; that Isis who opened the year, and presided over the birth of the new solar revolution, and of the god of day—in a word, of her in whose arms we shall soon see the symbolic child.

Proclus, who, as well as Plutarch, has given the inscription over the temple of the Virgin of Saïs, the mother of the sun,

whom they both say is identical with Minerva, speaking of the seat of this goddess in the heavens, gives her two places—the one near Aries, or the equinoctial Lamb, whose form the god of light assumes in spring, and the other in the celestial Virgin, or in the sign which presides at her birth (Procl. in Tim. p. 43); so that it appears that Isis, the mother of the sun, to whom the temple at Sais was dedicated, was the same that Eratosthenes places in the constellation Virgo, which opened the year. The symbolic representation of the year itself was a woman called Isis, according to Horapollo (vol. I. cap. iii.). It was in honour of this same virgin, the image of the pure and luminous substance, that the celebrated feast of lights (on which Candlemas, or the feast of Lights of the Purification, is founded) was celebrated.

The Romans also had their solar festival, and their games of the circus in honour of the birth of the god of day. It took place the eighth day before the kalends of January—that is, on December 25. Servius, in his commentary on verse 720 of the seventh book of the *Æneid*, in which Virgil speaks of the new sun, says that, properly speaking, the sun is new on the 8th of the kalends of January—that is, December 25. In the time of Leo I. (Leo, Serm. xxi., De Nativ. Dom. p. 148), some of the Fathers of the Church said that “what rendered the festival (of Christmas) venerable was less the birth of Jesus Christ than the return, and, as they expressed it, the new birth of the sun.” It was on the same day that the birth of the Invincible Sun (*Natalis solis invicti*), was celebrated at Rome, as can be seen in the Roman calendars, published in the reign of Constantine and of Julian (Hymn to the Sun, p. 155). This epithet “*Invictus*” is the same as the Persians gave to this same god, whom they worshipped by the name of Mithra, and whom they caused to be born in a grotto (Justin. Dial. cum Tryph. p. 305), just as he is represented as being born in a stable, under the name of Christ, by the Christians.

All learned men are agreed that the festival of the birth of this god was celebrated at the winter solstice. M. Feret (“*Mem. de l'Académie des Belles-Lettres*,” t. xvi. p. 270) is of this opinion, and says it was the greatest festival of the religion of the Magi. Hyde also fixes it at the winter solstice. The Roman calendar, which was published in the reign of Constantine, evidently fixes it at December 25,

which was the date adopted from the time of Julius Cæsar, because it was extremely difficult, as Beausobre observes (t. ii. p. 697), to fix the exact moment of the solstice, and because exact calculations were not considered necessary in public festivities. It was in the reign of Constantine also that this worship began to spread in the West, for there is no doubt that the words N.I., or *Natalis Invicti*, signify the festival of the birth of God; and the epithet "Invictus" is given to Mithra by all the monuments of that period. Hence the inscriptions on the statues and images of that god, "*Deo soli invicto Mithræ*," "*Nomen invictum sol Mithra*," "*Deo soli invicto Mithræ et lunæ æternæ*," or "*Soli omnipotenti Mithræ*."

Mithra and Christ, therefore, were born on the same day—the day of the birth of the sun-god. Mithra was said to be the sun, and Christ to be the light "which lighteth every man that cometh into the world." Mithra was born in a grotto, and Christ in a stable—a parallel which St. Justin himself makes (*Justin. Dialog. cum Tryph. pp. 240 and 304*), "He was born on the day that the sun was born, *in stabulo Augiæ*," or in the station of the celestial Goat, to which the stable of Augias, in the sixth labour of Hercules, corresponded in the sphere of the labours of Hercules. Justin even adds that Christ, after being born in a stable, took refuge in a grotto.

Those who came to render homage to the new-born Christ are the priests of Zoroaster, the worshippers of Mithra—in a word, the Magi; and they offer him the identical three gifts which they used to offer to their god, or to the sun—gold, frankincense, and myrrh. The learned Jesuit Kircher (*Edip. l. II. part ii. p. 367*) has given us an enumeration of the different metals, plants, and vegetables which the Arabians, the Chaldæans, and the other Eastern nations assigned to each planet, and these three things are those which were consecrated to the sun. Gold was consecrated to the sun by the ancients, silver to the moon, &c. The alchemists have handed down to us these astrological distributions of the metals.

They are held to have been informed of the birth of Christ by means of astrology. It was in the sky that they saw the type of the new God. It was "in the east"—that is, in that portion of the horoscope—that they saw the birth of the

Virgin's son. Our translation gives an erroneous impression of the passage, for in the Greek the author has been careful to draw a distinction between ἀπὸ ἀνατολῶν (Matt. ii. 1) in the plural, signifying the Eastern countries, and ἐν τῇ ἀνατολῇ, "in the eastern quarter of the heavens," in verse 2. This expression is used by astrologers to designate one of the four cardinal points of the sphere, called by others the horoscope. Besides, the expression εἶδομεν αὐτοῦ τὸν ἀστέρα, "we have seen his star," is quite astrological. The astrological origin of this myth is still preserved in popular traditions, which see the three Magi in the shoulder-belt of Orion. They are commonly called the three kings.

The Orientals have a long-standing tradition that the angels who carried off Seth told him that the nativity of Christ was fixed for the year 5,500, between the fifth and sixth thousand of the duration of the world (Beausobre, t. i. p. 334). It is easy to understand the origin of this tradition, when one remembers that the Persians fixed the total revolution of the world at 12,000 years, divided among the twelve signs, beginning with Aries, or the Lamb. The fifth thousand ended with Leo; therefore the interval between the fifth and sixth thousand corresponded with Virgo, or with the sign which represents a woman holding a child, "Quem Jesum et Christum vocant." Faustus, the Manichæan, denying the reality of the birth of Christ, makes the following jest upon the star: "Quippe ibi et stella inducitur, quæ confirmat *Genesisim* ut rectè *Genesisidum* hoc magis nuncupari possit quam *Evangelium*." (Apud August. cont. Faust. l. II. cap. i.).

"We have seen his star in the east," say the Magi (Matt. ii. 2). Let us look with them at the precise moment of this nativity towards the east. We there see the virgin-mother of Christ, and in her arms the image of a young new-born child, which she is suckling. In fact, if we adjust a globe so as to place Capricornus, into which sign the sun entered at the winter solstice, under the lower meridian, the first sign which then rises on the eastern horizon, and which fixes the hour of the birth of the day, or of the sun-god, whose birth is commemorated at this time, is Virgo. She is called Ceres, and Ceres herself is called "the holy virgin" (Hesych. v. Ἱερὰ παρ.), and gave birth to the youthful Bacchus of the mysteries. This is the virgin who, the learned librarian of

Alexandria, Eratosthenes, says, was called Isis (Eratosth. cap. ix.), the mother of the youthful Horus, or the sun; the virgin whose delivery was celebrated at this same solstice (Plut. de Iside); the same who mourned the death of her son, and rejoiced some days afterwards at having found him again.

This virgin, then, the only one that can remain for ever virgin even when she becomes a mother, the only one who can merit the title of Queen of Heaven, or of Minerva Belisame, carries a young child in her arms in the ancient spheres, and in the sphere of the Magi, or the Persian sphere. Scaliger, in his notes on Manilius, has given us a description of the three spheres called the Persian, the Indian, and the Sphere of the Barbarians. In the first decan, a decan which peculiarly belongs to the sun, we read: *Sphæra Persica.—Primus decanus.—“Virgo pulchra, capillitio prolixo, duas spicas manu gestans, sedens in siquilastro, educans puerum, lactans et cibans eum.”*

“Here rises a perfectly beautiful virgin, with long hair, holding two ears of corn in her hand, sitting on a throne, bringing up a young child, whom she suckles and feeds.” A man is also seen at her side. This man is Bootes, the guardian of Horus—that is, of her son.

In an Arabic manuscript at the Paris Library (No. 1165) are the twelve signs of the zodiac drawn and illuminated, with an Arabic commentary which explains them. The sign of the Virgin is represented by a woman, at whose side is a young child, represented nearly as all our virgins are, and as the Egyptian Isis was represented, suckling the god of light, to whom she had just given birth. The only thing wanting to prove that it is the sun-god, or the young Christ, that is here represented is the name. This, however, is not deficient, for Alboazar, an Arabian astronomer, whom others call Abulmazar, has preserved this name to us, and he calls this young child by his two names of Christ and Jesus, and says positively that he is our Christ. Kircher (*Œdip.* vol. II. part ii. p. 201), Selden (*De Diis Syriis*, synt. i. p. 105), the celebrated Pie, Roger Bacon (*Libro Universit.*), Albertus Magnus, Blæii (*Cæsi Cœl. Astr.* p. 74), Stöffler, and numbers of learned men, have quoted it, and it is as follows:—

“*Virgo signum . . . oritur in primo ejus decano, ut Persæ, Chaldæi, Ægyptii, et omnium duorum Hermes et*

Asclepius à primæva ætate docent, puella cui Persicum nomen Seclenidos de Darzama, Arabicè interpretata Adrenedefa, id est, virgo, munda puella, dico, virgo immaculata, corpore decora, vultu venusta, habitu modesta, crine prolixo, manu geminas aristas tenens, supra solium auleatum residens, puerum nutriens ac jure pascens, in loco cui nomen Hebræa, puerum dico a quibusdam nationibus nominatum Jesum, significantibus "Eſa, quem nos Græcè Christum dicimus" (Abul-mazar, l. VI. *Introduct. in Astronomicon*, cap. iv. De Naturâ Signorum).

Riccioli (*Almageste*) calls this Virgin constellation "Virgo Deipara." The translation of the above passage is as follows:—

"In the first decan of the sign of the Virgin, according to the oldest traditions of the Persians, the Chaldæans, the Egyptians, and of Hermes and Esculapius, is seen a young girl, who is called in the Persian language Seclenidos de Darzama, which in Arabic is Adrenedefa—that is to say, a chaste, pure, immaculate virgin—beautiful in form, with a pleasing countenance, a modest look, with long hair, holding in her hand two ears of corn, seated on a throne, feeding and suckling a young child, whom some call Jesus, and whom in Greek we call Christ."

In a passage in Hyde, beginning "In suis etiam sacris habent Mithriaci Lavacra," &c., and in a passage of the author of the imperfect work on St. Matthew, which Hyde attributes to St. Chrysostom (*Beausobre*, t. I. l. i. cap. viii. p. 91), is to be seen the ceremony performed every year after the harvest in Persia, which is the time when the people used to assemble on the Mountain of Victory, and celebrated a festival which necessarily came under the sign of Virgo in August. It was then that the famous star of the Magi, which twelve of the most religious persons among them had been for many centuries charged with observing, was said to appear. The figure of a little child was seen on this star. Thus some said that it represented a woman, others a little child. Our celestial Virgin, the sign of harvest, represents both.

Abulfaragius (*Hist. Dynast.* p. 47) states that Zoroaster told the Magi that the birth of Christ would be announced to them by a star which exhibited to them the image of a young virgin. He also says (p. 54): "Persas docuit de manifestatione Domini Christi, jubens illos ei dona afferre:

indicavitque futurum ut ultimis temporibus Virgo conciperet fœtum absque contactu viri: cumque nasceretur, apparituram stellam, quæ interdiu luceret, et in ejus medio conspiceretur figura Puellæ Virginis. Vos autem, o filii mei, ante omnes gentes ortum ejus precepturi estis. Cum ergo videritis stellam, abeuntes quo vos illa dirigat, natum istum adorate, offerentes ei munera vestra. Est quidem ille Verbum quod cœlum condidit."

This prophecy of Zoroaster has been quoted by several ancient writers, and has been inserted in the *Evangelium Infantia*, chap. iii. ver. 1-4.

"And it came to pass, when the Lord Jesus was born at Bethlehem, a city of Judæa, in the time of Herod the king, the wise men came from the East to Jerusalem, according to the prophecy of Zeraduscht (Zoroaster), and brought with them offerings, namely gold, frankincense, and myrrh, and worshipped him, and offered to him gifts. Then the Lady Mary took one of his swaddling clothes in which the infant was wrapped, and gave it to them instead of a blessing, which they received from her as a most noble present. And at the same time there appeared to them an angel in the form of that star which had before been their guide in their journey, the light of which they followed till they returned unto their own country."

What more can be required? The name was wanting, and here it is. This passage is clear, and is of the greatest importance when added to all the other circumstances: for instance, to the fact that the Virgin who bears the names, independently of any system of explanation, does actually rise in the east, at midnight, at the precise moment that the birth of Christ is fixed at; that Christ was born on the very day that the sun-god was made to be born; and, lastly, that he is presented to the people just as this same sun-god was presented formerly in the mysteries in the shape of a child. There is the sign which the Magi saw in the east; there is the Virgin who was to give birth to a son who was to reign over the universe. This tradition has come down to our times. Albertus Magnus says (*Lib. de Univers.*): "Scimus quòd ascendente Virgine natus fuit Dominus noster Jesus Christus. . . . Omnia divinæ incarnationis mysteria et arcana ab ejus conceptione usque ad ascensionem in cœlum, per cœlum significata fuisse, et per stellas præfi-

gurata." "We know that the sign of the celestial Virgin arose on the horizon at the moment at which we fix the birth of our Lord Jesus Christ. . . . All the mysteries of his Divine incarnation, and all the secrets of his marvellous life, from his conception to his ascension, are traced out in the constellations, or represented in the stars which announced them."

The book called "Ovidius de vetulâ ad Virginem Mariam" speaks as follows respecting the celestial Virgin (Selden, p. 105, Beausobre, t. i. p. 325) :

O virgo felix ! ô virgo significans
Per stellas ubi spica nitet.—Line 3.

See Robert Helkos (in Sat. lec. xxi.) on this subject.

In Cancer, which had risen to the meridian at midnight, is the constellation of the Stable and of the Ass. The ancients called it Præsepe Jovis. In the north the stars of the Bear are seen, called by the Arabians Martha and Mary; and also the coffin of Lazarus.

The number of Christ's apostles is just that of the signs and of the secondary genii which guarded the signs which the sun traverses during his revolution. They are what the twelve great gods were among the Romans, each of which presided over a month. The Valentinians held that Christ only began his mission at thirty years of age, a number which is equal to that of the degrees of a sign, and that he died *duodecimo mense* (Iren. adv. Hær. l. II. 38). Thus his career, the duration of his labours, lasted a year, like that of the sun, and like the twelve labours of Hercules. We have seen that the three Magian kings are also in Orion, so that the traces of this astrological allegory are not yet quite lost.

It is said Christ fixed the number of his disciples at twelve (Beausobre, t. ii. p. 320) because there are twelve months in the year, and that St. John the Baptist fixed the number of his at thirty because the lunar months consist of thirty days (Homil. Clement. II. No. xxiii. p. 627; Epist. No. xxvi. p. 758). St. Clement of Alexandria (Eclog. Theod. cap. xxvi.) says of the Oriental doctrine that Theodotus the Valentinian pretended that "the twelve apostles hold in the Church the place which the twelve signs of the zodiac hold in nature, because, as these twelve constellations govern the world of generations, so the twelve apostles presided over the world of regenerations."

Zoroaster says that God at the end of 3,000 years sent his Will, radiant with light (Beausobre, t. ii. p. 319) and clad in human form; it was accompanied by seventy of his chief angels. Beausobre observes that this celebrated number seventy is that of the angels or genii who are supposed to have divided the earth between them after the confusion of tongues. The Rabbis say that all the stars are subject to the seven planets, and the seven planets to the twelve signs of the zodiac (Pirke Eliezer, cap. vi.).

It is not by chance that this duodecimal number is found among all nations who have worshipped the sun. The Greeks, the Egyptians, the Persians, &c., had the twelve great gods, just as the Mithraic Christians had the twelve companions of Christ, or of the sun-god. The chief of these twelve genii of the annual revolution had the boat and the keys of Time, just as the chief of the secondary gods among the Romans, Janus, of whom St. Peter is a copy, had. This Janus had his seat in the heavens in the same celestial sign in which we find his youthful Lord—that is to say, in the sign of the Virgin-mother of Christ, who opened every year the new solar revolution, as may be seen in Plutarch (vol. ii.; Parallel. p. 307). Thus the mother, the son, and the head of the twelve are in the heavens at the exact point of the zodiac where the annual revolution begins. The number of his disciples is fixed at seventy-two (dodecaus of five degrees each, $72 \times 5 = 360$), a number which is also consecrated in the allegories respecting the sun, and which Josephus refers to the planetary system. Lastly, the number seven, which is that of the planets, is consecrated in every portion of the Christiano-Mithraic religion, for in it are reckoned seven sacraments, seven sins, seven gifts of the Holy Ghost, &c.—in short, this religion has all the mystic numbers of the solar religion. Even the name of the Virgin is very analogous to the function she comes to perform in nature. Isidore of Seville (Orig. l. VII. cap. x.) says that he calls her who is going to give light, Maria Illuminatrix. This virgin's mother is called Anna, an allegorical name by which the Romans called the revolution of the year, which was personified, and held as a festival, by the name of Anna Perenna (Macrob. Sat. l. I. cap. xii.), at the time when the year in ancient times began. Ovid (Fast. l. III. verse 656) says she was the same as Themis, or as the celestial Virgin

who is so named, and who really opened the year when she began at the winter solstice, as we have seen.

At the end of eight months, when the sun-god, having increased, traverses the eighth sign, he absorbs the celestial Virgin in his fiery course, and she disappears in the midst of the luminous rays and the glory of her son. This phenomenon, which takes place every year about the middle of August, gave rise to a festival which still exists, and in which it is supposed that the mother of Christ, laying aside her earthly life, is associated with the glory of her son, and is placed at his side in the heavens. The Roman calendar of Columella (Col. l. II. cap. ii. p. 429) marks the death or disappearance of Virgo at this period. The sun, he says, passes into Virgo on the thirteenth day before the kalends of September. This is where the Catholics place the feast of the Assumption, or the reunion of the Virgin to her Son. This feast was formerly called the feast of the Passage of the Virgin (Beausobre, tome i. p. 350); and in the Library of the Fathers (Bibl. Patr. vol. II. part ii. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astræa, who is also this same Virgin, on that day. At the end of three weeks, or thereabouts, the calendar notes the birth of this Virgin, or her release from the solar rays. On the third day, before the Ides, it says, the middle of Virgo rises. This is also the day of the birth, or of the nativity, of the mother of Christ; so that the same constellation which is born in September presides at midnight on the 25th of December over the birth of Christ, or seems to give birth to him, and is reunited to him, and eclipsed in his glory in the middle of August. Thus, without making any alterations, this Virgin goes through absolutely the same as the mother of Christ, and at the same periods of the year as the festivals on which these different events are fixed are celebrated. It is impossible, therefore, but that the theory here advanced must be true, both for the mother and the Son, even if we had not at the present day on the front of the temples of this same Virgin the absolute confirmation of it by the existence on them of all the astronomical characters which belong to the constellation which opened the year and the seasons, and which gave birth to the god of day.

One of these valuable monuments of the worship paid to

Isis, the goddess of the months and of the year, which is shown in the engraving, exists on one of the lateral doors of Notre Dame at Paris (built about A.D. 1300). It is on the door on the left, entering from the side of the cloister, or from the north. The twelve signs of the zodiac are carved round the frame of the door, and are ranged six on each side perpendicularly, in the order of the domiciles. At the top of one side (the right side, and the place of honour) is Leo, the domicile of the sun; on the left side is Cancer, the domicile of the moon. Below Leo, going downwards, is Gemini, the domicile of Mercury; Taurus, the domicile of Venus; Aries, the domicile of Mars; Pisces, the domicile of Jupiter; and Aquarius, the domicile of Saturn. On the other side, below Cancer, is the house corresponding to Gemini, which ought to be occupied by the Virgin. Below is Libra, or the Scales, carried by a woman; this is the domicile of Venus. Next comes Scorpio, the domicile of Mars; below, Sagittarius, the domicile of Jupiter; and a little lower, Capricornus, the domicile of Saturn; so that the five domiciles of the planets correspond on each side.

What is most remarkable in this doorway is, that the celestial Virgin is not in succession to Libra or Scorpio, nor is she in any of the twelve domiciles of the celestial animals. The sculptor has put himself in her place, between Cancer and Libra. He is there represented with the apron, and with the hammer and chisel in his hand, cutting and carving the stone. What is the reason of this singularity? Why, of all the constellations, should the Virgin alone not be in her place with the others? The reason is, that as the Lady of the temple, as the goddess to whom it is consecrated, she has been separated from the lower deities, and placed in the middle of the doorway and of the twelve divisions of the signs, holding in her arms the god of light, the child of whom she has just been delivered, having under her feet a serpent, which winds itself round a tree, which is identical with the "*coluber arborem conscendens*" of the sphere, or with the dragon of the Hesperides, the dragon, or Python, whom Apollo, the god of light, slays. This dragon rises in the heavens after the Virgin and with Libra, as may be seen on a celestial globe, and as the Persian sphere and the sphere of the Barbarians, which are printed in Scaliger's

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notes to Manilius, assert. By the side of the serpent are the representations of Adam and Eve. The Virgin is here just as the Apocalypse represents her, with the crown of twelve stars, representing the twelve months, of which she opens the procession, and the twelve signs which correspond to them. This symbol is absolutely the same as that of the twelve altars of Janus, which is in the same constellation. This Virgin of the Apocalypse has with her the image of the sun and moon, whose revolution she commences, and resembles in this respect the celebrated Latona, mother of Apollo and Diana, who, at the moment of her delivery, is pursued by the serpent Python, which is the name of the "Draco, coluber arborem conscendens" who always rises after her and pursues her.

The child is represented with six gradations of age, corresponding with the six months during which the year increases its light from infancy to old age. On the inner sides of the pillar on which this virgin and child stand is a young man of twelve years of age; above him one of eighteen; higher up, a young man who has scarcely any beard; above him a full-grown man with a beard; still higher up, a man of riper age and with a larger beard; and at the summit, a decrepid old man. On the other side is the gradation of heat. At the top is a young man perfectly naked, who stands under the shade of a tree, to designate the solstitial heat. In the next division he has only a light garment on, from his waist downwards. Below him is a young man with two faces, like Janus, the one young and the other old, to represent the passage of the equinox, that of Nature from youth to old age. He is inclined obliquely to the horizon, and, as it were, lying down, so that the youthful face looks at the upper portion of the sky, where the youth of Nature resides; and the face of the old man contemplates the earth, or the lower portion of the signs, where winter is drawing near. In this part he has a cloak, but it only covers the half of his body, taking it in its length, and the old part of it, so that the arm and shoulder, the side and the thigh, which are towards the upper portion of the sky, are quite uncovered. Below this Janus is the same man with only one face, well wrapped up in a cloak. Under this, again, he is represented as bending beneath the weight of a bundle of wood, which he is taking home. Lastly, he is

seen sitting by a large fire, and above him are several bundles of wood heaped together.

Besides these representations, there are twelve others, which correspond to the twelve signs of the zodiac, in the middle of which they are placed. They are carved at the side of each of the signs, and represent the agricultural operations of each month. For instance, by the side of Cancer, or the sign of the month of June, is a man sharpening his scythe; by the side of the sign where the Virgin should be, a man cutting off the ears of corn, &c. Hence, it is evident that the aim of the designer of this doorway, which forms a complete system of thirty-six sculptures, surrounding the Virgin, was to represent her with all the retinue suitable to the goddess of the year, the days, and the seasons—in short, such as the Egyptian Isis, by whom, according to Horapollo, the year was designated, should be.

This renowned Isis was the goddess of the ancient Franks (Tacit. De Morib. Germ. cap. ix.) or Suevi, who always added to her worship the symbolic ship, known by the name of the Ship of Isis, which is still the coat of arms of Paris, or of the town of which Isis was the tutelary goddess.

In Kircher's *Œdipus* is a medal of Isis, or Ceres, holding in her arms the young Horus, whom she is suckling, and who is exactly like the representations of the Virgin, the mother of Christ. Kircher remarks that this image of the young child Horus, or Apollo, whom his mother suckles, was much venerated in ancient times; that there was not a house nor a crossway where it was not found. It was worn round the neck, as a phylacterium or talisman, and served as both penates and lares. It used to be invoked as a powerful intercessor. It was the favourite image of the Basilidians, and of the Gnostics, the most highly educated sect of the Christians. They knew of nothing more sacred than this mystic child. Aben-Ezra calls him Serapis—that is, the sun: "Erant Ægyptiis simulacra quædam *pueri speciei*, quæ vocabantur nomine Ægyptii Serapis" (*Œdip.* vol. i. p. 259). This agrees with what Adrian says of the Christians (Flav. Vopis.), that they worshipped Serapis, or the god on whose medals we see inscribed "Ἡλιος Σάραπισ. It is to Isis, the mother of the god of light, that the people made offerings of wax tapers the first day of the year, and even during the remainder of the year, and in memory of whom the famous

Feast of Lights is celebrated, which was instituted in honour of Minerva of Saïs, of that chaste virgin who said of herself that she was a mother, and that the fruit of her womb was the sun.

The Chronicle of Alexandria has preserved the tradition of the practice of exhibiting the sun on the supposed day of his birth as a new-born infant as being held sacred in the mysteries of Egypt, just as it was in the mysteries of Bacchus in Greece, Campania, and Egypt, and this from the most remote antiquity. *Ἔως νῦν Αἰγύπτιοι θεοποιούσιν Παρθένου λόχον καὶ Βρέφος ἐν φάτῃ τιθέντες προσκύνουσιν. Καὶ Πτολεμαῖφ τῷ βασιλεῖ τὴν αἰτίαν πυνθανομένφ ἔλεγον, ὅτι παράδοτον ἔστι μυστήριον ὑπὸ ὀσίου Προφήτου τοῖς πατρᾷσις ἡμῶν παραδοθέν* (Chronic. Alex. p. 366). "Up to the present time Egypt has held sacred the delivery of a virgin and the birth of her son, who is exposed in a cradle to the adoration of the people. King Ptolemy having asked the reason of this practice, the Egyptians told him that it was a mystery taught to their ancestors by a venerable prophet." Prophets were the chiefs of the initiations among the Egyptians. The birthplace of Bacchus, called Sabazius or Sabaoth, was claimed by several places in Greece, but his worship seems to have been chiefly celebrated on Mount Zelmissus, in Thrace. He was born of a virgin on the 25th of December; he performed great miracles for the good of mankind, rode in a triumphal procession on an ass, was put to death by the Titans, and rose again from the dead on the 25th of March. He was always called the Saviour.

More than a hundred years ago, says Pelloutier ("Hist. des Celtes," t. v. p. 15) honours were paid by the Gauls, in the district of Chartres, Virgini Parituræ, "To the Virgin who is about to be delivered," which could only be addressed to her who every year brought back the god of light, and gave him a new life.

In the monument of Mithra, discovered at Oxford in 1747 (W. Stukely, Palæograph. Brit.), is seen, among the figures on the lower portion of it, a woman who is about to suckle her child, or the goddess of the year, who is suckling the god of day. Mr. Stukely has a dissertation upon this monument, in which he describes all the particulars which establish the connection between the festivals at the birth of Christ and those at the birth of Mithra.

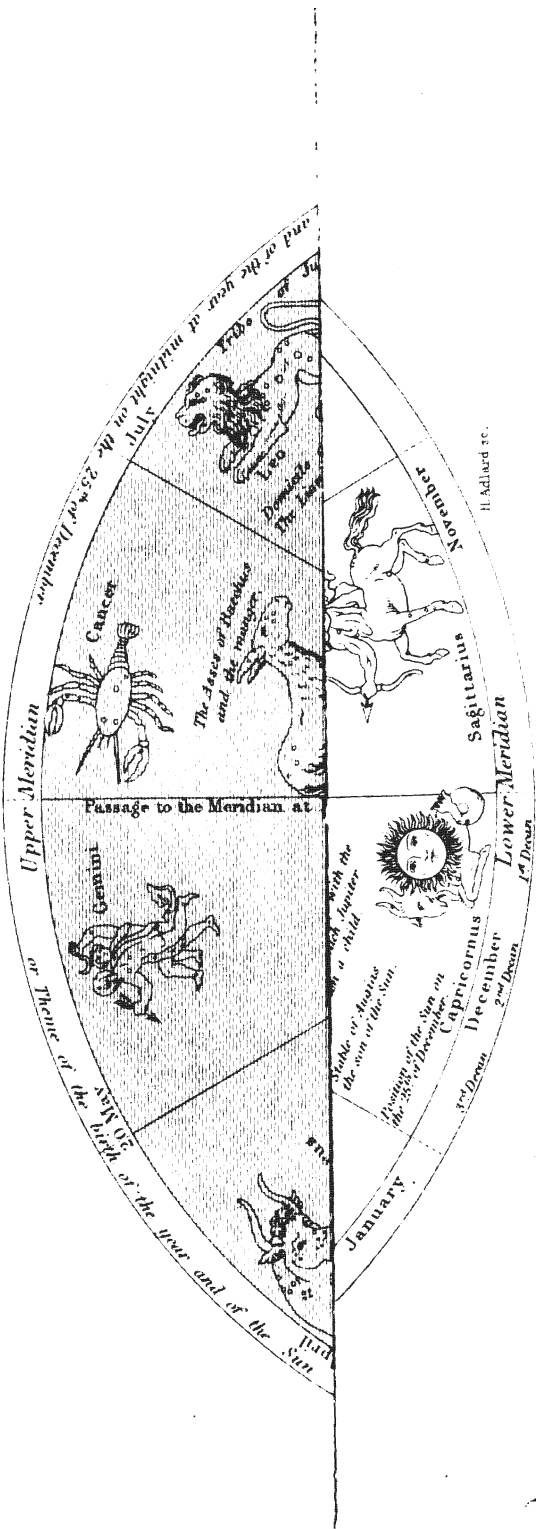
On a particular day in the year, he says, the Romans celebrated the great festival of Mithra, to which especial honours were paid in a cave which was consecrated to him. The Persians called this festival the Night of Light, or the Birthday of Mithra. The ancient Druids celebrated this same festival by a general illumination, lighting fires on the summits of the lofty mountains, and beacons on their towers; and in some districts, he observes, we do the same on the night of the Epiphany. This Mithraic worship, he says, had spread over the whole of the Roman empire, and especially in Gaul and Great Britain. He also adduces the testimony of St. Jerome, who tells us that the pagans celebrated the festivals of Adonis, or the sun-god (Mithra in Persia, Adonis in Phœnicia), in a cave like that of Mithra, and that the cave in which they celebrated them was the same as that in which Christ is made to be born, or the cave of Bethlehem. The town of Bethlehem, the town of Light, was in the tribe of Judah. The tribe of Judah, in Kircher's planisphere, was domiciled under the sign of the Lion, whence the expression "Egrediatur leo de tribu Juda." But the tribe of Judah was the tribe of the sun, or the domicile of the sun, and it was therefore not surprising to see the sun-worship established there. We know that the Arabian tribes domiciled under the protection either of the sun or of a celestial sign honoured chiefly the tutelary genius of the tribe.

Nam rudis ante illos nullo discrimine vita
 In speciem conversa operum ratione carebat,
 Et stupefacta novo pendebat lumine mundi,
 Tum velut amissis mœrens, tum læta renatis
 Sideribus.

Manil. l. I. ver. 64.

Mr. Stukely also quotes a passage from a very ancient Church author, who is believed to be St. Chrysostom, who also speaks of the birth of the Invictus, or the Invincible Sun, in these words: "You speak of the birth of the Invincible. Who is this Invincible One, if it is not our Lord? You call it the birth of the sun. . . . It is he who is the real Sun of Justice."

It was because the Christians had lost the key of the mystic fable that they saw the rising of their Sun of Justice, where others only saw the infancy of the material sun. If St. Augustine had understood his religion, he would not have said, "We celebrate the birth of our Lord on this day rightly,



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not because the sun was then born, but because the Lord created the sun."

The Jews celebrated on the 25th of the month Cheslen (the first of December) a great festival, which they called $\Phi\omega\varsigma$, or the Feast of Light, as may be seen in Josephus (Antiq. Jud. l. XII. cap. xi.), who attributes the establishment of it to Judas Maccabæus.

The accompanying planisphere shows the position of the heavens on the eighth day before the kalends of January, at which time the nativity of Mithra and of Christ were celebrated—that is, that nativity of the sun-god under those two different titles. Herodotus tells us (l. I. cap. cxxxiii.) that the Magi attached great importance to the birthday of every man, and consequently to that of the personified year, and of the god of day described under the emblem of the child born at the winter solstice.

This planisphere is divided into two by a line which terminates at the east and west, and which represents the horizon. The part below the horizontal line comprises the lower and invisible hemisphere; that which is above comprises the upper and visible hemisphere.

At the bottom of the planisphere is placed the sign Capricorn, which at midnight on that day is in the lower meridian, while Cancer is in the upper and visible meridian. This Capricorn is the he-goat who was brought up with the god of light, Jupiter, who, like Christ, took in the spring the shape of the Ram Ammon, or of the Lamb. These three decans, which are marked, belong to the sun, Mars, and Jupiter.

Capricorn is followed by Aquarius, or the man who accompanies one of the evangelists, and who is one of the four cherubim. He is preceded by the eagle which accompanies the Evangelist John, and which is also one of the cherubim. Both of them—that is, the man and the eagle—are diametrically opposite to two other animals which are in the upper hemisphere, viz. the lion and the ox, which both accompany the two other evangelists, and form the two other cherubim.

In the upper and visible part of the planisphere is seen in the horoscope, or at the east, the celestial Virgin, who by her ascension presides over the opening of the year. She has beneath her feet in the lower horizon the dragon of the

Hesperides, who rises after her with Libra, and who seems to pursue her. In the same way the dragon of the Apocalypse pursues the winged woman who was about to be delivered of the god who was to reign over the universe, and, like the serpent Python, whose name he bears, he pursues Latona, the mother of the sun, or of Apollo.

This virgin bore the name of Isis, the mother of Horus, or the god of light, and of Ceres, mother of the young god of the mysteries, and who was called the Holy Virgin. Her first decan was that of the sun, or of the god whose birth was celebrated on December 25, and whose natal hour was consulted by the priests. The representation of the sun is consequently placed over this decan, which places the sun upon her head. The first decan of Libra was that of the moon. Thus she had, like the woman in the Apocalypse, the sun on her head, and the moon under her feet. This virgin is represented carrying a new-born child, as in the Persian spheres of Aben-Ezra and of Abulmazar, with his name of Christ and of Jesus.

At her feet, towards the eastern side, is the star Janus, the original of St. Peter, head of the twelve apostles, as Janus was of the twelve months, or of the signs, represented by twelve altars placed at his feet.

On the horizontal line, towards the east, is the guardian or foster-father of Horus, son of the virgin Isis, mother of the god of day, preceded by the bark of Janus, or the vessel of Isis and Osiris, of which the bark of Peter and of Janus has been made, for both have the ship and the keys.

On the horizon itself is Stephanos, or the first paranatellon, of whom Stephanos or Stephen, the first martyr—whose festival comes next to that of Christ, or on December 26—has been made. He is followed by the eagle of St. John the Evangelist, whose festival is on the twenty-seventh of this same month.

The Virgin is preceded in her ascension, just as the mother of the god was, by the sign of the Lion, one of the four animals or cherubim, and the animal which accompanies the Evangelist Matthew. It is in this Lion, the domicile of the sun, that the Jewish Cabalists have placed the tribe of Judah. "Exorietur leo de tribu Juda. Virgo pariet et concipiet," &c.

At the meridian is Cancer, which contains the manger of

the new-born Jupiter, and the asses of Bacchus, or of the sun-god, who was represented as a child at the winter solstice. Thus, at the lower meridian is found the stable of Augias, the son of the sun; at the upper meridian, the ass and the manger; in the east, the Virgin and her new-born son; and in the west, the Lamb, whose form he assumes in the mysteries at the moment of his resurrection, and of the exaltation of the sun. This is the Lamb of the Theophany, or of the manifestation of God. It has above it Orion, which contains the three beautiful stars still known by the people as the three Magian kings, who, warned by the star seen in the east, came to worship the Lamb which was to restore all things, or Christ, who in this shape is to undertake again the empire of the universe. This star, which warned them of this nativity, was, according to Zoroaster's prophecy (Abulfar. Dynast. p. 54), to represent a young virgin, such as is seen on the eastern side at the commencement of the annual revolution.

Above the three kings is the Bull or Ox, a symbolic animal which is assigned to one of the evangelists, and whose shape is assumed by one of the cherubim.

Such is the exact position of the sphere at the instant of midnight on December 25, on the 8th day before the kalends of January, at the time that Christ is made to be born, and at the time that the birth of Mithra was celebrated—Mithra, the god of light and day, who, like Christ, died, was born again, and saved those who were initiated into his mysteries by his sufferings.

CHAPTER XVIII.

THE sun, who was the repairer of the evils produced by winter, being held to be born at the moment of the solstice, in the fictions of the mystagogues, had to remain three months in the lower signs, and in the region which belongs to the prince of darkness, and to death, before crossing the equinox, which was to make his triumph over night certain, and to restore the face of the earth. During all this period, therefore, he is to be made to live exposed to the infirmities of mortal existence, until he has assumed again in his triumph all the attributes of deity. The allegorical genius of the mystagogues will compose a life for him, or invent a history of his life, such as the hierophants of Egypt made for Osiris and Typhon, of which Plutarch and Diodorus have preserved some fragments. Bishop Synesius (*De Provident.* l. I.) has drawn for us in a similar manner the portrait of the life, manners, and adventures of the sacred fable of the Egyptians respecting Osiris and Typhon, who, he says, were two brothers, but with different souls, one from a light, the other from a dark, source.

The story devised for Christ was rather a melancholy legend than an able poem: he was not made a hero so much as a gentle, patient, beneficent man, who came upon earth to inculcate by his example the virtues which were endeavoured to be taught to those who were initiated into his mysteries. He was made to undergo, to inculcate, and to herald the austerities which the Brahmins and other Eastern devotees still practice. He had his disciples, like the Siamese Samnonacodon. The legends respecting him partake of the character of the austerer sects of Judæa, and are often copied from the old Jewish legends. He is made to be circumcised, and his mother to be purified. When he has become of mature age, he publishes the doctrine of his initiation, and supports it by miracles. As Bishop

Synesius observes, the heads of the initiation into the Christian mysteries felt that the people must be deceived by the imposing spectacle of miracles and by illusions. Those who wrote the life made it to have passed in a particular country—Judæa—at a particular time, such as the age of Augustus and Tiberius, and under a particular governor—Poutius Pilate—of whose acts we do not hear till some forty years or more after they are alleged to have taken place.

Synesius has drawn up the story of Osiris and Typhon in exactly the same manner, with of course no other object than that of describing the opposite characteristics of good and evil, and the triumph of good over evil, after personifying them both, and giving them adventures analogous to their characters. Everything is the work of imagination, except that, as in the story of Christ, some marvels have been extracted from other fictions respecting the same god of light, such as the turning the water into wine, and riding in triumph on an ass, like Bacchus, as well as some from Jewish and other sources. These marvellous narratives, however, do not follow the course of the sun with any regularity, like the poems respecting Hercules and Bacchus, though they contain many references to the solar myth. The two leading mysteries which are founded upon it are the Nativity, which has been explained, and the Resurrection in the form of the Lamb which is to restore all things.

The sun brings about this restoration, and reassumes his empire over darkness, at the vernal equinox; and it is at that very time that Christ triumphs, for he triumphs at Easter, and the Christian Easter is necessarily fixed at the equinox. The reason it was fixed at that time is, that it was the festival of the Passage of the Lord the Sun to the northern regions, and to those which compose the domain of Ormuzd, or of the light. The word *phasè* has always been translated “*festum transitus*,” or festival of the Passage of the Lord. The sun was called Adoni, or Lord. Porphyry (De Abstinens. l. IV.), in a prayer which he addresses to him, calls him “The Lord the Sun;” and in the consecration of the seven days of the week to the seven planets, the day of the sun, or *Dies Solis*, is called the Day of the Lord, or *Dies Dominica*, while the other days merely retain the names of their planets. The sun is the only one which is called lord or king of the universe.

This festival of the transit was originally fixed on the 8th day before the kalends of April, or three months exactly, day for day, after the Dies Natalis on the 8th day before the kalends of January, and corresponded to the 25th of March. Then the sun renewed nature, having destroyed the former world, on the ruins of which the Lamb raised a new world, in which virtue and happiness resumed their empire. All these mystic ideas are set forth in the following passage from Cedrenus, who fixes the primitive creation and the restoration, and commencement of a new age and world, after the destruction of the first, at the 25th of March. "The first day of the first month," he says, "is the first of the month Nisan, which corresponds to the 25th of March of the Romans, and with the Egyptian month Phamenoth. On that day Gabriel gave the salutation to Mary to conceive the Saviour. On that same day our Saviour-God, after having finished his career, rose again from the dead, which our ancient Fathers called the Pascha, or Passage of the Lord. It is on this same day of the month of March that our old theologians fix the return, or the second advent, of this Saviour-God, which is the time when the general judgment is to take place, the new era having necessarily to run from that equinoctial period, because it is on that same day that God originally created heaven, earth, wind, and light."

Cedrenus says that this was why the Church ordered the Passover to take place on the 25th of March: "Ὅθεν καὶ τὸ κύριον πάσχα ἑορτάζειν ἡ Ἐκκλησία παρείληψε τῇ ΚΕ τοῦ Μαρτίου μηνός; and in another place he says, Ἀληθινὸν φῶς ὁ Χριστὸς ἐκ τάφου ἀνέτειλεν. This tomb is the lower hemisphere, the abode of darkness, in which Adonis, or the sun, is enclosed until his resurrection.

"Eratque dies paschalis iste, quo sol ingressus est primum signum arietis, eratque dies ille sollemnis ac celeberrimus apud Ægyptios" (Chron. p. 7). "Quin et oviculæ in Ægypto mactatæ adhuc apud Ægyptios traditio celebratur, etiam apud idolatras: in tempore enim, quando pascha illic fiebat (est autem principium veris cum fit æquinoctium) omnes Ægyptii rubricam accipiunt per ignorantiam et illinunt oves, illinunt arbores, sicut ac reliqua, prædicantes quod ignis in hac die combussit orbem terrarum. Figura autem sanguinis ignicolor," &c. (Epiph. adv. Hæres. vol. I. cap. xviii.).

In another place Cedrenus fixes the death of Christ in the

nineteenth year of Tiberius, on the 23rd of March; and his resurrection on the 25th. From this, he says, is derived the practice in the Church of celebrating Easter on the 25th of March. On that day, the true light came forth from the grave.

The Eastern Chronicle (Abrah. Echel. Chron. p. 7) also fixes Easter at the time of the entrance of the sun into Aries, or the Lamb, and says that the equinox was one of the greatest Egyptian festivals, which Plutarch confirms (*De Iside*, p. 368). St. Epiphanius also speaks of it as having existed from the most remote antiquity in Egypt. In this festival everything was marked with red, to foretell the celebrated conflagration of the universe; and it took place, like Easter, at the beginning of spring (*Epiph. adv. Hæres. cap. xviii.*). The Rabbis have preserved the same traditions. Our festival of Easter does not now fall on the first day of the first sign; but in primitive times it was fixed on the 25th of the month, as is still further shown by a passage from Theophanes, printed in the *Uranologia* of Father Petau (vol. iii.; *Auctar. p. 158*): “*Hunc enim invenit die 23 Martii ejusdem ac parasceve, in salutiferam passionem incidisse, quam pro nobis sponte ille sustinuit, et sepultus à Josepho, qui ex Arimathea erat oriundus et Nicodemo, tertiâ ab eâdem parasceve die resurrexit, unâ sabbatorum et Nisan primi apud Hebræos mensis primâ die, quæ vicesima quinta Martii una eademque semper incidit.*”

In the Persian mysteries, the body of a young man, apparently dead, was exhibited, which was figured to be restored to life. By his sufferings he was believed to have worked their salvation, and on this account he was called their Saviour. His priests watched his tomb to midnight of the vigil of the 25th of March, with loud cries, and in darkness, when all at once the light burst forth from all parts, and the priest cried, “*Rejoice, O sacred initiated! your god is risen. His death, his pains and sufferings, have worked your salvation.*”

This was the day also on which the Romans celebrated the triumph of the sun-god over the darkness of winter by a festival which they termed *Hilaria*. The resurrection of Christ was held to have taken place at midnight on the first day of the first month, exactly three months after the Nativity, as may be seen in *Theodore of Gaza* (*cap. vi.*). *Father Petau* says (*Uranol. vol. i. p. 168*): “*Theologi qui accolunt Athon*

montem, totis viribus contendunt circiter noctis medium resurrectionem factum esse, et sacra illa antelucana in ejus memoriam a mediâ nocte incipiunt."

The night of the 25th of March was as celebrated among the Christians as that of the 25th of December. It is known in the writings of the Fathers as the Pervigilium Paschæ. St. Augustine (vol. v. p. 285) has a sermon entitled "De esu agni in pervigilio paschæ." "It is to-day," he says, "that the Lamb which takes away the sins of the world is slain for the salvation of man. To-day our gates should be marked with his blood. Let us prepare for the sacrifice of the Lamb." Isidore of Seville (Orig. l. VI. cap. xvi.) also speaks of this Pervigilium Paschæ, or night of Easter, when the moment of the resurrection was awaited, and when a festival was held to celebrate the renewal of all things. He says: "Paschæ nox idè pervigilium dicitur, propter adventum regis et Domini nostri, ut tempus resurrectionis ejus nos non dormientes, sed vigilantes inveniatur. Cujus noctis ratio est, sive quod in eâdem cum vitam recipit, cum passus est, sic quod postea eâdem horâ, quâ resurrexit, ad judicandum venturus est. Eo autem modo agimus pascha, ut non solùm mortem ac resurrectionem Christi in memoriam revocemus, sed etiam cætera quæ circa eum."

"Ad sacramentorum significationem inspiciamus, propter initium novæ vitæ et propter novum hominem quem jubemus induere, et exuere veterem expurgando vetus fermentum, quoniam pascha nostrum immolatus est Christus. Propter hanc ergo vitæ novitatem primus mensis novorum in anni mensibus celebrationi Paschali attributus est mysticè."

Here we see how physical ideas were applied to intellectual initiations, and how the renewal of nature at this period was made emblematic of that which should take place in our souls at this period.

Lactantius (l. VII. cap. xix.) also fixes the moment when Christ rose triumphant from his tomb, and that when, after the destruction of the universe, he is again to create a new world of light, and to establish the new order of things, which is waited for in the middle of this night. He says: "Tum aperietur cælum medium intempestâ et tenebrôsâ nocte, uti orbi toto lumen descendentis Dei tanquam fulgor appareat: quod Sibylla his versibus locuta est:

'Ὅποτε ἀν' ἔλθῃ
Πῦρ ἔσται σκότος ἐν τῇ μίσην νυκτὶ μολαίνῃ.

Hoc est non quæ à nobis propter adventum regis ac Dei nostri pervigilio celebratur, cujus noctis duplex ratio est, quod in eâ et vitam recipit, cum passus est, et postea orbis terræ regnum recepturus est."

Constantine was in the habit of causing wax torches and lamps to be lit in any town in which he happened to be on Easter night. All the ceremonies of Holy Saturday, and especially those of the New Fire and the famous Paschal Taper, have been instituted in honour of this triumph of the god of light over darkness. The ceremony which still takes place at Jerusalem at the mystic tomb of the sun and of Christ is a striking proof of this. Every year at Easter the bishop of Jerusalem shuts himself up in a little vault, which is called the tomb of Christ (it would be the tomb of Osiris in Egypt). He has some packets of small wax tapers; he strikes a light, lights one of these packets, and causes a light to burst forth, such as is seen on the stage, to make the people believe that fire has come down from heaven to earth. Then he comes out of the vault, exclaiming, "Fire has come down from heaven—the holy taper is lighted!" Immediately all the credulous spectators buy these consecrated tapers.

The whole service for Holy Saturday on the consecration of fire shows its nature. In it are these words: *Hæc nox verè beata nox, in quâ destructis vinculis mortis Christus ab inferis victor ascendit.*" Everything in it shows that it is the festival of the passage of light, which triumphs over darkness, and of the passage from the empire of evil to that of good, of deliverance from oppression, of the re-creation of all things; and everywhere in it is seen the Lamb who restores all things.

Pietro della Valle (l. XVIII.) has given an account of the ceremony of the Holy Fire at the sepulchre at Jerusalem, and of the deceit of the priests, who make the people believe that fire comes down from heaven on that day. They do it so skilfully that anyone might be deceived. The flame, he says, is seen to rise, and to come out of the roof of the vault so exactly at the proper time, through certain small windows, that it really seems as though it did come down from heaven.

A ceremony very similar to this is to be seen on a monument still existing in Egypt, and engraved in Montfaucon

("Antiq. Expliq. Supplém." pl. 51). A pile of wood is represented on it, composed of three heaps of wood, consisting of ten logs each, which number is equal to that of the decans of the first sign; and they are divided, like it, into three portions. On each heap is seen the equinoctial Lamb, or Aries, and above a huge sun, whose rays extend to the ground. The priests touch them with the tips of their fingers, to extract from them the sacred fire which is to set the pile of the Lamb on fire, and to cause the conflagration of the universe.

St. Jerome (l. IV. cap. xxviii., in Matt.) tells us why the *Pervigilium Paschæ* was observed. It was, he says, a tradition among the Jews, who transmitted it to the Christians, that Christ would come at midnight on that day. This is why they did not go to bed. These various passages show why this day was originally fixed upon, and the nature of the festival held upon it. We have now to examine the symbolic form under which the sun-god triumphs.

The triumph of the sun, according to the Persians, is his return to Aries, or the Lamb. This sun of the equinox must therefore be drawn with the attributes of Aries, or the Lamb. Sometimes a young man was drawn leading a ram, or with a ram at his side; sometimes he wore ram's horns on his head, like the god Ammon of the Libyans, who placed the throne of their god in the equinoctial Aries; at other times a slaughtered lamb was represented, just as in former times the Mithraic ox was represented, slaughtered, and fertilising the earth with his blood. These are different methods of representing the same idea. As the principle of evil was represented by the serpent of the constellations, so should the good principle, or the sun of spring, be represented by the ram or lamb. And so it was. To describe the vivifying heat which warms the universe, according to Abneph (Kircher, *Œdip.*), the ancients drew the ram. "*Ut pingant calorem mundanum, arietem pingunt.*" It follows that the Egyptian god, or the Jupiter with the ram's horns, called Ammon, is nothing else than the sun of spring, which agrees with the testimony of Martianus Capella in his *Hymn to the Sun*, who says that the lamb or ram god is nothing else than the sun. If, then, Christ is the sun, he must be represented, like that star, by the symbolic lamb. This, we know, he is. He is called everywhere in Scripture by the

mystic name of the Lamb. His mysteries are the mysteries of the Lamb without spot: the world is renewed by the blood of the Lamb. Everywhere it is the blood of the Lamb which makes atonement for the sins of the world. When the mystic bread in which Christ is said to be is presented to the people, the initiated person is told, "Ecce Agnus Dei qui tollit peccata mundi." He is called the Lamb which has been slain from the beginning of the world. The faithful are called the followers of the Lamb in the Apocalypse.

Osiris was represented as being stretched on the immense cross formed by the junction of the meridian and the equator. This deity was suspended in the Phrygian mysteries *to a cruciform tree*, which was cut up and distributed as a talisman, and which became the *Lignum Vitæ*. This is equivalent to the "salvation by wood," which is a portion of the interpretation of the mystic word "Abraxas."

Julius Firmicus gives the following account of the rites of Tammuz or Adonis, or the Syrian or Jewish אדון *adn*, or אדון *adun*:—

"On a certain night (while the ceremony of the Adonia, or religious rites in honour of Adonis, lasted), an image was laid upon a bed, and bewailed in doleful ditties. After they had satiated themselves with fictitious lamentations, light was brought in; then the mouths of all the mourners were anointed by the priest, upon which he, with a gentle murmur, whispered:

Trust, ye saints, your god restored,
Trust ye in your *risen* Lord;
For the pains which he endured
Our salvation have procured."

After the enemy of the Lamb, the great serpent, and all the genii who form his retinue, are precipitated into hell, nature is renewed, and the initiated are shown the Lamb and the holy city. This city is divided, like the heavens, into twelve stations, the principal of which is the Lamb, as it is in the zodiac, under which sign the harmony of the universe is restored. It is divided into threes, like the signs and the seasons. The twelve tutelary genii of the signs preside over it under the name of Apostles of the Lamb, or of Aries. The foundations of the wall are the same precious stones as were worn on the breastplate of the high-priest,

and which, according to the explanation given by Josephus, Philo, and Clemens Alexandrinus (*Stromat.* l. V.), represented the twelve signs of the zodiac. They are the same, and are arranged in the same order, as the stones by which the Arabian astrologers designate the twelve houses of the sun, as may be seen in Kircher (*Œdip.* vol. ii. p. 177). The Lamb is the temple and the light of this city. Those only are admitted who are written in the Lamb's book of life—that is, only those who are initiated into light, which conquers under the sign of the Lamb. Lastly is seen the river of Time, which, like a river of clear water, proceeds out of the throne of the Lamb, on the banks of which is planted the tree of life, which bears twelve fruits, and yields one every month. There is no more curse, for the throne of God and of the Lamb is there, and his servants (those who are initiated in his mysteries) shall have his name on their foreheads. Blessed are they that wash their robes in the blood of the Lamb, that they may have right to the tree of life.

The type and the symbolic name of the Lamb was carefully preserved by the Christians, because it was the watchword, the symbol, and, as it were, the *tessera*, of that company of initiated persons who called themselves the disciples of the Lamb, and those admitted into the fellowship of the initiation of the lamb. This, therefore, was the sign, and, as it were, the seal, by which all the initiated were marked. It was the symbolic attribute by which they recognised their fraternity, just as the Freemasons have their characteristic attributes, and the symbols which belong to their association. Hence was derived the practice in the primitive Church of giving the initiated persons, or those who had been newly baptized, the seal of the lamb for a *tessera* (*Casali De Veter. Sacr. Christ. Ritib.* cap. v. p. 62), or a piece of wax stamped with a representation of the lamb. *Casali* says: "Fuit consuetudo dandi baptizatis in cerâ consecratâ imagines agni cœlestis (ut ait *Guliel. Durantus* in *Ration. Divin. Offic.*), et hodiè Romæ peragitur cærimonia veteris consuetudinis vestigium, quod die dominico qui paschatis solemnia subsequitur, dum pontifex agnos e cerâ ritè consecratâ fictos domesticis distribuit, acolythus tum altâ voce clamat: Domine, Domine, Domine, isti sunt agni novelli qui, &c., alleluia modo veniant ad fontes, &c." The Christians at that time made their children wear round their necks the

symbolic image of the lamb, instead of that of a bull (Casal. cap. xlvi. p. 267). Everyone knows the *Agnus Deus*.

At that time no other representation of Christ was known than the figure of the lamb; sometimes with a vessel, into which the blood of the slain lamb flowed (Casal. cap. iii. p. 14), sometimes at the foot of a cross, as may be seen in an ancient monument engraved in Casalius (*ibid.* p. 48). St. Paulinus, bishop of Nola (*Epist.* xii. ad Sulpitium Severum), says: "Sub cruce sanguineâ niveo stat Christus in agno;" "Et paulo post—Sanctam fatuntur crux et agnus victimam" (*Firm.* l. II. cap. iii. and XII. cap. xi.). This practice of exposing the symbolic lamb to be worshipped by the people continued until the year 680. It was ordered at the sixth Synod of Constantinople, can. 82, that instead of the lamb—the only representation used up to that time—a man on a cross should be substituted, which was confirmed by Adrian I. (*Decret. de Consecr. Distinct.* iii. can. 60). Pope Adrian I., in the seventh council, in his letter to Tarasius, bishop of Constantinople, approves of and adopts the representation of Christ in the shape of the lamb. It is still seen in churches. It formerly existed over the portal of Notre Dame, at Paris, where it was represented of the size of life; but it was taken away, together with the other figures, in the second year of the Republic. It is still to be seen in other parts of the church, sometimes joined to the book of the seven seals, or of the planetary destinies, sometimes lying down with the mystic cross.

The word "exaltation" used by the sun-worshippers, has been preserved by the Freemasons, and by the Fathers of the Church, who call the resurrection of Christ by this its true and original name. St. Athanasius uses it (*Ath. cont. Arian. Orat.* ii. p. 350); and he explains St. Paul's expression, "Exaltavit illum Deus," to mean the resurrection. He looks upon the two expressions as being identical. All the ancient mysteries were celebrated at the two equinoctial periods. The Emperor Julian (*Orat.* v.), has given us the reason, which has already been stated, and it was especially at that time that the celebrated spring festival in honour of the exaltation of the god Atys took place. Julian tells us that the sun of spring had the power of attracting to himself virtuous souls. This explains the passage in the fourth gospel, "Cum exaltatus fuero à terrâ, omnia traham mecum."

This idea is found in India, where the Brahmins say that the just pass into Brahma's paradise, drawn thither by the rays of the sun, when he directs his course towards the north. The Arabians had two sacred idols at Mecca, the one white, and the other black (Bernard. Beindenbak). The one (the white one) was worshipped when the sun entered the sign of the Lamb. The Ammonites brought incense to it. The other (the black one) was worshipped when the sun entered Libra. Astrological reasons were given for this idolatrous worship, taken from the theory of the exaltation of the planets. Vincent de Beauvais (*Specul. Historic. l. IV.*) mentions a similar ceremony practised by some Indian tribes at the time of the entrance of the sun into the vernal equinox.

The great Persian festival is still that of the Neurouz, or new year. The beginning of the year was fixed at the period of the sun's entrance into the Lamb by Giemschid at this period, according to them, because light and motion were given to the universe at that instant (Hyde, *De Vet. Pers. Rel. cap. xix.*). They celebrate the return of the sun to the equinoctial point, formerly the Lamb, with the greatest pomp. They sing the praises of the Great Lamb who gives a new life to nature. They represent in it the august messenger, the envoy of God, the blessed one who comes to bring in the new year, and to renew all nature with it (Hyde, *ibid.*). "Hic novus dies mensis novi, de anno novo, novi temporis, quo necesse est renovari quidquid tempore constat," says the king to his court.

Bishop Synesius makes the tyranny of Typhon to end, and Osiris to return, at the very moment the sacred fire is lighted on the altars, and that the returning Osiris comes to name the year. He mentions this, however, with an air of mystery, and adds, that he says nothing about it except what can be told to the people. The other Fathers of the Church and the Christian writers often speak of these festivals, which were celebrated in honour of the death and resurrection of Osiris, and draw a parallel between it and that of Christ. St. Athanasius, St. Augustine, Theophilus, Athenagoras, Minutius Felix, Lactantius, Julius Firmicus, all the pagan and Christian authors who have spoken of Osiris, or the sun-god who was worshipped by that name in Egypt, agree in describing the mourning which took place at his death every year. The same was the case with Bacchus, whom Hero-

dotus, Plutarch, Macrobius, and all the ancients consider to be the same as Osiris, and consequently as the sun. Bacchus therefore is born, dies, goes down to hell, and rises again, just as Osiris and as Christ do.

Bacchus dies, like Osiris; he is torn to pieces, like him, by the giants, and afterwards he is restored to life. Such was the doctrine which was taught in the solar mysteries under the name of Bacchus (Macrob. Somn. Scip. l. I. cap. xii.), in whom the theologians behold the mind, the *Noûs*, or the *Λόγος* of the Deity, so far as it is united to matter, and, so to speak, incarnated, until it is afterwards restored to that single and eternal principle from which it descended—an idea which much resembles that of the incarnate Logos, who is put to death, rises again, and returns to the bosom of his father. At St. Denis, over the portal of the temple of Bacchus, or the Gaulish Dionysus, is a zodiac like the one at Notre Dame, but less complete, for the figures which represent the different degrees of heat and light are absent.

Over the side-door which is to the left, or towards the north, is the zodiac; and over the side-door which is on the right or southern side, are the twelve representations of the agricultural operations of each month. Christ is on the top of the centre of the door, between the two columns which support the representations of the signs, each of which is encased in a species of circular medallion. There are only ten signs, five on each side, which are arranged in the order of the domiciles. The signs of Mercury, viz. Virgo and Gemini, are on the top of each column; at the bottom are the two domiciles of Saturn, Aquarius and Capricorn. The domiciles of the sun and moon, Leo and Cancer, are not there: there has been some transposition, for Virgo is above Taurus, and Gemini above Libra.

At the southern door, where the twelve agricultural representations are, there is on the left column a man cutting iron; 2nd, a man thrashing corn; 3rd, two men pouring wine into a cask; 4th, a man beating down acorns, which two pigs are devouring; 5th, a man putting a pig in the salt-tub, and a pig which has been killed hung up by the hind legs; 6th, a man at table, who seems to be kneading some paste which some one else brings him; near him is a fireplace, in which wood is burning.

The other column represents: 1st, at the top, a man who

is raking up hay; 2nd, a man taking a horse, saddled and bridled, out to pasture; 3rd, a man passing his hand over some flowering plants which are shooting out of the ground; 4th, two men cutting trees; one has a cloak with a hood; 5th, two men with hoods on, sitting in arm-chairs; one of them seems to be stirring a brasier with a pair of tongs; 6th, a Janus with two faces, one old, the other young. He is drawing the new year out of a door, under the emblem of a little man; and is making the man who represents the expiring year go in on the other side, that of the old face, the other, or new year, being on the side of the young face. The old portion of the body is covered by a cloak, while the new portion is naked. These representations are suitable to Osiris, the god of the seasons, or to Bacchus. One of these zodiacs is on the cathedral of Strasburg.

Nonnus, in his *Dionysiacs* (Nonnus, l. VI. v. 175, &c.) supposes that Bacchus was torn to pieces by the giants; Jupiter revenges his death by sending a deluge, which destroys the universe, and gives a second Bacchus to the renovated earth. Julius Firmicus makes Bacchus to be a prince, just as he believed Christ to be a man who had really lived, died, and risen again; but he cannot help admitting that the pagans explained all by reference to nature, and looked upon these adventures as a mystic fiction relating to the sun. He makes the sun complain that men dishonour him by absurd fables. "Mourn for Bacchus, says the sun; mourn for Atys, mourn for Osiris; mourn for Christ, let us add, but without dishonouring me by your fables." Thus speaks the sun in Firmicus (*De Prof. Error. Relig.* p. 19). From what he says, it is evident that the pagans had a tradition that all these tragic and incredible adventures, these deaths and resurrections, were only mystic fables about the sun. The same is the case with the factitious representative of Christ. Like Christ, Bacchus was called *Σωτήρ*, or Saviour (Paus. *Corinth.* pp. 74, 79). Like him, he performed miracles (*ibid.* *Messen.* p. 147), healed the sick, and predicted future events (*ibid.* *Phoc.* p. 352). He was also said to go down to hell (*ibid.* *Corint.* pp. 73, 86). From his childhood upwards his life was threatened (*ibid.* *Achaic.*). Snares were laid for him, like Herod's for Christ. Bacchus established initiations, like Christ, to which none but the virtuous were admitted. The initiated persons expected his

second coming. They hoped that he would then take upon himself the government of the universe, and re-establish the former state of happiness (Freret. "Acad. des Inscriptions," tome xxiii. p. 167). He was often painted by the side of his virgin-mother, or Ceres, or Isis; these two names being those of the Virgin of our constellations. He was called the son of God. He was exposed in the mysteries on the mystic fan, under the emblem of a new-born child. Those who worshipped him were persecuted, and his mystic rites were often prohibited in Italy (Livy, l. XXXIX. cap. ix. 18; Tertull. Apolog.). The mysteries of Adonis were of a similar description, while in Egypt, as Macrobius tells us (Sat. l. I. cap. xxi.), "Apollo, or the sun, takes the name of Horus. This people, wishing to consecrate a statue to the sun with this name, represented him with his head shaved, with the exception of a tuft of hair which they left him on the right side. By this they indicate the period when the day is at the shortest, and when it has lost all the increase it had received, the sun having arrived at the most restricted portion of his divine career, which takes place at the winter solstice. But afterwards this planet, emerging from the narrow and dark prison in which he had been confined, takes his course towards the summer solstice, adds constantly to the days, and regains his empire."

Here we have Horus, who takes the name of Apollo in his passage to the southern hemisphere (Macrob. *ibid.*), or that of the conqueror of the serpent Python. Plutarch says (De Iside) that the victory of Horus over the serpent is exactly the same as that of Apollo over Python, of Osiris over Typhon, the monster bristling with serpents, as that of Jupiter or Ammon over the Titans and the giants, and as that of Bacchus over the giants who had dismembered him. The same was the case with the Odin of Iceland, and with the Atys of Phrygia, also called Esmun (Damasc. Vit. Isid. Phot. codex ccxlii.) and Esculapius. As the Christians held that the dying Christ was *suspensus in ligno*, so the worshippers of Atys represented him also in his passion as tied to a tree, or as a young man bound to a tree, which was cut in their ceremonies (Jul. Fir. De Prof. Rel. p. 54). The worshippers of Atys also, like the Christians, put the lamb, or equinoctial Rain, at the foot of the tree which was cut in the middle of the night on which the mystery of his

sufferings was celebrated (*ibid.* p. 53). It was in Phrygia, where the worship of Atys and Cybele was established, that Menelaus (*ibid.* l. III. v. 108) proposes to Paris to sacrifice to the sun and to the earth a white lamb and a black sheep. These colours are symbolical. Some coins of Gallienus are in existence, with the lamb, or Aries, stamped on them, with the epithet "To Jupiter the Saviour, Jovi Servatori."

The Manichæans, or Christians of the East, who had not entirely lost the thread of the Mithraic ideas, said that the sun was Christ (Beausobre, t. ii. p. 58). Theodoret (*Hæres. Fab. l. I.*) and Cyril of Jerusalem (*Catech. 15, § 2*) attest this fact. Archelaus, in the discussion with Cascar (Beausob. *ibid.* p. 600) tells Manes, "Barbarian, priest of Mithra, thou adorest nothing but the sun." St. Leo (*Serm. iv. in Epiph.*) also says that they placed Christ in the luminous substance of the sun, and of the moon, which is but the reflected light of the sun; and this was why the Greeks made the Manichæans abjure that article of their faith which said that Christ and the sun were one and the same (Beaus. p. 264), which proves that the Manichæans understood their religion better than those who made them abjure this truth. Theosebuis, a pagan philosopher, conjuring a demon by whom his wife was possessed, conjures him in the name of the God of the Hebrews, taking the rays of the sun to witness (*Phot. cod. ccxlii. p. 1068*). And by the God of the Hebrews he meant Christ, because he confounded the Christians with the Jews.

A letter of Hadrian, addressed to the Consul Servienus, in the life of the Saturnian tyrant, by Vopiscus, contains the following passage :—

"I have learnt, my dear Servienus, that that Egypt which you have praised so much to me is changeable to a degree peculiar to itself, and flies after every novelty. Those who worship Serapis (the sun) are Christians, and they are priests of Serapis who call themselves bishops of Christ; even if their patriarch should come to Egypt, he would be compelled by one party to worship Serapis, while others would compel him to adore Christ. There is there *none of the chiefs of the Jewish synagogue, no one of the Samaritans, no priests of the Christians or Mathematici (Therapeutæ), no Aruspex or Bather (Baptist).*" The Baptists at this period were a different sect from the Christians.

The authenticity of this document has never been questioned, and it shows that the followers of Serapis, of Moses, and of Christ, and their hierophants, worshipped the symbol of Serapis, the emblem of God; and that a patriarch was often compelled to assist at the public worship of different faiths; and that the Bather or Baptiser held a separate rank from that of the Aruspex, the Christian priest, &c., which shows the distinction intended to be drawn between Christ and John.

The mixture of the worship of Serapis with that of Christ and other beliefs is so clear in early Christianity that it is impossible to doubt it. Socrates tells us that when the temple of Serapis at Alexandria was demolished by one of the Christian emperors, the monogram of Christ was discovered beneath the foundation. Medals are preserved in collections which prove that the emperors professed several beliefs at the same time. Medals of Julian are numerous; and there are some of Constantine the Great with pagan deities on them, of the same date as the period when he protected the Christians. There is one in existence of the Emperor Constantine, who was a Christian, the father of Constantine the Great, and who owed his empire to the Christians. On one side is his bust, and on the other the god Anubis.

The word Serapis is composed of seven letters, a mystic number, which refers to the planets and astronomy; and the symbol of Serapis joined to the cross has served as an allegory for several religions. The tonsure of the priests of Isis and Serapis is exactly continued by the modern monks.

The religion of Mithra and of Christ so strongly resemble each other that Julius Firmicus devotes three pages to the comparison of them, in order to show how the devil had abused the most holy things, and appropriated the mystic ideas contained in the prophets to himself! These, however, are not the only features of resemblance that exist between the Mithraic and the Christian initiations. The ecclesiastical writers and the Fathers of the Church themselves will now show us these features, which show the descent of the one religion from the other by the rites which are common to them both.

Tertullian (*De Præscript. adv. Hæres. cap. xl. ; Suidas Naz. Orat. iii.*) says that the religion of Mithra had its preparatory trials, which were even more severe than those of the Christians; and that it had its believers, its faithful

defenders, and its martyrs. He says that the sacraments of baptism and of the Eucharist also existed in this religion. The followers of Mithra marked their foreheads with a sacred sign, like the Christians, and they had the doctrine of the symbol of the resurrection. The crowns which adorn the head of martyrs used to be presented to them (Tertull. De Coronâ, cap. xv., and De Præscrip. cap. xl.). Their Sovereign-Pontiff must not have been often married. They had their virgins and the law of continence. In a word, every practice that exists among Christians is found among them. It is true that Tertullian says that it was the devil who imitated the Christians, by way of accounting for such complete similarity. But we know that the Mithraic religion existed long before the Christian, and therefore, if these religions resemble each other, the later one must be the copy, and not the earlier.

Tertullian says in another place (Adv. Marcion, p. 372) that the pagans saw nothing in all these mysteries but the mysteries of Nature. He says that the ancients explained the death and resurrection of Osiris to signify Nature and the phenomena she exhibits in vegetation, in the action of the elements, and in the revolutions of time and of the year; and that the philosophic sect of Mithra had represented in its symbols and religious ceremonies the mystic adventures of the element of fire—the great deity of the Persians. He states, and truly, that the Christian mysteries are exactly similar; the two religions are therefore identical. Julius Firmicus (De Prof. Rel. p. 10) also sees in the mystic worship of Mithra homage which is paid to the pure substance which shines in the sun under the symbols of the ancient equinoctial signs the Bull and the Serpent. St. Justin (Apolog. l. II.) establishes the resemblance between the religion of Mithra and that of Christ, especially with regard to the sacrament of the Eucharist, or the consecration of bread and water, for water was often used instead of wine, even by Christian sects (Beausob. tome ii. p. 728). In his Dialogue with Tryphon he points out the resemblance between the birth of Christ and of Mithra. He says: "The first, who was born at Bethlehem, came into the world in a cave near the town, because Joseph could find no room in the inns; and being shut up in it with Mary his wife, she brought forth the infant Christ, and put him in a manger,

and it was there that some Magi, who came from Arabia, went to worship him. They say of the latter that he was born from the bosom of the rocks, and that he initiated his converts in a cavern known as the cave of Mithra." St. Chrysostom speaks of this cave as being a pleasant place, to which the initiated, after having purified themselves, came to pray in silence for three days.

St. Jerome (Epist. ad Lætân., Hyde, *De Vet. Pers. Relig.* p. 113, &c.) says that Gracchus, when he became prefect of Rome, caused the grotto of Mithra, and all the monstrous representations which it contained, to be destroyed. These representations all related to the order of the universe, to the stars, and to the elements, as may be seen in the description which Porphyry and Celsus (*De Antr. Nymph.*, Origen contr. Celsus, l. VII.) have given of it. Such, in fact, should be the birthplace of the god of day, who, as Macrobius says (*Satur. l. I. cap. xxi.*) was at the moment of his birth confined in a dark place until he re-entered upon his empire of light. This is why Christ and Mithra (*Justin. Dialog. cum Tryph.*), or the winter sun, receive the worship of men at their birth in a dark subterraneous place, which represents the lower portion of the universe, in which the sun at that time is held to reside.

As to the consecration of the bread, which is one of the great mysteries of the Christian religion, it is found in the religion of Mithra with the mystic words which effect it. St. Justin (*Apol. l. II.*) after quoting the words of Christ in the institution of the Eucharist, "This is my body," &c., acknowledges that this eucharistic oblation forms part of the mysteries of Mithra also, and that mystic words were said in them also over the bread and water which were offered in them (*Beausob. t. ii. p. 723*). The Manichæans, the Eucratites, and other Christian sectaries used pure water instead of wine (*Clem. Alex. Strom. l. I.*, and *Épiph. adv. Hæres. xxxii. §. 16*).

Hyde (*De Vet. Pers. cap. xix.*) gives an example of the consecration of bread which still takes place among the Persians at the same period as that at which the Christian festival was established, and which greatly resembles it. This ceremony is that which is practised at the Naurûz or new year of the Persians, when the sun enters the sign of the Lamb. In this festival a young man, calling himself the messenger

of God, according to the king that he came from God to bring him the new year. The king assembled all his court, and even a multitude of people. A large loaf was presented to him, composed of different kinds of grain—wheat, barley, rice, &c. The king partook of it first, and afterwards distributed it among those present, making use of the following formula: “This is the new day of the new month of the new year, which brings a new season, and in which all that is engendered or produced by Time will be renewed.” He then blessed them, and distributed different presents to them.

There was a remarkable festival among the Babylonians and Persians, called by Bersous *Σακέα*, and attended with a particular sacrifice. It is described very fully by Dio Chrysostom (Orat. quont. De Regno). He calls it *τὴν τῶν Σάκκων ἑορτήν*. He says: *Οὐκ ἐννόησας τὴν τῶν Σάκκων ἑορτήν, ἣν Πέρσαι ἄγουσι; λαβόντες τῶν δεσμῶτων ἓνα τῶν ἐπὶ θανάτῳ, καθίζουσιν εἰς τὸν θρόνον τοῦ βασιλέως, καὶ τὴν ἐσθῆτα διδόσασιν αὐτῷ τὴν αὐτήν, καὶ τρύφαν, καὶ ταῖς παλλακαῖς χρῆσθαι τὰς ἡμέρας ἑκαίνας ταῖς βασιλέως· καὶ οὐδεὶς οὐδὲν κωλύει ποιεῖν, ὧν βουλέται. Μετὰ δὲ ταῦτα ἀποδυσάντες, καὶ μαστιγωσάντες, ἐκρέμασαν. Ἐκρέμασαν ἐπὶ ξύλον: patibulo suffigebant. See Athenæus, l. XIV. cap. x., and the notes of Is. Casaubon.*

The Persians had a theory about angels which was much more complete than that of the Christians. They had angels of light, and angels of darkness, contests of angels, and names of angels, which have passed into Christianity; they had baptism and confirmation, paradise and hell. They had a hierarchic order and the whole ecclesiastical constitution which is established among us, and which has existed more than three thousand years among them (Hyde, cap. xxviii.); they have twelve angels which preside over the twelve months, just as the Christians have their twelve apostles, and they have thirty others for the thirty days of the month. They have the theological fiction of the fall of the angels, which the Jews and Christians have adopted; each day has its angel, as each day has its saint among the Christians; and as this saint is invoked in the daily mass, so did the Persians call upon the angel of the day in their daily prayers (Hyde, p. 346). The Talmud of Jerusalem admits that the names of the angels and of the months were borrowed from the Babylonians by the Hebrews—“Nomina

mensium et angelorum ascendisse cum Judæis ex Babyloniâ, ut Gabriël, Michaël, &c.”—which must naturally be the case if, as has been shown, the theology of the Jews and Christians is founded on the Persian theology, and is but an emanation of the ancient and primitive doctrine of the Magi, and a corollary from the constituent principles of the mystic science of the disciples of Zoroaster.

The pagans in the first centuries of Christianity did not fail to observe the resemblance between it and the worship of the sun, as we see in Tertullian, who admits that they were only looked upon as a sect of sun-worshippers. The most learned sects among them, the Gnostics and the Basilidians, adhered to these solar forms of worship more than any others. The Gnostics called their Christ Iao, the name which the oracle of Claros in Macrobius (Sat. l. I. cap. xviii.) gives to the sun, and which the Phœnicians gave to light (Cedren. p. 169). They had their 360 Æons, founded on the 360 degrees of the zodiac. They had also their Abraxas, a word made up of the seven numerical letters which express the duration of the year which Iao, Christ, or the sun, gives birth to in his revolution. This was no doubt the origin of the idea that Christ was to reign for 365 years. They also admitted 365 heavens, as the Ophites did also. Beausobre observes that the ancient Christian sects paid much attention to astronomy and astrology, which need not surprise us if their worship had the sun-god for its object, attended by the twelve spirits, the twelve signs, and being himself the *Mediator* or *Μεσίτης* of the planetary harmony.

There are still one or two Christian sects in the East which are said to worship the sun (Beausob. t. ii. p. 613; l. IX. cap. i.). They dwell on the mountains of Armenia and Syria. The first is that of the Jezidus, a word derived from the name of Jesus (Hyde, p. 519). The second is called Shemsi—that is, Solars—a name which has no doubt been given to them on account of the worship they paid to the sun. Lastly, the features of resemblance between many sects of Christianity and the religion of the sun were so striking that the Emperor Hadrian calls them worshippers of Serapis (Flav. Vospisc. in Saturn.), and their bishops ministers of the worship of Serapis, in whose temple crosses were in fact found. Now Serapis was the sun-god who was worshipped in Egypt under the emblem of a serpent, to

whom Christ is made to compare himself (John iii. 14). The Christians never prayed without turning to the east. All their churches are turned to the east. Their sacred day is Sun-day. There must be a reason for these practices, which reveal the nature of their religion; and if that nature is astronomical or astrological, their book of initiation, called the Apocalypse, or the Revelation of John, as it was originally called, must contain the same astronomical doctrine as the gospels. Before proceeding to show that it does so, a short historical sketch of the history of the book, and of the doubts which have existed as to its canonicity, is subjoined.

The first Christian writer who maintains the Apocalypse is St. Justin, but he also believed in the Cumæan Sibyl, whose sepulchre he pretended to have found (Admonit. ad Gentes), and took the god Sabin Semo-Sancus, whose statue was at Rome, to be Simon the Magician. Not much credit, therefore, can be given to his critical acumen. Irenæus (l. V.) quotes the Apocalypse on the authority of an unknown old man; but he also tells us that the four animals of Ezekiel and of the Apocalypse are the four conditions of the son of God. The lion is the royal dignity, the ox the priesthood, &c. Before the time of Irenæus, Melito had composed a treatise called "The Devil of the Apocalypse" (Euseb. Hist. Eccl. l. I. cap. xxvi.); but as it is lost, we do not know in what terms he spoke of him. Before the time of Justin there is not the least trace of the book in any of the Christian writings or in any of those attributed to them, which makes it doubtful whether it is as old as the times of St. John the Evangelist. The title "St. John the Divine" is later than the fourth century.

Clemens Alexandrinus, who mentions the Apocalypse towards the end of the second century without mentioning its author, informs us that there was an Apocalypse of St. Peter. Clement had such an opinion of this latter Apocalypse, which, according to Sozomenes was read in the churches of Palestine, that he explained it in his teaching as a sacred book.

This Apocalypse is reckoned among the books of the New Testament in the fragment which is called the Muratorian "Apocalypse etiam Johannis et Petri tantum recipimus, quam quidam ex nostris legi in ecclesiâ nolunt." Clemens

Alexandrinus mentions it in the Hypotyposes, in which he commented on the whole of the sacred writings in these terms: *Μηδὲ τὰς ἀντιλεγομένας (γραφάς) παρελθὼν, τὴν Ἰούδα λέγω, καὶ τὰς λοιπὰς καθολικὰς ἐπιστολάς, τὴν τε Βαρνάβα καὶ τὴν Πέτρου λεγομένην ἀποκάλυψιν, κ.τ.λ.* (Euseb. H. E. VI. 14, 1). Methodius, bishop of Tyre (who died circa A.D. 312), placed the Apocalypse of Peter *ἐν θεοπνεύστοις γράμμασιν*, "among the inspired writings." Even the Codex Sinaiticus appears to have contained it, after the Epistle of Barnabas, in a portion which has been lost, for the Sinaitic index of the sacred books mentions Πέτρου ἀποκάλυψιν among them. The following are the fragments of this Apocalypse which remain :

Clemens Alexandrinus (ex scriptis propheticis, eclog. § 41 p. 999, et sqq.) says: *Ἡ γραφή φησι τὰ βρέφη τὰ ἐκτεθέντα τημελούχῳ παραδίδοσθαι ἀγγέλῳ, ὑφ' οὗ παιδευέσθαι τε καὶ αὔξειν· καὶ ἔσονται, φησὶ, ὡς οἱ ἑκατὸν ἔτων ἐνταῦθα πιστοί. Δίῳ καὶ ὁ Πέτρος ἐν τῇ ἀποκάλυψί φησι, καὶ ἀστράπη πυρὸς πῆδωσα ἀπὸ τῶν βρέφων ἐκείνων καὶ πλησσοῦσα τοὺς ὀφθαλμοὺς τῶν γυναικῶν· ἐπεὶ ὁ δίκαιος ὡς σπινθήρ διὰ καλάμης ἔκλαμπε καὶ κρίνει ἔθνη (Sap. iii. 7).*

Ib. § 48, 49, p. 1000, et sqq.: *Αὐτίκα ὁ Πέτρος ἐν τῇ ἀποκάλυψί φησιν· τὰ βρέφη ἐξαμβλωθέντα τῆς ἀμείνου ἐσομένα μοῖρας· ταῦτα ἀγγέλῳ τημελούχῳ παραδίδοσθαι, ἵνα γνώσεως μεταλαβόντα τῆς ἀμείνου τύχῃ μονῆς, παθόντα ἂν ἐπαθεν καὶ ἐν σώματι γενομένα· τὰ δ' ἕτερα μόνης τῆς σωτηρίας τεύξεται ὡς ἡδίκημένα ἐλεηθέντα, καὶ μένει ἄνευ κολάσεως, τοῦτο γέρας λαβόντα τὸ δὲ γάλα τῶν γυναικῶν ῥέον ἀπὸ τῶν μαστῶν καὶ πηγνυμένοι, φησὶν ὁ Πέτρος ἐν τῇ ἀποκάλυψι, γέννησει θηρία λεπτὰ σαρκοφάγα, καὶ ἀνατρέχοντα εἰς αὐτὰς κατεσθίει· διὰ τὰς ἁμαρτίας γίνεσθαι τὰς κολάσεις διδάσκων, ἐκ τῶν ἁμαρτίων γεννᾶσθαι αὐτὰς φησὶν, ὡς διὰ τὰς ἁμαρτίας ἐπειράσθη ὁ λαὸς, καὶ διὰ τὴν εἰς Χριστὸν ἀπιστίαν, ὡς φησὶν ὁ ἀπόστολος ὑπὸ τῶν ὄψεων ἐδάκνοντο (1 Cor. x. 9).*

Tertullian quotes the Apocalypse, but endeavours to prove from it that the soul is material (Tertull. De Anim.), referring to the passage in which it is said, "I saw under the altar the souls of them which had been put to death for the word of God;" and also believes that the holy city had been seen in the air. "We acknowledge," says he (ibid. l. III. Contr. Marcion), "that we have a reign on earth promised to us, namely, the resurrection for a thousand years, in the

town of Jerusalem, which is made by the hand of God, and which came down from heaven. Ezekiel knew of it, and *the new prophecies*, which we believe in, have even shown us the plan of it before it was built, as a sign to us when it appeared. At last this sign has appeared lately in the East, and the pagans themselves are witnesses that there has been seen in Judæa, for forty days, a town suspended in the air, whose walls diminished as the daylight increased, and which at length disappeared altogether."

These new prophecies which he speaks of were the revelations of Priscilla and Maximilla, two prophetesses of the Phrygian sect which held its assemblies at Pepuza, and to which reference will again be made.

Origen speaks of the Apocalypse, but he also speaks of those of Elias and of Paul. He also believed in the Sibylline book, and in the visions of Hermas. Hippolytus, his friend, says that St. John was banished by Domitian to the island of Patmos, where he had the apocalyptic vision; that he fell asleep under Trajan, at Ephesus, and that his remains could not be found. These sleepers of Ephesus are very suspicious persons, and the book of Hippolytus is a tissue of fabrications. Cyprian quotes the Apocalypse frequently, but never with the author's name. Papias, who was almost contemporary with St. John, does not mention it (Euseb. Hist. Eccl. l. III. chap. ix.), and though he taught the doctrine of the millennium, he rested it on an unwritten tradition. What is of still more consequence is, that St. Dionysius of Alexandria assures us, in a long fragment which Eusebius (Hist. Eccl. l. VII. cap. xxix.) has preserved to us, that many authors who lived before him had written criticisms on the Apocalypse; and as he himself lived about the middle of the third century, these authors must be of great antiquity. Not only do they reject the Apocalypse altogether, but they refuted it chapter by chapter, as being, according to them, devoid of sense and reason. They also maintained that the inscription of the book was false, and that it had not been composed by St. John or by any of the apostles (Euseb. *ibid.*). They added that Cerinthus was the author of it, and had made use of a great name in order to inculcate his millenary opinions. Cerinthus was first heard of soon after the period at which the death of the apostles is fixed (Euseb. l. III. cap. xxviii. and cap. xxv.).

what was suspected to be his own production as a work by St. John. Other leaders of sects, such as Cerdon and Marcion (Tertull. *contr. Marcion*, l. I.), and even the Alogians (Epiph. *Hæres.* cap. lix.), rejected the Apocalypse, which they said could not be by St. John, because, among other reasons, there was no Christian church in existence at Thyatira in the time of St. John. St. Epiphanius acknowledges this, but endeavours to surmount the difficulty by saying that St. John wrote to the church at Thyatira, not because it was then in existence, but because it would be at some future time! This admission shows us that this work really belonged to the sect which was originally at Thyatira—that is, to the Phrygian sect.

Caius, a priest who wrote about A.D. 200, and was looked upon as a kind of oracle of the church at Rome, also attributes this work to Cerinthus (Euseb. l. III. cap. xxviii.). It is not in the collection called the Apostolical Canons, which is the code of the ancient Church; and there is this difference between the Fathers who admit, and those who reject it, that the former admit it without appearing to trouble themselves as to how it came to them, while the latter only reject it after a critical examination.

Victorinus, who is considered a very indifferent authority, is the first writer of a commentary on the Apocalypse. He wrote after the middle of the third century. The next in order is Lactantius, who, like Victorinus, believed in the millennium. He says: "The Son of the great and supreme God will come to judge the quick and the dead, as the Sibyl testifies. But when he has destroyed all injustice, held the last judgment, and recalled to life all the just persons who have lived since the beginning of the world, he will dwell among men for a thousand years, and will govern them very righteously." And elsewhere, in the Epitome of his Institutes, he says that there can be no doubt of their truth, because they are predicted by Trismegistus, by Hydaspes, and by the Sibyls.

Eusebius, who had made many enquiries, and who is the historian of the belief of his period, has great doubts (*Hist. Eccl.* l. III. cap. xxv.) whether the Apocalypse should be admitted as a canonical book. "As to the Apocalypse," he says, "there are still great doubts respecting it, as I have

shown elsewhere that the ancients had doubts of it by quoting their own words." After giving the list of books held to be canonical, and of those considered to be altogether apocryphal, he adds: "The Apocalypse of St. John may, if you like, be put into this first class, it being a book which some reject, and which others admit among the books of Scripture." Nothing can be more clear than these words of Eusebius, who, in another place, conjectures that the Apocalypse was written by John who was surnamed the Priest.

The celebrated work called "A Synopsis or Abridgment of the Scriptures" gives a catalogue of the canonical books, and at the end are these words: "There is, besides these, the Apocalypse of John *the Theologian*, which is received and approved as being written by him." The author of the Synopsis, who rejected the Apocalypse himself, adds that some persons attributed it to St. John.

What proves, however, that the Apocalypse was not yet included in the Canon, is the Council of Laodicæa, the first which framed a catalogue of the sacred books. It was held A.D. 364, by thirty-two bishops of Asia, among whom was the Bishop of Ephesus, where St. John was said to be buried, and to be continually moving in his tomb, and causing the earth to move up and down above it. The Apocalypse is not in their list of canonical books, yet Laodicæa is one of the seven churches named in it, and is the one so highly praised by St. John; and it cannot be owing to want of credulity, for St. Augustine assures us in his note on the Gospel of St. John, where it is said that that disciple should not die, that very clever people at Ephesus, who were slow of belief, believed in St. John's moving the earth up and down like the bed-clothes on a bed, and yet they would not believe in his prophecy, addressed particularly to them. This credulity still exists, only he is now looked upon as a second Moses or Elijah, and is expected to live to the end of the world. Calmet says: "If John was dead, we should know the time, the manner, and the circumstances of his death; his relics would be shown, and we should know where his tomb was; but all this is unknown. In fact, we are assured that when he became old he caused a tomb to be opened, into which he entered while alive; and having bid farewell to his disciples, he disappeared, and went to some spot unknown to mortals." Many masons are of Calmet's opinion, and, founding their

celebrated by them represent the two solstices, they conclude that St. John has not died. It is important to observe that the canons of the Council of Laodiceæ were not long afterwards adopted into the body of the canons of the Catholic Church.

St. Cyril of Jerusalem (A.D. 340) enumerates the sacred writings in his fourth Catechesis, and the Apocalypse is not among them. It could not therefore be read in public, since a catechist omits it. St. Gregory of Nazianzen also gives this list of the canonical books, and, ending at the Epistle of Jude, without mentioning the Apocalypse at all, says: "These are the only authentic and Divine books. All the others must be considered apocryphal." The Apocalypse, therefore, must be placed in the latter category.

Amphilochus, who was contemporary with St. Basil, says (Amphil. De Seleuc.), after giving a catalogue of the same writings: "As to the Apocalypse, some admit it, but the greater number reject it." St. Epiphanius offers the Alogians to give up the Apocalypse, if they would admit the Gospel of St. John! St. Jerome (Epist. cxiii. ad Dard.) says that the Greek churches rejected it. When it first appeared, it was not only attacked by the Eastern Christians, but, according to them, victoriously refuted; and it was looked upon by them as being at the best an obscure and bad poem on the sun in spring. They said that it was impossible to give any rational explanation of it, and that the author had rightly named it "a vision," for, according to them, dreams alone could produce ideas so unconnected and so incapable of being comprehended by the human understanding. They would not allow it to have been written by John, or even by a Christian; they held it rather to be the work of some very zealous Jew, for it represents the Jews, and not the Christians, as being persecuted.

The Latins, however, were more inclined to receive it, especially the Spaniards, and, generally, those who were the most distant from the place where it was written. St. Ambrose, who was a man who had visions and dreams from heaven, naturally supported its authenticity. He wrote about A.D. 374. Philaster, his friend, treated those who rejected the Apocalypse as heretics, but he also classes among heretical persons those who say that the number of years

which have elapsed since the creation is uncertain, those who say that there are more than seven heavens, those who regard earthquakes as being produced by natural causes, and those who look upon the stars as being fixed and the firmament as being immovable, instead of believing that God takes them out of his treasury every night, and dresses them, so to speak, in the costume which they are to lay aside the next morning. Such is one of the supporters of the inspiration of the Apocalypse. Sulpitius Severus, as a believer in the millenium, says that those who do not believe in the Apocalypse are mad and impious persons. But he admits that those madmen were in the majority, for he says that the majority rejected it.

The Council of Carthage (A.D. 397) was the first which inserted the Apocalypse in the list of the sacred books. We are not told how it came to pass that they knew so much better than the Council of Laodiceæ, for whom it sufficed that there was no trace or mention of the book in the traditions or archives of Ephesus, or of the churches; but it was probably owing to the influence of Augustine. Augustine's credulity was without bounds. He used to read from the pulpit the fables known as the Acts of the Martyrs. He drew up a species of inventory of the miracles performed by their relics, which he read publicly, even on Sundays. Among them was a priest who was cured of the gravel by means of one of his shirts, which had been taken to the shrine of the martyr; a very obstinate unbeliever, who was converted by some flowers taken from the altar, and placed on his bolster; and a martyr who appeared to a woman to console her. Such was the great Augustine, the apostle of apocalyptic visions.

St. Jerome says there is not a word in the Apocalypse which has not seven meanings, if we are only so fortunate as to discover them! St. Dionysius is more modest, for he is content with one meaning, which he owns he did not comprehend. St. Jerome was afraid of putting too much philosophy into his criticism, for he says he remembers having been severely beaten by the angels for having been too fond of reading profane authors. "It was no dream," he says, "for my shoulders are still a mass of bruises." However, as he did not always say what he thought (Epist. ad Paran.), and as, to use one of his expressions, he spoke

“ecumenically,” it is possible he did not speak the truth on this occasion. He also frequently contradicts himself, as he does on this very subject. For after the eulogium he has made on the Apocalypse, he says in another place, that St. Dionysius has made a very accurate criticism on this book, and we have seen that this criticism denied that St. John was the author of it.

To say that the Greek Churches rejected the Apocalypse is to say that the Latin Churches accepted it. Innocent I., bishop of Rome, puts it into his catalogue of the sacred books at the beginning of the fifth century. But even in the sixth century there were doubts about it. Junilius (*De Partib. Div. Leg. l. I. cap. iv.*) says that the Eastern Church doubted the Apocalypse, and he himself, though a Western bishop, rejected the Council of Carthage, and followed the Eastern Church. The Apocalypse, however, became more and more generally received, and the Greeks at last, influenced by an unknown Greek, who called himself Dionysius the Areopagite, and quoted the book as canonical, began to receive it also. But in the West many still refused to do so, and this was why the Council of Toledo, the first which was held in Europe, ordered it to be read in the Churches, under pain of excommunication against those who refused to do so. This produced a marvellous effect, and after that time there was no further opposition in the West. The Council of Constantinople, however, which met in the palace of the Emperor in the year 692, instead of putting an end to the dispute which still existed between the Churches, made matters worse, for it approved of both the Council of Carthage, which accepted the Apocalypse, and of the Council of Laodicæa, which rejected it! The next century, the eighth, does not give us any more light on the subject. John of Damascus (*Orthod. Fid. l. VI. cap. i. 18*) is the only person who puts the Apocalypse among the canonical books; but notwithstanding the authority he possessed in the East, this was not yet the prevailing opinion in the Greek Church, as may be seen in Nicephorus, who was at the head of the Eastern Church about the beginning of the ninth century. This patriarch of Constantinople places the Apocalypse among the contested and doubtful books.

When the dark ages, that period of ignorance in which imposture and credulity of every kind flourished, began, the

Apocalypse was lost sight of; but it appears to have finally triumphed in the Greek Church, for after the tenth century we hear of no more doubts respecting it. The Emperor Otho III. wore by way of piety a dress on which he had caused the whole of the Apocalypse to be embroidered. It was no doubt a sort of Olympian garment, like that of the initiated persons, covered with dragons and monstrous figures of every description. Burnet, in his Travels in Italy, says he saw a manuscript five hundred years old which contained the visions of the Apocalypse joined to the fables of Æsop, with drawings. There is nothing in this which need surprise us, since both were drawn up for the Phrygians, and composed in the same country and in the same language.

This book has been the subject of disputes and controversies between Catholics, Lutherans, Calvinists and Anglicans. As all parties admit that it contains the destiny of the Church, each sect has applied it to itself, frequently to the exclusion of all others. Everything has been seen in it except what really is there. The whimsical figures of the Apocalypse have resembled clouds, which always represent what one wishes to see in them if we study at all the scattered features which compose them, and, by wishing to see it, we end by being dupes of the illusion which always follows him who seeks for it.

CHAPTER XIX.

AMONGST the sacred fictions whose aim it was to impress the fear of the justice of the gods on the hearts of mortals, those which threatened the universe with total destruction when the generations of men became so corrupt that the Deity caused his vengeance to burst forth upon guilty mortals, held the most prominent place. As there was a judgment which decided the fate of each individual, so there was a judgment which decided the fate of generations when they had merited total destruction, in order to make way for a new generation, composed of more virtuous men. This judgment was to take place with the most elaborate preparations, and the fall of the whole world, inhabited by guilty men, was attended with the greatest disasters, and announced by the most terrible omens. Hence proceeded those perpetual alarms in which the people were held during the first centuries of Christianity, and those miserable fears of the end of the world, which was believed to be always at hand (St. Cyrill. Catech. 4, de futuro Judicio). It was afterwards deferred to the eleventh century, or the year 1000, because it is said in the Apocalypse that the end will come after Christ has reigned a thousand years. This belief was consecrated by the Sibylline verses, and the Tuscan priests also taught it in their sanctuaries (Plut. Vit. Syll.). They said that this terrible catastrophe would be announced by fearful signs in heaven and on earth, such as the loud sound of the trumpet which would be heard in the air. This trumpet reappears in the Epistles and in the Apocalypse.

It was a generally received principle, that in order to keep men virtuous it was lawful to use any means, even imposture. Timæus of Locris (cap. vi.), a disciple of Pythagoras, who had himself obtained his doctrines from the East, reasoned in this manner. Such was the meaning of the fabled deluge of Xixuthrus, from which the Hebrew Noah and

attributed to a natural cause, which proves that they are not historical traditions. The aim of the author of the Apocalypse, who describes the misfortunes which threaten the universe on the eve of a general destruction caused by the wickedness of mankind, is similar to that of the authors of the fabled deluges. He also draws a picture of the happiness which those who, by the purity of their morals and their adherence to the laws of initiation, have preserved themselves from the universal corruption. The Magi used to compose similar works on the contests between Ormuzd and Ahriman, and on the victory which the former was to gain over the latter at the end of the ages, when the time appointed by fate should have arrived.

Celsus (Origen contr. Cels. l. IV.) has shown very clearly the aim of the legislators of antiquity in framing these fictions. "It was," he says, "in order to frighten simple persons, who were made to dread a vengeance for which there was no real foundation. We may liken these fearful Christian fictions to the phantoms and other objects of fear which were shown to the initiated in the mysteries of Bacchus. The fable of the deluge of Deucalion and those successive periods of submersion and conflagration of the Universe, caused the Christians to invent their sacred fables, and especially the one of the destruction of the world by fire, when their Christ should come to judge the Universe." Origen answers him, that among the Greeks and other nations these destructions were attributed to the motion of the stars and their periodical return to certain aspects, in which he is perfectly correct; and he also says that the aim of the Christian teachers in propagating this teaching was to render men more virtuous, either by impressing them by the fear of punishment, or by encouraging them by the hope of rewards. Origen has here unintentionally let out the secret, and betrayed the aim of legislators and of priests.

It was at Easter, or during the Pervigilium Paschæ, that the end of the world was long expected by the faithful. Every year this chimera of the coming of the bridegroom, and of the marriage of the Lamb, was held out to them. Isidore of Seville states, that the night of Easter was a sacred vigil, not only because Christ being risen must not find the faithful asleep, but also because it was at the same hour that he

rose that he was one day to come to judge mankind. Lactantius (l. VII. cap. xix.), Cedrenus, and the author of the Pascal Chronicle (Cedr. p. 2), also fix the advent of Christ at the period of the sun's entrance into the first degree of Aries or the equinoctial Lamb.

In the earliest times of Christianity we find sects of persons who were initiated into the mysteries of the Ram, or Atys, or the Lamb which was worshipped in Phrygia, who used to assemble on a certain day to enjoy the view of the holy Jerusalem, which was the great object of their wishes, and, as it were, the mystic representation of the autopsy of these mysteries. This apparition was called an *'Αποκάλυψις*, or a revelation made to the prophetess, who thus supplied the place of a priest. This is why John here calls himself a prophet, which is the name given by Sanchoniathon to the chiefs of the initiations; for John calls his works prophecies (Rev. i. 3, xix. 10), and the angel tells him he is a prophet like his brethren (Rev. xxii. 9, 10). John begins by saying that it is a revelation of Christ which he is going to make public. This is the exact title of the ancient mysteries. Synesius calls the mysteries of Eleusis the revelations of Ceres, *Ἐλευσις ἀγει τὰ Δημήτρος ἀνακαλυπτήρια* (Enem. Calvit. p. 70). These visions took place in a sort of ecstasy, and the prophets or heads of the initiations knew how to bring these ecstatic states on.

Cicero (de Div. l. I.) speaks at some length of these species of ecstasies, in which the future used to be predicted: "Ergo et ii, quorum animi, spretis corporibus, evolant atque concurrunt foras, ardore aliquo inflammati atque incitati, cernunt illa profectò, quæ vaticinantes prænuntiant: multisque rebus inflammantur tales animi qui corporibus non inhærent, ut ii qui sono quodam vocum et Phrygiis cantibus incitantur."

It was on an almost desert island that the author of the Apocalypse, on Sunday, or the day consecrated to the sun, fell into the ecstasy in which he saw the heavenly Jerusalem. It was in a desert place at Pepuza, on the continent, and in Phrygia, that is to say, close to the seven towns named in the Apocalypse, and to the island of Patmos, that the secret assemblies of the Phrygians, those sectaries who were spread throughout Phrygia, Galatia, and especially Cappadocia, where the worship of Mithra flourished, were held. The

Manichæans, says Ebed Jesu, keep Sunday as a day of mourning and fasting, because this world is to end on a Sunday, after having existed 9,000 years (Apud Asseman. Biblioth. Orient. vol. iii. pp. 22, 361).

Pepuza had been destroyed in the time of St. Epiphanius (Epiph. adv. Hæres. cap. xviii.). These sectaries believed that the heavenly Jerusalem had come down from heaven, and manifested itself on this spot. They therefore went there to celebrate their mysteries. Men and women went there to become initiated, and awaited the vision of Christ, or a Theophany, that is, they expected to see what the prophet John says he did see, and which he promises the initiated that they shall see, for he says: "The Revelation of Jesus Christ which God gave unto him, to shew unto his saints things which must shortly come to pass. . . . Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him. There is nothing more true" (Rev. i. 1, 7). And he ends by saying that all this will take place very soon. "The time is at hand." "Surely I come quickly" (chap. xxii. 10, 20); and the initiated person answers, "Come, Lord Jesus."

The traditions of these sectaries were that Priscilla (Epiph. adv. Hæres. cap. xlvi.), or Quintilla, one of their prophetesses, had fallen asleep at Pepuza; that Christ had appeared to her in the form of a woman clothed in garments of dazzling whiteness, that he had given her a spirit of wisdom, that he had told her that that spot was holy, and that the heavenly Jerusalem had come down there. We have already seen that there was a general belief that souls had originally sinned in another world, and St. Augustine (l. IV. cont. Pelag., and frag. Cic. Oper. ed. d'Olivet, vol. viii. p. 577) has preserved a passage from a work of Cicero, in which he considers this doctrine as forming part of the dogmas taught in the mysteries. As at Pepuza, so in them, men were taught that life is an unhappy condition (Porph. de Antr.) and that death is the end of our misery, since it restores us to our primitive state of happiness, if we have lived according to the principles of duty; and the world and the astronomical divisions which fix the different portions of the road traversed by souls, is then traced out. Such, according to Porphyry, (ibid.) was the mystic object of these initiations. "It is in this way," he says, "that the Persians mark the descent of souls

here below, and their return at a future period." This is what they taught in their initiations, and what they represented in the mysteries which were celebrated in the cave which represented the universe, which was consecrated by Zoroaster (Porph. *ibid.*). The whole system of astronomy was represented there, both fixed stars and planets (Orig. cont. Cels.).

At Pepuza seven young virgins or priestesses, clad in white, entered the temple in which the Phrygian initiations took place, when the people assembled there to await the appearance of Christ and of the heavenly Jerusalem (Epiph. cap. xlix.). They each of them held in their hands a torch, to represent the seven pure and luminous torches which light the world, of which the temple was the representation. Each of them in turn came forth to the people in this dress to give forth oracles, and pretended to be in a state of celestial rapture. The genius of Light who speaks to John is attended by a similar retinue, and states to him the prophecies which he orders him to publish. He spoke to him from the midst of seven golden candlesticks, and holding seven stars in his hand (Rev. i. 13, 16). These seven stars, or the candlesticks which indicate them, are the same symbol as the seven altars, the seven planetary gates, the seven virgins holding a torch, and as the seven-branched candelabrum of the temple at Jerusalem, which we have seen represented the planetary system.

In the monument of Mithra, in the midst of the seven altars which represent the seven planets, the angels of these planets are to be seen (Hyde, *Vet. Pers.* p. 113), and especially one which is apparently the angel of the sun, placed in the midst of the seven planets, with a serpent wound round him, a symbol which, according to Eusebius, represented the oblique course of the stars. He has wings like our angels. The spirits which moved the universe were drawn by the Eastern nations in human form, attended by allegorical attributes. Basnage (*Hist. des Juifs*, l. VIII.) says, "They painted Pan with a fiery face, his countenance radiant with flames . . . holding seven circles in his left hand, and with wings on his shoulders." There is a representation of him similar to this in Kircher (*Œdip.* vol. i.). In Egypt the symbolical statue of the sun was similarly represented with a flame-coloured cloak (Phornut. cap. xxvii.).

of the sun or of Osiris, is as it were the body of the good principle, and like the visible covering of the deity or the spiritual substance. When Osiris was invoked in Egypt in the sacred hymns, the people invoked him who wraps himself up and who hides himself in the substance of the sun, which is the idea in the Psalms, "Posuit in sole tabernaculum suum." The sun, therefore, was as it were the body of the Deity, a visible image for a spiritualist, and the Deity himself for a materialist, that is, for the greater number of mankind. Plato calls it the image of God, his first-born son. The prophet John accordingly says that this genius of light resembled the son of man, or the word rendered visible by means of a body. This image of the word of God, as Philo calls it, was indicated among the Phœnicians, the neighbours of the Jews, by the two vowels Alpha and Omega (Cedrenus. p. 169), by which the genius of Light in the Apocalypse calls himself. These vowels were the extremes of the seven vowels which designated the seven planets, A being the vowel of the moon, E that of Mercury, Y that of Venus, I that of the sun, O that of Mars, U that of Jupiter, and Ô that of Saturn. With the vowel of the sun they make IAÔ, the mystic name of Bacchus, and the mystic name by which the Gnostics designated Jesus Christ.

The ladder by which the soul reascends to its primæval dwelling, like that by which it descends, has seven steps (Marsil. Ficin. Comment. in Ennead. 6, l. VII. cap. xxxvi.). The first step is the purification of the soul; the second the knowledge of things separately acquired, &c.; the third is, when the soul, having arrived at the spiritual world, passes on to the empire of the happiness which lies beyond it. In the mysteries of Mithra (Hieronym. Epist. ad Lætam) the steps were seven in number, and related to the seven planets. Above them was the father or head of this hierarchic order. This formed the famous Ogdoad, which represented the universe, and which was also represented in the Mithraic cave with seven doors, which, rising by degrees, formed a mystic ladder (Orig. l. VI.) of which the sun was the summit, as being the star to which the souls are about to ascend. The metal which represented the sun was the same as that of the candlestick, namely, gold,

which was to represent the primary light which glows in the sun, as distinguished from the reflected light with which the planets shine.

The development of this theory respecting the return of souls to heaven, and respecting the union of the sacred numbers seven and twelve, which formed part of this mystic theology, as they do of the Apocalypse, may be seen in Beausobre (*Hist. du Manich. tome ii. l. VII. cap. vi. p. 500*). He refers this union to the principle of the ancient Rabbis (*ibid. p. 504, § 4*), who say that all the stars are subject to the planets, and the seven planets to the twelve signs of the zodiac.

We see, in fact, nothing in their theology but allusions to the celestial divisions seven and twelve. Joachites (*Edip. vol. iii. p. 125*), speaking of the number 7, says that God has impressed the sacred character of that number on every part of the universe. There are 7 principal stars in it, 7 days in the week, 7 gates in the air, 7 spheres, 7 sabbaths, &c. God has preferred this number to all others. Macrobius (*Somn. Scip. l. I.*), Aulugellus (*l. III. cap. x.*), and Isidore (*Orig. l. VI. cap. xvi.*) may also be consulted respecting the number 7, and the importance of the part it was held to play in nature. Linus, quoted by Aristobulus in Eusebius (*Pr. l. XIII. cap. xii.*), says that everything in the starry heavens has been done by means of the number 7.

The three numbers 7, 10, and 12, which are sacred numbers in the Apocalypse, were applied to the mystic doctrines of the oldest sects, and referred to the elements, the spheres, and the signs of the month, as may be seen in Irenæus (*l. I. cap. xiv. and Epiph. adv. Hæres. cap. xxxix.*). Hence it is that they are repeated so frequently in the work of John. They are the only ones which are reproduced in every page. Thus we have 7 churches, and 7 spirits (*chap. i. 4*), 7 golden candlesticks (*i. 12*), 7 stars (*i. 16*), 7 angels (*i. 20*), 7 lamps and 7 spirits of God (*iv. 5*), 7 seals (*v. 1*), 7 hours, 7 eyes, and 7 spirits of God (*v. 6*), 7 angels and 7 trumpets (*viii. 6*), 7 thunders (*x. 4*), 7 thousand men slain (*xi. 13*), 7 heads and 7 crowns for the dragon (*xii. 3*), a beast with 7 heads (*xiii. 1*), 7 vials of wrath (*xv. 7*), 7 mountains (*xvii. 9*), and 7 kings (*xvii. 10*).

This number is also repeated elsewhere in its multiples,

such as 1200, or 180 multiplied by 7, which number is found in chap. xii. The number 7, therefore, occurs 25 times.

The Persian Amschaspands are seven in number, and are genii or angels of the first order, who form the retinue of Ormuzd, the beneficent god, the source of all light. In the Zend books is the prayer which is recited on the seven first days of the month in honour of the seven Amschaspands, with their names, Ormuzd, Bahman, Ardibescht, Schariver, Sapandomad, Kordad, Amerdad (Zend-Avest. vol. ii.). They are the seven highest celestial spirits: they are divided, like the planets, into male and female: they are kings who live for ever, kings of the world. The Jews had also their seven archangels, who always stood before God, as Raphael, who is one of them, says (Tobit xii. 15). Clemens Alexandrinus says (Strom. l. VI.) that there are seven archangels in our hierarchy, just as there are seven planets in the Chaldean theology, which are appointed to govern the world. That the Jewish idea is really astronomical is evident from their Cabala, in which each of these seven archangels presides over a planet. The following is their system, according to Kircher (Ed. Jud. vol. ii. pars 1, p. 210):—

	THEIR ANGELS	INTELLIGENCES	SPIRITS
The Sun . . .	Raphaël	Nagiel	Smeliel
Venus . . .	Hamiël	Hagiel	Noguel
Mercury . . .	Michaël	Tiriël	Cochabiel
The Moon . . .	Gabriel	Elimiël	Lemanaël
Saturn . . .	Zapkiël	Agiel	Sabathiel
Jupiter . . .	Zadykiël	Sophiël	Zadakiël
Mars . . .	Chamaël	Graphiël	Modiniël

The number 10 is repeated four times. We have the dragon with 10 horns (chap. xii. 3), the beast with 10 horns and 10 crowns (xiii. 1), and another beast with 10 horns (xvii. 3).

Lastly, the number 12 is repeated 14 times. There are 12 tribes of 12 thousand men each (chap. vii. 5 et sq.), a crown of 12 stars (xii. 1), 12 gates, 12 angels, 12 names of twelve tribes (xxi. 12), 12 foundations, and 12 apostles of the Lamb (xxi. 14), 12 thousand furlongs (xxi. 16) a wall of 12 times 12 cubits (xxi. 17), 12 precious stones, 12 gates,

12 pearls (xxi. 19-21) and 12 fruits of the tree of life (xxii. 2).

So connected and symmetrical a repetition of the same numbers, so connected with astrological divisions, leaves no doubt as to the astrological character of this work of Eastern mysticity. The numbers 7 and 12 were distinguished in astrology, in the Cabala, and in all ancient mystic lore, by their astrological importance, and the number 12 was distinguished because souls, after passing through the spheres, traversed also the heaven of the fixed stars in which the twelve signs were situated, and returned to the Emyrean from that point. It is by the twelve signs, says Clemens Alexandrinus (Strom. l. V.) that souls return to whence they came from. The ancient Cabalists have preserved traces of the importance which was attached to the numbers 7 and 12 (Simon Joachites, extr. from the ancient Cabala, Kircher, *Œdip.* vol. iii. p. 103). They say there are seven triads; the higher, the lower, the eastern, the western, the northern, the southern, and the middle one, in which is the holy temple which supports all. It has twelve gates on which are engraved twelve celestial signs, the first of which is Aries, or the Lamb. There are also twelve rulers, &c. The Manichæans had twelve Æons, whom they called the twelve rulers (Beausob. tome ii. p. 504), and who Beausobre says were nothing but the twelve genii who presided over the twelve signs.

The Apocalypse opens with the spectacle of the ethereal light diffused through the seven planetary bodies, and of the god who pours light into them, of that god who is worshipped throughout this work of Initiation, whose mysteries the initiated celebrated under the first sign of the zodiac, the Lamb, which commenced the career of the sun-god. This sign was one of the most distinguished among the sacred emblems of antiquity. It was called the Royal Sign (*Firm.* l. IV. cap. xii.), the chief sign, the leader of the twelve animals. Astrology placed the exaltation of the sun and his triumph in this sign as being when his influence was most fertilising and most demiurgic. This was doubtless the origin of the Christian prayer "Emitte agnum dominatorem terræ." In the Egyptian planisphere in Kircher this sign is called "The Gate of the Gods."

Hence the numbers 7 and 12, and the Lamb or Aries

necessarily form the principal features of the Apocalypse, and mark in a striking manner its relations to the order and harmony of the universe, and to the astronomical divisions. The early sects (Epiph. adv. Hæres. cap. xxxiii.) made use of the combination of the seven vowels to express the seven heavens and the sacred harmony which resulted from their seven sounds. The first heaven, says Irenæus (Adv. Hær. l. I. cap. x. ad 82) gave forth the sound A, the second E, the third H, the fourth, which is also the middle heaven, I, the fifth O, the sixth T, the seventh, which is the fourth from the middle, Ω. The virtues of these seven spheres, uniting with each other, form a concert, and celebrate the glory of Him who created them. This glorious sound ascends on high to the Supreme Father and Ruler of the universe, and this same sound, reverberating to the earth, engenders the beings which are seen here below—that is, the organisation of sublunary beings is subjected to the combined action of the planets. These seven vowels, according to them (ibid. p. 80) were attached to the Church, and formed the number which characterised it.

In the Latin cosmography of Merula is a talisman on which these combinations of the vowels are engraved. It was found in a tomb at Versay, in Angoumois (Merula, p. 520).

A	E	H	I	O	T	Ω
Ω	T	O	I	H	A	E
E	H	I	O	T	Ω	A
T	O	I	H	E	A	Ω
H	I	O	T	Ω	A	E
O	I	H	E	A	Ω	T
I	O	T	Ω	A	E	H

An archangel presided over each planet, according to the Cabalists. Raphaël was the archangel of the sun, Hamiël of Venus, Michaël of Mercury, Gabriël of the moon, Zaphikiel of Saturn, Camaël of Mars, and Zadukiel of Jupiter. Among the Arabians also each planet is presided over by an angel Kircher, Œd. vol. ii. part 1, p. 210).

The aim of all initiation, says Sallust the philosopher (cap. iv.), is to connect man with the order of the universe and of the gods. Proclus (in Tim.) says nearly the same. Who does not know, he says, that the mysteries and initiations have for their object to withdraw our souls from this material and mortal life, to unite it to the gods, and to dissipate the darkness which impedes it by spreading divine light in it?

The seven towns in the Apocalypse are not chosen indiscriminately, but are arranged in a continuous and circular form, which includes the whole of ancient Lydia, as may be seen by referring to a map of ancient Asia Minor. Starting from Ephesus, and going northwards, we have in succession Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicæa. Ephesus is the first, not only because it is the nearest to Patmos, but also because it is under the protection of the first planet, the moon, the great Diana of Ephesus.

If we look upon initiation as a real institution of Freemasonry, which had several lodges, we must presume that the number 7 determined the number of these lodges, and that each of them was put under a planet. Thus the lodge of Ephesus was called that of Diana or the moon. The number 7, says Isidore of Seville (Orig. l. VI. cap. xvi.), is often taken to signify the universe, and consequently the universality of the Church, as John has done in the Apocalypse, where the universal Church is represented by the seven Churches, throughout which her universality appears to be distributed. And the Church itself is often called the moon. These allusions to the planets and the spheres have nothing in them which does not appear very probable to anyone who is acquainted with the whole tenor of mystic astrology. If we examine the character of the tutelary genius or angel of Ephesus (Rev. ii. 6), we shall see that he is characterised, like Diana, by the spirit of chastity, which makes him detest the Nicolaitanes, who had consecrated debauchery. The same is the case with the other towns.

Those who denied the authenticity of the Apocalypse, and who rejected this work as not being written by St. John the Apostle, based their denial on the fact of there being no Christians at Thyatira at the time that John addresses them, the religion of that town being at time the Phrygian sect. If, then, Thyatira belonged to this sect, the other towns which are addressed must have belonged to it also, and the whole work must belong to the Phrygian sect.

The genius of Light, clad in a dazzling robe, who appeared to Priscilla, or the prophetess (Epiph. l. II. cap. xlix.), strongly resembles the genius glowing with light who appears to John. The attitude of expectation in which the seven virgins awaited Christ resembles exactly that in which the faithful and the friends of the Lamb are when the prophet John announces to them that Christ is about to appear (Rev. i. 7, xxii. 12), and that he is at hand: "Behold he cometh with clouds," &c. Now, as the theology of the Priscillianists contains the account of the travels of the soul through the sphere, we cannot hesitate to recognise here an allusion to the spheres, in the addresses to the seven lodges of initiated persons who were subordinate to them. We shall now, after having followed the enthusiastic spirit of the hierophant in this journey, pass to the eighth heaven, or the heaven of the fixed stars, which is immediately above the seven planetary layers, and which forms the celebrated Ogdoad (Iren. l. I. cap. i.) which designated mystically the universe, the earth, Jerusalem, &c.

Clemens Alexandrinus (l. V.), explaining the passage in the tenth book of Plato respecting the path of souls over the meadow, which arrive at their destination on the eighth day, says that the seven days correspond to the seven planets, and that the road they take afterwards leads them to the eighth heaven, namely the heaven of the fixed stars, or the firmament. We have also seen the eighth door in the cave of Mithra, which is on the summit of the ladder on which are the seven doors of the planets, through which the souls pass. We have now arrived at the eighth heaven, or the firmament. This, therefore, is the picture we have to look upon.

After the soul of the prophet in his ecstatic state has passed in its rapid flight through the seven spheres, from the sphere of the moon to that of Saturn, or from the planet which corresponds to Cancer, the gate of men, to that of Capricorn, which is the gate of the gods, a new gate opens to him in the highest heaven, and in the zodiac, beneath which the seven planets revolve; in a word, in the firmament, or that which the ancients called *crystallinum primum*, or the crystal heaven. "After this," he says (Rev. iv. 1), "I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of

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a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter." This door is an expression borrowed from the Mithraic religion, in which each planet had its door, and the same expression is used in the vision of Ezekiel, which is not surprising, as these two mystic works have the same object in view.

The Spirit announces to the prophet that he is going to disclose the future to him, and consequently to open the book of destiny to him. Astrology was the basis of the knowledge of the future, and the heaven of the fixed stars, which modified the seven spheres, was the instrument of it. This is why the author is about to place before us the representation of the sphere and of the zodiac placed or fixed on its four cardinal points, which in astrology are called fixed signs and centres, as shown in the accompanying planisphere. These four signs were Leo, Taurus, Aquarius, and Scorpio, for which the brilliant star of the Vulture, a species of eagle, and the lyre which ascends with that sign, and determines the ascension of it, was substituted. This substitution took place for mystic reasons, which will be stated hereafter. We have, therefore, the sky resting on four signs, which correspond to the four divisions of the circuit of the heavens, which form a species of cross, the summit of which is at the zenith and the foot at the nadir, while the two arms stretch to the east and west. Moving round the heavens, therefore, starting from the top, we find four figures, a lion, an ox, a man, and an eagle. Above this heaven or firmament the Easterns placed an immense ocean, and they even called this vast extent of the heavens ocean. They looked upon the sky itself as the throne of the Deity. Under this firmament were the seven planetary spheres revolving in the opposite direction, moved by seven spirits called the seven archangels, the seven spirits of God, and the seven candlesticks. We now have the astrological sphere fixed on these four centres, and placed in such a way as it ought to be for those who are about to consult the decrees of destiny, which are the result of the action of the planets combined with that of the fixed stars. This, therefore, is the picture presented by the sky to the hierophant to whom the future is about to be revealed. It is to heaven that the genius calls him, and it is on heaven that he fixes his looks. "And immediately I was in the spirit: and, behold, a throne was

was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty thrones [*θρόνοι*]; and upon the thrones I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast was like a calf [or ox], and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes about them.

. . . . And when those beasts give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever" (Rev. iv. 2-10).

This throne is the sky or the firmament, the throne on which the Deity and the Eternal God who lives for ever is placed. The twenty-four periods of time which the sky engenders by its revolution, are represented by the twenty-four old men (Time is always represented as an old man) who surround the throne of the Eternal, the father of Time and of the hours. The division of Time into four portions of six hours each, the time which each of the great divisions of the zodiac into fixed signs, on which the sphere rests, takes in passing the meridian, is marked by six wings, the usual symbol of the division of time, and of the movement of the revolution of the sky. The figures of the four animals or living creatures [conf. Ezek. i. 5], (*ζῶα*) are the four celestial figures which are attached to these four principal divisions of the zodiac in which Time, as well as the seven planets, circulates. Lastly, the eyes are the stars, with which the sky, the true Argus of mythology, is spangled. This is the real nature of these emblems. The explanation of them will now be given at greater length, supported by proofs which will leave no doubt respecting the truth of it.

In the first place, it is certain that the firmament, or the sky, is looked upon as that portion of the Universe on which the throne of God rests. "The Lord hath prepared his throne in the heavens," says the Psalmist (Ps. ciii. 19), and in Isa. lxvi. 1, God says, "The heaven is my throne." The throne of God which the author of the Apocalypse sees is, therefore, in the heaven called the firmament. It is the firmament, therefore, that we must look at.

As to the great sea, or the waters which he sees near this throne, this also belongs to the physical ideas of the Easterns, including the Chaldæans, Jews, Arabians and Syrians. The Psalmist (Ps. cxlviii. 4) speaks of these waters which are above the firmament: "Praise him . . . ye waters that be above the heavens." The Arabians call it the great and boundless ocean, which is situated above the firmament: the Syrians call it the great ocean, immense and endless (Kirch. *Œdip.* vol. i. part 1, pp. 423, 426). The three young men whom Nebuchadnezzar is supposed to throw into the furnace (Dan. iii. 20), invite all Nature to bless God in the well-known song of the three Holy Children. In it they invite, among other things, the waters above the heavens to praise the Lord. "O ye heavens, bless ye the Lord" (ver. 36). "O all ye waters that be above the heavens, bless ye the Lord," (ver. 38). And they had said a few verses previously, "Blessed art thou that beholdest the depths, and sittest upon the cherubims . . . Blessed art thou on the glorious throne of thy kingdom . . . Blessed art thou in the firmament of heaven," &c. (vv. 32-34).

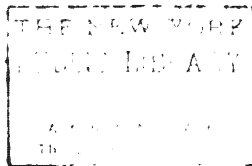
St. Justin (*Quæst. et Respons. Orth.* 93) teaches as a scriptural doctrine, that the convex portion of the heavens is charged with water. Theophilus (*ad Aut. l. II. cap. ix.*) also speaks of the visible sky as having drawn to itself a portion of the waters of chaos, at the time of the creation. St. Augustine (*de Civit. Dei, l. II. cap. ix.*) says that the firmament has been formed between the upper and the lower waters, and that it took the name of heaven—the heaven to which the stars are fixed—from the notion which the book of Genesis (i. 6, 7) itself gives of the formation of the firmament.

This vast sea, this ocean which is above the stars, was, according to the bishop of Pruse, or Patricius, quoted by Cedrenus (p. 242), the luminous fluid which forms the ether.

The water which flows above the firmament is the ethereal fluid, or the ether, which explains the idea of Ezekiel (i. 7) who makes sparks come out of the feet of the four living creatures, in the midst of whom fire and lightning were seen. He compares the firmament upon the heads of these living creatures to the crystal stretched forth over their heads above (ver. 22), an expression which suitably characterises the ethereal substance of which the heaven of the fixed stars is composed.

This expression, sea and ocean, by which was signified the layer of fluid which circulates above the firmament, the flowing of which is everywhere visible in the stars which shine in the sky, was borrowed from the Chaldaean and Syrian philosophy, that is, from those learned nations with whom the Hebrews had most intercourse.

A Syrian author (Mor Isaac in Philosoph. Syriacæ, apud Kirch. Œdip. vol. ii. part 1, p. 425), who has collected the principles of their physical astronomy, divides the whole mass or depth of the heavens into ten layers, or spheres, far as the sphere of the moon, and supposes the whole to be surmounted by a vast ocean, immense and boundless, which he calls the great sea, as shown in the engraving. Each of these spheres is presided over by a spirit, whose hierarchical orders are angels, archangels, principalities, powers, virtues, dominations, thrones, up to the eighth sphere, or sphere of the fixed stars, which is presided over by the cherubim, that is, by the same spirits as the author of the Apocalypse saw before us with wings and eyes, and with the figures of the four animals which are called cherubim in Ezekiel (x. 14, 15, &c.). The Syrian philosophy attaches them to orbits, and Ezekiel makes them revolve on wheels, which comes to the same thing. It is in this eighth sphere, or in the eighth heaven, that the Syrian author placed the fixed stars, eleven hundred and twenty-two in number, and likens them to the choir of the cherubim, resplendent with light, and full of eyes. He places, still higher, two other layers of stars, not less luminous, and of different sizes, the Nebulæ, and the small stars of the Milky Way, and the whole is surmounted by the celestial waters, which, he says, spread over the whole firmament, and which compose the great sea of light and the boundless ocean. The Arabian system is also given from Kircher. The name of ocean was given to the ho-



Systema Mundanum cum Angelis præsidibus,
ex mente Arabum.

10. Mare magnum sine fine.

Aqua

Terra

H. Adlard sc

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zon, and to the spherical cap, as it were, which bounds our sight in the sky (Theon, p. 132). This spherical cap was represented in the temple at Jerusalem, where Nature was described by an immense circular sea, to which the animals that sustained it, and consequently the sphere and the sky, the throne of God, were attached in four divisions, and it was called the Great Sea.

In Kircher is a table of the seven planets, with the different precious stones which characterise each of them, which are subject to their influences, and which seem to partake of their nature. They are as follows :—

Sol	{	Pyropus Carbunculus Rubini et quæ Naturæ igneæ sunt
Luna	{	Gemmæ seu perlæ et Uniones Selenites
Saturnus	{	Onix Iaspis Topazius
Jupiter	{	Saphirus Smaragdus Marmor
Mars	{	Magnes Hyacinthus Amethystus
Venus	{	Turchesius Margarita Beryllus
Mercurius	{	Achates Chrysolithus Stellaria Marmor variegatum.

Hence the use made of precious stones in Astrological documents. We need not be surprised at finding in heaven sapphire thrones (Ezek. i. 26), spheres of jasper and sardonyx, and a town (Rev. iv. 3, xxi. 11, 18) which is like jasper, and transparent as glass, whose walls are of jasper, whose foundations are garnished with all manner of precious stones, and whose gates are pearls. It was these Oriental ideas which gave Lucian (Hist. ver. 2, p. 792) who was born in the East, his idea of a holy city inhabited by the fortunate inhabitants of Elysium, and the type of the materials of which this town was built, namely, gold, surrounded by a wall of emeralds, like the heavenly Jerusalem, which was all of gold, and surrounded by a wall of jasper

(Rev. xxi. 18). He took from the same source the rich materials out of which he constructed his temple of beryl stones, and his altars of amethyst: it was in the East that he found the ivory which ornaments his town, and the cinnamon of which he makes the seven doors which close the seven entrances of his holy town.

The four cherubim are found at the four cardinal points of the sphere. Their wings show beyond the possibility of doubt what their nature really is. Wings have usually been assigned to Time, whose rapid course they represent. But Clemens Alexandrinus gives us more precise information. This Father, the best educated of all the Christian Fathers, born in a country where the taste for emblematic representations was predominant, and when the knowledge of these emblems was not quite lost, tells us of the cherubim which were in the temple at Jerusalem (Clem. Alex. Strom. l. V.). He only reckons two, each with six wings, which makes twelve wings in all, equal to that of the signs of the zodiac. This is what he says of these wings, and how he explains this emblem: "They signify the visible Universe, in which the twelve signs across which Time performs its revolution are to be found." If, then, the wings allude to Time which circulates in the zodiac, and to the signs into which this Time is divided, and which determine the division of the zodiac, the animals to which the wings of Time and of the zodiac are attached, are the identical animals astronomically represented in the zodiac, and which divide it into four equal parts. Clement has only mentioned two cherubim, and has only alluded to the annual revolution of twelve times, months, or seasons, which the author of the Apocalypse refers to the daily revolution of the whole heavens in twenty-four hours, which is pointed out by four times six wings, or four times six hours, and also by the four divisions of the zodiac.

One of these representations of the revolution of Time may be seen in Kircher (*Œdip.* vol. ii. part 2, p. 193; *Hor. Apoll.* l. I. cap. ii.) represented by a serpent biting its tail. The circle described by this serpent is divided into four parts marked by the four animals—the lion, the bull, the man, and the eagle—domiciled over the head of the Sun, Venus, Saturn, and Mars, which are the very planets which are domiciled in Leo, Taurus, Aquarius, and Scorpio.

As to the eyes which these animals are full of, it is evident

that they signify the stars with which each constellation is spangled. Manilius calls them the eyes of heaven. This is the celebrated Argus of the ancients, according to those who wished to explain this story in a natural manner (Natal. Comes). Sanchoniathon tells us that the Phœnicians represented their gods with many eyes and wings, and that Thaut, who represented them in this manner, sought to imitate Ouranos or Heaven (Euseb. Præp. Ev. l. I. cap. ix.) The Cabalists give Gabriel six large wings (Kircher, Œdip. vol. ii. part i. p. 420), to which a hundred other smaller wings are attached. Other angels have seventy faces with seventy mouths to each of them. Others have 360 eyes, 360 tongues, 360 hands, 360 feet, &c., equal to the 360 degrees of the zodiac, or of the horizon, and together with these they have four wings, which stretch to the north, south, east and west.

The early Christian sects preserved for their seven archangels the figures of the animals in the sphere. Michael, who tramples upon the dragon, has a lion's head; and Hercules, who crushes this same dragon in the sphere, has a lion's skin (Orig. cont. Cels. l. IX.). This is the figure of the first beast in the Apocalypse. Another had a bull's head, which is the sign where Venus has her domicile, and took the name of Sourïël, the name of the bull being Sor in astronomy. This is the figure of the second beast. A third animal was an amphibious man with serpent feet, such as Cecrops (Nonnus. Dionys. l. IV.) was painted, whom the ancients placed in Aquarius, the domicile of Saturn. This is the third beast. He was called Raphael, and Saturn was called Rephun by the Copts. The fourth animal was like an eagle—the fourth beast in the Apocalypse. It was called Gabriel. The fifth was like a bear, which animal is also among the constellations in the sphere. It was called Thauthabaoth. The sixth was like a dog, the characteristic animal of Mercury, and the dog is one of the most brilliant of our constellations. It was called Erathot. The seventh resembled an ass, and the ass is a constellation which forms a portion of the sign of Cancer, the domicile of the moon: it was called Onoël, a name made up from *Ovos*, the Greek for ass, by which name this part of the constellation is known in astronomical books. It was also called Thauthabaoth or Tharthoroth.

Origen thinks that this doctrine belonged to the Ophites, and to their theory respecting the seven heavens of which

St. Epiphanius speaks (adv. Hæres. l. I. cap. xxxviii.), and respecting the seven æons, angels or inferior gods which became metamorphosed into seven heavens which Ialdabaoth covered with his folds. The Gnostics (ibid. cap. xxvi.), had also their seven heavens, each presided over by a genius, and each of them had its own form and denomination. They were subject to the action of an eighth heaven which comprehended them all, and which was called Barbelo, or Christ the father and ruler of all things. The shape of an ass was given to Sabaoth, or to him who presided over the seventh heaven, or the heaven of the moon, whose domicile was in Cancer, which contains this constellation.

The eagle, as we have seen, was substituted for the scorpion, because the latter was an evil sign, and one of bad augury according to the astrologers. "Creditum est," says Kircher, "Dan, quod cerastem in vexillo pingere recusaret, aquilam pro serpente pinxisse. Ita putaverunt doctores et meritò." The Egyptians placed Typhon in it, who killed Osiris during the month when the sun passed Scorpio, as Plutarch (De Iside) tells us. The Hebrews gave it to the tribe of Dan, from which Antichrist was to spring. In Rev. vii. is a fresh proof of the superstitious aversion to the tribe of Dan, which followed from the aversion to the sign which characterised it. Among those which are sealed, to the number of an hundred and forty-four thousand, taken by twelve thousand from each tribe, in order to save them from the Divine vengeance, the tribe of Dan alone is omitted, while all the others are included, and the tribe of Joseph has been obliged to be named twice over, once under his own name, and once under that of Benjamin, to repair this intentional omission, and to complete the number of the twelve tribes. Such is Divine justice according to "inspired" writings! The twelve tribes or the twelve sons of Jacob are represented by twelve stars in Joseph's dream. Joseph, says Philo (de Somn. 368) reckons himself as the twelfth; he completes the zodiac with his eleven brothers.

The four-and-twenty elders are the four-and-twenty good genii of the theology of Zoroaster, from which that of the Apocalypse is borrowed, which surrounded the throne of Ormuzd, and formed his court and retinue (Plut. de Iside). These twenty-four gods or genii were disseminated in the symbolical egg which represented the Universe, and contended

against twenty-four genii of darkness which formed the court of Ahriman. The white robes in which the elders are dressed resemble those of the genii which attend upon Ormuzd, and the genius of Light, whose throne, placed above the spheres, they surround, resembles Oromasdes, who, according to Plutarch, was born of the purest light, and who rises as far above the sphere of the sun, as that is raised above the earth, in order to form there the luminous body of the fixed stars, of which he made Sirius the chief. Their crowns of gold, the metal which belongs especially to light, confirms this idea of their nature. As to their genuflections, they are absolutely identical with the principles of the Arabian Theology respecting the heavens of jasper, emerald, &c., and the angels which dwell in them, as may be seen in Kircher (*Œdip.* vol. ii. part 1), who supports his opinion by a quotation from Abulchassen-Ben-Abesch, who represents these genii as praising and worshipping God, as prostrating themselves day and night before his throne, in the midst of the mountains of fire on which they dwell. They praise God in different languages, with a noise which resembles thunder.

When the astrologer-priest has set his sphere on the four fixed or solid points to which the agriculturists in ancient times at first referred the beginning of the seasons, after having looked upon the four celestial animals which correspond to them, and placed them at the four cardinal points, he afterwards looks at the system of the seven planets, which, with the zodiac, formed the basis of astrological observations, and which Astræus in Nonnus (*Dionys.* l. VI. v. 6) consults when he announces the destiny of his daughter Proserpine to Ceres. John adopts the same course, by seeking the destinies of the Universe in the sky. He describes the book of destiny and the planetary heavens, in which the destiny of men was supposed to be written, as a book sealed with seven seals, held by the God whose throne rested on the sky and on the zodiac. The Brahmans of India gave Apollonius seven seals (*Phil. in Vit. Apoll.* l. III. cap. xv.) or seven seal rings, which were each called after a planet.

As the course of destiny, or the impulse which the spheres first received, was considered to be connected with the equinox, it is Aries, or the equinoctial Lamb, having seven

horns and seven eyes in his forehead, which are the seven planetary spirits or the seven spirits of God (Rev. v. 6, 7), who will receive the book of fate from the hand of God. The Lamb is the hero of this mystic book, and he will be the ruler of the new city, as he is of the order of the universe, the movement of which is considered to begin from the Lamb or Aries, the first of the signs, and the place of the exaltation of the sun, the father and origin of the light of the world. This sun is domiciled in the celestial lion, and in the Mithraic monuments in Hyde has the lion below him, that lion which in Egypt supported the throne of Horus, the god of light, of the Greek Apollo, and which served for the standard of the tribe of Judah (Kircher, *Œdip.* vol. ii. part 1, p. 22). This is the sign which is called the Lion of the tribe of Judah (Rev. v. 5), who being victorious, "hath prevailed to open the book, and to loose the seven seals thereof." These two signs, the lion and the lamb, are the only ones which astronomers have given to the sun, the first for his domicile, and the second for the place of his exaltation and of his greatest influence.

The Lamb was the chief of all the signs (*Firmic. l. III. cap. ii.*), "princeps signorum," as he is called in all the astronomical books, "dux cœli;" hence the four beasts and the twenty-four elders, who with their harps form the celestial concert, fall down before him (Rev. v. 8). He is supposed to have been slain (*ibid. vv. 6 and 12*), and to have risen again. This fiction relates to the sun, which in this place is designated by the double name of Lion and Lamb. In the next chapter (*ver. 1*) the author says that it is the Lamb who opens the seven seals. The Lion and the Lamb are therefore two different emblems of the same being, which can only be explained by astrology.

The Persians, whose cosmogony is much more ancient than the period when the Apocalypse was written, and which dates from the period when the celestial bull was in the equinox, that is, more than 2,000 years before the first stars of Aries or the Lamb arrived at that place, suppose that the bull, who is the creator in their Theogony, was put to death by Ahriman, whom they represent as a dragon; but they add that he will be born again, and everything with him, and that he is reserved for a period and an earth on which Ahriman can no longer injure him

(Anquetil, *Zend-Avesta*, Boudesch, pp. 355, 356, 418). The same is the case here with the Lamb: he is slain, but rises again, and becomes the chief of the holy city, which he illuminates with his light (*Rev.* xxii. 5), and where there shall be no more curse.

This Lamb has seven horns and seven eyes (*Rev.* v. 6). This number is consecrated in astrology as a result of the division of the sky into spheres, climates, angles or horns, and seats of happiness in heaven, as may be seen in Salmasius (*Ann. Climat.* pp. 174, 191, 406, 440). The Arabians called these seven points, or astrological angles, horns. Each star, according to Porphyry, had also seven rays. We need not be surprised, therefore, at seeing these seven astrological points designated by horns and eyes, which are given to the Lamb, or the constellation which opens the path of the seven spheres. Clemens Alexandrinus (*Strom.* l. V.) calls the seven planets the seven eyes of the Lord and the seven spirits which dwell in the tree of Jesse.

The thousands upon thousands of angels which worship the Lamb (*Rev.* v. 11) are the spirits of the innumerable stars which the Syrian and Chaldæan theology placed in the sky which is above that of the cherubim or the four beasts, and which formed the celestial hosts. They are invited to praise God in *Ps.* cxlviii. 2-4: "Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens: and ye waters that be above the heavens."

The Persian cosmogony speaks also of those hosts which, besides the seven great spirits or Amschaspands, formed the retinue of Ormuzd. "How many soldiers," says the Boudesch (p. 349), "the stars have ready to make war against the enemies of Nature! Five thousand four hundred and eighty small stars have been created to aid each star of the constellations."

It is easy to see that everything in the book of John is allegorical, for the prayers of the saints are called vials filled with odours, the smoke of which ascends to the throne of God (*Rev.* v. 8, viii. 4). The harmony of the heavens, the idea of which Pythagoras acquired in the East, is also expressed in the Apocalypse by the sound of the harps which the elders who surround the throne of God strike. Marti-

and Capena has expressed the same idea by the notion of an harmonious forest (De Nuptiis Philol. l. I. cap. i.).

From the sixth to the eleventh chapters inclusive, we have a series of pictures, each more terrible than the other, of the misfortunes which threaten the Universe. War, famine, death, the universal destruction of the Universe, of heaven, of earth, and of the seas, a terrible day of vengeance of the Lord,—all these are portrayed under the most fearful aspects. They seem to be the result of an excited imagination given up to the wanderings of religious delirium.

The Persian or Magian theology taught that the time appointed by fate was drawing near, the time when famine and pestilence would desolate the earth, and when Ahriman, after several contests with the God of light, would be destroyed, and that then a new world, peopled with happy inhabitants, would succeed to this universal catastrophe. Such, according to Plutarch (de Iside) was the doctrine of the Magi, and such also is the teaching of the Apocalypse of John, whose religion was that of a sect of the religion of Zoroaster, established in Cappadocia and in Asia Minor.

The astrologer-priest, in order to terrify sinful men, draws the picture of all these misfortunes beforehand, and heaven seems to indicate them to him by its aspect, and by the prognostics which he draws from it. In the same way Jacob read in the books of heaven what was to happen to his sons and his grandsons (Orig. Comment. in Genes. p. 10). Great calamities were about to take place: the earth was to be overwhelmed by the most terrible calamities; and there were to be, according to the Tuscans and the Jews, signs in heaven and in earth, which were to announce them. It is after the inspection of the heavens, of the celestial signs, and of the astrological aspects therefore, that the enthusiastic astrologer forms his alarming predictions. It is impossible to follow these whimsical creations of a disordered imagination which terminate with the seventh day, when the seventh angel sounds the seventh trumpet to announce that the kingdoms of this world are become the kingdoms of Christ, who is to judge the living and the dead, and to reign for ever and ever.

At the end of the eleventh chapter, in which the representations of the misfortunes of the Universe, written on the

seven pages of the book of destiny, or on the seven spheres, are concluded, the author fixes his eyes on the heaven of the fixed stars, and especially on the zodiac, and on that portion of the sky which fixed, at midnight, the beginning of the year at the winter solstice, and which, at spring time, rose first, at sunset, on the horizon at its eastern boundary. These constellations were the ship called Arca, and the celestial Virgin attended by the Serpent, who rises after her, and appears to pursue her in the heavens, while on the western side the river of Orion seems to bury itself in the earth by disappearing as it sets. Such is the picture which the astronomical heavens present to us at the moment when the equinoctial year terminates, and when the sun of spring, which supports the celebrated Lamb, the leader of the twelve signs, is about to shine forth. What are the representations which the Apocalypse sets before us? The ark shining in heaven (Rev. xi. 19), a woman with wings, like the Virgin of our constellations (xii. 1, 14) who is pursued by a serpent (xii. 3), and a river which is swallowed up by the earth (xii. 15, 16).

These are the same representations as the ancient Oriental spheres of Aben-Ezra, which Scaliger has recorded in his notes on the astronomical poem of Manilius (Scalig. Not. ad. Manil. p. 330), still display at the end of the divisions of Pisces, and at the commencement of those of the first sign, the Lamb or Aries. We read in them at the third decan of Pisces in the Persian sphere, "The end of the river;" in the first decan of Aries, "Here rises the figure of a woman," and this woman is incontestably the celestial Virgin, who is at that time rising in the east. In the fourth decan of Pisces in the Indian sphere this woman is again found joined to the the ship (*ibid.* 346), on which she is represented as seated, and hydras and vipers, and crocodiles in aspect, either with Pisces or Aries, are everywhere seen. This same woman is attended (*ibid.* p. 341), by a black beast, or by a dragon, whose tail is visible. Thus the apocalyptic and the astrological sky are absolutely identical.

In Rev. xi. 18 it is said: "Thy wrath is come, and the time of thy dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets (the chiefs of the initiatory ceremonies), and to the saints (the initiated persons) and them that fear thy name, small and

great; and shouldst destroy them which destroy the earth." This was to take place, as we have seen, at Easter, which equinoctial period was fixed every year, in the evening, by the appearance of the Ark, or the Celestial Ship, situated to the south of the Virgin, which both ascended in the east on the eve of Easter, at the beginning of the Pervigilium Paschæ or sacred vigil. This is why the author adds in the next verse, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." The temple of God is the sky, the first temple of the Deity. And the author says that the Ark, the celebrated ship of Isis or of the Celestial Virgin, whom Eratosthenes calls Isis, was seen in heaven. This is the emblem under which the ancient Suevi worshipped Isis, as may be seen in Tacitus. This union of the celestial woman and the ship, which rise together in the evening, when the sun arrives at the end of Pisces, at the approach of the vernal equinox, has given rise to the expression in the Indian sphere which describes the aspect of the heavens at this moment: "*Mulier formosa, alba, sedens in navi in mari, &c. cupiens exire in siccum.*" The Virgin and the Ship therefore, rising from below the horizon, are thought, like the sun, to rise from the bosom of the waves. The name of Arca or *Κιβωτός* is one of the names of the Celestial Ship in certain astronomical books (Riccioli, p. 126, and Cœsius, p. 324), which call it Noah's Ark. It is in fact this constellation which figures in the myth of the Deluge.

The lightnings, thunderings, and earthquakes which accompany this apparition are phenomena which were always imitated in the mysteries (Meursius, Eleusin. 11, Pletm. Schol. ad Oracul. Magica, Claud. de Rapt. Proserp., and Themist. Orat. in Patrem), especially at the moment when the statue of the goddess, whether Isis or Ceres, who was always attended by serpents or the Bona Dea, at whose feet was the dragon of Erichthonius, as Plutarch states in his life of Cæsar, and as we see in the Apocalypse. The prophet, or the hierophant, says Themisthius, used to open the doors of the sanctuary, and all at once, the darkness being at an end, the statue of the goddess was seen, surrounded by light.

In the Apocalypse also a woman is seen, clothed with the sun, having the moon under her feet, and a crown of twelve

stars upon her head; she travails in birth, and pains to be delivered, and after her comes a great red dragon, of the colour of Typhon, who appears *in heaven*, and seeks to devour the young child who is to rule all nations; that is, we see Isis with the child Horus or the sun, whom Typhon, the Prince of Darkness, wishes to devour, but who is soon overcome by the blood of the Lamb (Rev. xii. 11) or Aries, the place of the sun's exaltation, the sign in which the God of Light resumes his empire over the Prince of Darkness, making the duration of the day triumph over that of the night. The crown of twelve stars on the woman's head signifies the twelve months or signs of the zodiac, and is the same as the crown of twelve rays with which Martianus Capella adorns the head of the sun, in his magnificent hymn to that god.

Radiisque sacratum

Bis senis perhibent caput aurea lumina ferre,
Quod totidem menses, totidem quod conficis horas.

and as the crown of twelve precious stones with which he adorns the head of Juno, the colours of which are analogous to the colours of the earth during the twelve months.

We have seen that the Arabian author Alboazar or Abulmazar gives us the true name of the child whom the woman brings forth, from the ancient Persian traditions, viz. Jesus, according to some, and Christ, according to other traditions. In them, as in the Apocalypse, is a new-born child, carried up on a raised throne in the arms of a woman who has just been delivered, who is suckling him. This child is Christ, the God who, like the child in the Apocalypse, is to reign over the Universe. It is impossible to have a stronger resemblance.

The Celestial Virgin is always represented with wings. Aratus (v. 117) and all his commentators give her wings. Aratus says that she fled far from the habitations of mortals at the beginning of the age of brass, that is, at the moment when the giants with serpent's feet entered the world. She fled, according to Aratus, to the mountains, when she saw crime enter the Universe, and lived there in solitude. He even calls her the solitary Virgin.

The river which the earth swallows up is also one of the constellations which are in aspect with the Virgin. Astrologers joined it to this sign, because its setting coincided

with the rising of Virgo. Eratosthenes, Hipparchus, and the calendars printed in the third volume of Father Petau's *Uranologia*, place under the ascension of Virgo, the setting or disappearance of the stars of the river of Orion, or the celestial Eridanus; and it is only necessary to place a celestial globe so that Virgo is the first ascending sign in the East to verify this statement.

The great red dragon is said (Rev. xii. 9) to be the same serpent as the Devil, or Satan, who deceives the whole world, that is, he is the principle of evil and darkness, the Persian Ahriman. One of the great genii or archangels, a companion of the God of light, comes to fight against the dragon and the angels of darkness (Rev. xii. 7), who are defeated and repelled by the strength which the Lamb gives to the angels of light or the companions of Ormuzd. The dragon is cast out into the earth, and after his defeat retires to the sand of the sea (Rev. xiii. 1). No one can fail to recognise in this dragon Typhon, the enemy of Isis and Osiris, whom the Egyptians painted with the feet and hands like a serpent, and who, they said, according to Plutarch, was of a red colour (Plut. de Iside). Hence their hatred for red animals. Judas, who betrayed Christ, was also supposed to be red. In Egyptian mythology, a battle is described between Horus and his companions, and a serpent who pursues a woman (Plut. *ibid.*). This battle lasted several days, and at length, Typhon was chained up. Plutarch says, that all these myths, in which the contests between Apollo and Python, and Osiris and Typhon are described, are of the same description, as well as other mystic fictions, which are not allowed to be revealed to profane persons. It has been shown here, that the real explanation of the mystery is the struggle between the genii of light and those of darkness, and that the basis of it is the theological teaching of the Egyptians and Persians on the subject of these two principles.

CHAPTER XX.

THIS dragon may be the great dragon of the pole, called Python by the ancient astronomers, such as Theon, and the son of Typhon by Hygin., fab. 30. Hercules has his foot on him and crushes him, and Hercules is the genius of the sun, clad with the lion's skin and furnished with the club. In the Apocalypse it is the angel or archangel Michaël who is represented as defeating this dragon. Michaël, according to the Cabalistic inversions, is the Hebrew word Melachi, a name of Hercules, Melicartus, derived from Melec, a king, (Kirch. Œd. vol. ii. p. 1, 216). The names of the four great archangels are given in the book of Enoch, and Michaël, the first of them, is ordered to fight Semi-Axas, and to chain him in the lowest depths of the earth, until the great day of judgment, when he will be cast into the lake of fire, as the old serpent is in the Apocalypse (Kirch. Œdip. vol. ii. part 1, p. 72).

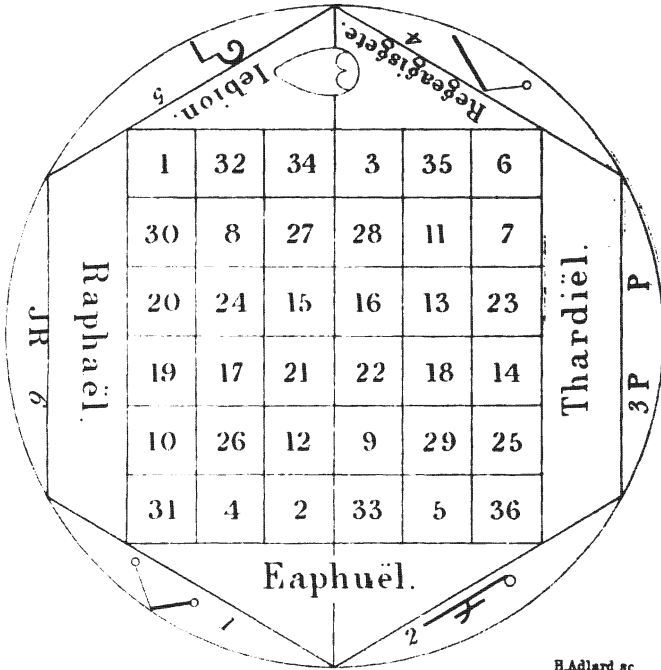
The identity of Michaël and Hercules seems to be proved by the fact, that the feast of Michaël is held in September, at the time of the rising of the celestial Hercules (Hygin., l. II. cap. v.; Germanic. in Dra.), and that, just as the Hercules of our constellations is clothed with a lion's skin, the Michaël of the Orientals, according to Origen (cont. Cels. l. VI. p. 304), was painted with a lion's head. The author of the Apocalypse has inserted the defeat of the dragon by Michaël, just as the Greek and Roman astronomers, when speaking of the dragon of the pole, do not fail to insert his defeat by Hercules. In the Boundesch (Zend-Avesta, vol. ii. pp. 351, 353) Ahriman, who with his genii, seeks, in the shape of a dragon, to contend with light, being conquered, leaps from heaven to earth in the month Pharvardin, or the equinoctial month (Hyd. p. 140), and runs to the south, where he destroys the Universe, and brings darkness and destruction upon it. The Apocalypse says the same thing (chap. xii. ver. 9).

The dragon is called "great" because, as Theon (Comm. ad Arat. p. 113) says, he is enormously great. Virgil (Georg. viii.) calls him "maximus anguis," Germanicus Cæsar (cap. ii.) "mirabile monstrum," Hygin. (fab. 30) "luminosus draco, Typhoni filius," and says (l. II.) of this constellation "Hic vasto corpore ostenditur, inter duas arctos." His body, as Mr. Hyde observes (Comment. ad Ulugbeigh, p. 13) extends over seven signs. It is on this account that he is represented in the Apocalypse as a great dragon with seven heads whose tail drew the third part of the stars of heaven, which afterwards all fell towards the West. Perhaps the seven heads only represent the seven signs over which he is spread, or they may mean the seven principal stars of the constellation, which the Arabian astronomers have observed, and have called five of them the five dromedaries (Cœsius, p. 112), and the two others the two wolves, "Azophi Arabis quinque dromedarii et duo lupi" (Bayer, fab. 3). Mr. Hyde says (Comment. ad Ulugbeigh, p. 13) "Tunim or Thuban $\tau\upsilon\phi\omicron\nu$ est serpens grandis, cujus corpus est in sex signis, et cauda in septimo signo," &c.

The beast who rises out of the sea (Rev. xiii. 1) is the great constellation Cetus, or the Whale, placed under Aries and Pisces. This enormous constellation, called by Aratus (ver. 629) the "great monster," was differently depicted by different nations, and the object appears to have been to represent a marine monster, without reference to its species, so that it was monstrous. It has therefore received different names, such as Draco, Leo, Ursus Marinus, and Pardus, as may be seen in Blacii (Cœsi. Cœl. Astron. p. 225, Stöffler, cap. xiv.). Bayer, in his Uranométrie (fab. 36) says that the asterisms of this constellation seem to require that a marine dragon, rather than a whale, should be drawn, and that several ancient spheres and sculptures found at Rome give this figure to it. Theon (p. 144) gives it the generic title of "ferocious beast." The Hebrews and Arabians called it the sea lion (Kirch. vol. ii. pp. 1, 199, Nabod. Elem. Astrol. p. 207). It is perhaps the famous dragon who guarded the golden fleece. All these different denominations of the monster placed under Aries have been united in this place by the author, and his monster is identical with the four beasts in Daniel (vii. 3 et sqq.), only Daniel has made four separate animals, and John only one.

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Their identity is also shown by the assertion in the Apocalypse that the beast had the power to make war for forty-two months; that is, a time or a year, plus two years and six months. For if we take a time for a year, two times and half a time make three years and a half, or forty-two months, or, as it is said in chap. xi. 3, a thousand two hundred and threescore days. Lastly, what shows this identity in an unequivocal manner is that the next chapter of the Apocalypse presents to us the image of the Lamb standing on Mount Zion (Rev. xiv. 1), triumphant over the beast and the dragon, and that the eighth chapter of Daniel opens in the same manner with the appearance of Aries, or a ram, standing upright before the river.

This Lamb is evidently Aries placed above the Whale, and ascending with it, while above it, further North, another monster rises, composed of the attributes of the Lamb and the Serpent, which is the famous head of Medusa. These representations, which are inseparable in the sphere, have also been joined together in the Apocalypse. The Persian sphere, which places the sea monster with the Triangle in the first decan, places the other half of the Triangle in the second decan with the head of Medusa, which is called "Caput dæmonis," as the Hebrews call it, and with them a beast, "dimidium bestiæ." The Barbarian sphere places the head and horns of Aries with the Triangle in this same decan. These horns of Aries, which, as they ascend, become united with the head of Medusa and her serpents, have caused painters and engravers to represent Medusa with ram's horns, that is, with the attributes of the Lamb joined to those of the dragon, as may be seen on an engraved agate-onyx which belonged to the Orleans family, and was sold to the Empress of Russia. This astrological emblem has been represented in the Apocalypse (chap. xiii. 11) by a second beast, which had horns like the Lamb, and which spake as a dragon.

In verse 13 we are told that this beast made fire come down from heaven upon earth in the sight of men. This was one of the magic arts attributed to Medusa. Cedrenus tells us that Perseus, he who struck the whale with his sword, taught the Persians the magic of Medusa, by means of which fire came down from heaven (Cedren. p. 22). The Egyptian traditions stated that fire from heaven consumed

It was on the second decan of Aries, to which Medusa, or the caput cacodæmonis, corresponded, as we have already seen, that the ancient astrologers composed a magic seal, or solar talisman, bearing the mystic number 666. This seal or talisman, which every one was bound to wear, had the marvellous power of rendering him who possessed it happy in everything, of enabling him to obtain whatever he required from princes and from kings, of enabling him to find what had been lost, and of drawing down the blessings of heaven on him, and on all that belonged to him. This, say the astrologers, was a great secret.

The Apocalypse says of this beast or head of Medusa, "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." These ideas are evidently identical, and the number 666 is the seal or talisman of the sun. The head of Medusa was called by the Hebrews the head of the demon (Bay. tab. 11; Ricciol. p. 126) or the devil, and a larva, or a hideous mask (Hyde, p. 20), whence the epithet give to Perseus, who was called "deferentem caput larvæ, et caput diaboli" (Alphons. tab. 218; Kirch. Œdip. vol. ii. p. 197; Scalig. p. 347); in Arabic, Chamil or Hamil ras Algol. Algol is the name of the head of Medusa (Comm. on Alfrag. p. 107). The same constellation which the Hebrews call Rosch hassatan, or head of the devil (Comm. on Alfrag; Hyd., Comm. on Ulugbeigh, p. 20), others call Alove (Ricciol, pp. 125-127; Bay. tab. 11; Stoffl. p. 122).

Abulfaragius tells us how the Arabian astronomers prepared this talisman. "Take six drachms of pure gold (the metal of the Sun) and make them into a round plate, on which engrave a table characteristic of the seal at the day and hour when the sun is in the place of his exaltation, which is near the nineteenth degree of Aries, or the Ram. Having done this, warm it in the vapour of saffron; wash it in rose water in which you have put (musk) and camphor in a state of solution. Then wrap it up in a piece of saffron-

coloured silk, and carry it about with you. It will render you fortunate in all your undertakings, and every one will fear you. You will obtain everything you want from princes and from kings, either by asking yourself for it, or by means of others whom you may choose to send to them. You will recover what you lose, and God will shed his blessing on you and on all that belongs to you. This representation of the Sun and of his seal, or his sign, which ought to be engraved on the reverse of the tablet, contains a great secret (*est magnum secretum*), and it is called Creator, Light, Perfect, Powerful, Glorious, Life, Virtue, Brilliant, Radiant: the Angels of the Sun are Anaël and Raphaël."

This seal is shown in the annexed engraving with the mystic number which characterises it, as it is in Kircher.

Whichever way these numbers are added—horizontally, vertically, or diagonally—the number of each column is always 111; and as there are six columns, the number is always 666.

Kircher also says that the name of man, according to the Cabalistic combination, is Titan or Teitan. He says the names of Antichrist in Irenæus, which are *Τείταν, Λάμπεις, Ἄντεμος, Λάτεινος*, all give the number 666 thus :

T . . . 300	A . . . 30	A . . . 1	A . . . 30
E . . . 5	A . . . 1	N . . . 50	A . . . 1
I . . . 10	M . . . 40	T . . . 300	T . . . 300
T . . . 300	Π . . . 80	E . . . 5	E . . . 5
A . . . 1	P . . . 5	M . . . 40	I . . . 10
N . . . 50	T . . . 300	O . . . 70	N . . . 50
	I . . . 10	Σ . . . 200	O . . . 70
	Σ . . . 200	Σ . . . 200	Σ . . . 200
666	666	666	666

The magic talisman of the sun represented a figure and a seal with names, which agrees well with the idea of the prophet who attributes it to the art of Medusa, who taught the Persians magic. There is a talisman in Kircher which has the mystic numbers of the sun in a quadrilateral on one side, and on the other the representation of a lion who has the sun on his back. Above is the word Heloi: the lion is placing his paw on a globe (*Œdip. vol. ii. part ii. p. 465*).

Hesychius says that Titan should be the name of Antichrist (*Hesych. voc. Titan*), that is, that the war of Antichrist against Jesus Christ was word for word that of the Titans

copy of the ancient cosmogonic myths respecting the two principles. He also says that the earth which engendered the Titans, and which contains the dark matter in which the evil principle dwells, is called Titanis.

The mountain of Sion on which the Lamb stands is the Eastern horizon or mountain on which the sign in which the sun's exaltation takes place appears at its rising. The 144,000 persons who had the name of the Father on their foreheads are evidently the same as those mentioned in chap. vii. 3, 4. They unite with the twenty-four elders, or the genii who accompany the God of light, and the tutelary genii of the hours, to form the music of the spheres, and to join in the harmony of the universe, whose primary impulse is considered to proceed from the first sign. It is thus that in Nonnus Jupiter Ammon, or the god with the ram's horns, slays the dragon Typhon, and enters into his glory with the spring at the moment when the marriage of Harmony, the daughter of Venus, is being celebrated.

The judgment, however, must take place before the renewal of all things is brought about. At the moment described in Rev. xi. 18, "Thy wrath is come," &c., the author calls our attention to the heavens, and shows us the celestial signs placed as they should be according to the mystic and astrological traditions at the time of this great event. These signs were, in the East and West—the Ship, the Celestial Virgin, the Dragon, the Whale and Medusa, and Aries who was on the eastern horizon on the morning of that great day, and who brought with him the signs in duodenary order, which, with the twenty-four hours, formed the universal harmony.

He next looks to the middle of the heavens, which was also one of the principal astrological points. There he beholds three brilliant constellations—the Eagle, the Celestial Vulture, and the Swan. The first of these birds is characteristic of the Apostle John. The author calls them three angels flying in the midst of heaven (Rev. xiv. 6–9). He says: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." One of the two

others announces the destruction of Babylon the great, which is to take place in the seventeenth and eighteenth chapters, and the other predicts the defeat of those who worshipped the beast and his image, who will be plunged into the lake of fire and brimstone, which takes place in the nineteenth chapter; after which the judgment takes place, as it does in the twentieth chapter, after which nature is renewed, and a new and better order of things is established in the concluding chapters.

Two other brilliant constellations are at the same moment at the two extremities of heaven, the one at the East, the other at the West. Each represents a genius with a scythe or pruning knife. The first is Perseus, who holds in his hand his scythe (Procl. cap. xvi.; Hygin. cap. iii. and xi.; and Genn. Cæsar), with which he is said to have cut Medusa's head. Opposite to him is Boötes, Icarus the off vintager, who was the first who learnt from Bacchus how to cultivate the vine, and who taught others how to do so. He also holds a species of pruning knife, or small scythe, in his hand, called by astronomers "*Falx Italica, media, seu brevior.*" These are the two constellations called in Rev. xiv. 14, 17, two genii or angels armed with sickles. The first appears on a white cloud, like Perseus in the midst of the Milky Way. He resembles the Son of Man, and has on his head a golden crown. This is the handsome Perseus, the lover of Andromeda, the son of Jupiter and Danaë, the Mithra of the Persians, the spirit of the sun and of light, and he who presides over the dawn of spring. The other is Icarus the vintager, whose feet touch the earth on the western side towards the North, at the moment that the Altar sets in the South. Eratosthenes (Uranol. Petav. vol. iii. p. 143) marks this period of the ascension of Aries by the words "Setting of the Altar and of the Cowherd [Boötes] Arctophylax." These two constellations are projected on the sphere.

The Apocalypse says that an angel who "came out from the altar" "cried to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe," just as an angel had cried to the first genius: "Thrust in thy sickle and reap . . . for the harvest of the earth is ripe." The author has made an emblematic use of these two sickles to represent the judgment as a harvest and a vintage—a

natural induction for an astrologer who consulted the celestial signs. The altar is evidently the constellation of that name, which is called "Thuribulum in quo prunæ fuisse dicuntur" (Germ. Cæs. cap. ccclxxv. ; Hygin, l. II.). This altar was made by the Cyclops, or blacksmiths of Vulcan, the god of fire of the Greeks and Orientals. The Persians had also their Angel of Fire (Hyde, p. 64 ; Germanic. cap. xxxvii. ; Theon, 147), or who had power over fire, and this genius presides over Mars, whose domicile is in Scorpio, in which constellation the Altar is near the tail of the Scorpion.

The fifteenth chapter commences with the appearance of the seven angels having the seven last plagues. These angels are the seven Pleiades, which are situated at the extremity of Aries, under the feet of Perseus, exactly where the old year is divided from the new. These seven angels are made to come out of the tabernacle of the testimony, which refers to the constellation itself, which is called by the Phœnicians and Hebrews Succoth benoth (Hyd. Comm. ad Ulugbeigh, p. 33 ; Selden, Syntagma 2, cap. vii. pp. 309, 310 ; Œdip. vol. i. p. 356, &c.), which is translated "tabernaculum filiorum," as may be seen in Selden and Kircher. This assemblage of stars is represented in the Egyptian planisphere on the Celestial Bull, to the division of which it really belongs. This bull is one of the four animals and fixed signs already spoken of. Therefore the author says that it was one of the four beasts that gave the angels seven vials full of the wrath of God. This means, that the bull, on whose back the Pleiades are, communicated to them all the strength which he exercises conjointly with them over all nature. This force and influence were, according to the ancients, terrible both for the land and sea. Germanicus Cæsar speaking of their setting in spring-time, characterizes them thus : "Sidus vehemens et terrâ marique turbidum." Hence we see in chap. xvi. 2, 3, that they bring destruction upon the earth and upon the sea.

The author sees them (chap. xv. 2) placed near a sea of glass mingled with fire, which we have seen represents the upper part of the firmament where the four beasts and the Pleiades are grouped on a section of the Bull, or of one of these four beasts (Hygin. l. II. ; Germanic. ad Arat. cap. xxii.). It is on this sea, or above the firmament, that the

initiated, who have conquered the beast, and the companions of the god of light are united together, and sing the song of the famous passage under Aries, or the song of the equinoctial Lamb, who fires himself partly from the rays of the sun. He announces the return of God to the upper hemisphere. At the same time, says Julian, he draws up those virtuous souls whom the analogy of their nature attaches to his victorious rays. "And I saw as it were a sea of glass mingled with fire," continues the Apocalypse (xv. 2, 3) "and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and of the Lamb."

This celebrated song of Moses is still sung every year on Holy Thursday, and is the same as that given in Exod. xv. It is quite applicable here, as in both instances a passage is made from the dominion of evil to the Promised Land, and in both salvation is obtained by the blood of the Lamb or Aries.

Passing over the next chapters with the observation that the whole of them may be found in the Zend-Avesta, in Plutarch, and in Hyde, &c., we come to the time when Ahriman is defeated and Ormuzd victorious in the Persian theology. Sosioch, placed on an elevated spot, gives a recompense proportional to their works to all who have risen from the dead. "The dead will rise again, and man will reappear on the earth" say the Persians (Zend-Avesta, vol. ii. pp. 387 and 415). It is after this total defeat of the evil principle that the Magi make men pass to that state of happiness which they are to enjoy in the kingdom of Ormuzd (De Iside, p. 370), where, clothed with bodies of light, they will know no more darkness, nor any species of want. This Sosioch (Zend-Avesta, vol. i. p. 46) who is to place himself at the end of the world, in the last thousand years, on an elevated throne in order to give a reward proportioned to their works to all who have risen from the dead, is identical with what is represented in the Apocalypse after the thousand years have passed (Rev. xx. 11, 12). The ideas of resurrection and of judgment which are expressed in the Apocalypse were part of the religious opinions of the Persians, as may be seen in Hyde (De Vet. Pers. rel. pp. 293

and 537). They held that after the resurrection they would lead a tranquil and delightful life on an earth which had been purified by fire (Beausobre, t. I. p. 205).

“And after these things I heard a great voice of much people in heaven, saying Alleluia : salvation, and glory, and honour, and power, unto the Lord our God ; for true and righteous are His judgments, for he hath judged the great whore which did corrupt the earth with her fornication.” (Rev. xix. 1, 2.) “Alleluia, for the Lord God omnipotent reigneth.” (Ib. v. 7.) This is the sun, which has now reached the commencement of his reign, which is to last 6000 years. The thousands of God, say the Persians (*Zend-Avesta*, vol. ii. p. 420), appeared with the Lamb, the Bull, Gemini, Cancer, Leo, and Virgo. After the thousands of God, Libra came, and Ahriman entered into the world in the shape of a serpent. This is why the Apocalypse adds : “Let us be glad and rejoice, and give honour to him ; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen. Blessed are they which are called unto the marriage supper of the Lamb.” (Rev. xix. 7-9.)

This applause and those cries of Halleluia uttered on this occasion resemble the Roman feast called *Hilaria*, when the sun was, as Macrobius says, considered to have entered on his reign : “*Tunc ad regnum suum pervenisse creditur.*” It was at this time that the mystic tree in the mysteries of *Atys*, at the foot of which was a ram, was cut, and that the *Hilaria* of the Phrygian *Atys* were celebrated (Julian, *Orat.* 5). The bride of the Lamb is clad in white—the dress which characterises the people of light who form the train of Ormuzd, and which the Romish priests adopt at the Easter ceremony, when they only wear the alb. The subjects of Ahriman wore black (*Zend-Avest.* vol. ii. p. 345). The Manicheans held that those who were reprobate had a black mark on their foreheads. The bride is the company of the initiated, who are promised communication with the Deity, and the spirit of prophecy is also promised, which we have seen was one of the advantages which the initiated who assembled at *Pepuza* with their prophetesses, who deceived the people by pretending to be inspired, promised themselves, according to St. Epiphanius (chap. xlix.).

As soon as the angel has announced the marriage of the

Lamb, the hierophant sees heaven opened, and sees the Logos, or Divine Word, mounted on a white horse. This heaven is the dawn, which opens the gates of day, and the white horse is characteristic of the god of day, whose chariot was drawn by white horses, while the celestial hosts also ride on white horses, and are clothed in white linen, all of which is characteristic of the good principle and of the god of light.

The spirit armed with a sharp sword proceeding out of his mouth is Perseus, who is placed like Mithra between Aries and Taurus, and who, according to Porphyry (*De Ant. Nymph.*) carried the sword of Mars. Mithra was for the Persians what the Word or Logos was for the Christians. The Zend books represent him with the attributes of the planet Mars, and he is drawn with a dagger in his hand, and strongly resembles the Perseus of our spheres, who is known by the Persian name Perse or Pharse, the horseman, eques, *ἵππότης*, as the astronomical books call him. This is the man on the white horse. Hesiod, in the "Shield of Hercules," v. 216, calls Perseus *ἵππότης*. His triumph is announced by an angel in the sun, who summons the fowls of the air to eat the flesh of kings and captains. This is an allusion to the Persian custom, which was not to bury their dead, but to expose them so that the birds might eat their flesh. The author here alludes to a practice peculiar to Persia.

Up to the present time the triumph of the Lamb is not complete. Another enemy remains, the most formidable of all—the dragon or serpent whose shape Ahriman had assumed in order to introduce disorder and evil into the world. In chap. xx. 1–3, John says, "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

If, at the same moment that Perseus and the Lamb appear at daybreak at the gates of the East, we look to the West, towards that portion of the heavens where the stars and their spirits sink and lose themselves in the abysses of the ocean and below the horizon, the largest constellation, and

holds the great serpent whom he has conquered, in other words, Serpentarius and the serpent whom he presses with his hands. This is the serpent which the Persians still call the serpent of Eve. This monster, whom the Sun, under the name of Hercules, conquered, whom the dragon bore in Lydia (Theon, p. 117; Hygin. l. II.), a country which is near that in which the Apocalypse was written, ascended with Libra at the moment when the 6000 years of God ended. Serpentarius has his foot on the western horizon, and seems to come down from heaven to hide his serpent under the lower horizon, and in the abode of darkness, of which the West forms the entrance, for there are the gates of night. He is also called Cadmus in astronomy, and is the same genius who in the poem of Nonnus assists Jupiter to gain the famous victory over Typhon, which brings about the end of winter at the moment when the Sun is about to enter Taurus. (See Nonnus, l. I. and II.)

In this portion of the Apocalypse we have a double resurrection, or, rather, a double death. To understand this, we must refer to Plato (De Rep. l. X.) and Plutarch (De Facie in Orbe Lunæ). Plato says that after death souls go to a certain place which is between the earth and the city of light or the ethereal sky, and that they took a thousand years to get there, so that the last judgment, which decided their fate, only took place a thousand years after their death. The same is the case in the Apocalypse. In chap. xx. 4, we see thrones, and persons who sit upon them to judge, and near them the souls of the martyrs. But the rest of the dead do not live again until these thousand years are accomplished. After this, there will be a second death, and a second resurrection, when the final judgment will take place (ver. 11), and those who are not in the Lamb's book of initiation undergo a condemnation which may be regarded as a second death. This final judgment is preceded by a last effort of the evil principle, which does not last long, and after which the devil, his friends, and his army are cast into the lake of fire.

It appears from Plato that pure and extremely virtuous souls attained this spot with great ease, for Er and several other persons got there in a few days. In fact, only twelve days elapsed between the death of Er the Pamphylian and

his resurrection. We also see in Plato that the dead who are obliged to spend a thousand years in arriving at this meadow on which the seats of the judges are placed, meet with much resistance when they arrive there: that at the end of the road frightful monsters appear, who contend with them, and even drive into the abyss those whose faults have not been sufficiently expiated. This is, no doubt, why the evil spirits reappear in the Apocalypse. This spot to which souls ascended before the last judgment was the Moon (Plat. *ib.* cap. xx. and 7, 8, and 9, 10, 11). This was where the roads which Plato speaks of terminated, some of which led souls to the upper parts of the sky, others to the earth. This was the space which they occupied a thousand years in traversing, if they were laden with ever so little coarse and terrestrial matter, the stain of which they had contracted by too great attachment to the body. This period, according to Proclus (in *Tim.* l. I.), was divided into five parts of two hundred years each, corresponding to each of the six other planets whose zones the soul traversed, starting, no doubt, from Aquarius, which sign, according to Macrobius, was assigned to death, and extending to Cancer and Leo, the sign or domicile of the sun, into which the souls eventually passed.

But before it made this passage the soul experienced a second death in the moon, and a second separation took place, which left nothing but its purified spiritual portion.

The Elysian fields, according to these ancient philosophers (Plut. *de Facie*, p. 942), were situated beyond the cone of shadow which the earth projects when opposite the sun, and which the moon traverses during eclipses. There was the end of the earth, or of the darkness caused by the opaque material of which it was composed. The moon, therefore, was on the confines of the mortal and immortal, of light and darkness, which she put on, as it were, in succession. Above her were the fields of light, to which virtuous souls repaired. Nothing wicked or defiled was admitted there, only virtuous men. There they led a happy and easy life, but they did not yet enjoy the divine and perfectly happy life, which they only began after the second death. Plutarch explains this second death. Every soul which was separated from the body wandered for a given time in the space between the

moon and the earth, some for a longer, others for a shorter period.

The first death separates the soul and the spirit from the body. This first separation, according to Plutarch, takes place in a sudden and violent manner. The second takes place in a gentler and slower manner. Each of these parts returns to that which gave it birth. The body returns to earth; the soul, if it is virtuous, returns to the moon, but only after remaining some time in the air to purify itself. If it is vicious, it is tormented in the air, and afterwards sent into another body as a punishment. The virtuous souls remain in the moon, where they are in a condition which is agreeable, but not perfectly happy. It is this state, no doubt, which the author of the Apocalypse calls a rest; a reign of a thousand years between death and the last judgment, which takes place in the famous field (Plat. de Repub. x. 616) or valley of Jehoshaphat. Er, the Pamphylian, who has already been mentioned, was, according to Clemens Alexandrinus (l. V.) the same as Zoroaster, whose doctrine was the same as that of the Apocalypse, viz. the system of the two principles, the destruction of the world, the great judgment, and the resurrection—dogmas which the Christian sects have borrowed from the Magi and the Persians (Hyde, pp. 293 and 537).

Hyde has very judiciously observed that the doctrine which the Magi and the Apocalypse taught in common had been established in very ancient times among the disciples of Zoroaster, and long before the Apocalypse was written; that it was the ancient doctrine of the East, that the Apocalypse has preserved it, and that its author has transmitted it to posterity. In fact, we find it in the Zend books, the most ancient records of the religion of Zoroaster. The following creed is found there (Zend-Avesta, vol. ii.): "I believe, without entertaining any doubt, in the excellent and pure law: I believe in the just judge Ormuzd: I believe that the resurrection of bodies will take place, and that the bodies of the dead will rise again."

The Manichæans held that the conflagration of the world and the judgment would be preceded by the apparition of a spirit, whom they called the Ancient (Beausob. t. ii. p. 576). This Ancient is the novissimus dies, the last day. This expression was held sacred in Oriental mysticism, from which

Manes, like Daniel, borrowed his theory. Daniel says (chap. vii. 9, 10): "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." The rest of this chapter has furnished the author of the Apocalypse with many particulars. As we see the dragon and two other beasts slain and consumed by fire before this terrible judgment, so Daniel (ver. 11) sees the beast slain, his body destroyed and given to the burning flame. He sees that the life of the other beasts was prolonged, though their dominion was taken away, and he sees visions, and one like the Son of Man coming with the clouds of heaven to the Ancient of days. He appears before him, and dominion and glory and a kingdom is given to him. In ver. 19, the fourth beast, the one which corresponds to the dragon, makes war with the saints, and prevails against them, until the Ancient of Days, who is the same as the man on the white throne (Rev. xx. 11), appears. Then he gives the saints the power of judging, and the time being accomplished the kingdom is given to these saints. This is exactly what takes place in the Apocalypse, when the elect go into the holy Jerusalem in chap. xxi.

Nebuchadnezzar, whom Daniel represents as degraded for seven years, and reduced, like Apuleius, to the condition of a beast, is an image of the soul here below, and of its return to its original state, when, after passing through the seven spheres, it returns to its domain and its own country. This mystic idea has been expressed in an infinite number of shapes in the Eastern allegories. Sometimes the idea of captivity is taken to represent the state of man here below; sometimes it is death, resurrection, &c. The dogma of the resurrection, as Tertullian says (*De Præc. adv. Hæres.*), was also part of the doctrine of Mithra, who probably represented it in their mystic cave. The initiated in these mysteries were, like those in the Apocalypse, distinguished by a mark in the forehead: "et signati in frontibus," like the twelve thousand elect of each tribe (*Tertull. ibid.*; Rev. vii. 4; xiv. 1, 3; xxii. 4).

It was by means of the Mithraic bull, together with the moon, whose exaltation occurs in this sign, that the passage to the world of light took place and the resurrection was effected. This Bull, like the Lamb, was dead, and had risen again. Ahriman had caused him to perish in the first instance (Boundesch, pp. 356, 363 ; pp. 387, 415). Men will be restored to life, say the Persians, by that which comes from the Bull. Sosioch will perform izeschné with the resuscitated dead. Afterwards, placed on an elevated spot, he will give to all men a reward proportioned to their actions. Substitute the Lamb for the Bull, and we have the doctrine of the Apocalypse word for word.

We have now arrived at the time when the spirit, having left behind it all that is material and mortal, sees nothing but the Divine Light, and that spiritual world, the archetype of all that exists, which has been from all eternity in God, and becomes absorbed in the bosom of that luminous ocean from which our spirits issued to become united with the soul, and afterwards with the mortal body. This is the *Noûs*, for the part called the soul has been destroyed by the second death. This is where, according to Proclus (Comment. in Tim. l. II. p. 93), the real heaven, and the real dominion of Saturn, Jupiter, and Mars is. It is here, therefore, that the true theophany is experienced, or, to use the expression in the Apocalypse, that the elect, or the initiated, shall see the face of God (Rev. xxii. 4). Here is the holy city which was shown every year to the initiated at Pepuza. The souls of the initiated persons, terrified by the frightful pictures which had been presented to them, are at length about to rest tranquilly in the abode of light and happiness, of which the prophet presents them the delightful representation. It receives the mystic name of Jerusalem, which St. Augustine tells us signifies in the language of initiation the Vision of Peace: "Ipsius civitatis nomen mysticum, id est Jerusalem, visio pacis interpretatur" (August. de Civ. Dei, l. XIX. cap. xi.). The "seer" called himself an Israelite after the manner of the Freemasons, who still work at the establishment of the heavenly Jerusalem, of which they are the architects, by means of virtue. Babylon was in the same way the abode of the wars and disorders of Ahriman, the principle of corruption.

It is to the Sun-god, who, under the equinoctial sign of

the Lamb, draws souls to him by separating them from the coarse matter which adheres to them, that the initiated owe the happiness of raising themselves in spirit to the happy abode of light, in which they will one day dwell for ever. It is the mysteries of the Lamb, which, celebrated with pure souls and chaste hearts, procure for them this preliminary enjoyment of view of the holy city which will one day receive them into its bosom, and which will prepare for them an easy return to the Deity after death. All that is fragile and mortal has disappeared: the living and eternal God alone remains on the ruins of a destroyed world. Such is the fate which awaits the children of light, the friends of Ormuzd, the initiated who have fulfilled their duties, and whose names have not been removed from the book of initiation. They will be the only citizens of the new world, where one is absorbed in the bosom of happiness and of light. John says (chap. xxi. 1-4): "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Here we have man established in a new order of things, different from the first, in which he had been subject to the empire of darkness, and of evil, which have no existence in this world, in which Ormuzd, the principle of light and life, alone reigns. This philosophic idea is exactly that of the Magi, according to Theopompus, quoted by Plutarch (De Iside).

Macrobius (cap. xi.) tells us that the ancients assigned the abode of pure souls in the heaven of the fixed stars. The new Jerusalem, therefore, even in a spiritual world, resembles the Zodiac and its divisions, because it is the archetype of the visible universe, and it possesses in a spiritual manner all that the latter has in a material manner. It is in the world,

Noητός, says Proclus, that the real heaven, and the real gods of the planets, exist.

“Come hither,” says the angel to the prophet (Rev. xxi. 9–11), “I will show thee the bride, the Lamb’s wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God : and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.”

This town does not require the light of the sun or of the moon, because it is lighted by the glory of God, and the Lamb is the light of it (verse 23). The nations which are saved walk in the light of it, and the kings of the earth bring their glory and honour into it (verse 24). There will be no night there, and they will bring the glory and honour of the nations into it (verses 25, 26). When Scipio shows his grandson the abode of souls, the place where great men and rulers of the people, covered with glory, are one day to return, it is on an elevated spot, glittering with light (“In excelso, pleno stellarum illustri et claro loco”), that he presents this abode to him. These are the stars that we shall shortly see represented by stones of suitable colours. This is the column of Plato, brilliant with all the colours of the rainbow. It is on a very high mountain that Ezekiel (chap. xi. 2) in a vision of God sees the vision of the new Jerusalem and the new Temple which are going to be rebuilt—a mythical representation which is absolutely identical with that of the author of the Apocalypse, who, like Ezekiel, has placed it after the defeat of Gog and Magog.

The description of the holy city occupies chap. xxi. 10–25 of the Apocalypse. We have now to examine the configuration of this city, the manner in which it is divided, and its relations to the luminous archetype of the visible world, which has been formed after the eternal model which is placed in the bosom of the light of those real beings, of whom the beings that are seen, or the visible universe, are but an obscure image.

The duodecimal division is to be traced in all the dimensions of the new city. This division is that of heaven and of the twelve signs, and is so representative of the universe that the ancient Pythagoreans, who represented everything by numbers and figures, chose the dodecahedron, or twelve-faced

solid to represent the universe, as may be seen in *Timæus* of Locris, who says, "The dodecahedron is the image of the universe." (Plato, vol. iii. p. 98.)

The zodiac was divided into twelve parts in its breadth as well as in its length, thus forming the dimension of the great wall of the city, one hundred and forty-four. The circumference of the sky was also divided into twelve portions, called abodes or domiciles, which were the basis of astrological predictions. The horoscope was the first of these (Firmic. l. II. cap. xviii. &c.). There was also another division by twelve, called *duodecatemoria* (ib. cap. xv.). These different divisions were painted in different colours (Salmasius, *Ann. Climat.* p. 67), somewhat like Plato's speckled ball or bowl. The horoscope and the seventh domicile after it were white, the second and twelfth green, &c. There were also what were called the twelfths (*Tetrabil.* Ptolem. l. I. cap. xxii.), which were the twelfth part of each sign, and which, therefore, gave 144 twelfths for the whole zodiac or square of twelve. The circle of the horizon (*Aulugellus*, l. II. cap. xxii. *Compil. Astrol. Leopold. Austriæ ducis*, p. 44. *Venetiaë*, 1570) was also divided into twelve winds, influenced by the twelve signs; and the world was also divided into twelve regions. The winds, three by three, corresponded to the cardinal points. An astrologer says that there are twelve winds, because of the twelve gates of the sun, through which these winds to which that star gives birth rush. Simon Joachites (*Kirch. Œdip.* vol. iii. pp. 109, 116), following the principles of the ancient Cabala, confirms these ideas.

In the middle of the seven triads of spirits, four of which correspond to the cardinal points, is a holy, venerated temple which sustains all. It has twelve gates, over each of which is a sign of the zodiac which is carved upon it, and arranged according to an ancient combination. The first is Aries, that is, the Lamb, who, in the *Apocalypse*, is the ruler of the holy city. There are also, continues Simon Joachites, the twelve chiefs and rulers who have been drawn up according to the plan of distribution of a town and a camp (p. 118). He adds that they are the twelve angels who preside over the year, and one of whose functions is also to preside over the twelve terms or divisions of the Universe.

This is the mystic city which the *Apocalypse* and Simon Joachites present to us, divided in a similar manner to the

Hebrew camp. It is the Universe itself, the tabernacle or tent of the Deity. "Behold, the tabernacle of God is with men" (Rev. xxi. 3). The division of this camp, of which the tabernacle occupied the centre, contained, as we have seen, besides the seven planets, twelve houses, each under a sign of the zodiac, which have each of them the name of a tribe on them, just as each gate in the Apocalypse has the name of a tribe over it. (Rev. xxi. 12.) The twelve tribes and the twelve signs are there arranged on the four sides of a quadrilateral, as the gates of the holy city are in the Apocalypse, and these faces, composed of three houses or signs, look to the four corners of the universe, and to the four winds, the interval between which is filled by two others, making three for each face. Psellus, in his Book of the Genii, or angels who preside over the order of the Universe, also groups them three by three, facing the four corners of it.

According to the principles of astrology, each sign of the zodiac presided over a region of the earth. Marsilius Ficinus (Kirch. Œdip. vol. iii. p. 317) correctly observes that Plato, in the division of his city, takes the duodenary number as the fundamental one, because there are twelve spheres, twelve signs, &c. These twelve spheres are the four elements, and the eight upper spheres. Proclus (Comm. in Tim.) tells us expressly that the greatest legislators have always endeavoured to make political divisions resemble those of the Universe as much as possible.

If Plato had given us in his Phædo an elaborate description of the city of the happy in his celestial kingdom, there is no doubt he could have followed the ideal plan he traced out in his book of laws. But he says himself that it is necessary to abridge the description of these habitations, and that is not the place to describe them. Lucian, who has entered into more details than Plato respecting the city of the happy, and the delights and rich productions of Elysium, has built his city according to the order of the universe, and has taken as the model of his division that of the seven spheres, which we have shown to be an expression signifying the universe. In other respects his city resembles that of the Apocalypse. He says (Hist. Veræ, l. II.): "We arrive at a field situated in an island called the Island of the Happy, where Rhadamanthus reigned. The guardians of the island chain us with flowers, and lead us to his

tribunal. We related our adventure. It was decided that some day, after our death, we should be punished for our curiosity; that for the moment we might remain and converse with the heroes in this meadow; but not for more than seven months." The repose of Er the Pamphylian in the meadow lasted seven days, after which the souls are ordered to leave for the fields of light. "The seven months having elapsed," continues Lucian, "our chains of flowers fell off of themselves, and we passed from the city to the feast of the happy." This is the marriage supper of the Lamb in the Apocalypse.

Lucian describes this city of the happy. It was all of gold, like that of John. The wall was of emerald, that of John is of jasper. The stone is not the same, but the idea is. Lucian's city has seven gates, equal to the number of the planets. John's has twelve, equal to the number of the signs—a different mode of expressing the same idea. This seven-gated city resembles that which Cadmus, when he married Harmonia (Nonn. Dionys. l. V. v. 54), after the defeat of Typhon by Jupiter, built and called Thebes the sacred, which had seven gates, each sacred to a planet, beginning with the Moon and ending with Saturn.

Cadmus, says Nonnus (*ibid.* v. 64) endeavoured to imitate the construction of heaven with his seven spheres: he wished to have an image of Olympus on earth. The author calls it the sacred town, *ἱερὸν ἄστυ* (v. 85) just as John calls Jerusalem the holy. His city is built of different materials from that of John, which proves that he has not copied from him. We will now analyse the materials of which the latter is built.

The foundations of this town were garnished with all sorts of precious stones. The first foundation was jasper (*Rev.* xxi. 19). In the magnificent crown of Juno, described by Martianus Capella, the stones are ranged three by three, according to the seasons. They are not exactly the same as here, but there are several which are the same, such as jasper, emerald, jacinth, &c. The first, says he, was taken from the head of Cancer; the second from the eyes of Leo; the third from the foreheads of Gemini, &c.—an evident allusion to the signs of the zodiac. The colour of each, we are told, was analogous to the colour of earth at the different seasons; sometimes green with verdure,

snow, &c. Not only this, however, but these stones are all identical with the breast-plate of the Jewish high-priest (Exod. xxviii. 17, &c.), which we have seen represents the zodiac and the seasons. The names of the twelve apostles of Aries, or the Lamb, are engraved on them instead of those of the twelve tribes, which comes to the same thing.

This explanation of the twelve foundations of the holy city by the signs of the zodiac is justified by a passage in Clemens Alexandrinus (Strom. l. V.), in which he says that it is by traversing these twelve signs that the virtuous soul returns to where it came from, and that the *ἀνάληψις*, or return of souls, takes place through these twelve domiciles. This is confirmed by the doctrine of the Manichæans on this subject. Tirbonius says to Archelaus (Beausob. Hist. Manich. t. ii. l. VII. cap. vi.) :—

“The living Father, seeing that the soul was afflicted in the body, had pity on it, and sent his beloved Son to save it. This Son came: he assumed the figure of a man, although he was not a man in reality, and although the vulgar thought he had been born. As soon as he arrived, he made a machine for the salvation of souls. This machine is a wheel, to which twelve vases are attached. The sphere causes this wheel to turn, which takes up the souls of the dead in its vases. The great star, which is the sun, attracts them by its rays, purifies them, and transmits them to the moon, till she is quite full of them. The moon when full of souls discharges them into the sun, after which she receives others by means of the vases, which descend and rise incessantly. And when she has sent these souls to the Æons (spirits) of the Father, they remain in the ‘column of glory,’ which is called ‘the perfect air.’ This ‘perfect air’ is ‘a column of light,’ because it is full of purified souls.”

This column of light (Plat. de Republ. l. X.), this perfect air of which the Manichæan author speaks here, is evidently that luminous column, resembling the iris or rainbow, into which Plato makes virtuous souls pass after the judgment, after resting for seven days in the meadow, as we have already seen. It is also the “free ether,” or “ethereal lights” of Pythagoras (Hierocles, Aurea Carm. v. 70), in which he places Elysium, or the abode of the happy. Lastly, it is

the holy city, the heavenly Jerusalem, lighted by the light of God, as the Apocalypse represents it (chap. xxi. 11, 23). The wheel of the Manichæans is represented in the Apocalypse by the zodiac, by means of which the *ἀνάληψις*, or return of the souls, takes place. The Hebrews called the zodiac the great wheel of the signs, "rota signorum" (Hyde, Comm. ad Ulugbeigh, pp. 29, 30; Riccioli, l. I. p. 402). The celestial city is called a tabernacle in Rev. xxi. 3: "Behold, the tabernacle of God is with men, and he will dwell with them." This is the very word which Pœmander, which the Egyptian Hermes is supposed to have written, uses to designate the zodiac. "Tabernaculum istud," says he, "zodiaco circulo constitutum, qui ex duodenario constat" (Hermes in Pœmandro).

Without dwelling on a number of minor details, we may assume that the connection between the archetypal and the visible heavens, of which the latter is the representative, with the holy city full of light, which is entered by twelve gates, which everywhere shows the duodecimal division, and in which the souls are about to enjoy eternal rest, has been proved to demonstration. We proceed, therefore, to the twenty-second and last chapter.

This chapter begins with a description, which is the last in this mystic work, of a river of water of life, clear as crystal, which comes out of the throne of God and of the Lamb. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (verse 2). This fiction is borrowed from Ezekiel, chap. xlvii. 1. After giving the description of the new Jerusalem, which is going to be rebuilt, the chambers of which he distributes just as the gates of the holy city are distributed in the Apocalypse, Ezekiel makes a river issue from the eastern door of the house and run towards the south. He also (verse 12) describes a number of trees bearing fruit, which grow on both banks of the river, "whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months . . . and the fruit thereof shall be for meat, and the leaf thereof for medicine."

Tertullian (l. III. adv. Marcion), speaking of the holy Jerusalem which came down from heaven, says that Ezekiel knew

represented the plan of it before it was built. The Boundesch says that Ormuzd, from the love he bears to man, causes waters to flow near his throne.

It is evident that John either borrowed from Ezekiel, or that they both drew from a common source. Lucian, who was a native of Samosata in Syria, near Mesopotamia, that is, of the same country where the Magi and the Chaldeans taught the doctrine which is the basis of the visions of the Apocalypse and of Ezekiel, also has a river which waters the holy city in his description of it. After describing the repast, and the city of the happy, which is adorned on all sides with gold and precious stones (Lucian, *Hist. Veræ*, l. II.), he speaks of the river which surrounds the city, and of the three hundred and sixty-five fountains which water its meadows. He places close to it vines which bear grapes twelve times a year, a vintage taking place every month. This is very similar to the trees in Ezekiel and the Apocalypse.

The river of living water which runs out of the throne of the Lamb in the Apocalypse, and from the eastern door in Ezekiel, is the river of Orion, the celestial Eridanus, which is situated immediately below Aries, or the Lamb, and which rises immediately after that sign, which seems to give birth to it in the east, whence it streams towards the south, as Ezekiel represents it. This astronomical phenomenon, the appearance of the waters of Eridanus after the rising of the Lamb or Aries, caused that constellation to be called "*Dux immortalis aquæ*," by the ancients. This is its function in the Apocalypse, for it is from the Lamb's throne that this river proceeds; and this gave rise to the following myth, related by Hyginus and by Germanicus: "It is said that Bacchus, while leading his army in Africa, found a very great scarcity of water, and that straightway a ram issued from the burning deserts, and led Bacchus and his army to a fountain of celestial water." (Germanic. in Ariete, cap. xviii.) Out of gratitude for this service, Bacchus called this ram Jupiter Ammon, and built a magnificent temple to him on the spot where he discovered this miraculous spring. This ram, the guide and ruler of this immortal water, was also placed in the heavens, where his image is seen, and where he presides as leader over the signs of the zodiac.

The union of the river with the Lamb may be seen on the celestial globe, and Hipparchus has recognised it, for in his calendar he places this river with Aries, with which it always sets and rises. In Virgil's Elysium (*Æn.* l. VI. v. 659) we also find a river, and its name is Eridanus. This Eridanus was supposed to be a son of the Sun, who, after the conflagration of the universe, had been placed in the heavens. Aëtes, the proprietor of Aries, which is above Eridanus, and also the Charioteer, who is above Aries, and who ascends with Eridanus, were also sons of the Sun.

The Egyptians placed their Elysium (*Odys.* Ω, v. 11) near the torrents of the ocean, near the white stone and the gates of the Sun. This was where souls entered the celebrated meadow where the shades dwelt. The gates of the Sun probably mean the east and west. Isidore of Seville (*Orig.* l. III. chap. v. de Astrol.) says, this is what they mean. As to the ocean, Diodorus tells us that it meant the Nile. The Egyptians therefore called Eridanus the Nile. Hyginus, speaking of this constellation, says (l. II. cap. xxxiii.): "Some have called it the Nile, some the ocean." Eratosthenes (cap. xxxvii.) says that Aratus calls Eridanus the river of Orion, but that others, more properly, call it the Nile. Theon also says that the Egyptians called it the Nile. This, therefore, is the stream which issues forth from the throne of the Lamb.

The latter verses of this chapter are a species of recapitulation of the principles and object of the book. The "tree of life," and the "river of living waters," are expressions which the author uses to represent the return to life, that is, to heaven (chap. xxii. 2, 14, 17; vii. 17). Life and death are spoken of in a mystic sense. "They alone truly live," says Scipio Africanus in Cicero (*Somn. Scip.* cap. iii.), "whose soul, freed from the bonds of the body, as from a prison, has risen to the upper regions, while what we call life on the earth is a real death." "All who have adopted the principles, first of Pythagoras, and secondly of Plato," says Macrobius (*Somn. Scip.* l. I. cap. ix. and x.), "distinguish two deaths: the one of the animal, the other of the soul. The animal dies when the soul separates itself from the body, but the soul dies when it becomes separated from the simple and indivisible source of matter, and distributes itself through the members of the body. To leave this original source of

the soul is to lose one's life : to return to that source is to return to the source of life. By the first death the soul is freed from its captivity, and departs to enjoy the true riches of Nature and the liberty which belongs to it ; by the second, on the contrary, which is usually called life, the soul is deprived of its immortality, and plunged into the darkness of a species of death." Strabo (l. XVII.) tells us that the Indian philosophers also held this opinion. "Death," they said, "is for true philosophers a return to true life and to happiness."

According to these philosophical dogmas, therefore, the virtuous soul which returns to its pristine state is about to return to the river of life, to enjoy true happiness, its natural liberty, and the brilliant light of its immortality which it was deprived of here below, which agrees exactly with what we are told in the Apocalypse, that pure and chaste souls are going to drink of the river of living waters, to eat the fruits of the tree of life, and to dwell in a city where there is no more night, and which is lighted by the glory of God. Plutarch (*De Iside*) says that as long as souls are chained to a material body they can have no intercourse with God but by means of philosophy ; but that when death takes place they are carried up to a pure spot, where God becomes their leader and their king, where they can enjoy the sight of Him without becoming satiated, and where they are retained by their longings for ineffable beauty. "Here below," says Plutarch, "we can only see Him through a veil." Such is the language of the epistles, and such was the philosophy of those times.

The light of the glory of God was often called "the bridegroom" in the mysteries of Mithra (*Firminus de Profess. Relig.* p. 38). Gregory of Nazianzen (*Orat.* *xlvi.*) speaks of this uncreated light when he supposes that God, who created the sun to lighten the world, did not create light for the world of spirits, because that world, being always lighted by the most dazzling light, does not require the secondary light. This is the light alluded to in verse 5 of this chapter : "And there shall be no night there ; and they need no candle there, neither light of the sun ; for the Lord God giveth them light." The sources of light and of life were in this uncreated light. This is what the Priscillianists, or the sectaries assembled at Pepuza, called the Virgin Light (*Oros. Comm.* ad Augustin.

Opera Augustini, vol. vii. edit. Benedic. Cot. 432), that light which has never been corrupted or defiled, and which, therefore, retains all its natural beauty.

The tree of life in the Apocalypse is not the tree of the knowledge of good and evil : it is merely the tree of life, a tree which can only be planted where there is no more curse (chap. xxii. 3, 5), no more night and darkness.

This abode is wholly consecrated to happiness and to the enjoyment of the benefits conferred by the Good Spirit, whose purity nothing can change or corrupt. It is there that the initiated will see him face to face in the abode of light where he has fixed his dwelling, and that they will have that true and intuitive sight of which the autopsy of the mysteries is but a sketch and a poor example (chap. xxi. 24 ; xxii. 4, 5). "They shall see his face, and the nations shall walk in his light." It will be an eternal Theophany, for they shall reign with him for ever and ever ; or, rather, it will be a Theocracy, to use the expression of the modern Platonists, who believed that the contemplation of God could be carried so far even in this life, that the soul not only became united to God, but even became mixed up and identified with Him (Acad. Inscip. vol. xxxi. p. 319).

Plotinus pretended to have enjoyed this intuitive vision four times, according to Porphyry, who says that he himself was honoured by a similar vision when he was sixty-eight years old. These are the visions which the initiated at Pepuza sought to obtain, and which impostors never failed to have. This was the great secret of the prophets and prophetesses, who fell into trances and into the delirium of illuminati.

The remainder of the chapter is an attestation of the truth of the prophet's revelation, who calls the God who inspires prophets, or who gives the prophetic spirit, to witness the truth of his sayings. In the same way in Virgil (*Æn.* l. III. v. 251) the harpy calls Apollo to testify the truth of her menacing oracles.

The priestesses of Pepuza spared no pains to persuade the people that they were possessed by the spirit of prophecy (*Epiph.* cap. xlix.). The Cumæan Sibyl does the same when she reveals his destiny to *Æneas*, and when she initiates him in the doctrine of Tartarus and Elysium. (*Æn.* l. VI. verse 76, &c.) Impostors are always asserting that they speak the truth.

nas predicted are about to happen quickly, that the time is at hand, that the great Judge will soon come, and that He will reward every man according to his works. The idea especially inculcated in the mysteries was that the judgment would soon take place, and that, as Plato says, one could not be too careful in preparing to appear before the dread tribunal. All great criminals, all lascivious and idolatrous persons, are excluded from life and from the holy city. This was common to all the ancient initiations, which excluded from heaven not only homicides, impious and wicked persons, those who denied providence, or who belonged to a sect which did not recognise the gods of the country (Meursius in Eleusin. cap. xviii. and xix.), but also all profane persons, by which was meant all who had neglected to become initiated, and those who had not become sanctified by their admission into the holy fraternity. This species of exclusion, therefore, was common to all the religious associations, and the author of the Apocalypse has said nothing but what all the other hierophants told the initiated into order to keep them in their fellowship and in the practice of those virtues which were inculcated as a duty. Everything in these formulas and dogmas was sacred; therefore the same penalty is threatened against any one who should add to or take away from the words of the book of the prophecy (Rev. xxii. 18, 19).

The chapter concludes by a wish of the hierophant that the prophecy may be speedily accomplished, and that the initiated person may enjoy after his death the intuitive sight of the Deity of which the autopsy is an image here below. "Even so," he says, "come, Lord Jesus." And, turning round to the initiated, the hierophant adds: "The grace of our Lord Jesus Christ be with you all. Amen."

CHAPTER XXI.

THE basis of orthodox belief in ancient times was the division of the forces of Nature into active and passive. Nature, says Cicero (*Academ. Quæst. i. 6*) was divided into two portions, so that one was active, while the other lent itself to this action, which it received and modified. Aristotle in his letter to Alexander on the order of the Universe (*Arist. de Mundo*) says: "The Universe is composed of heaven and earth, and of all the beings which they contain. In the midst of it is the earth, fixed and immovable, the fertile mother, and the universal dwelling-place of animals of every description; around it is the air, which envelopes it on all sides; above it, in the highest region, is the abode of the gods, which is called *Οὐρανὸς* or heaven; it is filled with divine bodies which we call stars, and which move with it, revolving at the same time, without interruption and without end. The substance of heaven and of the stars is called ether; this is a fire which moves incessantly in a circular manner, being a divine and incorruptible element, which is not subject to the changes of the four others. The ether includes in its circumference all the celestial bodies, the stars and the planets, as well as the order of their motions."

On this side of this ethereal and divine Nature, self-governed, immovable, unchangeable, and impassive, is placed that Nature which is both movable and passive, that is corruptible and mortal. Here Aristotle places the four elements: fire, air, water, and earth. He dwells upon the distinction between the two Natures, the one being immovable, the other always changing. He says that "the most perfect bodies, the stars, the sun, and the moon, are placed in the ethereal region, in that region which we call *Οὐρανὸς*, or the summit of the Universe, and Olympus, that is to say, brilliant with light, because that place is entirely separate from all that belongs to darkness and to those unregulated

movements which are confined to the inferior regions nearest to the earth, where confusion and furious gales prevail. But the celestial bodies always keep the same order; changes are never seen among them such as are seen on the earth, where everything is incessantly changing both its form and its nature." Aristotle, therefore, recognised this great division of Nature into changeable and unchangeable portions, an idea which gave rise to the distinction between active and passive causes (Phot. de Placit. Phil. l. II. cap. iv.), and which he recognises elsewhere when he speaks of the zodiac and the *sublunary* world. Our English word "heaven," which is directly derived from the Phœnician, seems also to have been derived from the Anglo-Saxon word *hefan*, "to be arched," and thus conveys the same idea as prevailed at the time when שמים "the sky," "the abode of the sun" was believed to be situated above the flat earth.

"If," says Macrobius (Somn. Scip. l. II. cap. xvi.), "you wish to know the movements of the soul of the Universe, look at the rapid motion of the heavens, and at the impetuous circulation of the planetary spheres which are below it, at the rising and setting of the sun, at the paths and the returns of the other stars, all which movements are produced by the activity of the Universal Soul."

Here we see that the action of the heavens upon the earth is not merely mechanical, but is the action of the Divine soul, which descends from the heaven where it dwells to sublunary matter, and spreads in it the germs of life and the principles of those movements which exist in heaven, and which pass to earth by the fixed or movable stars which are the depositaries of it. Hence Manilius (l. II.) says, respecting the action of heaven and of the constellations upon the earth, on which they spread the seeds of life, and regulate the destiny of man:—

"I will sing the invisible and powerful soul of nature; that divine substance which, spread throughout the heavens, the earth, and the waters of the seas, forms the bond which unites all the portions of the vast body of the Universe. It is this soul which, balancing the forces, and bringing into harmony with one another the varied relations of this same Universe, maintains in it that life and regular motion which agitates it by a result of the action of the breath or spirit

which dwells in all portions of it, which circulates in all the channels of universal nature, traverses rapidly every portion of it, and which gives animated beings those forms which are suitable to the organisation of each separate being; a thing which would not occur in a machine all the parts of which had not union and natural affinity with one another, and whose movements did not obey the laws of one only Guide, without whom, the order which exists could not continue. This eternal law, this divine power which maintains the harmony of the Universe, makes use of the celestial signs in order to organise and guide the animated beings which breathe on earth, and even gives each of them the character and the disposition which belongs to them. It is by the action of this same force that heaven governs the state of the earth and of the fields which the agriculturist tills; that it gives or takes away from us plants and harvests; that it makes the sea leave its bed by the flow of the tide, and return to it by its ebb."

All mythological fables are but metamorphoses of this Universal Soul, which is the moving power of heaven and of the spheres. This Soul exerts its influence principally by means of the Sun (*Macrob. Somn. Scip. l. I. cap. xx.*) during his course through the signs of the zodiac, to which are added the paranatellons which modify his influence, and which concur to furnish the attributes which symbolise the Star which governs nature, and which is the depository of her mightiest energies. This is why the Twins, which rise after the Celestial Charioteer, who carries the two kids and the goat, from which Pan and the satyrs borrow their attributes, have, under the names of Amphion and Zethus, been held to be the sons of Jupiter metamorphosed into a satyr, and in love with the beautiful Antiope, to whose tomb a few clods of earth used to be carried every year, taken from the tomb of her children, at the time when the sign of Taurus was in the ascendant (*Paus. Bœoti.*).

If we place the sun in Cancer, the domicile of Diana or the moon, above which is the Celestial She-bear, Calisto, it will be seen how this god, under the semblance of Diana, becomes united to Calisto, and makes her the mother of Arcas (*Ovid. Metam. l. II. fab. xii.*; *Hygin. l. II. cap. ii. iii. v.*; *Germ. Cæsar*), or of Boötes, who follows her closely, and whom ancient mythology placed in the heavens after his mother, who

was changed into a she-bear. The Persian and Barbarian spheres of Aben Ezra give the She-bear as paranatellon to Cancer (Scalig. Not. ad Manil.). When the Sun has arrived at Libra he joins the crown of Ariadne, whom Ovid (*Fast.* l. III. ver. 459, &c.; *Hygin. fab. cciv.*; *Lact. l. I. c. x.*) calls Libra, or Proserpine. She has below her the serpent of Ophiucus, into whose folds the Sun passes. It is then that Jupiter, metamorphosed into a serpent, lies with the lovely Proserpine, and gives birth to a bull (*Clem. Alex. in Protrep. Arnob. contr. Gent. l. V.*), that is, to the constellation which then opens the night, and which rises at the very moment that the sun sets with the serpent and with the crown of Ariadne, Libera, or Proserpine.

Timæus of Locris and Plato looked upon the Universe as an animated being, and one gifted with reason. All the Platonists looked upon it in the same manner, as may be seen in Plotinus (*Ennead. 3, l. II. cap. iii. and iv.*; *l. IV. cap. xxxii.*) and Proclus. Marcus Aurelius says:—

“Represent incessantly the universe to thyself as a single living being composed of one sort of matter, and of one soul. This is how all that passes in it is referred to one principle of feeling. This is how one single impulse makes the whole move, and this is why all its products are the effect of a number of causes. O Universe! O Nature! thou art the source of all, the ultimate term of all. Some one has said, ‘Dear town of Cecrops!’ Why did they not say, ‘Dear town of the Universe’? ‘Dear town of the great Jupiter’? The same species of soul has been assigned to all animals which are destitute of name, and the same intellectual soul to all reasoning beings, just as all terrestrial bodies are made of the same terrestrial matter, and as all that sees and breathes sees but one and the same light, and breathes but one and the same air.

“The light of the sun is one, though we see it dispersed on walls, on mountains, and on a thousand different objects. There is but one sort of matter, though it be divided into thousands of separate bodies. There is but one Soul, though it is divided into an infinite number of organized bodies which have their several limits. There is but one intelligent Soul, though it seems to divide itself. We are all united by a common participation in the same intelligence. Thou hast forgotten that the soul of each of us is a god who has

emanated from the Supreme Being. Just as bodies after a brief sojourn on earth became changed, and at last dissolved, so that they give place to others, so do souls after their sojourn in the air become changed, and kindle as they return to the fertile bosom of Universal Reason. All souls form a portion of the same spiritual element, just as all seas belong to the element of water. One and the same Reason gives light to them all, as the sun gives light to the earth and the ocean."

The Essenes attributed the same origin to our souls, which they looked upon as an emanation from the ethereal fire (Euseb. Præp. Evang. l. IX. cap. iii.). Sallust (cap. vii.) after describing the harmonious representation of the Universe or of the spheres, describes God, the *Λόγος* and the Spiritus, or the Universal Soul, as being above it. The *Λόγος Νοῦς*, or Wisdom, is the cause of the admirable order which prevails throughout it, and the Soul or Spiritus spreads through it the life and motion which agitate it. The Manichæans (Beausob. t. ii. p. 784) believed that the substance in which thought and feeling dwell was spread throughout it. Herbs and plants live; their seeds are souls, says St. Epiphanius. Tatian says that Spirit is everywhere, not only in the stars and in the angels, but also in plants, in the waters, and in animals, and that though it is everywhere the same spirit, there are nevertheless differences, according to the subjects. Christians hold exactly the same ideas respecting the *Λόγος* and the Spiritus. They look upon the first as the Wisdom of God and the principle of order which is visible in the Universe, and upon the second as the principle of life which circulates in every part of it, as may be seen in the profession of faith of Gregory Thaumaturgus.

The philosophers made God to be a single Being, eternal, and omnipresent, containing all in himself, and possessing the principle of life and intellect in which all living and reasoning beings, which were formed out of his substance and in his prolific bosom, participated. Thus, giving the name of God to this Universal Cause, which nevertheless is incessantly modified and divided, they admitted but one God, comprising in himself life and wisdom, which were not distinct from him, but were his own vivifying and intelligent substance, divine as himself, and co-eternal with him. Thus the unity of God comprehended the Divine Life or the God-

Mor. Nov. part i. cap. lxx.; Theophil. ad Autolyt. l. II.), Divine Wisdom, or the Wisdom of God, and God was no more a triple Deity than man is in whom the principle of life is distinguished from the principle of thought.

Those men who called God the Spiritus or the Soul, and who also called him the *Noûs* or the intellect of the Universe, and who also looked upon all these beings together as one great God, did not therefore consider them as being three Gods, but as being one God, that is, as being the *ἔμφυχος καὶ λογικὸς*, or animated and intelligent Universe, or as the great Pan, the universal life and intellect of all beings. Every portion of matter composed this immense body, in which dwelt the force which gives life and understanding, which force was itself more or less attenuated, or which at any rate was called by names which relate to matter. The air, without which man cannot live, gave its name to the element of the life of the Great Whole, which was called Anima, and Spiritus, both of which words signify air, wind, breath. The breath of life was attributed to the Universe as well as to man. When the abstractions of philosophy had separated the essence of the Deity from the Universe, the same words, the same material images, still designated the principle of Divine Life, and the word Spiritus was still retained to designate this divine force even when it was considered to be spiritual. Thus, when Christ is supposed to communicate the Spirit to the Apostles, it is said "He breathed on them, and saith unto them, Receive ye the Holy Spirit" (*Πνεῦμα*, spirit, or breath), and in John iii. 8, he says: "The Spirit (*τὸ πνεῦμα*) bloweth where it listeth," &c. These are all expressions which set forth a spiritual idea by purely material images taken from the original conception of the Spiritus Mundi, or breath of life, which animated the Universe-God. This breath was not, strictly speaking, the air (August. de Civ. Dei, l. V. cap. ix.), but it resembled the air, and it belonged to material nature according to the materialists, and to spiritual nature according to the spiritualists, and according to both it was uncreated and God, for the material Universe was uncreated and God according to the materialists, just as the abstract Being of the spiritualists was held by them to be.

This breath, distributed through the seven spheres of the

universe, which it moves and animates, and of which it produces the harmonies, was represented by the flute with seven pipes, which was placed in the hands of the great Pan, or the omnipresent Deity, who drew forth from it sounds which caused the huge vaults of the universe to resound with their harmony (Macrob. Somn. Scip. l. II. cap. ii. iii.). Hence is derived the use of the number seven, in which the whole nature of the universe is included and divided in Pagan as in Christian theology. Macrobius (*ibid.* l. I. cap. viii.) says that the origin of the soul of the world is included in the terms of the number seven. Christians also divide the energy and influence of the Holy Spirit into seven parts. These are what they call the seven gifts of the Spirit. Every day the Catholics sing the “*munus septiforme*” and the “*sacrum septenarium.*” Like the breath of Pan, the breath of the Holy Spirit was divided, according to St. Justin (Cohort. ad Gent.), into seven breaths or spirits. When proselytes were anointed invocations were addressed to the Holy Spirit, which was called the Mother of the seven houses, which, as Beausobre (*t. i. p. 418*) rightly observes, means the seven heavens of the seven planets. “Mother” means Creator, male or female. The Hebrew word for Spiritus is feminine. The ancients represented the element of air or of the Spiritus by a symbolic bird—the dove (Kirch. *Œdip.* vol. ii.). This bird signifies the Holy Spirit in Christianity also: it is in this form that it appears in the Christian Scriptures, and that it is represented in Christian churches.

St. Augustine (*De Civit. Dei*, l. VII. cap. xxiii.), following Varro, analyses the universal soul of the Great Whole, which he divides into three portions—the animal, the sensitive, and the intellectual. He says that the latter, which he calls the third degree of this soul, is the ethereal fire which constitutes the essence of the Deity, and that the stars are only considered divine because they participate in the divine and intellectual Fire. In this system, trees, plants, and rocks are the bones and hair of the Deity. The body of the stars, of the sun, and of the moon perform the functions of the senses, and the ether performs the function of the Intelligent Soul which properly constitutes the Deity. He also says (*ibid.* l. XI. cap. ix.) that the creation of the celestial spirits or angels is comprised in that of the ether or heaven,

the unity of which is designated by that of the unity of each of the days of creation. They participate in that eternal light which constitutes the wisdom of God, and which, he says, we call his only Son, an idea which is very similar to that of Varro and the Stoics respecting the stars.

The principle of Fire, therefore, which was eternal, and which was God, comprehended the Spiritus and the *Λόγος* in its substance. These ideas are absolutely the same as those contained in the theology of Orpheus, who concentrated in the sole ethereal fire which embraces the universe the three principles of Divine Nature, or Divine Power alone, with the three names of Light, Wisdom, and Life. It is the same in Christianity. The life was light, and the light was life, and the light was the Word (John i.). Orpheus says, (Suidas, voce Orpheus), "Before all things, the Ether was produced by the first God. This Ether existed in the midst of a vast chaos, and of frightful darkness which surrounded it on all sides. From the summit of the ether a ray of light issued forth, which gave light to the earth and to all Nature. This light, the most ancient and sublime of all beings, is the inaccessible God, who envelopes all in his substance, and who is called Wisdom, Light, and Life."

Zoroaster (Sharisth. apud Hyde, cap. xxii.) taught that when God organised the matter of the universe he sent his Will in the shape of dazzling light; it appeared in the shape of a man, and was attended by seventy of his most distinguished angels. The Phœnicians also placed the intellectual portion of the universe, and that of our souls, which is an emanation from it, in the substance of Light. Its irradiation is looked upon as the act of the pure Soul, and its substance as a being as incorporeal as Wisdom (Julian, Orat. iv.). Cedrenus tells us that the Chaldæans also worshipped Light, which they called Intellectual Light, and which they designated by the two letters A and Ω, which represented the extreme terms of the diffusion of light, in the seven planetary bodies, the first of which, the moon, corresponded to A, while the last, or Saturn, corresponded to Ω, and the sun was expressed by I. These three vowels form the god IAΩ, of the Gnostics, or the *Παναύγεια*, or universal light, distributed throughout the seven planetary bodies, the principal of which is the Sun. This *Παναύγεια* is exhibited in the first chapter of the Apocalypse, in the midst of the

seven golden candlesticks, and under the emblem of the seven stars which Christ holds in his hand.

The Gebirs still worship light as the most glorious attribute of the Deity. "Fire," say these old disciples of Zoroaster, "produces light, and light is God." (Chardin.) In the Jewish writings, when God appears there is always a fire (Exod. iii. 2, xxiv. 10, xxxiii. 18; Ezek. i. 4). The most able and most orthodox of the Fathers constantly assert that God is a light, and a very sublime light (Greg. Naz. Orat. xvi.); that all the lights we see, however brilliant, are but a feeble ray of this light (ibid. Orat. iv.); that the Son is a light which has had no beginning; that God is an inaccessible light which always gives light, and never disappears; and that all the virtues which surround the Deity are lights of the second order—rays of the First Light. This is the usual language of the Fathers, both before and after the Council of Nice (Beausobre. tome i. p. 469). "The Word," they say, "is the light which came into the world; it emanates from the bosom of that Light which is self-existent. It is God born of God; it is a light which emanates from a light. The soul is self-luminous because it is the breath of immortal light," &c. The spiritual conception thus promulgated was founded on the old material conception, of which it retained the divisions, but it was as much detached as possible from what was material in the latter. As metaphysical ideas acquired strength, the relative positions of these conceptions became reversed, and the spiritual conception came to be looked upon as the actual and real universe, the model and archetype of the material one. The first verses of the fourth gospel must be thus understood: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him, and without him was not anything made that was made," an idea which is absolutely identical with the Platonic system, which places the eternal model of all the visible creation in the *Λόγος*, or Divine Wisdom. There was a spiritual sun, of which the visible sun was but the image; there was material and immaterial light; and there was an immaterial *λόγος*, which dwelt from all eternity in the mind of the invisible Deity, and a material *λόγος*, which was rendered visible to man, and which dwelt with him in the visible universe—the sun. The Fathers explain in this manner the passage

every man that cometh into the world." This is true of the sun in the material sense; in the metaphysical sense it is also true of the intellectual light of which our spirits are but rays. And just as the Emperor Marcus Aurelius says that we are all united to the same Spirit by a common participation in it, and that this Spirit is an emanation from that of the Supreme Being, St. Justin (*Apologet.* vol. ii.) makes out the Word, or the *Λόγος*, to be that universal Reason of which man has a portion. He calls this Word the reason of God, and he says that all who follow this light are Christians, whatever opinion they hold about the Deity, such as Socrates, Heraclitus, &c. The Sun had the mystic surname of Bacchus, ΙΗΣ, which the Greek Christians have lengthened into *Ἰησοῦς*, adding the usual Greek termination. This mystic name consists of three letters, the numerical value of which is 608. These celebrated letters are written in Roman letters on our pulpit cloths, in Greek letters on the inside of the roof of the Cathedral of St. Alban's, and in every kind of letters on the churches in Italy. They are described in the verses of Martianus Capella, in the Hymn to the Sun, in the lines beginning

Solem te Latium vocitat, quod solus honore.

The lines relating to the mystical number are

Octo et sexcentis numeris, cui litera trina
Conformet sacrum nomen, cognomen et omen.

This number, 608, is one of the cycles. If we take from the period of 5,200, stated by Cassini as Eusebius's (viz. from the Creation to the birth of Christ), the precession for one sign, viz. 2,160, we shall have exactly 3,040, which sum is five sacred periods of 608 each. This will be the time from the Hindu Cali Yug, which begins when the Sun enters Aries, or the Lamb, at the vernal equinox (*As. Res.* vol. ii. p. 393), and which is the date of the flood according to the Brahmin doctrine, to the birth of Christ. This with the three in the preceding 2,160 years, the time the sun took to pass through Taurus, makes up the eight ages which the sacred college of Etruria, when it was consulted in B.C. 119 declared was nearly at an end, and that another, for the better or the worse, was about to take place (Plutarch in

Syllam, p. 456), and which Juvenal, who lived in the first century, declared was past (Sat. 13, ver. 28) :

Nona ætas agitur, pejoraque sæcula ferri
 Temporibus: quorum sceleri non invenit ipsa
 Nomen, et à nullo posuit natura metallo.

On this passage Isaac Vossius says, “ Octo illas ætates credit appellatas à cœli regionibus, quas octo faciebant Pythagorei, nonam vero, ob quâ hic, à tellure denominatum opinatur: in libello de Sibyle.”

According to Rabbi Mor Isaac (Kirch. CEdip. vol. i. p. 172) the Egyptians not only attributed life and intelligence to the stars, but also assigned to them free-will in their movements and in the exercise of their power, such as gods ought to possess. Kircher shows (vol. ii. p. 200) how these gods or celestial spirits placed in the stars in the Egyptian system were held to act upon sublunary nature, and how from the lofty thrones upon which they were held to be placed they directed the activity of the stars, and the cone of light whose base was in heaven, and whose apex touched the earth, towards it.

Astrology, and the whole system of Destiny was entirely based upon the supposed existence of animated and intelligent stars, as Salmasius (Ann. Clim. Præf.) has well observed. In the description which Martianus Capella gives us of the council of the gods we see the different spirits which preside over the signs, planets, &c., whose combined action modifies the elements, and governs by them, and in them the whole system of sublunary changes, which is subordinate to the general administration of the celestial causes. Hence there is the same division into active and passive among the spirits as has been mentioned among the physical causes. For all the celestial and terrestrial or elementary divisions have each of them their spirits, which unite and are bound together in the general action of the universe, and which are therefore mingled in poems and sacred fictions respecting spirits just as they are mingled in allegories respecting the action of physical causes. There will consequently be celestial and terrestrial gods, which will bear the same relation to one another as Nature has established between heaven and earth in their mutual action on each other. The air, the water, and the earth will have their deities who are subordinate to the

spirits or the gods who dwell in the stars, as these elements are subordinate to the stars themselves, to their influences and movements. Hence we have from the summit of the heavens to the lowest abysses of the earth that chain of gods of mature and of different powers which binds together all portions of the universe according to the series and distribution of them given by an oracle of Apollo which Eusebius (*Præp. Evang.* l. IV. cap. ix.) has transmitted to us, and he makes the observation that by the celestial gods we must understand the stars.

This chain is nothing but the progression of the Universal Soul in its different degrees and in the path which it takes along the body of the Universe when it descends to give it life. It preserves, according to Varro (*August. de Civ. Dei*, l. VII. cap. viii.), a well-marked distinction between the active and passive cause, and between their principal divisions, where it assumes different characteristics, and imparts them to the souls and the numerous spirits which people these different portions of the Great Whole. Varro says that in the circuit of the heavens from the summit of Olympus to the moon the souls or ethereal spirits are the stars, fixed and movable, which are the visible deities. In the aerial space which is below the moon are invisible spirits known as genii, heroes, and lares. "This," continues Augustine, "is an abridgment of natural theology," a theology which has been adopted not only by Varro, but by a number of philosophers.

The origin of the double movement of souls, which has already been noticed, is that as generation only takes place in the sublunary world, which is divided into four layers of elements, all that belongs to generation is, according to Empedocles (*Ovid. Metam.* l. I. fab. ix.), war and discord; while, on the other hand, he calls all that belongs to combustion and to the return of bodies to the primitive fire which forms the pure substance of the stars, concord and peace. This was what made him say that everything in Nature was brought about by contraries. There was the progress of Nature from the upper to the lower, and from the lower to the upper regions. This theory was afterwards applied to souls, which, when they became united to bodies by means of generation, followed the downward course; and when they became separated from them by death, pursued the upward course; and this was because souls were

supposed to be of the nature of ethereal fire (Macrob. Somn. Scip. l. I. cap. x.), which here below is captive and subject to the clashing of the elements, and which regains its liberty when it re-ascends to the luminous region of the other where peace and eternal happiness reign.

This soul was in a state of purity and of incredible mobility at the circumference of the universe, because nothing which was foreign to it retarded its natural activity; but it lost both its purity and its activity as it descended towards the centre of the earth and became united with matter which became grosser as it drew nearer to this centre. Like the radius of an immense circle, one extremity of which traverses the circumference with enormous rapidity, while the other seems almost immovable in the centre, the Soul of the Universe, or the ethereal fire which composed its substance, circulated with infinite speed in the heavens, above which this active fluid flowed with a retrograde movement, and covered it with a crown of light, while in the centre of the earth it was almost without motion, embedded in the inert mass of dark matter which composes the earth. Its rapid circulation in the upper movable sphere was represented by a winged circle, and wings were also given to the animals of the zodiac, to the Lion, the Ox, the Man, and the Celestial Vulture, which divided its revolution into four equal parts. This is the origin of the wings of the cherubim and of the spirits which were believed to dwell in the stars.

The soul, which according to the Pythagoreans and Platonists was nothing but a number which had an essential power of motion, and which therefore could move itself, was bound to the centre of the world as to a fixed point, and was free at the circumference. Its movement, therefore, must be circular. The radius which issued from the centre of the earth to ascend to the highest circle of the heavens was graduated according to certain harmonic proportions, which decided the special speed which the planets, which were placed in this radius, ought to have. The proportion or progression had thirty-six periods, that is, as many as the zodiac has parts in its division into decans. The first period was 384, which represented the central unity, and the whole of the periods were 114,695. The intermediate numbers, which gave the harmonic progression of tones and semitones, formed a musical scale, according

to which the soul was distributed into the various portions of the universe, whose harmony it maintained. It was divided into seven parts (Macrob. Somn. Scip. l. I. cap. vi.), and the impulse which it gave to the several heavens drew from them the harmonious sounds which formed the eternal concert of the Deity:—

Vidit et ætherio mundum torqueter axe,
Et septem æternis sonitum dare vocibus orbes.
(Varro, in Fragm. Ast. Vet. Poet.)

The light of the Sun, or his rays, were like the bow which Apollo made use of to strike the lyre of the Master of the Universe (Plut. de Pythic. Orac.).

Chalcidius says that Pythagoras demonstrated that evil must necessarily exist, because matter is evil in itself, and the world is made of matter. He adds that Pythagoras believed that matter had a soul which resisted Providence. The philosopher Numenius (Chalcid. ad Plat. Tim. n. 295) praised Plato for having maintained that there are two souls in the universe: a beneficent one which is God, and a maleficent one which is matter. Matter, according to these philosophers, is the cause and nourisher of the passions of the soul, which contend against reason which comes to us from on high. Beausobre (tome ii. l. V. cap. vi.) says that the opinion of these philosophers respecting this second soul as distinguished from the luminous soul is the most ancient and the most generally received. From these two souls, which are spread through and mingle in the sublunary world, we get that multitude of good and evil spirits which emanate from it. The natural dominion of the good spirits is situated in Olympus, and descends to the sphere of the moon (Beausob. tome ii. p. 264), for this is where the dominion of evil terminated. But the demons or evil genii spread themselves through the sublunary regions after they had been driven from the region above the moon, below which rude and gross matter placed itself when Chaos was reduced to order. Psellus (apud Stanleb. de Phil. Chald.) says that the Chaldæans sometimes call the sublunary regions Hades or Hell, because it is there that the demons dwell since they have been driven from the sphere of the moon, which is a sacred locality. The word soul answers to the word force, and the force which moves Nature is always expressed by the celestial signs. Thus,

the revolution of the heavens, which is the result of the impulse given by the Universal Soul, is graduated by the successive risings and settings of the paranatellons, of the signs, and of the places of the sun and moon in the zodiac, which are the foundation of the whole mythological system.

All the beings which were supposed to be intermediary between God and man—whether gods, demons, or heroes, as among the Greeks, or archangels or angels of different orders as among the Persians, Chaldeans, Jews, and Christians—were placed on the ray above mentioned in more or less elevated positions, according to their nature. This distinction originates in the gradation of the Universal Soul, which seemed to descend as it were of itself from the loftiest summits of heaven to the profoundest abysses of earth, passing through the celestial animals or the stars into the aerial substances; then into man, animals, plants, and even into the metals (Euseb. Præp. Evang. l. III. c. iv.).

At the Feast of the Pentecost the German Jews have a cake made which consists of seven layers of paste, to represent the seven heavens which God was obliged to remount from the summit of Sinai to get to the heaven where he dwells. The seven heavens are also alluded to in the Talmud (Treatise Berachoth, l. V.), where we read: “Rabbi Lakisch has said, ‘The tribe of Israel complains to God, saying, A man who marries a second wife always remembers his first; why hast thou abandoned me?’ God answers, ‘How! I created the planets, and the zodiac, and the seven heavens—all this I have created for thee alone, and thou sayest that thou hast been abandoned.’”

Pythagoras made the First Cause to dwell in the highest heaven, called the Firmament (Autor. Vit. Pyth. apud Phot. Cod. 259). Zeno (Cic. de Nat. Deor. l. I. cap. xiv. xv.) saw nothing in the whole of Hesiod’s theogony but the action of physical causes, and in the gods whom Hesiod describes nothing but the Universal Soul of the Universe, which assumes different names and forms according to the different places in which it is supposed to act, and the different modes in which it displays itself. Plotinus, like Plato, who calls the earth the first and most ancient of the gods, placed a soul in it (Ennead. iv. l. IV. cap. xxii.), and says that if we look upon each star as a living being, nothing can prevent the earth from being also a living being. He goes on to say

that the soul is not that of a *vis animata*, which has but a fleeting existence (ibid. cap. xxvi.), but that it is intelligent, and a real deity. This idea resembles that of the Stoics, who, according to Cicero (*De Nat. Deor.* l. I. cap. xv.; II. xxv. xxvi.), placed the different deities in different parts of Nature, where the Universal Soul and Spirit existed. For instance, they placed Ceres in the soul of the Earth (which Origen, in his fourth Homily on Ezekiel, endeavours to prove is alive, commits sin, and is punished for it), Neptune in the soul of the waters, Jupiter in that of the air, &c. Plotinus, says Mar-cilius Ficinus (*Comment. in Ennead.* ii. l. IX. cap. viii.), was persuaded that the earth was full of immortal beings, as well as the whole space between earth and heaven, and heaven itself.

Maimonides (*More Nev. pars* iii.) thinks that what led Moses to forbid magic so emphatically was that it naturally leads to idolatry, or to the worship of those images which represented the stars, and which received the influence or inspiration of those deities. This, he says, resulted from the idea that the stars were inhabited by spirits which dispense prosperity and adversity. Salmasius says that astrology and religion were identical. Whenever the sun, the moon, and the five planets are mentioned, the astrologers call them gods, and their influences, and the effects produced by them, are the same as the characters attributed to the ancient deities known by those names. Thus Venus is the cause of the existence of voluptuaries, Mars of warriors, &c., so great is the analogy between the character of the planets and that of the spirits known by the names of the great gods of antiquity (*Salmasius*, pp. 40, 41, 784, 786).

The Cabalists make Raphael to be the angel of the sun, but he may also be *Serpentarius*, or the celestial *Æsculapius*, who is drawn with the attributes of the serpent, and who, like his father Apollo, was attached to the Sun as his genius or attendant spirit. This conjecture becomes probable from the fact that in a church at Palermo, in which the names of the seven great angels are written with the epithets which characterise them, Raphael is called a physician (*Beausob.* tome ii. l. IX. cap. ii. p. 628), which is the name the Greeks gave to *Æsculapius*; Michael is called the conqueror, which is the name the Greeks gave their Hercules (*Basnage, Hist. des Juifs*, tome ii. cap. xx. sect. 16, pp. 6, 7); Gabriel is called the messenger, and Uriel the good companion. Gabriel, who

was drawn as an eagle, which was the bird of Jupiter, had charge of the messages of the Deity. He was naturally more active than the rest. The Cabalists make him to be the angel of the moon, and give him six hundred wings (Hyde de Vet. Pers. Rel., p. 269). The Arabians attributed the same functions to him as the Egyptians and Phœnicians did to Mercury, who was the secretary of Chemos and Osiris. They called him Al-Nâmus al-Acher, "the very great secretary," (ibid. cap. xx.), and the Jews called him Saphra-Rabba, "the great scribe" (ibid. p. 263). Gabriel was one of the angels who was always near the throne of God; he was the angel who made revelations (Hyde, p. 263). Uriel, who is called "full of fire," and who was represented with an ox's head, appears to be Aldebaran, or Orion, who is sometimes called Urion, that brilliant constellation which is near the Celestial Bull, whose skin he holds. The other archangels may be assigned to the different constellations whose attributes they bear, such as the Great Bear, the Dog, and the Ass. The latter archangel reminds us that some authors state that an ass's head was found in the sanctuary of the temple at Jerusalem (Tacit. Hist. l. V. cap. iii. iv.; Tertullian, Apologetic.). This celestial animal was sacred to Bacchus, and had, it was said, assisted the Jews in discovering springs of water in the desert, just as the Celestial Ram had aided Bacchus in the same way (Hygin. l. II.; Germanic. cap. ii.). The Arabians worshipped Bacchus, and it is not surprising that there should be a resemblance in the religious symbols of the two nations, and it is this resemblance probably which makes some authors believe that the Jews worshipped Bacchus. Plutarch (Sympos. l. IV. probl. v.) assures us that Jehovah was none other than Bacchus; and Tacitus (Hist. l. V. cap. i.) mentions it as a received notion. The Sabahoth with the ass's head which the Gnostics devised was perhaps also confounded with the Greek Bacchus Sabazius, whom they got from the Eastern nations.

According to the Persian cosmogony (Zend-Avesta, vol. ii.), Ormuzd has placed four stars at the four corners of the heavens to watch over the fixed stars, and has posted them as sentinels at the four corners of the world. Taschter guards the East, Satevis the West, Venant the South, and Haftorang the North. The Jews had also-angels "standing on the four corners of the earth" (Rev. vii. 1), and astrology gave them the superintendence of the four winds, which the four angels

in the Revelations also have (ibid.). The only difference is that the angels or spirits of the planets are substituted for the planets themselves.

A Greek inscription has been found on a stone of the theatre at Miletus (Acad. Inscript. t. xli. p. 522), on which the seven vowels are written with seven different combinations, so that each line has at its commencement the vowel of the planet to which it was consecrated. This is a formulary of prayer, such as was often addressed to the intermediary angels or archangels who dwell in the seven planets. In it the name of Ized is replaced by that of agie or saint, and the name of ἀρχάγγελοι, or archangels, which is added to it, leaves no doubt that it was addressed to the seven great spirits of the planets, which were frequently known as the seven archangels, or the great angels, or the Amschaspands. Two columns are wanting in this inscription. The Sun occupies the fourth or middle column, and the initial letter of the second line is I, the vowel of the Sun, and the initial letter of the word ΙΟΥΩΑΕΗ. This column has a disk at the top of it, from which rays flowed in all directions.

ΙΕΟΥΑΗΩ . . .	ΤΙΗΩΑΕΩ	ΤΑΗΟΙΩΕ	ΗΟΥΙΑΩΕ	ΗΙΕΟΥΩΑ	—	—
ΑΕΗΙ . . .	ΕΗΙ()	ΗΙΟΥ	ΙΟΥΩ	ΟΥΩ	—	—
ΟΥΩ . . .	ΩΑ	ΩΑΕ	ΑΕΗ	ΑΕΗΙ	Α	—
ΑΓΙΕ . . .	ΑΓΙΕ	ΑΓΙΕ	ΑΓΙΕ	ΑΓΙΕ	Α	—
Φύλασσον . . .	Φύλασσον	Φύλασσον	Φύλασσον	Φύλασσον	Φύλασσον	—
Τὴν πόλιν . . .	—	—	—	—	—	—
Μιλησίων . . .	—	—	—	—	—	—
Καὶ πάντας . . .	—	—	—	—	—	—
τοὺς κατοικοῦντας	—	—	—	—	—	—
ΑΡΧΑΓΓΕΛΟΙ . . .	—	φυλασσέται ἡ πόλις	Μιλησίων	πάντες	κατοικοῦντες	κατοικοῦντες
			καὶ			

This inscription was intended to implore the protection of the gods for the town of Miletus and its inhabitants. It is addressed to the spirit of the planet, or to the great angel who had charge of it, to whom the title of Ἄγιος, or saint, is given. The planet is indicated by the combination which belonged to it, which became a mystic and secret name for it (Euseb. Præp. l. XI. cap. vi.).

In Macrobius (Somn. Scip. l. I. cap. xii. vi. xiv.) we find in his theory of physical causes the theological idea of the influence of the planets, only in a more metaphysical form. He makes the moon to be the active cause of the organisation sublunary beings, and to terminate the series of divine

causes. In his planetary spheres there are souls and spirits which cause and guide their circular motion (*ibid.* cap. xix.), like those in the system of Avicenus. Plato (*de Rep.* l. V.; *Macrob.* *ibid.* l. II. cap. iii.) places a Siren on the outside of each of these spheres, who delights the gods by her songs. Macrobius says that other theologians have placed nine spirits on them, called Muses, to express the concords produced by the eight separate spheres, and they have invented a ninth to express the harmony of the whole. The eighth Muse is called Urania by Hesiod, which is derived from *Οὐρανὸς*, Heaven. This is the Muse who presides over the heaven of the fixed stars which is above the seven planetary spheres. This is why the star-spirit, or Apollo, who is considered to be in the centre of the harmonies and of the planetary system, often takes the title of *Μουσαγέτης*, or leader of the Muses. This title is also given to Hercules, who, Plutarch (*de Iside*) says, moves in the sun, and who is nothing but the Sun-god at the summer solstice. Macrobius says that attempts are made to describe this celestial music by hymns and songs in the sacrifices, just as the movements and paths of the planets are described by the strophe and the antistrophe.

Cicero has spoken of the system of Pythagoras respecting the pretended harmony of the spheres, and the eternal music which they produce by their motions, and their distances graduated according to musical principles. Pythagoras made the distance from the Moon to the Earth to correspond to a tone, that from the Moon to Mercury to a semitone, and that from Mercury to Venus to another semitone. The interval between Venus and the Sun corresponded to a tone and a half. From the Sun to Mars was a tone, from Mars to Jupiter a semitone, from Jupiter to Saturn another semitone, and from Saturn to the heaven of the fixed stars a tone and a half. This formed an interval of seven tones, or the diapason, the basis of the universal harmony. (See Pliny, *Hist. Nat.* l. II. cap. xxii.) Musical proportions were applied in the same way to the phases or aspects of the Moon, to the sextile, to the trine aspect, to the quadrature, &c. (*Marsil. Fic.* in Plotin. *Ennead.* ii. l. III. cap. iv.)

The Chaldæans, Jews, and Christians have also the hierarchic order of the hymning spirits placed in the nine heavens. The Arabians and Syrians have preserved this distribution un-

altered, together with the names of these different orders of spirits, and their relations to the spheres (Kirch. *Œdip.* vol. ii. part i. chap. x. *Mor Isaac*). The Syrians place the chorus of angels in the sphere of the Moon; the principalities in the sphere of Mercury; the dominions in the sphere of Jupiter; and the thrones at the summit of the planetary system, or the sphere of Saturn. The eighth sphere, the sphere of the fixed stars, contains the cherubim, whose figures are taken from the four principal animals which divide the zodiac. The upper sphere, filled with stars which are supposed to be imperceptible, contains the spirits called Seraphim. All these angels of different ranks and names are incessantly occupied in celebrating the wonders of the universal Deity. These are the "thrones, dominions, principalities, and powers," spoken of in Col. i. 16, and "the powers of the heavens" which Christ is represented in Matt. xxiv. 29 as saying shall be shaken at the end of the world. These "angels" and "powers" are invited, as well as the sun, moon, and stars over which they preside, to praise God in the Song of the three Holy Children. The same is the case in Ps. cxlviii. where all Nature is invited, as well as the angels and hosts of heaven, to praise Jehovah. Even "the waters that be above the heavens," that is, the waters which the ideas of the ancients supposed to be above the firmament, are called upon in this Psalm to praise God, thus showing that the whole hierarchic system of the Syrians is adopted in it, for they placed their vast sea, their boundless Ocean, above the heaven of the Cherubim and Seraphim.

To persuade men that virtue is always successful in this world, and that vice always renders those who give themselves up to it unhappy, would be a very difficult task. The idea of a future life, in which virtue, which is often despised and persecuted in this world, would be magnificently rewarded, and in which vice, which is often pleasant and successful here below, would one day be severely punished, became a theological dogma so much the more easily that it received much support from metaphysical discussions on the nature of the soul and on the justice of the gods. This is the origin of the ideas of the ancients respecting Elysium and Tartarus. "All," says Adimantes, one of the speakers in Plato's Republic (l. II.), "whose duty it has been to give

lessons of justice and of virtue to men, have always recommended justice less for its own sake than because of the advantages which it gives, and especially on account of the credit which attaches to appearing to be just, and, as is a natural consequence, on account of the hope of place and of rank which the reputation of justice may procure. The same is the case with piety, which is cultivated on account of the hope of the great benefits which the gods shed profusely on those who are beloved by them." Plato here reminds us of the magnificent promises which Homer and Hesiod make to kings and other men who practise justice. "Acorns," they say, "grow abundantly on the tops of the oaks; swarms of bees in the middle of the trees form the honey which flows from them. For them the sheep produce the finest fleeces." Elsewhere they say: "May Heaven show favour to a just and religious king; may the earth bring forth rich harvests and grain of every sort from her fertile bosom, may the trees bend beneath the weight of fruit, and may the seas produce abundance of fish for him."

Virgil (*Æn.* l. VI. ver. 735) has developed the great principles which Pythagoras, the Stoics, and Plato had laid down in their works, and which they borrowed from the Eastern philosophy and from the teaching of the mysteries. In Cicero's time, however, no one, not even the old women, believed in the stories of hell, in Acheron, in the dark dwelling-places of the infernal regions, or in those dreadful places where eternal darkness reigned (*Cic. Tusc. Disp.* l. I. cap. xxi.). Cæsar spoke openly in the senate of the state of man after death. "With it," he says, "all our troubles cease" (*Sallust. Catilin.*); and Cato, who embraces his opinion, dares not support the legend of Tartarus, though he seems not to disapprove of it. He spoke to educated men, and these fictions were invented for the people. In the mystic ceremonies by means of which the legislators of antiquity taught the belief in Elysium and Tartarus, which was the principal object of them, the origin of the soul was represented, as also its fall to the earth through the spheres and elements, and its return to the place whence it came, when the sacred fire which constituted its essence had not been defiled by its contact with terrestrial matter, and was not laden with particles foreign to it, which weighed it down and retarded its return, was also exhibited by means of

allegorical figures and spectres, for there is no abstract idea which has not been attempted to be engendered and to be described by means of material representations. The trials which those who sought to be initiated underwent were often of the most appalling description. The initiation into the mysteries of Mithra, or the Sun, among the Persians, began with slight trials, and gradually increased to such a degree of severity that the lives of those who had to undergo them were often in danger. Gregory Nazianzen (Orat. i. in Jul. et in xxxiii. Lam.) calls them tortures and mystical punishments. Suidas says that it was impossible to be initiated in them until the person had proved by undergoing the most severe trials that he had a soul which was virtuous and beyond the power of passion, in fact impassive. Those who sought to be initiated were obliged for several days to swim across a large piece of water (Hyde, p. 112), into which they were thrown, and only got out with difficulty. The object of the trials was to give them the opportunity of showing the firmness and constancy of a soul which was free from all bodily weaknesses, which was reduced to a species of insensibility. Iron and fire were applied to their limbs; they were dragged into the different places by their hair; they were thrown into tanks; they were compelled to dig the ground until they fell down with fatigue; they were made to pass through fire, and to undergo long fasts, and were frequently threatened with death. By these means they rose through the different degrees of initiation, being first soldiers, then lions, crows, &c., names which symbolised the different states of perfection which they arrived at before being completely initiated. Twelve principal trials were reckoned, though some say there was a larger number. The Cœnobites made those who wished to become members of their association sleep for several days at the gates of their monasteries, and devised noviciates during which they put the sincerity and the patience of the candidate to the proof (Joannes cap. l. IV.; Instit. cap. iii.). All the ascetic orders copied this institution from the Egyptians. Among the Jews the Essenes only admitted new candidates after they had passed through several graduated trials (Porphyr. l. IV. de Abstin.).

In order to give more weight to the fictions which represented the judgment and destiny of souls after death, a

description was given which was said to be not the result of the fancies of poets and philosophers, but the account and testimony of a man who had died and risen again (Plato de Rep. l. X.). This man, having been killed in a fight, was taken into his house, and placed on the funeral pyre on the twelfth day after his death. Just as the torch was about to be applied to it, he came to life again, and told what he had seen in hell. Clemens Alexandrinus (Strom. l. III.) gives Zoroaster the credit of this marvellous narrative, which he looks upon as a fiction respecting the travels of the soul through the signs of the zodiac on its way back to the ethereal light. This man is made to say that when his soul was separated from his body he found himself travelling with a crowd of dead persons, who went to a sacred spot where he saw two openings near one another, which formed the entrance to a gulf which extended below the earth, and two others above, in the sky, which corresponded to them. In the space between these different openings sat judges, who, after investigating the conduct of those who appeared before their tribunal, caused the just to go to their right hand, where the opening was which led to heaven, after tying in front of them the sentence which attested their virtue. This divine spot to which the souls went to be judged was called the Field of Truth (Axioch. p. 371); no doubt because the whole truth was told there. Hierocles also speaks of this famous Field of Truth. In Rev. xix. 11, we have the heaven opened, and a spirit of light who is called Faithful and True, and whose name is the Word of God, who judges in righteousness. In this field, says the author of Axiochus, the judges Minos and Rhadamanthus sit. It is impossible to utter falsehoods there, as Virgil observes (*Æn.* l. IX. ver. 567) when he tells us that Rhadamanthus compels the dead to confess the crimes they had committed when on earth. Those who had listened to the advice of their good or guardian angel went to join the chorus of the faithful, or of the virtuous souls (Axiochus, p. 371); for, as Servius has well observed (*Comm. Æneid.* l. VI. v. 535), everyone who was born entered the world attended by two spirits (Plato de Rep. l. X.), one of whom advised him to do wrong, and the other to do right. Lucian (*Necyomantic.*) says that it is the shadow which our bodies cast, and which attends us all our life, which contains our soul, and which comes to give an account of our conduct

the abysses of the earth, carrying behind them the sentence which contained the enumeration of their crimes. We have here exactly the representation of the Gospels, where the lambs, or good people, pass to the right, and the goats, or wicked, to the left.

There are three classes of men. The first consists of those whose virtue is pure, and whose soul is free from the tyranny of the passions: these are the fewest in number, and are the elect. The second have their souls stained with the blackest crimes; but these are, fortunately, not the largest number. There is a third class, and unquestionably the most numerous, who are half virtuous, half vicious, and who are unworthy of either Elysium or Tartarus. This triple division is given by Plato in the *Phædo*. He says, after describing the celestial earth and the subterranean regions: "Things being thus disposed by Nature, when the dead arrive at the spot whither the familiar spirit of each leads it, the judgment begins with those who have lived in conformity with the rules of courtesy, piety, and justice, those who have utterly violated them, and those who have preserved a species of medium between the two. They all advance towards Acheron, and, entering the boats which are allotted to them, they go into the marshes, where they have to remain some time, until, having undergone the chastisement due to their faults, and being purified from their stains, they leave them to receive, according to their deserts, the reward due to them for the good they have done. Among those who are punished there are some who, in consequence of the enormity of their crimes (such as those who are guilty of great sacrileges, assassins, in fact, all who have committed great crimes), are cast into Tartarus, as they deserve, from which they will never escape." Here we have the distinction between mortal and venial sins, which Plato certainly did not borrow from the Christians. The third class he represents as being sent to Tartarus for a year, after which they can escape, if they can prevail on those whom they have injured to allow them to do so. The judge places his seal upon each of those who are sent to hell, in order to know who are condemned to eternal punishment, and who are only to be chastised for a short time (*Plat. de Rep. l. X.*). Initiation, however, fortified the soul against

the fear of hell (Axioch. p. 371). The author of the treatise called *Axiochus*, says that Hercules and Bacchus got themselves initiated before they went down to hell, and acquired the courage necessary for undertaking this dread journey in the sanctuary of Eleusis. Plutarch, in his answer to the Epicureans, after pointing out the three classes of men spoken of above, says of those who lead an ordinary life, and have an ordinary amount of morality, that the threats of hell do not much alarm them, because they know that they can be delivered from them by means of lustrations and initiations, through which they attain to an abode of pleasure, where the most dazzling light shines, where the air is always pure, and where games and dances are the only occupation. This was the result of being initiated, and the apologist for injustice, in the second book of Plato's *Republic*, says the same. "We shall be terrified, men will say, by the fear of the punishments of hell; but who is there that does not know that we shall find a remedy against this fear in the initiations, that they are a wonderful resource for us, and that we learn by them that there are gods who free us from the penalties due to crime? We have committed injustice. True, but it has procured us money. They tell us also that the gods allow themselves to be prevailed upon by prayers, sacrifices, and offerings. Well! out of the very profits of our injustice we will find the means of making the offerings which will appease their wrath."

The ideas respecting the ethereal fire, which was the origin of our souls according to the ancients, were the origin of the celebrated dogma of the metempsychosis which prevailed throughout the East. Pythagoras, who brought it from the East, was the first, according to Diogenes Laertius (*Vit. Pyth.*), who dreamt that the soul, enchained in the circle of necessity, assumes successively the shapes of different animals. Pythagoras made Mercury the depositary and the leader of these souls. From him it passed into the mysteries, where men were persuaded to escape from the circle of these successive changes by virtuous conduct. The initiated, therefore, prayed the gods for nothing more ardently than to be freed from this circle, and restored to their true life—to be freed from the dominion of evil. Proclus says that this is the chief prayer of the initiated into the mysteries of Bacchus and Proserpine. In the orgies of Bacchus, the

purification of souls was represented by a procession of priests, dressed in character, and carrying each the emblematical implement of the modes of purification by the several elements of water, air, earth, and fire (see Servius, *Æn.* l. VI. ver. 740). The first, in the dress of penitence and abstinence, having his raiment of camel's hair, &c., carried a vase of water in his hand, and "came baptizing with water unto repentance," announcing a second, who came with a fan in his hand, and a sieve, representing the winnowing of corn—he baptized with air, the use of the fan being to create that rushing mighty wind which is the more efficient purifier of souls, "whose fan is in his hand, and he will thoroughly purge his floor;" a third carried a lighted torch, to burn up the chaff, which the motion of the fan blew out of the sieve, with unquenchable fire; a fourth carried the implements of purification by earth, a pruning-hook or adze, "to be laid at the root of the tree," that every branch that did not bear fruit might be taken away. This officer was the husbandman, whose hieroglyphic baptism was by earth, his mode of purification being that "every branch that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit" (*John* xv. 2). These purifications were accompanied by magical formulæ, and the initiated person was sometimes made to pass through the fire (*Procop. Gaz. in Deuteron., Lucian.*).

The sacred gates of the temple at Athens, in which the initiation took place, were only opened once a year (*Demosth. in Neær. Schol. Aris. ad v. 583*), and no stranger was ever allowed to enter them. Night lent her veil to these august mysteries, which were not allowed to be revealed to any one whatever (*Paus. Corinth. cap. lxxxvii.*). This was the only occasion on which the representation of the death, descent into hell, and resurrection of Bacchus, similar to that of the sufferings of Osiris, which Herodotus tells us were commemorated at Sais in Egypt, was given. On this occasion the body of the god was distributed and eaten (*Clem. Prot. Eur. Bacch. ver. 139*). This emblematic representation consisted of raw flesh, which each of those present partook of, in memory of the death of Bacchus, who had been torn to pieces by the Titans. His sufferings and death were represented every year at Chios and at Tenedos by the immolation of a man, who represented him (*Porph. de Abst., l. II. § 56*).

This festival was celebrated at the vernal equinox, like our Easter, at the time when the sun passed into the sign of the zodiac which was formerly occupied by the Bull, whose shape Bacchus assumed, and subsequently by the Lamb (Plut. de Cup. Div.).

Apollo was also slain by Python, and his tomb was at Delphi. Three women came to weep at it, just as Mary Magdalene, Mary the mother of James, and Mary Salome came to the tomb of Christ. Python, in the legend of Apollo, is the serpent of the pole, who brings back each year autumn, cold, darkness, and winter, and whom Apollo triumphs over at the vernal equinox. Pythagoras engraved some elegiac verses on this mystic tomb. Herodotus (Euterp. cap. cxxv.) says that the Egyptians were the first who asserted the immortality of the soul, and held that it underwent various metamorphoses, passing into the bodies of different animals, terrestrial, marine, or winged, and ultimately returned again to a human body. Three thousand years was the space they allotted to the completion of this circle, which brings man back after several metamorphoses to his primitive organisation. This is the circle of Pythagoras and of Proclus, the termination of which was longed for by the initiated, that they might arrive at that period of rest which virtuous souls enjoy. Besides Pythagoras, Empedocles also taught this doctrine in Greece. This philosopher went so far as to assert that souls were metamorphosed into plants, which was, as it were, the ultimate period of the degradation of the soul (Diog. Laert. Vit. Emp.). Ælian (De Anim. l. XII. cap. vii.) tells us that the highest metamorphosis into a plant was into a laurel, and the highest into a quadruped was into a lion. The reason of this was that the laurel was the plant, and the lion the animal, which the ancients had consecrated to the Sun, into which the most virtuous souls were to go, according to the oriental system, which was adopted by the Manichæans, &c. The Jews also admired this doctrine (Marsham, Chem. Can. p. 287). They, however (Beaus. t. ii. l. VII. cap. v. § 6, p. 495), limited these transmigrations to three, an idea which they appear to have taken from Plato. The pre-existence of souls was also, according to a modern Rabbi (Mennasch-ben-Isr. Probl. x. de Procr. Anim.), always a belief among the Jews. Some philosophers have attempted to explain how

and why it is that souls, which are pure and celestial substances, become united to portions of matter in which the germs of evil and of darkness and of vicious passions, which rob them of their pristine innocence, exist, by supposing that they had committed some sin in their primæval state of which their incarnation was the penalty. This appears to be the idea which the hierophants sanctioned in the initiations and mysteries. Jamblichus, who had been initiated, writes: "Before being exiled into a body, the soul had heard the harmony of the heavens, and if accents similar to those divine melodies, which it always remembers, are heard by it, it leaps with joy, and is ravished and transported by them." He also says: "The justice of God is not the justice of man. Man finds justice upon relations drawn from his present life and condition. God finds it upon our successive existences, and upon the whole of our lives. The troubles which afflict us are therefore often the penalties of a sin which the soul had been guilty of in a former state of existence. God sometimes conceals the reason of them from us, but we must not on that account cease to attribute them to his justice."

Other philosophers, on the contrary, thought that God sent souls into bodies by an absolute decree of his will (Beaus. t. ii. p. 331). The Cabalists have adopted both these ideas, and have said of some that there are souls which are sent into matter by an absolute decree of Providence, which they call Destiny; and of others, that they descend into matter through their own fault. The system of the Cabalists is as follows: They distinguish four worlds—the Aziluthic, the Briartic, the Jeziruthic, and the Aziathic—that is, the world of emanations, the world of creation, the world of formation, and the material world. These worlds differ both in position, being above one another, and in perfection; both as to their nature, and as to the beings which inhabit them. Souls exist originally, in the Aziluthic world, which is the highest heaven, the abode of the Deity, and of pure and immortal spirits. They all have a natural and living vehicle to which they are attached. This is the aërial chariot, the Ochema of the Pythagoreans, which carries them. Those which descend from the Aziluthic world by the express order of Providence are provided with a certain divine power which preserves them from the contagion of

matter, and they infallibly return to heaven as soon as their mission is ended. This is not the case with those souls which descend through their own fault (Beaus. t. ii. p. 331). They experience, at first, some wish to descend into the Briartic world, and from that time they insensibly grow cold in their love of divine things and in inward contemplation. They fix their attention on the Aziathic world (ibid. p. 332), and feel some inclination to attain to it; their chariot begins to grow heavy. This weight increases in the Jezirathic world, so that they fall, as it were, into the Aziathic world, dragged down by their own weight. All this theory resembles the theory of Macrobius, only the terms and the divisions of the sky are different. The Essenes, like Plato, teach the fiction of the desire of souls for matter. They held that souls descended from the most elevated portion of the ether, being led by the allurements of matter to join themselves to bodies (Porphyr. de Abstin. cap. xiii. ; de Essen. l. IV.). The philosophers and mystagogues also held this belief, for they considered it impossible that the soul should exist after the body if it had not existed before it, and if its nature were not independent of that of the body, as Lactantius has observed (l. III. cap. xviii.). Almost all the Greek Fathers have adopted this idea, as well as some of the Roman Church. Rabbi Elias says that the doctrine of the metempsychosis was believed in and approved of by the heads of his religion, who have no doubt that human souls pass from one body to another at least three times. They are positive that Adam's soul passed into David, and that it will one day dwell in the body of the Messiah. They say that the soul of an adulterer will pass into the body of a camel, and that David's soul would have suffered this penalty if he had not repented. Rabbi Mennasch-ben-Israel says that God never allows souls to be entirely lost, and never annihilates them (Beausobre, t. ii. p. 499); that he has not determined to banish them absolutely and for ever from his presence, but only for a time, until they are purified from their sins, after which he sends them back again to the world by means of the metempsychosis.

Not only the learned among the Jews, but Christians of distinguished piety and learning, held this belief. Origen believed that souls dwelt in several bodies in succession, and that those transmigrations were regulated according to their

merits and demerits. St. Jerome reproaches him for having taught that reasoning souls could be rendered so vile as to pass into the bodies of animals. Bishop Synesius, who had been initiated, addresses the following prayer to God: "O Father! grant that my soul, being re-united to light, may not be again plunged into the mire of earth" (Syn. Frag. iii.). Chalcidius (In Tim. § 187), another Christian philosopher, says that "the souls which have neglected to attach themselves to God are compelled by the law of destiny to begin a new kind of life, quite contrary to their former one, until they repent of their sins."

Sallust, speaking of the feasts of rejoicing which took place at the vernal equinox, and the feasts of mourning in remembrance of the rape of Proserpine, which took place in autumn, says that the Hilaria were celebrated at the vernal equinox, during which it was the custom to crown oneself with flowers, because at that period the return of the soul to the gods took place; while the festival of the rape of Proserpine (the celebration of whose mysteries was called going down to the infernal regions, according to Servius) was the festival of the descent of souls to hell. This was why the astrologers placed the Styx in the eighth degree of Libra. Firmicus (l. VIII. cap. xii.) tells us that this eighth degree of Libra was what was called the Styx, and says that there can be no doubt that the Styx meant the earth. This mystic idea shadows forth the allegory of the fall of souls to the earth.

The Milky Way, which passes near Cancer and Capricorn, the two doors of heaven, was considered by the ancient theologians to be the road which souls passed over (Porphyr. de Antro, p. 127; Manil. l. I. ver. 762). They formed, in fact, according to Pythagoras, that assemblage of shades which met in the Milky Way, or the Road of Milk, to which this name is given on account of the souls which descend here below into the world of generation in order to feed upon milk, which is their principal food; and it is for that reason also that those who invite the shades of the dead to come to their tombs by means of libations mingle milk with the honey in them.

Macrobius (l. I. cap. ix.) speaks of the natural abode of souls, which he fixes in the first sphere: "Animis enim nec quum desiderio corporis irretitis siderea pars mundi præstat

habitaculum, et inde labuntur in corpora. Ideo his illò est reditus qui merentur. Rectissimè ergo dictum est, cùm in Galaxia, quam Aplanes continet, sermo iste procedat: hùc profecti, hùc revertuntur.”

Macrobius gives nearly the same explanations as Pythagoras respecting the mode in which the cave of Ithaca was arranged, and respecting the two gates of the Sun and of souls, and the Milky Way (Somn. Scip. l. I. cap. xii.). He also brings into this theory the celebrated crater, or celestial cup, of the mysteries, which is near Cancer and Leo, that is, near the domicile of the two stars which were also called the two gates of the souls (Porph. de Antro), assigning the one by which they descended to the moon, and the one by which they re-ascended to the sun.

As, according to Porphyry (Somn. Scip. l. I. cap. xxi.), the progression of souls, or rather their progressive movement through the universe, takes place through the midst of the fixed stars and the planets, those who superintended the cave of Mithra did not confine themselves to delineating the zodiac and the other constellations, and to marking gates at the four cardinal points of the zodiac through which the souls entered into the world of generation or left it, and through which they passed from the empire of light to that of darkness, and *vice versâ*. They also represented in it the seven planetary spheres through which the souls are obliged to pass in order to come down from the heaven of the fixed stars to the elements which envelop the earth, and they marked seven gates, one for each planet, through which the souls passed both when they ascended and when they descended. “Celsus,” says Origen (Contr. Cels. l. VI.), “pretends, like Plato, that the path of souls from heaven to earth and from earth to heaven lies through planets. And in order to make a great show of learning in his controversy with us, he says that this doctrine is held sacred in the mysteries of the Persians, and in the ceremonies of initiation of their god Mithra. Celsus says that in these mysteries they drew by varied symbols the celestial spheres, both the fixed stars and the planets, and the paths which the souls took through these spheres. The symbolic imagery they used was as follows. They represented a ladder which reached from earth to heaven, and which was divided into seven steps or stages, on each of which was a door, and at

the top there was an eighth door, which was no doubt the door of the fixed stars. The first of the seven doors, which were ranged along the mystic ladder, was made of lead, the second of tin, the third of shining brass, the fourth of iron, the fifth of alloy, the sixth of silver, and the seventh of gold.

“The first gate was the gate of Saturn, whose slowness of movement was represented by the heaviness of lead. The second was the gate of Venus, whose soft, light and flexible nature was represented by tin. The third was the gate of Jupiter, whose solidity and arid nature were expressed by brass. The fourth was the gate of Mercury, whose indefatigable activity was expressed by iron, of which his gate was made; an allusion was also intended to his mercantile genius and his sagacity. The fifth gate was the gate of Mars, and the alloy of which it was made represented his unequal and variable nature. The sixth was the gate of the Moon, and the seventh the gate of the Sun. The colours of the planets were designated by the metals of which their gates were made.”

CHAPTER XXII.

MEN long received the benefits which Nature bestowed upon them without enquiring into the cause of them, and when at length they did enquire, they conceived that they found it in Nature herself. She was therefore their first deity, and they received her gifts without its having as yet occurred to them that they could be sought for and obtained by means of offerings and prayers. Worship was ultimately founded on man's wants and on the feeling of his dependence on something higher. If man had wanted nothing, or if the gods had possessed no power, there would have been no worship, and the idea of a universal Providence was the basis of all religious sentiment (Cic. de Nat. Deor. l. I. cap. ii.). This Providence, however, was neither omniscient, since it was necessary that man should inform it of its wants; nor unchangeable, since its decrees could be altered by means of prayer; nor disinterested, since it required offerings and presents; but men, struck by the spectacle of the Universe and its influence over their wants, and persuaded, moreover, that it contained a spirit of understanding which could listen to their prayers, besought heaven to send rain upon their fields, as in Argolis, where sacrifices were made to Jupiter and Juno when rain was wanted (Paus. Corinth.), and prayed to the Sun that he would ripen their harvests.

Plutarch (De Placit. Phil. l. I. cap. vi.) says that men, seeing the regular and perpetual motion of the sky and of the stars, which bring back the sun and the moon to us, gave them the name of gods, and looks upon this observation as the first source of religious ideas. He adds that the sky appeared to them to act as a father by means of the rains which it poured upon the bosom of the earth, which in its turn became a mother, being fertilised by them. He says elsewhere (Symp. l. VI. prob. ii.) that after the

agriculturist has used every means in his power to remedy the evils of drought, heat, and cold, he addresses himself to the gods in order to obtain from them those benefits which are beyond the power of man to procure, such as gentle dews, moderate warmth, and genial breezes. Thus the want of rain and of fine weather among agricultural nations, of favourable winds among seamen, and of health among all nations, has been the earliest foundation of worship ever since some men, more skilful or better observing than others, found means to persuade the vulgar that they were the depositaries of the secrets of Nature and the ministers of her power and her favours. This was the origin of the worship of the stars, and of the spirits which were placed in the sun, in the planets, in the stars, and in all the elements.

We must not suppose, says Plutarch (*De Iside*), that every nation and every town had different gods, that the gods of the Greeks were not the gods of the barbarians, or that those of the northern nations were not the same as those of the southern. As the sun, moon, and stars, and the sky, the earth and the sea, are common to all nations, so are the gods also. But their names and forms vary on account of the different religious institutions which have caused the mode of worship to differ. Some call them by mystic names, others by more intelligible ones, and bring them forward in simpler forms. Isis and the other genii known to the Egyptians are gods who are worshipped by nations which have no Nile and no Memphis; and although but a short time has elapsed since they called these deities by their Egyptian titles, many centuries have elapsed since they began to recognise their power, and to worship them (*Plut. ibid.*).

Light and darkness, summer and winter, the bright empyrean above, and the dull, gross, material earth below, such are the simple, almost infantile, ideas upon which the vast fabric of revealed theology has been raised.

Thus Pythagoras, according to Varro (*De Ling. Lat.* l. IV.), recognised two principles of all things—the Finite and the Infinite, Good and Evil, Life and Death, and Day and Night. Varro adds that when light was shown to the Greeks they exclaimed, “How good light is!” Pythagoras held that white belonged to the good principle, and black

to the evil (Diog. Laert. l. VIII.) ; that light and darkness, heat and cold, dryness and moisture, were mingled in equal proportions (ibid.) ; that summer was the triumph of heat, and winter of cold, and that their combination in equal parts produced spring and autumn, one of which was the cause of verdure, and was favourable to health ; while the other, by deteriorating everything, gave rise to diseases. He applied the same idea to the rising and setting of the sun, and held, like the Magi, that God resembled light in his body and truth in his soul (Porph. Vit. Pyth.).

The vault of heaven was, as Varro (De Ling. Lat. cap. vi.) tells us, originally called *Templum*, or Temple, by the ancient Romans. One of their poets calls it the temple of the heavens, spangled with brilliant stars. Afterwards the augurs limited this space by a species of signs or boundaries, which they fixed upon, on the horizon, and this also, according to Varro, was called *Templum*, and was the origin of the sacred buildings whose narrow confines bounded the contemplations of the worshippers in after times. But no such restrictions confined the adoration either of the earlier races of mankind, or of many civilized nations who retained this practice, which they held to be suitable to the vastness of Nature. They prayed and sacrificed on the summits of mountains, where no obstacle intervened to circumscribe their vision. They refused to believe that Nature could dwell anywhere but in herself, or could have any edifice but that of the Universe, which rests on eternal foundations ; nor would they have any images of their gods except the gods themselves, whom they could see. "In this manner," says Diogenes Laertius (p. 7, in præm.), "the ancient Persians reasoned." The hold which these beliefs have upon mankind may be partly explained by their immense antiquity. Herodotus (Euterp. cap. xliii.) tells us that the worship of Hercules had been established in Egypt from the most remote period, years before the birth of the pretended son of Alcmena ; that the Greeks borrowed the name of Hercules from the Egyptians, and not the Egyptians from the Greeks ; that the worship of Hercules had existed in Egypt more than seventeen thousand years, and that he was among them one of the twelve great gods. He also says that he had seen an ancient temple of Hercules in Phœnicia which had been built more than 2,300 years before the time when the birth

that he afterwards went to the island of Thasos, where the Phœnician colonies had built a temple to this god more than five generations before the age of the Grecian Hercules, from which he concludes that Hercules is one of the most ancient of the gods, and that his worship was established in Phœnicia and in Egypt before it was in Greece (*ibid.* cap. xiv.).

Aristotle (*De Cœl.* cap. ii. §§ 4, 5, &c.) has given a brief analysis of the divisions of the ether, that divine and incorruptible element, as he calls it. He says: "Among the stars which are formed of this substance, and which are contained in the heavens, some are fixed, turning with the sky, and always preserving the same mutual relations. In the midst of them is the circle called Zoophorus (the zodiac), which extends obliquely from one tropic to the other, and is divided into twelve parts, which are the twelve signs. The others are wandering stars (planets), and neither move at the same speed as the fixed stars, nor at the same speed as each other, but all in different circles, some of which are nearer and others more distant from the earth than the rest. Although all the fixed stars move under the same surface of the heavens, it is impossible to ascertain their numbers. As to the wandering stars, there are seven of them, each of which moves in as many concentric circles, in such a manner that the lower circle is always smaller than the one above it, and that all the seven, enclosed one within the other, are contained by the heaven of the fixed stars. Immediately below the fixed stars is the circle of Phenon, or Saturn; next comes that of Phaeton, or Jupiter; next that of Pyrois, or Mars or Hercules. Immediately after them comes the glittering Stilbon, which is consecrated to Mercury and to Apollo, and the luminous phosphorescent star Lucifer, the star of Venus or Juno; after them the sun, and lastly the moon. The ether envelopes all these divine bodies, and comprises in itself the order of their movements. Beyond this ethereal and divine Nature passive and mortal Nature is placed."

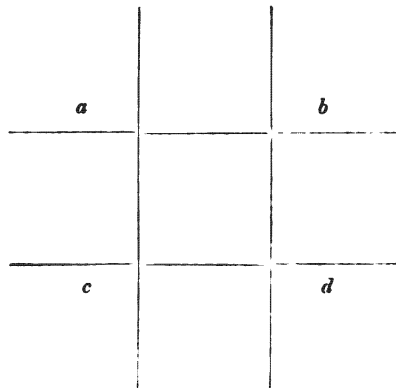
The earliest monuments, such as the pyramids and obelisks, were, as Pliny tells us (*Hist. Nat.* l. XXXVI. cap. viii. and xi.), so many monuments consecrated to the Sun-god. Even their form is a representation of the sun's rays, and their

name in the Egyptian language bears that meaning. The learned Jablonski (*Panth. Ægypt. proleg.*) has found this derivation in the Coptic. He says that the word Πυρῆ, Pyre, which forms part of the word Pyramid, still signifies the sun in the ancient Egyptian or Coptic language, and he finds the remainder of the word in "muë," which in Coptic signifies "brightness" and "ray." It is certain that the pyramid, as well as the obelisk, was consecrated to the Sun-god in consequence of the analogy which exists between the form of a pyramid and that of the solar rays and the flames of fire (*Plut. de Placit. Phil. l. I. cap. xiv., l. II. cap. vi.*). Timæus of Locris (*De Anim. Mundi, cap. iii. § 5*), when giving the geometrical figures which compose each element, assigns the pyramidal figure to fire. He says: "The equilateral triangle forms the pyramid, which has four equal faces and four equal angles, and which constitutes the nature of fire, which is the most subtle and unsteady of the elements." This geometrical description of fire was borrowed from the Egyptians (see *Achilles Tatius, cap. vi.*), from whom Pythagoras, the instructor of Timæus, had learned his theory of numbers and of mystic figures.

Ammianus Marcellinus (*l. XVII.*) says that the obelisks were specially consecrated to the Sun-god. He gives a translation, made by Hermapion, the Egyptian, of the hieroglyphic inscription on one of these obelisks, which has all the characteristics of a sacred inscription. The Sun, the great deity of Egypt, is supposed to be speaking to King Rameses. He tells him: "I have granted permission to thee to reign on the earth, thou whom the Sun loves, thou whom Apollo the strong, the son of God, who made the world, loves, thou whom the Sun has chosen, O King Rameses, immortal offspring of the Sun." The second line is: "Apollo the strong, the true king of diadems, who possesses Egypt, and who fills it with his glory, who embellishes the town of the Sun, who shapes the whole earth, who honours the inhabitants of the town of the Sun, which the Sun loves." In the remainder of the inscription the Sun calls himself the Great God and the Lord of Heaven, the master of Time, and the father of Light, all which appellations belong to the great Osiris. Osiris is no other than the Persian Mithra, and the sacred traditions of Egypt stated that it was Mithra, who formerly reigned at Heliopolis, who first raised these species

of monuments to the Sun-god in the town which was consecrated to him (Plin. l. XXXIV. cap. viii.).

Abneph, an Arabian author, also considers the pyramids to be so many monuments consecrated to religious purposes (Kirch. Œdip. vol. i. p. 330), and he calls them the altars of the gods. Lucan (De Bello Civili) calls them by the same name. The Arabian historians speak of pyramids which had doors at each of their faces which corresponded to the four cardinal points (Ben-Salam. apud Kirch. Œdip. vol. ii. pp. 2, 301). These doors led to seven small chambers, consecrated, like the "conclave Molochi" to the seven planets, whose images, in the shape of little golden idols, were placed in them. One of these images resembled the celebrated Egyptian Harpocrates (the god of silence) and had its finger placed on its mouth in a mysterious manner, while it held in the other hand a book on a level with its forehead. Hermateles, who wrote on Egypt, also considered the obelisks as monuments of the worship of the Sun, according to Tertullian (De Spect. cap. viii.). The tomb in the interior of the Great Pyramid was one of the tombs of Osiris, of which there were many in Egypt. This is what we might expect, since his sufferings and death were represented in what they called the mysteries of the night (Herod. Euterpe, cap. clxxi.), and it was natural they should have his tomb also. The Great Pyramid is placed so that its faces exactly front the four cardinal points. Hence, if we suppose a square whose sides are infinitely prolonged so as to extend to the four cardinal points of the world, we shall have an immense cross, thus—



which cuts the circle of the horizon in four places. It was in the centre of this cross that the tomb of Osiris was placed. The Sabæans believed that the ashes of their god *Ἀγαθοδαίμων*, or the good Deity, were laid beneath these monuments; and as they worshipped the sun, moon, and stars, this confirms the idea that this tomb was that of the beneficent Spirit of Nature, of Osiris who had been put to death by Typhon.

Idolatry therefore began among civilised nations by representations of actual phenomena, and ended by assimilating Nature to man (Euseb. Præp. Evang. l. IX. cap. vi.), and by giving her a dwelling-place and representations such as man has (Tacit. de Morib. Germ. cap. ix.). This, however, did not please all her worshippers, some of whom feared to blaspheme the Deity by treating him like a feeble and mortal being (August. de Civ. Dei, l. IV. cap. xxxi.). If this innovation displeased some of the worshippers of the visible Cause, it displeased the Spiritualists much more. They did not think it allowable to represent the immaterial and invisible Being by material images (Clem. Alex. Strom. l. V.), and held that God could no more be represented than could the soul, or the invisible principle of thought. The Spiritualists, therefore, such as the Jews, considered that they ought not to allow any representation of the Deity, and that God ought only to be seen by the eyes of the mind, as Tacitus (Hist. l. V. cap. v.) tells us. Accordingly, in the speech which is put into the mouth of Moses in the revised edition of the Mosaic law which is contained in the book of Deuteronomy the Jews are told: "The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no multitude; only ye heard a voice" (Deut. iv. 12); and again: "Take ye good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb . . . lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female," &c. (ver. 15). This, however, contradicts Numb. xxi. 8, where the Lord tells Moses to make a fiery serpent and set it on a pole. There is reason to believe that this was a cone, similar to that which represented Venus at Paphos (Tacit. Hist. II. cap. iii.), in other words, an obelisk or a representation of the sun, whom they looked upon as the soul, or rather as the Spirit and the ruling Deity of the

Universe, which he governed. The following passage from Pliny (*Hist. Nat.* l. I. cap. vi.) explains the reverence which the ancients felt for the visible king and ruler of heaven and earth :—

“ He is the most powerful, as he is the greatest of the stars. His empire extends, not only over the earth and over the revolutions of time, but also over the heavens themselves, and over the stars, of which he is the sovereign ruler. We must consider him as being the soul, or rather the Spirit, of the Universe. It is right to consider him as the chief administrator of the government of the world, and as the chief Deity, to judge by his works. It is he who dispenses light, and who drives away darkness. He eclipses the other stars by his radiance. He rules the seasons and the course of the ever-renewed year, and modifies them according to the wants of Nature. He banishes melancholy, and even the clouds which disturb the serenity of men’s souls, from heaven. He lends his light to the other planets; he shines above all, he raises himself above all, he sees all, and hears all, as Homer, the father of literature, expresses it.”

Mythology began in the same way. Abulfaragius (*Spec. Hist. cum Phæm.*) gives one of the fictions which they used to make about them as a proof that the Arabians did not merely look at the motions of the stars as astronomers, but that there was another point of view from which they looked at them. They said that the stars Alshere and Algomeyse (*Canis Major* and *Minor*) were two sisters, who had *Sohel*, or *Canopus*, for their brother. The latter married the constellation *Orion* (*Aljanze* in Arabic), but that having killed his new bride, he escaped to the Southern Pole, to avoid the pursuit of his sisters. *Alobur*, or *Sirius*, pursued him beyond the Milky Way, but *Algomeyse* remained where she was, and shed such floods of tears that her sight became impaired. This fable is nothing but the description of these stars, and a representation of the mode in which they follow one another. The beautiful star *Canopus*, as it sets, casts *Orion* below the horizon. The same ideas prevailed in Greece. Their fiction respecting the setting of *Orion*, which always takes place at the rising of *Scorpio*, will serve as an example. They said that *Orion* was a giant who had died from the bite of a scorpion, and for the same reason they made *Canopus* die of the bite of that animal also. This scorpion also

alarms the celestial Charioteer, and hurls his horses into Eridanus, which sets at the same time. The Greeks also made the Pleiades to be seven sisters, one of whom disappeared and escaped to the North, near the tail of the Great Bear, where she assumed the name of the Fox (Theon, ad Arat. Poke. Noist. p. 134).

Idolatry and mythology were therefore far from being what they are usually represented to be, either wilful forgetfulness of the First Cause, or an irrational worship of statues, pictures, heroes, &c. The ancients endeavoured in their initiations, in their statues, and in the religious symbolism of their worship, as well as in their poetry and their songs respecting Nature, and their cosmogonies and sacred fictions, to express those philosophic ideas which the spectacle of the universe and the play of physical causes had given rise to in their minds. Their theologians, as Isidore of Seville (Orig. l. VIII. cap. vi.) well observes, were identical with their men of science, and they were only called theologians because they regarded Nature in its relation to the Deity. Poetry, philosophy, theology, the oracles, &c., were all mingled together in those times. The priests were everything: they were the depositaries of all physical knowledge, and the poets and painters of Nature. To give more dignity to their teaching, they adopted the measured rhythm of poetry, and the numbers and harmony of their verses described the regular movements, and periodic returns of the celestial bodies. Musical harmony represented the harmony of the universe. They endeavoured when singing the praises of the gods to appear as if inspired by them, and filled with a species of enthusiasm which took them out of the condition and rank of ordinary men.

The whole doctrine of the Egyptians, from which Orpheus took his theological principles, consisted, as Eusebius (Præp. Evang. l. III. cap. xi.) says, "in considering the universe as a great Deity, made up of an immense number of gods, who were nothing but portions of the universe itself, for they have reckoned each part of the universe among the number of the gods." Hence we must conclude with Cheremon and the numerous other learned men of whom Porphyry speaks in his letter to Annebon, that the primitive Egyptian worship related entirely to the *visible* universal Cause and to its parts, and that even the secret teaching of the priests

admitted no other deities than the stars which shine in the firmament, whether planets or fixed stars, or than natural agents such as the Nile and the four elements; that they did not originally admit any incorporeal Demiurge, or any Demiurgic Spirit, or any intelligent deities, or any invisible or incorporeal power separate from the universe; that they recognised the visible sun as the sole ruler and governor of the world, and recognised no gods but the stars, which are the causes and agents of the organisation of all bodies, and which are altogether subject to the imperious action of fate, which depends upon the stars, and is the result of their positions with regard to each other and to their movements. Eusebius adds that this belief still existed among them.

They also drew a distinction between what was remote and seemed to be more perfect, and that which was around and below them, which seemed to them to be gross, material, and full of imperfections. Ocellus says: "Look at Nature in general; you will see it extend its indestructibility from the principal and noblest bodies to those mortal beings who are subject to changes of form and condition. The chief beings, being self-moving, and continuing to travel over their circular courses in the same manner, do not change either their form or their essence. Those of the second order (the elements), fire, water, earth, and air, change incessantly and continually not their place, but their form. . . . But as in the universe there is generation, and the cause of generation, and as generation exists where there is change and displacement of parts, and the cause of generation where stability of nature exists, it is evident that it belongs to the cause of generation to move and to create, and to that which is subject to it to be made and to be moved.

"The very divisions of the heavens separate the impassible portion of the universe from that which is incessantly changing. The line of division between that which is immortal and that which is mortal is the circle which the moon describes; all that is above her and up to her is the dwelling-place of the gods; all that is below is the abode of Nature and of discord: the latter brings about the dissolution of things which are made, the other the production of those which are created. . . . As the universe can neither be generated nor destroyed, as it has never had a beginning and will never have an end, it follows that the principle which

brings about generation in another being than itself, and that which brings it about in itself, must always have co-existed with it."

Synesius, bishop of Cyrene, who had been initiated in the Egyptian and Grecian mysteries, holds the same language in his work on Providence (l. II.) respecting the active and passive causes in Nature. "The universe," he says, "is a whole which results from the assemblage of several parts which sustain each other by their concord and their harmony, and of which some perform the function of active, and some of passive causes. In fact, there are in the universe two very distinct portions, which have a certain connection with each other, and contain relations which unite them. It is in the portion in which we dwell that generation is carried on, and it is in the portion which is above us, and in the highest portion of the universe, that the cause of these generations dwells, and from which the germs of the effects produced here below descend to us."

These primitive conceptions became materialised, and we have in Hesiod's Theogony (verses 125, 133, 195, &c.) Heaven and Earth, Οὐρανὸς and Γῆ, placed at the head of the family of the gods, as they are at the head of physical causes. They are held to have been united by a marriage, and all beings are supposed to have proceeded from this union, both those which shine in heaven, those which dwell on the earth, and those which inhabit both. The sky, spangled with stars, envelopes the earth and covers it on all sides, and many deities spring from its fertilizing embrace. Chrysippus and Zeno considered the whole theogony of Hesiod and of Orpheus to be a description of natural agents and of the play of physical causes. Orpheus also, according to Athenagoras (Legat. pro Christ.), supposed that Heaven married Earth, and that they became the parents of several children. Orpheus made the Deity, or the Great Whole, to be male and female. He calls the sky Πανγενήτωρ, the Father of all things, the most ancient of beings, the beginning and the end of all, he who contains in himself the incorruptible and unwearied force of necessity. He wrote a book or poem respecting the generation of beings by the action of the heavens and the zodiac which was called Δωδεκαέτηρος (Salmas. Ann. Chin.), which shows how ancient theology and astronomy were connected. The Egyptians were the instructors of Orpheus, and

the code of their religious knowledge was contained in the books of their Hermes or Mercuries (Salmas. *ib.*), which contained the hierarchic representations of the celestial powers, and the principles of their astrology and theology. They were called the Geneses, or the Genetic books of Mercury. Orpheus also, according to St. Justin (*De Monarch.*) wrote a book called the Testament, in which he spoke of three hundred and sixty gods, or of an order of spirits equal to that of the degrees of the zodiacal circle and of the ancient division of the year. Hesiod also wrote upon the stars.

Apollodorus (l. I.) begins his Theogony as follows: "In the beginning Οὐρανός, or Heaven, was the lord of the whole universe; he took Γῆ, or the Earth, to wife, and had several children by her." The Atlantides, according to Diodorus Siculus (l. III. capp. lvi. lvii.), acknowledged Uranus as their first king, and they gave him the Earth, which they called Thitea, the foster-mother, for wife. He had a great number of children by her; they reckoned as many as forty-five, a number which is equal to that of the degrees of the upper part of the sky when that portion which reaches from the horizon to the zenith is divided into two portions, or when the visible heavens are divided into two by a circle parallel to the horizon. The grandchildren who were the result of this marriage were Prince Sun and Princess Moon, his sister, who were afterwards placed in the two great stars which give light to the earth. From the same family sprang Hesperus, or the star of the shepherd; the Atlantides or Pleiades, whose father is Atlas, who supports the sky. The theogony of the Cretans also gave the princess Γῆ to Οὐρανός for his wife, and Saturn, or the God of Time, for their son (*Diod. l. V. cap. lvi.*). The anonymous history which is attributed to Berosus, and which contains the cosmogonic principles of the Armenians respecting the nature of the First Cause, supposes a primary deity or sovereign of the great and lesser gods, which it calls Noah, the sky and the seed of the world, and it gives him Aretia, or the Earth, into whose bosom the sky sheds its fertilising influences, and from which we see everything proceed, for his wife (*Berosus, l. III.*).

The origin of animated Nature received an easy, though not very satisfactory explanation in ancient times. Pliny (l. II. capp. iii. iv. v.) describes the heavens as being covered

with figures of animals, such as reptiles, quadrupeds, and birds. Both by day and by night, he says, the heavens revolve silently round us and round the four elementary strata, and pour down by means of these varied figures the different seeds of fertility which engender and give shapes to all beings, down to the monsters which dwell in the depths of the seas. Amongst these figures under which the stars are grouped he enumerates the Bull, the Bears, &c., which are but a very small portion of the other celestial figures to which he attributes the power of fertilising matter and giving it a shape. Like Ocellus, he puts forward the zodiac, in which the sun moves in a regular path which he has never deviated from for ages, as the chief cause of the generation of beings. We see here that he seeks the origin of terrestrial forms in the celestial ones, which is the fundamental dogma of astrology. Proclus (in Tim.) says that the sky has primarily the forms and figures which matter assumes by means of generation in the general system of generation and destruction. According to Ptolemy (In Centiloq. cap. ix.), terrestrial forms are modified by celestial forms.

In *Pimander* (cap. xi.) heaven is made the soul of the earth. He shows us the seven planets lighted by the Eternal Light, and the moon, which is destined to be the organ of inferior Nature, continually modifying matter, which is situated beneath her, and undergoes innumerable metamorphoses. The celestial gods, or the stars, move in order to concur in the great work of Nature, to renew the seasons, and with them the herbs, the plants, and the generations of the different species of animals. This teaching agrees with that of the learned among the Jews. They considered that there was not a planet (a moving thing) on the earth which had not its star in the sky which ordered it to grow. Maimonides (*More-Nevoch.* part ii. cap. x.) gives us this information, and adds that "every time that philosophers speak of the administration of the universe, they say that this lower world, in which the generation and destruction of beings is carried on, is governed by the power and influences of the celestial spheres." The Christians believed that there were angels who had the care of animals and of plants, and who presided over their birth and their growth. "I will say boldly," says Origen (*Homil.* xxiii. in

another rivers and mountains, another rain, another the winds." These spirits of the stars are what Bishop Synesius speaks of in his hymn, when he sings to God, "The rulers of the world with brilliant eyes, the spirits of the stars, praise and celebrate thee, O King!"

In order to explain more fully how the worship of animals, &c., could be common to the intellectual and highly educated priesthood and to the ignorant superstitious multitude, we will return to the worship of the Goat, from which the Nile and Egypt took their names, for we are told "Egyptus a Nilo sic dicta, quod ὑπὸ τῆς αἰγῶς ὑπιτιστος κείται, quod sub Capri signo supinus jaceat." This worship is of immense antiquity, for the Goat is found in the caves of Ellora in India with the same name (Mendes) that it bore in Egypt (Zend-Avesta, vol. I., p. 249), and the Hindus look upon these caves as being the work of spirits, which shows their ignorance of their real date. Herodotus tells us that the Goat and Pan were called by the common name of Mendes, and that while the Greeks, who copied and changed the Egyptian worship, made Pan to be one of the inferior deities, and a modern invention, he was in Egypt one of the most ancient deities, and one of the eight primary gods (Herod. l. II. cap. cxlv.). The hymn of Orpheus in honour of Pan shows the character of majesty and greatness with which the ancient theology invested that deity, and how it was possible for all classes of the community to regard him with reverence:—

"I invoke thee, O powerful Pan! mighty Ruler of all the powers of the Universe, who includest in thyself heaven, the sea, the earth, the queen of all things, and immortal fire, for these are members of thy immense body. Come, O beneficent Spirit, source of all motion, who movest in a circle, borne on a chariot of glory surrounded by the seasons.

"Author of generation . . . divine enthusiasm, thou transport that warmest and givest life to the soul! Thou dwellest among the stars, and rulest the symphony of the universe by thy melodious songs. From thee proceed dreams, visions, and those sudden alarms which terrify mortals. Thou takest thy pleasure amongst the rocks, the fountains, and the pastures of the earth! nothing escapes thy sight. . . . Searcher into all things, thou takest delight

in hearing the echo of thy eternal harmony. God, begotten of everything, and who in thy turn begetteth everything! thou who art invoked by different names, sovereign Ruler of the world, who givest increase, fertility, and light to all things, who dwellest in the deepest recesses of caves, fearful in thy wrath, thou true double-horned Jove. Thou hast made the earth, thou makest the seas feel thy power: the Ocean obeys thee, and even air and fire acknowledge thy power. All the elements follow the path which thou prescribest to them, notwithstanding their inconstant nature, and provide rain with the food they stand in need of. Receive, O sacred source of our pleasures and our transports, our vows, together with our incense; grant that we may end our career happily, and keep from us all that can alarm us."

The representations of the gods, whether by means of hieroglyphs, or symbols, or statues, were a species of sacred writing, of which the priests and the initiated alone understood the meaning. Porphyry (apud Euseb. Præp. Evang. l. III. cap. vii.) says that those who see nothing in the statues of the gods but representations of men, or masses of wood and stone, resemble those who see nothing in a book but paper or tablets. Clemens Alexandrinus (Strom. l. V.) calls the four gilt statues which were carried in the Egyptian processions, and which represented two dogs, a hawk, and an ibis, written characters. He sees in the two last animals emblems of the sun and the moon, and in the others the symbolic representations of the two hemispheres, and of the parts of the horizon which watch over the gates of night and of day. Whether he is correct or not in this supposition, it is certain that these figures had a hidden and enigmatic meaning. The very materials of the statues were chosen, as Porphyry tells us (apud Euseb. *ibid.*), to represent the opinions of theologians respecting the nature of the different deities. Thus, as the Deity was held to be luminous by its essence, and to dwell in the midst of the ethereal fire in a region invisible to mortals, all matter which shines and has a brilliant polish, such as the marble of Paros, crystal, and ivory, gives us a feeble idea of this luminous being. Gold is by its brightness an image of his essence which nothing can stain, for nothing can stain the purity and brightness of gold. Others, however, have

preferred black stone, in order to represent the mysterious darkness of Nature. Porphyry says that white is the colour assigned to the superior deities who dwell on Olympus, and that the sphere and all spherical shapes are assigned to the universe, to the sun and moon, and even to Fortune and Hope. Thus we have a representation of the Sun as Horus and Harpocrates placed on the lotus, the summit of which is spherical. Pausanias (Messen.) represents Fortune holding the horn of plenty in one hand, and supporting a globe on her head.

A more enigmatic style of writing was exhibited in a statue which represented the moon in her first days of increase in the town of Apollo in Egypt (Euseb. *ibid.* l. III. cap. xi.). This symbolic figure was a man with a hawk's head, who was subjugating Typhon, or the principle of darkness, who was represented by a hippopotamus. The white colour of the statues, adds Porphyry, represents the whiteness of the new light of the moon, and the hawk's head shows that this light is given to her by the sun, for the hawk is the sacred animal destined to represent the sun, both on account of its lightness, and of its tendency to rise towards those elevated regions from which light comes to us. The hippopotamus signifies the West, continues Porphyry, or the regions of the lowered pole, which swallow up the stars at a certain portion of their course.

Maimonides (More-Nevoch. cap. xxx.) shows us how this image-worship was bound up with the wants of man, whose good or evil fortune depended entirely on the good or evil influence of the heavens upon the earth, and he proves that this worship was founded entirely upon astrology, and proceeded from the necessity of drawing down good influences from heaven, and repelling those which were evil. He says "If you inquire into the reasons why the stars and their images were worshipped, you will find that it was usually considered certain that the worship of the stars brought fertility upon the earth; that the neglect of their worship, and the crimes by which they were offended, caused the most fearful plagues to fall upon towns and countries; that the husbandman's attempts to clear the ground and render it more habitable cannot but be extremely pleasing to the stars; that the priests and ministers of those idols announced and published in all religious as-

semblies that the worship paid to them caused rain to descend on the earth, fertilised it, and caused the trees to be laden with fruits . . . that sages and prophets from the most ancient times wished that on festival days musical instruments should be heard round these idols, assuring men that the gods would load with benefits those who thus honoured them, would keep diseases from them, and would cover the earth and the trees with crops and with fruit."

The Emperor Julian gives the following account, which is the most correct that we possess, of the nature of idol-worship in its origin, and in the primitive intention of the inventors of images (Jul. Imp. Fragm. pp. 537, 539):—

"The statues of the gods, the altars which have been raised to them, the sacred fire which is kept up in their honour, and, generally speaking, all symbols of this description have been consecrated by our fathers as symbols of the presence of the gods, not in order that we should look upon them as gods, but that we may honour the gods by means of them.

"In fact, being ourselves connected with bodies, we ought to render a bodily worship to the gods. These gods, themselves incorporeal by their nature, have presented to us their first images in the second order of gods, or in those which revolve eternally on the vault of heaven. But not being able to pay corporeal worship in a direct manner to these first images of the Deity, which by their nature have no need of it, we have established a third order of gods on the earth in the statues and images of the gods, and the worship by which we honour them serves to render the gods themselves favourable to us. For just as they who revere and honour the statues of princes endeavour thereby to win their good-will and their favour, although this homage adds nothing to the happiness of the princes, so the worship paid to the images of the gods, who, by their nature, have no need of it, does not fail to procure for him who pays it the favour and the protection of these same deities. It is the distinguishing mark of a truly religious soul to pay eagerly all the honour we can to the Deity. . . . Although God wants nothing, it does not follow that for that reason man ought not to offer him anything. For if he does not stand in need of the honour we pay him by

songs and hymns, does it follow that we ought to deprive him of that also? Neither, therefore, ought we to refuse him that which men pay to him by the works of their hands, or abolish a worship which has been established, not only for three thousand years, but from the remotest antiquity, among all the nations of the world.

“ We are not so blind as to take the works of our hands for gods. Looking at the statues of the gods, therefore, we neither consider them as mere wood and stone, nor as being really gods. In fact, we do not consider the statues of princes as mere pieces of wood, as mere masses of stone or of bronze, neither do we regard them as being our kings or our princes, but as being their effigies, their images. Whoever loves his prince, therefore, sees the representation of him with pleasure: the father who loves his son, and the son who loves his father, look with pleasure on whatever recalls their features to them. For the same reason, he who loves the gods contemplates their images and likenesses with pleasure, revering with religious awe the invisible gods whose eyes are fixed upon him.

“ These statues, made by men’s hands, can be destroyed, but those which the gods have made as living images of their invisible substance, those celestial bodies which roll above our heads, are incorruptible and eternal images of the Deity. Nevertheless, not only the statues of the gods, but their temples, their altars, even their priests, deserve our respect.”

“ There is no one,” says Celsus (Orig. contra Cels. l. VII.), “ so foolish and absurd as to believe that these things are really gods, and not the symbols which we adore in honour of the Deity. In Arnobius (l. VI. p. 229, ex edit. Frol.; see also Lact. l. II. cap. ii.) the Pagan says to the Christian: “ You deceive yourselves, for we do not believe that the brass, the gold, and the silver which compose the statues are God, but we serve God in them, and we venerate the gods as dwelling in them by means of consecration.” Thus, Pagan idolatry differed in no respect from the worship and veneration shown by Christians to religious statues and pictures. Constantine, bishop of Constance, however, went so far as to declare, at the Second Council of Nice, “ For myself, I render to images the same worship of honour that is due to the Holy Trinity, and let him be anathematized as

a Marcionite and Manichæan, who shall refuse to do the same" (Act iv., near the end).

Men were not wanting among the Pagans who endeavoured to recall men to a higher and purer faith. Maximus of Tyre speaks of "the God, the Father and Founder of all that exists, older than the Sun, older than the heavens, greater than all Time, than all ages, and than all the works of Nature! No words can express, no eye can see Him What are we to say respecting His images? Only this: let men understand that there is but one Divine Nature. Whether the art of Phidias preserves his memory among the Greeks, or the worship of animals among the Egyptians, a river here, or a flame of fire there, I do not blame the variety of the representations: only let men understand that there is but One God, only let them love but One, only let them preserve but One in their memory." The following passage from Plato's Republic (l. II.) also shows that the philosophers were far from admitting the possibility of the visible appearance of God. He says: "If God were to become metamorphosed, he would assume either a more or a less perfect form. Now it is ridiculous to say that he can assume a more perfect form, for in that case there would be something more perfect than God, which is absurd. It is impious to admit that he can change himself into something less perfect, for God cannot degrade himself, besides, he would appear in a form other than his own, he would lie, because he would appear to be that which he was not. We must therefore conclude that he remains in his own simple form, which is Beauty and Perfection."

Plotinus (Ennead. iv. l. III. cap. xi.) thinks that the wise men of old established sacrifices and carved statues because they wished to bring the Deity nearer to men; that having studied the nature of the Universal Soul, they had observed that it would be easy to direct the action of it, and as it were to hold it captive in matter so moulded as to enable this soul to act upon it and communicate to it a portion of itself; that imitative forms were the surest methods of securing it, and that it resembled in this condition the mirror when it is sufficiently polished to reflect an image. For Nature has contrived, with admirable art, to render the germs which she contains visible by means of imitation.

Marsilius Ficinus, his commentator (Comm. Ennead. l. IV.

capp. xl. xlii. xliii.), developing this theory, tells us that he who prayed to a star in a suitable frame of mind received the spirits of life which are disseminated together with the rays of the star, and that as all the fixed stars are bound to the firmament, their life is bound in the same way to the Universal Soul, to which ours is also bound. He speaks of the art by which the Magi thought they were able to direct this celestial action, and keep up a correspondence between heaven and earth by means of certain sacrifices and prayers. He quotes Albumasar, and other astrologers who had fixed upon particular positions of the stars under which prayers and sacrifices acquired their greatest power. St. Augustine (*De Civit. Dei*, l. XXI. cap. vi.) himself believed in these magical rites, for he speaks of the famous lamp of the temple of Venus which never went out, and never required to be replenished. He considers it probable that some spirit or demon was made to interfere under the name of Venus, and to produce this phenomenon ; for he says that we are able to attract demons, and persuade them to come and dwell here below by means of charms to which they are sensible, such as certain stones, herbs, animals, and magical formulæ.

There are no mysteries in Truth: they only belong to error and imposture. As our bodily diseases have given rise to quackery, so our passions have given rise to those religious institutions which are called Initiations and Mysteries. But neither the one nor the other have ever been of use to mankind. It is the nature of goodness that it can only spring from the pure sources of truth and of philosophy. The ancient legislators held that the people required a religion, which is true enough provided that it is based upon the worship of virtue and admiration of the works of Nature, for moral teaching would then be founded upon truth. But when religion is made for the people it can only be founded on imposture.

It is true that the ancients only looked upon this means of inculcating religion as the last that ought to be resorted to, and that Timæus (apud Plat.) has compared the use of it to the use of poison in medicine. But their successors have forgotten that poison ought only to be administered in infinitesimally small doses, and by very cautious hands, and unfortunately the poison has been administered without stint, and the administration of it has been confided to the

most treacherous and incapable hands. In the Augustan period we see the great historian Livy showing in many of his chapters how disgracefully credulous he and his fellow-countrymen were. Rome owed her ascendancy to her moral virtues; when superstition alone remained to her, the sceptre of the world broke in her hands, and the conquerors of the world became vile slaves when despotism bound them with the irons of superstition. The Romans had never been so eager to adopt foreign modes of faith as they were under the emperors, who encouraged superstition because they saw the power it gave them over the liberties of their subjects. The same was the case in Egypt. Men were degraded in that country by sacerdotal despotism, and by kings elected by the priests. The Chaldæan priests, who attributed everything to the stars, and who looked upon them as so many gods, had invented the art of modifying their influences, augmenting their benignity, and averting their malignity. The men who compared the administration of the universe to a great monarchy, of which the stars, which were supposed to be intelligent, were the ministers, and of which the Sun was the supreme head, caused it to be believed that it was possible to treat with the king of the universe and his ministers as one would treat with an Eastern despot and the ministers of his power, and to gain his favour, as one would gain theirs, by means of prayers and presents.

At a subsequent period legislators conceived the idea of applying religion to politics and to morality; for the religion of antiquity, regarded from its mythological aspect, was by no means calculated to inculcate lessons of virtue. Initiation was the moral side of religion. Thus Lucian makes Menippus say, that having found nothing in the poets which was contrary to good morals and to good laws, and having seen that the conduct of the gods was always contrary to that of respectable people, he had conceived the idea of going down to the infernal regions in order to learn there from Tiresias, a wise and inspired man, the moral rules which he ought to observe—which is a figurative way of saying that the principles of morality, which could not be found in the philosophers or in the poets, were to be sought for in the sanctuary, and in the doctrine of rewards and punishments in the world to come. If imposture and delusion could be necessary to inculcate lessons of justice and

of virtue, these legislators might have been excused for bringing about this strange association; for religion had, at least in appearance, a more noble and more useful aim from the time that it became applied to these subjects. The sight of the order which reigns throughout the universe seemed to indicate to men that the gods themselves had given them the example of the order which ought to reign in their social institutions. It was said that it was impossible to please the gods more than by imitating them; that virtue had more power than offerings in rendering them favourable to us, and whereas their power alone had hitherto been insisted upon, their justice was now brought prominently forward. This was the origin of the idea which the Egyptian priests accredited, and which the Greek poets who travelled in Egypt brought to their own country, that the gods went in various disguises into the different towns as strangers in order to be themselves witnesses of the actions of men, and to see whether they respected justice or the reverse (Diod. l. I. cap. viii.). This is the origin of the story of the angels going to Sodom disguised as men, and this was also the basis upon which the foundations of the initiations were laid, and the perfection of society was the object proposed. The name of Thesmophora, or legislatrix, was given to the goddess to whom the honour of this institution was attributed, by which it was sought to teach posterity that initiations and laws, being derived from the same source, had also the same aim,—the perfection of society.

From this time, as Plutarch (*De Placit. Mac. Phil.* l. I. cap. vi.) truly observes, belief in the gods was established on the triple basis of philosophy, or rather of physical knowledge, on mythology, and on legislation. The imposing picture of the universe and the marvels of mythological poetry provided legislators with scenes as wonderful as they were varied, which were exhibited in the sanctuaries of Egypt, Asia, and Greece. All that could contribute to illusion and to pleasure, all the resources of mechanical art and of magic, which was at that time merely the secret knowledge and imitation of natural phenomena, all the pomp of festivals, with their rich and varied decorations and vestments, majestic ceremonials, music with her enchanting powers, choruses, dances, the loud clashing of the cymbals

which was intended to excite enthusiasm and religious madness, which was more favourable to religious ideas than calm reason, were put into action in order to attach and attract the multitude to the celebration of the mysteries. Music and philosophy were the two primary agencies set forth by the philosophers of old as a means of perfecting human nature, and the dogmas of Elysium and Tartarus were only invented for those whom it is easier to guide by the illusions of imagination than by reason. Timæus of Locris (cap. vi. § 9) says: "Music, and philosophy which guides her, have been appointed by the laws and by the gods to perfect the soul. They accustom, they persuade, they compel its irrational portion to obey the other portion. They soften that part which is irascible, they tranquillize concupiscences, and they prevent either of them from rising against reason, or from remaining idle when reason calls them either to act or to enjoy themselves. For all wisdom consists in acting and restraining oneself according to reason. A venerable and august philosophy has freed us from our errors to give us knowledge; it has withdrawn our minds from profound ignorance to raise them to the contemplation of divine things, by means of which man becomes happy when he knows how to unite moderation in the affairs of this world, and becoming activity during the whole course of his life, with knowledge."

Timæus, however, admits that poetical fictions respecting the justice of the gods, and the punishments they inflict upon men for their crimes may be used as an extreme remedy for those whom neither education, nor philosophy, nor the terrors of the law had any effect upon. He admits that they are falsehoods, but says that falsehood may be used for those over whom truth has no power. This maxim is identical with that of the philosophers whom Cicero (*De Nat. Deor.* l. I. cap. xlii.) speaks of. They said: "Religious ideas have all been invented by the wise for the benefit of society, in order to lead by these means those whom reason could not reclaim." That portion of them which endeavoured to attach men to morality and to obedience to the laws by the fear of punishment and the hope of reward no doubt included such allegorical teaching as the Egyptian story of the disappearance of the Atlantis in consequence of the vices of its inhabitants, the submersion of the world in the time of Deucalion, the

periodic destructions of the universe when virtue had disappeared, and vice had reached its greatest height, and Elysium, Tartarus, and Purgatory. Lucian (*De Luctu*) says that the poets Homer, Hesiod, and other mythological writers who have been appointed to guide the opinions of those whom the philosophers call the good folks, the vulgar, who have believed their fictions, and respected them as if they were a sacred law, taught that there existed below the earth a deep abyss called Tartarus, and it is on this occasion that he gives a description of the infernal regions. Timæus says: "As to him who is unruly and rebellious against wisdom, let the punishment which the law threatens fall upon him, and let him even be alarmed by the religious terrors which those works in which the vengeance of the celestial deities and the inevitable punishments which are destined for the guilty in hell are described, impress upon men, as well as the other fictions which the poet of Ionia has collected according to the ancient religious beliefs. For as the body is sometimes healed by poisons when the disease will not yield to more healthy remedies, so men's minds are kept in order by falsehoods when it is impossible to restrain by truth. Let even the terror of those dogmas from foreign lands be added, if necessary, which make the souls of effeminate and timid men pass into the bodies of women, whose weakness exposes them to wrong, the souls of murderers pass into the bodies of wild beasts, those of lewd men into wild boars or hogs, those of frivolous and changeable men into birds, and those of the idle, the sluggards, the ignorant, and fools, into fish. It is the just Nemesis who regulates these punishments in another life in concert with the terrestrial gods, who avenge the crimes which they have witnessed. The God who is the judge of all things has confided the administration of this lower world to them."

Timæus evidently agreed with those who held it to be lawful to make use of illusion and imposture to keep men within the bounds of justice and of duty. To gain still further power, the ancient legislators, as Diodorus Siculus (l. I. cap. xciv.) testifies, pretended that they had received their laws from the gods. He tells us that Menes, the first legislator of the Egyptians, who gave them the first written laws, pretended that he had received them from Mercury, who had dictated them to him himself; that Minos, who, accord-

ing to Pausanias (Laonice, p. 82), never deliberated upon legislation without being assisted by Jupiter, and Lycurgus at Lacedæmon, asserted the same, and that this deceit had been practised by all legislators in every nation. He says that Zathraustes among the Arimaspes gave the Good Spirit the credit of his laws; that Zamolxis among the Getæ, who admitted the immortality of the soul, said he had received them from Vesta; and that, lastly, Moses among the Jews pretended to have received his laws from Jehovah, or from Jav, as he calls him.

“Whither art thou going?” says Archelaus to Manes (Act. disput. Arch. Monum. Eccles. Græc. et Lat. p. 60). “Art thou going, O barbarian, to impose upon the multitude and to enact thy play in the celebration of the mysteries of thy deity?” This speech might have been addressed to all priests and heads of initiations: they were never anything but actors, and their representations were never anything but more or less amusing dramas, acted in more or less magnificent theatres. In the dramatic representations of Mithra and of Isis, griffins were exhibited among the scenes of the initiation. The initiated persons were placed behind a curtain, which was suddenly withdrawn, and the representations of the griffins appeared to the eyes of the spectators on the day of the great Mithraic initiation (Philip. della Torre, p. 202; Vandal. Dissert. ad Taurobol. p. 10). Fantastic figures, such as Indian dragons and hyperborean griffins, were made to appear (Apul. Metam. l. XI.). This exhibition appears to have taken place on the eighth of the Kalends of May. There were also pantomimic exhibitions and scenes with machinery, which was, no doubt, the reason why Archelaus asked Manes if he was going to act his play. The hierophants contrived that darkness should conceal their mysteries with its veil, because it is favourable to delusion, Initiation was carried on in dark caves; thick groves were planted round the temples to create in them that darkness which creates a species of religious awe. The very name of mystery, according to Demetrius Phalerius, was a metaphorical expression which indicated the secret terror which darkness inspired. Some think, however, that it is derived from the Egyptian word *mistor*, a veil. The mysteries were almost always celebrated at night (Demetr. de Elocut. § 101), and they were usually called vigils, or nocturnal sacrifices

(Cic. de Legibus, l. II. Aristoph. Schol.). All religions have had their pervigilia, or sacred vigils (Evagr. Hist. Eccl. l. I. cap. xi.). These nights were called holy and mystic nights (Sopat. Quæst. 338). Easter-eve is one of the vigils, the Pervigilium Paschæ (Etym. Mag. Cic. de Nat. Deorum, l. I.). Initiation into the mysteries of Samothrace took place at night, as did also the ceremonies of initiation into the mysteries of Isis, of which Apuleius speaks, and the other mysteries also.

It is evident by the way in which Apuleius speaks of the mysteries of Isis that the great object of them was to set before the initiated person a representation of the life to come. He speaks as follows (Metam. l. XI.) of what he has seen: "I have been near the confines of death: having crossed the threshold of Proserpine, I have returned thence through all the elements. In the middle of the night the sun appeared to me with dazzling brightness. I have been in the presence of the higher and lower deities, and I have worshipped them while I was close to them." The goddess told him that when he departed this life he would go down to Hades, that he would dwell in Elysium, and that from that very moment he might look forward to a long life on earth, on which he would live happy and full of honour under her protection. Isis had the power of averting the malign influences of the stars, of preventing the execution of the decrees of the Fates, and of enabling sailors to escape the dangers of the seas. Each sect of initiated persons was promised a heaven which was agreeable to their tastes. The Thracians, who were fond of wine, and drank deeply of it, were promised banquets, and nectar which was to keep them eternally intoxicated. Mahomet promised the Asiatics, who were fond of women, a paradise of young houris, or of women ever young and ever virgin. The Christians, whose sect arose in a country where celestial harmony and choirs of angels and other spirits, of whom the Chaldæans had formed a hierarchy which extends through all the spheres, are held in great esteem, have a Paradise in which the angels sing hymns for ever before the throne of God. The Greeks, who loved art, dancing, music, gymnastic exercises, and rural festivals, were to find all these pleasures in Elysium, and to gratify the tastes which they had while on earth.

In Lucian (Hist. Veræ, vol. i. p. 750) we have a description

of his pretended arrival in the Fortunate Islands. The brilliant description he gives of them, and especially of the city of the happy, and of their happiness, resembles that of the heavenly Jerusalem in the Apocalypse in many particulars, as has already been observed. His city is of pure gold, the walls are of emerald, the buildings of jasper, the altars of amethyst; there are seven gates instead of twelve, as in the Apocalypse, but the allusion in both fictions is evidently astrological: there is no night there, and there is perpetual spring. The walls of the town are bathed by a river composed of the most exquisite essences, which meanders through meadows enamelled with flowers; the zephyr gently stirs the trees, which bear fruit twelve times a year, once every month, as they do in the Apocalypse. Three hundred and sixty five streams of water flow round the city, and there are seven rivers of milk. The sacred feast is held in the Elysian Fields, and it is enlivened by the strains of music and the songs of poetry. Homer, Arion, the Lesbian singer, Anacreon, and Stesichorus are there. The song of the most harmonious birds fills up the intervals of this concert. Two fountains, the fountain of mirth and the fountain of pleasures, are at the entrance of the hall of feasting, and each of the guests drinks of them when he enters it. All the ancient legislators, sages, and the best-known philosophers of Greece are present at this banquet. In Nonnus (Dionys. l. V.) the seven spheres are represented by the emblem of a large town, with seven gates, each of which is called after a planet, and Cadmus (or Serpentarius) builds it in honour of his wife Harmony on the spot where a cow who has the crescent moon on her thigh has just laid down, that is, under the Celestial Bull, the sign of Io and Venus, which was the first sign in ancient times, and the point from which the movement of the spheres began.

Cadmus, who, like Apollo, had conquered the serpent Python, lays the foundations of the capital of Bœotia, and espouses the lovely Harmony, the daughter of Venus and Mars (Dionys. l. V. ver. 54). He lays out his streets in the direction of the four quarters of the world. He gives his enclosure a circular form, and makes seven openings in it, to imitate the seven divisions of the heavens. . . . He places seven gates in them—the number of the seven planets. The first gate faced the West; it was sacred to the Moon, and

had a name which resembled the roaring of a bull, which is the animal which the horned moon harnesses to her chariot. The next gate to that of the Moon was sacred to Mercury the next planet to her; and the third to Venus or Aphrodite. The fourth, facing the East, was sacred to the Sun, and was placed in the middle, as the Sun is placed in the midst of the planetary system. This gate is called the gate of Electra, or of Phaëton, on account of its brilliancy. The fifth gate is sacred to Mars, which is separated from Venus by the Sun, or Phaëton, which is between them. The sixth gate, which is more brilliant, bears the sign of Jupiter. The last gate is sacred to the seventh planet, or Saturn. In this terrestrial city Cadmus represents the arrangement of the universe, and the Muses repair to it to celebrate his marriage with Harmony by their songs. Venus ornaments the nuptial bed, and the Ismenian Apollo, mingling among the Muses, sings on his seven-stringed lyre the wedding of Harmony.

This allegory represents the re-establishment of harmony and order in the Universe at the vernal equinox, at the restoration of the Bull, called Venus, the point to which the movement of each sphere related. Cadmus is Serpentarius in aspect with Taurus which, by its nocturnal rising announced the destruction of winter and of darkness, which were brought in every year by the serpent who is near to the pole, who, Theon says, is the serpent who was slain by Cadmus and by Apollo. The town of Bœotia is the universe, or the annual re-establishment of the order of the universe under the Celestial Bull.

The ancients are by no means agreed as to where their Elysium was situated. Plutarch places it in the moon; but Plato, in his *Phædo*, has placed a celestial and holy earth above the other, which resembles the celestial Jerusalem of the Apocalypse. This is the ethereal spot, or the free and luminous air of the Pythagoreans of which the Golden Verses of Pythagoras (*Aurea Carmin. ver. 70*), speaks as well as Hierocles, who has written a commentary on that work. This was the true Elysium, to which virtuous souls went to enjoy the company of the gods, and participate in the sacred banquet of the immortal deities. It is there, as Plato observes, that the soul, freed from the body, becomes reunited to that divine element which bears the greatest analogy to its

nature, and that it becomes really united with the gods, to live eternally with them.

Lucian (*ibid.* pp. 764 and 767) has also placed near the Fortunate Islands six other islands, called the Islands of the Impious, from which vast sheets of flame proceeded. A frightful smell of sulphur, pitch, and bitumen emanated from it. A black thick smoke filled the air, which gave forth a dew of melted pitch. Mournful cries, the howling of the wretched victims, and the noise of rods was heard on all sides. These islands were girt by steep rocks. The soil was arid; not a single tree or spring could be seen; but there were rivers, one of which was a hot slough, the other of blood. In the interior of the prison another river flowed which was all fire, and which was filled with fish which resembled firebrands; others, which were smaller, resembled live coals in motion. Falsehood was one of the crimes which was most severely punished in those frightful abodes.

Lucian gets to these regions after seven days' travel through the air (*ibid.* p. 714), like John, who, after traversing the seven spheres, reaches the firmament, at the four corners of which are the four celebrated animals. The land which he reaches is the moon, where souls, according to Plutarch (*De Facie in Orbe Lunæ*), dwell after death. Lucian traverses the spheres like John, and there are monsters, hippogriffs, &c., which very much resemble those in the Apocalypse. Lucian travels through the zodiac, the town of Lucifer, and the town of lustres or lanterns, which is situated near the Pleiades and Hyades.

The author of the apologue of the man who had returned to life, says Plato (*De Rep.* l. X.), ordered him to observe carefully everything that passed, because he had to return to earth and inform the living of what happened among the dead. He observed, therefore, souls which went off by the two openings, both those of heaven and those of earth, as soon as they had been judged. Through one of the openings of the earth came the souls which came in order to be judged, and through the other those which had been condemned returned to the deep abysses of the earth. Through one of the openings of the sky the souls of the just ascended towards the abode of light and eternal happiness, and through the other they descended from it to animate bodies. Those which ascended from the earth appeared to

be dirty and dusty ; those, on the contrary, which came down from heaven were white and luminous. As they arrived at the place of meeting in multitudes, they appeared to be wearied with long travel, and to require to rest in the field which was situated in the midst of their path. There those which had formerly known each other embraced one another, and all of them, both those which ascended from earth and those which descended from heaven, informed themselves respecting the state of those of their acquaintance who still remained there, and each of them hastened to answer these questions. Those which arrived from the earth, still plunged in grief, and weeping, related the evils they had gone through, and which they had witnessed during their painful travels under the earth, which lasted not less than a thousand years. The author of the Apocalypse also speaks (chap. xx.) of an interval of a thousand years which elapses between the first and the second death, or between the passage to the place of happiness. Plutarch, as we have seen, places this spot of rest in the moon, where openings were found by which souls went in and out to go to heaven or earth. There they gave an account of what they had done. Elysium was situated in that part of the moon which looks towards the sky. The Apocalypse (chap. xx. 4) also causes at this same period of the millenary interval thrones and persons seated upon them to whom the power of judging was given, to appear. The interval between the first death and the second or the passage to life eternal, is clearly indicated in Plutarch. On the other hand, the souls which came down from heaven related the marvels which they had seen, and described the delightful existence they had led there.

This theological fiction respecting the travels of souls from heaven to earth, and afterwards from earth to heaven, was not confined to the philosophers: it was exhibited in the sanctuaries, and it formed part of the dogmas of initiation, as we have seen in the vision of John, called the Apocalypse. Plato's fiction, or the revelation of this Er of Pamphylia, as well as that of John, had the same moral aim as the fables of Æsop, which, Mr. Burnet states, formed part of the same manuscript as the Apocalypse, viz. to inspire men with the love of virtue and hatred of vice. The end or moral conclusion of them all, therefore, is, that we must prepare ourselves to appear before the great Judge with a heart free from

all stain, as Socrates says in the *Gorgias*, for he observes that for a soul stained with crimes to descend to hell is the greatest of all evils. Plato draws the same conclusion from his fable of *Er*, from which he deduces that it is necessary to follow the paths of justice and wisdom in order that we may one day be able to pursue that elevated road which leads to heaven, and avoid most of the evils to which the soul is exposed during its subterranean journey of a thousand years. Socrates, in the *Phædo*, also holds that it is necessary to endeavour to purify our souls from passions here below in order to be ready to appear at the time when destiny calls us to hell.

It is easy, therefore, to see that this universally spread fiction had no other object than that which is so evidently shown by the moral which all the philosophers drew at the end of these species of religious apologues. It was a great moral truth which was endeavoured to be inculcated under the veil of a great fiction, and with the apparatus of a great dramatic exhibition, such as that of the mystic phantoms which were made to appear in the sanctuaries. Attempts were also made to assure men against the terrors of death, and against the frightful idea of total annihilation. Death was no longer anything but a passage to a more happy state, as the author of the dialogue called *Axiochus* says. He adds, however, that a man must have lived a good life in order to be able to attain to this happiness. These fictions, therefore, only brought consolation to the virtuous and religious; to the rest they brought nothing but despair. They surrounded men with terrors and alarms which disturbed them throughout their whole lives. Nothing, in fact, could be more terrible than the descriptions which were given of the dungeons of hell, and of the different species of tortures which were inflicted there upon the guilty. On leaving the field in which the dread judge is seated (*Virg. Æneid.* l. VI. ver. 549) the wretched criminal passes to the left to descend into *Tartarus*. The first object which meets his eyes is an immense prison, surrounded by a triple wall, which the river *Phlegethon* surrounds with its fiery waves, in which it tosses about fragments of burning rock with a terrible noise. In front is an immense door, set in columns of a metal so hard that no power, not even that of the gods, can destroy it; it is flanked by a lofty tower of iron. At

the entrance the terrible Tisiphone is seated, clothed in a bloody garment, and guarding this gate by day and by night. On drawing near to this horrible abode, the lashes of the whips which tear the bodies of the damned are heard, and their cries of agony which are mingled with the sound of the chains which they drag about with them. The stern judge has scarcely delivered them to the furies, when Tisiphone seizes them, and, armed with a whip and with frightful serpents, calls her sisters, the cruel administratrixes of these terrible punishments. As soon as these iron gates, rolling upon their hinges with a fearful noise, are opened, a terrible gulf is seen in which these miserable beings, whom Divine vengeance has delivered up to the most fearful punishments, may be discovered. This gulf, which is called Tartarus, goes under the earth at twice the depth which separates earth from heaven. Into this gulf the ancient children of the earth, the giants with serpents' feet, who move about in every direction at the bottom of this gulf, were hurled by thunderbolts. This fiction has been repeated in the Revelations (chap. xx. 2, 3), where an angel is represented as chaining "antiquum serpentem," that old serpent, which is the Devil, who had made war against God as the giants had against Jupiter.

The Jewish teaching (Treatise Rosch Haschansh) is that "the true sinners among the Israelites and other nations shall go down to hell, and there be judged during the space of twelve months. After these twelve months their body is annihilated, and a spirit spreads them under the feet of the righteous, for it is said: 'And ye shall tread down the wicked, for they shall be ashes under the soles of your feet' (Mal. iv. 2). But the disciples who interpret the word of Jehovah falsely, those who speak against the Law, and the Epicureans (those who deny the Thorah and the resurrection of the dead), those who depart from the paths of the Church, those who have sinned by teaching others to sin, will descend to hell, and there be eternally damned."

In Treatise Sabath, l. XXIII., we are told, "Rabbi Eliezer has said: 'The souls of the righteous are gathered together under Jehovah's throne of glory; the souls of the wicked are punished; an angel is at one end of the Universe and throws them to an angel who stands at the other end.'" Another Rabbi says: "For the first twelve months the body is preserved (the wicked are not in question now), and the

souls ascend and descend (this is the origin of the legends of the appearances of souls on the graves). But after twelve months the body is annihilated (הַנּוֹף נִטּוֹ), the soul ascends, and never returns."

Those who were initiated into the mysteries of Eleusis were shown the two principles of darkness and light in the successive scenes of darkness and of light which were made to pass before their eyes (Meurs. Eleus. cap. xi.). To the most complete darkness, attended by illusions and frightful phantoms, the most brilliant light, the brightness of which surrounded the statue of the deity, was made to succeed. (Dion. Chrysost. Orat. xii., Themistius in Patr. et Fragm. ejusd. apud Stobæum). The candidate went into a mysterious temple, of wonderful size and beauty, where several mystic pictures were exhibited to him, where his sense of hearing was delighted by the sound of different voices, and where scenes of darkness and of light passed in succession before his eyes. Themistius (Orat. II.) describes the initiated person as full of fear and religious awe, tottering, and uncertain as to which way he ought to turn in the midst of the profound darkness which surrounds him, at the moment when he is about to enter that part of the sanctuary in which the goddess dwells. But when the hierophant has opened the door of the inner precinct of the sanctuary, when he has removed the veil which covers the goddess, and has cleaned and polished the statue, he causes it to appear to the initiated person, glowing with a divine light. The dense cloud and darkness which had hitherto enveloped the candidate vanishes; he is filled with a lovely and luminous brightness, which draws his soul out of the profound depression in which it was plunged, and the purest light succeeds to the blackest darkness.

In a fragment of another speech of the same author, which Stobæus (Serm. cxix.) has preserved to us, we see that the initiated person is frightened by sights of all descriptions before the exact moment that his initiation is to be completed; that astonishment and terror take possession of his mind; his whole body trembles, and a cold sweat runs over his limbs up to the moment when he is shown light—a light of the most wonderful kind. The brilliant representation of Elysium was exhibited to him, in which he saw delightful meadows with a pure sky above them, where he saw festivals celebrated by dances, where he hears

the harmonious voices and the solemn songs of the hierophants, and where he enjoys the sight of the sacred visions. It is there that, being absolutely free, and exempt from all evils, he mingles with the initiated crowd and, crowned with flowers, celebrates the holy orgies with them.

In Treatise Baba Bithra, l. VIII., it is said: "In the world to come there will be no one who does not enjoy simultaneously a country in which there are mountains, valleys, and hills," in other words, the Elysian fields of the Pagans. In another passage a Rabbi says: "In the world which is to come women will conceive and bring forth children nearly at the same time." "How can that be?" asks a disciple. "Look at the hens," answers the Rabbi; "everything is possible for Nature." Luke xv. 7: "Joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons," &c., is in accordance with the Talmud, which places the righteous *below* those who have repented. It says expressly (Treatise Berachoth, l. V.): "Where those who have repented are placed, those who are perfectly righteous cannot remain." The Midrasch also says: "He who has repented is greater than he who is perfectly righteous."

The ancients therefore represented here below in the sanctuaries what was one day to be the lot of the virtuous soul, when it should be freed from the bonds of the body, and from the dark prison in which it is confined, and when that initiation which had sanctified its virtues caused it to pass into the bright regions of the ether, and into the dwelling of Ormuzd, where, as Psellus (In Orac. Zoroast.) says, the true autopsy begins, when he who is initiated sees himself "the Divine Lights."

The priests of Eleusis were politic enough not to show all at once. They reserved other representations for succeeding years, so as to keep the curiosity of the initiated person in suspense, and leave him always something to wish for (Tertull. adv. Valent.). There were several enclosures, as in the temple at Jerusalem, which were only entered by degrees. A great veil separated the different species of pictures, and prevented certain classes of the initiated from seeing the objects exposed to view in the interior of the sanctuary (Psell. de Sphinge in Anagogicis). There were certain statues (Meursius, cap. viii.) and certain pictures in the temples in which the initiated met, which everyone

could see; but Proclus (in Tim. l. II.) says that there were others concealed in the interior which were the forms which the gods assumed in the magical apparitions. These were only known to those who were initiated, and the great advantage of initiation was to be able to enjoy those mystic exhibitions, and to behold the Divine Lights. It was for them that the veil fell which concealed the sanctuary of the goddess from others, and that the sacred robe was removed which covered her statue, and which a divine light suddenly surrounded (Themist. Orat. ii.). This ceremony, which was called *Φωταγωγή*, announced the apparition or epiphany of the gods. The sanctuary was filled with the divine light, the rays of which struck the eyes and penetrated the soul of the initiated who were admitted to behold this beautiful vision. They were prepared for this moment of bliss by fearful scenes (Meursius, cap. xi.; Plethon. ad Orac. Zoroastr.; Dion. Chrysost. Orat. xii.), by alternations of hope and fear, of light and darkness, by the flashing of lightning, by the terrible noise of imitated thunder, and by apparitions of spectres and magical illusions which struck both eyes and ears simultaneously. Claudius gives a description of one of these scenes in the beginning of his poem on the "Rape of Proserpine," in which he alludes to what used to take place at the mysteries of that goddess (Claud. de Rapt. Proserp. l. I.). "The temple shakes," exclaims Claudius; "the lightning sheds a brilliant light, by means of which the goddess announces her presence. The earth shakes; a terrible noise is heard in the midst of the shocks. The temple of the sons of Cecrops gives forth prolonged roarings. Eleusis raises her sacred torches. The serpents of Triptolemus are heard to hiss. . . . The dread Hecate is seen afar off." These imposing preliminaries had, as has been before observed, no other aim than to give the initiated person a grand idea of the state to which he was about to be raised. The other ceremonies, and all the external pomp, which accompanied the celebration of the great mysteries had the same object in view, that of heightening the solemnity of the worship, and of increasing the respect of the people for religion and the laws. Nothing could be grander or more magnificent than the celebration of the great mysteries, which, according to the generally received opinion (Meurs. Eleus. cap. xxi., &c.), lasted nine days.

CHAPTER XXIII.

THE origin of man cannot be considered apart from that universe of which he forms a portion, and to the influences of which he is subject throughout his life. The ancients held that man and all living creatures were formed through the direct instrumentality of the heavenly bodies, or in the shadow of the gods, out of the earth. In the aphorisms of a writer called Hermes (*Hermetis Centum Aphor.*) we are told that the sun and the moon are, next to God, the cause of all living beings. Plutarch (*Quæst. Rom.*) says that the Romans were of opinion that the sun was the lord and head of movable substance, in which generation and destruction takes place, in other words, of the elementary matter of which all sublunary bodies are made. Whence does man proceed? said certain philosophers: from the sun and from man (*Julianus, Orat. IV.*). In the same way the Peruvians called themselves the Children of the Sun. According to the learned among the Egyptians, the sun by warming the slime, gave birth to all animals, and infused the principles of movement and of heat which put life into the humid matter which formed part of their organisation. This development of the fœtus under the covering or light bubble which covered the first germs which heat caused to expand is described by Diodorus, quoted by Eusebius (*Præp. Ev. l. I. cap. vii.*). The Phœnicians also attributed to the sun the primitive generation of animals, and also of man, who began existence by raising his hands to the brilliant Star of Day, and proclaiming him Beel-Samim, or King of Heaven, in Phœnician. They also held that his life and his body were under their protection throughout the whole of his existence. Each of the planets had charge of one of the seven ages of the life of man (*Sahn. Ann. Chin.*). The Moon had the charge of infancy up to five years of age. The next ten years were under the inspection of Mercury, the god of letters and of the sciences which are taught during youth;

and the next eight years belonged to Venus, the goddess of love. The sun presides over youth, and over the middle of life, as being the centre of the spheres. Mars presides over the age in which man is in possession of all his strength; Jupiter over the age in which man possesses wisdom and the whole of his reasoning powers; and Saturn over the slow and icy progress of decrepitude. Every member of man's body also was under the inspection of a planet (Haly de Judic. Ast. pars i. cap. vi.): thus, Saturn had the right ear, the arms, &c.; Jupiter the sides, the lungs, &c.; Mars the left ear, the loins, &c.; the Sun had the right eye, the brain, the heart, and the nerves; Venus the flesh and fat; Mercury had reason, the tongue, and the nostrils; and the Moon had the throat, the stomach, the womb, and all the left portions of the body. There was another division of the body of man, who was called a microcosm, or little world, and was divided into twelve portions like that larger world to whose action he was subjected. These divisions were made especial use of in medical astrology. Each one of these portions of the body was subject to one of the divisions of the heavens or signs of the zodiac (Firmic. l. II. cap. xxvii.). The head was subject to Aries, the neck to Taurus, the shoulders to Gemini, the heart to Cancer, the breast to Leo, the belly to Virgo, the loins to Libra, the groin to Scorpio, the thigh to Sagittarius, the knees to Capricorn, the leg to Aquarius, and the feet to Pisces. The signs of the zodiac were in turn subject to the twelve great gods who presided over them. Minerva, who issued from the brain of Jupiter, was placed at the head of the zodiac, or in Aries, which presided over the head of man. These deities were distributed through the signs in the following order:—

Lanigerum Pallas, taurum Cytherea tuetur;
 Formosus Phœbus geminos; Cyllenie cancrum,
 Jupiter et cum matre Deûm regis ipse leonem;
 Spirifera est virgo Cereris, fabricataque libra
 Vulcano; pugnax Mavorti scorpius hæret.
 Venantem Diana virum, sed partis equinæ;
 Atque augusta fovet capricorni sidera Vesta;
 Et Jovis adversum Junonis Aquarius astrum est;
 Agnoscitque suos Neptunus in æquore piscea.

(Manil. l. II. ver. 439.)

These astrological ideas were, however, not inconsistent with teaching of a far higher and more elevating character;

or rather, perhaps, we may say that the former exhibited the belief of the vulgar, and the latter of the philosophers. In the following "Discourse on Initiation" addressed by Hermes to his son Tatian, we discern the germ of those ideas which have been so amply developed since it was written:—

"I address this discourse to thee, O Tatian! that thou mayest be initiated into the name of the Supreme God. If thou canst understand it, that which seems to thee for the most part to be invisible will become manifest. If God were visible, He could not exist. Everything which is visible has been created, for it has become manifest; but the Invisible ever exists without having occasion to manifest itself. It ever exists, and it makes all things visible. Invisible, because eternal, it makes all things become apparent without manifesting itself. Uncreated, it makes all things manifest by rendering them visible. Visibility belongs only to things created; it is Genesis. He, therefore, who alone is Uncreated is for that very reason unrevealed and invisible; but by making all things manifest He reveals Himself in them and by them, more especially to those to whom He is willing to reveal Himself.

"Therefore, O my son, first pray to the Lord and Father of all, to the Only God, to the God from whom Unity has proceeded, that He may be favourable to thee, and that thou mayest be able to understand Him. Meditation alone can understand the Invisible, because it is itself invisible. If thou art able, thou wilt see Him, O Tatian, by the eyes of thine understanding, for the Lord does not hide Himself, He reveals Himself throughout the Universe. Thou canst understand Him, lay hold of Him with thine hands, and contemplate the image of God. But how could He manifest Himself to thee if that which is in thee is invisible to thyself? If thou wilt see Him, think of the sun, think of the moon in her course, think of the stars in ordered array. Who sustains that order? for order is caused by number and by place. The Sun is the greatest of the gods of heaven: all the celestial gods recognise him as their King and their ruler; and this Star, greater than both earth and sea together, permits other stars much smaller than himself to revolve above him. What reverence, what awe is it that compels him to do so? The course of each of these other stars in

the heavens is various and unequal. Who has appointed to each of them the direction and the length of its course? The Great Bear revolves upon its own axis, and causes the universe to revolve with it. Who uses it as an instrument? Who has put limits to the sea? Who has laid the foundations of the earth?

“There is then, O Tatian! a Creator and a Ruler of all this universe. Place, number, and order could not be maintained without a Creator. Order cannot exist without place, and without limits; there must therefore be a Ruler, O my son. Disorder must have a Ruler that it may attain unto Order. If thou hadst wings, couldst rise in the air, and there, hovering between earth and heaven, couldst behold the solid earth, the liquid seas, the flowing rivers, the light air, fire with its subtle nature, the courses of the stars, and the heaven which envelops them, what a magnificent spectacle thou wouldst behold, O my son! How thou wouldst see in a moment the immovable moving, and the invisible becoming manifest in the order and beauty of the universe!

“If thou wouldst contemplate the Creator even in perishable things, in things which are on the earth, or in the deep, reflect, O my son, on the formation of man in his mother’s womb; contemplate carefully the skill of the Workman; learn to know Him according to the divine beauty of the work. Who formed the orb of the eye? Who pierced the openings of the nostrils and of the ears? Who made the mouth to open? Who traced out the channels of the veins? Who made the bones hard? Who covered the flesh with skin? Who separated the fingers and the toes? Who made the feet broad? Who hollowed out the pores? Who spread out the spleen? Who formed the heart like a pyramid? Who made the sides wide? Who formed the caverns of the lungs? Who made the honourable parts of the body conspicuous, and concealed the others? See how much skill is bestowed on one species of matter, how much labour on one single work; everywhere there is beauty, everywhere perfection, everywhere variety. Who made all these things? Who is the mother, who is the father, if it be not the only and invisible God, who has created all things by his will?

“No one pretends that a statue or a picture can exist without a sculptor or a painter; and shall this creation not have a Creator? O blindness! O impiety! O ignorance!

Beware, O my son Tat! how thou deprivest the work of the Workman. Rather give to God the name which suits him best. Call him the Father of all things, for he is the only God, and it is his nature to be a father, and, if I may be permitted to use so bold an expression, it is his nature to engender and to create. And as nothing can exist without a Creator, God himself could not exist if he were not incessantly creating in the air, on the earth, in the deep, in the universe, and in every portion of it—in what exists, and in what does not exist. For there is nothing in the universe which is not God. He is that which is, and that which is not, for he has made manifest that which is, and that which is not he retains in himself.

“Such is the God who is superior to his name, the God invisible and visible, who reveals Himself to the mind and to the sight, who has no body, and yet many bodies, or rather all bodies, for there is nothing which is not God. This is why all names are his, for he is the only Father, and this is why He has no name, for he is the Father of all. What can I say of Thee? What can I say to Thee? Where shall I look that I may bless Thee? Above, below, within, or without? There is no path, no place external to Thee. There are no beings but Thee. All is in Thee, all proceeds from Thee. Thou givest all and receivest nothing, for Thou possessest all, and there is nothing which does not belong to Thee.

“When shall I praise thee, O Father! for no one can know thy time or thine hour? For what should I praise thee? for that which thou hast created, or for that which thou hast not created? for that which thou hast revealed, or for that which thou hast concealed? How shall I praise thee? As belonging to me, and possessing thee as mine own? or as a Being who is distinct from me? For thou art all that I can be, all that I can do, all that I can say; for Thou art all, and there is nothing which is not Thee! Thou art all that is born, and all that is not born; Thou art wisdom in thought, the creating Father, the God who acts, the Supreme Deity, and the Author of all things. The subtlest thing in matter is air, in air the soul, in the soul wisdom, in wisdom God.”

This is properly called a “Discourse on Initiation,” for it was the great object of all initiation to bring the

soul to see true beauty, to contemplate the Supreme or spiritual Deity, and to attain to the knowledge of the truth, as far as the weakness of our reasoning powers allows us to do so (Hieroc. in Aurea Carm. ; Plut. de Iside). Hermes or Pimander was a book of very great antiquity among the Christians (Beaus. tome i. p. 306), and it is still much thought of in the East. Faustus the Manichæan places Hermes among the prophets of the Gentiles. The Syrians have still some of the discourses of Hermes with his disciple Tatian, written in the Babylonian language. The Valentinians called initiation "light" (Epiph. l. I.) and so sufficient was it that Clemens Alexandrinus acknowledges that those who lived by the light of reason were Christians: *καὶ οἱ μετὰ τοῦ λόγου βιώσαντες Χριστιανοὶ εἰσιν*—in other words, that revelation and initiation were identical.

The Egyptians conceived God to be in his nature the Author of Harmony. It is the eternal and ever-acting God, says Pimander, who has not only given us harmony, but who has also organised the instruments of His eternal music—that is, as Jablonski (Proleg.) correctly observes, the seven planets, which Plato calls the voices or the instruments of Time. Pythagoras introduced into Greece and Italy this Oriental doctrine, which represented God emblematically as a musician who maintained the eternal concert of the universe, which harmony alone constituted, and from which a species of concert of the celestial spheres resulted (Origen. Philosoph. p. 27). The Hindus also make their Vishnu to be a celestial musician under the name of Beringui (MSS. des Métam. No. xi. fig. 25, Bibl. Royale). The Pythagoreans called the heavens, which are composed of the seven harmonious spheres, the lyre of God (Marsil. Fic. Comm. in Plot. Ennead ii. l. V. cap. iv.). The motive soul of the heavens was the Deity himself, and the sun was often considered to be that soul; thus Hercules became, like Apollo, a leader of the Muses, and the representation of him in the constellations is attended by the lyre, which is called the lyre of Ingenculus, and the lyre of Orpheus, for this constellation was called Orpheus. Virgil also (*Æn.* l. VI. ver. 646) puts into the hands of Orpheus in Elysium a lyre which gives forth seven different sounds.

S. Athanasius held that the unity of God did not imply the unity of the world. He says (*Contra Gent. i.*): "Ipse

structis multi quoque opiniones putarentur, sed, uno opere existente, unus quoque ejus auctor crederetur. Non tamen quia unus est effectus, unus quoque est mundus, nam alios etiam mundos Deus fabricare potuerit"—in the Greek, 'Ἐδύνατό γε ἄλλους κόσμους ποιῆσαι ὁ Θεός.

The modern doctrine of the eternity of the universe and of matter was laid down long ago by Ocellus, who, as we have seen, says (cap. i. § 6): "The universe, considered as a whole, tells us nothing which reveals its origin, or which foretells its destruction. No one has seen it created, or increased, or made better, or become deteriorated, or decrease; it is ever the same, it ever exists in the same way, and it is always equal, and similar to itself."

We find Origen (Contra Cels. l. IV.) writing against a belief, which he attributes to the Egyptians, the Pythagoreans, and the Platonists, which was not only that the universe was indestructible, but also that there were great periods which succeeded each other throughout eternity, and which perpetually brought back the same aspects of the stars, and the same events. This conception is set forth in the fourth Eclogue of Virgil, which in two MSS. consulted by Pierius was entitled "De Interpretatione Novi Sæculi, et Novi Sæculi Interpretatio," a title which is fully justified by verses 4 and 5 of the Eclogue. The sacred fiction which Virgil here makes use of to flatter Augustus was embodied in the Sibylline books, which Justin Martyr advises all Christians to read, as most of the true religion may be learned from them. He mentions Plato's opinion that the Cumæan Sibyl prophesied of many great things truly, and says that she has described the advent of Christ in express words, an opinion which was held, as we shall see, by Constantine also, concerning whom we are told, "Non mirum esse, quod Constantinus tam magnificè de libris Sibyllinis locutus est, cum eminentissima Ecclesiæ lumina eos toties ante ipsum testimonio suo comprobassent." Bellarmine also admits that the Sibyls are true prophetesses. These prophecies were in reality, like all such utterances, capable of being applied to any great personage. Cicero (De Div. l. I.) says: "We take notice of the verses of the Sibyl which she is said to have poured out in a fury or prophetic frenzy, the interpreter whereof was lately thought to have been about

to declare in the Senate-house that if we would be safe we should acknowledge him for a king who really was so. If there be any such thing contained in the Sibylline books, then we demand, concerning what man is it spoken, and of what time? For whoever framed these Sibylline verses, he craftily contrived that whatsoever should come to pass might seem to have been predicted in them by taking away all distinctions of persons and times. He also purposely affected obscurity, that the same verses might be accommodated sometimes to one thing, sometimes to another. But that they proceeded not from fury and prophetic rage, but rather from art and contrivance, doth no less appear otherwise than from the acrostic in them." This passage shows that the celebrated acrostic *ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΥ ΤΙΟΣ ΣΩΤΗΡ* was there in Cicero's time, and moreover Eusebius affirms that Cicero quoted the very verses which contained the acrostic, and which he says were in the Erythræan Sibyl. If the Christians had forged the acrostic, they would have inserted *Χριστός*, and not *Χρειστός*. Scipio and Sylla had both previously founded their claims on the prophecy in the Sibylline books that an illustrious person or a saviour would come on the opening of some unknown, but speedily expected, new age, and Virgil in the sixth book of the *Æneid* thus applies it to Octavius:—

"Turn, turn thine eyes! see here thy race divine,
Behold thy own imperial Roman line:
Cæsar, with all the Julian name survey;
See, where the glorious ranks ascend to-day!
This—this is he!—the chief so long foretold
To bless the land where Saturn ruled of old,
And give the Lernean realms a second age of gold!
The promised prince, AUGUSTUS the divine,
Of Cæsar's race, and Jove's immortal line."

Seneca (*Quæst. Nat. l. III. cap. xxx.*) holds, like Virgil, that when the catastrophes which conclude each of the great periods take place, the former order of things is re-established, that both animals and man, who is again put in possession of his primitive innocence and happiness, are again created; that man does not long remain in his state of happiness, but that sin soon reappears on earth, and sullies the primitive purity of the morals of mankind. All this is the result of destiny. Berosus, quoted by Seneca (*ibid. cap. xxix.*), says that it is the motion of the stars which brings

about those great periodic revolutions. The origin and length of these periods was contained in the astrological books of the Chaldæans, the Egyptians, and their Hermetic books quoted in Syncellus (p. 35) as the Genetic books.

Porphry (in Sent.) says there are as many years as there are planets; that there is the year or revolution of the sun, of the moon, of Venus, &c. But the great year or revolution which comprises them all is the perfect year, the absolute and complete revolution which is brought about by the impulse of the Universal Soul, in imitation of which all the celestial bodies move. This great revolution must include the immense circle of all the aspects which are possible, and must re-establish the heavens in every respect in what is supposed to be their primitive position, that the primæval order of terrestrial things may be also re-established.

As the precession of the equinoxes on the one hand and the varying movements of each of the planets on the other cause the aspect of the heavens to vary every instant relatively to the earth, there can be no great period of restitution which does not make these eight movements agree, and make the end of these eight revolutions coincide once or oftener with the position in which they are supposed to have been originally placed. The ancients having made 36,000 years to be the period of the great revolution of the fixed stars, it follows that no year which is not a multiple of this period—that is, which does not contain it a certain number of times—can be the period required, for the restitution of the aspects must be complete. Thus Plato in the *Timæus* requires that the revolutions of the eight spheres shall be included exactly a certain number of times in that immense period which he calls the perfect one. Cicero (*Somn. Scip. cap. vii.*) and Macrobius (*Somn. l. II. cap. xi.*), his commentator, are of the same opinion. Cicero requires that not only the planets, but the signs, which can only change by means of the precession of the equinoxes, shall all arrive simultaneously at their first position. This period, he says, includes many thousand of years, but yet, as he says in another place (*De Nat. Deor., l. II. cap. xx.*), it is of a fixed and acknowledged duration.

No fewer than twenty-nine of these periods were adopted at various times; but the Chaldean period of 432,000 years,

which Berosus has spoken of, is the only one which fulfils the above conditions, because it alone is a multiple of the period of 36,000 years, which must necessarily be included in the great year of restitution. It contains it twelve times, and this period may therefore be looked upon as being one of those great months of the great year which Virgil (*Eclog.* l. IV. ver. 12), speaks of :—

“*Incipient magni procedere menses.*”

This period was, of course, merely hypothetical, and as little founded on exact observation as the astronomical or rather astrological science which gave rise to it. The true astronomers did not admit this fiction or these pretended restitutions of all the aspects. They held that the changes continued for ever (*Censor. de Die Natal. cap. xviii.*), and that it was idle to look for any restitutions. The astrologers, however, held a different opinion, and based their erroneous teaching on the solar year, which they took as the element of the period sought for; and the sun, or his return to Aries, or to the primary sign of the zodiac, was taken as the common measure of the movements of the other planets. Every time, therefore, that a planet which was supposed to have started with the sun in Aries was again in the same sign as he was, it was considered to be restored. In order that this might take place, it was necessary that the planet should either have a movement identical to that of the sun, or a more rapid movement which should be an exact multiple of it, or a slower movement which should be a fraction of it. In the latter case, by causing the sun to make as many revolutions as the denominator of the fraction expressed unities, a perfect restitution or coincidence of the two planets in Aries would take place. No such precision, however, exists in Nature, and consequently, as Origen (*Comm. in Genes.*) tells us, those astrologers who wished to give precision to their calculations did not confine themselves to observing the position of the planets in the signs, but extended the accuracy of their observations to the sixtieth parts of sixtieth parts of dodecatemeria. These latter divisions were in astrological language the twelfth part of each sign, or a space of two degrees and a half, to which this name was given in order to avoid fractions, thus making a species of small zodiac which revolved in the

twelve signs, and made twelve revolutions in it (Salmas. Ann. Clim. p. 540; Firmic. l. II. cap. xv.). Ptolemy speaks of them in his Tetrabiblion (l. I. cap. xxii.) as twelfths of signs, containing two and a half degrees each. But he adds that other astrologers divided the sign into ten parts instead of twelve; that each of these divisions was under the inspection of a chief or a genius, and that this distribution was according to the Chaldæan method. This subdivision gives us 120 divisions of the zodiac, and the Chaldæan division contains 120 saroses, or periods of 3,600 years each, in the 432,000 years.

If, then, we apply to the Chaldæan decatemeria the sexagesimal subdivisions which the other astrologers applied to the dodecatemeria in order to give more exactness to the observations—a division which has been used throughout the East, it will follow that each tenth part, or great degree, or part of the sign, will be divided into 60 minutes, and each minute into 60 seconds, and the great degree will contain 3,600 seconds as the saros contains 3,600 years, and that $3,600 \times 120$ will give 432,000 seconds, or small portions, as 120 saroses of 3,600 years each give the great Chaldæan period. In the same way, as we find among the Chaldæans the period of 600 years among the elements of the great period, we find also in each sign 600 minutes, 60 for each decatemery, which is one of the 120 divisions of the zodiac, or a tenth of a sign of the zodiac. Lastly, as the period of 600 years has for its element the period of 60 years repeated ten times, the sign also contains 60 minutes repeated ten times, which minutes are also divided into 60 seconds, or into a sexagesimal number, so that these numbers 60, 600, 3,600, and 120 multiplied by this number 3,600, which are the elements of the great period, are also those of the division of the zodiac, and that the progressive subdivisions of the saroses of 3,600 years, of the neroses of 600 years, and of the sosses of 60 years have the same progression as the divisions and subdivisions of the zodiac into 60 seconds, 60 minutes, and 600 minutes to a sign, into 3,600 seconds for each tenth part of a sign, and into 120 times 3,600 seconds for the whole zodiac.

In fact, according to the Chaldæan tradition which Syncellus, following Berosus, has handed down to us, 120 saroses elapsed up to the Deluge, which makes 432,000 years for

the duration of the world till its destruction by that event. It turned out, however, that this period of 432,000 years was only accurate so long as fractions of seconds could be disregarded, but these fractions formed at the end of a very long period a considerable departure from that absolute coincidence which was desired (Orig. contr. Celsum, l. IV.), whence it resulted that things were not exactly the same at each restitution, and that there were considerable differences. It was thought that a longer period, such as the Indian period, which would be ten times longer (viz. 4,320,000 years) would render these fractions of divisions imperceptible, as they would then amount to no more than $\frac{1}{10}$ of our seconds, which was the greatest amount of precision that could be attained. This new great year was divided, like the year itself, into four parts, the progressive duration of which expressed the changes and gradual deterioration of Nature, which it was the great aim of the Eastern hierophants—who never ceased to assert that the world was growing worse, physically as well as morally (Firmic. l. III. cap. i.), and that it would be at last destroyed in order to be regenerated when the wickedness of men had reached its height—to inculcate. Nature, according to them, had her spring, or age of gold and of happiness; her summer, or age of silver; her autumn, or age of brass; and her winter, or age of iron, which was succeeded by the age of gold. This theory, which is unfortunately deficient in truth, was only put into a poetical form by Hesiod several ages later, and by Ovid, because the theologians of the East had consecrated it in their cosmogonic fictions.

It was from them that Plato (Polit. pp. 273, 274, &c.) took his idea of the world, which, when it left the hands of its Creator, at first enjoyed all the advantages of a new work of which nothing had as yet disturbed the movement and the springs, but which in time becomes impaired and worn out, and which would be finally destroyed if the great Demiurgus, pitying its misfortunes, did not take care to repair it, and restore its former perfection to it. This is the great theological idea which has spread throughout the world, and which was represented in India by another symbol. They represented virtue as a cow (Sonnerat, Voyage aux Indes, t. i. p. 211), which stood on four feet in the first age, on three in the second, on two in the third, and which in the present

or fourth age only stands on one. These four feet were Truth, Penitence, Charity, and Almsgiving. She loses one of her feet in each age, until, having lost them all, she regains them, and commences the circle *de novo*. This idea was also symbolised by numbers, 1, 2, 3, and 4, representing the ages or the feet of the cow, and these numbers are represented as doubling as they ascend, in order to convey the idea of degradation, as is done in the symbols of the metals and the cow. Thus, the great period of the Hindus being 4,320,000 years, they divide it as follows:—

	Years.
The first period lasted	1,728,000
The second "	1,296,000
The third "	864,000
The fourth will last	432,000
	4,320,000

The Chronicle of Abugiafar supposes that God created the Dives before he created Adam, and gave them the government of the world for four thousand years plus three thousand, or for seven thousand years. The Peris succeeded them for 2,000 years. Following the gradations of this theory, we have again 4,000, 3,000, 2,000, and 100 years for the four generations of man, and of the more perfect genii who preceded him.

The Etruscans also decomposed the Chaldæan astrological period into eight successive generations, differing in their morals and mode of life, which were included in a great cycle which they called the great year. Plutarch tells us this in his Life of Sylla. In the midst of the sanguinary wars which Marius and Sylla had originated, and which were distracting the Republic, several prodigies seemed to presage the misfortunes of the universe, and the vengeance of the gods angry at the wickedness of mortals. One of the most alarming of these prodigies was the shrill and mournful sound of a trumpet, the dreadful sound of which frightened every one, and which issued from mid-air at a time when the sky was clear and calm (Plut. in Vitâ Syllæ). The Etruscan soothsayers were consulted, and declared that it was the sign of the end of the ages, and of the commencement of a new order of things (Censorin. de Die Natal. cap. xvii.). The passage of Suidas in which their expectation that the world would last 12,000 years, in which eight generations lived successively, is set forth has been already given.

The following table shows that this period of 12,000 years is the result of a decomposition of the Chaldæan period; for if we take, according to the author quoted by Suidas, the duration of the present generation of men at—

	12,000 years			
The previous one will have lasted	24,000	"	or twice	12,000
The third	"	36,000	"	3 times 12,000
The fourth	"	48,000	"	4 " 12,000
The fifth	"	60,000	"	5 " 12,000
The sixth	"	72,000	"	6 " 12,000
The seventh	"	84,000	"	7 " 12,000
The eighth and last	"	96,000	"	8 " 12,000

Which numbers, added together give 432,000

the exact duration of the Chaldæan period. Thus, the same period is found everywhere. When increased, it formed the Indian period of 4,320,000 years; when decreased, it brings us to its primary element among the Etruscans.

Josephus (cap. iii.) also reckons eight generations before the Deluge.

The Indian period, which is formed of the union of the ten restorations of the world, or of the eight spheres distributed according to the progression of the four first numerals, has a character of Pythagorean mysticity about it, and displays to us the celebrated decad with its natural elements or with the tetrad (Hierocl. in *Aurea Carm.* p. 226, ed. 16mo, Paris, 1583). For the sum of the four first numbers of the numerical progression gives ten, or the decad, the completion of the primary numbers, and the source of all the others. This celebrated decad, which comprises the total duration of the world, or 4,320,000 years, expresses also the greatest climacteric period of the duration of the universe, according to the theory of the climacteric decad, or the ladder of ten dodecads by means of which the life of man, like that of the world, rises to its greatest duration. In fact, if we take for the monad the Chaldæan period, or for the first step of the ladder the first dodecad of the restitution of the fixed stars—which comes to the same thing, because 36,000 years, which is a number equal to the duration of the first Chaldæan reign, that of Alorus (*Syncell.* p. 18), repeated twelve times or united in a single dodecad, give 432,000—we shall have the following ladder:—

Ladder of the Series of the Ten Climacteric Dodecads of the Duration of the World (Salmas. Ann. Climact. p. 488).

	Years of the World.	Years of Man.
Monad . . .	432,000 years or 12 times the period of the fixed stars	36,000 years, or 12 times the period of the fixed stars
Dyad . . .	864,000 years or 24 times the period of the fixed stars	36,000 years
Triad . . .	1,296,000 " 36 "	36,000 "
Tetrad . . .	1,728,000 " 48 "	36,000 "
Pentad . . .	2,160,000 " 60 "	36,000 "
Hexad . . .	2,592,000 " 72 "	36,000 "
Heptad . . .	3,024,000 " 84 "	36,000 "
Ogdoad . . .	3,456,000 " 96 "	36,000 "
Ennead . . .	3,880,000 " 108 "	36,000 "
Decad . . .	4,320,000 " 120 "	36,000 "

Here again we see (Firm. l. III., Præf.) that the progressive law of the climacteric ladder of the duration of the life of man, formed by the ancient astrologers, has been exactly imitated in that of the life of the world, the last step of it containing ten times the first. The ladder of the duration of the years of the great world and that of the years of the little world, or of man, are, therefore, directly related to each other in every particular, which is necessarily the case in an astronomical system; for, as Firmicus well observes, the one ought to resemble the other exactly, and include the same elements on a small scale. He even holds that the distribution of the greater world has only been regulated in this manner in order that there might be an immense model on which the genethliac thesis of the life of each individual might be traced. It is therefore, not surprising that the one hundred and twenty great divisions of the zodiac recognised by the Chaldæan astrologers, which comprise the total duration of the complete revolution of the eight spheres, should have made them fix the extreme duration of the life of man at one hundred and twenty years also. This climacteric decad was also the reason why the Chaldæans divided the one hundred and twenty saroses of the duration of the world into ten reigns of 36,000 years each, commencing with Alorus, and ending with Xixuthrus, under whom the Deluge took place.

The periods were regulated, like the catastrophes which terminated them, by the laws of Destiny, of which the seven planets and the heaven of the fixed stars were the real instruments. The distaff of the Fates, to which Virgil in his fourth Eclogue (ver. 46) gives the development of the ages,

Talia sæcla suis dixerunt, currite, fuis,
Concordes stabili fatorum numine Parcæ,

was accordingly formed of eight concentric circles, which decreased progressively like the spheres. The distaff turned on the knees of Necessity, whose three daughters, the Fates, kept up and regulated its movements. The summit of the distaff is fixed above the eighth heaven, in the midst of the Ethereal Light, where it sets in motion all the celestial revolutions, whose perfect coincidence produces the perfect number of Time, or the Great Year, which comprises the eight generations of the Etruscans. The souls destined to dwell one day in mortal bodies, and to form the successive generations of the world, were also disseminated among these eight spheres (Plat. in Tim.), and it was through them that they descended to dwell upon the earth after having assumed different characters according to the different natures of the planets (Macrob. Somn. Scip. l. I. cap. xi. and xii.) and according to the longer or shorter period they had dwelt in them.

The celestial divisions and the astrological system enter also into the composition of the fictitious periods respecting the successive duration both of the four ages of the great Indian year and of the eight generations of the great Etruscan year. The ages themselves, being governed successively by Saturn, Jupiter and Mars, also show their connection with the planetary order, and with the descending series of the spheres. Mars is not mentioned by name, but it is said that at that period men began the deeds of Mars, such as bloody wars and terrible combats. In Firmicus (l. III. cap. i) we see the five planets, beginning with Saturn, take in succession the government of the five ages included in the great apocatastases, at the end of which the world is alternately destroyed by fire and by water. Hesiod also reckons five ages.

In order to ascertain the astrological positions which displayed the principal features of the catastrophes supposed to take place at the end of the great year, we must go back to the period when these events are supposed to have taken place, viz. about 2,000 years before the Christian era, at the time, for instance, when the colure of the solstices passed close to Regulus, or the heart of the Lion, whom the Chaldæan astrologers make the head of the celestial revolutions, according to Theon (Comment. in Arat. p. 122). There is also a tradition, which Murtady has preserved, to the effect that Regulus was in the colure of the solstices

when the Deluge took place. It is evident from what has been said, that these catastrophes must take place when the heavenly bodies are in exactly the same position as they were at the Creation, because they only occurred when the heavens had resumed their primæval aspect. This aspect, however, could only be settled by means of a fiction ; for, as Firmicus (l. III. cap. iv.) observes, upon the supposition of a world which had been created it was impossible to admit the existence of the science of astronomy in the origin of things, or of observers capable of determining the place of the planets in the zodiac. The selection of the period when the genesis of the world took place being arbitrary, all countries did not fix upon the same period ; but nevertheless it was fixed at one of the periods at which the year commenced, either at the equinox or Aries, or at the summer solstice.

The Persians, who begin their year at the vernal equinox, make the whole planetary revolution begin at that period, (Zend-Avesta, vol. ii. p. 353), and they put the Sun in Aries at the period when the stars are about to begin their career for the first time, and they place the planets in the same places of the sky as those in which the Babylonian astrologers, according to Firmicus (l. II. cap. iii.), fixed the exaltation, or position of greatest influence, of each of them. Others not only placed the Sun in Aries, but also all the other planets, on the same line, and they assumed, more naturally, that the origin of the movement of all the planets was the origin of the divisions of the circle in which they move. This is the hypothesis of Abulmazar and certain Egyptian astrologers (D'Herbelot, Bib. Orient. pp. 27, 28 ; Murtady ; Bailly, Astr. Ind. Disc. prel. pp. 28, 152). According to this hypothesis, at that equinox some 2,000 years before our era, when the old revolution ended and the new one began, the colure of the equinoxes passed near the Pleiades, which long heralded the spring (Theon, pp. 121, 135), and consequently the Sun had then almost passed through Aries, and was about to enter the constellation Taurus, being preceded in his rising by the Celestial Charioteer and the she-goat Amalthæa, the *aisch* of Job, according to the Talmud and Buxtorff, situated in his left shoulder, whose beautiful star rose an instant before him and above him, and which seemed to guide his luminous chariot during the last day of the revolution of the cycle and of the

year, at the moment when the Sun was about to enter our northern hemisphere, and heat it by his fires. This union of the she-goat and her kids, which are seen near the left hand of the Charioteer, at the equinoctial renewal of Aries, was represented in a hieroglyphical figure which Eusebius speaks of (*Præp. Evang.* l. III. cap. xii.). The day drew to an end, and there was seen in the west, near the sea, the Charioteer of the Sun's chariot about to descend into the bosom of the waves with the river Eridanus below him, and which sank with him at the moment when the huge Scorpion of the zodiac rose on the horizon, and terrified by his frightful appearance the horses of the Sun, which, together with their Charioteer, were cast out of heaven. It is this same monster that kills Orion, who follows the Eridanus, and accompanies the Charioteer in his fall; and which also causes Canopus, or the beautiful star of the helm of the Celestial Ship, which also sets at the same moment, to perish: in a word, this is the enemy and the destroyer of all the constellations, which disappear as he rises, and which are at that moment on the western horizon.

The moon was supposed to be at this moment in Taurus, the place of her exaltation. This planet is called Io by the Copts and the Argives, where we find the fable of Io changed into a cow, and placed in Taurus or the place of the moon's exaltation. The story of Io's metamorphosis into a cow, the custody of which is confided to the starry heavens, is connected with that of Phaëton—who is identical, according to Nonnus (*Dionysiac.* l. XXXVIII. ver. 43) with the Charioteer—in Ovid, and according to Herodotus (l. II. cap. clviii.), it is Epaphus, the son of Io, the Egyptian Apis, who proposes to the young Phaëton the challenge which caused his fall. These two fables follow immediately after the triumph of the Sun, or Apollo, over the winter, and are, therefore, essentially connected with the equinoctial period and with the return of spring. This agrees completely with the tradition preserved by St. Epiphanius, who says that in his time a festival was still held at the vernal equinox, at the time that the sun passed under Aries or the Celestial Lamb, in memory of the famous conflagration of the Universe; that the trees, the sheep, and many other things were coloured red, and that blood, the colour of which resembles that of fire, was looked upon as a preservative from a similar disaster.

This took place at nearly the same time that Adonis, Mithra, Atys, &c., were mourned for in Asia, and Phaëton in Italy. Plutarch and Nonnus tell us that the dwellers on the banks of the Po had lamented the death of the unhappy Phaëton for many centuries. Lucian (*De Astrologiâ*, vol. ii.) considers the adventure of Phaëton to be an incredible fable, the origin of which he seeks to explain by astrology, and, although he did not discover the true explanation of it, he saw clearly that this and many other fables which he mentions, such as that of Pasiphaë, and of the loves of Venus and Mars, &c., belonged in reality to that science.

This appears to have been the origin of the fable of the conflagration of the universe, made on the conclusion of the equinoctial period, or on that of the year which began with the equinox, the commencement of which was marked by the heliacal rising of the Charioteer at the moment when the Sun was approaching the first stars of Taurus, and the conclusion by the fall or setting of this same constellation. We have now to examine the celestial aspects of the second hypothesis, or that which fixed the commencement of the period at the summer solstice.

We find the same difference of opinions respecting the primitive arrangement of the planets in this hypothesis also. Some bring them all together at the solstitial point in the 30th degree of Cancer, or the 1st of Leo, on the colure itself (Nicetas, *Choniata Thes. Orthod. Fidei*, l. IX.). Others distribute them throughout the height of the zodiac, from Cancer to Capricorn. The planet which was nearest to the earth was placed in the sign which was nearest to our northern lands, that is, in Cancer, which culminated over the head of the inhabitants of Syene. The most distant was placed in the sign which is the most remote from our regions, and the others were domiciled in the five intermediary signs, according to the order assigned to the planets by the Egyptians and by Plato, who placed the sun next to the moon.

The throne of the planet which dominated in each sign was placed in the middle of it, and it was there that all the energy and influence of the sign occupied by it appeared to be concentrated. It was therefore supposed that when the world began each of the planets was exactly in the middle of the sign in which it was domiciled. This is why Firmicus, who has given us the genesis of the world, has placed them

all in the fifteenth degree of their original domicile. The following, he says (*Firmic. l. III. cap. i.*), was the position of the planets according to the principles of Esculapius and Anubis, to whom the great god Mercury confided the secrets of our science, at the moment when the world was created. The Sun was placed in the fifteenth degree of Leo, the Moon in the fifteenth degree of Cancer, Saturn in the fifteenth degree of Capricorn, Jupiter in the fifteenth degree of Sagittarius, Mars in the fifteenth degree of Scorpio, Venus in the fifteenth degree of Libra, and Mercury in the fifteenth degree of Virgo. This position is the same as that given by Macrobius and by the Greek author quoted by Salmasius, except that they do not give the degree of the sign in which the planets are domiciled; but Firmicus himself warns us not to suppose that it is anything but an arbitrary assumption on the part of the astrologers, for not only was there no one in existence at the Creation to verify the position of the planets, but it would be impossible even by calculation to go back as far as that primæval period, the period of restitution, or of the great Apocatastasis being no less than three hundred thousand years.

It is not enough to know what was the position of the planets in the different portions of the heavens at the moment that the spheres began to revolve; we must also know what the position of the heavens themselves was relatively to the horizon, and consequently to the day, in order to discover the exact position of the heavens at the moment when the first ray of light shone forth, and therefore that which it will have at the moment which will end the night which is to be the last of each period, when the dawn of day is to herald the beginning of a new one. This position is also given by Firmicus and Macrobius. The latter says (*Somn. Scip. l. I. cap. xxi.*), "At the moment that the day which first shed its light on the Universe, when all the elements, emerging from Chaos, became arranged in that brilliant form which we admire in the heavens—that day which we may properly call the birth-day of the world—it is said that Aries was in the midst of heaven. As the culminating point is in some sort the summit of our hemisphere, Aries was on that account placed at the head of the other signs, as having been, so to speak, at the head of the Universe when light shone forth for the first time. Cancer,

bearing the crescent Moon, rose on the horizon, closely followed by Leo, surmounted by the Sun; then Mercury with Virgo, &c.; and last came Saturn on Capricorn." Saturn therefore rose last, at the precise moment when day ended, and night began. This, according to Macrobius, was the reason that the sign which each planet was in at that moment was assigned to it for its domicile.

Firmicus (l. III. cap. i.) also places the middle of Cancer at the moment when the heavens are about to move in the horoscope, or on the eastern horizon. The other planets, each in their sign, were below the horizon, and ascended to it in succession during the whole of the first day. This astrological tradition respecting the position of Cancer at this period is confirmed by Æneas Gazæus (In Theophraste, Bib. Mag. Patr. Parisin. t. xii. p. 647), who informs us that the hierophants of Egypt made Cancer preside over the natal hours of the world. Porphyry (De Antro Nymph.; et Ptolem. Tetrab. l. II. cap. x.) also makes the Egyptian year begin with the rising of Sirius, who always ascends with Cancer, and who presided over the birth of the world, as did Regulus, who ascends with him in Babylonia, also. This made Solinus (cap. xxxii.) say on the occasion of the rising of the Dog-star, that the Egyptian priests looked upon that moment as the natal hour of the world. It was the rising of the Dog-star which caused the intumescence of the waters, and made the Nile overflow the plains, which at this time of the year were inundated by a species of periodical deluge (Plut. de Iside; Herod. l. II. cap. xix.). Sirius was the tenth chief or decanus of the Zodiac, as Xixuthrus was the tenth king, in whose reign the great Deluge took place. He was called "Hydragogus;" and Solinus adds that when he rose the river overflowed most copiously. Servius (Comm. in Georg. l. I. ver. 218) says he was a parantellon of Cancer—that is, as he explains, the principal of the stars which always accompany Cancer as he rises.

We have also a description of the heavens at the time of the Deluge in the poem written on that subject by Nonnus, an Egyptian poet, thus proving the astrological nature of these fictions, and that they were connected with the movements of the stars, as Berosus observes. The position he assigns to the planets is nearly the same as that which Firmicus and Macrobius assign to them. The moon has returned to Cancer, and the sun to Leo. The Deluge,

therefore, has taken place at the moment when the Nile overflows and Sirius rises. Mercury is in his domicile Virgo, Mars in Scorpio, Saturn in Capricorn; Venus and Jupiter alone are misplaced, but are nevertheless in their domiciles. Nonnus has mistaken the second domicile for the first, a mistake which it is easy to see. This is the position which the planets are about to reassume at the precise moment that the world is about to come to an end that it may be regenerated (Nonn. Dionys. l. VI. ver. 230). Jupiter, wroth with the giants, and with the guilty race which has put his son to death, causes the terrible trumpet which announces the end of the universe to be heard in mid-air. The earth is soon submerged by the torrents which fall from the seven cataracts of heaven. The whitening foam rises to the skies, and becomes mingled with the Milky Way. The fire of Love alone is not extinguished by the waters of the Deluge. Deucalion, borne on his ship, sails near the summit of the atmosphere. At length the earth becomes hard as the waters retire, and the sun hardens the slime from which the new generation to which Bacchus brings the present of wine, which the first men were unacquainted with, is to proceed (Nonn. Dionys. l. VII. ver. 10, &c.); and then appears with him the white-haired god of the age, holding in his hand the key of the times and the generations. In this poem the Deluge follows the conflagration of the universe, as the solstitial catastrophe follows that which terminates the equinoctial period.

Such is the position of the heavens given by Petosiris and Necepsos for the primitive position, and by Nonnus for that which had been resumed at the moment when the world was about to be renewed—a position which Nonnus has taken from the old Egyptian poems on the Cycles, the fragments of which assisted him in the composition of his work. We can now place the globe before us in the same position as that in which the spheres of the priests were placed when they composed their sacred fables respecting Nature and the revolutions of Time. We shall see the heavens as they appeared to the astrologer-poet, and we shall easily see the origin of the principal features of the fable of this poem.

The last day of the universe was coming to an end, and the last night began as the sign opposite to the Sun, which was then in Leo, rose on the horizon; this sign was

Aquarius leaning on his urn, from which torrents of water gushed forth. He was immediately preceded by Saturn, who was then in Capricorn, and who as he ceased rising drew Aquarius after him and heralded his coming. The man who is drawn in the sign of Aquarius, holding an urn in his hand from which a river flows, was held by all the ancients to be the celebrated Deucalion, under whom the Deluge took place, as may be seen in Hyginus, Germanicus, and other authors who have written on the origin of the different names given to the constellations. The urn which he holds in his hands was, according to Horus-Apollo (l. I. cap. xxi.), the symbol of the inundation in Egypt. Aquarius himself was held in Egypt to be the cause of the intumescence of the Nile, whose waves he raised by stamping on them with his feet, as Theon, the commentator of Aratus, informs us. By his side and a little above him, the horse Pegasus ascends, who also causes a river to flow by means of his foot, and whom we shall presently see appear in the Hindu legends, in which he also heralds the end of the world. In the west was seen Apollo's raven (Hygin. l. III.), which enters into the fires of the Sun, while that star itself sails all that day and all the following in the Ark or Celestial Ship, which corresponds by its length exactly to the divisions of Leo, which the Sun is then passing through. This Ship, which some Rabbis suppose to be the Chesil of the book of Job, and which among many other names was called Noah's Ark (Bay. tab. xl. ; Ricciol. p. 126 ; Cæs. p. 324), was considered in Egypt to be the ship of Osiris, and the beautiful star at the helm was called Canopus, his pilot. In the Chaldæan fable of Xixuthrus, his ark, and his birds, the pilot is also placed with Xixuthrus in Olympus. This correspondence of Navis or the Ship, with the solar Leo is the origin of one of the tables which the paranatellonic sphere of the Egyptians, engraved in Kircher's *Œdipus Ægyptiacus*, exhibits to us. This cosmogony is that of a vessel in which the Lion is sailing. In the Oriental spheres of Aben-Ezra, printed in Scaliger (*Int. ad Manil.*), the celebrated ship in which the sun embarked at the summer solstice, and in which he sails during the whole period of the inundation, is always found among the constellations which fix the three decans of Leo by their rising and setting.

In the first decan of the Persian sphere we read : " Half

of the Ship, with sailors on board. . . . Head of the horse."

In the first decan of the Barbarian sphere: "The middle of the Ship."

In the second decan of the Persian sphere: "The other half of the Ship. . . . The middle of the horse."

In the second decan of the Barbarian sphere: "The prow of the Ship." Here the prow is last, because the Ship ascends the reverse way.

Lastly, in the third decan of Leo in the Persian sphere is, "The Raven. . . . The last portion of the horse, which has completed its rising."

It was this connection between the sun and the stars through which he passed at the solstice and during the following month—viz. the Ship and the Celestial Raven—which caused them to form part of the solstitial myth, as was also the case with Aquarius, who rose in aspect with him, and who began the night. The Raven was the bird of the Sun, whom Apollo placed in the skies (Hygin. l. II. cap. xli.).

In the three myths of Deucalion, Noah, and Xixuthrus, both the Ship and the birds of the Ark, which were released at the moment that the earth became solid, are found. Plutarch speaks of Deucalion's dove (Apollod. Bibl. Deorum, cap. vii.), and observes that the mythologists pretend that the dove which was sent forth from Deucalion's ship heralded the tempest when it entered the vessel, and that, on the contrary, when it flew away, it was a sign to him that the flood had ceased (Plut. de Solert. Animal. v. 2). The Raven does in fact reappear; he leaves the solar rays with the Ark at the moment that the Nile has subsided, and the sun draws near Libra (Solin. cap. xxxii.). This is probably the origin of the Egyptian tradition which says that it is under Libra that the earth, emerging from the waters of Chaos, becomes fit to receive man (Firmic.). We have seen that Saturn comes mounted on Capricorn to announce the night which is opened by Aquarius, and the Chaldean myth supposes that it was Saturn who appeared to Xixuthrus in a dream to announce the deluge. Saturn was also domiciled in the Aquarius of Deucalion, and Lucan has handed down to us in his poem (l. I. ver. 651) the astrological fiction respecting the return of Saturn to his domi-

cile, and respecting the aspect of Aquarius at the time of the Deluge. The state of the heavens at the commencement of the civil war is most fearful. Everything unites to announce a terrible catastrophe to the world and to the human race. Nothing is wanting in these prophetic signs but the return of Saturn to his domicile, that Aquarius may by his influence bring about the Deluge once more.

The Chaldæan myth also supposes that Xixuthrus deposited all the monuments of human knowledge at Siparis, the city of the Sun, and buried them in the earth when the Deluge began. This myth resembles that of the Americans, who supposed that the waters of their deluge inundated the whole world except Mount Olagmi, on which the Temple of the Sun stood. The same idea is found in the story of Deucalion, who is made to stop on Mount Lycoreus (Luc. vol. i.), or on the Mountain of Light. Other authors allude to the name of the vessel, and call the mountain on which it stopped Mount Baris, which is the name given to it by Nicholas Damascenus, quoted by Josephus (Ant. Jud. l. I. cap. iii.). Nigidius makes it stop on the summit of Mount Etna. Berosus, as has already been observed, gives a pilot to the ship of Xixuthrus (Syncell. p. 30), just as the Egyptians gave one to the Celestial Ship, which they called the ship of Osiris, and which our astronomical books call by its ancient name *Arca Noë* (Cæsius, Cæl. Astron.). In the Chaldæan myth Xixuthrus is taken up to heaven, and placed among the gods, with his wife, his daughter, and his pilot (Syncell. p. 31). His companions return to Siparis, and bring the depository of human knowledge to light.

Plato taught that the world would be destroyed by fire and water. In fact, he did more than any one else to accredit the fiction of the Deluge. He says in the *Timæus* that the story of Phaëton's burning the world refers to the dissolution of all things by fire. He also says in his *Politics* :—

“ When the time of all these things is full, and the change is needful, and all beings on the earth are exhausted, each soul having produced all its generations, and having planted as many seeds in the earth as were appointed unto it to do, then doth the Pilot of the Universe, abandoning the helm, return to his seat of circumspection, and the course of the world is turned back by Fate, and by its own innate concupiscence. At that time, too, the gods, who act in special

places us colleagues of the Supreme Deity, being aware of what is coming to pass, dismiss the several portions of the world from their care. The world itself, being turned away, coming into collision, following inversely its course of beginning and ending, and feeling a great concussion within itself, brings about another destruction of all living things. But in due process of time it is set free from tumult, confusion, and concussion, and becomes calm, and then, being set in order, it returns to its pristine course," &c.

In India, where the periodic inundations which change Egypt into a species of sea do not take place, it is not Deucalion or Aquarius who is connected in their myth with the end of the solstitial period, but the constellation which is at his side, which rises with him, a little above him, towards the north, and which also fixed the end of the period and the consummation of the ages. This constellation is the Celestial Horse, or Pegasus, whose right foot, raised, and carried forwards, as is also his head, rises on the horizon at the same time as the head of Aquarius, while his whole body ascends gradually at dusk throughout the whole month that the sun is passing through Leo and that the period is terminating. Night ends, and the period finishes at dawn. Then the Horse, who has performed his revolution above the horizon during the night, is near the western border, on which he places his foot, while a little further to the north, on the horizon, is the Lyre, called Testudo by the Romans, and Chelys by the Greeks. The Dragon of the Pole is in sight, and leans towards the west. These are the aspects which determine the end of the period. The union of Pegasus, or the Northern Horse, with the divisions of Leo, is clearly shown in the Persian and Barbarian spheres, as we have seen. The Indian sphere also mentions this constellation in the second decan, in which we read, "Here is a horseman, looking towards the north."

The end of the world does not take place among the Hindus in the tenth month, under the tenth king, as in Chaldæa, or in the tenth age, as in the Sibylline books, but during the tenth metamorphosis of Vishnu. This latter metamorphosis will only take place at the end of the ages. Then Vishnu will appear in all his glory, mounted on the Kallenqui or Kelki, the horse who is now in the skies with his right foot raised, which he will only put down on the

earth in order to crush it, and to punish the impious and the wicked. At this moment the Serpent who supports the world will lose his strength and bend beneath the weight, the Tortoise (the fabled origin of the lyre) will plunge into the sea, and men will perish on account of their corrupt state. Then the Age of Gold will return. This fiction does not require any change in the position which has been given to the sphere according to the indications given by the Egyptian astronomers Petosiris and Necepsos, and the poem of Nonnus the Egyptian.

In the temple of Jupiter Olympius was a place consecrated by the name of Olympias, and a hole was shown in it through which the waters of the deluge under Deucalion were supposed to have flowed away (Paus. Attic.). Aquarius is called Deucalion in astronomy (Hyg. l. II. cap. xxx. ; Germ. Cæsar. cap. xxvi.). It was also said that Deucalion built this temple, and this was used as an argument to prove that Deucalion had dwelt at Athens. This is easily explained when we find that he is also called Cecrops (ibid.), who is said to have founded the twelve tribes of Athens; for, as Suidas (Theod. Episcop. Tars. l. III. apud Photium, Cod. cciii. p. 66) observes, the division of the Athenian people by Cecrops related to the four seasons, the twelve months, the thirty days which made up each month, &c. A similar hole to the one at Olympias was shown in a temple consecrated to the tutelary goddess of Aquarius, Juno, in Syria (Lucian de Deâ Syriâ), and it is said that the waters of the Deluge had flowed away through it.

Lucian says that of all the superb and renowned temples which he saw in Syria, the temple of Hierapolis was the most magnificent, as it was also the most ancient and the most sacred in the world (Strabo, l. XVI.). He enters into details respecting the magnificent works, the precious gifts, and the beautiful statues which were contained in this temple, in which the skill of the priests had exhausted all the resources of art and of mechanism in order to deceive the people, and to subjugate them by the most marvellous apparatus that imposture, and a talent for deluding them, could make use of. There were statues there which were covered with perspiration at certain periods. Voices were heard which issued from the remotest parts of the sanctuary (the doors of which had been closed), and which gave forth

oracles. Devotees brought rich offerings to it from Arabia, Phœnicia, Babylonia, Cappadocia, Cilicia, and Assyria. Vast storehouses were to be seen there which contained valuable stuffs, and masses of gold and silver. In no part of the world were the festivals celebrated with more pomp, or the religious assemblages more solemn. Lucian, having discovered the antiquity of this temple, enquired what goddess was worshipped there (*ibid.*). Several different accounts were given to him, some of which were veiled by religious mysticism, while others were more distinct, and others again entirely mythical. Some contained traditions which were entirely foreign to those of the Greeks, and others agreed with those which existed in Greece.

The first of these traditions, with which alone we are concerned here, stated that this temple had been consecrated by Deucalion the Scythian, under whom the Deluge took place. This is the Deucalion whose representative the Greeks have placed in Aquarius (*Hygin. l. II.*), who holds the urn, while, as *Hyginus* observes, "the Southern Fish seems to receive the water which flows from the urn of Aquarius. It is said that he formerly came to aid Isis, and that out of gratitude for this service the representation of that goddess, and of the two Fish of the Zodiac, her children, that is, which rise immediately after her, were placed in the heavens. On this account the Syrians abstain from fish, and have made sacred golden images of fish, which serve them as tutelary gods, or *dii penates.*" These fish are called *Daghioto* by the Syrians (*Ricc. p. 126*), and *Dagaim* by the Hebrews (*Kirch. Œdip. vol. ii. part ii. p. 199*). *Germanicus Cæsar* (*cap. xxxvi.*) tells us on the authority of *Nigidius* that these fish, as well as the Southern Fish, came from the river *Euphrates*; that they found an enormous egg which they sent up on to its bank, and that a dove sat upon it, and hatched the Syrian goddess, or *Venus*. This goddess obtained permission from *Jupiter* that the fish who saved the egg should be placed in the sky, and shine among the signs of the zodiac. On this account, *Germanicus* adds, the Syrians eat no fish, and worship doves as possessing divine power.

Diodorus Siculus (*l. II. cap. iv.*) says that there is a deep and vast lake near *Ascalon* in Syria which is full of fish, and by the side of it is a magnificent temple of the Syrian

goddess Derceto. Her statue represents a woman in its upper portion, and the rest of her body resembles a fish. He explains that this originated from the circumstance that Derceto, who was the daughter of Venus, displeased her mother, who, in order to be revenged upon her, inspired her with love for a young man whom she picked out of a crowd of worshippers who went to the temple. Derceto had a daughter by him, but being ashamed of her crime she caused her lover's death, and exposed the child on some rocks. She then threw herself into the lake, and was metamorphosed into a fish, in consequence of which the Syrians abstain from eating fish, and venerate them as so many gods. Some doves fed the child, who was afterwards known as Semiramis, the goddess-mother, who was worshipped under the form of the dove that accompanied the ark. Her name signifies "the supreme Dove," and she was identical with the Syrian goddess, as Hyginus shows.

CHAPTER XXIV.

THE BAGAWADAM contains a sacerdotal myth respecting the Deluge which is evidently astrological in its origin, for it can be explained without difficulty by the astronomical aspects. Vishnu, or the guardian deity, assumes in it the form of a fish in Capricorn, as is represented in the Hindu Zodiac. This is the Southern Fish, which is at the end of the water of Aquarius in our spheres, and winds under Capricorn. The Sun-god, or Vishnu, assuming this celestial shape, came, it is said, in order to be near a virtuous prince, whom he wished to save from the Deluge in order to re-establish a new order of things. This prince is evidently Aquarius, or Deucalion, who was also saved from the Deluge on account of his virtues. The Chinese also place a prince, Tchouen-Hi, under whom also a deluge took place, in this same sign (Souciet, t. iii. p. 32). In the Hindu fiction this prince is the seventh Menu, or tutelary genius, who presides over one of the ages, just as Aquarius is the seventh sign from the summer solstice, and as Saturn, who is also domiciled in it, is also the seventh. Vishnu in this shape tells this virtuous prince that he will be near him; that as soon as he is on the ocean he will see a large ship and a sea-serpent appear in the midst of the waters, and that this serpent will serve as a cable by which the ship can be drawn along by tying it to the great horn of the fish, whose form Vishnu himself has assumed.

The Deluge begins; the sea overflows, the rain falls in torrents. This alludes to the sign we are about to enter, namely, Aquarius, or the first Ritou, under whom the year is about to be renewed. The protecting Deity also appears on the ocean in the shape of a fish which glitters like gold. No better description can be given of a constellation which contains a star of the first magnitude, called Phom-al-hût (Heb. Dag), or the mouth of the Southern Fish. The Fish-

god increases prodigiously, and the prince fastens an immense ship, which appears to him all of a sudden, to his enormous horn by means of a cable made out of a large serpent. In his joy at being thus saved the prince sings the praises of God, who has preserved him from the deluge, and has also willed that a new world shall be produced under his reign.

Nothing proves the connection which exists between the Hindu myth respecting the Deluge and the celestial aspects more than the general agreement which exists between the periods at which this semi-mythological, semi-astronomical event is fixed by all the nations who believe in it, and the astronomical positions which belong to this period. All agree in placing the solstitial colure in the first stars of Leo and Aquarius, and the equinoctial colure in the first stars of Taurus. Censorinus (cap. xxi.), who quotes Varro as his authority, says that three periods are reckoned. "The first period is that which elapsed before the Deluge; it is called the dark period, and it is uncertain whether it is eternal or not. The second is the mythological period, that is, the period which has elapsed between the Deluge and the first Olympiad; this is considered to have lasted nearly 1,600 years. Now, as the date of the first Olympiad is B.C. 776, this deluge took place about B.C. 2360, and the period which has elapsed since the first Olympiad is the only one which can be considered historical." This period corresponds with the commencement of the reign of Iao in China, in whose reign the Chinese say a flood occurred, and who began to reign, according to them, B.C. 2357. The astronomical position of the heavens at the time of the Chinese deluge is that the summer solstice corresponds with Regulus, the beautiful star of the Heart of the Lion, and the winter solstice with the horn of the Fish, whose form Vishnu assumes at the period of the imaginary deluge, and with the first stars of Aquarius, in which sign the Greeks place Deucalion, who is saved from the deluge (Hygin. l. II. cap. xxx.; Germanic. cap. xxvi.), and the Chinese Tchouen-Hi, in whose reign a deluge occurred. Thus the astronomical positions both in China and in Greece correspond with the calculations of both Varro and the Chinese historians, who speak of a great flood which took place in the reign of Iao (Souciet, t. iii. p. 13). The

Egyptians have another position, that of Regulus in the summer colure. Murtadi states, in accordance with ancient Egyptian books, that the world was renovated after the deluge, Regulus being at that time in the summer solstice, while the winter solstice corresponded to the horn of the Fish, and to Aquarius.

The traditions of all nations have thus been shown to give the same position of the sphere as existing when the end of a period, or of a year, and the appearance of a new one, were celebrated in the poems on the cycles, viz. the entrance of the Sun into Aquarius. This position is of a later date than the Mithraic monuments and the Persian observations of the colures. It is hardly necessary to observe that, independently of the physical impossibility of such an event having ever taken place, if there had been a Deluge the Mithraic monument would never have come down to us. Deucalion would never have put it on board his vessel, nor would any one have observed the position of the colures, or that of Regulus, at the time of the universal destruction of all things. Sanchoniathon is silent respecting it, and neither Homer nor Hesiod mention the deluges of Ogyges or Deucalion, which shows that this tradition was unknown till later times. None of the most ancient and trustworthy Greek writers—neither Herodotus, nor Thucydides, nor Xenophon—allude to it, though Herodotus (l. I.) names Deucalion, and says that he reigned over Phthiotis, a district of Thessaly, which was where the Hellenes originally settled. The history of Berosus, who was a priest of Belus at Babylon, and which was written after the death of Alexander the Great (between B.C. 300 and 260), is the first which gives any detailed account of it. The whole is a mere astronomical fiction founded on the passage of the sun through Aquarius, just as the date of the Argonautic expedition shows that it referred to the passage of the sun through Aries.

Eratosthenes tells us that “the constellation Argo was placed in the heavens by divine command, for the Argo was the first ship that was ever built; it was, moreover, built in the earliest times, and was an oracular vessel. It was the first ship that ventured upon the seas, which had never been crossed before, and it was placed in the sky as a sign to those which were to come after.” Plutarch says (De

Iside) : Τὸ πλοῖον δ̄ κάλουσιν Ἑλληνες Ἀργὸ τῆς Ὀσιρίδος νέως εἶδωλον ἐπὶ τιμῇ κατηστερισμένον. "The constellation which the Greeks call Argo was a representation of the sacred ship of Osiris, and it was out of reverence placed in the heavens."

The winter solstice was long in the water of Aquarius (which extends as far as the Southern Fish), in which the year began and ended. This was the origin of the myths respecting the destruction of the world by water, and of the name of Deucalion and that of Tchouen-Hi, which the Chinese have given to Aquarius. They have a dictionary called Eulya, in which it is expressly stated that "Hiven-Mao," the celestial sign which we call Deucalion, is the symbol of the reign of Tchouen-Hi, and indicates that emperor, in whose reign a great flood took place. The same fictions respecting the destruction and renewal of the world are found in Scandinavia (Voluspa, stroph. lii.). The sun is darkened, the earth perishes, and is replaced by a new earth more beautiful than that which preceded it. The Northern nations also celebrated the night of the winter solstice, which they called the Mother Night, or the longest night (Mallet, cap. vii.).

The Egyptians said of Aquarius that he caused the water in the Nile to leave the bed of the river by a kick with his foot (Theon, p. 136), and Aquarius did in fact rise in the evening at the summer solstice at the same time as Sirius, when the Etesian winds began to blow, and the species of deluge which overflows the whole of Egypt at that period commenced. The Arabians call Aquarius Delu, Ab-delu, &c. (Bay. t. xxiii.), and the Hebrews Deli (Kirch. Œdip. vol. ii. pars ii. p. 199). These words signify an urn and a pitcher (Hyde, Comm. ad Ulugb. pp. 42-45).

There is no allusion to the Deluge throughout the Hebrew Scriptures with the exception of Is. liv. 9, a chapter written after the return from captivity, and Ezek. xiv. 19, 20, a portion of Ezekiel which was written during the captivity. This extraordinary omission points to a foreign origin, and we shall find that the Deluge of Noah is almost identical with that of Osiris and Typhon as described in Plutarch (De Iside) and other authors, for Osiris is shut up in the ark on the very same day (the 17th) of the month Athor, or November, that Noah was, and the adventures of Osiris

and Isis occupy almost exactly the same period of time that the Deluge does. Noah is said (Gen. vii. 10) to have been shut up on the 17th day of the second month; and as the old civil year of the Hebrews began with the month Tisri in the autumn, the 17th day of the second month corresponded to the middle of November, which was the commencement of the windy and rainy season. The name of Typhon signifies a deluge or inundation, for which reason Plutarch says the Egyptians called the sea Typhon.

The Talmud, which the Jews held to be equally inspired with the Scriptures, and which they say was given to Moses on Mount Sinai at the same time as the tables of stone, the Torah, and the Mitzvah, shows the astronomical nature of the Deluge. In Treatise Berachoth, sect. ix. we have the following account of how it was brought about:—

“In Job xxxviii. 31, God says to Job: ‘Canst thou bind the bands of כִּימָה (Chima) or loose the cords of כִּסִּיל (Chesil)?’ What does כִּימָה mean? Samuel said about one hundred stars (which make up the constellation), which act together according to some, and separately according to others. What does שֵׁעַ (Arcturus or Lucifer) mean? R. Jehuda says, the יִרְתָּא. And what is the יִרְתָּא? Some say it is the tail of Aries (מִלָּה), and others say it is the head of Taurus (עִרְלָא). The most probable opinion is that of those who say that it is the head of Taurus, for it is written (Job xxxviii. 32): ‘Canst thou guide the שֵׁעַ to his sons?’ from which we conclude that the שֵׁעַ is in want of something, and it appears that this something has been taken from him by force, and that he is going after the כִּימָה, and says to him, ‘Give me back my son,’ seeing that at the time that the Holy One, blessed be he, determined to bring the Deluge on the earth, he took two stars out of the כִּימָה (the Pleiades), and made the Deluge come through the holes left by them, and when he wished to stop them up, he took two stars from the שֵׁעַ, and put them into the holes.”

The constellation Chima consists, according to the Rabbis, of about a hundred stars, the principal of which is En Hascior, which is called Chima on account of its peculiar brilliancy. They say that is a very hot and arid star, and and that the waters are kept up above the sky by means of heat and acidity, but that God, as we have seen above, brought about the Deluge by taking two stars out of the con-

stellation. The Jews acknowledged seven firmaments, or heavens, called Vilôn, Rakía, Scechakim, Zenùl, Machò Maaòn, and Aranòth. The zodiac and planets, &c., were all in the second heaven, called Rakía.

We see from this passage that the Jewish belief was that the Deluge was connected with the Pleiades. "Who can doubt," says Pliny (*Hist. Nat.* l. II. cap. xxxix.), "that the temperature of summer and of winter, and the periodical changes which take place during each annual revolution, are so many results of the motions of the stars? Not only does the sun, as the Supreme Ruler, whose action is manifest throughout the general course of each year, influence them, but each particular star influences them by its peculiar characteristics, and by the analogy which exists between its nature and that of the effects produced. Some are calculated to bring about liquefaction and dissolution into fluids, others the concretion and congelation of these fluids, either into hoar-frost, or snow, or hail. Other stars are the cause of winds, give an agreeable warmth to the atmosphere, or carry up heated exhalations, spread abroad the dew, or, lastly, engender bitter cold." This passage shows that every star was held to develop its peculiar power, and to act during the period of its revolution as its imputed nature led it to do.

The worship of the Pleiades was established in the East, where they were called Succoth-Benoth (*Selden, synt. II. cap. vii.*), who was one of the chief Babylonian deities. When Shalmaneser, king of Assyria, established colonies from various countries in the cities of Samaria after its capture, each of the colonies brought their deities with them, and "the men of Babylon made Succoth-Benoth," (*2 Kings xvii. 30.*) This idol, according to the Rabbis (*Kirch. Œdip. vol. i. p. 350; Hyde, Comm. p. 30.*), represented a hen and chickens. They say that this is the constellation called Chima in the Scriptures, and also Succoth-Benoth, and that as the cock was called Schevi, the hen was called Succoth, and the chickens Benoth. This evidently represented the Pleiades, which the common people called the Hen and Chickens, and which were represented in that shape in Taurus, the sign appointed to Venus, who is domiciled in it. Hence *Selden, Vossius,* and others have taken Succoth-Benoth to be an idol belonging to the Assyrian Venus, and other spheres represented the Pleiades, or Doves, a bird con-

secrated to Venus, in this sign (Kirch. *Œdip.* vol. ii. part ii. p. 243). The Hebrews called the Pleiades the foundation of the celestial revolutions, on account of their connection with the progress of the seasons (Kirch. *ib.* vol. i. p. 356), and they were considered to influence the weather more than any other stars.

Theon (*Ad Arat. Phœn.* p. 133) fixes the rising of the Pleiades as taking place in the morning from May to June 23, and in the evening from October to November 19. They rise in the morning for fifty-two days about the period of the vernal equinox, the sun being then at about the seventeenth degree of Taurus, and they rise in the evening for the same period after the autumnal equinox, when the sun arrives at Sagittarius. Their rising in the morning, continues Theon, announces the commencement of hot weather; their setting in the morning the commencement of ploughing. They rise in the morning at dawn about the 25th of the month Pharmuti (April), the sun being then in Taurus. The Egyptian harvest takes place at this time. They rise in the evening when the sun is in Scorpio in the month Athor (November). At this point they are visible on the horizon during the whole of night. "Jupiter himself," says Theon, "has placed them, in order that they may be the faithful heralds to mortals of the revolutions of the seasons, and of the beginning of summer and winter." They set in the morning during the month Athor, when the winter begins. Their nocturnal rising brings cold weather, as their rising in the morning brings heat.

The cosmogony of the Atlantes makes them to be the daughters of Hesperia and Atlas, and calls them indiscriminately Hesperides and Atlantides (Diod. Sic. l. IV. cap. xxvii.). Hesperia, their mother, was a daughter of Hesperus, the brother of Atlas. These are the seven damsels whom Busiris, king of Egypt, ordered certain pirates to carry off; but Hercules killed the latter, and restored the seven damsels to their father. In Ptolemy's calendar (*Uranol. Petav.* vol. iii. p. 71), which is framed in accordance with the Egyptian months, the 17th of November is marked "*Hyemis initium,*" and this is also the day of the death of Osiris, as Plutarch (*De Iside*) tells us: *Ταῦτα δὲ πραχθῆναι λέγονται ἐβδόμη ἐπὶ δέκα μῆνός Ἀθῆναι, ἐν ᾧ τὸν σκορπίον ὁ ἥλιος διέξεισιν, ὄγγουον ἔτος καὶ εἰκοστὸν ἐκείνου βασιλεύοντος Ὀσιρίδος.* Tzetzes

(Chil. x. Hist. 355) says positively that Noah was identical with Osiris and Bacchus, "Ὁς Νῶε καὶ Διόνυσος καὶ Ὅσιρις καλεῖται; and Theophilus (Ad Autolyc. l. II. p. 370) speaks of Νῶε, ὃς κέκληται ὑπὸ ἐνίων Δευκαλίων, "Noah, who is called by some Deucalion." Philo (De Præmiis et Pœnâ) also says that Deucalion was Noah. The Chaldæans called him Xixuthrus, Ὁ Νῶε Ξίσουθρος παρὰ Χαλδαίων (Cedren. p. 11). Plutarch shows the astronomical nature of these legends when he says (De Iside), Τὸ πλοῖον δ̄ καλοῦσιν Ἕλληνες Ἀργὼ, τῆς Ὅσιριδος νεῶς ἐπὶ τιμῇ κατηστερισμένον. "The vessel in the celestial sphere which the Greeks call Argo is a representation of the Ship of Osiris, which out of reverence has been placed in the heavens."

This Argus, or Argo, as it should be called, signifies an ark, and is synonymous with Thebes, where the original of Noah's ark is to be found. Diodorus (l. I.) tells us that Sesostris constructed a vessel 280 cubits in length, made of cedar (of which wood the Targum of Onkelos says Noah's ark was made), plated with gold, and inlaid with silver, and which he dedicated to Osiris at Thebes. This ship was only one-fifteenth less than Noah's ark, which is 300 cubits long, and the disparity arose probably more from the mode of measuring than from any real difference. From its immense length it was more probably a temple than a shrine. Ships, however, were actually carried in procession at Eruthra in Ionia, at Smyrna in the feast called Dionusia, and at the Panathenæa at Athens. At Olympia there was a building like the fore part of a ship which faced the end of the Hippodrome, and there was an altar towards the middle of it upon which particular rites were performed at the renewal of each Olympiad (Paus. l. VI.). Pausanias also says (l. V.) when describing the splendid temple of Juno, "There is also an ark (Λάρναξ) made of cedar placed in the temple, with ornaments of gold and ivory, and partly also made of this same cedar wood." The ship of Sesostris was the origin of all the Arkite rites in Egypt, Greece, &c.; and Nonnus (Dionys. l. XLI.) tells us why Thebes was so named:—

νοτίῳ παρὰ Νεῖλῳ
Θήβης ἀρχεγένιοι φερώνυμος ἔπλετο Θιῖβη·

"Thebes in the most southern part of the Nile was built and named after the ark, which was the original Thebes."

Diodorus, however, is mistaken in supposing that Sesostris constructed this ship or temple in honour of Osiris. The truth is that Sesostris, Osiris, Dionusos, Menes, and Noah, were all identical. Sesostris is called Seisuthrus by Abydenus, Xixuthrus by Berossus and Apollodorus, and was also called Zuth, Xuth, and Zeus, and had divine honours paid to him. Menes, the so-called first king of Egypt, is the same as Ne or Mne, the Hebrew name of Noah, which signifies "rest" or "expiation." The Egyptian sacred ship was a representation of the crescent moon, whence it was called *Mην* and *Σελήνη*, and the person who was saved in it was called Meen and Menes, and was worshipped all over the East as Deus Lunus, and his votaries were called Minyæ.

Plutarch (De Iside) says that Typhon made an ark richly ornamented in order that he might dispose of the body of Osiris, and that Osiris entered into it and was shut up by Typhon. He also says that the Greeks mourned at the same time of year as the Egyptians, and at the same time that the Pleiades rose in the evening. The number 17, which is that of the day of the month on which Osiris was put into the ark, was an accursed number, and one which the Pythagoreans considered as being of bad omen. The peculiar circumstances of the climate and soil of Egypt are the reason that the death of Osiris takes place when the waters of the inundation are drained off into canals, and the productive power of Osiris, or the sun, has ceased. Plutarch states that all the adventures of Osiris and Isis are nothing but the luni-solar phenomena allegorically described. The astronomical explanation of the commemoration of the death of Osiris is that the diurnal and nocturnal hemispheres have for their centres the sun, and the point opposite to the sun respectively. The latter is where the shadow cast by the earth terminates, and this is the point which determines the position of the full moon, which is always in opposition with the sun, and which only becomes eclipsed when it passes into this cone of shadow. This, therefore, is where the ark which Osiris entered while the sun was in Scorpio was placed, for at that time the middle of the night, and the point of the cone of shadow fell upon Taurus, that is, on the sign which furnished Osiris with his attributes, and which was represented by Apis, the representative of Osiris. This was the origin of the ceremony in which a golden ox covered

with black crape was paraded on the 17th day of the month of the Scorpion, the day of the full moon, on which the death of Osiris was lamented, and on which Ptolemy's Egyptian calendar marks the commencement of winter (Uranol. Petav. vol. iii.). It is easy to see that as the sun advances a sign each month as he passes through the lower signs, the ark, or the cone of shade, also advanced in the upper signs, while Isis, or the moon, endeavoured to reach it every full moon. But at length, when the moon was full in Libra, and the sun was consequently in Aries, near the equinox, the cone of shadow passed into the lower hemisphere. Between this period and the next new moon, which occurred in Taurus, fourteen days elapsed, during which time the cone of shadow quitted the upper hemisphere, and became mingled with the darkness which existed in the lower hemisphere. The new moon rejoined Taurus and the sun, and then that beautiful renewal of the moon took place at the period of the year when the entrance of Osiris into the moon was celebrated. Taurus became the central point of day, and passed back into the luminous hemisphere, while six months previous to this he had been enveloped in the darkness of night at the extremity of the cone of shadow which forms the centre of it.

Orestes, the son of Deucalion, is said to have discovered the vine (Athenæus l. II. cap. i.). Others attributed the discovery of it to Bacchus, who taught Icarus or Boötes, who rises at the time of the vintage, how to cultivate it. This fiction also alludes to the function of Boötes as the constellation which heralded the vintage—namely, as Icarus with his daughter Erigone, or Virgo, one of whose stars is called Vindemiatrix, the female vintager; the star as Germanicus (cap. xlii.) observes, which foretells the ripening of the grapes. These stars rise in the evening with the Ship when the sun is passing through Aquarius, in which sign the Greeks placed Deucalion, as we have seen. Boötes and his beautiful star Arcturus, and Virgo and her beautiful star Spica, play various parts under different names in ancient mythology. Among others they are Meschia and Meschiane (the first man and woman) in the Persian mythology (Boundesh, p. 378). The anniversary of the death of Meschia is still kept in Persia on the day in May on which Arcturus sets.

The cardinal points which are fixed by the intersection of the colures, or rather the colures themselves, which divide the zodiac into four portions, have been represented by the Chinese by four rivers, which flow from the Yellow Fountain, or from the zodiac, which is called the Yellow Road by the Chinese (*Mém. sur les Chinois, Mission de Pékin, t. i. pp. 106, 108*). Each of these rivers has a colour which refers to its season, just as the seasons were distinguished by different colours in the Mexican year, in the twelve stones which composed the diadem of Juno, and in the dress of the charioteers at the games of the circus, in order to represent the colours of the four elements and of the seasons (*Isidor. Orig. l. XVI. cap. xxx.*). The Chinese also speak of red water, or the water of the Red River, and yellow water; but the most remarkable circumstance is that the fourth river reckoning from the summer solstice, and which corresponds to the vernal equinox, or Aries, was called the Water of the Lamb, and this constellation was also called the Lamb by the Persians, as we have seen. This is the sign called *Vare* (*Zend-Avesta, vol. iii. p. 357*). "When the *Kordeh* of Cancer appears, the days are at the longest." This water is elsewhere called a river, whose name signifies abundance. This is what the Chinese call the most abundant and highest spring, which they say flows between the North and East. It is at this period of the year that the *Boundesh* supposes that *Taschter*, or the guardian angel of the East, causes the water to flow in the ninth *Kordeh* (house of the moon), called *Avré*, which corresponds to the claws of Cancer, the constellation which was in the summer solstice when Aries corresponded to the vernal equinox.

The same author who calls the summer colure, which is in opposition to the colure of the short days, by the name of fulness, or abundance, designates the winter one by a river whose name signifies "narrow," and "rapid"—an evident allusion to the short duration and rapid course of daylight at the winter solstice. This is where the Hindus placed the metamorphosis of *Vishnu* into a little dwarf, and where the Chinese make their yellow river to flow between the South and West. The red stream is made to flow between the East and South, or through the autumnal equinox. At this period of the year the radiance of the summer sun decreases, and it is accordingly designated by a river whose name

signifies "weakness" or "dispersion." The fourth river, which the Chinese cosmogony calls "the river of the Lamb," flows between the West and the North, that is, through the point where the colure cuts the zodiac in Aries, and separates the three winter months from the three spring months which begin with Aries. The author places it in the East because it was there that the Lamb, or Ammon, who was worshipped on the banks of the Nile, appeared at sun-rise on the first day of spring. This river of the Lamb is also an allegorical river which is called Moundi-Agni by the Hindus (Ezourved, l. II. cap. iv. p. 259).

These allegorical rivers are, therefore, not to be sought for in any terrestrial Eden, but in the world which is subject to the government of two principles (Alph. Tibet. p. 31), represented by two Princes, one of whom was seated on the mountain of Life, and the other on the mountain of Death (Mém. sur les Chinois, t. i. pp. 106-108). The latter was represented with the attributes of Ophiucus, who is placed in the heaven at the point which separates spring and summer from autumn and winter, or the empire of Ormuzd from that of Ahriman. He is the Scorpion of the Mithraic monument, and the Time or *Χρόνος* of the Orpheans (Athenag.), who takes from Heaven or *Οὐρανός* the productive power which had been developed during the spring and summer, and which, being deposited in the waters, gave birth in the ensuing spring to Venus, or the goddess of life and generation. Life is poured down on the earth by means of the zodiac, in which all the instruments which Time and Destiny make use of are continually circulating, and the Chinese (Mém. p. 106) call the zodiac that lofty spring from which the water of immortality gushes forth, and which is divided into four rivers or canals.

The cosmogony of the Lamas, which also speaks of these four allegorical rivers (Alphab. Tibet. p. 188) leaves no doubt as to their connection with the sphere, and with the celestial figures through which the colure used to pass when the summer solstice corresponded with Leo and the vernal solstice with Taurus. This cosmogony gives one of these rivers the head of a Lion, another the head of a Bull, another the head of a horse, or of Pegasus, who was at that time above the winter solstice, and the fourth has the shape of an elephant, which animal is in aspect of opposition with the

autumnal equinox on the Oriental spheres. Four animals represent the colures in other cosmogonies also: the two first are the same as above; the third, however, is Aquarius, instead of Pegasus, who is above him.

The name of the first of these rivers is the Gangi or Ganges, which the Hindus look upon as the greatest of all rivers (Bhagavat-Guta). The Chinese author also calls it the Ganges, and he translates the word "fulness," the allegorical meaning of which has been explained. Each of these rivers corresponds to one of the cardinal points of the sphere, like the four great stars of the Persian cosmogony, which watch over the four quarters of the heavens, for the direction of these rivers is indicated in the cosmogonies of China and of Thibet. The second river is called Sinthu, the third Pakiu, and the fourth Sita. The first issues forth towards the North, or towards the part of the zodiac nearest the North Pole at the summer solstice, in which Leo is at that time. A Lion's head is given to this river. Another river looks to the South, and has a Bull's head. The third, which looks to the West, has a horse's head; and the fourth, which looks to the East, has an elephant's head. Taschier, one of the guardian stars in the Persian cosmogony, has a Bull's head with golden horns (Zend-Avesta, vol. i. p. 419; Souciet, t. ii. p. 185), and is sometimes joined to the body of the Celestial Horse.

The Hindus suppose that the largest mountain in the world, Mount Meru, from which four rivers spring, is in the middle of the earth (Ezour-Ved.). One of these rivers is called Brommoza, another Bodra, and another Ganga. Brommoza runs northwards, Ganga southwards, &c. The celebrated tree Paranagiadika is planted near the latter (Barthov. System of the Brahmins, p. 291, &c.). There is an attempt here to indicate the cardinal points, and at the same time to identify these rivers with others which have a real existence, and are well known. These four directions are also indicated by the four roads taken by Brammon, Cuttery, Shuddery and Wise, the four sons of Pourone and Parcoutee, the first man and woman in the Banian religion, in order to go and repeople the world (H. Lord, cap. ii.-vi.). This fiction of the four rivers is also found in another shape in the Brahminical description of the Universe (Bagawad, l. V.). A stream issues from Mount Meru, waters the tree of Brahma, and issues by its

four gates (the name given by the Cabalists to the four cardinal points of the sphere) in the shape of four rivers, which are called Sadalam, Sadasson, Patram, and Alagney. One of these streams, rising in the air, washes the feet of Vishnu.

The explanation of this allegory is that the Hindus call the stars of Aquila, which is over Capricornus, and through which the solstitial colure passed as it rose from Capricorn to Cancer, the Feet of Vishnu. The town of Brahma, or Brahma-Patna, is said to be glittering with gold; this is a good description of the ethereal sphere. In the sphere which represents the primitive position of the colures at the moment of the division of the houses of the sun and moon, the colure of the solstices passes through the 22nd Natchron (Lunar House) of the Hindu sphere, the emblem of which is the Foot of Vishnu. This leaves no doubt as to the accuracy of the above explanation.

Kircher (*Œdip.* vol. iii. p. 38, and vol. ii. p. 131) gives a systematic table of the four rivers, with the names of the angels which preside over them, of the four seasons which they represent, and of the four cardinal points to which they correspond. These four angels are the four great stars or superintending spirits of the Persian cosmogony, and it is they who have the control over the four winds which blow from different parts of the horizon. Their names are Mahaziël, Aziël, Samaël, and Azazel, and the names of the rivers are the Euphrates, the Pison, the Gihon, and the Tigris.

This division of time into four parts by the colures which mark the limits of the seasons, and the division of the day into four parts, is represented by another emblem in Thibet. The Lamas have in their cosmogony an immense square column round which the sun revolves. This column has four faces (*Voyage de Pallas*, t. i. p. 531), one of which is silver, another sky-blue, another gold, and the fourth red. Round the column are four large pieces of ground which represent the four cardinal points, and two islands are formed between each of these points, making twelve in all, and representing the duodecimal division of the horizon into cardinal winds and intermediary winds, as it appears in the Cabalists and in Joachides (*Kirch. Œdip.* vol. iii. p. 118). The same cosmogonic idea is expressed among them by the

fiction of Mount Righiel, which is supposed to have four sides, the eastern of which is composed of atoms of crystal, the southern of Pema, the western of Bedcharia, and the northern of gold. The gold corresponds to the summer solstice, or the Northern Tropic, because that is the domicile of the sun, to whom gold was sacred. The Ganges is placed here in other cosmogonies. To the south of this mountain is the tree called Zampal, which the Hindoos call Giamum, near which are four rocks with the astronomical forms of the Lion, the Ox, &c., from which four streams issue (Alph. Tibet. p. 192).

The Hebrew text fixes the creation of the world as having taken place B.C. 4121. The earth, which had been made out of nothing, was "without form and void, and darkness was upon the face of the deep," for the ancient authors who have written on cosmogony held that Night begat Chaos. Light is next created; the succession of day and of night is appointed; the fertile earth is adorned with flowers and laden with fruits, and after this the sun, moon and stars are created, the latter being the symbol of twilight in Egypt owing to the time when they were supposed to have been created, and the faintness of their light (Horap. l. II. Hierog. 1). Besides the period mentioned above, there are numerous other periods, about 300 in all, which have been put forward by various authors as the true date, and these systems vary in their extremes upwards of 3,000 years, the longest being that of King Alphonsus of Castile, who fixes the date of the creation at B.C. 6984, and the shortest that of Rabbi Lipman, who fixes it at B.C. 3616.

The modern Jewish computation is that the world was created B.C. 3760, and that the Deluge took place B.C. 2104. The Exodus, according to them, took place B.C. 1312, thus giving exactly 792 years for the foundation and existence of the mighty empires of Assyria and Babylonia, for the wonderful structures and advanced civilization of the Egyptians, and for the civilization of the whole world. The received chronology makes Abraham to be contemporary with Noah for fifty-eight years of his life, and to die thirty-five years before Shem, who did not die till B.C. 1846, and sixty-four years before Eber, who did not die till B.C. 1817. Isaac was born only forty-two years after the death of Noah, and was contemporary with Shem for 110 years, yet there is not the

slightest mention of Abraham's having seen or heard of Noah, or Shem, or any of their descendants, or of the Deluge. Again, Ham, who was the father of the Egyptians, according to the Hebrew text, and his son Mizraim, must have been worshipping the true God in Egypt while Terah, the father of Abraham, though contemporary with Noah for 128 years of his life, was not only a worshipper of idols, but a manufacturer of them.

The vulgar Jewish chronology makes Shem die B.C. 1602, and Peleg B.C. 1573, only fifty-one years before the descent into Egypt. Abraham, according to this chronology, was born forty-eight years before the confusion of tongues. The Septuagint version makes Methuselah live fourteen years beyond the Deluge, and our Masoretic version contains an equally extraordinary statement, for it makes Methuselah to be drowned in the Deluge. We are told that he was 187 years old when he begat Lamech, and that Lamech was 182 years old when he begat Noah. Methuselah therefore was 369 years old when Noah was born, and as he lived 969 years, he must have lived 600 years after that event, and consequently must have been still alive when Noah entered the ark.

The Epistle of Barnabas, which was read formerly in the churches of Alexandria just as the canonical Scriptures were, says (cap. xii. 4), "Consider, my children, what that signifies, he finished them in six days. The meaning of it is this, that in six thousand years the Lord God will bring all things to an end." This idea is founded on Ps. xc. 4, "For with him one day is as a thousand years; as himself testifieth, saying, Behold this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished" (ibid. ver. 5). The Jewish authorities are also very clear on this point. R. Ketina says in Gemara Sanhedrim, "Sex annorum millibus stat mundus, et uno vastabitur: de quo dicitur, Et exaltabitur Dominus solus die illo;" and shortly afterwards, "Sicut e septenis annis septimus quisque annus remissionis est, ita e septem millibus annorum mundi septimus millenarius remissionis erit quemadmodum dicitur (Isa. ii. 11, 17), Et exaltabitur Dominus solus die illo." Irenæus and Lactantius taught the same. Rabbi Abuah, however, who wrote about 1,500 years ago,

says: "The period of the Messiah for Israel will not come for seven thousand years yet."

The same expectation of the final destruction of all things existed in the Gentile world. Seneca taught that all created beings were to be destroyed, or resolved into the uncreated essence of the Deity, and Plutarch makes Cleanthes the Stoic declare that the moon, the stars, and the sun will perish, and that the ether, which according to the Stoics was the essence of the Deity, will convert all things into its own nature, or assimilate them to itself. R. Abihu commenting on Gen. i. 31, seems to be of a contrary opinion. He says on the words "And God saw everything that he had made, and behold it was very good": "From this we see that the Holy One, blessed be he, had successively created and destroyed sundry worlds before he created the present one, and when he created the latter he said, 'This pleases me, the others did not please me.'" (Bereschith Rabba). Origen asks: "If there has been a beginning to the universe, what was God doing before it began?" "It is at once impious and absurd," he continues, "to suppose that the Divine nature was ever idle and inactive, or to think that there ever was a time when its goodness could not attain to any human being, or when its Almighty Power could not extend itself over any object. I do not think that any heretic can easily give me an answer to these propositions. As to myself I hold that God did not begin to act at the time when our visible world was created, but as there will be another world after the destruction of this one, so do I believe that before its birth other worlds existed." After quoting Isa. lxvi. 22 and Eccl. i. 9-11 in support of his opinion, he concludes as follows: "We ought therefore to believe not only that many worlds exist at the present time, but also that there were other systems of worlds before the creation of this one, and that there will be others after its destruction."

It is scarcely necessary to say that all the dates above given are untenable. In the historical period alone we find that Lepsius traces the dynasties of the Egyptians back to B.C. 4242. Lesueur, a pupil of Champollion, and author of a very learned work, considers that the first dynasty of civil rulers in Egypt corresponded with B.C. 8986, thus making the

historical period in this part of the world to have commenced 10,858 years ago. Plato (in *Tim.*) says that everything that had occurred for 8,000 years was written in the sacred books at Sais, and the priest who gave this information said that he would give an abridged account of what had happened during 9,000 years. Plato also says (*De Leg. l. II.*), "Works of painting and of sculpture are to be found among the Egyptians which were executed ten thousand years ago (this is not to be taken as a vague assertion, but literally), which are not inferior to those of the present day, and which have been executed in conformity with the same rules as the modern ones." Diogenes Laertius says that the priests had preserved records of 373 solar and 832 lunar eclipses, which must have extended over an immense period of time. Diodorus Siculus says that the Pyramids were built about 3,400 years before our era, but that the Egyptians carried their dynasties back 15,000 years, and that they only began after Hermes and the gods had regulated legislation, worship, and morals. An Arabian manuscript (*Trans. Phil. Abrég. t. i. p. 252*) fixes the period of the building of the Pyramids eighty years earlier, that is, about B.C. 3482, at which period Taurus was at the vernal equinox, as he appears on the Mithraic monuments, and on the top of almost all the ancient obelisks, where he has the Accipiter above him, which denoted that equinox (*Clem. Al. Strom. l. V.*).

The conflagration of the universe was connected, as we have seen, with the vernal equinox, or the beginning of the reign of Light and Fire, which period of conflagration, so to speak, by the sun, was represented as a real conflagration by the poets, who exaggerate everything in their fictions. Thus Manilius describes summer in as vivid terms as the mythologists used to describe the conflagration of the earth by Phaethon:—

*Exoriturque canis, latratque canicula flammans,
Quâ subdente facem terris, radiosque movente
Dimicat in cineres orbis, fatumque supremum
Sortitur languetque suis Neptunus in undis,
Et viridis nemori sanguis decedit et herbis.
Cuncta peregrinos orbis animalia quærunť
Atque eget alterius mundus. Natura suismet
Ægrotat morbis nimios obsessa per æstus,
Inque rogo vivit.* (Lib. V. ver. 214.)

This idea was also expressed allegorically by the lighted torch which accompanied the equinoctial Bull, and the same

idea is intended to be conveyed by the fable of Perseus, who brings down lightning, by means of which he lights the sacred fire. Pythagoras held that the world began with fire. The Pontiff at Rome used to go and fetch new fire from the altar of Vesta at the commencement of spring. Lucian says that fires were lighted in Syria to which people flocked from all parts. St. Epiphanius describes the Egyptian festival, held, as we have seen, on the day of the equinox, in memory of the great conflagration of the universe, as follows (*Adv. Hæres. l. I. cap. xviii.*): “*Quin et oviculæ in Ægyptiorum regione mactatæ adhuc apud Ægyptios traditio celebratur, etiam apud idolatras. In tempore enim, quando pascha illic fiebat (est autem tum principium veris cum fit æquinoctium), omnes Ægyptii rubricam accipiunt per igrantiam, et illinunt oves, illinunt ficus et arbores reliquas, prædicantes quod ignis in hâc die combussit aliquando orbem terrarum; figura autem sanguinis ignicolor,*” &c. The blood with which the trees and flocks were marked was therefore the symbol of the celestial fire which fertilised Nature at the end of the old period, or of the year that had terminated, and at the return of the sun to the equinox at the heliacal rising of Aries. This tradition and festival were preserved by the Romans, who held a pastoral festival, called *Palilia*, at the rising of Aries and at the entrance of the sun into Taurus (*Ovid, Fast. l. IV. ver. 715*), in which water and fire received a peculiar form of worship. The shepherd and his sheep were purified by fire, “*Ignis cum duce purgat oves*” (*ib. ver. 781*); and in order to purify them they were made to pass through the flames:—

*Moxque per ardente stipulæ crepitantis acervos
Trajicias celeri strenua membra pede.*

and among the reasons given for celebrating the festival there was one which was identical with that which the Egyptians gave for it:—

Sunt qui Phaetonta referri

Credunt.

When the equinox was in Taurus, his entrance into that constellation, or his arrival at the equinoctial point, was announced by the rising of Aries, Capricornus, and Auriga. The beneficent star which heralded the renewal of Nature was in some measure the creative spirit of Nature, the God of Light, and it was called *Phaëton*, or brilliant, a name

which is still given to the constellation Auriga in some astronomical books. Not only was the charioteer of the Sun, who drove his chariot on his return to our hemisphere, celebrated by the poets, but also the equinoctial sign Taurus, in which the Sun was thought to commence his course. Taurus was the constellation in which Io was placed after her metamorphosis, and accordingly the story of Phaëton follows that of Io in Ovid, and Taurus is still called Io, as Ovid says, speaking of the Celestial Bull :

Hoc alii signum phariam dixere juvencam,
Quæ bos ex homine est, ex bove facta Dea.

(Ovid. *Fast.* l. V. ver. 619). The story of Io is therefore properly connected with that of Phaëton, and it is right that her son Epaphus should appear in this myth. This Epaphus was the same as Apis, according to Herodotus, and Apis, according to Lucian, was the symbol of Taurus. This is why the solar spirit of Taurus was chosen to guide the chariot of the sun in consequence of the bantering of Epaphus. Phaëton's own fall is allegorical. He was the star of the spring, and his mother was *Ῥόδη*, or the Rose. He appeared in the morning in the East, and preceded the chariot of the sun; he might therefore also have been the son of Aurora. Most mythologists assign him Clymene, the allegorical name of one of the Hyades, for his mother. Nonnus (*Dionys.* l. XXXVIII. ver. 91) gives up nearly a whole book to the narration of the marriage of Clymene with the sun, and the unfortunate end of Phaëton.

The star which heralded the vernal equinox was the spirit which came to kindle fire in the universe—the light-bearer. This is the name which Nonnus (*Dionys.* l. XXXVIII. ver. 144) gives to Phaëton; and Plato (*Timæus*) says that this name was given not only to Lucifer or Venus, but also to every star that preceded the sun in the morning. The sign of Aries, which rose heliacally at that time as well as Capricornus and Auriga, were therefore looked upon as heralds, or even as causes, of the heat which the earth was about to experience during the summer. Accordingly, the ancients described the heat of the universe by the emblem of a ram, according to Abnephius (*Kirch. Œdip.*), “*Indicaturi calorem mundanum, Arietem pingunt.*” The Hindus have their Fire-god, whom they call Agni, and who is represented riding on a caparisoned ram. This god has four arms, and

flames radiate from his head. He is one of the incarnations of Vishnu. The name of Agni, and the ram on which he rides, indicate the celestial ram which the Persians call the Lamb (Agnus). They say it is the equinox when the Lamb appears. This is the lamb or ram which the youthful Phaëton harnesses to his chariot in Nonnus's poem. In Montfaucon (*Antiq. Expliquées*, Suppl. pl. 51) he is represented three times on account of the three decans of each sign of the zodiac, and he is placed on three piles of wood, each consisting of ten pieces of wood, equalling in number the degrees of each decan. Two priests in front of the piles are represented as lighting the sacred fire by means of the sun's rays on the day of the equinox. Phaëton or Auriga was therefore looked upon both as the star which brought back heat, and as the spirit who was to set the world in flames.

On the day on which the reign of Fire began, which was to last all the summer, Auriga was on the horizon with the sun in the morning, and after driving his chariot all day he set with Eridanus in the evening as Scorpio rose. This Scorpion is the animal the sight of which terrifies his horses, which throw themselves down and approach the earth, "*Spatio terræ proprio feruntur*," and Phaëton perishes and falls into Eridanus. Eridanus is the constellation of which the setting precedes that of Phaëton, which is above it, by a few minutes. This river or constellation is still called *Amnis Phaëtonius* (*Cæs.* p. 220) by astronomical writers, as may be seen in *Blæü*. This astronomical appearance is the origin of the myth of the young son of the Sun, whose fall was lamented in Italy, just as the deaths of Osiris and Thammuz were lamented in Egypt and Syria. *Plutarch* says: "*Barbari ad Eridanum accolentes atris vestibus amicti, Phaëtonem lugent.*"

A great many philosophers have considered fire to be the first of the elements, and the universal principle of all things (*Achill. Tat. cap. iii.*). *Heraclitus* said that fire was the origin of everything, and held that everything was composed of that element, and would be resolved into it again (*Diog. Laer. l. IX.*); that the universe was formed by the extinction of this primary fire, and that the grosser particles formed by uniting the spherical mass which is called the Earth (*Stob. Eclog. Phys. l. I. cap. xiii.*). He considered that the earth, cracking by the action of fire,

allowed that lighter species of matter which is called water to flow out, the subtler portions of which, becoming evaporated, produced the atmosphere (Plut. de Placit. Philosoph., l. I. cap. iii.), and that one day this world and all that exists upon it will be consumed by the rekindling of this same fire, which will cause them to return to their pristine element by means of a general conflagration. This philosophical idea respecting the origin of the world and its future destiny is also found among the Hindus. They believe that the world is destroyed by fire at certain periods, and that Chiven, one of their gods, lost the different shapes which he had assumed while it was in existence (Sonnerat, Voyage de l'Inde, p. 180). Chiven is the same god as Roudra, the god of fire, who dwells in the sun, the moon, fire, &c. He was one of the five primitive powers whom the Creator engendered. The first was Mayessoura, or the air; the second Sadisvia, or the wind or the spiritus which Diodorus says the Egyptians recognised; the third Roudra, or fire; the fourth Vishnu, or water; and the fifth Brouma, or earth. These are what they call Panga-Cartagnel, the five powers, or gods. These five elements, which they suppose to be animated by five spirits, which are placed at the head of the five dynasties of their emperors, are also found among the Chinese (Paw, Rech. sur les Egypt. et Chinois, t. ii. p. 148). This doctrine respecting the five elements was adopted by the Manichæans (Epiph. adv. Hæres. cap. lxvi.; and Beausob. t. i. p. 222). The Scythians also held this doctrine (Justin, l. I. cap. ii.), which was taught by Zoroaster, and seems to have been the origin of fire-worship in Persia, the ethereal fire being looked upon as the Creator of Nature, and the luminous substance of the sun.

The zodiac, which plays so important a part in ancient theology, is an immense circular band in the heavens, about eighteen degrees in width, and in which all the planets move. The path of the sun is in the exact centre of it, and this path is called the Ecliptic because the moon must be on it, or on that portion of her orbit which cuts it, before an eclipse can take place.

It was in this circle that Time and the god who metes it out best to us, revolved—that Time which sprang from the bosom of eternity, because ever reproduced, but which was also finite because it began and ended at each revolution as

it was meted out by the zodiac, which engendered all, and destroyed all in its creative as well as destructive progress. Over this path the twelve-winged god ever hovered (Clem. Alex. Strom. l. I. cap. viii.), implanted that light and heat which gave birth to all the productions of time, and encompassed that whole system of good and evil, light and darkness, which Ormuzd and Ahriman divided equally between them (*Zend-Avesta*, vol. ii. pp. 10-96; vol. i. part ii. p. 414).

The Greeks called the zodiac *Λοξός*, "the oblique circle," because it cuts the equator obliquely, and *Ζωδιακός*, or the circle of life, or of the animals that are represented in it. The Romans called it *Signifer*, and *Hermes* called it *Tabernaculum*, "the great tent." The Egyptians spoke of it as "the empire of the twelve great gods," *Tametouro en Teniphta*. The Hebrews called it "the wheel of the signs" (*Ophan-hammazzaloth*), "the sphere of the signs" (*Salgal-hammazzaloth*) (*Ricciol*. p. 402), "the circle of the signs," (*Igghûl-hammazzaloth*), and "the band or girdle of the signs" (*Ezôr-hammazzaloth*). They also called it "*Cheshebh ephô dath haggalgal*,—*inventio, seu opus Phrygioniarium orbis signorum*" (*Bay. tab. xxii.*). When *Ezekiel* sees wheels in the heavens, he makes use of a word which signifies the signs and the movements of the zodiac. The Cabalists held that the heavens were a book, and divided the stars into letters (*Basnage, Hist. des Juifs*, l. III.). *Isa. xxxiv. 4*, when properly translated, reads: "The heavens shall be rolled up because they are a book;" and *Postellus* says, "Whatever is in nature is to be found in the heavens."

Astrology had a much more natural origin than casual observation would lead us to suppose, and there is no trace of idolatry in the harmless symbolism which eventually led to so much superstition. No one can see the slightest resemblance between the animals and other figures which are represented there, and the constellations themselves. *Sextus Empiricus* (*Adv. Metth. l. V.*), justly observes that astronomical symbols have not been invented on account of any fancied resemblance, but that they are, as it were, the emblematic characters of science, and signs of instruction. *Macrobius* (*Satur. l. I. cap. xvii. xxi.*; *Manil. Astr. l. IV. ver. 311, 347*), when explaining the twelve signs of the zodiac considers each of these figures to be a symbol of the progress

and power of the sun. "The reasons" he says, "why the two signs which we call the gates of the sun have been named Capricorn and Cancer are as follows. The crab is an animal which walks obliquely and with a retrograde movement, and the sun, like it, when he comes to this sign, begins to retrograde, and to descend in an oblique direction. As to the goat, its mode of feeding is to be perpetually ascending, and it reaches the summits of the mountains while browsing. In the same way the sun when he reaches Capricorn begins to leave the lowest part of his course in order to return to the highest."

Between these two limits, which fix the period of the longest and shortest days, there must be a point at which the days and nights are perfectly equal, and this point is marked on the zodiac by a pair of scales (Libra), the most simple and expressive symbol of equality that can be found. Manilius (ib.) makes it represent Justice. Virgil (Georg. l. I. ver. 208) alludes to the idea of equality when he says:—

Libra die somnique pares ubi fecerit horas ;

and Manilius speaks of "*Æquantem tempora Libram.*"

As Hyde (*De Vet. Pers. Rel.* p. 330) has well observed, the zodiac must have been as much a rural calendar as an astronomical one, and as the periods of tillage and of harvest are the most important in the rural year, the ox was chosen by the Egyptians to represent the labours of the ploughman. Hor. Apollo (l. II. cap. xvii.) tells us: "A bull's horn indicates ploughing." A sheaf of corn, or a young harvest-woman holding an ear of corn, was a good symbol of harvest, and both these symbols are in the zodiac.

These signs, however, do not correspond to the rural calendar of either the Greeks and Romans, or of the Egyptians. Tillage began in Egypt in November, and the sun was in Taurus in May, while the harvest began in March, and the sun did not enter Virgo till the end of August. We must therefore go back to a primitive position which continued in the memory of the Egyptians, and which appears to be alluded to in an ancient tradition preserved by their astrologers. Scaliger (*Nat. ad Manil.* l. I. ver. 125) says, "*Æsculapius, Ægyptius vetustissimus scriptor, in sua Mesiogenesi scripserat in posterioribus Libræ partibus τῶν ἀστέρων σύνερασιον factam, eamque esse natalem mundi.*" In this position Libra occupies the vernal equinox, Cancer the point

at which the sun begins his return to the North, and Capricorn, or the symbol of elevation (Tzetzes ad Lycophr. v. 17), is in the highest part of the sun's course. This position of the sphere puts all the signs in their proper places, and the zodiac becomes a complete calendar of the Egyptian seasons, and one which is exclusively applicable to that country. The five first symbols are in complete accordance with each other, and with the whole of the sky and of the earth, and will show the meaning of others whose signification is not at first so plain.

The first three signs reckoning from the summer solstice are evidently symbolical of water. The first is Capricorn, but an amphibious Capricorn, with the tail of a fish, or joined to the body of a fish. Manilius (l. IV. ver. 79), calls it "Ambiguum sidus terræque marisque." The second is an urn, or a man leaning on an urn, from which a stream flows; the third is two fish tied together, or, according to some spheres, a single fish (Theon, p. 131; Hygin. l. II. cap. xix.; German. cap. xxvi.). These three aquatic symbols, which have no meaning in other countries at this period of the year, represent in the clearest manner possible the state of Egypt during the three months which follow the summer solstice (Diod. Sic. l. I. cap. xxxvi.). The Nile, as Pliny (l. V. cap. ix.) observes, begins to inundate the whole of Egypt for three months, a few days after that period, and only returns to its bed after the autumnal equinox: "In totum autem revocatur inter ripas in Librà centesimo die." Manilius (l. IV. ver. 748) says:—

Nilusque tumescens
In Cancrum, et tellus Ægypti jussa natare.

Cancer was at that time the solstitial sign. At a previous period Capricorn heralded the inundation of the Nile, which began under that sign. The ancient spheres all represent this animal as half goat, half fish. The junction of the body of the goat to that of the fish belongs to a later age, and comes to us from the sacred calendars, in which these unnatural junctions were common. In the rural or primitive character a goat and a fish were drawn distinct from each other (Bayer, tab. xlvi.). They are thus drawn on a Hindu planisphere, which appears to be of very great antiquity, and which is engraved in the Transactions Philosophiques for 1772.

Passing over the next four signs, which speak for themselves, we come to the sixth sign. Vegetation in Egypt is very rapid in its growth. The earth gives the husbandman the prospect of harvest a month after the seed has been planted. These new products, and the infancy of Nature, could not be better represented than by the two new-born kids, or, as in the Oriental spheres, by two new-born kids (Hyde, p. 390). The Egyptians called them the Lovers, and they appear as such on the Zodiac of Denderah. The sun entered Gemini in the year B.C. 6876, and hence these lovers, who are probably the origin of the fiction of Adam and Eve, opened the year at this period, and by a beautiful symbolism were considered to represent the youth of the earth, and the creation of man and woman. As to Cancer, it is evident that Macrobius is in error in placing it at the equinox, but he was led to do so because he knew that the ancient traditions taught that it represented the retrograde movement of the sun, and certain considerations peculiar to the Roman astronomical system led him to fix it there. A month after the sun has left the winter solstice he begins to recover the strength which he had lost, and the yellow crops await the sickle of the reaper. A Lion was drawn in the heavens (Diod. l. I.), either as a symbol of the strength which vegetation has already acquired, or because the colour of that animal is that of the harvest: "Fulvi leones, flavæ aristæ."

In Upper Egypt the corn harvest takes place in March or at the commencement of April. This period of the year was therefore represented by three ears of corn, a number which represents the decans of the sign,

Quas partes decimas dixere decania gentes;
(Manil. l. IV. ver. 294.)

or by a young harvest-woman holding an ear of corn in her hand. Theon (Ad Arat. Phœn. p. 108) says that Virgo specially relates to agriculture, and that the whole constellation is symbolical. "Spicam fert Virgo, quia agricultura veneratione digna. Quicumque de eâ locuti sunt, absurda dixere. Hoc enim totum factum est ποιητικῆ, καὶ αἰνιγματώδεις ἔξουσίᾳ." She was called by the Hebrews Bethula (Kirch. Œdip. vol. ii. part ii. p. 198), and Shibboleth on account of her ear of corn.

Libra naturally represented the equinox, and the Persian

cosmogony fixed the introduction of evil, or the approach of the death of Nature, as taking place under that sign (Zend-Avesta, vol. ii. p. 428). Varro, the most learned of the Romans, says explicitly that the signs of the zodiac were symbolical, and that among others Libra had been placed in the skies to represent the equinox (Varro de Ling. Lat. l. VI.); and Cicero, who translated Aratus's poem when he was eighteen years of age, calls it "jugum," a translation of the Greek Ζυγός, which was the name given to it by them and by Germinus, who was contemporary with Sylla, according to Father Petau. Achilles Tattius says positively that the Egyptians called this sign Libra (Achill. Tat. Uranol. Petav., p. 96). He speaks of "Chelæ, ab Ægyptiis vocatæ jugum." The Scorpion conveys the idea of poison, or disease, and Pluche, in his History of the Heavens (t. i. p. 37), says that almost every year, in the month of April, a pestilential and violent wind blows from Ethiopia, which spreads destruction everywhere. The last sign, Sagittarius, consisted originally of only a bow and an arrow ready to be shot, as appears from the Hindu Zodiac, and from the name which the Persians give to this sign, which they call "the Bow" (Zend-Avesta, vol. ii. p. 349). The Hindus call it the Arrow, or Vinasp, (Le Gentil, Voyage aux Indes, t. i. p. 247), or Dhanousson. The rapidity of the flight of the arrow was the natural representation of the velocity of the wind, and it was intended by this sign to represent the return of the Etesian winds, which begin to blow in the month which precedes the summer solstice and the inundation of the Nile, of which they were supposed to be the cause (Plut. de Iside). It is possible, however, that this sign also means that the period of the year was approaching when the Egyptians, being reduced to comparative idleness by the inundation of the Nile, were in the habit of carrying on foreign wars. Horus Apollo (l. II. cap. viii.) says: "Armatus homo sagittam jaculans tumultum significat." In fact, a bundle of arrows, or a quiver, were sometimes represented in this sign (Bay. t. xxx.); or a hand holding an arrow, as is represented in the Egyptian planisphere (ante, p. 430). This latter interpretation has been adopted by the astrologers, and warriors were said to be born under this sign:—

Nec non Arcitenens primâ cum veste resurgit,
Pectora clara dabit bello, magnisque triumphis
Conspicuum patrias victorem ducit ad arces.

(Manil. l. IV. ver. 440.)

Thus the twelve signs form a zodiac which evidently belongs to a solar year, for two signs belong to the solstices, and two to the equinoxes. This ancient solar year began when Capricorn was at the summer solstice, and designated the commencement of the year, as Sagittarius did the end. The most ancient year was the solar year, for the priests of Memphis used to make the kings promise, when they consecrated them in the temple, that they would not allow any intercalation during their reign, which shows that it had been the practice previously. The following are the twelve months according to the primitive Egyptian calendar, with their names in Greek and Arabic.

SUMMER.

SUMMER SOLSTICE.

Greek, Ἐπησί
Coptic, Epép
Arabic, Hebhéb

Μεσορή
Mesori
Mesour

Θώθ
Thorut
Touhout.

CAPRICORN.

Commencement of the year. The Nile begins to increase.

AQUARIUS.

Great increase of the Nile.

PISCES.

Inundation of Egypt. Opening of the dykes.

AUTUMN.

AUTUMNAL EQUINOX.

Greek, Φαῶφι
Coptic, Paôpi
Arabic, Fôafi

Ἄθούρ
Athor
Thour

Χοιάκ
Choiak
Chayk

ARIES.

The days shorten; the flocks return to their pastures.

TAURUS.

Tillage.

GEMINI,

or the Lovers. Germination. Period of reproduction of plants and animals.

WINTER.

WINTER SOLSTICE.

Greek, Τυβί
Coptic, Tybi
Arabic, Téb or Tebi

Μεχίρ
Mechir
Mechéry

Φαμενώθ
Phamenot
Faménut

CANCER.

The Sun, or Cancer, has retrograded.

LEO.

Ripe fruits. Vegetation of all kinds.

VIRGO.

The Harvest-woman. Harvest.

SPRING.

VERNAL EQUINOX.

Greek, *Φαρμουθι*
Coptic, *Pharmuti*
Arabic, *Faramout*

Παχών
Pachon
Backorny

Παωνί
Paōni
Fayni

LIBRA.

The perfect measure or
equalisation of time.

SCORPIO.

Pestilential disease.
Venomous animals.
Great heat.

SAGITTARIUS.

End of the year.

The Greeks, who were no great astronomers, and who had not the key of the sacred writing of the Egyptians, deceived by some apparent differences, thought that the Egyptian sphere was very different to theirs. But these differences did not affect the zodiac, they only refer to certain northern constellations. Macrobius has established in a very positive manner the identity of the Egyptian zodiac with that which the Greeks and Romans have transmitted to us. The Egyptians looked upon their calendar as being not only a rural and meteorological one, but also as the basis of their whole system of theological and astronomical knowledge. They had Sothiac periods of 1460 years, which were connected with still longer periods, and they had a long list of observations made by their priests with which they were obliged to compare the observations they themselves made. They had a period which brought back the fixed stars and the whole sphere to a certain point from which all had commenced (Euseb. Præp. Evang. l. VI. cap. i.) ; for, as we have seen, they fixed the commencement of all things in Libra, which was the first sign of the vernal equinox in the primitive sphere. The Hebrews adopted this idea of the creation of the world at the vernal equinox. Philo (De Septenar. et Fast.) says, "This month, Abib, being the seventh in number and order according to the sun's course [or civil year, reckoned from the autumnal equinox], is virtually the first, and is therefore called 'the first month' in the sacred books. And the reason, I think, is this, because the vernal equinox is the image and representation of the original epoch of the creation of the world." It was also settled at a council held at Jerusalem, A.D. 200, that the creation took place on the eighth day of April, on the day of the new moon, at the vernal equinox.

It was necessary for the Egyptians to preserve the primitive zodiac in order to understand the observations which had been made in ancient times, and in order to be understood themselves by posterity, as well as in order to know when the period was completed so as to enable them to rectify the lesser periods which were joined to the great one.

There are altogether twenty-nine periods known as Great Years, beginning with the Dieterid, or period of two years (Censorin. de Die Nat. cap. xviii.) and ending with the longest, known as the period of Diogenes, of 6,570,000 years, which contains the Sothiac period 4,500 times, and may, therefore, be the Egyptian Annus Magnus. The great year of Cassandra, 3,600,000 years, is a multiple of the great years of 36,000 years. That of Linus and Heraclitus, 10,800 years, is the division of the three degrees of each decatemony reduced into minutes and seconds, for $60' \times 60' = 3,600'' \times 3 = 10,800''$.

Censorinus (De Die Natal. ibid.) says: "Est præterea annus quam Aristoteles maximum potius quam magnum appellat, quem solis, lunæ, vagarumque quinque stellarum orbes conficiunt, cùm ad idem signum ubi quondam simul fuerunt unà referuntur. Cujus anni hyems summa est *κατακλῦσμος*, quem nostri Diluivionem appellant; æstas autem *ἐκπύρωσις*, quod est mundi incendium. Nam his alternis temporibus mundus tum exignescere, tum exaquescere videtur."

This belief is much that of the Chaldæans and of Berosus, which Seneca mentions (Quæst. Nat. l. III. cap. xxix.) :—

"Berosus, qui Belum interpretatus est, ait cursu ista siderum fieri; et idè quidem id affirmat, ut conflagrationis utque diluvii tempus assignet; arsura enim terrena contendit quandò omnia sidera quæ nunc diversos agunt cursus in Cancrum convenerint, sic sub eodem posita vestigio ut recta linea exire per orbes omnium possit: inundationem futuram cùm eadem siderum turba in Capricornum convenerit. Illic solstitium, hic bruma conficitur. Magnæ potentis signa, quando in ipsâ mutatione anni momenta sunt."

The founders of astronomy and guardians of the key of its symbols have often altered the latter to suit the necessities and the spirit of different ages, but without changing their meaning, and in such a manner that the symbols of the

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primitive zodiac formed the basis of the new emblems. This has not been the case with those to whom they transmitted their astronomy without transmitting its meaning. They have kept the zodiac as they received it, without making any change in it. We ourselves, for instance, still call the signs by their ancient denominations, and this has given rise to two kinds of zodiacs, one of which is based upon sign, and the other upon constellations; for the sign of Aries is now distant from the constellation of that name, whereas they were formerly identical. Thus we say the sun is entering Aries, though he is in reality only at the commencement of Pisces. The Persians, who used to make use of letters as numbers (Chardin, t. v. p. 84) still indicate Taurus by the letter A or 1, Gemini by B or 2, &c. The general re-establishment of all things was brought about by the Bull before it was brought about by the Lamb. "Men" says the Boundesh (pp. 412 415), "will be again what they were at first, and the dead will rise again by means of what will proceed from the Bull." The Persians, therefore, fixed the creation of the world and the starting-point of all things in Taurus. This creation, however, belongs to a much more recent period: the oldest, that of the primitive sphere, appears to be Egyptian. The Scholiast on Ptolemy speaks of several creations, and among others of the primitive one, the one which Æsculapius said took place under Libra (Scalig. Not. ad Manil. l. I. ver. 128, Scholiast. Tetrabibl. Ptolem.).

The Egyptians began their great period at the summer solstice and at the rising of Sirius from the most remote antiquity, and this was as it were the point of departure for all the periods, as Solinus says (cap. xxxii.): "Hoc tempus natale mundi sacerdotes judicant." The year and the period began in the evening (Hyde. p. 213), because the ancients began to reckon by nights before they reckoned by days. This was the case with the Egyptians (Isid. Orig. l. V. cap. x.), the Athenians (Macrob. Sat. l. I. cap. iii.), the Lacedæmonians, the Greeks, several Italian nations, the Germans, and all the Northern nations. The days of the Creation in Genesis are reckoned in the same manner.

Sirius rose in the evening in the south of Egypt, described a diurnal arc for about an hour and a half, and after appearing for a short period, sunk below the horizon. He was

therefore, the Star of the River, for he seemed to rise merely to announce the inundation, and then, his task accomplished, he disappeared. He came as night approached to warn the Egyptians to be on their guard; he was the faithful monitor who repeated his warning every year. The resemblance between his functions and the service which the faithful dog who watches at his door renders to man made him be compared to that animal, and the constellation was called the Dog-Star (Hor. Ap. cap. iii.; Germ. Cæs. cap. xxxi.), and is still known as *Canis Major*. The brilliant lustre of the star, its size, and the amount of light which it emits (Eratosth. cap. xxxiii.) cause it to partake in the appellation *Σείριος*, which astronomers give to all glittering stars, and constitute it according to Hor-Apollo (l. i. cap. iii.) the Queen of Heaven. Vettius Valens calls it Seth, the violent (Salm. Ann. Clim. p. 113), and the Egyptians called it Hydragogos, or the star which causes the Nile to overflow (Plut. de Iside). They also called it Isis, Isidis Sidus, Osiridis Sidus, and Anubis. It sets at the rising of Sagittarius, and rises with Cancer about the period of the solstice, and near the month Epép or Epiphi, which corresponds to July (Theon, p. 142), and brings fever with it. Its rising and setting are felt by their influences, and it is even said that its rising causes madness in dogs. Its rising in the morning brings back the Etesian winds, which blow for sixty days. At this time the winds and the waves are violent, and large vessels are wrecked (Theon, p. 110).

Anubis was the Egyptian Mercury, and Plutarch gives the same account as above of his origin. It follows from what has been said that Sirius must have been the first extra-zodiacal constellation that was observed, and this is confirmed by Plutarch (De Iside), who says, "Oromasdes spangled the sky with stars, and gave them Sirius to be their chief." He says also that the Ethiopians paid the same honours to Sirius as they would to a king, and called him by that title. Sirius rose in lat. 23° N. at the summer solstice when Capricorn was at that point, and this was probably the part of Egypt where astrology had its birth. Lucian (De Astrol. p. 985) says that astronomical science began in Ethiopia, and descended thence into Egypt, but that the Egyptians brought it to perfection, and determined the motion of each star, and the duration of the year, the months, and the seasons. They

went further—they classified the fixed stars, invented the division of the zodiac into twelve signs, and drew animals in it. Diodorus (l. iii. cap. ii.) says that the Ethiopians pretended to be the most ancient people in the world; that it was natural to suppose that the heat of the sun in the southern regions of the earth, drying up the yet moist slime, should have poured into it the first principles of life; that the worship of the gods and the ceremonials of religious worship began among them, and that this is what rendered their piety so celebrated throughout the world, and gave rise to the idea that the sacrifices of the Ethiopians are the most acceptable to the gods. They quote Homer as a witness, for in his *Iliad* he supposes that Jupiter and the other gods went into Ethiopia to partake of a festival, and of the anniversary repast given to them by the Ethiopians (Bayer, p. 175). They said that Egypt was an Ethiopian colony founded by Osiris, and that Egypt was formerly not a continent, but was buried below the sea, and formed gradually by the deposits of the Nile. Rejecting what is fabulous in this account, it shows the immense antiquity of the first colonization of Egypt, whether the Ethiopians were really the aborigines as they pretended, or, as is more probable, were themselves a colony from Eastern Ethiopia or Arabia.

Sirius is found with Capricorn on ancient sculptures. The Egyptian planisphere represented in the engraving is considered by Kircher (*Œdip. l. II. part ii.*), to be the sphere of the priests and the hierophants, that is, of those who were the guardians of religion and science in Egypt; and he is of opinion that this division was mystic, and related to the spirits who presided over the ordering of the world—in other words, that it was the fundamental basis of their mysteries and their theology, and was therefore a sacred calendar which was unknown to the common people, and which contained the key to their learned mysteries. On this planisphere is seen not only Capricorn, but also the spirit Sirius, Seth, or Sothi (*Sothis*), the dog-headed Mercury. The celestial division in which these two symbols are brought together is called *Regnum Sothiacum*, or the empire of Sothi, from whom the Sothiac period, or the Cycle of the Dog-star, took its name.

Capricorn has the fish's tail just as in the modern spheres; and these two symbols, the Caper, and its paranatellon, the

star which marked the entrance of the sun into that sign, are united in it. We even see Mercury Cynocephalus, the dog-headed Mercury, leading this amphibious goat by a leash. The date of this planisphere is about B.C. 2000, when Capricorn was near the winter solstice, but its connection with the present subject is that the commencement of the division of the zodiac, and of the dominion of the spirit of the Sothiac period is fixed in it, although the Sothiac period did not start from the winter solstice, but from the summer one, which latter period was long before Capricorn was near the winter solstice, as it is here. A very singular ceremony, commemorative of the period when Capricorn was in the summer solstice, took place every year in Egypt at that period. Plutarch (*De Solert. Animal.*), tells us that about the summer solstice all the goats in Egypt were made to turn towards Sirius, and that this ceremony was commemorative of the above-named period, and in conformity with the astronomical tables. "Esseque id firmissimum documentum τῆς περιόδου, maxime tabulis astronomicis consentiens."

Besides this, Hydra, or the Serpent, an aquatic animal (*serpens aquaticus*, *Cæs. cap. vii.* ; *Bay. tab. xlv.*), whose tortuous progress resembles the windings of a river, presents a natural image of the Nile when it has overflowed (*Theon ad Arat. Phæn.*). Exactly three months elapse between the nocturnal rising of the star of the head of this constellation and that of the last star of its tail, and this is precisely the length of time that the inundation lasts. It was, therefore, for many centuries an astronomical record of the length of time the inundation lasted. Virgil (*Georg. l. I. ver. 244*) compares the windings of the celestial serpent to the sinuosities of a river, "in morem flumini elabitur anguis," &c. This, in fact, is the only reason why so prodigious a length has been assigned to the celestial Hydra (*Hygin. l. III. cap. xxxix.*), and why the heavens have been filled with so many rivers or serpents emblematic of rivers. The effect of the precession of the equinoxes being to give the stars a movement from west to east, the ancient observations became inaccurate at the end of a certain number of centuries. Hence the same symbolical spirit, inspired by the same want, no doubt created in succeeding ages the serpent Ophiucus and the river of Orion, which is still called the Nile in astronomy. Ophiucus might fix the duration of the overflow of the Nile when the solstice

corresponded with the commencement of *Libra*, and the river of *Orion* (*Hyg.* l. II. cap. xxxiii.) when it coincided with the rising of *Sagittarius*.

A planet was assigned to each day in ancient times, and its duty was to preside over that day and over the first hour of it. This is the origin of that hebdomadal division of time which we call week. The seventh day, on which this brief period terminated, was a sacred day (*Euseb. Præp. Evang.* l. XIII. cap. xii.), as Sunday or the day of the Sun is now. Thus, if we start from Saturn, which is the most distant planet, the 25th hour, or the first hour of the second day going backwards, belonged to Venus. If the moon had been taken first, the second planet would have been Mars. As each day consists of twenty-four hours, this short planetary period is repeated three times, leaving three planetary places to be filled up. If, therefore, we suppose the moon to be the planet which presides over the first hour of the first day, the twenty-second hour will again be presided over by the moon, the twenty-third by Saturn (when the series recommences), the twenty-fourth by Jupiter, and the twenty-fifth, on the first hour of the second day, by Mars. Continuing in the same way, the first hour of the third day will be presided over by Mercury. Thus the Moon is the planet of Monday, Mars of Tuesday, Mercury of Wednesday, &c., until we come to the last day of the week, or the day of the Sun, the first hour of which is presided over by him. We might also have begun with the sun as the chief of the planets (*Isid. Orig.* l. V.), and the same results would have been obtained (*Kirch. Œdip.* vol. ii. p. 232; *Salm. Ann. Chin.* p. 250). *Dio Cassius* and *Herodotus* (l. II.) say that the Egyptians invented this division of time into as many days as there are planets, and they placed the sun first as being entitled to the first rank in the distribution of time. The moon, which holds the second rank, presides over the second day, and Mars, Mercury, Jupiter, Venus, and Saturn, follow in the same order as they do in our modern week. This was the primary and natural origin of the hebdomadal division of time. *Dio Cassius* adds another, which may also have originated in a country where the celestial harmony played an important part in the religious system. The interval of the fourth,

or the diatessaron, which was considered the first in music, existed in the planetary system. Accordingly, if the sun is put at the head of the celestial harmony, if we take the planet which occupies the fourth place next, suppressing the two intermediary planets, we shall find it to be the moon, and, repeating the process, we shall come to Mars, and so throughout the week.

CHAPTER XXV.

THE Egyptian priests did all in their power to persuade the vulgar that the gods who were honoured as Osiris, Isis, Horus, Harpocrates, &c. had really existed on earth. Their tombs were shown, their memory was honoured, and the very colour of their hair and skin was described: thus Horus was said to be white, and Typhon red (Plut. de Iside). Inscriptions written in pompous language, such as those which were engraved on the famous columns near Nysa in Arabia, where Osiris and Isis were said to have their tombs, handed down the memory of their glory to the remotest posterity. In fact, all the teaching of the mysteries went to prove that the gods formerly lived on earth (Cic. Tusc. Disp. l. I. cap. xiii.), for on no other grounds could they have been put forward as models. The priests, themselves, however, did not, it would appear, believe in the astronomical and astrological system upon which the allegorical teaching was founded. In the highest mysteries, those of Osiris, into which it was much more difficult to be initiated than those of Isis, the truth respecting the gods of the allegorical creation, the real laws of nature and of cosmogony, were taught.

Pythagoras had been initiated into all the Egyptian mysteries, and had been taught by the priest Perenites as Orpheus had by Etimon. He seems, however, to have gained an insight into their esoteric teaching, probably from his second preceptor, the high-priest Sonchis, who presided over the sacred college at Thebes, to which he was sent after visiting Heliopolis and Memphis, for he knew that the moon receives her light from the sun, and that she is only eclipsed when that light is intercepted by the earth (Diog. Laert. l. VIII. ; Stob. l. I.), that her orb is diversified by mountains and valleys (Plut. de Facie in Orbe Lunæ; Stob. l. I.), and that one lunar day equals fifteen of ours,

which computation is nearly correct. Plutarch says in his life of Numa, "The Pythagoreans think that the sun occupies the middle of the universe; that the earth is carried by a circular motion round the central fire, and that it is far from forming a principal part in the universal system." Aristotle (*De Cælo*, l. II. cap. xii.) says, "We have seen the moon, one half bright, and the other half dark, pass between us and the planet Mars, which disappeared under the dark side, and came out from behind the shining part. Similar observations of other stars are described by the Egyptians and Babylonians, who anciently, and for many ages, made astronomical observations, and from whom many things worthy of credit have come to us concerning the several constellations." In another passage of the same treatise he says, "The Pythagoreans say that the fire (the sun) is in the middle, and that the earth is one of the stars, being carried round the centre, and thus (as it revolves on its axis) producing night and day." Plutarch says that Plato in his old age became a convert to the teaching of the Pythagoreans. Aristarchus taught that the sun is a fixed star, and that the fixed stars are suns. Even the laws of gravitation seem to have been known to them, for Aristotle combats their system as being inconsistent with them. "The mass of earth," he says, "must be heavier than the mass of fire, and therefore the earth, and not the fire, ought to occupy the centre of the Universe." Now that we know that the sun is a solid body whose weight is 740 times greater than that of all the planets put together, this objection of Aristotle's falls to the ground.

There seems to be no ground for doubting that the use of the telescope was also known to the ancients. Moschopolus mentions four instruments which they used in observing the stars—the catoptron, the dioptron, the eisoptron, and the enoptron. He says that the catoptron was the same as the astrolabe, which Ptolemy made use of. The dioptron appears to have been the tube or telescope through which astronomers observed the stars. The discovery of a lens at Nineveh seems to leave no doubt that this instrument was known at that time, and the extraordinary skill of the Egyptians in casting glass makes it highly probable that they also made use of it. A passage in Strabo (l. III. cap. cxxxviii.) in which he says, "Vapours produce the same effects

as the tubes in magnifying objects of vision by refraction," is inexplicable unless the astronomers were acquainted with the magnifying powers of glass, and placed lenses in the tubes of the dioptrons. The other two instruments seem to be named from mirrors being placed in them, for Aristotle (*Meteorolog.* l. I.) says that the Greeks used mirrors when they observed the celestial appearances. These mirrors were also used for religious purposes. In the Temple of the Sun at Heliopolis there was a large mirror so placed that it reflected the sun all day, and filled the temple with light, as the Arabian historians Abenhekem, Abusour, &c. all agree in stating. Care was taken that the first rays of the sun should enter the temples, and that the buildings should correspond to the nature of the god worshipped in them. Pliny (l. I.) says that 1,600 stars had been counted in the 72 constellations, by which he appears to mean the 72 dodecans. The Persians, according to the Nimetullah, appear to have known that the Milky Way appears white from the number of stars which it contains, and Democritus seems to have heard the same thing, probably during his stay in Egypt. He also says that some of the planetary bodies were unknown to the Greeks. The Chaldeans said that they had discovered more (*Seneca, Quæst. Nat.*), probably the satellites or asteroids, and the Brahmans reckoned the planetary bodies to be fifteen in number. The mariner's compass was also known. The Chinese appear to have used the magnetic needle in the time of Hoang-Ti, more than 2,700 years before the Christian era, and it is more than probable that they received it from the Arabians, from whom the Europeans received it, as is proved by the Arabic designations Zophron and Aphron (South and North) given to the two points of the magnetic needle by Vincenzius of Beauvais in his "Mirror of Nature." In the *Mercator* of Plautus (*Act V. scene ii.*) is the following passage: "Huc secundus ventus est, cape modo vorsorium," and the word *vorsorium* has been interpreted to mean the mariner's compass. Pineda and Kircher both consider that the compass was used by the Phœnicians and Hebrews in the time of Solomon, and it is probable that the former owed their skill in navigation to the possession of the compass many centuries previously. They called the magnet "the stone of Hercules," and Hercules is said to have departed on his great maritime

expedition to the West with a cup which he had received from Apollo. The cup is associated with Hercules both in the myths and in sculptured and other representations, which show him with a cup in his hand, and this reminds us of the cup in which the later Arabians floated the needle. Herodotus tells us that Hercules had a temple at Tyre more than 2,300 years before his time, or about B.C. 2750, and that his temple at Thebes was still more ancient, for he was one of the oldest deities of Egypt (Tacit. Annal. l. II. cap. lx. ; Herod. l. II. cap. xliii.).

The great Indian astronomer Aryabhata, who was born A.D. 476, was acquainted with the roundness of the earth and its daily revolution on its own axis. He says, "The terrestrial globe, a compound of earth, water, fire, and air, entirely round, encompassed by a girdle (the equator), stands in the air, in the midst of the stellar spheres. Like as a ball formed by the blossoms of the *Nauclea Kadamba* is on every side beset with flowerets, so is the earth-globe with all creatures, terrestrial and aquatic." In another passage he says, "As a person in a vessel, which moving forward sees an immovable object moving backwards in the same manner as the stars, however immovable, seem to move daily." On another occasion he says, "The sphere of the stars is stationary, and the earth, making a revolution, produces the daily rising and setting of stars and planets."

We need not be surprised that these discoveries, whenever made, should not have spread among the people, or have been recognized by the immense majority of the philosophers. Whatever the priests believed themselves, they took every pains to persuade the people that the system they taught them was the true one. In the temple of Belus there was a sidereal court which turned round, ornamented, as Philostratus tells us, with sapphire-coloured globes, supporting the gilded images of their respective ruling gods. At Ecbatana too there was an immense machine which struck the Emperor Heraclius with stupor, and which Cedrenus tells us was made by king Chosroes to represent the heavens, and all the revolutions of the stars, with the angels who preside over them. Another thing which served to stifle enquiry was the fact that all the celestial phenomena observed at that time could be explained by the false as well as by the true hypothesis, as is shown by Shuttleworth in

his astronomy. Besides all this that strange jealousy of science which has always existed in the world formed also an impediment to the reception of the truth.

Macrobius, after describing the manufacture of souls, shows how Hermes made the bodies of men out of the residue of the mixture which had served to make the souls, and represents Momos as intervening during this operation, and persuading him to put limits beforehand to the future boldness of men by mixing some elements of uneasiness and pain with this life. "O Creator, dost thou think that this future enquirer into the great mysteries of Nature should be exempt from cares? Wilt thou leave him whose thoughts will extend to the utmost limits of earth free from sorrow? Men will tear up the roots of plants, they will study the properties of the natural juices, they will observe the nature of stones, they will dissect, not only animals but themselves, in their wish to know how they have been made. They will stretch forth their audacious hands even over the sea, and, cutting down the spontaneous forest-growth, they will cross from one bank to the opposite one in order to seek one another. They will investigate the inmost secrets of Nature even on high, and will seek to study the movements of the heavenly bodies. And this is not all. There remains but for them to know the extreme limits of the earth, and they will go thither and search for the outer confines of Night. If they meet with no obstacle, if they live exempt from sorrow, without cares or fears, heaven itself will be no impediment to their daring, and they will seek to extend their power even over the elements!"

The following speech, which Euripides puts into the mouth of Sisyphus, shows that religion was regarded as merely a political institution by the more enquiring minds among the Greeks:—

A time there was, when man's unruly life
 Was like the brute's, to force subordinate :
 The good went unrewarded for good deeds,
 The bad unpunished for their wicked acts.
 At length mankind established penal laws,
 That Justice o'er the human race might reign,
 Enthralling violence, and condemning guilt.
 Thus by degrees were men restrained by law
 From acts of open outrage ; but dark deeds
 Were done in secret. Then, it seems to me,
 Some wise and prudent man, devising means
 How to strike terror into guilty mortals,

Ev'n when they acted, spoke, and thought, in private,
 Supposed and introduced a deity,
 A genius flourishing with life eternal,
 Hearing and seeing intellectually,
 Observing, watching o'er such things as these,
 And bearing still the nature of a God,
 By whom all things are heard that mortals say,
 And who can always see whate'er they do.
 Ev'n shouldst thou plot in silence evil deeds,
 Thou canst not hide it from the minds of gods.
 Thus did he teach them a most pleasing doctrine
 Concealing truth beneath the garb of fiction.

Cicero (Somn. Scip.) says : " Be assured that for all those who have in any way conduced to the preservation, defence, and enlargement of their native country, there is a certain place in heaven, where they shall enjoy an eternity of happiness. For nothing on earth is more agreeable to God, the Supreme Governor of the Universe, than the assemblies and the societies of men united together by laws, which are called 'states.' It is from heaven their rulers and preservers came, and thither they return." No small amount of political power appears to have been obtained by initiation. Mark Antony was initiated in the mysteries of Osiris, and Plutarch tells us that he was called the new Bacchus in Egypt. He also says that Cleopatra wore the sacred dress of Isis, which is the same as saying that she was her priestess. A medal of Cleopatra calls her the young goddess, *Διὶ Νεώτερα*. Xilander, who has translated this passage of Plutarch, says that Cleopatra wore the sacred dress of Isis, and gave forth oracles in the name of the New Goddess.

Elysium only existed for those who had been initiated. Sophocles calls those thrice happy who die after initiation. They alone could look forward to a happy future life, while the most severe punishments awaited other mortals (Plut. de Aud. Poëtis). This made Diogenes Laertius exclaim : " What ! will the fate of the robber Patæcion be better because he is initiated than that of the brave Epaminondas ? What an absurdity ! " The system once established, however, it was kept up by the most rigorous measures, death having been the punishment of two young Acarnanians who had merely entered the temple of Ceres by mistake at the same time with some initiated persons (Livy, l. XXXI.). The herald used to proclaim the exclusion of all who were not to participate in the celebration of the mysteries, or to enter into the

sanctuary (Brissonius de Formul. p. 4). The same was done by the Christians. "Withdraw yourselves, ye profane," used to be called out by the deacon when their mysteries were about to be celebrated; "let the catechumens and those who are not yet admitted depart" (Tertull. Apolog. p. 8; Casaub. Exercit. ad Baron. Annal. p. 16).

This naturally caused the idea to spread that it was indispensable to become initiated before death if one wished to escape the torments of Tartarus (Aristoph. de Pace, ver. 374). Parents therefore caused their children to be initiated at the earliest possible age (Apoll. apud Donat. ad Terent. Phorm. Act. I. ver. 15). Their innocence seemed even to render them more fit to go through this august ceremony. Philip of Macedonia and his wife Olympias were mere children when they met in the sanctuary at Samothrace, and fell in love with one another (Plut. Vit. Alex.). Many other points of resemblance are to be found between the Pagan and Christian initiations, and they were both based upon cosmogonic and theological ideas which they held in common. Justin was right when he declared that Socrates was a Christian. Aminonius Saccas, who was born of Christian parents, and educated in their religion, held that one universal and very refined system originally pervaded the whole Christian world, and that it only required to be freed from the corruptions with which the craft of priests or the infirmities of man had loaded it in different countries to be found everywhere; that, in fact, there was no fundamental difference between the Pagan and Christian systems. Mosheim (Com. Cent. II. § 28) says that "he maintained that divine wisdom had been first brought to light and nurtured among the people of the East by Hermes Trismegistus, Zoroaster, and other great and sacred characters; that it was warmly espoused and cherished by Pythagoras and Plato among the Greeks; from whom, although the other Grecian sages might appear to have dissented, yet that, with nothing more than the exercise of an ordinary degree of judgment and attention, it was very possible to make this discordance entirely vanish, and show that the only points on which these eminent characters disagreed were but of trifling moment, and that it was chiefly in their manner of expressing their sentiments that they varied." He acknowledged that Jesus Christ was an excellent man, and the friend of God, but said that it

was not his intention to abolish entirely the worship of dæmons, but that he only intended to purify the ancient religion. His attempts at reconciliation were approved of by Athenagoras, Pantænus, and Clemens Alexandrinus, and by all who had the care of the school belonging to the Christians at Alexandria, and were afterwards adopted by Longinus, Plotinus, Herennius, Origen, Porphyry, Jamblichus, Sopater, Edisius, Eustathius, Maximus of Ephesus, Priscus, Chrysanthius the master of Julian, Julian the Apostate, Hierocles, Proclus, and many others, both Pagans and Christians.

Photius speaks of a certain author of Panoplus in Egypt (Phot. Cod. 170) who had brought together all the testimonies of the ancient Greek, Persian, Thracian, Egyptian, Babylonian, Chaldæan, and Roman authors, and who had proved that the same religious ideas would be found in them as those which are found among Christians respecting the Trinity, the Incarnation, the Cross, the death, burial, resurrection, and ascension of Christ, the descent of the Holy Spirit, the second coming of Christ, the resurrection of the dead, the last judgment, the rewards and punishments of the next world, the creation of the world, Providence, Paradise, &c. A certain Aristocrites also (Beaus. t. i. p. 326) composed a work called a Theosophy, in which he proved that the Pagan, Jewish and Christian religions all agreed in principle and in their dogmas, and only differed in certain ceremonies.

The Emperor Constantine, in his Oration to the Clergy, cap. xviii., thus distinctly recognises the ancient oracles, referring to the celebrated acrostic in the Sibylline verses:—

“Here we must needs mention a certain testimony of Christ’s divinity, fetched from those who were aliens and strangers to the faith. For those who contumeliously detract from him, if they will give credence to their own testimonies, may sufficiently understand thereby that he is both God and the Son of God. For the Erythræan Sibyl, who lived in the sixth age after the Flood, did yet, *by the power of divine inspiration*, prophesy of future matters that were to come to pass concerning God, and by the first letters, which is called an acrostic, declared the history of Jesus. The acrostic is Jesus Christus, Dei Filius, Servator, Crux. And these things came into the Virgin’s mind by inspiration, and by way of prophesy. And therefore I esteem her happy whom our

Saviour did choose to be a prophetess, to divine and foretell of his providence towards us."

In the next chapter, reproving those who were incredulous, he says: "The truth of the matter doth manifestly appear; for our writers have with great study so accurately compared the times, that none can suspect that this poem was made and came forth after Christ's coming, and therefore they are convicted of falsehood who blaze abroad that they were not made by the Sibyl." Chapter XX. is entitled "Other verses of Virgil concerning Christ, in which, under certain veils (as poets use), this knotty mystery is set forth," &c. and he then quotes the fourth Eclogue of Virgil as the ultimate proof, and main evidence, of the Christian revelation! Here we have no less an authority than that of the first Christian Emperor, whose conversion, according to Lardner (vol. ii. p. 322), was "a favour of Divine Providence, and of great advantage to the Christians," and who convoked and presided over the Council at which the inspired gospels were selected from those which were held to be spurious, a distinct declaration that the Pagan oracles were genuine, and given forth by Divine inspiration. This, however, sinks into insignificance beside the recognition of the inspiration of these books by the Apostle Paul himself. Clemens Alexandrinus (Strom. l. VI.) says:—

"As God, out of his desire to save the Jews, gave them prophets, so raising up prophets also to the Greeks from their own nation and language, as far as they were capable of receiving that good gift of God, he separated them from the vulgar, as not only the preaching of Peter, but the Apostle Paul also declares, speaking thus: 'Take the Greek books into your hands, and look into the Sibyl, how clearly she speaks of one God, and of things to come; then take Hystaspes also, and read, and you will find the Son of God much more clearly and evidently described, and that many kings shall employ all their force against Christ, out of their hatred to him, and to all who call upon his name.'"

This Hystaspes is called by Lactantius (l. VII. cap. xvi.) a most ancient king of the Medes, and by Ammianus Marcellinus (l. XXIII. cap. vi. and Not. Velas.) the father of Decius, and is said to have been a master of all the doctrines of the Magi. The oracles themselves appear not to have been originally written in Greek, but in some Oriental language from which there were translations, for the Sibyl-

line verses quoted in Lactantius differ from those in Opsopæus in many words. Clemens himself quotes the Sibyls in his Epistle to the Corinthians, as he is quoted by Justin Martyr in his answer to the 74th question. Clemens also quotes Heraclitus, who says that the Sibyls were inspired by God. St. Augustine (De Civ. Dei, l. XVIII. cap. xxiii.) says: It is no error to believe that to some of the Gentiles the mystery of Christ was revealed, and they were inspired by the spirit of prophecy to declare it." And he says of the Erythræan Sibyl that she wrote some prophecies of Christ, and makes her a citizen of God's holy city! He also says that the Sibyls, Orpheus, and Homer, all spoke truly of God and of his Son. Diodorus Siculus affirms that the Sibyl was actuated by the spirit of God, and that Homer borrowed many of his verses from Daphne, a Sibyl, who lived at the taking of Thebes. Aristotle (Probl. xxx.) says that the Sibyls were inspired, and that one of them lived in a cave at Cumæ, in Italy. Justin Martyr writes (circa A.D. 150): "Being at Cumæ, we saw a large basilica dug out of the rock, where they said the Sibyl had pronounced her oracles. It had in the middle three large basins, also hollowed out of the rock, which had served for the lustrations of the Sibyl, who afterwards retired into the innermost part of the basilica (ἰνδότητον τῆς βασιλικῆς οἴκου), and there gave her predictions from an elevated throne. Josephus (Ant. l. I. cap. vi.) quotes the Sibylline oracles concerning the building of the Tower of Babylon, and says that "the gods" sent a wind which blew down the tower, as the oracles say; and he also says that the Sibyls speak of the confusion of tongues. The passage in Josephus respecting the destruction of the Tower of Babel occurs in Antiq. i. 6, and is as follows:—

Περὶ δὲ τοῦ πύργου τούτου καὶ τῆς ἀλλοφωμίαν τῶν ἀνθρώπων μέμνηται καὶ Σίβυλλα λέγουσα οὕτως, Πάντων ὁμοφώνων ὄντων τῶν ἀνθρώπων, πύργον ὠκοδόμησάν τινες ὑψηλότατον, ὡς ἐπὶ τὸν οὐρανὸν ἀνοβησόμενοι δι' αὐτοῦ. Οἱ δὲ θεοὶ ἀνεμους ἐπιπέμφαντες ἀνέγρεψαν τὸν πύργον, καὶ διὰ τοῦτο Βαβυλῶνα συνέβη κληθῆναι τὴν πόλιν.

This expression "the gods having sent a wind" would be very remarkable but for the fact that the Hebrews recognised the deities of other nations. Exod. xviii. is an example of this. Jethro, Moses' father-in-law, was high-priest of the Midianites, and served a strange god. Being

told by Moses of the great things Jehovah had done for the Hebrews, he tells Moses "Now I know that Jehovah is greater than all gods" (ver. 11); but, notwithstanding this, he not only does not deny the existence of other gods, but actually sacrifices to them in this very camp, and Aaron and all the elders of Israel came and ate bread with him in the presence of the gods. The word Jehovah disappears from the text as soon as Jethro has recognised the power of that god, and both the Midianite priest in the advice he gives to Moses, and Moses in his reply to him, make use of the plural Aleim (see Exod. xviii. 11, 15, 16, 19, in which verse the word Aleim is repeated three times, 21 and 23). After Jethro's departure the word Jehovah reappears, not once only, but eight times in succession (cap. xix. 3, 7, 8 [twice], 9 [twice], 10, and 11). Although Moses forbids sacrifices to the gods, he will not allow them to be despised. He says: "Whoever curseth his gods shall bear his sin" (Lev. xxiv. 15); and in Exod. xxii. 28 we have the command "Thou shalt not revile the gods." Josephus and all the best commentators are agreed that in these passages other gods than Jehovah are spoken of.

St. Jerome was so alarmed at the consequences which might be deduced from these passages that he ventured to translate Deut. iv. 19—which is correctly "Quas partitus est Dominus Deus tuus eas omnibus populis sub omnibus cœlis"—by "Ne adores ea et colas quæ creavit Dominus Deus tuus in ministerium cunctis gentibus quæ sub cœlo sunt." The Septuagint uses the verb *ἐπινηύω*, which correctly translates the Hebrew; and St. Augustine, who was contemporary with St. Jerome, quotes from the Italic version, which is also correct in its rendering: "Ne enim adores EA, et servies illis quæ distribuit Dominus Deus EA omnibus gentibus quæ sub cœlo sunt." Deut. xvii. 2-5 is an interpolation, and is evidently inconsistent with the state of things described in Exodus, and permitted by Moses.

St. Jerome affirms that the Erythræan Sibyl existed in the time of Romulus, and the Samian Herophile in the time of Numa or Hostilius. St. Augustine says that the Cumæan Sibyl existed in Numa's time, when Manasses slew Isaiah, and the Erythræan in Romulus's days, and that Flavianus, the Roman proconsul, when he discoursed of Christ with him, showed him a Greek copy of the Erythræan Sibyl's

verses. The Roman Catholic Church has also recognised them by placing the statue of the Erythraean Sibyl over the Casa Santa at Loretto, besides having their figures beautifully inlaid in the marble floor of the Cathedral of Sienna, and their statues placed in a church at Venice which formerly belonged to the barefooted Carmelites.

The Fathers also showed the slender distinction which they drew between Christianity and Paganism by their recognition of the miracles of Apollonius Tyanæus, who was considered by a great number of the Pagans as a divine being, and whose statue was placed by Severus in his larium side by side with those of Jesus Christ, Abraham, Alexander the Great, and Orpheus. Apollonius was in reality a certain Balinas, or Ketab Belinas, an Arabian, who was the first of the alchemists, and taught that mercury was the origin of all things, and that it was sometimes male and sometimes female. He says of himself, "I was an orphan, and of the town of Thouâna." In a treatise on Stones, attributed to Othaud ben Mohammed, Balinas is put forth as the prince of Greek philosophers, and Kazoniny mentions his name between those of Ptolemy and Pythagoras. In a chronological fragment quoted by Ebn Abi Ossaibiah in his History of Medicine from Obeid Allah ben Djebail, comprising the series of Roman Emperors, we read: "After Vespasian, his son Titus reigned two years, and I have found in an abridgment of Roman chronology that after him reigned Domitian, and it was in his time that the wise Balinas, the man of talismans, lived."

Nicetas, writing in the thirteenth century, says that at the palace at Constantinople brazen gates were still to be seen with magical characters engraved on them by Apollonius, and that they were melted down because they had become objects of superstition to the Christians. Hierocles in his Philalethes maintained that Apollonius performed his miracles by the aid of Divine power, while Eusebius, Lactantius, and Arnobius said that he performed them by magic. The author of "Questions and Answers for the Use of the Orthodox" (said to be St. Justin) does not deny the reality of these miracles, which consisted of raising the dead, &c., but attributes them partly to the knowledge of natural science which Apollonius had acquired, and partly to the intervention of the devil. As late as the fifth century some of the Fathers,

such as Sidonius Apollinarius (ep. i. iii. 3), Cassiodorus in *Chronico*, and the monk Isidore of Pelusium (ep. i.) speak in the highest terms of praise of Apollinarius and his miracles. St. Augustine compares Apollinarius to Jupiter, and admits that his conduct was more respectable than that of the god of Olympus.

The system we have spoken of as based upon certain cosmogonic and theological ideas was carried to an extreme degree of refinement. Philosophers wrote treatises upon the birth of the Universe and the elements of which it was composed, and poets composed cosmogonies and theogonies. In fact the subject not only engaged the attention of all men, but it was the only one written upon. The cosmogony of the Jews, which is attributed to Moses, that of the Phœnicians, which is attributed to Sanchoniathon, that of the Greeks, sung by Hesiod, the cosmogonies of the Egyptians, the Atlantes, and the Cretans, mentioned by Diodorus, the remains of the theology of Orpheus, dispersed through various authors, the cosmogony of Linus, and the poem of Epimenides on the astronomical expedition of the Argonauts, or on the appearance of the sun at the vernal equinox at the rising of Aries, mentioned by Diogenes Laertius, the Persian *Boundesh*, the Hindu and Chinese books, the cosmogonic verses which Virgil puts into the mouth of Iopas at Carthage, the first book of Ovid's *Metamorphoses*—all these show the antiquity and universality of these fictions.

Before the time of Socrates, who brought philosophy down from the skies, and employed it for objects more useful and more congenial to the mind of man, such as laying down the foundations of morality, and tracing out the paths of men's duties, it consisted chiefly in the study of Nature and of the causes of things, and poetry embellished with her charms the sublime speculations of philosophy. At the head of these causes were placed heaven and earth, and the more prominent portions of each of them, which formed the principal causes of generation. The portions of the passive cause were the elements, whose successive transmutations and varied combinations concurred in the formation of animal as well as of vegetable and mineral bodies, and in that of the various phenomena of the atmosphere. Thus philosophy and mythology concurred in teaching the same lesson, though in different language.

Not only were these causes so classed in the progressive order of their energy as to place heaven and earth at the summit of the series, but their sex was in some sort rendered distinct. Ocellus drew this distinction between the two primary causes, but he was by no means the first who did so. The Egyptians did it before him when, as Horus Apollo (l. I. cap. x.) tells us, they chose animals in which they thought they recognised those emblematic qualities to represent the two sexes of the world. Their god Cneph, expelling the Orphic egg from his mouth—from which the author of the Clementine Recognitions (Cotel. Patres Apostol. l. X. cap. xxx.) makes an hermaphrodite figure to issue which unites in itself the two principles of which heaven and earth are formed, and which enter into the organisation of all beings which are engendered by the contact of heaven and earth—is another emblem of the active and passive power which was held to exist in the Universe.

Orpheus, who studied in Egypt, borrowed the mystic forms under which Nature was veiled from the theologians of that country, and introduced into Greece the symbolical egg, with its division into two parts or causes, represented by the hermaphrodite figure which issues from it. The Brahmans in India represented the same cosmogonic idea by a statue which represented the world, and in which the two sexes were combined. The male sex was represented by the sun, the centre of the active principle, and the female sex by the moon, which is the beginning and basis of the passive part of Nature (Porphyr. in Styge). This was the origin of a form of worship which had nothing degrading about it in its origin. All sublunary Nature is in a state of dependence upon the Nature which is above it. The meeting of these two beings, the one ever changing, the other changeless, was held to be the cause of those varied products which the earth engendered. Their union was held to be their marriage, and the beings produced by them, or which form portions of them, to be their children.

The passive principle of Nature, which reaches from the sphere of the moon to the lowest depths of the earth, is subdivided into several portions. Besides the four elements, of which fire occupies the summit, and earth the base, while air and water connect them, and fill the interval between them (Plat. in Tim.), a primary matter was supposed to exist

which was shapeless, and without order, until it became organised by active Nature. This is what is commonly termed Chaos, which has furnished the materials of all organic substances, which are called matter in order, or the Cosmos, for the Greek word *Κόσμος* signifies both the Universe, order, and ornament. The Universe was considered to have been made, not out of what did not exist, but out of what was not good, or not so good as it might be (Plut. in Procr.). Plato (in Tim.) says, "God, thinking that what is in order is better than that which is not, took matter out of the state of disorder in which it was, in order to infuse into it that order and arrangement which it did not possess by itself." As usual, a metaphysical abstraction, by which matter was conceived of as existing without any regular form, was put forward as a literal fact, and was frequently personified (Ovid, *Fasti*, l. I. ver. 103). The succession, or rather the idea of the succession, of these two states of matter made the first be regarded as the cause of the second, in the same way that the non-existence of light having been held to precede the existence of it, it was made to issue from the primeval darkness, and Light was described as the child of Night, though it was well known that darkness could never give birth to light. When we speak of Chaos, therefore, we are in reality speaking of a theological fiction, which lent the semblance of reality to an abstract idea. Man often substitutes his own ideas for the operations of Nature. Thus the theogony of Hesiod—which is made up from the old Eastern cosmogonies, and in which abstract, moral, and physical beings are personified and blended together in a mass of theological ideas borrowed from the ancient Materialists and Spiritualists—places at the head of all things an abstract and indefinite being called Chaos, from which the two first regular causes, Heaven and Earth, proceed. He says (*Theog.* ver. 116):—

First Chaos was, and then broad-breasted Earth,
 The seat still safe of all the deathless Powers
 That on Olympus' snow-clad summit dwell,
 Or that inhabit gloomy Tartarus,
 In deep recesses of the spacious soil.
 Then Love, the fairest of immortal Gods,
 Was born. 'Tis he that chases care away,
 Subdues the mind, and rules in reason's spite,
 O'er every bosom human and divine.
 Black Night and Erebus from Chaos sprung ;

And then were Day and Ether born of Night,
 Who brought them forth to her loved Erebus,
 And Earth produced an equal to herself,
 The starry Heaven, &c.

It is easy to see that the supposed succession of events is metaphorically expressed here. For the same reason the earth, which is dark by nature, and which only receives light from the sky, was considered to have existed before light shone upon it, and the darkness produced by it precedes the birth of light, or of the luminous substance of which the heavens which give it light are composed. Thus the author of Genesis, who had been brought up in the school of the Spiritualists of the East, presents to us an earth "without form, and void," and shrouded in darkness, before the brilliant ray of light which he supposes to have given light to the Universe for the first time issued from the Being who is the eternal principle of light. This idea had been also rendered sacred in the cosmogonic teaching of Orpheus (Cedren. vol. i.), who had conceived a primæval Chaos (Syncell. p. 38) which a ray bursting forth from the ether came to illuminate.

The Chaldæan cosmogony, which Berosus gives an account of (Ovid, *Metam.* l. I.; *Fast.* l. I. ver. 105, &c.), describes Chaos in a more animated manner, and says that it contained beings which were living, but whose shapes were monstrous and unwieldy, until the god Belus, having contemplated the chaotic and dark fluid in which these monsters disported themselves, drew the line which separates terrestrial from celestial matter by means of the circle of the moon, and produced the two great divisions into active and passive causes from which all organizations result. All these monsters immediately died, and all irregularities both in form and matter ceased at once. Four passive causes, known as fire, air, water and earth, issued from this shapeless Chaos, and assumed their places in the Universe according to their specific weights (*Achill. Tat.* cap. iii.; *Diog. Laert.* l. VII.), notwithstanding which, however, they became frequently mingled with each other. This was especially the case on the earth, upon which bodies composed of these four elements were received into her bosom in a state of confusion until they were disengaged afresh. Most organized bodies were formed on the surface or in the bosom of earth, and this is

why that name was given to the whole of the passive causes which existed in the four elements, while portions of the earth became also partial causes or gods whom earth engendered. These were the giants of the Phœnician cosmogony, by whose names Mounts Libanus, Anti-Libanus, Cassius, and Brathis were called (Euseb. Præp. Evang. l. I. cap. x.). The inhabitants of the western coast of Africa looked upon Atlas as a beneficent god from whom they were descended (Proclus in Tim. l. I.), while the Arcadians were said to have found food and clothing in the Pelasgic forest, and attributed these benefits to Pelasgus, whom they looked upon as their father (Paus. in Arcad. cap. i.).

Earth, however, was often placed before the other three elements, and the Romans worshipped the goddess Tellus, and the Greeks also raised altars to the Earth. Cicero (De Nat. Deor. l. I. cap. xv., l. II. cap. xxvi., &c.) speaks of several philosophers who held that the earth, and the vital forces with which it is endued, were the origin of several deities. This was especially the doctrine of the Stoics, and of Zeno (Achill. Tat. cap. iii.). Next to earth, the element of water, both as the ocean and in the form of rivers, streams, and fountains, gave birth to a number of deities. Orpheus taught that the ocean gave birth to all beings, and the stars themselves were said to be maintained by its waters, or by those of rivers, which were drawn out of it by means of evaporation, and which returned to it by means of the channels of the rivers (Plin. l. II. cap. lxxviii.). The Egyptians held that all created beings, including man, sprang from the slime of the Nile heated by the sun (Euseb. Præp. Evang. l. III. cap. ix.), and they therefore called their river the ocean, and said that the gods themselves were produced by the Nile (Cic. de Nat. Deor. l. III. cap. xxii.). The prayers of the Persians are full of invocations to generating water, which destroys the products of the evil principle, and which throughout the annual revolution (Zend-Avesta, vol. i. part ii. p. 262, farg. 21), which is called figuratively the twelve thousand years of the duration of the world, gives to all Nature the germs and the substance which constitute her strength, and enable her to resist the efforts of the Dews (ibid. p. 424), or the agents of destruction which the principle of Discord makes use of. In Genesis also the world is made to issue from the waters, just as the Egyptians and Phœni-

cians made it proceed from slime impregnated with the fluid of Chaos (Euseb. Præp. Evang. l. I. cap. vii. ix.); for, as Achilles Tatius (cap. iii.) observes, the name of Chaos was often given to that fluid which is the principle and the origin of all things in the cosmogony of Pherecydes and in the teaching of Thales.

The air played as important a part as water in ancient theology, and was often confounded with Juno, the sister and wife of Jupiter, and the chief of the goddesses. Anaximander, Diogenes of Apollonia, and the Egyptians, held that the air was a deity. Anaximenes (Cic. de Nat. Deor. l. I. cap. x.) held that the air was a divine, immense, and infinite substance which was in a state of perpetual activity (Euseb. *ibid.* l. I. cap. viii.; Minut. Felix. p. 150). He said that everything arose from the air (Euseb. *ibid.*; Plut. de Placit. Phil. l. I. cap. iii.), and resolved itself into air again; even our souls, which according to him are but an emanation of the Spiritus or Divine breath. Zeno says that air was the first agent of the Deity when God put matter into a fluid state. This is the Spiritus or breath which moved on the face of the waters from which the earth proceeds in Genesis, and it is also the spiritual element or the dark air which is one of the first principles of the Phœnician cosmogony according to Sanchoniathon (Euseb. Præp. Evang. l. I. cap. x.).

The phenomena of the air became so many causes in sub-lunary Nature, among which winds, rain, and thunder were especially conspicuous. From the wheels on which the seven-coloured rainbow appeared, the goddess Iris, the daughter of Thaumas (Thammuz), was engendered (Hesiod. Theog. ver. 265)—

Θαύμαντος θυγάτηρ, ποῖδ' ὡρία Ἴρις,

as he describes her further on (ver. 780). The father of Thaumas was the humid element which produces by its vapours the cloud which resolves itself into rain, and on which Iris displays her brilliant colours. The mother of Iris was Electra, the daughter of Ocean, and one of the Pleiades. The peacock was made the bird of Juno because the colours of his plumage resembled the Iris or rainbow. The Egyptians called this goddess Eiras, and Plutarch (In Antro) says that the two attendants of Cleopatra who sup-

ported her in her last moments were called Eiras and Charmion, which signify Rainbow and Dove. Out of Eiras the Greeks formed Eros, or Love, who was one of the children of Venus, the Phœnician Astarte, according to the Phœnician theology; the other being Pothos, or Cupid. Hence, according to the allegory, Pothos, or Desire, became attached to Eros, or Love and Beauty, and their union gave birth to all living creatures. Thus Hesiod (Theog. ver. 120) describes Love as becoming united to Chaos, and giving birth to Nature. Pliny says that as Venus *Καλλίστη* or Most Beautiful, never appeared but in the morning or evening twilight, the fertilizing dew which gives nourishment to plants, trees, and fruits was to be attributed to her influence.

Ven or Ben means "wind" in the Eastern languages. The breath of God is supposed to pass over Chaos, and the dark Venus gives birth to Love, the principle of all beings. Lucian attributes the origin of the dance to Eros, and adds: "The dance, or choral march, of the stars, and the complicated movement of the fixed stars among the planets, their common concord, and harmonious order, offer examples of the primitive dance." He also says: "The Indians, after they have risen in the morning, salute the sun, not as we do, who think our worship complete when we have kissed our hands, but, standing with their faces turned towards the East, they salute the sun with a dance, arranging themselves in silence, and imitating the dance or measured march of the god." A Greek poet thus addresses Apollo:—

Σοὶ μὲν χάρις εὐδίας ἀστέρων
 Κατ' Ὀλυμπον ἄνακτα χόρευει,
 Ἄνετον μέλος αἰὲν αἰδῶν
 Φοιβίδι τερπομένοι λύρα.

Plutarch considers that the poets are right in making Eros to be the son of Iris by Zephyrus, the west wind. Eros and Iris were in fact identical, and Hesiod (Theog. ver. 120) makes Eros appear next after Chaos, and thus the beautiful emblem of a child with the rainbow denotes Eros, or Divine Love, which is supposed to appear at the renewal of the world. The bow is also represented as being set in a cloud, that is, in a cloak, or cloud, out of which Phanes, as Eros was sometimes called, displayed himself: *Χιτῶνα, ἣ τὴν νεφέλην, ὅτι ἐκ τούτων ἔκθρωσκει ὁ Φάιης* (Damascius, Περὶ πρῶτων ἀρχῶν). Orpheus (Argonaut.) speaks of

The reign immense of ancient Chaos first;
 Then Kronos, that in boundless realms begot
 Ether, and two-sexed, brilliant, glorious Love,
 Of ever-breeding Night the splendid sire,
 Whom later mortals Phanes call, because
 He first shone forth.

He is also called Dionysus (Orph. Fragm. apud Macrobian. Sat. l. I. cap. xii.), Phaëthon (Orpheus apud Lactant. de Fals. Rel. l. I. cap. v.), Protogonos, Diphues, and Dionysus Dimater, his second mother being the Ark, which is called *Δαματήρ*, and *Μήτηρ Θεῶν*, and according to Hermias (Comm. in Plat. Phæd.) he has golden wings: *Χρυσέλαις πετερίεσσι φορευμένος*.

The doctrine of the Trinity in Unity originated with the Egyptians. It is known from a hieroglyphical inscription to have formed part of the religious teaching as early as the eighth century B.C., but it is unquestionably of much earlier origin. Eusebius remarks that the resemblance between the theological conceptions of the Platonists and the Christians on this subject is very striking, but says that it was taught by the Jews long before Plato. He might have added that before them it formed part of the teaching of the Egyptian priests and the Oriental philosophers. Plutarch says that Mithra or Oromasdes was frequently taken for the *τὸ Θεῖον*, or the whole Deity, and that Mithra is often called the second Mind, which leads him to observe how great an agreement there was between the Zoroastrian and the Platonic Trinity, the difference being only verbal. He says in another place (De Iside): "Zoroaster is said to have made a threefold distribution of things; to have assigned the first and highest rank to Oromasdes, who in the oracles is called the Father, the lowest to Ahrimanes, and the middle to Mithra, who in the same oracles is called *τὸν δεύτερον Νόον*, the second Mind." These oracles contain the remarkable expression—

Παντὶ γὰρ ἐν κόσμῳ λάμπει τριάς
 Ἦς μόνας ἀρχαί.

The origin of this belief is thus explained by Joachides:—

"There are twelve gates, in which twelve celestial signs have been sculptured, combined, and formed in the Universe; their signs are *טשת*, that is, *טלה שור* Aries, Taurus,

Gemini, the three first; the second Triad is טאמז, that is, בהולה טומן אריה ביהלה Cancer, Leo, Virgo; the third Triad is מצעס that is, מוכים עקרב קשה Libra, Scorpio, Sagittarius; the fourth Triad is כרך, that is, רלי רכים ביי רלי Capricornus, Aquarius, Pisces. And these are twelve rulers, whom God hath disposed like to a state, and has drawn them up in warlike array, and has made one out of the others, three mothers, who are three fathers, from whom proceed Fire, Spirit, and Water."

Cedrenus mentions an oracle which contains an answer made to a king of Egypt who wished to know whether any power had ever equalled his. The oracle answered: "The sovereign power is in God, next in his Logos, and that the Spiritus possesses it in common with them; that they have a common nature, and everlasting power." Manetho (Ap. Malal. l. I. cap. lv.) says that the following answer was given to Sesostris: "On his return through Africa he entered the Oracle *ἐν ὑπερήφανοις*, saying, 'Tell me, O thou strong in fire, who before me could subjugate all things? and who will do so after me?' But the Oracle rebuked him, saying, 'First God, then the Word, and with them the Spirit.'"

Cedrenus also gives an outline of the doctrines attributed to Hermes Trismegistus. He says that this Egyptian philosopher distinguishes three attributes in the Deity which form one nature. In a dialogue entitled "Pimander" he says that above intellectual light there is another intellectual light; that above intellect is its cause, which is but the unity of the intellect—in other words, that the chief Deity, who is placed above intellect, is the Unity of the triple being. This Wisdom, existing eternally by itself, contains everything eternally by its light, its intellect, and its breath or spirit. There is neither God, nor angel, nor spirit, nor any other substance external to it; all exists in the supreme God, who is the Lord, the God, and the Father of all things, and all is from and in Him. His Word, perfect in all respects, issuing from his bosom, endowed with the demiurgic fertility and strength, having descended into generative matter, that is, into the fluid which is capable of reproduction, has rendered the waters fertile. This latter idea is quite Egyptian, and refers to the fertilising powers of the Nile. Hermes concludes this discourse by a prayer to God:

“ I pray thee, O Voice of the Father, thou first Word whom he has uttered, his only Logos, to be favourable to me.” Cedrenus adds that St. Cyril admitted that the doctrine of the Trinity was clearly set forth in the writings of Hermes.

Philo (apud Euseb. Præp. Evang. l. XI. cap. xxiv.) sets forth the ideas which the Jews held respecting the universal light called Panaugeia, which was the image of the Divine Logos, and the source of the light of the seven planets. When it passed from the light of intellect to the visible world, and became endowed with a body, its light became feeble, and it seemed then to participate in the weakness of matter, and in the bodily affections of the material world, while on the contrary it was pure and impassible in its original source. In the same way the universal light in which all moves and seems to be absorbed is represented in the vision of the creation of the Universe shown to Hermes by Pimander. “ Everything,” says Hermes, “ became a soft and agreeable light, which delighted my eyes. Soon afterwards fearful and horrible darkness, sinuous in its shape, descended ; it seemed to me that I saw this darkness change into I know not what humid and dim nature, exhaling smoke like fire, and producing a species of lugubrious noise. Then there proceeded from it a lugubrious cry, which seemed to be the voice of Light. A holy Word descended upon Nature from Light, and a pure fire darted upwards from humid Nature ; this was subtle, penetrating, and at the same time active. And the air, by reason of its lightness, followed the fluid, and rose from earth and water to the fire, from which it appeared to be suspended. Earth and water seemed to be mingled together, so that the one could not be seen through the other, and they received the impulse of the Word which was heard to proceed from the upper fluid.

“ ‘ Hast thou understood,’ said Pimander to me, ‘ what this vision means ?’ I answered, ‘ I am about to learn.’ He said, ‘ This light is Me, it is Wisdom, thy God, who precedes humid Nature, which has emerged from darkness. The luminous Word which emanates from Wisdom is the Son of God.’ ‘ What dost thou mean ?’ I replied. ‘ Learn that that in thee which sees and hears is the Word, the speech of God ; wisdom is God the Father. They are not separated from one another, for union is their life.’ . . . ‘ Whence came the elements of Nature ?’ I asked. He answered, ‘ From the

will of God, who, having taken Reason (the Word), and contemplating order and beauty in it, formed the world upon this model by means of elements taken from itself, and by the germs of souls. Wisdom, the male and female Deity, who is Life and Light, engenders by means of the Word another creative intellect, the God of fire and of spirit, who in his turn formed seven ministers who envelop the visible world in their circuit, and govern by means of what is called Destiny.' ”

St. Justin considers light in two points of view, first in the most general and abstract sense, independent of the bodies to which it is joined in this world; this is what he calls the first light, and what may be called intellectual light in the most general and metaphysical sense of the word, or light in general, which, however, only exists relatively to us in the bodies which enable us to perceive it. He next considers it in a mass, and as united to a material body which renders it visible. Such, for instance, is the light of the sun, which is united to the body of that planet, and becomes in some measure materialised by this union. From this point of view the visible light of the sun is indeed the substance of the *Λόγος*, but of the *Λόγος* united to a body, and dwelling in the material, sensible, and mortal world. There are therefore, he says, two natures to be distinguished in the sun, the nature of light, and the nature of the body of the sun with which it is incorporated. He goes on to say that Christ is nothing but that universal Reason of which each of us has a portion, thus showing that what he understands by the Word or the Logos is Reason, the sovereign Wisdom of the Deity, from which our intellects are derived.

Tertullian (Apologet. p. 21) also looks upon the Word, or rather the Logos, as being the Reason of God, and the Intellect which governs the Universe. He makes use of the word Logos, or Ratio, which, he says, expresses that Reason and Wisdom which has arranged and ordered all things even according to the ideas of the ancient philosophers, who have not only admitted the idea, but even used the word Logos. This is that God who is the soul or intellect of Jupiter. He compares the Logos to a ray of the sun, which, without separating itself from the unity of the being which produces it, is but an extension of its substance. He also distinguishes

in the work of creation the Reason which produces order and arrangement from the *vis viva* which completes the work.

Kircher in his dissertation on the Unity and Trinity of the first principle traces all these metaphysical subtleties to Pythagoras and the Egyptian Mercuries (Hermes). This philosophy was the most ancient and widely-spread in the world, and was not peculiar either to the Christians, the Jews, or the Greeks, with the exception of certain slight differences of opinion which always characterise the various branches of a school of philosophy, and which are distinctive of the various sects of a common religion. St. Augustine himself (*De Civ. Dei*, cap. xxi.) admits that ideas were held in every nation of the world respecting the Deity which resembled in a great measure those which the Christians held on the subject; that the Platonists and Pythagoreans, several philosophers among the Atlantes, the Libyans, the Egyptians, the Hindus, the Chaldæans, the Scythians, the Gauls, and the Spaniards held many theological principles respecting the unity of God, Light, and the destiny of mankind in common with the Christians. He confines himself, however, to developing the doctrines of the Platonists, because they were the best known.

Kircher (*Œdip.* vol. iii. p. 578) also examines the Hermetic system respecting the first monad, the principle and the origin of all things. Hermes calls it the paternal monad. This engenders the dyad, which, when united to the first monad, gives the triad, which shines throughout all Nature. It is thus that the learned men in China say that one has produced two, and that two united to one have produced three, and that everything results from the latter number. He calls the monad the Father, or the first principle. The second principle is *Noûs*, the wisdom of the Father self-engendered. He calls the third principle the third Intellect, and gives it this name by way of comparison with that which he calls self-engendered. The creative Intellect of the igneous world he calls Intellect of Intellect, the supreme God, the Master, the source, the life, the strength, and the Spirit or breath which animates all things. These are the terms, according to Cedrenus, in which he defines his Trinity. Afterwards come the following words: "From the primary Wisdom proceeds the luminous Word, the Son of God, identical

with his Father. For they are not distinct from one another ; their union is life. This therefore is the Spirit of Life."

In the Pythagorean and Platonic writings we have the *Δημιουργὸς* or *Zeus Βασιλεὺς*, the *δεύτερος Θεὸς*, or second God, the *Μίθρας μεσίτης*, or mediatorial Mithra, and the *Γεννητὸς Θεὸς*, or generated God, begotten, not made. Macrobius (Comm. in Somn. Scip.) established a Deity above celestial and terrestrial matter in which he distinguished three degrees, Deus, Mens, and Spiritus. He says that God has engendered Mens or Logos from himself, and then describes an immense chain of beings, the three first links of which are the Father, his Logos, and the Anima or Spiritus Mundi ; after which he proceeds to explain how the Spirit proceeds from, and how the Son is begotten by, the Father. Mercury was always called the Logos in the Pagan world, "The Word that in the beginning was God, and that also was a God." Justin Martyr alludes to this when he says in his Apology, "As to the Son of God, called Jesus, should we allow him to be nothing more than man, yet the title of the Son of God is very justifiable on account of his wisdom, considering that you worship your Mercury under the title of the Word and Messenger of God." The Pagan Aurelius, speaking of the Logos, says, "And this plainly was the *Λόγος* by whom all things were made, he being himself eternal, as Heraclitus would say, and by Jove the same whom the barbarian affirms to have been in the place and dignity of a principal, and to be with God, and to be God, by whom all things were made, and in whom everything that was made has its life and being ; who, descending into body, and putting on flesh, took the appearance of a man, though even then he gave proof of the majesty of his nature ; nay, after his dissolution, he was deified again" (Euseb. Præp. Evang. l. XI. cap. xix.). Horace gives a very extraordinary account of Mercury's descent into hell, and his causing a cessation of the sufferings there. The Targums call the Logos *ממרא דיי* memra dii, the Logos of God. Philo (De Confus. Ling. p. 267) calls it *Ἄρχή*. The first of the Jewish Sephiroth was called Corona, the second Sapiëntia, and the third Intelligentia. Proclus (In Tim. p. 93) gives an account of the triads of Numenius, Harpocratio, Aurelius, Orpheus, &c., and of the monad which united them and was placed above them. The triplcity of the Demiurgic First Cause was the fundamental dogma

of the theology of those ages, and was a sacred number in all the schools of metaphysics. An immense number of triads of all descriptions were invented, and were combined with the seven planets or the seven heavens, as may be seen in Psellus and in Kircher (*Edip.* vol. iii. p. 107). These were so many refinements of the Chaldæan and Egyptian metaphysics, which passed into the philosophical sects of the first ages of Christianity. Eusebius (*Præp. Evang.* l. XI. cap. xv. xvii. xviii., &c.) has given an account of the different triads and their resemblance to the Christian Trinity. Kircher (vol. iii. p. 575) has also given an account of the triads of the Pythagoreans, the Platonists, and those of Zoroaster, Hermes, the Cabalists, &c.

Beausobre (*Traité du Manich.* t. i. p. 578) shows how all the attributes of the Deity, whose nature was divided into principles of life, of wisdom, &c., were personified by the Christian sects, how sexes were given to these attributes, and filiations and marriages assigned to them. He also shows how the first god, dwelling from all eternity in the depth of his invisibility and silence, lived with *Ἐννόη* or thought. *Συγγή* his wife gave birth to *Νοῦς*, that pure spirit who alone is equal to his father, and able to know the perfections of his greatness. This spirit, who was called the only son of the Father, had *Ἀλήθεια*, or truth, who was born at the same time with him, for his wife (Irenæus, l. I. *Epiph. adv. Hæres.*). *Βυθός* signifies the Divine Nature considered in its incomprehensible immensity. Clemens Alexandrinus (*Strom.* l. V.) says that God was called *Βυθός* because he contains all things and keeps them in his bosom, and because he is incomprehensible and infinite. *Συγγή* signifies Silence, under whose veil he is concealed. St. Epiphanius says that the only son, wishing to make God known, was prevented from doing so by the father's order by *Συγγή*. Wisdom and Truth were the first productions of the incomprehensible Being. Wisdom and Truth gave birth to *Λόγος* and *Ζωή*, or Reason and Life. The author of Hermes Trismegistus says that Thought, with his sister the Word, emanated from the pure Spirit: *Ἡ δὲ νόησις ἀπὸ τοῦ νοῦ, ἀδελφὴ οὖσα τοῦ λόγου.*

The light of the sun, according to Justin, only becomes material when it enters the visible world, when it becomes subject to the laws of the bodies to which it attaches itself. Origen (*Comm. in Manil.* 14 *Jeremiæ*) says nearly the

same thing: "Lux vera filius Dei, quæ illuminat omnem hominem. Quicumque rationalis est, particeps veræ lucis efficitur. Rationalis autem omnis homo." "Many of the Fathers," says Beausobre (t. I. p. 30), "have held much the same ideas as the Pagans respecting the universal light. They considered the human mind, or reason, to be like a ray, or a light, which issues from the Word, or from Divine Reason, which was the reason that Justin Martyr said that Christ had been partly known by Socrates, because Christ is the Word, and the Word (*Λόγος*) is in all men; the whole human race participating in it." Hierocles in his commentary on the Golden Verses of Pythagoras draws a distinction between two sorts of light, one of which is pure and unmingled, and the other is that which "in tenebris lucet," or which is connected with matter: *φῶς ἡπαρθρόν καὶ καθαρὸν, μεθ' ὃ ἐπινοεῖται τὸ ἐν σκιᾷ φῶς καὶ τὸ ὑποσυμμιγῆς σκότῳ γεινομένον*. This is what is meant by the expression "the light shineth in darkness" in John i. 5. In the Manichæan system the sun and the moon were formed of good matter, while the other planets and stars were formed of matter somewhat deteriorated by the evil principle. This was no doubt the reason why they paid such honour to the sun. "Solem honorat Manichæus, et, ut existimavit, decernit non habere mixtionem mali" (Titus of Bostra, p. 921). It is this light, joined to the matter called darkness by the metaphysicians of antiquity (of which matter our world is composed), which is figuratively said to shine in the midst of darkness, without, however, sustaining any damage from it. Origen (Comm. in Joan. p. 70) says that there is a difference between the light, "quæ in tenebris lucet nec ab eis apprehenditur, et lux in quâ haudquaquam tenebræ sunt," &c.

The epithet *Μεσίτης*, or Mediator, was also given to the Sun, or Mithra; and Plethon (Orac. Caldaic.) calls Mithra the second principle, the second Intelligence, *Δεύτερον Νοῦν*, who has above him the eternal Light called the Father. The position of the sun in the centre of the Universe gave rise to this idea of a moral mediator. Beausobre (t. I. p. 167) says: "It is certain that Mithra is one of the names which the Persians give to the sun, but according to Porphyry, Mithra was also the name of that second Intelligence (the *Λόγος*) by which God created the world." This was

the *Μεσίτης* Gods of Plutarch. The sun was also considered to be the connecting link of the harmony of the spheres, in which he is placed in order to regulate their movements and maintain their eternal concord. This is another reason why he is called Mediator, or *Μεσίτης*. His car rolled through the fourth circle of the planetary orbits, having on either side those orbits which circumscribed his own, and he gave the double fourth of the celestial harmony, as Martianus Capella says :—

Hinc est quod quarto jus est decurrere Circo,
Ut tibi perfecta numerus ratione probetur.
Nonne a principio geminum tu das tetrachordon ?

He was the *Μονογενής*, or only son of his father, and his first luminous emanation. His sacred head shone with the splendour of twelve rays which crowned it—a number equal to that of the months and hours which he engendered in his course. His chariot was drawn by four steeds, who represented the four elements, which are subject to his action, and which he modifies and directs by his power :—

Solem te Latium vocitat, quod solus honore
Post Patrem sis lucis apex, radiisque sacratum
Bis enis perhibent caput aurea Lumina ferre,
Quod totidem menses totidem quod conficis horas.
Quatuor alipedes dicunt te flectere habenis,
Quod solus obruistis quam dant elementa, quadrigam.

His duty is to drive away darkness, to raise the dark veil which hangs over Nature, and to embellish her by means of his pure light, whence he is called Phœbus, or he who discloses the future by removing the shadows which cover it, and Lyæus, or he who drives away the restless anxieties of the night. He is Serapis on the banks of the Nile, Osiris at Memphis, Mithra in Persia, Pluto elsewhere, Atys in Phrygia, Ammon in Libya, Adonis at Byblos—he is, in short, the universal god of all nations, who honour him under a multitude of different names :—

Nam tenebras perhibens retegis quod cœrula lucet ;
Hinc Phœbum perhibent prodentem occulta futuri ;
Vel, quia dissolvit nocturna admissa, Lyæum.
Te Serapim Nilus, Memphis veneratur Osirim,
Dissona sacra Mithram, ditemque ferumque Typhonem.
Atys pulcher item, curvi et puer almus atri :
Ammon arentis Libyæ, ac Biblus Adonis.
Sic vario cunctus te nomine convocat orbis.

This passage shows that the Sun has been the chief deity of all nations, notwithstanding the difference of his names and attributes, and of the legends concerning him. He is Apollo who triumphs over the serpent, the enemy of light; he is Bacchus Lyæus, who is born, dies, goes down to hell, and rises again after being torn to pieces by the monsters with serpent's feet; he is the god Serapis enveloped in the serpent's folds, that Serapis in whose temple in Egypt the cross was found, the symbolic sign of the future life, which the Egyptians themselves explained it to mean, as may be seen in Sozomenes and Rufinus, that Serapis or Serapis Sun who the Emperor Hadrian was convinced was the god of the Christians. He is Osiris, who is born, dies, and rises again; he is Mithra, whose nativity was celebrated at Christmas—Mithra, who was born in a cave, died, and rose again, and who saved by his death those who believed on him. He is Ammon, the ram-headed god, who is placed in the equinoctial sign of the Ram or Lamb, where the sun achieves his greatest triumph. He is Adonis, whose death, resurrection, and ascension were celebrated in the same countries that Christianity arose in. He is Atyr, the Esmun of the Phœnicians, who, after being mourned for three days, returns to the celestial regions, and whose passion, death, and resurrection were accompanied by the sacrifice of a ram or lamb.

The dogma of the unity of God was, however, held by the ancients in the midst of the polytheism which prevailed, and the idea of a supreme God, who was the head and origin of all the subordinate deities, was admitted even in the popular religion (Sonnerat, *Voy. aux Indes*, t. ii. cap. xiv., &c.; Acad. *Inscrip.* t. xxxi. p. 19, t. iii. p. 1). The following is the creed of Pythagoras, drawn up many centuries before the Christian era:—

“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 his soul resembles 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 men are apt to imagine, seated above the world beyond the orb of the Universe, but, being himself all in all, he sees all the beings that fill his immensity, the only principle, the light of heaven,

the Father of all. He produces everything; he orders and disposes everything; he is the reason, the life, and the motion of all beings."

In the Greek mysteries a hymn was sung which clearly indicated the unity of God (Euseb. Præp. Evang. l. III. cap. ix.). The high priest, addressing himself to the initiated, said: "Worship the Ruler of the Universe: he is one, he is omnipresent, but invisible to all eyes." Athenagoras (Leg. pro Christ.) has collected all the features of resemblance that are to be found between the belief of the Christians, and that of the Pagans on this subject. He says that both poets and philosophers agree on this point. He quotes Euripides and Sophocles as well as Plato, Pythagoras, Timæus, Philolaus, Aristotle, the Stoics, &c., thus proving the existence of a common theology, just as an ancient and common cosmogony prevailed among the Eastern nations. The Sibylline Oracles set forth this dogma, for they speak of

Εἰς Θεὸς ὃς μόνος ἄρχει, ὑπερμεγέθης ἀγίνητος.
Ἄλλὰ Θεὸς μόνος εἰς πανσπίρτατος, ὃς πεποίηκεν
Οὐρανὸν, ἡλίῳν τε, κ.τ.λ.

and the beautiful prayer of Simplicius, which has been translated by Dr. Johnson, also contains it:

O Thou, whose power o'er moving worlds presides,
Whose voice created, and whose wisdom guides!
On darkling man in pure effulgence shine,
And cheer the clouded mind with light divine.
'Tis thine alone to calm the pious breast
With silent confidence and holy rest.
From thee, great Jove! we spring, to thee we tend,
Path! Motive! Guide! Original, and End!

Maximus Tyrius (λογ. α, p. 8) shows the universality of this dogma:

Ἐνα Ἰδοῖς ἂν ἴν πάσῃ γῆ ὁμόφωνον νόμον καὶ λόγον, ὅτι Θεὸς εἰς πάντων βασιλεὺς καὶ πατὴρ, καὶ θεοὶ πολλοὶ, θεοῦ παῖδες, συνάρχοντες Θεῷ. Ταῦτα καὶ ὁ Ἕλλην λέγει, καὶ ὁ Βάρβαρος λέγει καὶ ὁ σοφὸς, καὶ ὁ ἄσοφος.

The mystic Iacchus was the god of the Hebrews, יָה, Iah or Iach, Jah, or Jehovah. Fürst says that "the Phœnicians had a supreme god, whose name was trilateral and secret, invented (Sanchon. p. 40, ed. Orelli), as is alleged by the hierophant Istris, the brother of Chna (i.e. since the origin of the Phœnician people), and he was Ἰαῶ. This Phœnician

Yáho, a knowledge of whom spread farther, represented the Sun-god in a fourfold variety of senses, agreeably to the oracle of Apollo Clarius." The Clarian oracle, in answer to the enquiry, "Of the gods which is he to be held who is called, 'ΙΑΩΨ'" replied

Ὅργια μὲν δεδάωτας ἔχρην νηπευθία κίθειν·
 Ἐν δ' ἀπάτῃ παύρη σύνεσις καὶ νοῦς ἀλαπαδνός·
 Φραζέω τὸν πάντων ἑκατον θεὸν Ἴμμεν' ἸΑΩ·
 Χείματι μὲν τ' Αἰαθὴν Δία δ' εἶαρος ἀρχομίνοιο·
 Ἡεαίον δὲ θέρους· Μετόπωρον δ' ἄβρον' Ἰακκον [ἸΑΩ].

The initiated are bound to conceal orgies not to be inquired into;
 But in disguise is small understanding and a feeble mind.
 Learn, then, that IAO is God supreme of all,
 Pluto in winter: Dis when spring begins,
 The Sun in summer, in autumn beauteous Iacchus.

(Macrob. Saturn, l. I. 18.)

"The identification of the 'Iaó of the heathen Semites with Yáho or Jehovah of the Hebrews," continues Fürst, "is already in Tacitus (Hist. V. 5), Plutarch (Symp. l. iv., *quant.* 5, seq.), Julian, &c., and Cyril adv. Jul." Jehovah, therefore, is the sun, for if he is identical with Iao, and Iao is the sun, Jehovah must be the sun.

The same teaching prevailed in India notwithstanding that the deities appear to be almost innumerable. The Niructa, which is the glossary and illustration of the Veda, asserts twice in its latter portion that there are but three gods, "Tisra éva dévatáh," and the inference that these gods or titles of gods really signify but one deity is clearly and concisely stated in the beginning of the index to the Rigveda on the authority of the Niructa, and of the Veda itself. The Niructa (translated by Colonel Wilford) says (c. xii. § 4, ad finem):—

"The deities are only three, whose places are the earth, the intermediate region, and heaven: (namely) fire, air, and the sun. They are pronounced to be (the deities) of the mysterious (Bhur, bhuvah, and swar, called the Vyáhrítis), severally, and (Prajápati) the lord of creatures is (the deity) of them collectively. The syllable Óm intends every deity: it belongs to (Param'esht'hí) him who dwells in the supreme abode; it appertains to (Brahme) the vast one; to (Déva) god; to (Ad'hýatura) the superintending soul. Other deities, belonging to these several regions are portions of the (three) gods, for they are variously named and described on

account of their different operations, but (in fact) there is only one deity, THE GREAT SOUL (Mahán áturá). He is called the Sun, for he is the soul of all beings; (and) that is declared by the sage, 'the soul of (jagat) what moves, and of (tast'hush) that which is fixed.' Other deities are portions of him, and that is expressly declared by the sage. The wise call fire INDRA, MITRA and VARUNA," &c. (As. Res.).

One of the hymns of the Rig-Veda speaks of the Supreme Being in nearly the same terms: "They call (Him) Indra, Mitra, Varuni, Agni; then he is the well-winged heavenly Garutmat; that which is One the wise call in many ways; they call it Agni, Yama, Mátarisvan."

The unity of action and the tendency of all the portions of the Universe towards a common centre of motion and of life which maintains its harmony and produces its concord, led men who looked upon that Great Whole as a God, to admit the unity of God, or of the whole regarded as God (Jambl. de Myst. Ægypt. cap. xxvi. xxxiii. xxxvii.; Procl. in Tim. l. II. ; Trismeg. in Asclep. cap. i. ; Athan. cont. Gentes). It also led those who looked upon the Universe as an effect to admit also the Sole Cause of a work of which all the parts seemed to tend to unity. "All things," says Marcus Aurelius (l. VII. cap. viii.) "are bound to one another by a sacred concatenation, and none are foreign to each other, for all beings have been combined together to form a whole on which the beauty of the Universe depends. There is but one Universe which comprises everything; one only God who is everywhere; one only and eternal matter; and one only law, which is that reason which all intelligent beings share in common."

The Fathers demonstrated the unity of God by the unity of the Universe, or the unity of cause by the unity of effect, just as the Pagan philosophers did. St. Athanasius (Contra Gentes) says: "As there is but one Nature and one order for all things, we must conclude that there is but one God, who is the Maker and Ruler, and we must declare the unity of the workman from the unity of the work." Lactantius (l. I. cap. v.) has proved by the testimony of poets and philosophers that the dogma of the unity of God belonged to the oldest and most generally received theologies. To the testimonies of Orpheus, Virgil, and Ovid, he adds those of

the philosophers Thales, Anaxagoras, Antisthenes, Cleanthes, Anaximenes, Chrysippus, Zeno, &c., and he adds that notwithstanding the difference of ideas respecting the Deity, these philosophers all agree in acknowledging unity in the administration of the Universe, or the unity of that Being who governs all things. St. Justin (Cohort. ad Gent.) has shown the same uniformity of doctrine among Christian theologians, the most learned among the philosophers, such as Pythagoras, and the Pagan poets. Orpheus (Fragm. VI.) says :—

Ζεὺς πρῶτος γίνετο, Ζεὺς ὕστατος ἀρχαίραυος,
Ζεὺς κεφαλὴ, Ζεὺς μίσσα—Διὸς δ' ἐκ πάντων τέτυκται
'Ἐν κράτος, εἰς δαίμων γίνετο—

and again (Hymn VI.)—

Πρωτόγονον καλέω—
—γένεσιν μακάρων θιητῶν τ' ἀνθρώπων.

Hermes Trismegistus, quoted by Lactantius, says : 'Ο δὲ Θεὸς εἷς, ὃ δὲ εἷς ὀνόματος οὐ προσδέεται, ἐστὶ γὰρ ὁ ὢν ἀνώνυμος.

The Sibylline verses represent God as saying :—

Εἰς μόνος εἰμι θεός, καὶ οὐκ ἰστί θεός ἄλλος·

and Xenophanes believed that—

Εἰς θεός, ἐν τε θεοῖσι καὶ ἀνθρώποισι μέγιστος,
Οὐτε δέμας θνητοῖσιν ὁμοῖος οὔτε νόημα.
Οὔλος ὄρᾳ, οὔλος δὲ νόει, οὔλος δὲ τ' ἄκουει.

The following is a translation of some Orphic verses on the Orgyas, a word which is synonymous with Mystery. He says to the initiated—

“Consider the Δόγος, or Divine Word: never cease to contemplate it. Direct your hearts and minds the right way, and look up to the Ruler of the Universe, who alone is immortal, and who alone has begotten from himself. All things proceed from him alone, and he dwells in them. Invisible to all mortals, he nevertheless sees all that goes on.”

Lastly, Hermesianax admits in the following verses that all the gods, that is, all the personified forces of nature, are but one God :—

Πλούτων, Περσεφόνη, Δημήτηρ, Κύπρις, Ἐρωτες,
Τρίτωνες, Νηρεὺς, Τιθόε, καὶ Κουανοχαίτης,
'Ερμῆς ὅ, "Ἡφαιστός τε κλυτός, Πάν, Ζεὺς τε, καὶ Ἥρη,
'Αρτεμις, ἢ Ἐκάεργος Ἀπόλλων, εἰς Θεός ἐστιν.

CHAPTER XXVI.

THE origin of man has been the subject of much discussion of late years, and while much difference of opinion still exists upon questions of detail, it is generally agreed that man has been developed from some preceding form of animal existence at a very remote period, not created in the generally accepted sense of that term. The old idea was that man was formed out of the ground, and in the mystic chamber of the Temple of Philæ Amun-Kneph is represented turning a potter's wheel, and moulding the mortal part of Osiris, the Father of men, out of a lump of clay. The hieroglyphical inscription is: "Knum, the Creator, on his wheel moulds the divine members of Osiris [the type of man], in the shining house of life"—that is, in the solar disc. This is identical with the Hebrew belief: "O Lord, thou art our father; we are the clay [Eadme, the Adamic or fertile earth], and thou our potter; and we all are the work of thy hand" (Isa. lvi. 8). Man is now, however, considered to be the last of an immense series of animals which intervene between him and the Causa Causans. Aristotle laid down the law of the gradation of beings long ago. "The transition from inanimate beings to animals," he says, "is effected by slow degrees; the continuity of the gradations conceals the limits which separate these two classes of beings, and withdraws from the eye the point of division between them." He remarks afterwards: "In most animals there may be observed traces of those affections of the soul which manifest themselves in man in a more marked manner. We see among them a character either tractable or savage, and also gentleness, generosity, ferocity, baseness, timidity, confidence, anger, and malice. We may even observe in many something which resembles the foresight of man."

The origin of man is connected not only with the origin of organic life, but with that of inorganic matter, for before the

earth had cooled sufficiently to allow of the existence of even the lowest form of living beings, there was but one existence upon it—mineral existence. The following brief summary contains what appears to be the truth, according to the best authorities, on this difficult subject.

Throughout that Infinite Space which surrounds us is diffused matter in its primary and most attenuated form, with its atoms in motion. It is probable, however, that beyond these ultimate material elements the law of continuity is still preserved, and that there are existences in the ascending order which have neither weight nor form, and are merely force. If matter were composed of originally hard solid atoms, every additional atom would in all cases increase its bulk, whereas many bodies are known which contract their dimensions by additions to their matter. Matter being universal, it is probably also homogeneous, and there is but one primary matter out of which what are termed the elementary or simple substances are formed.

Continuous motion, which is the result of force, and the origin of all the phenomena of Nature, exists when a movable point perpetually changes its place in such a manner that successive and constantly succeeding points correspond to individual moments of time. It is possible to conceive a relation of such a nature between Time and Space that rest, or retrogression, or other combinations might result from it; but continuous motion is the only form in which it exists in Nature, in which there is no rest. All matter is in motion, not only in the enormous masses of the planetary spheres, but throughout its most intimate structure. Motion seems not only to sustain matter, but to generate it also.

The law of Continuity is immutable and eternal. In obedience to it all changes are made by infinitely small degrees. Nature never works *per saltum*; nothing can pass from one extreme to the other without passing through all the intermediate grades. We see it in motion, for all movements are made in continuous lines, which are never broken, such as the movements of the planets and comets. Day dawns by degrees, and fades slowly away in the twilight, the sun ascending above the horizon and descending below it, not suddenly, but with a continuous movement. Heavy bodies projected into space describe parabolas or

and plants do not spring up in a day, but rise slowly from seed or shoot. All the movements which depend upon gravity, upon elasticity, and upon the magnetic and other forces, are continuous because the forces which produce them are continuous also. Thus Gravity, which decreases as the squares of the distances, cannot cease *per saltum*, but must pass through all the intermediate magnitudes. It is owing to this law also, that the magnetic force depends upon distance, and the elastic force upon inflexion, as in thin plates, or upon compression, as in fixed air.

The law of Unity pervades and directs all the operations of Nature. It causes molecules to group themselves round their centre of affinity, as it does worlds around their suns, and gives these worlds similar forms and movements; it gives to minerals similar geometric forms and figures; it constructs the arterial and osseous system of men and animals on the same model as it does the leaves of plants and the branches of trees, and it causes each being to concur in the general harmony, and prevents anything from being isolated in the general economy. Creation has been well described as orderly development in accordance with eternal laws. Every element of the Universe acts upon and is connected with every other. There are no real cataclysms or convulsions in Nature. The *Κόσμος*, as we have seen, means not only the Universe, but Order as well.

Heat, Light, Electricity, Magnetism, Chemical Affinity, and all the other attributes of matter, which may be considered to be inseparable from it, are only modifications of each other, and are the result of motion, which in its turn is not a cause or agent, but only an effect. It is in fact only a certain state of relation of a movable thing. None of the attributes of matter are the causes of the others, but each can engender the others or be engendered by them, and all can be converted into one another under certain conditions. A single force, Light, has been made to produce, mediately or immediately, electricity, magnetism, heat, and motion. Electricity produces chemical affinity, and chemical affinity produces heat and light. Motion being universal, there is no absolutely cold body in the Universe. Heat and Light are but matter in motion, and there is no difference between them except the greater or less rapidity

of the vibrating movements which produce them. To our imperfect senses there appears to be darkness, but Light is universal and eternal.

The nebulous mass which once filled the space now occupied by our system has become condensed in the course of ages, and as Chladni beautifully expresses it, has "become crystallised in the limpid waters of the azure sea in which suns revolve." The earth was once in a fluid state. The different strata of which it is composed have become arranged in the order of their densities according to laws which experience has shown to be necessary to the stability of liquids and to their equilibrium under the action of weight. At one time all the existing water and all the volatile chemical compounds formed part of the atmosphere, but when the earth became sufficiently cool the vapours of water became condensed as they were precipitated on the surface in torrential rains, taking with them the less volatile bodies, dissolving the substances with which they came in contact, and giving rise to new combinations from which the present character of the earth's crust is derived. It has been estimated that nearly 3,000,000,000 of years elapsed while the earth cooled to the temperature of what is termed the Eocene period in Great Britain. The elements of the primary rocks, intimately mingled by fusion, have combined during the cooling process, following the laws of Affinity, to constitute the minerals which we find there. By the incessant chemical reactions of the interior of the earth the rocks themselves change their composition, and the vegetations of crystals succeed each other in stones as the fauna and flora do on the earth. The life of the earth has been properly called a perpetual Genesis.

Life is everywhere, in subterranean lakes, in hermetically closed natural caverns, on the glaciers of the Alps, on the Polar snows, and on the summits of the tropical Andes at an elevation of three miles above the sea level. Light, heat, and electricity create for it a thousand worlds, and open a thousand ways for its extension. It is still in active exercise, everywhere moving, everywhere creating. Leibnitz says that the greatest sum of life is always at the full, and that at any given moment the maximum of individual existence is realised.

In the sediments of the Primary Period are found the early representatives of the animal kingdom, the filamentary beings which have nothing of the animal about them but spontaneous movement, and the infusoria which can bear a temperature of from 160° to 170° Fahrenheit. Living beings are found in waters of from 176° to 194° Fahrenheit. Life, therefore, became possible when the earth had cooled down to this temperature, and when the carbonic acid gas of the atmosphere had been partially absorbed by the waters.

Chemistry draws no line of demarcation between the organic and inorganic kingdoms, and all the elements which constitute organised bodies—carbon, hydrogen, oxygen, and nitrogen, to which often, though not always, sulphur is added—are lifeless. What is termed Protoplasm, which is the foundation of all organic life, both animal and vegetable, is nothing but a combination of these elements, and all living beings, even to man himself, are but masses or aggregations of this Protoplasm.

It is evident that either the theory of universal evolution must be the true one, or else that the first organised being must have been formed by a special act of creation. The discovery of the simplest organisms that can be conceived, the Monera, which consist while living of nothing but a structureless bit of Protoplasm, and yet exhibit all the forms of vital activity, show that the latter are bound on to structureless Protoplasm. The one thing necessary to produce the forms and vital properties of Protoplasm is Carbon, and therefore organic compounds are called in modern chemistry "carbon-compounds."

The luminous ether is now supposed by many eminent natural philosophers to be an imponderable medium, filling all Space, and penetrating all bodies, but this mode of motion does not present the same mobility in all bodies. Here there is a medium which no process of heating or refrigeration can destroy. It is in the bodies in which life has been destroyed as it is in those bodies in their ordinary state. But it has not the same mobility in all bodies, and this is why in experiments on spontaneous generation, or as it is more philosophically called, Archigenesis, proto-organisms can only be produced by a putrescible, that is, a highly electrical substance. When that substance becomes changed by being boiled, or otherwise heated, it loses its power of production

gradually at first, and finally altogether. Electricity is there, but acting with diminished energy. On the other hand, where galvanism has been brought to bear upon infusions where certain vegetable products alone appeared, others and different ones were produced, and animals also appeared in half the time they would have been produced in naturally.

This subtle medium, which is everywhere present, though inappreciable by our senses, becomes apparent to them when manifested in such phenomena as those of dynamic electricity, chemical reactions, and magnetism. It is matter in its dynamical state, and is perpetually moulding that ponderable matter which it originally produced. We may suppose that this imponderable matter resides in carbon in some peculiar manner, and thus produces that state of vital activity which we term life. Archigenesis is therefore the result, like every other phenomenon of Nature, of force or motion. "But," a German author observes, "while we refer all force to matter, we have no fear of degrading 'vital principles' to mere mechanical, physical, and chemical processes, since our most exalted conceptions of Nature, and the sublimest natural philosophy, emanate from the very simplicity of physical laws, and the unlimited number of natural phenomena to which they give rise."

One step further, and we should know all. What is the origin of force? To this no answer can be given. The Egyptians had so far ascertained the true cause of natural phenomena that they called God "the Mover." The Greeks also called the Giver of life the *Noûs*, meaning by that word not only intelligence but motion. The word *νόος*, usually contracted into *νοûς*, is said by Eustathius to be composed from *νέομαι*, i.e. *πορεύομαι*, because there is nothing which moves quicker than mind. The Egyptians, however, after long discussing the nature of the Being to whom they applied that epithet, concluded that it was beyond the power of human reason to comprehend. Hence they called God, or the First Cause, "unintelligible darkness," and "impene- trable obscurity;" *Πρώτην ἀρχὴν σκότος ὑπὲρ πάσαν νόησιν· σκότος ἀγνωστον τρις τοῦτο ἐπιφημίζοντες* (Damascius apud Gale, not Jamblic.). The Platonists called the chief Deity "the supreme and ineffable God," the Egyptians called him "the

invisible Cneph," the disciples of Orpheus called him "the God who dwells in inaccessible light," the Valentinians called him *Bυθός* and *Σιγή*, and the Athenians the *ἄγνωστος Θεός*. All theologies agree in confessing that the First Cause is invisible and incomprehensible.

We have frequently had occasion to see how the spiritual part of theology arose out of physical ideas. The names of the good and evil principles, Ormuzd and Ahriman, are also examples of this. The name of Ormuzd is composed of *Hor*, Sun, and *Muzd*, benevolence, while *Man* in Pehlvi signifies the sun, and *Ahariman*, which is the old spelling, indicates the winter sun, shrouded in clouds and obscured by storms; hence *Ahariman* signifies "the foul sun." Again, *Mem* or *Men* was an idol adored by the Arabians and Syrians, and is the deity referred to in Isa. lxx. 11, "præparantes Gad mensam, et implentes Meni vinum mixtum." *Men* or *Menes* here signifies the Sun, of which *Man*, *Min*, and *Mon* were also very ancient appellations. *Ammon*, the title of the sun, was also formed from these old names. It is often written *Ἄμμων* in Greek, which, when read from left to right, forms *Numa*. It is also written *Ἄμμωνός*. The Greeks said that the sun was the first divine king, and *Menes* the first mortal king, that reigned over Egypt, but both were mere personifications of the sun. The term *Man* became in time synonymous with "lord" in Persia. Tacitus says that the ancient Germans adored a god named *Mannus*, who was probably the sun. *Osiris*, according to Diodorus, means a being with many eyes, which is a suitable name for the Star which darts its rays in every direction, and uses them as it were to contemplate the earth and sea. Mystically, he was looked upon as the Intellectual Light.

These origins of names show conclusively how the ideas of physical evil, and of the dominion of man over all other created beings, arose, and the personification of moral evil was based upon the physical conception. The difficulty of accounting for the evil which exists in the world has always been felt to be very great, and is thus stated by Lactantius (cap. xiii., On the Anger of God): "Either God wishes to remove evil from this world, and cannot, or he can and will not, or he neither can nor will, or, to conclude, he both can and will. If he will and cannot, it is impotence, which is contrary to the nature of God; if he can and will not, it is

wickedness, and that is no less contrary to his nature; if he neither will nor can, it is wickedness and impotence at once; if he both can and will (which alone of these conditions is suitable to God), whence comes the evil which exists in the world?"

Bacon says in his *Essays*, "It were better to have no opinion of God at all, than such an opinion as is unworthy of him; for the one is unbelief, the other is contumely; and certainly superstition is the reproach of Deity." The Rabbis however, did not embrace this view, for they settled this momentous question by boldly asserting that God himself was the author of evil, and the same doctrine is taught in such passages as Isa. xlv. 7: "I form the light and create darkness; I make peace, and create evil." Hermes, in his discourse entitled the *Crater*, or the *Monad*, has given us the true answer: "Evil does not proceed from God, but from ourselves, who prefer it to good." The usual teaching is that man was born in a state of original perfection, the traces of which, however, are nowhere to be found, and that in consequence of his fall not only mankind, but all Nature, lies under a curse.

Upon this teaching is founded the dogma of the eternal damnation of all unbaptized children. St. Augustine says, "*Parvulos trahit peccatum originale ab Adam,*" and, "*Deus prædestinat ad æternam mortem propter originale peccatum.*" In his letter to St. Jerome, he says, positively, that not even new-born infants can escape eternal damnation except by being baptized. Yet in this same letter he asks continually what can be the reason why God should inflict so terrible a calamity upon innocent children. He concludes, however (*De Peccatorum Meritis et Remiss.*, l. III. cap. iv. n. 7), that they could not be damned if they had not sinned, and that, as it is impossible they can have sinned before they attained the age of reason, they must have inherited the original sin of Adam by the mere fact of their being born, and that it is this sin of Adam which has rendered the whole human race liable to damnation! To explain this extraordinary statement, he wishes it to be believed (*ibid.* l. I. cap. x. n. 11) that all the souls of men have been one in Adam, and that they have all been derived from the sinful substance of his soul, like branches which grow from a single diseased stem.

Other theologians have represented the damnation of these innocent children and of others as forming part of the enjoyment of those who are saved. St. Thomas Aquinas (*Summa Theologica*, Suppl. ad tertiam partem, quæst. 94, art. 1, 2, and 3, vol. ii. Paris, 1617), "Ut beatitudo sanctorum eis magis complaceat, et de eâ uberiores gratias Deo agant, datur eis ut pœnam impiorum perfecte videant. . . . Beati qui erunt in gloriâ nullam compassionem ad damnatos habebunt. Sancti de pœnis impiorum gaudebunt, considerando in eis divinæ justitiæ ordinem, et suam liberationem de quâ gaudebunt." Drexelius, another amiable theologian, says in the dedicatory epistle to the Apostolic Nuncio Carafa of his work *De æterno Damnatorum Carcere et Rogo* (Munich, 1630), "The happy inhabitants of heaven will not feel any compassion at the sufferings, not only of those who are not related to them, but even of those who are; the just will rejoice when they see vengeance; they will wash their hands in the blood of sinners." St. Gregory also says, that the elect "will be sated with joy as they gaze on the unspeakable anguish of the impious, returning thanks for their own freedom."

We have seen how very plainly some of the Catholic theologians confessed that they did not believe a word of what they preached, and Protestant divines are not behind them in this respect. Bishop Burnet (who converted the Earl of Rochester) tells his clergy in his treatise *De Statu Mortuorum*, which was written in Latin in order that it might not fall into the hands of the laity, seriously to maintain and preach the reality and eternity of hell torments, *even though they should believe nothing of the sort themselves*. He continues: "Si me tamen audire velis, mallet te pœnas has dicere indefinitas quam infinitas;" "If you will listen to me, however, I should prefer that you should say that these torments were of indefinite duration rather than that they are eternal." "Sed veniet dies," he adds, "cum non minus absurda habebitur et odiosa hæc opinio quam transubstantiatio hodie." "But the day will come when this opinion will be held to be no less absurd and odious than the belief in Transubstantiation is now."

Adam, according to the Rabbis, was created on the sixth day at nine o'clock in the morning. He, however, transgressed the first hour after his creation, and was ejected

from Paradise at three o'clock in the afternoon, so that, according to Barcepha, Philoxenus, and Sarugensis, he was only six hours in Paradise. Dr. Lightfoot says, "Adam was created on Friday morning at nine o'clock; he ate the forbidden fruit about one (that being the time of eating); and Christ was promised about three o'clock in the afternoon." The promise of Christ signifies that the curse pronounced on man can only be removed by a bloody sacrifice, for it is held that the sin of Adam can be expiated in no other way. Thus Milton (*Paradise Lost*, Book III. l. 209) makes God say :—

He, with his whole posterity, must die;
Die he or justice must, unless for him
Some other able, and as willing, pay
The rigid satisfaction, death for death.

He goes on to say that any of the angels would have done as well as the Son of God :—

But all the heavenly choir stood mute,
And silence was in heaven.—*ib.* l. 217.

This sacrifice is supposed to have been typified by the Jewish festival of the Day of Atonement. It has been proved, however, by a learned Jew, that this festival was never celebrated in the lifetime of Moses, nor during the existence of the first Temple. He says that neither the festival of the first of the year (*Roschaschanah*), nor the Day of Atonement (*Jom Kipour*) are mentioned in the list of festivals in *Deut.* xvi. What proves that it could not have been in existence at that time is that every Israelite had to go up to Jerusalem for the feast of the Passover, the feast of Pentecost, and the feast of Tabernacles, which are ordained in it, and as the feast of Kipour (ransom) is only four days before the feast of Tabernacles, the people would certainly have been ordered to go up to Jerusalem four days earlier in order to celebrate it. This festival is mentioned in *Lev.* xxiii., a chapter which has apparently been inserted by some Pharisee a thousand years after the death of Moses, and the release of the scape-goat is of the same nature as the release of the bird of atonement in *Lev.* xiv. 32, which is a chapter of much earlier date. The priests who sought to inculcate the idea of Atonement inserted this chapter, as they inserted many other things. The Hebrew is not what would have been used in the time either of Moses or of the first Temple. This festival

was, however, not only imposed on the credulous people, but supported by a miracle. Treatise Roschaschanah says that it was the practice on that day to tie a red thread to the great internal gate of the Temple. As soon as the scape-goat, laden with the sins of the people, reached the wilderness, this thread became white, so as to fulfil what Isaiah said, "though your sins be as scarlet, they shall be as white as snow." This was effected by the mere prayer of the High Priest!

It is not too much to say that the doctrine of propitiatory sacrifice has demoralised the world. The Reverend Dr. Evanson says:—

"It is true, the orthodox Church preaches the pure ethics of the gospel, and the virtue of temperance among the rest; but she has, at the same time, ingeniously and impiously, contrived to render her own, and what is still worse, all the preaching of the gospel, of none effect, by her doctrine of the death of Jesus, considered as a propitiatory sacrifice of infinite efficacy, and an universal atonement for sins. Even the Protestant subdivisions of that Church, in their most sacred and solemn acts of devotion, as well as in the sermons of their preachers, declare that by his death, *a full, perfect, and sufficient sacrifice, oblation, and satisfaction* hath been made to the divine justice *for the sins of the whole world*. Gracious God, have mercy upon the presumptuous folly and madness of thy erring creatures!—By this single doctrine she has erected an universal asylum, as far as another life is concerned, not for intemperance alone, but for every other vice and crime of which human nature is capable. The miserable, quibbling supplement to this shocking doctrine, that repentance and a proper faith is necessary for the particular application of this atonement, can be of no avail; for no sinner will believe that a *just* being will inflict any punishment on account of offences for which he has already received perfect and sufficient satisfaction, and besides, since the people are also taught that a sinner may effectually recur to this saving faith and repentance even on his death-bed, or in the condemned dungeon of Newgate, what religious motive can any man have to curb and restrain his natural passions or inclinations, so long as he hath it in his power to gratify them, at any rate, when he knows that to the last moment of his life he can hope to secure himself

against the deserved consequences of his wickedness by taking refuge at the Cross of Christ? If any reflecting person can doubt of the dreadfully pernicious influence which such a persuasion as this must have upon the morals of the people in general, let him, for a moment, consider what would be the certain effect should the Legislature set up an asylum for murder in every parish in the kingdom, to which, if the wilful murderer could flee before he was apprehended, he should be exempted from punishment. Society would soon experience the evil consequences of such a policy in the centuple multiplication of instances even of that crime, the most shocking to human nature. And to complete his conviction of the similar effects which this doctrine has, and ever hath had, upon the morals of professed Christians, he needs only to review the moral history of Christendom, and attend to the vicious immoralities everywhere continually practised by persons of all stations in this first decade of the nineteenth century of the Christian Era."

Upon the doctrine of Original Sin is founded that other most extraordinary doctrine that man, who had previously been immortal, became subject to death in consequence of eating the forbidden fruit. This forms no part of the teaching of Genesis, and even in the literal interpretation the existence of a tree of life by eating of which man might have become immortal, shows that he had been liable to death previously. This may also be inferred from the command in the first chapter to "increase and multiply, and replenish the earth," for it needs but a slight acquaintance with the laws of population to know, that in the course of a few centuries the earth would have become so densely populated as to be uninhabitable. Again, we are told in Gen. i. 21, that God "created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind." Now there clearly was no place for the monsters of the deep in the Garden of Eden. All that can be admitted are such fish as might have dispersed themselves in the four rivers which are said to have watered the Garden. These, and all the salt-water fish, must therefore have escaped the curse, as they did also the Deluge, for Noah did not take any fish on board the ark. Yet no one will pretend that fish are immortal.

Everyone knows that this statement is absolutely untrue,

and that death has always been the portion of all created beings without exception. "The law of death," says Epictetus, "is the law of secondary and material matter; it does not exist in primordial and ethereal nature." Hermes speaks differently. He says: "Death does not exist; the word 'mortal' has no meaning, or is but the word 'immortal' without its first syllable. Death would be destruction, and nothing is destroyed in the Universe. If the Universe is a second god, an immortal being, no portion of a living and immortal being can die. But everything is a portion of the Universe, especially man, who is the animal possessed of reason. The first of all beings is the eternal, uncreated Being, the God who has created all things. The second has been made in his image; this is the Universe which he has engendered and preserved, and which he maintains; it has received immortality from its Father, and it therefore ever lives. Immortality differs from eternity; eternity has not been engendered by any other being, it has produced itself, or rather it creates itself eternally. He who speaks of eternity speaks of what is universal. The Father is eternal by his own act—the Universe has received from him perpetual existence, and immortality."

These speculations are the result of the assumption that the soul, as Hermes defines it elsewhere, is an incorporeal essence, which does not entirely lose its previous mode of existence while it is connected with matter, that it is a primary force, and that as life is the union of intellect and soul, so death is not the destruction of that which was united, but only the rupture of unity. Modern views, which are based upon scientific observation, are of course very different, at least in details, from the speculations of the Egyptian philosopher. Cuvier's definition of Life is as follows (*Règne Animal*, *Introd.*):—

"If, in order to acquire a just idea of what constitutes the essence of life, we consider it in those beings in which it appears in its simplest form, we shall soon perceive that it consists in the faculty which certain corporeal combinations possess of lasting during a certain definite time, and in a certain definite form, while incessantly attaching to themselves a portion of the substances which surround them, and restoring to the elements portions of their own substance.

"Life, therefore, is a more or less violent or complicated

whirlwind, the cause of which is always the same, and which is ever attaching to itself molecules of the same description, but into which separate molecules are continually entering, and from which they are continually departing, so that the *form* of the living body is more essential to life than its matter. As long as this movement continues, the body in which it takes place is alive—it lives.”

This definition seems incomplete, for it makes nutrition to be the sole support of life. Bichat's definition appears to be much more accurate. He defines life to be nothing but a number of functions or powers which resist death. Inorganic bodies, he observes, are incessantly acting upon organic bodies, so that if there were no principle of reaction, they would soon cease to exist. In childhood there is an exuberance of life, because the reaction is greater than the action. As life attains its prime, an equilibrium is established between the two, while as old age draws on reaction decreases, the action of external forces remaining the same, and death takes place when reaction has wholly ceased. “Our lives,” he says, “are double. The one we possess in common with the vegetable and the animal, the other belongs exclusively to the latter. The vegetable life is, as it were, the rough sketch of the animal, the difference being that the latter is provided with external organs which are suitable for bringing it into communication with the external world. The first life is called organic, the second animal life. While organic life acts incessantly and without rupture of continuity, while respiration and circulation continue, while all the secretions act uninterruptedly, exhalation and absorption continually succeeding each other, and nutrition never remaining inactive, and while the double movement of assimilation and rejection which only ends with life, goes on continually, in animal life, on the contrary, there are constant alternations of activity and repose, and complete intermittances, not the mere casual ones which are observed in some organic phenomena. The intermission of animal life is sometimes partial, sometimes general.”

In natural death, he continues, animal life ends almost entirely long before life comes to an end. In extreme old age the senses become gradually imperfect, except taste, which is allied to the organic as well as the animal life. The hair grows white, the brain ceases to perform its functions, memory

animal life in a slow and gradual manner. The digestive organs continue to act, and absorption frequently continues in activity after sudden death has taken place. In general it may be said, that in cases of sudden death organic life ends in a slow and gradual manner. Deaths of this description disturb the harmony of the external functions, and also at once attack the general circulation and respiration; but their influence on the other functions is only successive, it is the general organic life first, and afterwards the special functions, which cease in this sort of death. On the contrary, in death by old age the whole of the functions cease only because each has ceased in succession. Each organ becomes gradually enfeebled; digestion becomes weak: the secretions and absorption cease; circulation becomes impeded, and at last is stopped by death. In death from old age life begins to cease in all parts of the body, and finally in the heart; death exerts its power from the circumference to the centre. In death by violence life ceases in the heart, and afterwards in all parts of the body; the phenomena of death manifest themselves from the centre to the circumference.

This account of death shows that the mental faculties, which, taken in the aggregate, we call our souls, begin to decay before the body, which indeed is matter of common experience; only, so long as the soul is considered as something apart from the mental faculties, the importance of this fact is not observed. That mind, or spirit, may exist apart from matter is what no one who admits the existence of a Power which rules and directs the forces of Nature would deny, but we can form no conception of it. All that we know is, that the kinds of matter in which the mental qualities manifest themselves uniformly live, and that when they cease to exist the mental qualities cease also. Our mental faculties cannot act independently of an organism, but many of the physical faculties can and do constantly operate independently of the mental. The organism is, therefore, after all, the one thing indispensable, and the mind is but an attribute of matter. Knox has shown how the organism has arisen out of the lowest organic forms:—

“Man stands not alone; he is one of many, a part and

parcel of the organic world from all eternity. During his youth he undergoes numerous metamorphoses, too numerous even for the human imagination. They have a relation to the organic world. They embrace the entire range of organic life from the beginning to the end of time. Nature can have no double systems, no amendments or second thoughts, no exception of laws. Eternal and unchanging, the orbs move in their spheres precisely as they did millions of years ago. Proceeding, as it were, from an invisible point endowed with life, he passes rapidly at first through many forms, all resembling, more or less, either different races from his own, or animals lower in the scale of being, or beings which do not now exist, though they probably once existed, or may at some future time. When his development is imperfect, it resembles then some forms resembling the inferior races of men, or animals still lower in the scale of being. . . . The law of generation being generic, and not specific, marks the extent of the natural family, its unity in time and space, the fixity of its species, the destruction of some and the appearance of others being but the history, not of successive creations, but of one development, extending through millions of years, countless as the stars of the firmament.

“A vertebral bone becomes to the philosophical anatomist the type of all vertebrate animals; of the entire skeleton, limbs and head included; of the organic world, vertebrate and invertebrate; carried further, it possesses the force of the primitive cell, of the sphere, of the Universe. We may believe that in the embryo the elements of the skeleton may, after all, be the same in every animal. From man to the whale, all is alike: one theory explains all, one idea or plan pervades all.”

The law of organic being, therefore, is Progressive Development, and it would even seem to be possible that man may be developed in the course of ages into a superior being to what he is now. This law of Progressive Development shows an immense and ever-increasing distance between man and the highest races of animals, and gives rise to the idea, that matter capable of such high organisation may not be subject to the same law of destruction as pervades the rest of Nature.

The whole Universe is alive in one sense, for motion is

universal, and being and life are inseparable ideas. Individuals die, but life remains. Nature lives in all the bodies termed inorganic as she does in organised plants and animals. Life extends to all beings, and knows no rest and no limits. Wherever we look there is movement, formation, and transformation. Nature carries in herself the principle and the determining cause of her life; she is an animated being. There is no principle of vitality. Pure chemistry shows us that the laws which control the cohesion of different atoms in stones and rocks are the same as those by which the persistence of the atomic composition of animals and vegetables is maintained. The chemical quantity of a substance corresponds generally to its physiological importance; thus the more complex atoms, the chemical parts of which have a less stable equilibrium, occur especially wherever the higher functions of material life manifest themselves.

Chemical combination is the means by which Nature creates from a few kinds of matter the immense diversity of beings in the material world, and elective affinity is the means by which she produces the ceaseless change we see upon the face of the earth. A particle of matter has scarcely entered into combination with some other particle of matter before it meets with some other kind of matter which it prefers, unites with it, and forms a newer body still. Hence, on the face of Nature all is unstable. Death and destruction alone seem paramount, but they are only a change into a newer state of being, or into a newer form of life.

In consequence of the powerful affinities which hold them together, the bodies which we term mineral have less tendency to enter into combinations than organised bodies. But even in these there is no exception to the law of change and progress. Minute quantities of substances are present in them which clearly indicate the passage of one mineral into another, and lay before us clearly the genetic parts of the vital processes. The doctrine of the transmutation of metals as held by the alchemists is no longer opposed to the analogies of science, it is only some stages beyond its present development.

The matter of plants and animals is no more organised than substances derived from the mineral kingdom. The

lower organic compounds can be formed artificially from inorganic materials, and it is probable that even the higher will one day be produced in the laboratory. The brain, the seat of thought, reason, and intellectual activity, is as material as the elements from which it is derived—water, fatty matter, albumen, osmose, phosphorus, and different salts and acids, such are the substances of which it is composed, and which can be resolved into their elements—hydrogen, oxygen, nitrogen, and carbon, of which they are only various combinations.

It must be admitted that the purely scientific view of the subject does not hold out any very encouraging hopes of immortality. Professor Owen says plainly that “philosophy does not recognise an immortal entity, mental principle, or soul.” At the same time it is possible that the combinations once formed may continue, and the fact that man, however much he may degenerate, shows no indication of return to the lower orders of being from which he sprung, may be considered to support this view. Young, in his “Night Thoughts,” bases the immortality of man on the analogies of Nature:—

Look Nature through, 'tis revolution all ;
 All change, no death ; day follows night, and night
 The dying day ; stars rise and set, and set and rise :
 Earth takes the example. See, the Summer gay,
 With her green chaplet and ambrosial flowers,
 Droops into pallid Autumn : Winter gray,
 Horrid with frost, and turbulent with storm,
 Blows Autumn and his golden fruits away,
 Then melts into the Spring : soft Spring, with breath
 Favonian, from warm chambers of the south
 Recalls the first. All, to reflowerish, fades :
 As in a wheel, all sinks to reascend :
 Emblems of man, who passes, not expires.

Hegel and Richter both denied the immortality of the soul, as did also Strauss, Hegel's disciple. The latter says, “There is, as modern speculation has proved, but one single substance, the Absolute. Individuals are but the perishable and changing forms of this substance. They are born, they die, and a constant succession of other individuals comes to replace those which are no longer in existence. It is this movement which makes up the life of the Absolute. The strength and talents of the individual are limited and finite ; these limits are precisely what constitute individuality. The

faculties of the species, of the genus, or rather of the universe, are alone immortal. When, after passing the prime of life, we draw near to old age and its infirmities, the soul declines, together with the body, of which it is but the life, the centre, or the idea."

In another place he says, "The proof of immortality drawn from the system of rewards and punishments may be formally stated as follows : Since it often happens that good men are not happy in this world, and that the wicked often remain unpunished, there must be another world in which they respectively receive the rewards and the punishments which they deserve.

"Supposing that this argument is worth anything, the utmost that can be proved by it is that there will be a greater or less prolongation of human life after death. For once souls are sufficiently rewarded or punished, they must necessarily return to nothingness. But if we look closer at it, this argument is entirely unfounded and worthless. Does not virtue in fact carry with it its own reward, and vice its own punishment? Would it not be worthy of man's dignity to place piety and greatness of soul above all else, even if he were convinced that his soul was not immortal? Is it not precisely that which constitutes virtue which leads us to act, we will not say without reference to any reward, that is impossible, but without regard to any reward other than that which we receive from the practice of virtue itself? It is only the ignorant and the wicked who believe that true liberty consists in surrendering oneself to one's passions, or who regard a rational and moral life as a painful slavery, and obedience to Divine laws as a heavy yoke, the pain of supporting which is to be recompensed by future rewards. In the eyes of the wise there is none among the noble and truly great men who is not more happy and more to be envied in this world than the most powerful of the wicked."

Plato in the *Phædo* represents Socrates as saying, "I hope that there will be a state after death, and that, as has long been held, the future life will be better for virtuous than for wicked men." Plato proves the immortality of the soul in the following manner. He says, "If the question is asked, What is that which, being in the body, will give it life? we must answer, It is the soul. The soul, when it lays hold of any body, always arrives bringing with it life.

Now death is the contrary of life. Accordingly the soul, which always brings with it life, will never receive the contrary of life. In other words, it is deathless and immortal." Aristotle, Plato's master, who is quoted by Plutarch (*Consol. ad Apollon.*), speaks of the happiness of man after this life as a creed of so ancient a date that no one can tell when it originated. Cicero (*Tuscul. Quæst.*) says that the immortality of the soul has been maintained by the most learned of men, and that it is an idea held by the ancients, who lived nearer to the time of the gods, and who therefore had better opportunities of knowing the truth. He also says that they held it before philosophy began, and that they were persuaded of its truth by a species of natural inspiration, without enquiring into the reason of their belief.

Plutarch (*De Proc. Anim.*) says, "Plato saw clearly towards the end of his life that it was necessary to suppose that matter was alive, because a substance which possesses neither qualities nor actions of its own, and which by its nature is in perfect equilibrium, cannot be either the cause of motion or the principle of evil. Hence it follows that this principle is the powerful agent which moves matter, which resides in it, and which produces movements which are irregular and devoid of reason. It is a power which Plato calls in his book on laws 'an irregular and mischievous soul, and one which is opposed to the cause of goodness.'" Clemens Alexandrinus, who quotes this passage in his *Stromata* (l. V.), says that it is the devil who animates matter, and such in fact was the belief of that period.

What was really understood in ancient times to be the soul of man was a material being, containing in itself life and thought, or rather whose essence it was to live and to think. Two species of matter were recognised which were of absolutely different natures, and the qualities of which were far from being identical, but which often united in order to organise bodies. One of these two species of matter, that which composes the earth and the elements, was inert, destitute of activity, life, or motion, without form, and without light, but prepared to receive all these qualities by uniting with the other species of matter, which gave it light, form, motion, and life, and which drew it along with it, bound all its parts together, passed through it in every direction, and produced the organisation of individual bodies,

and of Nature in general. This matter, which was active, and endowed with reason and thought, was not in its proper place when, drawn on by its own impetus, it found itself compelled to remain on the earth in consequence of the strong attraction of the dark matter for it. Its natural place was in the highest portion of the Universe, to which it would one day return. The souls of man and of animals were formed of this divine, infinitely attenuated, and infinitely active substance; they received it when they were born, and yielded it back when they died. Porphyry (*De Ant. Nymph.*) holds that the ancients were right in consecrating caverns and caves to the world in general, as well as to the separate parts of it specially. The earth, in which the cave was formed, was the emblem of matter, of which the world is made. These caves, too, which are mostly hollowed out by the hands of Nature, are composed of a substance which is analogous to the substance of the earth, and they are uniformly surrounded by rocks; the interior is concave, while the upper portion is co-extensive with the earth. Porphyry thinks that they resemble the world, the parts of which have a neutral affinity, and which is essentially material, and is called stone and rock, by which terms the inertia of matter, and its passive nature, which is intended to receive the impression of other forms of matter, is allegorically represented.

This comparison of the world to a dark cave into which souls descend is not a fanciful idea of Porphyry's. Plato has made use of the same idea in the seventh book of the *Republic*, as Porphyry observes. He represents man here below as being in a dark and deep cave which has a large opening towards the light. Further on he resumes the comparison, and likens this mortal dwelling-place to a prison, and the light of the fires which are lighted there to that of the sun which gives light to the world. Cicero (*Somn. Scip.*, c. 3) also compares the body in which the soul dwells to a prison. Virgil (*Æn.* l. VI. v. 744) makes use of the same comparison. Generally speaking, all who have written either respecting the world, or respecting the body in its relation to the soul, have never described it otherwise than as a cave and a prison. According to Macrobius, the soul is originally a simple substance, a monad, the original place of which is heaven. This, he says, is the universal

belief of all philosophers, and its true wisdom consists in looking up to its source so long as it continues united to matter, and endeavouring to return to its original habitation. This is the secret teaching of all the mysteries and initiations, the object of which was to remind man of his divine origin, and to show him how to return to his original state. Philosophy had no other aim, as may be seen in the works of the Pythagorean, Platonic, and other philosophers, whose dogmas and morality have been borrowed by Christian writers.

The great lesson inculcated in the mysteries was the knowledge of self, of the illustrious origin of man, of the greatness of his destiny, and of his superiority over the animals, who could not attain to this knowledge, and whom man resembled so long as he did not reflect on his destiny, and enquire into his own nature. This was the lesson which the oracle at Delphi taught him who consulted it as to how he should attain happiness, "Learn to know thyself." This sublime sentence was said to have come down from heaven, and was carved on the front of the temple. Seneca has applied it as follows :—

Stet, quicumque volet, potens
 Aulæ culmine lubrico ;
 Me dulcis saturet quies.
 Obscuro positus loco,
 Leni perfruar otio.
 Nullis nota Quiritibus
 Ætas per tacitum fluat ;
 Sic, cum transierint mei
 Nullo cum strepitu dies,
 Plebeius moriar senex ;
 Illi mors gravis incubat,
 Qui, notus nimis omnibus,
 Ignotus moritur sibi.

All the lustrations, expiations, fastings, and especially the initiations, were used to prevent the soul from preserving any stains, owing to its long abode on earth, which might retard its progress towards heaven. Many of these practices were originally symbolical, but afterwards came to be looked upon as causes which produced that purity of mind of which they were only the external symbols. The Platonists, such as Proclus, taught that "the mysteries and initiations draw souls away from this mortal and material life in order to unite them to the gods, and dissipate the darkness of ignorance in those who are initiated by the light of the

Deity." Cicero (Somn. Scip. c. 9) show that without this habit of contemplating beings which are above the visible world, and of separating itself in some measure from the body, the soul is in danger of being retained in elementary matter after death, and of meeting with obstacles to its return. "The soul," says Scipio to his son, "has always existed, and will exist for ever. Let it exercise itself in the practice of virtues if it wishes to return with ease to that place from which it came. The actions which ought above all to occupy it are those which have for their object the country, and the means of saving it. It is at this price that the soul will be most easily able to effect its return to the place which gave it birth, and to take an unimpeded flight towards its original abode." St. Augustine (De Civ. Dei, l. X. c. 19) says that Porphyry had composed a work on the return of this soul to its original habitation, in which he frequently repeated this maxim: "Everything that is material must be avoided, in order that the soul may the easier reunite itself with God, and live in happiness with him."

Eusebius (Præp. Evang. l. XI. c. 28) has quoted a passage from Porphyry's "Treatise on the Soul," in which he says, "The soul appears to be divine from its resemblance to the indivisible Being, and mortal by reason of its points of contact with perishable Nature. According as it descends or ascends, it seems to be mortal or immortal. On the one hand is the man who has no other occupation but that of eating and drinking, like the brutes; on the other side is the man who is able by his ability to save a vessel in a storm, or to restore the health of his fellow-men, or to discover truth, or to investigate the method which is suitable to each science, or to invent fire signals, or to draw horoscopes, or to imitate the works of the Creator by means of machines. Has not man, in fact, taken upon himself to represent here below the orbits of the seven planets, by imitating the heavenly phenomena by mechanical movements? [This alludes to the sphere of Archimedes.] What has not man invented by making manifest that divine wisdom which he possesses in himself? Of a certainty this wisdom proves by its bold conceptions that it is really Olympian, divine, and an entire stranger to our mortal state; yet, in consequence of its attachment to terrestrial things, which renders it incapable of recognising this wisdom, the vulgar,

judging by external appearances, have come to believe that it is mortal It can be proved incontestably, either by intellectual conceptions, or by history, that the soul is immortal."

Where the ancient theologians and philosophers could see nothing but a world in which imperfection, decay, and death, the visible manifestations of Divine wrath, prevailed, the modern student of nature sees the very reverse of all this. Linnæus, who devoted his life to the study of her works, exclaims, "I have awoke! I have awoke! God has passed before me. I have seen Him, and have been struck with stupor. I have followed some of his traces across the creation, and in all beings, even in those which are the smallest, and almost imperceptible, what power, what wisdom, what absolute perfection!" Goethe says, "I believe in God—that is a beautiful and a praiseworthy expression; but to find out God, when and how He reveals Himself, is heaven upon earth . . . Do we not feel in lightning, in thunder, and in the tempest the presence of a superior Power, and in the perfume of flowers and the warm breath of the breeze a loving Being who comes to us?" Again, he says in his song of May:

"With what magnificence does Nature shine before me!

"How the sun shines, how the landscape smiles!

"The flowers burst forth from every branch, and a thousand voices from every bush, and joy and gladness from every breast.

"O Earth! O Sun! O happiness! O joy!

"Love! Love! brilliant as the morning clouds on yonder hills!

"Thou sheddest rich blessings on the perfumed flowers, on the new-born country, and on the teeming earth."

Aristotle says, "The final cause of all things is goodness, for good is the object of all creation." It is in fact impossible for a perfectly good Being to wish for anything but the happiness of his creatures. Hence the absurdity of that teaching which represents this world as a frightful prison, a land of exile, which we should be anxious to leave. All these ideas have their rest in that conception of the grossness of matter, and of the necessity of the soul's being freed from it, which pervades all ancient theology. Porphyry shows in the following passage to what lengths this conception could

be carried: "We will sacrifice, but in a manner that is proper, bringing chosen victims together with the choicest of our faculties, offering to God, who, as a wise man observed, is above all, nothing sensual, for nothing is joined to matter which is not impure, and therefore unfit to be offered to a nature which is free from the contagion belonging to matter. For this reason neither speech, which belongs to the voice, nor even internal and mental language, if it be infected with any disorder of the mind, is proper to be offered to God, but we must worship Him with unspotted silence, and the most pure thoughts respecting his nature."

Notwithstanding these refinements, the love of the material world and of Nature breaks out in all descriptions of Paradise, whether terrestrial or celestial, past or future. In Avitus's poem "De Initio Mundi" the following description of Eden is given, which Milton's description (Paradise Lost, Book IV. l. 246-265) closely resembles: "Beyond India, where the world begins, where they say the confines of earth and heaven join, is an elevated asylum, inaccessible to mortals, and closed by eternal barriers since the first criminal was driven from it after his fall, and since the guilty pair saw themselves justly expelled from their happy abode . . . No alternation of seasons brings back cold there; the sun of summer does not follow the ice of winter there. While elsewhere the revolving year brings oppressive heat, or causes the fields to become white with frost, the favour of heaven maintains an eternal spring in this favoured spot; the blustering south wind does not blow there, and the clouds fly from an atmosphere which is always pure, and a sky which is ever serene. The soil does not need that rain should fall in order to refresh it, and the plants are nourished by their own dew. The earth is covered with perpetual verdure, and its surface, over which a gentle warmth is diffused, is resplendent with beauty. The grass never leaves the hills, the trees never lose their leaves, and though the latter are perpetually covered with flowers, their strength is promptly repaired by means of their own sap. The fruits, which we can only obtain once a year, ripen there every month; the sun does not cause the brightness of the lilies to fade there; the violets are unstained, and the rose ever preserves her colour and graceful form . . . Sweet-smelling balm exudes uninterruptedly there from prolific branches. If by chance

a light wind arises, the beautiful forests, agitated by the breeze, shake with a gentle murmur their leaves and flowers, which allow the sweets and perfumes to escape from them and to be wafted to a distance. A stream of clear water pours there from a spring of which the bottom can be seen without difficulty. The most polished silver does not shine like it, nor do the crystals of iced water give forth so much light. Emeralds adorn its banks, and all the precious stones which worldly vanity boasts of are scattered about there like pebbles, and enamel the fields with the most varied colours, and crown them as with a natural diadem."

Pindar (Olymp. 2) represents the virtuous souls that have been sanctified by initiation as being transported to the Fortunate Islands, where the Zephyr maintains eternal coolness. There flow rivulets whose pure streams water meadows enamelled with golden-coloured flowers, which are destined to form the crowns which encircle the heads of the happy inhabitants of heaven (Hom. Od. Δ, v. 562). Some ride on horses across the flowery plains, others play on the lyre in the midst of clumps of roses whose agreeable odour perfumes the air, under the shade of trees which bear golden apples (Pindar apud Plut. Consol. ad Apoll.). Schools of philosophy, musicians, poets, sacred banquets, and everything that could add to the luxury and pleasure of eternal life was there. Neither cold nor heat was known there, but a mild temperature and eternal spring prevailed. The fertile earth produced all kinds of fruit throughout the year. The water of the streams was the purest possible, and the meadows were planted with flowers of every description.

Plato in the Phædo represents Socrates as describing the place to which souls repair after death. He imagines a sort of ethereal earth, above that in which we live, and of which our earth is as it were the foundation, formed by the sediment of a much purer matter, and resembling the bottom of a vast gulf, in which water, darkness, and dense air are collected together. We crawl along at the bottom of this gulf, and it is only through the dark element that we can see the pure earth, that is, the upper portion of our earth, which extends into the pure region of the ether, into the realms of light, in which the stars are really placed. We think, but erroneously, that we live on the earth, but our error is like that of a man who should crawl along the bottom of the sea, and who,

seeing the sun and the stars through the water, should think that the sky is the surface of the sea. That which would happen to this man if he had never been able to reach the surface, or raise his head above the water, to see how much more beautiful and luminous the region of the ether is, happens to us, who take the upper portion of the air for the sky, as though that were actually the heaven in which the stars move. If our weakness, and the laws of weight, did not prevent us from rising to the surface of the air, we should be enabled to enjoy the brilliant spectacle of that true earth, which the true sky conceals, and where the true light shines. Our earth contains nothing that can be compared to the wonders of this elevated region. Colours are brighter and more brilliant there. Vegetation is more luxuriant; trees, flowers, and fruits are infinitely more perfect than here below. Precious stones, such as jaspers, emeralds, and sardonyxes, shine with an infinitely brighter lustre than ours, which are but grosser portions which have become detached from the others; the pearls also are of finer and purer water. This magnificent earth is covered with these precious stones; gold and silver dazzle the eyes there, and the view of its beauties forms the happiness of its fortunate inhabitants. The animals are much more perfect there; air supplies the place of sea, and ether of air. The seasons are so temperate that no illness is ever experienced, and the life of man is much longer than here below, the organization and all the senses of the inhabitants being very superior to ours, just as the substance of the ether is superior to that of the air. The gods dwell in the temples, and give forth the oracles themselves. Men converse with them, and live in their society; they see the sun, the moon, and the other stars such as they really are, and they enjoy all the happiness which necessarily attends upon such a mode of life.

These are daydreams. Aristotle (Metaph. xii. 7) says: "To watch, to feel, to think, is for us the greatest happiness. We possess it only by flashes as it were, but God possesses it constantly. Enjoyment, for Him, is action." How then can we look forward to an eternity of idleness? The Greeks gave the soul its best and truest name, *ἄσθμα*, aspiration. Ever aspiring, yet never satisfied, it is constantly progressing in its path towards that perfection which perhaps it can never finally attain.

The worship of Nature has been the universal religion of the world. It originated in the feelings of awe and wonder which were engendered by the contemplation and the observation of natural phenomena, and in the fact that men have always considered Nature to be both cause and effect, both the workman and the work. St. Athanasius (*Contr. Gent.*), after describing the absurdities of the sacred myths of the ancients and the monstrosity of their idols, admits that their most learned authors said that all idolatrous worship was really addressed to the sun and moon, to the elements, and to the different portions of Nature, which they said must be admitted to be eternal and divine causes, endowed with life and reason, and of a superior nature to that of man, and consequently to be gods.

It is impossible to say what nation first reduced this worship to a system, and originated idolatry, the worship of images, and the use of religious symbolism, but such a system can only have sprung up in a country far advanced in civilisation. All ancient authors agree in representing the Egyptians and Phœnicians as being the first who built temples, raised altars, and dedicated statues to Nature; but this is probably because they introduced this worship into Greece and Italy, and Sabæanism seems to have originated in the fertile regions of Southern Arabia, of which Saba, or Wisdom, was once the magnificent and wealthy capital, whence it spread over the whole civilised world. Maimonides (*Mor. Nevoch. part I. cap. lxx.*) says that the doctrine respecting the universal Soul of Heaven and of the spheres originated with them, and that it was one of their principal dogmas. He says that the Sabæans called God the Spirit of the heavens, or the Soul who moves it, and that it is in consequence of this belief that they looked upon the spheres and planets as so many gods. They also believed in angels, who were subordinate to the supreme God, whom they called the Lord of Lords, and they called them mediators (*D'Herbelot in voc. Sab.*). In this the birthplace of astrology there was none of the mystery which was thrown round this form of worship in Egypt; but veneration for the stars was openly expressed, festivals were established in honour of each planet, and were celebrated on the day when that planet arrived at the place of its exaltation, or at that degree of the sign of the zodiac in which astrology has fixed the place of the exalt-

ation of the planets. The sun's place of exaltation is in Aries, therefore the most solemn festival in honour of that planet was fixed at the entrance of the sun into that sign, which became the festival of the transit, or the Passover among the Jews. As Rabbi Bechai, in his comment on the twelfth chapter of Exodus, observes, "*Scriptis Maimonides, in ratione hujus præcepti, quod propterea quod sidus Aries in mense Nisan maximè valeret, et hoc sidus fructus germinare faceret, ideo jussit Deus mactare arietem.*" This was also the origin of the festival of the Neurouz among the Persians. St. Epiphanius (*Adv. Hæres. l. I. cap. xviii.*) says that the Egyptians also had a festival at this period, for before the time of Moses their year used to commence at the vernal equinox. This festival commenced on the very day that the Paschal lamb was taken. R. A. Seba says: "*Insuper die mensis decimo, ipso illo die quo Ægyptii incipiebant celebrare cultum Arietis, &c., placuit Deo ut sumerent agnum,*" &c. This festival was celebrated at Heliopolis in Syria with incredible pomp, and people flocked to it from all parts. A pile of wood was set fire to, on which offerings of all descriptions—animals, precious stuffs, and aromatics—were consumed, while the images of the gods were carried round it. The details of this festival, which was called the festival of Fire and of Light, are given by Lucian (*De Deâ Syr. p. 910*). This festival was the greatest in the whole year for the Sabæans, and on this day they put on their handsomest dresses, according to Calaschendi, the Egyptian author quoted by Hyde (*De Vet. Pers. Rel. p. 125*).

Diodorus (*l. III. c. 3*) says of the Sabæans, "Having never been conquered, by reason of the largeness of their country, they flow in streams of gold and silver; and likewise their beds, chairs, and stools have their feet of silver, and all their household stuff is so sumptuous and magnificent that it is incredible. The porticoes of their houses and temples, in some cases, are overlaid with gold. The like wonderful cost they are at throughout their whole buildings, adorning them, in some parts, with silver and gold, and in others with ivory, precious stones, and other things of great value, for they have enjoyed a constant and uninterrupted peace for many ages and generations.

Agatharcides says, "The Sabæans surpass in wealth and magnificence not only the neighbouring barbarians, but all

other nations whatsoever. As their distant situation protects them from all foreign plunders, immense stores of precious metals have been accumulated among them, especially in the capital—curiously wrought gold and silver drinking vessels in great variety; couches and tripods with silver feet; an incredible profusion of costly furniture in general; porticoes, with large columns partly gilt, and capitals ornamented with wrought silver figures; roofs and doors ornamented with gold fretwork set with precious stones; besides an extraordinary magnificence reigning in the decorations of their houses, where they use silver, gold, ivory, and the most precious stones, and all other things that men deem most valuable. These people have enjoyed their good fortune from the earliest times undisturbed." The elder Pliny says of the Arabians generally, "Take them all in all, they are the richest nation in the world." Maimonides (*Mor. Nev. Part III. cap. xxx.*) speaks of a book of the ancient Sabæans which was translated into Arabic, and which was entitled "A Treatise on the Degrees of the Celestial Orbs, and on the Figures which rise with each Degree." If this book were still extant it would give the key to many myths and religious symbols.

The Greeks unfortunately confined their attention almost entirely to the countries bordering on the Mediterranean. Herodotus merely says of Arabia that it is the farthest of the inhabited countries towards the South, and that it is the only region in which myrrh, frankincense, cinnamon, and ledanum grow. Pliny, however, says that "Arabia is inferior to no country throughout the whole world," and refers to the "once famous cities" of the "Omani," or people of Oman, which, he says, "at the present time are wildernesses." Even in his time, however, he says that they are the richest nation in the world. It is probably in consequence of the ignorance of the ancients and of this more ancient civilisation and religious development that the Egyptians are put forward as the first who worshipped the gods.

Herodotus (*Euterpe, cap. xlix.*) attributes the invention of the mysteries of Bacchus, and of several other religious institutions which Melampus took with him from Egypt to Greece, to the Egyptians. They were also, he adds (*Ib. cap. lviii.*), the first who established religious assemblies, festivals, pompous solemnities, and processions. The Greeks

to go back to the remotest antiquity. Lucian (De Deâ Syr.) speaks in the most positive manner on this subject: "The Egyptians," he says, "are considered to be the first of all known nations who held any ideas respecting the gods, understood the ceremonies of religious worship, built temples, and instituted religious assemblies; they are the first who were thoroughly acquainted with the names consecrated to the gods, and who invented religious allegories. The Assyrians soon adopted their teaching and devotional practices, built altars and temples, and placed consecrated images and statues in them; but in ancient times the Egyptians had no statues in their temples. There are also temples in Syria which are not of much later date than the Egyptian ones, and I have seen a great number of them."

Abulfaragius (Hist. Dyn. p. 2) says, "All who have written on Universal History, and who have traced nations up to their origin, reckon seven great primitive nations, from which all the rest descended: the Persians, the Chaldæans, the Greeks, the Egyptians, the Turks, the Indians, and the Chinese. They afterwards became subdivided into nations speaking different languages, but all originally held the doctrines of Sabæanism, and worshipped images and idols, which were consecrated to the stars which they represented."

"The Greeks," says Plato (In Crat.), "seem to have had no other gods in ancient times than those which the barbarians still worship, and these gods are the Sun, the Moon, the Stars, Heaven, and Earth." By barbarians the Greeks meant all who were not Greeks, and especially the Scythians, the Asiatic nations, and even the Egyptians, Persians, and Hindus. In another work (Plato in Epinom.), he is himself of opinion that the stars ought to be worshipped, and he considers them to be gods. Palamedes advises the Greeks to address their prayers to the rising sun (Philostr. Heroic. in Palamed.), and Agamemnon in the Iliad (l. III. v. 277) takes the sun to witness and guarantee his treaty with the Trojans, and also invokes the rivers and the mountains. The earth had its temple and oracle at Olympia, and the sun and moon had their statues at Elis. Alexander the Great, on the eve of an eclipse of the moon, sacrificed to the sun, moon, and earth, all three of which unite in causing i

(Arrian, l. III.). The Macedonians worshipped Estia, or fire, and offered prayers to Bedy, or the element of water (Clem. Alex. Protrept. pp. 42, 43). Eusebius (Præp. Evang. l. III. cap. vi.) agrees with Abulfaragius that the Greek philosophy allows it to be seen through the mystic veil in which it is enveloped, that their philosophers looked no further than the material world. This could not well be otherwise, since, as Diodorus observes, all the learned men and the most distinguished philosophers of Greece borrowed their theological dogmas and philosophical opinions from Egypt. Eusebius says (Præp. Evang. l. X. cap. viii.), "All their mystic doctrines, as well as their orgies and their fables respecting the infernal regions, come from Egypt. The gods are the same: Osiris is Bacchus, Isis is Ceres; there is no difference except in the names. The contests of the gods, and their tragical adventures, are so many Egyptian myths brought to Greece by Melampus together with the sacred rites and ceremonies."

The same was the case in Italy. Augustine (De Civ. Dei, l. IV. cap. xxiii.) and Dionysius Halicarnassus (Antiq. Rom. l. II.) say that when Tatius came to Rome to partake in the empire of Romulus, he built temples to the Sun, the Moon, Saturn, Light, and Fire, or the tutelary deity of that element. The famous temple of Tellus, or the Earth, which was often made use of for the solemn assemblies of the Senate at Rome is well known. Dionysius also speaks of a fountain which was consecrated to the Sun in Latium, near which were two altars, one looking to the East and the other to the West, on which Æneas, when he arrived in Italy, offered the first-fruits of his gratitude to the gods (Zosim. l. I. p. 383). Aurelian caused the temple of the Sun to be built at Rome, and embellished it with gold and jewels. Before his time Augustus had caused the statues of the Sun and Moon, which he obtained in Egypt, to be brought there (Sueton.). Romulus originally instituted the games of the circus in honour of the Sun-God, and of the four elements which he modifies by his all-powerful action (Chron. Alex. p. 25). On the seventeenth day before the Calends of May sacrifices were made to the Earth, and on the fourth to Flora, or that power which causes flowers to burst forth, as may be seen in the Roman Calendar.

In Spain the religion of the Sun and of Nature was

introduced by the Phœnicians on every part of the coast. The Sun, or the Phœnician Hercules, had his temple at Cadiz, from the most remote antiquity. The Accitani, a Spanish tribe, worshipped this same deity under another name, and his statue, crowned with rays, like that of Apollo, revealed the nature of the god who was worshipped under that emblem (Macrob. Sat. l. I. cap. xix.).

At Byzantium or Constantinople there was an ancient temple, dedicated to the Sun and Moon (Cedren. p. 323). It contained several statues which looked towards the North, and in the middle, in a circular space, was the statue of the Sun, who was represented standing in a chariot of dazzling whiteness; near him was the Moon, also standing in a chariot drawn by two horses, and wearing on her head a crown like that which adorns the heads of the Nymphs. We learn that Constantine, the founder of the new Byzantium, worshipped Apollo or the Sun-God, and his altars were crowded with his votive offerings. The people were taught to believe that the emperor beheld the visible image of Apollo with his own eyes. Constantine published two edicts in the same year—the first enjoining the observance of the *Dies Solis*, or Day of the Sun [Sunday] (Ad. Theodos. l. II. tit. viii. leg. 1; Cod. Justinian. l. III. tit. xii. leg. 3), to which his Pagan subjects can have had no objection; while the second directed the regular consultation of *aruspices* (Cod. Theodos. l. XVI. tit. x.). At the beginning of the year 315, one of his medals bears the inscription, *Solis invicto comiti*, The Invincible Companion of the Sun. His head is surrounded with rays, and resembles that of the Sun, or Apollo. He always retained the title and prerogatives of Pontiff, which gave him absolute jurisdiction in matters concerning the Pagan religion. Many of his medals give him the title of God, with which the monogram of Christ (which is also that of Jupiter Ammon) was associated. The title, ensigns, and prerogatives of sovereign Pontiff were accepted without hesitation by seven Christian emperors, and Paganism was tolerated from Constantine down to Gratian. Constantine himself only received as a catechumen the imposition of hands, and was afterwards baptised during his last illness.

The principal deity of the Scythians was the Earth, from which they and their flocks drew their subsistence (Herod.

Melpom. cap. liv.). Justin, in a speech which he puts into the mouth of the Scythians, makes them attribute the organisation of the Universe to fire. All the nations comprised under the term Celtic worshipped fire, water, air, earth, the sun, moon, and stars, the vault of heaven, trees, streams, &c. (Peloutier, *Hist. des Celtes*, t. v. p. 58). The Hungarian religion was somewhat similar to the Persian (Daniel Cornid). They had neither temples nor statues, they held fire to be God, and sacrificed horses to it. The Huns worshipped heaven and earth (*Hist. du Bas-Emp.* t. v. p. 323); their leader assumed the title of Tanjon, or Son of Heaven. Agathias (l. I. p. 13) tells us that the Germans worshipped trees, sacred groves, hills, and rivers, and sacrificed horses to them. Procopius (*Bell. Goth.* l. II. cap. xv.) says that the inhabitants of the island of Thule, and all the Scandinavians, placed their deities in the firmament, in the earth, in the sea, in springs, in running waters, &c. Julius Cæsar (*De Bello Gall.* l. VI. cap. v.), speaking of the tribes which dwelt in ancient Germany, says that the Germans only worshipped the visible cause, and its principal agents, such as the sun, moon, and fire, or Vulcan. This worship extended to modern times, for a bishop was obliged to prescribe it in Germany. "Your fathers," he said to them, "have left you as a heritage that superstition which makes you honour the elements, the sun, the moon, and the stars, and makes you observe the new moon and the eclipses, as if you could restore her brilliancy to her by your cries, and as if the elements could come to your aid" (Burehard. *Wormanen. Episcop.* l. X. decret. cap. xxxiii., et l. XIX. de *Pœnit.* p. 269).

Solinus (cap. xxxv.) informs us that the sacred fire was formerly kept alive in the temple of Minerva in Great Britain. In the county of Kildare virgins were charged with the duty of maintaining it (Hyde, *de Vet. Pers. Rel.* p. 148). Some of the capitularies of Charlemagne forbid the ancient practice of placing lighted candles near trees and springs, to which a superstitious worship was paid (Pelout. t. vi. p. 204). Seneca says that Augustus consecrated a temple to the wind Circius, in Gaul, because it purified the air. Orosius (l. IV. cap. xv.) says that the celebrated temple at Toulouse was consecrated to the Sun. On

the monument found at Notre Dame in 1726, which is engraved in the "Mémoires de l'Académie des Inscriptions," are Jupiter, Vulcan, Castor and Pollux, together with the Hesus or Mars of the Gauls, who resembles the tutelary deity of March, which is still to be seen on the doorway near the representations of the twelve signs and the twelve months which are carved upon it.

We may conclude therefore that, as Hyde (*de Vet. Pers. Rel.* p. 135) observes, Sabæanism was not confined to the East, but spread over the whole of the West, and that it formed the basis of the religion of the ancient European nations, such as the Germans, the Suevi, the Goths, the Danes, the Gauls, &c.; that these nations worshipped the stars, and especially the planets, and that the manner in which they have all consecrated a day of the week to each of the planets, is a witness which still exists of the religious veneration in which they formerly held them.

The primitive and universal religion extended over Asia as it did over Europe. "The Ionians," says Cedrenus (p. 46), "worshipped the statues of the Sun and the Moon, which they looked upon as powerful deities, on whom the whole government of the world depended, according to the principles of Egyptian theology, and which, combining their action with that of the five other planets, nurtured all the bodies which were subject to the influence of the stars and the general system of the heavens, and caused them to grow." Throughout Asia Minor temples were built dedicated to the Moon, and to the god Month, whom she engendered by her revolution. She had a temple in Caria, which was very celebrated (*Theod. Hist. Eccl.* l. III. cap. ii.; *Ammian. Marc.* p. 240). Diana of Ephesus was the Moon. Strabo (l. XII.) speaks of a priesthood established in honour of her in Pisidia, of a temple dedicated to the god Month, between Laodicea and Carura, and of another one at Cabira in Cappadocia to the month Pharnace, as well as of a temple of the Moon similar to those which existed in Phrygia and Albania. The inhabitants of Albania and Iberia, who lived in the finest country in the world, resembling, in fact, a garden of delight, worshipped the two stars which seemed to have most influence upon vegetation. Strabo (l. XI.) says, "They adored the Sun and Moon, and especially the latter planet, as gods. The Moon has a magnificent temple

dedicated to her on the confines of Albania and Iberia, which a priest who takes rank next after royalty officiates in."

The Turks, who dwelt round Mount Caucasus, had a great veneration for fire, air, water, and earth, whose praises they sang in their sacred hymns (*Theophyll. Simocall.*, l. VII. cap. iii.). The Tartars, who dwelt to the east of the Imaüs, worshipped the sun, light, fire, earth, and water, and offered to them the first-fruits of their food, especially in the morning (*Hyde*, p. 149). *Herodotus* (*Clio*, cap. ccxi. and ccxvi.) says that the only deity of the *Massagetæ* was the Sun, to whom they offered horses. All the Tartars had the greatest veneration for the Sun, whom they considered to be the father of the Moon, who borrows her light from him (*Hyde*, p. 282). They have also an idolatrous worship of the earth, which they revere under the name of *Matagai* (*Kirch. Œdip.* vol. I. p. 411).

Herodotus (*Clio*, cap. cxxxi.) says that the Persians used to ascend lofty mountains in order to sacrifice to the heavens, which they called Jupiter, and to its most brilliant portions, the Sun and the Moon, and that they also sacrificed to the earth, to fire, to water, and to the air or the winds; that these were the only gods they worshipped from the most ancient times, and that they also worshipped rivers, and drove leprous persons out of their towns because they considered leprosy to be the punishment of a crime against their deity the Sun. *Plutarch* says they worshipped air and earth. *Barbahil*, a Syrian author, says that they worshipped all the elements (*Hyde*, p. 90). *Justin* says that they had priestesses of the Sun, and *Clemens Alexandrinus* compels the philosophers to admit that the Persians, the Magi, and the Sarmatians taught them to worship the elements. That form of their worship which consisted in drawing nearer to the primitive simplicity of their worship by keeping fire lighted by the rays of the sun perpetually burning was invented according to some by *Zoroaster* (*Agath.* l. II. p. 58), according to others by *Perseus* (*Cedren.* p. 23): "Perseus, who by his secret knowledge was able to make fire come down from heaven, is said to have introduced initiations and magic into Persia; by the aid of his art he was able to bring celestial fire down to the earth, and caused it to be preserved in a temple, and to be called the sacred and immortal fire: he chose virtuous men as priests of the new worship, and

established the order of the Magi to be the guardians of this fire, which their duty was to keep burning." Isaac Tzetes (Chil. I. cap. lxxvii.) also speaks of the arrival of Perseus at Iopolis, where there was a temple of the Moon, and of his establishing fire-worship, and giving the Magi the name of Priests of Fire.

Farther east the same worship prevails. The Banians have the greatest veneration for the Ganges; they look upon that river as a god, and sacrifice small lighted lamps to it, which they float down the stream every evening, and they also throw gold, pearls, and precious stones into it (Contant d'Orville, l. II. p. 164). Nonnus (Dionys. l. XXXIV. v. 242) says that earth and water were the great deities of India. Clemens Alexandrinus, however, says that the Sun was their great deity. Apollonius Tyanæus speaks of a temple consecrated to the Sun in India, and the king told him that he never drank wine except when he sacrificed to the Sun (Philostr. in Vitâ Apoll. l. II. cap. x., xi.). The Hindus had also their sacred fire, which they drew from the rays of the Sun, and which they went to seek on the summit of a mountain which they looked upon as being the centre of India; and the Brahmins, in order that their worship might be more agreeable to the Sun, walked upon ground covered with grass and flowers to the height of nearly two cubits, being persuaded that the higher they were above the ground the more acceptable would be their offering (Philostr. l. III. cap. iii. iv.).

The inhabitants of Taprobane (Ceylon) have no other deities than heaven, the sun, and the stars (Diod. Sic. l. II. cap. lv.). The sun and moon were worshipped in Sunatra, and in Java (Cont. d'Orvill., Hist. des Rel. t. ii. pp. 289, 296, 314). The same worship of Nature was spread through the Moluccas, the Philippine Islands, &c. The inhabitants of Tonkin worship seven celestial idols, which are the seven planets, and five terrestrial idols consecrated to the elements. Seven external and five internal portions of the human body, and seven passions of the soul and five periods of human life correspond to these seven idols (Contant d'Orv. t. i. p. 367). In China all the parts of Nature which are held to be alive have worshippers and temples. There were temples to heaven, to the Queen of heaven, to the dragon of the sea, to the planet Mars, to the earth, and to the spirits of mountains

and rivers (Kirch. *Cædip.* vol. I. p. 401). They also had many Greek and Egyptian deities, temples to the Nymphs, the Oreads, &c.; and there was no town which was not under the protection of a star, like the Arabian tribes (Kirch. *Chin. Illustr.* p. 154). Tien, or Heaven, was especially worshipped by them, as being the universal principle of all things. The Japanese worshipped deities who dwelt in the stars, and also prayed to spirits which they supposed to exist in the elements and in plants (Cont. d'Orville, t. i. p. 218).

In Africa Heliodorus says, in his history of Ethiopia (l. X.; see Kirch. *Cæd.* vol. i. p. 334), that the Ethiopians sacrificed prisoners of war to the sun and moon. They worshipped the day, or Memnon, the son of Aurora, together with the sun. They represented him as a young man rising, whose death or disappearance they afterwards lamented (Philostr. *Vit. Apoll.* l. VI. cap. iii.). This figure was made with great skill; the rays of the sun fell upon its eyes and lips, and gave it an animated appearance, while a sound seemed to issue from the lips which resembled articulate speech. This nation called themselves Children of the Sun, and they looked upon him as their first parent (Heliod. in *Æthiopica*, l. IV.). The Hottentots assemble at night to worship the moon. Every new moon they congratulate her on her return, sacrifice their cattle to her, and offer her flesh and milk. They also worship the Scarabæus, which the Egyptians also worshipped, on account of the moon, and the Celestial Bull in which this goddess has the place of her exaltation, which shows that they derived their worship from the ancient Egyptians (Cont. d'Orville, t. vi. p. 438). The negroes of Senegal also have lunar festivals (ib. p. 300). The whole northern coast of Africa was colonised by the Phœnicians, who naturally brought their worship of Nature with them. The Carthaginians, who were a colony from Tyre, and who worshipped Hercules in common with that town, invoked the sun, moon, earth, rivers, fields, and waters in their treaties (Polyb., l. VII.). Urania, whom some think was the moon, was their great deity. The Arabian author Gelaldin, speaking of a certain Mezraim, whom he represents as resembling Hercules, makes him arrive on the shores of the Ocean, where he builds a magnificent temple, in which he places the statue of the Sun (Kirch. *Cædip.* vol. i. p. 73). Generally speaking, all the inhabitants of the west coast of

Africa, such as those of Congo and Angola, worshipped the sun and the moon (*ib. p. 416*). The same worship existed in the Canary Islands and in the island of Teneriffe (*Contant d'Orv. t. vi. p. 485*).

In America the savages who dwelt in the North raised their hands to heaven, and to the sun and moon; while in Peru and Mexico the representations of these stars were adored in magnificent temples where gold glittered on all sides, and the ceremonies were conducted with the utmost pomp and magnificence. In the temple of Cusco, in Peru, was the representation of the sun. This was of massive gold, and was surrounded by rays of immense length. The moon was similarly represented in silver; and her temple was opposite to that of the sun, of whom she was at once the wife and the sister, like Juno. The doors and walls of her temple were covered with plates of silver, as those of the sun were with plates of gold. Another temple, dedicated to the beautiful planet Venus, which the Peruvians called Chusca, was equally splendid. A fourth temple was consecrated to the phenomena of the air, such as meteors, thunder, and lightning; and it is remarkable that in Arcadia sacrifices were made to lightning, thunder and tempests (*Pausan. Arcad.*); and they adopted this mode of worship from the Pelasgi, who were great navigators and travellers. Lastly, there was a temple sacred to Isis, or the rainbow.

The greatest festival at Cusco was the one called Intip-Raymi, which was held in June, immediately after the solstice. At this festival new fire was obtained from the sun before the sacrifices commenced. This was effected by means of a concave vase, about the size of half an orange, which was very highly polished, and the rays of the sun being directed on this set fire to some lint made of cotton. When, however, the sun did not shine on that day, fire was obtained by rubbing two sticks together; and it is remarkable that Sanchoniathon states this to have been the method of obtaining fire adopted by the earliest worshippers of the Sun. Eusebius (*Præp. Evang. l. I. cap. x.*) observes "Sanchoniathon says that the first inhabitants of Phœnicia raised their hands to heaven in the direction of the Sun, that they considered him to be the sole ruler of the heavens, and that they worshipped him by the name of Beelsamim, or King of Heaven. They afterwards invented a legend of

three children, called Light, Fire, and Flame, who, having obtained fire by rubbing two pieces of wood against each other, taught men how to make use of it." It seems the more probable that the Phœnicians gave the religion of the Incas its form, from the fact that the solstitial sun, whose festival they used to celebrate, was the famous Tyrian Hercules, clad in the lion's skin, which was the celestial sign into which the sun used formerly to enter on the day of the solstice, and in which the first labour of that deity was placed. This symbolic garment of Hercules, the lion's skin, was the dress of the priests on that occasion. Others of the priests had plates of gold and silver fastened to their robes. Some also had wings formed of black or white feathers, which probably represented spirits of the day and spirits of night (Cont. d'Orville, t. v. p. 335).

The religion of the sun allowed sins to be forgiven upon confession and penitence, which was also the case in the religion of Mithra or the sun in Persia. Confessors were appointed in all the provinces of Peru, who received the confessions of the people, and proportioned the penalties to the sins confessed. Women were sometimes confessors. The Inca was the only person who confessed himself directly to the Sun; and, after bathing in running water, he used to say to the river: "Receive the sins which I have confessed to the Sun, and bear them into the sea."

The same was the case in Mexico, where there were temples, priests, hieroglyphic statues resting on a serpent, resembling the Egyptian Serapis, festivals, sacrifices, and the whole apparatus of sumptuous public worship. They gave the name of Creator, and Wonderful, to the heavens, and worshipped the sun, the moon, the morning star, the earth, the sea, thunder, lightning, and meteors (Hist. des Voy. t. xlviii. pp. 46, 57). Every portion of Nature had its altars and its worshippers. They thought that good men, those who died in battle, and those who, having been made prisoners, were sacrificed by the enemy, passed into the sun, or into a place which they called the house of the sun. Humboldt was of opinion that the religious symbols, architecture, and hieroglyphics showed that communication had formerly existed with the Old World. It has been shown by M. Jomard (Trans. Ethn. I. 477) that the letters on an inscribed tablet found at New Orleans are the same as the

Libyan on the monument of Thugga and of the Tuarychs used at this day. The Abbé Brasseur de Bourbourg says that the native traditions of the Mexicans and Central Americans generally attribute their earliest civilization to bearded white men, who came across the ocean from the East.

Diodorus Siculus (l. V. cap. xix.) says, "Over against Africa lies a very great island in the vast ocean, many days' sail from Libya westward. The soil is very fruitful. It is diversified with mountains and pleasant vales, and the towns are adorned with stately buildings." He says that this was discovered by a Phœnician ship which was sailing down the west coast of Africa, and was "on a sudden driven by a furious storm far into the main ocean; and, after they had lain under this tempest many days, they at length arrived at this island," which must have been some part of Central America or Yucatan, where the great cities he mentions then stood. He describes this island as having a fertile soil which extended some distance up the mountains. Navigable rivers watered the country. There were numerous gardens, planted with various kinds of trees, and innumerable orchards intersected by fresh water canals. There were towns with sumptuous buildings. The mountains were covered with fruits and fruit-trees. The sea was full of fish, and the country of game. The air was so mild that the trees bore fruit the greater part of the year. The country seemed more fit for gods than for men to live in. Ælian (*Varia Historia*, l. III. cap. xviii.) says that Theopompus related the particulars of an interview between Midas, king of Phrygia, and Silenus, in which Silenus reported the existence of a great continent beyond the Atlantic, "larger than Asia, Europe, and Libya put together." The Abbé Brasseur says that there is an abundance of legends and traditions concerning the habitual communication of the Irish with America long before the time of Columbus. An Irish saint named Vigile, who lived in the eighth century, being accused by Pope Zachary of having taught heresy on the subject of the antipodes, proved to the Pope that the Irish had been accustomed to communicate with a Transatlantic world, and this fact is said to have been preserved in the records of the Vatican. When these facts and many others of the same description are taken into account, we

shall cease to be surprised at the resemblance, amounting to almost perfect identity, between the Mexican and Peruvian astronomical and religious myths, and those which prevailed in the Old World.

Almost all travellers agree that the inhabitants of the Isthmus of Panama had neither altars, nor temples, nor any external marks of worship. They believed that the sun was God, and was the husband of the moon, and they worshipped these stars as the supreme deities of the Universe. The same was the case with the inhabitants of Brazil. The Caribbees also worshipped the sun and moon, but had neither temples nor altars. They believed in two sorts of spirits, beneficent ones who dwelt in heaven, and one of whom attended each man as his guide, and evil ones who dwelt in the air. The savages of St. Domingo used to make pilgrimages to a sacred cave in which they made the sun and the moon to be born. This resembles the Persian idea, which makes the sun, or Mithra, to be born in a cave in which a number of figures representing the stars, elements, &c., were carved. The cave of these savages also contained some rude figures, and the entrance was guarded by the representations of two demons, or spirits, which it was necessary to worship before being admitted. The natives of Florida were idolaters, worshipped the sun and moon, and offered prayers and sacrifices to them. They said that the sun having once moved slowly for twenty-four hours, the waters of the great lake Theomi overflowed to such an extent that the tops of the highest mountains were covered, with the exception of Mount Olaimy, which the sun protected on account of a temple which stood upon it, which he had built for himself with his own hands. Since that time the Apalachites go to worship the sun on this mountain. This myth, as we have seen, closely resembles that of the Chaldeans respecting the deluge of Xixuthrus. The Floridian myth also supposes that all who reached the summit of this mountain were saved from the inundation; the next day the sun resumed his usual course and made the waters subside (Cont. d'Orville, t. v. p. 251, &c.; Hist. des Voyages, t. xli. l., lix.). The Iroquois called the heavens Garonhia, the Hurons Soron-Hiata, and both nations worshipped it as the Supreme Being (Lafiteau, Mœurs des Sauv. t. i. p. 122). The Hurons also called the sun Areskoui, or the Supreme

Being (*Hist. des Voy. t. lvii. pp. 73 and 93*). They had also an infinite number of good and evil spirits, whom they also worshipped, and they had their Neptune, or God of the Waters. The savages of Virginia had the greatest veneration for the sun. At daybreak the most pious among them bathe fasting in running water, and the ablution lasts until the sun rises (*Cont. d'Orv. t. v. p. 458*). When the sun had attained the third part of his course they offered tobacco to him, and they also offered some to him whenever they were about to undertake a journey. On crossing a river they used to offer tobacco to the spirit of the river, that it might be propitious to them. They believed that the winds and the seasons were presided over by spirits or deities (*ibid. p. 458*). They also had idols, symbolic figures, such as the circle, and the Egyptian hieroglyphic wheels. Lastly, the savage nations throughout North America never make a treaty without calling upon the sun to witness and to guarantee their oaths (*Hist. des Voy. t. lvii. p. 169*), as was done by Agamemnon (*Hom. Il. l. III. v. 276*), and by the Carthaginians (*Polyb. l. VII.*).

The worship of Nature has thus been shown to have been the primary and universal religion of mankind from that remote period when her first worshippers adored her without the aid of temples, or statues, or altars, when she was as it were her own temple, when the majestic spectacle she offered to men's eyes was better than all representations of her, and when men used to assemble on the summits of mountains, and contemplate the azure vault on which their gods shone in all their majesty while they worshipped them and addressed their petitions to them, down to the time when that system became established which gave to each planet its destiny, and to the forces of Nature, and to each day and hour, its presiding angel. The whole civilised world regarded Nature in one and the same aspect. They beheld her manifesting herself everywhere and at all times as a powerful cause, acting with sovereign power, and her children, assuming that she was what she appeared to be, have given her the title of the Universal Mother.

All is eternal in Nature, except the modifications which matter undergoes by changes of form. Goethe says of her, "She is at once the supreme Unity, and infinite variety; what she does now she will do for ever. She shows herself

to each individual under different aspects ; she hides herself under thousands of names and terms, and yet she ever remains the same." From her we sprung, and to her we must return ; but the very fact that, finite beings as we are, we can aspire to the Infinite, is a proof that we are immortal. We are sure that that glorious and ennobling hope cannot have been implanted in us in vain, whatever may be the way in which it is to be realised, else, as Akenside asks,

Why was man so eminently raised
 Amid the vast creation ; why ordained
 Through life and death to dart his piercing eye,
 With thoughts beyond the limit of his frame,
 But that the Omnipotent might send him forth
 In sight of mortal and immortal powers,
 As on a boundless theatre, to run
 The great career of justice ; to exalt
 His generous aim to all diviner deeds ;
 To chase each partial purpose from his breast ;
 And through the tossing tide of chance and pain
 To hold his course unfaltering, while the voice
 Of Truth and Virtue, up the steep ascent
 Of Nature, calls him to his high reward,
 The applauding smile of Heaven ? Else wherefore burns
 In mortal bosoms this unquenched hope,
 That breathes from day to day sublimer things,
 And mocks possession ? Wherefore darts the mind
 With such resistless ardour to embrace
 Majestic forms ; impatient to be free,
 Spurning the gross control of wilful might ;
 Proud of the strong contention of her toils ;
 Proud to be daring ?
 The high-born soul
 Disdains to rest her heaven-aspiring wing
 Beneath its native quarry. Tired of earth
 And this diurnal scene, she springs aloft
 Through fields of air : pursues the flying storm ;
 Rides on the vollied lightning through the heavens ;
 Or, yoked with whirlwinds and the northern blast,
 Sweeps the long tract of day. Then high she soars
 The blue profound, and, hovering round the sun,
 Beholds him pouring the redundant stream
 Of light ; beholds his unrelenting sway
 Bend the reluctant planets to absolve
 The fatal rounds of Time. Thence far effused,
 She darts her swiftness up the long career
 Of devious comets ; through its burning signs
 Exulting measures the perennial wheel
 Of Nature, and looks back on all the stars,
 Whose blended light, as with a milky zone,
 Invests the orient.
 From the birth
 Of mortal man, the sovereign Maker said,
 That not in humble nor in brief delight,

Nor in the fading echoes of Renown,
Power's purple robes, nor Pleasure's flowing lap,
The soul should find enjoyment: but from these
Turning disdainful to an equal good,
Through all the ascent of things enlarge her view,
Till every bound at length should disappear,
And infinite perfection close the scene.

LONDON: PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
AND PARLIAMENT STREET







